

Parāśara Jyotiṣa Course



Year 1

Pre-Lessons



Śrī Narasimha#

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Śrī Narasimha

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ॐ गुरवे नमः

1 Śānti Pāṭha

ऋग्वेद ऐतरेय उपनिषत्।

ṛgveda aitareya upaniṣat |

Peace prayer from the Upaniṣad of Brahmarṣi Atri, the appendage for the Ṛk Veda

It is necessary that all people who learn the Veda or vedāṅga should recite one of the five peace prayers called śānti pāṭha. This is, to my mind, the highest prayer in the Vedas as all other prayers become unfruitful if there is no peace to relish whatever else you asked for or received without asking.



| | |
|---|--|
| ॐ | om |
| वाङ्मे मनसि प्रतिष्ठिता। मनो मे वाचि प्रतिष्ठितम्। आविराविर्म एधि। वेदस्य म आणीस्थः। श्रुतं मे मा प्रहासीः। अनेनाधीतेनाहोरात्रान् संदधामि। ऋतं वदिष्यामि सत्यं वदिष्यामि। तन्मामवतु तद्वक्तारमवतु। अवतु मामवतु वक्तारम्॥ | vāṅme manasi pratiṣṭhitā mano me vāci pratiṣṭhitam āvirāvirma edhi vedasya ma āṅīsthah śrutam me mā prahāsīḥ anenādhitēnāhorātrān saṁdadhāmi ṛtam vadiṣyāmi satyam vadiṣyāmi tanmānavatu tadvaktāramavatu avatu mānavatu vaktāram |
| ॐ शान्तिः शान्तिः शान्तिः॥ | om śāntiḥ śāntiḥ śāntiḥ |



ॐ गुरवे नमः

2 Kṣa (क्ष)

भैरव उवाच।

bhairava uvāca |

Śrī Bhairava speaks -

क्ष एव परमो देवो बुद्धरूपी जनार्दनः।

उग्रतारा - महामन्त्रं पञ्चार्णं परिजप्य च॥ १-३॥

kṣa eva paramo devo buddharūpī janārdanaḥ |

ugratārā - mahāmantram pañcārṇam parijapya ca || 1-3 ||

Kṣa is the parama devatā and is praised by all as Buddha, the awakened one. Ugratārā mahāmantra having five syllables is to be chanted.

Note 1. क्ष (kṣa) is Narasimha

Note 2. क्ष (kṣa) refers to destruction or loss and in the extreme, destruction of the world (kṣaya). It refers to lightning that can destroy anything. Among the vaiṣṇava, it refers to Śrī Narasimha, the fourth incarnation who is capable of destroying every evil. The word for alphabet akṣara is from a-kṣa-ya (indestructible). क्ष (kṣa) which is in the middle of अक्षर (a-kṣa-ra) is Viṣṇu just as U in the middle of AUM. In अक्षर (a-kṣa-ra), अ (a) is the creator as Āditya (Sun), र (ra) in Rudra is the destroyer. All knowledge comes from the alphabets, the akṣara and Lord Bhirava Śiva teaches that kṣa is the parama devatā, the form with om̐ (ॐ pronounced → ओं). Therefore the exact form of the parama devatā particularly while seeking any knowledge is a form of Viṣṇu (janārdana) formed by kṣa + om̐ = क्षो̐ (kṣom̐). This is the vaiṣṇava Narasimha bīja.

Note 3. Nakṣatra is derived from nak (night) + kṣatra (area, dominion which is governed and protected) implying regions in the sky that are guarded [by the Moon, soma]. Nakṣ as in nakṣati would imply coming closer or nearer, which is a necessary indication of moving towards the goal like coming closer to the 'ocean of knowledge'.

Note 4. Buddha refers to the awakened, expanded, conscious, intelligent, wise, learned, knowledgeable - generally implying a wise or learned man or sage who is the guru of the subject.

Note 5. Ugra means powerful, violent, mighty, huge, formidable, fierce and wrathful. It shows someone who is very agitated and ferocious and would go to any extreme level to achieve a purpose. The word is also associated with 5 nakṣatra – three pūrva (Pūrva Phālgunī, Pūrva Āsāḍha, Pūrva Bhādrapada) and Bharāṇī and Maghā which hold the five syllables of the Ugratārā mantra reckoned from Pūrva Āsāḍha, the Kali Yuga nakṣatra.



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3 Śrī Narasimha

It is important that those are seeking knowledge should protect themselves from darkness (symbolized by the night - nak) by resorting to the parama devatā क्षोँ (kṣom̐). In simple words, meditation on the monosyllable mantra क्षोँ (kṣom̐) is necessary for protecting oneself from straying from the path of knowledge one seeks.

