

Narayana stands for the alpha and omega of the universe. The Vedic seers gained this four-lettered sound in their penances, found its significance and its meaning. They initiated the seekers into this mantra from ancient most times to enable self-realization and at-one-ment with Narayana.

A humble presentation is given to the seekers who sought the mantra during the auspicious hours preceding the Vaisakh full moon.

This book is for seekers who would ardently like to work with the mantra of Narayana.

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Om NAMO NARAYANAYA – Significance, Meaning & Practice

Dr. K. Parvathi Kumar



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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. K. Parvathi Kumar. Such teachings are published in English, German, French, Spanish, Hebrew, Telugu, Hindi and Kannada.

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About the Composer

Dr. 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. 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. 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

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Preface

The ways of the Divine are amazing. One could never imagine that a most sublime mantra '*OM Namo Narayanaya*' finds its expression and explanation for the benefit of a group of thirty ardent students at the northern sea shore in the city of Hamburg, Germany. A group of German, Danish, Swiss, Spanish and Indian students gathered for a five day group life in a boat and ardently requested for the meaning, significance and practice of the mantra '*OM Namo Narayanaya*'.

Much more amazing is that the boat itself is called Govinda and within the boat there are a variety of beautiful and colourful posters of Lord Krishna. The mantra chose its boat, its group, its place and its time. It is the Gemini full moon time as well as an approach to summer solstice.

The group life was between 16th and 20th June, 1989. Twenty four years after, an ardent student from Germany transcribed and sent it to me for a review and print on 25th July, 2013 and on 27th of July, 2013 a helper came from California to take dictation of the revised version. The review was done in a week's time for its publication.

A talk given at the northern most boundaries of Germany finds its expression twenty four years later. Indeed the ways of the Lord, the Master of the universe are incomprehensible to human mind. His will prevails and manifests according to its own time. May this humble explanation of the mantra be useful to those who practice Narayana mantra.

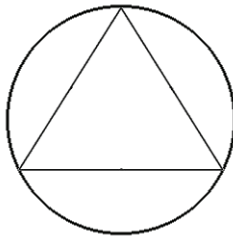
K. Parvathi Kumar
5th August 2013



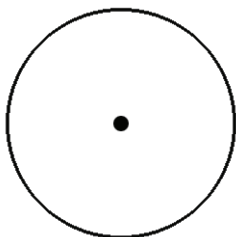
CHAPTER 1

Meaning

Na – Ra – Ya – Na are but the four syllables that constitute the four pillars of the temple called the universe. Four are the pillars, the Kumaras (the Evangels), that constitute the basis of all creational formation and existence. Existence as background, there is emergence of awareness. From awareness, there is the spring up of thought. The thought translates itself into action to bring out a visible form. The creation is a threefold activity upon the background of Pure Existence. It is symbolically presented as a triangle within a circle.



Whenever awareness emerges from out of Existence, it develops a field of activity. This is seen as a centre with a circumference.

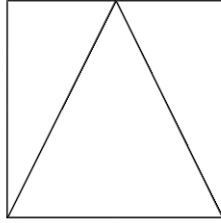


This very centre and circumference is but an emergence from the background which is infinite, undefinable and even incomprehensible. As the awareness springs up from the background, it develops a sphere of activity. Therefore upon the background, there is a circumference with a centre. As awareness springs up from Existence, it does not remain static. It indulges into activity of thought. Just as we awaken from sleep, thoughts keep happening. Thoughts keep happening almost immediately as awakening happens. Thought leads to action and action results in creating something into objectivity. The state of thought is the third state and the state of action is the fourth state. Thus there are four states of Existence.

1. Existence Pure
2. Existence – Awareness
3. Existence – Awareness – Thought
4. Existence – Awareness – Thought – Action

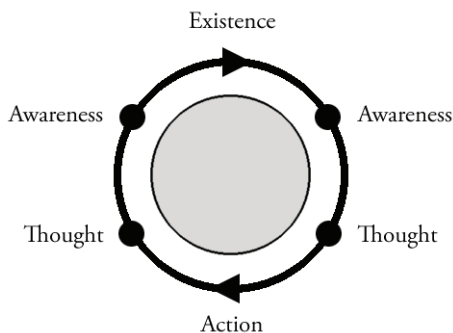
Without Existence, the other three cannot be. Existence is in all the successive three states. Without awareness, state three and state four cannot be. Without

thought, action cannot be. The state of action is the fourth state which is dependent upon the hidden triangle of thought, awareness and Existence. Therefore all activity, which is in its fourth state of Existence, is depicted as a square which is supported by a hidden triangle.



The triangle is unseen, the square is seen. The action is seen. The thought behind the action is not seen. The awareness that supports the action is not seen. The Existence which is the basis for awareness is never seen. To see the three hidden aspects in the visible action is wisdom. The fourth state is seen. The three preceding states are not seen. The three preceding states are eternal. The fourth state appears for a periodicity of time. What we build has longevity and has its mortality too, but as long as we are in awareness, there is no mortality to thought. As long as we exist, there is the potential for awareness, thought and action. All that is visible has its basis in the invisible triplicity. “*Padosya viswabhutani tripadasya amrutam divi,*” says Rig Veda in Purusha Suktam. The visible universe and the beings

in it are but $\frac{1}{4}^{\text{th}}$ of the One. $\frac{3}{4}^{\text{th}}$ is invisible, immortal and Divine. Thus, the fourfold letter Narayana is but Existence in successive three states, which are in eternal manifestation and de-manifestation. There is concurrent manifestation and de-manifestation. In that concurrence, there is apparent existence. On one side, there is manifestation through awareness, thought and action and on the other side there is de-manifestation from action to thought, thought to awareness and awareness to Existence.



In all that is visible, there is an equipoised activity of manifestation and de-manifestation resulting in an apparent existence. The apparent existence looks so tangible due to the equipoised action of appearance and disappearance. The best example that can be given in this regard is the river. The river is visible to the naked eye, but the waters in the river are ever moving in such poise that one feels the existence of the river.

But no one can step into the same river for a second time. As one steps in and steps out, and steps in again, the waters that he steps in for the second time are different from the waters that he stepped in for the first time. There are in-flowing waters and out-flowing waters causing the appearance of an apparent river at a place in a time. As it is true with the river waters, so it is true with all appearances. On one side, there is formation of atoms, and on the other side, there is dissolution of atoms. The formation and dissolution are so perfectly balanced that they give birth to an apparent existence. It is similar with our form, too. In us, there is regular formation of atoms and their disappearance according to a periodicity and in the meanwhile we feel the tangible existence of our form. The energies of formation and dissolution are eternally at work to enable the apparent existence of form. The sound of Narayana speaks of this grand process at micro level and also macro level.

