

Tantrik Laboratories Siddha Esoteric Technologies

“Just as an oil lamp burns in dependence on oil & wick; and from the termination of the oil & wick — and from not being provided any other sustenance — it goes out un nourished; in the same way, when sensing a feeling limited to the body, he discerns that ‘I am sensing a feeling limited to the body.’ When sensing a feeling limited to life, he discerns that ‘I am sensing a feeling limited to life.’ He discerns that ‘With the break-up of the body, after the termination of life, everything that is sensed, not being relished, will grow cold right here.’”- Dipa Sutta (The Lamp)

*“There is a light that shines beyond all things on earth, beyond us all, beyond the heavens, beyond the highest, the very highest heavens. This is the light that shines in your heart.”* ~ Chandogya Upanishad



“If you wish for sublime realization, offer hundreds of lights”  
The Root Tantra of Chakrasamvara

### **Agni Lokha**

**“Betaking himself to this path gone by the Devas, he comes to the Agni Lokha, the region of Fire.” Paryanka-Vidya**

Fire is central to human life. From the warm, protecting, and cooking hearth of the ancestors, to the earliest shamanic rites as the cosmic link to the sun, the spark of fire from lighting the kindling by friction is a mastery leading to the creation of all the arts of pottery, alchemy, metallurgy, etc. Kindling a fire became the central metaphor for the alchemical fusion of the male and female energies, both internally and externally, as well as for the spiritual fire inside. At its minimal level, lighting a small

candle or lamp is atmospherically sattvic, from romantic candle light, vigils, and birthday cakes, to temple shrines and church altars. There is a magical feeling to fire from the rituals of temples and kindred bonfires.

A fundamental practice of Vallalar was Lamp (Jothi) meditation, or deepa meditation. The elemental use of fire in ritual and mind training is truly universal. It is one of the fundamental characteristics of the Indo-European culture, becoming an essential feature of the Persian fire worship, and into the Vedic/Buddhist Tantric homa fire rituals, agnihotra, and various manifestations of butter or oil lamps, fires from incense burners, calcination of the herbs and metals in alchemy, to the cremation of the dead. Fire is a holographic microcosm of the sun, the perfect metaphor of a subtle energy that is above yet manifested in the physical realm. The reverence, worship, divination, or ritual use of fire is ancient and universal. There are massive amounts of literature and practices using lamps for prayer, ritual, and meditations in a variety of traditions, and we present some of the most dynamic features of this from a variety of oral traditions, ancient texts, articles, posts, and scattered content.

### Path of Light

The oil lamp is the essence of the ancient homa fire rites of the Soma, the agnihotra, the puja lamp, Diwali fires, and Karthigai Deepam. All are one essence in kindling the outer and inner fires of spiritual light into the vast expanding darkness. It is both the fundamental and high magic in the microcosmic, the infusion of luminous creative energy into the abyss of the vacuum of space and time. It is the outward manifestation and perfect, easily accessible training method for those seeking the deathless Light Body.

Meditation on light, and the worship of fire is, as mentioned, at the foundation of Persian Magian spiritual science. This is the home of magi(c), and the Persian haoma rituals and analogous to the Vedic soma and its homa fire rituals. These are the sacred fires of all Indo-European cultures that fused with indigenous fire and alchemical traditions. The gods, spirits, and ethereal beings are disembodied intelligences that can not feed in the normal sense being purely spiritual. The incense and fumes of sacrifice were always the manner to link the worlds with fire and smoke, presenting the spirits and divine energies that were raised in the rituals and rites.

Magic and meditation must be seen to be an accumulation of spiritual power or fire or heat tapas. The meditation and worship of fire, like those that can fast by sun gazing, is a way to harness and extract this subtle energy and circulate it through the subtle channels and connecting with the inner Sun and piercing the veils. In the Siddha tradition, it has a central role in facilitating the deepest meditation (nishtai in Tamil), and it is the principle skillful means taught by Siddha Vallalar. It is a mind training practice for the deepest concentration that is the precursor to the interpenetrating numinous energy of the oil lamp that becomes integrated into the core of the aspirant. The Deepam lamp represents the body as the container of the oil lamp: the oil as the blood, the thread as the semen or vital life force, the flame as the soul effulgence, and the inmost of the flame as God. This flame is separated from the Absolute Arut Perum Jothi by seven veils.

