



## Our Lineage of Masters

*It is the Inner space that becomes the Primal source and source of creation. It becomes the conscious form. It is the creative urge; it is Consciousness itself; it reveals the creative way and process; it illuminates, shedding light everywhere; it affects the completion and fulfillment. Observe the fundamental order of inner space. (Dr. V. Ganapati Sthapati, Who Created God, p 35-36, quoting Brahmarishi Mayan)*

Our lineage dates back thousands of years from before the Indus Valley Civilization (8,000BCE) to modern times. It is a lineage of authentic Rishis and Sages who have cognized and commented on the knowledge that was known and unknown before them. How and what these Rishis contributed to Self Recognition Meditation SRM™ forms the foundation of our teaching.

For example, Maharishi Marichi spoke about the arisal of energy from our Atman when we breathe that creates a pyramidal shape on the top of our Atman. With no breath, we have no upsurge of energy - only the cubical shape of Atman in its settled satvic state. (See Fabric of the Universe by Dr. Jessie Mercay in download section). This is a verification of our presentation of Atman. Ramana Maharishi and others verify the location of Atman in the cave of the heart, and that it is the seat of human Consciousness. Many people think it is in the head – the third eye. However, the Rishis say otherwise. Women Rishis have also mentioned Atman and other points that support our work.

When traditional knowledge is taught, it is important to understand the traditions from which it is derived. Our lineage provides a historical background to the knowledge we teach, and demonstrates how this knowledge was developed over time. This lineage provides an established authority for our presentation of the body of knowledge offered through Self Recognition Meditation and other techniques we offer.

While there are many Sages in our lineage, here we are only mentioning a few of the giants in our tradition. Brahmarishi Mayan, Adhi Shankara, Brahminanda Saraswati, and Swami Lakshmanjoo are major figures in our lineage, who are mentioned herein. Following an introduction to important Sages in our lineage, we offer a number of other Sages, including women Sages, who contribute to or validate our knowledge base.

**Brahmarishi Mayan: Ancient World Teacher** (Born on Thai Poosam, Pre-Indus Valley)



Brahmarishi Mayan, also known as Mamuni Mayan, Vishwakarma, and Mayasura, is a renowned figure in ancient Indian history and scriptures. In some literature he is referred to as Vishwakarma, named after the Creator of the Universe according to the Rig Veda. He is the sage siddha of the Vishwakarma Brahmin community. His life and works were revived by the late, great Dr. V. Ganapati Sthapati, Chennai, Tamil Nadu, India. They were translated and commented on by members of his family, Sri Ponni Selvanathan and Sri Gayathri Shanmugavelan. Without Dr.

Sthapati and his family, the profound and practical works of Brahmarishi Mayan would not be known, other than his work on astronomy, the Surya Siddhanta.

Although the details of his life are sparse, he is believed to have been a highly revered sage and architect who made significant contributions to the fields of spirituality, architecture, engineering, herbology, dance, music, literature, engineering, astronomy, hydrology, sculpture, earth science, drawing and painting, and sacred geometry. He is mentioned throughout Vedic literature. Significant evidence indicates that he is depicted in almost every Siva temple as Dakshinamoorthy (divine teacher) in shrines facing South toward his homeland, the lost Kumari continent, which was overcome by a great deluge due to melting ice caps.

According to legends, Brahmarishi Mayan was said to possess exceptional intelligence and wisdom from a young age. As he grew older, he delved deeply into the study of various sciences, including mathematics, astronomy, and spiritual teachings.

Brahmarishi Mayan's most notable contribution lies in his writing of a text called Aintiram and its commentary, the Pranava Veda. While his significant work is in architecture, he applied his understanding of energy turning itself into material form to dance, music, poetry, architecture and sculpture. He wrote over 32 texts on various topics listed earlier, and many other fields. He is credited with designing and constructing magnificent temples and palaces that were not only structurally sound, but also embodied spiritual symbolism. His architectural designs were said to be based on the principles of a specific kind of sacred geometry, aligning the physical structures with cosmic harmony.

One of his most renowned creations is believed to be the mythical city of Dwarka, the capital of Lord Krishna's kingdom. It is said that Brahmarishi Mayan designed and built this city, incorporating intricate geometric patterns and divine symbolism into its architecture. It is important to note that there are a number of *Mayans* in the lineage. We are focusing on one in particular whose main writings we have.

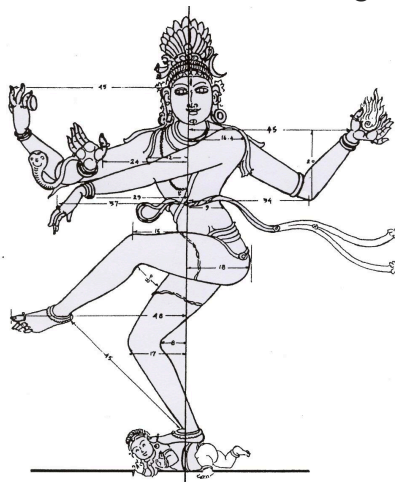
Besides his architectural accomplishments, Brahmarishi Mayan was also regarded as a great philosopher and spiritual teacher. He is believed to have delved into the ancient scriptures, acquiring profound knowledge about the nature of reality and the spiritual path. His teachings emphasized the importance of inner transformation, self-realization, and the pursuit of spiritual enlightenment.

His contributions to sacred geometry and his deep understanding of the relationship between spirituality and architecture have left an indelible mark on Indian culture, and continue to be studied and revered to this day.

Regarding his source of knowledge, Brahmarishi Mayan said this:

*Supreme Being is omnipresent and the exceptional art is eternal. Experience of the Supreme Being's Consciousness led me to worship spiritual Light. Blessings of the Supreme Being helped me visualize Nataraja, the dance of Shiva (vibration of the thread of Consciousness called the Brahma Sutra). Blessings of the Supreme Being helped me create this magnificent art.*

Below is a traditional drawing of the dance of Shiva (Nataraja) presented by Dr. V. Ganapati Sthapati and his team. This drawing is an encoded representation of the process of energy turning into matter and the constraint of vibrating Consciousness called Space.



*The exceptional art* is the art of the Supreme Being as it transforms itself into the material world. This process is called Vastureva vastu - energy transforming into matter.

Brahmarishi Mayan articulated a similar revelation process in his Surya Siddhanta.

### **Unveiling the Mysteries of Brahmarishi Mayan's Cognitions**

Brahmarishi Mayan is known for his profound contributions to the fields of architecture, engineering, and spiritual wisdom. Among his notable works are the Aintiram and Pranava Veda, two ancient texts that delve into the realms of sacred geometry, cosmology, and the profound nature of existence. These texts, although shrouded in mystery, continue to captivate scholars and seekers of knowledge to this day.

#### **The Aintiram: The Divine Blueprint (Almost 1000 verses)**

The Aintiram is a sacred text attributed to Brahmarishi Mayan. It is said to reveal the underlying cosmic order and the divine blueprint for the existence of the material world, the source of which is the Unified Field or Consciousness. The Aintiram describes how light and sound emerge from the Field of Consciousness as impulses or wave forms of light and sound, which then manifest as visual and aural forms. Mayan applied that knowledge to creating harmonious and spiritually uplifting structures. Major contributions include:

- a. Development of rhythmic measure and the formation of OM Light and OM Sound. The former is the root cause of visual forms and the latter is the root cause of aural forms.
- b. Sacred Geometry: The Aintiram explores the profound relationship between rhythmic geometric patterns arising in the Unified Field (Consciousness) and the underlying principles of creation. It elucidates the significance of specific geometric shapes, proportions, and ratios in creating spaces, paintings, poetry etc., that resonate with the cosmic order. What we know of today as *sacred geometry* is not truly *sacred geometry*, as it only addresses material geometric forms with no attention given to their maths. Mayan's sacred geometry considers patterns that have their source within the Field of Consciousness prior to manifestation as material forms.
- c. Town Planning: The Aintiram also encompasses principles of town planning, emphasizing the importance of aligning cities and dwellings with the natural elements and cosmic energies. It promotes the creation of cities that foster well-being, harmony, and spiritual growth.