At macro level, there are formations and dissolutions. At micro level also, there are formations and dissolutions. These formations and dissolutions enable apparent form for a period of time. The very sound Narayana means this. 'Nara' stands for energies of space, which are also called waters of space. 'Ayana' means the currents of formation and dissolution. These Ayanas are in an involutionary and evolutionary

movement. Energies move downwards and upwards. To express more precisely, they move from invisible to visible and from visible to invisible, which is an eternal process. When they move from invisible to visible, there is formation and from visible to invisible, there is de-formation. While formation happens on one side, de-formation happens on other side, keeping the form intact. This whole activity eternally happens. A creation comes out, forms itself and gradually dissolves into itself. The Vedic seers visualized innumerable creations happening concurrently in space and each creation has fundamentally these four states of awakening, detailing into form, formation and de-formation. All these happen upon the background of Existence. The energies are in an eternal process of manifestation and de-manifestation. When they are in the manifesting arc, the sound is 'Ra'. When they are in the de-manifesting arc, the sound is 'Na'. The movement of currents (Ayana) are related to the sounds 'Na' and 'Ra' alternately. Therefore, the sound Narayana also means alternately manifesting and de-manifesting energies.

This alternating activity is seen in every activity and in every plane. A day has the alternating currents of day and night. A month has the alternating currents of ascending moon phases and descending moon phases. A year has the alternating currents of southern coursing

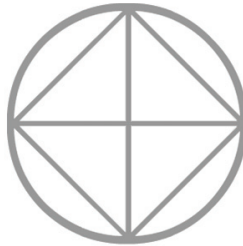
of the sun for six months and northern coursing of the sun for six months. Likewise bigger cycles can also be visualized. A man's life can also be seen as growing up to a period and thereafter receding. From birth to death, there is ascent and descent in every life form. There is growth and decay, birth and death, darkness and light; all such dualities are seen as but alternating aspects of a unit, applicable even to a universe. Even the heartbeat has its alternating centripetal and centrifugal action basing on which there is the alternating activity of inhalation and exhalation as respiration. A student of wisdom is required to observe the working of the alternating energies in him and around him. This observation enables to experience the ebb and flow of life. Visualizing the ebb and flow of the ocean is normal. Visualizing the ebb and flow in one's own life is occult. Visualizing the ebb and flow of energies at the universal level is experiencing Narayana. Indeed Narayana is the ultimate of symbols relating to the activity happening upon the one background that is also called Narayana.

Thus Narayana means the fourfold existence. Narayana means the upward and downward movement of energies of space. Narayana also means the alternating currents. To see this in every aspect of life one needs to relate to the energies that exist behind the apparent activity and formations.

CHAPTER 2

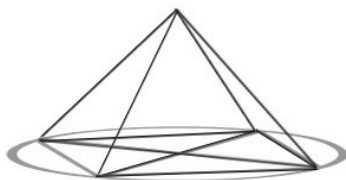
Symbol of Narayana

The symbol of Narayana is considered as the basic foundation upon which the temple of creation is built. It has essentially four dimensions as explained previously, namely – Existence, awareness, thought and action. These four dimensions are represented by the cross. The cross is essentially an archaic symbol presented in the Vedas as given below:



It is adopted by Christianity and is today known as a Christian symbol. Likewise, Islam has moon and star as its symbol. It is unwise to think that moon and star are Islamic and fourfold cross is Christian. Universal symbols can be availed for inspiration but cannot be appropriated to any sect, cult or religion. The Vedic cross depicts its unity by the connection of the four

arms at their extremes as also at their centre. If one pulls up the centre, one finds a pyramid with a square base and with a field of activity represented by the circumference.

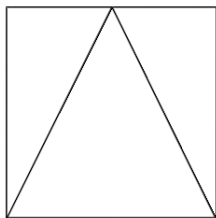


The four aspects of creation are also relatable to the four Vedas. The emergence of awareness is relatable to Rig Veda; the alternating currents (formation and deformation) of the emergence are attributable to Sama Veda. The activity is attributable to Yajur Veda and the manifested creation is relatable to Atharva Veda. In fact the very names of the four Vedas hold the key to this understanding.

Even the human who is in existence continuously receives impulses which detail into thoughts, speeches and actions. These incoming impulses are the activity relating to Rig Veda. The human breathes in and breathes out. There is a song of breath incessantly working in him, which is Sama Veda. The man works detailing the impulses into a design of work. This is Yajur Veda. The manifested work is Atharva Veda. The four gospels of the New Testament do not indicate any

of these cosmic principles. They contain the story of Jesus in slightly different versions. But the Veda speaks of the fourfold aspect of the Cosmic Person who is called Virat Purusha. For details, one can refer to the commentaries on Purusha Suktam.

It is interesting to note that the visible world is the result of the triple invisible factors as explained in the earlier paragraphs. The great initiate Pythagoras was inspired by this and therefore based all his wisdom on the Tetractys (Tetragram). Tetragram means a word written in four letters. A tetragon is a four-sided polygon. A Tetractys is a triangle within a square. The square is the manifest universe. The triangle is the un-manifest triple energy which forms the basis. Pythagoras picks up this symbol.



The 4 dimensions give rise to 10 states as under:

Existence – 1

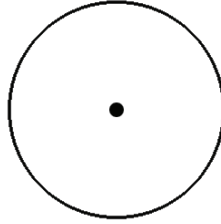
Existence – Awareness – 2

Existence – Awareness – Thought – 3

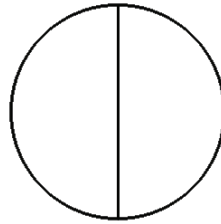
Existence – Awareness – Thought – Action – 4

Total: 10 (1 + 2 + 3 + 4 = 10)

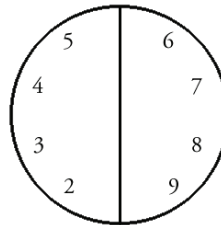
Pythagoras says $1+2+3+4 = 10$. 10 is the number of God in creation. The symbol of 10 in Veda is the circle with a centre. It is also called the primary basic mandala.



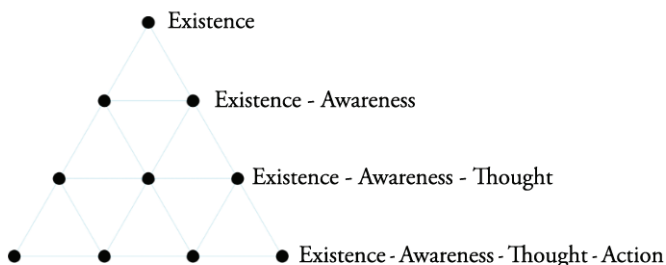
Its symbol in Hebrew and Greek systems is:



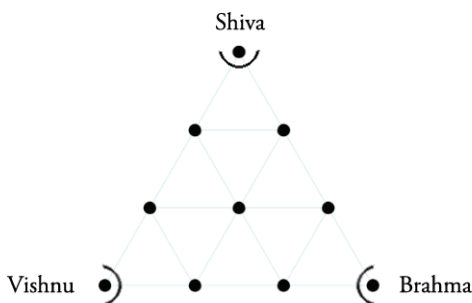
The Sephiroth is but cipher. Cipher is zero. It is out of zero, nine letters emerge. The Sephirothal Tree is but a representation of number 10. The Sephiroth of 10 is but the Viradj of the Vedas. The Cosmic Person (Viradj Purusha) is also depicted as stepping down by nine steps into a tenfold creation.



