ESSENCE
OF
CHATURUPANISHADS
(SUBAALA - PAINGALA- JAABAALA-KAIVALYA)

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Other Scripts by the same Author: Essence of Puranas:-Maha Bhagavata, Vishnu Purana, Matsya Purana, Varaha Purana, Kurma Purana, Yamana Purana, Narada Purana, Padma Purana; Shiva Purana, Linga Purana, Skanda Purana, Markandeya Purana, Devi Bhagavata;Brahma Purana, Brahma Vaivarta Purana, Agni Purana, Bhavishya Purana, Nilamata Purana; Shri Kamakshi Vilasa


Stotra Kavacha- A Shield of Prayers -Purana Saaraamsha; Select Stories from Puranas

Essence of Dharma Sindhu - Dharma Bindu - Shiva Sahasra Lingarchana-Essence of Paraashara Smriti- Essence of Pradhana Tirtha Mahima

Essence of Upanishads : Brihadaranyaka , Katha, Tittiriya, Isha, Svetashwara of Yajur Veda-Chhandogya and Kena of Saama Veda-Atreya and Kaushetaki of Rig Veda-Mundaka, Mandukya and Prashna of Atharva Veda ; Also ‘Upanishad Saaraamsa’ -Essence of Maha Narayanopanishad; Essence of Maitri Upanishad

Essence of Virat Parva of Maha Bharata- Essence of Bharat Yatra Smriti

Essence of Brahma Sutras

Essence of Sankhya Parijnaana- Essence of Knowledge of Numbers for students

Essence of Narada Charitra; Essence Neeti Chandrika-Essence of Hindu Festivals and Austerities

Essence of Manu Smriti- Quintessence of Manu Smriti- Essence of Paramartha Saara; Essence of Pratyaksha Bhaskra; Essence of Pratyaksha Chandra

Essence of Vidya-Viginaana-Vaak Devi; Essence of Bhagya -Bhogya-Yogyata Lakshmi

Essence of Soundarya Lahari- Essence of Popular Stotras- Essence of Pancha Maha Bhutas

Essence of Taittireeya Aranyaka- Quintessence of Soundarya Lahari- Essence of Gayatri

Essence of Ganesha Mahima - Essence of Shiva Raatri Mahima

Essence of Chaturupanishads

Note: All the above Scriptures already released on www. Kamakoti. Org/news as also on Google by the respective references.
PREFACE

It may be recalled that there are as many as 108 Upanishads well known of which Mukhyopanishads are Brihadaranyaka, Katha, Taittiriya, Isha, and Svetasvahvara all belonging to Yajur Veda; Chhandogya and Kena to Saama Veda; Atreya and Kaushitaki to the Rig Veda School while Mundaka, Mandukya and Prashna are of the Atharvra Veda clan and these were already released vide the website of kamakoti.org in article and books section in their ‘Essence Forms’ from time to time. This was followed up by a composite Essence of dwelling Upanishads in a single form. Besides Maitreya and Narayana Upanidhads as also Taittiteeya Aranyakya were so released in the same manner. Now, the present attempt is to present the Essence of Subaala Upanishad to rooted Shukla Yajur Veda.

Subaala Upanishad touches on the key aspects of original nothingness. Paramatma is stable, inactive, immobile and insensitive- yet the Supreme. Prakriti is the embodiment of energy, activity, vibration and creative power. Then there is the appearance of the Golden Egg afloat on the unknown waters and there was a partial revelation the Universe, with Brahma the Super Architect seated there in. The first vibration by which the Parabrahman becomes aware of Itself is caused by Prakriti. Thereafter it is vibration after vibration in ‘aarohana and avarohana’ manner being Praana the Life Energy! Now, it is that knowledge of the Universe with which Srishti takes place that prompted Maharshi Subaala! The coverage mentions of the creation of Virat Purusha- concepts of dharmadharma- dahaarakaasha and Antaratma- life energy of praana-Sthaavara jangama srishti- body constituents and senses, ephemeral existence of creation- significance of food and energy-process of death- withdrawal of senses and praana in the individual context- eternal cycle of time- periodical Pralayas- life again- the inbuilt checks and balances of existence- Unification of Antaratma and Paramatma-and the final dissolution and of nothingness- and yet another resurgence! A few references have sought to be intertwined to explain the messages in reference to the flow of the Upanishad under reference from sources of Puranas, Co-Upanishads and Veda Vedangas. The Message as underlined in this Upanishad is noibt to stress the undercurrent of futility of human life but its envitability which underscores the essentiality of following the human aspirations of dharma-ardha-kaama-mokshas through the divine process of jaagrata-swapna-sushupti- tureeyaaas but certainly not of animal like other instincts of passivity, yet of rightful introspection based of right kind of knowledge. When one seeks to receive the signals of this Upanishad, these are alerts to try repeatedly to reach the top of the mountain of Pure Bliss but never give up, as hindrances are step by step but failures might never deter the effort and effort alone.

Paingalopanishad emphasises: The term of what REALITY connotes the Ultimate-which is Experimental and Illusory. It is that Supreme who through intermittent stages might be accomplished but the path is rather ever evasive and illusive like a mirage. From the physical body to the Truth in quintesence is a rather far cry. The analysis of body itself is inexplicable let alone the Reality. This is what the Veda Vedangas- Shastra- Upanishads- Puranas-Itihasaas which perhaps reveal the kaleidoscopic maze but never ever a clear path. It is in this context that the term of ‘Pancheekaran’ acquires significance. Pancheekaran is in relation to ‘Maha Bhutas-‘Panchendriyas’ and thus the ‘Aarishad -vargas’. Pancheekaran process involves each of the Five Elements splitting into two halves and one half of each further spilling into four parts. Thus ‘space’ splits into two and one of the halves further splitting into four parts. Likewise each of the elements undergoes divisions. The four of one-eighth parts are now distributed to other elements. Thus air, fire, water and earth each of them get one eighth of Akasha. Similarly the other elements get distributed giving again one full for each of the units. Thus Akasha
retains half of its own and one -eighth of other Elements. This process is called Pancheekaranam or grossification of the five of the Elements in their subtle or fundamental nature. In other words, division of each of the Elements by two equal parts and further into four equal sub parts with each of the other four elements and so on and such ‘quintiplication process’ is known as ‘Pancheekaran’ or a systematic admixture of all the Pancha Bhutas into a warp-weft process of each formation of weaving a cloth! Thus Paramatma having done the pacheekaran of quadrupulating or dividing five into four of the pancha bhutas, created firstly the gross body of the collection of the skull-skin- intestines-bones- nails and flesh as the features of Prithvi. Then the subtle body with hunger- thirst- heat- fainting or loss of consciousness, as characteristics of Agni. Vaayu imparts movement, breathing, lifting weights, running , jumping and such activities. Ether of the Five Elements imparts of anger, anguish, anxiety and lust. Indeed this impulse- combination emanates from the gross body which. as per the ‘Karma’ and of ‘Doshas’; Karma is of three basic nature viz. Sanchita the mix of good and bad deeds of carry forward of janmas; Prarabda or the mix of ongoing life’s deeds and the Agaami or the forecasts for future janmas in the light of the remote and present calculations. Now the reversal: Ishwara gets desirous of pancheekaran in a turn around manner. From the very original nirakaaara- nirguna-nirnayaateeta- or with no shape-no trait- non descriptive Paraatpara, Prakriti as the ‘alter ego’ disappears, the causal form of the Universe gets dissolved, the pancha bhutas are wound up in the reverse chain to Earth to Water to Fire to Air to Ether and then the Ahamkaara or the Self Sense. The Virat Swarupa and Hiranyagarbha too become casualities in the reverse retreat. The causal body/ gross body as the facsimiles vanish, and so does the human body, the charaachara jagat, kaalamaaa, the concept of kaarya-kaarana-karma is dissolved too. The subtle body merges into the unchanging Inner Self which indeed is a reflection of the ‘Sthaanu’ itself. The three states of vishva-taijasa-pragina are dissolved too on account of the fact that the adjuncts of the Inner Conscience and thus the Inner Self gets merged into the Ultimate Effulgence remains as ‘Thou Art Thou’as the thumb sized mid part of one’s heart.

Jaabaala Upanishad, highlights Kshetra Mahatmya- especially of ‘ Varananaashi’ and meditating at all such Punya Kshetras all over and across the sprawling Karma Bhumi of Bharata Desha. The Supreme means and the outstanding effectiveness of meditating by way of pathana- aacharana-manana-nidhidhyasa karana or the reading- practice- absorbing by way of pointed introspection of SHATA RUDREEYAM. This application is to refer to Parama Shiva’s Pancha Mukhas- Ashta Swarupas-Shiva Dwaadasha Avataaraas- and Sahasopari Shiva Naamaaavalis. Further the meditational applications att to by backed by Pranava OM . Altmtative Made Easy Shata Rudreeyam commended by Srishti Karta Brahma Deva- Preserver and Administrator of the Srishti of charaachara jagat Vishnu- Indraadi Devas-Mahtrashis and so on is also referred to. Then follows the Yagjnopaveeta Dharma in reference to Varnas and Ashramas being the corner stoned of Hindu Dharma. Finally the evolutionary forms- features-as also the emphasis of ‘Nirgunatva’ in the series of ‘Sat- Nyaastva’climaxing as Parama Hamsaas and the climactic endeavours towards Unification with the Antaratma whose reflection is Paramaatma the Bliss.

Kaivalya Upanishad, emphasises the fundamental necessity of overcoming the strong hold and clutches of the Make Belief of Maya and Prakriti or Aginaana or Ignorance and gradually ascend the steps of Arishad Vargas of Kaama- Krodha- Lobha-Moha- Mada- Matsaras and opening the successive screens of Intospection and opening the petals of the Hridaya Kamala. This is enabled by Yoga- dhyana-Mrityunjaya Japa- Samsaara bandhana vimuki- vigjanaa- experience of Jaagrat-Swapna-Sushupta tri -avasthaas; overcoming the impact of Maya at each of the respective stages of normal life span- gradual resistance of the Pancha Karmendiyas and Pancha Jnaanendriyaas respectively of skin, eyes, ears, nose,
and releases aside from sparsha, darshana, shrotra, shvaasa// aaghranaa, and visarjana or the senses of touch- vision-hearing and speech- breathing and smelling and the relieving-- all motivated by mind and activised with praana the vital energy. This apart, the roots established of the Pancheindriyas of the mortal bodies too get snapped with the mortal turning immortal. Yet, the Self re-enters in successive bodies yet again and again in the eternal Kaala maana the Time Cycle, repeatedly as a piece of grass, or an insect, a bird, a jalachara, an animal or the human being in thi charaaachara jagat or the mobile or immobile. The process of rebirth is fundamentally based on the Karma or the good or bad impact of the preceeding actions of the previous birth- death-rebirth series as what is called the ‘sanchita’ or of the carry- forward pluses and minuses and of ‘prarabdha’ or the on going life! As the Universe and its Charaachara Jagat, especially the human beings seek to happiness in their own ways and means; they pass through gradations of happines and contentment. These levels of flows vary in the three states of one’s own consciousness while being awaken or dreams or dreamlessness of sub consciousness. Even birds, animals or fish might perhaps go into trances of such a stage of senselessness! These stages might be of drops to flows of streams- rivers and so on but finally submerge into oceans and the individual selves most ultimately onto Pure Consciousness and thus to Parama Shiva the Eternal! Thus the Singular Paramatma is the Ultimate from whom the Universe containing one and all from grass pieces to Devas-Trimurtis and their in born abilities is manifested or de-manifested as the Supreme with his better half or the Prakriti!

It may be recalled that the Essence of Dwaadasha Upanishads of Brihadaaranyaka, Katha, Taithireeya / Taittireeya Aaranyaka, Isha, Svetaashvatara of Yajur Veda - Chhandogya and Kena of Saama Veda- Aitereya and Kausheetaki of Rig Veda as also of Mundaka, Maandukya and Prashna Upanishads was placed at the Lotus Feet of Paramaacharya. So were dedicated similarly the Essence of Maha Narayanopanishad and Essence of Maitriyi Upanishad of Shukla and Krishna Yajurvedas respectively.

The Essence of Chatur Upanishad of Subaala- Paingala- Jaabaala- Kaivalya is now placed at the Golden Feet of Pujya HH Jayendra Sarasvati who has just concluded His mortal life and accomplished KAI VALYA. Subaala and Paingala Upanidhads are of the Sukla Yajur Veda and Jaabaala and Kaivalya are the Atharva Veda Shaakhaas respectively.

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OM Traikambakam yajaamahe sugandham pushti vardhanam, urvaarukamivaka bandhanaan mrityormuksheeyamaamritaat/ OM shanti shantih shantih/
ESSENCE OF SUBAALA UPANISHAD

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ESSENCE OF SUBAALA UPANISHAD

Satyena daanena tapasaanaashakena brahmacharyena nirvedanenaanaashakena shadangaanaiva saadhpayet,etat trayam vikasheta damam daanam daanam dayaamiti, na tasya praana utkraamanti atraiva samavaleeyante, brahmaiva san brahmaapyeti ya evam vedaa/Truthfulness, Charity, Austerity, Fasting, Physical / Mental Chastity and Total Renunciation are the basic foundations. The emphasis is on Damam Daanam Daya or self control-charity-compassion. Indeed at the termination of one’s Jeevana Yatra, one’s Praana merges only with Paramatma, before the Time Cycle gets reactivised again and again till such Unique Merger with THAT!’ [Section III. Subaala Upanishad]

Introduction:

From Nothingness to Nothingness and from Nothingness to Brahmaanda Srishti of Everythingness back to Nothingness and thus the Cycle that Paramatma is fond of as a Play! ‘Anda Chatustaya’ or Four folded ‘Brahmanda’ viz. Shakti, Maya, Prakriti and Energy. As ‘Materialism’ binds any Being, Atma Tatwa is not the Mistaken Self nor the Self Ego and certainly not ‘Aham Brahmasmi’. The Self is distinct and is the mirror reflection as stimulated by ‘Panchendriyas’ as devised by ‘Jnaanendriyas’ for smell, taste, hear, touch and reproduce and ‘Karmendriyas’ or nose, tongue, ears, skin and the last .The action-reaction agency being the Mind is essentially qualified for motivation and is governed by the proportionate mix of Satva-Rajas-Tamo gunas and Bhagavan Himself is the Chief Anchor of the unique mix. ‘Srishti’ right from human beings down to ‘krimi-keetaas’ or ‘sthaavara jangamas’ or the moving and non moveable Beings whose Creator is Brahma Deva Himself. This is what Subaala Maharshi seeks to learn.

Section I: From Nothingness to Brahmaanda the Golden Egg:

Tad aahuhu, kim tad aaseet, tasmai sa hovaa cha, na san naasan na sad asad iti, tasmaat tamah samjaayate, tamaso bhutaadidih, bhutaadadeh, aakaasham, aakaasaad vaayuh, vaayoragnih agneraapah, abdhyaah prithivee, tad andam samabhavat;tat samvatsara maatram ushitvaa dvidhaakarot, adhastaad bhumim, uparistaad aakaashham, madhye purushaa divyah, sahasra sheershaa purushah, sahasraakshah sahasra paad, sahasra baahur iti, sogre bhutaanaam mrityum asarjat, tryaksharam, tri sheershakam, tri paadam, khanda parashum, tasya Brahmaabhidhethi, sa braahmaanam eva visheshah, sa maanasaan, sapta putraan asrajat, te ha virajaj, satya maanasaan asrusan, te ha prajaapatayo braahmanosya mukham aaseed, baahu raajanyah kritah, uruu tadasaya vaishvah, padbhyaam shuudro ajayata/Chandramaan manaso jaataschakshoh Suryo ajaayata, shrotraad vaayus cha, praanaasha, hridayaat sarvamidam idam jaayate /

Brahma Srishti initiated from Nothingness to Unique Brahmaanda

Maharshi Subaala appears to have requested Brahma Deva as to how when there was nothing at all at the very beginning a totally non existent- indeed non existent Universe came alive! The reply was that from NOTHING, apparently total darkness, got manifested the Pancha Maha Bhutas in a cyclical cause and effect manner; the Subtle Elements of ethereal vayu to agni to jala to bhumi.Then emerged ‘Anda’ named ‘Brahmaanda’- the Lustrous or the ‘Golden Egg’! This Egg after a year’s incubation got split into two halves; the lower segment got solidified as ‘Blumi’, the upper one as ‘Aakaasha’ and the one in between as the ‘Antariksha’. And hence the Tri Lokas. Then a Maha Purusha a Virat Swarupa as of ‘sahasra shaarsha, sahasraakshha, sahasra paat, sahasra bahur’ or with thousand heads, thousand eyes, thousand
feet and thousand hands got self manifested. Straight away the, He created a ‘Khanda Parashu Purusha’ or anx like Being as the Supreme Destroyer even before initiating ‘Srishti‘ or Creation. This alarmed Brahma Deva, especially the Purusha caught hold of Brahma’s throat! Being singular, Brahma in his self defence, created ‘Seven Manasa Putras’ who in turn further seven more sons and these are surfet with Truthfulness. And these are Prajapatis by themselves too. Then from the Vitat Purusha, Chatur Varnas emerged as Brahmanas from the mouth, Kshatriyas from the arms, Vaishyas from the thighs, and from the feet the lower class. Further Prajapati’s mind created Chandra Deva, from his vision Surya Deva, while from ears the Vayu Deva and the Vital Energy of Praana itself. All these entities of Chandra-Surya-Vayu Deva originated from Prajapati’s ‘hridaya’ itself!

Ref. Self Manifestation of Golden Egg and Partial Revelation of the Universe:

Chhandogya Upanishad is quoted: III.xix.1) Adityo Brahmeti aadeshah, tasyopa vyakhyanaanaayam: asad eveam agra aaseet, tatsad aaseet, tat samabhavat, tat aandam niravartata, tat samvatsarasya maatrnam ashaata, tan nirabhidyata, te aandakapaale rajatam cha suvarnam chaabhavataam / (The very original teaching was that Aditya the Supreme Effulgence was Brahman the Paramatma! The explanation pertained was that in the very beginning, all this was unmanifest and non-existent. Then that became manifest and took the shape of an Egg and it existed in that position for a year; eventually the Egg got split up in two halves: one of gold and another of silver!) III.xix.2) Tad yad rajataam seyam Prithvi, yat suvarnam saa dyauh; Yajjaraayu te parvataah, yad ulbam sa megho neehaarah, yaa dhamanayah taa nadyah, yad udakam sa samudrah/ (Of the two halves of the Egg, the silver portion got manifested as Earth and the golden half as Heaven. The outer membrane which was thick emerged as mountains and the thin membrane appeared as clouds and mist. Then the arteries shaped up as rivers and the Sea was like the bladder!) III.xix.3) Atha yat tad ajaayata sosaavaadityah; tam jaayamaanam ghoshaa ululavonu datishthan, sarvaan cha bhutani, sarve cha kaamaah; tasmaat tasyodayam prati pratyaayanaam prati ghoshaa uluklaonutschishthanti, sarvaani cha bhutaani sarve cha kaamaah/ (Then got generated that Surya and as soon as he was seen, there were innumerable sounds of joy and mirth were sounded as reverberated and so were also several beings and desirable entities. Then followed Sun rises and Sun Sets and again these happenings came to be events of thrill and excitement; these led to the creation of innumerable desires and happenings of mirth!) III.xix.4) Sa ya etamevaam Vidwaan Adityam Brahmeti upaastebhyaaaso hayad enam saadhavo ghoshaa aa cha upa cha nimredern nirmedern/ (As these swift developments were witnessed in a quick sweep, whosoever took stock of the events, went into raptures of joy and anticipation and unconsciously dedicated themselves into intense meditation of Surya as Brahman the Supreme experiencing heights of delight!)

Ref. From Nothingness to Ahamasmi:

Brihadaranyaka Upanishad is quoted: Prajapati’s ‘Ahamasmi’ or ‘I am myself’ that manifests Purusha and Prakriti- Creation of Beings) (I.iv.1) Atmaivedam agra aaseetpurushavidhdhah, sonuweekshya naanyadatmanopashyat soham asmite agre- vyaharat, tatoham naamaabhavat, tasmadapi etarhi aamantritah, aham ayam iti evaagra ukthwa, athaanyan naama prabhute yadasya bhavati, sa yat purvosmaat sarasmaat sarvaan paapmana aushat, tasmad purushah, oshati ha vai sa tam, yosmaat poorvo bubhushati, ya evam veda/(At the beginning, it was only the Purushaakaara or human like Atma who found that there was none else and thus he pronounced himself as ‘Ahamasmi’ or ‘I Am Myself’. Till date one addresses the self likewise. Since he would have practised Dharma in his earlier incarnation and
now he was the very first without a contender, he said to himself that whatever evils might have existed in the past would have been burnt and as such he claimed the status of Purusha the Virat or Viraja.

[Brahmanda Purana is quoted: Brahma then meditated for long before taking up Srishti and Avidya or Ignorance came to emerge in Five Forms viz. Tamo Moho Maha Mohastaaamisrodhyandha Sanjnitiah/ (The five Knots of Avidya were Tamas, Moha, Maha Moha, Tamisra and Andha Misra viz. Darkness, Delusion, Great Delusion, Pitch Darkness and Blind Darkness). He desired to initiate Creation and meditated; as there was darkness all around, he made the First‘Abhavika Srishti’ of aimless and causal nature and the result was of purposeless vegetation around mountains and trees; the thought of the Second ‘Tiryaksrota’ or a Zig-zag flow (srota is a flow and tiryak is wavery) flashed in his mind and the persons produced were ignorant and egoistic. Brahma then meditated further and the result was of ‘Satvika’ or ‘Urthwa Srota Srishti’, the Third in the Series of Creation; the Superior and Divine Beings thus created were highly virtuous, ever-happy, truthful and full of Satva Guna and they were Devas, whose Chief Mentor was Brahma himself. This Srishti was no doubt very satisfactory and Brahma was contented but he felt that there should also be the Fourth Creation of an ‘Arvaak (Abhimuka) Srotas’ titled ‘Sadhaka Sarga’ with a mix of Satvika and Rajasika nature with Tamasika features as well; the end products were Siddhas, Gandharva-like Beings and Manushyas. The Fifth Creation is titled Anugraha (Blessings) Sarga comprising four divisions viz. Viparyaya (Loss of Awareness), Shakti (Strength), Siddha (Accomplishment) and Mukhya (Principal); in other words Persons in these categories have little consciousness to begin with, gain strength, reach the Goal and then join the blessed category but they all are in the cycle of births and deaths. The Sixth Category related to the Bhutaadi Srishti of Creatures and Elements. Put it differently: Para Brahma’s first Creation was that of ‘Mahat’ or The Primary Principle; the Second was that of Tanmatras called Bhuta Sarga; the Third was Vaikarika Creation or Aindria Srishti relevant to Sense Organs as Prakruts creations evolved by full consciousness and fore-knowledge; the Fourth Category was Mukhya Sarga related to the Creation of Immobiles; the Fifth was of Tiryak Srota of animals and lower species; the Sixth was Urthva Srota of Divine nature viz. Devatas; the Seventh was of Arvak Srota or Sadhakas including Manushyas; and the Eighth was of Anugraha Sarga as per the four classifications afore-mentioned. The Ninth category was of Kaumara Sarga of the Manasa Putras of Brahma viz. Sanaka, Sanandana, Sanaatana and Sanat Kumaras of extreme brilliance but were ‘Viraktaas’ or dis-interested in and dis-associated from the Deed of Creation as they excelled in the quest of Paramatma. The subsequent Srishti related to ‘Sthaanaatmas’ or Deities of their own Positions like Water, Fire, Earth, Air, Sky, Antariksha / Ether, Swarga, Diks (Directions), Oceans, Rivers, Vegetables, Medicinal and other herbs and medicines, Kaala Pramanas of Measures of Time, Days and Nights, Weeks, Fortnights, Months, Years, Yugas, Maha Yugas and Kalpas. Brahma then created Devatas, Pitru Devas, Nine Manasa Putras named Bhrigu, Angira, Marichi, Pulastya, Pulaha, Kratu, Daksha, Atri and Vasishtha who were acclaimed as Nava Brahmas. He created Rudra from his anger; created the concepts of Sankalpa (Conception), Dharma (Virtue) and Vyavasaya (Endeavour and Enterprise). Out of the Pancha Praanaas or Five branches of Life’s breath viz. Praana-Udana- Vyaana-Samana-and Apaana, Daksha was created from the speech, Marichi from the eyes, Angirasa from the head, Bhrigu from the heart and Atri from the ears, all from Brahma’s Praana Vayu; besides Pulastya from Udana Vayu, Pulaha from his Vyana Vayu, Vasishtha from his Samaana Vayu and Kratu from Apaana Vayu. Brahma continued Srishti of Devas from his mouth, Pitras from his chest, human beings from his organ of generation, Asuraas from his buttocks; Brahmans from his face, Kshatriyas from his chest, Vaishyas from his thighs and others]
from his feet. He also created lightning, thunder, clouds, rainbows, Mantras of Rig-Yajur-Saama Vedas, Yaksha-Piscacha-Gandharva-Apsara-Kinnara-Raakshaas; birds, animals, reptiles and seeds.]

[ Maha Bhagavata describes the ‘srishti’ by Virat Purusha as follows: Described as ‘Purusha’, the Primeval Force of Creation possesses countless heads, eyes and feet pervading the entire Universe, far beyond the miniscule level of human comprehension. He is Omni-present, omniscient and omni-potent. He is immortal, intangible, and inexpressible. Whatever has been described, visualised or imagined by way of His Glory is far surpassed. It is stated in Purusha Suktham(a Vedic compilation of Hymns) that hardly one quarter of the Purusha is comprehended as the totality of His Creation and the rest of Him is unmanifested. From the manifested part sprang the ‘Brahmanda’ or the Cosmos, the countless forms of living or non-living species and the Five Elements (Earth, Water, Fire, Air, and Sky) as also the Divine Architect, ‘Visva Karma’, The Master-Build. The Gigantic and Collosal Manifestation of the Material World be likened with the Body of The Absolute Truth, wherein the concepts of Time-The Past, The Present and The Future-converge into One. Sages concieved the ‘Virat Swarupa’ or The Body comprising Various Limbs: The Bottoms of The Feet as ‘Patala’; the Heels and Toes as the Planets named ‘Rasatala’; Ankles as ‘Mahatala’ Planets; the Shanks as ‘Talatala’ Planets; The Knees as the ‘Mahatala’ Planets; the two Thighs as ‘Atala’ and ‘Vitala’ Planets; The Hips as the ‘Mahitala’ Planets and the Navel as the Inter-Space. The Chest of The Giant Body is likened to the Luminary Planetary System, The Neck as the ‘Mahar’Planets; and The Mouth and Forehead are the ‘Janas’ and ‘Tapas’ Planetary Systems respectively. The Sages described the Topmost Planetary Structure comprising Thousand Heads as ‘Satya Loka’; His Arms as Demi-Gods (‘Devatas’) conducted by ‘Indra’as the Chief; the Ten Directional Sides as His Ears; the Physical Sound as Sense of Hearing; the Two Nostrils as Aswini Kumars; Material Fragrance as The Sense of Smell; His Throat as the Blistering Fire; His Eyepits as the Outer Space; Eye Balls as the Power of Vision (The Sun); Eye Lids as Day and Night; Eye Brows are the Places where Brahma and Super Personalities Reside; His Palate is the Director of Water ‘Varuna’; and His Tounge is the Spring of Juices or the Sense of Taste; Cerebral Passage are the Vedas; His Jaws of Teeth are the Lord ‘Yama’, the Dispenser of Death and Justice; The Set of Teeth is the Art of Affection; His Smile is the most fascinating and deceptive Material Energy; Upper Portion of His Lips is Modesty; His Chin is the Craving and Thirst; His Breast is Religion and His Back Irreligion; His Genitals the Brahma or the Creator; His Two Testicles are Mitra-Varunas; His Waist is the Ocean; His Bones are the Hills and Mountains; The Veins of His Gigantic Body are the Rivers; His Body Hairs are Trees;His Breath is the Omnipotent Air; His Movements are Passing Ages; His Actions are the Reactions or the Three Modes of Material Nature; Hairs on His Head are the Clouds carrying water / rain; His Intelligence is the Supreme Cause of Material Creation; His Mind is the Moon or the Reservoir of all Changes; His Ego is Rudrdeva; His Residence is Humanity; His Musical Rhythm is the Celestial Existence of ‘Gandharvas’ ‘Vidyadharas’ and Angels; and so on. The Face of the Gigantic Body is of ‘Brahmanas’, Arms are ‘Khsatriyas’, Thighs are ‘Vaisyas’ and Feet are under the protection of ‘Sudras’. The ‘Virat Purusha’ has no beginning or end; is all powerful and all-prevading. ]

Section II: Further Creation of Charaachara Jagat- Deitis and Devils representing Virtue and Vice- Vedas

Apaanaan nishaada-yaksha raakshasa gangharvaas chaastibhyah parvataa lomabhya ouoshadi vanaspatayo lalaataat krodhajo rudro jaayate, tasyaitasya mahato bhutasya nishvaasitam evaitad yad rigvedo yajurvedah saama vedodatharva vedah shikshaa kalpo vyakaranaan niruktam ehando
The Supreme Personality created from his ‘apaana’ the ‘nishadaas’ or jungle beings, Yakshas, Rakshasas and Gandharvas. From Virat Purusha’s body bones got manifested mountain ranges, and from the body hairs emerged forestry of herbs and trees. The Supreme Personality created from his ‘apaana’ the ‘nishadaas’ or jungle beings, Yakshas, Rakshasas and Gandharvas. From Virat Purusha’s body bones got manifested mountain ranges, and from the body hairs emerged forestry of herbs and trees. From the Virat Purusha’s fore head emerged Rudra Deva, the personification of anger and restlessness. From the Supreme’s ‘nishvaasa’or the outbreathing were created Rig-Yajur-Saama-Atharvana Vedas, Shat Vedangas of Shiksha - Siksha, Kalpa, Vyakarana, Nirukti, Chhandas and Jyotisha, Celestial and Terrestrial beings; Pancha Bhutas of prithivi-aakaasha tejus vaayu -aakaasha; and the principle of ‘Mahat’ that is from nothingness to the creation of the Universe!

Ref Apaana:

Praano Brahmeti! Vital Energy is Paramatma and the former is the driving force of one’s mind which in turn is the charioteer of panchendriyas. This being so, the reverberation of the sound waves by the friction of the ‘Pancha Bhutas’ or Five Elements named as AUM is the inter-connect between an Individual Self and the Supreme. ‘Pancha Pranas’ comprise Prana- Apana-Vyana- Udana- Samana.. Praana is the very Life Force , then ‘Chakshu’ or the EYES are satisfied and so do Surya and Heaven in the circular flow, besides ‘Vyana’ between the Praana and Apaana or the inhaling and exhaling breaths would initiate the beneficent circle to energise the EARS and hearing capacity, and so do Chandra and Dashas or Directions being thus ending the circle with contentment, progeny, animals, edible food, body brightness and Vedic Knowledge; then is the impact of ‘VAAK’ or the ability of Speech, besides Agn and jeerna shakti of food; ‘Samana’, then ‘MIND’ is satisfied, as also clouds- lightnings and Varuna the Lord of clouds; then ‘Udaana’ of the Vital Energy , that rises upward in the human body and consequently satisfy ‘TWAK’ or the Skin besides RASA or Taste, Vayu- Sky blessing with progeny, animals, physical charm, and the brilliance of Vedic Knowledge!

Brihadaranyaka I.1.i is quoted: I.i.1) Om/ Ushaa vaa ashwasya medhyasya shirah, Suruyaschakshuh Vaatah Praanah Vyaattaragnir- vaishwaanarah Samvatsara Atmaashwasya medhasya/ Dyouh prishtham Antarikshamudaram Prithivi paajasym Dishah paarshve Avaantardishah parshwah Rutavonggaani Maasaashtramaasascha parvaani aharaatraani pratishthaah nakshatraayasthaanaani Nabho maamsaani/ Uvadhyam sikataah sindhavo gudaah yakrucca klomaanascha parvataah Aushadhyascha vanaspatyascha lomaani udyan purvaarthaah, oshadhayascha vanaspatyascha lomaani,udyan
purvaardhah nimlochan jaghanaardhah, yad vijrumbhate tad vidyotate, yad vidhunute tat stanayati yanmehati tad vasshati; vag evasyavaaka/ (Om, while comparing an Ashwamedha or Horse Sacrifice to Nature, then Usahakaala or the early dawn is comparable to its head, its breathing or life-force as Air, its eyes like Surya, its open mouth as Agni/ Fire or Vaishvanara and the body of the ‘Ashwa’ as comparable to a Year or better still the ‘Kaalamaana’or the Time Cycle; its back as ‘Swarga’; its belly like sky; its hoof like Earth; its sides like one forths of a year; its limbs like the Seasons of a Year; its body bone joints like months and fortnights; its hooves like days and nights; its bones like Nakshatras or Stars; and its flesh like clouds. The Sacrificial horse’s food in the stomach is like sand, its blood vessels are rivers, liver and spleen are comparable to mountains and the hairs like herbs and tree. The rising Surya is the horse’s forepart while the hind part like the Sun set. The horse’s yawns are comparable to lightings and its body shakes and shrieks are like thunders; its urination is like downpour rainfall and neighing is like sound waves!)

Ref Srishiti:

[Chhandogya Upanishad mentions of Andaja, Jeevaja and Udbhuja or births from Eggs, Reproductive Organ and Sprouts_VI.iii.1-4) Teshhaam khalveshaam bhutaanaam trinyeva beejaani bhavanti,andajaam, jeevajaam udbhijiam iti// Seyam devataikshata, hantaaham imaashtisro Devataa anena jevena aatmaanu pravishya naama rupe vyakaraavaaniti// Taasaam trivritam trivrutamekaikaam karavaaneeti, seyam devatemaas –trisyo devataa anenaiva jeevenaatmaanu pravishya naama rupe vyakrot// Taasaam trivartam trivartam ekaikam akarot, yathaa tu khalu Saumya, imaastisro Devataah trivrut trivrud ekaikaa bhavati, tan me vijaaniheeti// (Now creatures or Beings acquiring own Souls are of three kinds of seeds, viz. those which are born of eggs/ Andajas like birds, serpents; born of wombs like human beings and animals viz. jeevajams; and born of plants viz. uddhbjhajas or those due to sprouting; another category is stated to be svedajas or born of mire and body warmth like bugs and lice but these too are stated to have been born of uddhujas basically. Now it is that Deity in the form of an Individual Self which enters into these three kinds of bodies minus however its organs and senses. That Deity which is the Primary Being called ‘Sat’or Truth would enter three divinities viz. the elements of Fire, Water and Earth. The red colour of Agni, the white colour of ‘Aapas’ or water and Earth signifying Food are thus the extensions of one single Deity. Now in this way each of the deities is thus able to acquire a name and form. This is how each of the three fold would enter three Divinities and the latter further manifest three fold further viz. the Tejas of red colour, Apas or water of white colour and Food created by Earth! Indeed this is the Three folded Evolution or Development!)]

Ref Virat Purusha:

From the Virat Purusha’s fore head emerged Rudra Deva, the personification of anger and restlessness.

[Sarvo vai rudrastasmai rudraaya namo astu, purusho vai rudraḥ sanmaho namo namāḥ vishvam bhutaṃ bhuvanam chitraṃ baubudhaa jaataṃ jaayamaanaṃ ca yat sarvo hyesa rudrastasmai rudraaya namo astu / All this indeed is Rudra to whom one prostrates with veneration as He alone is the Purusha and the Soul of creatures. The material universe, the created beings, and whatever there is severally existent in the past and that is indeed this Rudra. ( Taittiriiya Aranyaka 10. 24.1 )

A verse from the Rig Veda (2.33.9) calls Rudra ‘The Sovereign of the Universe: Shirebhirainghaḥ pururupaaya ughro babhrū shukrebhiḥ pipišheiranyaiḥ , Ishaisaanaadasya bhuvanasya bhurerna vaa
With firm limbs, multiform, the strong, the tawny adorns himself with bright gold decorations: The strength of Godhead never departs from Rudra, him who is Sovereign of this world, the mighty.

Markandeya Purana refers to Rudra as described: As Lord Brahma created the Manasa Putras, there was a blue coloured boy lying on his lap crying softly and asked Brahma to give him a name; Brahma gave him the name of Rudra and asked the child not to cry further; but the boy cried seven times more and hence Brahma gave him further seven names viz. along with the names of his wives and places of stay as follows: Bhava, Sharva, Ishaana, Pashupati, Bhima, Ugra and Maha Deva. The names of Rudra’s wives are Suvarchala, Uma, Vikeshi, Swadha, Swaha, Dik, Diksha, and Rohini. The ‘sthaanas’ or Places of Stay of Rudra are Surya, Jal, Prithvi, Agni, Vayu, Akash, Dikshit, Brahmana and Soma. Besides, Rudra’s another name sake Surya has eight sons viz. Shaneswar, Shukra, Lohitanga, Manojava, Shanda, Sarga, Santan and Bhudra. Rudra also has SatI as his wife but due her anger with her father, Daksha Prajapati, she ended her mortal life but Bhagavan Bhava wedded Devi Parvati, the daughter of King Himavan.

But Brahmanada Purana is far more explicit : Brahma meditated for a son as renowned and powerful as himself and found a boy name Nilalohita on his lap: Ruepdo suswaram ghoram nirdakshmiiva tejasaa, Drushtwaa rudatam sahasaa Kumaram Nilalohitam/ Kim rodishi Kumareti Brahmaa tam pratyabhashata, Sobraveedyehi mey naama prathamam twam Pitamaha/ Rudrastwam Deva naaamaasi sa ityuktto rudahpunah, Kim rodishi Kumaareti Brahmaa tam pratyabhashata/ Naama dedi dwiteeyam mey naama iktyuvaacha Swayambhuvam, Bhavastwam Deva naaamaasi ityuktta iyurdatpunah/ ----- (As the child cried so terribly as though he would burn himself with his radiance, Brahma asked him as to why was he crying so much the child asked Brahma to give him a name first and Brahma replied that the child would be named Rudra. The child continued to cry and when asked by Brahma as to why the child continued to cry, the latter asked Brahma to give a second name as Bhava.) As this process of crying continued, Brahma gave the child further names as Sharva, Ishaana, Pashupati, Bhima, Ugra and Maha Deva. The Child then stopped crying but desired that the Eight Names given to him as Nilalohita be serialised with their inner meanings and Brahma explained as follows: Tato Visrushtaastanava yesdaam Naamnaa Swayambhupa, Suryo Jalam Mahi Vaayurvaheer --aakaashameyvacha/ Dikshitaa Brahmanaschandra ityeyam teysthadhaa taanuh, Teshu Pujyaswa Vandascha Namaskaararcha yatnatah/ (Then Swayambhu Brahma decided the seriatim of the Names depending on the significance of Surya, Jala, Bhumi, Vaayu, Vahni, Akaasha, Dikshita Brahmana and Chandra; these are the Ashta Tanus or Eight Forms worthy of salutation and worship without fail).Among these Eight Swarupas, Rudra would be likened as Surya whose radiance is unparalleled and should never be seen at the time of Sunrise or Sunset; Brahmanas should take their bath and on securing external and internal purification must perform Sandhya Vandana at both Sun Rise and Sun Set as also recite Gayatri, and Ruk-Yajur-Saama Veda Suktaas and Surya worship which tantamounts to Rudra Puja. Recital of Ruk-Suktas should be done at the Sun Rise and that of Yajussukta at mid-day besides Gayatri Japa during thrice a day. None should pass urine before the un God. Rudra’s physical Feature of per his Prathama Tanu is stated to be Roudri, his wife’s name is Suvarchala and his progeny is Shani. The Second Form of Shiva is Bhava and his position among the series of Ashta Tanus is in ‘Apas’ or water; Jala is the Life Provider and Preserver. As Sarva Bhutaas are sustained by Shiva, in his Bhava Swarupa. None should attempt to turn water impure by mala-mutra varjana, vivastra-snaana, nishthinana or spitting. As Water has the nature of flow, its speed should not be restricted as the natural feature is to reach Samudra which is its beloved. However, as
Munis identified Medhya Jala (Pure water) or Amedhya Jala (Contaminated water), the latter variety must be discarded. The Third Form of Ishwara is Sharva and his prescribed position is Bhumi whose strong strength and stamina entered Shiva’s bones and Bhumi is thus called Sharva too; any tilled land or under the shade of trees, none should desecrate in any manner lest he or she would certainly attract the wrath of Sharva. Devi Vikeshi is Sharva’s wife and Angaraka his son. Ishana is the fourth name of Nilalohita and is served by Vaayu or Wind. Vaata is the regulation of Shiva; it provided Pancha PranaaS to Ishana. None should wind as being mild or furious and also none should pollute it with poisons nor go against its natural speed. Those who respect air respect Ishana himself; Wind needs to be respected with Yajnas and Sacred deeds or else Ishana could play havoc with the severity of hurricanes and blizzards. Ishana’s wife is called Shiva and his sons are Manojava and Avignaatagati or Speed of Mind and of Mysterious Movement. Pashupati is the fifth Swarupa of Shiva; his designated form and features are of Agni. No person should play with fire, dump impurities into it and cross it or seek to warm up feet or hands in cold climate as it would strike back the person concerned; the fiery element is full of Pashupati’s instincts and thus requires veneration. Indeed Agni burns of every one after death and at the same time burns off food in digestion; Pashupati too is a preserver as also a Destroyer. Swaha Devi is Pashupati’s wife and his son is Skanda. The sixth name of Maha Deva is Bheema and as soon as Brahma announced Nilalohita’s name, Akakasha entered Siva’s body at once and like Shiva, Aakashata too is Omni Present encasing the totality of Universe. The Ashta Diks or the Eight Directions are stated to be his wife and Swarga his son. Any sin committed by a person is recorded by Aakashata; the least one should is to refrain from throwing Mala-Mutras, and open-to-Sky copulation. Ugra was the seventh Swarupa of Nilalohita and his regulatory control is of a Dikshita Brahmana or a Brahmana who practises the Ashtanga Yoga of Yama-Niyama-Asana-Pranaayaama-Pratyahara-Dharana-Dhyana-Samadhi. Chaitanya or Enlightenement of a Model Brahmana thus entered Shiva’s personality as soon as his name was announced by Brahma as Ugra or the Epitome of Rigorousness and Ruthlessness as a Dikshita would never err nor lapse. Most appropriately, his wife’s name and nature are Diksha and his progeny is called Santana or Virtuous Offspring. The Ashatama Tanu or Vibhuti / Body variation of Shiva is named Maha Deva with Chandra as the regulatory control signifying coolness and placidity and no sooner that Brahma assigned the name of Maha Deva to Shiva than Chandra entered his heart and thus gave the epithet of Shashidhara to Shiva. As Chandra controls Brahmanas, Auoshadhis (herbs) and Trees, Brahmanas are to be revered and herbs and trees are to be given special consideration on Amavasyas and Purnimas, besides festival days or special occasions in any family. Since Chandra is the Cool Mind of Shankara in his benevolent Form, Maha Deva is worshipped for securing boons on such days of speciality. His wife’s position is of Rohini and of son’s is of Budha in the context of Shiva’s vibhuti as Maha Deva.

Ref. Vedas and Scriptures

[Brihadaranyaka Upanishad is quoted: Vaak Brahman highlights speech signifying Vedas and Scriptures screaming loud about Truth / Untruth! V.viii.1) Vaacham dhanumupaaseeta; tasyashchatavaaraah stanaah; Swahaakaaro Vashatkaaro hantakaaraha; tasyai dvau stanou Devaa upajeevanti- Swahaakaararam cha Vashatkaaramcha Hantakaaram Manushyaah; Swadhaakaaram Pitaraah; tasyaaah Praanarushabhah, Mano Vatsah/ Ityashtamam Brahmanam/ (Another facet of meditating Brahman is through ‘Vaak’or Speech, meaning Vedas and Scriptures. This highly specialised means of praying to the Lord viz. Speech or Vedas is likened to a Cow. This most auspicious component of Dharma or Virtue and Justice embodied as a cow which possesses four teats of meditation akin to what calves suck are known as the sounds of Swaaaha, Vashat, Hanta and Swadha! Swaha and Vashat are the sounds signifying the oblations to Agni targetted to Devas; hanta is meant for human beings as the food for them, literally meaning; “if required”;}
swadha denotes the sound of the utterance of the mantra used for offerings to Pirtu Devas / manes as Shraadhiya Vasthus or offerings in Shraddha Karmas. In this context, speech is likened to a bull which indeed is the Vital Force or Praana, while calf is the mind which stimulates the flow of milk. In other words, one who meditates Brahman uses speech the Cow and mind as the calf and bull as the vital force!

Further srishti as proceeded investigation of codes of conduct and the nature of Reality, the split patterns of male and female and the various species of yakshas, rakshasaas, gandharvaas, forest dwellers and varied animal species by way of samples like one cow, one bull, each of a she ass and a male ass; bhudevata and Vishnu a sustainer and dissolver of the srishti viz. the Vaishvaanara Agni followed suit in the Shrishiti. Thereafter, the further evolution would have to terminate the srishti periodically too and hence other Pancha bhutas were to be created. Thus Vaishvaanara Agni was the foremost for universal dissolution. Brihararanyaka Upanishad vide V.ix.1 states: Vaishwanara Agni Brahman declares his splendour clearly distinguishing Truth/Untruth: V.ix.1) Ayamagnir Vaishwaanaro yoyamantah purushe, yenedam annam pachyate yadidam adyate; tasyaisha ghosho bhavati yam etat karnaavapidhaaya shrunoti sa yadoskramishyan bhavati nainam ghosham shrunoti/ (After identifying with the radiance of mind, then Vidyut or Lightning, and Speech signifying a cow and its means of meditation, now another medium of mediation is Agni and the personification within it as a Being viz. Vishvaanara, since Shruti states ‘Ayamagni Vaishvaanara’; indeed this Agni is well outside the Purusha or a Human and far before the human body! It digests food consumed by the person and the heat of his stomach. As the fire digests the food, it emits sound stopped by the ears with one’s fingers. Thus one should meditate upon the Agni as Vaishwanara or Viraja. Indeed however, when a Being leaves the body, he or she no further hears the sound since the ‘bhokta’ or the Consumer in the body loses his sense of hearing.) Further process of Universal Dissolution needs now to a cyclical format, that is: earth dissolves in water, air dissolves in antariksha, and further a sub-cycle within that of pancha bhutas emerged with subtle elements like Pancha Tatvas further leading to pancha indriyas, - all controlled by the principle of Mahat. Finally, the perishing elements ultimately get absorbed to the singular Paramatma which is omni present-omni scient; and omi potent as the ‘avyatam-shasvatam- vishnum / all pervading -anantam- ajam - avyyayam!! This indeed the quintessence of Vedas!

[V Vishnu Purana details: Veda Vriksha, Veda Vyasaas, Veda Vibhajana, Vedangaas and Puranas: Maharshi Parashara presented an analysis of Vedas to Maitrey Maha Muni as to how various Veda Vyasaas of different Yugas attempted divisions of Vedas. He compared Vedas as a Maha Vriksha comprising Veda Shaakhaas (Branches) in thousands and it would be impossible to declare classifications as they vary by Yogas, Times and Situations. Even in Dwapara Yuga there were variations as noticed in different Manvantaras. But one fact appeared to be clear that Bhagavan Vishnu created Veda Vyasaas of his own ‘Amsha’or Alternatives who kept in view the contexts and exigencies of Loka Kalyana made the best possible variations from the Single Veda now in Four ‘Shakhaas’. In the evolution of the twenty eight Dwapara Yugas, as many Vyasaas emerged from the positions of Brahma, Prajapati, Shukracharya, Brihaspati, Surya, Mrityu, Indra, Vasishtha, Sarasvata, Tridhama, Trishikha, Bharadwaja, Antariksha, Varni, Traiyantra, Dhananjaya, Kratijna, Jaya, Bharadwaja, Gautama, Haryatma, Vaajashravaa Muni, Somavamsha’s Trina Bindu, Riksha, / Valmiki, Shakti, Jatukarna and the latest Krishna Dwaiipayana (the son of Maharshi Parashara). The Maharshi stated that after his son Krishna Dwaiipayana, the next Vyasa would be Ashwaththaama. Having prefaced thus about the Evolution of Veda Vyasaas, Parasara Maharshi defined and conceptualised the ‘Avinaashi Ekaakshara Mantra’ OMas Brahma. This Pranava Brahma represents Bhuloka-Bhuvoloka-Swarloka; that Pranava Brahma also represents Ruk-Yajur- Saama and Atharvana Shakhas of the Paramaika Veda Vriksha. Rig Veda Shakh: As prompted by Lord Brahma, Mahatma Krishna Dwaiipayana Vyasa took the assistance of four of his disciples to fully assimilate the Totality of the Single Veda and entrusted the task to Maha Munis viz. Paila in regard to Rig Veda, Vaishampayana to Yajur Veda, Jaimini to Saama Veda and Sumantu to Atharva Veda; besides Vyasa
entrusted the task of Itihasas and Puranas to Maha Muni Lomaharshana. In the days of yore, there was only Yajur Veda and that was divided as four Vedas on the basis of ‘Yagna-anushthana Vyavastaa’ or the Procedures of Performing Yagnas and the Chyatur hotra Vidhi was as follows: Yajur Veda Vidhi by Adhvaryu, Ruk Veda Vidhi by Hota, Sama Veda Vidhi by Udgata and Atharva Veda Karma by Brahma. Subsequently, Vyasa did the editing of Ruk and Yajur Vedas and part-scripting of Sama Veda; through Atharva Veda, Vyasa then established the Raja Karma and Brahmatwa. Thus Vyasa had done the distribution of the Chatur Vedas in the form of Four Veda Vrikshas from the Maha Veda Vriksha. As regards the Rig Veda Vriksha, Maharshi Paila divided this Veda into two Shaakhaas and made his Sishyas Indraprimiti and Bashkala responsible to read them. Bashkala made further division into four Upa Shakkhaas which in turn were subdivided among four further Sishyas viz. Bodhya, Agni maadhak, Yajnyavalkyaand Parshara (ie the present Purana Karta of Vishnu Purana). Further on, Indraprimiti taught his son Manduka Muni. In this Parampara(link) of Sishya-Prasishyaas, Shakalya Veda Mitra scripted Samhitaas or Annotations and sub divided the same among five further sub-branches and taught these to Mudgala, Gomukha, Vaatsya and Shaaliya. Yet another of his pupils called Shakapurna prepared three Veda Samhitas and a fourth Grandha on ‘Nirukta’. And thus the Sishyas carried on the Samhitas further. 

**Yajur Veda Shaakha:** Maharshi Vaishampayana who was entrusted Yajur Veda by Veda Vyasa converted the Shakha into a Tree which got twenty seven Shaakhas. One of the most intelligent Sishyas of the Maharshi was called Yagnavalkya. Once the Guru could not to reach a Meet of all the co-Students at an appointed time and date failing which the punishment was to be Brahama hatya pataka; the Guru and requested his Sishyas to perform a Vrata as an atonement. But the egoistic Yagnavalkya boasted that he alone was enough to perform the Vrata and the enraged Vaishampayana cursed Yagnavalkyaand asked him to vomit whatever was learnt by him since he talked as though he was Supreme and others were useless !Yagnavalkya apologised no doubt but Guru did not relent; although the former said that he himself could do the Vrata out of veneration and devotion to his Guru but did not out of arrogance nor out of spite for his co-students! Any way, Yagnavalkya pulled out Yajurveda in the form of a blood-stained Murti and left the Guru. The Sishyas consumed the remains of what Yagnavalkya vomitted by assuming the forms of ‘Tithiris’ or partridges and hence that part of Veda is called Titthiriya! Yagnavalkya then extolled Surya Deva stating: *Namassavitrey dwaaraaya Mukteyramita tejasey, Rugyajussaama bhutaaya Trayee dhaanmey cha tey Namah!!--and as the latter appeared before the Muni in the form of an ‘Ashhya’ horse and bestowed to him the Yajur Veda in Vajapa / form thus called Vajapa Yajur Veda, which even Vaishampayana was not conversant with! *(Yaagnyavalkyastadaa praaha pranipatyaa Divaakaram, Yajumshi taani mey dehi yaani santi na mey Gurou!)*The Vaaja Shrutis that Kanva and other Maharshis realised were of as many as fifteen Shaakhaas which indeed were of Yagna-valkya’s own ‘Pravritti’ or distinction. 

**Saama Veda Shaakha:** Jaimini’s son Sumantu and his son Sukarma dealt with one each of the branches of Sama Veda. Then Sukarma made thousand sub branches of Sama Veda and taught some to KausalyaHiranya Nabha and the rest to another Sishya named Paushpanji. Hiranyanabha had five hundred Sishyas and they learnt Udeechya Saamaga. Hiranya naabha also propagated Praachya Saamaga. Paushpanji had four main Sishyas viz. Lokaakshi,Naundhami, Kakshiivaan and Laangali and these and their next generations popularised their own Samhitas. Hiranyanabha’s yet another disciple Maha Muni Kriti and his pupils taught twenty four Samhitaas further. 

**Adharva Veda Shaakha:** Sumantu Muni taught Atharva Veda to his pupil Kabandha and the latter taught one branch of Atharva Veda to each to Deva darsha and Pathyaa. Deva Darsha’s sishyas were Megha, Brahmabali, Shaouulkayani and Pippala. Pathyaa’s students were Jaabaali, Kuumudaadi and Shounaka and they were responsible to segregate Samhitaas. Shounaka sub-divided his Samhitas to Vibhru and Saindhava. The latter’s sishya Munjikesha
further distributed his Samhitaa into five Kalpaas named Nakshatra Kalpa, Veda Kalpa, Samhitaa Kalpa, Angirasa Kalpa and Shanti Kalpa; it is stated that the ‘Ruchaa’s’ or Hymns of these Kalpaas are among the popular Vikalpas. Puranas: Purana Visharada Veda Vyasa made a format of various Purana Samhitaa viz. Akhayana, Upaakhyaaana, Gaathaa, and Kalpa Shuddhi. Lomaharshaana Suta was the most acclaimed Sishya whom Vyasa made him study in depth. Suta’s pupils were Sumati, Agnivarcha, Mitraayu, Shaamsapayaana, Akrutavarma, and Saavarni; Lomaharshaana construed his works on their Samhitaa. Parashara Maharshe stated that the Vishnu Purana Samhitaa were scripted on these bases. Among the Eighteen Puranaas the foremost was stated to be Brahma Purana, followed by Paadmya, Vaishnava, Shaiva, Bhagavata, Naaradeeyaa, Markandeya, Agneya, Bhavishyata, Brahma Vaivarta, Langa, Vaaraaha, Skanda, Vaamanaa, Kourma, Maatsya, Gaaruda, and Brahmanda Purana. Munis scripted several Upa-Puranaas too. Among all these, descriptions were invariably made about Srishti, Pralaya, Devataadi Vamshaas, Manvantaraas, Raja Vamsha Charitraas and so on. Sarga, Prati Sarga, Vamsha, and Manvantaraaai varnaanaaas are invariably covered in the Works of Vaishnava Orientation. Vidyas: Maharshi Parashara enumerated fourteen Vidyas viz. Shat Vedangas, Four Vedas, Meemaamsa, Nyaya, Purana and Dharma Shastra. In addition four more main Vidyas were to be included viz. Ayurveda, Dhanurveda, Gandhrva, and Artha Shastra. Among Rishis, there are three major categories viz. Brahmarshis, Devarshis and Rajarshis.

Ref Vedangas:

Six Vedangas constitute the ‘Sadhanas’ or the means to accomplish Mukti, viz. Siksha, Kalpa, Vyakarana, Nirukti, Chhandas and Jyotisha. Maha Shuka Muni was a glorious example of ‘Anuchan’ or an outstanding expert in all the Six Vedangas, besides being an epitome of Dharma and an unparallelled ‘Adhyayi’ or a Master of the Four Vedas of Rig, Yajur, Sama and Atharva. Mundakopanishad details Two distinct approaches towards Brahma Vidya-the Paraa and Aparaaraa or Karma and Vairaagya Maarga: I.4-5) Tasmai sa hovaacha, dvai vidye veditavye iti ha sma yad Brahma vido vadanti Paraachaiva - aparaacha/ Tatparaar Rigvedo Yajurvedah Saamavedorvavedah Shikshaa Kalpo Vyakaranam Niruktam Chhando Jyotishamiti, aha paraa ayaa tadakashramadahginyaye/ (The ‘Para-jnaana’ or the ‘Aihika Jnaana’ of somewhat inferior approach to Brahma Vidya- in contrast to ‘Apara-Jnaana’ or Amushmika Jnaana- is through acquisition of knowledge of Veda Vedangaas and the system of Rituals, Regulations and conventional set of Rules that the knowledge of Scriptures so prescribe. The other Superior approach of higher learning without resorting to ‘karma kaanda’ is of Self Realisation through total Control of Panchendriyas viz. the Karmendriyas or the Action-oriented organs and Jnaanendriyas or the sensory organs and mainly of Mind in essence. The former route is detailed as the knowledge of Rik-Yajur-Saama-Atharva Vedas and the Shadvedangaas of Shiksha, Kalpa, Vyakaranaa, Nirukta, Chhandas, Jyotisha.

[As Narada Purana explains in extensive details, Shiksha refers to ‘Ucchhaarana’ or Pronounciation, Sangeeta, Nritya, Naataka, Chitralokhana and other Fine Arts. Kalpa Grandha comprises Nakshatra-Veda-Samhitaa-Angirasa-Shanti-and Griha Kalpas; in the Nakshatra Kalpa the Study of Chandra and Stars is described; in the Veda Kalpa, the methodology of accomplishing the ‘Chaturvidha Purushardhas’ or the four major human objectives of Dharma-Artha-Kaama-Moksha are detailed. In the Samhita Kalpa the guai dance of ancient Rishis to ‘Tatva Darshi’. In the Angirasa Kalpa, Lord Brahma himself is stated to have described about the Abhichaara Vidhi Vidhaana Mantras regarding the procedures of magical-charm-benevolent as also malevolent karmas like Vasheekaranaa, Mohana, Ucchhatana and Unmada disciplines. In the Shanti Kalpa, Mantras and Procedures to ward off dangers and usher in good tidings]
from Celestial, Terrestrial and Extra-Terrestrial Sources have been detailed. The Griha Kalpa details Homa Karma, Mudra Vidya of Mrigi, Hamsi and Suukari or Abhicharika Karmas, Abhishekas in favour of Varuna-Surya-Indra-Vayu-Sapta Rishiganas and of course of Rudra Deva, Devis as also of Nava grahas. Griha Kalpa also encompasses Vriddhi Karyas, Grahana ‘daana-abhisheka- pujas’ and so on. Vyakarana or Grammar constitutes Veda Mukha or the face of Vedas encompassing Pratyayas or Prefixes and Suffixes, Vibhaktis or Cases of: Pradhama / Vachanas-Dviteeta /Accusative of Objects-Triteeya / Instrumental- Chaturthi / dative- Panchami / ablative or where action is involved-Shashthi/ possessive-Saptami/ locative of action-and Sambodhana / demonstrative or addressing some one. Vyakarana also refers to Subhaanta prakarana or Mangalaacharana; Naama/Sarva naamaas; Taddhita pratyayanta shabdas or noun form suffixes; Dhatus or tissues or elements of Sanskrit language; Samaasas or Compound nouns and Kaaraka prakarana. The last mentioned is as follows: (i) Karta Kaaraka or first vibhakti / nominative case or Subject used with Verb- (ii) Karma Kaaraka or second vibhakti / accusative case denoting the object-(iii) Kaaraka Kaaraka or third vibhakti / instrumental case denoting agent and action- (iv) Sampradana Kaaraka or fourth vibhakti / dative case denoting object and action- (v) Apaadaana Kaaraka or fifth vibhakti / ablative case denoting seperation or division (vi) Genitive Kaaraka or sixth vibhakti/ possessive case denoting noun to noun- (vii) Adhikaara Kaaraka or seventh vibhakti / Locative case denoting the place of action and finally (viii) Sambodhana Kaaraka or the eighth vibhakti as in the prathamaa Kaaraka addressed to a person. Nirukta or the etymological or derived-rhetoric-artificial interpretation which is essentially an extension of Vyakarana aiming to bring out the hidden meaning of Vedas and Scriptures like Upanishads not fully expressing the total intent, interpretation and and implication; the word ‘nir’ connotes the comprehensive sense that is sought to be conveyed and ‘ukta’ states what is expressed but pointing out a lot that is not revealed. Nirukta as far as ‘karnarupa’ or of ear form is concerned besides the ‘mano rupa’ or of the Understanding and Absorptive is concerned is stated to be classified in five basic Varnas or classsifications / forms: Aaagama, Viparya,Vikara, Vinaasha and Vyadha. The Ruling Deities are Ya gana, Bha gana (Aayu or Life and health) and Sa gana (Vayu). The Gana Phala is Vriddhi and Abhyudaya or Development and Progress for Ya gana; Lakshmi or Wealth for Ma gana, Dhana Naasha for Tagana, Vinasha for Ra gana, Roga or Ill-health for Ja gana, Su Yasha for Bhagana, Ayu for Na gana, and bhramana or travel for Sa gana. These are but the preliminaries of
Chhando Shastra: there is a frighteningly huge phraseology of concepts of Karna, Karatata, Payodhara, Vasu charana and Vishtha depending on the Laghu-Guru words; Padya or Stanza; Paada or Line consisting of the number of lines; Yati or the pausing point; Praasa or the last words with rhythms of specified lines; Vrittas or circles like Samavritta, Artha vritta, Vishama vritta depending on the deergha-hrasva aksharas. There are also types of Chhandas ranging from one to twenty six lettered lines such as Ukta, Ayukta, Madhya, Pratishtha, Supratishtha, Gayatri, Ushnik, Anushthup, Brihati, Panklti, Tishthup, Jagati, Ati Jagati, Shakvari, Ati Shakvari, Ashti Atyashiti Dhriti, Viddhuti, Atidhruti, Kriti, Prakriti, Aakriti and so on and on. The ming boggling multitude of Chhandas or Poetic Structures in Sanskrit Language is a standing proof of the eloquence and magnificence of its ‘Vaangmaya’ or Literature! The Sixth Vedanga is by far the most complicated and exhaustive one viz. the Jyotisha Shastra, specialising in which asks for several births of human lives of virtue with cumulative knowledge of excellence! The relevant Skandhas or Chapters are stated to be of high significance in this extraordinary Vedanga viz. Ganita Siddhanta, Jaataka / Hora Siddhanta, Samhita, Panchanga Saadhana, Grahana Sadhana of Lunar and Solar Eclipses and Dik Sadhana. In Ganita there is parikrama of Yoga, Antara, Gunana, Bhaajana, Varga, Varga mula, Ghana, Ghanamula, Gaha Maadhyama, Anuyoga or te knowledge of Desha, Disha and Kaalamaana or Place, Direction and Time; Udaya-Astama-Chhaadhikara or Rise-Setting-Dusk, Grahayuti or Graha Yoga etc. In Jaataka Skandha, descriptions are given in Jaati Bhedas, Graha Yoni or the details of Jati, Rupa, Gun; viniyonija or janma phala according to human beings, Garbhaadhaana, Janma, Arishta, Ayuraadaaya or Life Span, Dasha Krama, Karmaajeeva, Ashtaka Varga, Raja Yoga, Naabha Samyoga, Chandra Yoga, Raasi Sheela, Stree Jatakha Phala, Mrityu Vishaya Nirmaya, Muhurta Nirmaya, Gochaara, Grahachaaara, Varsha Lakshana, Tithi-Dina-Nakshatra yoga, Karana, Muhurta, Upa Graha,Yaatra phala and so on. Panchanga Saadhana or of Tithi-Vaara-Nakshatra-Karana and Yoga would determine the nature of the person concerned. Ayanaamsha Sadhana denotes movement units. There is a whole lot of Surya Siddhanta, a distinct discipline altogether. Jaataka Skandha deals Rashis of Mesha-Vrishtha-Mithuna-Karka-Simha-Tula-Vrischik-Dhanu-Makara-Kumbha-Meena. In the context of a specific Rashi, Shadvargas are calculated in terms of Hora from Sun Rise to Sun Set, Drekhshana or a division of one third of a Rashi or a varga, Namaamsha, Dvashaasha and Trishamsha as each Rashi comprises thirty Amshas; each Rashi having nine Navamshas. Calculations of Navaamsha Jnaana are exacting, since nine Amsha / Kaalas are involved. Graha Kaalamaana discusses Muhurta, Ahoratra, Pakha, Maasa, Ritu, Varsha depending on the ‘Rasaas’ or Tastes commencing from Surya viz. Katu or Mircha, Chandra viz. salt. Mangal : tikta or bitter, Budha: mishra or mixed, Guru : Madhura or sweet, Shukra : Amla or bitter, Shani : Kashaaya or herbal decoction. Svabhava maitri or natural compatibility of Grahas also needs to be examined. For example Surya’s friends are Chandra, Mangal, and Guru; Budha is a normal friend of all Grahas; but Shukra and Shani are enemies;Mangala’s friends are Chandra, Surya and Guru; Budha’s friends are Shukra and Surya; and so on. Thus mutual compatability is examined.

**Nakshatra Phala:** at birth are also detailed viz. Ashvini-handsome and well ornamented; Bharani-capable and talented; Krittika-steady minded and fond of sex; Rohini- born wealthy and contented; Mrigashira: Luxurious; Ardra: born violent and stubborn; Punarvasu-even minded and disciplined but too wealthy; Pushya- imaginative and ever happy; Aslesha: obstinate yet virtuous; Magha- born rich and devoted; Purva Phalguni-charitable, adjustable and sociable; Uttara Phalguni: wealthy and comfortable; Chitra-well dressed and charming; Svati-virtuous, moralistic and charitable; Vishakhya-cunning, greedy and harsh; Anuradha: fond of Travel and non resident; Moola: wealthy, happy, helpful; Poorvaashaadha and Uttaraashadha-happy and hearty, disciplined and virtuous respectively; Shravana- rich, happy and
famed; Dhanishtha - donors, wealthy and enterprising; Shatabhisha - win over opponents but cunning; Purvaa - bhadra - rich yet heavily effiminate; Uttaraabhadra - independent, assertive, speech makers and attractive; and Revati - energetic, enterprising, pure hearted and rich. Similarly Raashi Janma Phalas - both Chandra and Surya maana janma; Muhurta nirnaya are all well within the ambit of the Jyotisha Vedaanga.

Section III: Attainment of Emancipation and Ultimate Bliss:

Asad vaa idam agra aaseet./ Ajaatan Abhutam Apratishthitam Ashabadam Asparsham Arupam Arasam Agandham Avyayam Amahaantam Abhrantom Ajam Aatmaanam matvaa dheero na shochati/ Apraanam Amukham Ashrotram Avaag Amano tejaskam Achakshukam Anaama gotram Asheeraskam Apaani - paadam Asnigdham Alohitam Apameyam Ahrashvam Adeeergham Athulam Aanaavalampam Apaaram Anirdeshyam Anapaavratam Apratakhyam Aprakaashhyam Asamvratam Anantaram Adbhhyam na tad asnaati kinchana natadashnaati kashchanaaitad vai satyena daanena tapasaanaashaka brahmacharyena nirvedamaanaashakena shadangaanaiva saadhyayet, etat trayam vikashe damam daanam daanaam dayaamiti, na tasya praana utkraamanti atraiva samavaleeyante, brahmaiva san brahmaapyeti ya evam vedaa/ At the very beginning, nothing existed excepting Parabrahma who was aware all by himself as never born, never caused, never realised except Himself. He was totally unaware of sound-touch-form-taste-smell and as an entity He was imperishable, exceptional and extraordinary, with neither beginning not end. He is ‘existently non-existent’, lifeless yet ever lively, phenomenal-less yet phenomenal, with none of the popularly known Panchendriyas of vaak-chakshu-shrotra-twak-aaghraana faculties. He is immesurable being neither short nor long, not manifested. Yet accomplishable by six means only: Truthfulness, Charity, Austerity, Fasting, Physical / Mental Chastity and Total Renunciation. The emphasis is on Damam Daanam Daya or self control - compassion. Indeed at the termination of one’s Jeevana Yatra, one’s Praana merges only with Paramatma, before the Time Cycle gets reactivised again and again till such Unique Merger with THAT!