#### **The Pranava Veda: Commentary on the Divine Blueprint (50,000 verses)**

The Pranava Veda is another mystical work associated with Brahmarishi Mayan, focusing on the cosmic order which causes the material world to emerge within the body of Consciousness or Unified Field. Veda Vyasa, the compiler of what we know today as the Veda,

mentions that Pranava Veda was the first Veda and it existed in the remote past. Today's Veda appears to be derived from parts of the Pranava Veda. It delves into the profound significance of light and sound vibrations and their role in creation and spiritual evolution. Major contributions include:

a. Pranava: Pranava refers to the primordial activity in which all aural and visual forms exist. It comes from the Sanskrit root "to turn." It describes a spinning motion that transforms the potential energy of unmanifest Consciousness into the material world. It mentions the Supreme Energy that pervades the universe, which is the essence of Divine Consciousness. Pranava Veda explores the mystical aspects of this sacred light and sound and its transformative power in expanding consciousness.

b. Sound and Mantra: The text highlights the effect of sound as having specific qualities of Consciousness/cosmic vibrations that help us access higher states of consciousness.

### **The Surya Siddhanta**

Included in this treatise are:

- I. The Motions of the Planets
- II. The Places of the Planets
- III. Direction, Place, and Time
- IV. The Moon and Eclipses
- V. The Sun and Eclipses
- VI. The Projection of Eclipses
- VII. Planetary Conjunctions
- VIII. Of the Stars
- IX. Risings and Settings
- X. The Moon's Risings and Settings
- XI. Certain Malignant Aspects of the Sun and Moon
- XII. Cosmogony, Geography, and Dimensions of the Creation
- XIII. The Gnomon
- XIV. The Movement of the Heavens and Human Activity

Mayan's name occurs in the text itself as Mayasura. Scholars have ignored his authorship and profound scholarship and attributed it to a later-day astronomer. His understanding of the motion of planets and the cause of the motion of planets is profound. Mayan discovered that the mover of planets (Consciousness itself) exhibits specific qualities as it moves in the material world. These qualities are vibrational waves that cause the planets to move. In other words, the planets are merely "signs" of the vibrational qualities of

Consciousness being exhibited in the material world at any given time and space, rather than the cause of qualities.

The following is a summary of some of the principles put forth by Brahmarishi Mayan in the *Aintiram* and the *Pranava Veda* that are foundational to our knowledge base:

1. Nothing is created – it is manifested from the One Source.
2. The Originating Source is sometimes called Moolam, or Brahman (Unified Field/Quantum Field).
3. It constantly creates (manifests) so that it may forever savor and enjoy its own Ultimate Beauty. That is, the Originating Source found itself to be so beautiful and perfect and in love with that beauty and perfection that it manifested itself in different material forms in order to experience and savor that beauty eternally.
4. This Originating Source or spiritual center is Moolam (meaning source), Maiyyam (meaning center), and Pulli (meaning point) – the central source point of Consciousness – pure energy.
5. All objects of nature are unified entities (forms) of energy and matter.
6. The free Space is the Unified Field of energy and matter and source of all forms that we see in material world.
7. There are two OMs: OM Light and OM Sound. OM Light is the source of all visible objects. OM Sound is the source of all aural forms.
8. All material forms of the universe are musical forms or have taken shape on musical rhythm or musical scale.
9. Time creates, sustains, and destroys all, so created.
10. The primal manifest form of the unmanifest is square (primal wave pattern).
11. The primal square pattern is designated as the diagram of embodied energy – Vaastu Purusha Mandala.
12. The free space is packed with cubical atoms of energy. They are building blocks of the structure of the universe.
13. The cube is microabode called Sitravai/Chittrambalam (mini hall in Tamil).
14. Within the hall (Atman) there is a vertical luminous shaft called Brahma Sutra (Olinool).
15. This Olinool/Brahma Sutra is the shaft of Consciousness, also called Moolathoon/Moolasthambham.
16. This shaft of Consciousness vibrates in a particular order called rhythm. This is the order of nature.
17. This rhythmic vibration of the shaft of Consciousness is the dance of Shiva, the Space.
18. The micro space, in the form of a cubical shape, is called fetus, Garbha or Bindu. This is known as Vinkaru in Tamil.

19. This microabode is the repository of light and sound.
20. The free space is Light and the Light is Moolam or source of the universe and universal forms. Light is Brahmin, Atman, and Vastu Brahmin – Nun porul in Tamil.
21. The embodied energy is Vaastu Brahmin/Vaastu Purushan. The space enclosed in a building is Prasada Purushan – energized building. The building is a living organism, built of musical units of measure.
22. Architecture is the supreme achievement of mathematics.
23. Mathematics is rooted in the dynamism of Absolute Time.
24. Time is the vibration of Space.
25. Time and Space are equal.
26. Time is one of the subtle elements of Space (Akasha).
27. Time is the causal element of all objects of the Universe.
28. The microcosmic structure is in total identity with macrocosmic structure.
29. The supreme space is throbbing every moment to express itself out.
30. Through the power of inner Consciousness, the knower of Vastu should know about light aspects and sound aspects of OM pertaining to both inner and outer space.
31. Those who do not realize the creative dynamism of inner space cannot know the dynamism of outer space.

### **The Spiritual Legacy**

Brahmarishi Mayan's Aintiram and Pranava Veda go beyond mere architectural and cosmological principles. They hold profound spiritual insights that guide seekers on the path of self-realization and union with the divine.

a. Unity of Existence: These texts emphasize the interconnectedness of all beings and the underlying unity of existence. They point to the realization that certain external structures and the inner self are reflections of the same Divine Consciousness. He provides an understanding of enlightenment and factors that contribute to human enlightenment.

b. Spiritual Evolution: The Aintiram and The Pranava Veda provide guidance on spiritual practices that lead to personal growth and spiritual evolution. They inspire individuals to seek higher truths and align their lives with divine principles. Mayan's teaching strips away superstition and false ideas about developing the further reaches of the human condition - enlightenment.

### **Conclusion**

Brahmarishi Mayan's Aintiram and Pranava Veda continue to be revered as profound sources of knowledge and wisdom. They bridge the realms of architecture, dance, music, poetry, sculpture, cosmology, with Consciousness. His cognitions offer insights into the

profound interconnectedness of the universe and the potential for personal transformation. These texts invite us to explore the deeper mysteries of existence and inspire us to create spaces that harmonize with the cosmic order and nurture the human spirit.

The philosophical and spiritual knowledge behind Self Recognition Meditation SRM™ and other practices we offer are based in part on cognitions of Brahmarishi Mayan. There is growing evidence that Mayan's cognitions formed the basis of Vedic literature, Kashmiri Shaivism, yogic philosophy, and Sri Vidya.

Further information on Brahmarishi Mayan and his works can be found on this website in the downloadable book called *Fabric of the Universe*, by Dr. Jessie Mercay.

