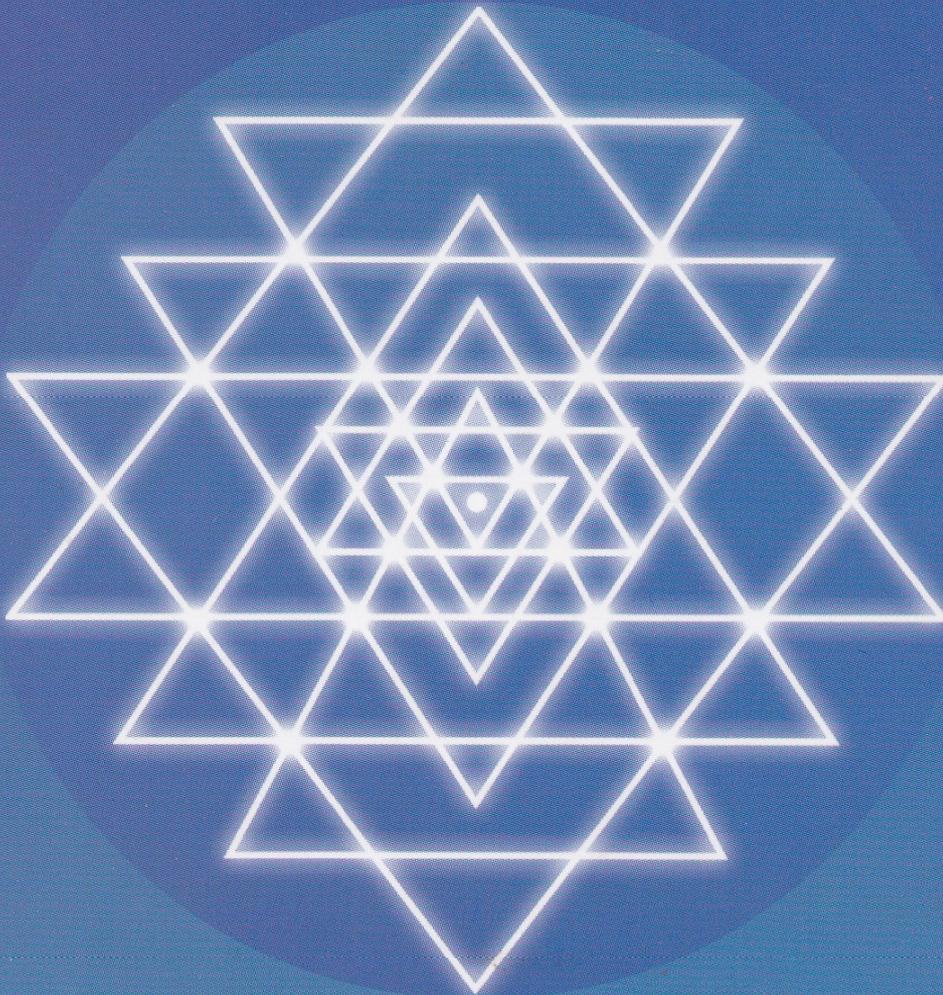


MANTRAMS

*Their Significance
&
Practice*



Dr. Sri K. Parvathi Kumar

DHANISHTA

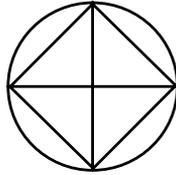
The content of this publication is given for free as an act of goodwill and for personal use only. It is our responsibility to keep it that way.

Commercialization by any means or on any platform is prohibited, as well as distribution and/or publication in whole or in part without the express written permission of the publisher. All rights reserved.

Dr. Sri K. Parvathi Kumar

MANTRAMS

*Their Significance
&
Practice*



DHANISHTA

Original Title:
MANTRAMS *Their Significance & Practice*

Original Edition:
December Call, 29TH December 2000

Second Edition:
Guru Poojas, January 2009

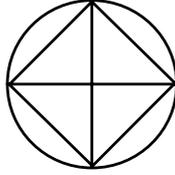
Copyright: **DHANISHTA 2000/ All rights reserved**

Price in India *Rs. 120/-*

For copies:
The World Teacher Temple/Dhanishta
Radhamadhavam, 14-38-02
Muppidi Colony
Visakhapatnam- 530 002
Andhra Pradesh- INDIA



Printed by:
Vamsi Art Printers
#11-6-872, Red Hills
Lakdikapul, Hyderabad - 500 004
Andhra Pradesh- INDIA



DHANISHTA

Dhanishta means Wealthy Wind. Wealth is not measured in terms of money or business; it is measured in terms of richness of life.

Wisdom is disseminated by the Teachers of all times. Dhanishta works for such fulfilment through its publication of wisdom teachings flowing through the pen and the voice of Dr. Sri K.Parvathi Kumar. Such teachings are published in English, German, French, Spanish, Hebrew, Telugu, Hindi and Kannada.

Dhanishta is a non-profit publishing house.

About the Composer

Dr. Sri K. Parvathi Kumar has been teaching various concepts of wisdom and initiating many groups into the Path of Yoga of Synthesis in India, Europe, Latin America and North America. His teachings are many and varied. They are oriented for practice and are not mere information.

Dr. Sri K. Parvathi Kumar has been honoured by the Andhra University with the title Doctor of Letters Honoris Causa, D. Lit. for all his achievements as a teacher around the world. He works actively in the economic, social and cultural fields with spirituality as the basis. He says that the spiritual practices are of value only if such practices contribute to the economic, cultural, and social welfare of humanity.

Dr. Sri K. Parvathi Kumar is a responsible householder, a professional consultant, a teacher of wisdom, healer of a certain order, and is a composer of books. He denies to himself the title of being an author, since according to him, "*Wisdom belongs to none and all belong to Wisdom.*"

THE PUBLISHER

Composer's Note

During the 24 years of teaching, many wisdom concepts and practices arose. The groups found an inclination to familiarize themselves with mantrams and sought their practice. The mantrams and invocations composed in this book are those that were made familiar to the western groups. They were orally explained to the inclined persons. According to the soul quality the members of the groups started working with them.

As it is the good habit of the Western brotherhood to systematize the Eastern Ancient Wisdom they required me to bring into a book form the mantrams and their significance. I waited. But the demand came again and again. As a result, the book on mantrams is composed.

- Dr. Sri. K. Parvathi Kumar

CONTENTS

PART - I

MASTER DK'S STATEMENT.....	11
MANTRAM AND MEDICINE.....	13
MAN, MANTRAMS AND SPEECH/LANGUAGE.....	15
THE NOBLE WORK OF THE ADEPTS.....	20
MANTRAMS, THEIR MEANING VS. SOUND VIBRATION..	23
MANTRAM - DEFINITION & THE SEVEN KEYS.....	27
MANTRA DEVATA.....	30
HOW TO UTTER.....	32
HIBERNATION.....	34
MANTRAMS AND THE CENTRES.....	37
APPROPRIATE UTTERANCE.....	39
POSTURE FOR PRACTICE.....	42
STEPS OF PRACTICE.....	44
MANTRAMS AND SANSKRIT.....	47
A WORD ON SANATANA DHARMA - HINDUISM.....	49
PANCHAYATANAM.....	53
MANTRAMS AND GOODWILL GROUPS.....	55
SIGNIFICANCE.....	56
INVOCATIONS AND TEACHER - STUDENT TRADITION..	57
CONCLUSION	59
REFERENCE BOOKS.....	61

PART - II

MANTRAMS & INVOCATIONS

GURU BRAHMA.....	65
GAYATRI.....	68
AUM.....	80
OM NAMO NARAYANAYA.....	83
OM NAMO BHAGAVATHE VASUDEVAYA.....	87
NARAYANAYA VIDMAHE.....	92
KLÎM.....	94
RAM.....	97
OM NAMA SIVAYA.....	101
YO RUDRO.....	104
TRAYAMBAKAM.....	108
AGNE NAYA.....	111
HAMSA SIVA SOHAM.....	112
GAM GANAPATAYE NAMAH.....	116
OM AÎM HRÎM SRÎM.....	118
DUM DURGAI NAMAH.....	120
OM SARAVANABHAVAYA NAMAH.....	122
OM SRÎM AMALAYAI NAMAH.....	126
SAM.....	128
SAMNO MITRAHA SAM.....	129
SAHANA VAVATHU.....	134
OM PÛRNAMADAH.....	138
LOKA SAMASTHA.....	137

MASTER D.K.'S STATEMENT

“He who knows Sound, knows All”

- *Master D.K.*

MANTRAM AND MEDICINE

Potentized medicine when consumed by mistake has its impact on the body. Likewise, mantrams - potentialized sounds - too have their impact on the mind. Mantrams when uttered inappropriately, have their impact on the body just as the medicine when taken recklessly. The effect of the medicine is on the body. The effect of the mantra is on the mind! The impact is always positive if the mantram is uttered appropriately.

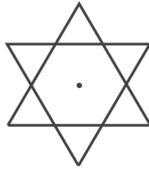
MAN, MANTRAMS AND SPEECH/LANGUAGE

Man is a double being. The Soul and its triplicity represent the *Indwelling Man* while the mind and its triple body represent 'the vehicle' of the man. This is the esoteric understanding of man, contrary to Darwin's understanding. Man is always conceived as the 'Heavenly Being' en-sheathed by material layers called bodies (*Kosas*). The 'body' or 'vehicle' part of man is put to evolution and it is the one which developed from the lower kingdoms such as mineral, plant and animal, while the Ego is a descent from higher circles. Man is considered a septenate, and is frequently referred to as:

The upper triad is spiritual.

The lower triad is material and man is the centre.

Together he is thus a septenate i.e. (3+3+1)



Language is as old as Man

As the Heavenly Man descended to be 'in corpus' (flesh and blood) he brought with him his heavenly speech and the related language. Senzar, Sanskrit and other Cis-himalayan languages are such ones. It is now more and more sensed that the cradle of humanity has been the Himalayas, from where man migrated to the East, South, North and West. They carried the seed-sounds, potential with creative, preserving, reproductive and even destructive functions. The sounds of destructive potential were meant for rebuilding and re-organizing. The syllables, the letters and their appropriate sounding were

developed from such seed-sounds, which had their corresponding numerical value, colour, vibration and musical note. Senzar and Sanskrit are thus considered as the original languages. Greek, Aramaic and Latin are regarded as offshoots. The latter formed the bases for the present popular languages on the globe. Sanskrit is thus considered as the Mother Language of the Indo-European languages. Its offshoots with original Sanskrit words and sounds are still found in all the Indian languages, with the exception of Tamil.

As man descended deeper and deeper into material through cycles of time, he lost the Language of the Gods (Heavenly Language) and developed his own language from the original Divine Language, in tune with his degeneration, vibration, culture and in tune with his level of comprehension and conscience. Today un-parliamentary words are used even by the parliamentarians and freely by the moviemakers with felicity. They are now part of common man's tongue! They are reflective of the gradual degeneration of culture, stature and state of comprehension of the speakers.

Language degenerates as man degenerates. Chaste language is re-found when man starts the re-ascent to the Spirit.

The sound relating to the words, and the mind used for such words, are natural and eternal principles of Nature. The impulse to utter, the respiration to utter, as also the voice to utter are the three Vedas that are eternal. While the respiration, the impulse to utter and the voice to utter are the same for all human beings, the languages they utter are different. While the former is natural, the latter is man-made.

Before the ending of the Fourth Race*, the Divine Man of the Third Race reached the bottom of Divinity and started experiencing the physiological and psychic passions of the physical man. As the passions grew the Divinity was lost. The Third Eye lost its powers. It is seen as 'the fall' by the exoteric philosophers. But such is the Law of Evolution and the esotericists did not see it as 'the fall', but the movement of the Wheel of Time. Ignorance prevailed. The Divine powers, which mainly included the power of speech and the use of sound,

were lost. The newly acquired physical powers were more misused than used, causing further loss of powers of the Heavenly Man. Man became just a mortal, unaware of himself, his potential, his origin, and invented ignorant theories about his ancestry. The general degradation also followed in matters of speech, of language and of potential sounds, called Mantrams.

The languages of the present day are thus distorted. They degenerated along with men. Men are unaware of the source of their language and the potential of the source of languages. Complexities prevail to establish/prove that the language a nation speaks is superior to that of others'. Powerful nations impose their language, culture and religion on the others and distort the Truth. The Orientalists coming from the West to investigate into the Eastern Wisdom and languages also had a hidden agenda, says Madam H.P.Blavatsky, who also says that the Truth cannot be suppressed and would be revealed in the centuries to come.

Today the human race is pre-occupied in imposing languages too, besides religious beliefs. The language should be understood as the personality of a race or community, while the seed-sound, the mantrams and the language relating thereto should be considered as the Soul. The sound may be regarded as the Spirit. Attachment to one's own language can be seen as attachment to one's personality.

Goodwill groups emerging all over the world are opening their eyes (minds) to Truth and are willing to accept the ancestry of language and the potential of the ancient-most language - thanks to the strenuous work in the direction of Truth by H.P.Blavatsky and Alice A. Bailey. Mantrams are therefore now made possible to be given to the groups of Truth-seekers all over the world. Mantrams, their appropriate sounding, would once again lead man to find the glory of his speech and language and also his ability to be a white magician once again! Unless one comes out of the pride of one's own language and prejudice against other languages, he would not be fit enough to rise into the realms of sound, where mantrams play a crucial role.

THE NOBLE WORK OF THE ADEPTS

Even when it comes to the Divine, there are innumerable words to indicate Him. But there are certain terms, which carry the potential to invoke the Divine and the various aspects of the Divine, representing His forces in Nature. These are accomplished by the seers of ancient times solely to benefit the activity of the world. Through their long years of penance, the Adepts pierced into the world of sound and realized the sound relating to God as also the sounds relating to his variety of forces. They have terms supplementing the thought relating to God with the names relating to Him, which function as mediums to invoke His presence and thereby experience such presence. Otherwise the Divine would have remained “Unspeakable”, as is understood by some even until today.

Such is the noble accomplishment of the seers of ancient times for the welfare of those who wish to walk into Light through the appropriate invocation. The various sounds thus conceived are called mantrams, the potential sounds relating to the Divine. They were even used in ancient times for building cities, re-coursing rivers etc. The knowledge of sound is the chief key to magic. To create, to build and to destroy, sound was used. The celestial weapons (missiles) of the Mahabharata war were none other than ordinary weapons charged with the related mantrams!

Such sounds (mantrams) were known since *Treta Yuga*. They were known to the ancient human civilisations, such as the Indian, the Persian, the Tibetan, the Mayan, the Egyptian, the Arameans and the Chinese.

Through the influx of time, in certain places they got hidden, mostly due to the abuse, while in India and in Tibet they remained

partly hidden. Master D.K. says in “Letters on Occult Meditation”: “There are mantric forms based entirely on the Sacred Word. These, sounded rhythmically and on certain keys, accomplish certain results, such as the invoking of protective angels. They lead to certain effects, either objective or subjective. These forms or mantrams are much more in use among Orientals and in the eastern faiths, than at present, among Occidentals. As the power of sound is more completely understood and its effect studied, these mantrams will be adopted in the Occident.

Some of them are very old and when enunciated in the original Sanskrit have unbelievably powerful effects. So powerful are they, that they are not permitted to be known by the ordinary student and are only orally imparted during preparation for initiation. Certain mantrams in Sanskrit are employed by students in meditation to call the attention of some one Master. These mantrams are communicated to their disciples and by their means the Master’s attention is attracted and his assistance called forth.” (From the book “Letters on Occult Meditation”, pages 162-3).