Ref. The course and attainment of Liberation

Brihadaranyaka Upanishad is quoted: III.viii.8) Saa hoavacchai tad vai tadaksharam Gargi Brahmanaa abhivadanti, asthulam, ananyu, ahraswam, adeergham, alohitam, asneham, acchhayam, atmaah, avaayav, anaakaasham, asangam, arasam,agandham,achakshusham, ashirotram avaak, amanah, atefaskam, apraanam, amukham, amaatram, anantaram abaahyam; na tad asnaati kim chaana, na tad asnaati kashchana/ (Maharshi Yagnyavalkya replied Gaargi Devi that what ‘Brahma Vettaas’ or the Knowers of Brahman sought to explain that the latter was ‘Akshara’ or Undecaying or Imperishable and that would indeed be the negation of the following features: that is Brahman is neither gross not minute, neither short nor long, neither like glowing red like Agni nor adhesive or oily like water, neither shadowy nor dark, neither Air nor Space, unattached or uncommitted, neither savoury nor odorous, with neither eyes nor ears, without voice nor mind, without radiance nor brightness, without Praana/ vital Force, mouth or measure, without interior or exterior, is neither edible nor can eat and so on. Thus it is totally devoid of substance, attributes, features and qualities!) III. viii.9) Etasya vaa akshara asya prashaasane Gargi Surya chandra -masou vidhrutou tishthahat, etasya vaa akshara asya prashaasane Gargi nimeshaa muhurtaa ahoratraa -nyardhamaasaa maasaa ritavah samvatsaraa iti vidhrytaastishthanti; etasya vaa akshara asya prashaasane Gargi nimeshaa muhurtaa ahoratraanayadha maasaa maasaa ritavah samvatsaraa iti vidhrutaa -stishthanti; etasya vaa akshara asya prashaasane Gargi praahchonyaa nadyah
(Vedas having discarded all kinds of substances, affairs and aspects of the Absolute and Indisputable Power named as Brahman, its Existence is adduced by inferential evidences which are felt, recognised and directed. It is therefore ascertained by proofs such as Sun, Moon, Earth, Air, Fire, Sky and so on. It is under the definitive canons and tenets of that Supreme Power, Sun and Moon are held in their positions, heaven and earth are maintained; ‘kaala maana’ or the Time Cycle of moments, muhurtas of 48 minutes each, days and nights, fortnights, months, seasons and years are well-regulated; rivers normally flow eastward from white mountauins, others flow westward without changing the direction and respective courses; human beings praise the agents of that Great Immutable called Devas or Gods-each of them performing their respective duties without fail notwithstanding the passage of Time as per their own schedules of duty chart; Gods and Manes or Pitr Devas depend on the Sacrifices besides the Practice of Dharma and Nyaya or Virtue and Natural Justice as applicable to Societies and so on. Indeed the Supreme Power thus asserts itself its Authority irrespective of the passage of Time. It is inferred that natural justice prevails and pronounced deviations are sought to be corrected by the ‘Unseen Hand’ from time to time!) III.viii.10) Yo vaa etadaksharam Gargya aviditvaasmin loke juhoti, yajate, tapas tapyate, bahini varsha sahasraani antavad evaasya tadbhavati; yo vaa etad aksharam, Gargi, aviditvaasmaa lokaat praiti, saa kripaaha; atha ya etad aksharam, Gargi, viditasmmaa lokaat praiti, sa Brahmanah/ (Maharshi Yagnyavalkya further explained to Gargi, that this Absolute Power is never visioned but indeed is the evidence and the faculty of vision itself! It is never heard but hears everything being the personification of hearing itself; it is never known for thinking but indeed is the Thinker and the manifestation of thought itself; It is not known but is indeed the Knower being Knowledge and Intellect itself; Gargi! This Super Power is like the unmanifested ether and is all pervading and the Ultimate Unknown!) III.viii.11) Tad vaa etad aksharam, Gargi, adrushtam drushtar, ashrutam shrotur, amantam mantar, avigjnaatam vigjnaatur; naanyadatosti drashtu, naanyadatosti shrotru, naanyadastoti mantru, nanyadatosti vigjnaatru; etasminnu khalvakshare Gargya aakaashotascha protashcheti/ (Gargi! This Absolute Power is never seen by anyone as it is not a sense object and as such it is its own evidence since it is the ability of vision by itself; similarly It is never heard, as it is not an object of hearing but is the singular Hearer and the capacity of hearing by itself; It is never the Thought as is not the object of thinking, but is the Unique Thinker and the personification of Thought and Intellect by itself! Gargi! It is by this Absolute Power that the unmanifested Ether is permeated all over. Brahman or that Supreme Energy is indeed the direct and instantaneous Self within all the species and is beyond and afar the several attributes of hunger, thirst, desire, lust, anguish, envy etc. That Reality is the Ultimate Goal and the Truth of Truth and the Unique!) III.viii.12) Sa hovaacha Brahmanaana Bhagavantasta Deva bahumanyedhwam yadasmaan - namaskaarena muchyedhwam; na vai jaatu ushmaakamimam kashchid Brahmodamjeteti; tatoha vaachaknavy uparararaama, ityashtamam Brahmanam/ (Having been since convinced fully by the capability of Maharshi Yagnyavalkya to explain what Brahman was all about, Gargi addressed the congregation of Brahmanas who allowed her to ask two questions viz. whether Brahman had no characteristics and adjuncts and if so what Brahman actually was considered to be inferred on the authority of the Scriptures. She conceded that on the basis of a methodical analysis of ‘neti, neti’ or ‘not this and not this’, the Individual Self having discarded the adjuncts of body, organs and senses, the Maharshi rightly deduced that the transmigrating Soul was the Supreme Self as Brahman Himself; in other words, the same Individual Self minus the features but overcoming ignorance and desire and work
is called the Supreme Itself as verified by the ‘Anirvachaniya Vedas’ or the the Untold Scriptures. Gargi thus got convinced of the inherent and unique Truth that the Self was the Supreme!

Section IV: Daharaakaasha- Praana- Hita / Naadi structure - Three Stages of Jaagrit-Svapna-Sushupti

Hridayasya madhye lohitam maamsapindam, yasmimstad daharaam pandareekam kumudam ivaanekadhaa vikasitam heidayasya dashaa chidraani bhavanti; yeshu praanaah pratishtitaah, sa yadaa praanena saja samuyjyate tadaa pashyanti nadyo nagararaani bahuuni vividhaani cha, yadaa vyaanena saja samuyjyate tadaa pashyati devaamscha risheemscha, yadaa apaanena saja samuyjyate tadaa pashyati yaksya-raakshasa gandharvaan, yadaa udaanaena saja samuyjyate tJaagritiadaa pashyati deva lokaan devaam skandam jaayantam cheti, yadaa samaanena saja samuyjyate tadaa pashyati deva lokaan dhanaani cha, yadaa vairambhyena saja samuyjyate tadaa pashyatiydi drishtam cha shrutam cha bhuktamaabhuktam ca sach saa sach sarvam pashyati/ Athemaa dashaa dashaa naadyo bhavanti/ Taasaam ekaikasya dwaadasha patir dwaadasha pathi shakhaa naadee sahasraani bhavanti/ Yashminn ayamaatmaa svapiti svapiti shabdaanaam cha karoti/ Atha yaad dwiteeye samkoshe svapiti tademam cha lokam param cha lokam pashyati, sarvaan shabdaan vijaanaati, sa samprasaaddaa iti aachakshate, praanaah shareeram poarirakshati, harisasyaa neelasyaa peetasyaa lohitasya svapiti naadyo rudhirasya poorna athaatraitad daharam pandareekam kumudam ivaanekadhaa vikasitam/ Yathaa keshaha sahasradhah bhinnas tataa hitaa naama naadyo bhavanti/ Hridi aakaashe pare koshe divyooyam aatmaa svapiti/ Yatra supto na kaanchhaa kaamam kaamayate, na kamchana swapnam pashyati, na tatra devaa na devalokaa, yagjnaa naa yagjnaa vaa, na maatta na pitaa na bandhavo na steno na brahmahaana tejaskaayam amritam saleelam vanam bhuyas tenaiva maargena jaagraaya dhaavati samraad iti hovaacha/

The Supreme Paramatma bestows Self Representation as the Antaratma or the Inner Consciousness of each and every being of sthaavara jangama - moving or non moving beings. Now, that Self Representation is anchored to ‘Daharaakaasha’ which is surrounded by ‘hita’ the ‘naadis’ of one’s body; the latter passes through three essential stages of Awakenness-Dream Stage of ‘Nidra’ the sleep- and Sushupti the self enlightenment. The Nadi structure is suh as to represent the original ‘Aakaasha’ as a vibrant link of Pancha Bhutas or the Five Basic Connector of Paramatma and Antaratma. Pancha Bhutas which in turn are linked to Panchendriyas of vaak-chakshu-shrotra-twak and visarjana as connected by Praana a by product of Vayu and is activesd by Surya. Each body organ named ‘karmendriyas’ are thus dynamised by jnaanendriyas and the ‘prahaava’ or the flows are facilitedsd by the nadi. To that Supreme Paramatma who reflectes His own duplicate titled Antaatama links up diligently the soul and body, the Sadhakas prostrate for His excellence in Srishti of the Maya or the Make Believe and indulges his Eternal Play! He hower allows His own play instruments to follow the path of jaagriti, svapna-sushupti and the Ultimate of His own Supreme Self.

Now the references:

Daharaakaasha:

Despite the non-dual Reality of the Self and the Supreme as exists in the Lotus Heart of ‘Daharaakaasha’ or the Small Space, one’s own body parts are responsible for deeds and the Self is but a mute spectator!

Chhandogya Upanishad: VIII.i.1) Harih Om, atha yad idam asmin Brahmapure daharam pundarikam

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veshma, daharosminn anta-raakaasha, tasmin yad antah, tad anveshtavyam, tad vaa va vijijnaasitavyam/
(Harih Om! There is a need to enable normal understanding to identify the Individual Self with the
Absolute and Superlative Self; this is especially to conceive the Object with qualities like organs and
senses in the mortal world viz. the Self, as juxtaposed with the Ultimate Reality in terms of Space, Time
and other derivative features of the Pancha Bhutas or Five Elements. This is why normal knowledge of
mortal conditions vis-à-vis the macro view of higher and applied situation becomes needed. Therefore
then, a lotus like small space viz. ‘daharaakaasa’ within the dwelling place of Brahman is viewed for the
understanding. The inference is that Brahman has manifested himself in the form of an Individual Soul
called Existence and even as the latter is totally detached, there are officials of that abode who are
responsible for the maintenance of that abode which is purely temporary; once that Individual Soul-
which is but a reflection of Brahman himself- is transferred then a new abode gets ready and the
Manifested Brahman called Individual Self is migrated too on temporary duty. Thus the mirror
images of the Original Brahman keep moving to varying abodes on purely temporary basis! But the
original is always intact and the duplicate reflections are in circulation from birth to birth of the mortal
bodies!) VIII.i.2-3)

Tam ched brhuuyuh, yad idam asmin Brahma Puredaharam punadikam veshma,
daharosminn atharaakaashah kim tad atra vidyate yad anvesh –tavyam yad vaa va vijijnaasitavyamiti sa
bruyaat // Sa bruyaat: yaaavaan vaa ayam aakaashah, taavan eshontarhridaya aakaasha; ubhe asmin
dyaavaa prithvi antar eva saaahite, ubhavagnischa vaayuscha Surya Chandramasaav ubhau, vidyun
nakshatraani yacchaasyaahaasti yaccha naasti sarvam tad asmin saahtam iti/ (As one enquires that since
at the abode of Brahman there was a lotus space then what would be that small space that would have
to be realised! The reply has to be as follows: That specific space within the heart is as huge and cosmic as
space outside within which are enveloped the heaven and earth, Fire and Air, Surya and Chandra,
lightnings and Stardom, and so on! Whatever one perceives in the Universe is but a part of the
unknown!) VIII.i.4-5)

Tam ched brhuuyuh asminsched idam Brahma pure sarvam smaahtam sarvaani cha
bhutaani sarve cha kaamaah yadaitajjaraa vaapnoti pradhvamsate vaa, kim tatotishyataaiti// Sa
bruyaat: naasya jaraayaitajjeeryati, na vadhenaasya hanyate; etat Satyam Brahma puram asmin
kaamaah samaahtaaah; esha atmaa-pahata-paapmaa vijaro vimrutyur vishoko viji-
ghaastopipasah, satya kaamaah satya sankalpah, yathaa hi eveha praajaa anvaaavishantii yatha anushasha -sanam, yam yam
antam abhiakaama bhavanti yam janaapadam, yam kshetra bhaagam, taam tam evopa jeevanti// (The next
query would be that if all aspirations and desires of the Beings are fulfilled in the abode of Brahman, then
how about old age, diseases and such problems occurred, and what would be the answer to such natural
mis-happenings! Then the answer would be that Brahman would not be victim of age, disease, death.
Indeed this is always so in the true abode of Brahman where only positive blessings are derived. This is
Brahman or the Self that has no decay, disease and death; it would be free from sins, and the resultant
negative impact of sorrow, hunger, thirst, unfulfilled desires and unfailing will. But if the mind which is
the head of body limbs misdirecds vision, speech and the concerned senses, understandably the serving
agents would obey their master and sins or virtues as the case might be are recorded on the balance sheet
of Fate, while the Self or the Inner Conscience which for sure is not responsible for the acts of ommission
and commission would remain as a mute spectator! Eventually the Being with its body adjuncts would
have to suffer or enjoy the consequences; the blame or blessing is thus not, repeat not, due to the Self or
Brahman since both being the same of Purity, but perhaps to what is called Fate or the balance sheet
account on the basis of the body actions!) VIII.i.6) Tad yatheha karmajito lokah kheeyate, evam
evaamutra punyajito loakaah kshayite; tad ya ihaatmaanam anuvidyaa vrajanti etamscha satyaan
kamaan, tesham sarveshu lokeshvakaama charo bhavati; atha ya ihaatmaanam anuvidyaa vrajanti
etaamscha satyaankamaan, teshaaam sarveshu lokeshu kaamcharo bhavati/(Just as the deeds of evil are exhausted the results get diminished, the impact of virtuous deeds too gets lessened. Therefore, those who depart from this world without realising the Self as instructed by teachers or on their own efforts continue to be in the endless chain of births and deaths . But the select handful who succeed enjoy freedom of movement and enjoy bliss)

Chhandogya Upanishad vide VIII.vi.6) Shatam chaikaa cha hridayasya naadyah taasaam murdhaanaam abhinih abhinishtraika tayordhvam aayam amritatvam eti vishvavam anya utkramane bhavanti/ In the context of the process of death, the status of the physical nerves and how Sun influences these is described; the veins of the body issuing out of the fleshy bulge called lotus shaped heart is charged with juices of varied colours akin to human desires. The heat of the Sun causes bile which when comes into contact with phlegm in the nerves assuming different colours as accentuated by wind contacts. As life departs, the Self goes upwards through the Sun rays and the praani reaches the Sun within the time that mind travels. The nerves connected to the heart are hundred and one. At the time of departure, one of the nerves-Brahma Nadi- of the blessed ones reaches the crown of the head . While the opening of that nerve enables Immortality, vyana through other exit points totalling nine indicates definite return to the cycle of rebirths. Now the reference to Udaana; this vital force moves everywhere in the body from top to toe. When it takes an upward trend it leads to Deva Lokas and as it takes a downward trend it leads to ‘manushya loka ’ if it is ‘ubdhaabhyameva’; or as a result of paapa- punyaas or sins and virtues) III.8-9)

Adityo ha vai baahya praana udayati, esha hyenam chaakshushham praanaam anugrahnaanah prithivyam ya Devataa saishaa purushasyaapaanam avashtabhyaantaraah yad aakaakaashas sa samaano vaayur vyaaanah// Tejo ha vai udaaanaam tasmaad upashaanta tejaah punarbhavam indriyair manasi sampadyamaanaa//I(Surya indeed is the external praana which ascends in favour of Praana that is present in the eye. The Deity of Earth favours attracting the ‘apaana’ in a human being. The Antariksha as signified by Vayu Deva is ‘Samaana’ and Vyana is Air in the common parlance. The interpretation is that while Surya-Bhumi-Antariksha are stated as of the divine context, Praana-Apaana-Samaana are stated as eyes, exiting wind of human beings and common Air respectively. As regards Udaana, Tejas and common light are the divine and human forms respectively. As explained above,Udaana is the cause of death too, besides all the deeds requiring force in the normal course of life.) III.10-12) Yatchistastenaisha praanaam aayaati, praanaastejasaa yuktah sahaatmaanaa yathaa samkalpitam lokam nayati// Ya evam vidvaan praanamveda na haasya praanaa heyate, amrito bhavati, tadesha shlokah: // Utpattim aayatim shtaanam vibhutvam chaiva panchadhaa,adhyaatmam chaiva praanaasya vijnaaamritam ashunte, vijnaaamritam ashunte, itii//(Whatever frame of mind and thoughts occur to a human being at the time of the end of life, indeed those very thoughts and feelings along with the functioning of the organs similarly attuned do surface then. Then the prime Praana of the dying person along with Udaana , the Consciousness tapers off and ‘praana yuktah tejasaa nayati lokam yathaasankalinpin’ or the Life Force along with the light within leads to the lokas as felt and deserved!! Any person of knowledge who understands of what praana as all about certainly knows that the Departed Soul or the Antaratma then merges in its own origin. In this context, there is a relevant verse: A person of knowledge of Praana would thus be sensitised with its origin, entry, place of residence and the process of exit by achieving its next destination as per one’s own actions of a mix of virtues and vices; very few attain Immortality and the majority return back to Life again; this is the Truth of Life and that indeed again is the Truth of Life!)

Prashnopanishad vide III.6-7 explains the process of death: III. 6-7) Hridi hyesha Atmaa, atraitad ekashatam naadeenaam taasaam shatam shatam ekaikaashhyam dvaa saptatir dvaasaptatih pratishakhaa

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naadee sahasraani bhavanti, aasu vyaanascharati// Athaika -yordhva udaanah, punyena punyalokam
nayati, paapena paapam, ubdaabhyaan eva manushya lokam// (The heart in the subtle Self is connected
to some hundred and one nerves of importance each one of these is described as with hundred divisions
and each of such divisions is stated to be of 72000 sub- branches or arteries, among which permeates
‘Vyana’ of the Pancha Pranaas, activising the various directions of the heart spreading all over the joints,
shoulders and vital parts. It is this Vyana of the Pancha Pranaas that demands of the body parts of deeds
that require strength to perform.

Maandukya Upanishad is quoted on the Jaagrataadi avasthas:

Maandukya III: Jaagarita sthaano bahisprajnah saptaaanga ekonavimshati mukhah sthula bhug
Vaishvaanarah prathamah paadah// (The first quarter is of Vaishvaanara whose sphere of activity is in the
Jaagarita sthaana or the State of Wakefulness. He enjoys the Bahirprajna or the awareness of the
happenings around to the objects on the open Society as he is equipped with saptaaangas or
seven limbs to see, hear, smell and breathe, move about, feel, generate and clear out and above all think.
Brihadaranyaka Upanishad in Madhu Brahmaan vide II.vi.1 is suggestive of the unity of ‘Taisaja’ and
‘Prajnaa’ as well with the Virat Purusha besides Hiranyagarbha as well. The Madhu Vidyaa or the
doctrine of Honey as applicable to the Beings is equally applicable to Elements and Concepts as well the
Self: Iyam Prithivi sarveshaam bhutaanaam madhu, asyai prithivyai sarvaani bhutaani madhu;
yashchaayam asyaam prithivyaaam tejomayomritamayah Purushah, yashchaayam adhyatmatm shareerah
tejomayomritamayah Purushah, ayameva yoyam atmaa, idam amritam, idam Brahma, idam sarvam/ or
Earth is like madhu or honey which is the essence of all the Beings from Virat Purusha and Hiranyagarbha to a blade of grass. The Virat Swarupa or the Composite Self comprises of four entities viz. Prithivimaya, Tejomaya, Amritamaya and Purusha. This is indeed the Atma, Amrita, Prajna, Brahma and Sarvam or the Totality !)

Mandukya IV: Svapna sthaaontah prajnah saptaaanga ekonavimshati mukhah pravivikta bhuk tajijaso
dviteeya paadah// (‘Tajasa’ is the second quarter and its sphere of activity is the dream state or sub-
consciousness. Its consciousness is in-rooted or inward bound and looking within; it is possessed of
seven body limbs and nineteen mouths, and is capable of experiencing the joy of subtle objects. This
Tajasa which is essentially stationed in ‘svapna sthaana’ is no doubt active otherwise too but since there
are direct means of awareness by way of mental vibrations, it is dormant excepting in the dream stage
when it gets activised. Brihadaranyaka Upanishad aptly explains vide IV.iii.9 : Tasya vaa etasya
purushasya dvai eva sthaane bhavatah: idam cha paraloka shtaanam cha sandhyam triteeyam
svapnasthaanam; tasmin sandhye sthaane tishthannete ubhe sthaany pashyati idam cha paraloka
sthaanamcha/ Atha yathaakrameyam paraloka shtani bhavati tam aakramam aakramya, ubhayaa
paapmaanaa aanannadaamscha pashyati/ Sa yaataa prasvapiti, asya lokasya sarvaavato matram
apaadaya, svayam vihata, svayam nirnaaya, svena bhaasa, svena jyotisa prasvapiti; atraaya
purushah svayam jyotirbhavati/ or an individual possesses two places of stay viz. his present birth and the
next birth, while there is a dream stage which is an interval of the two. Now,over and above the waking
and dream states there are two worlds between which the individual-self bears resemblance to knowledge
or awareness in the unbroken series of deaths and births. In the waking state the individual self gets mixed
up with the purpose of body organs and their functions, awareness or intelligence, the mind and thoughts
and the extraneous influences as also the action-reaction syndrome. But in the dream stage the organs
and senses remain inoperative and the self gets disintegrated except with the mind. Actual sufferings and
of joys are experienced in reality of the wakeful state while in the dream state such experiences are merely imagined due to the activity of mind. During the sleep, the Self takes along the material of the everhappening experiences of the world and tears himself apart to build his own world of ‘so called’ reality since existence itself is unreal. One might however wonder after all the sense objects are experienced in dreams just as in the case of waking state then how could one deduce that the organs do not function too! In the next stanza the reply is given: 

Maandukya V . Yatra supto na kam chana kaamam kaamayate na kam chana svapnam pashyati tat sushuptam, sushupta sthaana ekeebhutah prajnaa ghana evaanandamayo hi ananda bhuk chetho mukkah praajnnaa ghana evaanadamayo hi aananda bhuk cheto mukkah prajnathreeya paadah/ (The state of ‘Sushupti’ is of dense and deep sleep as differentiated from mere slumber in a state that is neither normal nor of dreams, desires, fears, feelings. This is the fulfledged state of ‘praajna’ being the third sphere of the Self when awareness is overpowered and unable to differentiate things, happenings and ‘realities’. In this dreamless sleep, the person concerned becomes undivided as of a Prajnaana ghana or of an undifferentiated mass of over all consciousness, and as -ekeebhutah -since he is the specific host of duality as of the states of waking, dream, and other states of mental vibrations. This state verges on being ananda bhuk or of bliss. In Brihadaranyakya Upanishad vide IV.iii.32, Maharshi Yajnyavalkya explains to Emperor Janaka: 

Maandukya VI. Esha sarveshvarah esha sarvajnaaah, eshontaryaami, esha yonih sarvasya prabhavaapayyau ih bhutaanaam/ ( Most certainly, this Prajnatva even in normalcy is embedded in the Experiencer of Sushupti as he is now called Sarveswara or the Unique Lord of all. He is then the Supreme Brahman Himself! He is the Omni -scient, Omni present and Omni potent of all as the Creator-Sustainer-
Destroyer of the Universe. Chhandogya Upanishad vide VI.vii-1&2 in reference to the conversation of Uddalaka Aaruni teaches his son Svetaketu: Uddaalakahaaunih Svetaketum putram uvaacha, svapnaantam me Saumya, vijaanaahheeti, yatraitat purushah svapiti naama, sataa, Soumya, vijaaaniheeti, yatraitat purushah svapiti aama, sataa, Saumya, tadaa sampanno bhavati, svam apiito bhavati, tasmaad enam svapititeeti aachakshate, svam hy apeeto bhavati// Sa yathaa shakinih sutrenaprabaddho disham disham patitvaanyaatraayatanam alabhavaa bandhanam evopashrayate, evameva khalu, tan mano disham disham patitanvaanyaatraayatanam alabhavaa praanam evopashrayate,praana bandhananmi/ or Uddalaka Aaruni asked his son Svetaketu to learn from him about deep sleep; he would then be considered that his mind entered his individual consciousness or Soul as though the person entered into a mirror in the form of a reflection, or like the reflection of Sun in water. It is in that state, his individual self is identical with his mind and the thought process gets adjusted to varying situations, besides all his actions like hearing, seeing, running, enjoying or lamenting, singing, crying, becoming jealous or liberal etc. are all enacted as per the dictates of his dreams. In that dream situation, the mind flies in various directions as though a bird or even a kite is tied to a string which indeed is like the Praana the vital force! Mind is what surpasses the Praana but is deeply rooted into it! Having thus explained, the Prajna Svarupa is manifested as the Antaryaami, Yonih, Sarvasya, Prabhava-

Section V: Activities of the Self and their Integration by Paramatma

1. Sthaanaani sthaanibhyo yaacchati/ Naadee teshaam nibandhanam, ckakshur adhyaatmam, dhaashtavyam adhi bhutam/ Aadityas tatradhi daivatam, naadee teshaam nibandhanam, yas chakshushi yo rashtavye ya aaditye yo naadayaam yah praane yo vijnaane ya aanande yo hridi aakaashe ya etasmin sarvasmimnantare samcharati soyum aatmaa, tam aatmaanam upaaseeta ajaram, amritam, abhayam ashokam anantam/ Paramatma had allotted body functionaries of their responsibilities and generated the ‘naadi’ links and crafted body organs accordingly. To start with, ‘Chakshu’ or vision of the eyes is linked with Surya Deva and dexterously allotted by exercising the divine principle of Sun and eyes as also the respective ‘naadi’ in the life principle. Indeed for the faculty of vision, the Beings in creation ought to venerate Paramatma, the amritam abhayam ashokam anantam, the deathless, fearless, sorrowless and interminable!

2. Shrottram adhyaatmam, shrotavyam adhibhuta, dishas tatradhi daivatam, naadee teshaam nibandha-nam, yah shrotre yah shrotavye yo dikshu yo naadayaam yah praane yo vigjaane ya annande yo hridi aakaashe ya etasmin sarvasmimn antaresamcharati soyum aatmaa, tam aatmaanam upaaseetaa ajaram amritam abayam ashokam, anantam/ Among the principles enunciated by Paramatma in His unique Srishti of Tri Lokas, is ‘shrotra’ the faculty of hearing and that too is the extension of ‘Daharaakaasha’ of Antaratma as per the divine principle and the link is through the respective ‘naadi’ to the body of the Beings as per life principle. Indeed for the faculty of ‘shrotra’, the Beings in creation ought to venerate Paramatma, the amritam abhayam ashokam anantam, the deathless, fearless, sorrowless and interminable!

3. Naasaadhyaatmam, ghraatavyam adhibhutam, prithivee tatraadhidaivatam, naadee teshaam nibandhanam, yo naasaayam yo ghraatavye yah prithivyam yo naadayaam yah praane yo vigjaane yo aanande yo hride aakaashe ya etasmin sarvasyaminn antare samcharati soyum aatmaa, tam aatmaanam upaaseeta ajaram, amritam, abhayam, ashokam, anantam/ Naasika the smelling nose is the next...
significant of the Panchendriyas tied to Earth of the ‘daharaakaasha’ as manifested by Paramatma in the
divine principle and the corresponding ‘naadi’ in the eternal chain in the transcendent principle. Indeed for
the faculty of ‘naasika’, the Beings in creation ought to venerate Paramatma, the *amritam abhayam
ashokam anantam*, the deathless, fearless, sorrowless and interminable!

4. *Jihvaadhyaatmam, rasayitavyamadhibhutum, varunas tatradhidaivatam, naadee teshaa
nibandhanam, yo jihvaayam, yo tasavivaye, yo varune, yo nasdyvaam, yah praane yo vijnaane, ya
aanande yo hridi aakaashe, ya etaasmin sarvasmin antare samcharati soyam aatmaa, tam aatmaanam,
upaaaseta ajaram amritam abhayam,ashokam, anantam/* In the process of allocating the responsibilities
of body parts from the ‘daharaakaasha’ specifically connected to Varuna as per the divine principle,
Paramatma specifically entrusted ‘jihva’ of the generic formula and allotted a specified ‘naadi’ as the
link as per ‘bhoutika’ context. Indeed for the faculty of ‘jihva’, the Beings in creation ought to venerate
Paramatma, the *amritam abhayam ashokam anantam*, the deathless, fearless, sorrowless and
interminable!

5. *Tvag adhyatmam, sparshayitavyam adhibhutum, vaayus tatradhidaivatam, naadee teshaa
nibandhanam, yastvachi, yah spashhyitavye, yo vaayau, yo nadyaaam, yah praane, yo vijnaane, yaaanande, yo
hridi aakaashe ya etasmin sarvasmin antare samcharati, soyam aatmaa, tam aatmaanam, upaaseetaajaram, amritam, abhayam, ashokam, anantam/* Parameshvara manifested ‘tvak’ or skin in the
‘daharaakaasha’ in the celestial vision as a part of the evolution of the body parts as connected with ‘vayu’
disregard of pancha bhutats in the mortal context as of the divine principle; further the bio context again
the connecting naadi connected the link of skin and air. Indeed for the faculty of ‘tvak’, the Beings in
creation ought to venerate Paramatma, the *amritam abhayam ashokam anantam*, the deathless, fearless,
sorrowless and interminable!

6. *Mano dhyaatman, mantavyam adhibhutum, chadras tatradhidaivatam, naadee teshaa
nibandhanam, yo manasi, yo mantavye, yas chandre, yo naadyaam, yah praane, yo vijnaane, ya aanande, yo
hridi aakaashe ya etasmin sarvasmin antare samcharati, soyam aatmaa, tam aatmaanam, upaaseetaajaram, amritam,
abhayam, ashokam, anantam/* The mind is in the purview of Paramatma’s inner self while chandra is the
divine principle while the connecting link is the respective ‘naadi’ in the mortal version. Thus jnaana and
vigjnaana in the mortal sense are linked to the appropriate naadi as of the life principle. Indeed for the
faculty of ‘mind’, the Beings in creation ought to venerate Paramatma, the *amritam abhayam ashokam
anantam*, the deathless, fearless, sorrowless and interminable!

7. *Buddhir adhyatmam, boddhavyam adhibhutum, brahma tatradh daiyatam, naadee teshaa
nibandhanam, yo buddhau, yo buddhavey, yo brahmaani, yo naadyaam, yah praane, yo vijnaane, yaaanande, yo
hridi aakaashe ya etasmin sarvasvamin antare samcharati soyam aatmaa, tam aatmaanam, upaaseeta ajaram amritam,
abhayam, ashokam, anantam/* Parabrahma being the reflection of ‘daharaakaasha’ dexterously connects the akaasha of the ‘pancha bhutas’ as the ‘samanvaya’ of both the
divine principle and the mortal principle thus the ether of heart and and of the terminable Five Elements;
both the celestial and ephemerial views are thus balanced by Him. Indeed for the faculty of ‘aakaasha’
the bliss of serenity’, the Beings in creation ought to venerate Paramatma, the *amritam abhayam
ashokam anantam*, the deathless, fearless, sorrowless and interminable!

8. *Ahamkaarodhyaatmam, ahom kartavyam adhibhutum, Rudrastraadhidaivatam, naadee teshaa
nibandhanam, yohamkaare, yo hamkaartavye, yo Rudre, yo naadyaam, yah praane, yo vijnaane, ya
annande, yo hridi aakaashe, ya ekasmin sarvasvaminn sarvasminnandare samcharati soyaam aatmaa, tam aatmaanam, upaaseta ajaram, amritam, abhayam, ashokamm anantam/ Ahamkaaram or the feeling of self consciousness is in the realm of Paramatma and that indeed is His trait. With Rudra as the celestial principle, that tantamounts to deep vigjnaana / paramount knowledge which is ecstasy personified in the interior of his own awareness or his own psyche which is the essence of bliss. The ‘naadi’ in the celestial sense is but in the mortal sense too as the link of Paramatma- daharaakaasha-Rudra the personification of outstanding wisdom; thus from darahakaasha to bhoutikaasha. Indeed for the faculty of ‘Rudratva’, the Beings in creation ought to venerate Paramatma , the amritam abhayam ashokam anantam, the deathless, fearless, sorrowless and interminable!

9. Chittam adhyaatmam, chitayitavyam adhibhutam, khetrajnas tatraadhidaivatam, naadee tesham nibandhanam, yaschitte yas chitavitavye, yah khetragjne, yo naadyaam, yah praane, yo vigjnaane, ya aanande, yo hridi aakaashe, ya etasmin sarvasvaminn antare samcharati soyaam aatmaa, tam aatmaanam, upseeta ajaram amritam, abhayam, ashokam, anantam/ Paramatha”s depthless mental calibre is indescribable. Kshetrajna the Antaratma who is the root cause of the body of each and every Being is the principle of divinity. The principle of the connecting link is the mind’s naadi is of the principle of life. Thus the linkage is understandably between daharaakaasha and the bhoutika aakaasha of the ‘pancha bhutas’. Indeed for the faculty of ‘akaasksha’, the Beings in creation ought to venerate Paramatma , the amritam abhayam ashokam anantam, the deathless, fearless, sorrowless and interminable!

10. Vaak adhyaatmam, vaktavyam adhibhutam, vahnihtatraaddhi daivatam, naadee tesham nibandhanam, yo vaachi, yo vaktavye, yo agnaa, yo naadyaam, yah praaneeyo vigjnaane, ya aanande, yo hridi aakaashe ya etasmin sarvasvaminn antare samcharati soyaam aatmaa, tam aatmaanam, upseeta ajaram amritam, abhayam, ashokam, anantam/ Vaak or Voice is well among the features of Paramatma and Antaratma alike besides of course of the Praanis. As one points out of voice, the connection happens to be Agni in the three context of Paramatma-Antaratma-and of Pancha bhutas as aware of the Beings too. Thus Agni is the divine and loukika contexts too. While that voice of Paramatma- daharaakaasha and bhoutilkaasha alike, voice to rooted to Fire and as such the connector naadi is distinct in the cyclical chain of celestial and bhoutika contexts. Indeed for the faculty of ‘Agni’, the Beings in creation ought to venerate Paramatma , the amritam abhayam ashokam anantam, the deathless, fearless, sorrowless and interminable!

11. Hastaav adhyaatmam aadaatavyam adhibhutam, Indras tatraadhidaivatam, naadee tesham nibandhanam, yo haste, yo aadaatavye, ya Indre, yo naadyaam, yah praaneeyo vigjnaane, ya aanande samcharati soyaam aatmaa, tam aatmaanam, upseeta ajaram amritam, abhayam, ashokam, anantam/ Hands are in the context of each Self and Indra is in the divine context. The connecting link is the concerned naadi in the context of the Beings in the universe as also of divinity. Indeed for Indratva and the faculty of hands, the Beings in creation ought to venerate Paramatma , the amritam abhayam ashokam anantam, the deathless, fearless, sorrowless and interminable!

12. Paadaav adhyaatmam, gantavyam adhibhutam, Vishmustatraadhidaivatam, naadee tesham nibandhanam, yah paade, yo gantavye, yo Vishnou, yo naadyaam, yah praane, yo vigjnaane, ya aanande samcharati soyaam aatmaa, tam aatmaanam, upseeta ajaram amritam, abhayam, ashokam, anantam/ Feet are in the context of Jeevatma and Vishnu in the divine principle. The connecting link is the naadi
and as the ‘bhoutikaatma’ the Inner Self. This naadi as connected to the ever present Vishnu as the ever mobile in the akaasha as also the daharaakaasha. One should always meditate that ‘Vishnutva’ and the faculty of mobility, and the various Being in ‘srishti’ ought to venerate Paramatma, the *amritam abhayam ashokam anantam*, the deathless, fearless, sorrowless and interminable!

13. Paayur adhyaatmam, visarjayatavyam adhibhatum, mrityustradhaadhi daivatam, naadee teshaaam nibandhanam, yah paayou yo visarjitave, yo mrithyau, naadyaam, yah praane, yo vigjnaane, ya aannande, yohridi aakaashe ya etasmin sarvasvamin antate samcharati, soyam aatmaa, tam aatmaanam, upaaseetaajaram, amritam, abhayam, ashokam, anatam/ The excretory organ is of the Beings and ‘mrityu’ is the reliever and as such death is of the divine principle and the connecting naadi of the mortals is thus related to praana in the life and awareness of is The Eternal Truth; indeed various Being in ‘srishti’ ought to venerate Paramatma, the *amritam abhayam ashokam anantam*, the deathless, fearless, sorrowless and interminable!

14. Upasthodhyaatmam, anandayitavyam abhibhutam, prajaapatistatraadhidaivatam, naadee teshaaam nibandhanam, ya upasthe, ya anandayitave, yah prajaa patou, yo naadyaam, yah praane, yo vigjnaane, ya aane, yo hride aakaashe, ya etasmin sarvasvamin antare samcharati, soyam aatmaa, tam atmanam upaaseetaajaram, amritam, abhayam, ashokam, anatam/ The reproductive organ of the body of the Beings is subject matter and Prajapati is of the divine principle. Mortal Beings as aware of the sex organ leads to joy and its ready awareness is of the concerned naadi too once in place appropriately is connected. This Eternal Truth being aware, various Beings in Srishti ought to venerate Paramatma, the *amritam abhayam ashokam anantam*, the deathless, fearless, sorrowless and interminable!

15. Esha sarvagjna, esha sarveshvara, esha sarvaadhipatih, eslontaryaami, esha yonih sarvasya sarva soukhyair yupaasyamaano na cha sarva soukhyaaani upaasyati, veda shastraip upaasyamano na cha veda shastraani upaasyati, yasyaannam idam sarvenacha yonnam bhavati, atah param sarva nayanaah prashaastaanmaa mayo bhutaatmaa, praana maya indiraatmaa, manomaya samkalpaatmaa, vigjnaana -maya kalaatmaa, aananda mayo layaatmaikatvam naasti daivatam kuto martyam naasti amaratvam kuto naantah pragjnaah baih pragjnoobhyatah pragjnaa pragjnaaghano na pragjno naapragjnoopi no viditam vedyam naaas eta etan nirvaaanaanushaasanam iti, vedaanushasanam iti, vedaanushashanam/Aantaratma is omniscient, omni present and omni potent too as tha Paramatma Himself. He is the origin of happiness and the latter is His source. He is the origin of knowledge of Vedas and all the possible scriptures and indeed the latter need not justify Him. He is the source of food yet He is not the depender of that food. The concept of the Self or the Inner Consciousness emerges all the gross objects of His creation inclusive of their very lives, sense organs, life spans, mind and the concepts of determinations, time, individuals, their boundaries; bliss and its boundaries; mortality and of the Unknown Immortality. Further, the knowledge as an amorphous element comprising of internal-external- and finally the hallucinating boundaries of liberation! Further, when is no principle of duality of Antaramma and Paramatma, wher does the question of the Self and the Supreme Self! There is thus neither mortality or immortality! Pure Knowledge has no boundaries as there is neither internal nor external knowledge. This is the singular knowledge or the Knowledge of Bliss, neither mortal nor immortal, but of Bliss alone; *soyam aatmaa, tam aatmaanam, upaaseetaajaram, amritam, abhayam, ashokam, anatam*

Ref. Maandukya Upanishad 7 and Gaudapaada Kaarika of the same chapter as follows:
Maandukya VI: *Esha sarveshvarah esha sarvajnaaah, esha yonih sarvasya prabhava-apyayau hi bhutaanaam* / (Most certainly, this Prajnatva even in normalcy is embedded in the Experiencer of Sushupti as he is now called *Sarveswara* or the Unique Lord of all. He is then the Supreme Brahman Himself! He is the Omni-scient, Omni present and Omni potent of all as the Creator-Sustainer-Destroyer of the Universe. Chhandogya Upanishad vide VI.vii-1&2 in reference to the conversation of Uddalaka Aaruni teaches his son Svetaketu: *Uddaalaakoaharunih Svetaketum putram uvaacha, svapnaantam me Saumya, vijanaahsteet, yatraitat purushah svapit aama, sataa, Soumya, vijanaahsteet, yatraitat purushah svapit aama, sataa, Saumya, tadaa sampanno bhavati, svam apiito bhavati, tasmaad enam svapitiit aachakshate, svam hy aepeto bhavati/i* Sa yathaa shakinih sutrenaprabaddho disham disham patitvaanyatraayatanam alabhavaa bandhanam evopashrayate, evameva khalu, Saumya, tan mano disham disham patitvaanyatraayatanam alabhavaa praanam evopashrayate, praanam bandhanam hi, Saumya, mana itti// or Uddalaka Aaruni asked his son Svetaketu to learn from him about deep sleep; he would then be considered that his mind entered his individual consciousness or Soul as though the person entered into a mirror in the form of a reflection, or like the reflection of Sun in water. It is in that state, his individual self is identical with his mind and the thought process gets adjusted to varying situations, besides all his actions like hearing, seeing, talking, running, enjoying or lamenting, singing, crying, becoming jealous or liberal etc. are all enacted as per the dictates of his dreams. In that dream situation, the mind flies in various directions as though a bird or even a kite is tied to a string which indeed is like the Praana the vital force! Mind is what surpasses the Praana but is deeply rooted into it! Having thus explained, the Prajna Svarupa is manifested as the *Antaryaami, Yonih, Sarvasya, Prabhava-apyayau bhutaanaam* or as the Inner Controller and Regulator, the Singular Source of Creation and Dissolution)

Relevant Gaudipaada kaaraka 7 on Maandukya Upanishad 7:

G.K. 7: *Vibhutim prasavam tvanye manyante srsutchintakaah, swapna maayaasarupeti srishtiranthaiur vikalpitaah/* While those Vidvans who are indeed aware of the magnificence and splendour of the Almighty are sure of the origin and process of Creation and of human and all other beings, but the ignorant ones feel overawed and surmise that their creation in uniformity of species as prototypes is a fantasy, a dream and sheer magic. Maharshi Dadhyan taught Madhu Vidyita to Ashvini Kumar Devas, as bearing horse heads, explained vide II.v.18-19 of Brihadaranyaka Upanishad as follows: *Purash chakre dvipaadah, purash chakre chatush -paadah, purah sa pakshee bhutvaa purah purusha aavishat iti/ sa vaa aayam purushah sarvasu puursu purishayah, naivaa kim cha naanaaavitiitam, naivaa kim cha naasamvitaam// or Paramatma manifested himself as with two feet like human beings and birds and later on as four feet animals; since He entered in a subtle form, he is called Purusha. Indeed there is nobody that is not covered by him in any imaginable form as enveloped by him inside and outside. In otherwords there is nothing that is not pervaded by him in the form and category of that very species.

Ref. About Naadis and Chakras: The sanskrit word ‘naadi’ derives from the root Nad, which means flow, motion, vibration. These ‘naadis’ are creative energies of the subtle body. Just as the negative and positive forces of electricity flow through complex circuits, in the same way, vital force and mental force flow through every part of one’s physiquis by these naades. There are countless naadis in the body with three main channels up the spine, right, left and centre. These are known as ida, pingala & sushumna. The left nostril is connected to the ida network of naadis, the right nostril is connected to the pingala network of naadis and when both nostrils flow together, the main channel or sushumna network is stimulated. They connect at special points of intensity called chakras. When these naadis flow freely, one is vital and
healthy or vice versa. The brain and the spinal cord along with the nerves emanating constitute the nervous system of the body. The nervous system is divided into two main systems: the ‘central nervous system’ and the peripheral nervous system. Central nervous system consists of the brain and spinal cord. Peripheral nervous system consists of the nerves which gather information while the central nervous system communicates the instructions of one’s mind / brain. Peripheral nervous system is divided into two systems: somatic nervous system & autonomic nervous system. Somatic nerves participate in the organism’s relationship with its external environment. Autonomic nerves are more involved in regulating vital internal functions. The autonomic nervous system is divided into two categories: sympathetic & parasympathetic nervous system. The sympathetic nervous system goes into action to prepare the organism for physical or mental activity. The activation of the parasympathetic nervous system causes a general slowdown in the body’s functions in order to conserve energy. The nadis determine the nature and the quality of the nervous system, with its extensive network of nerves and plexus covering the entire physique.

**Devi Bhagavata**

The Purana explains about the physiological cum psychological analysis of human body, especially of various Nadis (Life webs) and Chakras. The word ‘Nad’ means streams; in the context of Yoga, Nadis are channels of Kundalini Energy as also of connectors of nerves or ‘Snayus’. The subtle yoga channels of energy from mind as well as ‘Chitta’ or consciousness of the self are through various physiological cords, vessels/tubes, nerves, muscles, arteries and veins. There are 350,000 Nadis in human body (Ayurveda mentioned 7,50,000 Nadis) but the principal nadis are fourteen viz. Sushumna, Ida, Pingala, Gandhari, Hastajihva, Yashasvini, Pusha, Ambalusha, Kuhu, Shankini, Payasvini, Saravati, Varuni and Yashodhara. The most important Nadis however are the first three above. Sushumna is at the center of the spinal cord and is of the nature of Moon, Sun and Agni or Fire. It originates from Sacral plexus or a network of nerves at the spinal base up to the head at the top; it is from *Moola Adhara Chakra* and terminating at Sahsara Chakra. Normally, Sushumna is inactive except when pranayama is performed. ‘Ida’ nadi is to the left of Sushumna, representing moon providing nectar like energy and ‘Pingala’ nadi is to the right side of Sushumna providing male like power. There is a cobweb like formation in the innermost area of Sushumna, called Vichitra or Chitrini Bhulinga Nadi, the centre of which is the seat of Ichha Shakti (Energy of Desire), ‘Jnana Shakti’ (Energy of Knowledge) and ‘Kriya Shakti’ (Energy of Action). The middle portion of the Bhulinga nadi has the luminosity of several Suns, above which is the Maya Bijah Haratma representing the sound like ‘Ha’. There above is ‘Kula Kundalini’ representing Serpent Fire of red colour. Outside the Kundalini is the ‘Adhara Nilaya’ of yellow lotus colour denoting four letters viz. Va, Saa, Sa, Sa; this is the base or Moola Adhara supported by six lotus formations. Beyond the Moola Adhara is the *Manipura Chakra* of cloud lightning colour comprising ten lotus petals representing ten letters da, dha, na, ta, tha, da, dha, na, pa, pha. This Mani Padma is the dwelling spot of Vishnu. Beyond the Mani Padma is the* Anahata Padma* with twelve petals representing Kha, Ga, Gha, ma, cha, chha, ja, jha, lya, ta, tha. In the middle is Banalingam, giving out the sound of Sabda Brahma. Therafter is *Rudra Chakra* which represents sixteen letters: a, a’, i, i’, u, u’, ri, ri’, li, lri, e, ai, o, ar, am, ah. It is in this place that ‘Jeevatma’ gets purified into ‘Paramatma’ and hence known as *‘Visuddha Chakra’*. Further beyond is *Ajna Chakra* in between the two eyebrows where the ‘self’ resides representing two letters ha, and ksha, one commanding another or Paramatma commanding Jeevatma. Even above is the ‘Kailasa Chakra’ which Yogis call as Rodhini Chakra the central point is the ‘Bindu Sthan’.
In other words, a perfect Yogi has to perform Puraka, Pranayama, fix the mind on Mooladhara lotus, contract and arouse Kundalini Shakti by lifting by ‘Vayu’ between anus and genitals, pierce through the Adi Swayam Linga through various lotus petals and lotuses as described above, reach Sahasrara or thousand petal lotus and Bindu Chakra by the Union of Prakriti and Purusha.

Section VI: Narayana the hub of the very Universe and Existence

Naiveha kim chanaagra aaseed amulam, anadhaaram, imaaah prajah prajaayante, divyo deva eko Naaraayamnas chakshuscha drashtavyam cha, Naayaayahan shrotam cha shrotavyam cha, Naaraayano ghraanam cha ghraanatvamcha, Naaraayano jihvaa cha rashhayitavyam cha, Naaraayanas tvak cha spurashaitavyamcha, Naaraayano manascha mantavyam cha, Naaraayano buddhischa boddhavyamcha, Naaraayano ahamkaararascha ahamkatavyamcha, Naaraayananachittam cha chetayitavyamcha, Naraayano vaak cha vaktavyamcha, Naraayano hastoucha aadaatavyamcha, Naaraayah pandoucha gantavyam cha, Naaraayahan paayuscha visarayitavyamcha, Naaraayana upasthascha aanandayitavyamcha, Naaraayano dhaataa vidhaataa , karta vikartaa, divyo deva ekoNaaraayana Aadiityaa, Rudraa, Maruto Vaasvooshivinaav, Richo-Yajuumshi Saamaani mantrogniraajyaahutir Naaraayanaa udhvhavah, sambhavo divyo deva eko Naaraayano maataa-pita-bhraataa, nivaasah, sharanyam, suhrud, gaiit Naaraayano virajaa sudarshana suryaa jitaai soumyaamoghaa kunaaararmitaa satyaa madhyamaa naasheeraa shishurasaaraa suryaa bhaasvatee vigineeyaanii naaadee naamaani divyaam garjati, gaayati, vaatti, varshati varunyaaamaa chandramaah kallaa kalir dhataa brahmaa prajaapatit praghavaa divaaasashchaardhaa- divaaashashchaa kaalaad kalpaachordhivyam cha dishaascha sarvam Naaraayanaa/ Purusha evedam sarvam yad bhutam yacchha bhavyam utaamritatatasya Ishaano yad annenaatirohi taid Vishnoh paramam padam sadaa pashyanti Surayah diveeva chakshur aatatam tad viprassao vipanyavyo jaagravaashnaa samindhate visnor yat paraamam padam, tad etan nirvaanbhaashnaa iti, vedaanu- shaashanam iti, vedaanushaashanam/ At the time of Srishti at the beginning, Narayana was the mainstay. What one visions with the eyes is Narayana, what one hears with the ears is Narayana, what one smells and breaths is Narayana, what ever touches with skin is Narayana, what ever tastes with the tongue is Narayana, whatever thinks in the mind is Narayana, whatever power of understanding is Narayana, the self sense and its scope is Narayana, whatever the two hands seek to handle is Narayana, whatever one traverses by the feet is Narayana, what ever excretory functions are handled is Narayana, what ever generative functions are performed yielding happiness as also further creation is Narayana. The sustainer and designer of childhood-youth-old age is Narayana; the performer and non performer too is Narayana; the unending dazzle of life is Narayana; the Adityas, Rudras, Maruts, Ashvins, Vedavedangas, sacrificial Agnis and the accompanying mantras is Narayana; parents, close relatives, friends- even foes-is Narayana; Viraja, Sudarshana, Jitaa, Soumya, the Amogha, the Amrita, Satya; Madhyama, Naashira, Shisura, Asura, suurya, and Bhaasvati all being the divine channels is Narayana; thunders, windblows, rainas, Aryana, Chandra, ‘kaal maana’ ranging from seconds to yuga- kalpas is Narayana; Brahma the Creator, Prajapati, Indra, Dasha Dishas, and indeed what ever is past-present and future is Maha Vishnu Narayana. This is ‘Vedaanushaashanam’!

Ref.Mantra Pushpam :
Sahasra sheersham Devam Vishwaakshah Vishwa Shambuvam,Vishwa Narayanam Devam aksharam paramam prabhum/Vishwatah paramam niya Vishwam Narayanah Harim, Vishwamevedam Purusha tadvishwamupa- jeeyati/Padim Vishwasyaatm harshwarah shaswatah Shivmachyutam, Naraayanam Mahaa jneyam Vishwaat- maanam paraayanam/The totality of the Universe is caused , permeated and preserved by Parama Deva who is self-manifested with as a mass of effulgence with countless heads and eyes as the bestower of compassion for all the Beings. He resides inside within one and all as the Supreme Master directing them to follow His Regulations to destroy evil and ignorance and not to indulge in vice and
disorder. He is also the representation of several Divinities surpassing them all. He is endless, unknown, eternal, all pervasive, destroyer of darkness and ignorance, protector of the Universe and the individual Beings that He created as one’s own indweller. Indeed He is the final destination and refuge. Rig Veda’s (X. 90) Purusha Sukta is quoted:

Sahasra sheeraasha Purushah sahasraaksha sahasrapaat, sa bhimin vishvato vritvaatyatishtha dashangulam/Purusha evedam sarvam yadbhutam yaccha bhavyam utaatmritaweshaano yadatre -naati rohati/Etavaaanaasya mahimaata jyaayaamscha Purushah, paadosya Vishwa bhutaani tripaaadasyaanritim divi/Virat Purusha with thousands of heads, eyes, and feet signifies a multi-point omni-presence of the Singular Being, enveloping the Earth and beyond all over the Universe in ten directions represented by His ten fingers. This Maha Purusha is the essence of Creation of all the times covering the past-present-future. The entire Creation is woven by the immortal presence of this Unique Lord as the food to all the Beings and surpass the gross world as the personification of Immortality. The Purusha is far greater than greatness as inexpessible in words and rests His feet on Bliss. 4.

Narayanam param Brahma tatwam Narayanan parah, Naraayana paro jyotiraatma Narayanah param,Narayanah paro dhyata dhyaanam Narayanah parah/ Narayana is the Supreme Truth named Brahma; the highest Self; the outstanding effulgence; the Eternal Self and the Unique Bridge between death and Everlasting Life of Reality, ignorance and illumination as the Singular Mediator.

5.

Yaccha kinchit jagatyasmin drishyate shruyate pivaa, antah bahischa tatarsvam vyapaaya Naraayana sthitah/ Narayana is perceptible due to one’s proximity as He is the closest within yet is imperceptible as He is as huge as the Universe and beyond; He could be visualised yet invisible; He could be heard yet unheard. He is all over both within and without as the ever constant and established.

6.

Anantamavyayam kavigum samudrentam vishwa shambhuvam, padmakoshapratikaasham hridayam chaapyadhomukham/ The Virat Purusha is endless, constant, omni-scept, and the termination of struggle and hardships; He dwells till the end the ocean of one’s own heart as ‘samsaara’ or materialism till the goal of strife. Indeed, one’s own heart needs to be awaken and inward looking into the bud of the lotus flower by deep meditation by questioning the very purpose of existence! 7.

Atho nishtyaa vitasyaante naabhyaamupari tishthati, hridayam tadvijaaneeyaad vishvasyaayatanan mahat/ One’s own heart as located a measure of distance by a finger span from navel to throat and that indeed is the abode of the Universe. This heart is like the dazzle of a garland of flames being the seat of approach to divinity and the Almighty.

8.

Santatagum siraabhistu laambhastyaa koshannibham, tasyaante sushirah sukshmam tasminsarvam pratishthitam/ The heart is suspended in an inverted position surrounded by arteries like a lotus bud and there is a narrow space called ‘sushumna nadi’ into which everything is supported including one’s mind, senses, and all the faculties, besides being the high gate of awareness of Paramatma the bridge between darkness and illumination. It’s ignorance to lasting joy!9-11. Tasya madhye mahaanagnir vishwaarchir vishwatomukhah, sograbhugvi bhajan tishtannah ahaaa -ram ajarah kavih/ tiryamurthar madhihshyaayi rashmayah tasya santataa] Sautaatayi swam dehamaapadalatalamastakam, tasya madhye vahnishikhaa aneyerdhvaa vyavasthitaa/ Neelatoyada- madhyathaav vidyullekheva bhaaswaraa, neevaaraakhavartanvi peetaa bhavatyanuupamanaa/ In this ‘sushumna nadi’ or the narrow space rests ‘Mahaagni’ swarupa the resplendent ‘Antaratma’ as the flames spreading all over the body as scattered vertically and horizontally keeping the body warm from head to toe; these flames devour the food intake and absorb it. From the center of the golden colour Mahagni dazzle like flashes of Vidyut or lightning as on the thick of rain bearing clouds’ run across the body as minute as an awn of a paddy grain representing the subtlety of the Atman. Svetaashvatara Upanishad to annotate further: V.9: Vaalagra shata bhagasya shatadhaa kalpitasya cha bhaago jeevah vijneyah sa chaamanityaayakalpate/ The Individual Self is of hair splitting atomic formulation to the extent of division into innumerable units.
counting till potential infinity. Brahma Sutras vide III.3.19-32 clearly prove the concept of atomicity of the Antaratma with potentiality of infinity: *Utkraanti gatyadhikaranam* (19) *Ukrantigatyaa gatinam* (20) *Swatmanaa chottarayoh* (21) Naanura *-tacchuteriti chennetaraadhikaranam* / (22) *Swashabdonnaabhyaaam cha* (23) *Avirodhaschandanavat* (24) *Avasthiitii vaisheshyaaditii chennaadhyugapamadadaadhridii* (25) Gunaadwaa Lokavat (26) Vyhatireko gandhavat (27) Tathaacha darshayati (28) Prudhgpadeshaat (29) Tadguna saarasvaat tu tadavya -padeshah praajavat/ (30) *Yaavadaattma bhaavittaaaccha na* (31) Pumstvad-vat twasyya satobhivyaktiyogaviiit (32) Nityopalabdhunupalabdhii prasangonyatara niyamo vaanyathaa/ or II.iii.19) Utkraanta gatyaa gateenaam/What is the size of the Individual Soul at its entry of the body made of the Pancha Bhutas and its exit therefrom! Apparently since its size is not as per the body, but is it of atomic size or of infinity as indicated by Vedic Texts! II.iii.20) Swaatmanaa chottarayoh/ As to size of the Soul, whether atomic or infinite or otherwise still unconfirmed, the course of its action by way of departure from the body needs to be analysed. This is especially so since the means of its exit are to be defined in relation to the body parts that it existed in as of then. Following Brahma Sutras are quite relevant: II.iii.23) *Avirodhah chandanavat*/ Just as a drop of sandalwood paste applied on a part of the body produces a heavenly sensation all over the body, similarly the Inner Soul though of infinitesimal nature manifests itself the whole body though located at one part of the body. After all, the Soul is connected to skin and it is logical that the the whole skin gets the sandal wood paste experience. II.iii.24) *Avasthiitii vaishyaaditii chenna abhyupagamaat hridi hi/* The doubt is that the example of sandal wood paste giving joy all over the body might be possible since the Inner Soul existed at the point of its existence. But that objection to this doubt is that the Soul is after all spread across the whole body.

Section VII: Narayana is in ‘Daharaakaasha’ the Antaratma as the reflection of Paramata

Antah shareere nihito guhaayaam ajaa eko nityo yasyaa prithivee shareeram yah prithiveem antare samcharan yam prithiveem veda; yasyaapah shareeram yopontare samcharan yam apo na viduh; yasya tejah shareeram yopontare samcharan yam tejo na vedaa; yasya vaayuh shareeram yo vaayum antere samcharan yam vaayur na veda; Yasaakaashah shareeram ya aakaasham antare samcharan yam aakaashe na veda; yasya manah shareeram yo antare samcharan yam manona veda; yah buddhi shareeram yo buddhim antare samcharan yam buddhir na veda; Yashaayhamkaaraah shareeram yohamkaarani antare samcharan yam ahamkaaro na veda; yasya chittam shareeram yas chittant antare samcharan yam chittam na veda; Yasyaaayyakram shareeram yovyakant antare samcharan yam avyakta na veda; Yashaayyaksharam shareeram yoksharam antare samcharan yam aksharam na veda; yasya mrityuh shareeram yo mrityum antare samcharan yam mrityur na veda; sa va sarvaa bhutaantaara -atmaapaaha tapaapmaa divyo deva eko naaraayanaah. Etam vidyaam apaanratatamaya padaad apantaraatmno brahman padaad, brahmaa ghoraangirase padaad, ghoraangiraa raikvaaya padaad, raikvo raamayaa padaad, raamah sarvebh padaad iti evam yo nirvaanaaunushhashanam iti vedaanushashhanam/

Right atop the ‘daharaakaasha’ is the Form ever unknown and imperceivable, whose body is Bhumi yet Bhumi is unaware; ‘naara’ or waters are His movement flows yet the waters are never of Him. Vidyut or Lightning is his ever flashy appearance yet light is unawre of Him; Air is His body with free and brisk movement yet Vayu is quite ignorant of his identity; again ether or the sky enables His free and fast movement, yet the ‘ akaasha’ is totally unaware of his presence. Mental Energy constitutes His body but one’s own mind is totally ignorant of His presence. Similarly, one’s own ‘avagaahana shakti’ is Narayana’s body but that capability is completley unknown about Him. Similarly, the senses, feelings of joys and sorrows, bodily movements, vikaaraas, panchadriyas and their sensations of praana-apaana-udaana- vyana-samaanaa kaaryas are never realised that these are all full of Narayana but all those features are never known to them. Even death is unaware of one’s death! The yet unmanifested body, its
perishable feature, the existing feature of the body and its time of perishing are only and only known to Narayana. He alone is the consciousness, free from virtue and vice, as the ever radiant ‘anthahkarana’ as the unknown yet imperishable, ever present yet unseen, all pervading yet unrealizable, everlasting, and free from decay or development. This paramount vidya was imparted to Apanantaraatmaas and then to Brahma- to Ghora Angiras-to Raikva to Rama and later on to all the well deserved Beings. This indeed is Veda Vaak Itself! [Ref. 2 on Raikva vide Chhandogya Upanishad IV.i-ii]

Ref.1. Analysis of non - recognition of Narayana Shakti among ‘panchabhutas’ and Surya Chandras, let alone ‘panchadriyas’

Brihadaranyaka Upanishad III. vii.3) Yah prithivyaam tishthan prithivyaa antarah, yam prithivi na Veda, yasya Prithivi shareeram, yah prithividmantaro yamayati, esha ta atmaanyatatarya amri –tah/ (Indeed all the Beings that are settled on earth and are well within it but are unaware of their powers and authority; neither the Self of a being is aware of its body is the earth nor that it controls the earth; much less it knows of its being the Supreme and Immortal Brahman!) III.vii.4) Yopsy tishtham adbhyonataraah, yan aapo na viduh, yasyaapah shareeram, yopontaro yamayati, esha ta atmaantaryaaami amritaah/ (He who dwells in water, and is within it, whom water does not know, whose body is water, and who is in command of water from within, and who as the Self is the Master and the Supreme Head himself!) III.vii.5) Yognou tishthaan agner -antarah; yamagnir na veda, yasyaagnih shareeram, yognim antaroyamayati, esha ta atmanyatatarya -amritah/ (Whoever inhabits in Agni and is within it, whom Agni is unaware of, whose body is fire and who controls fire from within is the Internal Ruler, his own Immortal Brahman)III.vii.6) Yontarische tishthanirikshaadantarah, yamanantarikshnam na veda, yasyantarikshnam shariram yontarikshamantaro yamayati, esha ta atmanantaryamamritah/ (That very Being who resides on the Sky which is right within him but does not have that awareness, whose body itself is the sky and who regulates from within is indeed the Internal Controller as also the Everlasting Self!) III.vii.7) Yo Vaayo tishthanvaayontarah yam Vaayur na veda, yasya Vaayuh shareeram, yo Vaayumantaro yamayati, esha ta atmaanantaryaaam -amritah/ (The Being who has his abode in Air itself and is right within it, whom Vayu is unrecognised, but whose physique is in it and who regulated Air from within is the Inside Controller and indeed your perpetual Self) III.vii.8) Yo divi tishthandivyonatarah, yam dyounam veda, Yasya dyoh shareeram, yo divamantaroyamaiti,ha ta aatmaanantaryaaamritah/ ( He who settles in swarga for good and enjoys in that Place but Swarga itself does not realise so, whose manifestation is there in Swarga itself and actually controls that Place from within, then he is indeed not only the Internal Ruler but is also the Supreme Being!) III.vii.9) Ya aditye tishthanadityadantarah, yamadityo na vedaa, yasma adityah shareeram, ya adityyamantaro yamayati, esha ta atmaantaryaaamritah/ (Be there a situation that a Being is an inhabitant of Surya Loka and is right within that Loka, and Surya is not conscious of it, yet that body is in that Loka itself as also controls that Loka from within as its Regulator, he indeed is the Supreme Hiranyakartha himself!) III.vii.10) Yo dikshu tishthindibhyontarah, ya disho na viduh, yasya dishah shareeram, yo dishontaro yamayati, esha ta aatmaantaryaaamritah/ ( Whoso -ever resides in Dishas or Directions of the Universe and is settled in the Directions physically and even controls the the Eight Directions is indeed the Brahman himself who is eternal!)III.vii.11) Yash chandra taarake tishthamshchaa -nrataraakaadantarah, yam chandarataraakam na veda, yasya chandarataraakam shareeram, yash chandra taarakamantaro yamayati esha ta atmaantaantrantaryyaamritah/ (He who is located in Moon and Stars and stays among them, yet these have no knowledge of it, yet his physical presence is there for sure and also controls their movements and so on from within and is the regulator of these entities is indeed the Ultimate Paramatma!) III. vii.12) Ya aakasho tishthannaakaasha ntarah, yama -akasho na veda, yayaakaashah shareeram, ya aakaashamantaro yamayati, esha ta aatmaaantaantrantaryyaamritah/ (Anybody who is settled for good in the darkness even without its compre-hension and is physically present always controlling the degrees of darkness is indeed the Utmost
Hiranyagarbha!) III. vii.14) Yastesasi tishthantejasiontarah, yam tejo na veda, yasya tejha shareeram, yastejontaro yamayati, esha ta aatmaantaaryaanamritisah: iyadhiodvatam, athaadhibhutam/ (The one who is in the utmost brightness as a resider always yet despite that brilliance is unaware of his physical existence and what more that entity controls is indeed the paramount Paramatma; so far the description is about the various Devas like Earth, Water, Fire, Sky, Air, Heaven, Sun, Directions, Moon and Stars, Ether, Darkness and Brightness. Now the reference henceforth would be to various Beings). III.vii.15) Yah sarveshu bhuteshu tishthan sarvyehhyo bhutebhyontarah, yam sarvaani bhutaani na viduh, yasya sarvaani bhuanni shareeram, yah sarvaani bhutaanyantaro yamayati, esha ta aatmaantaaryaanamritihiyah adhibhutam; athaadhyaatam/ (The person who resides in all the beings and is within them, whom none knows about, whose body is all beings controlling all the beings from within, is the Internal Chief, your own Supreme Power. This is with reference to all the Beings in Creation and their respective bodies). III.vii.16) Yah prane tishthan pramaaadantarah, yam praanano na veda, yasya praanam shareeram, yoaachamantaro yamayati, esha ta aatmaantaaryaanamritisah/ (Now in reference to a body, be it of a human or of any specie of creation from grassroot upward; specifically about the prana or of vital force of a human body; he who inhabits say his nose together with his prana, the organ of speech viz. the mouth, th eye, the ear, the mind or manas, the twacha or the skin, likewise the eye, ear, the skin, the intellect and the organ of generation. Specifically with reference of the present Stanza, the person who is present in the nose is indeed within it yet whom the nose does not know, his body is itself the nose and controls it from within; it is the Intetior Commander and the link to the Brahanm!) III.vii. 17) Yo vaacha tishthanvaachontarah, yam Vaang na veda, yasya vaak shareeram, yo vaachamantaro yamayati, esha ta aatmaantaaryaanamritisah/ (That person who resides in the mouth the organ of speech and stays right within it although the organ of speech is oblivious of it, yet its full form is within and in full command of its actions as is indeed the Master of that organ and even the everlasting Super Master viz. Brahman himself!) III. vii.18) Yas chakshushi tishthaamchakshushontarah, yam chakshurna veda, yasya shrotram shareeram, yah shrotramantaro yamayati, esha ta aatmaantaaryaanamritih/ (He who dwells in the eyes, is within it, whom the eye does not see and realise his existence nor he realises that he is the master of vision and the self controls all the actions of vision himself and as such is the eternal chief himself !) III.vii.19) Yah shrotre tishthanchhochraad antarah, yam shrotram na veda, yasya shrotram shareeram, yah shrotramantaro, esha ta aatmaan antaryaanamritisah/ (That Being himself exists in the ears of a body, although the body is ignorant of this reality nor the ears themselves so realise although factually speaking these very ears are masters by themselves of the Self and as such also the Immortal Selves themselves!) III. vii.20) Yo manasi tishthan manason tarah, ya mano na veda, yasya manah shareeram yo manason taro yamayati, esha ta aatmaa antaryaan amritisah/ (This individual under reference resides in his ‘manas’ or mind and happens to stay right within him Self but strangely enough the Individual Self has no knowledge that this mind stays with himself and the manifestation of that mind is in his body and moreso controls this very Self as this fact is very well known to the Supreme Self!) III.vii.21) Yastwachi tishthanstvachontarah, yam tvam na veda, yasya twak shareeram, yastwachachantaro yamayati, esha ta aatmaantaaryaanamritisah/ ( He who exists in the skin, stays within though the skin does to know about its existence nor of its physical presence and not even the fact that it controls the skin from within, and is the Internal Ruler as also the Parameshwara himself!) III.vii.22) Yo viginaane tishthi viginaantarah, ya viginaanam na veda, yasya viginaanam shareeram, yo viginaanamantaro yamayati, esha ta aatmaantaaryaanamritisah/ (The intelligent being that inhabits in intellect is surfeit in it, but the aspect of intelligence does not know it and is even unaware that intellect controls it and is indeed the Supreme Monarch of universe and even far beyond) III.vii.23) Yo retasi tishthan retason tarah, yam reto na veda, yasya retah shareeram, yo retentaro yamayati esha ta aatmaantaaryaanamritisah; adrushto drashtaa, ashrutah shrotaa, amato mantaa, aviginaato viginaataa; naanyotosthi draashtaa, nanyotosthi shrotaa, naanyotosti mantaa, aanyotosthi viginaataa, esha ta aatmaantaaryaamritisah, atonyadaartam, tato hoddaalaka aarunikpuraraam/ iti saptamam Brahanmanam/ (He occupies the organ of generation and is within it even without the organ of generation realising so, its full form is within and controls from within as the Internal Ruler while even is the Ultimate! He is never seen but s the witness; he is never heard but is the Hearer; he is never thought of but is the Thinker; he is never known but is the Knower; there is no
other witness but the Self and none else knows of him; he is the Internal Sovereign and indeed is the Immortal Self. Everything else but Him is mortal indeed. Then Uddalaka, the son of Aruna, kept quiet thinking aloud of what all Maharshi had been discussing in detail! Thus it is well established that either with reference to the supporting Deities or the Inner-Consciousness or the Self and of course the linked in Paramatma, every thing else, be it the body, its 'jnandendriyas' and 'karmendriyas' are subject to change, repetitive transformation and death. Yet the Inner Self 'per se' and of course the Almighty continue to be the Unknown, complex, everlasting, omni present, endless, Unborn, and Unspent ie. Avyaktam - shasvatam-vishnum- anantam- ajam-avayam! ]

Ref IV.i and ii from Chhandogya Upanishad:

In the distant past, there was a descendant of one person named Janashruta, the grandson of a person of the same name who was of immense charity having built several rest houses and provided food and gifts for several of the public. Then this Janashruta Poutraayana- the grandson of the munificent grand father who happened to know the language of swans-heard from his terrace one evening the conversation of one of the swans spoke very high of the charity works of Janashruti and said that his name and fame was very popular all over. The other swan replied citing the great example of one Raikva the associate of a cart who was perhaps nothing in comparison with the so called grand son of Janashruta! On hearing this conversation of the swans, Janashruti asked his attendant , also a charioteer, to find out about one Raikva an associate of a cart. Meanwhile the conversation of the swans was ringing loud in his ears as it said: Yathaa kriyaa vijitaaya adhaareyaah samyanti, evam enam sarvam tad abhisameti, evam enam sarvam tad abhisameti, yat kincha prajaahsaadhu kurvanti/: ‘while many persons throw the dice, only the superior one wins the throw!’ Meanwhile, the attendant cum charioteer of Janashruta found out a Brahmana staying near a chariot; he went in search of that Brahmana finally and asked him whether he knew one named as Raikya! The Brahmana replied tat he himself was Raikva! Pursuant to the confirmation of the Brahmana that he himself was Raikya, Janashruti carried with him hundred cows, a golden necklace, a chariot drawn by horses and reached upto Raikya and offered all the gifts along with his daughter as the wife of the Brahmana. Raikya replied to Janashruta and reproachfully discarded the gifts including Raikya’s daughter and said that he would not accept gifts from a low class person!He further stated that without all the gifts, he was prepared to instruct Janashruta all the same!In other words, Raikya accepted Janashruta as his student, who indeed ought to teach the proverbial six ways of knowledge viz. the gift of wealth, provision of intellect, understanding of Vedas, affection of co-beings and knowledge! )

Section VIII: Antaratma and the Ephemeral Body

Antah shareere nihito guhaayaam shudhah soyam aatmaa sarvasya medo-maamsa-kledaavikeerne shareeraa madhyeyyanantopahate cxitra- bhitti-prateekaashe gandharvaa- naagarupame kadalee garbhavaan nihsaare jalaad buddhudavac chanchale nishkritam aatmaanam, achintyarupam, divyam, devam, asangam, shddham, tejaskaayam, aruuapam, sarveshvaram, achintyam, ashareeram, nihitam guhaayaaam, amritam, vibhraaamaaamaam, aanandam, tam pashyanti vidvaamsastena laye na pashyanti/ Antaratma or the Inner Counciousness inside the heart of a physique covered by mind and panchendriyas is the secret yet the sacredmost place is pure yet unrealisable. Indeed that is located at the Sanctum Sanctorum of a body full of flesh, blood and fat. This resembles a sbstance of durability amid vulnerability, like a wall painting of a castle in air yet being the pith of a plantain tree, or even as a drop of a water bubble. Indeed, that outstanding nucleus of Antaratma is pure, incomprehensible, lustrous, detached, form less, isolated, spotless, disembodied, isolated and blissful.
Antaratma unaffected by Individual body’s action: Shetaashvatara- Chhandogya-Prashna Upanishads

Shvetaashvara Upanishad III.xvi-xxi is quoted: Sarvatah paani paadam tat sarvatokshi shiro mukham, sarvata shrutimalloke sarvam aavritya tishthati// Sarvendriya gunaadhasam sarvendriya vivarjitan, sarvasya Prabhum Ishaanam sarvaya sharanam brijat// Nava dvaare pure dehee hamso leelaayate bahih, vashee sarvasyalokasya sthaavarasya charasya cha//A-paani paado javanograheeya pashyatyachakshusa shruniti akarnah, so vetti vedvam na cha tasyaaasti vetaa, tam aahur agrayam Purusham mahaantam// Anor aneeyaana mahato maheeyaana aatmaa guhaayaam nihtosya jantoh, tam akratum pashyati vita shoko dhautah prasaadaan mahimaam Ishaam// Vedaaham etam ajarama puraanam sarvatmaaam sarva gatam vibhutvaat, Janma nirodham pravadanti yasya brahmavaadinobhivadanti nityam// (The Maha Purusha stands encompassing the entire Universe with His hands and feet on either side, His eyes on either side and ears all over! Bhagavad Gita describes just in the same way Thirteenth Chapter, stanza 14: Sarvatah sarva paani paadam tat savokshi shiro mukham, sarvata shrutimalloke sarvam aavritya tishthati / The next Stanza of the Upanishad states that the Parama Purusha is indeed the singular point of shelter as truly representing the traits of senses as present among all the human another beings and at the same time is totally devoid of any features or gunas whatsoever. Bhagavad Gita in the very following stanza states similarly: Sarvendriyagunaa bhaasam sarvendriya vivarjitan, anaktam sarvabubhruchhaiva nirgunam guna bhoktrucha/ That is, Bhagavan although is nirguna swarupa or devoid of gunas or characteristics yet he experiences, just for the sake of human and other Beings allows the Antaratma to simulate the experiences of the organs and senses and does allow the same sensations! The next stanza of the Upanishad explains that the Embodied Inner Self or the ‘Antaratma’ also possesses the experience of the ‘nava dvaaras’ or nine body gates and supervises the momentums of the body organs enabling the two way traffic of the entry and exit points. Bhagavad Gita is again quoted from the Karmyanaasa yoga chapter of Five 13 stanza : Sarva karmaani manasaa sanyasyaate sukham vashee, Nava dwaare puree dehee naiva kutvanna kaaraya/ or ‘The Antaratma of the Being concerned is like the one who renounces the responsibilities of the body’s nine gate ways and keeps specific neutrality of the actions but remains unaffected. The human body comprises of the nine gates viz. seven gates on the head itself besides two more on the lower body like the nine gates of th body temple all directed by the mind; indeed the Self or th Inner Conscience is not responsible to the acts of omission and commision but remain as a mute spectator as eventually the Being with the body and its senses would have to experience the sins or virtues and the resultant fruits but the blame or blessing are due to the Individual but not his or her Conscience!