There are ten directions of knowledge symbolised by the eleven¹ syllables of the Moon called ya-varga. The Moon which is the fastest moving graha symbolises our mind which is the fastest moving part in our microcosmic system of Mind-Body-Soul. Each syllable is assigned to one of the nine graha, lagna or yoga (Sun + Moon) - sub-category under Moon.

| Semi-vowels | | | | Sibilants | | | Aspirate | | | |
|-------------|----------|---------|---------|-------------------------|----------|---------|----------|-----------|----------|----------|
| Palatal | Cerebral | Dental | Labial | Palatal | Cerebral | Dental | Guttural | Dental | Cerebral | Nasal |
| य | र | ल | व | श | ष | स | ह | ळ | क्ष | ज्ञ |
| ya | ra | la | va | śa | ṣa | sa | ha | ḷa | kṣa | jña |
| Vāyu | Agni | Pr̥thvi | Jala | lcchā | Kriyā | Jñāna | Ākāśa | Janma | Svarga | Narka |
| | | | | Tri-Ambā (3 śaktī) Mind | | | | Buddhi | Karma | Vidyā |
| Air | Fire | Earth | Water | Desire | Act | Know | Ether | Intellect | Work | Learn |
| Sat | Mar | Mer | Ven | Rāhu | Moon | Sun | Jup | Lag | Su+Mo | Ketu |
| क्ष्योँ | क्ष्रोँ | क्ष्लोँ | क्ष्वोँ | क्षोँ | क्षषोँ | क्षसोँ | क्षहोँ | क्षळोँ | क्षोँ | क्षज्ञोँ |
| kṣyom̐ | kṣrom̐ | kṣlom̐ | kṣvom̐ | kṣśom̐ | kṣṣom̐ | kṣsom̐ | kṣhom̐ | kṣḷom̐ | kṣom̐ | kṣjñom̐ |
| same | same | same | same | kṣ-śom̐ | kṣom̐ | kṣ-som̐ | kṣ-hom̐ | same | kṣom̐ | kṣñom̐ |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 6 | 10 |

All these sounds can be mathematically formed by the additions of the eleven syllables of the Moon group, yet all of them are not accepted as bīja. A bīja is a creative sound that can manifest something and the gray blocks show the unmanifested sounds. For example, ह (ha) completely vanishes when merged into क्षोँ (kṣom̐). Although we can technically have eleven sounds (bīja) for Śrī Narasimha, there are nine main Narasimha deities, collectively known as Nava-Narasimha. However, most texts add Chatravat Narasimha while mentioning Krodha Narasimha as another form of Varāha Narasimha.

1. Ugra Narasimha , protects from fears, insecurity and anxiety of every kind.
2. Krodha Narasimha, protects from anger and hatred, yet giving the anger towards enemies (normally inner enemies).

¹ Ten are the directions which show movement, and one is right at the center itself, the eleventh. However, this does not show movement or growth. It stagnates and is therefore ignored.



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3. Mālola Narasimha, protects from rajas guṇa which causes unnecessary comparison to torment leading to fights and unrest among siblings, friends and family.
4. Jvāla Narasimha, burning i.e. protects the lamp (of life, learning, knowledge) from blowing out even under the worst storms of life.
5. Varāha Narasimha, ignites the lamp (of life, knowledge) and causes the start of a new life or new learning; protects from turbulence and drowning.
6. Bhārgava Narasimha, protects from internally manifesting diseases, suffering; gives viveka (discrimination) and intelligence of a high order; empowers the haṁsa (swan, soul) to drink milk from waters of life.
7. Karañja Narasimha, protects from externally manifesting diseases, parasites, infections; giver of healing oils
8. Yoga Narasimha, the giver of determination and strength to succeed; the giver of Siddhi and yoga.
9. Lakṣmī Narasimha, protects from poverty of every kind, especially food and relationships
10. Chatravat Narasimha, the protector of settlements (from the uprooting power of the storm gods) thereby being the patron deity of human settlement and shelter.
11. Pavana Narasimha is another form. There are so many but generally always in groups of nine.

3.1 Yoga Narasimha

क्षौं (kṣom̐) – Yoga Narasimha, the giver of Siddhi. In the table this is signified by Sun + Moon. The epithet used in the Tārā tantra is योगसिद्धीश्वर (yogasiddhīśvara)² to explain 'kṣa'. This is the form on which a student meditates with a belt tied around the legs to be able to achieve perfection (siddhi) by digesting the learning and converting it into knowledge.

This image of Yoga Narasimha is hewn out of a rock in-situ. According to an inscription found here, it was carved in 1528 AD³ during the rule of Maharaja Krishnadevaraya. Although some say that originally the icon bore a smaller image of Lakṣmī sitting on his lap, that is doubtful. This gigantic image, 6.7 meters in height, was mutilated and vandalized in 37th year in 1565 AD⁴.

The Narasimha idol has an articulately chiseled and well delineated mane which has the potency to throw the nakṣatra into disarray in order



Figure 1: Yoga Narasimha, Hampi, India

² Tārā Tantra, Paṭala 1-5

³ Jupiter was in Cancer in transit, aspected by a debilitated Rāhu in Scorpio. When discussed, Jupiter shows the various attributes of the deity (and idol). In this case, Cancer would be the sign and its energy would be that of an exalted (and maybe retrograde) Jupiter in it, severely afflicted by Rāhu in Āyus debility (debility that is life threatening).

⁴ Rāhu had returned to Scorpio (normally does so, every 18 years) while Saturn was transiting over Cancer. We have seen earlier that this sign symbolized the idol of Yoga Narasimha at Hampi. A grand trine of two great evils forming in the water sign with focus on Cancer destroys the power of the idol.