This practice is truly ancient and is fundamental to most of the old paths. The benefits are many, from the mind training, to creating an aura of protection and potentiating internal energies. We suggest all fasting regimens for achieving light body and taking alchemical medicines begin with the predawn jothi meditation. This is because it increases the biomagnetic energy (Tamil aski jeevakantham) as the inner soul links with the vaankaantham (external source, cosmic energy). This can be the

stage of training astral travel, where the inner light body can detach from the physical world and travel in the subtle realms. Some adepts speak that at a certain point of the meditation the light can actually begin “speaking” or showing visions, letters, and the detached “skyring” with flame – a powerful occult practice.

The agarbati or incense flame is known to presence gods, ghosts, etc., that can “sit” upon the ashes. Likewise, the flame at certain times of night may attract wandering ghosts which can be amplified in certain areas (forests, cemeteries), and on certain nights. Many who may wish to avoid this should confine lamp meditation to the hours between 3 am to 5 am or between 5am and 6am. Some gurus really warn against meditation after sunrise, as the inner bodies and ghosts can become intertwined causing much anguish and pain. Protective mantras are to be used before one begins the meditation, as well as the appropriate power items (parad, rudraksha). We advise to take blue lotus and navapashanam concentrate prior to this meditation for both protection, purity, and in aiding the formation of the inner Amrita. There is a bio-photon resonance in the alchemical infused navapashanam that mingles with the light particles, and the blue lotus helps to relax the nadis to let that gentle numinous energy infuse the system. There are many more herbs to assist in this which we will present in a future monograph.

One key aspect that scholars have just begin to research in a modern sense is the Tantric inner-visionary deification by way of eidetic imaging. This is an active internalizing of an object in minute detail, such as of observing the deity as internalized in equally vivid, luminous detail. In a Tantric view of the concept of Paśyanti, or “to see”, in the most profound sense of the term, is this interpenetrating encoded vision of an object (or dieties, Buddha fields, dakinis, mandalas). This hyper-focused sensory encoding is then reversing that process internally by dynamically projecting the image as indelibly inscribed in the consciousness in glowing phosphorescence.

Paśyanti is the seeing of the Rishis, who have seen and probed into the nature of existence itself, and produced the culture and spiritual technologies, insights, and skillful means for healing and spiritual growth. The lucid penetration of the senses into the depths of the veils of reality reveal the fusion of sound and colors. Scholars call this a type of synesthesia, or a visible sound of the primordial resonance of Shiva and Shakti dancing, rippling in cosmic colors, corresponding to different planes of existence. These cosmic colors are discussed by Vallalar as numinous veils. (More details will be included in the Appendix below)

## 7 VEILS (or) SCREENS HIDING THE SOUL LIGHT(AANMA PRAKAASAM)

1. BLACK – Ignorance (or) Maya Shakthi
2. BLUE – Creative (or) Executive Force of Divine, Kriya Shakthi
3. GREEN – Supreme Energy (or) Paraa Shakthi
4. RED – Divine Desire (or) Will, Ichaa Shakthi
5. YELLOW – Power of Wisdom (or) Gnana Shakthi
6. WHITE – Primordial Energy (or) Aadi Shakthi

## 7. MULTI COLOR – Consciousness, The Supramental Knowledge (or) Chir Shakthi

Vallalar, and many others as well, used a mirror. There is a special mirror he used that produced a vision to him of Lord Murugan, which is still cherished by devotees, and is on display. It is interesting to note that these mirrors were coated with mercury. Mercury or parad is a superconductor of energy and a power substance related to the semen of Shiva, and thus is an empowering link to his son Lord Murugan. Lord Murugan incarnated to fight the spiritual war against the demons granted boons by Shiva, who is impartial in bestowing gifts for tapas. We will discuss this practice in the forthcoming booklet on Vallalar and his Siddha Light Technology.



Vallalar had organic compassion and love for God that increased his devotion and strenuous, relentless pursuit of the Vast Light. The mind training, the disentanglement through genuine compassion and charity, dissolves the psychic knots and entrenchments that bind consciousness to the lowest resonance. Holding on to the past, to grudges, fears, and clinging thoughts and desires, is worse than demons as obstacles to the path. These bind, confirm and validate materialism in the deepest ontological perceptions of our inner world view. It subconsciously infects and affects the mind and behavior, engendering tethers and karmic bonds. With the strenuous love and compassion and the ardent practice of these skillful means, Vallalar's doctrine is that a Divine Grace allows that final disengagement of the essence to be liberated beyond the limiting confines of the dualist realities. A virtuous and genuine compassion, organic and of one's own volition, beyond punishment and rewards, is the first condensing distillation of a truly spiritual life. It is this inner heat that sweats and distills the inner ambrosia to form, the nectar body of pure light to crystalize and conduct the pure divine energy and bliss. One must be certain of success and careful not to elevate saints to levels so grand that we feel inferior or inadequate to the task. The Siddhas, who were of any caste, sex, class, and even nationality (there are several foreign Siddha like a Catholic Priest on some lists), are living traditions of the transmutational process to true alchemical sainthood. This is the radical infusing of

oneself with divine light to such a degree that one becomes a Lamp unto oneself and kindred, and by extension to the community and world.