Chhandogya Upanishad vide VIII.i.5 is quoted: Naasya jarayaitaj jeeryati, na vadhenaa -syam hanyate, etai satyam brahma puram asmin kaamah samaahitaah, esha atmaapahaata- paapmaa vijaro vinimriyur vishoko vijhastopipaasah, satya kaamah satya samkalph yathaa hy eva praajaa anvaaishanti yathaannushashanan, yam yam antam abhikaama bhavanti yam janapadam, yam kheta bhaagam, tam tamevopajeevanti/ or ‘The Antaratma or the Individual Self is not subject to age, disease, and death; it would be free from sins and the resultant negative impact of sorrow, hunger, thirst, unfulfilled desires of existence and of unfailing will. But if the mind which is the head of the body limbs misdirects vision, speech, and the other concerned senses, understandably the serving agents would obey their master and sins or virtues are recorded on the balance sheet account on the basis of body actions then while such actions cannot be accountable against the inner conscience. The the Self would be a witness to the accounts done as an evidence to the action is but is certainly not involved in the actions by themselves! Now to the meaning of the next stanza, the 19th of this Upanishad: This Supreme Entity has neither hands nor
feet, can vision without no eyes, hear without ears and think sharply without mind and in short possesses no body parts nor senses; indeed a rare phenomenon but truly existent and active None could possibly know about Him and is known as primordial and ageless disregard of Kaalamaana or the Time Schedule!

He is ‘anor aneeyaan’ or subler than subtle; “mahato maheeyan” or grander, ‘guhaayaam nihitoshya jantoh’ or exists in the caves of the hearts of all the Beings. He appears bland and immune with reference to the action-reaction set of symptoms; but as needed is responsive to sincere prayers to redeem blemishes and fulfill wishes. The final stanza of the chapter concludes with a effort of cognition of the Premordial and All prevailing Energy of Parama Shiva as ‘ajaram puranam sarvaatmaanam sarva gatam vibhutva’ or the undecaying, primordial, infinite Supreme who is the One that could break the syndrome of births-deaths-and births again and absorb into the Blissful Eternity!

Chhandogya Upanishad vide V.x.1-2 presents an excellent description as follows: Deva Yaana or the Divine Path versus Saamaanya Yaana or the Route of Commoners after death; cautions for do’s and don’t’s in active life: Tadya ittham viduh, ye chemeranye shraaddha tapa iti upaaste,terchisham abhisambhavavanti, archishohah, ahna aapuryamaanaapaksham, aapuryamaanaa pakshad yaan shad udaanneti maasaams –taan// Maasebhhyah samvatsaram, samvatsaraad Adityam, Adityaad chandra - masam,Chandramaso vidyutam; tat purusho maanavah, sa enaan Brahma gamayati, esha Deva Yaanah panthaa iti! ( There is a distinction of those who leave the world after practising Dharma in the true sense with faith, commitment, austerity and performance of Sacrifices to the Deity of Flames; such of the few, who realise by them-selves from the power of Agni tend to be guided to reach the day light to Shukla Paksha to Uttarayana when Surya travels upward to north to a year to Surya Loka to Chandra Loka to the Abode of Lightnings where a Super human Entity leads them to Hiranyagarbha Brahma; this indeed is known as the Deva Yaana or the Divine Path.) V.x.3) Atha ya ime graama oristapurte dattam iti upaasate, te dhumaab abhisambhavavanti, dhumaad raatrim, raatrer aparapaksham aparapakshaad yaan shad dakshinaiti maasaamaatstaan, naitie samvatsaram abhipraapnuvanti/ ( However, there are other types of the run of the mill kind of villagers etc. who too no doubt follow a fairly virtuous life of ‘daana dharma vidhana’ and occasionally Vrata, Sacrifices and so on and as their average or medium life ends up in death, they pass into hazy smoke zone, from smoke to dark nights, from there to Krishna Paksha to bi-yearly Seasons of inconveniences when Sun travels ‘Dakshinayana’ or South Bound when some Deities move in groups in the ‘Shad maasaan’ period usually disposed off in less than a year ripe and ready for rebirth as per the intensity of karma phala!) V.x.4) Maasebhhyah pitru lokam, pitru lokaad aapaasham, aakaashat chandra –masam, esha Somo raaja, tad Devaanaam annam, tam deva bhakshyniti/ (When reference is made to months of death or of a person, the Individual Self or the Soul travels from the months to Pitru Loka or the World of Manes; from there to Antariksha or the Intermediate Space to Chandra Loka where King Soma offers Soma or Amrita as per the fruits of ‘karma’ in the prescribed time frame work.) V.x.5) Tasmin yaavat sampaatam ushitvathaitam evaadhvaanam punarnivartante yathetam aakaashaam, aakaashaad vaayum, vaayur bhutwaa dhumo bhavati, dhumo bhutwaabram bhavati/ (In the further travel of the Soul from white clouds to thick black clouds to rains, the same is born as paddy, barley, herbs, sesnum, black pulses and so on. Now, the release of the concerned paddy or pulse is also destined as per the time of its release from the shell to kernel; similarly the cycle of food intake from an insect to a bird or to a reptile to an animal or human being is destined likewise) V.x.6) Abhram bhutwaa megho bhavati megho bhutwaa pravarshati taiha veehiyavaa oshadhi vanaspatyah tila-maasha iti jaayant, ato vai khulu durmispra pataram, yo yohayannam atti yo retaah sinchati, tad bhuya eva bhavati/(In the further travel of the Soul from white clouds to thick black clouds to rains, the same is born as paddy, barley, herbs, sesnum, black pulses and so on. Now, the release of the concerned paddy or pulse is also destined as per the time of its release from the shell to kernel; similarly the cycle of food intake from an insect to a bird or to a reptile to an animal or human being is destined likewise) V.x.7) Tad ya iha ramaneeya charanaah, abyaasho ha yatte ramaneeyaam yonim aapadyeran, Brahmana yonim vaa kshatriyaa yonim vaa, Vaishya yonim vaa;atha ya iha kapuya charanaah abhyash yat tekapuyaam yonim apadyeran shwa yoni vaa shkara yonim vaa chandala yonim vaa/(Among human beings, depending on the merit or otherwise of their erstwhile acts in previous accounts, one might be born as a Brahmana, or a Kshatriya, a Vaishya or of lower classes and in the event of accounts of demerit, the Soul might as well be born as a dog, a pig}
or so.) V.x.8) Athaitaoh pathor na katarena cha ta na tanaimaani khudraani asakrud aavarteeni bhutaani bhavanti, jaayasya, mriyasveti, etat triteeyam sthaanam tenasaau loko na sampuryate, tasmaajjugupseta, tadesha shlokah/ ( As a last resort, Souls of no consequence are born in a tertiary status, transmigrating from birth to birth as per saying of ‘be born and die’ so that the other worlds are not overcrowded. Recalling the five questions posed by Pravahana to Svetaketu and Gautama ( reference V.iii.1-4), the first question regarding the Nothern and Southern Paths or of Deva Yaana and Saamanya Yaana is being clarified as above. Indeed, the course of transmigration of Souls is not only complicated and incomprehensible but is fraught with insurmountable difficulties at every stage of self-existence and survival. Indeed there is a verse that sounds alarming signals to humanity cautioning them of grave pitfalls to refrain from and reminding them of five fires and of moral rectitude! V.x.9) Stheno hiranyasya suraam pibhascha, Gurostalpam aavasan Brahma haa chaete patani chatvaarah, panchamah chaararam staih/ ( Stealing gold, drinking wine, sharing the bed of one’s Guru and his wife and killing a Brahmana and keeping company of the concerned perpetrators of these sins either directly or indirectly are certain to be thrown into the abysmal sins!) V.x.10) Atha ha yaetanevam panchaagnim veda, na saha tairapi aacharan paaapmaanaa lipyate, shuddah putah punya loko bhavati, ya evam veda ya evam veda! (On the other hand, who ever knows of and practises the “Panchaagni Vidya” or even keeps company with such of them, is far beyond the realms of sins and is qualified for dwellings in the worlds of virtue! Indeed this is so and is certainly so!)

[ Prashnopanishad vide III.6-7 explains the process of death: III. 6-7) Hrdi hyesha Atmaa, atraitad ekashatam naadeenaam taasaam shatam shatam ekaikaashyam dvaa saptaat dvaasaptatih pratishakhaa naadee sahasraani bhavanti, aasu vyanaascharatii/ Athaika -yordhva udaanaah, punyena punyalokam nayati, paapena paapam, ubdaahbhyaaam eva manushya lokam/(The heart in the subtle Self is connected to some hundred and one nerves of importance each one of these is described as with hundred divisions and each of such divisions is stated to be of 72000 sub-branches or arteries, among which permeates ‘Vyana’ of the Pancha Pranaas, activising the various directions of the heart spreading all over the joints, shoulders and vital parts. It is this Vyana of the Pancha Pranaas that demands of the body parts of deeds that require strength to perform. Chhandogya Upanishad vide VIII.vi.6) Shatam chaikaa cha hridayasya naayyah taasaam murdhaanaam abhinih abhinishhraitka tayordhvam ayam amritatvam eti vishvavam anya utkramaane bhavanti/ In the context of the process of death, the status of the physical nerves and how Sun influences these is described: the veins of the body issuing out of the fleshy bulge called lotus shaped heart is charged with juices of varied colours akin to human desires. The heat of the Sun causes bile which when comes into contact with phlegm in the nerves assuming different colours as accentuated by wind contacts. As life departs, the Self goes upwards through the Sun rays and the praanani reaches the Sun within the time that mind travels. The nerves connected to the heart are hundred and one. At the time of departure, one of the nerves-Brahma Nadi of the blessed ones reaches the crown of the head . While the opening of that nerve enables Immortality, vyana through other exit points totalling nine indicates definite return to the cycle of rebirths. Now the reference to Udaana; this vital force moves everywhere in the body from top to toe. When it takes an upward trend it leads to Deva Lokas and as it takes a downward trend it leads to ‘manushya loka’ if it is ‘ubdhaabhyameva’; or as a result of ‘paapa- punyaas or sins and virtues) III.8-9) Adityo ha vai baahya praana udayati, esha hyena chaakshusham praanam anugrahnaanah prithivyaam ya Devataa saishaa purushasyaapanaam avashtabhyaanataarah yaad aakaakaashaas sa samaano vaayur vyanaah/ Tejo ha vai udaanaah tasmaad upashaanta tejaaah punarbhavam indriiyair manasi sampadyamaanaah/(Surya indeed is the external praanani which ascends in favour of Praana that is present in the eye. The Deity of Earth favours attracting the ‘apaana’ in a human being. The Antariksha as signified by Vayu Deva is ‘Samaana’ and Vyana is Air in the common parlance. The interpretation is that while Surya-Bhumi-Antariksha are stated as of the divine context, Praana-Apaana-Samaana are stated as eyes, exiting wind of human beings and common Air respectively. As regards Udaana, Tejas and common light are the divine and human forms respectively. As explained above, Udaana is the cause of death too, besides all the deeds requiring force in the normal course of life.) III.10-12) Yatchistastenaisha praanam aayaati, praanaastejasaa yuktah sahaatmaanaa yathaa
Whatever frame of mind and thoughts occur to a human being at the time of the end of life, indeed those very thoughts and feelings along with the functioning of the organs similarly attuned do surface then. Then the prime Praana of the dying person along with Udaana, the Consciousness tapers off and ‘praana yuktah tejasaa nayati lokam yathaasankalpitam’ or the Life Force along with the light within leads to the lokas as felt and deserved! Any person of knowledge who understands of what praana as all about certainly knows that the Departed Soul or the Antaratma then merges in its own origin. In this context, there is a relevant verse: A person of knowledge of Praana would thus be sensitised with its origin, entry, place of residence and the process of exit by achieving its next destination as per one’s own actions of a mix of virtues and vices; very few attain Immortality and the majority return back to Life again; this is the Truth of Life and that indeed again is the Truth of Life!]

Section IX: Process of Universal Dissolution

1. Atha hainam, Raikva papraccha, bhagavan, kasmin sarvestam gacchhanteeti/ Tasmai sa hovaacha, chakshur evaapyeti yacchakshur evaastam eti drashtavany evaapayeti yo drashtaayam evaastameti, aadityam evaastameti,viraajam evaapayeti, yo viraajam evaastameti,praanam _evaapayeti yah praanam evaastameti, vigjaanaam evaapayeti yah praanam evaastameti, vigjaanaam evaapayeti yo vigjaanaam evaastameti, aanandam evaapayeti ya aanandam evaastameti,tureeyam evaapayeti yas tureeyam evaastameti, tad amritam, abhayam, ashokam, ananta nirbeejam evaapayeteeti ho vaacha/ Maharshi Raikva explained the methodology of Universal Dissolution as to how the Antaratma or the Subconsciousness of Praanis withdraws from the latter. The Self or the Antaratma initiates the process by the vision of the praanis by withdrawing the latter’s eyes and by way of the expiring Praana. Effectively the direct gates between the Surya Deva and the Pranis get snapped. Thus the channels of vision of the mortals are denied as Viraja River snaps away the material and spiritual creations from Brahma loka to the Trilokas. In the process the Pranis at the gates of extinction are denied vision via Surya and Viraja. Thus the Antaratma withdraws the departing Pranis.: thus he said. [ In the Padma Purāṇa, Uttara-khaṇḍa, it is stated that beyond the one-fourth part of God's creation is the three-fourths manifestation. The marginal line between the material manifestation and the spiritual manifestation is the Virajā River, and beyond the Virajā, which is a transcendental current flowing from the perspiration of the body of the Lord, there is the three-fourths manifestation of God's creation. This part is eternal, everlasting, without deterioration, and unlimited, and it contains the highest perfectional stage of living conditions].

2. Shrotram evaapayeti yah shrotram evaastam eti, shrotravyam evaapayeti yah shrotravyam evaastam eti, dishaam evaapayeti yo dishaam evaastameti, sidarshaanam evaapayeti yah sudarshaanam evaastameti, apaanam evaapayeti yoapaanaam evaastameti, vigjaanaam evaapayeti yo vigjaanaam evaastameti tad amritam, abhayam, ashokam, ananta nirbeejam evaapayeteeti ho vaacha/ The Antaratma then absorbs the departing praani’s ears and the latter’s hearing faculty, thus the sounds, besides Sudarshana / aakaasha or the sense of directions as also of ‘karya siddhi’. As the Supreme Self absorbs the departing praani’s Apaana vaayu or of the downward wind, then the former Inner Self merges into the Immortal-Fearless-Sorrowless-Eternal-and Birthless Paramatma.

3.Naasam evaapayeti yo naasaam evaastameti, ghraatavyam evaapayeti yo ghraatavyam evaastameti, prithi -veem evaapayeti yah prithiveem evaastameti, jitaam evaapayeti yo jitaam evaastameti, vyaaanam evaapayeti, yo vyaaanam evaastameti, vigjaanaam evaapayeti yo vigjaanaam evaastameti, tad amritam, abhayam, ashokam, ananta nirbeejam evaapayeteeti hovaacha/ The Self who absorbs the nose and the faculty of smell and of breathing of the departing ‘praani’ by way of the exiting Vyana. Then the praani snaps off connection with Bhumi. In this process, the praani’s ‘jitaam naadi’ reaches disfunctional. Then the former Inner Self merges into the Immortal-Fearless-Sorrowless-Eternal-and Birthless Paramatma.
4. Jihvaam eavaayeti yo jihvaam evaatam eti, rasayeetavyam eavaayeti yo rasayeetavyam evaatameti, Varunaam eavaayeti yo Varunam evaatameti, soumyam eavaayeti yah soumyam evaatam eti, udaanam eavaayeti ya udaanam evaatameti, vigjnaanam eavaayeti yo vigjnaanam evaatameti, tad amritam, abhayam, ashokam, ananta nirbeejam eavaayeti hoavaacha/ The Individual Self at the time Universal Dissolution seeks to absorb the ‘jihva’ or the tongue and the faculty of taste when the tongue and its principal Varuna Deva the Lord of Waters too snaps connection with the Self and vice versa too. The Soumya naadi in the respective body gets dysfunctional and so does the other way too. This automatic process happens with reference to the body’s extinction by the Udaana Vayu’s exit. Eventually Inner Self merges into the Immortal-Fearless-Sorrowless-Eternal-and Birthless Paramatma.

5. Tvacham eavaayeti yas tvacham eavaayati yastvacham evaastam eti, sparshayitavyam evaastameti, vaayum eavaayeti yo vaayum evaatameti, mogham evaatameti, vigjnaanam eavaayeti, yo vigjnaanam evaatameti, tad amritam, abhayam, ashokam ananta-nirbeejam eavaayeti hoavaacha/ As one’s Antaratma sucks up the body skin, then skin gets extinct and as a cyclical effect Vayu in the mortal body too by the nonfunctional impact of the naadi named ‘mogha’. This the body of the self leaves the skin’s touching the faculty by the stoppage of Samana Vayu. Eventually Inner Self merges into the Immortal-Fearless-Sorrowless-Eternal-and Birthless Paramatma.

6. Vaacham eavaayeti yo vaacham eavaayati, vaktavyam evaayeti yo vaktavyam evaatam eti, agnim eavaayeti yognim evaatameti, kumaaram eavaayati yah kumaaram evaatameti, vairambham eavaayeti yo vairambham evaatameti, vigjnaanam eavaayeti yo vigjnaanam evaatameti, tad amritam, abhayam, ashokam, ananta-nirbeejam eavaayeti hoavaacha/ The Self of every creature in the creation at the time of Universal Dissolution absorbs the vocal organ and into Him the Voice of the creature concerned reaches extinction of Agni. Moreover the naadi concerned in the physique concerned named ‘Kumara’ too reaches extinction. Then the Antaratma absorbs the vital energy in the form of Vairambha Vayu and the latter gets closed too. Thus the departing body gets snapped from the Antaratma It merges with Paramatma who is Immortal-Fearless-Sorrowless-Eternal and Birthless.

7. Hastam eavaayeti yo hastam eavaayati, aadaatavyam eavaayeti yo aadaatavyam evaatamiti, indram eavaayeti ya indram evaatameti, amritam eavaayeti yo amritam evaatameti, mukhyam eavaayeti yo mukhyam evaatameti, vigjnaanam eavaayeti yo vigjnaanam evaatameti, tad amritam, abhayam, ashokam, ananta-nirbeejam eavaayeteeti ho vaacha/ Antaratma at the ‘pralaya kaala’ absorbs the hands of the disappearing Beings from life and this the movement of ability of the hands disappears and so does their ability to move about gets extinguished. This capability which was bestowed my Lord Indra Himself gets snapped resultantly and with the Pralaya under reference, even Indra disappears from the Universal Scene. This happening occurs as the Amrita naadi reaches extinction. Then the Self joins the Mukhya Praana Vayu which gets extinct too and merges into Paramatma who is Immortal-Fearless-Sorrowless-Eternal and Birthless.

8. Paadam eavaayeti yo paadam evaatameti, ganatvamevaayati yo ganatvam evaatameti, Vishnum evaayeti yo Vishnum evaatameti, satyam evaayeti ya satyam evaatameti; antaryaamam evaayeti yoantaryaamam evaatameti, vigjnaanam evaayeti yo vigjnaanam evaatameti, tad amritam, abhayam, ashokam, ananta-nirbeejam evaayeteeti ho vaacha/ He the Self withdraws the foot movement and the ability to walk and the very concept of walk movement in the Universe. This affects Vishnu Himself as He is the Lord of Moment controlling speed and motion. Along with Vishnu, the Saya naadi too gets dissolved. Eventually the concept of Satyam or the outstanding principle of Truthfulness too gets dissolved into the Satya Naadi while the ‘antaryaami vaayu’ and further the Jeevatma get dissolved into the Supreme Most Paramatma who is Immortal-Fearless- Sorrowless- Eternal and Birthless.

9. Paayum eavaayeti yo paayum evaatameti, visarjitavyam eavaayeti yo visarjayitavyam evaatam eti, mrityum eavaayeti yo mrityum evaatameti, madhyamam eavaayeti eavaayeti yo madhyamam
The Self of a destructible body withdraws its ability of excretion and the very concept of excretion as the Lord Mrityu Deva loses his grip over that ability and even Mrityu Deva himself gets extinguished at the time of Pralaya. This strange occurrence happens as the absorptive capability of Mrityu too gets destroyed and so did the concept of death by itself! This is possible as the naadi ‘Madhyama’ reaches extinction and so does the prabhanjana vaayu. Thus the Individual Self gets absorbed into the Deathless, Brave, Feature-less, Never Ending and Beginning-less Paramatma.

10. Upastham evaapyeti ya upastham evaastameti, aanandayitaavyam evasthameti, prajaaapatim evaapyeti yah prajaapati evaastameti, naaseeraam evapyeti yo naaseeram evastameti, kumaaram evaapyeti yah kumaaram evaastameti, vigjnaanam evapyeti yo vigjnaanam evaastameti, tad amiritam, abhayam, ashokam, ananta-nirbeejam evaapyeeteeti hovaacha.

Antaratma absorbs the generating organ and vice versa. As the creative organ as the source of sexual satisfaction gets extinction its root Prajapati who created the Panchendriyas too get extinction by the absorption in the ‘nastra a nadi’ and simultaneously the naadi disappears too. The process of the extinction is facilitated by the upa vaayu named kumara and atonce the vaayu too is evaporated. Thus the Self is merged with Paramatma who is Immortal, Fearless, sorrowless, eternal and birthless.

11. Mana evaapyeti yo manaa evaastam eti, mantavyam evaapyeti yo mantavyam evaastam eti, chandram evaapyeti yaschandram evaastameti, shishum evaapyeti yah shishum evaastameti, syenam evaapyeti yah syenam evaastameti, vigjnaanam evaapyeti yo vigjnaanam evaastameti, tad amiritam, abhayam, ashokam, ananta niebeejam evaapyeeteeti hovaacha.

The Self of a destructible body of any Being is nodoubted equipped in varied levels of a mind with layers of intelligence but with the death evaporates into Chandra Deva but the latter too at the Pralaya kaala would go extinct. The departing body’s Self consciousness perishes into the shishira vaayu by the mutual collapse of the ‘svena naadi’. Ultimately, the Self merges into Paramatma who is Immortal, Fearless, Sorrowless, Eternal and Birthless.


As the Antaratma of the fleeting Beings and their ‘buddhi’ or the mentality gets demerged with the departed body then the controller of the buddhi viz. Brahma Deva the Creater of the ‘charaachara jagat’ too ceases to exist at the time of ‘Maha Pralaya’. Eventually the ‘Antaratma’ enters the Surya Nadi of the dying body even as the Surya Naadi too gets evaporated. Eventually Krishna Vaayu too disappears into the Self but the latter too merges into the Immortal, Fearless, Sorrowless, Eternal and Birthless Bliss of the Supreme Most.

13. Ahamkaaram evaapyeti yoham kaaram evaastameti, aham kartavyam vaapyeti yoham kartavyam evaastameti, Rudram evaapyeti yo Rudram evaastameti, asuraaram evaapyeti yo asuraaram evaastameti, shvetam evaastameti, vigjnaanamaanam evaapyeti yo vigjnaanamaanam evaastameti, tad amiritam abhayam asholam anantiniirbeejam evaapyeeteeti ho vaacha/ As the ‘antaratama’ absorbs the ‘ahamkaar’ or the self- ego or the feeling of the self, then what all the self- feeling of gets extinguished. Similarly the ‘Rudratva’ gets absorbed into the asura nadi and vice versa into the krishna vaayu thus the Self loses its awareness and merges into Paramatma the Immortal, Fearless, Sorrowless, Eternal and Birthless.

14. Chittam evaapyeti yaschittam evaastameti, chatayitavyam evaapyeti , yaschetavyam evaastam eti, Kshetrajnaam evaapyeti yah Kshetrajnaam evaastameti, bhasvateem evaapyeti yo bhasvateem evaastam -eti, naagam evaapyeti yo naagam evaatsameti,vigjnaanam evaapyeti yo vigjnaanam evaatsameti, aandam evaapyeti ya aannam evaatsameti, tureeyam evaapyeti yas tureeyam evaastameti, tad amiritam abhayam, ashokam, anantam, nirbeejam evaapyeti, tad amiritam, abhayam ashokam ananta -
nirbeejam evaapyeteeiti hovaacha/ As the Jeevatma called Kshetrajna absorbs the thinking awareness then the Mind or Self Conciousness and the entire thought process of the dying body collapses thus the Kshetrajna is absorbed into the ‘bhasvat naadi’ and absorbs into the Naaga Vaayu as these are respectively absorbed into the ‘antatatma’ or the kshetrajna and ultimately indentify with ‘Turiya’ the Bliss which too gets absorbed into Paramatma the Immortal, Fearless, Sorrowless, Eternal and Birthless. That is THE ULTIMATE!

Ref. Some details of Pancha Pranas and Upa Pranas

[ In this context, prana vayu is not overall prana but a sub-prana or prana vayu which is located in the chest between the larynx and the diaphragm, and governs the respiratory system and functioning of the heart. Prana vayu, literally “forward moving air”, moves inwards and regulates all the ways in which we take in energy - from the inhalation of air, eating of food, and drinking of water, to the reception of sensory impressions and mental experiences. It provides the basic energy that drives us in life. Imbalance in prana vayu is associated with heart and lung conditions. Diminished prana vayu leads to depression and lethargy. Apana vayu is centered in the pelvic region below the navel and experienced as a downward flowing movement on exhalation. It controls the functioning of the kidneys, bladder, colon, rectum, and reproductive organs. Literally “air that moves away”, apana vayu moves downwards and outwards, and is responsible for the elimination of feces, urination, menstruation, orgasm, birthing a baby, as well as the elimination of carbon dioxide through the breath. On a deeper level it governs the elimination of negative sensory, mental and emotional experiences. Blockage of this wind can result in constipation, sexual dysfunction, menstrual problems, hemorrhoids, as well as inability to let go and move on. Samana vayu, literally “balancing air”, is situated between the navel and ribcage, and acts as the stabilizer between the two opposing forces of prana and apana. It moves from the periphery to the center and rules all the metabolic activities involved in digestion. It digests and assimilates incoming energy, supplying the internal heat to "cook" the food we eat and to absorb sense impressions, emotional experiences and thoughts. Imbalance can affect the function of any digestive organs as well as mental ability of assimilation. Udana vayu is a manifestation of prana which pervades the head and throat. It literally means “upward moving air”, and its upward movement governs the growth of the body, the ability to stand, the nervous system, thought, speech, communication, effort and will. Udana vayu is the energy that can be used for self-transformation and spiritual growth. Imbalance can result in problems of cognition and communication. At the time of death, udana draws the individual consciousness up and out of the body. Vyana vayu, literally “outward moving air”, moves prana shakti from the center to the periphery. Being distributed from the core of the body out to the extremities this manifestation of prana pervades the whole body and acts as reserve energy for other prana vayus that require an extra boost. Associated with the peripheral nervous system and circulation, it induces the movement of food, water and oxygen as well as blood, lymph and nervous impulses throughout the body. Vyana governs relaxation and contraction of all muscles, the movements of the joints, as well as circulation of emotions and thoughts in the mind. Imbalance can cause poor peripheral circulation or numbness on a physical, emotional or mental level. All prana vayus are intimately linked to one another. One enjoys health and well-being only if prana vayus are balanced and work in harmony. Generally, Prana and Udana work opposite to Apana as the energy of collection and assimilation versus the force of elimination. Samana represents the energy of contraction while Vyana is expansion. Along with the five major pranas, there are five minor or upa pranas. Naga is responsible for belching and hiccupping. Koorma opens the eyes. Devadatta governs yawning. Krikara induces hunger and thirst. Dhananjaya is in charge of decomposition of the body after death.]
15. Ya evam nirbeejam veda nirbeeja eva sa bhavati, na jaayate, na mrityate, na muhyate, na bhidyate, 
an dahyate, na chidyate, na kampate, na kupyate, sarvadahanoyam aatmeti aachakshate naivam aatmaa 
pravachana shatenaapi lakshyate, na babahu shrutena, na buddhi jnaanaashritana, na medha yaa, na 
vedair na tapobhir ugrair na saamkhair na yogair naashtramair naanyair aatmaanam upalabhyate, 
pravachanenta prashashyayaa vyuttaanena nam etam braahmanaa shshruvaamsho nuuchaanaaa 
upalabhantena shaanto shaantaa ppuparatas titikshh samaaahito bhutvaatmanri evaataanam pashyati 
sarvasyaatmaa bhavati ya evem veda/ Paramatma is known as seedless tree, unborn, undying, 
unperplexed or confused, undivisive, unburnt, uncut, trembleless, and a symbol of Peace and Quiet 
Tranquility. He is beyond description even by hundreds of vedic expositions or of countless Scriptures 
including Saankhya and Yogic ways of life, severe austerities and following of ‘chaturashraya dharmas’ 
to perfection. It is through Self Realisation or by the Exclusive Introspection beyond bodily and mentally 
attachments that the Pure Self might open the floodgates of Bliss.

[Maandukyopanishad XII is quoted: Amaatrascha turyo avyavahaaryah prapanchopashamah shivodvaita 
evam Aumkaara aatmaiva samvishati aatmanaatmaanam ya evam veda ya evam veda/ Om Shantih, 
Shantih, Shantih/ (‘Amaatrascha turyo’ or the totally integrated and unified Pranava Mantra A-U-M is 
thus the Grand Finale or the Ultimate Truth comprising all the quarters of the Atman the Self 
Consciousness viz. Vishvanara-Taijasa-Praajna viz. the Highest and the Fourth State of Turiya; the 
Absolute Self is Avyavahaaryah or beyond experiential or empirical situations, prapanchopashamah or 
the Finality of Universal Existence or the Limit of Ignorance and Non Reality, Shivah or the Beginnings 
of Total Auspiciousness, Advaitam or the Realisation of ‘Taadaatmya’ or Non Duality being the merger 
point of the Vaishvanara being the Totality of All the Units or Reflections of Individual Selves or the 
Universal Self and the Supreme ie. Atmanaatmaanam eva and the Climactic Merger and Unification! 
Indeed, OM the Self finally enters that very Self! He who becomes aware of this Self Realisation becomes 
the Almighty Himself!)]

Section X: It is the Anraratma that holds the Key to Paramatma

Atha hainam Raikvah papraccha, bhagavan, kasmin sarve sampratishtithaa bhavanteeti, rasaatala 
lokeshva iti ho vaacha, kasmin rasatala loka otaascha protaaaschheti; bhurlokeshva iti ho vaacha kasmin 
bhurlokeshva iti ho vaacha, kasmin bhur loka otaascha protaaaschheti; suvar lokeshva iti hovaacha 
kasmin suvar loka otaascha protaaaschheti; mahar lokeshva iti hovaacha, kasmin maharlokaa 
otaascha protaaaschheti; jano lokeshva iti hovaacha, kasmin janarloka otaascha protaaaschheti; tapo 
lokeshva iti hovaacha, kasmin tapoloka otaas potaaschheti; satyalokeshva iti hovaacha. Kasmin satya 
lkkaa otaascha protaaaschheti; prajaapati lokaa otaas cha 
protaaaschheti; brahma lokeshv iti ho vaacaa, kasminn brahma lokaa otaas protaaaschheti; sarva loka 
aatmaani brahmani manaya ivautaascha protaaascheti: sa hovaachaivam etan lokaan aatmaani 
pratishthaan veda, aatmaiva sa bhavati iti, etan nirvaanaanushashanam iti, vedaanushaashanam iti 
vedaanushaashanam/ Maharshi Raikva enquired of Brahma as to where among the worlds would 
Paramatma be! Is in the Adholokas of Saptapatalaas named - Atala, Vitala, Sutala, Talaatala, Mahatala, 
Rasatala and Paatalalas that Paramatma is woven as a cloth woven of warp and woof! Or is it in Bhur- 
Bhuvar-Swar-Mahar-Jana-Satyaa-Tapo Lokas that Paramatma is woven as a cloth woven of warp and 
woof. Or in what are the Prajapati’s worlds established in the Universe that Paramatma is woven as cloth 
oven as warp and woof! Or is Paramatma in Brahma’s worlds that is woven as a cloth in warp and 
woof! The final answer by Brahma to Maharshi Raikva is stressed as to wherever the Self is located it is 
there and There Alone the Paramatma exists and that is the Ultimate Doctrine for Liberation. Indeed that 
is the Unique Doctrine firmly established by Vedas!
Refs. 1. From Brihadaranyak Upanishad: This is on the analogy of Pursuit beyond the warp and woof of the cloth of Creation, Nature and Universe vide III.vi.1) Atha hainam Gaargii vaachaknavi papraccha, Yagnyavalkya, iti hovaacha, yad idam sarvam apasvotam cha protam cha kasminnu khalvaapa otascha protaascheti; Vaayau Gargi iti; kasminnu khalu Vaayurotascha protashcheti; antariksha lokeshu Gaargi iti; kasminnu khalva Gandharvalokaa otascha protascheti; Aditya-lokeshu Gargi iti, kasminnukhalvaaditya lokaa otascha protaascheti; Chandralokeshu Gargi iti; kasminnu khalu chandara loka etascha protascheti; Nakshatra lokeshu Gargi iti; kasminnu khalu nakakshatra lokaa otasha protascheti/Deva lokeshu Gargi iti; kasminnu Deva lokaa otascha protascheti/ Indra lokeshu Gargi, iti, kasminnu khalva Indraloka otascha prtaascheti/ Prajapati lokeshu, Gargi, iti; kasminnu khalu Prajapati loka asotaascheti; Brahmalokeshu Gargi iti. Kasminnu khalu Brahmalokaa otascha protaascheti/Sa hovaacha Gargi maatipraaksheeh, maa te murdhaa vyapattaat, anati prashnyaam vai devataamati pruchaashi Gargi, maatpaakshireer iti, tato ha Gaargi vaachaknavi uparaaraama/ I ti shashtham Brahmanam/(With a view to describe the nature of Brahman-who indeed is the Self within all the beings- the Elements of Nature from Earth to Sky arranged within one another are being discussed. Gargi, the daughter of Vachaknu asked Maharshi Yagnyavalkya as to how the Elements of Nature from Earth as the starting point are skillfully arranged like the warp and woof of a cloth! Then Yagnyavakya explained that earth is permeated with water, water is pervaded by Vayu/ Air, Air by the Sky; and Sky is infused with Gandharvas or the celestial minstrels and Gandharvas by Surya, and Surya by Chandra, Chandra by the Stars, Stars are overshadowed by Devas, Devalokas are overlooked by Indra, Indra loka is protected by the world of Viraja and the Viraja Loka finally by the world of Hiranyagarbha; the Maharshi then hastened to tell Gargi not to go beyond the Hiranyagarbha Loka as her head might even fall off if even by mistake or design the process of enquiry must not stop at that stage of Hiranyagarbha itself! Indeed the Supreme Self is Hiranyagarbha and one need to suffice and peg up to that level itself, as that indeed is the Truth of the Truth! The Individual Self would indeed be beyond the barriers of Putreshana, Vitteshana, Lokeshana as also Khshudha, Pipaasa, Shoka,Moha, Jara and Mrityu . Fully satisfied with the Maharshi’s explanation, Gargi the daughter of Vaachanu kept quiet and dumbfounded!)

Ref.2. Bhagavat Gita -Vigjnaan Yoga Chapter VII.Stanzas 6-7: Etadyoneeni bhutaani sarvaaneeyupa dhaaraaya,aham krutyasya jagatah prabhavah pralayastathaah/ All the Beings in Srishti, are the products of my throat and I am indeed the ‘moola kaarana’ or the very origin of Samsaara klike the tides of an ocean. Mattah parataram naanyatkinchidasti Dhanajaya, mayi sarvamidamprotam suotre maniganaa eva/ Arjuna! There is nothing indeed beyond me. The entirety of the ‘bhuta jaala’ or the species in the Creation are strung together like the ‘precious stones’. Just as the string of the stones are retained as my necklace entirely depending on me for their ‘karya karmas’, the Beings of the Universe are dependent on me to retain or reject!

Section XI: The pattern of body dissolution on death

Atha hainam Raikvah prapaccha, bhagavan, yoyam vigjnaanaghana utkraman sa krna katarrad va va shtaanam utsriyaapakaraamateeti; tasmai sa hovaacha,hridayasya madhye lohitam maamsa pindam yasminstad daharam pandureekam kumudum ivaaneekadhaa vikasitam; tasya madhye samudraha, samudraha madhye koshah, tasmin naadas chatusro bhavanti,raamaa araamecchhaa puran bhaveti/ Tatra raamaa punya punya purnam lokam nayati; aramaa paapena paapam, icchhayaat yat smarati tad abhi-sampadyate, apunarbhavaya koshah bhinnati,koshah bhitvaa sheersha kapaalam bhinnati/ Aapo
Maharshi Raikva enquired of Brahma as to how the consciousness of a Being is lost and the awareness reaches the exit door. The reply was that the red mass of flesh at the center of the heart called ‘dahara’ or like a red lotus with its petals spread all over the body in different directions has an ocean and amidst the ocean there is a sheath [Pancha Koshas: or Five Sheaths of Human Body called Annamaya (Physical Energy), Praanamaya (Vital Energy), Manomaya (Mental Faculty), Vigyanamaya (Buddhi or Sharpness of Discrimination) and Anandamaya (Bliss)] The master sheath are connected to four ‘naadis’ named Ramaa- Aramaa-Iccha-and Apurvabhava. Of these Rama leads to righteousness, Arama leads to unrighteousness, Iccha the object of desire and further to Apurarbhaava. The interaction of these breaks the shell of the crest or the skull, which is the basic element of Bhumi and further to the other pancha bhutas of water-light-air and finally into the ether. Further once the interconnect of Pancha bhutas is snapped the mind breaks off and further to the Panchendriyas of Jnaana and Karma bases. Eventually the subtle elements are damaged and thus the Maha Tatva. Eventually, the destination of the Prani enters the real of the Unmanifested Imperishable-ness! Hence the process of death getting unified with the Antaratma and its reflection of Paramatma! This indeed the Vedic pronouncement.

Reference from Markandeya Purana:

‘Bhuta Srishti’ (Creation of the World) being originated from ‘Maha Purusha’ is in a way permanent yet occurs in temporary and repetitive stages. Maharshis describe Bhuta Srishti as an incomprehensible and minutest manifestation of ‘Prakriti’, which is Endless, indestructible, and devoid of sensory features like Gandha (Smell), Rupa (Form), Rasa (Taste), Shabda (Sound) and Sparsha (Touch); it has no beginning nor end, is the producing point, the source of Three Gunas of Satvika, Rajasika and Tamasika nature, is the Vidyamaan (Embodiment of Knowledge) and is ‘Avigneya’ (Incomprehensible). Before the ‘Pralaya’ (the Great Destruction), He is the ‘Sarvaya Vyapi’ or the Omni-Present. Sage Markandeya explained to Jaimini Muni further as follows: In the task of ‘Srishti’ (Creation), Lord Brahma visualised ‘Pradhan Tatva’ (Main Nature) which camouflages ‘Maha Tatva’ (The Great Nature) just as a seed is hidden by the skin of a vegetable. This Maha Tatva, with the assistance of ‘Trigunas’ produces ‘Ahamkar’ (sense of the Self). Ahamkar has three kinds viz. Vaikarik, Tejas and Tamas. Just as Maha Tatva camouflages Pradhan Tatva, Vaikarika Tatva hides away Ahamkara. The interaction of Ahamkara and Pradhan Tatva produces ‘Shabda (Sound) Tanmatra’. The Sound feature produces ‘Akash’ (Sky) as Sky possesses the same tendency of sound. Now, the Shabda Tanmatra hiding Akash interacts with Tamas Ahamkara and produces ‘Sparsha (Touch) Tanmatra’. Then the Sparsha Tanmatra interacts with Vaikarika Tatva of Ahamkara and creates ‘Vayu’ (Wind). The interaction of the Sky’s Shabda Matra, Skin’s Sparsha Matra and that of Vayu Matra creates Rupa Matra whose further interaction with Tejas Tanmatra creates ‘Jyoti’. The cyclic effect thus creates Rasa Matra leading to the formation of ‘Jala’ (water) and ‘Gandha Matra’ leading to the formation of ‘Prithvi’ (Earth), following the interface of the respective Tanmatras. Further on, the chain reactions of Tanmatras, Matras and Gunas manifest innumerable creations. Panchendriyas of Ears, Skin, Eyes, Tongue and Nose and Pancha Karmendrias of respective actions, besides the controlling mind were created. By the union of ‘Maha Purusha’ and His own alternate form, ‘Prakruti’, a Golden Egg was produced in the huge sheet of water and grew up gradually. This Egg is massive as it contains the
‘Kshetrajna’ who made the Fore-most Appearance as the Originator of ‘Bhuta ganas’ including ‘Pancha Bhutas’ (Five Elements)

Section XII: Annam Paramatma

Naaraayanaad vaa annam agaatam, pakvam brahma-loke maha samvartake, punah pakvam aaditye, punah pakvam kratriyaadi, punah pakvam jaalakilaklinnam paryushitam, puutam annam ayaachitam asamkliptam ashneeyaan, na kam chana yaacheta/ In its raw and uncooked form at the Maha Pralaya kaala, Brahma in His Abode gets ripe and cooked. It is cooked again in the Surya Loka. Then in Agni by way of ‘aahutis’ in the Sacrifices. Yet, rice cooked with excessive water content is not worthy of consumption, nor stale cooked rice too. Rice cooked fresh and clean with no such defects and also by way of begging or preplanned arrangement is what should be eaten. Begged food ought not to be consumed. Purity of food begets purity of heart indeed!

Refs. to Annam from Brihadaranyaka and Chhandogya Upanishads as also on Bhgojana Nirnayas:

Essence of Life is praana nodoubt but prana depends on Anna as that indeed is Paramatma.

Brihadaranyaka Upanishad V.xii.1: Seekers of Brahman do realise the role of food and praana as factors for seeking higher status next! Annam Brahma iti eka aahuh, tam na tathaa, puuyati vaa annam amrite praanaat; praano Brahma ityeka aahuh, tan na tathaa, shushyati vai pramaa rutenaat, ete ha tyeva Devate ekadhaabhyayam bhuutvaa paramataam gaccchatah; taddha smaaah praatrudah pitaram, kim smidevaivam vidushe saadhu kuryaam, kimevasmaa asadhu kuryaamiti; sa ha smaaah paaninnaa, maa praatruda, kastvenayor ekadhaa bhuyam bhutvaa paramataam gaccchateeti; tasmaa u haitaduvachaa veeti; annam vai vi, anne heemaani sarvaani bhutaani vishtaani; rameeti; praano vai ram, praane heemaani sarvaani bhutaani ramante; sarvaani ha vaa asmin bhutaani vishtaa, sarvaani bhutaanti ramante, ya evam veda/ Havi described as above that rigorous austerity is the path of realisation of Brahman, the next significant proposition is that vital force whose base is food, would delight Brahman. Very loosely it is stated that Annam Para Brahma or Food is Brahman. But one needs to realise that food only when eaten and transforms into Praana or the Vital force be noted as Para Brahma. Others say that food when rotten and thus discarded ceases to be Para Brahma, while still others consider that when Vital force gets dried up without food cannot be Brahman; therefore there is a mutual complimentarity of food and Praana and as such there is a unity of purpose and as such the two entities of Food and Vital Force together would make the status of high Brahmanhood! This being so, a person named Praatruda queried his father as to what kind of worship should be done to realise the Supreme and the father replied rather gesticulatingly that no aspirant would secure perfection in this context however the guidelines would be to worship food and vital force. Asked further by the son, the father stated that food be denoted by the expression of ‘Vi’since all the creatures rested on food and Vital Force denoted by the expression ‘Ram’ since all the creatures enjoy pleasure once Vital Force or Praana was intact. As long as a Being possessed body and strength, then he or she would be on the top of the world and mighty contented, since the sayings of Scriptures avow: ‘Let there be a youth, a good youth, well read, prompt in action, steady in mind and strong in body; let this whole Earth be full of wealth for him; that indeed is the human bliss’ (Taittireeya Upanishad II.viii.1); this simply means: It should be a youth, and a virtuous youth at that, and more so studious! Thus on such a person of knowledge about the good worth and value of food coupled with excellent of Vital Force are indeed the sure seekers of Brahman!

Chhandogya Upanishad Balam or Strength is the derivative of Food and indeed Annam is stated as Paramatma! VII.ix. 1-2) Annam vaava balaad bhuyah, tasmaad yadi api dasa raaatrir nashneeyaat, yadi u ha jeevet, atha vaa adrishtaashrotaa manta boddhaa kartaa vijnataabhaavat; athannasyaaye drashtaa
bhavati, shrotaa bhavati mantaa bhavati, bodhhaa bhavati, kartaa bhavati, vijnaataa bhavati; annam
upaassveti// Sa yonnam brahmeti upaaste annavato vai sa lokaan paanavatobhisiddhyati; yaavad
annasya gatam, tatraasya yathaa kaamacharo bhavati yonnam brahmeti upaaste; asti, bhagavah, annaad
bhuya iti; annaad vaava bhuyostiti; tan me, bhagavaan,bravitva iti/ ( Now how is strength derived as
quite obviously, Food is not only the source but is certainly far superior to strength! In case a person
abstains from food for ten nights and still survives, it would be a wonder that he is able to see, hear, think,
understand and perform. Once the food barrier is crossed, he could see, hear, think, understand, and
perform! That is precisely why food is to be worshipped and deeply meditated to! Indeed Brahman
sustains life from humans downward lest very e
xistence is at stake otherwise. He who meditates on food
as Brahman himself attains the worlds which is full of food and also its associate and even superior to it viz. water!)

Dharma Sindhu : Sarva Saadhaarana Bhojana Vidhi: The best way of taking Bhojana is to use a golden
or silveren plate failing which a plate of stitched mango leaves. If it is a brass or broze or any other metal
plates, then theu would be of restrictive usage to a specific person only. Then, Taamboolaabhyanjanan
chaiva Kaamsya paatreya chhojanam, Yatischa Brahma chaari cha vidhavaa chha vivarjatet/
(Sanyaasis, Brahmachaaris and widows are forbidden to take oil baths, betel leaves and Kamsya Patra
bhoojana. Kadali Kutaja Madhu JambaPanasaamra champakodumbara patraani shastaaani/ Banana
leaves, or of Kutaja, Mahuva, Jaambu , Panasa, Mango, Champaka or Aoudumbara leaves are
recommended to take bhojana. But Arka, Ashvattha or Peepul, and Vata vriksha leaves are forbidden as
‘Bhojana Patraas’. The Kartha should first perform Pancha Yagnas, pick up the ‘seshaghrithanna’ from the
Bhojana Paatra, serve it with his right hand wearing a knotless pavitra, stating Om Bhur -bhuvasswaha tat
savitur vareynam bhargo Devasya dheemahi, does the ‘abhimantarana’ and Satyaamitwartenaparishim
-chaami/ (in the nights Rutamvta satyena parishimchami); after doing the ‘parishena’, state Antascharati
bhuteshu guhaayaaam Vishwato mukhah, Twam yagnastwam vashkaarastwam Vishnuh Purusha parah/ ,
offer three Ballis uttering Bhupataye namah, Bhuvana pataye namah, Bhutaanaam pataye namah/ or
Chitraaya, Chitra guptaya,Yamaaya, Yama Dharmaauya, Sarva Bhutebhyyah as the fourth Bali; ensure
that his hands, feet and face are wet, take water in hand for ‘Aouposshana’ stating Annam Brahma Raso
Vishnuh, Aham Vaishvaaaro bhutwa/; drink the water uttering Amritopastaranamasi, keep silent for a
while to perform five Aahutis to the face / mouth picking up five morsels of food with all the fingers
stating: Om Pranaaya swaaha,Om Apanaaya swaha, Om Vyaanaaya swaha, Om Udaanaaya swaha, Om
Samaanaaya swaha and the sixth word Om Brahmaney swaaha/ The Karta should not touch the Jala
Patra till the ‘praanaahutis’ are over and then touch it and while observing silence commence eating the
Bhojana. It is the best facing the East or West while eating; seating southward provides fulfillment and
fame; facing North is of medium value; but one should never eat facing in the ‘Vidishas’. After the
Bhojana the Karta drinks half mouthful of water and with the rest of it in hand encircles the plate in
reverse direction stating Amritaabhidhaanamasi/; drops the Pavitra on the ground, remembers the
IshtaDevata, does ‘mukha marjana’ sixteen times and finally two Achamanas outside the Bhojamna
Griha. Without doing Achamaana, one should not go for ablutions. One should not have his bhojana
without serving the old members of the family and also to young children. One should not drink water
from his or her ‘Anjali’ or folded palms. Excepting at the time of Vivaha, the Karta and his wife are not to
take food together. Food consumption should not be done seated with extended legs.Never eat in a
‘Pankti’ or line in which known bad characters. Never resort to eating in an empty house or Agni Griha or
a Temple’s interior. Never eat in the Sandhya times or midnight or without wearing ‘yagnopa -veeta’or
with left hand. While eating, the order of eats should be sweets first, savouries in the middle and liquids
in between hard and fried items. Sarvam sasesha mashnee yaannissesham Ghritapayasam/ ie. Ghrita
Paayasa shoud be consumed in full without leaving even small quantity. Milk, Curd and Honey must be
consumed daily. Such items are to be consumed only at lunch or dinner but not in between. Arkaparva
dwaye raatrou Chaturdashyasheta- meedivaa, Ekadashyamahoraatram bhuktwaa chandraayanam charet/
One should not take food on the nights of Sundays and ‘Purnimaavaasyaas’ as also during the day time on Chaturdashi and Ashtami; on Ekadishis however one should observe full fasting by day and night too.

Yastu paani taley bhunktey yascha phukkaara samyutam, Prasrtaanguli -bhiryaschatasya go maamsavachaata/ (One should not eat food by picking it up by hand or straight from the storage vessels while doing ‘phootkaara’ or with stretched fingers; such eating is considered as that of cow meat).

Naajerney bhojanam krutwaatkuryaanmaati bubhukshitah, naardraavaasaa naardra shiraa napaadaa ropitey -karey/ (Never eat while in indigestion, nor without hunger, never too with wet clothes nor wet head; never also eat while keeping hand on the feet. Nocchishto ghritamaada -yyaanna padaa bhojanam sprushet/ ( Do not pick up Ghritha Patra one self while in the process of eating, nor move the Bhojana Patraas by feet). Do not perform ‘Auoposhana’ in a Pankti while other Brahmanas are still eating; whossoever either does so or leaves away ignoring others still eating is forbidden since the one who leaves and another who continues to eat are both blemishable. 

Lavanam vyajanam chaiva Ghritam Taitam tathaiva, Lehyam pey cha vividham hastadatam na bhakshayet/ ( One should not serve by one’s hand items such as Salt, Pickles, Ghee, Oils, Liquids nor one should accept and consume the same).

Taamrey gavyam Kaamsey Naarikelekhshu rasou sagudam daandha saguda madrakam cha Madya samam/ (Cow milk served in copper vessels and Sugarcane juice in bronze vessels, jaggery mixed curd or jaggery mixed ‘Adrak’ or ginger are worse than Madya or intoxicants. 

Udakyaamapi chaandaalam shwaanam kukkutamevacha, Bhujaano yadi pashyeta tadannantu parityajet/ ( While taking the food, if one comes across a woman in menses, a chandala,a dog, or a hen, the rest of the meal must be discontinued.) Like wise, food material touched by crows or other birds, cat, dogs or other animals should be discarded. Food cooked with hairs, ants, flies etc. should be discarded too. Normally food cooked on the previous day should not be recycled but the carry forward fried food, curd or its layers are consumable on the next day. Milk of camels, sheep or other forest animals is forbidden for consumption. Eating Onions and Lassan calls for Chandrayana Vrata Prayaschitta. The left-over food should be given away to negligible Praanis saying Rouravey puya nilaye Padmaabuda nivaasaanam, Praaninaaam sarva bhutaanaamakshaya mupatishthatul Also Aachantopya shuchistaavayaavat paatra manuddhuratam, Uddhruteypya shuchistaavannomrujutey Mahi/ ( It is stated that till such time ‘Shuddachamana’ is done, Bhojana Paatraas are removed for cleaning and Bhumi is cleaned up with cow dung water, the ‘Karya krama’ of Bhojana is not stated to have concluded finally). 

Parnasya -agraan cha moolamcha siraamchaiva viseshatah, Churna parnam varjyayitwaa taambulam khadayedbudhah/ (While eating the Tamboola or betel leaves as the finale of the Bhojana, the Bhojana Karta is advised to remove the mid-leaf tenders and consume without ‘churna’ to enable good digestion of the food consumed.)

XIII. Priority of disenchantment, stoic and equanimous nature

Baalyena tishthaaset, baalaa swabhovo asango niravaddyo moulena paandityena niravadhikaaratalopalabhyeta, kaivalyam uktam nigamaanam prajaapariruvaacha; mahat padam jnaatvaa vriksha moole vazeta kuchelosahaaya ekaaki samaadhlishthaat aataa-kaama aaptaakaamo nishkaamo jaamam hastini simhe damshe mashake nakule sarpa raakshashasa gandharve mrityo rupaani viditaaa na bhiebhit kutaschaneti vriksha iva thisthaaset, chidyamaanopi, na kupanye, na kampate, aakaasham iva tishtaaset, chadyamaanopi na kupanye na kampate, satyena tisthaaset satyooyam aataa, sarvesham iva gandhaanaam prithivee hridayam, sarveshameva rasaanaam apo hridayam, sarveshah eva rupaanaam tejo hridayam, sarveshameva sparshaanaam vaayur hridayam, sarveshah eva gateenaam avyaktam hridayam, sarveshameva sattvaanaam mriyur hridayam, mriyvravai pare deva eeko bhavateeti, paraastan na san naasan na sad asad iti etan nirvaanaanushaashanam iti veedanushaashanam, iti veedanushaashanam/ Adapting the characteristic behaviaral pattern of a child is ideal for true Seeker of the Almighty. Non attachment of the ongoing worldly matters and total freedom of self pronouncements of right and wrong judgments, abstinence of expression and gradual with drawals of sense perceptions are the basic functional prerequisites amd this is only the beginning of Vairagya. Prajapati prescribes that after
following the basics, the Seeker gets isolated at the foot of a tree, dons a loin cloth and maintains total quiet and develop fearlessness and anger ignoring elephants, attacks of vanya mrigas, snakes, demons, evil spirits. He should be unmoved like a tree. Even if he is cut asunder he has to withstand for death afterall is a gateway to Truthful brilliance. Simultaneously and far more significantly is the process of even upgraded introspection of Truth. Indeed the it is the heart within which rests the Pancha bhutas, maha tatwas, sensory organs and their interplay which embraces Antaratma the very mirror like reflection of Paramathma. Indeed Death alone relieves the Inner consciousness to attain the Bliss.

References: a) Brihadaranyaka Upanishad b) Manu Smriti

Brihadaranyaka Upanishad : Equation of Anraratma-Paramatma logically leads to quest for Brahman by means of renunciation: III.v.1) Atha hainam Kaholah Kaushitakeyah papraccha: Yagjnayavalkya, iti ho vaacha, yad eva shaakshaad aparokshaad Brahma ya aatmaa sarvaantararah, tam me vyachakshva iti/ Eshata aatmaa sarvaantararah katamah, Yagjnayavalkya, sarvaantararah? Yoshaanaayaa-pipaase shokam moham jaraam mrityam atyeti, etam vai tam aatmaanam viditwaa, Brahmanaah putraishanaa saa vitteshanaayaa lokaishanaa, ubbe hi ete beshano eva bhavathah/ Tasmaad Brahmahan pandityam nirvidyaaya Brahmanah; sa brahmanah kena syaat? Ena syaat tena idrishaa eva atonyaad aartam, tato ha Kaholah Kaushheetakeya upararaamaa/ (Having described about bondage of the mortal life and about the knowledge of Inner Consciousness viz. the Antaratma and its unity with Parmatma, the next logical step is to seek the path of Realisation of what Brahman is all about which indeed is Self-Introspection itself! Now, Kahola the son of Koushikata approached Maharshi Yagnyavalkya to explain to him the path of Realisation of the Self and/or the Supreme. The Maharshi confirming and stressing the Reality of Self unified with the Supreme Brahman, analysed to Kahola that the Reality named the Singular Entity surpasses ‘Pipaasa’ or hunger and thirst, ‘Shoka’ or misery and anguish, ‘moham’ or falsity and illusion, ‘jaraa’or decay and crumble, and ‘mrityu’ or death. Realisation of these characteristics of Life or Existence leads to the desire for children, possessions, wealth and of the futility of existence leads to Renunciation or a life of a mendicant or of negation of desires. This brings about the strength of knowledge of the Self; indeed the Self is not within the reach of the weak and through the Self alone one attains strength. Knowledge leads to introspection and that hastens meditativeness. The process of meditation leads to questions such as Sthitapragnasya kaa bhaashaa samadhitasya Keshava, Sthitadheeh kim prabhaasheta, kimaaseeta, vrajeta kim! -How does the knower of Brahman get into ‘samadhi nishthaa’ or the position of equilibrium; does he drown himself in that position; how does he behave, get seated and dressed! Then the replies are learnt in the process of Self Introspection itself: Prajahaati yadaa kaamaan sarvaan [Partha] manogataan, Atmanyevaatmanaa tushtah sthita pragjnostadochyaat! -He is called Sthitapragina with no desires of the mortal life and assumes the natural environment without any aberrations of mind/ thought and enjoys ecstasy of the Pure Self. [ Gita-Saankhya Yoga,Chapter II ,54).