These mantrams have an impact on the mind and senses, and enable gaining restraint over the attraction of the sense objects of the objective world. They help purifying the emotions and the mental body when uttered as suggested, and make the progress of the pilgrim easy on the Path of Light.

In this booklet some important mantrams and invocations are given. As said earlier, the impact of the mantram is in its sound vibration. Some meaning is also given to satisfy the enquiring mind. The purpose of giving the meaning is to enable insight into the field of the mantram. When the science of vibration is well understood the significance of the mantrams will be better appreciated.

MANTRAMS, THEIR MEANING VS. SOUND VIBRATION

The mantrams have their roots in the seed-sounds. The seed-sounds are fully potential ones and are essentially fiery. They are 35 in number. Mantrams are diluted versions of the seed-sounds. Hymns are a further diluted version of the seed-sounds. Bhajans are a still diluted version. Depending upon the fitness of the persons and groups, the sounds are given. Some of the sounds as recorded herein to help the Truth-seekers on the Path. In the book *Ashram Leaves*, page 244 by the same author, it is said:

1. Listen to the song in the sound.
2. Exoterically, sound leads you to the meaning, meaning leads you to understanding and then to wisdom.
3. Esoterically sound leads you to (...) the bliss of the silence.
4. One path of sound leads you to wisdom. The other path of sound leads you to experience.
5. One makes you a Philosopher, the other makes you a Yogi.

Students in the West have little or no idea of the forces that lie latent in sound, the *Akashic* vibrations that may be set up by those who understand how to pronounce certain words. The OM, or the “*Om mani padme hum*” are in spiritual affinity with the cosmic forces, but without the knowledge of the natural arrangement, or of the order in which the syllables stand, very little can be achieved. OM is, of course, AUM, that may be pronounced as two, three or seven syllables, setting up different vibrations.

Now letters as vocal sounds cannot fail to correspond with musical notes, and therefore with numbers and colours, and hence also with ‘Forces’ and *Tattvas*. He who remembers that the Universe

is built up from *Tattvas* will readily understand something of the power that may be exercised by vocal sounds. Every letter in the alphabet, whether divided into three, four, or seven septenaries, or forty-nine letters, has its own colour, or shade of colour. He who has learnt the colours of the alphabetical letters, the corresponding numbers of the seven, the forty-nine colours and shades on the scale of planes and forces, and knows their respective order in the seven planes, will easily master the art of bringing them into affinity or interplay. But here a difficulty arises. The Senzar and Sanskrit alphabets, and other Occult tongues, besides other potencies, have a number, colour, and distinct utterance for every letter, and so had also the old Mosaic Hebrew. But how many students the depth any of these tongues? It must suffice now to teach the students only the sounds, the numbers and colours that are attached to the letters.

“The colour and number of not only the planets but also the zodiacal constellations corresponding to every letter of the alphabet, are necessary to make any special syllable, and even letter, operative. Therefore, if a student would make *Buddhi* operative, for instance, he would have to intone the first words of the mantram on the note MI. But he would have still further to accentuate the MI and produce mentally the yellow colour corresponding to this sound and note, on every letter M in “*Om mani padme hum*”. This, not because the note bears the same name in the vernacular Sanskrit, or even the Senzar, for it does not—but because the letter M follows the first letter, and is in this sacred formula also the second and the fourth. As *Buddhi* it is second; as *Buddhi-Manas* it is the second and third combined.” Says HPB in her grand treatise “The Secret Doctrine.”

The students would therefore do well to grow aware of the sound vibration set up by the letters, instead of craving for their meaning. The sound vibration relating to the same letter in a mantram appearing more than once, would carry different vibration.

Different vibration sets up different musical note and different colour. Concretization of a vibration, a colour and a musical note would lead to a dead-letter understanding. The colours, vibrations and musical notes (hence the numerical values) keep changing as per

intonation even in relation to the same letter - for instance OM.

Hence, the approach to mantram is towards the vibration set forth but not to the meaning. This is where the concrete mind that tries to systematize and crystallize would find it difficult. Rejection of knowledge of sound, therefore, is possible to crystallized intellects. It is for this reason, H.P.B. says it is premature to give the knowledge to the occidentals. But the demand of the occidental and oriental groups is the proof relating to their maturity. Hence, some mantrams are introduced through print and their consequent circulation.

MANTRAM – DEFINITION & THE SEVEN KEYS

“ *MANANAT TRAYATE ITI MANTRAHA*”

Meaning: “As much as repetitively chanted, so much the sound formula (mantram) protects”. This is the definition of mantram. The mantram has a threefold effect: it protects you, directs you in the right way and illumines the mind. When uttered with veneration regularly in a given centre of the body, the related sound vibration generates from that centre and moves circularly creating a funnel of Light. It encircles the utterer from head to toe and builds a protective etheric shield. This protective shield prevents the person from falling into wrong directions and allows one to proceed in the right direction. Ultimately, through long years of regular practice it would cause the illumination of the mind.

“MANTRAMS ARE COLLECTION OF PHRASES, WORDS AND SOUNDS WHICH BY VIRTUE OF RHYTHMIC EFFECT ACHIEVE RESULTS THAT WOULD NOT BE POSSIBLE APART FROM THEM.”

- MASTER DJWHAL KHUL

Mantrams are rhythmic sounds, with specific intonations. The rhythm, intonation and intent are the keys relating to them. Application of these keys with the related colour on the related centre, with the corresponding symbol would accomplish astonishing results which are otherwise gained slowly and gradually sometimes. And many times the subjective and objective purposes that are achieved through the practice of mantrams are not otherwise achievable. This is because they are essentially fiery and cause purification rapidly inside and out-

side. But casual utterance would not give such results. Remember that the keys to sing a mantram are: (1) sound vibration (2) rhythmic utterance (3) intent (4) intonation (5) colour (6) centre and (7) symbol.

To accomplish the vibration, the student should carefully listen to the sound of the letters. He is not recommended to utter unless he has listened well and gained the related confidence to utter.

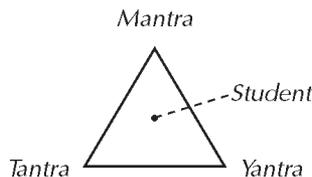
To achieve the rhythm of sound relating to the mantram, the student should grow aware of the musical note involved. He should have a little musical sense too.

To gain intent, ability to focus, reverence to the practice, discipline of purity and continuity of practice are needed.

Intonation again comes from careful listening and uttering. It demands training of the tongue.

Colour is a matter of visualization, so also the symbol, based on the student's ability to focus, while the centre (the *chakra* at which to work) is a mental proposition.

Such is the approach to utter forth mantrams. It cannot be casual. It is scientific and in advanced states becomes artistic. The scientific practice of mantram is called *TANTRA*. The symbol for the mantram is called *YANTRA*.



Thus, mantram is accomplished by the triangular activity of its application as per the science (*Tantra*) on a symbol (*Yantra*). It is unfortunate that *Tantra* is more misinterpreted and maligned than rightly understood. The true practice of *Tantra* is therefore, related to

mantram (the sound) and is preserved well, till date, in the Blue Mountains of South India and in the secret places of Tibet. It is about time that *Tantra* is understood in its appropriateness. In recent times the great sage Ramakrishna Paramahansa of Bengal (India) has been the true exponent of *Tantric* practices. The students would do well to read his life and the austere practices he adopted to gain full comprehension of Mantram and *Tantra*.

MANTRA DEVATA

The regular contemplation of the mantram as per the keys would lead to the sub-conscious uttering of the mantram. It then gradually becomes as regular as respiration and keeps working sub-consciously, building thus a bridge from the conscious layer of the mind into the unconscious layers (the deeper layers) leading to the subjective, intuitive field of the soul!

When a mantram is thus subjectively fulfilled, man becomes intuitive. The mantram in the meanwhile helps the purification of the three bodies, causes the required release from the conditioning of the mental, emotional and physical bodies. When fulfilled, the “*Mantra Devata*”, an etheric form of the sound (the related angel), is visualized, and becomes an eternal friend. He would remain a helper until self-realization, when the student pursues the Path to Truth. It is a great facility on the Path to Truth to have a friend who never fails, who guides, directs and even advises of one’s pitfalls. This is the essential secret of every mystic in India. He accomplishes a mantram, gains the presence of an Angel or an Adept and progresses rapidly thereafter and in turn becomes a helper to the society at large. Wonders can be achieved once *Mantra Devata’s* presence is gained. Serving humanity becomes playful, never a drudgery .

Almost all the Indian Masters had such facility and thereby served the Life abundantly and inspired millions into the Path of Righteousness. A. A. Bailey and H.P. Blavatsky had the facility to be in the presence of their Masters through a particular mode of utterance of certain sounds. Many disciples had the benefit of an Adept or a Deva to accomplish works of goodwill, besides progressing on the Path to Truth.

The *Mantra Devata* stands as the bridge between the student of occultism and the Plan. The role of the student in relation to the Plan is revealed. Precautions are given from time to time. Personality follies are made visible and are instructed to be rectified. In short the *Mantra Devata* stands as one's Higher Self personified, until the latter is realized in full and one becomes a Master. The role of the *Mantra Devata*, the guide, the friend, terminates on such accomplishment. It is blissful to conduct oneself with such a friend that never fails!

HOW TO UTTER

The mantram can be uttered silently inside for self-purification and can also be uttered in groups for environmental purification (surroundings). When they are uttered inside the process is as under : attach the tongue to the upper palate. With the tip of the tongue contact the upper gums without touching the teeth, then mentally utter the mantram and listen to it. This would enable the mind to utter the mantra and thereby get purified.

The mantram is meant more for mental purification. A pure mind would be strong enough to eliminate the impurity of the emotional and physical bodies.

“Mind is the slayer of the real” is obviously a partial statement. It speaks of an untrained mind. A trained mind is an effective instrument of White Magic that brings Light, Love and Goodwill from the Higher Circles and manifests them in the lower circles. This is called by Jesus Christ as “The Kingdom of God upon Earth.”

The inner recitation of the mantram (without the movement of the tongue) and careful listening to it, would enable the mind to be with the mantram. Consequently the mind receives the impact of the mantram and through the process of purification gets initiated.

When the tongue utters forth silently the mantra, the mind entrusts the habit of utterance to the tongue and escapes itself away. This is the reason for keeping the tongue attached to the upper palate and ensuring its non-movement, which in turn compels the mind to utter forth but not to delegate to the body (to the tongue).

Many times the mind tries to escape from the mantram and

wanders around in variety of thoughts. To eliminate this possibility, learn to listen to the mantram and fix the mind on the symbol, at the given centre and visualize the related colour. All these four would hold the mind tight from four corners, besides the non-movement of tongue also facilitates this process. There is thus no way for the mind to escape into objectivity. When regularly practised, the mind gains the new habit of being with the sound and the rhythm of the mantram and turns inward. Thus, practice of mantrams also helps the meditational work, whose main purpose is to turn the objective mind subjective and pursue subjectively further to pitch upon unconscious (super-conscious) layers of mind, where one encounters the field of Light.

HIBERNATION

It is propitious to the student if he does the mantram subjectively. This practice does not enable others to know that he is working with a mantram. Silence and secrecy are the basic qualities of the esoteric practice. It will enable the hibernation of the mind for the related transformation. Even from ancient-most times the seekers of Truth had this quality of withdrawal, either into themselves or into the caves, to enable prevalence of hibernating conditions.

It is well known that a caterpillar transforms into a butterfly only through hibernation. Nature gives a profound message through this example. A Truth seeker too should learn to be silent, secretive in his practices and not to allow any publicity to take place. It is also said that a mason builds the temple in absolute silence, utter secrecy and in pitch darkness of the midnight hour without enabling even his neighbour to know. Only when the temple is built, it is revealed and offered/dedicated to public service. Such should be the spirit of the student of mantrams. He should observe silence, secrecy, purity, without being noticed and serve Life, to enable fulfilment of the mantram.

There was a villager in South India, who was a friend, guide and philosopher to many villagers and common men on mundane matters of life. He was advising the latter with great facility and became very popular in the region. No one ever knew the secret of his strength. He was not apparently doing any prayer, worship, meditation, nor was he discoursing on scriptures/God. He was simple, humble and was one amidst his community. Most of his advises were propitious and soon he became the talk of the region. A group of people tried to observe him carefully through and through his daily life to find the clue to his knowledge. They did not succeed. They enquired from his close friends and relatives if he does any occult practices at

home or at any secret place. They said that they never saw him engaged in any occult practice whatsoever. The enquirers interrogated his wife and children. They too did not know! The lady of the house also got curious to know if her husband was doing any secret occult practices. She took upon herself the task of unveiling his 'strength'. She asked him, he smiled. She started carefully observing him in his wakeful hours. She could get no trace of any practice. She started therefore being alert in nights to observe him. She did not get any clue. Years passed by. The man reached his 84th year. During the night, as he was seemingly sleeping, the lady came nearby and listened to the song of his respiration. His respiration was singing a double sound! The lady was delighted! In the morning she smilingly approached her husband with a cup of milk and said, "I have now known the secret of your knowledge." The man was surprised. He asked, "What is it?" She answered, "Your being chants a '*Dvaya Akshari Mantra*'. It has become part of your being. I heard it through your respiration. I am delighted." The man was deeply touched by his wife's pursuit. He initiated her into the mantram, gave the regulations that he followed and blessed her. During the next night he consciously departed from the body! He later approached his wife in the dream and said: "You are a worthy successor to the work. Proceed! I am with you." Such is the secrecy of practice recommended!

MANTRAMS AND THE CENTRES

The mantrams are recommended to be uttered only in the higher centres, that is, in the centres above the diaphragm, for reasons of safety. In advanced states some of these mantrams are also practised in the lower centres for greater efficacy.

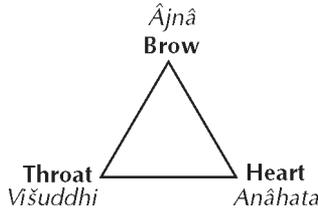
The Path of Raja Yoga prohibits working with the lower centres. For this reason in this composition, working with the lower centres is nowhere indicated, except for the mantram of “Ganapati”. There are some mantrams like “Saravanabhava” where the invocation in the lower centres is done along with the higher centres.

The danger of working with the lower centres shall have to be described to prevent the students from doing so. The lower centres are like ferocious beings, when tackled, the student would attract their attack and he is too weak to counter them. They are no doubt, full of power and many times the students are too weak to regulate them after awakening them. It is like awakening a sleeping tiger, panther or a lion. Many times, when tackled, they cause spiritual problems, sexual imbalances, psychic imbalances and even madness. It is therefore recommended to work either at the Heart or at the Throat or at the Brow Centres, which are safe, for they do not get activated until the student reaches an adequate degree of purity.

Many ‘left-hand paths’ (immoral paths), are promoted by working on the lower centres by the so called gurus, who became victims of their Solar Plexus or Sacral Centre. Those are the ones that promote social disorder, moral turpitude, and unhealthy sexual practices. They aggrandize themselves and live as vampires, usurping weak people and their valuable possessions. They are jealous, possessive and are even vindictive, if they find that any of their wards are turning

away from them. The ill effects of stimulating the lower centres are far and wide. They should be necessarily avoided.

Since this work on mantrams is directed to the men on the Path to Truth, the fundamental centres recommended to work with are:



Since the higher centres include the lower, working with them is sufficient. Let there be no work done specifically on the lower centres. This would eliminate all possible dangers.