Ten times ten, the wheel rotates, says the Veda. With Existence as basis, nine manifestations happen in their involutionary order and they disappear in their evolutionary order. It is said that the Cosmic Person breathes out and the worlds tend to manifest and as He breathes in, the worlds go back into Him. The breathing out results in manifestation of the worlds in ten steps. When He breathes in, the de-manifestation commences. From subtle to gross the worlds happen in nine steps, and from gross to subtle the worlds disappear. While the Existence remains at all times. It remains with or without the creation. It is the tenth one. The Purusha Suktam also speaks of it as '*atyatishtah dasamgulam*', meaning – manifestation of the Cosmic Person into ten in creation, and when out of creation, it is zero. It is from zero all worlds have emerged and it is into the zero all worlds disappear. These ten aspects of the fourfold Narayana are depicted as Dattatreya in the Vedic system. It is depicted as a Decad by Pythagoras.



The wisdom of Pythagorean Decad or Dattatreya is a complete volume of wisdom in itself. When you take out the extreme points of the decad, representing the trinity, what remains is a sevenfold creation.



The Divinity details into trinity and conducts the seven worlds. By the number, Divinity is ten as explained above. It can also be seen as eight when you consider the trinity as one. The One who is beyond seven worlds is the eighth one and therefore the Cosmic Person is also attributed the number eight. Cosmic Christ is also given number eight. Krishna is said to be the eighth child in the scriptures, which also hints at the status of being the one beyond the worlds. Krishna or Cosmic Christ are but one and the same. It is the Universal Consciousness. It is the Adam Kadmon of the Jews. This Universal Consciousness breeds seven planes of existence detailing itself into a trinity. The mantra '*OM Namō Narayanaya*' is therefore conceived

as a mantra to salute the Cosmic Person. The meaning of '*OM Namo Narayanaya*' is, "O Narayana, we bow down to salute you." It is repeatedly uttered as a mantra in sets of eight. Each time one utters, one is advised to utter eight times. One can utter any number of times in sets of eight. While the mantra is being uttered, the yantra is visualized. The yantra (symbol) is also drawn in blue or is drawn in lucent white upon the background of deep blue. It is recommended that one places the yantra before oneself, looks at it, gently closes the eyes and visualizes the symbol in the forehead and mentally utters forth the sound '*OM Namo Narayanaya*'. Regular practice carried out in this simple manner will gradually enable the student to unfold vistas of wisdom from within.

From the centre of the symbol, if one pulls the centre up and down as well, the symbol tends to be a double pyramid or a diamond. When one sits within this diamond, and meditates, one stands protected in all the three worlds. In fact, every ritualist is required to build such a diamond around oneself, sit in its centre and conduct the work of mantra or worship or meditation. This will be dealt with separately some other time.

CHAPTER 3

Significance & Practice

The ancient most temple Ibez in Atlantis was also said to have been built on four sounds and four letters. Till date, the four letters and the sounds remain a mystery. The very word Ibez itself has four letters in it, but they do not constitute the four-lettered sound that was known to the Atlantean initiates. But in the East the sound is preserved and is known to be 'Na – Ra – Ya – Na'. The seers preserved it for all times to come. These four letters constitute the basic four corners of the foundation stone of the universal temple. In these sounds as explained before, there is emergence of the universe and its growth (Ra), its return to itself as a process of de-formation (Na) and the cyclical activity of formation and de-formation (Ayana). These processes with their sounds together constitute Narayana, which explains the eternal formation and deformation of universes with energies flowing from subtle to gross and gross to subtle in four stages. This fourfold aspect of the creation with its four sounds, with the symbol of the four-armed cross is well preserved and used. It is interesting to note that the foundation of the human with its muladhara is also a lotus with four petals

presided over by four cosmic intelligences. “*As above so below*,” is an archaic principle.

The symbol of Narayana is considered to be the symbol of fulfilment. The symbol when presented on a paper is two-dimensional, but in truth it is three-dimensional. The circle we see is in truth a sphere. The four quarters are the four quarters of the sphere. Since it is a sphere, its numerical potency is zero. Zero in Sanskrit has two aspects. It is called Poornam, it is also called Soonyam. Poornam means full, Soonyam means nil. Whatever is seemingly nil is in truth potentially the full. That is the understanding of the adepts. All things come from zero and get back into zero. Zero is but the potential sphere of space. Things come from it and get back into it.

To establish this cosmic phenomenon in oneself and thereby fulfil oneself the same symbol is used chanting the following mantra:

*Poornamadah Poornamidam
Poornath poornam udachyate
Poornasya poornam adya
Poornam eve vasishyate*

Meaning:

*That is perfection, This is Perfection.
This springs from That.
When This is taken out of That
Still That remains.*

That is the God Absolute, which is called the perfect. Therefore the meaning in terms of perfection is as under:

“That is perfection. This is perfection. The perfect creation springs from the perfect. When perfect creation comes of the perfect, the perfect remains as perfect as before.”

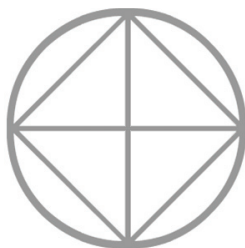
Meditating with this mantra upon the sphere enables a student to recollect and thereby regain his own original state of perfection.

Sphere is a perfect symbol. It suffers no inversion. All formations in nature are spherical to start with and later they take to other shapes. The sphere is the earliest and most sacred figure. It is from this sphere which is called the cosmic egg, there is the cosmogenesis. It is the support for the creation. When meditated, it offers protection. It also offers perfection since the symbol is a perfect symbol. It has the ability to unfold from the centre. The figure of a sphere assimilates all other figures in it. Its unfoldment also indicates expansion of consciousness when meditated. When the sphere unfolds, it can be seen as a lotus. For all purposes of expansion of consciousness, the figure is meditated from ancient most time.

This sphere periodically rotates to bring down various planes of existence and the related beings and also cause their ascent. Each periodicity indicates an

emergence and merger. Every emergence is rounded up and in the process the beings are also gradually rounded up, meaning, made perfect. The very purpose of the sphere is to enable tracing perfection. Whosoever meditates upon this sphere of space gradually gains perfection. Normally symbols of symmetry are meditated to gain balance, to gain equipoise, to stay in a state of yoga. Since spherical figures enable all-round development, the yogi is rounded up to be a complete yogi, also referred to as Brahmarshi, a yogi who stands as Brahman.

When the circumference of the globe is regularly meditated, one finds it to be a gateway to wisdom. It is nature's secret device. When one tends to meditate upon the circle, through the centre of the circle one finds a way into the subtle. A centre is but an aperture. An aperture is but a hidden door to reach the other side.



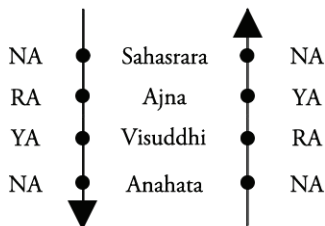
Meditating upon the circle with a centre is an age-old meditation that enables movement into subtle planes of existence. Gazing at the circle of the sphere,

one gains the ability to hypnotize. This ability is lost when the hypnotist abuses it. Madam HP Blavatsky was trained by the adepts to meditate upon this symbol. It enabled her to gauge the subtle, to read the subtle and even to reveal the wisdom that is available in the subtle worlds. It is very well known that Madam HPB was able to read akashic records and reproduce many a quotations existing in various scriptures. It is also known that Colonel Olcott made efforts to verify the veracity of these quotations by visiting ancient museums of old learning centres. To his astonishment, he found that what Madam wrote was accurate even to the point of punctuation.