**Basic procedure** (see Vallalar's version below):

Use only ghee, gingelly (sesame) oil or ground nut (peanut) oil, coconut oil, or other natural oils, never manmade fuels and never soy oil.

Place lamp in front on suitable surface so it will not cause fire, stone or plate. Sit in Padmasana or how one is comfortable enough to hold a position and focus on the flame. This is an incremental training in focus, as most people can not keep focused on any given object for longer than seven seconds. Begin with a goal of about 3 minutes in concentrating on the flame, then close the eyes and see the flame inside the body. This is gradually increased in duration from 15 minutes observing the flame, to 5 minutes of internalized perceiving of that flame inside the body. Working over months at a calm but persistent pace, increase to 3 sessions of these 20 minute meditations, so as it is completed 3 times in one hour. This is a profound way to absorb and digest pure light, and it is a secret practice to potentiating tapas combined with pranayama.

The Gurus make a point of saying that the changes in the flame are to be understood as being caused not by environmental variables and refraction, but by the absolute effect of your observation on the flame, as your visual perception and the glow of the light are co-mingled, interfused and permeating your inner Self. One can have visions of a deity or the superluminal Self due to the Agnitattva, the absolute fire element, and the touch of the supreme divine through vayutattva. The ghee lamp is especially useful for this. "Agnipurana praises the Ghee lamp the most but it also states that for cleansing of the chakras and nadis. Ghee lamp purifies the Manipur and Anahat Chakras and mustard oil and til oil purifies the Muladhar and Swadishtana Chakras. Also according to Agni Purana, Ghee lamp cleanses the Koshas of the human. Mainly the Pranamaya Kosha and the Manomaya Kosha , which is used for healthy living and developing knowledge."

**Traditional Methods:**

*Slokas to Chant While Doing Deeparadhana*

**While lighting the lamp, chant:**

Subham Karoti Kalyanam,  
Arogyam Dhana Sampadah,  
Shatru Buddhi Vinashaya  
Deepa Jyotir Namostute.

**Translation:** I salute the One who is the lamplight that brings auspiciousness; prosperity, good health, abundance of wealth, and the destruction of the intellect's enemy (six enemies: Kama, krodha, lobha, moha, mada and matsarya).

**After lighting the lamp, chant the prayer:**

Deepajyothi Parabrahma,  
Deepajyothi Janardhana,  
Deepo me hara tu paapam,  
Deepa Jyothir Namostute

**Translation:** I salute the Brahman, the sustainer of the creation, in the form of this light. I salute the Lord, may He destroy afflictions resulting from my omissions and commissions.

**Different fuels in the lamp and their esoteric effects:**

Ghee: Gram devta, Trimurti, Lakshmi, Ganesha, Kubera, Kuldevta, Kuldevi

Til: Narayana, Saturn, removes obstacles and hurdles.

Mustard oil: appeases Saturn and wards off diseases

Jasmine oil: for Maha Lakshmi and Kuber

Coconut Oil: Ganesha

Mahua Oil : Using Mahua Oil in Deeparadhana frees one from debt and evokes the blessings of Lord Shiva.

In many sacred texts and magical manuscripts, combinations of oils are used in Deeparadhana-Lighting Oil Lamps. Such a mixture is Panchadeepa Oil, which is a combination of Coconut oil or gingerly oil, Castor oil, Neem oil, Mahua oil and cow's Ghee. Using Panchadeepa Oil in Deeparadhana keeps away illness, bad thoughts, evil eye and poverty. It also brings Luck, Wealth, Health and Happiness. A blend of gingely oil and sesame oil in Deeparadhana eliminates difficulties and removes obstacles from one's life. This oil is very popular and used to please Lord Shani. For Ganesh (Ganapathy) pure coconut oil is best. Ghee is for Goddess Mahalaxmi. Mixture of neem oil, ghee, and mahua oil for Goddess Parashakti and Kula (family gods). Ghee, neem oil, mahua oil, coconut oil and castor oil for 45 days (one madlam) brings Shakti blessing and initiation of power of mantra. Neem, ghee, and mahua oil bring wealth and good fortune. The Sun's energy is trapped by plants which store that in form of oil in seeds. That sun's energy is released by burning oil in a lamp. The released energy of the sun should be insulated from going to the earth. So an insulating washable spread is kept underneath the lamp. Light from Lamp depicts the "Sun" in our home which brightens our intellect like light in the dark. It dissipates ignorance, fear, depression, and all other negative energy and brings light of positive energy.