APPROPRIATE UTTERANCE

To respect the mantram, one is recommended to be clean of body and mind, before he makes his initial work with the mantram. When the practice becomes regular and the mantram is established in the subconscious mind, as said earlier, it would happen by itself. At that stage the initial discipline falls out.

The most powerful mantrams are the seed-sounds. They are not given to all in general. They are to be given from an Adept (Master) to an advanced student (disciple). The mantrams given here are meant for the ardent seekers. They need not necessarily be given through a process of personal initiation. They can be uttered forth appropriately with veneration, following the related discipline. They can also be received through a Teacher. These mantrams are the softer versions of the seed-sounds and would therefore carry efficacy, but no danger.

It is recommended that before one practices any given mantram, OM should be uttered 3, 5 or 7 times and then get into the practice of the mantram. After practising for a while with the mantram vocally, practice the mantram mentally and thereafter contemplate upon the sound of the mantram. Conclude the practice with the Peace Invocation namely: “LOKA SAMASTA SUKHINO BHAVANTU” uttered forth 3 times and then “OM SANTHI SANTHI SANTHIHI.”

It is necessary that the sounds are appropriately uttered to get the right effect, for this reason a CD is enclosed to guide the student. Inappropriate utterance would not give the right impact; but it would also not damage the energy system of the student because these mantrams are softer versions of the seed-sounds. The mantrams given can be compared to insulated wires. While there is fire in them they

can be handled without fear, for one would not get the shock. At the same time, it does not mean that the practice can be casual, negligent, indifferent and irresponsible. Much depends upon one's veneration and dedication towards the practice.

Do not be in haste to recite the mantram. It is essential that you listen to every syllable and its intonation carefully and establish firmly the syllables in you before you start reciting the mantram. Specific and clear utterance of the syllables with the related intonation, awakens the necessary potential in you and helps you. Do not assume that you know the mantram. It is preponderance.

Listen well, listen for long time until you have completely listened, then utter it. The purpose of the CD is to help an appropriate utterance.

Five are the regulations for an appropriate utterance. They form the Science of Utterance "*Siksha*". They are rhythm, length, strength, modulation and union. Rhythm relates to high tone, normal tone and low tone of the sound. Length relates to how short or long the sound should be pronounced. Strength relates to the intensity of effort in pronouncing. Modulation relates to the musical swing of the sound to be observed. Union relates to the conjunction of sounds. These should be learnt through careful listening. The student should spare no pain to learn to pronounce appropriately. If the mantram is wanting in any one of the five regulations it would not give the intended result. If the student feels not comfortable with the regulations, it is better that he resorts to other occult practices than to relate to mantrams. To such a one the Eight-Fold Path of Yoga is better recommended.

POSTURE FOR PRACTICE

It is propitious to keep the two hands together, either fingers crossed or with one palm in the other and the thumbs touching each other. Or, the hands can be rested on the laps, with the palms of the hands upon the knees. It is also recommended to keep the legs crossed either in the squatting position or while sitting in the chair. This would enable closing of the circuit for better preservation of the work done. In this context you may refer to the following passage of Master D.K. in the book “From Intellect to Intuition” page 220 : “The hands should be folded in the lap and the feet crossed. If the western scientist is right when he tells us that the human body is really an electric battery, then perhaps his oriental brother is also right when he says that in meditation there is a bringing together of negative and positive energy and that by this means we produce the light in the head, therefore it is wise to close the circuit.”

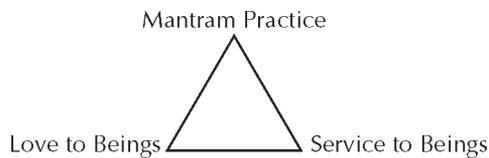
It is for this reason, the feet are to be crossed and the hands either crossed as between the fingers of the palm or by keeping one palm in the other or by resting the palms upon the knees. This posture is particularly recommended when the student is practising for self-development. If he intends distributing the beneficent effect of the mantram into the surroundings, he need not close the circuit. Instead he can position the palms indicating distribution of the energy. When group work is done to benefit a place, a region, a particular social cause, closing the circuit is not recommended.

STEPS OF PRACTICE

- Step 1 : Take to a comfortable seat, lighting an incense and a candle/lamp (if you like).
- Step 2 : Face East or North.
- Step 3 : Propose comfort to the body and pleasantness to the mind.
- Step 4 : Gently close your eyes and utter forth 'OM', tracing the source of the sound in you (3, 5 or 7 times)
- Step 5 : Make 3 deep respirations and observe silence for two minutes.
- Step 6 : Mentally locate yourself at the centre recommended for the mantram. Then utter forth the mantram vocally and listen to it completely.
- Step 7 : Listening to the uttered forth sound is the most essential discipline relating to the Science of Sound and Mantram. You may chant the mantram as many times as you like in the given multiple numbers. (If you feel cumbersome to count, leave it aside.)
- Step 8 : Give a pause with 3 deep respirations. Then, observe silence for two minutes.
- Step 9 : Utter the mantram mentally without the movement of the tongue, as described above. Do it as much as is possible. Enable mental attunement to the mantram. It would

enable gradual disappearance of the outer layers of the mind which move in objectivity and would enable the awakening of the inner layers of the mind, leading to the proximity of subjective consciousness. It does help entry into the inner side of your being, which is called “Entering into the Temple.”

- Step 10 : Contemplate inside as much as you are inclined to. Please remember that subjective utterance leads to the inner side of the mind’s layers resulting in contemplation. Furtherance of this contemplation will lead one to meditation, where the mantram is left out due to the integration with the soul. Such is the ultimate purpose of practising with the mantram.
- Step 11 : You may conclude uttering forth the peace invocation. Observe the respiration three times and come out of the posture relating to the work.
- Step 12 : Remain silent for at least 5 minutes after the practice. Demonstration of Love in action and of service to all Life would help the student of mantram to fulfilment, for mantrams do not co-operate with the selfish.



May not the above triangle be neglected.

MANTRAMS AND SANSKRIT

Ancient Wisdom is well preserved in the Cave Temples of the Himalayas, thanks to the Himalayan Adepts, so that it can be re-introduced to man when time is appropriate. India, whose motto is “I hide the Light”, preserved this Wisdom against all odds and held dear to its chosen sons, the Ancient Wisdom. It is for this reason Sanskrit, its esoteric syllables, sounds and their usage remain un-tampered in the core, while peripherally they were mutilated by man through time. In other languages the Science of Sound is almost lost.

In Sanskrit the syllables are arranged in the sacred ‘*Ollas*’ so that they remain musical notes. The whole Sanskrit alphabet and the Vedas, from the first word to the last, are musical notations reduced to writing. Music and words are inseparable in that language of the Gods. For further details see *The Theosophist* November 1879, article *The Hindu Music*.

H.P.B. contests in *The Secret Doctrine* that Sanskrit is the ancient-most language, the Mother of all languages. She says, “In antiquity there was one knowledge and one language.” And goes on to prove through various arguments that the language of Sanskrit was the one. She states that Sanskrit carried the keys to the Universal Knowledge, such as geometrical key, number key, sound key and musical key. “It has a numerical value to every letter. Sanskrit syllables/letters and their arrangement have a system of permutation of syllables and synonyms which is carried to perfection in the occult methods, which other languages have not.” (H.P.B., *The Secret Doctrine* Vol.5 page 185)

Sanskrit letters as vocal sounds correspond with musical notes and therefore with numbers, colours, forces and elements of Nature.

The Universe itself is built up from *Tattvas* (elements), and the sounds related to them carry the natural power. The 49 letters of Sanskrit relate to the key *Seven Times Seven*. Each letter carries its colour or shade of colour. The student of numbers would do well to know Sanskrit to unlock the related sounds, colours, planes and their forces. He would easily master the art of bringing them into inter-play.

A WORD ON SANATANA DHARMA - HINDUISM

The Vedic seers were deep contemplators. Through such contemplation they conceived variety of sound formulae. The various enquiries and scientific investigations into Truth, coupled with long years of penance, revealed many aspects of Truth to them. Hinduism, is a system of creative thinkers, contemplators and meditators. They were not put to any rigid concretized system. Each one is allowed to think, to enquire, to investigate into the Nature, contemplating and meditating within and without to find the Truth. The only doctrine that they were bound to was *Dharma*, the Laws of the Universe. In all other aspects, they were free to explore the Truth. The ancient Vedic Wisdom thus arose out of the free independent thinking enquiry, investigation, verification and re-verification. It was very scientific in its approach. The dogma of belief did not exist and much less the imposition of doctrines.

Even today, in India, every one searches for Truth in his own way and uses the previous enquiries and experiences as supporting means. Searching for Truth has been one of the main vocations, which gives birth afresh to Truth, a prophecy fulfilled. Till date, Hindus believe that there are thousands of ways to reach God, and none of the way can lead to God unless it is in tune with *Dharma*. It is for this reason, any way of contemplating upon God or Truth is acceptable in the Hindu system whose foundations are based on *Sanatana Dharma* the Eternal Law.

Hence there is the immense variety, which to a stranger is like an impermeable forest, and he comes to the inevitable judgement that India is a land of mystery. This judgement comes out of helplessness. Till date knowers do exist in India but they remain inaccessible, re-

mote, and incognito to the humdrum of social life. Even if they are in social life they cannot be gauged!

In India from ancient times there was no religion as such. There were varieties of Truth seekers who expounded, explored, investigated and found the Laws of Nature of the Universe, their patterns of manifestation and de-manifestation. These laws were respected and followed. The Indians of ancient times had developed 'A way of life' based on these laws to live in harmony with the surrounding life, and called it *Dharma*. The Vedas proclaim these *Dharmas*.

There was never a religion founded after any great Teacher. Many Teachers have come and gone. Many sects arose to be absorbed. The Hindu *Dharma* accepts every way to Truth and is thus tolerant and absorbing. The great saint Vivekananda, the typical representative of Hindu philosophy, whom the vast audience all over the globe heard (his exposition of the Vedic Tradition of the Hindus) with rapture, says: "I am proud to belong to a religion which has taught the world both tolerance and universal acceptance. We believe not only in universal toleration, but we accept all religions as true. I am proud to belong to a nation which has sheltered the persecuted and the refugees of all religions and all nations of the earth. I am proud to tell you that we have gathered in our bosom the purest remnant of the Israelites, who came to Southern India and took refuge with us in the very year in which their holy temple was shattered to pieces by Roman tyranny. I am proud to belong to the religion which has sheltered and is still fostering the remnant of the grand Zoroastrian nation. I will quote to you, brethren, a few lines from a hymn which I remember to have repeated from my earliest boyhood, which is every day repeated by millions of human beings: *"As the different streams having their sources in different places all mingle their water in the sea, so, O Lord, the different paths which men take through different tendencies, various though they appear, crooked or straight, all lead to Thee!"*

Swami Vivekananda's paper on 'Hinduism' presented at the World's Parliament of Religions on 19th September, 1893 at Chicago is a good resumé of Hindu Philosophy. He describes the vast canvas of Hinduism which includes the high spiritual lights of the Vedanta

philosophy (which the latest discoveries of science seem like echoes) and the low ideas of idolatry with its multi-fold mythology, the agnosticism of Buddhists and the atheism of Jains.

PANCHAYATANAM

Broadly speaking the ancient Indian investigations into Truth fall into five categories. In Sanskrit they are called *Panchayatanam* or the Five Paths. They are the *Surya System*, *Siva System*, *Vishnu System*, *Shakti System*, and *the Ganapati System* :-

Surya System or the System of the Sun, the Central Sun (Gayatri) and the 12 Suns, where the Cosmic Centre, the Solar Centre and the Planetary Centre are investigated, explained and worshipped.

Siva System speaks of the Cosmic Will, its manifestations along with its laws of vibration.

Vishnu System speaks of the Love-Wisdom and its manifestations.

Ganapati System speaks of the sounds, their groupings and their consequent manifestations into forms and planetary bodies etc.

Shakti System speaks of the power of Nature, the power of the Universe and its manifestations.

These are the five broad categories into which the scientific explorations of the seers can be categorized into. The *Tantric Science* falls mainly within the *Shakti* and *Ganapati Systems*.

In this booklet the mantram 'Gayatri' relates to the Sun System. The mantrams relating to Narayana, Vasudeva, Vishnu, Rama, Krishna relate to the Vishnu System. The mantrams - Nama Siva, Rudra, Trayambakam, relate to the Siva System. Aim, Kleem, Srîm and Dum Durgaya Namah relate to the Shakti System. 'Gam

Ganapataye Namah' relate to the Ganapati System. Saravanabhava, Sam, Amalayai Namah are mantrams for transformation with the help of the planetary principles.

A word of caution. These five systems are once again not to be understood as watertight compartments. They are intermingling. Only for facility of understanding, the classification is given, but not to fix them as such. The human intellect is as much as a facility as an obstruction, the flexibility and fixation shall have to be appropriately used through the intellect. Common sense therefore is essential in all wisdom pursuits.

MANTRAMS & GOODWILL GROUPS

Groups of well-meaning students can be formed to utter forth mantrams relating to Siva, Narayana, Gayatri, or the Sacred Sound OM to clean a colony or a city of its undesirable thought-forms. The mantrams can be sounded by the groups in hospitals and other healing centres proposing relief and even cure to the sick. They can also be used to magnetize a place or a ground, before it is put to works of goodwill.

Mantrams can also be used in conferences, seminars or other congregations to provide clarity at the mental plane of the chief participants. When important global events of significance are about to take place, when peace talks are held between warring nations, the groups are recommended to work with mantrams to bestow Love and Light on the concerned men.

During natural calamities too they can be utilized to mitigate the damage to life and property.

These are the other vital objectives to work with mantrams, besides self-transformation. To sum up, mantrams are vital tools for conducting of White Magic through clear mental application by Goodwill groups.

SIGNIFICANCE

Mantrams protect, they invoke devas, they help dissipating glamour, they give entry into the Occult Kingdom, they discipline and transform, they help in works of goodwill to rebuild the society in tune with the Law. They produce and spread a field of Light around the practising groups. They insulate against the impact of negative forces.

Mantrams are rhythmic. Their rhythm is in complete tune with the 7th Ray and therefore they bring in rhythm to the student. Mantrams enable intercourse with the Deva Kingdom. Mantric practice also empowers the student to accomplish much with much less speech. It eliminates the need of speech substantially.

INVOCATIONS
&
TEACHER – STUDENT TRADITION

The invocations are recommended to be uttered as under:

The invocation relating to the Master (*Guru Brahma*) is to be uttered before the practice of the mantram (after the utterance of OM). Other invocations are recommended to be uttered as per the inclination, anyone, or more, or all of them. They are meant for the welfare of the Teacher and the student and all beings in general. In all ritualistic practices, sacraments, meditational practices or yoga practices these invocations are used for the said purpose. The ancient Vedic understanding of the Teacher-student relationship is well hinted in the invocation of *Shamno* and *Sahanavavatu*. The Teacher-student relation is one of father-son and also that of friendly relation. This great tradition has kept the wisdom alive till date on the planet.

Nicholas Roerich, the man who enriched his life associating with the Himalayan Ashrams and who had the privilege of physical entry into the ashrams of the Hierarchy besides that great Initiate H.P.B., speaks of the Teacher-student tradition in the following words:

“I have heard a lovely story about a small Hindu who found his Teacher. He was asked, “Is it possible that the sun would grow dark to you if you would see it without the Teacher?”