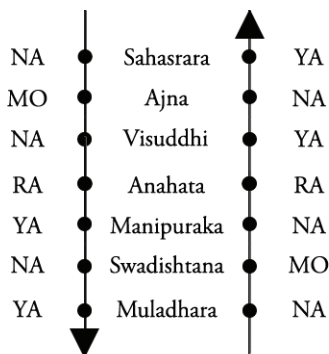
The symbol is meditated during the full moons and also during the new moons along with the mantra of Narayana with the colour blue. During the new moons the symbol enables experiencing the light subjective, while during the full moons, it enables experiencing the light objective. Many are the secrets relating to the symbol of Narayana, one would do well to work with the symbol regularly than to intellectualize it. Information is needed for the intellect but it cannot be realized unless the related practices are adapted to.

The mantra relating to Narayana can be meditated upon in the four higher centres in the order in which the sounds are from sahasrara via ajna, throat (visuddhi) to heart (anahata) and can also be meditated in the

reverse order from heart to sahasrara which is depicted as under.



Either way, it is Narayana. Contemplate the sound in the four centres visualizing the colour blue. The other way to practice the mantra is in its eightfold aspect, namely ‘*OM Namo Narayanaya*’. When one does so, he may utter OM from above downwards and utter forth the rest of the letters in the seven centres. Similarly one may utter the sound AUM from below upwards and utter forth the seven sounds.



As one does this, one refills oneself with the energies of the Cosmic Person and therefore eventually gets fulfilled. Remember that the colour of the mantra is deep blue and that its nature is to establish the energies in us. Man is a micro cosmos and Narayana is the macro cosmos. By imposition of the macro on the micro, the micro gets rectified and fulfilled. It is a mantra of most sublime nature.

It enables rearrangement of energies in the utterer so as to tune up to the surrounding energies. The basic sound Narayana enables establishment of activity in due order. Number four is the number for manifestation. The complete mantra '*OM Namō Narayanaya*' being an eight-syllabled mantra, enables the desired changes in the utterer. The number eight stands for change. Eight indicates change. After seven days, there is a change in the week. After seven moon phases the eighth phase brings the change. Whenever one intends a change for the better, chanting the sounds '*OM Namō Narayanaya*' is very helpful.

The mantra is specifically used when there is a dire need for a change for the better. There are umpteen purposes for which this mantra is used when one craves for a change for the better.

Last but not the least, a person departing from the body is also given this mantra for his smooth passage. If the dying person himself cannot chant, his friends and

relatives gather around him and chant the mantra with vigour to enable a very smooth and effortless departure from the body. Departure from the body is considered to be the most painful event and the pain relating to the departure is mitigated, if not neutralized when the mantra is chanted. The mantra also helps the departed soul a smooth journey into the subtle world. As long as the mantra is being chanted, the related deep blue has to be visualized with or without the symbol. It is helpful if the symbol is also visualized.

The Centre

In each one of us, there is the centre of Narayana from where He permeates the whole being. It is the eighth centre in us. Man is constituted of seven planes like the creation. He has:

No.	Body/Plane	Kosa	Chakra
1	Physical	Annamaya	Muladhara
2	Vital/Desire	Pranamaya	Swadhistana
3	Mental	Manomaya	Manipuraka
4	Discrimination	Vignyanamaya	Anahata
5	Joy/Happiness Experience	Anandamaya	Visuddhi
6	The Self/Soul	Anupadaka	Ajna
7	The Spirit	Adi	Sahasrara

In all these seven planes, the man functions, but the very basis is also within him as the eighth plane, with the eighth centre. This centre is located in a lotus of eight petals which is posited in between the heart centre and the throat centre. This centre is called Narayana centre, while the other seven centres are centres of activity for man and for Cosmic Man as well.

The Path to Realization

Narayana is to be realized in three steps. The first step is called Vishnu, the second is called Vasudeva and the third is called Narayana. There is a specific path of realization by applying oneself to the discipline relating to the three terms namely Vishnu, Vasudeva and Narayana. Vishnu, in Vedic terminology is the God as the Universe. The very form of the universe is called the Vishnu. All that is visible is Vishnu. The first discipline is to see every form as a form of Vishnu. Regardless in what shape and what colour the form is, it is Vishnu. The stone, the plant, the animal, the man, the bird – all are forms of Vishnu. Even when one encounters ugly and disorderly forms, even they should be regarded as forms of Vishnu. The sum of any and every form in the universe and the very universe with its clusters of planets, solar systems and stars is Vishnu. All that is visible is Vishnu. When this discipline is taken to, one's orientation to form tends

to be neutral and upright. Normally, certain forms are agreeable and certain forms are not agreeable to the mind. The cat is agreeable, but not the tiger. A peacock is agreeable, but not a snake. A light colour is agreeable, but not a dark colour. A geometrical form is agreeable, but an irregular form is not. Disagreeability is based on mind's information and mind's limitation. As much disagreeability of form exists in one, so much one tends to be constricted. A black form is disagreeable to some, while a white form is disagreeable to some other. Agreeability and disagreeability in relation to form requires to be superseded. Certain seemingly disagreeable forms contain very agreeable things within. A coarse looking pineapple or jackfruit has a very agreeable sweet fruit within. A seemingly hard coconut contains nourishing and tasty water within. In nature, contraries are present. The contraries should not always be seen as opposites. They are seemingly contrary, but are generally complementary. A rough looking man may be tender in behaviour, while a very tender looking lady could be a calamity. All formations are carried out by the great architect of the universe. He is called Vishwakarma in Vedas. Contraries are arranged by the architect. A nightingale has a melodious voice, but it looks not beautiful. A parrot is very beautiful, but its voice is irritating. Seeing the beauty of contraries, leads to joy. I need not elaborate on this. At home, on

a daily basis one meets contraries. If one holds a view, one's spouse would hold another view. Feeling it as an opposing view is ignorance. Feeling it as another view leads to vision. There are as many viewpoints as beings. Wisdom is to synthesize them. All forms emerge from a principle of formation. The principle works through variety of vibrations and gives forth a variety of forms. There is beauty in variety. See the beauty of the variety and see that as Vishnu. Make note in a diary, if you have recollected Vishnu when you see a form. The table, the chair, the window, the wall – all that you see is Vishnu. By this you have recollected Vishnu as much as you have been in a wakeful state. This is the first step. Recollecting Vishnu when forms are encountered and chanting the mantra '*OM Vishnave Namaha*' is the discipline relating to the first step.