Manu Smriti: Chapter 6; Stanzas 39-97: As a human being decides to enter the fourth stage of life after brahmachrya-grihastha-vaanaprastha and the sanyasa, then he is blessed to open doors for the eligibility of the blissful oneness to Brahmawta and the of freedom of absolute safety and fearlessness; indeed when he ends up from mortal existence then at that very moment accomplishes the eligibility. As he moves out of his house, he discards all worldly matters and requirements and becomes carefree in the real sense of existence. Solitude becomes his companion and silence his ornanent while death becomes his goal and liberation his ultimate destination. He discards daily duties of Agni karyas and pratice of dharma vidhis but has the singular quest for Truth as of a sat-nyasa! He has no possession excepting a ‘bhiksha paatra’,
no abode excepting the shadow of a tree, no dress except a piece of cloth to cover the body. *Naabhinandeta maranam naabhinandeta jeevitam, kaalameva prateeksheta nirvesham bhritako yathaa/

He neither wishes to die nor seeks to live, but awaits death and the liberation his target. He has no need for a servant to help nor a wife as a companion. He sets his foot as guided by sight, purified by free air with plentiful naural water to drink and eating ‘kandamoola phalas’ to survive healthily, control tongue and speech and above all practise morality. *Ativaadaanstitiksheta naavamanyeta kam chana, na chaimam dehamaashriya vairam kurveeta kena chit/

He should maintain poise while hearing harsh words, insult none nor turn into enmity even against one’s own body hurt; anger begets further anger and even against insults one deeds to control the ‘panchandriyas’ of mind, face, nose, eyes and tongue thus showing up expressions any of these. Be delighted unto one self even avoiding sensualities and keeping one’s own conscience as his true companion and be totally engaged in the pursuit of eternal joy alone. Even for fame and recognition, much far from earning livelihood, never fall into the traps of practising astrology, palmistry, lectures on devotion and virtue and related trades nor utilise one’s learning and knowledge except for self-realisation. A sanyasi should abstain from visiting those in the state of vanapratha or Brahmanas, nor where there are birds, dogs, beggars, etc. as a true sanyasi’s mission of life is only to seek ‘moksha’ and nothing short of it. Such a typical sanyasi neither seeks attention nor a following with show offs; his very few vessels are not made of silcer or gold but of earthen or wooden; he seeks food just once that too accepts with pleasure and in very limited in quantity just for sustenance. Indeed when there is good food around meant for beggars then an ascetic goes for the remanants- never for taste and quality- but for sheer survival. Even while so filling the meagre intake, his thought process would be on the thoughts of the values of abstitance, avoidance of human pitfalls, resultant torments of the world of Yama, transmigratiion of Souls, and of the pursuit of Immortality. *Dehaadutkramanam chaasmaat punargarbhe cha sambhavam, yonikotisahasreshu sriteeshchasaasyaantaraatmanah/

Adharmaprabhavam chaiva duhhkayogam shareerinaam, dharmaartha prabhavam chaiva sukhasanyo -gamakshhayam/ or once a body is born out as from billions of yonis / garbhas, the minds - limbs - senses of the concerned body proprietor-surely distinct from the Jeevatma or the Conscience- tends to be driven by the forces and pressures of the material world are invariabalby led by the impulses of Adharma and thus the message of sanyasa is all about! How the dehadhaaris or the body owners are driven into the vicious circle of material impulses chasing shadows is what a sanyasi should cogitate. The sanyasi thus needs to question himself and analyse within himself of ‘dharmaacharana’ to speed down and eventually break the circle and combat forces against values of virtue with knowledge and wisdom. He needs to meditate Paramatma in the minutest analysis as to how the fallouts of virtue and vice with equanimity and poise. But indeed, mere thoughts of auspiciousness or otherwise are not adequateas long as they are not backed up my acts since he who decides to clean flows of water ought to be supported by the methodologies to clean it too; *Phalam katakavrikshasya yadyapyambuprasaadakam, na naamagrahaaadeva tasya vaari praseedati/ samrak -shanaartham jantunaam raatraavahani vaa sadaa, shareerasyaatyaye chaiva samiikshya vasudhaam charet/ for the ‘raksha’ or safety of all the beings in the Universe, even paramatma needs to take up suitable measures day in and day out and likewise a human being too ought to execute steps to undertake effective measures to ensure that he does not slip down into the traps of the ground. Afterter all, merely knowing the name of a tree and of the fruit that one could secure from that tree is not enough to get the fruit on one’s lap but has to take the trouble of plucking it and wash with water too to be able to eat and experience its sweet juice and matter too! Whatever be the life time of Yati/Sanyaasi, the terminal stage of his existence needs to be spent by ‘shuchi snaaanaas’ and constant
practices of breathe control; six pranaayaamas reciting Gayari Mantra of of Bhur-bhuva-swah with vyahriti and pranava ie ‘Om’ is considered as ‘Parama Tapa’ or the highest form of austerity as on day in and day out! [*Yoga sadhana is the Practice of physical exercises and alignment of the body limbs and the inner consciousness deriving not only physical fitness by way of memory power, health, longevity and various direct benefits of good sight and hearing, good digestion, correctives of deficiencies of limbs like diabetes, blood pressure, cholesterol, weight control, epilepsy etc, by harnessing the Karmendriyas and Jnaanindriyas but also by pursuing the path of Realising the Supreme. The most significant Yoga is that of ASHT ANGA YOGA is not only a Physical Exercise but a Spiritual Experience and Discipline comprising Yama-Niyama-Asana-Prana yama-Pratyahara- Dharana-Dhyana-Samadhi: Yama comprises Ahimsa or Non-Violence, Satya or Truthfulness, Asteya or non stealing, Brahmacharya or celibacy, and Aparigraha or non-greediness; Niyama comprising Shoucha or Purity, Santosha or Contentment, Tapas or austerity, Swadhyaya or Self Teaching or Introspection and Ishwara Pranidhana or inquisitiveness of Divinity; Yogasana or the sitting posture of a yogi which serves five purposes viz. normal activity of limbs, exercise of limbs, mental energy, intellectual enhancement and Spiritual Awareness- there could be many postures of Asanas while standing, forward bending, supine or prostrate, inverted, abdominal or lumbar, twisting, back bedding, balancing and on on but the Padmasana is the most popular for Ashtanga yoga; Pranayama or control of breathing- the methods being Sahita Kumbhaka or retention techniques for physical and mental soundness, Surya bhedi Pranayama or inhalation (Puraka) through right nostril and exhalation (Rechaka) through right nostril for good digestion and removing impurities of body and mind, Ujjayi Pranayama or travel of breathing between nose and heart to control cough and cold besides removal of impurities, Bhramari or concentrated and fixed pattern of breathing to improve concentration and will power, Murccha Pranayama is an extreme form of breath retention which only yogis could perform as it would be a near unconscious state and finally Kewali Pranayama is temporary stoppage of breath; Pratyahara is extraction and suppression of senses from karmendriyas and Jnaanendriyas; Dharana or retention of that stage for long durations; Dhyana or immersion of the Self in deep meditation and Samadhi or the climactic stage of trance] Dahyante dhaamaayamaanaarnaam dhaatu tamaam hi yatha malaah, tathendriyaa -naam dahyante dishaah pranaasya nigrahaat/ Praamaayamaamrtaah doshaan dhaaraanaabhischa kilbisham, pratyaahaareena sansargaan dhyaanaameeshvaraan gunaan/ or just as the ‘dhaatus’(metallic ores) like of gold are cleaned of their blemishes and polished thereafter, ‘Praanaayamaams’ do purify the breathing process and uproot physical ailments and diseases, while ‘dharana’ washes off sins, ‘dhyaanas’ maintain and control the ‘karmeindriyas’ and ‘jnaanendriyas’ or the organs and senses, thus bringing about equanimity and total poise of human life. Purification of the inner consciousness of human beings born of any origin of nobility- be it superior ir inferior-is facilitated and expedited by the means of ‘dhyaaana’. Samyagdarshanasaampannah karmabhirna nidadhyate, darshanena viheenastu sansaaram pratipadyate/ or ‘Bhrama saakshaatkaara’ is not necessarily facilitated by ‘karmaacharan’ but certainly leads to the wherewith-all or the equipment by ‘jnaana’ or the awareness of Brahmatva the Bliss! ‘Ahimsa’ or injuring either the body or the psyche or of affecting the morale of any being among the ‘charaacharas’of anyone Being in the Lord’s creation is the fundamental of a person, besides the ‘indriya nigrah’ or total control one’s organs and senses or of detachment coupled with rigorous practice of aysterities are stated as the hardest and hallmark criteria of ‘dharmaacharana’. Asthithunam snaayuyutam maamsashonitaalepanam, charmaavanaddham durgandhi purna mutra pureeshayoh/ once the person dies he leaves the body framework secured temporarily encased in skin with flesh, blood, bones and tendons or the five elements of which bones are the beams, tendons as chords and fless and blood being the mortar which represent the Five Elements of
‘Prithyaapastejovaaayuraakaashas’! Indeed these five constituents of human body as cased by skin are essentially foul smelling, loaded with foul smell, old age, diseases, pain, passion, misery, hatred and basically of perishable nature! As the Antaratma is freed from the body, like a bird flies away from a fallen tree, the person concerned is detached from the Soul and the body gets rid of miseries leaving behind its memories and an account of a chapter of pluses and minuses. Then, being aware of the just terminated life and its ‘sukrita’or ‘dushkrita’, then that Atma submerges into the most luminous fund of Eternal Bliss, while the fate of the just dead Being, joins the stream of ‘Kaala’ or the ever flowing time cycle of births and deaths as per the forms of a running account but being segregated individually as the proverbial balloons on the stream of life. Yaddaa bhaavena bhavati sarva bhaavaeshu nihsprihah, taddaa sukhamaaapnoti pretya chaaiha cha shaashvatam/ or as the Jeeva becomes aware of its pluses and minuses of the just concluded life time he or she gets ready to face the rewards or punishments before jumping into the ‘kaala pravaaha’ of births and deaths there again. Back ‘home’ or at the scene of death, the awareness of a parent, or wife or a husband as the case that be, shall eventually diminish excepting as memories of the relatives but the Soul merges into the Parmatma while a high gate of ignorance segregates the ‘floating baloon’on the kaala pravaaha! This being the actuality or Realism of Existence, the Requirement of human life underscores the following: Adhiyajnam brahma japedaadhi daivikameva cha, adhyaatmakam cha satatam vedaantaabhihitam cha yat/ Idam sharanam ajnaanaam idameva vijaanaataam, idamanvichhataam svargam idamaamantyamichhataam/ or Remember always in the form of constant Japa Mantra about Yagna karyas / Sacrifices and Austerities, besides worships of Devas, introspections of Veda Jnaana and Vedaanta, the pulls and pressures of Ignorance and of Maya, Materialism versus Realism and the Ways and Means of gaining knowledge of the Etetnal Bliss. In this process of Karma Yoga, Dwijas at the evening of their lives take to Sanyasa and pursue the life of ascetism, discard every need except for truly bare existence and only pursue the Path of Bliss. In the life time of a dwija, there are four periods of life are involved ie. Brahmacari-Grihastha-Vaanaprastha-and Sanyasi or a vidyardhi-householder-hermit and ascetic in that order/ As per the principles of Vedas and Smritis, the Grihastha is to support those engaged in the other ashramas of a dwija’s life, like Brahma -charis, hermits and ascetics just as an ocean is the final absorber of all types of water bodies some as lakes and some as rivers. Dasha lakshanaani dharmasya ye vipraah samadheeyate, adheetya chaanuvartante te yaanti paramaam gatim/ Dashalaksha -nakam dhammanutishthan samaa -hitah,vedaantam vidhivatshrutvaa samnyasedanrino dvijah/ or the dwija is expected of following ten basic principles of dharma and by following these, he becomes eligible for moksha; besides redeeming the debts on account of Rishi-Pitru Devas, the practice of the ten fundamental principles be practised lifelong: Dhritih kshamaa damosteyam shauchamindriyanigrahah, dheervidyaa satyamakrodho dashakam dharmalakshanam/ Dasha lakshanaani dharmasya ye vipraah samadheeyate, adheetya chaanuvartante te yaanti paramaam gatim/ Dashalakshanakam dharma manutishthan samaa -hitah,vedaantam vidhivatshrutvaa samnyasedanrino dvijah/ or Dwijas need to meticulously follow the ten following precepts viz. dhriti or patience and courage, kshma or pardoning other’s lapses and shortcomigs, Dharma or Self Control, Asteya or observance of non-stealing of material and rightful belongings, shoucha or ‘baahyaantarashudhi’ viz. external and internal purity, Indriya nigrah or Self control or restraint against Arishadvargas or the six basic instincts of kaama-krodha-lobha-moha-madamsaryaas; dheervidya or Shastra jnaana / knowledge of Sacred Scriptures, Atmajnaana or Self-Awareness , Satya vadana- Satya pravartana or Truthful speech and conduct and Krodha or Peaceful demeanor. Thus a dwija with honest control and pay-offs of Rishi-Pitra-Deva ‘rinas’ or in-born debts through the three erstwhile stages of life may then caste -off all the dharmas of a householder, then take to
sanyasa having conquered the desires of life do sustain the rest of life with minimal subsistence but that does not however abandon the Vedic back-drop: *sanyasetsarva karmaani Vedamekam sa sanyaset* or do desert all the Karmas or human deeds but not Vedas and their contents of virtue! Finally: *Sanyasya sarvakarmaani karmadoshaan paanudan, niyato vedamabhyasya putraishvayre sukham vaset* / *Evam samnyasya karmani svakarva paramosprihah, sanyaasenaapahatyainah praapnoti paramam gatim* / or abandoning all the rites and duties of the erstwhile ‘varnaashramas’, then totally concentrate on the sole and singular target of accomplishing Brahmatwa as a fulfilled ascetic of total renunciation!

[Dharma Sindhu details the eligibility for and the duties of Sanyasis: *Brahmacharyaa Deva pravrjeydrihaadvaa vanaadwaa Atha punaravrativa snaatakovaa Utsanaagniranagnikovaa yada hareva virajettada hareva pravrajat* (Be it a Brahma –chaari or who has done samavarta or returned home after studies or a Snaataka, Grihsta, Saagnika, Anagnika, or Vanastha- any person could get Vairagya and take to Sanyaasa on that very day). Any body who is anxious, on the threshold of death, or highly disturbed in mind or other-worldly wise, is qualified to assume Sanyaasa. In taking ‘Aatura Sanyasa’ or in a restless mind, there would not be duties to observe except declaring themselves as Sanyasis. But in the case of those Brahmanas who are in the quest of ‘Atma jnaana’ and are ready for ‘Danda Grahana’ and such formalities are only eligible and are called Vividisha Sanyasis. ‘Vidwat Sanyasa’ is open to Kshatriyas and Vaishyas too. Basically there are four classifications of genuine Sanyasis viz. Kuteecha, Bahoodaka, Hamsa and Parama Hamsa.

Sanyasi Dharmas: Following the early morning Japa of Brahmanaspatey, observance of extreme cleanliness in ablutions by four times more than in the case of others, Achamama, Dantadhavana with Pranava excepting on Dwadasis, Mrittikaa Snaana without Jala Tarpana, Vastra Dharana, Keshavaadi naamam smaranam, tarpana with Bhustarpayaami, Bhuvasstarpayami etc. and dwikaala Vishnu Puja. Then the Sanyasi should visit well after Aparahna either five or seven houses for Bhiksha after the Grihastis should have by then eaten their food; the Yati who seeks Atma gyana has necessarily to secure Maadhukara Bhiksha. It is stated that even of he is quite unconcerned of Danda Vastras, he has to necessarily care for Bhiksha Paatra. Having thus secured the Bhiksha, he should do prokshana with Bhusswadaanam along with the Samasta Vyahrutis, offer portions of the Bhiksha to Suryadi Devas, some to Bhumi, some to Vishnu, perform nivedana to Chandi-Vinayakaas, consume the rest, do Achamana and finally resort to sixteen Pranayamas. It is said: *Yati hastey jalam dadyaacchi -ksaam dadyaaparjalam, Bhaiksham Purvata maatram syaattajalam Saagaropamam* / (If the Grihastis offer Bhiksha then that should be deemed as it were a mountain and the water that is provided by the Grihasti
be compared to Maha Sagara!

Eka raatram VasedgraameyNagarey Pancha Raatrakam, Varshaabhyo nyatra Varshaasu Maasaamstu Chaturobvasdete/ Ashtamaasa anvihaarasa -syadaaya teenaam Samyata - atmanaam, Maha Kshetra pravishtaanaam Vihaarastu na Vidyatey/ (Excepting the ‘Chaatur maasaas’ or the four months of the monsoon season, the Yati is required to tour eight months a day; while on the Sanchara, he could spend a night in a Village, five nights in a town, and as many days as he wishes in a Kshetra.)

Bhikshaatanam Japa Snaanam Dhyaanam Shoucham Suraarchanam, Kartavyaani shadeytaani sarvadhaa Nripa dandavat/ Manchakam Shukla Vastramchaa Stee katha loulyamevacha, Divaaswaa - pasha yaanam cha Yateenaam patanaanisha/ Vridhaa jalpaam Paarta lobham sanchayam Sishya sangraham, Havyam Kavyam tathaannancha varjayeccha Sadaa Yatih/ (Bhikshaatana, Japa, Snaana, Dhyaan, Shuddhi and Devarchana are the six major duties by Law. But Shayaa nidra, Shuddha vastraas, Stree related matters, storing of materials, sleep during the day time and travel by vehicles are the causes of a Sanyasi’s downfall. Also, Vridha Sambhashana, Parta lobha, Dravya Sanchayana, Sishya Sangrahana and Havya-Kavya Bhojana are the six major duties by Law. But Shayaa nidra, Shuddha vastraas, Stree related matters, storing of materials, sleep during the day time and travel by vehicles are the causes of a Sanyasi’s downfall. Also, Vridha Sambhashana, Parta lobha, Dravya Sanchayana, Sishya Sangrahana and Havya-Kavya Bhojana are the six major duties by Law.)

Essence of Dharma Bindu vide kamakoti.org/articles as also vide google is quoted further: Sanyasa Dharmas: Yama Deva defines Sanyasa: Yena santaanajaa doshah ye chasyuh karma sambavaah, Sanyaaasastaan dahet sarvaan tushaadagniriva pratimaadikam/(Either due to the problems created by progeny or due to the deeds done by the Self, the discontentment experienced by a person burns off like burnt rice husk to gold) Dakshan Prajapati affirms: Trimshatparaamstrim shadaparaan trimshacchhapara –tah paraan, Sadyassannyasanaa deva narakaattraayete pitraan/ (On account of Sanyasa of a person in a vamsha, Pitru Devatas of thirty generations before and another thirty generations ahead would be saved from narakas!) Samvarta Grandha classifies four types of Sanyasa viz. Kuteecha, Bahudaka, Hamsa and Paramahamsa. Bodhayana explains that Kuteecha after taking to Sanyasa retains shikha-yagnopaveeta and tridanda while practising Sahasra Gayatri would take food from relatives and friends. He should be absorbed in Japa- Dhyaan, Yati patraani mridwenu darvalaa bumayaanicha, Na Tirtha Vaasi Nityamsyaannopavaasa paroyatih/ Naachaa dhya –yana sheelasyaannavyakhyaa parobhavet/ (Yatis are to retain wooden or earthen vessels only; they should always observe Tirtha Nivasa, Deergha kaala Upavasaas and engage themselves in the studies of Vedartha Granthas and related discussions only).
Ekaraatrim vaset graame nagare pancha raatrakam, Varshaabhyonyatra varshaasu maasaamcha chaturvovaset/ (A Sanyasi should be on constant move, spending one nigh in a village or five nights in a town, but during the rainy season, he should chaatur maasya) Vyasa Maharshi states: Mokshaashramam yascharate yathoktam Shuchissusankalpit buddhiyuktah anindhanam jyotiriva prashaantamsabraham bhaavam vrajet dvijaatah/ (Duly purified in body, mind and thought, a dvija having turned into a sanyasi should be like a burning wood covered with ash and finally absorb himself into Brahma Jyoti!)

Section XIV: From Nothingness to Supreme to Universe back to Supreme to Nothingness!

Prithivaannam aapo annaadaa, aapovaannam jyotir annaadam, jyotirvaannam vaayur annaado vaayurvaannam aakashonnaadam, aakaasho vaannam indriyaani annaadaaneendriyaani vaannam manonannaadam, manovaannam buddhir annaadaaa ,buddhirvaannam avyaiktaannaadam, avyakta- maannam, aksharam annaadam, aksharamvaannam mrityurannaadam mrityurvai pare deva ekeebhavateeti parastaan na san naasan na sad asad iti etan nirvaanaanushaashanam iti vedaanu - shaashhanam, iti vedaanushaashanam/ Initially, bhumi is the aaaharam or food as water is the food; cyclically, water and ‘agni’ interact and yield contentment; then ‘vayu’ gets the food and the sustaining effect is passed on to ether the sky; further aakasha having got contented by the food intake the organ of perception and action get mobilised. Thus ‘mind’ having been satisfied with the food intake then the power of perception gets activised. Now in the reverse process, optimisation of food yields discontentment to perception-mind-aakaasha-vaaayu- tejas-water-and earth. Eventually further, food no longer yields the urge for ‘praana’ and body collapse takes place in the form of mrityu. Further on death leads to non existence of the Self and merges into the Supreme and therebeyond the nothingness, back to square root to zero! Thus, the Supreme Notionality ceases into Nothingness! There is no whistler, no whistle, no screen, no audience and no Theater either! This is the doctrine enunciated by Vedas.

Section XV: Dissolution of Life and that of Self as Death bestows Bliss the Unknown

Atha hainam Raikvah prapaccha, Bhagavan, yoyam vigjnaana ghana utkraamam sa kena kataraadvaa va sthaanam dahateeti/ Tasmai sa ho vaacha, yoyam vigjnaana ghana utkraamam praanam dahati; apaan am, vyaanam, uudaanam, samaaanam, vairambham, mukhyam, antaryaanam, prabhanjanam, kumaaram, syenam, shvetam krishnam naaagam dahati; prithivi-aapaa-tejo-vaayuv-Aakaasham dahati; jaagaritam, svapnam, sushuptam, tureeyam cha mahataam cha lokam param cha lokam dahati;lokaakam dahati; dharmadharmam dahati; abhaaskaram, anayaadam, niralaokam, atah param dahati; mahaantam dahati;avyaktam dahati, aksharam dahati; mrityum dahati; mrityurvai pare deve ekeebhavatedeti; parastaan na san naasan na sad na asad iti etan nirvaanaanushaashanam, iti vedaanaanushaashanam iti vedaanushashhanam/

Raika Maharshi then enquired of Brahma Deva as to how the Self as of a high seat of knowledge and supreme awareness of the happenings of the entire Universe and oceans of the Charaachara Jagat could be dissolved! The reply was that vital energy as a composite of Pancha Praanaas burns off at the time of Dissolution. These Pancha Pranas burn off the Self via these and these are praana-apaana-vyana-udana, samaana, besides the vairamba, the mukhya, the antaryaama, the prabhjanana, the kumara, the syena, the sveta, the krishna and the naaga. Further the Praana Vayu destroys the Pancha Bhutas; the four stages of life named Jaagrata- Swapna-Sushupti and of the Turiya too. Then occurs the dissolution of the Universe either tangible or intangible beside the features of Dharma- Adharma and of Nyaaya and Anyaaya. In the process, Srishti collapsess without limitations and Death overshadows the radiance of the Antaratma
merging into Paramatma and the original stage of Darkness comes to play. Thus Paramatma is of existence and of non existence and that Ultimate Most Liberation is aptly described by Vedas as the doctrine to be obeyed and prostrated to!

XVI. Conclusion

Subaala beeja brahmopanishan naaprahshnaantayaa daatavya naa putrayaa naashishyaaya naasam - vatsaraaraatroshtayaa naa pariginaanaatakulasheelayaa daatavyaa naiva cha naa pravaktavyaa/ Yasya deve paraa bhaktir yathaa deve tathaa gouro, tasyate kathitaa hi arthaa prakaashhante mahaatmanah, iti etan nirvaanaanushaayanam iti vedaanushaashanam iti vedaanushaashanam/ This indeed is a canon of secrecy about the eternal Brahman originated by the Subaala Maharshi that the secretive import of this Upanishad be not to be divulged to a person who is not internally self composed with no sons of virtue, who has no followers of his own, not to those who spends nights with himself, and certainly whose family background is not known. Indeed the ‘goodaardha’ or the secretive significance or the inner meaning of these doctrines are profound and as such it ought not be publicised among those who are not of superior upbringing and uptake with absorbing and clean conscience with faith and devotion only. This indeed is as per vedas entirely targetted to the process of Mukti.

Esha sarveshu butheshhu gudhotmaa naprakaashhate, Drushyate tvagraayaa buddhyaa sukshmayaa sukshma darshibhih/ Yakchedvaan manasi prajnyaastad yacchecchanta aatmaani, Jnaanam aatmaani mahati niyaachet,tad yacchecchanta aatmaani/ (This Purusha is hidden in all beings from Brahma to bunch of grass but is covered by maya or cosmic illusion born of the mix of Satva-Rajas and Tamo Gunas. Only Maharshis and Great Seekers might perceive him as a subtle entity; the Paramatma is stated to reveal to none due to Yoga Maya or the Great Illusion as covered by Ignorance. Only through purified intellect as is available to Seekers, a hazy profile of Hiranyagarbha is perhaps seen by their mind’s eye! The discerning person needs to merge into the ‘Indriyas’ or the organs into the intelligent Self and then infuse the latter into the ‘Paramatma’. While so doing, the name-form-action of that particular Self is totally negated and there had to be a ‘tadaatmya’ or fusion of the two entities!)
ESSENCE OF PAINGALA UPANISHAD
(Pancheekarana Saaraamsha included)

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References. Brihadaranyaka Upanishad- Taittireeya Upanishad : Sharpness of Mind and the depth of Understanding are the essential inputs to access ‘Mahat’ / Bliss-

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ESSENCE OF PAINGALA UPANISHAD
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Sa yathaa saindhava khilya udake praasta udakamevaanuvileeyet, na haasyedgrahanaayeva syaat, yato yatastatvaadadeeta klavanameva, evam vaa ara idam mahadbhutamantamapaaram vigjnaana ghana eva/ etebhyo bhutebhyah samuthaaya tanyen vaan vinashyati na pretya sangjinsteeteyare braveemeti hovaacha Yagjnyavalkyah/ (Maharshi Yagjnavalkya explained to his wife Maitreyi that the great Reality called the Supreme Self is not a separate entity due to your own ignorance and due to your identity of your body organs and their functions subject to hunger and thirst being basically mortal. That is why a Being feels exposed to dangers of death and hence the risks and fear of existence, not knowing that the Being only changes forms, names, characteristics and attributes but remains the Self which indeed is the Supreme and the Absolute Reality only always! The Maharshi cites the illustration of a lump of salt dropped dissolves and thus difficult to retain its original nature and that precisely is the cause of non identification. One tends therefore that as and when the original Reality changes its form, name, features, fears of existence, anxiety of retaining the so called Self, etc. then the woods are confused as the forests or the Midhya or the Make Believe prevails and blocks the view of the Satya or the Truth!) Brihadaranyaka Upanishad II.iv.12.

Indroduction

Paingala Upanishad is of the Shukla Yajur Veda dealing with findamantal issues about existence, the methodology of Atma Jnaana, the process of accomplishment and the Merger with the Ultimate. Paingala was the student of Maharshi Yagjnyavalkya popular as of unique distinction of Shrutis and Smritis and the latter was the disciple of Maharshi Vaishampaayana. Yaginayavalkya was the maternal nephew of Vaishampaayana . Once as a compulory meeting was convened by Maharshis at the foothils of Meru Parvata abstensi on from which the punishment was of ‘brahma hatya paha paataka’, Maharshi Vaisham - payana had to abstain as that was day of his ‘pitru shaaddha’ and thus the latter asked his prime disciples to share the observance to be so incurred as that would be heavy type of expitiation demanding for atleast a week to ten days . Yajnyavalkya offered to perform the severity of the penances single handed. The exchange of conversation was rather explosive between the mutual pleadings and instructions and Vaishampaayana demanded that what all was learnt the guru be vommitted out. And thus the collection of Yajurveda had to be vommitted out as the nearby other disciples were too anxious to assume the forms of ‘tittiries’ or partridges and swallowed the ommitted portions. Eventually, Yagnavalkya decided not to learn from humans and approached Surya Deva for assistance for long long penances. Pleased by Yagnavalkya’s penance, Surya descended in the form of a horse and disclosed a new form of Veda immortalised as Shukla Yajurveda or Vayajasaneya (‘Vaji’ being a horse) from his manes, as distinguished from Krishna Yajur Veda, not known to Vaishampayana too; the Shukla Yajur has the rhythm of a horse gallop! Surya directed Yagjavalkya to worship Saraswati to improve memory. Yajnavalkya divided this Vajasaneya Yajurveda again into fifteen branches, each branch comprising hundreds of Yajus Mantras. Kanva, Madhyandina and others learnt those branches.Yajnavalkya married two wives. One was Maitreyi and the other Katyayani. Of the two, Maitreyi was a Brahmavadini. When Yajnavalkya wished to divide his property between the two wives before starting for the fourth Ashrama of his life, Maitreyi asked whether she could become immortal through wealth. Yajnavalkya replied that there was no hope of immortality through wealth and that she would only become one among the many
who were well-to-do on earth. On hearing this, Maitreyi requested Yajnavalkya to teach her about atma jnana instead.

Chapter I: A) The Unknown - The Self - Prakriti - Hiranyagarbha

1-3: Atha ha Paingalo Yagjnyavalkyam upasametya dwaadashavarsha shushreeshaapirvakam parama rahasyam kaivalyam anubhuuheeti paprachcha/ Sa ho vaacha Yagjnyavalkyayah : sadeva soumyedam agra aaseet tan nityamultam, avikriyam, satya jnanaanandam, paripurnam, sanaatanam, ekam eva adyiteeyam Brahma/ Tasmin maru suktikaa- sthaanu-sphatikaaadau jala-raupya- purusha rekhaa dival-lohita-shukla-krishna guna mayee gunasaamyaaanirvaachya mulaprakritir aaseet, tat pratibimbitam yat tat saakshi-chaitanyam aaseet/ Having spent a twelve year tutelage of hard learning from his mentor the illustrious Maharshi Yagjnyavalkya for twelve years, Paingala asked the pertinent query about the ‘parama rahasyam’ of accomplishing ‘kaivalyam’ and the Guru replied that the outstanding way is to keep loneliness and dynamic introspection only to learn that Brahman had ever been Singular and Spectacular, ever free, singular, complex to comprehend, and replete with knowledge and blissfulness. However, the indefinable, inert, and inactive Brahman creates consciousness and a kind of ‘Thou and Thine’ relationship as a original and duplicate, a subject-object, or Reality and Myth. In the normal parlour, this is called Parameshvara and Moola Prakti. The former is ‘Sthanu’ and the latter is Maha Maya.

4. Saa punar vikritim praapya satvo drrikta avyakta akhilaavaranaa shaktir aaseet, tat paribimbitam yat tad Ishvara chaitanyam aaseet/ Sa swaadheena maayah sarvaajnaah srishti-sthita-layaanaam adikartaa jagadankura ruupo bhavati/ Svaasmin vileenan sakalam jagad aavirbhaavaayayati, praaan-karmaa--vasaad esha pato yadvat prasaatitah/ Praani-karmakhayaat punas tirobhaabayati,. Tasmin evaakhilam vishvam,samkochita padavat vartate/ Eventually the interaction of these extensions are of Truth and Non-Truth as of equal assertion and predominance. At the same time, the original is interchangeable to the duplicate but certainly not vise versa! The manifestation of Maya invariably hides Paramatma, although of the latter’s express consent to do so. The Moola Prakriti does change and veils the Reality which is The Essence of Sattva.Thus the Basic Principle underlining the Universe is doubtless Ishvara and keeps Maya to his control, unless Maya gets Ishvara’s nod. Thus the seed is sown by the Almighty for srishti-sthiti-samhara and the the role of Maya is of proactiveness. Thus the concept of karma stressing the principle of ‘as the sowing of seed so the reaping of the crop’ is invulnerable as enunciated my Brahman Himself. The role of Maya is to adjust and abide by into the realm of that cycle of karma. In other words, one’s previous deeds depends on the warp and woof of the texture, colour, range, and bordering of the cloth concerned with kaleidoscopic patterns of child’s play instrument! The cloth of the Universe too follows the pattern of a prani’s life cycle of birth-death and rebirth unless there is a break into bliss which of Paramatma!

5. Ishaadishthaavaranaa-shaktito rajo drikta mahadaakhyaa vikshepa shaktir aaseet/ Tat pratibimbitam yat tad hiranyagarbha chaitanyam aaseet, sa mahat tatvaa abhimaaneee spashtaaspashta vapur bhavati/ Due to the overwhelming urge to ‘rajas’ or of innate drive of creativity in Ishvara, ‘Mahat’ or the concept of Prakriti’s volatility takes the form of ‘Hiranyagarbha’ or the Root Cause of Consciousness the ‘Mahat Tatwa’ a a rather hazy form or distinctly- yet indistinctly!
Reference from Brahmanda Purana: The transformation of Maha Purusha and his ‘alter-ego’ Prakriti ie the Kshetrajna and Maha Tatwa led to the **Brahmanda** or the Golden Egg in which sat the Four Faced Hiranya Garbha-Brahma, the Creator. Within the Golden Egg, are situated Seven Lokas, Prithivi, Seven Samudras and Seven Dwipas, Massive Mountains and Thousands of Rivers. Within the Golden Egg are the Sun, Moon, Stars, Planets, Wind and Lokaloka. While there is an enclosure of water as huge as ten times more around the Golden Egg, there is ten times more of Tejas or Radiance surrounding the water. Ten times larger than the enclosure of Illumination is of Vayu (Wind). Around the the enclosure of Wind is that of Ether (Akaasha or the Sky) which is ten times more of Wind. Even enveloping the enclosure of ‘Nabhas’ or Ether is that of ‘Bhutadi’ (Ahamkara or Ego) and that too ten times larger. Yet another enclosure to Bhutadi is ten times more of Nabhas, but that of ‘Mahat’ is equally bigger to Bhutadi. Filnally, Mahat is surrounded by ‘Pradhana’ or the Supreme. Thus there are seven enclosures around the Cosmic Egg viz. water, radiance, wind, ether, Bhutadi, Mahat and the Pradhana the Unknown; all these ‘Avaranaas’ cling to each other.

Reference from Kurma Purana: Evolution of Brahmanda (the Golden Egg) and popular features of the Supreme Architect: **Prakrutim Purusham chaiva Pravishyashu Maheshwarah, Khshobhayaamaasa yogena Parenas Parameshwarah/ Pradhaanaat kshobhamaanaaccha tathaa Pumsah Paraanat, Praaduraaseen -mahad beejam Pradhaanaa Purushatmakam/ Mahatmaanaa Mati Brahma Prabuddhih Khyaatireeshwarah, Prajnaa Dhruthi Smrithi Samvidetasmaaditi tat smrutam/Vaikaarikasthaijamascha Bhuta -adish chaiva Taamasah, Trividhoyamahankaaro Mahatah Sambubhuva ha/ Ahamkaaroobhi -maanascha kartaa Mantaacha sa smrtutah,Atmaacha Pudgalo jeevo yatah Sarvaah pravruttayah/ Pancha Bhutaanyahamkaaraat tanmaatraani cha janjirey, Indriyaani tathaa Devaah Sarvam tasyataatmajam Jagat/ (Parameshwara assumed the dual Forms of Purusha and Prakriti and following their interaction appeared a Maha Beeja called Mahatma, Mati, Prabuddha, Khyati, Pragina, Dhruti, Smruti and Samvit. This Maha Tatwa was the ‘Adi Karana’or the Prime Cause of Creation or Three Kinds of Ahamkara (Ego or Self Awareness) viz. Vaikarika, Taijasa, and Taamasa. This Ahamkara took to six kinds of Pravrittis or manifestations viz. Abhimaan, Karta, Manta, Atma, Pudgal and Jeeva. The Ahamkara created Pancha Bhutas of Prithvi-Jala-Teja-Vaayu and Akasha or Earth-Water-Radiance-Air and Sky; the Ahamkara also created Five ‘Tanmatras’ (Subtle Forms of Matter) of Shabda-Sparsha-Rupa-Gandha or Sound-Touch-Vision-Taste and Smell; the corresponding Indriyas or Physical Parts of Ears-Skin-Eyes-Tongue and Nose). The undefinable ‘Manas’ or Mind is stated to be the first Vikara (Change or Transformation) and therefore Vaikarika Srishti got intiated by Vaikarika Ahamkaara. This Srishti comprised five Karmendriyas of hands, legs, mouth and organs of generation and excretion besides Jnanendriyas of Ears, Nose, Eyes, Tongue and Skin and the Eleventh Indriya is of the Manas or Mind which is ‘Udbhayaatmaka’or a common feature. This is the Creation of Bhuta -tanmatraas and Bhutaatma Praja Srishti. Vikara prapta Bhutas produced Shabda Tanmatra which further produced Akasha ; the Vaikarika Akasha created Sparsha Tanmatra and created Vaayu; Vaikara prapta Vaayu produced Rupa tanmatra; (from Vaayu Teja got created and further to Rupa); after interaction Teja created Rasa tanmatra which in turn produced Jala and its resultant product of rasa; Jala and Gandha led to Sanghaat or Prithvi Tatwa and so on. The seven ‘Mahaatmas’ (Top Significances) viz. the Mahat, Ahamkaara and the Pancha Tatwas are inter-dependent and their combination only could take up Srishti. **Purushaadhishti Tatvaaaccha Ayykata anugrahena cha, Mahadaaayyo visheshaataa hyanda mutpaadayantidey**/(There was a common role of Purusha, Maha Tatwa, Pancha Bhutas and others in floating the Brahmanda). The Brahmanda was floating on a huge mass of water and inside the
Brahmanda was Kshetrajna Purusha also called Hamsa, Hiranya -garbha, Kapila, Chaandomurti and Sanatana. Within the Brahmanda were Meru, Mountains and Samudras. Also present were Devatas, Asuras, Maanavas, Nakshatras, Vayu, Surya and Chandra. Outside the Brahmanda, there was a wide spread of water ten times larger than the size of the Golden Egg. There also was illumination of ten times more of the water and ten times further was the volume of Vayu. Far more voluminous than the size of the Vayu was that of Akasha and far beyond was the Akakasha was thick layer of Ahankara; spread all over Ahamkara was that of Maha Tatwa; indeed the Maha Tatwa was stated to be of the Great Unknown! Bhagavan Kurma Deva thus explained to Rishis about the genesis of Brahmanada and confirmed that the Maya surrounded the seven layers of Jala, Tejas, Vayu, Aakaasha, Ahamkara, Maha Tatwa and Paramatma. He also described with conviction to the Rishis the meaning of some of the Names that He assumed in different contexts:

Ekopi Sanmahadevastridhaasou sama vasthitah, Sargaraksha layagunaairnirgunopi Niranjanah, Ekaadhaa sa dwidhaachaiva Tridhaacha Bahudaas punah/ Yogeshwarah Shariraa karoti vikarotichaa, Naanaa kruti kriyaa rupa naamavanti Swaleelayaa/ Hitaayachaiva Bhaktaanaam sa eva grasatey punah, Tridhaa vibhajya chaatmaanam Trikaalye sampravartatey, Srijatey Grasatey chaiva veekshatey cha visheshtahi/ Yasmaat srushtaanugraah -naati grasateycha punah prajaah,Gunaatmakatwaat Trailokyaa tasmaadekah sa ucchhyatey/ Agrey Hiranya garbhaah sa praadurbhutah Sanatanah, Aditeyaadada Devasaasou Ajaatlaadada smruto/ Paati yasmaaan Prajaach Sarvaah Prajaapatiiriti smruto,Deveshu cha Mahadevo Mahadeva iti smrithah/ Brihatvaacha smruto Brahmaa Paratwaat Parameshwarah,Vashitwaapya vashyatwaadishwarah paribhashitah/ Rishih Sarvatraagatwena Harih Sarvaharo yatah,Anupaadayaacha Puurvatwaat Swayam -bhiriti sa smruto/ Naraayaamayano yasmaat tena Naaraayanah smruthah,Harah samsaararahaanaam vibhutvaad Vishnuruchyatey/ Bhagavaan sarva Vijaannaaadavanaadomiti smruto, Sarvaajnah Sarva Vigjnaanaat Sarva Sarvanayoyoyatah/ Shivah sa nirmalo yasmaa Vibhuh Sarvagato yatah, Taaranaat Sarva dukaamaaam Taarakah parigeeyatey/ Bahunaatra kimuktena Sarvam Brahhamamayam Jagat, Aneka bheda bhinnastu kreedayatey Parameshwarah/ (Even as a Unique and Singular Entity, the Nirguna-Niranjan assumed Three Forms since the tasks expected were some what self-contradictory viz. Creation-Preservation and Extermination and three distinct Gunas or Features were required to take up the deeds. Maha Deva was in fact accustomed to assume various Forms-some times as one, or two or three and even as in Ananta Rupas or in Endless Profiles. He was playfully habituated to sport different forms, deeds and names appropriate to exigencies of Srishthi-Stithi and Samhara; this was so since he performed the tasks on his own or by his agents. As he executed the deeds simultaneously with the predominance of one Guna or another or all of the Gunas together, he came to be called Advaita to the One and Only; at the beginning itself he was the foremost to appear he was named Adideva; as he was never born he was named Ajanna; as he was deeply involved in the happenings of one and all among the human beings, he was named Prajapati and as he was the Supreme of Prajas or the People; as he was the Foremost of the Devas, he was called as Maha Deva; he was the ‘Parama’ or the Ultimate, and was thus named Parameshwara; as he well-known as Sarva Harana at the time of Pralaya of the Universe or at the end of one’s Life Journey, he had the name of Hari: as he was Self-Generated or put in differently he got Materialised on his own, he was known as Swayambhu; as he was popular as the Final Refuge Point or Ayana of one and all, he was named Naraayana; it was in another context that he was lying or Ayana on ‘Naara’or Water popular as Keeresa Sagara his most popular name was Narayana; as he is Omni Present anywhere in the Universe occupying the Entirety he is called Vishnu; as he is the Omni-Scient of the goings-on all over spread the length and breadth of the Totality he had the Unique Epithet of OM; as he was the Epitome of Visishtha Jnana or the Distinctive Knowledge of Everything, he was called
Sarvgjna; as he was Atma Swarupa he was known as Sarva; Shiva as he was Mala Shunya; Vibhu as he was Sarva Vyapta or All- Pervading and Taraka as he could steer clear of any types of obstacles. Indeed, is there a need for overemphasis of the obvious by way of explanations about Parameshwara, his innumerable and varied Rupas, leelaas or his playful activities! Suffice to say that the very Existence of the Universe is owed to him!

6: Hiranya gabhaadhishtita- vikshepa-shakti tastamodristaahamkaraabhidhaa sthula shaktir aaseet, tat pratibimbimbatat tad viraat chatanyam aaseet/ Sa tad abhipaimanee spashta vapuh, sarva sthoolataa paalako vishnuh pradhaana purusho bhavati/ Tasmad aatman aakaashah sambhutah, aakaashaad vaayuh, vaayor agnih, agner aapah, adbhyaah prithvee, taani pancha tannatraanii trigunaani bhavanti/The hazy appearance of Hiranyagarbha ushers in ‘self sense’ and the urge to create which is known as ‘Virat Conciousness’; this conciousness or self awareness initiates creation and seeks to preserve what is created and thus the principle of ‘Vishnu’ as the agent of sustenanace. This Virat Conciousness urges the creation of Pancha Bhutas as in a cylclical pattern; that is from ether to air- to fire-water- to Earth and further to Tri Gunas of Satva-Rajo- Tamasikas viz. srishiti-sthiti-samhara or creation-preservation- destruction.

References. Taittiriya Upanishad and Brahmanda Purana

Taittiriya II.i.2-3 is quoted: Om, Brahnavid apnoti param, tadeshaabhyuktat/ Satyam Janamanantam Brahman, yo Veda nihitam guhaayaam Parame vyoman, soshnute sarvaan kaamaan saya, Brahmanaa vipaschiteti/ Tasmadvaa etasmaad aatman aakaashaah sambhutah aakaashaad vaayuh vaayoragnih, agner aapah, adbhyaah prithvi, prithiyaa oshadhayah,oshadhibhyo annama annaat purushah; sa vaa esha purusho anna-raasa-mayaha, tasyedam eva shiiraha, ayam dakshinan pakshah, ayam uttaraah pakshah, ayam aatmaa, idam puccham pratishthaah/ tad apyesha shloko bhavati/ ( Om. Brahman is the Truth that is the Infinite Knowledge and he who possesses that knowledge does indeed rejoice everything that Brahman does too. This Brahman is indeed within one’s own Self, the Origin of Akaasha even as from Akasha emerges Vayu. In the chain of Creation, Agni originates Water which manifests Earth in turn and there by herbs facilitate the output of food and thereby the man. Thus human beings-as also other species in the Lord’s Creation-is basically the product of ‘Anna’ the food: annaad reto rupena parinataat purushah/

Brahmanda Purana quoted again : Brahma Deva desired to initiate Creation and meditated; as there was darkness all around, he made the First‘Abhavika Srishti’ of aimless and causal nature and the result was of purposeless vegetation around mountains and trees; the thought of the Second ‘Tiryaksrota’ or a Zig-zag channel / flow (srota is a flow and tiryak is wavery) flashed in his mind and the persons produced were ignorant and egoistic. Brahma then meditated further and the result was of ‘Satvika’ or ‘Urthwa Srota Srishti’, the Third in the Series of Creation; the Superior and Divine Beings thus created were highly virtuous, ever-happy, truthful and full of Satva Guna and they were Devas, whose Chief Mentor was Brahma himself. This Srishti was no doubt very satisfactory and Brahma was contented but he felt that there should also be the Fourth Creation of an ‘Arvaak (Abhimuka) Srotas’ titled ‘Sadhaka Sarga’ with a mix of Satvika and Rajasika nature with Tamasika features as well; the end products were Siddhas, Gandharva-like Beings and Manushyas. The Fifth Creation is titled Anugrah (Blessings) Sarga comprising four divisions viz. Viparyaya (Loss of Awareness), Shakti (Strength), Siddha (Accomplish -ment) and Mukhya (Principal); in other words Persons in these categories have little consciousness to begin with, gain strength, reach the Goal and then join the blessed category but they all are in the cycle of
births and deaths. The Sixth Category related to the Bhutaadi Srishti of Creatures and Elements. Put it differently: Para Brahma’s first Creation was that of ‘Mahat’ or The Primary Principle; the Second was that of Tanmatras called Bhuta Sarga; the Third was Vaikarika Creation or Aindria Srishti relevant to Sense Organs as Prakruta creations evolved by full consciousness and fore-knowledge; the Fourth Category was Mukhya Sarga related to the Creation of Immobiles; the Fifth was of Tiryak Srota of animals and lower species; the Sixth was Urvha Srota of Divine nature viz. Devatas; the Seventh was of Arvak Srota or Sadhakas including Manushyas; and the Eighth was of Anugraha Sarga as per the four classifications afore-mentioned. The Ninth category was of Kaumara Sarga of the Manasa Putras of Brahma viz. Sanaka, Sanandana, Sanaatana and Sanat Kumaras of extreme brilliance but were ‘Viraktaas’ or dis-interested in and dis-associated from the Deed of Creation as they excelled in the quest of Paramatma.

Reference of Maha Bhagavata about Virat Purusha - the Primeval Force:

Described as ‘Purusha’, the Primeval Force of Creation possesses countless heads, eyes and feet pervading the entire Universe, far beyond the miniscule level of human comprehension. He is omnipresent, omniscient and omni-potent. He is immortal, intangible, and inexpressible. Whatever has been described, visualised or imagined by way of His Glory is far surpassed. It is stated in Purusha Suktham (a Vedic compilation of Hymns) that hardly one quarter of the Purusha is comprehended as the totality of His Creation and the rest of Him is unmanifested. From the manifested part sprang the ‘Brahmanda’ or the Cosmos, the countless forms of living or non-living species and the Five Elements (Earth, Water, Fire, Air, and Sky) as also the Divine Architect, ‘Visva Karma’, The Master-Builder. The Gigantic and Collosal Manifestation of the Material World be likened with the Body of The Absolute Truth, wherein the concepts of Time-The Past, The Present and The Future-converge into One. Sages conceived the ‘Virat Swarupa’ or The Body comprising Various Limbs: The Bottoms of The Feet as ‘Patala’; the Heels and Toes as the Planets named ‘Rasatala’; Ankles as ‘Mahatala’ Planets; the Shanks as ‘Talatala’ Planets; The Knees as the ‘Mahatala’ Planets; the two Thighs as ‘Atala’ and ‘Vitala’ Planets; The Hips as the ‘Mahitala’ Planets and the Navel as the Intero- Space. The Chest of The Giant Body is likened to the Luminary Planetary System, The Neck as the ‘Mahar’Planets; and The Mouth and Forehead are the ‘Janas’ and ‘Tapas’ Planetary Systems respectively. The Sages described the Topmost Planetary Structure comprising Thousand Heads as ‘Satya Loka’; His Arms as Demi-Gods (‘Devatas’) conducted by ‘Indra’ as the Chief; the Ten Directional Sides as His Ears; the Physical Sound as Sense of Hearing; the Two Nostrils as Aswini Kumars; Material Fragrance as The Sense of Smell; His Throat as the Blistering Fire; His Eyepits as the Outer Space; Eye Balls as the Power of Vision (The Sun); Eye Lids as Day and Night; Eye Brows are the Places where Brahma and Super Personalities Reside; His Palate is the Director of Water ‘Varuna’; and His Tongue is the Spring of Juices or the Sense of Taste; Cerebral Passage are the Vedas; His Jaws of Teeth are the Lord ‘Yama’, the Dispenser of Death and Justice; The Set of Teeth is the Art of Affection; His Smile is the most fascinating and deceptive Material Energy; Upper Portion of His Lips is Modesty; His Chin is the Craving and Thirst; His Breast is Religion and His Back Irreligion; His Genitals the Brahma or the Creator; His Two Testicles are Mitra-Varunas; His Waist is the Ocean; His Bones are the Hills and Mountains; The Veins of His Gigantic Body are the Rivers; His Body Hairs are Trees; His Breath is the Omnipotent Air; His Movements are Passing Ages; His Actions are the Reactions or the Three Modes of Material Nature; Hairs on His Head are the Clouds carrying water / rain; His Intelligence is the Supreme Cause of Material Creation; His Mind is the Moon or the Reservoir of all Changes; His Ego is Rudradeva; His Residence is Humanity; His Musical Rhythm is the Celestial
Existence of ‘Gandharvas’ ‘Vidyadharas’ and Angels; and so on. The Face of the Gigantic Body is of ‘Brahmanas’, Arms are ‘Ksatriyas’, Thighs are ‘Vaisyas’ and Feet are under the protection of ‘Sudras’. The ‘Virat Purusha’ has no beginning or end; is all powerful and all-pervading.

Maha Bhagavata in its conclusion too mentions of the Vision of Virat Purusha as follows: In conclusion, Suta Muni sought to delineate The Supreme Energy in a Human Form to facilitate comprehension so that one could possibly target and concentrate on an Existence rather than a Concept or Abstraction. Apart from the Unmanifested Half, the ‘Virat Swarupa’ or the Collosal Body, has Earth as His Feet, Sky as His Navel, Sun as His Eyes, Brahma the Procreator as His Genital, Death as His Excretion, Moon as His Mind, the Heavenly Planets as His Head, Directions as His Ears, Demi Gods protecting the Planetary System as His Arms, Destruction and Fatality as His Eye-brows, Shame as His Lower Lip, Greed as His Upper Lip, Delusion as His Smile, Moonshine as His Teeth, Trees as His Bodily Hairs, and Clouds as His Hairs on Head. Now, the Description of His Bodily Ornamenation includes His Kaustubha Gem represents the Purity of Soul, the Srivatsa Mark as the Astonishing Radiance of The Jewel, His Flower-Garland as Material Energy comprising permutations and formulations of the Natural Feelings of Goodness, Passion and Ignorance.; yellow garments as the Vedic Meters; His Sacred Thread (‘Yagnopaveeta’) representing ‘Omkar’ or ‘Pranava’, His two Earrings the processes and practice of Yoga and Sankhya, His Crown denoting Protection and Fearlessness; ‘Ananta’ His Sitting Place being the unmanifested segment of His Existence; His Throne symbolic of Goodness originating from Religiosity and Knowledge; His Club/Mace the Life Force or ‘Prana’ incorporating Sensory, Mental and Physical Energies; His Conch Shell the Element of water; Sudarsana Disc His Element of Fire; His sword as the Element of Sky (Ether); Shield standing for onslaught of Ignorance; ‘Saranga’ the Bow the Time; Arrow Filler the Sensory Organs; Arrows the Material Senses; His chariot an Assertion and Speed of Mind and so on. Sun Globe is the Place where one could worship the Almighty as He is the medium. He is in the Glorious Company of Lakshmi the Goddess of Prosperity. His Vehicle is Garuda standing for Threefold Vedas. The Chief of His Personal Associates, Vishvakarna is the personification of Tantras and His Gate Keepers headed by Nanda are the mystic powers like Anima, Mahima, Laghima and Siddhis. It is this Virat Purusha in a Permanent and Perfect Human Form with Physical Limbs signifying Transcendence and Sublimity that one craves to worship and amalgamate!

Pancheekaranam

7. Srashtu kaamo jagat yonis tamogunam adhishthaaya sukshma tanmaatraani bhutaani sthuleekatum so kaamyata/ Shreshtheh parimitaani bhuutaani ekam ekam dvidhaa vidhaaya punashcharudhhaa kritvaa svastetara dviteeyaamshaih panchadhaa vidhaaya punashcharudhhaa kritvaa svastetara dviteeyaamshaih panchadhaa samofya panchhkrita bhutair ananta koti brahmaandaani tad tad andochita chatur dashaa bhuvanaani tad tad bhuvanochita golaka sthuila shareeraani ashrjat/ ‘Jagadrashta’ having realised that at the very beginning, there was nothing except ‘tamas’ or inactivity, inertia and total sluggishness which might be as well be termed as a state of sat-chit-ananda. Then He initiated the srishthi of subtle elements which eventually took to forms and the gross elements. [Chhandogya Upanishad explained vide VI.ii.3) Tad aikshata, bahu syaam prajaayeteti, tat tejosrijaata: tat teja aikshata, bahu syaam prajaayeteti, tat aposhrijaata, tasmaad yatra kvach a shochna shchota svadata vaa purushah, tejasa eva tad adhi aapo jaayante/ (Then thus Singular Existence resolved to create many and start manifested Agni; that Agni saw and decided to create many and created water. This indeed was eventually later that whenever or whosoever suffers by way of sweat, that is apparently created from Fire; that is how water is a product of heat!)] Now, dividing each of the gross elements- viz. from Akasha to
Vaayu to Agni to Water to Bhumi which were eventually named as the Pancha Maha Bhutas of ‘Prithivi- Aapas- Tejas- Vaayu and Aakaasha’ - is termed as ‘Pancheekarana’. The process involves each of the five elements splitting into two halves and one half of each further spilling into four parts. Thus we have space splitting into two and one of the halves further splitting into four parts. Like that each of the elements undergoes divisions. The four of one-eighth parts are now distributed to other elements. Thus air, fire, water and earth each of them get one eighth of Akasha. Similarly the other elements get distributed giving again one full for each of the units. Thus Akasha retains half of its own and one -eighth of other Elements. This process is called Pancheekaranam or grossification of the five of the Elements in their subtle or fundamental nature. In other words, division of each of the Elements by two equal parts and further into four equal sub parts with each of the other four elements and so on and such ‘quintiplication process’ is known as ‘Pancheekarana’ or a systematic admixture of all the Pancha Bhutas into a warp-weft process of each formation of weaving a cloth!

8. Sa pancha bhutaanaam rajomsham chaturtha kritvaa bhaaga trayaat pancha vrityaatmakam praanam asrajat/ Sa tehaam turya bhagena karmendriyaani asrajat/ As the inherently interactive feature of the Panch Bhutas/ Five Universal Elements carry out the five fold actions, the principle of life becomes responsible for organ oriented actions of its existence. Thus the characteristic ‘tamas’ leads to ‘rajas’. On this analogy of ‘sthaanutva’ or inertia or inactivity which is the characteristic of ‘tamas’, activity or ‘rajasatva’ is energised. The Pancha Bhutas on the principle of ‘Pancheekarana’ turn into four parts. In the process, three parts thereof of the four parts, Pranam or the life energy, gets initiated. This vital energy evolves itself into Panchaendriyas comprising further into a) Pancha Jnanendriyas viz. Ghana-Rasa-Chakshu-Shrotra-Twak or smell, taste, see, hear and touch b) Pancha Karmendriyas viz. nose-tongue-eyes- ears- skin respectively and c) Pancha Tanmatras: Light, sound, taste, smell and consciousness. Thus the Virat Purusha in the process of Pancheekarana, the fourth part facilitates the appearance of organs and action.

[Panchakaas: Hence the chain of Panchakaas like Pancha Brahmas: Brahma, Vishnu, Rudra, Ishana, Sada Shiva- Pancha Lingas: Ekamreshwara at Kanchi-Bhu Linga; Jambukeashwar Linga-Aapas or Water Linga; Tiruvannamalai -Tejas or Fire Linga; Kalahasti: Vayu Linga; Chidambaram: Akasha Linga Representing the Pancha Bhutas or the Five Elements of Prithivi (Earth), Aapas (Water), Tejas (Radiance), Vayu (Air) and Akasha (Sky)- Pancha Koshas: or Five Sheaths of Human Body called Annamaya (Physical Energy), Praanamaya (Vital Energy), Manomaya (Mental Faculty), Vigyanamaya (Buddhi or Sharpness of Discrimination) and Ananda maya (Bliss)- Panchanga: Panchanga signifies the following aspects comprehensively viz. Tithi, Vaara, Nakshatra, Yoga, Karana- Panchagnis: The Panchagnis are Garhyapatya Agni for cooking in homes-Aavahaniya to invoke Surya Deva-Dakshinagni or Atmospheric Agni in the form of Lightnings or that which is invoked in Dakshina disha, Saabya and Avaastya for Vedic Purposes- Pancha Shikha: Pancha Shika or the five tufts on the top of the head ie is the Place of the Cerebral Nucleus (Sahasrara) representing intellect, memory, farsightedness, duty and knowledge- Pancha Naada: Naada or what caused the Union of Purusha and Prakriti; Naada variations are: the Panchamaya Naada or the Source of Subtle Sound, Sukshamamayi Naada or the Minutest Sound, Pashyanti Naada or the Perceptible Inner Sound or Voice, Medhyamayi or the Intellectual Sound and Vaikhari or the Articulated Sound; again Naada encompasses Five Features viz. Samanyaya or Togtherness of Prakriti and Purusha-Maya and Reality, Sambandha or relationship,
Kshobaka or Inducer / Activator; and Kshobhya or the Activated and Kshobana or the Activity or the nion referred to earlier. In brief, Naada is the resultant of Connection-Inducement, Exciter, Excited and Union.

- **Pancha Vaktra Shiva** or the Representation of Five Faces of Shiva: Aghora looking Southwards, Ishaana looking North East, Tat Purusha visioning East, Vamadeva who is North-Faced and Sadyojata facing the West. Sadyojata represents Shrishti Shakti or of Creation, Vama Deva represents Sthiti Shakti or of Sustenance, Aghora represents Samhara Shakti or of dissolution, Tatpurusha represents Tirodhana Shakti or the power of Concealment and ‘punah srishti’ or creation again and Ishana represents Anugraha Shakti or of the Power of Blessing - Pancha Nath: Badarinath, Ranganath at Shrirangam, Jagannaath at Puri, Dwarakanath of Gujarat, and Govardhan nath of Nathwara and even Pancha paatakas viz. Stree hatya, Bhruna / Shishu hathya, Brahmana hatya, Go hatya and Guru hatya / Guru Bharya Gamana.]

9. Sa teshaaam satvaamsham chaturthva kritva traya samashthithah pancha kriyaa vrityaatmakam antahkaranam asrajat. Sa teshaaam sattvaa turayya bhaagena jnaanendriyaani asrajat. As the earlier stanza explains the the mobile feature of the Panch Bhutas, the present stanza signifies the rhythmic property of the Pancheekarana process and converts the Five Elements into four parts out of the totality of its three portions and eventually the Inner Consciousness is constituted again with its five fold functionality thus the perceptional five organs are generated.

10. Sattva samishthita indriyapaalakaan asrajat/ Taani srishtaami ande praaschikhipat/ Tad aagjnayaa samashtyandam vyaapya taani athishthan/ Tad aagjnayaahamkaara samanvito viraad shtuulaani arakshat/ Hiranyagarbhas tad aagjnayaa sukshamaani apaalayat/ Now, under the instructions of Hiranyagarbha, the Virat Purusha in the further process of ‘pancheekarana’, the self consciousness of the Beings is protected by the gross elements. However Hiranyagarbha retains the essence and governance of the subtle elements by Himself.

11. Andasthaani taani tena vinaa spanditum cheshtitum vaa na shekuh/ Taani chetaneekartum sokaama -yata, Brahmana Brahmaran dharaani samasta vyashti mastakaan vidaarya tad eva anupraavishat/ Tadada jadaani apitaani chetanavat svakarmaani chakrire/ Indeed, Hiranyagarbha’s volition is essential to Prajapati the Virat Purusha for the interaction of the subtle and gross elements. It is indeed Hiranya-garbha who wills the insentient to get transformed the sentient. In this process alone, the conversional capability gets initiated. In other words, individual consciousness is activised and the cycle of Pancha Bhutas- Panchendriyas- Pancha Koshas and so on gets into place.

12. Sarvajnesho maayaa lesha samanvito vyashti deham pravishta tayaa mogito jeevatsam agamat; jaagrata-swapna-sushupti-muurchaa-marana dharma yukto ghatee yantravad udvigno jaato mritaa iva kulalaa chakra-nyaayena paribhramateeti/ Paramatma the Avyakta with perhaps but a particle of Illusion or Maya thus rotates the Universe and Its Beings con verts into ACTION and thus the gross-subtle-and causal. Indeed THAT begets THESE- THIS-and THAT again and again. Each of the Beings of Three Forms of Gross and so on , Tri Gunas, Three Stages of Life of Birth- Death- and Birth again, and of Three ‘Avasthas’ of Jaagrata- Swapna- Sushupti are subjected to the potter wheel of the Cycle of Time, which keeps whirling-whirling-and whirl again endlessly!

In other words, the concept of Maya the Illusion - the hard outer shell of the body hiding the Antaratma the Interior Soul basically anchored to Material Sources. This in turn is based on Tamas or Ignorance,
Rajas or Passion, Sathva the Essential Goodness. The examples of firewood, smoke and fire are cited as Brahma the Creator, Vishnu the Sustainer, and Ishvara the negation of Maya. The feature of Tamas is akin to material well being characterised by women, wealth, power and evil. The Rajas is akin to acquisition of knowledge, devotion, yoga and sacrifice and finally the Satva or Dharma and the release of Inner energy to align with the Supreme through the layers of Hiranyagarbha- Maha Purusha- the Body-Pancha Bhutas- Panchendiyas and the futher Pancheekarana!

Chapter II: Gross-Subtle-Causal Body Forms- Pancha Koshas and Tri Avasthas- Death-Release

1-2: Athaa Paingalo Yaaginjavalkyam uvaachha, sarvalokaanaam srishti sthiti anta krid Vibhur Ishaw katham jeevatvam agamad iti/ Sa hovaacha yognyavalkyah, sthuulaa sukshma kaarana dehodbhava puurvaakam jeeveshwara svarupam vivichya kathamaaviti saavadhanena aikaagratyaav shruurataam/ Ishah panchakrita mahaa bhuta leshaan aadaaya vyashti samashtayatmakaa sthuula shareeraani yathaakramam akarot/ Kapaala charmaantarashthi- maamsa-nakhaani prithivyamshah, raka muutra laadaa svedaadikam ab amshah, kshut trishno shna moha maidhunaadyaagni amshah, prachaarano - ttaarana svbaadaadikaa vaayu amshah,kaama krodhaayyo vyomaamshaah etat samghaatam, karmaani sanchitam, tvagaadiyuktam, baalyaadi avastha abhimaanaaspadam, bahudishaashrayam, sthuula shareeram bhavat/ Shishya Paingala enquired of his Guru Yagjnyavalkya Maharshi as to how Paramatma the Omni Present and the cause- effect- termination of Srishti vis a vis the Individual Soul or the reflection of Paramama Himself! Then Maharshi Yagnyavalkya explained in detail and demanded the shishya’s close attention and dutiful concentration. The Antaratma or the Individual Soul makes a clear distinction from the body of the ephemeral nature; the body has three distinct variations of gross-subtle-causal nature ie. gross body is composed of Pancha Bhutas or the Five Elements- subtle body with panchendriyas and the praana the vital energy and causal body the Kaarana Shareera is inexplicable, beginningless and in the form of ignorance of the Reality and the cause for the other two bodies, ignorant of one’s own real nature, free from duality or division. The Inner Self is not any of the three bodies of gross-subtle-causal but is the ‘awareness’ or ‘consciousness’ which is indeed aware of the three bodies termed ‘Chit’.

Thus Paramatma having done the pacheekarana of quadrupulating or dividing five into four of the pancha bhutas, created firstly the gross body of the collection of the skull-skin- intestines-bones- nails and flesh as the features of Prithvi. Then the subtle body with hunger- thirst- heat- fainting or loss of conscious ness, as also the urge for sex impulses as the characteristics of Agni. Vaayu imparts movement, breathing, lifting weights, running , jumping and such activities. Ether of the Five Elements imparts the features of anger, anguish, anxiety and lust. Indeed this combination of these impulses emanate from the gross body. This gross body is as per the ‘Karma’ and of ‘Doshas’; Karma is of three basic nature viz. Sanchita the mix of good and bad deeds of the carry forward of earlier janmas; Prarabdha or the mix of ongoing life’s deeds and the Aagami or the forecasts for future janmas in the light of the remote and present calulcations.

Vaayu: 3. Athaa pacheekrita maha bhuta rajomsha bhaaga traya samashthitah praanam asrajat;praanaapaaana vyamanodaana samaanaah praanavritthayat/ Naaga Kurma Karkara Devadutta Dhanamjaya upa praanah hridaasana naabhi kantha sarvaangaani sthaanaani; aakaashaadi rajo guna tureeya bhaagena karmendriyaam ashrajar; vaak paan padaa paayu upasthaas tad vrittayah; vachaanaadana gamana visarjanandaas tad vishayah/ As per the procedure of ‘Pancheekarana’, the
outcome of tripling the Pancha Bhutas now rests with Vayu, the vital part of which constitutes the Pancha Pranas of Praana-Apaa-Ayaana-Udanta- Samaaas with their respective functions. Besides, the Pancha Upa Pranaas such as Naaga-Kurma-Karkara-Devaadaatta- and Dhananjaya have their functions too. The heart, the anus, the navel, the throat and the limbs as seated. A significant portion of Aakaasha activate vocal limb as well as hands, legs and excretion and generation too thus enabling expression, understanding, movement and visarjana and kaama too. [Prana vayu, literally the “forward moving air”, moves inwards and regulates all the ways in which we take in energy - from the inhalation of air, eating of food, and drinking of water, to the reception of sensory impressions and mental experiences. It provides the basic energy that drives us in life. Imbalance in prana vayu is associated with heart and lung conditions. Diminished prana vayu leads to depression and lethargy.]

Apana vayu is centered in the pelvic region below the navel and experienced as a downward flowing movement on exhalation. It controls the functioning of the kidneys, bladder, colon, rectum, and reproductive organs. Literally “air that moves away”, apana vayu moves downwards and outwards, and is responsible for the elimination of feces, urination, menstruation, orgasm, birthing a baby, as well as the elimination of carbon dioxide through the breath. On a deeper level it governs the elimination of negative sensory, mental and emotional experiences. Blockage of this wind can result in constipation, sexual dysfunction, menstrual problems, hemorrhoids, as well as inability to let go and move on. [Samana vayu, literally “balancing air”, is situated between the navel and ribcage, and acts as the stabilizer between the two opposing forces of prana and apana. It moves from the periphery to the center and rules all the metabolic activities involved in digestion. It digests and assimilates incoming energy, supplying the internal heat to "cook" the food we eat and to absorb sense impressions, emotional experiences and thoughts. Imbalance can affect the function of any digestive organs as well as mental ability of assimilation.]

Udana vayu is a manifestation of prana which pervades the head and throat. It literally means “upward moving air”, and its upward movement governs the growth of the body, the ability to stand, the nervous system, thought, speech, communication, effort and will. Udana vayu is the energy that can be used for self-transformation and spiritual growth. Imbalance can result in problems of cognition and communication. At the time of death, udana draws the individual consciousness up and out of the body. [Vyana vayu, literally “outward moving air”, moves prana shakti from the center to the periphery. Being distributed from the core of the body out to the extremities this manifestation of prana pervades the whole body and acts as reserve energy for other prana vayus that require an extra boost. Associated with the peripheral nervous system and circulation, it induces the movement of food, water and oxygen as well as blood, lymph and nervous impulses throughout the body. Vyana governs relaxation and contraction of all muscles, the movements of the joints, as well as circulation of emotions and thoughts in the mind. Imbalance can cause poor peripheral circulation or numbness on a physical, emotional or mental level. All prana vayus are intimately linked to one another. One enjoys health and well-being only if prana vayus are balanced and work in harmony. Generally, Prana and Udana work opposite to Apana as the energy of collection and assimilation versus the force of elimination. Samana represents the energy of contraction while Vyana is expansion.]

Ref. Taittireeya Upanishad II.iii.1 is relevant: Praana is the common pivotal to the Physical and Inner Self of all the Beings: Praanam devaa anu praananti, Manushyaah pashavashvascha ye, prano hi bhutaanaa -maa yuh, tasmaat sarvaayushamuchyate/ Sarvameva taaayuryanti, ye praanam Brahmopaasate, Praanohi bhuta naamaayuh, tasmaat savaayushamuchyat iti/Tasyesha yeva sharira aatmaa, yah purvaaya, tasmaadva etasmaat praanammyataat, Anyottara aatmaa manomayah, tenaisha purnah, savaa esha purushavidha eva, tasya purushavidhataam, anvayah purusha vidhah, tasya yajureva
shirah, rukdakshinah pakshah, Saamottarah pakshah, Aadesha aatmaa, Atarvaangeerasah puccham pratishtthaa, tadayasha shloko bhavati/

There are two ‘divides’ of a human being, one is the physical and another that is more significant is the Internal Self. Praana is common to both the embodied self as well as to the inner consciousness or of all the beings including humans and of Devas respectively. In the context of all human beings, animals and other species or of the embodied Self, Prana based on food sustains the vital body. The Inner consciousness is sustained by mind. The latter or the mental body as compared to the vital body is constituted of Vedas; Yajur mantras are of the head, Rig mantras of the right side, Saama mantras of the left side while Brahma portion is of the body trunk; the Atharva mantras as signified by Angirasa Maharshi, are of the stabilising tail represented by Earth. The analogy of the Physical and Inner Selves is thus perfect: Vital Force Praana emerging from food is the ‘sin-qua-non’ or the quintessence of sustaining human and other beings in the physical context, whereas in the celestial sense the Inner Consciousness is based on the vital force arising from Vedas and their unity of the mental body since the Vedic Texts affirm that ‘all the Vedas get united in the Self in the mind’ as per the ‘Adesha’ or ‘Commands’ Portions of each Veda ie the Brahmanas as in reference to Taittireeya Adesha III.ii.1 affirms the unity of all Vedas. Again, reference is made in the Brahma portion of ‘Atharvaangirasa’ refers to ‘puccham pratishtha’ or of the stabilising tail; the relevant mantras are in relation to the rites performed urging stability of peace and prosperity for all in the context of their minds.

Mind: 4. Evam bhuta satvamsha bhagya traya samavishtintah karanam asrajat; anrahkarana mano buddhi chittaamhakaaraas tad vrittayah; samkalpa nishchaya smaranaabhimaana ananu samdhaanaas tad vishayah; gala vadaana naabhi hridaya bhrumadhya bhru madhyam sthaanam; bhuta satva tureeya bhaagena jnaanendriyam ashrajat; shrotra tvak chakshur jihvaghraanaas tad vrittayah; shabda sparsha ruupa rasa gandhaas tad vishayah; dig vaataarkaprachetoshvi vahneenindropendra mrutyukaah; chandro vishnus shambhuuscha kaaranaadhikpaah/

As the rhythmic pattern of the Pancheekarana is continued, the inner consciousness gets constituted and alongside with mental calibre, thinking capacity, and self sense. Memory, resolve, affection, capacity to sift truth and untruth, decision making and such other judgments are the offshoots.