The boy smiled, “The sun would remain as the sun but in the presence of the Teacher twelve suns would shine to me.” India’s Sun of wisdom shall shine. On the shores of a river there sits a boy who knows the Teacher.

In the same teachings on India it is said, “Blessed are you, India! Because you alone have guarded the concept of Teacher and disciple.”

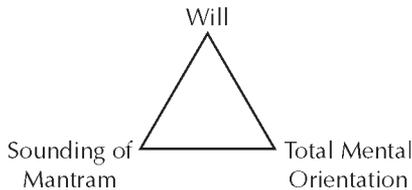
The Guru can dispel the attack of sleep. The Guru can raise-up the drooping spirit. Woe to him who has dared to lay claim, falsely, to some one as his Teacher and who lightly pronounces the word Teacher, while honouring himself!

One may ask a Hindu boy if he wishes to possess a Guru. No word is needed in reply. Because the boy's eyes will express desire, striving and devotion. The fire of Aryavarta will glow in his eyes. The stream of the Rig Veda will glow on the slopes of the mountains. (From the book *Shambhala* by N. Roerich).

CONCLUSION

The mantrams given herein are mostly to evoke the God within. They work on the Ego of the student and step up his vibration so as to fuse him with the loving, enlightening and creative power of the Soul. All these mantrams therefore can be used separately to achieve the related result. Tantric mantrams are not given, for, they are meant for advanced practice. Mantrams to arouse *Kundalini* are not given, for, they need to be practised in the presence of an accomplished Teacher. Ray Mantrams will be given in the second and advanced course at the appropriate time. The mantrams given herein contain enough fire to transform aspirants to accepted disciples. They have a purifying effect too. They are capable of purifying the lower three bodies and even the surroundings. They are also magnetic, once purification happens. Almost all of them have the healing magnetism. They are proven for healing purposes and for Yogic (transformation) purposes. They treat *Prana* (life force) and teach *Yoga*.

Remember, sounding the mantram appropriately as per the steps of practice given and total mental orientation to such sounding accompanied by will to accomplish, form the triangular activity.



It is appropriate that we conclude this humble introductory work relating to the mantrams with the statement of Master D.K.:

When the Race has reached certain point of development and when the higher mind holds creative sway, these occult mantrams -rightly imparted and rightly enunciated- will be part of the ordinary curriculum of the student.

REFERENCE BOOKS

THE SECRET DOCTRINE

- by H.P.Blavatsky relating to Sounds, Mantrams and Sanskrit.

LETTERS ON OCCULT MEDITATION

- by Alice A. Bailey relating to Mantrams

PART - II

MANTRAMS & INVOCATIONS

गुरुब्रह्मा गुरुर्विष्णु
 गुरुर्देवो महेश्वर
 गुरुर्साक्षात् परं ब्रह्मा तस्मै
 श्रीगुरवे नम

GURU BRAHMA GURUR VISHNUH
 GURUR DEVO MAHESWARAHA
 GURUR SÂKSHÂT PARAM BRAHMA
 TASMAI SRI GURAVE NAMAHA

Meaning:

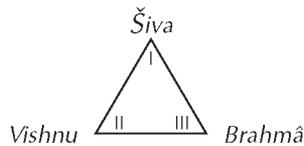
Guru	:	The Master
Brahma	:	The III rd Logos, Intelligent Activity
Vishnu	:	The II nd Logos, Love-Wisdom, Knowledge
Maheswara	:	The I st Logos, Siva, The Will.
Sâkshât	:	Verily
Param Brahma	:	The God Absolute
Tasmai	:	To Such Master
Sri Gurave Namaha	:	Salutations

The Master (Of The Universe)
Who Is Verily The God Absolute,
Who Is Also The Trinity (I, II, III Logos)
To Such Master
I Offer My Salutations.

Explanation:

- ॐ This is the ancient-most *Sloka* addressed to the transcendental Godhead, who also exists as the essential Trinity of Devas.
- ॐ It is addressed to the Universal God, who manifests as the three.
- ॐ It is the ONE that becomes three but is ONE essentially.
- ॐ The ONE details into: Will, Love-Wisdom, and Intelligent Activity.
- ॐ It is that ONE, who is worshipped traditionally through a Master of Wisdom. Hence the *Sloka* is also addressed by the disciple to his Master, who is a replica of the Universal Master.
- ॐ The tradition of Master-disciple is one of the chastiest in the Path of Self-Realisation; in the Path of Light, of Truth.
- ॐ The disciple visualises the Universal Master, the Trinity, through his Master. A Master is worshipped through the *Sloka*, to reveal or unveil THE MASTER.
- ॐ The Master-disciple relation is rich, in the sense, the presence of a Master causes the alchemy in the disciple, just like the presence of the magnet causes magnetisation of the iron piece.
- ॐ For the iron piece to get magnetised without the presence of such a magnet, is difficult, though not impossible. So also in the Path of Truth, the Presence of THE MASTER through a Master, causes the necessary transformations in the seeker.

- ॐ The seeker too is cautioned not to grow too proximate to the personality of a Master but to grow proximate to the Presence of THE MASTER.
- ॐ A Master is a vehicle to THE MASTER. The vehicle needs to be respected, and the Presence is to be experienced.
- ॐ Very often the disciple is attracted more to the glory of the presence in a Master, than to the Presence. Such diversion causes cult, religion, “isms”, etc.
- ॐ The *Sloka* is given to grow proximate to the Presence of the ONE who is also ONE in three.



GAYATRI

ॐ भूर्भुवस्सुवः
 ॐ तत् सवितुर्वरेण्यं
 भर्गो देवस्य धीमहि
 धियो यो नः प्रचोदयात्



OM BHUR BHUVA SUVAH
 OM TAT SAVITUR VARENYAM
 BHARGO DEVASYA DHIMAH
 DHIYO YONAH PRACHODAYAT

The Light of the three worlds, as Electric, Solar and Frictional Fire is referred to as Gayatri.

The meaning of Gayatri is:

*That Which Protects,
 Directs And Enlightens
 When Sung.*

The Gayatri *Maha Mantram* is sung in groups for global protection since ages by the sages.

The mantram is also sung individually for self enlightenment.

The mantra consists of 4 *padas* of which the latter 3 *padas* form the main mantram. Each of the 3 *padas* has 8 syllables (in Sanskrit). In all, the syllables are 24. A *pada* is a line. 8 syllables per line (*pada*) is also known as the Gayatri metre as per the *chandās* or the Science of Metrics.

The 8 syllables metre refers to the ONE who is beyond the 7 planes of existence i.e., the Light before the formation of the worlds, the Light that emerges from darkness (the Seeming Nothingness, the God Absolute, the Eternity, the Undefined One). From this Light everything emerges and into this Light every created thing/being merges. It is the *Aditi* of the Vedas, the *Narayana* of the *Puranas*, the Light of the Worlds, the World Mother and the Light of Synthesis.

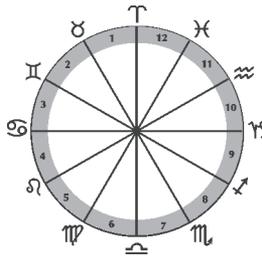
The 24 syllables of the mantram speak of the 24 essential ingredients of the Creation, the 4 pentagons and the fourfold descent of the Light into them. They are as under:

5	Organs Of The Body:	the hands, the legs, the speech the urinary track, and the excretory track
5	Sense Organs Of The Body:	the eye, the ear, the tongue, the skin and the nose
5	Senses Of The Body:	sight, hearing, taste, touch and smell
5	Elements:	ether, air, fire, water and matter
<hr style="width: 100%; border: 0.5px solid black; margin-bottom: 5px;"/> 20		
1	Ahamkara	The Unitary, Separative Consciousness
1	Buddhi	The Wisdom of such unit Consciousness
1	Manas	The Mind
1	Chitta	The Mind-Stuff, its peculiarity in behaviour
<hr style="width: 100%; border: 0.5px solid black; margin-bottom: 5px;"/> 24	Total	

The mantra is conceived in 24 syllables in tune with the 24 lunations of a solar year -12 New Moons, and 12 Full Moons.

The 12 months of the solar year are essentially 6 pairs of months. They are:

1. Aries - Libra
2. Taurus - Scorpio
3. Gemini - Sagittarius
4. Cancer - Capricorn
5. Leo - Aquarius
6. Virgo - Pisces



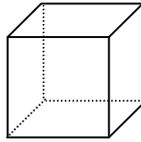
The six pairs represent the six energies in their male-female aspects. Aries, Scorpio, Sagittarius, Capricorn, Aquarius, represent the male energy. Libra, Taurus, Gemini, Cancer, Leo represent the female energy. Pisces represents synthesis, while Virgo represents analysis.

The six energies of the solar year are presented through the 12 months in their male, female aspects. The energies of the solar year are represented by the six faces of the Solar Deity, Gayatri, presenting six aspects of Light viz.,

1. Solar Light - Dhavala
2. Lunar Light - Mukta
3. Red - Vidruma
4. Blue - Nila
5. Golden Yellow - Hema
6. Shade of the Light or Background - Chaya

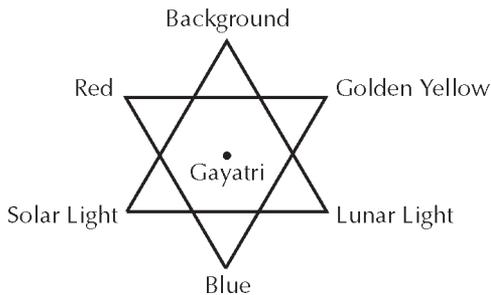
The six faces of the Solar Deity are also geometrically pre-

sented as the six sides of a cube:



A cube is a perfect shape. It does not suffer any inversion in whatever manner it is placed. The sphere and the cube are perfect shapes in geometry. They carry the same properties.

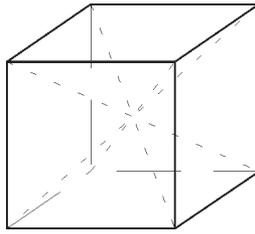
The six sides of the cube represent the six faces of the Solar Deity, the six pairs of months of the solar year, and represent the three essential colours - red, blue and golden yellow - the Trinity, supported by the Soli-Lunar Lights and their Background.



The cube has 6 sides and each side has 4 right angles (90° is a right angle). Thus the cube has 24 right angles, representing the 24 syllables of the Gayatri Mantram.

Thus the Gayatri Mantram is conceived as the sound formula to invoke the Solar Deity in its number, colour, shape, through sound, for the realisation of oneself.

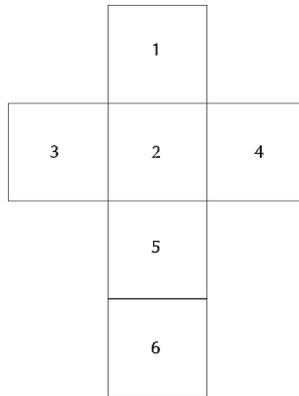
The 6 faces (sides) of the cube also conceal the 6 pyramids converged into the centre. If the 6 sides of the cube are unfolded, six pyramids are revealed. Each pyramid representing the 4 lunations (2 New Moons, 2 Full Moons), its 4 sides.



Thus, the 6 pyramids represent the 24 lunations of the solar year. (The book “Spiritual Astrology”, therefore, enunciates 6 seasons of the year of 2 months each).

The 6 pyramids of the cube, the 6 pairs of the months, the six colours and the 24 syllables (right angles) can be contemplated upon the 6 etheric centres of the human body i.e., from *Ajñā* to *Muladhara*. This contemplation leads to the realisation of man as the Solar God. “I am no different from THAT, the Sun God”.

The 6 sides of the cube, when unfolded, the shape of man is revealed.



Meditation upon the cross is the meditation upon Man - The Master, which is different from the cross of crucifixion. The vertical squares of the cross are 6 in number, but 7 in total when the verticals (4) and the horizontals (3) are aggregated. The 7th one is hidden in the 6 and will be revealed through sustained ritualistic practices. The 6 squares are the 6 pyramids, the 6 *chakras* of energy emanating 6 different forces to manifest the Solar Deity.

The cube has 6 pyramids converged into the centre. Each pyramid has 4 sides. Each side represents 15° or 15 days. The solar year thus contains 15 x 24 = 360° or days.

Each side of the pyramid represents a fortnight, that is from New Moon to Full Moon and vice versa. The righteous behaviour through the 15 days culminates in the New Moon. The following 15 days of righteous behaviour culminate in the Full Moon.

By living on a light diet and meditating upon the Brow Centre on the day of the New Moon, one gets hold over the magnetic currents of his etheric body. Such is the key to work with the cycles of New Moon and Full Moon.

Until the cycles of the New and Full Moons are well realised, the student of the Occult Path does not gain entry into the Temple of Occult Wisdom.

The word meaning of the Gayatri Mantram is:

Om		
Bhur	:	Matter
Bhuvah	:	Force
Suvah	:	Consciousness
Om		
Tat	:	That
Savitur	:	Light Of The Soul
Varenyam	:	Embrace Us
Bhargo	:	The Luminaries Of Cosmos
Devah	:	Lord
Asya	:	Of
Dhimahi	:	We Meditate
Dhiyoh	:	Wills
Yonah	:	Our
Prachodayat	:	Inspire Or Alert

Prose order:

Dhimahi - We Meditate (Upon)

Devah Asya	-	The Lord Of The Luminaries Of The Cosmos
Bhargo	-	The Cosmic Lord
Dhiyoh Yonah	-	Our Wills
Tat Savitur	-	(So That) That Light Of The Soul
Varenyam	-	Embrace Us
Prachodayat	-	And Inspire Or Alert

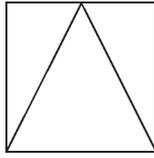
Meaning:

We Meditate
Upon The Cosmic Lord (Of Light)
So That
That Light Of The Soul
Embraces Us And Alerts Our Wills.

Note:

1. OM is affixed to every mantram for effectiveness. No mantram is fulfilled unless there is the prefix OM. Such is the import and importance of OM.
2. The first line of: *Om Bhur Bhuva Suvah* is the manifestation of That Light *Savitur*. It is adjoined to conceive Gayatri in 4 *padas* (see under) but are not part of the mantram as such. It is recommended that the mantram is recited with the three *vyahrutis* - BHUR, BHUVAH, SUVAH.

Gayatri in 4 *padas* enables the manifestation of Light unto the visible world. Gayatri in 3 *padas* enables the entry into the invisible part of the visible world, the former being immortal and Divine. “3/4 are invisible and Divine and 1/4 is the visible mortal world” says the *Purusha Sukta* of the *Rig Veda*. The manifestation of Light into the visible is the “Kingdom of God realised on Earth” visualised by the Masters of Wisdom. Master C.V.V. calls it “physical immortality”.



The wisdom of 3 and 4 is the wisdom of the triangle within the square enunciated by Pythagoras. Hence, Gayatri is recommended to be sung in its four *padas* (lines)

Om Bhur Bhuva Suvah
Om Tat Savitur Varenyam
Bhargo Devasya Dhimahi
Dhiyo Yonah Prachodayat

Gayatri is contemplation upon the source of Light, which is the basis of the Cosmic, Solar and Planetary Spheres. It is contemplation upon the Truth-beyond.

“*We Contemplate Upon The Truth-beyond*”, is the simple explanation of Gayatri.