The second step is to observe Vasudeva. Vasudeva is the indweller of the forms. In every form, there is activity. Thanks to science one need not take the strain to explain that there is activity in inanimate things. All inanimate things are but aggregates of a few millions of atoms and every atom is full of activity. Activity within the form has its centre. Beings behave in varieties of ways. See the variety of behaviour of the indwelling being. Slowly orient to the indwelling being more than to its behaviour. A dog is a being, it has its (dog's) behaviour. The dog's behaviour is activated

due to the presence of the being in the dog. The cat and the rat also have the indweller. Their behaviours are different. The presence of the being stimulates the related patterns in the form. See the presence of the being more than its patterns. In this boat, there are lights, fans, amplifiers and other electrical apparatuses. Each apparatus behaves according to its pattern in the presence of electricity. It is the presence of electricity that enables rotation of the fan, illumination of a bulb, amplification by the microphone and so on. The different activity is due to the difference in the pattern of the form. There is no difference in electricity. Likewise, one indwelling presence in varieties of forms causes different activities. The activity can be good, bad and ugly, but the presence is verily the one. With the help of electricity, you can create, develop or destroy. Electricity is the basis, but not the cause. Likewise, the presence in different patterns or forms is one and the same, and the presence activates the patterns, the design, existing in a form. Orienting to the presence is orienting to the indweller, orienting to the patterns is orienting to the effect of the presence. The second step of Vasudeva requires you to see the indweller more than the pattern. We generally speak of good persons and bad persons. Strictly speaking, there is no such categorization of persons (beings). We categorize them by their behaviour. When we say good person, we are

referring to the agreeable behaviour of the person. There can be badly behaving or agreeably behaving persons. The attributes are to the behaviour and not to the indweller. The indweller is like the electricity. Electricity is neutral; it is neither good, nor bad nor ugly. The patterns into which the presence permeates should be distinguished from the very presence. See the presence in every form just as one sees electricity in electrical appliances. The electricity in an appliance and the being in a form are akin to each other. They are immortal and divine. The patterns and the form emerge from nature. This distinction has to be held in mind. By this, one clearly sees that it is one presence in billions of beings. This one presence in billions of forms with their patterns is called in the scripture as Vasudeva. Seeing the presence in every form and chanting the mantra '*OM Namō Bhagavate Vasudevaya*' is the second discipline.

When the discipline relating to the 1st step is achieved, one is called an '*entered apprentice*'. It is relatively easy. When one accomplishes the discipline related to the 2nd step, one is called a '*disciple*' who sees the One Presence invariably and inevitably in all that is. Then comes the discipline relating to the 3rd step. The 3rd step relates to the presence without the form and the presence within the form. One may see the presence in two beings present before him, but to see

the presence that exists in the space between the two is the practice in 3rd step. It is a discipline of seeing and listening in and around oneself through the forms and without the forms. In this discipline, one lives in the awareness that the one Narayana, the essence of all, exists within and without and that one is living in Narayana, moving in Narayana and his very being is essentially Narayana. Jesus Christ, the realized one, states thus: “We live, we move and we have our being in Him.” Such a statement can only be given by a realized one. All those whom we know as masters of wisdom, are those who are in constant presence of the one universal energy in which the worlds and the beings live and move. As one practices this, one loses self-consciousness and merges in the universal consciousness. It is by effort, he recollects himself. The three steps are practiced in the path of grace from ancient most times. It is called the ‘*Path of Bhagavatha*’. There is a scripture by name Bhagavatha, its purpose is to lead the readers into Narayana consciousness or the Cosmic consciousness. The one who leads himself into this consciousness, tends to be God-conscious and ceases to be self-conscious. He thus tends to be an instrument of God consciousness. The other term for this God consciousness is Christ consciousness, or Krishna consciousness. If you wish, there is yet another term, Cosmic consciousness.

The Astrological Key

There is a direct divine path to the state of Narayana, which is hinted by astrology. Astrology is of two dimensions. One is esoteric and another is exoteric. According to esoteric or spiritual astrology, Sagittarius stands for higher muladhara. Muladhara is the gateway into the path of light. The path of light is called sushumna. The Sushumna connects the cerebrospinal system of the human. At the tip of the spinal column, the path begins and it is located in the esoteric part of Sagittarius. Exoterically, Sagittarius represents the thighs, but esoterically it represents higher muladhara. The first constellation of Sagittarius consisting of $13^{\circ} 20'$ is called Mula in Vedic astrology. The location of muladhara centre is in this constellation. Muladhara means, "Mula is adhara (the basis)". It is from this base, the energies rise upwards up to sahasrara (top of the head) through the path of sushumna. Conclusion of Scorpio leads to Sagittarius. The serpent of Scorpio turns into an eagle (winged serpent) in the first degrees of Sagittarius. The story of the eagle relates to the first half of the constellation. The eagle in the first part of the constellation is also noticed in the western astrology as Aquila.

When sun enters Sagittarius, he is called the eagle. As it transits the first 7 degrees of Sagittarius, the sushumna column opens wide and the light passes

through the column like an arrow released from the bow. The arrow reaches straight away sahasrara, the place of Narayana and the related enlightenment happens to the student of light, provided he orients to these days of the year (23rd November to 30th November). The feet of Narayana are at the top of the seventh sub-plane of the seventh plane, which is the physical plane. But the Cosmic Person in his micro aspect dwells in man in the eight-petalled lotus which exists between the heart and the throat centre. After the seventh sub-plane we enter into the cosmic astral plane, while we exist in the cosmic physical plane. (For details please refer to the details given in 'Secret Doctrine' of H P Blavatsky and 'A Treatise on Cosmic Fire' by Alice A. Bailey). On these days, since the sushumna is opened due to the impact of the sunrays at muladhara, the student should do well to posit himself along with the sun in the higher muladhara centre through imagination and visualization. He should further visualize his speedy permeation from muladhara to sahasrara and experience the brilliant light of the cerebrospinal column either as a mace or as a vertical serpent with its hood wide open. The speedy upward movement can be assisted by the sacred word OM uttered in a low tone as a nasal sound. In either case, a lighted form of mace or a lighted serpentine form has to be contemplated from

muladhara to sahasrara. (Refer to author's teaching on mysteries of Sagittarius.)

In India, tradition recommends orientation to Narayana in the month of Sagittarius with particular emphasis during the initial days of the month concluding with the full moon of Sagittarius. Since Mula constellation is up to 13 to 14 days from the beginning of the lunar month, students are advised to relate to the light in the cerebrospinal column visualizing the entry into that light from muladhara. This path directly leads one to experience the Narayana state. The aspirants of ancient times specifically did rituals with regard to this alignment with sushumna column beginning from 23rd November every year. The practice still continues in India in the groups who know this dimension. It enables the students to realize the cosmic, solar and planetary consciousness that they are.

Sagittarius is the most sublime sun sign and is specially dedicated to spiritual practices from ancient most times in accordance with the Vedic tradition. Bhagavad Gita quotes Lord Krishna as saying that, "I am Sagittarius among the 12 zodiacal months." Krishna stands for the universal consciousness and that universal consciousness is presented annually through Sagittarius, the 9th of the 12 sun signs. From Sagittarius to Gemini, and from Gemini to Aries (in

the reverse path), the path exists in Sagittarius. It is a path from muladhara to visuddhi and visuddhi to ajna and sahasrara. The path is called the ‘Path to Narayana’ and the specific days in Sagittarius are called the ‘Days of Narayana’.

Narayana Gayatri

There is a Narayana mantra in the metrical form of Gayatri, which is as under:

OM

Narayanaya Vidmahe

Vasudevaya Dhimahi

Tanno Vishnuh Prachodayat

This mantra is called Narayana Gayatri or Vishnu Gayatri.

Meaning:

Narayanaya Vidmahe : To realize Narayana

Vasudevaya Dhimahi : We contemplate/meditate upon Vasudeva.

Tannaha Vishnuhu

Prachodayaat : May Vishnu support/help/assist/stimulate us.