### **Adi Shankara: The Great Philosopher and Spiritual Leader** (birth undetermined)



Adi Shankara, also known as Shankaracharya, was a highly influential philosopher, theologian, and spiritual leader who lived in ancient India. Some scholars believe he was born in the 500's BCE. Others believe he was born in the 8th century CE in South India (Kerala). He was said to be born to a Vishwakarma Brahmin family. His teachings and commentaries on Sanatana Dharma scriptures had a profound impact on Indian philosophy and spirituality. Shankara is celebrated for his efforts in reviving and unifying various sects within Santana Dharma and establishing Advaita Vedanta as a prominent school of thought. This article will explore the life, teachings, and lasting legacy of Adi Shankara.

Adi Shankara was born in Kaladi, a small village in present-day Kerala, India. In the following ancient text, Shankara mentions that he was born into a Vishwakarma clan family, rather than a modern Brahmin cast. His quote makes it clear in spite of the fact that other Brahmins wanted to claim him.

*Acharya Sankaro nama  
Twashta putro nasanyasa,  
Viprakula gurordiksha,  
Visvakarmantu Brahmina*

*My name is Shankaracharya, I am a descendant of Twashtar, I have come here to teach the Vipras the right of wearing the sacred thread, I am a Brahmina of the Vishvakarma Caste.*

*(Shankaracharya Vijaya)*

At a young age, Shankara displayed exceptional intelligence and an inclination towards spirituality. He was deeply influenced by ancient texts and sought to understand the true nature of existence.



Shankara's early education was under the guidance of his mother, who introduced him to the Vedas and other sacred scriptures. Recognizing his exceptional intellect, she sent him to a renowned teacher, Govinda Bhagavatpada, who became his guru. Under Govinda Bhagavatpada's tutelage, Shankara mastered the Vedas, Upanishads, and other texts, acquiring a profound knowledge of Hindu philosophy (Santana Dharma).

Adi Shankara's teachings were primarily based on Advaita Vedanta, a non-dualistic school of thought. He propounded the idea that the ultimate reality, referred to as Brahmin, is devoid of any duality or multiplicity. According to Shankara, the ultimate truth lies in recognizing the oneness of the individual soul (Atman) with Brahmin.

Shankara's commentaries on ancient texts, such as the Bhagavad Gita, the Upanishads, and the Brahma Sutras, are considered seminal works in Advaita Vedanta. Through these commentaries, he provided a profound understanding of complex philosophical concepts, offering insights into the nature of reality, the Self, and the path to liberation (Moksha). One of his most profound writings is *Crest Jewel of Discrimination*.

Shankara's teachings emphasized the importance of self-realization through knowledge (Jnana) and the practice of meditation (Dhyana). He advocated for renunciation and detachment from worldly desires, believing that true happiness lies in transcending the materialistic world and realizing one's true nature. Detachment does not mean *avoiding*, rather it implies not being overwhelmed by desire. In the state of enlightenment, one may have desire, but that desire does not overwhelm one's experience of the Supreme Being.

Adi Shankara's influence on Indian philosophy and spirituality cannot be overstated. He traveled extensively throughout India, engaging in philosophical debates, spreading his teachings, and establishing monastic orders (mathas). Shankara's efforts were instrumental in revitalizing Santana Dharma and unifying various sects. The monastic orders founded by Shankara, known as Shankaracharya mathas, continue to exist to this day, playing a significant role in preserving and promoting Advaita Vedanta. These mathas serve as centers of learning, where scholars and seekers study Shankara's works and engage in spiritual practices.

Shankara's legacy extends beyond India, with his philosophy gaining recognition and appreciation worldwide. His teachings have influenced numerous spiritual leaders, philosophers, and scholars, transcending cultural and religious boundaries. Adi Shankara's profound insights into the nature of reality and the Self continue to inspire seekers of truth and provide a philosophical foundation for spiritual seekers.

Adi Shankara, a great philosopher and spiritual leader, left an indelible mark on Indian

philosophy and spirituality. His teachings on Advaita Vedanta, emphasizing the non-dualistic nature of reality, have had a transformative effect on countless individuals. Shankara's commentaries, monastic orders, and his efforts to unify religious sects have ensured the preservation and propagation of his philosophy through the ages. Adi Shankara's legacy continues to inspire seekers on their spiritual journey, offering profound insights into the nature of existence and the path to self-realization. His work re-established Santana Dharma on the Indian sub-continent.

From Sri Shankaracharya, there is a long lineage of esteemed teachers including Trotakacharya, Padmapadacharya, Siresjwaracharya, Hastamalacharya and their disciples.

### **Swami Brahminanda Saraswati and The Shankara Tradition** (December 1871- May 1953)



Swami Brahminanda Saraswati, known as Guru Dev in some circles, was one of the many Dandi Swamis (wandering swamis who are part of the tradition of Adi Shankara) who, along with other Dandi Swamis, taught a specific jappa meditation technique called Bhavateet Dhyana (a transcending meditation beyond thought and emotion). Jappa is mantra repetition in which a mantra is repeated either out loud or mentally.

Born into a Saryupareen Brahmin family, he left home at the age of 9 in search of a spiritual master. At age 14, he became a disciple of Swami Krishananda Saraswati. Swami Brahminanda Saraswati spent much of his life meditating in forests and a special cave. At age 34, he was initiated into the order of Sanyasis. In 1941, at age 70, he became the Shankaracharya of Jyotir Math (spiritual leader of India of the Shankara tradition). He was the first person to hold that special office in 150 years.

Before Guru Dev became Shankaracharya, he instructed seekers in Bhavateet Dhyana – deep meditation. Guru Dev began his instruction with a ceremony (puja) that comes from an ancient tradition in India. It offers gratitude to the tradition of teachers in the lineage. Puja is done for weddings, opening of new buildings, construction of new buildings, sporting events, and many other events.

Following the puja, Guru Dev gave the initiate his or her mantra, with instruction on how to use it properly for transcending meditation. He used mantras specific to the individual, linked to their personal qualities. Guru Dev would then tell the initiate to close their eyes and repeat the mantra for a minute. Then he told his initiate to think the *mantra* easily without speaking it. After a period of time, he told him or her to stop thinking the *mantra*. After a few minutes Guru Dev told the initiate to open their eyes slowly.

His instructions were special points on how to use the mantra, how to deal with thoughts in meditation, how to deal with physical sensations, and other special points. He would tell the initiate to go home and meditate, and come back the next day to discuss experiences and to get further instructions.

Sometimes the initiate would return and report that during meditation he or she lost the mantra for a period of time. Guru Dev would respond by saying:

*You have learned to transcend the mantra! Excellent! You transcended the mantra, which wants to go back to the Source. The best thing that can happen! When you are aware of having forgotten the mantra, you quietly pick up the mantra again and continue happily. This was very good meditation.*

Guru Dev would then tell the initiate to continue meditating like that, and report again the next morning for further checking. (From [www.paulmason.info](http://www.paulmason.info) - Paul Mason researched and wrote extensively on Guru Dev and Dandi Swamis. *The Life and Teachings of Shankaracharya Swami Brahminand Saraswati, Shankaracharya of Jyotir Math* is one of his well-researched books.)

According to Professor Dana Sawyer who was initiated himself in India by several hundred Dandi Swamis, this method of instruction was and still taught by many Dandi Swamis in the same way. (Verification presented by Paul Mason [www.paulmason.info](http://www.paulmason.info)). While Guru Dev passed in the early 1950's, his teaching method is still used by over five hundred Dandi Swamis.

