

Zeus and His Sacred Mantra AUM: Sutras 1.23 – 1.29

High Priestess Lydia Coventina

Covered in this article: Sutras 1.23-1.29. These Sutras pertain to our creator God and His sacred mantra.

Sutra 1.23

ईश्वरप्रणिधानाद्वा

īśvara praṇidhānād vā

Samadhi can also be attained by contemplation on, or prayer to, God/Zeus.

Īśvara (Ishwara, Ishvara) means God, or universal source. For us Zevists this is Zeus. *Praṇidhānād* (or *praṇidhānāt*) means profound contemplation, devotion, worship of, prayer to. *Vā* means also, referring to the topic discussed in the previous group of Sutras: Samadhi.

For those who find meditation difficult or not suited to their natural disposition, contemplate on Zeus, focus on His Sigil and pray to Him, open yourself to His energy. This Sutra shows that we are not supposed to be drifting through life alone and disconnected from our Creator God. Most people remain cut off from the Divine because they themselves block out any connection. This often is a result of a blocked or tamasic Sahasrara chakra; the solution is to open your chakras and pray to Zeus. With practice this becomes easier.

If you love our Gods, you can focus on this love you feel and contemplate, meditate on, our creator God Zeus to attain Samadhi. Love is an enjoyable sensation, love helps us grow, love makes us feel like we are in a higher state of being. Love for another gives us motivation to go on when all else fails. Focus on your love for Zeus or any God you feel close to, feel that you are connected to Them, and allow yourself to meditate from there.

Sutra 1.24

क्लेशकर्मविपाकाशयैरपरामृष्ट पुरुषविशेष ईश्वर

kleśa karma vipāka āśayaiḥ aparāmr̥ṣṭaḥ puruṣaviśeṣa īśvaraḥ

Zeus is a superior spirit, pure from afflictions, free from the consequences of karma.

Viśeṣa translates to superior, special, distinct. *Puruṣa* is the eternal Self of each of us individuals, our soul/spirit, the Self or Atman, not bound to the material realm, spirit, pure consciousness; combined with *viśeṣa* it refers to Higher Beings, Gods. To define *Īśvaraḥ* (God) by using this word within *puruṣaviśeṣa* shows that we are of Him, connected to Him, not separate altogether. This word is deliberately chosen to show our link to Him.

This Sutra defines Zeus as pure, unaffected, and free from afflictions, ignorance, pain, distress, disease (*kleśa*), free from how these would ordinarily affect (*āśayaiḥ*) a being such as us humans, and that He is free from karma (cause and effect). We humans are bound by karma, both good and bad; Zeus is above this. He decides His own fate.

Sutra 1.25
तत्र निरतिशयं सर्वज्ञबीजम्
tatra niratiśayaṁ sarvajña bījam

In that case, the seed of all-knowing is unsurpassable.

Niratiśayaṁ means unsurpassed, ever superior, unrivaled. *Bījam* means seed, origin; *sarvajña* means all-knowing, all-wise, omniscience. “In that case” referring to the previous Sutra, Zeus as a superior spirit.

While all knowledge comes from Zeus, He Himself has the seed of this. Seeds grow and produce, but the origin of this is within Zeus only. This Sutra states that He is the highest, wisest, ever superior, unrivaled.

Sutra 1.26
स पूर्वेषाम् अपि गुरु कालेनानवच्छेदात्॥२६॥
sa pūrveṣāṁ api guruḥ kālena anavacchedāt

Not limited or interrupted by time, He is the supreme teacher of even the ancients.

Guruḥ is a teacher who dispels the darkness and brings light, a Master who leads a student from ignorance to wisdom, enlightenment. *Kālena anavacchedāt* means not limited or interrupted by time, without the limits of time. *Pūrveṣāṁ* means earlier, ancient, ancestors.

Zeus does not fade away or cycle out as time goes by, for others to replace Him. He is eternal. He was the supreme teacher of the ancient sages and our ancestors, is the supreme teacher of us now, and will continue to be the supreme teacher to all who consult Him.

From The Grand Ritual of Zeus: “He Who Is, Was, and Ever Will Be.”

Sutra 1.27
तस्य वाचक् प्रिव्
tasya vācakaḥ praṇavaḥ

His word is Praṇavaḥ (AUM)

Praṇavaḥ means the sacred word or sound AUM. The root word *praṇu* means to make a reverberating humming sound, and combined with *vah* means the humming of prana. Praṇavaḥ describes the sound that praises Zeus and gives life: AUM. This is clearly a sacred mantra.

Sutra 1.28

तज्जप स्तदर्थभावनम्
taj japaḥ tad artha bhāvanam

The mantra AUM should be repeated continuously in meditation.

Japaḥ means to repeat, often in reference to reciting a mantra with or without counting. *Bhāvanam* means cultivation, calling into existence, meditation. Combined as *tad artha bhāvanam* it means meditative contemplation upon the meaning of something, in this context the mantra AUM.

Do not mindlessly repeat this mantra, but allow yourself to become absorbed into it, with the understanding that it is a sacred mantra of our Creator.

Sutra 1.29

तत प्रत्यक्चेतनाधिगमोऽप्यन्तरायाभावश्च
tataḥ pratyak cetana adhigamo api antarāya abhavaś ca

By this, you can discover and acquire mastery of your introspective mind, and obstacles are cleared away too.

From this practice, awareness turns inward; and also, obstacles become absent.

Pratyak means to turn inwardly; *cetana* is consciousness or intelligence; *adhigamo* means study, knowledge, learning, mastery, attainment. *Api* means also, too; *antarāya* means obstacles, impediments, hindrance, interference; *abhavaś* means removed, absence of, cleared away.

By the continuous repetition of the sacred mantra AUM, your awareness turns inward, you can master your introspective mind, and obstacles are also cleared away.

Covered in the next article: Sutras 1.30-1.32. These Sutras explain what distracts us from attaining Samadhi.