**Different wicks and their benefits:**

Single wick (ek mukhi) for normal benefits

Two wicks (Dvimukhi) harmony and peace in house and relationships

Three wicks (Timukhi) bless with progeny

Four wicks (Chaturmukhi) prosperity and sumptuous food

Five wicks (Panchmukhi) akhand aiswaryam or wealth

Six wicks (Shastmukhi) blesses with akhand Gyan (knowledge) and Vairagyam (detachment, or renunciation, in particular renunciation from the pains and pleasures in the material world (Maya)).

Another source for consideration of wicks:

**Different Types Of Wicks (Vattulu) Used In Deeparadhana-Lighting Deepam:**

· **Cotton wicks (Patti vattulu) :** Deepam with Cotton wicks-Vattulu brings Prosperity and all good fortune.

· **Lotus wicks (Tamara vattulu) :** Deepam with Lotus wicks-Vattulu Brings wealth and prosperity, it removes karma from previous birth. You will get blessings from goddess lakshmi and Saraswathi.

- **Madar wicks (Jilledu vattulu) :** Deepam with white Madar wicks-Vattulu Brings good health and blessings from Lord Maha Ganapathi, Get Success in court matters and competitive exams, peace, increase in wealth, return of debts, remove evil effects.
- **Banana Stem wicks (Arati Kada vattulu) :** Deepam with Banana stem wicks-Vattulu Brings good luck, removes offences before God and ancestral curse, Mainly child bearing obstacles and Healthy child.
- **Yellow Cotton cloth Wick (pasupu patti gudda vattulu) :** Deepam with Yellow Cotton cloth Wick-Vattulu obtains Grace of Devi's blessings, Family quarrels ends, Husband and wife unites.
- **Red Cotton cloth Wick (Erra patti gudda vattulu) :** Deepam with Red Cotton cloth Wick-Vattulu removes any marriage and child bearing obstacles. Increase mutual understanding and love between couples.
- **Milkweed Wicks (dudipalatiga vattulu) :** Deepam with Milkweed Wicks-Vattulu remove negativity from the environment, body and the mind (Siddha)

### **Esoteric uses of different types of lamps:**

Clay Lamps (Matti Pramidalu) : widely used for religious purposes. Enhance knowledge and memory.

Silver Lamps (Vendi Pramidalu) : used to impress the moon god. Safe guards against poverty. Kills germs present in the environment.

Gold Lamps (Bangarapu Pramidalu) : used for health, wealth and expansions of business, or any other development. It is also used for prevention of diseases like cancer.

Brass Lamps (Ittadi Pramidalu) : increases wealth.

**Five Sided wick lamp:** corrects Vastu deficiencies in the home.

**How to start the five wicks:** Start lighting the lamp from the wick in North-East direction, then East, then south East , then South west, then west and finally North-west. Use this sequence to light the wicks, and also to put out the flames in all the same sequence of direction.

**Why in this particular direction?:** Lighting lamps in this particular direction is like turning electronic devices such as cell phones and television antennas, to a specific direction to get in better range of the transmission signal. Here we are turning towards the source of Cosmic Energy to accomplish 100% the desired results in life. Our "Ego-Mind" (Selfishness) blocks our connection to the Cosmic Energy.

**Who or what governs the results of actions in life?** Everything in this Universe is Sakthi or Energy. The Energy, when manifested as forms in this universe, self creates its own rules, which are five in number, called Pancha Bhootas. These Cosmic laws are expressed in nine attributes called Navagrahas, or the Nine Planets. In layman terms, these Cosmic laws are symbolized as Gods in spiritual traditions. The five wicks that are lighted in five directions are directed to the five Cosmic Energy Laws, the Pancha Bhootas. Lighting the lamp everyday brings Cosmic energy into our life "Energy". All the five Pancha Bhootas that govern the whole Cosmos also govern not only each and every human being but also each and every atom in the Universe. Lighting lamps enlivens all the areas of the nine expressions of the Cosmic Energy that governs the fate and destiny of our life. When water flows over a dry area, water is absorbed quickly and fills shallow areas first and then deep pits. In the same way, after lighting the lamp, one experiences Awareness in aspects that require immediate changes and then slowly in radical changes.