### **Sri Swami Lakshmanjoo and Kashmiri Shaivism** (May 1907 – September 1991)



Lakshmanjoo was born in a Kashmiri Brahmin family in the city of Srinagar, Kashmir. His spiritual training began at age 4. At 19, he experienced a clear taste of Self-realization. Soon after, he left home and studied at the ashram of Sadhamalyun and then under a scholar named Maheshwar Razdan. Little is known of his life between 1930 and 1960 except that he lived primarily in seclusion ripening his spiritual experience. During that time, he deepened his knowledge of Kashmiri Shaivism and became the only living master of the tradition. He gave profound lectures that are now transcribed as books.

*This whole universe is the expansion of your own nature.*

Swami Lakshmanjoo

Literature of Kashmir Shaivism mentions transcending and various meditation techniques. It also mentions states of consciousness and their development. It emphasizes the direct

experience of the divine and the realization of one's true nature. The late Swami Lakshmanjoo was the last living teacher of Kashmir Shaivism.

Some of the important texts in Kashmir Shaivism that discuss transcending and states of Consciousness that have influenced us include:

1. *Shiva Sutras*: This is one of the foundational texts of Kashmir Shaivism, attributed to the sage Vasugupta. It contains aphorisms that outline the path to liberation, including practices for transcending the limited identity and merging with Divine Consciousness.
2. *Pratyabhijnahridayam*: Also known as the "Heart of Recognition," this text by Kshemaraja explores the concept of self-recognition (pratyabhijna) as the means to transcend the limited self and realize the ultimate reality.
3. *Vijnana Bhairava Tantra*: This text, attributed to the sage Bhairava, presents 112 meditation techniques for realizing the transcendental nature of Consciousness. It includes practices such as focusing on the breath, visualizations, and contemplation on various objects.
4. *Spanda Karikas*: Composed by Vasugupta's disciple, Kallata, this text delves into the concept of Spanda, the pulsation or vibration of Consciousness. The concept of Spanda is the same concept that Brahmarishi Mayan articulated thousands of years before Kashmiri Shaivism. Spanda refers to the vibration of Consciousness on the universal level (Unified Field) and on the individual level within the Atman. This same concept is described as Brahma Sutra by Brahmarishi Mayan.

*Spanda Karikas* discusses how, by recognizing and merging with this primal vibration (Brahma Sutra as taught by Brahmarishi Mayan), one can transcend the limitations of the individual self. This process of development of Consciousness is enhanced by our various meditation techniques.

These texts, among others, provide guidance and teachings on how to transcend the limited human identity and merge with the divine Consciousness described in Kashmir Shaivism. For more information on this ancient tradition of masters see <https://www.lakshmanjooacademy.org/swami-lakshmanjoo/masters/>

## Other Sages in Our Tradition

### Maharishi Patanjali: Author of The *Yoga Sutras*



It is said that Patanjali has often been called the founder and compiler of the *Yoga Sutras*. The origin of Yoga had been handed down in an oral tradition over thousands of years from ancient times. Patanjali's Yoga is one of the famous darshans of Hindu Philosophy. He synthesized and organized knowledge about Yoga from much older traditions. The *Yoga Sutras* are one of the foundational texts of classical Yoga Philosophy. Maharishi Patanjali is also the author of a commentary on Panini's *Ashtadhyayi*, referred to as *Mahabhasya*.

The *Yoga Sutras* have 196 Sanskrit sutras organized in 4 chapters. They were collected sometime between 500 BCE and 200 BCE. The *Yoga Sutras* of Patanjali are also sometimes called *Raja Yoga* or the *Royal Yoga*. The eight limbs of Yoga, called *Ashtanga yoga*, defined in the 2<sup>nd</sup> chapter, are as follows.

- **Yamas:** They are guidelines for how to interact with the outside world at a social level.
- **Niyamas:** They are guidelines for self-discipline.
- **Asana:** Asana refers to the seated posture, which should be steady and comfortable so the yogi can sit and meditate for long periods.
- **Pranayama:** Pranayama means control over our energy or life force.
- **Pratyahara:** through it, one gains the ability to withdraw the sense from their objects, thus achieving perfect control over the senses.
- **Dharana:** It involves focusing the mind on a single object.
- **Dhyana:** It includes the state of mediation.
- **Samadhi:** Samadhi simply means the state of oneness with God. By meditating deeply on any aspect of God, one loses self-awareness and becomes completely absorbed in that.

Patanjali defines Yoga as the cessation of the modifications of the mind. He has also written books on Ayurveda. Patanjali likely had very little connection as far as social life is concerned. That is why there is no information available about details of his life. The world will always remain grateful of Patanjali for writing useful books and giving the world the great tradition of Yoga.

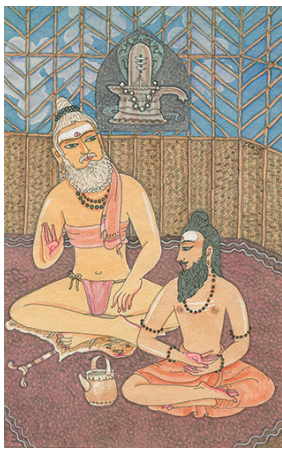
Patanjali's *Yoga Sutras* is a deep and inspiring scripture. It is also practical, accessible, and applicable to any spiritual seeker. The *Yoga Sutras* show the way to lasting happiness and

freedom. It is not just another intellectual exploration, but a handbook for the proper exercise of Yoga.

We incorporate some of Patanjali's teaching because it expresses important aspects of meditation called dharna, dhyana, and samadhi. Reading Patanjali's Yoga Sutras gives deep meaning to one's spiritual journey and helps one understand the path to enlightenment. Patanjali's work, along with Brahmarishi Mayan's, Valmiki's, and Sri Lakshmanjoo's, and that of other Sages, clears the way to understanding the further reaches of human development. These great Sages show us the path to understanding our human destiny.

Through Self Recognition Meditation™ one can develop the most sought-after yoga asana called *Maha Asana*©. *Maha Asana*© is the great asana or great seat, meaning *seated in the Atman*. Part of the unique method presented by Self Recognition Meditation SRM™ is a method for developing one's ability to be seated in the *Maha Asana*©.

### **Maharishi Thirumoolar: Bringing light to the world**



Tirumular, also known as Thirumoolar, was a highly revered Tamil mystic and sage of *Tamil Shaivism*. He was among the 63 Nayanars and 18 siddhars. He was one of the greatest Indian yogins.

Originally, Tirumular's birth name was Sundara Nathar, and he was born in Madurai, Tamil Nadu. After receiving the blessing from Lord Nandinath, Sundara Nathar left Kailash to meet his close friend Sage Agastya. Maharishi Agastya lived in Podhigai hills, Sekkizhar, Persia. Sundara visited holy Shiva temples at Kedarnath, Pashupatinath (Nepal), and Viswanatha (Varanasi) throughout the journey.

One of the greatest works of Saint Tirumular is "*Tirumantiram*." This book comprises over 3000 verses in Tamil and has a vital role in *Thirumurai* – a compilation of 12 volumes of poetry and hymns related to Lord Shiva. It was written in the forest at the famous Nataraja temple Chidambaram. His writing informs us of knowledge similar to that of Brahmarishi Mayan. We can easily verify parts of our teaching by pointing out his text.