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to protect His devotees. His large bulging eyes emphasize his clear focus that gives Siddhi. He is seated on the coils of the snake Ādiśeśa⁵, who rises behind him with seven hoods⁶, which serve as a canopy and symbolizes the yoga, the eternal presence and association of yogeśvara Narasimha. The entire image is set within the arch doorway called makara toraṇa, with the lion-shield (mask) atop. Mutilated idols (or pictures of mutilated idols) cannot be worshipped or meditated on.

This form of Yoga-Narasimha can be worshipped by everyone – both men and women, while some forms cannot be worshipped by women or married men, but only by perfect celibates.

Mantra

There are umpteen mantras for Lord Narasimha but we shall give those related to the forms specifically taught in this lesson and are accepted as prasiddha or siddha mantra. A prasiddha mantra is one given in a Veda or Purāṇa and by the power of the Vedic scripture it shall automatically manifest the devatā and bear results. A siddha mantra is one given by a saint or other classical literature which gives results after some effort. Other mantras need to be checked for various effects before being recommended. Such methods calculate whether the mantra can work like a prasiddha or siddha mantra or it becomes the worst enemy (ari mantra).



There is no greater enemy in the world than an Ari Mantra. Therefore you must know the source of the mantra that you are to chant. If it is a Vedic source – veda, purāṇa, then it is a prasiddha mantra and there is no harm in chanting it. If it is from other books of the classical Sanskrit literature, then check who the seer of the mantra is before accepting it as a siddha mantra. For all others, the calculations have to be done.

3.2 Ugra Narasimha Mantra (Protection)

Ugra Narasimha dhyāna

Reading of the following passes brings the form of Śrī Ugra Narasimha to mind.

Śrīmad Bhagavata purāṇa

स विक्रमन्पुत्रवधेप्सुरोजसा निशम्य निर्हृदिमपूर्वमद्भुतम्

अन्तःसभायां न ददर्श तत्पदं वितत्रसुर्येन सुरारियूथपाः॥ ७-८-१७

sa vikramanputravadhēpsurojasā niśamya nirhrādamaṇḍapūrvamadbhutam

antaḥsabhāyām na dadarśa tatpadaṁ vitatrasuryena surāriyūthapāḥ|| 7-8-17

Translation: To prove that the words of his faithful little disciple Prahalad were true, Hari (Viṣṇu) made a dramatic appearance from the pillar in the assembly. Never before had such a being been seen – half man (nara) and half lion (simha) [hence the name Narasimha].

मीमांसमानस्य समुत्थितोऽग्रतो नृसिंहरूपस्तदलं भयानकम्।

प्रतप्तचामीकरचण्डलोचनं स्फुरत्सटाकेशरज्ज्म्भिताननम्॥ ७-८-२०

⁵ Ādi means beginning and Śeśa means end – the snake of Viṣṇu indicates He, who is omnipresent, from the beginning to the end.

⁶ Symbolic of protection during all the seven days, although Ādiśeśa has a thousand hoods and the Nāgarāja, the snake king of Śiva has 700 hoods.



ॐ गुरवे नमः

mīmāṃsāmānasya samutthito'grato nṛsimharūpastadalaṃ bhayānakam|
prataptacāmīkaracaṇḍalocanaṃ sphuratsaṭākeśarajrmbhitānanam|| 7-8-20

करवालचञ्चल क्षुरान्तजिह्वं भ्रुकुटीमुखोल्बणम्।

स्तब्धोर्ध्वकर्णं गिरिकन्दराद्भुत व्यात्तास्यनासं हनुभेदभीषणम्॥ ७-८-२१

karāladamṣṭraṃ karavālacañcala kṣurāntajihvaṃ bhrukuṭīmukholbaṇam|

stabdhordhvakaṛṇaṃ girikandarādbhuta vyāttāsyānāsaṃ hanubhedabhīṣaṇam|| 7-8-21

दिविस्पृशत्कायमदीर्घपीवर ग्रीवोरुवक्षःस्थलमल्पमध्यमम्।

चन्द्रांशुगौरैश्छुरितं तनूरुहैर्विष्वग्भुजानीकशतं नखायुधम्॥ ७-८-२२

diviṣṭṛśatkāyamadīrghapīvara grīvoruvakṣaḥsthalamalpamadyamam|

candrāmśugauraiśchuritaṃ tanūruhairviṣvagbhujānīkaśataṃ nakhāyudham|| 7-8-22

Translation: His form was extremely terrible with ferocious eyes glistening like molten gold. His sparkling mane made His formidable face more horrific. His razor tongue danced like a cutlass amidst His terrific teeth. His ears were erect and motionless, and His nostrils and gaping mouth appeared like caves of a mountain. His jaws parted fearfully, and His entire body touched the sky. His neck was very short and thick, His chest broad, His waist thin, and the hairs on His body as white as the rays of the moon. His arms, which resembled flanks of soldiers, spread in all directions as He killed the demons with His sharp nails.