Satyam : Truth
Param : Beyond
Dhimahi : We Meditate

‘SATYAM PARAM DHIMAHI’
is the simplified version of Gayatri.

Gayatri should therefore be understood not only as a *Maha Mantram* (a great mantram) but as “the Truth presented in the form of sound”. The prayer in Gayatri is crystal clear. It is a humble petition to the Lord of Light to inspire and alert our wills. We meditate / contemplate upon that Light of the Lord so that it embraces us and alerts our wills.

The inspiring, alerting and awakening Light, is the Light beyond our sensory, mental and *buddhic* awareness. It is THAT Light that awakens us from sleep. After it awakens, our wills, our knowl-

edge and our actions are activated. It is easy to accept that THAT Light is within us. But the Truth is, verily we are THAT Light.

This realisation is the object of Gayatri. It is a musical, metrical and enchanting exercise in Truth and for Truth. But it is not easy to experience the Oneness with it, as long as there is the prayer.

The prayer stands in between the praying one and the prayed One. But the music of the sound helps gradually to muse the two into One. It is the process of transformation of “I Am That” to “That” and “That I Am”.

The undefinable, invisible Light is expressed through the sun as a Globe of Light. Light has no shape but expresses as the disc of the solar globe. Light is beyond colours but expresses as white and as 7 other colours. When expressed it is limited to shape, colour, vibration, sound, etc. When unexpressed it is unlimited. This circumscription is the limitation essential for creation. Circumcision is to grow into unlimitedness. The circumcision adopted as tradition in certain races, is symbolic of it. Through time the spirit behind the symbol is lost and only the dead routine remains.

The true circumcision became possible in the presence of those who crossed over this ring of limitation.

A beautiful prayer is conceived in the Upanishads (but again a prayer) as under:

Oh Sun God!
the Truth is hidden
by your enchanting, brilliant golden disc.
Please be kind to discover the disc
to enable me to see the Truth,
if you deem that I am fit to see
by my righteous behaviour.

- Isa Vasya - 14

The Light of the Lord (Truth) is one of the primary emanations. Other emanations are Sound and Force. The prayer suggests the



A U M

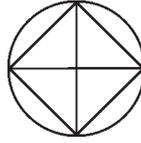
AUM as a triple sound is the TRINITY

A stands for FATHER
 U stands for SON
 M stands for MOTHER

- ॐ OM has no number, for all numbers come from it. It is the basis for all numbers. It has no colour as it is the basis for all colours.
- ॐ Likewise OM has no symbol, as all symbols emerge from it. Each one of us is a symbol of OM.
- ॐ OM can be invoked from above downwards, from below upwards, within to without and vice-versa. Each one of us is in OM and OM is in us.
- ॐ OM can be uttered at all times. Preferably in the dawn and dusk hours. Invoke it in the Heart Centre or in the Brow Centre.
- ॐ Perceive OM in you, around you and as you. Fill your being with OM and be OM.

- ॐ OM as twin sound is Spirit-Matter, representing their inseparability at all planes, in all states of existence.
- ॐ OM as solitary sound represents the essential unity of all in Existence.
- ॐ OM is the basis of Sound and is the Soundless-sound, Anahata. It is Eternity.
- ॐ When OM ceases to be uttered, the world comes to its end - meaning, the world recedes from manifestation into potentials.
- ॐ OM is uttered and unuttered alternately in periodicity at every plane of existence.
- ॐ OM is the Thread of Life that holds all together.
- ॐ Utter OM with interest, follow the sound to trace its source. You can reach the unuttered sound.
- ॐ OM is not an utterance but is a happening - utterance itself is based on OM.
- ॐ Realise OM in you as yourself - you are verily no other than OM.
- ॐ Utter OM regularly, 3, 5, 7 or 21 times. It reorganises your patterns to align with the natural patterns.
- ॐ Utter OM and listen to it. Listen to It even after utterance! Listening leads and merges into OM. OM remains.
- ॐ OM is the Letter beyond the letters of the alphabet of this Universe. All wisdom is the import of this letter OM. It is the Veda of the Vedic Books. It is the essence of the Scriptures.
- ॐ Think yourself as OM. Know OM as *I Am*. Withdraw all your activity into yourself as OM. You stand beyond all creation as *I Am*.

ॐ नमो नारायणाय



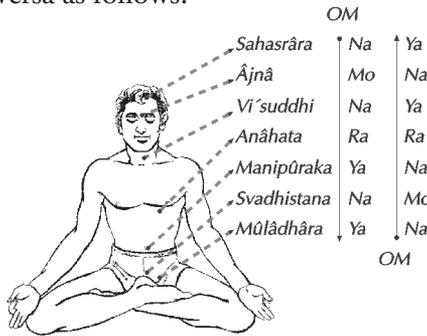
OM NAMO NARAYANAYA

- ॐ This is an *Asta-Akshari* Mantram - meaning a mantram with 8 syllables.
- ॐ An 8 syllabled mantram refers to the **ONE** beyond the 7 planes of Existence who also simultaneously resides in all the 7 planes.
- ॐ His colour is **BLUE**.
- ॐ His number is 8.
- ॐ His nature is to establish, to synthesise and to harmonise.
- ॐ Narayana represents the Path of Waters (of Life) in their involutory and evolutionary cycles.
- ॐ **NA** stands for the Evolutionary Path from gross to subtle.
- ॐ **RA** stands for the Involutory Path from subtle to gross.

- ॐ AYANA stands for the cyclic movement of the waters (of Life).
- ॐ Among the Fires, Narayana represents the Electric Fire and He governs the Law of Synthesis.
- ॐ He is invoked for all self-transformation purposes.
- ॐ Thursdays, 11th Moon Phases, Winter Solstice days and the months of Sagittarius and Capricorn are particularly devoted to Him for all spiritual practices.
- ॐ The mantram also helps departing souls to find the right/com-mendable direction after death (physical).
- ॐ It is the most effective mantram for healing purposes. It is sung by all the healing groups on Thursdays and on the 11th Moon Phases in the World Teacher Trust groups in North, Central, and South Americas, Europe and India.
- ॐ The Centre for Narayana in you is the Higher Heart Centre. The Higher Heart Centre is in between the Heart Centre and the Throat Centre. This is the Eighth Centre with eight petals. The secret of this Centre is not revealed in the Yoga books and it is only known to the Initiates. This eight petal Lotus is different from the 12 petal Heart Lotus which is generally described in the Yoga books. The Lord of the 12 petal Lotus is Vasudeva, who sacrifices himself to dwell within the zodiac of 12 sun signs. The Lord of the 8 petal Lotus is Narayana who sits and presides over all involutory and evolutionary processes of Creation. He is the Lord of the Wheel of Creation. Scholars who interpret scriptures do not know this key. They do not distinguish between the two sounds, their related energies and lotuses. The great Initiates Sankaracharya and Ramanujacharya explained these Lotuses thoroughly.
- ॐ The Cosmic Synthesis manifests through the 2nd Logos, the Cosmic 2nd Ray, and is the Avatar that descends from time to

time to re-establish the Law by neutralising the excessive evil whenever such evil tries to overpower.

- ॐ When the Lord of Synthesis descends, He is called Vishnu in the Vedic terminology and Christos in the occidental world.
- ॐ The Lord of Synthesis is continuously invoked in all the secret Ashrams of all important mountain ranges all over the globe.
- ॐ Chant the mantram in multiples of 8, invoking the electric blue colour in the higher Heart Centre.
- ॐ The Mantra can also be invoked from *Sahasrara* to *Muladhara* and vice-versa as follows:

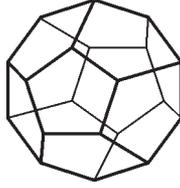


Start by uttering OM encircling all the body from head to toe. Then invoke the sound NA visualising the *Sahasrara* Centre, then MO in the *Ajna*, NA in the *Visuddhi*, RA in the *Anahata*, YA in the *Manipuraka*, NA in *Svadistana*, YA in the *Muladhara*. Again invoke OM encircling all the body from head to toe. Then start invoking the sound NA in the Base Centre, MO in the Sacral Centre, NA in the Solar Plexus, RA in the Heart Centre, YA in the Throat Centre, NA in the Brow Centre, and YA in the Head Centre. Likewise it can be done as many times as one is inclined to.

- ॐ The symbol is the Symbol of Perfection.



ॐ नमो भगवते वासुदेवाय



OM NAMO BHAGAVATE VASUDEVAYA

Meaning:

*Salutations To You,
Vasudeva,
The Indwelling Lord
Of The Universe.*

- ॐ A 12 syllabled Mantra to enable the invocation of the *Indwelling Lord* of the Universe.
- ॐ Vasudeva means the *Indwelling Lord*. He is the Intelligence of all forms: the mineral, the plant, the animal, the man, the Devas, the Solar Devas and the Cosmic Devas.
- ॐ Vasudeva is the Universal Soul and the Universe is His form.
- ॐ Contemplation upon this Lord, gives the touch/contact with the Indwelling Intelligence of all forms. It enables the soul contact.

ॐ The visible universe of spirit and matter is but the concrete image of an ideal abstraction. It is built on the model of the first divine idea. It is in eternity as a latent idea and remains in the latent state. The soul animates this latent model in the central sun called Vasudeva, who has 12 qualities - the 12 sun signs of the zodiac - the 12 numbers of the 'Sephirothal Tree' (the 10 numbers plus the male female principles of the universe). These twelve dualities form the model of the geometrical figure, the dodecahedron.

ॐ The mantram, therefore, envisages contemplation of the 12 qualities of the sun signs and its Lord.

ॐ The 12 syllables are meditated upon in the 12 divisions of the human body (as per astrology) to impose the Lord in His entirety in the human body. The mantram is also contemplated in the 12 petal Heart Lotus. For this reason the Heart Lotus also becomes the symbol for this mantram. This symbol is now propagated in the goodwill groups by the Arcane School.

ॐ The Lord is visualised as the chief functionary, responsible for the functioning of the Intelligences from head to foot.

ॐ The Lord is also visualised in the objectivity as the Intelligence amidst the 5 elements and the 7 kingdoms.

ॐ The symbol to be contemplated is:

1. the human body or
2. the zodiac of 12 sun-signs or
3. the dodecahedron or
4. the Heart Lotus

ॐ Its colour is blue.

ॐ The dodecad, the dodecagonal pyramid, the dodecahedron, are well described in the book *The Secret Doctrine* of H.P.B.

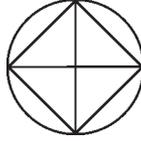
- ॐ According to Plato, the highest Deity built the Universe in the geometrical form of the dodecahedron.
- ॐ 12 is the product of 3 and 4. 3 stands for Trinity, the three aspects of the ONE, and 4 stands for the perfect quadrature of the Infinite Circle. Their interaction causes the model of 12, the dodecahedron.
- ॐ The dodecahedron lies concealed in the 'Perfect Cube', say the Kabalists. 12 great transformations of the Spirit into the matter takes place during the 'Four Great Ages', beginning with the metaphysical and ending in the physical natures of cosmos and man. The 12 transformations are referred to a duration of 12000 divine years in other systems, such as the Chaldeans.
- ॐ 10 are the 'Celestial Fruits' (numbers) born out of the two invisible male and female seeds making up the dodecahedron of the Universe.
- ॐ Since Vasudeva is the chief of the latent model of the Universe, He is worshipped with this mantram, to enable liberation of the worshipper from the illusion of the material and phenomenal patterns of the Universe.
- ॐ Recommended to be uttered in multiples of 12.
- ॐ A Master and 12 disciples is the ancient most tradition in tune with the geometry of the Creation, where the One Lord Narayana sacrifices himself into the 12 aspects (Vasudeva). This is the great sacrifice of the Cosmic Man. A Master is considered accomplished when he prepares 12 disciples and sacrifices himself into the 12, since this is in tune with the Cosmic Design.
- ॐ Srimad Bhagavata is the most complete explanation of Lord Krishna sacrificing himself into the pattern of 12 and the Scripture therefore was conceived in 12 cantos. The Lord is said to have died in the first canto and reborn again in the 10th canto.

This is the great key of the Bhagavata, which is conceived in the patterns of this mantram.

- ॐ Moses is said to have brought to the Promised Land the 12 tribes of Israel.
- ॐ Jesus the Christ prepared 12 disciples and sacrificed himself into them as their fiery tongues and propagated the Doctrine of Love.
- ॐ The 12 labours of Hercules, the great mythological hero of the Greeks, is also the zodiacal path of the disciple who transforms himself into a great adept.
- ॐ Similar traditions existed in all ancient mythologies which hinted the key of the dodecahedron/ human body/Vasudeva, the Indwelling Lord. The Vedic seers also conceived groups of 12 solar systems of which 7 are considered the major ones and 5 are considered the minor ones. “Twelve solar systems are said to revolve around one greater sun from whom they derive their light not as reflection but as induction, just like the case of an advanced disciple from his Guru” (From the book Spiritual Astrology, by Dr. E. Krishnamacharya)



नारायणाय विद्महे
 वासुदेवाय धीमहि
 तन्नो विष्णुः प्रचोदयात्



NARAYANAYA VIDMAHE
 VASUDEVAYA DHÎMAHI
 TANNO VISHNUH PRACHODAYAT

This Mantra is called **VISHNU GAYATRI** as it consists of 24 syllables arranged in 3 lines of 8 syllables.

Meaning:

We Meditate (*Dhîmahî*)
 Upon Vasudeva
 (The Indwelling Lord Of The Universe)
 To Realise (*Vidmahe*)
Narayana (God Absolute)
And To Be Alerted Of
Vishnu (God As Form)

Explanation:

Here the Lord in its triple aspect is worshipped:

NARAYANA : the Cosmic Will

VASUDEVA : the Cosmic Love-Wisdom

VISHNU : the Cosmic form of Nature

Narayana and Vasudeva are explained in the previous mantrams. Vishnu stands for the Lord as form, the form of beings, and the form of the Universe as well.

The Vedic seers' approach has always been one of synthesis. They strongly recommend worship of every form in the Universe as the form of God only. In this way the form, a veil of universal splendour, gives way. This is the true occult key. After all, forms are precipitates of the subtle activity of numbers, sounds and colours -the forces of Creation. When form is visualised as Divine, our approach has the right beginning. It leads us to the Indwelling Intelligence - Vasudeva - the Lord in the Universe who is the expression of Narayana, the *Noumenon*. This mantram thus contemplates worship and conscious attunement to the material, phenomenal and noumenal Universe and their realisation.

ॐ The number of the mantram is 8.

ॐ Chant the mantram in multiples of 8, invoking the deep blue colour and its variation up to violet in the Higher Heart Centre.

ॐ The mantram can be uttered on Thursdays, 11th Moon Phases, Winter Solstice days and in the month of Sagittarius and Capricorn.

ॐ The geometrical figure of this mantram is the Symbol of Perfection.

7

क्लीं
कृष्णाय
गोविन्दाय
गोपीजन वल्लभाय नमः



KLÎM
KRISHNAYA
GOVINDAYA
GOPIJANA VALLABHAYA NAMAHA

Klîm : The Seed Sound For A Blissful State
Krishna : The Invisible One
Govinda : The Master, The Lord, The Owner

Of All That Is

Gopijana : Gopis Are The Disciples That See The
One In All And See No Other

Vallabh : Their Dearest Lord

Namah : Salutations

Meaning:

The *Blissful One*
who is also
the *Invisible One*,
the *Master Of All That Is*,
the *Dearest One of the Disciples*,
to Him
we offer our salutations!