### **Maharishi Marichi: The sage who saw light of Atman**

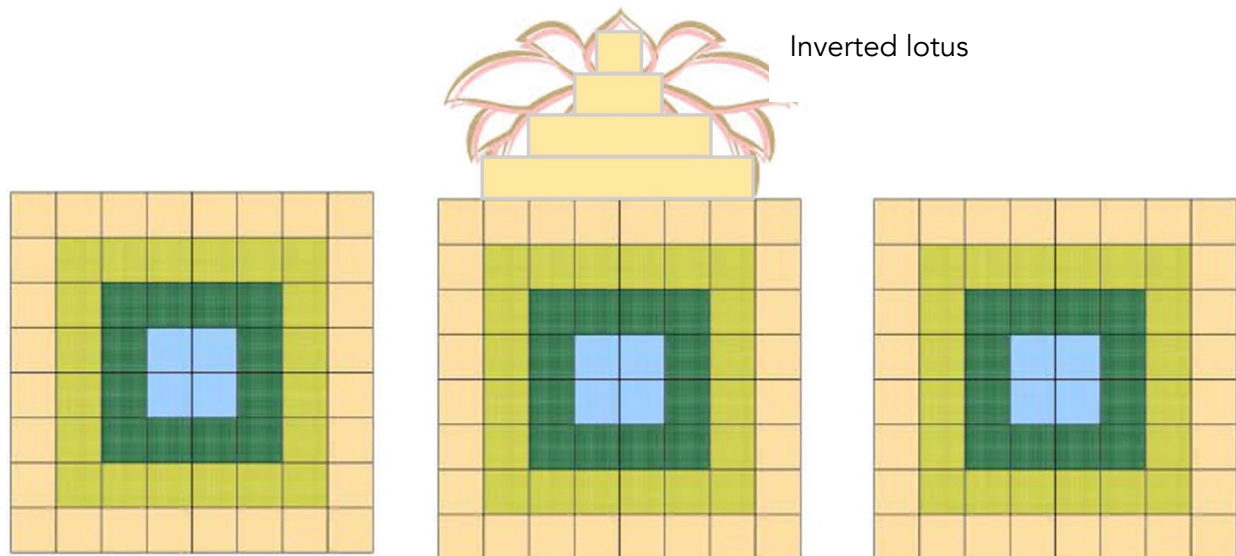


Marichi (in Sanskrit means 'ray of light') is said to be the mind-born son of Brahma. He is considered one among the seven great Sages who are extolled in the Vedas and Hindu literature. Marichi is mentioned in the Mahabharata. This places his life and works to be several thousand

years ago. He had many children and was the father of sage Kashyapa. Maharishi Marichi wrote the Marichi Samhita.

In his Samhita, Maharishi Marichi, talks about the arisal of energy from our Atman when we breathe. He mentions that breathing creates a pyramidal shape at the top of our Atman. With no breath, we have no upsurge of energy - only the cubical shape of Atman in its sattvic or settled state. (See Fabric of the Universe by Dr. Jessie Mercay in download section). This and other aspects of his work is a verification of our presentation of Atman. The mechanism of Atman expanding as described by Maharishi Marichi is exactly as explained by Brahmarishi Mayan and is fundamental to our understanding of the mechanics of the meditation process we offer.

Maharishi Marichi says that during a time of no breath, the Atman is in a steady satvic state – a state of bliss. When we breathe in, the energy of the Atman rises up in successive steps *like an inverted lotus*. When we exhale, the Atman collapses onto itself and returns to the settled satvic (pure) state. The steps seen in the figure below are the cuboidal energy belts that you see on the Atmic form. This is the form of the Atman cognized by Brahmarishi Mayan and Rishis like Marichi.



### **Atman expanding in waves of energy as we breathe**

Atman begins at a steady state, arises, and then collapses into itself. An effect of Self Recognition Meditation SRM™ is that the breath becomes very still and the Atman is in the sattvic state for extended periods of time. Over time, the breath becomes still for extended moments in the waking state, i.e., our breath rate slows down and becomes more subtle. In this state the Atman infuses bliss into our daily experience. This steady state

causes an increased luminosity within our Atman. Over time, this luminosity spreads up and down our body along a luminous channel called the Brahma Sutra.

The Brahma Sutra is the thread of Consciousness that runs vertically through the center of our body. The specific mantras we select, and the method of using the mantras, cause our mind, body, and breath to settle down. The Atman collapses within itself. Then the Atman, having experienced qualities of Itself contained within the mantra, gushes upward with bliss. This is a natural outpouring from within the Atman when it experiences vibrational qualities of Itself from the sound vibration of the mantra. It is a self-directed, internal sound therapy.

**Maharishi Valmiki** (exact time of life undetermined)



Maharishi Valmiki claims the distinction of being the author of the holy epic 'Ramayana', consisting of 24,000 verses. In this epic poem, Valmiki mentions Brahamarishi Mayan. He is also believed to be the author of Yoga Vasistha, a text that elaborates on a range of philosophical issues regarding enlightenment. Different versions exist regarding the time period and life of Valmiki. The Valmiki Ramayana is believed to be dated variously from the period 500 BC to 100BC.

The importance of Valmiki cannot be fully understood without reading his texts. He was born into an untouchable caste named Chuhra (sweepers and cleaners), much before the term "Dalit" was coined. At the time of his birth, one could have the title *Maharishi* regardless of caste.

In the Ramayana, Valmiki mentions Brahamarishi Mayan and his daughter Mandodarie.

**Ramana Maharishi: the great 20<sup>th</sup> century sage.** (December 1879 – April 1950)



Ramana Maharishi was born near Madurai in Southern India. Ramana was an unusual child with the desire only for spiritual life. He went to the town of Thiruvannamalai in Tamil Nadu where he meditated in the big temple there. After some time, he left the temple and became enlightened. In other words, he experienced a spiritual awakening and realized that he was none other than Atman.

Eventually, after meditation in a cave on the sacred mountain in Thiruvannamalai (Arunachala), Ramana built an ashram and a special temple. The temple was built per Vaastu Shastras and Shilpa Shastras by a member of our lineage, Sri M. Vaidyanatha Sthapati, with whom he became very close. This Sthapati is the father of our own Dr. V. Ganapati Sthapati. Vaidyanatha Sthapati also carved the life-like statue of Sri Ramana that can be



seen today. Sri Ramana encouraged Dr. V. Ganapati Sthapati to go to a university, furthering our link with Ramana Maharishi.