उग्रं वीरम् महाविष्णुं ज्वलन्तं सर्वतो मुखम्।
नृसिंहं भीषणं भद्रं मृत्युर्मृत्युं नमाम्यहं॥
ugraṃ vīram mahāviṣṇuṃ
jvalantaṃ sarvato mukham|
nṛsimhaṃ bhīṣaṇaṃ bhadraṃ
mṛtyurmṛtyuṃ namāmyahaṃ||

- ugraṃ - ferocious terrible;
- vīram – brave, heroic;
- mahā-viṣṇuṃ - the Supreme the cause of creation who permeates everything;
- jvalantaṃ - fiery, brilliant;
- sarvato mukham – facing all directions implying protection from evils coming from everywhere;
- nṛsimhaṃ - Lord Narasimha
- bhīṣaṇaṃ bhadraṃ - reverses every poison into nectar
- mṛtyur mṛtyuṃ - He is death (end) to death itself i.e. freedom from the cycles of death in mṛtyu loka. Mokṣa itself means 'mo' (negation or reversal end) and 'kṣa' (laya, death) or emancipation from the cycles of re-birth (and death).
- namāmyahaṃ - I respectful offer 'namaskar' to you

This mantra is in perfect anuṣṭubh chandas (32=8+8+8+8) and anything added or removed from it will destroy the chandas. All protection mantras require that the worshipper must follow the devatā in perfect rhythm which means anuṣṭubh chandas.

The bīja of this mantra are taught as –



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ॐ ह्रीं क्षौं | om hrīm kṣraum̃⁷

These three bīja are to be recited in the given order 'om hrīm kṣraum̃' while breathing in deep as part of prāṇāyāma. Since 'om' was recited first, it goes to the heart chakra where it establishes omnipresence of the mantra devatā (Narasimha). Then the next seed syllable hrīm stays in the next higher viśuddhi chakra in the throat where it purifies the speech, gives holiness and increases the status of the sādḥaka to that of a brāhmaṇa. Finally the last seed syllable kṣraum̃ enters the sahasrara chakra where it fights to remove ignorance giving divine wisdom. Whenever a mantra has three seed syllables starting with 'om', then this is the order in which they shall reside and work. Thereafter keep the mind focused on the third eye where the last syllable had resided and faintly recite the anuṣṭubh mantra 'ugram̃ vīram' such that only you can hear it. It is important that you must recite it and it is also important that none other than you hear it. On the day you repeat this mantra in this process 21 times, the storms of life, fears and insecurity will not trouble your mind and your learning (and spiritual transformation) will proceed without hindrance.

To understand this Ugra Narasimha mantra in more depth you need to study Śrī Mantra Rāja pada stotram of Ahirbudhanya (Appendix-1). Astrologers would be particularly interested in śloka 4 which explains 'jvalantam̃'.

When a mantra has four bīja then it is perfect to move from the heart chakra to viśuddhi chakra (throat) where second bīja resides, then the ājñā chakra and finally sahasrara. The Śiva sūtra bīja (Śaktī path) are 'om hrīm klīm strīm' while those of Śrī Jagannāth (Vaiṣṇava path) are 'om hrīm śrīm klīm'. More on this is later lessons.

Ś r ī K ṛ ṣ ṇ a A r p a ṇ a m a s t u

⁷ Brahma Samhitā, Trailokya Vijaya, Śrī Narasimha Kavaca, śloka 7 & 8
ksraum̃ bījam̃ me śiraḥ pātu candra varṇo mahā manuḥ; "ugram̃ vīram ..."
dva trimśad akṣaro mantrō mantra rajah sura drumah

This 32 syllable mantra is called 'Mantra Rāja' of Narasimha and has kṣraum̃ as its bīja which is placed on the head. The varṇa of this bīja is like the Moon (white and glowing soft). It is necessary to place this bīja on the head so that it cools the head just like Brahmaṛṣi Atri placed the Moon on the head of Lord Śiva to remove the poison. क्ष (kṣa) is also called poison remover and coupled with 'om', it cools the system removing various diseases of the mind, body and soul. When coupled with Agni र (ra) in addition to Narasimha क्ष (kṣa) and Iśa ॐ (aum̃) it forms क्षौं (kṣraum̃). Note the letters carefully – 'm' has a crescent Moon called 'Chandra' and a dot called Bindu on top. This is what is specifically mentioned in the Narasimha kavaca.



4 Yoga Narasimha Siddhi

4.1 Yogānanda

Having seen the depth of one mantra and skimmed its surface, we come back to our original objective – to study the Yoga Narasimha mantra also worshipped as Yogānanda Nṛsimha. The word yoga has several meanings

- Yoga refers to the act of yoking, joining, attaching which in a more meaning way in the mundane world, is various relationships while in the spiritual world it implies attaching oneself to the four levels of the Guru (and God).
- Yoga is that yoke which defines a team and is the vehicle or means of conveyance for travelling physically or through life or through spiritual life. The travel through spiritual life is with supernatural means like charms, incantations or magical arts.
- Yoga has a purpose and is a meaningful undertaking, business or work of any kind where two or more collaborate. Even in spiritual activity or learning, there is a collaboration between the teacher and the taught through various learning exercises. It requires exertion, endeavor with zeal and diligence. When there is a natural affinity for the undertaking and mutual respect then there is care and attention given by both the teacher and the student. They endeavor strenuously, with all their powers and with overflowing zeal to achieve the end result of the yoga, the purpose for which they came together.
- Yoga requires application or concentration of the thoughts including abstract contemplation, meditations and sometimes, depending on the spiritual path, self-concentration, abstract meditation practiced as a system.