Ref.Brihadaaranyaka Upanishad annotates: Mind is the key indicator of Reality and Falsity as the Wise extol Mind and sift Truth from Untruth: V.vi.1) Manomayoyam purushah bhaah satyah tasmin antarhridaye yathaa vreehivraa vayo vaa; sa esha sarvasyachelorah: sarvasya -adhipathih, sarvamidam prashaasti yadidam kincha/ Iti shashtham Brahmanam/ ( Among the various body attachments of the Individual Self with distinct features, back-up Devatwas, functional specialisa -tions and so on, Mind happens to be the outstanding body asset. The Mind is considered as the interior -most chamber of the heart and is likened to the inner grain of say rice or barley. Mind reveals every thing and in fact the Individual Self is identified with it and its brightness. It is considered by Yogins as the prime commander of the various other body parts. Mental stamina and stability are the cause and effect alike of meditation to the Supreme; indeed mind is Brahman and identical since ‘one becomes precisely as one meditates upon the Almighty’!) Then follow the other physical components like the throat, the face, the heart, the ‘bhrumadhya’ the mid space of eyebrows are all the depositaries of thinking and of perception. Among the other seats of perception are of sound, vision, taste, smell. The adhishthaana Devatas controlling the perceptions include Digdevatas, Vaayu, Surya, Varuna, Ashvini Kumars, Agni, Indra, Upendra, Mrityu, Chandra apart from the Tri Murtis as the Creator-Sustainer and Terminator.

[ Taittireeya Upanishad is relevant: Sharpness of Mind and the depth of Understanding are the essential
inputs to access ‘Mahat’ / Bliss: II.iv.1) Yato vaacho nivartante, Apraapya manasaa saja, Anandam Brahmano vidvaan, na bibhetti kadaachaneti/ Tasyaisha eva shariraa aatmaa,Yah purvasya, tasmaad vaan etasmaan manomayaat, anyontara aatmaa vigjaanaamayaa, tenaisha purnah, sa vaa esha purusha vidha eva, tasya purushavidha- taam, anvayam purushavidhah, tasya shraddhaiva shirah, ritam daksinah pakshah, satyam uttarah pakshah, yoga aatmaa, mahaa puechham pratishthitaat/ tad api esha shloko bhavati/ No person with enlightenment is ever afraid of facing trying situations once he has realised Bliss which is Brahman. This situation follows due to the strength of mind even in the physical framework of a human being; more so when the internal self is buttressed with knowledge. In such a situation, faith is stated as one’s head, righteousness is the right side of the body, truth the left side and concentration is the body and Mahat or the First Born Intellect or the depth of absorption which is all-pervading named Satya Brahman (Prajapati) is the stabilising tail; Brihadaranyak Upanishad aptly describes Intellect as the varied form of Satya or Truth as the ‘hridaya’ too. The Upanishad vide V.iv.1 is quoted: Tad vai tat etad eva tadasya Satyameva; sa yo haimad mahad yaksham pradahnamajam veda; Satyam brahmeti; jayaatimalokaan, jita invaaasa asa ya evam etan mahad yaksham prathamajam veda; Satyam Brahmeti, Satyam hi eva Brahma/ or meditation is targeted to Prajapati Brahman who has been described as his ‘hridaya’ or intellect; further qualification of that Hridaya-Intellect pertains to Truth as well. That Truth is Satya Brahman; the expression ‘tatt’ or ‘that’ is repetitive since Hridaya-Intellect pertains to Truth all refer to just the same. The phrase ‘Satyameva’also signifies the idioms Sat or Tyat viz. Murtha (Gross) and Amurta or Subtle, truth as ‘Pancha bhutaatmikaa’ or of Five Elements and is unconquerable by enemies like ‘Arishadvargas’ or Kaama-Krodha- Lobha-Moha-Mada Matsaras; indeed Satya Brahman is invincible, the very first born and all pervading!]

Pancha koshas:

5. Atthaanamaya praanamaya-manomaya-vigjaanaamayaa-anandamayaa panchakoshaha, annaa - rasenaiva bhutvennaa rasenaabhivirddhim praapyaanna rasamaya prithivyaam yat vileeyate sonnamaya kosah; tadeva shhuulu shareeram/ Karmendriyaih saha praanadhi panchaham praanamaka kosah; jnaanendriyaih saja manomaya kosah; jnaanendriyaih saja buddhir vigjaanaamaya kosah, etat kosha trayam linga shareeram; svaruja jnaanam aanandamaya koshas tat kaarana shareeram/ Pancha Koshas: or Five Sheaths of Human Body are called Annamaya (Physical Energy), Praanamaya (Vital Energy), Manomaya (Mental Faculty), Vigyanamaya (Buddhi or Sharpness of Discrimination) and Ananda maya (Bliss). The sheath of Food is what Earth yields and that is the essence of the intake of the Beings. As that constitutes the gross body, the vital energy praana in the five principal forms of ‘praanopaana udaana vyaana samaana’ forms and that sheath of the pancha koshas is titled ‘praanamayaa jeeva’ in the context of the vital principle. Then the Manomaya kosha is based on perception and of mental depth. These three ‘koshas’ of food-life- and mind lead to discrimination arising from vigjaana the knowledge. Now the causal body is Bliss which leads to ‘Chit or Ananda’.

Ref. Bhrigu: Bhrigu commenced his intense
introspection of Brahman and then initially concentrated about the possible means of Brahman as food, for after all food is the prime source of Praana and sustenance that the totality of humans as well as all other species heavily bank upon. III.iii.1) Praano Brahmeti vyajanaat, praanaadhyeva khalvimaani bhutaani jaayante, Praanena jaataani jeevanti, praanam prayantyabhī samvishanteeti/(Bhrigu after intense introspection further got convinced that Praana the vital force ought be Brahman as after all the Beings originate from, get sustained and finally merge into Brahman and as such Praana ought to be Brahman as the ‘Srīshīti-Sśītī- Laya Karāka’. He should have been convinced within himself that comprising as it does of five kinds of subsidiaries of Praana-Apaaṇa-Vyana-Udāana-Samanas each having their own functions of Intake-Outgo- Diffused-Preserving and Balancing Vitality of the physiques of all the Beings, the Vital Energy would have all the glories of Brahman as the indwelling Spirit of the Self!

III.iv.1) Mano Brahmeti vyajanaat, Nanaso hyeva khavimaani bhutaani jaayante, Mamasaa jaataani jeevanti, Manah prayantyabhī samvishanteeti/( The Maharshi then realised that ‘Manas’ or the Mind in generic way should be Brahman. Indeed it is the Mind that is the most dominating entity of human body as a chariot, attached with Pancha Jnaanendriyas or the Five Sensory Organs and Pancha Karmendriyas or Five action oriented organs as horses by a charioteer called Manas / Mind. Mind is the spring of life or the germator, it preserves it well as the sustainer and the terminator or the point of merger too.III.v.1) Vijnānam Brahmeti vyajanaat, Vijnānadyeva khalvimaani bhutaani jaayante, Vijnānaena jaataani jeevanti, Vijnānam prayantyabhī samvishanteeti/(The Maharshi having performed extraordinary austerities and unusual ‘Tapas’ then realised that strong base of Knowledge would, after all the deep introspection, be the ‘raison d’tre’ of Brahman; indeed Knowledge throws light on the cause and origin of life of all the Beings in Creation, having been born how they are sustained and preserved and finally how they are merged back into the knowledge itself! Knowledge is the very essence, import and significance of existence of all species in the Lord’s creation from Brahma the Originator down to a piece of grass! Regretfully, notwithstanding the all out endeavors made by Bhrigu could not yet to consummate to discover what Brahman could be; Varuna hence suggested that another milestone of endedavours be reached yet! And thus the Maharshi sought to put in all out efforts with maximum intensity so as to unify his heart and soul together as he proverbial last straw of determination, faith and total dedication! Anando Brahmeti”: Bliss is Brahman; from bliss is originated Creation, sustained and merged! III.vi.1) Anando Brahmeti vyajanaat, Anandaad hyeva khalvimaani bhutaani jaayante, Anandena jaataani jeevanti, Anandena prayantyabhī samvishyantitī, saishaa Bhargavi Vaaruni vidyaa, Parame vyomaman pratitishthaataa, sa ya evam veda pratitisyhati:annavaanaado bhavat, mahaanbhavati prajayaanna pashubhirbrahma varchasena, mahaan keertyaad/(In the ultimate analysis, Brahman is Bliss; it is from bliss that the Universe is initiated from, preserved along and terminated into! This Ultimate Truth is realised after prolonged and intensified disclosure by Bhrigu as imparted by Varuna Deva in several stages and layers of revelations stating from ‘Annam Paramatma’ to ‘Praano Brahmeti’ to ‘Mano Brahmeti’ to ‘Vijnanaam Brahmeti’ to finally ‘Anando Brahmeti’!He who realises thus is totally saturated with bliss as the unique possessor and enyojer of the essence of food, the best of the quality of Life, of progeny, cattle, auspiciousness, fulfillment of life and acme of glory! A step by step revelation of Paramatma the Embodiment of Ecstacy is a process of evolution from existence of Life supported by Food or nourishment, activised by ‘Pancha Pranas’, driven and reinforced by mental strength, strengthened and qualified by a strong base of knowledge an finally surfeited with an enormous mass of Ultimate Spiritual Ecstasy designated as Bliss! The analysis of Brahman is a balance of macrocosmic complex structure of Brahman/ Paramatma made of Pancha Bhutas or Five Elements, besides the Celestial Forms of Surya-Chandra Nakshatras, Indra, Prajapati and Brahman to the microcosmic mirror
form of Antaratma embodied by Nature with Panchendriyas, essence of food, praana, manas, vijnana, topped up by Mahadananda the Brahman')

6. Ata jnaanendriya panchakam, karmendriya panchakam, praanaadi panchakam, vidyaadi panchakam, antahkarana chatushtayam, kaama karma tamaasmi ashtaaparam/ The gross body thus possesses five Panchendriyas comprising five jnaanendriyas and karmendriyas of each, Panicha Praanaas, Panicha Bhutas apart from Self Consciousness, besides antahkarana chatushtaya or mind- buddhi-chitta or store house of memory as applied to deep thinking and ahamkaara or self awareness which is loosely named ego. The totality of all these characteristics is called Ashtapura or the Subtle Body.

7. Ishaajgnyaa viraajo vyashtideham pravishya buddhim adhishthaaya vishvatvam agamat/ Vigjnaana - atmaa chidaabhaaso vishvo vyavaharaariko jaagrata sthuula dehaabhimaaeni karmabhiriti cha vishvasya naama bhavati/ Ishaajgnyaa sutraatmaa vyashti-sukshma sharereem pravishya mana adhishthaaya taijasatvam agamat/ Taijasah praatibhaasikah svapnakalpita iti taijasasya naama bhavati/ Ishaajgnyaa avyakta samanvitho vyasti kaaraan sharereem pravishya praghatvam agamat/ Pragjo vacchhinnaa paraamaarthatikah sushupti abhimaneeti praginaysa naama bhavati. Aavyakta leshaajnanaa-cchita paramaarthatikhaa jeesvasya tatvamaayaadi vaakyaani brahmanaikataam jaguh netaryor vyavahaavaa - rika praatibhaasikayo, antahkarana pratimimbita chaitanyam yattad evaavasthaa trayabhaag bhavati/ Sa jaagrata-svapna-sushupti avasthaah praapya ghaatee yantravad udvigno jaato mritaivaashvhitoh bhavati/ Ata jaagrata-svapna-sushupti moorchha maranaavasthaah bhavati/ As per the command of Paramatma, the gross body of Beings get directed to the state of Virat Atma or of the State of ‘Vishva’ or Self Consciousness named as Antaratma. That may be termed as Body Awakening.Subsequently, the Body envisages the next stage of ‘Taijasa’. This stage envisions the world of appearances which is what ‘dreams’ denote of. Then follows Paramatma’s directive His own conceptual and purely reflective SELF or the Antaratma -as self conditioned by Maya the Illusiuon - to attain the next stage of Pragjna the State of Indifference which is ‘en route’ to the quest of Truth. That indeed is what Vedas affirm as That Thou Art. Thus the Awareness or Consciousness as enlivened in an individual body is awakened from the pitch darkness of Maya the shrouded Ignorance quite in disregard of the material demands of Panchendriyas and a misdirected Mind continues the search for the road of Truth which after all right within the Self after crossing the hurdles of Awkeness- the Illusions- and Indifference defying the Illusions oe the empirical state and then and thus the Truth. The successive stages are of waking-dreaming-deep sleeping - faded awareness or of sub consciousness and then The Truth.

8. Tad tad Devataagrahaanvitaaih shrotraadi jnaanendriyaih shabdaadi arttha vishaya grahama jnaanam jaagrata avasthaah bhavati/ Tatra bhruumadhyam gato jeeva aapaaadastakam vyayaapya krishi shravana -adi akhila kriyaa kartaa bhavati/ Tad tad phalabhuk cha bhavati/ Lokaantaragatah karmarjita phalam sa eva bhunke/ Sa saarvabhoumaadav v yavahaaracraanta antarbhhavanam praveshtum maargam grahyaa graahaka rupa spunuram svapnaavasthaah bhavati; tatra vishva eva jaagrad vyava -haara loopaan naadee madhyam cxharamstaajasatvam avayaapya vaasanaa rupakam jagad vaichityram svabhaasaa bhaasyaan yathipishhtam svayam bhunke/ All the Beings in the vast Srishti are blessed with the faculty of perception, barring some exceptions, as they could hear, see, smell, feel and touch, with the kindness of the respective Deities of the organs concerned. This is in the state of awakening. The individual’s Inner- Consciousness is known as being in the ‘bhuromadhya’ or the mid point of one’s eyebrows as that awareness is able to watch all the body parts from top to bottom or from head to foot. Then like an emperor who keeps a vigil on his subjects, the person concerned keeps enjoying the benefits from his subjects and the activities expected by them are in good place. Then the emperor gets tired with fatigue the sense organs are tired too and then shift over to another body afresh. This is denoted by shifting the perceptions from one body to another. Hence from the state of awakening to a dream stage. Then Vishva or the Inner Consciousness reaches the next state viz. Taijasa. That precisely coincides with the absorption of the body structure which thus become non functional with periodic rest and interruginum. That is the time for rest of the Self and its estwhile busy activity.
9. Chittaikakaraanaa sushupti avasthaa bhavati/ Bhrama vishraanta shakunih pakshou samhriyya needaabhimukham yathaa gacchati, tathaa jeevopii jaagrat svapna prapancha vyavahkritra shraanta-

jnaanam pravishya svaanandam bhunke/ Like a bird gets tired with ever active day time activities of flying, hunt for food, and periodic ease all through the day, by performing activities of sniffing, tasting and grabbing its food even while supplying their nonflying kids too tend to return to the nest for rest, it reaches the nest awaiting for the next dawn’s day break, the body too is rested and the Individual Soul quite tired of the body’s activities enjoys bliss for a while. That indeed is the principle of Non interference of the Self quite disrespective of the body activities. The sleeping state is thus described as the state of ignorance experienced by the Self as of a temporary break of bliss free from the body activities.

Bhagavad Gita viii.18-19 states: A vyaktaadvyaktaayar sarvaah prabhavantya hara -agame, raatryaagame praleeyante tatraivaavayakta sangjnake/ All the ‘bhutajaalaas’ or Beings in Srishti are born of day break and by the close of the day and by night, they get into the lap of Prakriti!

10. Akasmaan mudgaradandaayais taaditavad bhayaagjnaanabhyaam indriya samghaataih kampanniva mrita tulya muurchaa bhavati/ The state of death is like that of loss of self consciousness, as caused by the sudden occurence of say the fusing of the flow of electricity or a breakdown of sense perception; this is like a striking of a hammer or a tremor. Thus the state of sleep, objectivity is obliterated and a sense of faded dimness sets in.

11. Jaagrat svapna sushupti moorchaavasthaanaam anyaa brahmaadisthabaparyantam sarva jeeva bhaya pradaa sthuula deha visarjanee maranaavasthaa bhavati/ Karmendriyaani jnaanendriyaani tad tad vishayaan praanaan samhriyya kaama karmanvitaav aavidya bhutaveshtiito jeevo dehaantaram praapya lokaantaram gacchati/ Praak karma phala paakenaa avartaantara keetavav viharmaan naiva gacchati/ Satkarm paripaakato bahuunaam janaamaam ante nrinaam moksheccha jaayate/ As Lord Brahma manifested ‘srishti’ from a meagre grass root, the status of gross bodies thus generated are ever apprehensive of facing decay and death. The stages of life be described by the inevitability of death! These indeed are the ‘jagrati-svapna-sushupti-moorchaavastha’ or waking-dreaming-sleeping-and fainting stages, before the inevitability of death. This finality occurs as the organs of perception and action cease to function and the remote controls of the Five Basic Elements get severed. The body senses as wrapped up in the Elements disappear and the Inner Consciousness gets a temporary reprieve. Meanwhile, the plus and minus accounts are closed for a while and get re- initiated again with the carry forward of the body yet the consciousness gets a holiday and gets hinged once again. It might be the termination of the life’s journey of the ‘Mahatmas’ only exceptionally as with the nil accounts of ‘karma sanchaya’.

Bhagavad Gita asserts vide VII.19 explains: Bahunaam janmamaamante jnaanavam janmamaam prapadyate, Vaasudevassarvamiti sa mahaatmaa sururlabhah/ After a very very exceptional life only, a Saadhaka gets could assert by the Luminosity of Awakening and declare that ‘Sarvam khalvidam Brahma’!

12. Tadaa sadgurum aashritya chirakaala seveyaa bandham moksham kaschit prayaati/ Avichaara krito bandho vichaaraan moksho bhavati; tasmaat sadaa vichaarayaet/ Adhaaropaapaavaadatath svaruupam nischayeekartum shkyate/ Tasmaat saaa vichaarayej jagaj jeeyaparamaatmano jeeva bhaava jagadbhaava baadhe prtyag abhinnam brahmaavavashisyata iti/The remote possibility of bondage of the
cyclical births-deaths-and births again and again is only under the tutorship of a co enlightened Teacher alone, backed solidly by spiritual knowledge, indriya nigrah, and lakshya saadhana. Manu Smriti Aachara Khanda samapti is quoted: Esha sarveshu butheshu gudhotmaa naprakaashate, Drushyaye tvagraayaa buddhyaa sukshmayaa sukshma darshibhiih/ Yacchedvaan manasi praginyaastad yacchechchanta aatmaani, Innaam aatmaani mahati niyaachet,tad yacchechchaanta aatmaani/ (This Purusha is hidden in all beings from Brahma to bunch of grass but is covered by maya or cosmic illusion born of the mix of Satva-Rajas and Tamo Gunas. Only Maharshis and Great Seekers might perceive him as a subtle entity; the Paramatma is stated to reveal to none due to Yoga Maya or the Great Illusion as covered by Ignorance. Only through purified intellect as is available to Seekers, a hazy profile of Hiranyagarbha is perhaps seen by their mind‟s eye! The discerning person needs to merge into the „Indriyas‟ or the organs into the intelligent Self and then infuse the latter into the „Paramatma‟. While so doing, the name-form-action of that particular Self is totally negated and there had to be a „tadaatmya‟ or fusion of the two entities!)

References: 1) Maandukya Upanishad- 2) Gaudapaada Kaarakas on Mandukya-3) Brihadaaranyaka Upanidhad on „Jaagrataadi Avasthas‟ 4) Taittiriya Aaranyaka - 5) Prashnopanishad and 6) Chhandogya Upanishad

1.Maandukya III: Jaagarita sthaano bahisprajnah saptaanga ekonavimshati mukhah sthula bhug Vaishvaanarah prathama paadah/ (The first quarter is of Vaishvaanara whose sphere of activity is in the Jaagarita sthana or the State of Wakefulness. He enjoys the Bahirprajna or the awareness of the happenings around in relation to the objects on the open Society as he is equipped with saptaangas or seven limbs to see, hear, smell and breathe, move about, feel, generate and clear out and above all think. Mandukya IV: Svapna sthanontah prajnah saptaanga ekonavimshati mukhah pravivikta bhuk taijaso dviteeya paadah/ („Taijasa‟ is the second quarter and its sphere of activity is the dream state or sub-consciousness. Its consciousness is in-rooted or inward bound and looking within; it is possessed of seven body limbs and nineteen mouths, and is capable of experiencing the joy of subtle objects. This Taijasa which is essentially stationed in „svapna sthana‟ is no doubt active otherwise too but since there are direct means of awareness by way of mental vibrations, it is dormant excepting in the dream stage when it gets activised. Maandukya V . Yatra supto na kam chana kaamam kaamayate na kam chana svapnam pashyati tat sushuptam, sushupta sthana ekeebhutah prajnaa ghana evaanadamayo hi ananda bhuk chetho mukhah prajnaa ghana evaanadamayo hi aananda bhuk cheto mukhah prajnah triteeya paadah/ (The state of „Sushupti‟ is of dense and deep sleep as differentiated from mere slumber in a state that is neither normal nor of dreams, desires, fears, feelings. This is the fufledged state of „prajna‟ being the third sphere of the Self when awareness is overpowered and unable to differentiate things, happenings and „realities‟. In this dreamless sleep, the person concerned becomes undivided as of a Prajnaana ghana or of an undifferentiated mass of over all consciousness and as -ekeebhutah -since he is the specific host of duality as of the states of waking, dream, and other states of mental vibrations. This state verges on being ananda bhuk or of bliss.Maandukya VI. Esha sarveshvararah esha sarvejnaaah, eshontaryaaami, esha yonih sarvasya prabhavaaprayayau hi bhutaanaami/ ( Most certainly, this Prajnatva even in normalcy is embedded in the Experiencer of Sushupti as he is now called Sarveswara or the Unique Lord of all. He is then the Supreme Brahman Himself! He is the Omni -scient, Omni present and Omni potent of all as the Creator-Sustainer-Destroyer of the Universe.

Re.2) Gaudpaada Kaarikas on Mandukya Upanishad‟s „Jaagradaadi Avasthas‟:
G.K I: Bahishprayno vibhurvishvo hyaantah prajnastu taijasah, Ghanaprajnastathaa praajna eka eva tridhaa smritah/(While ‘Vishva’ or the Individuals in collection discerns all the extraneous objects, ‘Taijasa’ experiences all subtleties or nuances of the internal features of all entities. ‘Prajna’ is the consciousness in totality. Indeed it is just the same entity considered in three ways viz. waking-dream-deep sleep or sushupti. In this context, the analogies of a large fish moving along river banks or a hawk flying in the sky is cited as in Brihadaranyaka Upanishad IV.iii. 18-19: Tad yatha mahamatsya ubhe kuule anusamcharati, purvam chaaparam cha, evam evaamayam Purusha etav ubhaav antaav anusamcharati, svapnantam cha buddhaaamta cha// Tad yathaasminn aakaashe shyeno vaa suparno vaa viparipatya shraaantah samhatya pakshau samlayaayaiva dhiyate, evam evaayam purusha etasnaa antaaya dhaavati yatra na kamchana kaamam kaamayate, na kam chani svapnam pashyati/ or as a huge fish swims alternately on the eastern and western banks of a river, the Self has no difference in either of the states of existence viz. that of wakefulness or dream as it is not overpowered by the organs and senses resulting in motivations, desires and actions as by nature free to act on its own fully independent, free to act on its own, enlightened and Pure. Similarly as a hawk flying free and roams in all directions as it pleases and desirous of taking rest and relaxation reaches its nest and falls asleep. The Self too so connected with the results of its contact with body parts and actions as covered by the veil of ignorance in the waking state desires rest into deep sleep.Thus the transcendence or the superiormost excellence of the Self is established in the three stages of awakenness-dream stage and sushupti) G.K. 2: Dakshinaakshi mukhe Vishvo manasyantastu Taijasah, Aakasho cha hridi praajnyastridhaa deh evvasthitah/(Seeking to annotate Vishva-Taijasa and Prajna, Gaudapaada explains that Vishva the Composite Self being the ‘Antaratma’ of all that exists in the Universe especially in reference of Praana is met with in the right eye since that happens to be the place of experience; Taijasa is in built one’s own mind as the motivating and thinking power; Praajna is in the heart directly connected with Aakaasha or Space. Indeed these three entities of the physique are the built-in features of existence. Now the support of Vedic Texts is provided in each of the three components of the Self viz. the Vishva, Taijasa and Prajna. About Vishva first. Brihadaranyaka Upanishad vide IV.ii.2: Indho ha vai yoyam dakshinekshan purushah; tam vaa etamindham santamindra ityaa chakshate parokshaiva; paroksha priyaa iva hi devaaah pratyaksha dvishaa/or This Entity who is in the right eye is called Indha or Indra as normally devas are fond of being called indirectly and do not like being addressed directly. Though Vishvanara exists equally in all the organs and senses, he is specially referred to as being present in the right eye which is noted for clarity of perception. As regards Taijasa, ‘manasyantu taijasah’ or as Taijasa being in mind that entity too is an integral part of Vishva itself. Taijasa as an integral part of waking state and of the thought process is sustained by enlightenment and is linked with action-reaction cycle.. But Prajna is distinguished as ‘Aakaasha cha hridi praajnanaa’ or since Prajna is linked with Space and of conciousness further integrated with very existence sourced from Praana the vital force. Hence Gaudapaada Kaarika 2 concludes: Trividhaa dehe vyavasthitah/ or the very existence of the body comprises of three ways viz. Vishva-Taijasa-Prajna!) G.K.3-5: Vishvo hi sthulabhuk nityam taijasah praviviktabhuk, Ananda bhukthaa praajnadhaa bhogam nibodhata// Sthulam tarpayate praviviktam tu taijasam, Aaamandascha tatha praajnam trithaa truptim nibodhata// Trishu dhaamasi yhadbhoyjam bhoktaa yascha prakeertitah, Vedaitadubhayam yastu bhungiaano na lipyate// (While Vishva is delighted with the magnitude and variety which represents as gross, Taijasa is joyous with subtleness and intricacies while Prajna is immersed in idyllic bliss. Thus enjoyment is three fold. The ‘sthula’ or gross yields fulfillment, the subtle satisfies the Taijasa while Prajna gets ecstatic with bliss alone. The Self seeks experience of all the three phases of satisfaction no doubt but does not identify with any as nothing is added or subtracted from its
state of tranquility. Much unlike the Vishva or Taijasa or Praajna, the Self as the ‘bhokta’ or the enjoyer even while enjoying-‘bhunjaanaaha’- but does not get affected-‘na lipayate’. This is just as in the case of fire which does not lose or gain in its basic traits by consuming its own fuel)

Ref.3) Brihadaranyaka Upanishad explains about the Supreme- the Self- Mortal Body- the Truth: IV.iii.7-22) Katama Atmeti! Yoyam viginaanamayah;praaneshu hrdyantarjotih purushah; sa samaanah sannubhou lokavanusancharati, dhyayateeva lelaayateeva, sa hi swaopno bhutwemam lokamatikraami nrityo rupaani/ ‘what is the Self’! The Maharshi’s elucidation is as follows: The person called self comprises of awareness or knowledge of the senses of vision, hearing, touch, smell etc all directed to and emerging from his own heart and the light within. Even being steady and stable, he remains where he exists and yet wanders by way of imagination, or in a dream state of mind. He exists here yet imagines a non-real phase of mind by sheer ignorance and flight of fantasy. Being thus identified, he loses hold over his sub conscious thoughts and his imaginary deeds; indeed this dream state is one form of death or non-reality! In other words, death too is like a dream state of the Self which is indeed eternal except the situation of varied sets of body, organs and senses; put in another way, the so called realities of this and next existence are two and dreams are of a third existence! This individual at the time of birth assumes a body and organs along with senses of seeing, hearing, touching, digesting food intake, capacity of procreating , thinking and so on and as such becomes the victim of evils with or without awareness of ‘paapa- punyas’ or merits or demerits. When death envelops him, he discards the home of the evils viz. his body while of course retaining whatever virtue he might have left behind. This individual possesses two places of stay viz. his present birth and the next birth, while there is a dream state which is the interval of the two. Now over and above the waking and dream states, there are two worlds between which the individual self bears a resemblance to knowledge or awareness in the unbroken series of deaths and births. In the waking state, the individual Self is mixed up with the purpose of body organs and their functions, awareness or intellect, the mind and thoughts, and the extraneous influences as also the action-reaction syndrome. But in the dream stage, the organs and senses remain inoperative and the self gets disentegrated except with the mind. Actual sufferings and of joys are experienced in reality of the wakeful state while in the dream state such experiences are merely imagined due to the activity of mind. During the sleep , the Self takes along the material of the ever-happening experiences of the world and tears himself apart to build his own world of the ‘so called’ reality since existence itself is unreal! One might however wonder that after all the sense objects are experienced in dreams just as in the case of the waking state then how could one deduce that the organs do not function too! In the dream state, the Individual self creates his own world, puts his body aside and creates himself with chariots, horses, highways for the chariots. In actuality, he might not have pleasures, enjoyments, fame and name, material prosperity, swimming pools, tanks and rivers or what ever unfilled desires; contrarily at the same time, he might imagine fears and failures, defeats and even deaths. After all the Individual is the agent of making unreal things real; his wishes as horses and apprehensions as possibilities! It is through the light of the Self that he sits, moves about, works and returns. The Pure Intelligence termed as the light of the Self, would thus illuminate that body and organs through the mind and allows the acts to function accordingly is per the latter’s dictates, since the Self is but an Agent! Indeed deep sleep provides relief from monotony of human existence and is a healthy sign of sound health and balance of mind; in that state one averts fears and apprehensions as also yearnings and unfulfilled ambitions which are all the reflections of mind and wishful thinkings. In that stage the Self is remotely related to divinity and mysticism and tends to associate with the consciousness of the sense organs. Thus the Individual Self assumes the non-reality to transform itself to reality and from dreams to the state of actuality! In other words, the Self seeks to associate himself with that kind of consciousness of the sense-organs and identify himself with Hiranmaya Purusha, or the Golden Person or the lonely Swan or the Parama Hamsa surfeit with pure intelligence! Indeed the Immortal ‘Hiranmaya Purusha’or the Golden Personality can and always does freely around all over, yet guards and preserves this repulsive and disgusting nest viz. the body with the consciousness of the sense organs, with the help of the Vital Force that has five fold functions of Praana-
Apaana- Vyaana- Udaana and Samana; indeed the Self would fly free from this ugly nest and roam free again. Indeed, this Golden Bird has little connection with it, nor of the ether in the body, but even as He is free to leave and roam, it is his play to stay a while and collect impressions and good fun, acting as if an able bodied adult pretends and plays innocence with an ignorant child and then hops over at myriad such nests at once simultaneously! In the ‘Swapnaavastha’ or in the context of dreams, innumerable forms were displayed attaining the higher and lower states such as of Devas or say of animals and birds. Notwithstanding these variations and impressions in the profile of Creation, Bhagavan always rejoiced at once, be it in the company of fair sex, laughing away with friends and companions, or viewing horrible sights of cruel animals or poisonous species. Indeed this is His sport comprising villages and townships, women, eatables and endless variety of things of interest or aversion, but none whatsoever could see Him, hear Him and feel Him, let alone comprehend Him! Vedas state that the Individual Self centering right with organs and senses is distinct yet unimaginable to guess what that is all about! That is why, Physicians say ‘do not wake Him up suddenly from sleep in a dream state!; this is because if the appropriate organ is not diagnosed, the result could be more of a cure than otherwise! Hence one should be woken up gradually as the senses are recovered from the dream state to the waking state; but to say that the organs and senses are isolated from the body or ceased to function in the dream state would be fallacy as these are only rested then and as such the body light is quite in position even then. Thus the Self moved from the waking and dream states with the same facility as of moving from one life to another after death! If however death is not the nature of a particular Self, then that would mean, liberation would indeed be possible! Being in the ‘Samprasada’ or in unique status of composure, the Individual Self in a dream stage of profound sleep, returns to his former condition. In the dream state, he is described as being beyond the despair of his heart; he roams freely in imagination quite untouched by the pluses and minuses of the state of wakefulness; however he returns in the reverse order to the former condition with all the pleasures or pangs. Indeed he was unaffected by his erstwhile experiences and of an elevated status of detachment. Now, the path of that kind of detachment leading to Self-Liberation! Indeed, the Self is unattached in the dream state and on return from it reverting to the erstwhile status of being on the waking state. Non attachment of the Self is not due to inactivity of the Self for he enjoys or is troubled by imagined happenings as the Self is in profound sleep and then recovers from that state to normalcy. After experiencing the joy or sorrow during the dream status, the Self is untouched by whatever he would experience in the wakeful stage since the Infinity is detached and having gone back from the dreams to the former state the Infinity is unattached again!In other words, Brahman is neutral and absolutely detached irrespective of the Individual Self is in dreams or wakefulness or even in death! The Self is different from the body and organs irrespective the two States of Existence viz. the wakefulness and the dream state. As a fish swims alternately on the eastern or the western banks of a river, the Self has no difference in either of the states of existence viz. wakefulness or of dreams. Indeed, the fish is not overpowered by either of the force of the currents of water. In other words, the body and organs along with the motivating causes, desires and actions are only the attributes of the non Self, as the Self is distinct from these. Thus the Self is by nature is free to act on its own, fully independent, enlightened and Pure. Just as a hawk or a swifter falcon flying a lot and roaming quite a bit would get exhausted by stretching its wings quite a lot, and would desire to return to its nest, the Self too would like to experience a break, rest and fall asleep. The Self so connected with the results of acts performed by the contact of body and organs in the waking state would then have neither desires nor even dreams and a thick cover of ignorance which is the root cause of evil deeds is enveloped over him. The Self is stated to be free from ignorance and is detached. One might say that the state of deep sleep too he is free from ignorance; but a person in dream state is not away from desire, work, and so on. Thus the contradiction is not only invalid but awfully misplaced. Indeed the Self- Radiant Atman can never be substituted to a person in deep sleep. Thus in the context of the Supreme Self, a father is no father, a mother is no mother. Vedas with prescriptions of Dharma and Karma or Virtue and Deeds like Sacrifices, Rites etc are considered as ‘Avedas’ or something beyond existence in Reality; worlds are no worlds; Gods are no Gods, thieves are no thieves, killers of noble Brahmanas are no killers, chandalas are no chandalas, varna sankaras are no varna sankaras, monks are no monks. The Self is untouched by good or evil as also sorrows and joys of
existence. It is untouched by virtuous deeds or detestable evil works, since it is beyond the affections or afflictions, since like the Supreme Brahman, the individual Self too is Intelligence in Pure Form and is unaffected by neither by the bodily aberrations nor by natural phenomena like the heat of Fire, the cold of chilled waters, the speed and ferocity of winds and rains, the dizziness of mountain heights or the depths of oceans! Both the entities are reflections of each other and are totally unaffected by body parts and senses; indeed both entities being the same and identical, the Self and the Supreme are free from the beings and doings of body organs and senses!

Ref. 4 Taittireeya Aranyaka : 3.15.1-6 : Mrityu Sukta

Ref 5: Prahnopanishad: explains the process of death: III. 6-7) Hridi hyesha Atmee, atraitad ekashatam naadeeenaam taasaam shatum shatam ekaikaashyam dvaas sapatir dvaasaapatah pratisakhhaa naadee sahasraani bhavanti, aasu vyaanascharati// Athaika -yordhva udaanah, punyena punyalokam nayati, paapena paapam, ubdhaabhyaaam eva manushya lokam// (The heart in the subtle Self is connected to some hundred and one nerves of importance each one of these is described as with hundred divisions and each of such divisions is stated to be of 72000 sub-branches or arteries, among which permeates ‘Vyana’ of the Pancha Pranaas, activising the various directions of the heart spreading all over the joints, shoulders and vital parts. It is this Vyana of the Pancha Pranaas that demands of the body parts of deeds that require strength to perform.

Ref 6: Chhandogya Upanishad on nervous collapse vide VIII.vi.6) Shatam chaikaa cha hridayasya naadayah taasaam murdhaaam abhinih abhinishtraika tayordhvaay ayaman amritatvam eti vishvavam anya utkramane bhavanti/ In the context of the process of death, the status of the physical nerves and how Sun influences these is described: the veins of the body issuing out of the fleshy bulge called lotus shaped heart is charged with juices of varied colours akin to human desires. The heat of the Sun causes bile which when comes into contact with phlegm in the nerves assuming different colours as accentuated by wind contacts. As life departs, the Self goes upwards through the Sun rays and the praani reaches the
Sun within the time that mind travels. The nerves connected to the heart are hundred and one. As it takes a downward trend it leads to ‘manushya loka’ if it is ‘ubdaa bhyaamna’; or as a result of ‘paapa-punyaas or sins and virtues’ III.8-9) Adityo ha vai baahya praana udayati, esha hyenam chaakshushham praanan anurgrahnaanam prithivyaam ya Devataa saishaa purushayaapanam avashtabhyaantaraaah yad aakaakaashas sa samaano vaayur vyaanaah// Tejo ha vai udaanah tasmaad upashaanta tejaah punarbhavam indriyair indrini sampadyamaanaih// (Surya indeed is the external praana which ascends in favour of Praana that is present in the eye. The Deity of Earth favours attracting the ‘apaa na’ in a human being. The Antariksha as signified by Vayu Deva is ‘Samaana’ and Vyaana is Air in the common parlance. The interpretation is that while Surya-Bhumi-Antariksha are stated as of the divine context, Praana-Apaana-Samaana are stated as eyes, exiting wind of human beings and common Air respectively. As regards Udaana, Tejas and common light are the divine and human forms respectively. As explained above, Udaana is the cause of death too, besides all the deeds requiring force in the normal course of life.) III.10-12) Yatchistastenaisha praanam aayaati, praamaastejasaa yuktha sahaatmaanaa yathaa samkalpitam lokam nayati// Ya evam vidvaan praananveda na haasya prajaa heeyate, amrito bhavati, tadesha shlokah: // Utpattim aayatim sugnaam vibhutvam chaiva panchadhaa,adhyaatmaam chaiva praanasya vijnayaamritam ashnute, vijnayaamritam ashnute, iti// (Whatever frame of mind and thoughts occur to a human being at the time of the end of life, indeed those very thoughts and feelings along with the functioning of the organs similarly attuned do surface then. Then the prime Praana of the dying person along with Udaana, the Consciousness tapers off and ‘praana yuktha tejasaa nayati lokam yathaasankalpitam’ or the Life Force along with the light within leads to the lokas as felt and desired! Any person of knowledge who understands of what praana as all about certainly knows that the Departed Soul or the Antaratma then merges in its own origin. In this context, there is a relevant verse: A person of knowledge of Praana would thus be sensitised with its origin, entry, place of residence and the process of exit by achieving its next destination as per one’s own actions of a mix of virtues and vices; very few attain Immortality and the majority return back to Life again; this is the Truth of Life and that indeed again is the Truth of Life!)]

Chapter III: Introspection and Accomplishment

1-2: Aha hainam Paingalah prapaccha Yagjnyavalikyaam, maha vaakyaa vivaranaam anubruheeti/ Sa ho vaacha, Yaagjnyavalikystat tvam asi, tvam brahmaapadtam brahmaasmeeti anusandhaanam kuryaat; tatra parokshya shaabalah sarva jnaana atvaadi lakshano maayopaadhih sacchidaananda lakshano jagdhyonistad pada vaaycho bhavati; sa evaataakharana sambhinnaha bodhosmaat pratyavalamabanas-tvam pada vaaycho bhavati, parajeetopadhi mayaaividye vihaaya tad tvam pada lakshyam pragyaa - abhinnam brahma;tatvamaaseeti ahom brahmaasmitii vaak brahmaasmitii vaak yaartha vichaarah shravanam bhavati; shravana manana nirvichikiserthe vastunni ekataanavattayaa chetah sthaapanam nirdhidhyaasanam bhavati;dhyaatardhyaaye vihaaya nivaastasthitaa deepavaddhyeyaika gocharam chittam samaadhir bhavati; tadaaeelam atma gocharaavrittayah samuthithaa agjnaatam bhavanti; taah smaranaad anumeeni - yante; ihaanaadi samaasare samchitaah karma- kotayonenaiva vilayam yaanti; tatobhyaasaapaaatvaa sahasrashrashh sadaa amrita dhaaraa varshati; tato yogvittamaah samaadhim dharmaa megham praahah; vaasanaa jaale nihishaa praanavittayaah karmam prajnaataapita karmam sanchyaay punya paaape samuulonmulite praan paroksham api karatalaamaalakavad vaakyam apratibaddhaa paroksha saakshaatkarraam prasusyate; taadaa jeevaanmukto bhavati/ Maharshi Paingala asked his Guru Yagjnyavalikya to present the essence of outstanding texts of the yore and the Guru initiated with his narration of ‘Aham Brahmaasmi’ or ‘I am the Supreme Myself’. Indeed this enigma continues till one does not realise that the Self is Brahman himself and that one has to realise from within. This fundamental and simple Truth is what Brahma Vidyaa all about. True knowledge is not to confuse but to eradicate ignorance. The essential tool is introspection,
devotion and meditation based on dharma to ascertain this Absolute Truth of ‘Thou art Thou’. The perceptible pull of Maya is so powerful that it envelops this imperceptible Reality and the great high wall of opaqueness vs. transparency. The Sat-Chit- Ananda or the Truthful-Every Dynamic- Ever lasting Bliss is not cognisable except my constant introspection, which sets the engine of motivation, acquisition of the right learning, action, intensification of practice by way of lighting a small lamp to destroy darkness of ignorance and then ushering in with increased lighting by further and further introspection and practice eventually opening the flood gates of unending radiance. This is why the key to open the successive gates to success is Saadhana. Control and cleanliness of body limbs and of surroundings- food intake- and most significantly transparent mind and thoughts are rudimentary essentials. As the lighting of the lamps, the power of practice yields drops of nectar which eventually the streams of nectar flow in different directions. That is Brahmananda.

Reference Bhagavad Gita’s Jnaana Yoga Chapter VII- on Atma Sanyama - Stanzas: 12-32

Tattaikaagram manah kritvaa yatatchittendriya kriyah, upavishvaasane yujjyaat yogamaatmana vishuddaye/ Namam kaaya shirogrevam dhaarayannacharam shtirah, samprekshya naaikaagram svam dishaashchaavalokayan/ Prashaantaatmaa vigatabheeh brahmaachari vrata sthirah, manssamanyamaa - ccshito yukta aaseetamapararah/ Yugnaannevam sadaatmaamam yogeey niyata maanaashah, shaatim nirvaana paraamaam matsamthaamadhiagacchati/ Naatyashnatastu yogosti nachaakaantamanashnatah, na chaatissvaapnaa sheelsaya jaagratonaviachaarjuna/ Yuktahaaara viharasaya yukta cheshatsaya karmasa, yukta svapnaava bodhhasya yogo bhavati dukkhahaa/ Yadda vinyatam chittam aatmanyevaapatsithate, nispruhassarva kaameebhyo yukta ityuchyate tadaa./ Yathaaa deepo nivaatasthoo negjinate sopamaa smrtaa, yogino yatchettissaya yugnito yogamaatmanah/ Yatopara mate chittam niruddham yogasevayaa, yatra chaaivaatmanaataamam pashyaanatmanmi tushyati/Sukhmaatyanitikam yattat buddhigraahyamateetindriyaam,vetti yatra na chaaivaayam shhitaschalat tattvakah/ Yam labdhvaaachaa - aparah laambham manyate naadhhikam tatah, yasmin sthito na dukkhena gurnaapi vichaalyate/ Tam vidyaaddhuhka samyoga viyogam yogasangnitam, na nishchayena yoktavyo yogorvinna chetasaa/ Sankalpa prabhaavaa kaamaam tyaktaa sarvaanashshhatah, manasaindriyagraaamam vinyamya samastatah/ Shanyiashshhanyairuparamet budhyaa dhriti griheetayaa, aatma samsthah manah kritvaa na kichidadpi chintayet/ Yato yato nisparati manaschanchalamashhiraam, tatasto nivamaitanyeye vasham nayet/ Prashaanta manasam hyenam yoginam sukhamuttamam, upatishtaaarajasaam brahmabhutsam - akalnasham/ Yugnyaannevam sadaatmaamam yogeey vigataa kalmashah, sukhaa brahmaa samsparsham atyanitam sukha mashnute/ Sarva bhutaashtaatmaam sarva bhutaanichaatmaami, eekshate yogaa yuktaa - ataam sarvatra samadarshanah/ Yomaam pashyati sarvatro sarvam cha mayi pashyati, tasyaaama na pranasyaami na cha me na pranasyhatai/ Sarvabhuustaam yomaam bhajateykatamaashhitaah, sarvaathaavartamaanopna na yogeey majivartate/ Aatnoupamanya sarvatra samam pashyati yorguna, sukham vaa yadivaa dukkhaham na yogeey paramomatah/ Indeed it is possible to accomplish everlasting ‘Atma Shanti’ or Self Fullfillment. A ‘jitendriya’ or the controller of Panchendriyas or Sensory Organs of Realisation and Action is certainly able to do so. The ‘karma bandhas’ or of cylical nature of ‘Arishdvargas’ or the proverbial Six Enemies of Desire-Anger- Jealousy - Intolerance - Arrogance- Possesion, each of which impacting another. Every human being is subject to desires; if the desires are not fulfilled, there would be disappointment and eventual frustration; this further shapes up as anger which results in lack of the mental poise and imbalance. If one is able to control desires and dislikes, then there can be regulation of peace. This Individual Self is denoted as the Master of the Chariot, body is the chariot, charioteer is the ‘buddhi’ or the Intellect / Mind the bridle. The Pancha Indriyas are the horses viz. the Pancha Karmendriyas ie.the eyes-ears- mouth-nose-reproductive cum excretionary organs and Pancha Jnendriyas of seeing-hearing-eating- breathing and the concerned of the last afore said. Besides, material objects are the roads as countless. Those who understand these details are called the Self and the latter has the body adjuncts and the mind. Further, the ‘nava dwaaraas’ or the nine gates / gates viz. two eyes, two nostrils, two ears, one mouth, the anus and the genital condition the living entities and are responsible for the actions as motivated by the mind need not at all deter the latter and keep the self...
composed; after all these are as good as the nine outlets of a body which be even considered as a sacred Devalaya or a Temple. After all, the Almighty does not entrust the duty either of karma or karma kartrutva or karma phala to a human being. It is the ‘prakriti svabhaava’ or a natural tendency. Why do the humans adopt that is merely the act of Nature by virtue of Maya or Illusion which the Self is not able to resist; that cover of Maya be gradually lifted up by SAADHANA. Indeed again, Paramatma never ever incites nor encourages ‘puṇya paapa karma’ but leaves the fruits to the individual alone and it is the drama enacted by Prakriti alone and makes a toy of the Beings. Now, since one is helpless against the play of Prakriti, the singular way out is by ‘saadhana’ alone. Again, Paramatma neither accepts nor rejects one’s deeds and is totally immune; the ignorant human beings get dragged into controversies due again owing to the shroud of Maya and it is only after the Light of Awareness is lit, that could lead to ‘samyak drishti’. The deeds of omission and commission are earned totally and ought to reap the fruits doubtless. As the clouds of ‘Agjnaana’ are cleared only, would not the radiance Sun rays shine! It is then that the Luster of ‘Jnaana’ would gradually reveal the ‘vastu tatva’ or of Nature and Naturalities! ‘Mamo buddhi’ or the Mental Energy of a human thus directed and applied to Parameshvara with the serious and sharp tool of ‘saadhana’ that the ‘agjnaana kalmasha’ and take steps forward to ‘Punaraavritti’ or a break to the cycle of ‘Punarjanma’. A true Jnaani with applied practice of ‘vidyaa vinayata’ or of mature knowledge and behavioral pattern would earn ‘samyak drishti’ or of equanimous vision would treat a brahmana of traditionality versus a low class human even consuming dog meat, or a cow or even another animal visions that composure, poise and mental stability. One might wonder that such ‘sama drishti’ is rather not possible of ‘samaanatva’ regardless of the objectivity of tradition, caste, creed, sex, nature ! This type of typical ‘Advaita Drishti’ and Absolute Vision would revert and swing back to the original of ‘Aham Brahmaasmi’ or ‘Thou art Thou’; then only the ‘bhoutika’ or the physical impulses get totally cleared, and indeed that type of ‘saadhana’ could reach the goal of ‘Janma raahitya’. **Lighting of Lamps is a continuous Effort of Saadhana to reach that kind of Utopia which envelopes the strategy to destroy the opposing forces- build-explore-cogitate and power plan. That what Saadhana is all about!**

3. Ishah pancheekrita bhutaanaan apancheekaranam kartum shokaamayata; brahmaanda tadgata lokaan kaarya ruupaamscha kaaranatvam praapayitvaa, tatah, suukshmaangam armanendriyaani praaanaas - cha jnaanendriyaanyantah- kaarana chatuhsatyam chaieekrityaayaa, sarvaani bhoutikaani kaarane bhuta panchake samyojya bhuumile jale, jalam vahnau, vahnim vaayau, vaayum aakaashe, chaakaasham ahamkaare, chaahamkaaram mahati,mahad avyakte, avyaktam purushe kramena vileyeate;viraaadindriyaa garbeshvaraa upaadhi vilayat paramaatmani leeyante; pancheekrita mahaabhuta sambhava karma sanchita sthula deha karmakhyaat sadkarma paripaakato paancheekaranam praapya sukhshen aikee- bhutvaa kaarana rupatvamaa -sadya tat kaaranam kuutasthe prayag aatmaani leenam bhavati; tato braahmanah samaadhitoo bhutvaa tat tvam padaikayameva sadaa kuryaat; tato meghapaaayaim shumaan ivaatavaavir bhavati: dhyaatvaa madyastam aatmaanam kalaashantaara deepavad; Angushtha maatram aatmaanah adhuuma rupakaam/ Ishwara gets desirous of pancheekaran in a turn around manner. From the very original nirakaara- nirguna-nirnayaateeta- or with no shape-no trait- non descriptive Paraatpara, Prakriti as the ‘alter ego’ disappears, the causal form of the Universe gets dissolved, the pancha bhutas are wound up in the reverse chain to Earth to Water to Fire to Air to Ether and then the Ahamkaara or the Self Sense. The Virat Swarupa and Hiranyagarbha too become casualties in the reverse retreat. The causal body/ gross body as the facsimiles vanish, and so does the human body, the charaachara jagat, kaalamaaa, the concept of kaarya-kaarama-karma is dissolved too. The subtle body merges into the unchanging Inner Self which indeed is a reflection of the ‘Sthanaanu’ itself. The three states of vishvataijasa-prajna are dissolved too on account of the fact that the adjuncts of the Inner Conscience and thus the Inner Self gets merged in to the the Ultimate Effulgence remains as ‘Thou art Thou’ as the thumb sized mid part of one’s heart.

4-6: **Prakaashamantam anthastham dhyayaey keetastham avyayam, dhyayaey naaste munims -chaiva chaasupter aanritestu yah/ Jeevanmuktaas savigjeeyah sa dhanyah kritakriyyavaan, jeevaan muka padam tyaktvaa svasede kaalasaaktrite, vishatyaa deha muktaavam pavanospanda -taam iva/ Ashabadam**
asparsham avyayam tathaa rasam nityam agandhavacchhayat, anaadi anantam mahatahaparam, dhruvam, tadeva shisyati amalam niramaayam/ Indeed, a person of dharma has always to aim at the nirvikaara-nirmaasha-antaryami Paramatma who nodoubt makes endless manifestations yet being Singular and Indwelling. Sages engaged in constant and uninterrupted stance tend to either into trance or are surpass death. Even as they are alive with vital energies, such Mahatmas are termed “jeevan mrityus”; they are as known as the liberated even while alive in their own body and its instincts and once physically dead, the absorb into the Supreme and that stage is aptly known as disembodied Liberation. Subsequently on physical termination, the Mahatma accomplishes the Supreme is totally devoid of vikaras such as sound-form-taste and waste- but is Everlasting-Unending-and indeed Singular.


Stanzas 82-83: Iti janma naasha viheenam paramaarththa maheshharaakhyaaam upalabhiya, upalabdhiritaaprakaashaat krita kriyaaastishthati yatheshram/ Vyaapinam abhihitam itthiyam sarvaatmaanam vidhuta naanaatwam yo vetti sa tammayo bhavati/ Thus having accomplished the Maha Tatwa Maheshwara and his own self-awareness, the jnaani would become totally fulfilled with Pure Consciousness which is the symbol of the Paramatma bypassing the path of jnaana and tearing off he shackles of ‘tamas’, the veil of ignorance and darkness. He as an expert of Spirituality following this route to be able to discover the process of avoiding the inevitable cycle of deaths and rebirths again and again. Thus Parameshwara would fulfill the wish of the Spiritual Being even while the latter continues in his human frame to attain absolute freedom. Viewed in another stand point, this human being who drinks his own ‘pith’ of the body or the material experiences from his skull by way austerities would now be able to drink nectar instead! This nectar is what flows from the pure consciousness of Bhirava Mahadeva’s feet and eventually experiences and relishes the sense of merger finally with the abstract! In other words the Maha Tatwa Maheshwara by the Being’s awareness should cross then this bank of the river of ‘agnyaaanaatrutwa’ to the other bank of ‘jnaanaatrutwa’ to when this human discovers bliss. To a query as to who could become Parameshwara Shiva! The reply is that he who could realise the true import of Shiva as the omnipresent, omni scient and omni potent energy of fathomlessness as also the destroyer of multiplicity to replace with Unity or Singularity and the spring of ever manifested bliss; that phenomenon is what Shiva! The way that the original question is asked, the high spiritualist would indeed define what Shivatwa is all out then that Spiritual Expert ought to know the reply. This outstanding awareness flows out from the great seas of Agamas, coupled with his ‘jnaana paripakwata’ or to sift the ‘mithya and satya’ or the illusion of materialism and the everlasting Truth of one’s existence. This paripakvata or the fruition of manasa-vaachaa- karmana or the fullness of what is thought-stated and acted upon would shape up somewhat empirically and from out of the grist of the mills of the realisation would actually land on one’s lap; that invaluable gift is the awareness of Shiva! The Ultimate Secret is that this analyst of jnaana-samskaara- kriya would open up his windows and with that enormous light flowing all over find himself as a mirror image of Shiva Himself! Teerthe s wapacha grihe vaa nashta smritirapi pariyajan deham, jnaana samakaala muktah kaivalyam yaati hathashokah/ It is immaterial that such a ‘jeevan mukta’ or he who is freed from the death and birth recycling always but still alive despite his being the mirror image of Parameshwara Himself, whether he leaves his mortal body in a punya kshetra like Prayaga, Pushkara or Kurukhetra or in a rotten outcasts’s hut! The phrase ‘mukta kaivalyam’ signifies the end result! Indeed that Mahatma liberates himself into Shiva. It may be that in several cases, the ‘Jnaana Purusha’ concerned might lose his memory of his earlier life on account of the forsaking his body memory pusuivant to the termination of the three vital inputs viz. vaayu, pitta or bile and slesha or phlegm and as the body gets inert like dead wood or stone and loses consciousness rather involuntarily. Ir would be no concern whatever that his memory gets defunct as his essential consciousness targeted to the Supreme as his vital energy leaves the body gets absorbed into the Supreme consciousness The attainment is the avoidance of Maya Prakriti’s hold, as the Being has got absorbed into pure consciousness and of Shivatwa!]

Ref.2: Narada Parivraajaka Upanishad:
Jivanmukti state of existence as one of liberation and freedom reached within one’s life as in contrast to life lessness or videha mukti or moksha after death. Jivanmukti is a state that transforms one’s nature, attributes and behaviors. Naradaparivrajaka Upanishad explains the liberated individual shows attributes such as that the person concerned could endure else’s treatment; returns rebukes with softness; even under duress or physical torture sustains tolerance with unmitigated truthfulness; never craves else’s praise or blessings; truly follows the dictum of Ahimsaa paramo dharma; keeps ever composed in the presence of others; never detests e bowl to eat with, cover nakedness even with a torn cloth or a tree bark; never detest the company of mendicant; unbothered about a tuft, or holy thread but nothing else except vigjnaana and awareness of the Self yet never self - conscious; neutral to Gods and Goddesses or even Pitru Devatas, Matru Pitru Aacharyas except Atma Jnaana; and is humble, non possessive, honest, compassionate, indifferent, yet amiable and courageous.

Chapter IV: Maharshi Yagjnyavalkya teaches Paingala about ‘Atma Jnaana’ - The Essence of Truth

1. Atha hainam Paingalah prapaccha Yagjnyavalkyah, jnaaninah kim karma ka cha sthirir iti/ Sa hovaacha Yagjnyavalkyah; amaanitvaadi sampanoo mumukshur eka vimshati kukan taarayati: aatmaanam rathinam viddhi shareeram ratham eva cha buddhim tu saarathim viddhi manah pragrahram eva cha/ As Paingala Muni queried his guru Maharshi Yagjnyavalkya as to what type of action would be the best to ascertain of a Knower and what would by the methodology to be prescribed! The reply was that whose really wish to learn the methodology to be detailed ought to truly followed literally would benefit the Seeker as also his next twenty generations there after him to cross the bridge across the ocean of samsaara! In fact, if only the Seeker were to succeed the accomplish his mission of Brahmatva, then the next hundred and one generations would be blessed with enlightment! The simili of a chariot, charioteer and the horses would be very apt and appropriate in this context.

Ref. Kathopanishad I.iii.2-17: I.iii.2) Yah seturi jaanaa- maksharam Brahmayat paramam abhayam titeershataam paaram Naachiketam shakemashi/( This setu or the bridge is between the Naachiketa Fires and Sacrificers on one hand and those who wish to cross it beyond ‘samsaara’ to ‘abhayam-aksharam- Brahma!) I.iii.3) Atmaanam rathinam vidhui, shareeram rathameva tu, Buddhim tu saarathim viddhi, manah pragrahamevacha/(This Individual Self is denoted as the Master of the Chariot, body is the chariot, charioteer is the ‘buddhi’ or the Intellect, mind is the bridle!) I.iii.4) Indriyaani hahanaahu vishayaamsteshu gocharaan, Atmendriya mano yuktam bhokte -tyaahur maneeshinaam/ (The Pancha Indriyas are the horses viz. the Pancha Karmendriyas ie.the eyes-ears- mouth-nose-reproductive cum excretionary organs and Pancha Jnenendriyas of seeing-hearing-eating- breathing and the concerned of the last afore said. Besides, material objects are the roads as countless. Those who understand these details are called the Self and the latter has the body adjuncts and the mind detailed above) I.iii.5-8) Yastva avigjnaavaan bhavati ayutena manasaa sadaa,Tasyendriyaani vashyaaani sadashvaa iva saarathheh//Yastu vigjnaanaavaan bhavati yuktena manasaa sadaa, tasyendri -yaani vashyaaani sadashvaa iva saarathheh// Yastva avigjnaavaan bhavati amanaakshah sadaa shuchi, na satat padam aapnoti samsaaram chadhihacchati// Yastu vigjnaanaavaan bhavati samanaskah sadaa shuchih, satu tat padam aapnoti yasmaat bhuyo na jaayate// (The Panchen - driyas attached to the Charioteer called the Intellect lacks discrimination as that of the Intellect too, then the vicious horses too get carried away with wrong deeds. But once Intellect in tune with the bridle of mind is endowed with care and discretion then the organs too like the good horses tend to run on the roads of safety and well being. Contrarily, the master of the chariot looks bewildered as mute spectator to the unapproved deeds of the Charioteer, the bridle and the horses thus for sure getting deeply engaged in the cycle of births and deaths with all the risks of existence again and again either as humans or animals or worms depending on the deeds of the body concerned! However if the charioteer as associated with the bridle and quality horses would certainly take to smooth roads without pitfalls and seek to escape the dreaded cycle of births ans deaths! ) I.iii.9-11) Vigjnaana saarathiryastu manah pragrahavaannarah, sodhvanah paarapaamneti tadvishnoh
paramam padam//Indriyebhyah paraahyaarthaah, arthebhyascha param manah, manascha paraabuddhir buddher aatmaa mahaan parah// Mahatah param avyaktam, avyaktaat purushah parah, Purushaan na param kinchit: saa kaashthhaa, saa paraa gati/h (A person who is fortunate to possess a ‘saarathi’ or a charioteer of distinguishing ability with controlled psyche accomplishes the destination never to be born again and that indeed is the ‘Paramam Padam’ or the abode of the Supreme! Thus the ‘ arthaa’ or the sense objects are ‘paraah’ or higher than the senses; in other words material objects are created to cater to ‘Indriyas’ but intelligence overcomes the temptations of the mind; the Antaratma or Inner Consciousness is on a far higher scale. Put in a different way, Maya or Illusion that tends to make the intelligence and action overpowers but the Consciousness is on a higher pedestal and has the ability to overcome the enticement. The pull of Maya is strong enough but ‘Mahat’or the Great Soul is ‘Param, Ayvaktam, and Purusham, Purushaat na param kim chit” or the Culmination, Subtle, and Purusha the Supreme or nothing there beyond!) I.iii.12-13) Esha sarveshu buhteshu gudhotmaa naprakaashate, Drushyate tvagraayaa buddhiyaa sukshmayaa sukshma darshibhih/ Yacchedvaan manasi pragjnyaastad yacchechanta aatmaani, Jnaanam aatmaani mahati niyaachet,tad yacche- cchaanta aatmaani/ (This Purusha is hidden in all beings from Brahma to bunch of grass but is covered by maya or cosmic illusion born of the mix of Satva-Rajas and Tamo Gunas. Only Maharshis and Great Seekers might perceive him as a subtle entity; the Paramatma is stated to reveal to none due to Yoga Maya or the Great Illusion as covered by Ignorance. Only through purified intellect as is available to Seekers, a hazy profile of Hiranyagarbha is perhaps seen by their mind’s eye! The discerning person needs to merge into the ‘Indriyas’ or the organs into the intelligent Self and then infuse the latter into the ‘Paramatma’. While so doing, the name-form-action of that particular Self is totally negated and there had to be a ‘tadaatmya’ or fusion of the two entities!)I.iii.14-17) Uttishthat jaagrat prapya varaan nibodhita, Kshurasya dhaaaraa nishitaa duratyayaa, Durga payastatkavayo vadanti//Ashabdam asparsham arupam avyayam tathaa arasam nityam agandhavacchhayat, Anaadyantam mahatah param dhruvam nichaavya tanmrityu mukhaat pramuchyate// naachiketamupaakhyaanam mrityu -proktam sanaatanam, uktvaa shrutvaa cha medaaavi Brahma kote mahiyate//Yaimamparamam guhyaam shraavayed Brahmamsamsadi, Prayatah shraaddjha kaale vaa tadaantyaya kalpate, Tadaanangya kalpat iti/ (This is a clarion call to all the creatures sleeping in ignorance: you must soon arise, awake and get alert from the seeds of evil! Indeed, the wise and knowledgeable must soon tread the sharp and slippery path of the dangerous razor’s edge which could be hurting mortally, yet would be so worthwhile attempting the hardest as the termination point is bliss itself! The end of this arduous journey would free from the jaws repeated deaths and births. While attempting this the operational maneuvering has to be performed with extraordinary dexterity: the mission to Reality is truly subtle; it is subtle as one has to manage Pancha Bhutas or Five Elements and their extensions; earth is possessed of smell, taste, vision, touch and sound while water of the four of the preceding; Agni the last three or colour, touch and sound; Air of smell and sound and Akasha the sound as its quality. The Mission is subtle due also to gradual elimination of the sway of Indriyas. The grossness of wrong signals of Indriyas be therefore softened as one proceeds on the rajor’s edge! The essence of Upanishads thus exhorts to distance from the jaws of death and seek proximity to what is titled as ‘Ashabdam-asparsham-arupam-avyayam’or the soundless, touchless, formless- and endless Truth which also is ‘Arasam-Nityam-Agandham-Anaadyantam-Mahatam-Param-Dhruvam or respectively the Tasteless, Constant, Odourless, devoid of Origin and Termination. Truly Distinctive and Superior and Changeless. The exhortation of Upanishads to the Creatures of Knowledge and Intellect is to detach from the tight and merciless grasp of the jaws of death comprising ignorance, desire and misleading actions away from the Reality and Truth! Lord Yama related to Nachikea the eternal Truism that a ‘Medhavi’ or a person of quintessential intellect is always acclaimed and glorified only for his endeavors to draw himself to the regions of Brahman the Truth! Truly enough, should a Vidwan after his own purification recite this Eternal Truth at an assembly of Brahmanas observing a death ceremony about this Highest Secret of Existence and its Aftermath!))
2. "Indriyaani hayaan aahur vishayaamsteshu gocharaaran, jangamani vimaanaani hridayaani maneeshanah/ The sensory organs viz. ‘jaanendriyaas and karmendriyaas’ are compared to horses but Brahman is indeed aware of the movements, ways and destinations aimed at of all such ‘wind chariots’.

[Brihadaranyaka Upanishad is aptly relevant: vide III.xii.23 further states: adrushto drashtaa, ashrutah shrotaa, amato mantaa, avigjnaato vigjnaataa; naanyotosti drashtaa, nanyotosti shrotaa, naanyotosti mantaa, aanyotosti vigjnaataat, esha ta atmantaryamamritah, atonyadaartam, tato hoddalaaka aarunikpuraraam/ iti saptamam Brahmaanam/ (He occupies the organ of generation and is within it even without the organ of generation realising so, its full form is within and controls from within as the Internal Ruler while even is the Ultimate! He is never seen but s the witness; he is never heard but is the Hearer; he is never thought of but is the Thinker; he is never known but is the Knower; there is no other witness but the Self and none else knows of him; he is the Internal Sovereign and indeed is the Immortal Self. Everything else but Him is mortal indeed. Then Uddalaka, the son of Aruna, kept quiet thinking aloud of what all Maharshi had been discussing in detail! Thus it is well established that either with reference to the supporting Deities or the Inner-Consciousness or the Self and of course the linked in Paramatma, every thing else, be it the body, its ‘jnanendriyas ‘and ‘karmendriyas’ are subject to change, repetitive transformation and death. Yet the Inner Self ‘per se’ and of course the Almighty continue to be the Unknown, complex, everlasting, omni present, endless, Unborn, and Unspent!]

3. "Armendriya mano yuktam bhokteti aahur maharshayah, tato Naaraayanah saakshaat hridaye supratishthitah/ As the physique, senses and mentality are - as asserted by Maharshis - well known by Narayana in the Conscience of each and every Being which is right inside that heart of that Being and that is how, Sages deduce that after realising the Almighty, the self consciousness is Bhagavan Himself!

[Svetaashvatara Upanishad makes it clearer vide III.17-21: Sarvendriya gunaabhaasam sarvendriya vivarjitam, sarvasya Prabhum Ishaanam sarvaya sharanam brihat// Nava dvaare pure dehee hamso leelaayate bahi, vashee sarvasyalokasya sthaavarasya charasya cha//A-paan paado javanograheeyaa pashyatychakhshusa shrunoti akarnah, so vetti vedyam na cha tasyaasti vetaa, tam aahur agrayam Purusham mahaantam// Anor aneeyaan mahato maheeyaan aatmaa guhaayaam nihitosya jantoh, tam akratum pashyati vita shoko dhaatuh prasaadaan mahimaan Ishaam// Vedaaham etam ajararn puraanaam sarvaatmaanam sarva gatam vibhutvaaat, Janma nirodham pravadanti yasya brahmavaadinobhidvadanti niyam// Parama Purusha is indeed the singular point of shelter as truly representing the traits of senses as present among all the human another beings and at the same time is totally devoid of any features or gu纳斯 whatsoever. The Embodied Inner Self or the ‘Antaratma’ also possesses the experience of the ‘nava dvaaras’ or nine body gates and supervises the moments of the body organs enabling the two way traffic of the entry and exit points. This Supreme Entity has neither hands nor feet, can vision without no eyes, hear withour ears and think sharply without mind and in short possesses no body parts nor senses; indeed a rare phenomenon but truly existent and active None could possibly know about Him and is known as premordial and ageless disregard of Kaalamaana or the Time Schedule! He is ‘anor aneeyaan’ or subler than subtle; ‘mahato maheeyan’ or grand as the grander, ‘guhaayaam nihitoshya jantoh’ or exists in the caves of the hearts of all the Beings. He appears bland and immune with reference to the action- reaction set of symptoms; but as needed is responsive to sincere prayers to redeem blemishes and fulfill wishes. With a effort of cognition of the Premordial and All prevailing Energy of Parama Shiva as ‘ajararn puranam sarvaatmaanam sarva gatam vibhutvaa’ or the undecaying, primordial, infinite Supreme who is the One that could break the syndrome of births-deaths- and births again and absorb into the Blissful Eternity!]

4. Praarabdha karma paryanram ahinirmokavad vyavaharati, chandravaccharate dehee sa muktaschaakinetanah/ As long as Praadabha Karma- be it Ichha (personally desired), Anichha (without desire) and Parechha (due to others' desire) - inclusive of sanchita and aagaami - needs to be cleared and then only could be the reference of Liberation. Uptill then, the Praani like a serpent would have to
quagmire on in and out of a body till final relief just as the Moon on the sky wanders home less on the sky!

[Brihadaranyaka Upanishad vide IV.iv.7 is relevant: Yadaa sarve pramuchyante kaamaa yeshya hridi shritaah, atha martyoramrito bhavatyatra Brahma samushnuta iti, tad yathaahinirvlayanti valmike mritaa pratyasaas shayeeet, evam eveddam shareera shete athaayam ashareeromritaah praano brahmaiva, teja eva soham bhagavate sahasram dadaami/ or when all the desires conentrated in mind are totally destroyed and when ‘maranna dharma’ or the natural order to die gets replaced by immortality, then thii Self is stated to have attained ‘Amritava’ or Brahma prapti. Just as a serpent discards its outer skin and becomes far more alert and energetic as earlier, then the Self too is stated to overcome desires such as ‘putreshana’, ‘vitteshana’, lokaishana or of children, wealth, worldly and material pull and lure and then the weapon of knowledge would accomplish liberation, even living in one’s own body! Indeed, liberation does not always necessarily mean termination of the on going life! The organs of a person having achieved the real purpose do not depart but are merged in theii own cause viz. the Self as they are!]