**Dr. V. Ganapati Sthapati: Supreme exponent of Vaastu Vidya** (September, 1927 – September, 2011)



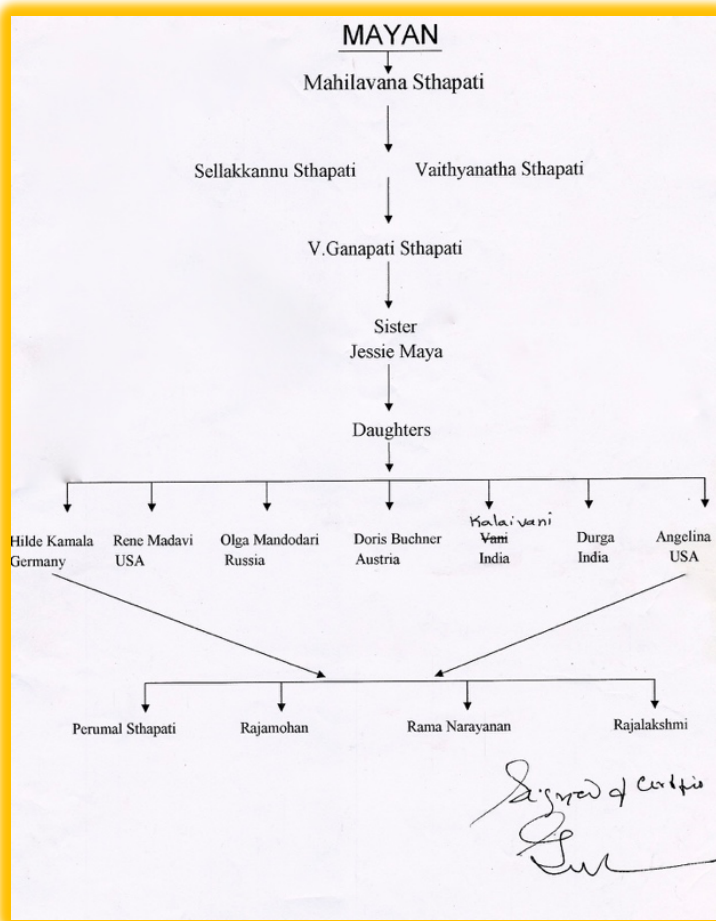
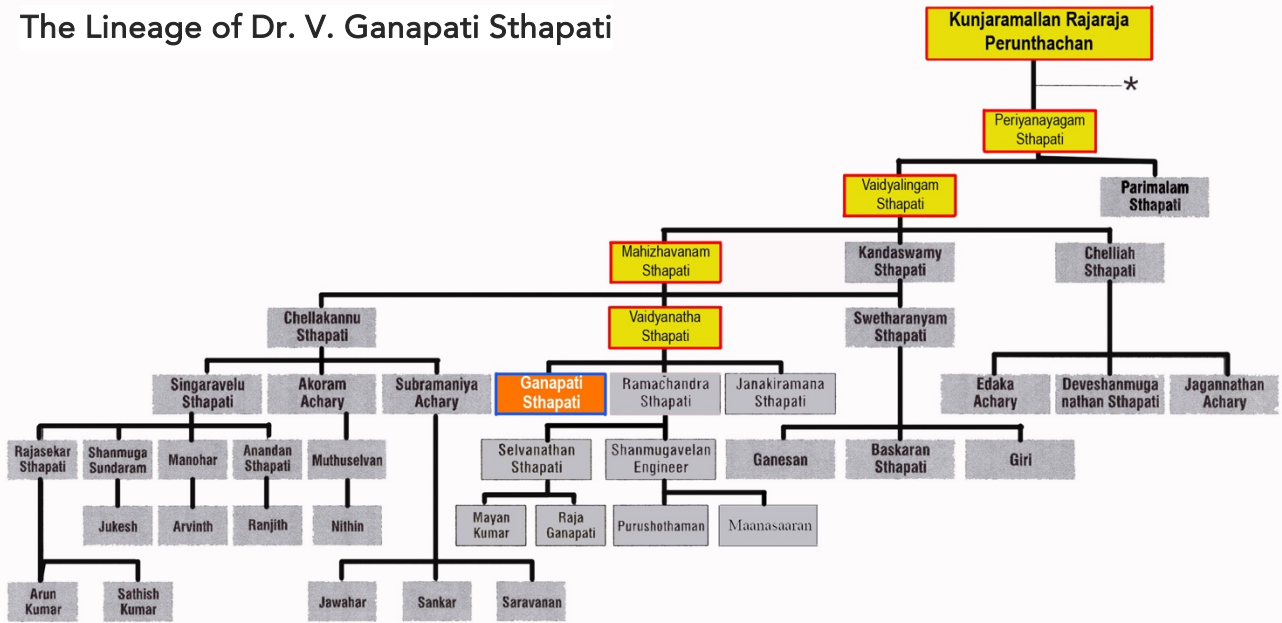
Dr. V. Ganapati Sthapati was a great legendary, traditional Indian architect, scientist, Sanskrit scholar, and Shilpi Guru (teacher of sthapatis, engineers and shilpis). His birth in this earthly abode marked the beginning of the restoration of the ancient literature and practice of Brahmarishi Mayan. His known lineage goes back over 1000 years to Kunjaramallan Rajaraja Perunthachan, the architect of Tanjour temple. During his childhood, he sat with Sthapatis (architects, engineers, and sculptors) and his father Vaidyanatha Sthapati (a famous architect and temple builder) at night after a long day of work. During those evenings, sitting in the glow of the campfire, Dr. Sthapati heard legends and various teachings of the great ancient architect Brahmarishi Mayan.

When a Tamil Poet came to him and chanted the Aintiram, Pranava Veda and other ancient texts, Dr. Sthapati recognized them as the works of Brahmarishi Mayan whose legends he heard around the campfire. It was from this great encounter that we have the Aintiram, Pranava Veda, Oli Neri Nool, and other amazing ancient texts.

These texts hold the knowledge of the manifestation of the worlds, the operation of Consciousness, Space, Time, OM Light, OM Sound, and upwards to one million verses of ancient knowledge cognized by Mayan. It is through this knowledge that we at Self Recognition Meditation SRM™ are able to understand the mechanisms of mantras, light, sound, and the productive value of meditation. Dr. Sthapati was a profound thinker, and we hold him also to be a Brahmarishi. Without him, we would not have the substantial body of knowledge that supports our teaching at Self Recognition Meditation SRM.™

Dr. Sthapati was a prolific writer and adept public speaker. It was as if he himself was an incarnation of Brahmarishi Mayan. He raised and trained his nephews (R. Selvanathan and Er.R.Shanmugavelan) and their wives in the art and science of Vaastu Shastras and the knowledge of Mayan. Ponni Selvanathan (wife of his nephew Sthapati R. Selvanathan) and Gayathri Shanmugavelan (wife of his nephew Er.R.Shanmugavelan) were instrumental in preparing the publications of Dr. V. Ganapati Sthapati. They continue to research, write, and teach. They are publishers, translators, and commentators on the Pranava Veda and numerous other related texts. One can legitimately say they are modern Sages in this science.

## The Lineage of Dr. V. Ganapati Sthapati



Luminaries Active in the propagation of the knowledge of Brahmarishi Mayan

Nephews and nieces:  
Sthapati R. Selvanathan  
Ponni Selvanathan

Er.R.Shanmugavelan  
Gayathri Shanmugavelan

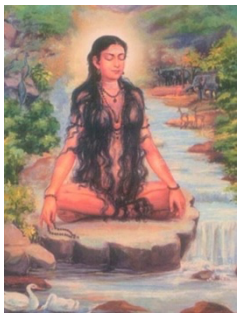
Santhana Krishnan  
Kritika Karuppia

Adopted Sister, Senior Student and appointed teacher: Vasthu Ratna,  
Dr. Jessie Maya Mercay, compiler of Self Recognition Meditation SRM™

## 🌀Female Sages (Rishikas)🌀

In respecting and honoring the lineage of Self Recognition Meditation SRM™ it is important to honor the contributions of the *Rishikas* in ancient times. They have influenced this form of meditation through their expressions of pure knowledge and attainment of self-recognition – enlightenment. Vedic culture venerated women. They were given a high level of respect and freedom, protection and safety. There were 22 *Rishikas* who wrote Vedic sutras during the Rigvedic era. Birth dates are lost to time, as is the exact time of the Veda. (Read the article *Women in Vedic Culture* by Stephen Knapp, Vaisnava Family Resources online).

### **Brahmavadini Maitreyi**



Maitreyi was a venerated ancient Indian philosopher. Ten hymns in the Rigveda are attributed to her where she explored the concept of Atman. She is also mentioned in a number of Puranas, and is regarded as one of the most learned and virtuous women of ancient India and symbolizes intellectual women in India. She was a leading scholar who also made rich contributions to propagate education. Maitreyi serves as an example of a woman in Vedic times who benefited from educational opportunities, and hence achieved philosophical greatness. She is considered a symbol of Indian intellectual women, and an institution is named in her honor in New Delhi.

### **Brahmavadini Gargi Vachaknavi**



In the rich tapestry of ancient Indian history, the figure of Gargi stands as a shining example of a female rishi, a sage of extraordinary wisdom and spiritual insight, and an enlightened Rishika of ancient India. Gargi emerges from the pages of the Brihadaranyaka Upanishad, one of the oldest and most revered texts of Hindu philosophy. She demonstrated immense intellectual prowess and a powerful voice in spiritual and philosophical realms.