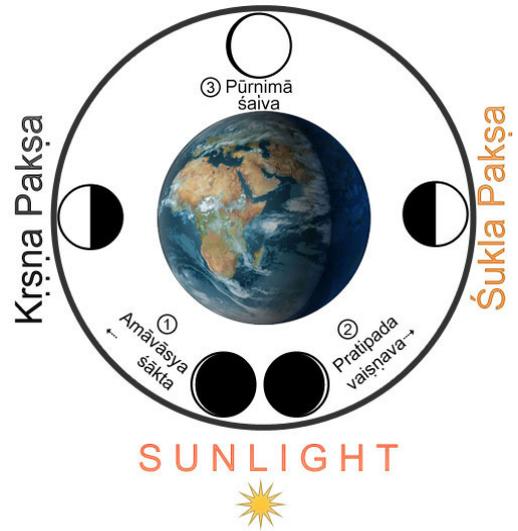
Ānanda has several meanings of which the highest refers to 'eternal bliss' in the union with god, hence the name Yogānanda Nṛsimha means 'eternal bliss in the yoga with Lord Nṛsimha'. To know how this is this to be achieved we study the Yogakuṇḍalyupaniṣat. The purpose of this yoga is the bliss or joy of being free from torment of the ṣaḍripu (six weaknesses). These ṣaḍripu (षड्रिपु) are –

1. Moha – delusion that follows attachment; it is all that which connects one to the material mundane earthy world. Detachment overcomes delusion.
2. Kāma – desire that becomes lust; it is the bestiality in men that causes them to try to possess someone or something they are very attracted to. The escape lies in sharing everything and realizing that we possess nothing. We came empty handed and shall leave empty handed.



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3. Lobha – greed that causes men to justify every means to achieve their ends including lying, bearing tales and chastising others with their own ulterior motives driving their sub-conscious minds. Giving overcomes greed.
4. Matsara – jealousy comes from comparison of which the worst is being jealous of one's colleagues. A place in the world of god is surely denied as petty jealousies lead to quarrelling and strife, which makes the soul fit to occupy the worldly plane (bhū loka) instead of svarga. If we can be jealous of a colleague simply because he is closer to the guru, what assurance can we give to Viṣṇu that we will not be jealous of Nārada muni? Love overcomes jealousy.
5. Krodha – intolerance causes anger, impatience causes anger, rajas is anger. If we knew that some event was to happen, then why should it cause anger? The root cause of anger is lack of knowledge. Even if we knew that it was to happen, we may not have the understanding to allow nature to prevail, which is intolerance. Even if we knew it was to happen and also understood that it is nature's way, yet we may not possess the will and character to wait for the change we desire to manifest, which is impatience. Knowledge holds the key to overcoming anger.
6. Mada – 'Pride comes before a fall' is an apt saying as this is the most difficult to overcome.
 - a. We live in a 'me-centric world' showing the petty and puny creatures that we are who take pride in our own achievements.
 - b. The bigger among us live in a 'we-centric world' and take pride in the achievements of the society, participating in dinners and social gatherings.
 - c. There are some knowledgeable ones who live in an 'our-centric world' where they take pride in the achievements of the human race giving Nobel prizes to others like themselves.
 - d. There are few spiritual ones who live in a 'god-centric world' in sheer joy with the good work of god. It is time to awaken (utthiṣṭha) and shift your alliance with the people in this 'god-centric world', a family called vāsudaiva kuṭumbakam.



There are three paths⁸ to Yoga defined as (1) amāvāsya⁹ which is śakti¹⁰ path (2) pratipada¹¹ which is vaiṣṇava¹² path and (3) pūrṇimā¹³ which is the śaiva¹⁴ path.

⁸ yogakuṇḍalyupaniṣat | tṛtīya adhyāya

अमावास्या च प्रतिपत्पौर्णमासी च शंकर। अस्याः का वर्णयते संज्ञा एतदाख्याहि तत्त्वतः॥ ३-१॥

amāvāsya ca pratipatpaurṇamāsī ca śankara | asyāḥ kā varṇayate samjñā etadākhyāhi tattvataḥ || 3-1||

⁹ Amāvāsya is the 30th tithi which is the last (15th) in the waning half of the Moon. It is the stage just before the new moon.

¹⁰ Śakti is from the word śakta meaning hard, difficult; this spiritual path has the Divine Mother as the Parama devatā (final form of godhead) and its core is left handed.



ॐ गुरवे नमः

4.2 Six chakra

Irrespective of whichever path that you may follow, at first we need to focus on the ṣaḍripu and these can be overcome by the knowledge of the pañca tattva and the six chakra (instead of seven or nine). Unless we are constantly conscious of the ṣaḍripu and are trying to overcome them, there is no happiness nor will there be any chance of spiritual enlightenment. The Yoga Kuṇḍalini Upaniṣad indicates these six chakra very specifically.