5. Teerthe shvapacha grihe vaa tanum vihaaya yaati kaivalyam praanaan avikeerya yaati aivalya/ Tam pashchaaad dig balim kuryaad athavaa khaaanaam charaat, pumsah pravarjanam proktaa netaaayaa kadaaachana/ Indeed any human being either in a sacred tirtha pradesha on pilgrimage place or in the hut of the lowest human used to consume dog’s meat is alike. It is only when the pancha praanaas are scattered or as of such time of death that the ‘praani’ attains loneliness, unless the praani opts out to ‘sanyaasa’ to gain aloofness and loneliness. Vyasa Maharshi states: MKoshaashramam yascharate yathoktam Shuchissusankalpit buddhiyuktah anindhanam jyotiriva prashaantamsabrahma bhaavam vrajet dvijaatah/ (Duly purified in body, mind and thought, a dvija having turned into a sanyasi should be like a burning wood covered with ash and finally absorb himself into Brahma Jyoti!) Yagnyavalkya describes: Dhyaanam shoucham tathaabhiksaa niyametvaari karmaani pahantyaarthaa/ To a bhikshu, there are four objectives of existence viz. Dhyana, Shoucha, Bhikshatana and Loneliness; there is no other fifth feature except meditation to Paramatma.

6. Naashoucham naagni kaaryam na cha pindam nodakakriyaa, na kurtaat paarvanadhheeni, brahma bhutaaya bhikshava/ Neither ‘ashoucha’ nor ‘agni kaaryas’, rituals related to funerals, nor the observance of ‘pitrud pinda pradaana’, pouramani- Amavasya duties expected of ‘grihasthis and vaanaprasthas’and not even the duties observed at the solar- lunar eclipses are expected of a true sanyasi, except manandhyaana-nidhidhyaasa adddesed to the Unknown as the latter is right within the Self. Manu Smriti is quoted: Sanyasya sarvakarmaani karmadoshaan paanudan, niyato vedamabhyaasa putraishhvarye sukham vaset/ Evam sannyasya karmaani svakaarya paramospihah, sanyasaenaapahatyainah praapnoti paramam gatim/ or abandoning all the rites and duties of the erstwhile ‘vaarnaashramas’, then totally concentrate on the sole and singular target of accomplishing Brahmaatwa as a fullfledged ascetic of total renunciation!

7. Dagdhasya dahanam naasti pakvasya paryantaan yatha,jnaanaagami dagdha hehasya na cha shraaddham na cha kriya/ As the food is already cooked, there is hardly any need for recooking, just as a body once burnt is not reburn worthy. Similarly the person under reference if already surfiet with his austeries in his earlier ‘ashramas’ of brahmachaari-vivaahika-vaanaprasthaa stages of earlier like, a sanyaasi loses his relevance to the duties done meticulously earliar. In his case, observance of austeries seems to be redundant and hence the fire of knowledge and awareness of Brahman then shraaddhas, agni karyaas, tarpanas and so on be discarded as ‘charvita charvanam’!

8. Yaavaacchopaaddhi paryantam taavahchshruuahshayed gurum, guruvaad gurubhaaryaanaam tat putreshu cha vartanaam/ As long as the gap of knowledge prevails, the teacher and the taught need to stay together and the guru’s wife and son be venerated too.
9. Shuddha maanasah suddha chidrupah sahimsnunoh sohamasmeetipraapte jnaanena vignaane jnyeye paramaatmaani hridi samsthite dehe labdha shaanti padam gate tadaa prabhaa mano buddhi shuunyam bhallati; amritena triptaya payasaa kim pryaoyanam; evam svaaatmaanam jnaatvaam vedaih pryaoyanam kim bhavati; jnaanaamritra tripta yogino na kim chit kartavyam asti, tad asti chen na, satavvaai vid bhallati/ Duurasthopi na duurasthah pindavarjitah pindavastopi pratyagaatmaa sarvavyaaapee bhallati, hridayam nirmalam krtvaa chintayitvaan aanaamayam ahameva sarvamiti pashyet param sukham/ As one transforms and accomplishes pure consciousness, then arrives at the the stage of ‘Aham Brahmaasmi’. That awareness fills in the achiever’s heart and accordingly the body and its panchendriyas and the ‘mano bhaava’ too get saturated with that awareness. Thus the inner knowledge impacts on the disutility of the physical actions and the mind too gets filled up with that awareness. For a true yogi, there arrives ‘samyak drishi’ of equanimity and tranquility; then the yogi gets saturated as there is nothing else to achieve. Then the Truth and the climatic consciousness prevails. That indeed is the state of jeevan mukti and then the vision of bliss.

10. Yathaa jale jalam kshipta, ksheere kseeram, ghrite ghritam, avishesho bhavet tadvad jeevaatma paramamano/ Just as transparent water turns into similar water again, and pure milk merges with the main stream of similar pure milk even as pure ghee flow rushes into the pure ghee river, the Individual of Mortality gets readily absorbed into Immortality. Thus the Individual Self attains ready identity with the Supreme Self! Mundaka Upanishad aptly describes vide III.iii-8: III.iii.8) Yathaa nadyah syandamaanaah Samudrostam gacchanti naama rupe vihaaya, tathaa vidvaan naama rupaad vimuktaah paraatparam purushamupaiti divyam/ (Just as rivers merge with Seas, totally losing their names, origins and their courses, so do the Individual Selves merge completely in ‘Paraatparam Purusham Divyam’ as these rivers become ‘naamaraupa vihaaya’ and ‘naama rupat vimuktah’; the ‘Param’ is the Supreme while ‘Paraat’ as stated as the fleeting flashes of Maya the forces of Illusion. Indeed, Maya is no doubt of ‘Paratah’ nature as it is uncontrollable by the mortal beings normally but in the context of the merger of the Self and the Supreme, Maya is pushed down and overcome as Truth gets vindicated and Reality prevails in the context of emancipation! Prashnopanishad vide IV.v. explains further: Sa yathema nadyah syandamaanaah Samudraayanaah Samudram praapyastam gacchanti bhidyete taasaam naamarupe samudra ityeva prochyate/ Evame –vaasya paridrishtirimaah shodasha kalaah purushaayanaah purusha ityevam prochyate sa eshokalom- ruto bhavati/ or as the rivers merge with the Seas they lose their identity and are merely called as the Seas and similarly the body constituents disappear as they see the Parama Purusha. In the next Stanza, the Upanishad states: Araa iva ratha naabhou kalaa yasmin pratishthaah, ta vedyam Purusham veda yathaa maa vo mrityuh parivyathaa/ or just as the spokes of a chariot wheel are fixed to hub, the body limbs are aligned to the axis named mind but collapse of the wheel or death of the Being is unaffected by the driving force of the Unkown Purusha!)

Mundaka Upanishad also states vide III.3: ‘As one worships Him so he becomes’! Naayamaatmaa pravachena lahyo na medhaanam bahunaa shrutena, Yamevaishavrinite tena labhastasyaisha aatmaa vivrunute tanum svaama/ All kinds of desires could be fulfilled, not only through knowledge, study or intellect but the Self is attainable by seeking and bydestroying ignorance that envelops the Reality. The Self as coupled with the highest abstinence strengthened by the spiritual disciplines of fortitude, and selflessness, becomes revealed. On the other hand, the great Six Enemies within viz. desire, anger, narrow mindedness, attachments, arrogance and jealousy- need to be suppressed. Indeed it is that person who is seen in Sun too. That indeed is the Truth: ‘Tat twam asi’ or That is the Self! That is the Truth; Thou art thou!

11. Dehe jnaanena deepite buddhir akhaandaakaara rupaa yadaa bhaavati, tadaa vidvaan brahma jnaanaagana sarva bandham nirdhahet, tatah pavitram parameshvaraakhyam, advaita rupam vimalambaraabham yathodake toyam anupravishtam, tathaatma rupo nirupaadhi samsthitah/ As the Parama Yogi realises the Truth by opening the flood gate of vignaana, then the Inner Self merges with
the truly devoid of impurities like one flow of water which is of ‘angushta maatra’ or of a tiny water shed gushes into the oceanic proportion thus merging to attain complete identity.

12. **Akaashavat sukhsha shareera atmaa na drishyate vaayuvaad antaraaatma sa baahyaam abhyantara nishchalaatmaa jnaanolakyaa pashyati chaantaraaatmaa**/ The Inner Self inside the heart of each and every being, be it of human or of charachata srishti, is invisible as Vayu the Prana itself.

13. **Yatra yatra mrito jnaaneey yena vaa kena mrityuna, yathaa sarvagatim vyoma tatra tatra layam gatah**/ Any person of Jnaana or of repleted awareness of the Inner Self once closes his current account of life, irrespective of the place and the manner of death, gets merged into Akasha instantly thus merging his Individuality into Eternity.

14. **Ghataakaasham ivaatmaanam vilayam vetti tatvataah, sa gacchati niraalambam jnaanaa- lokam samantarataah**/ The features of ghataakaasham or the sky of a pot like body is well understood by a Yogi whos is well aware that despite the fact of death the Self never perishes yet attains freedom thereafter by dissolving into the Supreme.

15. **Taped varsha sahasraani eka paada sthito narah, etasya dhyaana yogasya kalaam naarhati shodasheem**/ Dharmacharana and Karmaacharana denoting austerities, prama dhyana even by standing thousand years single legged is hardly a meagre sixteenth part of tapasya by way of keen and concentrated introspection.

16. **Idam jnaanaa, idam jneyam, tat sarvam jnaatmicchati, api varshatisahasryuh, shastraat -nantam naadhiigacchati**/ Vidyaapathana by way of intense and constant study of Scriptures for thousand years even is endless and fathomless. Yet the ‘jnaana saara’for long long time nodoubt helps but not to reach enlightementment of perishability onto immortality.

17. **Vigjneyokshara tanmaatro jeevitam vaapi chanchalam, vihaaya shastra jaalaani satyam tad upaasyaataam**/ Collection of knowledge from various Veda- Vedaanga- Shaasropanishads is doubtless helpful, but the enabling factor of Self Awakenness named ‘Atma Jnaana’is the only way to reach muchless to attain the TRUTH!

18. **Ananta karmashoucham cha japo yasgjnastathaivaivcha, tirtha yaatraabighamanam yaavat tattvam na vidanti**/ Indeed, one’s own awareness of Atma Jnaana is a manifold spectacle of efforts of austerities, mangala kaaryas like vtaatas, upavaasaas, pigromages and so on. The means of various ‘dharmaacharanaas’ lead to the Realisation of the Eternal.

19. **Aham Brahmeti niyata moksha hetur mahaatmaanam, dve pade bandha mokshaaya na mameti mameti maamitcha**/ Retention of the physical experiences is indeed the negation of objectivity as the emphasis on materialism of right opposite to spiritualism. The sensitive balance of life indicates the two extremes and only the total swing to spiritualism enables Atma Jnaana and the nearness to the Eternal.

20. **Mameti badhyate jantur nirmameti vimutyate, manaso hi unmaneebhaave dvaitam naivopa- labhyate**/ Till such time the stronghold of physical sense of ‘me and mine’ and of selfishness as distinct from ‘you and yourself’ persists, the bondage becomes a negation of the bondage. Like wise one’s realisation of the body and Inner Self is the disconnect of the latter and the Supreme too. As long as a sense of duality exists the process of unification appears to be a mirage.

21. **Yadaa yati unmaaeneebhavastadaa tat paramam padam, yatra yatra mano yaati tatra tatra param padam**/ Beyond that type of a context as described above, when the Seeker of Atma Jnaana in such contexts only- repeat in such contexts alone, human mind might could scale up higher and higher heights.
22. *Tatra tatra param brahma sarvatra samavasthitam, hanyayaa mushtthibhir aakaasham kshudaatah khandayet tusham/* The Supreme is gloriously present everywhere. Yet, the husk needs to be cleared of the grain to appease one’s hunger even as the latter kicks in to one’s stomach with fisticuffs.

23. *Naaham Brahmeti jaanaati tasya muktir na jaayate/ Ya etadupanishadam nityam adheete sogni puuto bhavati, sa vishnu pooto bhavati, sa rudra puuto bhavati, sa sarveshu teertheshu snaato bhavati, sa sarveshu vedesvadheeto bhavati, sa sarva veda vrata charyaasu charito bhavati, trnetihaasa puraanaaamaan rudraanaamshhata sahasraani japaantati phalaani bhavanti, pranavaanaam ayutam japtam bhavati, dashaaw purvaan dashottaraan punaati, sa pankti paavano bhavati, sa mahaan bhavati, brahma hatyaa suuraapaana swarnastyaa gurutpalagamanamanat samyogi jpaanam puuto bhavati/Tada Vishnoh paramam padam sadaa pashyanti suurayah diveeva chakshur aatatam/ Phala Shruti: Indeed those who are desirous of learning ‘Aham Brahmsmi’ ought to study intently this specific Upanishad daily as it claims that the reader gets purified by Agni- Vaayu-Surya-Brahma-Vishnu- Rudra- and the accomplishment of sarva tirtha snaanaas, sarva veda pathana- manana, hundred thousand recitals of Itihaasa-Purana- Rudras, Pranavaccharanas myriads of time, sanctification of ten each of the previous and future generations, saha bhojana panti bhojana of saadhakaas, riddance even of pancha maha paatakas and Ultimate Vishnutva with upward celestial vision!

24: *Tad vripaaso upanyavo jaagravaamshah samindhate, Vishnor yat paramam padam, satyam iti upanishat/ Illustrious Saadhakaas sans passions, but with grasping power and clear conveying ability shal indeed be blessed with Vishnutva!

**Conclusion**

Self Conciousness or the Inner Self often referred to as Antaratma is the quintessence of Vedopa-shad Itihaasa Puranaas. Moola Prakriti is unknown. The Inner Self is surfeit with Mahad Buddhi, and is the total negation of Ahamkaara, Trigunas as the fall out of Pancha Maha Bhutaas, Tenfolded Jnaana- Karma Indriyas- Raaga Dveshas- Suhka Dukhhaas- all such typical characte-ristics which are submgered into the bodies of charaachara jagat. Further the Inner Self and its adhyatmika jnaana lakshanaas embrace certain positive features like durabhimaana raahitya-niradambartara-ahimsa-nishkapatya-guru seva- paarisudhya-chitta sthairya-mano nigrah- vishaya sukha vairaagya-nirahamkaarata- jeevita janana marana vyaadhi aadi dukhka kaarana darshanatva- putra bhaaryaa grihaadi mamakaara raahitya-priyaapriya praapta saamyaa sthitata- ekaaga ekaanta bhakti dhaarana- loukika jaanaa- vaahana ruchi raahitya and shadvarga kamakrodha moha mada matsarars too. This Antaratma is thus the reflection of Paramama who or what is unknown, everlasting-all pervasive- endless- unborn-and interminable!

*Aham Brahmaasmi*
ESSENCE OF JAABAALA UPANISHAD

( Shata Rudreeyam signified)

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Stanza 3. Outstanding Effeciveness of ‘Shata Rudreeya’ Recital
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Stanza 4: ‘Saardhakata of Pranava - AUM- Smarana
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Stanza 6: Parama Hamsatva towards the Ultimate Attainment

Conclusion

Annexure : Shri Rudra Namakam Chamakam

AHAM BRAHMAASMI
ESSENCE OF JAABAALA UPANISHAD

(Shata Rudreyam signified)

Ye trishpataah pariyanti vishvaa ruupaani bibhratah, Vaachaspatirbalaa teshaaam tatvo adya dadhaatume/ Punarehi Vaachaspate Devena manasaa saha, Vasoshpate ni ramaya mayye vaastu mayishrutanam/ Ihaivaabhi vi tanuubhe aartnor iva jyayaa, Vaachaspatirni yacchatu mayyevaastu mayishrutanam/ Upahuuto Vaachaspatirhyatirhviyataam, sam shrutena gamemahi maa shrutena vi raadhishi/ (Opening stanza of Atharva Veda Samhita - Medhaa Janana Sukta) Vaachaspati Deva! This Universe which was generated by the interaction of ‘Trisapta Samyoga’ or of tri loka-triguna-tri aayaama- and tri Devas, besides of saptaavarana-sapta dhaatu-sapta vyaahritis and sapta prakoshtha paramaana orbit and so on. May You bless us with ‘shareera bala’ or upright physical energy and excellent health. Also may you bestow on us excellent knowledge and erudition besides dhaarama shakti of the capacity to retain and timely memorise. Besides grant me the radiant power to channelise into practise and enable to shoot the arrow of knowledge well coupled with patience and ability to hit the target of Paramatma. Brihaspati Deva! We do invoke you most earnestly to be ever with us as a solid support and source of encouragement in our endeavours to pursue the path of Truth and Bliss.!

Introduction

Three principal names of Brihaspati, Yagjnyavalkya and Atri dominate this Upanishad: The son of Sage Angira, Brihaspati happened to be the most Learned Vidwan, who was ‘Jitendriya’or the Conquerer of Physical Limbs and Internal ‘Gunas’; he was steeped in the comprehension of Vedas, Shastras and all other Scriptures, had the capacity to apply the knowledge to practical situations and was ideally suited to be the Guru of Devatas. Immensely delighted by his ‘Tapasya’, Bhagavan Siva granted the most important boon of appointing him as Deva Guru; Siva stated that ‘Brihat’or Great Devas needed a ‘Pati’ or a Teacher and as such he would be known as Brihaspati to one and all. Siva also told that on Brihaspativars (Thursdays) any new task commenced after worshipping the Linga set up in the name of ‘Brihaspatiswara’ or to Brihaspati himself would be very successful. Such is the glory of Brihaspati! Yaginayavalkya had the distinction of vommiting the collection of Yajurveda which he learnt from his guru Vaishampaayana even as the nearby other disciples were too anxious to assume the forms of ‘tittiries’ or partridges and swallowed the ommitted portion. Eventually, Yagjnayavalkya decided not to learn from humans and approached Surya Deva for assistance for long long penances. Pleased by Yagnavalkya’s penance, Surya descended in the form of a horse and disclosed a new form of Veda immortalised as Shukla Yajurveda or Vayajasaneya (“Vaji” being a horse) from his manes, as distinguished from Krishna Yajur Veda, not known to Vaishampayana too; the Shukla Yajur has the rhythm of a horse gallop! Atri Maharshi is of the group of Saptarshis, besides, Vasishtha, Marichi, Angeerasa, Pulastya, Pulaha and Kruatu- all revolving around Dhruva Mandali or the Pole Star on the sky. He is among the three main divinities who propounded the sacred thread, next after Brihaspati, which has three strands symbolishing Creation (Brahma and the letter A), sustainability (Vishnu and the letter U) and Dissolution by Shiva. The first of three threads is provided for the Brahma vrata or of rge swear of Brahmanatva and is related to Bhu loka the second set of three threads is given after marriage and is related to the Bhuva loka the solar
system while the third set of three threads Deeksha (initiation) and is related to svarga loka. His wife among the illustrious Parivratas named Anasuya had the distinition of converting Tri Murtis as babies since in the absence of her husband at the residence they arrived home to test her chastity and demanded food on the condition of serving food in nudity! On return Atri was over joyed to find the birth of Dattaatreya!

Stanza 1: ‘Avimukta Kshetra’

Brihaspatirvaacha Yaagjnyvalkyaam yad anu kurukshetraam devaanaam deva yajamaanaam sarveshaam bhutaanaam brhma sadanam tasmaad yatra kvachana gacchati tadrvaa mantataa tad avimuktam eva, idam vai kurukshetram devaanaam deva yajnaanam, sarvesham bhutaanaam brahma sadanam/ Atra hi janto praaneshuutkramanaaneshu rudrah taarakam brahma vaachashte, yenaaasav amritee bhutvaa mokshee bhavati, tasmaad avimuktam eva nisheveta avimuktam na vimunched evam evaitad yaangnyavalkya/

Brihaspati addressed Maharshi Yagjnayavalkya stating that the Maha Kurukshetra Tirtha as an ‘avimukta kshetra’ as the step up ladder to Mukti for mortals just as the abode of ord Brahma itself where Deva ganas surround there as even the latter too seek to ascend the ladder’s higher steps as avimuktata is the ultimate objective to the mortals and Devas alike! Maha Rudra Himself teaches the taaraka mantra to keep sriving towards the Infinity of the Blissful Truth! This was how Brihaspati the Deva Guru Himself explained to the Maharshi! Such indeed is the magnificence of Kurukshetra and the status of Avimutata or never abandon or give up!

Ref.Kurukshetra: from Vaamana Purana

Kurukshetram gamishyaami Kurukshere vasaaamyaham, Ya evam satatatam bryut sopi Paapaah pramuchyate/ Paamsavopi Kurukshetre Vaayuna samudiritaah, Api duskhita karmaanam nayananti paramam gatim/ Dakshinena Saraswatyaa drushadvidyuttarena cha, ye vasanti Kurukshetre te vasantib trivishtape/Manasaapayabhkaamaasuya Kurukshetram Yuddhishtara, Paapaani vipranashyanti Brhma lokam cha gacchati/ Gatwaa hi shraddhayaa yuktah Kurukshetram Kurudvah, Phalam prapnoti cha tadaa Rajasuyaasshwamedhayoh/

( Even the mere resolve of visiting and staying at Kurukshetra would demolish sins and the dust carried by the winds from there shall indeed purify sinners and lead them to higher planes of virtue. Kurukshetra sprawls all over the region from Rushadwiti from the north to Saraswati River in the south and blessed are those who reside in this are considered to be in heavenly surroundings. The thoughts of undertaking dutiful yatra to Kurukshetra by themselves evaporate blemishes while those who actually complete the yatra as per the regulations specified would have reaped the fruits of executing Rajasuya and Ashwamedha Yaginas-Shatapata Brahmana Upanishad). It is stated that Maharshis most initially pronounced VedaMantras at this hallowed banks of Saraswati River and it was this very tirtha that Brahma and Devas performed Maha Yaginas and indeed it was this Sacred Land where Maharshis like Vasishtha and Vishwamitra attained Brahma Jnana. It was this very Place that the Dharma Kshhetra of Kurukshetra fought Dharma Yuddha for eighteen long days and Virtue triumphed against Viciousness and vindicated Adharma for good. It was this very Place again where Lord Srikrishna delivered the eternal message of Bhagavad Gita to posterity as the Quintessence of Veda Shastra Purano -panishads put together! Vamana Purana)
Stanza 2: Vaarana Naasi Kshetra Mahatmya

Atha hainam Arih prapacchhya Yaaginayavlkyam, yashonanto vyakta aatmaa tam katham aham viginaaneyam iti/ Sa hovaacha Yaagiyavalkyah so vimukta upaasyo ya esha anonto avyata aatmaa so vimukte pratishthata iti/ Varanaayaam naashyaam cha madhye pratishthitaa iti/ Kaavai varanaa kaa cha naasheeti, sarvaan indriya kritaan doshaan vaarayateeti tena varanaa bhavateeti/ Katamam chaasya sthaanam bhavateeti bhruvov ghranashya cha yah sandhia sa esha dyour lokasya parasyachcha sandhir bvahvateeti, etad vai sandhim sandhyaam brahma vida upasatati, so vimuktam jnaanam aachasey vai tad evam vedeti/

Subsequently Maharshi Atri enquired of Yagjnyavalkya as to how could this be established so easily that Kurukshetra be the tirtha pradesha where the Inner Self could be accomplished, then the reply was deep meditation on the ‘avimuktas’. Atri further enquired as to where and what that avimukta was precisely established. Yaginayavlkya was instantaneous that it was established in the middle of Varana and Naasi. This actually means as follows: ‘Varana’ is the burden of the sins committed by the Panchendriyas driven by one’s own mind - be it in the forms of ‘sanchita’ or the carry forward and ‘praarabdha’ or the same birth’s sins and the expression of ‘naasi’ is to destroy totally. The next query and clarification was as to where exactly this operation of sin destruction would occur. The reply was that this would occur in the mid point of ‘bhrukuti’ or the meeting place of eye brows and the nose where the world of celestial energies were deposited and there beyond. There the avimukta be worshipped as sandhya to gain the ascendency to Brahaman.

[ Inferentially one might ponder over at ‘Varana Naashi’ Tirtha- on the banks of Ganga into which the two rivlets merge. The region intermediate to the two rivers viz. Varana and Asi is called ‘Varanaashi’, the outstanding Tirtha of Bharata Desha among the Seven Most Distinguished of Tirthas: Ayodhya Mathura Maya (Kankhal Haridwar) Kasi Kaanchi Avantika (Ujjain) Dwarka/ Now the famed statement is: Kashyam hi marananmuktih/ and this Statement draws lakhs of human beings from all over to stay at Kashi till their life’s termination, especially at the threshold of death. This Place is also renowned as the Vidya Peeth or the Seat of Learning and Kashi Vidwans are renowned all over. Kashi is also among the distinguished Dwadasha Shiva Linga Sthanans and the reputed Fifty One Shakti Peethas as Devi Vishalakshki at Manikarnika is the abode of Devi Sati’s right ‘Karnakundala’ or the Ear Ring fell at the Daksha Yajgnas destruction. Maha Kaala Bhairava Maha Deva had the unique honour of carrying the skull of Brahma’s fifth head as a begging bowl with which to receive Devi Annapurna at her door step daily to atone retributary penance for Brahma Hatya till he got rid of the sin’s effect in Pataala Loka and finally the begging bowl saga ended. The most significant ‘Ghats’ worthy of Bathing spread out all along the hallowed Ganga banks at Kashi are essentially five viz. Varana Sangama Ghat, Pancha Ganga Ghat, Manikarnika Ghat, Dashaawamedha Ghat and Asisangama Ghat. Varana sangama Ghat snaana is significant especially on Bhadra Shukla Dwadasha, and worship at Vashishtheshwara and Rutishwara ShivaMandiras on the left side of the Varana River. Near Varana sangama are also there Chaturbhuja Keshava at the Vishnupadodaka tiretha and also Harihareshwara Shiva, besides Vedeshwara, Nakshatreshwara, and Sweta Dwipeshwara Maha Deva Mandiras. Pancha Ganga ghat is stated to be of the Sangama of Five Sacred Rivers viz. of Yamuna, Saraswati, Kirana and Dhubapaata in Gupta Swarupa or hidden forms as ‘Antarvahinis’ with main Ganga. This is called Vishnu Kanchi Tirtha or Bindu Madhava Tirtha where a Brahmana bhakta called Agnivindu gave Narayana Darshana and the latter directed the brahmana to stay there for good. Pancha Gangeshwara and Bindu Madhava Mandirs are signified for
worship especially after Kartika month snaanas. Most significant is the Manikarnika Snaana at Veera Tirtha at Manikarnika Kund which is approachable by twenty one steps on all the four sides. Inside this Kund there is a Bhairava Kund Spring and is stated to be the most clean and Sacred. Veereshwara Shiva Puja is stated to be highly fulfilling. Dashashwamedha Ghat is another important Ghat which was the Unique Place where Lord Brahma performed Ten Ashwamedha Yagnas; bathing in this ghat is stated as special, especially on Jyesththa Shukla Dashami; besides Dashashwamedhshwara Shiva, veneration to Shula Tankeshwara Shiva and Abhinava Vinayaka are stated to be extremely beneficial. Asi sangama ghat is the Sangama Tirtha of Asi river with main flow of Ganga which is stated as Haridwara Tirtha also reputed for Kartika snaanas especially on Krishna Paksha Shashti. Kashi Mahatmya: Kashyaam Vidhaatamamarairapi Divya Bhumou satirhalinga gananaarchana to na shakya, yaaneeha gupta vivartaani puraatanaani siddhaani yojitakarah pranamaami tebhyaha/ (The number of Holy Tirthas and Shiva Lingas in Kashipura worthy of worship is impossible to count even by Deva ganas. I can only sal ute the unending numericals of both explorable and unknowble features of this Unparalleled Siddha Peetha with folded hands and prostrations!) Padma Purana, Uttarakhanda. As per Skanda Purana, Kashi Khanda, Kashi is stated to be identified by twelve main Names: Kashi, Varanaasi, Avimukta, Anandkaanana, Mahashmashana, Rudraavaasa, Kaashika, Tapahsthali, Mukti Bhumi and Shri Shiva Puri/ Tripuraari Raajanagari. Skanda Purana describes Kashi Mahatmya in Kashi Khanda as follows: Bhumishthaapi na yatra Bhumi devatopyuchairathah syaapi yaa, Yaa baddhaa Bhuvu Muktidaasyur - amritam yasyaam mritaa jantavah/ Yaa nityam Trijagat pavitra tatini teero Suraih sevyate, Saa Kaashi Tripuraariraaja nagari Paayaadapaayaajjagat/ (That which is on Earth itself but is even beyond Trilokas, that which is right under Swarga and even higher Lokas, yet still far superior and beyond the reach of Lokas and severed of the hardest shackles of Earth and of higher Lokas, that which is the bestower of moksha, that which is worshipped and served well by Ganga which in turn is served by Devas and that is saved by Tripuri Maha Deva of the entire Universe and its Creation). Narada Purana delineates Kashi as follows: Vaaraanasi tu bhuvanatraya saara bhutaa Ramyaa nrinaam sugatidaa kila sevyamaanaa, Atraagataa vividhadyupkrita kaarinopi paapakshaye virajasah sumabnh prakaashaah/ (Kashi is not only most enchanting but is famed alkl over the Trilokas. If worshipped properly, it bestows the path of Salvation for sure. Several sinners of far reaching consequences too are liberated and attain celestial features). In Kasi khanda of Skanda Purana assures: Ananyaani Mukti kshetraani Kaashiprapti karaanicha, Kashim prapya vimucchyet naanyat Teertha kotibhih/ (There is no other Mukti Kshetra like Kasi among crores of other Tirthas, and attaining his Kshetra is a sure step to rid of all human blemishes and accomplish Fulfillment) Kadaa Kaashyaam gamishyaami kadaadruksheyami Shanskaram, Iti shruvaanah satatam Kashivaasa phalam labhet/ (What kind of fear is faced from ‘Samsara’ one makes up a firm resolve is embedded in mind to worship Shankara in person!) Yeshaaam hridi sadaivaaste Kaashityvaashi vishaamgadah, Samsaarashivishavishham na teshaashaam preravet kwachit/ (Whosoever pronounces the two words of Kashi and rejoices the musical sound would never have to listen to the discordant notes about the jarring sounds of Samsara).Shrutam karnaamritam yena Kashityakshharayugmakam, Na samaakarnayatyeva sa punarbhajaam kathaam/ (Even from far off distances, the sonorous sounds of ‘Kashi Kashi’ are heard and meditated upon, they need not exert much to find the path of Salvation).The region intermediate to the two rivers viz.Varana and Asi is called ‘Varanaashi’, the outstanding Tirtha of Bharata Desha among the Seven Most Distinguished of Tirthas: Ayodhya Mathura Maya (Kankhal Haridwar) Kasi Kaanchi Avantika (Ujjain) Dwarika/ Now the famed statement is: Kashyam hi marananmukthih/ and this Statement draws lakhs of human beings from all over to stay at Kashi till their life’s termination, especially at the threshold of death. This Place is also
renowned as the Vidya Peeth or the Seat of Learning and Kashi Vidwans are renowned all over. Kashi is also among the distinguished Dwadasha Shiva Linga Sthanas and the reputed Fifty One Shakti Peethas as Devi Vishalakshi at Manikarnika is the abode of Devi Sati’s right ‘Karnakundala’ or the Ear Ring fell at the Daksha Yajgnas destruction. Maha Kaala Bhairava Maha Deva had the unique honour of carrying the skull of Brahma’s fifth head as a begging bowl with which to receive Devi Annapurna at her door step daily to atone retributory penance for Brahma Hatya till he got rid of the sin’s effect in Pataala Loka and finally the begging bowl saga ended. The most significant ‘Ghats’ worthy of Bathing spread out all along the hallowed Ganga banks at Kashi are essentially five viz. Varana Sangama Ghat, Pancha Ganga Ghat, Manikarnika Ghat, Dashaaswamedha Ghat and Asisangama Ghat. Varana sangama Ghat snaana is significant especially on Bhadra Shukla Dwadasha, and worship at Vashishteshwara and Rutishwara ShivaMandiras on the left side of the Varana River. Near Varana sangama are also there Chaturbhuja Keshava at the Vishnupadodaka tiretha and also Hariharshehwar Shiva, besidesVedeshwara, Nakshatreshwara, and Sweta Dwipeshwara Maha Deva Mandiras. Pancha Ganga ghat is stated to be of the Sangama of Five Sacred Rivers viz. of Yamuna, Saraswati, Kirana and Dhutapaata in Gupta Swarupa or hidden forms as ‘Antarvahinis’ with main Ganga. This is called Vishnu Kanchi Tirtha or Bindu Madhava Tirtha where a Brahmana bhakta called Agnivindu gave Narayana Darshana and the latter directed the brahmana to stay there for good. Pancha Gangeshwar and Bindu Madhava Mandirs are signified for worship especially after Kartika month snaanas. Most significant is the Manikarnika Snaana at Veera Tirtha at Manikarnika Kund which is approachable by twenty one steps on all the four sides. Inside this Kund there is a Bhairava Kund Spring and is stated to be the most clean and Sacred. Veereshwara Shiva Puja is stated to be highly fulfilling.

Stanza 3. Outstanding Effectiveness of ‘Shata Rudreeya’ Recital

Atha hainam brahmachaarinaa uuchuh, kim japyenaamritatvam bruuheeti, sahovaacha yajgyavalkyah shatarudreeyeneti etaani evaha vaa amritasya naamaani, etair ha vaa amrito bhavateeti, evam evaitad yaaginyavalkyaah/ As the students of the high learning enquired of Maharshi Yagjyavalkya as to how constant repetition of ‘japa’ of the well known mantra formule would be useful to ascertain the Truth. Then Yagjyavalkya recommended ‘Shata Rudreeyam’or the names of Eternal Life to accomplish Immortality!

TEXT AND IMPORT OF SHATA RUDREEYAM

Note: There is no need to recite Shata Rudreeyam with Veda Yukta Swaraas and one and all might recite always. It is stated in Itihaasa - Puranaas that the recital of Shata Rudreeyam repeatedly and there after; maanasika puja could conclude the recital.

Vyasa uvaacha: Prajaapateenaam Prathamam Tejasam Purusham Prabhum, Bhuvanam Bhurbhuvam Devam Sarva lokeshwaram prabhum/ Ishaanam Varadam Paarthar drishnavanasi Shankaram, tam gaccha sharanam Devam Varadam Bhuvaneswaram/ Mahaadevam Mahaatmaanam Ishaanaam Jatilam Shivam, Tryaksham Mahaa bhujam Rudram Shikhinam Cheera vaasanan/ Maha Devam Haram Sthaanum Varadam Bhuvaneswaram, Jagatpradhaanamadhikam Jagatpreetamadheesvaram/
Maharshi Vyasa underscored that Maha Deva Ishana the superior to Prajapati Maha Purusha and asserted that Ishana- Ishhaanam sarvavidyaanaam Ishvarasvaro bhutaanaam Brahmaadhipatir brahmanodhipati brahmaa Shivomeastussadashimom/-was indeed the Over Lord of Trilokas and was the inexplicable phenomenon of Three Letters of Bhur-Bhuva-Svah. Parama Shiva is notable as of Maha Bhuja-Rudra-Shikhi being of long jataajuta- and Cheeravaasa of skinclad figure. Indeed He is Maha Deva-Hara the sin
destroyer-Sthaanu or stable, inactive, immobile and insensitive- yet the Supreme. Shiva is quiescent and motionless. He is Varada the boon granter and Tribhuvaneshvara. Indeed He is Jagat Pradhaanamadhihika or far greater to Prajatapi the head of charaachara jagat. He is thus ‘Jagat- pradhaanamadhihikam’ or of superiority to the head of the ‘Praja’. He as Jagadyyoni or seed of Jagat as the Root Cause, Jagad Dweepa or the Singulat Source of Radiance, and again the unique insignia of victory, Vishvaatma or the Universal Soul, Visvasruja or the Architect of the Universe, Jagadprateeramadhihikam or of dominance beyond the Head of the Universe, Visvasrujam-Vishva Murtim-and Yashasvinam or of the highest universal acclaim. He os Vishvesvara-Vishva vara or the Greatet Boon to the Universe, Karuunaameeshvaram or the symbol of kindness, Prabhum, Shambhum, Svayambhum or of Appearance all by Himself Self, Bhutabhavya - hbadodbhavam or the Omniscient of the Past-Present-Future of all the Beings, He is a Yogi- Yogeswara-Sharva with no reference of region-religion- caste- Raashi- Nakshatra- etc.-Sharva Lokeshwara-Sharva shreshthha- Jagat shreshthha- Varashttha, Parameshthi-Lokatraya vidhaata -Asmekam or the Unique most-Lokatrayaashramam-Sudurjayam or Beyond Accomplishment- Janannaatham- Jananmruutyu jaraatigam or beyond the reach of birth-death-age; jaanatmikam-‘jnaana ganyam jnaana shreshtham’ or the the targetable-approachable much less inexplicable-daaraaram or the highest giver-bhaktaanaam prasaada vihita vaara or the sole distributor boons to the well deserved devotees; such highest celestial vaanna-jatila-munda- hravagreeva-madodara or of unstatured- crude - shaven- short necked- and big bellied - huge figured - high spirited-giant eared- deformed bodied Mahadeva Maheshwara. He is of ‘Aanaanairvikritaith’ or of deform formed; Paarthiva or of Giantlike honoured by the heavens or of the most auspicious radiance far excellence far superior to that of Aditya. ‘Tasmie ghore sadaa paarthar sangraame romaharshane’- He is yet the terrible most in the battle front as his devotees are awe stricken at his deeds with their hairs stand erect- and eardrums get shrilled with their thrilled minds. His army gets enraptured in body and mind. As the followers get mesmerised his opposition stalwarts soaked in arrogance get subjected to smithereens. ‘Tasmie namastu kurvanto devaa’- ‘deva samuhas’ shower rains of flowers while human beings on earth prostrate with reverence and gratitudinal devotion. Tripuraasura samhara was a case in point. At the sametime, Ishvara as Kounteya in “deva samuhas” shower rains of flowers while human beings on earth prostrate with reverence and gratitudinal devotion. Tripuraasura samhara was a case in point. At the sametime, Ishvara as Kounteya in Maha Bhatata was aware Parama Shiva was described as the incarnation of ‘shaanta’ the most tranquil. He prayed to Him well before facing the uphill taske of Maha Bharata Battle facing stalwart battle heros like Bheeshma- Drona adis and addressing Parama Shiva and his magnificence as follows: ‘ Rudrayaa Shiti kanthaaya Kanishthaaya Suvarchase, Kapardine Karaalaaya Haryaksha varada’: Rudra Deva with poinsed throat, Kapardi as altruistic, concerned, kind, responsive,,, and coofident; Karaala or very horrifying to opponents; Haryaksha varada or the boons bestowed with tranquil eyes; Yamyaaya or timeless; Rakta keshaya or of blood red hairs, Sadvritte or of Noble Caused, Shankara, Kaamya or desire fulfiller, Haranetra or of auspicious looks, Sthaana or stable, Purusha or the outstanding and peerless male, Harakshaya or mangalakara great hairs, Mundaaya or clean head shaven, Kanishthaaya or the youngest yet the Jyeshta or the senior most, Svarchase or of sparkling physique. Parama Shiva is Bhsakara the emblem of radiance, Suteerthaaya or the the Resident of the hallowed punya kshertas, bahu rupaaya of of countless forms, Sharva the Omni Present, Priyaaya- Priyavaasaaya the hallmark of Love and the seat of Affection, Ushneeshine or of Figure of Heat and Light. Suvaktraaya or of noble faced, Sahasraakshaaya or of thousands of eye visions, Meedhushe or ever bountiful, Gurishaaya- Sushantaaya- Pataye - cheerravaasine ‘/ skin dressed, Hiranya baahave or of golden hands of strength and shine; Raajamugraata or the King of Kings, Pataye dishaam or the overlord of dasdishas [viz. Kubera North - Yama South- Indra - Varuna West- Ishana North East- Agni South East- Nirruti North West- Brahmai Horizon and Vishnu Sapta Patalas] -Parjanya pataye or the Over Lord of Rains, Bhutanaam Pataye or the Overlord of Pancha Bhutas, Vikrshaa naam pataye, Gavaamcha pataye of the Head of cows and all other animals, Vikrshairavritaaya or the entire trees and plants as surrounded ny Maha Deva, Senaanye Madhyamaaya or the Central Figure of Solidery and of Armies, Sruva hastaatya since Shiva is known as the chief holder of ladles in all the homa kaaryas; Dhanvine the bow which carries ‘paashupataastra’ in his battle escapades, Bhaargava or the symbol of extreme radiance and heat, He is of bahu rupa-vishvasya
pati-Munjavaasa or the skin dressed, Sahasra shirase, sahatra nayan, sahasra baahave, sahasra charane! This is how and why Arjuna before the maha bharatha battle sought refuge from Uma pati-Virupaaksha-Daksha Yagjina destroyer! Maha Deva is known as ‘bhuta pati- avaya- kapadina-vrishaavarta or he as surround by bulls, his flagship too being Virishabha dhvaja. Indeed He is Virshapaty-Vrisa stringa or horns, vrishhanka, vrishabhodaara as of the patience typical of bulls, vrisha shara or as potent of bull like arrows sure to destroy the roots of enemies! Maheshwara is also Mahodara-Maha Kaaya and is clad with glittering skin. He is Lokeshva-Varada-Munda or shaven-Brahmany and Brahmana Priya. He carries Tishula- Varada-Khadga charma dhara-Pinaakina or the bow carrier popular as pinaaki, khadga dhara-Lokapati! Our earnest prostrations to Suresha-Shravana Sakhaa extremely fond of Lord Subrahmanya-Dhanvantaraaya and Priya dhanvaaya, Dhanvatara Acharya Subrahmanya! ‘Namostu bahurupaaya namaste bahudhanvine namotu Sthhanave Nityam namastasmai sudhanvine, namostu Tripurasuraantaakaaya, Bhava samsaara saagara paaraaya!’ Parama Shiva is also acclaimed as Maatruna-Ganaamna-Gavaamna-Yagjinaama-Apaamna- Trakshaaya of Trinetra-Triguna- Trishula- Trikaala of past, present, and future-Trikarana of mano vaachaa shravana- Tryayaavasthaa hara of baalya, youvana vaarthakya -Taapatraya hara or of Adhibhoutika, Adhi Daivika and Adhaatmika- Tri Margas for Moksha prada of Jnaana, Karma and Upasana; Trividha Kankshaas or three Natural Aspirations of Kanta, Kanaka and Keerti or Physical -Material-Fame and Tryagnis or Three fires of Kama/Lust, Krodha or Angerand Kshudha or Hunger.

Note: Sankalpa of Shata Rudreeya Paaraayana and anantara pujaav naivedya and pradaksina is recommended.

References a) Eight Forms  b) Pancha Mukha  of Shiva from Shiva Purana c) Shiva Dwaadasha from Skaanda Purana

The Eight Forms of Maha Deva as Nandeshwara described are vide Linga Purana are: Sharva spread all over the Universe whose wife is stated as Vikeshi and their son is Mangala. Veda Vaadis or Experts in Vedas named him as Bhava, with Uma as his wife and Shukra as their son. Agni Swarupa Shiva is called Pashupati, whose wife is known as Swaha and their son is Shanmukha. Pavana (Vayu) Swarupa Mahadeva is known as Ishana whose wife is Shiva and their son is Manojava or Hanuman. Rudra is the name of Shiva whose Swarupa is of Surya Deva and Suvarchala is the name of his wife and Shanaischara is their son. Soma Swarupa Bhagavan is called Maha Deva, with Rohini as his wife and Budha as their son. Yajamana Swarupa of Shiva is Ugra Deva and his wife is called Diksha and their son is Santana. Bhagavan Shiva’s eighth Form is known as Garihiva, signifying the hardened and cruel feature of Shiva as his wife is Prithvi and their progeny is of humanity. Tatwajnas or those who know of Tatwas believe that Passhupati is the life-provider of all Dehaadharis or Beings with Physiques; Ishana is the provider of Shobha or Charm; Bhima is that Form of Shiva who bestows Teja or radiance to various parts of Body like Eyes, Skin etc. while Chandra Swarupa of Shiva who rules the mind of the Beings is called Rudra and Yajamana Swarupa governing Buddhi or intellect of the Beings is designated as Maha Deva.

Pancha Mukha: While narrating the contents of Shata Rudra Samhita of Shiva Purana of Maharshi Veda Vyasa, Suta Muni addressed the congregation of Sages commencing the five major incarnations of Bhagavan Shiva: Sadyojata, Vamadeva, Tatpurusha, Aghoresha and Isana. The Sadyojata incarnation of Bhagavan in white colour was to bless Lord Brahma to initiate the process of ‘Srishti’ (Creation), looking Westward and the Invocation of relevance is: Sadyojatam prapadyaami Sadyojathayavai namo namah/ bhavey bhaveynaati bhavebhasvamaam Bhavodbhayamanamah/ From the body of Sadyojata, four disciples were created viz. Sunad, Sunandan, Visvanandan, Upandan. Greetings to Sadyojata Shiva are: Vandeham Salalam kalankarahanitam Sthonormukham paschimam. The Vamadeva incarnation of Shiva has red
complexion, looks *Northward* in deep meditative posture and is along with four sons created from His physique viz. Viraj, Vivah, Vishok and Visvabhanan for blessing Lord Brahma to preserve and heal the objects of Creation.. Invocation to Him states: *Vamadevaya namo Jyeshthaya namah Jyeshthayanam Rudraya namah Kalaaya namah kalavikaranaya namo balavikaranaya namo balaaya namo balapramadhanaya namah Sarva bhuta damanaya namo manonmanaaya namah*. Greetings to Vamadeva are: *Vande Purna Sasaanka mandala nibham Vaktram Harasyotharam*. Shiva’s incarnation of *Aghoresha* looks *South* and of blue complexion representing destructive/ regenerative energy and Invocation to Shiva states: *Aghorebhyo thagorebhyo ghora ghoratrebhyaha/ Sarvebhyassarva sarvebhyo namasthe astu Rudra rupebhyah*. The sons of Aghora Shiva are Krishna, Krishna Sikha, Krishna Mukha and Krishna Kantha dhari. Greetings to Aghora states: *Vande Dakshina -meeswarasya kutila bhruhanga Roudram Mukham*. *Tatpurusha* is the Eastward incarnation of Maha Shiva being of yellow complexion and of deluded or misled Purusha. Invocation to Tatpurusha states: *Tat Purushaya vidmahe Maha Devaaya dhimahi tanno Rudrah Prachodayaath*. Salutation to this aspect of Shiva is: *Vande Siddha Suraasurendra namitam Purva Mukham Sulinaha*. Finally, *Ishaana* facing South East is Sada Shiva who is Eternal, Omni Potent and Omni Present. The Prayer to Him states: *Esanassarva Vidyanam Eswarassarva Bhootanam Brahmadhi patir Brahmanodhi pathir Brahma Sivemo astuh Sada Siva*!

While many Incarnations of Shiva are cited, the most significant additions to the Pancha Mukhas or Five Faces of Shiva are described as *Ashta Murtis* (Eight Idols) viz. Sharva, Bhava, Rudra, Ugra, Bhima, Pasupati, Isana, Maha Deva. Bhava, Rudra and Sharva represent the Five Elements of Earth, Water, Fire, Ether, Sky as also Sun, Moon, and Kshetragya or the Supreme Soul. Bhagavan Siva is Sharva and omniscient. He is Bhava or the bestower and merciful. He is Rudra the corrector or punisher, if need be. He is spread out the whole Universe and is present ‘Bahyantara’ or inside-out of each being thus manifested as Ugra rupa. He who fulfils the wants of every animate or inanimate being and destroys all kinds of difficulties is called Bhima. To those who are unable to pull out themselves from their worldly chains of desires, relationships, senses of earthly belongings and so on, Bhagavan manifests as Pasupati. That Shiva who is noticeable in the most radiant form of Sun on the Skies and stands evidence to every being’s actions and sufferings is called Isana. Shiva who provides coolness and happiness to every being as manifested in Moon is known as Maha Deva.

**Shiva Dwasha from Skanda Purana**

_Prathamastu Maha Devo dviteeyastu Maheshwarah, Triteeyah Shankaro jneyas chaturtho Vrishabha - dhwajah/ Panchamah Krittivaausaascha shashthah Kaamaanga naashanah, Saptamo Deva Deveshah Shri Kanthasaashtamah smritah / Ishvaro navamo jneyo dashamah Paarvati pathih, Rudra ekaadashascha dwaadashaha Shiva uchyate/ Dwaadashashitaani naamaani trisandhyah yah pathennarah, kritaghnas - chaiva goghnascha brahamahaa guru talpagah/ Stree baala ghaatukaschiva Suraapo Vrishaleepatih, muchyate sarva paapebhyo Rudra lokam sa gacchhati/_

Reference of ‘Shata Rudreeyam’ as detailed in Skanda Purana follows:

1)Brahma dedicated a golden Linga to Bhagavan Siva named *Jagat Pradhana* and prays it at His feet 2) Sri Krishna set up a black coloured Linga called *Urjit* and prays to Siva’s head 3) Sanaka and other Manasa Putras of Lord Brahma pray to Siva Hridaya (Heart) Linga as _Jagadrati_ 4) Saptam Deva Deveshah Shri Kanthaschaashtamah smritah / Ishvaro navamo jneyo dashamah Paarvati pathih, Rudra ekaadashascha dwaadashaha Shiva uchyate/ Dwaadashashitaani naamaani trisandhyah yah pathennarah, kritaghnas - chaiva goghnascha brahamahaa guru talpagah/ Stree baala ghaatukaschiva Suraapo Vrishaleepatih, muchyate sarva paapebhyo Rudra lokam sa gacchhati/

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Viswesvara  

10) Brihaspathi prays to a Pushparajamani with the name Visva Yoni.
11) Sukracharya pays reverence to a Padmaragamani Linga called Viswakarma.
12) A golden Linga is worshipped by Kubera called Iswara.
13) Viswa Deva Ganas perform puja to a Silver Linga called Jagatgati.
14) Yama Dharma prays to a peethal (brass) Linga named Shambhu.
15) ‘Ashtavasus’ execute ‘Aradhana’ to a Glass made Linga called Shambhu.
16) Maruganas do puja to a Triloha Linga called Viswakarma.
17) Viswa Deva Ganas perform puja to a Silver Linga called Iswara.
18) Viswa Deva Ganas perform puja to a mirror-made Siva Linga named Yoga.
19) Muni Jaigeeshva does Upasana to Brahma and the Linga named Jaigeeswara Yogeeshwar.
20) King Nimi considers the Ugal Netra or the Two Eyes as Parameswara Linga called Sharva.
21) Dhanvanthari worships Gomaya Linga (cow dung) in the name of Sarva Lokewswareswara.
22) Gandharvas perform Puja to wood based Siva Linga named Sarva Sreshtha.
23) Lord Rama did intense ‘Japa’ to ‘Vidyunmani’ Linga in the name of Jyeshtha.
24) Banasura paid homage to Marakathamani Linga named Varishtha.
25) ‘Varuna Deva offers reverence to a Sphatikamani Linga named Parameswara.
26) Lokatrayankara is the name given to a Linga made of Munga (Black Pearl) by Nagagana.
27) Devi Saraswathi pays reverence to a Suddha mukta maya Linga named Lokatrayashrita.
28) Sani Deva performs ‘Japa’ on Saturday Amavasya midnight at Maha Sagara Sangama.
29) Ravana implored to a Linga made of Chameli flower and named it Sudurjaya.
30) Siddhaganas paid respects to Manasa Linga called Kama Mrityu Jaraatiga.
31) Raja Bali worshipped Yashomaya (Famed) Linga named Jnanatma.
32) Marichi and other Maharshis pray to Pushpamaya (flowerful) Linga with the name Jnana gamya.
33) Devathas who performed noble deeds made approbation to Shubhamaya Linga (Propitiousness) named Jnaanajneya.
34) Maharshi Phena (foam) who drank Phena did Upasana to Phena Linga called Sarvavid.
35) Sage Kapila did performed Japa to Balukamaya Ling named Varada.
36) Saarasvati, the son of Devi Sarasvathi, did Upasana to Vanimaya Linga named Vaageeswara.
37) Vimalakirti made a Linga of Bhagavan Siva and provided penance to Rudra.
38) Devathas made a Jambu River golden Linga to pray to Sitikantha.
39) Budha prays to Shankhamaya Linga by the name of Kanishtha.
40) The Two Ashvini Kumars pray to Muktikmaya Parthiva Linga named Suvedha.
41) Ganesha made a Siva Linga made of Wheat Flour worships it by the name of Kapardi.
42) Mangala Graha (The Planet of Mars) made a Buttermade Linga called Karaala to pray.
43) Garuda prays to an Odanamaya Linga named Haryaksha.
44) Kamadeva Manmadha prays to a jaggery made Linga called Rathida.
45) Sachi Devi, the Consort of King Indra paid reverence to a Salt-made Linga Budhakesha.
46) Visvakarma prays to a Prasadamaya Linga or of the shape of a Mahal / Building.
47) Vibhishana made a dustfulof Linga called Shrutam to pray.
48) Raja Sagar who brought Ganga from Siva’s Head made a ‘Vamsamkura’ Linga called Sangat.
49) Rahu made a Hing (asafoetida) made Linga named Gamya to worship.
50) Devi Lakshmi made a Lehya Linga named Harinetra and worshipped it.
51) Yogi Purush prays to Sarvabuthatha Linga called Sthana.
52) Human beings prepare a wide variety of Lingas and worship them by the name of Purusha.
53) Nakshatras (Stars) pray to Tejomaya (full of Radiance) Linga called Bhaga / Bhaskara.
54) Kinnaras make a Dhaatumaya Linga by the name of Sudeepth for Japans.
55) Brahma Raakshasa Ganas pray to Asthimaya (Bones) Linga named Deva Deva.
56) Charanas worship dantamaya (full of Teeth) Linga called Ramhas.
57) Sadhya ganas pray to Saptaloka maya Linga titled Bhalurupa.
58) Ritus worship Doorvaankura maya Linga named Sarva.
59) Celestial Damśel Urvasi prays to Sindhura Linga named Priya Vasan.
60) Apsaras perform Archana to Kunkuma Linga called Abhushana.
61) Guru Deva performs puja to Brahmacari Linga named Ushnivi.
62) Yogiin is offer their obequiousness to Akrahkha Linga by name Swabhruk.
63) Siddha Yogiiniz worship Srikhand Linga named Sahasraaksha.
64) Dakinis perform puja to Lingas made of Mamsa or
Meat and call Siva by the name of *Sumidhsha*. 65) Manna Ganaas worship Annamaya Linga called *Girisha*. 66) Agasthya Muni worships Vreehimaya Linga to Siva named *Sushanth*. 67) Muni Devala made Yavamaya Linga and called Siva with the name of *Pathi*. 68) Valmiki Muni made a Linga of Valmikas and prayed to *Cheera Vasa*. 69) Pratardan prays to Baana Linga named *Hiranyabhuj*. 70) Daityagana made Rayi made Siva Linga and prayed to *Ugra*. 71) Daanavas worship a Nishpaavaj Linga known as *Dikpathi*. 72) Baadal (Clouds) pray to Neeramaya (waterful) Lingas called *Parjanya*. 73) Yaksharaj made Maashamaya Linga and performed puja to *Bhutapathi*. 74) Pitaruganas made Tilamaya (Sesame seeds) Linga and worshipped Siva as *Viswapati*. 75) Yagna Kartha prayed to Purusha Linga named *Sthruva hasta*. 76) Yama worships “Kalaaya samaya” Linga called *Dhanvi*. 77) Pathivrata Sthrees (Women devoted to their husbands) worship to Bhatrumaya Linga called *Viswapati*. 78) Prithivi prays to Gheeful Linga named as *Dvithanu*. 79) The entire Animal Kingdom prays to Bhasmamaya Linga known by the name of *Maheswara*. 80) Prithras (Sons) perform in the name of Pitrumaya Linga (Fathers) called *Vishwarupa*. 81) Bhagavan, samnyasaam (nu) bruuhi/Sa hovaacha Yaginyavalkyah; bhrahma charyam parisampaapya grihee bhavet, grihee bhutvaan vaneet bhavet, vaneet bhutvaav pravrajet, yadi vetarathaa brahmacharyaaad eva pravrajet, grihaad vaa vanaad vaa/ Atha punaraavittee vaa vratee vaa snaatako vaa asnaatako votsannaagnikoo vaa yad ahareva virajet tada ahareva pravrajet, taddhaake prajapatyaaam evavastum kurvanti tad u tadhaa na kuryaat agneemeeva kuryaat/ Aghir ha vaai praanaah praanameva tathaa karoto Traidhataaveeyaaam eva kuryaat, etayaiva trayo dhaatto vayduta yaduta svattvam rajasya tama itii/ Ayam te yonir ritvijyo yata jaataa praanaad arochathaa, tam praanaam jaanan agna arohitaaano vardhayaa rayim, iti anena mantrena aghnim aajijetet, esha ha vaai agher yonir yah praanaah praanam gagccha svaaheeti evam evaitad aaha/ Graamaad aghnim aahritya puurvaadad aghnim aaghraparet/ Yadagnim na vindet apsu juhuuyaat, aapova sarva devataah sarvaabhya devataabhyo juhimi svaaheeti; juhvoddartyaa prashneeyaat saajyan

Stanza 4: “Saardhakata” of Pranava - AUM- Smarana

*Atho hainam Janako vaideho yaaginyavakyaam upasametyovaacha, Bhagavan, samnyasaam (nu) bruuhi/Sa hovaacha Yaginyavalkyah; bhrahma charyam parisampaapya grihee bhavet, grihee bhutvaan vaneet bhavet, vaneet bhutvaav pravrajet, yadi vetarathaa brahmacharyaaad eva pravrajet, grihaad vaa vanaad vaa/ Atha punaraavittee vaa vratee vaa snaatako vaa asnaatako votsannaagnikoo vaa yad ahareva virajet tada ahareva pravrajet, taddhaake prajapatyaaam evavastum kurvanti tad u tadhaa na kuryaat agneemeeva kuryaat/ Aghir ha vaai praanaah praanameva tathaa karoto Traidhataaveeyaaam eva kuryaat, etayaiva trayo dhaatto vayduta yaduta svattvam rajasya tama itii/ Ayam te yonir ritvijyo yato jaataa praanaad arochathaa, tam praanaam jaanan agna arohitaaano vardhayaa rayim, iti anena mantrena aghnim aajijetet, esha ha vaai agher yonir yah praanaah praanam gagccha svaaheeti evam evaitad aaha/ Graamaad aghnim aahritya puurvaadad aghnim aaghraparet/ Yadagnim na vindet apsu juhuuyaat, aapova sarva devataah sarvaabhya devataabhyo juhimi svaaheeti; juhvoddartyaa prashneeyaat saajyan*
King Janaka of Videha approached Maharshi Yagjnyavalkya to teach him the nuances of renunciation. The reply was that after the varnaashramas of brahmacharya- grihsatha-vaanaprashta-and then the stage of renunciation. Whether the human has or not performed the duties of the preceding ashramas or not, such as paajaapatyadi agnikaryas or not would be a relevant issue before declaring himself as a sanyasi! Indeed, Agni is Life in the successive stages of Life; Agni is of ‘saardhakata’ and Agni is the original form of like from the original source to the lifelong karya kramaas to in one’s course of life ranging from birth to death. For instance Garbhaadana samskaara involves Praajaapatya Homa- Jaata Karma- Anna Praashana- choodaa karana- naama karana- vidyaarambha-upanayanaa- sandhaavandanaa- brahmachaari dharmas-vivaaha-griha pravesha- santaana kriyas - all the grihastha- vaanapraastha-sanyasa karyacharana with viraja homa and so on. Besides the series of prajapataya agni kaaryaas, one should also ‘Tri dh aa - veeya’ Sacrifice. The three gunas of satva- rajas- and tamas are burnt off to accomplish ‘sthitapagjnya - tva’. Thus agni is a part of life and so too the inhaling the smoke of Agni kaaryaas! Hence one extols Agni that It is the source of birth and from whom life begets “Praana” and one seels to climb up the latter steps to acquire material wealth right up to spiritual wealth. Besides Agni, one has also to venerate water. As one travels, in the event of the absence of Agni, water becomes am excellent substitute. One should pray to Jala Devata by recitin the mantra in one’s maanasika puja offering Water to Devas preferably with ghee which indeed cures all types of physical and psychological tribulations.While making the oblations, the mantras concerned be accompanied by OM.

References from i.Shiva Purana ii. Chhandogya Upanishad- iii. Prashnopanishad- : 

i. Shiva Purana: The Mighty Power of Omkara and Panchakshari Mantras- Bhagavan Shiva affirmed: Omkaro mam mukhajaagney pradhamam matprabhodhakah /Vachakoyamaham vaachyo mantroyam hi madaatmakah/ tadananusmaranam nityam mamanusmaranam bhavet/ ( The word Omkara emerged from Me first; whoever recites this Mantra always is on My own track); ‘A’ kara uttarapurvam u’ karah Paschima -ananat / ‘M’karo dakshina mukhaad bindhuh pranamukhastatha / nado madhya mukha devam panchadhasau vijrumbhitah / ( The letter ‘A’ represents My Northward Face, ‘U’ represents the Westward, ‘M’ stands for Southern Face, the ‘Bindu’ connecting the three words A-U-M is the Middle Faced Deva and the Fifth Face is over-awing.) A Singular Deity is thus manifest as ‘Omkakshara’ or as Siva Sakti that is all-pervasive and omni-potent. Bhagavan Siva declared that continuous recitation of the Mantra Raja ‘OM’ summing up all the Vedas and Scriptures and representative of His Five Faces is a definite means of Happiness during one’s life time and Salvation thereafter. Omkara Mantra, thus originated from the root letters of Akara, Ukara, Makara, Bindu and Nada (Sound) or ‘Panchakshari’is the saviour Mantra gifted to Humanity which could be recited as Om Shivaya namaha or the Shiva Panchak - shari as the Deergha Mantra or Gross Mantra or simply as ‘Hrasva’ Mantra in the word OM. In any case, the Triumvirate viz. Brahma, Vishnu and Mahesa are amply displayed in the three letters A, U and M and together with the fuller ‘Panchakshari’ the complete display of Bindu and Nada, the fuller demonstration of Siva Skati becomes prominent. Also, the Most Potent word of OM has to be certainly used before any recitation of Vedas or Mantras as an unavoidable Starter! By chanting Pranava Mantra nine crore times, it is said that one secures the power of controlling the ‘Pancha Bhutas’ or the Five elements of Nature and even breaks the basic eight bondages of life viz. the ‘Panchatanmatras’ (five sensory reactions of touch, smell, sound, taste and appearance) as also control Nature, Intelligence and Ego.
ii. Chhandogya: The awareness of trilokas representing Bhu-Bhuvah-Suvah and the totality of the higher knowledge is summed up in the single and singular OM. The opening stanza of Chhandogya Upanishad states: Omityedat aksharam Udgitam upaaseeta, Om iti hridgaayati tasyopa vyaakhyaanam/ (Even as ‘Udgita’ or the chant of the Supreme signifies as OM emphasising that very word as the essence of Reality and Truth, Upanishads underline the proximity and the symbolic expression of Paramatma!) Om is the very first sound and word of all Vedas and Scriptures expressed in Udgita or the chant of the Supreme; the chant of Udgita explains Universal Creation, Vedas, Meditation, Rites vis-à-vis the Reality. Om is the very first sound and word of all Vedas and Scriptures expressed in Udgita or the chant of the Supreme; the chant of Udgita explains Universal Creation, Vedas, Meditation, Rites vis-à-vis the Reality.

iii. Prashna: V.7 Tisro matraa mrityumatyah prayuktaa anyonyasaktaa anaviprayuktaah, kriyaasu baahyaabhyan -tara madhyamaasu samyak prayuktaasu na kampatejnaah// Rigbhiretam, yajurbhir antarikshham, Saamabhuirtat kavayo vedayante, tam aumkaarenaivaayatanaanveti vidvaan yaccha - chaantam, ajaram, amritam, abhayam param cha// (The ‘tisra maatraa’ or the three letters viz. A-U-M of OM are no doubt within the range of death but itself. But together, the meditation of ‘ baahyaabhyantara madhyamaasu’ or the three phases of ‘jaagrata-svapna-sushupta’ or awakenness-dream stage-sleep viz. the external-internal-intermediate stages leads to the realms of mortality or of Immortality. Thus once all the three letters are united, then the person of enlightenment is least disturbed. In sum, ‘ pathana-manana-tanmayata’ or reading-repetition-total absorption of Rigveda mantras achieves human birth, of Yajurveda mantras accomplish Antariksham or the Intermediate Interspace; of Saama mantra chantings one attains what the Seekers would be delighted in for recognition viz. the Truth beyond. Thus the mere Pranava could scale heights by steps to reach the top to realise the Ananta-Ajara-Amrita-Abhaya Param or the Endless-Unaging- Everlasting- Ageless-Immortal Supreme!)