Gargi, born in the Vedic period, was part of a lineage of scholars and seers. Highly educated and intellectually gifted, she possessed a deep understanding of the Vedas (ancient Indian scriptures). Gargi's brilliance was acknowledged and respected by both her male and female contemporaries, who sought her insights and engaged in profound philosophical debates with her.

One of the most notable accounts of Gargi's intellectual prowess comes from the Brihadaranyaka Upanishad. In a grand assembly of scholars and Sages, Gargi fearlessly

challenged the renowned sage Yajnavalkya with a series of profound questions. Her queries delved into the nature of existence, the soul, and the ultimate reality. Gargi's astute inquiries left the assembly in awe and showcased her deep philosophical understanding.

Gargi's contributions extend beyond her participation in philosophical debates. She is also credited with composing hymns and verses that reflect her spiritual insight and devotion. Her words, preserved in the ancient texts, continue to inspire seekers of truth and reflect her profound understanding of the divine.

Gargi's significance lies not only in her intellectual brilliance, but also in her defiance of the societal norms of her time. In the early patriarchal society, where women were often marginalized and denied access to education and spiritual pursuits, Gargi stood as a beacon of empowerment and equality. Her presence and participation in intellectual and spiritual discourses challenged the prevailing gender biases and highlighted the inherent wisdom and potential of women.

Gargi's legacy serves as an inspiration for generations to come. She embodies the idea that knowledge, wisdom, and spiritual insight are not confined to any particular gender. Her contributions to ancient Indian philosophy and spirituality underscore the importance of inclusivity and the recognition of diverse voices in the pursuit of truth and enlightenment.

Gargi Vachaknavi remains an iconic figure whose intellectual brilliance and spiritual insight continue to resonate through the ages. Her fearlessness in engaging in profound philosophical debates, her deep understanding of the Vedas, and her unwavering devotion to truth exemplify the heights that can be reached by individuals, regardless of gender, who dare to pursue knowledge and spiritual growth.

Gargi's story is a testament to the enduring power of wisdom and the importance of recognizing and celebrating the contributions of women in ancient and contemporary societies. Her remarkable presence in the Brihadaranyaka Upanishad serves as a reminder that the pursuit of truth and spiritual enlightenment knows no boundaries, and that the voice of wisdom can emerge from unexpected sources, transcending societal expectations and norms.

## Queen Chudala



Queen Chudala became Guru to her Husband, King Sikhidhwaj. She attained Brahma Gyan soon after instructions from scholars. Her story is detailed in Yoga Vasistha. King Sikidvaja and Queen Chudala ruled the kingdom of Malava. Chudala regularly practiced meditation in the silent hours. In due course she realized the Absolute Truth and her face shone brightly and became much more beautiful than before. The king observing this asked her the reason for her change. The queen replied that it was due to her realization of Truth. The king laughed at her, thinking that realization was possible only through severe austerities and could never be gained while living in a palace.

He wanted to leave the kingdom and practice tapas in the forest so that he could gain Realization. The queen tried to dissuade him and suggested that he could carry on tapas in the palace itself and rule the kingdom as well. Refusing to act on her advice, he went to the forest and performed hard penance.

The queen ruled the kingdom in the king's absence. The queen taking pity on her husband and anxious to rescue him from the mire of delusion, practiced siddhis and took the guise of one Kumbha Muni and stood in front of him, but a few feet above the ground. The king, thinking that some celestial being had descended from the heavens to bless him, fell at his feet, told him his woes and sought guidance.

The Muni taught the king as follows: "Karmas can give fruit as ordained by the Lord but karmas in themselves cannot grant you salvation. By doing disinterested actions, one's mind can become pure. With a pure mind one should contemplate on the Self. This would destroy the vasanas (past impressions and desires of the mind). Then one should approach a master and through his grace learn how to enquire into the nature of the Self. Liberation is possible only through enquiry and not by performing any amount of action. By renouncing everything one would realize the Truth."

The king said that he had renounced everything, including his kingdom and family. Kumbha Muni told him that his renunciation was only external and the seeds of attachment were still in him. The king then took out his walking staff, kamandalu, rudrakshas, and clothes and threw them all into the fire and stood without any possession.

Still, on being told that he had not renounced completely, the king was ready to drop his last possession, the body, by jumping from the top of the mountain.

The Muni asked him, "What harm has the body done to deserve the punishment?" Thereby the Muni taught him that he would not realize the Truth by destroying the body,

but only by destroying the mind which was the source of all attachment. The mind identifies itself as 'I' and this was bondage. The release of this identity was renunciation of everything.

Then the Muni described in detail the sadhana (spiritual practice) of discrimination. Thus, the king's doubts were dispelled and his mind became pure. The king enquired into the source of Self and soon became one with it and remained in blissful samadhi.

Kumbha Muni disappeared and returned after some time. The king was still in samadhi. Chudala roared like a lion to wake him up, but could not. Then taking a subtle form, she entered into the king's heart and found it pure and devoid of any latent tendencies. Then in a melodious voice, she chanted the Sama Veda and like the blossoming of a lotus, the king became aware of the world.

The king filled with joy, remained silent not knowing how to express his gratitude. Then as advised by the queen, he returned with her to the kingdom. Thus, established in Truth, he ruled the kingdom and lived happily with the queen for a long time.

In Self Recognition Meditation SRM™ we emphasize the process of establishing ourselves in the truth that comes from our Atman, and then live our lives, performing inspired action.

### Princess Hemalekha



Princess Hemalekha (mentioned in Tripura Rahasya) was Guru to her husband (Prince Hemachuda), her Mother-in-law, and many others. She slowly and beautifully took her worldly husband and her entire village on the path of Brahma Gyan. She was an enlightened princess who explained the qualities of God to her husband prince Hemachuda, talking of God as her mother. The understanding of the path of Brahma Gyan is premiere in gaining higher states of Consciousness. Princess Hemalekha pondered the difference between good and evil for many days. It confused her husband. Then she spoke about attachment to good and evil. This inspired the prince to examine his own attachments. This led him to gain supreme enlightenment through understanding Brahma Gyan brought to him through his saintly and wise wife. The essence of her teaching was called Tripura Devi. Tripura Devi is the worship of shakti or divine feminine. In our meditation program we employ the energy of Shakti to bring about Brahma Gyan.

## Lopamudra



In the vast expanse of ancient Indian literature, the Vedas hold a special place. These sacred texts, composed thousands of years ago, are a treasure trove of knowledge, philosophy, and spiritual wisdom. Among the many voices that emerge from this ancient tradition, one that stands out is that of Lopamudra, a remarkable female rishi. She is depicted here with her consort Sage Agastya whom she assisted in helping him on his spiritual journey and helped him reconcile his desire to be both an enlightened sage and householder. She is an inspiration to all householders who want to awaken to their Inner Being.

Lopamudra was a poet, philosopher, and scholar of the Vedic period. She is considered one of the earliest female poets in India, and her hymns in the Rigveda are some of the most beautiful and profound in the entire text. Lopamudra is also known for her teachings on the nature of love and devotion, which continue to inspire people to this day.

Lopamudra is believed to have lived during the time of the Rigveda, one of the oldest and most important of the four Vedas. While the Rigveda is primarily composed by male Rishis, Lopamudra's hymn, known as the Rigveda 1.171, is a rare exception that showcases the spiritual prowess and poetic brilliance of a woman.