Explanation:

- ॐ Krishna the Lord is the Invisible One who presides over the Universe. In *Dwapara Yuga* He took to form, established the Law and gave the Bhagavad Gita.
- ॐ The mantram aims at worship of the Formless One and the Formed One too, as per the student's inclination. Worshiping the Formless One through the medium of the form is the synthesis of Vedic worship, while the Formless, Nameless, Unthinkable and Unspeakable Absolute One is also contemplated.
- ॐ Lord Krishna is Narayana, Vasudeva and Vishnu. He performed all the 3 roles as per the need of the situation which was bewildering even to the greatest adepts such as Narada, Veda Vyasa, Suka and Maitreya. The Narayana, Vasudeva and Vishnu aspects are explained in the preceding mantrams.
- ॐ The symbol is Krishna's idol standing on the right foot, the left foot crossing it and playing the flute music, fulfilling all

the surroundings and entering into the utterer as his own utterance.

ॐ

The colour is blue.

ॐ

The mantram is conceived in 18 syllables in tune with the key of occultism. 18 is the key to occultism. It refers to the invisible part of the visible Universe. “18 are the invisible principles of the visible Universe of 6 principles”, says the Veda. “3/4 is invisible and 1/4 is visible”, says the *Purusha Suktam* of the *Rig Veda*. It is the number of fulfilment through sacrifice. It is significant to note that the *Mahabharata* is composed by Veda Vyasa in 18 cantos. 18 squadrons participated in the war. The war was fought for 18 days. 18 major heroes took part in it. The Bhagavad Gita - the Celestial Song - given at the beginning of the war also comprises of 18 chapters.

ॐ

The mantram may be chanted in multiples of 18 in the Full Moon hours, especially in the seasons where the flowers and the fruits are in plenty.

8

राम



RAM

RAM is the age-old mantram coming from *Treta Yuga*. It is the name of the Solar God who incarnated as the Solar King named as Ram.

The sound R is the seed sound of the Cosmic Fire. RHA is also known to the American Indians as the Sun God. RHA-AAM is also the God of Fire of the Egyptians. The God RA is shown in *The Book of the Dead*, beaming in his egg (the sun) and starting off as soon as the solar energy awakens and gives him the impulse. He is said to be in the solar egg. The solar God exclaims: "I am the creative soul of the celestial abyss. None sees my nest; none can brake my egg. I am the Lord". RA is the mighty one and the egg is the symbol of Light, of immortality and eternity as per the understanding of the Greeks.

The sound is uttered repeatedly to burn up the impurities in all the 3 planes - physical, emotional and mental - making the personality transparent. The sound has the power to purify, protect and direct. It generates intuitional following of the Law - *Dharma*.

Many aspirants transformed themselves into disciples utter-

ing the mantra SRI RAM. SRI stands for the splendour, the Divine Nature. SRI is a seed sound. It helps speedier transformation and it is the work of fire. The Indians from ancient most times believed in uttering and writing this name up to 10,000,000 times. The significance of the number is that the number 1 precedes 7 zeros. Number 1 stands for the soul and the 7 zeros stand for the 7 planes. To transcend the 7 planes to be the 8th one is the purpose. The disciples in the East know number 8 as Krishna Consciousness, as in the West it is known as Christ Consciousness.

- ॐ The number of the mantram is 9.
- ॐ Its colour is the colour of the fire.
- ॐ The symbol is the flame.
- ॐ The mantram may be uttered in multiples of 9.
- ॐ The most propitious time to invoke this mantram is on Sundays, Tuesdays, Thursdays and 9th Moon Phases.
- ॐ The Centres to be visualised while uttering are the Heart Centre or the Brow Centre.
- ॐ **MA** stands for the 5 fold nature. Numerically the sound **M** relates to 5. The Creation is made up of 5 pulsations, 5 elements, 5 sensations and 5 senses. The science of *Pankti* (5) was well known to the Aryans in its relation to Nature. The science of *Pankti* enabled them to unfold the secrets of Nature. H.P.B. speaks of the potential of *Makara* (the five pointed star, the five mind born sons of God, the space waters, the mind, Moses drawn from the waters etc.) elaborately in relation to the sound **MA**.

In short, **RA** stands for the Cosmic Fire, **MA** stands for the Nature Divine and **SRI** stands for the splendour of their interplay. The mantram is complete and is therefore significant.

It is said that this mantram remains for the benefit of humanity on this planet as long as the planet lives.

According to the Indian mythology the great sage Narada is the first one who initiated Valmiki into this mantram. Valmiki got enlightened with the mantram and brought out the first and foremost Scriptures of the planet in *Treta Yuga*, called *Ramayana* which means *The Path of Rama* or *The Path of Fire* through the Creation.

Adopting this mantram generates in man the natural instincts to follow the Law of Nature. It prevents falling into the ways of ignorance.

The sound Rama numerically gives the numbers 2 and 5. 24 are the elements of Creation within a periodicity which is called Time. Thus, 25 is seen as the number of the Creation with Time presiding over the 24 elements for a periodicity. The Sanskrit language is conceived with 25 consonants arranged in sets of 5 besides 16 vowels and 8 concluding syllables. In all they are 49 syllables. (7x7).

The consonants represent the spirit in matter and the vowels represent the soul relating to the language.

Rama, the incarnation of the Solar God, demonstrated the ideal human life for the benefit of those who wish to follow the Path of Truth. This incarnation is the total embodiment of human *Dharma*.

It is interesting to note, that the mantram of **RAM** was given by Narada to Valmiki thousands of years before the birth of the Lord as Rama. It hints at the ancestry of this sound.

ॐ नमः शिवाय



OM NAMA 'SIVAYA

ॐ This mantram relates to the Cosmic Will. It generates the Will-Divine (Goodwill) in us. In this mantram, Siva, the Cosmic Will, is addressed to bestow His Presence and His blessings.

ॐ It is called *Pancha Akshari* - meaning 5 syllabled. It is a 5 syllabled mantram:

OM	NA	MA	SI	VAY
		or		
NA	MA	SI	VA	YA

ॐ It may be uttered in multiples of 5.

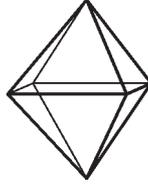
ॐ The most propitious time to utter the mantram is on Mondays, Sundays and Saturdays.

ॐ The mantram can be invoked in the Heart Centre or in the Brow Centre.

- ॐ The symbol is the five-pointed star in red colour or in orange colour, brilliant white (Orange is the diluted version of red).
- ॐ When one meditates upon the red coloured five-pointed star, the Will gets generated.
- ॐ Likewise, if one meditates on brilliant white star, it leads to the Bliss of Existence.
- ॐ When the five-pointed star in the suggested colour is meditated upon with the mantram, it helps cleansing
- the 5 Organs of Action viz. hands, legs, speech, urinary and excretory organs
 - the 5 Senses
 - the 5 Sensations (temptations)
 - the 5 Elements in you and around you
- ॐ It also helps with the co-operation of the related Devas of the Elements, senses, sense organs and of the body.
- ॐ This mantram is given at the age of 5 to the children before they are initiated into education. It helps to construct a positive, dynamic and effective Will, and the child grows in harmony and in brilliance.
- ॐ The number of the mantra is 5. When realised, the number is 1.
- ॐ It establishes order in the 5 pulsations and restores Life.
- ॐ It establishes order in the 5 senses and gives harmony to the mind.
- ॐ It establishes harmony in the 5 planes of existence, namely: physical, emotional, mental, *Bhuddic* and *Ananda* or Bliss planes.
- ॐ The soul is the 6th one that presides over these 5 planes to experience the splendour of life, the Spirit is the 7th one.

- ॐ So the 6th one imposes the 7th one upon all the lower 5 planes and thus restores order in the being.
- ॐ People with weak Will are strongly recommended to work with this mantram.
- ॐ Siva is considered as Electric Fire, the Father, the First Logos. For more details refer to the book *Treatise on Cosmic Fire* of Master D.K.

यो रुद्रो अग्नौ यो
 अप्सुय ओषधीषु
 यो रुद्रो विश्वा भुवनाविवेश
 तस्मै रुद्राय नमो अस्तु



YO RUDRO AGNO YO
 APSUYA OSHADHISHU
 YO RUDRO VISWA BHUVAN
 AVIVESA
 TASMAI RUDRA
 YA NAMO ASTU

Meaning:

We Worship The Lord Of Vibration,
 Who Is In The Form Of The
 Cosmic Fire, The Solar Fire And
 The Frictional Fire,
 Who Also Exists In The
 Waters, Clouds, Herbs, Pulses, Vegetables, Fruits, Etc.,

Who Enters And Exists In All The Forms.

Explanation:

Rudras are the Lords of Vibration. They cause vibrations in space creating the necessary friction. Through special friction the atoms are formed, the sensations are formed, the pulsations are generated with the alternating activity of expansion and contraction. The movements are also born. The Lord Rudra is the Cosmic Intelligence that causes the Electrical, Solar and Frictional Fires.

Such Rudra who forms all, enters into and lives in all, is worshipped with this mantram. It is the manifestation of the Will, Siva.

The mantram is recommended to be recited in multiples of 11. It is mystically said in the Veda that: "Rudra destroys (the space potential) to form all that is." He also destroys all that is formed back to its source - to its potential form.

ॐ The number of this mantra is 11.

ॐ The colour is brilliant orange.

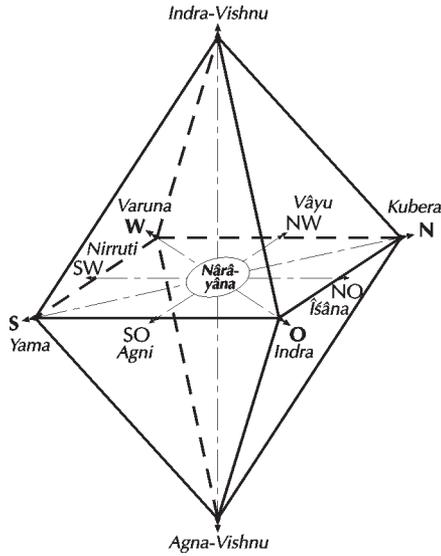
ॐ The symbol is a brilliant translucent double pyramid or *lingam*.

ॐ The impact of the mantram can be better realised or experienced during the 48 hours approaching the New Moon, on Mondays, in the months of Scorpio, Aquarius and Gemini.

ॐ The mantram may be invoked in the Heart Centre, or in the Brow Centre, or in the Throat Centre.

This mantram is closely associated with the previous mantra OM NAMA SIVAYA.

11 are the Rudras that function from all the 10 directions and from the Centre. The 10 directions are East, South, West, North, North-East, South-East, South-West, North-West, Above and Below.



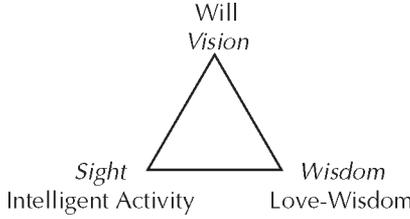
From the centre into all 10 direction the soul can be visualised. Again from all directions to the centre the soul can be visualised. Linking up the direction to the point above would cause the formation of an upward pyramid. Linking up the direction to the point below would cause the formation of an downward pyramid. Thus, the student expands into the sphere around and contracts into the centre. Such is the work of the deity. When through all the channels the vibrations are made active, the student remains exceedingly vibrant in the electromagnetic field. This mantram has everything to do with the Devas of Vibration in Creation. The other name for the Devas of Vibration is Rudras.

This is the mantram given by Master Djwhal Khul at the very beginning of the book *Treatise on Cosmic Fire*:

TO THE GOD WHO IS IN THE FIRE
AND WHO IS IN THE WATERS;
TO THE GOD WHO HAS SUFFUSED HIMSELF THROUGH ALL THE
WORLD;
TO THE GOD WHO IS IN SUMMER PLANTS
AND IN THE LORDS OF THE FOREST;
TO THAT GOD BE ADORATION, ADORATION.

The commentary on Fire given in the book is based on this hymn. It is a very powerful mantram that purifies the 5 elements of the body and the 5 elements of the atmosphere and enables purity and clarity for the individual soul.

त्र्यम्बकं यजामहे
 सुगन्धिं पुष्टिवर्धनम्
 उर्वारुकमिव बन्धनान्
 मृत्योर्मुक्षीय मामृतात्



TRAYAMBAKAM YAJAMAHE
 SUGANDHIM PUSTÍ VARDHANAM
 URVARUKA MIVA BANDHANAN
 MRITYOR MUKSHIYA MAMRUTAT

Meaning:

We Worship The “Three Eyed One”
 Who Is Fragrant And Fulfilling.
 May He Release Us
 From Death To Immortality,
 Just Like The Cucumber Fruit Is Released
 From The Creeper.

Explanation:

- ॐ The 'Three Eyed Lord' represents the Lord that pervades the three states of consciousness in us.
- ॐ The left eye stands for Sight. The right eye stands for Wisdom. The third eye stands for Vision.
- ॐ The one in whom the three eyes function, is the one who stands beyond death.
- ॐ Lord Siva, the Lord of Will, is invoked through this hymn to grant immortality by releasing from death.
- ॐ The three eyes also correspond to - Intelligent Activity, Love-Wisdom, and Will.
- ॐ The three eyes shall have to be meditated in relation to the three Logos and their qualities.
- ॐ The mantram is recommended to be contemplated at the Ajñā Centre visualising the Light.
- ॐ The three eyes (the Three Lights) cause the three worlds. Man is bound by the three worlds.
- ॐ Contemplation upon the 3 Lights would cause the necessary transformation to get released from bondage.
- ॐ To be in the world but not to be bound by the world is Mastery. This mantram proposes such liberated status.
- ॐ Man is bound by what he possesses physically, emotionally and mentally. Physically he possesses articles, things, properties, bank balances. Emotionally he possesses people of his choice, such as family, friends, associations etc. He possesses others also through negative emotions such as hatred, dislikes, discord, jealousy, malice etc. Mentally he possesses his own ideas of right and

wrong about various aspects of life.

- ॐ Until all these possessions are cleared, man is not free. He is like an unripe fruit attached to the creeper (or tree).
- ॐ The mantram is a prayer to get released from the threefold body and yet remain with it for goodwill purposes, so that when the purpose of life is accomplished, a conscious departure can be made which is called - transcendence of death.
- ॐ Recommended to be uttered 3, or 11, or 33 times.
- ॐ The purpose of the mantram is to seek the transcendence of death or *Mrityunjaya*.

अग्नेनय सुपधाराये अस्मान्
 विश्वानिदेवा वयुनानि विद्वान्
 युयोध्यस्मद्जुहुराणामेनो
 भूयिष्ठान् ते नमः उक्तिं विधेम



AGNE NAYA SUPADHÂRÂYE ASMÂN
 VISWÂNI DEVA VAYUNÂNI VIDWÂN
 YUYODHYA ASMAD JUHURÂNÂM ENO
 BHÛISTÂN TE NAMA UKTIM VIDHEMA

OH, LORD AGNI, THE FOREMOST ONE,
 THE KNOWER OF THE INTRICATE PATHS
 OF CREATION!
 LEAD US BY THE SIMPLE RIGHTEOUS PATH
 TO FELICITY.
 ELIMINATE FROM US THE ATTRACTION
 TO DUBIOUS AND IGNORANT PATHS.