Stanza 5: Yagjnopaveeta dhaarana vidhi during brahmacharya- grihastatha-vaanaprastha- sanyasa

Atha hainam Atrih prapaccha Yaagjnyavalkyaam preccchhaami tvaa Yaagjnyavalkya ayagjnopavaatee katham Brahmana iti. Sa hovaacha yaagjnyavalkyaah idam evaasya tad yagjnopaveetam ya aatmaapah praasyaachamaayam vidhii parivraajakaanam, viradhvaane vaa anaashake vaa apaam praveshe vaa agni praveshe vaa mahaapraasrahae vaa, atha parivraad vivarna vaasaan mundoparigrahah shuchir adrohee bhakshha brahma bhuyaayaa bhvateeti, yadi aaturoh shyaan manasaa vaachaam samyaset, esha panthaa braahmanaa haanuvrrttaas stenaiti sanmyaasii brahmaavid iti evam bhagavan yagjnyavalkyah/

Atri Maharshi asked Yagjnyavalkya whether yagjnopaveetata dharana would imply Brahmanatva to the three higher varnas. Yagjnyavalkya replied that the essentiality of ‘manasika shuddhi’ which only bestows the authority of ‘aachamana’ the right of sipping water. This is also the prerequisite of all the ‘chatura-ashramas’. In fact even ‘sanyaasa ashrama dharma’ too seeking recluse from the material world, would not entitle a person even as a hero against the world and its massive sway of the ‘arishad vargas’ or the defamed ‘kama krodha lobha moha mada matsaraas’. This prerequisite of yagnopaveeta dharana is terminated only at the smashaana, irrespective of the duties of the ‘chaturaashramas’ common to ‘trivarnaas’ inferentially! Only when the wandering ascetic wearing orange robes as a non entity in the active societal surroundings sustaing by alms- whether well or ill, speech or speechless either with ‘dharma prachara’ or in ‘mouna vrata’ with renunciation seeking emancipation became qualified as per the outstanding Maharshi Yagjnyavalkya the founder of Shukla Yajur Veda!
Ref.on a) Upaveeta Dharana- b) Anyupaveeta prayaschitta-d) Sanyaasi Dharmas from Dharma Sindhu

a) Upaveeta dhaaranā: After Ganesha Prathana of Suklaambardharam Vishnum Shashi Varnam Chaturbhujaṃ prasanna vadanam dhyaayet sarva Vighnopashaantaye/ there should be Sankalpa: Mamopaatha Samasta duritakaya dwaaraa Shri Paraneshwara Preetyartham Shrouta Smaarta vihita sadaachaara nityaakarmaanushthaanaa yogyataa sillyhyartham Brahma tejobhi vriddhartham yagnopa dhaaranam karishaaye/ After the Sankalpa: Yagnopaveeta dhaaranā Mahaa Mantrasaya, Parabrahma Rishih, Trishthup chhandaya Paramatma Devataa, Yagnopaveeta dharanye viniyogah/ Then while wearing each of the three threads separately each time reciting the Mantra as follows: Yagnopaveetam paramam pavitram Prajaapateryat sahajam purastaat, Ayushyamagriam pratimuscha shubhram yagnopapeetam balamastu tejah/ Thereafter, prokshana Mantras be recited as follows: Om Aapohishthaa mayo bhuvah, Taana Urjeey dadhaatana Maheranaanya chaksasey/ Yovisshavatamo rasah tasya bhajayateha nah, Usiteeriva Maatarah tasma arangamaavah/ Yasya Kshayaaya jinvatha Aapo janayathah nah, Bhurbhuvassuvah/ Then the Sacred Thread is touched thrice by way of Abhimantrana of the Three Brahma Granthis praying to Brahma-Vishnu- Maheshwaras. Some pray to nine Devatas holding the nine threads. This would be followed by ten times Gayatri and Jala prakshalana of the Upaveeta and its exposure to Surya Deva reciting the Ruchas viz. Uddhutam Tamaspari pashyantyo Jyotiruttamam, Devam Devatra Suryamanagam Jyotiruttamam/ Uddhyaṃ Jaatavedasam Devam Vahanti Ketavah, Drushey Vishgvaaya Suryam/ Finally after showing the Upaveeta to Surya, wear it reciting the ‘Yagnopaveetyam Paramam Pavitram’ Mantra again from the left shoulder around the neck down to the right side of the back. This posture is called ‘Upaveeta’, while the reverse is ‘Praacheenaa veeti’ and wearing it around the neck as a Maala or garland is called ‘Niveeta’. The Yagnopaveeta Dhaari is required to bathe and change it as per the Vidhi prescribed above in case of touching : Chiti kaashtaa, Chiti Dhuma, Chandaala, Rajaswala, Shava, Sutikaa/( Burnt wood, Chandala, Rajaswala, dead body and Garbhini). At the time of performing ablutions, one should observe Kantha limbana or circling one’s neck and circling the right ear. Every four months the Sacred Thread should be changed as per the afore mentioned procedure. Also some persons change the old Thread in the eventuality of births and deaths of the near ones. At the time of Visarjana or removal of the old or torn or otherwise impure Yagnopaveeta, the Visarjana Mantra states: Upaveetam Bhinna tantum Jeernam kashmala dushitam, Visrjaamki punarbrahma varcho Deerghaya -rastumeey! So saying the Sacred Thread is discarded. If the same has come out or slid off by mistake, then without Mantra wear a replacement and by reciting Manojyotih and Aagney Vratapate Vratam charishyaami taccha-keyam tanmerraadhyataam, Vaayo vratapatey Aditya Vratapatey/ perform Aajyaahutis and wear a new Yagopaveeta as per the procedure laid as above.

b) Yagnopaveetaabhava Prayaschitta: In case of non-wearing of Yagopaveeta and non-observance of minimum duties expected of a Brahmana, there is a Prayaschittha Vidhi prescribed. The Sankalpa for this Vidhi is: Yagnopaveeta naasha janya dosha nirasaartham Prayaschittam karishye/ As per the instructions of Acharya, the Kartha has to perform homaas to Savitra Devata / Surya of thousand eight times or of minimum hundred eight times with Tila and Aajya. On wearing the new Yagnopaveeta as per procedure, the Kartha should intensify the Gayatri Japa to atone for the lost time of Sandhyaa -vandanaadi Vidhis. In the case of the non wearing of Upaveeta, then hundred Gayatri Japa is required; if without the Sacred Thread one performs Bhojana, then he has to perform eight thousand Gayatri; if the Upaveeta falls from the left shoulder to mid-arm or fore arm then three or six Pranaayamaas are to be done and a new Upaveeta is required to be worn. To ‘Brahmachari’ only one Yagnopaveeta is required but to a Snaataka...
Vratasthya two or three required. Those who desire to live long should wear more than many Sacred threads. So much about the significance of Yagnopaveeta- Dharana- Praayashchittha.

c) Sanyaasi Dharmas: Following the early morning Japa of Brahmanaspatey, observance of extreme cleanliness in ablutions by four times more than in the case of others, Aachamana, Dantadhavana with Pranava exempting on Dwadasis, Mrittikaa Snaana without Jala Tarpana, Vastra Dharana, Keshavaadi naama smaranara, tarpana with Bhustarpayaaami, Bhuvastarpayaaami etc. and dwikaala Vishnu Puja. Then the Sanyasi should visit well after Aparahna either five or seven houses for Bhiksha after the Grihastis should have by then eaten their food; the Yati who seeks Atma gyana has necessarily to secure Maadhukara Bhiksha. It is stated that even of he is quite unconcerned of Danda Vastras, he has to necessarily care for Bhiksha Paatra. Having thus secured the Bhiksha, he should do prokshana with Bhusswaddaanamah along with the Samasta Vyahrutis, offer portions of the Bhiksha to Suryadi Devas, some to Bhumi, some to Vishnu, perform nivedana to Chandi, perform the rest, do Achamana and finally resort to sixteen Pranayamas. It is said: Yati hastey jalam dadyaacchi -kaasam dadyaan jalam, Bhaiksham Parvata maatram syaattajalam Saagaropaman/ ( If the Grihastis offer Bhiksha then that should be deemed as it were a mountain and the water that is provided by the Grihasti be compared to Maha Sagara!). Eka raatram Vasedgraamey Nagarey Pancha Raatrikam, Varshaabhyya nyatra Varshaasu Maasaamstu Chatturobvasde/ Ashtamaasa anvihaaara -syaaedyaa teenaam Samyataatmanamaa, Mahaa Kshetra praviishthaanaam Vihaarastu na Vidyatey/ (Excepting the ‘Chaatur maasaas’ or the four months of the monsoon season, the Yati is required to tour eight months a year; while on the Sanchara, he could stay overnight in a Village, five nights in a town, and as many days as he wishes in a Kshetra. )Bhikshaatanam Japa Snaaam Dhyaan Shoucham Suraarchanam, Kartavyaani shadeytaani varshaadhaa Nripa dandavat/ Manchakam Shukla Vastramchaa Stree kathaa lowlyamevachaa, Divaaswaapapsha yaanaan cha Yateenaam patanaanishaa/ Vridhhaa jalam paarta lohbam sanchhayam Sishya sangraham, Havyam Kavayam tathaamcha varjayevccha Sadaa Yatih/ (Bhikshaataana, Japa, Snaana, Dhyana, Shuddhi and Devarchana are the six major duties by Law. But Shayaa nidra, Shuddha vastraas, Stree related matters, storing of materials, sleep during the day time and travel by vehicles are the causes of a Sanyasi’s downfall. Also, Vridha Sambhashana, Parta lobha, Dravya Sanchayana, Sishya Sangrahana and Havya-Kavya Bhojana are forbidden. Yati patraani mridwenu darvalaa bumayaanicchaa, Na Tirtha Vaasi Niyamsyaannopavaasa paroyatih/ Nachaa dhya –yana sheelasyaannavakykhyana parobhhavet/ (Yatis are to retain wooden or earthen vessels only; they should always observe Tirtha Nivasa, Deergha kaala Upavasaas and engage themselves in the studies of Vedarththa Granthas and related discussions only).

Stanza 6: Parama Hamsatva towards the Ultimate Attainment

Tatra parama hamsaa naama samvartakaarini Shvetaketu Durvaasha Ribhu Nidaagha Jarabharata Dattatreya Raivataka prabhtutayaah avyaktalingaahaa avyaktaachaaraa anumattaa unnattavad aacharatas tridendam kamandulam shikyam paatram jala paviiram shikhaam yagjnopaveetamchaa iti etat sarvam bhuhsvaarhputa apsu pariyaji aatmaanaam anvicchet / Yathaa jaataruupadharo nirgandho nishparigrahas tad tad brahma maarge bahuma sampannah shuddha maanasah praanassamdharaaanaastrotham yadhotkakaale vimukto bhakshyaan aacharan udaraa paatraan laabhaalaabhayoh samo bhuvaa shuunyaagaaraa devagrah trikaatu valmeeka vrikshha samoolaa kulaalashadalaalashadalaagnihotra griha nadeepuulina giri kuhaara kendara kotara nirjhara sthandaileshu teshvaniketa vaasya pratayat nirmanmah shukladhyaanaya parayaanodhya atmanishtho shubha karma nirumuulanaparah samyaasena deha tyagam karoti, sa paramahamso naama paramahamso naameti/
and daily living methodologies are strange and unorthodox even on the verge of nontraditional profanity and vulgarity. They tend to behave like mad persons but indeed were replete with ‘atma jnaana’ and practive of hight level Yoga, even as they reject tridanda or self control of thoughts-words and deeds, kamandalu, tuft and the sacred yagjnopaveeta, agni karyas, and ‘aachamanas and tarpanas’ with waters and so on. They would tend to assume childlike innocence, fill in their stomachs of thirst and food from alms, live under trees, shrubs, caves, temples or river banks, yet replete with ‘atma jnaana’. Quite effortlessly they attain self sense by concentrated introspection and such indeed are the characteristics of a Parama Hamsas.

Refs. about Parama Hamsas- Yoga Practice- and Maha Yogis eg. Dattaatreya- Jada Bharata-Raitvaka from Puranas and Upanishads.

Vashishtha Smriti asserts: Tasmaad alingo dharmajnaano avyakta lingo avyaktaachara iti or Parama Hamsa’s features are not manifest nor his behavioral system.

Yoga Practice

The lack of distinction between Jeevaatma and Paramatma, signifying the Maha Vakyas of Vedas viz. Tatvamasi or Sohamasi constitute the basis of Vedas and forms of the Ashtanga Yoga viz. Yama, Niyama, Aasana, Pranahaara, Pratyahaaari, Dharana, Dhyana and Samaadhi. The relevant definition is: Yamaascha, Niyamaavaschaiva, Asanaani cha sattama, Praanaayaamah, Pratyahaharo Dharana Dhyanamevacha, Samaadhi Munusrashthah yogaangaani Yatha kramam/ While ‘Yama ’ denotes Ahimsa, Satya, Steya (non-stealing), Brahmaharya, Aparigraha, Akrodha, Anasuya and Daya are the constituents of Yama; ‘Niyama ’ comprises of Tapas, Swadhyaya (self-learning), Santosha (contentment), Shaucha (Cleanliness), Aradhana or worship and Sandhyapasana. ‘Tapa’ includes meditation, Chandrayana and other Vratas which signify fastings, Pujas, Stutis etc. ‘Swadhyayana’ encompasses Japas of three kinds viz. Vaachika/ Uchhaarana or Vocal, Upamshu or slow and distinct rendering and ‘Maanasa’ or recitation within while considering the meaning and context of the Mantra). ‘Santosha’ basically refers to mental satisfaction that the life style is smooth and contented, organised, wholesome and virtuous. ‘Shuchi’ means ‘Bayha Shuddhi’ or physical as also ‘Antassuddhi’ without interaction with the ‘Arishat vargas’ viz. Six enemies from within viz. Kama, Krodha , Lobha, Moha, Mada, and Matsara; ‘Aradhana’ including ‘Stuti’ by ‘Manas’, ‘Vani’ or vocal; ‘Kriya’or Tirtha Yatras, bathings, Daanas, good deeds such as digging of water bodies/ wells, construction of Public Utilities etc. and most significantly ‘Sandhyopasana’. ‘Aasana’ is the next significant ‘Yoga Sadhana’; it is stated that there are thirty prominent Aasanas ‘Sitting postures’ viz. Padmasana, Swastikasana, Peethasana, Simhasana, Kukkutasana, Kunjarasana, Kurmasana, Vajrasana, Varahasana, Mrigasana, Chailikasana, Krouchhasana, Naalikasana, Sarvatobhadrasana, Vrishabhhasana, Nagasana, Mtsyasana, Vyaghrasana, Artha Chandrasana, Dandavatrasana, Shailasana, Khadgasana, Mudgarasana, Makarasana, Tripathasana, Kaashtaasana, Sthanurasana, Vaiknikarasana, Bhowmasana and Veerasana. The next Yoga Sadhana is Pranaayama which could be Agarbha or Sagarbha; the Agarbha type is without Japa and Dhyana and the better kind one is while performing Japa and Dhyana. Pranayama comprises ‘Rechaka’ or exhaling air through left nose, ‘Puraka’ is inhaling through the right nose and ‘Kumbha’ is holding air as also ‘Shunyaka’ (stand-still). The right ‘nadi’of the human beings is called ‘Pingala’ whose Deity is Surya / Pitru yoni. The left Nadi is ‘Ida’ / Deva yoni nadi whose Deity is Moon. In between the Pingala and Ida nadis is a minute and hidden nadi called ‘Sushumna’ whose ‘Adhi Devata’ or Deity is Lord Brahma.
Pratyahaara is the next Yoga Sadhana, by which ‘Indriyas’ or Limbs are controlled by being dis-associated with worldly matters. This is the preparatory step of mind-control when one could close the eyes or even keep them open but possess high degree of concentration on a blank screen or any chosen object irrespective of surrounding visions, sounds, nasal / touch reactions and mind-borne reactions except the focussed one, say an illumination through which to probe the Almighty! Having conquered the external limbs and internal feelings, a stage is set to hold or practise Dhaaranaa of the required vision of Paramatma even for split seconds by regulating the vision and once that is practised, the length and depth of the visualization could be prolonged as Yogis could. The vision when continued the Yogi enters a stage of Samadhi when the Yoga Purusha could neither hear, nor see nor react to any situation, except the one that is focussed! Such a situation is not death but death-like since that trance could be retrieved, as claimed by those Maharshis who experienced! They were able to realize Para Brahma Paramatma in their hearts that was ever lasting, pure, dazzling and complete through their inner vision. In the World, there are three kinds of feelings viz. ‘Karma- ‘Brahma’and ‘Ubhayatmaka Bhavanam’. Till Karma Bhavana is not demolished or controlled, one would not visualise Brahma Bhavana. Only when differences of worldly nature and Para Brahma are completely merged, that state is called as Brahma Gyan or of the real Nirakara Vishnu. Also, there are three kinds: ‘Para’, ‘Apara’ and Karma Shaktis. Bhagavan is the Para Shakti; ‘Kshetrajna’ is the Apara Shakti and ‘Avidya’ (ignorance) is the Karma Shakti. Indeed, Kshetrajna Shakti is dormant in all Beings; it is minimal in ‘Jada’ rupas like trees and mountains, some what weak among higher levels like Gandharvas, Yakshas and of course Devas. Like the Sky the Kshetrajna Shakti is all pervading in different ‘Rupas’; it is the awakening of that Shakti which Yoga is all about. (Narada Purana)

**Avadhuta Dattatreya as an Avatar of distinction:**

Considered as ‘Dutta’ or awarded by Trimurtis and born to Sage‘Atreya’ and Sati Anasuya, Dattatreya is a combined ‘Avatar’ (Incarnation). He was a mystic Saint Par Excellence called ‘Avadhuta’ or of the eccentric type. The word ‘Ava’ denotes ‘bad materials’ and ‘dhuta’ denotes ‘washed away’ thus meaning that he washed away all bad things.Such a Person is stated to be of Pure consciousness in human form. [Depicted as a Three headed Avatar, representing the Three Gods of Brahma, Vishnu and Siva; the Three ‘Gunas’ of Rajasik, Satvik and Tamasik nature; Three Stages of Conscousness viz. waking, dreaming and dreamless Sleep; and the Three Time Capsules of Past, Present and Future, Dattatreya is pictured as seated in meditation along with his Shakti, under a ‘Udumbara’ Tree of fulfillment of desires on a Rock- a Gyana Peetha, along with Four Dogs denoting the Four Vedas.He was considered as the Guru of ‘Ashtanga Yoga’ or the Eight-folded Yoga comprising Yama (Truthfulness and Morality), Niyama (Cleanliness and discipline), Asana (Right Posture), Pranayama (Control of Life Force), Pratyahara (Withdrawal of Senses from Wordly objects and desires), Dharana (Concentration), Dhyana (Meditation) and Samadhi (Alignment of Super Consciousness with Almighty). The main Principles of ‘Dattatreya-following’ are Self-Realisation and of God, Inter-relation of God-Man and Creation, Overcoming Ego by Yoga and Renunciation, and Gyan or Enlightenment and the inavitability of a Guru.] Even from the childhood, Dattatreya was full of ‘Vairagya’ (Renuncia -tion), but his followers and admirers were several. He always desired to have privacy, introspection and aloofness and shunned adulation, popularity and proximity. That was why he avoided company and preferred staying indoors. With a view to escape from the attention of Muni Kumars, he meditated on the banks of a Sarovar incognito in disguise for innumerable years. He was inside water practising ‘Ahstanga Yoga’ (Eight Limbed Yoga) and finally
emerged with a façade of a being a drunkard, a debauch and a degraded person devoid of morals and social values. He displayed nudity with a youthful and coquettish woman, in obscene poses, while drinking and loose-mannered fashion. Despite these efforts of being corrupt, care-less and licentious, the followers of Dattatreya did not get deterred but made great efforts to get closer to him. As King Kartaveeryarjuna, the thousand armed tyrant who was a great devotee of Dattatreya was killed by Parasurama as the latter’s father the great Sage Jamadagni’s death was avenged, the Ministers and Royal Family members sought to install the Prince Arjun as the King, but he refused as Kingship would lead to violence, lack of mental peace and death. There upon, Sage Garg advised the reluctant Prince to visit Sahyadri Mountain where Mahatma Dattatreya stayed as he was the incarnation of Bhagavan Vishnu and the illustrious son of Sage Atri and Sadhvi Anasuya an outstanding Maha Pativrata. Sage Garg told Prince Arjun that Indra was badly defeated in a battle with ‘Daityas’(Demons) and consulted Deva Guru Brihaspati who replied that Indra should immediately worship and seek an audience with Dattatreya. Indra approached the latter but he said that he was not in a fit condition as he was drunk in the amorous and unclean company of a woman. Being aware of the misleading statement of Dattatreya, Indra replied that just as the powerful and auspicious Sun rays did not become impure by touching either a chandala or a Brahmana, the holy union of Lakshmi and Vishnu could never ever be construed as unclean and unholy! Mahatma Dattatreya smiled since He was only testing Indra’s sincerity. He then asked to challenge the most leading Daityas to a Battle in His presence at His Place; the Daityas assembled (into a trap) and asked to show up in the presence of Maha Lakshmi. The Daityas were mesmerised Devi Lakshmi’s form and face and even forgetting that they were challenged to a fight, became extremely passionate and when she hinted that she would like to leave to her abode, pushed aside her servants and lifted the ‘palki’on their heads. Dattatreya once again smiled and told Indra and Devas that for sure the Daityas would be defeated now as they kept Lakshmi on their head indicating that she would leave them all now. He explained: \[\text{Nrunaam paadasthita Lakshminilayam samprapachhyati, sakthnoscha samsthita vastram ratnam naanaa-vidham vasuh/ Ratnam naana-vidham vasuh/ kalatrada krodhasathapatya manorathannpuurayati purushaanaam hrudisthithaa/ Lakshmirlakshmivataam sreshthaa kantastha kantha bhushanam, Abheeshta bandhu daaraischaa tatha slesham pravaasibhith/Mrushtaatnam Vaayka laavanya majnaamavitathaaam tatha, Mukhashthithaa kavitvam cha yacchhhatyu-dadhi sambhavaa/ sirotata santyajati tathonyam yaatichashrayam, seym shirogata daityanaparisthitaaaji saampratam/ (Devi Lakshmi when falls on the feet of human beings blesses them with happy homes, falls on either of the thighs bestows clothes and jewellery, on secret place blesses with life-partners, on the lap gives children, on the heart fulfills all the desires, on the neck gives ornaments on the necks, beloved distant relations and good company of women; if Lakshmi falls on the face of human beings she approves attraction and brightness of the visage, accomplishments and a literary outlook. But if Lakshmi falls on one’s head, then she is ready to leave the person concerned.) Thus, Dattatreya advised Devas to take up arms and attack since his vision would further weaken the Demons; also, when the Demons have committed the sin of becoming highly passionate over another person’s wife, their strength would get diluted. Devas attack over the Demons was readily successful and Indra regained his Throne in Swarga Loka. Sage Garg advised Prince Arjun, the son of Kartaveeryarjuna to pray to Dattatreya who gave the Prince considerable confidence and courage to face the institution of Kingship boldly. Markandeya Purana.

Jada Bharata an example of Atma Jnaana (Awareness of Antaratna the Paramatma)

While the Physical Body is ephemeral, the Inner Soul or ‘Atma’ is an integral part of ‘Paramatma’or the Super Force, the Inner Soul’s existence is however subject to the survival of physical life. The Body is
made of the Five Elements, Viz. ‘Prithivi’ (Earth), ‘Apas’(Water), ‘Tejas’(Fire), ‘Vayu’(Air), and ‘Akash’(Sky) and the individual Soul merges back into the Elements of ‘Pancha Bhoota’, which are the handmaids of ‘Paramatma’; In other words, the smaller light confluences with the Enormous Light. The Super Force is Unknown (‘Avyaktam’); Permanent (‘Sasvatam’); All Pervading (Omni-Present); It has no beginning or end (‘Anantam’); It is not spent out but ever- springing (‘Avyayam’). Knowledge of this Truth of Life is ‘Brahma Gyan’. The process of alignment of the Inner Soul to ‘Paramatma’ or in other words the pursuit of the Truth is performed by several ways and means but the most effectcive routes to yield concrete reultts are five major methods as recommended by Sages: to perform ‘Yagnas’, which is the hardest yet a quick mode; to observe ‘Tapas’ (serious meditation) and adopt an ascetic Life; detach from material happiness or follow the discipline of ‘Vairagya’; to be an ascetic or the scoll of ‘Sanyasa’; and the path of ‘Jnana Yoga’ or the Ultimate Path of Self-Realisation. In the context of the ‘Nyasa’ or Pursuit of Truth or of ‘Paramatma’, Agni Purana has illustrated ‘Jada Bharata’ as having attained maturity in the knowledge of ‘The Grand Alignment’, and he had devoted his lifetime in Meditation at a place known as ‘Shalagrama’. But he was highly fond of a deer as it was a ‘Jyatismara’ (which had the knoweldge its earlier birth). After the deer died, Bharata also died later and was reborn as a ‘jyatismara’ human. While travelling from place to place, Bharata came across the King of the Place, named ‘Souribha’ being carried in a palanquin by some of his persons, who caught hold of Bharata too and made him carry the palanquin for some time. The King admonished Bharata that he was not carrying the palanquin properly. Bharata replied to the King that it was just an illusion, as neither the King was not being carried nor Bharata was carrying the palanquin. He said that the King, the Palanquin and he himself were non existent as all these entities are one and the same! On realisation that the person concerned was indeed a philosopher, the King sought to know as to who was he. The reply was: ‘Are you referring to my Atman or your Atman or the all pervasive Paramatman?’ ‘Who am I’ is a very complicated query, replied Bharat. The King asked Bharat again, ‘Whatever form in which you are, who you are?’ Bharat’s reply was that the palanquin being carried was made of wood and the wood came from trees and the trees were in forests; and would it be alright to say that the palnquin was made of the forest! As the King had no reply, he became an instant disciple of Bharata. The latter narrated the story of Ribhu and Nidhgha. The former was the Guru and the latter the disciple. After the formal teaching was over, Nidhgha left his Guru to seek his livelihood in a city. A few years, the Guru visited the disciple and Nidhgha became wealthy by then. The disciple gave lots of food and fruits and enquired whether the Guru was satisfied. The latter replied that he ate but was not hungry. The Guru visited the disciple after a long lapse of time once again and the disciple shifted his residence away in the outskirts, since he did not like the King. Apparently, Nidgha got envious of the King. He did not even like the King visiting the outskirts when the Guru was there. The Guru asked Nidhgha to identify the King. The latter described the King seated on an elephant. The Guru replied to the disciple that he was not able to identify either the elephant or the King or even the crowd of persons as all the objects were just similar to each other in their essential forms, viz. there were no forms at all, as there was only one Form unseen, unfelt, unheard, and unidentified! And that is ‘Paramatma’! The story of Ribhu and Nidhga was assimilated by King Souribha as also the secrets of the Knowldege of Brahma Gyan. The Knowledge is as complicated as is simple: existence of the Entire Universe is an illusion and the most effective form of learning is the capacity to sift the Illusion and The Reality! (Agni Purana)
Janashruti a popular person of charity heard about another greater person named Raikva: IV.i.1-8) OM!

Janashruti ha pourtraayanah shraddhaadeyo bahudaayee bahupaakya aasa, sa ha sarvataavasthaan maapayam chakre, sarvata eva metsyanteetii// Atha ha hamsaa nishaayaam atipetuh, tadhiaivam hamso hamsam abhyuvaada: ho hoyi bhallaksha, Jaanashruteh pautryaanaasya samam Divaa jyotiraaatamam, tanmaa prasaankshee tat twaa maa pradaakhshiideiy itii// Tam u ha parah prati uvaacha kam vara enam etat santam sayugvaanam iva Raikvam aathheti,konu katham sayugvaa Raikva itii// Yathaa kritaaya vijitaayaadhareyaah samyanti, evam enam sarvam tad abhisameti, yat kincha prajaah saadhu kurvanti, yahtad veda yat sa veda, sa mayaitad ukta itii// Taduha Jaanashruthi pautraayana upashushraava, sa ha samjidhaana eva kshattaaram uvaacha, angaare ha sa- yugvaanam iva Raikvam aathheti, ko nu katjham sa-yugvaa Raiktwa itii//Yathaa kritaaya vijitaayaadhareyaah samyanti, evam enam sarvam tad abhisameti, yat kincha prajaah saadhu kurvanti, yastad veda yat sa veda, sa mayaitad ukta itii// Sa ha kshattaanvishkya, naavidam iti pratyeayaaya tama hovaacha yatraare Braahmanasyaanveshaanaa tadenam arcchetii// Sodhastaac chakatasya paamaanam kashamaanam upo-pavivesha, tam haabhyuvaada, twam nu bhagavah sa yugvaa Raikva iti: aham hy are; iti ha pratijijne; sa ha kshattaa, avidam iti pratyeayaaya//

( In the distant past, there was a descendant of one person named Janashruta, the grandson of a person of the same name who was of immense charity having built several rest houses and provided food and gifts for several of the public. Then this Janashruta Poutraayana- the grandson of the munificent grand father who happened to know the language of swans-heard from his terrace one evening the conversation of one of the swans spoke very high of the charity works of Janashruti and said that his name and fame was very popular all over. The other swan replied citing the great example of one Raikva the associate of a cart who was perhaps nothing in comparison with the so called grand son of Janashruta! On hearing this conversation of the swans, Janashruti asked his attendant, also a charioteer, to find out about one Raikva an associate of a cart. Meanwhile the conversation of the swans was ringing loud in his ears as it said:

Yathaa krityaa vijitaaya adhaareyaah samyanti, evam enam sarvam tad abhisameti, evam enam sarvam tad abhisameti, yat kincha prajaashadhu kurvanti/: ‘while many persons throw the dice, only the superior one wins the throw’! Meanwhile, the attendant cum charioteer of Janashruta found out a Brahmana staying near a chariot; he went in search of that Brahmana finally and asked him whether he knew one named as Raikya! The Brahmana replied tat he himself was Raikva!

Janashruta approaches Raikwa with gifts and offers his daughter, but the latter discards gifts, yet agrees to teach: IV.ii.1-5) Tad u ha Jaanashruthith poutraayanaauh sat sanyaani gavaam ishkam ashwatari-ratham tad aadaaaya prati chakrame, tam haabhyuvaadaa// Raikvemaani shat shataani gavaa, ayam nishkoyam ashwatarirathah, anu ma etam bhagavo devataaam shaadhi, yam devataaam upaassa itii// Raikvemaani shat shataani gavaam ayam nishkoyam ashwatarirathah, anu a etam bhagavo devataaam shaadhi, yaam Devatam upassa itii// Tam ha parah pratyeuacha, ahahaare twaa, Shudra, tavauva saha gobhirvastv itii; tad u ha punar eva Jaanashrutiiti potraayanaan sahasram gavaam niksham ashwatari ratham duhitaram tadc aadaaaya pratchakrame// Tam haabhyuvaadaa, Raivedam sahasram gavaam, ayam nishkoyam ashwatarirathah, iyam jaayayam graamo yasminn aasse: anv eva maa, Bhagavah, saadhitii:// Tasyaa ha mukham upodgrahmaan uvaacha: ahahaaremaah Shudra anenaiva mukhenaalaapayisyathaa itii; te haite Raikva parnnaa naama mahaavriseshu yatraasmaa uvaasa satasmai hovaacha/

(Pursuant to the confirmation of the Brahmana that he himself was Raikya, Janashruti carried with him hundred cows, a golden necklace, a chariot drawn by horses and reached upto Raikya and offered all the
gifts along with his daughter as the wife of the Brahmana. Raikya replied to Janashruta and reproachfully discarded the gifts including Raikya’s daughter and said that he would not accept gifts from a low class person! He further stated that without all the gifts, he was prepared to instruct Janashruta all the same! In other words, Raikya accepted Janashruta as his student, who indeed ought to teach the proverbial six ways of knowledge viz. the gift of wealth, provision of intellect, understanding of Vedas, affection of co-beings and knowledge! And the Self Knowledge is what culminates vide VI.xvi is indeed ‘That is the Truth’ and ‘That is the Self’. ‘That art Thou’ since justice might be delayed in the eyes of the World but most certainly is never ever denied!

**Conclusion**

There are two approaches towards the Awareness of Paramatma: one is the normal approach of bhakti involving karma kaanda-vijnana- vairagya-moksha and another which Parama Yogis follow is noted as vihanga maarga. Thus two distinct approaches towards Brahma Vidya are the Paraa and Aparaa or Karma and Vairagaoya Maarga. *Dvai vidye veditavye iti ha sma yad Brahma vido vadanti Paraachaiva - aparachaiva* (The ‘Para-jnaana’ or the ‘Aihika Jnaana’ of Brahma Vidya- in contrast to ‘Apara-Jnaana’ or Amushmika Jnaana. The Para Vidya- is through acquisition of knowledge of Veda Vedangaas and the system of Rituals, Regulations and conventional set of Rules that the knowledge of Scriptures so prescribe. The other Superior approach of higher learning without resorting to karma kaanda is of Self Realisation through total Control of Panchendriyas viz. the Karmendriyas or the Action-oriented organs and Jnaanendriyas or the sensory organs and mainly of Mind in essence. (Mundaka Upanishad I.i.4)

Hamsa -Parama Hamsas are the Paraajnaana sampanas. They shun and avoid the typical ‘Shat Karmas’ of dvijas: *Shatkarmaabhirou nityam Devaatithi pujakah, Huta sheshaantu bhungango Brahma naavaseedati/ Sandhyaa namaan japo homo Devataanamcha pujanam, Vishva Devaaatithi yaamcha shatkarmaani diney diney/ (The six duties are specified as Sandhyaa Vandana, atleast twice a day. Snaana that precedes ‘Bahyaantara Shuchi’ or Cleanliness of the body and mind, Japa, Homa, Devaaarchana or Deva Puja, Atithi Seva or paying respects and attention to the guests who are already familiar or unknown especially the unknown.) Parashara Smiti.

Mahatmas like Samvartaka, Aaruni, Shvetaketu, Durvaasa, Ribhu, Nidaagha, Jada Bharata, Dattatreya and Raikvataadis are reputed as Parama Hamsas. Their ways of life, pattern of conduct of acts and actions and daily living methodologies are strange and unorthodoxic even on the verge of nontraditional profanity and vulgarity. They tend to behave like mad persons but indeed were replete with ‘atma jnaana’ and pratice of high level Yoga, even as they reject tridanda or self control of thoughts-words and deeds, kamandalu, tuft and the sacred yaginopaveeta, agni karyas, and ‘aachamanas and tarpanas’ with waters and so on. They would tend to assume childlike innocence, fill in their stomachs of thirst and food from alms, live under trees, shrubs, caves, temples or river banks, yet replete with ‘atma jnaana’. Quite effortlessly they attain self sense by concentrated introspection and such indeed are the characteristics of a Parama Hamsas. The two distint approaches of Para and Apara could however lead to the same objective. If there is a close look, Apara is none too easy any way. The normal generations are hardly oriented to the Apara Vidya as that is possible for ‘Kaarana Janmas’ alone as the very special class backed by the karma paripakvata of sanchita-prarabdha- and most essentially the Agaami too since the ‘karma katrutva’ of the future account gets totally closed as the Parama Hamsas tend to absorb into the Unknown! To the recall of such exemplary Parama Hamsas one could but admire as one does to the Supreme!
Annexure

( Krishna Yajurvedeeya Taittireeya Samhitaayaam Chaturthakaande Panchama prapaathah)

Asyashri Rudrasya prashnasya- Aghora Rishih anushthup cchandah-sankarshana murti swaruupo yosaav aadityyah parama purushah sa esha Rudro devataa- agnkratucharameshthakaayaagum SHATA RUDREEYE japaabhisheke viniyogah/

Anga nylaasa- Karanyaasah

Nylaasa:

Agnihoatraatmane angushthaabhyaam namah- Darshapurnamaasaatmane tarjaneebhyaam namah/ Chaturmaasaatmane madhyamaabhyaam namah-Nirudhapashbandhaatmane anaamiakaabhyaam namah- Jyotishthomamane kanishthkaabhyaam namah-Sarva kritaatmane karatala karaprishtha - abhyaam namah/

Agnihoatraatmane-hridayayaa namah/ Darsha punnaatmane shirase swaaha- Chaaturmaasaatmane shikhaaya vashat/ Niroodha pashubandhaatmane-kavachaaya hum/ Jyotishthomaamane- netratrayaaya voushat/ Sarvakritaatmane-astraaya phut/ Bhurbhuvussuromiti dagbandhah/

Dhyanaanam:

Aapaataala nabhashthalaanta bhuvana brahmaanda maavisphurajjyoti sphaatika linga mouli vilasat purnendu vaantaamritaih/ Astokaapluta mekeemeshhamanisham Rudraanuvaakaan japan, dhyayet - eepsitasiddhaye dhruvapatdham viprobhisham chechchivam/ Brahmaanda vyaptaa dehaa bhasita ruchaabhasaamaanaa bhujangaih, kanthe kaalaah kapardaahkalita shashikalaashchanda kodanda hastaaih/ Tryakshaa rudraaksha maalaassulalita vapushhasshaambhavaamurthi bhedaa, Rudraashree Rudra suktaa prakatita vibhavaanah prayacchantu soukhyam/

NAMAKA PAARAAYANA:

Om Namo Bhagavetey Rudraaya/ Namastey Rudramanyaya Utota Ishavey namah/ Namastey Astu Dhanvaney baahubhyaamutatey namah, Yaata Ishushhivatamaa Shivam babhoovatey dhanuh Shivaasharavyaatay tatoyaano Rudra Mridaya/ Yaatey Rudra Shivaa tanora ghoraas paapakaashini, tayaanastamavaasthamtamaayaa Girishantaabhichaakashee, Yaamishum Girishanta hastey bibhirshya stavey/

(Bhagavan Rudra! We are conscious of your fury and the power of your arrows, bow and the mighty hands. We are aware that your arrows and their pulsation against the Evil and feel secure and comfortable. The Resident of Kailasa! Your extremely tranquil demeanor and Placid assurance is an unending source of propitiousness and knowledge to us. Bhagavan of the mountains and bestower of Peace and contentment! Do kindly hold your arrows for punishing the wicked and uphold virtue but not to destroy the Universe).

Shivaam Giritrataamkuru mahigumseeh Purusham jagat/ Shivena vachasaatwaa Girishchchaa-vadaamasii/ Yathaannassarwamijjadagadayakshmagum Sumanaa Aset/ Adhavyocha dadhivaktaa prathamo daiiyobhisheka/ Aheegscha sarvaan janhabanyakshvaascha yaatu Dhaanyah/ Asou yastaamro Aruna Uta Babhrussumangalal/ Yechemaagum Rudraa Abhito dikshu/
(Shiva the Original and Primary Purusha and the dweller of Mountains who is kept in the highest esteem by the Devas and all others! Do kindly favour and plead for me, my family, cattle and all the rest so that we all exist in Peace, Prosperity, Excellent Physical and Mental Health and all round auspiciousness. You are indeed the outstanding Physician as also the destroyer; do very kindly not let us harm by visible and invisible antagonists. Like Surya Deva who is red in the early mornings and as day progresses gets gradually golden yellowish and beneficient, Rudra Deva! you too get angry initially but merciful and auspicious eventually when we approach you with veneration).


(May Neelakantha the blue throated One protect us even as he like Sun God upswings with pink complexion in early mornings when cows, water carriers and the rest of the world get active and enthused for the day in our chores with joy and contentment. Our prayers and greetings to you the Sahasraakshha or the Thousand Visioned Kapardini with matted hairs of head! Kindly relax from your angry stance and put back your arrows in your mighty arms; in fact, do place your bow and arrows put off and may your sword be kept back into the sheath. Do accept our worship Bhagavan Vishweshwara, Maha Deva, Triambika, Tripurantaka, Trikaalaa, Kalaagni, Rudra, Neela Kantha, Mrityunjaya, Sarveshwara, Sada Shiva and Shrimaan!)


(Maha Rudra! You are the one with golden hands, the Commander-in-Chief of the Divine Forces, the Over Lord of the Universe. Our greetings to the trees with fresh green leaves tufted on your head-hair; to the ‘Pashus’ or the human-bovine-sky bound and underworld Beings who are too engaged in your worship; Your physique emits varied complexion of yellow, crimson, and red; You are the rider of a bull; the All-Knowing Bhagavan whose vision penetrates every body and every thing; You are the Lord of mighty plants and insignificant plants and grass; You bestow food; You are the dark haired, the wearer of Yagnopaveeta; the grantor of health and strength; the unique Savior of the Worlds; the destroyer of tribulations; the recuer of Kshetras Sacred Places, Forests and Fam Lands; the Advisor to Advisors; the Lord of Traders and Entrepreneurs; the Supreme Controller of Army and Defence Forces; the Creator of Existence and the Universe and the Singular Physician; indeed You are the Outstanding Warrior who rumbles and cracks enemies away. At the same time,- being all pervading You do most certainly protect the desperate calls of your devotees and bless them with timely succor!)
Namassahamaanaaya nivyaadhina Aavyaadhineenaam Pataye Namo Namah Kakubhaaya nishangine
steynaaam Pataye Namo Namo nishangina Ishudhimatey Taskaraanaam Pataye Namo Namo
vanchatey Parivchanteytstaayunaam Pataye Namo Namanicheravey Parichaaraayaanaam Pataye Namo
Namasprrkaya vibhyojighaam Sadbhyoumutsatataam Pataye Namo NamaUshneeshaney Giricharaaaya
kulungaanaam Pataye Namo Namah/ Ishumdbhoy Dhanvaa VibhaschavanoNamo Nama Aatanwanebhyah
Pratidhaaneybhyaschavo namo nama Aatanvotebhyah Pratidadaaneybhyascha vo Namo Nama
Aacchadbhyo visrujadbhyaschavo Nama Namosyadbhyo Vidyaadbhruscha vo Namo
Namassabhabhyassabhaapatibhaschavo Namo Namo Ashwebhoyswaptibhyascha vo namah/

(Tandava Murti Rudras! Your courage and intrepidity are so well recognised across the Worlds that even
sudden spurts of enemies all around are faced by you with coolness and are not only subdued but
extinguished for ever. Indeed You are the cynosure in the battle fields when you slit the throats of the
most dreaded opponents by the least possible exertion even as you dance and revel in their termina -tions
by the least possible exertion. Our intense admiration for you Tandava Murtis! As You wield your sword
with a powerful hold and enjoy the dance of bliss. One could never witness such a scene of ecstasy and
mesme rise us we feel that you indeed are the Supreme Thief of our hearts and souls! Our heart felt
salutations to You the outstanding Robber of Senses! Indeed, Bhagavan is of the Swarupa of the playful
Chief of bandits, forest hunters and thieves who are observant and ready to strike; such robbers move
about night-long and carry swords; they also wear turbans to hide their identity and move about
mountains and jungles. Rudra Deva! You are an expert to release arrows and hit exact targets! Bhagavan!
We seek to prostrate before you as you recline and relax! Tandava Rudras! You are awake while asleep.
You bear the personalityof he who is on the run while standing still! Paramatma! You preside over
conferences and peculiar occasions. You are like the horse that carries the destinies of various Beings).

Nama Aavyaadhi neeebhyo Vividhyanteebhyaschavo Namo Nama Uganaa bhyassrugumhatee bhyasvo
Nama Namo grisebhyogritsapati bhyaschavo Namo Namo Vraatebhyo Vraatapati bhyaschavo namo
namo Ganebhyo Ganapatiibhyaschavo namo namo Virupebhyo Vishwarupescha vo namo namo
Mahadbhyah Kshullakebhyascha vo namo namo Rathibhyorathebhyascha vo namo namo
Rathebhyah/Rathapatibhyascha vo namo namassenaabhyassenaantibhyascha vo namo namah
Khashatrubhya ssangraheettru bhyaschavo namo namastkahabhyo Rathakaarebhyascha vo namo namah
kulaalebhyah Karmarebhyachavo namo namah Pungushthebhyo nishaadebhyascha vo namo nama
Ishukrudbhyo dhanvakridbhavo namo namo Mrigayubhyasshwa nibhyaschavo namo namah/

(Bhagavan! You could perforate and penetrate any body and any material from any where. You have the
ability to control and subdue all kinds of forces be they malevolent or benevolent like Ganapati and his
army or the evil species of Vinaayakas and their outfits. You also manifest as the forces of avariciousness
or generosity and their respective corps. You also assume the forms of countless races and their Chiefs;
of Devas and their attendants; of several Forms and the Formless; the Illustrious and the nameless
insignificant; the Charioteers, Chariots and the Personalities driven there on; the individuals enlisted in
armies as also the Senapatis; as carpenters or chario ma kers; the clay and metal makers or artisans; as
fishermen or chicken feeders; arrow and bow makers; hunters or wolf-deer- fox- grey-hounders as also
their keepers!)

Nama Bhavaaya cha Rudraayacha Namassharvaaya cha Pashupataye cha Namo Neelagreewayaya cha
Shitikanthaaya namah Kapardiney cha Vyuptakeshaaya cha Namssahasrasraakshaya cha Shata
dhanvanecha Namo Girishaaya cha Shipivishataaya cha Namo Meedusshhamaaya cheshumatey cha
Nama Hraswaayaa cha Vaamanaya cha Namo Brihatey cha Varshipeeyasey cha Namo Vriddhaaya cha
Samvriddhaney cha/ Namo Agriaya cha Prathamaayacha Nama Aashavelaajiraacha Nama –
ssheeghriyaayacha Sheebhyya cha Namo Voormaya cha chaayvasnaaya cha Nama srotasaya cha
dweepayaaya cha/ Namo Jyeshthaa cha Kanishthaaya cha Namh Purvajaaya chaaparaajayaacha Namo
Madhyamaaya chaagalbhaya cha Namo Jaghanyaya cha Budhiyaaya cha Namassabhbhay- cha
Pratiparyaayacha Namo Yaamayaaya cha Kshemyaya cha Nama Urvaryayaaya Khalyaya cha

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Namashlokyaaya chaavasanyaaya cha Namo Vanyaaya cha Kakshaaya Cha Namasshravaaya cha Pratisshravaaya cha/(Bhagavan! You are Bhava the Originator and Rudra the Demolisher! You Create and also Destroy! Our prostrations to You as the Protector and Preserver all the Beings in the Universe kept in captivity. Neela Greeva! Your throat is blue but neck is white! Kapardini! You have matted hair and clean shaven; you have thousands of eyes and hundreds of bows; you are stated to reside in mountains but exist in the consciences of every Being; you shower benedictions as though they are rains! Some times you are like a ‘Vamana’ and as also as a Virat Purusha! You are magnificent, superb and glorious; You are adorable and ever expansive by litanies; He is all pervading and appears instantly. You are the most ancient and the Ageless and praised the highest as the Creator present far before Srishthi of the Universe; You are in the high waves of Oceans as also quiet waters or in inundations or islands; Bhagavan! You are the Eldest and the Youngest too yet unborn! None had ever existed before You and would give birth after You too; You are the One existing as Madhyaama or in the intermission of Creation and Pralaya the Great Extinction; the intervening time is non existent. None ever chisted behind or under You. You are the Creator of Virtue and Evil yet a vibrant and dynamic ‘Samsara’. You are the One who manifested Yama the Symbol of Death –yet Preserved and Protected till One’s death. You are the eldest and the youngest; none existed before you and the totality got manifested only after you;You are also the Madhyaama present in the intermission after Creation -the Great Extinction at Pralaya and Punah Srishthi or the Creation again in the Cycle of Life. None existed before or behind you or underneath. You are the Generator of Virtue and Evil alike yet Life has always been vibrant and changing. You are the One caused Yama the God of Death yet preserved and protected albeit in the intervals of existence. We are grateful to you for the gifts of Nature which again is generated and resuscitated from time to time; the prominent gifts include- Crops and Food, Farmlands and Trees; the climate and livable conditions; Sound and Echos; Senas or defence Forces, our safety to move about fast and freely and speedy chariots to carry the warriors to destroy enemies. Devadhi Deva! You don military clothing, helmets and kavachas or body- shields for our sake. Our gratitude to you who is aptly praised by Vedas for materialing such worthy soldiers for our shelter and well being).

Namo dundubhyaaya chaahananyaayananyaaya cha, Namo dhrusnavey cha paamrushya cha/ Namo dootaaya cha prahitaaya cha Namo nishanginey cheuyudhudhiney cha, Namah steekshneyshaveycha- ayudhinecha/ Namah swaayudhaaya cha Sudhanvaayacha, Namah Srutaayacha Pathyaayucha Namah Katyaaya cha neeypyaaya cha/ Namah Soodyaayacha Sarasyaaya cha, Nam Nadyaaya cha Vaishantaayacha/ Namah Kupuaaya chaapatyaya cha Namo Varshaayachaavarsashaaya cha/ NamoMeghaaya cha Vidtyaya cha, Namah Idhriiaya chaatapyyaya cha Namo Vaatyayaayacha reshmiyaayaayacha, Namah Vaastavaaya cha Vaastupataayechha/ Namah Somaayacha Rudrayacha, Namastaaarmaayachaaraanaaya cha/ Namasshangaya Pashupatayenamah cha, Nama Ugraaya cha Bheemaacha cha/ Namo Agrey vadhayaaycha doorey vadhayaaycha, Namo hantrey cha haneeayeaycha/ Namo Vriksheshbhyo Harikeshbhyo namastaraaya, Namo Shambhavey cha mayo Bhaveycha/ Namah Shankaraaya cha Shivataraya cha Koolayaaycha/ Namo Paryaya chaavaaryaya cha, Namah Prataranaayachottaranayaaycha/ Nama Aataryayachalaadyayacha/ Namahssshapyaya ay phenyaaya cha, Namah sikyayaaya cha Pravahaaya cha/ ( Our prayers to you Maha Deva! For our sake again, You take the Form of War Drum and and club; You would never show your back in battles and is highly calculative of war schemes; some times you assume the role of mediator [ like Lord Krishna mediating between Pandavas and Kauravas] when Wars are ahead; You sport a sword and arrows when wars become inevitable as at the demolition of Tripuraasuras; then you are fully armed with most potent weapons. Bhagavan! You are present every where- by high ways to the narrowest lanes as also thin water to huge sarovaras, streams or water falls from high altitudes, swampy places or sludges, or fountains and wells; or Jeena Nadis or ever flowing Rivers like Ganga, or rain waters in the absence of rains.Rudra Deva! You assume the Forms of clouds and lightning or rains mixed with Sunshine in the Sharad Ritu /Autumn Season or Varsha/ Rainy season or rains cloud bursts or hail storms. Our greetings to Soma Deva/ Rudra Deva! You appear with copper complexion and
with red rosy lips; You are the symbol of joy auguring happiness to one and all as also the Pashu pati or the Over Lord of all the Live Beings; You are terrifying and formidable to even look or glance capable of punishing unhesitantly of the enemies nearby or away; you are the most ruthless exterminator at the Time of Pralaya. Maha Deva! Your head hair remind us of to the Grand Trees and the green leaves signifying prosperity;You are the personification of Salvation and of Pranava Mantra; You are the Flagship of joy and contentment; You are Icon of Auspiciousness 'par excellence'! You are the representation of the Blessed Tirthas of Sacred Rivers like Ganga and their banks; You are the magnificent Paramatma who is on the other side of the Ocean of Samsara and You are the Mantra which is germinated by the Knowledge of what you are all about that could ferry the lashing waves and reach you; You are the One who is present when we enter Samsara and inspire us to perform those ‘Karmas’ or Deeds as the Fruits in your Storage or the Destiny; You are everywhere-be it the grass on the banks or the foam of the water body waves hitting on the banks);


( Bhagavan! You are present in such odd places as salty and trampled , rocky and rough, and such others where none chooses to visit.Yet you rest with your matted hair as a headgear and appear relaxed before your devotees! You stay in go-shaalas and homes, reside in huge, deep jungles and impermeable mountain caves, through dust and hazy spots, alike in shrivelled deserts where no grass or greenery is in sight, on Earth or fathomless Oceans; you are with hordes of Rudra Ganas around you with piercing tridents and other dreadful weapons ready to attack and smash. But Bhagavan! You are fond of encouraging Devas in our heart and bless them in your Virat Swarupa; indeed they are blessed and get entrusted with their responsibilities of administering the affairs of the Universe! Parameshwar! You choose to be poor despite your being the origin of opulence! You expose us humans to miserable conditions devoid of food and such other bare needs of livelihood to us, children, domestic animals! Neela lohita! We do realise that you are dispassionate and impartial and we ought to suffer and deserve
retribution from the store of our misdeeds; Yet, do kindly pardon us as you are our unique shelter. May our sins be destroyed as we do desire to initiate a positive account of our selves here onwards and be worthy of our devotion to you. We will indeed truly seek to follow the foot steps of Manu and seek to deserve our prostrations to you. But as of now, Bhagavan! Do not torment us, our elders, babies and our entire generation. We beseech you Rudra Deva the fierce and ruthless to the Evil; yet, you are Shiva too the embodiment of Shubha and Mangala-auspiciousness and fulfillment. Do also advise to Devas to give full consideration in our favour too to help us and fulfill our wishes. While we make sincere supplications to you Maha Rudra! when you as a youthful Lion ready to destroy, let not your Ganas attack us but the Evil Forces; instead you do bless us and our family members even as diverting your weapons far away from us! May those Rudra Ganas loosen the strings and their bows be taken off from us by thousands of yojanas! Rudra Bhagavan! You possess thousands of destructive weapons in your thousands of arms and indeed You command all of them; but let not the weaponry turn against our faces! 

Neela greevaashtiti kantha Sharvaa adhah kshamaacharaah, Neelaashtiti kanthaa divam Rudra upashritaah/ Yey Vrikshesu suspinjaraa Neelagreeva Vilohitaah, Yey bhutaanaamadhipatayo vishikhaasah Kapardinah/ Ye Annesshu vividhyantanti paatreshu pibato janaan/ Ye pathaam padhi rakshaya Yailabradaa vyadah/ Ye Tirthaaani pracharan sravakanto nishanginah/ Fayetaavanta –scha Bhuyaagumasha disho Rudraa vestashtitirey/eshaagum Sahasra yojane yhanvaavi tammasi/ Namo Rudrebyho ye Prithipyaaam yentarkishye de Divi yeshaa mnamam Vaato Varshamishhava stey –bhyo Dasha Praacheeer dasha Dakhshinaa dasha Pracheetir dashorthvaastebhyo Namasteno Mridayantu tey yamdwishmo yaschano dheshititam vo jandhey Dadhami/ Om Trayambakam yajaa mahy Sudandhim pushi vardhanam, Urvaramiva bandhaanaamrityormuksheeya maamritataa// Yo Rudro Agnow yo apsu ya Aoushadheeshu yo Rudro Vishwaa Bhuvanaa vivesha tasmai Rudraaya namo astu/ Om Shantissheantisshaantit/}

(Neela greeva! Shiti Kantha! Sharva! These manifestations are yours as the Blue Throated with Poison called Kaala kuta that engulfed the Worlds at Amrita Mathana and deposited permanently in your throat-Shiti Kantha or the Dwadasa Rudras elsewhere with white and bright throats-and Sharva the Destroyer! May your bow strings be loosened and bows be kept away thousands of yojanas from us! May the Rudra manifestations of green grass colour, the dark throat colour, the red complexion be all, relax the bow strings and keep far aloof; May Rudras provide succor as food and water to and protect us from the Evil and restore the bows and arrows else where; May Rudras appear at our paths, roads and Sacred Tirthas and rest their bows afar; May Rudras with daggers and swords protect us but withdraw the bows and arrows; May Rudras enter our households and ensure our safety but certainly withdraw long shot arrows and their bows; May Rudras on Earth in Dasha Dishas or Ten Directions shower food and bounties, at Antariksha and all over too as our ten fingers meet in sincere salutations and prostrations; let the antagonistic faces and mouth be shut and let Peace and Contentment prevail all over the Universe. May the Three Eyed Parama Shiva spread fragrance all over, may all the Beings in the Universe be contented ; May He permeate in Water, Fire, Crops, and having surfeited us all with fulfillments, do kindly release us like a ripe fruit into the realms of Eternal Bliss! Indeed May He who holds his powerful arrows is the Endless Source of all kinds of medicines against our Physical, Psychological and Spiritual Shortcomings and Illnesses! We ought to be fortunate to possess our appropriate hands to worship Lingarchana and deserve our gratitude to Him for ever!)

**CHAMAKA PAARAAYANA**

*Om/ Agnaa Vishnu sajoshaseymaa vardhantu vaangirah/ Dyumnair vejebhiraagatam/ Vaajaschamey Pravaschha mey Prayataschaa mey Prasitaschamey Dheetischa mey Kratuschamey Sarwaschamey Shlokashamey Shraavaschamey Shrutschamey Jyitishcha mey Suvaschamey Pranaschameypaana cha Vyaanashameysuchamey chittam cha ma Aadhitaatanchamey aakchamey Manschamey Chakssshushchea mey Shrotam chamey Dakshaschamey Balam chamey Ojaschamey Sahaschamey Aayuschamey Jaraa*
chamey Aatmaachamey Tanushamey Sharma chamey Varmachameyengaani cha mey Sthaani chamey Paroogumshicha mey Shareerani chamey/

(May Agni and Vishnu too join in our prayers to Rudra to grant us excellent food and material abundance. To me and us let there be quality of Life Force or Breathing comprising Prana-Apana-Vyana-Udaana-Samanaadi components be purified enhancing our knowledge, quality of Speech, Mind, Hearing capacities of Karmendriyas and Jnanendriyas in general. Do kindly bestow to us personalities of brightness, handsomeness, strength, health and longevity);


(Our prayers to you are to bestow to me and us Status, Seniority, Reactions appropriate to Situations like anger, ruthlessness, kindness, clarity of mind, maturity in handlings, coolness, truthfulness, command, capability, good progeny, respect, richness, determination and glory!)

Shamschmey Mayamschamey Priyamchameynukaamaschamey Soumanschamey Bhadramchamey Shreyaschamey Vashyaschamey Yashaschamey Dravinamba mey Yantaachamcha Dhartaachamey Kshemaschamey Dhritschamey Vishwamchamey Mahaschamey Samvichchemy Jnaatramchme Sooschamey Prasoschamey Seeramchamey Layaschamey Rutamchameymritam chamey yakshnamchamey naamayaachamey Jeevatuschamey Dirghaayutwamchameynamitram cha mey Bhayam chamey sugamam chamey Shayanamchamey Shoocha chameystudinam chamey/

(May our lives be comfortable with fulfillments as also the subsequent lives with exciting promises; My we love our associates and beget love too; May we be the Cynosures of the Society and surroundings; May we reap attention, fame, fortune, wealth, ideal preceptors; affection, protection and excellent upbringing / nurture from parents, respect from relatives and elders; obedient progeny ; attachment to and from servants and domestical animals; freedom from illnesses besides the gifts of health and fitness, long and satifying life; complete absence of enemies and evils; appreciation from elders and fellow citizens; sound and restful sleep with contented and cosy bed; all round auspiciousmes with series of Vratas, Yagnas and social festivities; disciplined daily life with Sandhya Vandanas and Veda Pathana; observance of Grihasti Dharmas, charities, TirthaYatras etc.)


(With excellent agricultural returns due to timely and ample rains, may we enjoy tasty and tongue tantalising food in the stimulating company of intimate family members, close relatives and friends. May we be blessed with good crops of Paddy, wheat, and minor grains like barley, grams, gingelly, beans, lentils, pepper, corn and varieties of rice and spices as also plants, creepers apart from abundant milk and
products, ghee, natural honey enrich our food; May we also be ornamented with golden articles in great variety studded with gems and precious stones to ensure our lives worth living!


(May Rudra Bhagavan enable us mortals to put maximam use for our livelihood and sensory gratifications like ‘Netraananda’from the innumerable items in your Creation like Stones, soil, Sacred Mountains and Rivers, Sand, trees with fruits and flowers, natural resources like gold, iron, coal, lead, tin, rock salt, bronze, copper, fire, water, medicinal herbs, natural plants, grass, cows cattle, food and fodder, and so on for various trades and turnover profits.)

Agnischama Indraschamey Somaschama Indraschamey Savitaa chama Indraschamey Sarasvatee chama
Indraschamey Pushaa cha ma Indraschamey Brihatispatischam Indraschamey Mitrashchama
Indraschamey Varunashchama Indraschamey Twashta cha ma Indraschamey Dhataa chama Indras –
chamey Vishnuschama Indraschameyshwinouchamna Indraschamey Marutaschama Indraschamey
Vishwychamey Devaa Indraschamey Priithivicchama Indraschameyntharikshham cha ma Indras -chamey
Douscha ma Indraschamey Dishasch ma Indraschamey Moorthaa cha ma Indraschamey Praapatischam
Indrasshamey/

(Bhagavan Rudra! May you bless us through your Agents and manifestatations like Agni, Indra, Soma,
Savita,Saraswati, Pusha, Brihaspati, Mitra, Varuna, Twashta, Dhata, Vishnu, Ashvini Devatas, Maruts,
Vishwa Devas, Prithivi, Antariksha, Swarga, Ashta Dashas, Urtwa Loksas, and Devendra.)

Agumshuschamey Rashmischameydaabhyaascha Medhipatischama Upaagumshuschameyntaryaa-
maschama Aaindra Vaayavaschamey Maitraa Varunashchama Ashvinaschamey Pratiprasthaanaascha–
chamey Shukrasch mey Mantheechama Agrayanachamey Vaishwa devascha mey Dhruvasch mey
Vaishvaanaraschama Ritugrahaschameygraahaayaascha ma Aaindraagascha mey Vaishwadevascha mey
Marutwateeyascha Mahendrasch mey Adityasch mey Saavitrascshamey Saarasvataschamey
Poushnaschamey Paatnivataschamey Haariyojanaschamey/

(Devadh Deva Rudra! May distinct inputs especially Special Purpose Vessels like utensils, plates etc
utilised for homa yagnas for varied applications and Agni Karyas described in great details in the Yaha
Prakaranas of Shrutis: for instance Vaishwa Devas or Vikruti Yagas; it is stated that the ‘Graahas’ or
special vessels used in Vaishwanara,Saaraswata, Poushma Yagas, the specialised vessels arr called as
Idhma and Barhi and so on.)

Idhmaschamey Barhischamey Vedischamey Dhishnaaschamey Srucaschamey Chamasaschamey
Graavanaaschamey Dhishnivaaschamey Chamasasch mey Graavanaaschamey Swarvaschame
Uparavaaschameydhishapaney cha mey Dronakalashchamey Vaayavyani cha Puta bhrucchama
Aadharvaneeyaschama Agnidhrmanchamey havirthanam chamey Grihaaschamey Sadaschamey Puro
daashaaschamey Pachataaschameyvabhrutaschamey Swagaakaaraaschamey/

Agnischamey Gharmaschameyrkaschamey Suryaschamey Praanashchameshwamedhaschamey
Priithiveschmydtischameyditischamey dyouschamey Shakwarirangulayo Dishaschamey Yagnena
kalpantaaamrukechamey Saamachamey Somaschamey Yajuschamey Deekshaachamey Tapaschama
Rutaschamey Vrataam chameyyhoraatayorudshtyaa Brihadrathantareda mey Yagnena kalpetaam/
(May Bhagavan bless us in performing Yaaga Karyas meant in favour Agni in Samaayana Yagas; Karma as called Pravargya, Arka as per Indra-Arka-Purodamsha; Surya as per Surya Charu; Prana Homa as per Prayaya Swaaha; Angulya Homa as per the invocation of Virat Purusha’s fingers viz.Prithvi, Aditi, Diti, Dyou and Shankari; and Disha Yagas or invocations as per the Eight Directions of Prak-Agneya-Dakshina-Nirruti-Vayavya-Uttara-Ishaanyas; May all these be yagas as invoked by various Devas illustrated be successful! May the fruits of rendering Rik-Yajur-Saam mantras be attained and so do the diksha or obeservance of discipline, Tapas and Vratas be effective enough as a proof of which there should be appropriate ‘Vrishti’ enabled!)

Garbhhaaschamey Vatyaaschamey Tryavishchamey Traveechamey-dityavaatchameydityouheechamey Pandaavishchamey pandauvee da mey Trivatyaaschamey Trivatsaachamey turyachaatchmey Turyou hechamey Pashthavachhamey Pashthohee cha ma Ukshaa cha mey Vashaachama Rushabhyash –chamey Vehachchameynadwaam cha mey Dhenschmey Aayuryagjnena kalpataamapaano Yagnena kalpataam Vyaano Yagjinen Kalpataam Chakpatam Yagjnena kalpataam Shrotaam Yagnena kalpataam Mano Yagjnena kalpataam Vaakyagjnena Kalpataa-maatmaa Yagjejna Kalpataam Yagjno Yagjnena Kalpataam/ ( Para ma Shiva! Do protect the bovine wealth of cows and bulls in their garbha or in the form of foetus or of the age of less than one year, one and a half year, two years, three years, three and half years, or those which are infertile, lost their garbhas, or along with their calves or bulls which carry lot of load and so on. Similarly, Pashus of other species of animals besides human beings too be protected; let their breathing comprising Prana-Apana- Vyan and other Vayus be perfect; may they enjoy the quality of their existence by providing them all with perfect eyes, ears, mind, speech and physique in totality to enable them all to discharge their duties effectively. May the fruits of Yagna- Homas and other Daivika Karmas like Vratas, Danaas and so on being now performed or hoped to be carried on in future be spared for the welfare of all the Beings!)

Ekaa chamey Tisraschamey Panchchamey Saptachamey Navacha ma Ekadasha chamey Trayodashamey Panchadashamey Sapta dasha chamey Navadaha ch ma Ekavigumshatischamey Trayavigum shatishchamey Panchavigumsharischamey Saptavigum shatischamey Navavigum Shatischama Ekatrigumshacchamey Trayastigumshacchamey Chaturvigumshatischamey Chatushrashchameyshtouta chamey Dwadashamey Shodasha chamey Vigumshatischamey Chaturvigumshatischamey Veshavigum shatischha mey Dwatrigum shacchmeyshatrigumshaccha meyshtaachatwaarigum shacchchamey Vaajascha Prasavaschaajjascha Katuscha Suvashcha Mootha cha Vyashchniya shaantyaayanasshaantyas cha bhouvavanascha Buhvanaschaadadhhipatyascha/ (May all the odd numbers from One to thirty three plus be beneficient to human beings as also the even numbers from four to forty eight specified plus as significant to Devas be all be auspicious; May Maha Deva grant abundant food as facilitated by the beneficial circle of Food- Crops-Yagnas-Surya- Varsha-Prithivi-Good Crops and Food; more than the production process of food and its diistribution management, the resolve to produce and enjoy the results of the food is the most significant!)

Idaadevahurmanuryagjnena neerchrubrihashpatir ukthaamadaanishgum sishadwishve devaa ssuka vaachah Prithivi Maatar maamaahigum sseermadhu Manishye Madhu janishthey Madhu Vakshaami Madhu vadishyaami Madhu mateem Deveebhyo Vaachumudyasaasgum Shreshreyaaam Manushyo –bhyastam maa Devaa Anantu Shobhaayai Pitaronumadantu/ Om Shantissaantih/ Harim Om tatsatu/
# ESSENCE OF KAIVALYA UPANISHAD

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ESSSENCE OF KAIVALYA UPANISHAD

As one assumes the Formless, feature less, and stages less, the Pure Consciousness statationed firmly in the ‘daharaakaasha’ or the Inner Sky with no reference to Panchendriyas of the mortal body or the remote controlling Basic Elements, Prana the ticking vital energy and indeed the Mind and its ever fluid ramifications of thoughts, then the first person ‘I’ gets reflected, nay dissolved, into the Unknown! This indeed is the unique teaching of Kaivalyopanishad. Its objective is to study-absorb-practise and seek to the reverse cycle of the mortal body, how does it tick, the wherewith all to tick, the breaks and resumptions again and again till such time that the series of the mortal chains are snapped, if at all! Opening the ‘hridaya kamala’ by the means of intense introspection backed by ‘dharmaacharana’ which is again anchored to positive ‘karmaachatrana’ and pointed yoga practice with willpower, dhyana, renunciation. Then the flood gates of Maya are thrown open to the unseen, unfelt, and unthinkable luminosity even as the Self submerges into the Sublime!

Stanzas 1-2: Release from the clutches of Maya the Ignorance and from mortality to Immortality

1. Athaashvaalayano bhaghavantam parameshtinam parisametyo vaacha/ Adheehi bhagavan brahma vidyaam varishtham sadaa sadbhih seyvamaanaam niguddham, yayaachiraat sarva paapam vyapohya paraatparam purusham upaiti vidyaam/ Along with prostrational veneration, Maharshi Ashvalayana pleaded to Brahma Deva to teach him the knowledge of Brahman the all knowing, the unknown, the ever present, and the unimaginable eternity. That Brahman the Great Phenomenon is unreachable yet hidden right within, the pure of the purest, and too far away yet too close and clinging to the Self.

2. Tasmai sa hovaacha pita- mahashcha pitaamahashcha shraddhaa bhakti dhyaana yogaad avehi, na karmanaa na prajaayaa dhaneva tyaagenaikeya amritatvam aanashuh/ Brahma replied that Brahman
might be realised by shraddha-bhakti-dhyana-and yoga or conviction, devotion, contemplation and focussed mental application but not by occupation, progeny, material prosperity. The preparatory grounding needs to be abandonment of samsaara coupled with rejection of desires, backed by deep introspection.

Reference from Chhandogya Upanishad stressing the inputs of will power- meditation and enlightenment

Sturdy Self Belief, Will Power, Application of Mind to situations demanding dynamism of thought and action should make realisation possible : VII.v.1-3) Chittam vaa va samkalpaad bhuyah, yadaa vai chetayatetgha samkalpayate atha manasyaati, atha vaacham irayaati, tam u maanmirayati, naanmi mantra ekam bhaaanti, manreshu karmaani// Taani ha vaa etaani chittaikaayanaani chitte pratishhitaaani, tasmaad yadi api bahu vid achitto bhavati, naayam astitibevinant aahuh, yad ayam veda, yad vaa ayam vidvaan nettham achittah syaad iti, atha yadi aipa vicchittavaan bhavati, tasmaa evota shushrutante, chittam hi evaisham ekaayannm, chittam aatmaa,chittam pratishtha, chittam upaassveti// Sa yash chittam brahmeti upaste, chittaan vai sa lokan dhruuvaan dhruvah pratishtaan pratishhtoyataamaanaan avyatamaanobhidhyati, aavacchittasya gatam tatrasya yathaa kaamacharo bhavati, yashchittam brahmeti upaaste: asti, bhavavah, chittaad bhuyaa iti; chittaad vaa bhuyostiti; tamm me, bhagavaan, braviva iti// (Having made the Sankalpa or a firm decision, then the perseverance and staying power of what has been resolved would be the sustenance that needs to be followed up; the chitta or the intelligence to hold despite obstacles is thus superior to the will. As one deserves and desires, he wills, decides and ascertains as how to give a pracial shape to the realisation of the goal; in the process he resorts to think, propel the organ of speech to utter mantras and perform the rites. It is possible that there might be shortcomings and the application of intelligence would need to be supplemented from other sources; in other words, one needs to meditate on the thought process and wherever felt necessary make amendments as rigidities should be softened. Indeed, all possible omissions and commissions in the approach be incorporated and the modus operandi be revised as felt needed on a dynamic graph. The proverb states that most of the sections of the Society never even launch a project as they are basically diffident and know of their limitations; some handful of these do launch the project but as several hindrances crop up somewhere on way give up as tension overtakes their strong- enough will; but those very very few in millions face all the obstacles and finally reach the goal dropping many on the sideways! All these actions of perseverance emerge from thought and practical application of intelligence! Thus he who may be literally solitary to seek Brahman ought to contemplate and reflect deeply on intelligence in the form of Will Power to attain the absolute and unqualified world of Brahman as far as Will Power prevails.