षट् चक्राणि परिज्ञात्वा प्रविशेत्सुखमण्डलम्।
मूलाधारं स्वाधिष्ठानं मणिपूरं तृतीयकम्॥ ३-९॥
ṣaṭ cakrāṇi pariñātāvā praviśetsukhamaṇḍalam |
mūlādhāraṁ svādhiṣṭhānaṁ maṇipūraṁ tṛtīyakam || 3-9||

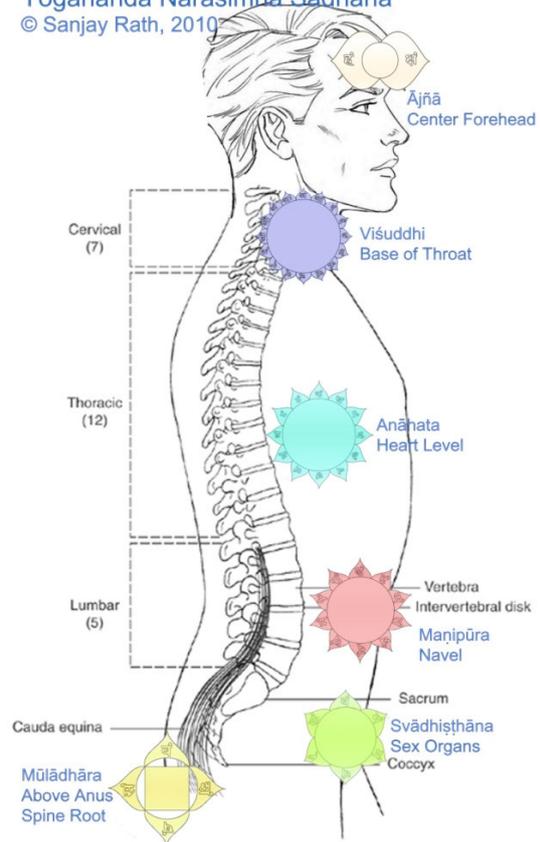
Translation: The path to eternal happiness and bliss is sukha-maṇḍala of the six chakra and one has to enter to experience this bliss. Mūlādhāra, Svādhiṣṭhāna and Maṇipūra are first three chakras.

अनाहतं विशुद्धं च आज्ञाचक्रं च षष्ठकम्।
आधारं गुदमित्युक्तं स्वाधिष्ठानं तु लैङ्गिकम्॥ ३-१०॥
anāhataṁ viśuddhaṁ ca ājñācakraṁ ca ṣaṣṭhakam |
ādhāraṁ gudamityuktaṁ svādhiṣṭhānaṁ tu laingikam
10||

Translation: Anāhata, Viśuddhi and Ājñā are the next chakras, completing the order of the six chakra. The Ādhāra chakra (mūlādhāra) is at the end of the intestines (anus, rectum) while the svādhiṣṭhāna chakra is in the sexual organ.

मणिपूरं नभिदेशं हृदयस्थमनाहतम्।
विशुद्धिः कण्ठमूले च आज्ञाचक्रं च मस्तकम्॥ ३-११॥
maṇipūraṁ nabhideśaṁ hṛdayasthamaṇāhatam |
viśuddhiḥ kaṇṭhamūle ca ājñācakraṁ ca mastakam ||

Fig: Six Chakra
Yogananda Narasimha Sadhana
© Sanjay Rath, 2010



in the
them

|| 3-

three

3-11||

¹¹ Pratipada is the first day of the waxing phase of the Moon i.e. the first day following a new moon. The Moon is not visible, just like amāvāsya but is waxing.

¹² Vaiṣṇava is a follower of Viṣṇu (Jagannāth)

¹³ Full Moon, the day or moment, symbolizing complete knowledge in the head

¹⁴ Śaiva means auspicious; the auspicious path of the Gurus leading to Śiva (the highest parameṣṭhi guru). There are four levels – guru, parama guru, parāṭpara guru and parameṣṭhi guru.



ॐ गुरवे नमः

Translation: Maṇipūra chakra is in the navel and the Anāhata chakra is in the heart. The Viśuddhi chakra is at the base of the throat while the Ājñā chakra is in the forehead (centered between eyebrows).

4.3 Utkīlana Mantra

How these chakra are created from the Sanskrit alphabets is another aspect altogether which is part of sṛṣṭi chakra by which we can recreate ourselves. It has do with various healing powers that we possess and hardly know about. What we are learning in this year of the course is the manner in which we can enter these six chakra with the aid of Yogānanda Narasimha.