**Another list:**

Gold lamps : For wealth, business expansion, prevention of diseases like cancer.

Silver lamps : Safe Guard against poverty.

Iron lamps : For tantra and Saturn troubles.

Earthen / Brass Lamps : For rigorous religious rituals.

Lemon lamp : For tantric purpose, appeasing Alakshmi, exorcism.

Beet lamps : Pacify Mars and prevent violent deaths and war.

Coconut lamps : For progeny and overall stability.

Mango Leaf Lamps : Inviting prosperity.

Paan (betel leaf ) lamps : Warding off evil spirits.

Peepal leaf : Destroying disease carrying pathogens.

**Below are directions for Deepams-Pooja Lamps to be placed as per Vasthu:**

**Deepam-Pooja Lamp Facing East Direction** – Good health and peace of mind, removes Sorrow and Evil.

**Deepam-Pooja Lamp Facing West Direction** – Good thing is It will free you from debts and bring victory over enemies, but some say Enmity between relatives and neighbours and Grahadosha occurs

**Deepam-Pooja Lamp Facing North Direction** – This is the best direction to place deepam or oils lamps as it Gives Success in all ventures undertaken and You will be blessed with 8 kinds of wealth or Ashta-ishwaryas, Ensures success in everything you do

**Deepam-Pooja Lamp Facing South Direction** – Never place deepam or lamp in the south. It is very inauspicious and brings curse to the family. Only in houses where death has occurred is one to keep deepam or lamp in South Direction.

Things To Remember While Doing Deeparadhana:

- One should not use Groundnut Oil and sunflower for lighting lamp. If you do so money debts in the home will happen.
- When you light a lamp, always use two wicks- vattulu: One facing east and another facing North.
- After head bath one should remove the head towel before lighting the lamp
- After lighting the lamp don't rub the excess oil on your hair, it will make you lose your wealth.
- Lamp holders should be cleaned daily.
- Cotton wicks and the oil should be changed everyday.
- Never leave lighted deepams unattended.If you are away from home, make sure to move the lamp holders from the pooja area and place them in a small tumbler filled with little water or while doing prayers itself. Add very little oil/ghee so that the diyas won't last for hours and they blew off on its own. Never blow off lighted deepams. In some traditions, the lamp is not allowed to blown off on its own; rather sumangalis pull the wick down when very little oil/ghee is left and sprinkle raw milk on the wicks.
- Deepam made of Lemon should not be light at home at all, only in temples. (unless for specific Tantrik purposes)
- Never Light a Lamp towards south, being regarded as inauspicious.
- After lighting the lamp, don't rub the excess oil to your dress, it is bad to do.





**Vallalar's Basic Method**, advanced forms and mirror meditation forthcoming  
The flame represents Arut Perum Jothi, God. As you concentrate on the flame with your eyes open, you open your heart to the flame by chanting the mantra prayer Arut Perum Jothi – Arut Perum Jothi – Thanip Perung Karunai – Arut Perum Jothi. Once the mind is calm, relax all concentration and remain in awareness, discover this place of silence. When the movement of thought is coming back, concentrate on the flame again. Repeat the same process up to when you can remain in a calm state for a while. From the calm state you will experiment emptiness and then divers the intrinsic awareness which is the void space.

### **Vallalar's Seven Veils**

Each color has its own aspect and power, the veil is different from the color. The color and their power are manifested in the physical body; they are coming from the solar rays spectrum.

The veils and their power.

The power of the color related to the veils comes from the Vast Grace Light spectrum. The veils are in the godhead or start on top of the head, they are planes of realization related to diverse levels of experience.

As we have seen in Vallalar's great sermon, the green veil is very important because it is the bridge between Asudha maya and Suddha maya, or the lower veils and the upper veils. The same green veil will go from being dark green to golden green, then it open itself toward the upper veils.

1) Black – Maya shakti

7th level of experience

Is the great illusion

In the black veil the soul consciousness is not revealed, one remains in the impure illusion, so that God rules is not understood.

2) Blue – Kriya shakti

8th level of experience

The blue veil veiling the soul consciousness so it is not revealed.

It is hiding the soul manifestation of the impure pure illusion.