- ॐ The invocation is self-explanatory.
- ॐ This thought has to be contemplated and meditated upon when one lights a fire or a candle looking at the flame.
- ॐ Fire helps in purification, right direction and burning up of all past karma.
- ॐ It leads one through the Path of Liberation to the Truth.
- ॐ This invocation can also be proposed at the beginning of any occult practice.

12

हंस शिव सोहम्



HAMSA SIVA SOHAM

I AM THAT,
THAT,
THAT I AM

ॐ This mantram is called GURU MANTRAM. Guru means Master - Master of the Universe.

- ॐ The number of the mantram is 1 and 10 and 10 and 1, the numbers of the individual soul and the Universal Soul. The Son and the Father.
- ॐ The colours of this mantram are translucent colours ranging from orange, golden yellow, aquamarine, blue and deep blue. These colours in this order form the Path of Ascent.
- ॐ This mantram may be invoked in the Heart Centre or the Ajña Centre associating with pulsation.
- ॐ This is essentially the mantram to link up to pulsation in the Eternal Song of the Being that builds the bridge between the student and Eternity.
- ॐ The symbol of the mantram is a soaring bird, a brilliant white swan in the 'Blue Ocean of Eternity' with no other symbol or object around. This visualisation would lead to deep meditation.
- ॐ **HAMSA** means swan.
- ॐ **HAMSA** also means AHAM SAHA - meaning I AM THAT
- ॐ SIVA stands for THAT. THAT is the most auspicious ONE. The name of God in the Veda is TAT (THAT). Since it is the Lord Most High - the basis of all auspiciousness - TAT is also called as Siva. This Siva is different from the Siva of the Trinity. This Siva is beyond the Trinity. Siva in the Trinity is the Cosmic Will. Siva beyond the Trinity is TAT - the ABSOLUTE GOD.
- ॐ Each one of us is an emanation of I Am from THAT. All individual I Am's are variety of emanations from THAT, like the rays of the Sun, the waves of the Ocean.
- ॐ Thus, each one of us (I Am) is verily THAT. Like the wave is verily Ocean in content and it is the Ocean (TAT) that emerges

as a wave (I Am).

ॐ First there is the Ocean, then there is the wave. If there is no Ocean there can be no wave. If there is no wave, the Ocean can still be! Thus, THAT exists as I Am and also as THAT. I Am cannot exist without THAT.

ॐ Hence the mantram repeatedly recollects to the student that he is I AM, I AM THAT, verily THAT only exists, and THAT also exists as I AM. In these four steps there is the self-realisation.

Step 1 : Non-self to Self (personality to soul)

Step 2 : Self to Universal Self (soul individual to Soul Universal)

Step 3 : Soul Existence - no other

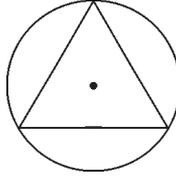
Step 4 : Soul Existence as individual soul

ॐ The mantram may be sung in multiples of 3. It can be sung as a song; as a swan song associating it with respiration and pulsation.

ॐ Through right practice of discipleship, if one overcomes the three conditionings or bondages, he would be a man with real freedom and the related responsibility.

ॐ The mantram may be recited with conscious effort in daily action as regards the neutral approach to the three worlds, viz., mental, emotional and physical.

गं गणपतये नमः



GAM GANAPATAYE NAMAH

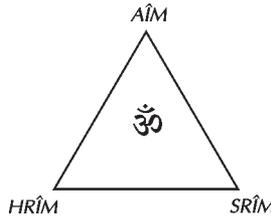
- ॐ The mantram relates to the Cosmic Jupitorean Principle.
- ॐ The symbol is the elephant head, popularly worshipped as the Elephant-Headed Lord Ganapati.
- ॐ His colour is the honey colour.
- ॐ His stone is the honey coloured topaz.
- ॐ His number is 3.
- ॐ It can be uttered in multiples of 3, 12, 21
- ॐ It may be invoked in the *Muladhara* or *Ajña* Centres
- ॐ His Nature is re-arrangement, magnetisation, expansion, unfoldment of the *Bhuddic* plane and fulfilment in life.
- ॐ Thursdays, Wednesdays, Hasta Constellation, 4th Moon Phases,

and the 12 days commencing from the 4th Moon Phase to the Full Moon in Virgo are very propitious for worship.

- ॐ Enables the manifestation of the Jupiterean energy.
- ॐ Recommended to be invoked before the commencement of any activity of importance for an appropriate beginning of the labour, conducting the work in harmony and to conclude it in poise.
- ॐ Ganapati is also the Lord of Rituals and is invoked before any ritualistic activity is commenced.
- ॐ Ganapati is also the Lord of Sound and the Lord of Grouping.
- ॐ He conducts the alchemy of the Cosmic Sounds for the formation of the globes.
- ॐ He holds the key to sound and is often referred to as OM.
- ॐ The geometrical symbol of Ganapati is the triangle within the circle with a central point.

For further details please look to the booklet on Jupiter, by the author, the caption of Jupiter in the book *Spiritual Astrology* by Master E.K., or *Esoteric Astrology* by Master D.K.

ॐ ऐं ह्रीं श्रीं



OM AÎM HRÎM SRÎM

- ॐ These are the 3 seed-sounds relating to the force in Nature.
- ॐ They are considered as the 3 aspects of consciousness, namely: Intelligent Activity, Will, Love-Wisdom in the order of AÎM HRÎM SRÎM. OM is their source.
- ॐ Contemplation upon a triangle with the three seed-sounds with OM as its centre would enable balancing the 3 qualities within us, namely: inertia, dynamism and poise.
- ॐ Such balancing of the qualities would enable experiencing of their power namely Intelligence, Will and Love-Wisdom.
- ॐ The Mother is referred to as the Universal Consciousness in this context and the 3 Logos and their related power are seen as these 3 sounds.

- ॐ They are popularly referred to in India as - *Saraswati, Durga* and *Lakshmi*.
- ॐ Meditation upon the seed-sounds is considered powerful. .
- ॐ Those who work with these sounds are recommended to be extra alert in matters of purity in the 3 planes.

दुम् दुर्गायै नमः



DUM DURGAYAI NAMAHA

- ॐ Durga represents the impermeable Nature.
- ॐ She is the fortress and is the chief protector.
- ॐ She is the protector of the Universe too.
- ॐ Without Her favour, entry into any aspect of wisdom is difficult.
- ॐ She is the veil and is also the cause of illusion.
- ॐ It is Her spell of illusion that keeps the world going.
- ॐ The Truth is veiled by Her.
- ॐ It is not one veil, it is veil after veil, and She presides over

every veil.

ॐ She is therefore the “Deity of the Threshold”.

ॐ She is also the “Dweller on the Threshold”.

ॐ Worshipping this Intelligence of Nature, Nature gives way.

ॐ Until Nature gives way, nothing can be seen, nothing can be heard and nothing can be experienced relating to the subtler world.

ॐ She is also the destroyer of ignorance and is the terror of the evil doers.

ॐ She is popularly invoked to subjugate the beastly nature in the Truth-seekers.

ॐ She is the Exquisite Jewel, The Star of the Sea, The World Mother who is said to be moving on the lion.

ॐ **DUM** is the seed-sound relating to it.

ॐ **GA** stands for movement.

ॐ Durga means - ‘Impossible to Move’.

ॐ When invoked She arrests the movement of ignorance and evil within and outside.

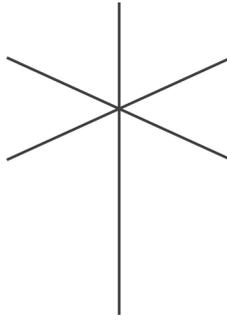
ॐ She is also known as *Kāli*.

ॐ The mantram may be uttered in multiples of 8.

ॐ The most propitious time to invoke the mantram is on the first 10 days of the ascending moon in the month of Libra.

ॐ It represents all colours.

ॐ शरवणभवाय नमः



OM SARAVANABHAVAYA NAMAH

- ॐ To a student of occultism, who has to cross the barriers of the lower planes, the vibrations of Mars are of particular help. For those who suffer from malefic aspects of Mars either in the birth chart or in the progressed horoscope, the path of *Shanmukha* - the six faced, or the hexagon - is the best.
- ॐ The most sublime and divine aspect of Mars is concealed in the spiritual path of *Subrahmanya* - the Kumara. He is the six-faced boy-warrior with the weapons, a spearhead and *Ankusa* (the glyph of Saturn) in his hands.
- ॐ The spear signifies piercing through the dense lower nature of man. *Ankusa* is the symbol of self-discipline. His six faces or heads are the six pairs of opposites in the struggling man that

are to be transformed into six unified forces. *Kama* (desire), *Krodha* (hatred), *Lobha* (covetousness), *Moha* (false impression), *Mada* (brutality) and *Matsarya* (vendetta) are the six vices that imprison man within the array of pairs of opposites.

ॐ Meditating upon the six-faced God and invoking him with the six-syllabled sound potentised mantram -

SA RA VA NA BHA VA

will enable the disciple to transcend these aspects of the opposites and gain mastery over the six divine qualities.

ॐ The six qualities which act as the six modes of self-expression through the six chakras will rearrange the zodiacal effects into six pairs of signs. Each of the opposite signs will merge into the other and also supplement the other.

ॐ The six syllabled sound potency or mantram:

SA-RA-VA-NA-BHA-VA

is one of the most powerful mantrams of the ancient sages.

ॐ Agastya, an Adept of this mantram, is said to have directed many of his disciples through its vibration. The reader should remember that this Great Sage came from the northern regions to the south to subdue the *Vindhyas* in between. This bears a special significance, when we remember that the sign of Agastya, which is Aquarius, is linked up with Aries (the orthodox sign of Mars) with a sextile aspect and his mission lies in raising the sign to a rulership of Uranus, Lord of Aquarius. Also remember that the sign Aquarius and the Gurus belonging to that sign are connected with the sacred mission of producing advanced humanity with the aid of Leo. Note that the above mantram is composed of the sounds governed by Gemini (trine of Aquarius), Taurus (trine of Virgo), Libra (trine of Aquarius), Leo (opposite of Aquarius) and Aries which links them all.

ॐ There is a sacred glyph to meditate upon this Kumara. It is the three-dimensional cross which has six arms emanating from a point, mutually at right angles. This is called the great weapon

Shanmukha.

- ॐ The import of the mantram is that this great Kumara is born on the flowers of the white-flowered water-reed. At the time of his birth the seed of Lord Siva was received by Agni and transmitted to the flow of water. The goddess of the sacred waters left the seed on the flowers of the white water-reed. There, he is born as the six-faced child. Then six of the Pleiades suckled him with their spiritual milk.
- ॐ This conveys a profound symbolism, an explanation of which alone would fill a volume. The whole import is the passage of the Divine Spark into the Divine Ego of man.
- ॐ Take notice of the fact that the word Siva is composed of two syllables out of the six which form the Mantra of this Kumara. (*Spiritual Astrology* by Dr. E. Krishnamacharya, pages: 240-41-42)
- ॐ Meditate upon the six syllables (sounds) upon the six chakras from *Ajñā* to *Muladhara*, and OM at *Sahasrara*.
- ॐ The colour is reddish - orange
- ॐ The mantram may be chanted in multiples of 6.
- ॐ On Tuesdays the impact of this mantram can be better realised or experienced.

ॐ श्री अमलायै नमः



OM SRÎM AMALAYAI NAMAH

- ॐ It is the mantram for Venus.
- ॐ The mantram for the elevation through the ray of Venus is AMALA which wards off the evil effects of this planet in the horoscope (only in the spiritual sense) and leads the disciple through the sense of response to beauty, into the required levels.
- ॐ The meaning of AMALA is purity or 'not *mala*'. *Mala* means impurity in Sanskrit.
- ॐ The number of the mantram is number 6 or the inverted 9.

When one works with the Venus energies appropriately it is number 9, when inappropriately worked with, it gets inverted into 6, the number of the beast, while 9 is the number of the soul.

- ॐ The symbol of this mantram is a beautiful angel seated in the Heart Lotus resplendent with golden colours. It is the angel of Venus, *Lakshmi*, which stands for purity in all the 3 planes. She has 4 arms. The two upper hands hold two unfolding brilliant white lotuses. The lower right hand is kept in the posture or *mudra* of blessing and protection while the left hand is in the *mudra* of showering benediction. She has a diamond crown on her head. The golden colour of *Lakshmi* relates to the golden colour of the body, the diamond crown relates to the “Glorious White Robe”, and the two lotuses are symbolic of the unfolding into the subjective and objective light. (For more details see the book “Venus - The Path to Immortality” by the same author.)
- ॐ Through this mantram the disciple realises the meaning of “the woman in the heart of man”.
- ॐ The colour is the sky blue.
- ॐ The mantram may be chanted in multiple of 6; and the most propitious time is on Fridays visualising the Heart Centre.
- ॐ The ancient seers have given the key of sound and form which redeems the student from the limitations of the mundane effects of planets.

ॐ



S AM

- ॐ SAM is the mantram for Saturn.
- ॐ The symbol is the three black dots disposed equilaterally.
- ॐ Its number is 8.
- ॐ The colour is black.
- ॐ It establishes poise.
- ॐ The mantram causes beneficial results in all planes.
- ॐ It enables Initiations.
- ॐ It rearranges the thought-currents of man for rapid development.
- ॐ This mantram may be chanted in multiples of 8.

- ॐ The mantram is more propitious if uttered on Saturdays and on the 13th Moon Phases.
- ॐ The mantram can be visualised in any Centre of the body. For more details on Saturn please look to the book on Saturn by the same author and the caption Saturn in the book *Spiritual Astrology* by Master E.K.

शं नो मित्रः शं वरुणः
 शं नो भवत्वयमा
 शं न इन्द्रो बृहस्पतिः
 शं नो विष्णु रुरु क्रमः
 नमो ब्रह्मणे समस्ते वायु
 त्वमेव प्रत्यक्षं ब्रह्मासि
 त्वेमेव प्रत्यक्षं ब्रह्म वदिष्यामि
 ऋतं वदिष्यामि सत्यं वदिष्यामि
 तन्मामवतु तत्त्वक्तारमवतु
 अवतु माम् अवतु वक्तारम्
 ॐ शान्ति शान्ति शान्तिः

SAMNO MITRAHA SAM VARUNAHA
 SAMNO BHAVAT ARYAMA
 SAMNA INDRO BRIHASPATIHI
 SAMNO VISHNUR URUKRAMAHA
 NAMO BRAHMANE NAMASTE VAYO
 TWAMEVA PRATYAKSHAM BRAHMASI
 TWÂMEVA PRATYAKSHAM
 BRAMHA VADISHYAMI
 RITAM VADISHYAMI SATHYAM VADISHYAMI
 TAN MAM AVATU TAT VAKTARAM AVATU

AVATU MAM AVATU VAKTARAM
OM SANTHI SANTHI SANTHIHI

Meaning:

- a) OM MAY MITRA BE PROPITIOUS TO US
MAY VARUNA BE PROPITIOUS TO US
MAY ARYAMA BE PROPITIOUS TO US
MAY INDRA BE PROPITIOUS TO US
MAY BRIHASPATI BE PROPITIOUS TO US
MAY VISHNU,
THE URUKRAMA BE PROPITIOUS TO US

- b) We Bow Down To The Brahman,
 The God Absolute
 We Bow Down To You
 O Lord Of Air (Vayu)!
 You Are Indeed
 The Perceptible God.
 I Declare,
Verily You Are The Perceptible God.
 I Uphold The Righteousness.
 I Uphold The Truth.
 May That Protect Me
 May That Protect The Teacher
 May That Protect Me
 May That Protect My Teacher

Explanation:

MITRA

The Lord of the Day; the Lord of *Prana* (oxygen, inhalation); the Shining One, the creative intelligence in us; the Will; the Lord of the East; the upward current in the beings.