मेलनमनुः। ह्रीं भं सं पं फं शं क्षं।

melanamanuḥ | hrīm̄ bhaṁ saṁ paṁ phaṁ śaṁ kṣaṁ |

The seven key bīja for unlocking (utkīlana) the entrance doors of each of the seven chakra are taught in the Yoga kuṇḍalini upaniṣad as -

| Chakra | Mūlādhāra | Svādhiṣṭhāna | Maṇipūra | Anāhata | Viśuddhi | Ājñā | Sahasrara |
|----------|-----------|--------------|----------|-----------|----------|---------|-----------|
| Deva | Gaṇeśa | Anaṅga | Virañci | Jagannāth | Rudra | Śiva | Nṛsimha |
| Utkīlana | ह्रीं | भं | सं | पं | फं | शं | क्षं |
| Bīja | hrīm̄ | bhaṁ | saṁ | paṁ | phaṁ | śaṁ | kṣaṁ |
| Tattva | Pṛthvi | Jala | Agni | Vāyu | Ākāśa | Nāda | Bindu |
| Śaktī | Siddhi | Ratī | Vāc-devī | Rādhā | Gaurī | Pārvaṭī | Lakṣmī |
| Loka | Bhū | Bhuva | Svarga | Mahar | Janar | Tapar | Satya |

If you think that by merely reciting these sounds you can unlock the chakras and release your karma, you are mistaken. It is not going to happen for the simple fact that you have already used these syllables so many times in your life and yet there has been no change to your destiny.

The Yoga kuṇḍalini upaniṣad treats the six chakra in two groups placing the mūlādhāra, svādhiṣṭhāna and maṇipūra in one group and the others in another. The first three map into the manifested worlds called bhū, bhuva and svarga loka while the other four map into the four higher spiritual planes – mahar, janar, tapar and satya loka. Between these two material and spiritual dimensions of existence stands Sūrya deva in the middle of a Sūrya maṇḍala (chakra) located near the solar plexus, just below the heart chakra. Crossing through this chakra is dangerous without the direct guidance of an accomplished guru.

In jyotiṣa we can have information about everything but to have the experience and knowledge (anubhava) of the spiritual planes one has to go to a dīkṣa guru (spiritual master). Therefore in this course we shall discuss the process of reaching the Sūrya chakra and not beyond. The name Sūrya is very auspicious for us jyotiṣa



ॐ गुरवे नमः

as we are in the grīṣma ṛtu of the Vedāṅga. The name Sūrya has its creation roots in the sounds सा (sā) and या (yā) which represent Parameśvara and Dīpaśikhā respectively¹⁵.

The siddhi mantra are always based on the formula – ‘aṁ hṛīm krom’, and for the first mūlādhāra chakra we have already been given the upadeśa of ‘hṛīm’ along with Narasimha bīja ‘kṣom’ (or kṣrom – if initiated into gāyatrī). The mantra and process for doing the kavaca (protection) has been inserted into the Brahma saṁhitā.

4.4 Mūlādhāra Sādhanā

Start the sādhanā on Thursday only and continue for 40 days (at least) without obstruction. This sādhanā has to be done on an empty stomach after taking a bath and wearing white or yellow clothes. Sit on a new yellow rug, facing east and light a ghee lamp. If you cannot do that, a then candle is fine, and if neither, then close your eyes and think of the sunrise between mountains which looks like a big lamp and just say ‘**śrī rām jaya rām jaya rām**’.

तारादि रामचन्द्राय नमः पायद्गुडम् मम॥

tārādi rāmacandrāya namaḥ pāyad guḍam mama

Keep a clean glass of water in front with a little guḍa (jiggery) in it. Recite the mantra ॐ रामचन्द्राय नमः (**om rāmacandrāya namaḥ**) 108 times and drink the sweet water. This is done for sweetening the system which is a pre-requisite for any vaiṣṇava sādhanā. If you cannot find jiggery, you may use sugar, but white sugar is prohibited. Try brown sugar or some other sweetener.

क्लीं पायत् पाणि-युग्मम् च

klīm pāyat pāṇi-yugmam ca

Wash the hands while constantly reciting the seed syllable **klīm**.

तारां नमः पदम् तथा

नारायणाय पार्श्वम् च

tārām namaḥ padam tathā

nārāyaṇāya parśvam ca

Thereafter perform the first Nārāyaṇa kavaca. The mantra for this Nārāyaṇa armour (kavaca) has three words – **om namo nārāyaṇāya**. Saying the first word ‘**om**’ cross your arms and touch your feet with right hand touching left foot and left hand touching right foot. Then say the next word ‘**namo**’ and touch your body with

¹⁵ दीपशिखा तु या मात्रा सा मात्रा परमेश्वरे॥ ७४॥

dīpaśikhā tu yā mātrā sā mātrā parameśvare || 74 ½

भिन्दन्ति योगिनः सूर्यं योगाभ्यासेन वै पुनः।

bhindanti yoginaḥ sūryaṁ yogābhyāseṇa vai punaḥ | 75 ½



ॐ गुरवे नमः

both palms (not crossed). Finally touch your head and say the last part 'nārāyaṇāya'. Repeat this process 3 times at least.

Sādhanā mantra

ॐ ह्रीं क्रोँ क्षोँ हुं फट्

am hrīm krom kṣrom huṃ phaṭ

This sādhanā mantra should be recited 1008 times every day.

What is described above is a simplified process and the complete puja and other rituals have been excluded as this course aims at making you good jyotiṣa. Some of you will also learn the rituals and other systems in due course.