Her hymn is a beautiful expression of devotion and longing for union with the divine. Lopamudra's words reflect her deep yearning for spiritual enlightenment, as she implores the gods to grant her the wisdom to understand the mysteries of life and the universe. Her verses are filled with a sense of awe and reverence for the cosmic order and the divine forces that govern it.

What sets Lopamudra apart is not just her poetic talent, but also her strong sense of independence and agency. In the Rigveda, she asserts her right to choose her own path and expresses her desire to be an active participant in the world. Her hymn speaks of her longing for a husband who will support her spiritual journey and intellectual pursuits, rather than confine her to the traditional roles assigned to women.

Lopamudra's voice challenges the prevailing patriarchal norms of her time and asserts the inherent equality of men and women in the pursuit of knowledge and spirituality. Her hymn serves as a powerful reminder that wisdom and enlightenment are not limited by gender or social status.

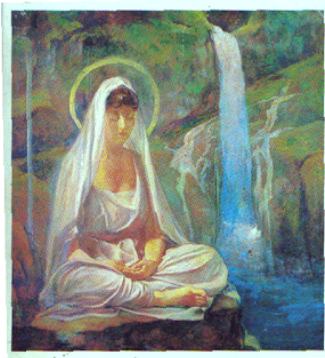
Despite her profound contribution to the spiritual and literary heritage of ancient India,

Lopamudra remains relatively unknown compared to her male counterparts. This is a testament to the historical erasure of women's voices in many ancient cultures. However, in recent times, efforts have been made to reclaim and celebrate the contributions of women like Lopamudra, who defied societal norms and left an indelible mark on history.

Lopamudra's hymn continues to inspire and resonate with seekers of truth and spiritual seekers today. Her words echo across time, reminding us of the timeless quest for understanding and enlightenment. As we delve into the depths of ancient wisdom, it is essential to recognize the invaluable contributions of women like Lopamudra who defied the constraints of their time and left an enduring legacy for future generations.

In Self Recognition Meditation SRM,<sup>TM</sup> each student of meditation has answered the call of their Atman. Their response to this call - devotion to meditation and pure knowledge - is modeled by Lopamudra

### Apala



Apala was a Vedic scholar and philosopher who lived during the early Vedic period. She is best known for her contributions to the Rig Veda, where she authored several hymns (she was the author of Rigvedic Hymn 8.91). Apala is also credited with the discovery of a new method for extracting soma, a plant used in Vedic rituals, which revolutionized the way in which these rituals were performed. Apala wrote:

*The fully kindled Fire, bright against the firmament,  
Facing the dawn, shines far and wide;  
Vishwavara proceeds towards the east with obeisance,  
Praising the gods, with oblation and ladle full of butter...*

From this passage we may gather that women in the Vedic times had been allowed to make independent offerings to the gods, a right they lost during foreign invasion of India. Vishwavara is a Rishika who authored Rig Veda hymn v. 28. This sukta by Apala describes Vishwavara's approach to the awakened state (*fully kindled fire*) and in that state, her awareness of the vibrations existing in her Atman called *gods*. That she faced the east and hence the dawn. The dawn is indicative of her transcending to the door of Atman – her Inner Being.

She and the ancients understood that the gods were technical names of impulses of Consciousness that had specific helpful qualities. They were not thought of as divine human



like entities. Rather, they are laws of nature, qualities, or operations within nature that form specific functions. We can think of these “gods” as concepts like gravity, atoms, protons, neutrons, etc. By worshiping these energy forms (i.e., applying the principle of physics called observer effect, their qualities become accessible to our life). Worship means applying attention to the so-called *God* and that attention, if it contains a bija mantra or sound associated with that energy form, becomes brighter in our life. We base our Self Recognition Meditation SRM™ in part on the principle of attention. In physics it is known as the Observer Effect. (Observer Effect is discussed in advanced lectures.)

### **Romasha**

Romasha was a philosopher, scholar, and poet of the Vedic period. She was said to be the daughter of Brihaspati and wife of King Swanaya Bhawayabya. Her husband was said to also be a Rishi. She is best known for her contributions to the Rigveda, where she authored several hymns, in particular 1.126. Romasha’s teachings on the nature of the self and the universe are considered some of the most profound in Indian philosophy.

### **Yami**

Yami was a philosopher and scholar of the Vedic period. She is best known for her teachings on the nature of morality and ethics. Yami’s contributions to Indian philosophy are significant, as she was one of the earliest proponents of the concept of dharma, or duty, which continues to play a central role in Indian society and culture. She is the author of Rigvedic hymn 10.10.

### **Vishwvara**

Vishwvara was a philosopher and scholar of the Vedic period. She is best known for her contributions to the Atharvaveda, where she authored several hymns. Through her teaching, we draw inspiration on *the nature of the self and the universe*.

### **Ghosha**

Ghosha was a philosopher, scholar, and poet of the Vedic period. She is best known for her contributions to the Rigveda, where she authored several hymns. Ghosha’s teachings on the nature of the self and the universe are profound. Her hymns in the Rigveda also provide insights into the early history and social structure of Vedic India. See Rigvedic hymn 10.39.

### **Sulabha Muni**

Sulabha Muni, an ascetic, was a philosopher and scholar of the Later Vedic period (4<sup>th</sup> Century BCE or earlier). She is best known for her contributions to the spiritual and philosophical tradition of Yoga. She engaged in a debate about gender with King Janaka (an enlightened sage king). She is one of many strong female characters who participate

in philosophical dialogues in the *Mahabharata* 12.308, challenging and rethinking misogynistic views about women expressed in other places in the text. In one of her arguments, she states, "Just as fire comes to be from the combination of the sun, a crystal lens, and some twigs for tinder, so beings come to be from the combination of their components (in the Atman). (12.308.125).

This statement directly correlates with Brahmarishi Mayan's Manifestation Process. She deconstructed gender in relation to the Atman, positing a universal self that is beyond gender, and defeated Janaka. She also defined enlightenment by saying if Janaka were truly enlightened, he would not make arguments based on gender distinctions, nor would he treat her the way that he does (he was aggressive and insulting towards her).

Sulba Muni also makes an important contribution to women by presenting the way of life as a hermit or renunciate as a way of life, an alternative to marriage, in which women can live independently, not to mention having the possibility of attaining the highest knowledge. Finally, she articulates an understanding of enlightenment that is beyond the dualities of gender distinction, and available for women. (*Ancient Women Philosophers: Recovered Ideas and New Perspectives*, edited by Katharine R. O'Reilly and Caterina Pello, ch. 2)

## **Conclusion**

Each of the Rishis and Sages mentioned herein have played a role in history in codifying and amplifying Vedic and pre-Vedic as well as non-Vedic pure knowledge. Many more came before us. We honor their insights and draw inspiration from their teachings. Their teachings verify the teachings we offer.

On the next page you can find the names of ancient members of the family lineage of Vishwakarma Brahmin. Every born as a Vishwakarman Brahmin belongs to the family lineage of one of the sages in this spectacular family tree.

Their contributions have been hailed as some of the greatest contributions to art, science, herbology, astronomy and astrology, medicine, architecture, literature – all fields of knowledge.

## The Ancient Holy Tradition of Vishwakarma Brahmins

Depicted below is the family tree of Vishwakarma Brahmins. Many well-known sages are mentioned such as Bhrigu, Parasara (Rishi, Jyotish, Puranas), Jaimini (ayurveda and astrology). Sages not mentioned in this Family tree are Maharishi Marichi, Maharishi Kashapya, Sage Agastya and others. The knowledge of the connection of these great sages to the Vishwakarma Brahmin has been lost to time. We remember them here.