VARUNA

The Lord of the Night; the counterpart of *Mitra*; the Lord of *Apana* (carbon dioxide, exhalation), the reflective intelligence, the intelligent activity; the Lord of the West; the downward current in the beings.

ARYAMA

The Lord of Contribution, the *Samana Vayu* or the middle principle between *Mitra* and *Varuna*.

INDRA

The executive and self-protective principle; the ego-principle.

BRIHASPATI

The Lord of Speech, Wisdom and of the Intellect; the advisor to Indra; the Teacher; the Priest.

VISHNU, URUKRAMAH

Vishnu is the all permeating principle in the body of the Universe and in the body of the being. He is *Urukramah*, meaning, the Permeating, Ever-Expanding One. He also exists as the air *Vyana*. He is the Cosmic Person (*Purusha*), within the micro and the macro cosmos.

In the first part of the mantram, the chief functionaries, Inteligences, Devas, working constantly in the body are worshipped to be favourable, to be propitious, to be at poise in us. SAM is the mantram of poise.

In the second part of the mantram, the Brahman, the God Absolute is sought to be worshipped, for He is the goal, the accomplishment attempted at. His perceptible form is air, for air is perceptible though not visible. Likewise the Brahman is perceptible, but not visible, in the sense, not comprehensible by the mind and the senses. With the help of air, who gives the clue to the imperceptible exist-

ence, the seeker aims to reach the Lord Absolute. Therefore the prayer is offered to the Lord through air (the *Pranayama*, the 4th step of Yoga is indicated).

All these Devas or Intelligences respond favourably i.e., *Mitra*, *Varuna*, *Aryama*, *Indra*, *Brihaspati*, *Vishnu*, *Vayu* and *Brahman*, only when the seeker follows righteousness and Truth. Therefore the seeker declares that he would think righteously and speak Truth.

By that, that is, by his conduct and by the favourability of the Devas, he seeks to be protected and he seeks protection for his Teacher too! When the Teacher is protected, he protects the student. Hence he seeks twice, for his Teacher's protection and his protection. Such is the cordiality hinted in the Vedas of the Teacher-student relationship.

The import of the hymn has the subtle reference to *Mitra-Prana* (inhalation), *Varuna-Apana* (exhalation), *Aryama-Samana* (equilibrating air) *VishnuUrukramah-Vyana* (all permeating air) which are all the essential aspects of the air functioning in us. The agreement or interaction between these 4 airs culminates into *Udana Vayu*, where the seeker is lifted up from the gross matter to ether. The work is the work relating to air (*Vayu*), the Lord of Life and hence he is chiefly worshipped.

Air is the medium that leads one to Light, that links up *Brahman* or the Universal Soul, with *Jiva* or the individual soul. The course of worldly life is due to the operations of these life pulsations which are attached to the Self and lead to its manifestations as individual soul. Of these, the *Samana* and *Vyana* pulsations are controlled and held under check by *Prana* and *Apana*. The later two are held in check and controlled by *Udana* which thus controls all. The control of all 5 leads to the Supreme Self.

The operation of these pulsations are important for vitality. The pairs of pulsations have fire between them, which when generated through the practice of *Pranayama*, awakens the soul. The Devas' propitiousness is therefore sought thus.

The hymn concludes proposing peace thrice, saying: Santhi, Santhi, Santhihi.

सह नाववतु
 सह नौ भुनक्तु
 सह वीर्यं करवावहै
 तेजस्वि नावधी तमस्तु
 मा विद्विषावहै
 ॐ शान्ति शान्ति शान्तिः

SAHANAVAVATHU
 SAHANAVBHUNAKTU
 SAHAVIRYAM KARAVAVAHAI
 TEJASVI NAVADHITHA MASTU
 MA VIDVISHAVAHAI
 OM SANTHI SANTHI SANTHIHI

Sahanavavathu	: Let Us Be Protected Together
Sahanavbhunaktu	: Let Us Share And Enjoy Together
Saha Viryam Karavavahai	: Let Us Work Together Efficiently
Tejasvinava	: Let There Be No Hindrance
Dhithamastu	: To Enlightenment
Ma Vidvishavahai	: Let Not Malice Prevail
Om Santhi Santhi Santhihi	: <i>Om, Peace, Peace, Peace.</i>

Meaning:

May we be protected together
may we share and enjoy together
may we work efficiently together
let there be no hindrance
to our enlightenment
let not malice prevail
let peace be in all the three planes.

Explanation:

This is yet another Teacher-student invocation for the mutual benefit, blessings and growth. The benediction is uttered to ensure togetherness in the Path of Light. The unique feature is that “may not malice prevail between us”. It is likely that the Teacher’s accomplishments can tickle the malice in the student or vice-versa. Such prevalence snaps the thread of cordiality. This is harmful to both. The Peace chant enables the establishment of cordiality and the removal of all ill-feelings. On account of mutual actions, sometimes it is likely that the student’s inadvertent actions may cause reservations in the mind of the Teacher. Then the teachings of the Teacher do not bear fruits in the student, until the Teacher’s mind is pacified. Remember that the Upanishads recognise the Master (*ISVARA*) in the Teacher. Causing displeasure to the Teacher is causing displeasure to *Ishvara*, the Lord, The Master.

The invocation also spells out clearly the purpose of the Teacher-student relationship. It is undoubtedly for the accomplishment of enlightenment.

The Teacher is the Enlightened One. The student is the seeker of such enlightenment. The latter’s acts can also affect the Teacher. The student is therefore one whose single objective is enlightenment. If not, he/she is harmful to both of them. To grow in Light is declared as their mutual purpose. For that single purpose, they work together.

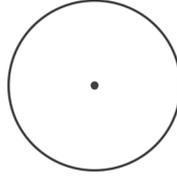
The work is defined as the work of goodwill, of service, of

welfare to life. Such work gives joy. Such joy is also to be shared together. The student feels, that the joy of work for him is due to the Teacher. The Teacher feels that such joy is due to the sincere and dedicated work of the student.

When the two thus work in Light and for Life, when malice prevails not and peace exists, protection of them is ensured.

Such is the noble invocation, recommended to be uttered by the Goodwill groups, relating to themselves and to their Teacher.

ॐ पूर्णमदः
 पूर्णमिदं
 पूर्णात्पूर्णमु दच्यते
 पूर्णस्य पूर्णमादाय
 पूर्णमेवा वशिष्यते



OM
 PÛRNA MADAH
 PÛRNA MIDAM
 PÛRNAT PÛRNA MUDATYATE
 PÛRNASYA PÛRNA MADAYA
 PÛRNA MEVA VASISHYATE

Pûrna Madah	: That' Is Perfection (Fulfilling)
Pûrna Midam	: This' Is Perfection (Fulfilling)
Pûrnat Pûrna Mudatyate	: 'This' Springs From 'That' Perfection
Pûrnasya	: Out Of Perfection
Pûrna Madaya	: Perfection Takes Out Itself
Pûrna Meva Vasisyate	: Yet Perfection Remains Itself.

Meaning:

That Is Perfection.
This Is Perfection.
This Springs From That
Perfection
When It Takes Itself Out
Of Itself
Perfection Remains.

Explanation:

This is a Vedic formula of Creation. *Pûrnam* means perfection, ever fulfilling energy, zero.

Zero in Sanskrit stands for fullness and nillness. Nillness is absolute fullness, while fullness is apparent, obvious fullness. From nillness - seeming nothingness - springs fullness - the apparent something.

It is expressed mathematically as:

THAT IS ZERO, THIS IS ZERO. WHEN ZERO COMES
OUT OF ZERO, ZERO REMAINS.

$$\text{Zero} + \text{Zero} = \text{Zero}$$

$$\text{Zero} - \text{Zero} = \text{Zero}$$

$$\text{Zero} \times \text{Zero} = \text{Zero}$$

$$\text{Zero} / \text{Zero} = \text{Zero}$$

The numerical potency of Aquarius is not yet known to the majority of mankind. It exists dormant in Space -Time and beyond the comprehension of the mind. The numerical potency of Aquarius exists as between the potencies of 9 (nine) and 1 (one). It is wrongly understood and vaguely called zero. The general concept of zero gives a negative (nillness) or a positive (fullness), but it is both. Exact knowledge of this number makes one a creator and destroyer of the atoms.

This numerical potency of *Pûrnam* fills the gap between the space and the atoms. The atoms of all the planes are linked up with space, and space is linked up with the Cosmic Mind by the potency of this number. It may very rarely reveal itself to an Adept of a very high order.

The arithmetic of Space -Time calculations in the decimal system with all the known numbers are as endless as Creation. This is because of the operation by the potency of the number conceived and described as *Pûrnam* by the Adepts.

The symbol of the open water pot of Aquarius, is a water pot open on either side, it throws hints at the endless formations from seeming nothingness to apparent something.

- ॐ The symbol conceived for this potency is the circle with the central point.
- ॐ The mantram may be chanted in multiples of 10, visualising the central point of the circle in the Heart Lotus and the circle all around the utterer.
- ॐ Its colour is blue. Its nature is to establish.
- ॐ A gazer of this symbol gains magnetism. The accomplishment of this symbol in contemplation enables one to command the elements at will. A part of this symbol was revealed to H.P.B. by the Masters of Wisdom.
- ॐ Its energies are better realised by attuning to the cycles of full moon and new moon.

लोका समस्ता सुखिनो भवन्तु

LOKA
SAMASTHA
SUKHINO
BHAVANTHU

LOKA : THE PLANES OF EXISTENCE
SAMASTHA : ALL
SUKHINO : AT COMFORT, AT POISE
BHAVANTHU : BE

Meaning:

LET ALL THE PLANES OF EXISTENCE
BE AT COMFORT,
AT POISE.

Explanation:

- ॐ This is a *Sloka* recited at the end of every act of goodwill, every ritual or worship.
- ॐ The worshipper proposes that all planes (including all beings of all planes) be at peace, poise and comfort.
- ॐ Prayers are of two kinds: one for self-welfare and the other for the welfare of all.

ॐ The second category is considered a superior prayer.
The Vedic prayers are collective and meant for the welfare of all!

Other Books & Booklets through the Pen of Dr. Sri K. Parvathi Kumar

The following books are available in: English (E), German (G), Spanish (S), French (F), Hebrew (H), Telugu (T), Hindi (HI), and Kannada (K) languages.

1. AgniE/G/S
2. Amanaskudu.....T/K
3. Antardarsana DhyanamuluT
4. AnveshakuduT
5. Asangudu.....T
6. Ashram LeavesE/G/S
7. Ayurvedic PrinciplesE
8. Bharateeya SampradayamuT
9. Bhriktarahitatarakarajayogamu*.....T/K
10. Cow.....E
11. Dhanakamuni Katha.....T
12. Doctrine of Eternal PresenceE
13. Gayatri Mantra AvagahanaT
14. Geetopanishad – Gnana YogamuT
15. Geetopanishad – Karma Yogamu.....T
16. Geetopanishad – Sankhya YogamuT
17. Good Friday*.....E/G/S/F/HI
18. Guru Paduka StawamT

19. Health and HarmonyE
20. Hercules – The Man and the Symbol.....E/G/S
21. Himalaya Guru Parampara (The Hierarchy)*.....T /HI
22. Indian Tradition*T
23. Jupiter – The Path of ExpansionE/G/S
24. Jyotirlinga YatraT
25. Karma Sanviasi Yoga.....T
26. Karma YogaT
27. Katha DeepikaT
28. Listening to the Invisible Master*E/G/S/F/H
29. Lord Maitreya – The World Teacher*E/G/S/F
30. Mana Master GaruT
31. Mantrams – Their Significance and PracticeE/G/S
32. Maria Magdalena*E/S
33. Marriage – A Sacrament*E
34. Master C.V.V. – Yogamu - Karma RahityamuT
35. Master C.V.V. – YogamuT
36. Master C.V.V.-The Initiator, Master E.K.-The Inspiror ...T
37. Master C.V.V. – May Call!E/G/S
38. Master C.V.V. – May Call! IIE
39. Master C.V.V. (Birthday Message)*T
40. Master E.K. – The New Age TeacherE/G/S/T
41. Meditation and GayatriS
42. Mithila – A New Age Syllabus.....E/G/S
43. Nutana Yoga (New Age Yoga).....T
44. Occult MeditationsE/G
45. OMT

46.	On Change*	E/G/S
47.	On Healing	E/G/S
48.	On Love*	E/G/S
49.	On Service*	E/G/S
50.	On Silence*	E/G/S
51.	Our Teacher and His Works	G/E
52.	Prayers	E
53.	Pranayama*	T
54.	Puranapurushuni Pooja Vidhanam	T
55.	Rudra	E/G/S
56.	Sai Suktulu	T
57.	Sankhya – The Sacred Doctrine	E/G/S
58.	Sankya Yoga	T
59.	Sarannavaratra Pooja Vidhanamu	T
60.	Saraswathi – The Word	E/G
61.	Saturn – The Path to Systematised Growth	E/G/S
62.	Shodosopachara Pooja - Avagahana	T
63.	Sound – The Key and its Application	E/S
64.	Spiritual Fusion of East and West*	E
65.	Spiritualism, Business and Management*	E/G/S
66.	Spirituality in Daily Life	S
67.	Sri Dattatreya	E/G/S/T/HI
68.	Sri Hanuman Chalisa	T
69.	Sri Krishna Namamrutham	T
70.	Sri Lalitha I	T
71.	Sri Lalitha II	T
72.	Sri Mahalakshmi Pooja Vidhanamu	T

73. Sri Sastry GaruE/G/S/F/T
74. Sri Shirdi Sai SayingsE/G/S/T/HI
75. Sri Siva HridayamuT
76. Sri Soukumarya SatakamT
77. Sri Surya Pooja VidhanamuT
78. Sri Venkateswara Pooja VidhanamuT
79. Teachings of Lord MaitreyaT
80. Teachings of Master MoryaT
81. Teachings of Master DevapiT
82. The Aquarian CrossE/G/S
83. The Aquarian MasterE/G/S
84. The Doctrine of EthicsE
85. The Etheric Body*E/G/S
86. The Masters of WisdomS
87. The Path of Synthesis*E
88. The Splendor of Seven Hills*E/T/HI
89. The White Lotus*E/G/S
90. Theosophical MovementE/G/S
91. Time – The Key*E/G/S
92. Venus – The Path to ImmortalityE/G/S
93. Vinayaka VratakalpamuT
94. VratakalpamuT
95. Vishnu SahasranamamT
96. Vrutasura RahasyamT
97. Wisdom Buds*E/S
98. Wisdom Teachings of ViduraE/G/S

* Booklets

The books are available in bookstores or
directly from the publisher:

The World Teacher Temple / Dhanishta
Radhamadhavam, 14-38-02 · Muppidi Colony
Visakhapatnam-530 002
Andhra Pradesh
India
dhanishta@rediffmail.com
www.worldteachertrust.org

or

The World Teacher Trust - Global
Wasenmattstrasse 1
CH-8840 Einsiedeln
Switzerland
dhanishta@wtt-global.org
www.worldteachertrust.org

Books are also available online at
<http://www.worldteachertrust.org/bk/index.htm>