Ś r ī K ṛ ṣ ṇ a A r p a ṇ a m a s t u



ॐ गुरवे नमः

5 Śrī Mantra Rāja Pada Stotra

Appendix-1

pāñcarātra āgamīya ahirbudhnya saṁhitāt
श्री मन्त्र राज पद स्तोत्रम्
śrī mantra rāja pada stotram
श्री ईश्वर उवाच -
śrī īśvara uvāca -
वृत्तोत्फुल्लविशालाक्षं विपक्षक्षयदीक्षितम्।
निनादत्रस्तविश्राण्डं विष्णुमुग्रं नमाम्यहम्॥ १॥
vṛttotphullaviśālākṣaṁ vipakṣakṣayādīkṣitam |
ninādatrastaviśvāṅḍaṁ viṣṇumugraṁ
namāmyaham || 1||
सर्वैरवध्यतां प्राप्तं सबलौघं दितेः सुतम्।
नखाग्रैः शकलीचक्रे यस्तं वीरं नमाम्यहम्॥ २॥
sarvairavadhyatāṁ prāptaṁ sabalaugham diteḥ
sutam |
nakhāgraiḥ śakalīcakre yastaṁ vīraṁ namāmyaham
पदावष्टब्धपातालं मूर्धाविष्टत्रिविष्टपम्।
भुजप्रविष्टाष्टदिशं महाविष्णुं नमाम्यहम्॥ ३॥
padāvaṣṭabdhapatālaṁ mūrdhāviṣṭatriviṣṭapam |
bhujapraviṣṭāṣṭadīśaṁ mahāviṣṇuṁ namāmyaham
ज्योतींष्यर्केन्दुनक्षत्रज्वलनादीन्यनुक्रमात्।
ज्वलन्ति तेजसा यस्य तं ज्वलन्तं नमाम्यहम्॥ ४॥
jyotīṁṣyarkendunakṣatrajvalanādīnyanukramāt |
jvalanti tejasā yasya taṁ jvalantaṁ namāmyaham
सर्वेन्द्रियैरपि विना सर्वं सर्वत्र सर्वदा।
यो जानाति नमाम्याद्यं तमहं सर्वतोमुखम्॥ ५॥
sarvendriyairapi vinā sarvaṁ sarvatra sarvadā |
yo jānāti namāmyādyaṁ tamahaṁ sarvatomukham
|| 5||
नरवत् सिंहवच्चैव यस्य रूपं महात्मनः।
महासटं महादंष्ट्रं तं नृसिंहं नमाम्यहम्॥ ६॥
naravat siṁhavaccaiva yasya rūpaṁ mahātmanaḥ |
mahāsaṭaṁ mahādamaṣṭraṁ taṁ nṛsiṁhaṁ
namāmyaham || 6||
यन्नामस्मरणाद् भीताः भूतवेतालराक्षसाः।

रोगाद्याश्च प्रणश्यन्ति भीषणं तं नमाम्यहम्॥ ७॥
yannāmasmaraṇād bhītāḥ bhūtavetālarākṣasāḥ |
rogādyāśca praṇaśyanti bhīṣaṇaṁ taṁ
namāmyaham || 7||
सर्वोऽपि यं समाश्रित्य सकलं भद्रमश्नुते।
श्रिया च भद्रया जुष्टो यस्तं भद्रं नमाम्यहम्॥ ८॥
sarvo'pi yaṁ samāśritya sakalaṁ bhadramaśnute |
śriyā ca bhadrayā juṣṭo yastaṁ bhadraṁ
namāmyaham || 8||
साक्षात् स्वकाले संप्राप्तं मृत्युं शत्रुगणान्वितम्।
भक्तानां नाशयेद् यस्तु मृत्युमृत्युं नमाम्यहम्॥ ९॥
sākṣāt svakāle saṁprāptaṁ mṛtyuṁ
śatrugaṇānvitam |
bhaktānāṁ nāśayed yastu mṛtyumṛtyuṁ
namāmyaham || 9||
नमस्कारात्मकं यस्मै विधायोऽऽत्मनिवेदनम्।
त्यक्तदुःखोऽकिलान् कामान् अश्रन्तं तं नमाम्यहम्॥ १०॥
namaskārātmaṁkaṁ yasmāi vidhāyo'ātmniveदानम्
tyaktaduḥkho'kilān kāmān aśnantaṁ taṁ
namāmyaham || 10||
दासभूताः स्वतः सर्वे ह्यात्मानः परमात्मनः।
अतोऽहमपि ते दासः इति मत्वा नमाम्यहम्॥ ११॥
dāsabhūtāḥ svataḥ sarve hyātmānaḥ
paramātmanaḥ |
ato'hamapi te dāsaḥ iti matvā namāmyaham || 11||
फलश्रुतिः
शङ्करेणादरात् प्रोक्तं पदानां तत्त्वनिर्णयम्।
त्रिसन्ध्यं यः पठेत् तस्य श्रीविद्याऽऽयुश्च वर्धते॥
phalaśrutiḥ
śaṅkareṇādarāt proktaṁ padānāṁ tattvanirṇayam |
trisandhyaṁ yaḥ paṭhet tasya śrīvidyā'yūśca
vardhate ||