“To realize Narayana, the cosmic essence, we contemplate upon Vasudeva, the indweller of the forms. May Vishnu help us for such realization.” This mantra has 8 syllables for each line and 24 syllables in all. For every mantra, OM is prefixed and even suffixed

in Vedic tradition. For effective fulfilment, the mantra is chanted in multiples of 6 or 8 or 12. This is because, the mantra of Vishnu is 6-syllabled, mantra of Narayana is 8-syllabled and mantra of Vasudeva is 12-syllabled. The related lotuses also carry the respective number of petals. The yantra of Vishnu is a 6-petalled Lotus, that of Vasudeva a 12-petalled lotus and that of Narayana an 8-petalled lotus. Normally books present the lotuses in a two-dimensional manner. All lotuses are three-dimensional. The lotus of Vishnu with 6 petals is but 3 petals in each layer with 2 layers. The lotus of Vasudeva is also of triangular petals in 4 layers. The lotus of Narayana is 2 petals in 4 layers.



Vishnu – 6-petalled lotus
(triangular petals in 3 x 2 layers)



Vasudeva – 12-petalled lotus
(triangular petals in 3 x 4 layers)



Narayana – 8-petalled lotus
(2 petals in 4 layers, at right angles to each other.)

There are tree leaves and plant leaves with triple leaves and double leaves which can be arranged like the aforesaid lotuses to gain proper understanding. In the Vedic rituals, such leaves are used for worship. There is Bilwa dala (Bael leaves) that has 3 leaves as one unit of leaf.



Bilwa dala (Bael leaves)

Likewise there is Tulasi dala (*Oscimum sanctum* leaves) which is in pairs in right angles. These are used to worship the deities.

It is generally believed that Narayana is deeply pleased when He is offered a 'Tulasi dala' (a stalk of 4 leaves). Narayana or Vishnu or Vasudeva or Krishna are generally worshipped with a 4-leaved unit of Tulasi, which is a sacred plant.



Tulasi dala (Bunch of *Ocimum sanctum* leaves)

Meditating upon the lotuses with their related shapes and colours is a science by itself. But for those who are devotional, chanting and listening to the sound of the mantra is enough. The colour blue can also be visualized. More than this could be too technical a practice.



CHAPTER 4

Propitious Times

The seers of all times recommend this mantra to be associated with one's own breath and awareness. A seer is ever engaged with this mantra in himself. He utters forth continuously the sound '*Narayana, Narayana, Narayana...*'. Traditionally on the ascending and descending 11th moon phase, the mantra is much more effectively contemplated, chanted and sung. According to Vedic tradition, 11th moon phase is the most sublime moon phase. This is because sun and moon are in trine, which would mean alignment of the soul and the mind. This apart, every Thursday is considered very auspicious for chanting of this mantra, because Jupiter who represents the most-high state of awareness presides over Thursdays. Besides, the month of Sagittarius is specifically dedicated to Narayana. In Bhagavad Gita, Lord Krishna (an embodiment of Narayana) affirms that he is Sagittarius among the months and 11th moon phase among the moon phases. Hence 11th moon phases, Sagittarius and also Thursdays are considered especially favourable to work with this mantra while many work it out as part of their breath

to stay connected with the Cosmic Person. To chant this mantra during that time which is 2 hours before dawn would yield best results. Chanting this mantra while sitting under a Ficus tree is considered much more beneficial. Drinking the waters in which the roots of Ficus are soaked, eating the pulp of the Ficus fruit are also done by the seers in India to familiarize the energy of Narayana to the cells of the body.

In this context the 8th moon phase cannot be lost sight of. 8th moon phase concludes a stream of energy that flows over 7 days and gives a turn to that energy for the next duration of 7 days. 8th moon phase is a nodal point in a lunar month. It causes change in currents and change in the trend of events. Hence it is important to attune to the 8th moon phase ascending or descending. The eight-syllabled mantra is very helpful to attune to this changing energy. Lord Krishna was born in the 8th descending moon phase of Leo. His very birth indicated a great change in the trend of events to come. He is a game changer. Krishna is known for his ability to change the trends in a moment's time. His advent is seen by the seers as advent of Narayana himself. It is no wonder that he is born during the 8th phase of moon. Likewise the scriptures speak of the World Mother being born on the 8th ascending moon phase in the month of Libra. The Mother is called Durga. She too is a game changer, a trendsetter. It is therefore necessary

that whenever you encounter number 8, you should recapitulate the mantra of Narayana, the colour deep blue and the likely changes that could happen to your intended plan. It is also relevant in this context to say that the 8th month in the solar year also indicates death of existing things for birth of new things and events. When Aries is considered as the 1st month of the year, Scorpio emerges as the 8th house, as the house of death. Every death is but a change from one plane of awareness to another plane of awareness. Number 8 and the mantra of Narayana enable us to successfully transcend the 7 planes of existence and stand out in the 8th plane which is called the plane of 'Go'. In Sanskrit this plane is called Go-loka. In Go-loka, there is Govinda, Gopas, Gopis, Cows, Geetha, Gowri and so on, which I shall explain at the end. Those in the 8th plane, move in all the 7 planes with felicity. They are unhindered by the changing energies inter se the planes.

The number 8 relates to Saturn as well. Saturn stands as the foundation for realization of the 8 planes. He is worshipped with the sound 'Sam' (Please refer to the author's book on Saturn and SAM).

Time and Protection

The practitioners of Narayana mantra associated the twenty four hours of the day with twenty four names of Narayana which are as under:

1. Kesava
2. Narayana
3. Madhava
4. Govinda
5. Vishnu
6. Madhusudana
7. Trivikrama
8. Vamana
9. Sridhara
10. Rishiksha
11. Padmanabha
12. Damodara
13. Sankarshana
14. Vasudeva
15. Pradyumna
16. Anirudha
17. Purushotama
18. Adokshaja
19. Narasimha
20. Atchyuta
21. Janardana
22. Upendra
23. Hari
24. Sri Krishna

Associating with these names of Narayana on an hourly basis the seers associated from dawn to dawn the various dimensions of Narayana. It enabled them

to stay in continuous association. Likewise, Vedavyasa gave out twelve names in relation to the twelve zodiacal signs around which the Earth moves during the day, which are as under:

1. Kesava
2. Govinda
3. Narayana
4. Vishnu
5. Dhanvi
6. Madhava
7. Rishikesa
8. Padmanabha
9. Srivatsadhama
10. Eesha
11. Janardana
12. Damodara

Vedavyasa also dedicated a worship hymn of thousand-eight names which is posited in Mahabharata. Visitors to India from abroad encounter frequently the twenty-four names narrated above and also the thousand-eight names. In traditional houses these names are regularly chanted to invoke the energy of Narayana into oneself and thereby gain the related identity with Narayana.

The purpose of these variety of names relating to Narayana is only to associate to Narayana with varied sounds and the related divine qualities. It is enough if

one chants the sound ‘OM Namo Narayanaya’ and fills his whole body from head to foot with the sound of Narayana and with the colour blue. Every limb of the body from head to foot, from top to toe up to the tip of the nails of the hands and the feet is recommended. It is a process of filling from above downwards with the blue and with the sound of the mantra. This would enable building an armour around oneself. By building such an armour when one attends to his daily routine, one not only stays completely protected but also transmits the energies into the surroundings. The mantra enables enlightenment, protection and direction. Therefore chanting it as much as possible and as continuously as possible is the devotional approach to the mantra.