My experience from this veil is that it corresponds to the affirmation of the self or the soul consciousness.

Green – Para shakti

9th level of experience

End of Asuddha maya and Beginning of Suddha maya with the black green to golden green. Veil the bindu nada, macrocosmic sound light. The golden sphere is veiled by the green veil. Veil the like and dislike.

3) Red – Iccha Shakti

Veiling the occult power of Ambalam or Chit Saba (supra consciousness or truth knowledge, 10th level of experience)

4) Gold – Gnana Shakti

Veil the ultimate reality of truth knowledge. 11th level of experience

5) White – Athi Shakti

The truth space, veiling the vast space of Ambalam, is the border of the 12th level

6) Merging color ,or uncolored – Chit Shakti

Is the border of the 13th level experiences. The veil of all the past experiences, the past

life and the past knowledge.

From the 14th to the 17th level, it is the vast experience of Arut Perum jothi.

7) Rainbow – Supernuminous consciousness

### **Vallalar's INVOCATION TO THE LIGHT**

In all the temples, ashrams, in India we have Aarti, the offering to the Light, the Guru, and the divinities. In Suddha Sanmarga this chant is universal; it is directed toward the light Jothi which takes forms.

ARUT PERUM JOTHI, ARUT PERUM JOTHI,

THANIP PERUNG KARUNAI ARUT PERUM JOTHI

JOTHI JOTHI JOTHI SUYAM, JOTHI JOTHI JOTHI PARAM

JOTHI JOTHI JOTHI ARUL, JOTHI JOTHI JOTHI SIVAM

VAMA JOTHI, SOMA JOTHI, VANA JOTHI, GNANA JOTHI

MAGA JOTHI, YOGA JOTHI, VADHA JOTHI, NADHA JOTHI

EAMA JOTHI, VIYOMA JOTHI, EARU JOTHI, VEERU JOTHI

EAGA JOTHI, EAGA JOTHI, EAGA JOTHI, EAGA JOTHI

AATHI NEEDHI VEDHANE

AADAL NEEDU PAATHANE

VAADHI GNANA BADHANE

VAZHGA VAZHGA NADHANE

ARUT PERUN JOTHI : Vast Grace Light.

ARUT PERUN JOTHI : Vast Grace Light.

THANIP PERUMG KARUNAI : Supreme compassion.

ARUT PERUN JOTHI : Vast Grace Light.

Jothi which is the root of all forms is suyam that is “ one which is not been produced but formed by itself.”

The same jothi is in the state of param” that is the root and the cause for everything in the universe”.

Jothi is arul”one which is in the form of absolute compassion”.

Jothi is also sivam”one which is inside every atom, inseparable”.

Vama jothi , jothi as the form of the sun.

Soma jothi , jothi as the form of the moon.

Vana jothi , jothi as in the form of immeasurable ether or space.

Gnana jothi , jothi as in the knowledge of the space.

Maga jothi , jothi as in the potential atom of the soul.

Yoga jothi , jothi as in the manifestation of the soul.

Vadha jothi, jothi as in the action, the driving force of the soul.

#### Buddhist Lamp Miscellania

Nagasena, who features in the Buddhist scripture called The Questions of King Milinda, explained rebirth by means of a fire analogy: a lamp or candle passes its flame to another candle. The flame seems to leap from lamp to lamp, but in effect , it is not really the same flame — nor is it even the same flame from one moment to the next on the original candle, nor in any fire.

Also, Nirvana [Pali: nibbana] means ‘extinction.’ The flame is the perfect and brilliant reminder of the teaching question that asks: Where does the fire go when it goes out? Also, the Arya Maitreya Sutra states, “Those who offer one thousand lights or one thousand blue Utpala flowers or who make the pinnacle of a Stupa, or who make the Holy Form will be reborn when Maitreya Buddha shows the deed of gaining enlightenment, and receive his first Dharma teaching”.

In the Tune of Brahma, Shakyamuni Buddha mentioned the 10 benefits of offering lights:

One becomes like the light of the world

One achieves clairvoyance of the pure eye as a human

One achieves the Deva’s eye

One receives the wisdom to discriminate virtue from non-virtue

One is able to eliminate the concept of inherent existence

One receives the illumination of wisdom

One is reborn as a human or deva

One receives great enjoyment wealth

One quickly becomes liberated

One quickly attains enlightenment

It is also said, in the second chapter of the Root Tantra of Chakrasamvara: “If you wish for sublime realization, offer hundreds of lights.”