CHAPTER 5

The Teacher

Narada

The teacher of the teachers, the teacher of the Devas and the humans, the celestial seer, Narada is ever engaged in chanting this mantra. His breath sings this mantra while his fingers play the mantra on his celestial musical instrument, Mahati. He is the cosmic initiator of the Narayana mantra. He initiated this mantra to many a seer and many individuals. Dhruva is the foremost of them, Prahlada and Vedavyasa were also initiated by him. The very name Narada means, the one who gives the experience of Na-Ra. Da in Sanskrit stands for giving. So, Narada is Nara giver or initiator. He is the closest associate to Narayana in Puranas. It is he who transmits the principle of Narayana in all the fourteen planes. He is the cosmic Mercury principle who has the facility to move in all seven worlds (planes) and seven infernal worlds (planes) also. The mantra of Narayana is inseparable with this grand teacher Narada. His lips sing out the mantra purifying the atmosphere when he is at leisure. The mantra can be sung mentally or vocally. Mental singing enables purification of the

subjective side of the being, while vocal singing enables purification of the surrounding. Group singing of the mantra is generally used to heal the places of suffering.



Narada

Sri Ramanuja

Sri Ramanuja is the acharya who popularized this mantra among the masses in Kali Yuga. Until the advent of Ramanuja, the mantra was practiced only by those who were initiated into the mantra. Initiation was from mouth to ear. It was secretive and was exclusive. Ramanuja who belongs to the ‘path of grace’ was initiated from mouth to ear by his teacher in a very

famous temple, Srirangam. The temple of Srirangam is a huge temple with vast sprawling land compounded on all four sides. It has four entrances on the east, west, south and north. Each entrance has a very tall gopura (a pyramidal structure). Within the temple, from ancient most times the mantra was practiced by those who were initiated authentically.

Ramanuja while he was in his youthful years, his attitude, devotion and discipline were admired by a teacher of Vaishnava cult. He drew Ramanuja near and initiated him with the mantra by uttering forth the mantra into the left ear of Sri Ramanuja. Ramanuja was instructed to chant the mantra incessantly and silently associating the mantra with the breath. He was instructed to be secretive of the initiation. The teacher told Ramanuja that the mantra enables the latter to stand liberated from the world. He also said that the liberated ones can serve the world better. Ramanuja was inspired by the mantra and its power. He could not contain it in himself. He quickly climbed up the eastern gopura of the temple of Srirangam, called out the habitants of the village with a loud voice. Seeing the youth on the top of the temple, crowds gathered. Ramanuja spoke in loud voice, "The grace of Lord visited me. I am given the sound which enables us to get liberated from the world. I wish to share this with all of you, for I see in you my brothers and sisters who

are entangled in the world in varieties of ways. Listen to the mantra that I utter forth and chant forth the mantra as much as you can every day. This will enable you to stay afloat in this worldly life.” Saying so Ramanuja gave out the 8-syllabled mantra. The people at large rejoiced. But, the teacher who initiated Ramanuja turned furious. He looked at Ramanuja and said, “No one ever did such a crime as you did today. I feel that you have stabbed me with a dagger in the centre of my heart. The pain that I feel shall curse you for your utter irresponsible act.” Ramanuja prostrated at the feet of his teacher and said, “Master, even if I am condemned into the bottom of the hell, I care not. The joy of transmitting the key of liberation to the masses at large keeps me and you joyful eternally, no matter where we are. When we are with Narayana it makes no difference where we are sent to after this life.” The teacher was stunned at the reply. He picked up Ramanuja by his shoulders and hugged him saying, “You are the One. You have come to save the simple, the gullible and the common. You are the child of the grace. May your path of grace gracefully alleviate the sufferings of the ignorant and elevate them into the kingdom of light.” Such was the profundity of Ramanuja. He lived in South India for a 100 years initiating the masses into the mantra of Narayana. The name of Ramanujacharya thus became inseparable with the mantra and hence

mentioning this episode is inevitable when one speaks of Narayana. In tune with 'The Plan', twelve apostles called Alvars happened to be around him, to practice and propagate the mantra. The stories of the twelve Alvars are outstanding examples of self-surrender in the 'path of grace'.



CHAPTER 6

Asura Vritra

Vritra was a son of Tvashta, the cosmic sculptor. The name Vritra stands for the act of enveloping, encircling. He encircles every being thereby causing limitation to the being. He sets the ring-pass-not. He is considered to be a diabol, a dragon, a serpent and a cosmic coiler that coils every being. He was himself initiated into the mantra of Narayana by his father who is a great sage. Vritra fulfilled himself with the mantra of Narayana. He could realize there is only Narayana that exists in and out of form, and there is no other than Narayana, the blue. He was in an inseparable state of association with Narayana and was considered to be an unparalleled devotee of Narayana. By this siddhi (attainment of inseparability) he became invincible to anyone in the universe. The celestial king, Indra, found Vritra to be a potential danger to him. Indra occupied the celestial throne and ruled the creation. It is but common that an enthroned and crowned king inherently fears the loss of the throne and the crown whenever a powerful being is noticed in the kingdom. Indra was uncomfortable with the invincibility of

Vritra and wanted to fight with Vritra and put him off. Vritra had no enmity, while Indra had the enmity. When Indra approached Vritra, Vritra saw Narayana in Indra. It is the devotional nature of Vritra that he sees only Narayana and no other. Vritra did not offer any fight, yet Indra, the celestial king, hurled his weapons on Vritra incessantly one after the other. The weapons were also seen by Vritra as Narayana. Consequently all the weapons were absorbed into Vritra and Vritra stood intact. Indra was astonished at this power of Vritra and fear fell upon him. Consumed by fear, Indra ran away and contemplated upon Narayana. Narayana appeared as Vishnu with his four arms and initiated Indra into the mantra of Narayana.

Reinforcing himself with the mantra of Narayana, again Indra fought with Vritra in vain. Indra could not win over Vritra. All his efforts were in vain. He therefore approached Vritra and enquired the secret of his power.

Vritra : “The power is Narayana.”

Indra : “But I too had the initiation of Narayana. Yet I could not win over you.”

Vritra : “No doubt you are initiated, but you have not realized the mantra.”

Indra : “How could you say that?”

Vritra : “It is evident from your acts.”

Indra : “Please explain.”

Vritra: “If you are realized, when you see me, you would not see the enemy. You will only see Narayana in me. Narayana exists as me, as you and as every other being in the universe and as the universe as such. There is no other. As long as you see the other, how can you say that you are realized? You have been seeing me and also seeing an enemy in me. Whenever you came to fight with me, I saw Narayana in you, Narayana in the weapons that you hurled on me and verily Narayana only as your act of fight. You did penance and even received initiation from Vishnu, yet you did not realize the very essence of the mantra. Do not see me, see Narayana, and then you have no enemy. You have no cause to kill. You have no cause to conquer. I remain for eternity as encircling being and cause encirclement and circumscriptions to the beings in all the worlds in so far as they see or comprehend anything other than Narayana. Associating with Narayana, I have become an eternal one and I am entrusted with the work of circumscription. Circumscriptions happen to be, when the beings do not see Narayana within and without. Contemplate upon the mantra and realize that you, your throne, your crown, your subjects and your self-proposed enemies are all but Narayana. By this you too will find eternal peace. Do not hold your identity with you, now that Narayana exists as you. As long as you hold separate identity, you are circumscribed

by me. When you are circumscribed, you tend to be limited and separated. A limited and separated being cannot meet an inseparable unlimited being. Know this and be at peace with me. Be with Narayana and realize Narayana in and around. There is no other than Narayana. Thus, I bless you.”

Indra, the celestial king, realized the grandeur of Vritra and bowed down to him. Vritra continues to be. He continues to teach beings to see no other than Narayana. Though considered to be a diabol, an asura, he is one of the grandest teachers and is second to none.

When we speak of the mantra of Narayana, we do need to speak of the grand master Vritra.



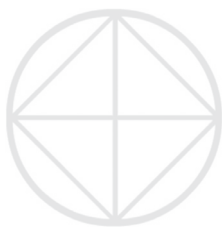
CHAPTER 7

Nara & Narayana

As said before, Nara means space waters or energies. The boundless space is considered as pervaded by space waters or space energies. From out of these boundless space energies which move as waves (Gandharvas), a bubble happens and that bubble tends to be a future universe. The bubble has its duration of existence. It has its involutionary and evolutionary path. Within this duration and from within the bubble, innumerable bubbles happen as beings. The content of the beings is the same as the content of the bubble. The content of the bubble is no different from the content outside the bubble. This content is the essence and is referred to in the eastern scriptures as Narayana. It is called Narayana because it has tendency to take to a birth, growth, apparent existence and retreat into itself. It is a cyclical path of Naras and therefore called Narayana. The beings that are formed during a creation are called Naras. The essence of Narayana and Nara is verily the same. The difference is in relation to their dimension and duration of existence. As explained in the earlier paragraphs, Nara also means 'indestructible'. The

beings are indestructible, since they are made up of the same essence as that of Narayana. The beings are called Naras. They emerge from Narayana. All beings are therefore as eternal as Narayana. Only their formations have durations and dimensions. To drive home this principle, we can safely pick up the example of the ocean and the wave. The dimension of the wave and the duration of the wave are very limited and short compared to the ocean, but the essence of the wave is no different from the ocean. Similarly, we, the beings, are essentially the same as the cosmic being. Our durations and our dimensions are different from that of the cosmic being. Among the Naras, there are Manavas. Manavas means 'men' or predominantly mind-oriented beings. Mind is a mirror that has the ability to reflect. By this ability, we are functioning in a reflected world. A reflection is not original. To each one of us appears a double when we look into the mirror. When the mirror is broken, our double is broken, but we are not broken. We are habituated to see the death or dissolution or destruction of the reflective world. By this, we cannot conclude that all is destroyed. The original remains. When our image in the mirror is destroyed, we still remain. We the beings gained mind and became men. Having become mind-oriented beings, we started living in the reflected world and consequently lost sight of the original that we are.

Just as the original remains even after destruction of the reflection, we need to know that we do remain even when the layers of our body into which we are reflected meet with death. This knowledge enables us to unfold our original state of be-ness. That we do not die is real when we stop seeing through the mind and start seeing by the self. One has to ponder on this. One has to ponder on this again and again. If one is able to break through this puzzle, one has broken the myth that one has built around oneself.



CHAPTER 8

Govinda

This class is being given in a boat, which is named Govinda. It cannot be wished away as a coincidence. To be in the boat of Govinda in the North Sea at the coast of the city of Hamburg is not usual. We can understand a boat being named as Govinda or Rama or Krishna at any river in India but not at the North Sea of Germany. A group life is planned for five days in Hamburg for a group of occult students. The group was on the lookout for a venue for five day group-living to conduct prayers, discourses and also for sharing food. It is a pleasant wonder that a boat was found available for such a purpose. It is utterly surprising that the boat carries the name Govinda. To discourse upon the mantra of Narayana, as part of the teachings tops the whole wonder as a cherry on the cake.

Govinda is yet another name of Narayana. Govinda means the owner of all that is, the Master of all that is, the ultimate of all that is. The sound 'Go' relates to the energy which is beyond the seven planes, which is also the basis for all planes of existence. It presides over all that is known. It even presides over the awareness.

It is the basis for the awareness that emerges. It is the basis for time, for the plan, for the nature, for every conceivable energy. It seems like dark, but it is not dark. That is why it is called Krishna, meaning, the incomprehensible, the unknowable, the unspeakable One. It is the seeming nothingness from which the primordial nature emerges through an impulse. It exists even while time is not, knowledge is not, nature is not and power is not. This state of be-ness is 'Go'. The one who experiences this is said to be a resident of Go-loka, the 8th plane. It is the most sacred of all planes. Truly speaking, it cannot be called a plane. It is the basis of all and is not a state of existence. It is Existence itself. Its experience can be gained through Ganga (the Ganges) whose origin is in Go-loka. Gowri, the Universal Mother also bestows this experience, since she emerges from Go-loka. Govinda, or Krishna, is verily an embodiment of that energy. The cow which is called 'Gow' in Sanskrit also carries the vibrations relating to the 8th plane and is therefore considered sacred in the Vedic system. Gita, the song of Lord, gives the path to this state of existence, which is blissful. Gayatri, which is an eight-syllabled mantra, also refers to this energy, which is beyond the seven planes. These terms are considered most sacred in the Vedic system. To be in the boat of Govinda and to speak upon Narayana to

students of occultism should be understood as a great blessing.

Go-loka is beyond Swetha Dweepa (White Island, the 7th plane) in relation to the spheres around the planet Earth. The 8th plane around our Earth is the plane where one experiences the touch of the feet of the Cosmic Person. It is the highest state relating to this Earth. Almost all seers that transcended the seven spheres of earthly existence stayed in this 8th sphere, beyond Swetha Dweepa. All the dwellers of Swetha Dweepa sing the mantra of Narayana as also that of Govinda. They live in mused state. They stay mused with the Cosmic Person and according to the will of the Cosmic Person, fulfil 'The Plan' from time to time.

Master CVV, the Aquarian Master, speaks of this 8th plane of Go-loka in a mystical way as 'Nil None Naught Level'. It is a state where all is mused into one existence and there is no-one (none). It is called It or THAT. The Master promised ascension to this plane to his followers. It is a state of merger of individual existence into Universal Existence. In that state no thought exists, no one exists. Everything 'Is'.

'Is' and 'is becoming', 'BE' and 'being' are two great aspects of creation. It is be-ness that starts becoming. It becomes a universe and withdraws itself into itself alternately. It is therefore called BE, '*being*' or '*becoming*'. The being in its essence is be-ness. When it

is be-ness, it is a state of 'Is not'. When it is being, it is a state of 'Is'. It is thus a state of 'Is' and 'Is not'.

'Is' and 'Is not' state is called 'Na Satya' state which is also the Go-loka state. It is the Absolute from which everything emerges and re-merges. The five cosmic laws of periodicity, of alternation, of pulsation, of involution and evolution cause the sevenfold/ninefold creation from this absolute state. These laws are as eternal as the Absolute is.



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