Meditation and Contemplation are superior to Will Power VII.vi.1-2) Dhyaanam vaa va chittaad bhuyah, dhtaatayatvaa Prithivi, dhyaatayatvaantariksham, dhyaatayatvaa dyauh, dyaatayantva vaapoh, dhyaatayantva parvataaha, dhyaatayantva Deva Manushyaah, tasmad ya iha manushyaanaasm mahaitvam praapnuvanti dhyaanaapadaaamsha ivaiva te bhavanti, attha yelpaah kalahinaha pishunaapavavaadinaste attha ye prabhabhav dhyaanaapadaaamsha ivaiva te bhavanti;dhyaanam upaassveti// Sa ya dhyaanam Brahmeti upaaste, yaavad dyhaanasya gatam, tatraasya yathaa kaamacharo bhavati yo dhyaanam brahmate upaaste; asti, bhagavah, dhyaanaad bhuyaa iti;dhyaanaad vaava bhuyostiti;tan me, bhagavaan, braviva iti// (‘Dhyaanam’ or meditation is more effective than the consideration of Will Power sine the Selt Determination has to pave way for Meditation. The process of meditation to Brahman is not a simple task! Primarily, one has to conquer the material world centering the Earth. Then the contemplation needs to surmount ‘Dyauh’or the Intermediate Space. It is not an easit task to overcome the pulls and pressures of the Swarga by ‘dhyana’. Then meditation of the glory of water and the high mountains needs to be prevailed upon. Then comes yet another intensity of humanity and divinity which has such a strong pull that is simply unimaginable and that complexity of that tough intensity is a near impossibility! Those among human beings who had already scaled the dizzy elevations and summits of glory in the pursuit of Brahman are not only few and far between but even of the stature of Naradas and Maharshis slip down the valleys of failures out of jealousies and pettinesses. Such situations abound when meditation becomes warranted against pinnacles of meditation! It is stated that he who meditates on Meditation, he who is
identified with what Meditation is all about, he attains freedom of movement of thought, action and deed; and he who is identified with meditation is indeed the Reality of Meditation itself! Vijnanaam or Enlightenment as facilitated by the fund of knowledge takes a further step forward to realise Brahman:

Vijnaanam or Enlightenment as facilitated by the fund of knowledge takes a further step forward to realise Brahman: VII.vii.1-2)

Vijnaanam vaa va dhyaanaad bhuyah, vijnaanaena va Rig Vedam vijaanaati, Yajur vedam Saama Vedam Atharvanam chaturtham,itihaasa puraanam panchamam, Vedaanaam Vedam, pitryam, raashim, daivam, nidhim, vaakovaakyaam, ekaayaanam, deva vidyaam, brahma vidyaam, bhuta vidyaam, kshaatra vidyaam, nakshatra vidyaam,sarpa devajana vidyaam,divam cha prithivim cha vaayum chaakaasham, chaapachas tejas cha, devamscha manushyaamcha pashumcha vayaamsicha trina vanaspatinshvavaapadaani aakeeta patanga pipeelikam dharmam chaadharmam cha satyam chaanritam cha saadhu chaasaadhu cha hridayagjnaam chhaarhiridayajnaam chaannam cha rasam chemam cha lokam amum cha vijnaanenaiva vijaayanti, vijnaanam upaassveti// Sa yo vijnaanam Brahmeti upaaste, vijnaanavato vai sa lokaan jnaanavatobhisidhyaati, yaavad vijnaanaasya gatam, tatra yathaa kaamocharo bhavati, yo vijnaanam Brahmeti upaaste;asti, bhagavah, vijnaanaad bhuya iti;vijnaanaad vaa va bhuyosteeti; tan me bhagavan, bravitva iti/ ( Reverting back to to basics, Sanat Kumara did appreciate the fund of extraordinary Vijnana of Brahmarshi Narada, which indeed was the breaking point of the quest of Brahman! Indeed, dhyanam or contemplation is possible on the strength of knowledge and enlightenment! Knowledge is amassing huge funds of empirical information and facts, while Vijnanam is the capacity for assimilation and understanding which is the bottom of Critical Analysis! Now, he who meditates on such deep and close assessment of Brahman, might be able to understand the range and depth of Brahman! But alas, none is sure to gauge the range and depth of Brahman as the proverbial origin and depth of Shiva Linga remains enigmatic! He who meditates Brahman might have a hope on the understanding of what kind of Truth that he is!)

Stanza 3: Intensive Introspection overcomes Arishad Vargas

Paren a naakaam nihitam guhaayaam bibhraajad etad yatayo vishaanti/ That kind of Introspection has to be aimed far above the achievement of swargaadi lokaas and even above, but aim into the Self alone in the ‘antar guha’ deep within the heart and make all out battling encounter against the enemies within as the eight proverbial enemies of Kaama- krodha- lobha- moha- mada- matsaryaas or excessive desires - anger- avarice- infatuation- arrogance and jealousy and then enter into the strong fortress right within.

Stanza 4: Renunciation and Vijnanaana guides to Emancipation

Vedaanta vigjnaana sunishchitaarthaah samyaasa yogaad yatayah shuddha sattvaah, te brahma lokeshaa paraaantakaale paraaamritaah parimucchyanti sarva// The Seekers who have somewhat digested the Veda Vijnanaana with purity of body-mind-thoughts and well drenched in the showers of renunciation aiming at Brahman might work out their own mechanism to explore and finally break open ‘antaratma’ well within.

Reference from Mundaka Upanishad towards to the Ultimatate III.ii.5-6) Sampraapyyainam Rishayo jnaana triptah kriitamaano vitta-raaagah prashaantaah, te sarvagam sarvatah praapya dheeraa yuktatmaaanah sarvam evavishanti// Vedaanta- vijaanaa-sunishchitaarthaah -sanyaasa yogaadyatayah shuddhasatvaah, te brahmalokeshu paraaantakaale paraamritaah parimucchyanti sarve// ( Once having visualised the Ultimate Truth as the very Self and none else, the Rishis become ‘jnaana triptas’ or contented with that outstanding revelation and as ‘kriitaanamaah’ or getting established in the identity of the Self, experience the qualities of ‘veetaraagah’ and ‘prashaantaah’ or freedom of attachments and composure as all the senses get totally withdrawn. They thus perfect themselves as dispassionate, tranquil Souls merge themselves into the All Knowing having once for all snapping the physical adjuncts created by the thick layer of ignorance! Those have transformed themselves as the Supreme Self being the ‘Vedanta-Vijaanaa-Sunishchitaarthas’ or with the mastery and sharpness of Veda Jnaana, have since turned out as ‘shuddha satavaah’ or purified in mind through ‘sanyaasa yoga’or the yoga of ‘monk like’ existence of solitutde, worship and contemplation. At ‘paraaantakaale’ or the time of termination of life,
these glorious Souls become ‘brahma lokeshu’ as ‘paraamritaah’ or of Immortality just as without the footprints of birds untraced on the surface of running flow of water!

**Stanza 5: Renunciation and Yoga**

Vivikta deshe cha sukhasansthaah shuchih sama greeva shiraah shareeraah/ Antyaashramasthah sakalendriyaani niradhya bhaktya svagurum pranamyah/ Being seated erect with head, neck and body, the yogi with clean heart and thoughts cleared totally needs to concentrate unilaterally with ‘nyaasa’ or unison with the ‘antaratma’ and that precisely is the objective of a Sanyaasi in search of the Eternal Truth.

**Stanza 6: Hridaya Kamala awakens Antaratma**

Hrit pundareekam virajam vishuddham vichintya madhye vishaadam vishokam, achintyam avyaktam ananta rupam, Shivam prashaantam, brahma yonim/ A ‘parama saadhaka’ needs to meditate pointedly at the ‘hridaya kamala’ with its thousand petals as described in the Scripts of the yore. Mind is the essence of any Being and so is its root in the lotus heart. Upanishads symbolise the heart as a lotus which alone could point at what Paramatma is all about who indeed is virajam-vishuddham-vichintya madhye vishaadam, vishokam, and so on or impassioned, pure, deviod of worldly worries, unknown, unmanifested, endless, ever blissful and tranquil and immortal.

References from Dhyana Upanishad- Chhandogya Upanishad - and from Soundarya Lahari

Dhyana Bindu Upanishad :

This Upanishad compares Brahman as the fragrance of lotus, butter in milk, oil from seeds, gold in the ores and the unique thread to knit the pearls of the Beings with life, while OM is the means of meditation and introspection. In general, Upanishads symbolise Lotus in ponds with seven petals- three as floating on waters and four stems below the water level that is of body above the water level and four below. Paramatma with ‘Antaratma’, Buddhi or Awakening normally known as Wisdom and Jnana or Pure Consciousness are the lotus petals are on the spiritual level as being visible. Now the petals pointing down are ‘foursome’ stated as vichaara or introspection, ‘bhaavas’ or emotive indicators of ‘mano spandanas or mind related impulses, ‘sthula shareera’ or the gross body, and lastly the praana or the vital energy ticking in the body.

Chhandogya Upanishad:

Despite the non-dual Reality of the Self and the Supreme as exists in the Lotus Heart of ‘Dahara - aakaasha’ or the Small Space, one’s own body parts are responsible for deeds and the Self is but a mute spectator!

VIII.i.1) Harih Om, atha yad idam asmin Brahmapure daharam pundarikam veshma, daharosminn antaraakaasha, tasmin yad antah, tad anveshtavyam, tad vaa va vijijnasitavyam/ ( Harih Om! There is a need to enable normal understanding to identify the Individual Self with the Absolute and Superlative Self; this is especially to conceive the Object with qualities like organs and senses in the mortal world viz. the Self, as juxtaposed with the Ultimate Reality in terms of Space, Time and other derivative features of the Pancha Bhutas or Five Elements. This is why normal knowledge of mortal conditions vis-à-vis the macro view of higher and applied situation becomes needed. Therefore then, a lotus like small space viz. ‘daharaakaasa’ within the dwelling place of Brahman is viewed for the understanding. The inference is that Brahman has manifested himself in the form of an Individual Soul called Existence and even as the latter is totally detached, there are officials of that abode who are responsible for the maintenance of that abode which is purely temporary; once that Individual Soul-which is but a reflection of Brahman himself- is transferred then a new abode gets ready and the Manifested Brahman called Individual Self- is migrated too again on temporary duty. Thus the mirror images of the Original Brahman keep moving to varying
abodes on purely temporary basis! But the original is always intact and the duplicate reflections are in circulation from birth to birth of the mortal bodies!) VIII.i.2-3) Tam ched bruyuh, yad idam asmin Brahma Puredaharam punadikam veshma, daharosminn atharaakaashah kim tad atr a vidyate yad anvesh –tavyam yad vaa va vijinaasitavyamiti sa bruyaat // Sa bruyaat: yaavaan vaa ayam aakaashah, taavan eshontarhridaya aakaasha; ubhe asmin dyaavava prithvi antar eva saaahite, ubhavagnisna vaayuscha Surya Chandramasaav ubhau, vidyun nakshatraani yacchaasyehaasti yaccha naaati sarvam tad asmin saahitam iii// (As one enquires that since at the abode of Brahman there was a lotus space then what would be that small space that would have to be realised! The reply has to be as follows: That specific space within the heart is as huge and cosmic as space outside within which are enveloped the heaven and earth, Fire and Air, Surya and Chandra, lightnings and Stardom, and so on! Whatever one perceives in the Universe is but a part of the unknown!) VIII.i.4-5) Tam ched bruyuh asminsched idam Brahma puram smaahitam sarvaani cha bhutaani sarve cha kaamaah yadaitajjaraa vaapnoti pradhvamsate vaa, kim tatotishyataa// Sa bruyaat: naaasya jaraayaitajjeeryati, na vadhenassyaa hanyate; etat Satyum Brahma puram asmin kaamaah samaahitaah; esha atmaa-pahata-paapmaa vijaro vimrutyur vishoko viji-ghaastopipaasah, satya kaamaah satya sankalpaah, yatha hi eveha praajaa anvaavishanti yatha anushasha-sanam, yam yam antam abhiakaama bhavanti yam janapadam, yam kshetra bhaagam, taam tam evopa jeevanti/ (The next query would be that if all aspirations and desires of the Beings are fulfilled in the abode of Brahman, then how about old age, diseases and such problems occurred, and what would be the answer to such natural mis-happenings! Then the answer would be that Brahman would not be victim of age, disease, death. Indeed this is always so in the true abode of Brahman where only positive blessings are derived. This is Brahman or the Self that has no decay, disease and death; it would be free from sins, and the resultant negative impact of sorrow, hunger, thirst, unfulfilled desires and unfulfilling will. But if the mind which is the head of body limbs misdirects vision, speech and the concerned senses, understandably the serving agents would obey their master and sins or virtues as the case might be are recorded on the balance sheet of Fate, while the Self or the Inner Conscience which for sure is not responsible for the acts of omission and commission would remain as a mute spectator! Eventually the Being with its body adjuncts would have to suffer or enjoy the consequences; the blame or blessing is thus not, repeat not, due to the Self or Brahman since both being the same of Purity, but perhaps to what is called Fate or the balance sheet account on the basis of the body actions!) VIII.i.6) Tad yatheha karmajito lokah kheeyate, evam evaamutra punyajita lokah kheeyate, tad ya ihaatmaanam ananuvidya vrajanti etamscha satyaan kamaan, teshaaam sarveshu lokeshvakaama charo bhavati; atha ya ihaatmaanam anuvidya vrajanti etamscha satyaan kamaan, teshaaam sarveshu lokeshu kaamcharo bhavati; atha ya ihaatmaanam anuvidya vrajanti etamscha satyaan kamaan, teshaaam sarveshu lokeshu kaamcharo bhavati/(Just as the deeds of evil are exhaustted the results get diminished, the impact of virtuous deeds too gets lessened. Therefore, those who depart from this world without realising the Self as instructed by teachers or on their own efforts continue to be in the endless chain of births and deaths. But the select handful who succeed enjoy freedom of movement and enjoy bliss)

Now the Soundaya Lahari details the Lotus feet of Amba:

87. Himaani-hantavyam hima giri nivasaika chaturau, Nisaayaam nidraanam nishicha para para bhaage cha vishadau; Varam lakshme pauthram shriyam ati srijanatau samayinam Sarojam tvad paadau janani jayatash chitram iha kim/ Jagajjanani! Padadwaya prabhaajala paraakruta saroruhau/ Both of Your celebrated feet defy and demean the splendid the distinction of lotus flowers. You as the brilliant daughter of Himalayas ever moving about on icy mountains would witness a situation of closing lotuses in cold and frost and their openings during the day times due to Sunshine. Indeed your paada padmas are always fresh in the nights and days alike. Could the fearless beautiful and fragrant natural lotuses be comparable ever with the reputation of your unparalleled feet! Dhumaanam pankougham parama sulabham kantakakulairvikaasa vyasangam vidhadad aparadhee naa samyam manisham/ Nakhendu jyotsnaabhirvishada ruchi kaamaakshi nitaraam asaamanyam manye sarastijamidam tepada yugam/Normal lotuses are born of padma ‘pankha’ are moving about and are basically dependent on
Surya Kiranas for full bloom. Jagajjanani’s are not sullied with mud but is ‘Pavanaagni sambhava’. Indeed Devi’s ‘shri charanas’ possess extraordinary excellence, as they emanate both ‘loukikaananda’ and ‘Aloukikaananda’ or worldly joy as well as eternal bliss! Vidwan Lakshmidhara explains: Sarva Loka Janani! You are ever calm and peaceful alike during day or night, irrespective of timings and is also ever ready to protect and provide refuge to your devotees. Is it not an astonishing revelation that while you are equanimous on an icy mountain or in the company of Lakshmipriya sarjus alike! Undoubtedly indeed your sacred feet are replete with far reaching features than the fully bloomed lotuses that are Lakshmi’s favourites! MAHA SWAMI of Kanchi compares Amba’s feet with lotuses; the lotus wilts on snow since himaneni hantavyam. Now, Himagiri nivaasaika chatturou/ or Her feet will neither wilt nor fade as she walks in snow; further the lotus folds or seems to sleep at night: Nishaaya nidharaamaam/ The folding of the lotus at night is like one sleeping with one’s eyes closed. Her feet are always on the move to let devotees secure their blessings.

Further, the Lotus Goddess Lakshmi to reside in it: Varam Lakshmeepaatram/ Further: Shriyam atisrujantau samayeenaam/ they create Lakshmi for each and every one of those who follow the way of worshiping Amba called ‘Samaya’. In other words Amba’s feet grant her devotees good fortunes in all respects. The sacred feet confer on Her devotees all auspiciousness, all wealth. If the lotus keeps Lakshmi within itself, the sacred feet of Amba pours out Lakshmi to every one.

Sarojam tvapaadhau janani jayatas -chitramiham kim: Janani: Your feet triumph over the lotus: indeed Amba’s auspicious are for ever!

Stanza 7: Essence of Parama Shiva

Tam aaddimaghyanta viheenam ekam vibhum chidaaanandam aarupam adbhutam Umasahaaayam parameshwaram prabhum trilochanam neela kaantham prashaantam dhyaatvaa munir gacchati bhuta- yonim samasta saakashm tamasah parastaat/

Parama Shiva Paramatma has neither beginning nor middle nor end. He is Unique being Singular and all by Himself, ever blissful, and of Trinetra representing Tri Murtis for Srishthi Sthiti Samharas- Trishaktis- Tri Gunas of Satva-Raajas-Tamas-Tri Karanas of Mano vaacha karmanas- Tri Kaalas of Past-Present and Future- Tri Sandhya of morning, midday and evening- Tri Margas for Moksha of Jnaana, Karma and Upasana- Taapatriyas of Adhi Bhoutika, Adhyaatmika and Aadhi Daivikas- Ishana Traya of Praana- Daaraa Putra Dhanas and Sukheshanas- Tri Kalpa kaala maana of Padaardha (Matter) and Parithi (Space); and Paramaanu Samaya (atomic time) thus the Matter, Space and Time- and finally AUM the Tisra Mantra truly representative of jaagrata-swapna-sushuptas which indeed is the Reality-Midhya and Nirvaana! Further the Tri Shula Paani Parama Shiva is the Shakti as Ardha Naareswara Maha Purusha and Prakriti. He is the re emphasised Immeasurable Unknown but even as ‘sthaanu’ is ever activising by Paraashakti.

References 1. Brahmanda Purana 2. Soundarya Lahari and 3.’ Paramaarth Saara’

1. Brahmanda Purana:

Halalah and Nilakantha, Shiva as a Fire Column and Shiva Linga as Worship Symbol:

As Devi Parvati enquired of the origin of Maha Shiva’s epithet as Nilakantha, the latter narrated that once when Devas and Danavas decided to churn Ksheera Samudra or the Ocean of Milk with the objective of producing Amrita (Nectar), there burst out a huge column of Poisonous Fire called Halalah that enveloped the whole World threatening to destroy Creation in totality. The agitated Deva-Daanavas approached Brahma Deva and conveyed to him: Pradurbhavam Visham Ghoram Samvartaagni samaprabham, Kaalamrityuravod- bhutam yugaantaadityavarchasam/ Trilokyotsamaad Suryaabhham Vishpurattat samamtaata, Visheyottishthaanaenena Kalaanala samatvishaa/ Nirdagdho Rakta gouraango krutah Krishno Janardanah, Tam drushtwaa raktgouraangam krutam krishnam.

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Janardanam/ Tatah sarve yayam bheetaaswaameva sharanam garaah, Suraanaamasuraanaam cha
shrutwaa vaayam bhayaavaham/(Pitamaha Brahma! When the ocean was being churned, terrible fire of
poisonous fumes emerged which was like ‘Kaalaagni’ that might destroy the Universe at the terminal
time of the Yuga. It has even turned the red physique of Janardana into black colour and
on seeing this we got frightened and have come to you for refuge!) Brahma replied that the Kalaagni thus created is not
possible of elimination by neither himself nor Vishnu but could only be extinguished by Shankara alone;
so saying Brahma recalled Omkara Mantra and prayed to Parama Shiva as follows: Namastubhyam
Virupaaksha Namasteey Divya chakhshusey, Namah Pinaaka hastaaaya Vajrhaastaaya vainamah/
Namahstrailokyaa naathaaaya Bhutaanaam pataey namah, Namah Suraari hantrecha Soma Suryaagni
chakhshusey/ Brahmaney chaiva Rudraaya Vishnaye chaiva tey namah, Sankhyaaya chaiva Yogaaya
Bhutagnaamaaya vai namah/ Manmathaanga vinaashaaya Kaala prushttaaya vainamah, Suretaseetha
Rudraaya Devadevaaya ramhasey/ Kapardiney Karalaaya Shankaraaya Harayaaya cha, Kapaaliney
Virupaaya Shivaaya Varadaayacha/ Tripuraghna Mahagnaya Maatrunaaam pataye namah, Vridhaaya
chaiva Shuddhaaya Muktayaiva Balaayacha/ Lokatrayakaaveeraaya Chandraaya Varunaayaacha,
Agraaya chaiva chograaya Viprayaaneekaa chakhshusey/ Rajasey chaiva Satvaaya Namasteyvyatatayonyaye,
Nityaya chaivaanityayaaya nityaanityayaavainamah/ Jagataamaarti –naashaaya Priyai Naaraayanaaya
cha, Umaapriyayaa Sharaayaa Nandivakraankaantitaayacha/ Pakshamaaasarthamaasaayaa Ritusamvatraraa
-yacha, Bahu rupaaya Mundaaya dandinecha Varuthine/ Namah Kapaala haataayaa Digvaasaaya
Shikhandiney, Dhanviney Rathiney chaiva Yaminey Brahmachaariney/ Rugyajuhssaamaavedaaya
Purushaayeshwarayaaycha, ityevaamadicharitai stotrain stutya namostutey, evam stutwaa tato Brahmaa
praanipatyai varaaanaiycha/ (Our prayers to you Virupaksha or of Uneven and of Divine Eyes; Our greetings
to you Pinaaka Hasta, Vajra Hasta, Trailokynaadha, Bhutapati, Suraari; You have Soma-Surya and Agni
as your eyes; You are Brahma, Rudra and Vishnu; Sankhya, Yoga and congregation of all Spirits; You
are the Destroyer of Manmatha; Kala Prushta or the Backing of Kala Deva or the God of Time; the
Sacred Virginity; Rudra; Deva Deva; Kapardini, Karaala; Shankara; Haara; Kapalini, Virupa; Shiva; Varada
or the Benefactor; the Killer of Tripurasura; the Destroyer of Daksha Yajna; the Chief of Deva Matrikas;
Sanatana, Shuddha; Mukta; Bala; Unique Hero of Three Lokas; Chandra, Varuna, Agra or the Elder;
Ugra or the Irate; Vipra, Multi-Visioned; Personification of Rajasa and Satwa Gunas; of Unknown
Origin; Nitya or Everlasting; Anitya or Temporary; Both Permanent and Unstable; Perceivable and
Imperceivable; Chintya or Possible of Meditation and Achintya or beyond Contemplation; Shiva! You are
the Form of various Time Units like Fortnight, Months, Seasons, and Years; You are Multi-FIGured;
of Shaven head; wearer of a ‘Danda’ or Staff; Leader or Army called Varudhini; Kapala hasta or the holder
of a Skull; Digvastra; Sikhandi or of a tufted head, Dhwani or Sound; Rathi or the Charioteer; Yami or
Self-Controlled; the Embodiment of Ruk-Yajur-Sama Vedas; Purusha; Ishwara and Bhagavan who is
praised on several ways by devotees!) As Brahma eulogised Shiva as above, the latter enquired of the
reason of Brahma and Devas approaching him and Brahma explained the urgency of the situation as
Devas and Danavas undertook the deed ofchurning the Ocean of Milk and in the process emerged
‘Kaalaagni’ or the unprecedented and ever-increasing out-break of huge poisonous conflagration
enveloping the Skies and there was no other might in the Worlds except himself capable of devouring the
‘Halahal’. Maha Deva readily agreed to consume the poison and as soon as commenced to do so, his
throat turned blue and there was a sensation in the throat as though Takshaka the King of Cobras
was licking his tongue and the ‘Kaalakuta’or the worst kind of poisonous stream was discharging which Maha
Deva controlled instantly lest the flow would travel down and possibly damage the body parts
presumably hurting the Lokas in his stomach; then he retained the enflamed blue-coloured poison in his
throat and thus secured the epithet of Nilakantha; Suraasuras, Yaksha, Gandharva, Bhuta, Pischacha,
Uraga and Raakshasas were bewildered to witness the Scene of Maha Deva’s gulping the Halalah and
broke into spontaneous and exclamatory commendation: and exclamatory commendation:
Aho Blam Viryaparaaakramastey twaah Vapuryoga balam tavesha/ Aho Prabhutwam tava Deva Deva
Mahaaddbhutaam Mammadhadheha naashana, Twameve Vishnuschatraaanawatwaam twameva
Mrityurvaradastameva/ Twameva Suryo Rajanikarasa chaya Vyaktiswamevyaasya charaacharasaya/
Twameva Vahnnih Pavanastwameva Twameva Bhumih Salilam twameva, Twamevy Suryasa
charaacharasya Dhaataa Vidhhaata Pralayastwameva!(Ishwara! What an unimaginable and most surprising capacity that you possess! Your valour and intrepidity are unique and awe-inspiring! Mammadhna naashaka! Deva Deva! How extraordinary is your Governance! You are Vishnu! You are the Chaturmukha or Four Faced Brahma! You are Mrityu, You are Varada, You are Surya, You are Chandra, You are indeed the Form of ‘Charaachara Jagat’; You are Agni; Vaayu Deva too; You are Prithvi; You are Jala; indeed you are the Supreme Creator, the Preserver and also the Extinguisher!). Bhagavan Shiva asserted: Any of my Bhaktas would read or hear this incident of Nilakantha would secure benefits galore: Brahmanas would enrich their knowledge of Vedas; Khsatriyas secure plenty of Land; Vaishya would reap immense profits and riches and all others would secure happiness. Those who suffer from ill-health and chronic diseases would gain excellent health; if under any kind of duress including even imprisonment would become free; the expectant mothers would be assured of easy and comfortable deliveries; unmarried would secure admirable life-partners; those who lost wealth would recover it in double measure. Such devotees would also receive the fruits of charity of hundreds of cows; those who read even a Stanza would be rid of bad dreams, obstacles, evil spirits and fears of any kind!

Shiva as a Column of Fire: When King Bali conquered Swarga by defeating Indra and Devas, Vishnu assumed the Incarnation of Vama Deva and subdued Bali and freed TriLokas from the rule of Daitiya-Danavas. The ever grateful Devas were re-instated and approached Bhagawan Vishnu lying the Milk of Ocean; they accompanied Siddha-Brahmarshi- Yaksha- Gandharva-Apsara- Naga and others to convey their gratitude to Narayana as Dharma was revived and injustice was abolished. Vishnu then replied that he was redeemed by a higher Deity who created the Universe in totality and that he was made to conceive from his belly a lotus on which was materialised another magnificent Being with Four Heads seated on a deer skin and carrying Kamandalu or the Vessel of Sacred Water called Brahma. Even as Vishnu mentioned this, Brahma arrived and asked Vishnu as to who was he! Brahma stated that he was a Swayambh or Self-Born and Vishnu claimed that he was not only the Creator but the preserver too. While this dialogue was going on, there appeared a huge ‘Agni Stambha’ or a Column of Fire. Both Brahma and Vishnu visioned the Column which was unusually resplendent and hot and as they went nearer it looked like a Linga an image of cosmic manhood and a Phallic symbol. It was made neither of Gold nor Silver nor even of a metal nor stone. It was seen or disappeared in flashes and looked as high as Sky and far underneath the Ground. The vision of this fiery column was frightening even to Vishnu and Brahma, let alone Devas and others who approached Vishnu for thanking. Both Brahma and Vishnu realised that their own egoistic seniority inter-se was meaningless as there indeed was another far Superior Entity was visible before them. Brahma suggested that he would like to see the height of the Fiery Linga and requested Vishnu to assess its depth and gave themselves an outer limit of thousand years to accomplish the discovery failing which they could return to the same Place. As both of them failed in their missions they returned and prayed to the Linga as follows: Namostu tey Lokasuresha Deva Namostutey Bhumatey Mahaatman, Namostutey Shasvata Siddha Yoginey Namostutey Sarva Jagat pratishthita/ Parameshti Param Brahma twaksharam Paramam padam, Jyesthastwam Vamadesvascha Rudrah Skandah Shivah Prabhuh/ Twam Yagnastwam Vashatkaarastwamomkaarah Paratapah, Swahaakaaro Namaskararh Samshaarh Sarvakarmanamaam/ Swadhakaartrashcha Yagnascha vrataani niyamaasthathaa, Vedaa lokaacha Devaschaa Bhagavaaneva Sarvashah/Aakaashasya cha Shabdastwam bhutaanaam Prabhavaapayyah, Bhumou Ghandho Rasaschapsa tejorupam Maheshwarah/ Vaayogh sparshascha Devesha Vapushchandara/ Buddhou Jnaanam cha Devesha Prakruter beejamevaca/ Samhartaa Sarvalokaanaam Kaalo Mrityumayomtakah, Twam dhaaraayai lokaam streemstwameva sujrjai// Purvena Vadanaam twamindratwam prakrash vai, Dakshinena tu vaktrena lokaamsamkhipisyave/ Paschimena vaktrena Varunasthah na samshayah, Uttareena tu vaktrena Somastwam Devasattmam/ Ekadhaa Bahudhaa Deva Lokaanaam Prabhavaa- pyayah, Adityaa Vasavo Rudraa Marutasha Sahashvinaah/ Saadhryaa Vidyadharaadharaa Naagaaashaaraanashcha Tapo -dhanaah/ Vaalakhilyaa Mahaatmaanastahap Siddhaascha Suvtaraah/ Tatwatah Prasuttaa Devesha yechaanaye niyatavratataah, Umaa Sitaa Sinivaali Kuhurgayatraya evracha/ Lakshmi Kirtirhrirnmedhaha Lalja Kantirvapuh Swadhaa, Tushhi Pushthi Kriyaachaiva Vaachaam Devi Saraswati, Twattah Prasuttaa Devesha Sandhyaa Raatristathaiva cha/ Suryaayutaanaamayutaprabhavaa Namostutey Chandra
Sahasragoura, Namostutey Vajra Pinaakidhaariney Namostutey Saayaka chaapa paanaye/ Namostutey Bhasma vibhushitaanga Namostutey Kaama Sharira naashana, Namostutey Deva Hiranya garbha Namostutey Deva Hiranyavaasassey/ Namostutey Deva Hirinya yoney Namostutey Hiranyanaabha / Namostutey Deva Hirinya retasey Namostusey Netrasahasrachhiitra/ Namostutey Deva Hiranyavarna Namostutey Deva Hiranyakshahe, Namostutey Deva Hirinya Vira Namostutey Deva Hirinya daayiney/ Namostutey Deva Hirinya Naathaa Namostutey Deva Hirinya Naada, Namostutey Deva Pinaakapaaney Namostutey Shankara Nilakantha/ (Salutations to You the Lord of Lokas, Devas and Sarva Bhutas, Mahatma! You are the One with everlasting yogic powers and the One who established in all over the Lokas; You are the Parameshthi or the Supreme Deity, Param Braham or the Ultimate Brahma, the Final Destination; You are the Jyeshta or Senior Most, Yamadeva, Rudra, Skanda, Shiva and Prabhu; You are the Yagna Swarupa; Vashatkara or the All- Pervasive Supreme Controller and the Personification of Sacrifices; Omkara Swarupa; Swahakara or the Embodiment of all Yagna karmas; Samskaar or the Great Reformer; Sarva Karmanam and He who directs all the Sacred Deeds; Swadhaakara or the Emblem of all the deeds in connection with worship to Pitru Devatas; the decider of the Regulations in the performance of Yagnas and Vratas; You are the Highest Authority on Vedas, to the Lokas, of Devas and for everything. You are the Akaasha (Sky) and its Shabda (Sound); You are the Origin and Termination of all the Beings; You are the Bhumi and its Gandha or smell; you are the Physique of Chandra; the Feelings of the Heart and the Knowledge of the Mind; You are the Basic Seed to Prakriti or Nature; You are the Samharta or Mrityu or Kaala; you are the Preserver and Sustainer of all the Lokas; the Supreme Creator; you keep Indra on your Eastern side; retain all the Lokas on your Southern side; keep Varuna on your west; keep Soma on your Northern side; Devadi Deva you are the creator and destroyer of the Lokas not once but again and again repeated. Maha Deva! You are the manifestation of Adityas, Vasus, Rudras, Maruts, Aswinis, Sadhyas, Vidyadharas, Naagas, Charanas, Valakhilyas the Tapaswis; Siddhaas; and all the Mahatmas.Parama Shiva! you are the Srashta of Uma, Sita, Sinivali, Kuhu, Gayatri, Lakshmi, Kirti, Dhirota, Lajja, Kanti, Vasus, Swadha, Tushht, Pushti, Kriya, Sarasvati, Sandhya, and Raatri. You have the brilliance of Ten Thousand Suryas and thousand Chandras; Vajra Pinaaka Dhar or the Wearer of Pinaaka or Bow and Arrows of Diamond-like radiance, rigor and resistance! Both Brahma and Vishnu continued to extol Parameshwara further: Bhasma Vibhushita, Mammadha marana kaaraka; Hiranya Garbha, Hirinya Vaktra, Hirinya Yoni, Hirinya Naabha, Hirinya Retasa, Sahasra netra yukta; Hirinya Varna, Hirinya Kesha, Hirinya Veera, Hirinyaprada, Hirinya Natha, Hirinya dhwani kaaraka; Shankara; and Nilakantha!) As Nilakantha was glorified by Brahma and Vishnu as above, he replied with the thunderous voice of clouds and a reverberating voice that filled up the Universe stating that he was indeed pleased with their commendation and asked them to visualise his Maha Yoga Shakti as they could not ascertain his beginning or end of his Linga Swarupa. He confirmed that both of them were born to him and were of his own ‘Amsha’or his Alternate Shakti. Brahma was born of Maha Deva’s right hand and Vishnu from his left hand and was invincible in any Loka! He blessed both of them and directed them to discharge their duties viz. Brahma to create and Vishnu to Preserve Dharma (Virtue) and Nyaaya (Justice).

2. Soundarya Lahari:

Prakriti is energy, activity, vibration and creative power. Parameshwara is stable, inactive, immobile and insensitive- yet the Supreme. Kanchi Mahaswami states: ‘ Shiva is quiescent and motionless and Shakti that keeps everything pulsating, from planets and stars to the atom, and is inseperably united. Shiva can be called matter and Shakti energy. Not only are Shiva and Shakti united being basically the same as confirmed by atomic science according to which too matter becomes energy. Thus ‘without being united with you, can Shiva even stir! The first vibration by which the Parabrahman becomes aware of Itself is caused by Amba. Thereafter it is vibration after vibration in ‘aarohana and avarohana” manner being Praana the Life Energy!’
1. Shivah shaktiya yukto yadi bhavati shaktah prabhavatum, Na chedevam devo na khalu kushalalah spanditumapi; Atas tvam araadhyaam Hari-Hara-Virinchadibhirapi Pranantum stotum vaa katham akrita-punyah prabhavati/ Bhagavati ! Shri Maataa Shri Mahaaaragini Shrimat Simhaaasaneshwari, Chidagni Kunda sambhutaa Deva Kaarya Samudyataa/Parama Shiva along with Your invigoration and boost assumes the never terminating cyclical process in the Universe viz. Srishti-Sthiti- Samhara or the Creation-Preservation- and Annihilation of the Universe. Parameshwara is of ‘sthanaa swarupa’ devoid of movement or activity but once complemented by Your Shakti gets energised to invincibility and supremacy as manifested in the distinct Tri Murti Swarupas of Brahma-Hari-Haras. PARAMAAACHARYA of Kanchi is quoted: ‘ Shiva is quiescent and motionless and Shakti that keeps everything pulsating, from planets and stars to the atom, are inseperably united. In terms of science, Shiva can be called matter and Shakti energy. Not only are Shiva and Shakti inseperably united are basically the same as confirmed by atomic science according to which matter becomes energy. Thus ‘without being united with you, can Shiva even stir! The first vibration by which the Parabrahman becomes aware of Itself is caused by Amba. Thereafter it is vibration after vibration in ‘aarohana and avarohana’ manner being Praana the Life Energy! There is the authority of Upanishads to show that the dualistic cosmos is caused by the ‘spandana’ or the inner vibration of the non dualistic Brahman. Kathopanishad says: all this universe is caused by the life force called praana and vibrates. For ‘vibrates’ the word used is ‘ejati’; Ejanam means ‘kampana’ or vibration. Kampana or praana that causes vibration is not merely breath but Brahman itself! The Stanza starts with the Shaktta system: Amba is far superior to Trimurtis viz. Brahma-Vishnu- Rudra. Shiva is indeed the Parabrahmam without any attributes and is still in His non dualistic state. And he can stir and make Trimurtis perform their dualistic cosmic functions only if She the Maha Shakti activates the shthaanu swarupa of His. Amba activated Shiva, the quiescent Reality, that does not stir otherwise. Jagad Guru Adi Shankaraacharya addresses Amba stating: You have the power to accomplish any thing and to activate even Shiva; it is the power of yours that has inspired my tongue, my speech, to sing your praises: he states: Pranantum stotum vaa katham akrita-punyah prabhavati/ Amba! I prostrate to you and extol you with ‘trikarana shuddhi’ or ‘mano vaak kaaya karmana’ / by way of the purity of mind-speech-and body. In other words self surrender to Amba. Indeed this kind of obeisance to Amba would be possible only when one’s erstwhile bhakti- jnaana of previous several lives. When the very first stanza states: ‘Shiva Shaaaktiaka yukto’; Shiva is for auspiciousness yet would not be able to stir even a second without Shakti- hence ‘Shaaaktiaka yukto’ as the divine pair. Dharma Shastras proclaim that wife must be loyal to her husband: ‘If a woman is married to a stone, then she must respect that stone as her husband. Thus Shiva first and foremost and then Shakti; yet Vedas proclaim: Maatru Devobhava- Pitru Devo bhava/ Thus Shakti is joined to Shiva. Yet, Shiva becomes capable of performing his cosmic function only when He is united with Shakti, otherwise He would even stir a bit; ‘spanditumapi’/ ‘na khalu’ is it not so!

Paramaarthaa Saara:

Yadi punar amalam bodham sarva sumutteerna boddhur kartrumayam, vitamam anastami- todita bhaa rupam satyasankalpam// Dik kaala kalana vikalam dhruvam avyayam Ishwaram supari- purnam, bahutara shakti vraata pralayodaya virachinaika kartaaaram//Srishtyaadi vidhi suvedhasam aatmaanam Shivam ayam vibhudhyeta, kathamiva samsaariyyaad vitatasya kutah kva vaa sharanam// (Stanzas 64-66) ( How magnificient it would be to vision The Self as Parameshwara Parama Shiva! Indeed, He is Nirmala or the undefiled consciousness, Chitanya or of the essence of purity and energetically ever active, Niratishaya or the Singular One with exaltation over the entirety of the Universe, ‘jnaatrutwa and kartruyva swarupa’ or one with sublime awareness and the foremost guidance to dutifulness - the subject and the agent; ‘vistruta’ or omnipresent and omniscient, bhaa rupam or the utmost radiance and Illumination,’satya sankalpa’ or of truthful resolution, never sets nor rises or ‘anaadyanta’ (stanza 64); dikkaalakalana vikala or free fom limitations of space and time, dhruva or of utmost steadfastness, avyaya or everlasting, Ishwara the top most paramatma, suparipurna or the One with completeness of sagacity
and virtue, ‘bahutara shakti vraataprayodara’ or the Supreme Creator of Innumerable Shakti Utpattiharana-pralaya kar or the Generator- Administrator-and Terminator of Endless variety of Powers (stanza 65); the Unique one with the paramount expertise to plan and execute to perfection to create the art of crafting and maintaining the ‘Samsara’ that permeates ‘Shivatwa’ or of Heights of Auspiciousness; how indeed are you capable of crafting such amazing Universe! My total dedication and sincere prostrations to you Maheshwara! )

Stanza 1: Parama parastham gahanaaad annaadim ekam vishishtam bahudha guhaasus, sarvaalayam sarva chachhaacharastham twameve Shambhum sharanam prapadye/ ( Maha Shambho! We beseech you as the ultimate refuge since you indeed are the totality of the Universe. This awareness is camouflaged by ‘gahanaadi’ or the skies and the related ones which constitute the all covering ‘Maya’ the non reality beyond which is visioned the real and the permanent; this Maya covers all the Beings including the so called embodiments of knowledge and perception down to unintelligent ignoramus and even ‘sthavara jangamas’ or the Beings with or without mobility. You are but actually the final destination of one and all ranging from maha jnaanis to insects. You are the Parama Tatwa Bhokta as the truly independent Bhogya Swarupa)

Stanza 2-3: Garbhaadhivaasa purvaka maranaantaka dhukha chakra vibhraantah, aadhaaram bhagavantam shishyah papaccha paramaartham/ Aadhaara kaarika abhih tam gururabhi bhaashate sma tatsaaram, katatyabhinavaguptah Shivashaasana drishtiyogena/ ( As the ‘Duhkha Chakra’ or the ever revolving cycle of sorrow with flashes of some joy like reliefs, ever since one’s births and deaths of each and every Being, what indeed be ‘Paramaartha’ or the real purpose of Life asked the disciples of the Guru.

Stanza 4) Nija shakti vaibhava bhaaraad anda chatushta -midam vibhhagena, shatirmaayaa Prakritih Prithivicheti prabhaavitam Prabhunaa/ ( Bhagavan Maheshwara who indeed is the Ever Blissful Magnificence overshadowed the Universe in Entirety and divisioned the ‘Anda Chaturstaya’ or Four folded ‘Brahmanda’ viz. Shakti, Maya, Prakriti and Prithvi or the Energy, the Ignorance/ Make Belief, the Nature and Earth. Vastu Swarupa or Materialism that binds any Being; Atma Tatwa or the Mistaken Self or the ‘Mahaa- Ahamkaara’ or the Complex Self Ego mistaken as ‘Aham Brahmaasmi’; ‘Praakritika Antahkarana’ or the Self stimulated by ‘Panchendriyas’ as devised by ‘Jnaanendriyas’ for smell, taste, hear, touch and reproduce and ‘Karmendriyas’ or nose, tongue, ears, skin and the last .The action-reaction agency being the Mind is essentially qualified for motivation and is governed by the proportionate mix of Satva-Rajas-Tamo gunas and Bhagavan Vishnu is the Chief Anchor of the unique mix thereof. Now the ‘Prithvyanda’ the fourth part of the ‘Anda Chaturasya’ of Earth: this is applicable one and all in ‘Srishti’ right from human beings down to ‘krimi-keetaas’ or ‘sthavara jangamas’ or the moving and non moveable Beings whose Creator is Brahma Deva Himself.

Stanza 5) Tatraanatarvishmamidam vichitratanu karana bhuvana santaanam, bhoktaa cha tatra dehi Shiva eva griheeta pashubhaavah/ (From these four parts of the Universe in totality, a fantastic range of physiques of Beings got generated with faces, hands, feet and so on - some which fly to high skies, some which dwell in water, some crawl underground with differently abled of a staggering variety. Indeed, all the Beings in the entire creation surfet with ‘pashu bhava’ or lack of appropriate knowledge-base of Awareness of Paramartha is Maheshwara Himself. Stanza 14: Shiva Shakti Sadaa Shivataam eshvara vidyaamayeem cha tatwa dashaam, Shakteenaam panchaanaam vibhakta bhavena bhasayati/ (By recalling the Shuddha Tatwas or the Pure Elements viz.Shiva, Shakti, Sadaashiva, Ishwara, Sadvidya Mayi, the Parama Tatwas represent the Swa SWarupas or the Forms of Individual Selves as the Unique Integrated Mahaa Tatwa. The Swa Swarupas are representative broadly of Chad-Ananda-Ichaa-Jnaana-Kriya the Pancha Mahaa Shaktis or alternatively Shiva,Shakti, Sadaa Shiva, Ishwara and Vidya. The Collective Form is named ‘Atyanta Chamatkaara Swaswarupa’ and there beyond the SHIVA TATWA. Now, one interpretation of the Buddha Tatwaas states: Shuddha Vidya is This-ness in Thisness; Ishwara denotes Thisness in I-ness; Sadaashiva signifies I-ness in Thisness; Shakti is I-ness and Shiva is I AM NESS. ‘Ahamidam’ and ‘Aham Asmi’.)

Stanza 8: Parama Shiva is the total Representation of all the Deities and Devatva

Sa Brahmaa sa Shivaa sendrah soahsharah paramah swaraat, sa eva vishnu sa praanaah sakaalognih sa chantrama/. Parameshwara is the totality of divinity, be He Brahma the creator, Shiva the ‘karma
nirnaya karta’ or of the pluses and minuses of every pranis as well as the Divinities of all classifications, 
He is Indra the Head of Devas; He is Vishnu the preserver and the sustainer of law and order in Srishti 
too. He is life and vitality the Praana; He is Kaala maana of the the eternal binks of eyes to shad rithus or 
seasons, years, kalpas and so on till eternity. He is Pancha Bhutas and the fall out of Panchen - 
driyas, and the coolness of Chandra in the nights vis a vis the radiance of the day of Surya.

Reference Linga Purana’s description of Shiva’s Vishva Rupas:

**Shiva’s Vishwa Rupa:** Sanat Kumara enquired of Nandikeswara of Shiva’s Vishwa Swarupa and the reply 
was: Vishwa Rupasya Devasya Sarojabhava Sambhava/Bhurapognimar udyoma Bhaskaro Dikshitah 
Shashi, Bhavasya Murthayah proktaah Shivasya Parameshthinah/(Shiva’s Vishwa Swarupa constitutes 
Bhumi, Varuna, Agni, Vaayu, Aakashha, Bhaskara, Yajamana (Yajna Swarupa) and Chandra; these are the 
Ashta Murtis of Maha Deva). Worshipping Agni and Surya are the Prime Splendours of Maha Deva and 
these constitute the Prominent Parts of Parama Shiva. Surya has Twelve ‘Kalaas’ or aspects; the first Kala 
signifies Amrita or Sanjeevani which Devas mainly tend to worship. The second Kala of Surya is Chandra 
and signifies ‘Aoushadhi Vriddhi’ or the development of Herbal Medicines enabled by Hima Varsha or 
dewdrop rains. Shukla Kala of Bhaskara promotes Dharma or Virtue and is also the main energy 
responsible for crops of Foodgrains, Vegetables, Flowers and Fruits. The other Kalaas of Surya provide 
life-lines to various Deities, Planets / Grahaas; for instance Surya by the name and Rupa of Diwakara 
comforts Shiva; Harikesh Kirana (Ray) of Sun provides succour to Nakshatraas spread far and wide across 
the firmament; a Kirana called Vishwakarma preserves Budha; a Surya Kirana named Vishwavyayacha 
protects Shukra Deva; the Samyad Vasu ray of Bhaskara protects Mangala Deva; Arvaavasu ray of Surya 
feeds Brihaspati; Surat Karana named Surya Kirana preserves Shanaischara; Surya Kirana called 
Sushumna preserves Chandra. Another Component of Shiva’s Vishwa Swarupa relates to Chandra, who in 
turn comprises Shodasha Kalaas or Sixteen Features which are all Amitamayis or Life-Providers. Among 
these Chandra Kalaas, the most significant Feature relates to Soma Murti which provides succour to all the 
Praanis or Beings. Comfort to Devas and Pitru Devas is provided by Sudha Kirana of Chandra, while 
Bhavani Swarupa of Soma protects Jala and Aoushadhis. Yajamana Swarupa of Shiva is always engaged 
in carrying Havyas or Offerings in Homas to Devas and Kavyas to Pitruganas; this Yajamana Murti 
administers the Universe by way of Buddhi or Intellect and is spread all over in Jala Swarupa among 
water-bodies, Rivers, Samudras. Vayu in the Pancha Swarupas of Praana-Apaana-Udaana-Vyaana and 
Samaana is another manifestation of Maha Deva as an integral component of the Vishwa Rupa. Shambhu’s 
Vishwambhara / Bhumi Murti and Akaasha Swarupa are the well-established Entities of Shiva’s Ashta 
Murtis. Thus among all the ‘Charaachara’ Beings, all the Ashta Murti Swarupas of Shiva exist firmly.

**Stanza 9:** Parama Shiva is Mrityunjaya to His Bhaktas- Mrityunjaya Mantra

Sa eva sarvam yad bhutam yaccha bhavyam sanaatanam, jnaatvaa tam mrityum atyeti naanya panthaa 
vimuktate/ Paramashiva is and was always present submerging the past and the future and is indestrucible 
and far beyond the ephemeral Universe and is eternal. There is no other short cut path excepting strong 
faith and devotion to Him for salvation.

Reference excerpts from Purusha Sukta and Linga Purana about Mrityunjaya Mantra

Purusha Sukta:

1) *Sahasra Sirsha Purshah Sahasraakshah Sahasra paat, Sa Bhubim Vishvato Vrutwaa 
Atyatishthaddashaagulum/ (Bhagawan/ Maha Purusha who has countless heads,eyes and feet is 
 omnipresent but looks compressed as a ten-inch measured Entity!) 2) *Purusha ye Vedagum sarvam 
yadbhutam yaccha bhavyam, Utaamritatwa--syeshaanah yadanney naa ti rohati/( He is and was always
present submerging the past and the future and is indestructible and far beyond the ephemeral Universe) 3) 
Yetaavaa nasya Mahimaa Atojyaaya -gumscha Puurushah, Paadosya Vishwa Bhutaani Tripaadasya - amritos Divi/ (What ever is visualised in the Creation is indeed a minute fraction of His magnificence and what ever is comprehensible is but a quarter of the Eternal Unknown) 4) Tripaadurdhwa Udait Purushaha Paadosyehaa bhavaatpunah, Tato Vishvan -gyakraamat saashanaa nashaney abhi/ (Three-fourths of the Unknown apart, one fourth emerged as the Universe and the Maha Purusha is manifested across the Totality of the Beings including the animate and inanimate worlds) 5) Tasmaadwiraadajaayata VraajoAdhi Puurushah, Sa jaato Atyarichyata paschaaddbhuminatho purah/ (From out of that Adi Purusha, the Brahmanda came into Existence and Brahma spread himself all over and became Omni Present. Then He created Earth and Life to Praanis.) 6) Yatpurushena havishaa Deva Yagna matanvata,, Vasanto Asyaaseedaayam Greeshma Idhmassharaddhavih/ (The Yagna Karyas done by Devatas with Maha Purusha as the Aahuti converted Vastana Kaala as Ghee, Gresheema Kaala as Indhana or the wooden pieces, and Sarat Kaala as Havi or Naivedya); 7) Saaptaasyaasanparidhayah Trissapta Samidhaah Kritaah, Devaad Yagnam tanvaanaaah Abadhnan Purusham Pashum/ (To this Yagna, Pancha Bhutaas of “Prithi-vyaapa-tejo-vaayura akaashaas” and the Day and Night as the ‘Parithis’ or the boundaries of the Yagna Kunda; twenty one Tatwaas viz. Pancha Karmendriyas, Pancha Jnaanendriyas, Pancha Bhutas, Three Ahamkaaras, Three Tanmatras of Sprasha -Rupa-Rasa; and Mahatawa as Samidhaas; Devatas as Ritwiks and Brahma as Yanga Pashu) ------14) Chandramaan Manasos jaataat Chaksho Suryo Ajaayatam, Mukhaadindraaschaagnischa Praanaadvaayurajaayata/ (From His Mind was manifested Chandra Deva, His eyes Surya Deva, His face Indra and Agni and from His Prana the Vayu Deva); 15) Naabhyaa aesedantariksham Seershno Dhyoh Samavartata, Padbhyaam Bhumir-dishaha Shrotreat tataa Lokaagum Akalpayan/ (From the Lord’s navel came out the ‘Antariksha’, His Head the Swarga, His Feet the Earth, Dishas or Directions from His Ears; and likewise the various Lokaas); 16) Vedaahametam Purusham Mahaantam, Aditya Varnam Tamasaatu paarey, Sarvaani Rupaani Vichitya Dheerah Naamaani krutwaabhivadan yadaastey/ (Thus I have realised that Paramatma manifested Himself in innumerable Forms and nomenclatures and that He is a Kaarya-shila or of Practicalities, Mahimanvita or of Undefined Grandeur, the Ever Lustrous Sun-Like Appearance or of Inner Consciousness far away from Darkness or Agnanaa)---

Linga Purana:

Trayambika Mantra and its explanation

Om Trayambakam yajaamahe sugandhim pushtivardhanam, 
Urvaarukameva bandhanaat Mrutyormuksheeya Maamrutat/

(OM, Tryambakaam or Three Eyes or Three Ambaas of Lakshmi-Gouri-Sarasvati ; Yajaamahe or we sing your glory; Sugandhim or of fragrance of knowledge- strength-presence or of knowing-seeing-and feeling of His deeds; Pushtivardhanam or may the Creator promote our well-being; Urvaarookam or deadly diseases or Adhibhootika-Adhiyamika-Adhi daiwiki; eva: types; bandhanaan or overpowered; Mrutyor - meeksheeya or do deliver us from death; Maamrutaat: kindly bestow to us the rejuvenating Amritam or Nectar).

Stanzas 10 : Self Awareness is the Realisation of the Supreme

Sarva bhutastham aatmaanam sarva bhutaani chaatmani, sampashyan brahma param yaati naanyena hetuna/

Deep and concentrated inward vision ought to terminate that all the Beings in the Universe - be they the ‘charaachara praanis’ inclusive of human beings of all the varnas, ages, and stages- possess similar features and instincts- are possessive of the similar inner conciousness individually and that Self indeed is the Supreme Unknown.

Reference Chhandogya Upanishad : That Brahman or Truth is nowhere else but the Self of all!
VII.xxv.1-2) Sa evaadhastaat, sa uparishtaat, sa paschaat, sa dukshinatah, sa uttaratah, sa evedam sarvam iti, athaato sarvam iti, athaatohamkaaraaadesha eva, aham evaadhasaat, aham uparishtaat, aham paschaat, aham purastaat aham dukshiatah aham uttaratatah aham vedam sarvam iti//
Athaata aatmaadesha eva aatmaivaadhastaat, atmoparishthat, aatmaa paschat atm aatma dakshinah, aatmetaatah, aatmamaivedam sarvamti; sa vaa esha evam pasyann evam manvaana eam vijaanannaatma raatir aatma krida aatma mituna aatmaanandah, sa swaraad bhavati, tasye sarveshulkeshu kaamacharoo bhagavati, tasyasarveshuhu lokeshu kaamacharo bhavati, atha yenyaathaaat viduh, anya raajaanaas te kshayyaa loka bhavati, teshamsarveshu lokesva akaama-charo bhavati//
(Brahman is omnipresent as he is below, above, behind, in front; in South, in North and is indeed all this. Hence His instruction that is not only Infinite but is also in everything from Brahma the Creator of the Universe to a piece of grass. Hence He is indeed the Individual Soul the Antaratma. Hence the further instruction that the Self is below, above, behind, in front, in all the Directions. Anyone who looks within has seen Him as he is one’s mirror image! He is free of movement, speech, thought, vision, hearing and touch. The concept of duality is totally misplaced. This is so but for the interaction of the Jnanendriyas and karmendriyas or the body parts and the sensory organs. Mortality is for the body and never ever for the Soul and indeed that is the Eternal Truth)

Stanza 11: Genuine Seekers surrender own body as lower wooden stick and upper as Om to burn off ignorance

Atmaanam aranim kritvaa pranavanchottaraaraneem, jnaana nirmatanaabhyaaasaat paasham dahati pandidaat/ Arma jnaana of the ‘vigjanaa vetta panditaas’ or of erudite seekers the Self Awarenes tend to arrange two sticks in their homa karyas as the lower stick as their entire body while the upper stick with the ‘pranava naada’ OM and kindle the flame of their spiritual knowledge to burn off the ‘Agjnaaa’ the Ignorance and the weight of snachita and prarabhdha karmaas or the sins and good deeds as accumulated in previous lives nd the ongoing.

Reference Shvetaashvatara Upanishad

I.xiii) Vahner yathaa yoni gatasyya murthi na drishyate naiva cha linga naashah, sa bhuuya eva indhana yoni grahyah tad vibhayam vai pranavena dehe/ (Just as Agni may not be visualised outwardly its source needs to be realised; it could certainly be known by rubbing and it would most probably originated thereby. Indeed the ‘Indhana’and ‘Yoni’are relevant, as a stick is capable of continuous friction and drilling into a hole fire would appear. Similarly persistent efforts of intense recitation of Pranava mantra ‘Om’-Omiteykaksharam Brahma- ought to result in dispelling darkness and ignorance. {The all powerful ‘OM shabda’ is stated to result in the friction created by the rapid speed of the revolutions of Moon-Galaxy- Earth on their own respective axises at a mind boggling velocity of 20 thousand miles per second create a super sound of Om on the modern analysis of Mass x Velocity x 2!})

I.xiv) Svadeham aranim kritvaa oranavam co’ittaraaramim, dhyaana nirmatsathanaabhyaaasaat devam pashyen nigudhavat/(Struggle to surmount all kinds of impediments is fraught with innumerable means of material desires and practices on one hand and sharpen the edge of spiritual bent of mind with tenacity, dedication and extraordinary faith on one’s own ability on the other hand. This is some thing that calls for a revolutionary transformation in one’s daily routine and psyche. It demands sufferance, self-negation, and total abstinence to the point of break down by way of extreme self denial. Control of mind and detachment by the severe possible hold and command of organs and senses of chakshu-shravana-naasika-manasika-twak media as also the yoga pratice without desired ends and the corresponding controls but even without pursuing and terminating the
further strife to merely attain ‘siddhis’ like Anima and Garimaadi powers but of the Ultimate Siddhi of uniting the Self with the Supreme with no interference and curiosity of materialism and its ends but bring out to one’s fold from one’s own heart!

I.xv) 

I.xv) Tilesu tailam dadhieneeva sarpir aapas srotassu araneeshchaagnih, evam aatmaatmani grihyet usau satyenainam tapasaa youpashyati/(One’s own ‘Antaratma’ or the Innermost Consciousness needs to be churned out by persistent practice as detailed in the above stanza, by way of struggle, friction and persistence just as oil is extracted from sesamum seeds, butter from cream of milk, water by digging deep from dried earth, and as Agni by friction of ‘aarani’ or wood sticks! In the constant and even tiring efforts of truthfulness and extreme austerities, the Individual of total commitment might thus be able to discover the Final Truth finally; ghritam iva payasi niguudham bhute bhute cha vasati vijnaanam satatam manthetavyam manasaa manthena bhutena/ or ‘Constant churning of a clean and transparent mind is the quintessence of the exploration, just as of ghee in milk which again is obtained after constant churning!)

Stanza 12: Role of Maya the Make Believe as during one’s normal life

Sa eva maayaa parimohitaatmaa shareeram aashtaaya katoti sarvam/ Stree-anna-praanaadi vichitra bhogais sa eva jaagrat paritriptim eti/

Once a Being is born and thereafter through out the stages of like such as ‘baalya- vidyarthya- youvana-vivaahika- vaarthakyaas’ or the childhood-studentship- youth- married life-and old age respectively, the play and sway of ‘Maya’ gets more and more intense stagewise and so does the desire for food-drink- sex and kaleidoscopic charms and attractions.

Reference Maandukya Upanishad III and Gaudapaada Kaarika thereon

Maandukya : Jaagarita sthaano bahis pragjyah saptaanga ekonavimshati mukhah sthuula bhug Vaishvaanarah prathama paadah/ During the stage of awakeness, the Beings enjoy ‘bahirprajna’ or of the happenings around in the society and its surroundings as they are equipped with ‘saptangaas’ or seven limbs to see, smell, hear, breathe, move about, feel and generate-clear out and above all to think with the mind like Vaishvaanara Self. Each Praani like the Vaishvanara Self is possessed of Saptaangas and is also possessive of  ekanavimshati mukhah or nineteen mouths-viz. ‘pancha jnanendriyas’ or five senses of perception and ‘pancha karme ndriyas’ or five organs of action, besides ‘pancha praanas’ of ‘praana- apaana-udaana-vyaana-samaana’ as also the mind again comprising the faculty of thinking- intellect-ego and wisdom or what one calls as judgment. Thus Vaishvaanara is known as ‘Vishva’ or the enjoyer of what all the Universe is capable of offering by way of pleasures and experieness and ‘Nara’ or the leader of the organs and mind backed up by the Vital Forces! Now the Self Consciousness, or the Composite Self in short, is the Virat Svarupa or the composite form of all the gross bodies and the Unique Symbol of what all Universe is made of-maintained by- and -periodically destroyed too , giving way to another cylce of the Time capsule.

Gaudapaada Kaarika: Prabhavah sarva bhaavaanaam sataamiti vinishchayah, Sarvam janayati praanah chetoshuun purushah prithak/ (As covered by Ignorance or Maya the ‘Make Believe’, each and every Being has its own origin, category, name, form and feature. This fact indeed is well established and widely known; ‘sarva bhaavaanaam sataam’ or all the entities exist in their different modes as super imposed. Praanaah janayati sarvam or Praana the alternate of Brahman manifested everything and every body. Purushah janayati prithak chetosmin or Purusha created rays of consciousness individually.

Stanza 13: Svapna or the Dream stage as the impact of Maya the Make-belief generates ‘vikaaras’ like joy-sorrow-fear-hatred and so on
By the impact of Maya the illusion, one’s dream state creates happiness or disappointment arising of mishaps, missed opportunities, fear, hatred, jealousy, greed, desires, ambitions, arrogance or sheer indifference. But, as one returns from the so called real and routine life, the sense of relief or disappointments get recovered.

Reference Mandukya Upanishad IV

Svapne tu jeevas sukhā-duhkha-bhoktaa svamaayayaa kalpita vishva loke, sushupti kaale sakale vileene tamobhibhutaas sukha rupameti/

By the impact of Maya the illusion, one’s dream state creates happiness or disappointment arising of mishaps, missed opportunities, fear, hatred, jealousy, greed, desires, ambitions, arrogance or sheer indifference. But, as one returns from the so called real and routine life, the sense of relief or disappointments get recovered.

Reference Mandukya Upanishad IV

Svapna sthaanontah prajnah saptaanga ekonavimshati mukhah pravivikta bhuk tajjaso dviteeya paadah/

(‘Taijasa’ is the second quarter and its sphere of activity is the dream state or sub-consciousness. Its consciousness is in-rooted or inward bound and looking within; it is possessed of seven body limbs and nineteen mouths, and is capable of experiencing the joy of subtle objects. This Taijasa which is essentially stationed in ‘svapna sthaana’ is no doubt active otherwise too but since there are direct means of awareness by way of mental vibrations, it is dormant excepting in the dream stage when it gets activised.

Brihadaranyaka Upanishad aptly explains vide IV.iii.9 : Tasya vaa etasya purushasya dvai eva sthaane bhavatah: idam cha paraloka shtaanam cha sandhyam triteeyam svapnasthaanam; tasmin sandhye sthaane tishthannet eva sthaane ubhe sthaane ubhe pashyati idam cha paraloka sthaanamcha/ Atha yathaakrameyam paraloka sttaani bhavati tam aakramam aakramya, ubhayaa paapmaanaa aanandadaamscha pashyati/ Sa yaataa prasvapiti, asya lokasya sarvaavato matram apaadaya, svayam vahitya, svayam nirmaaya, svena bhaasaa, svena jyotisaa prasvapiti; atraaya purushah svayam jyotirbhavati/ or an individual possesses two places of stay viz. his present birth and the next birth, while there is a dream stage which is an interval of the two. Now,over and above the waking and dream states there are two worlds between which the individual-self bears resemblance to knowledge or awareness in the unbroken series of deaths and births. In the waking state the individual self gets mixed up with the purpose of body organs and their functions, awareness or intelligence, the mind and thoughts and the extraneous influences as also the action-reaction syndrome. But in the dream stage the organs and senses remain inoperative and the self gets disintegrated except with the mind. Actual sufferings and of joys are experienced in reality of the wakeful state while in the dream stage such experiences are merely imagined due to the activity of mind.

During the sleep, the Self takes along the material of the everhappening experiences of the world and tears himself apart to build his own world, puts his body aside and creates himself with chariots, horses, highways for the chariots. In actuality, he might not have pleasures, enjoyments, fame and name, material prosperity, swimming pools, tanks and rivers or whatever unfulfilled desires; contrarily at the same time, he might imagine fears and failures, defeats and even deaths. After all, the individual is the agent of making unreal things real; his wishes as horses and apprehensions as possibilities. It is through the light of the Self that he sits, moves about, works and and returns. The Pure Intelligence termed as the light of the Self would thus illuminate that body and its organs through the mind and allows the acts to function accordingly as per the latter’s dictates, since the Self is but an Agent!
Thus returning to the concept of ‘Taijasa’, the mind assumes Antah prajna or sub-consciousness becoming aware of the internal objects and these appear as real.)

Stanza 14: Even as a Human Being subject to Actuality- Dreams- Sushupti the impact is as per body alone but not- repeat not on the Antaratma the Self which is the Supreme

Punashcha janmaantara karma yogaat sa eve jeevah svapiti prabuddhah/ utra traye kreedat yashcha tatusu jaalakam sakalakam vichitram/ Aadharaam annandam akhanda bidham yasmi layam yaat puratrayam cha/ The three types of bodies are termed gross, the subtle and the causal. As per one’s past deeds, one goes through the three kinds of consciousness of jaagrata-swapna-sushupti or awakeness- dream and the dreamlessness. And the three bodies merge into what one realises as the totality of the Self or the reflection of the bliss.

Reference Maandukya Upanishad VII

Naantah-prajnaam, na bahis prajnaam, nobhayatah-prajnaam, na prajnaa-ghanam, na prajnaam, naaprajnaam, adrishtam, avyavahaarayam, agraahyam, alakshanam, achintyam, avyapadeshyam, ekaatma-pratyaya-sharam, prapannopashamam shaantam, shivam, advaitam, chaturdham man yante, saaatma,saa vijneyah/ (Now, the delineation of the Self: Considering that the Self comprises of ‘Chatush Paada’ or of Four Quarters, this State is described: Naantah Prajnaanam or that is not of consciousness of the internal world eliminating ‘Taijasa’; na bahis prajnaanam, or nor of external world eliminating ‘Vishva’; na ubhayatah prajnaamam - nor conscious of both the worlds or of the intermediate state between dream and awakenness; na prajnaanam ghanam- nor an undifferentiated mass of consciousness; na prajnam na aprajnam- neither knowing nor unaware, beyond empirical dealings, inconceivable, indescribable, sole core and concentrate of Singular Self in whom existence merges with phenomena, or the unique and tranquil non duality. Indeed That is the Self and That is the Truth that generations Seek to Realise! This is the Climactic Knowledge which is never seen, heard, felt, thought, and expressed but only experienced as in the Status of ‘Turiya’ in which the Statement is embedded as ‘Thou Art Thou’. In Chhandogya Upanishad Chapter VI.viii. Uddalaka Aruni explains to his son Svetaketu about the unique Self Realisation of ‘Tat Tvam Asi’ as step by step Instruction: first as deep sleep; then the mind enters Individual Consciousness or the Antaratma as though a person woud enter into a mirror in the form of a reflection, or like the reflection of Sun in water. It is in that state, his individual Self is identified with his mind and the thought process to get adjusted to varying situations, besides all his actions like hearing, seeing, talking, running, enjoying or lamenting, singing, crying, becoming jealous or being liberal and so on all enacted as per the dictates of his dreams. In that dream situation, the mind flies in various directions as though a bird or a kite is tied to a string which indeed is Praana or the Vital Force. Mind is what surpasses the Praana but is deeply rooted into it. Then Uddalaka sensitised Svetaketu about food and water in life’s and the havoc that hunger, thirst and heat could create in one’s existence. Saumya! Imaas tisro devataah Purusham praapya trivrit trivridekaatkaa bhavati, tad uktam purushaad eva bhavati, asya purushasya prayato vaan manasi sampadyate, manah praane, praanastejasii, tejaah parashyaam devataaayam/ -VI.viii.7-or These three basic needs do amalgamate into mind-vital force and speech and the trio or threesome being the deities of existence seek to contact with the Self. As soon as the Self departs from a body, then speech is withdrawn into mind and other faculties follow suit, then mind to the Vital Force, praana into Fire and Fire into the Supreme: Sa ya eshonimaaaitad aatmyam idam sarvam, tat satyam, sa aatmaa:Tat Tvam Asi! Now, Brihadaranyaka Upanisha vide III.VIII.11 amplifies the concept of the Unity of the Self and the Supreme: Tad vaa etad aksharam, adrishtam druushtar, ashrutam shrotur, amantam mantar, avijnataaur vijnaatur; etasminnu khalvakshare aakaash otascha protoaasheeti/ This Absolute Power is never seen by anyone as it is not a sense object; it is never heard, never thought as It itself is the embodiment of Thought and Intellect. It is the Absolute Power that the unmanifested Ether is permeated all over; in a methodical analysis of neti neti or ‘not this not this’, the Individual Self is truly devoid of body adjuncts, organs and senses, and is but the transmigrating Soul from birth to birth till such

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time that ignorance is cleared and discovers its identity with Brahman! As prapanchopashamam or when the worldly phenomena are ceased and eka-atmapratyayasara or proof and singular belief of Unity of Self and Supreme is secured, then only the Self is meditated upon: ‘At the time when the Universe was not differentiated as of proper name and form, then the Unique Self entered all the Beings into limbs and of body systems deep inside and like Agni within, so that they all tick the vital force, speech, vision, hearing, thinking and so on; sa yota ekaikam upaaste, na sa veda, na sa veda, akrtsno hy eshota ekaikena bhavati, aatmeti evopaaseetaa atri hi ete sarva ekam bhavanti, tad etat pananeeyam asya sarvasya yad ayam aatmaa, anena hy etat sarvam veda yathaa ha vai padenaauvindet; evam kritim vindate ya evam veda/ only the Self or the Soul within needs to be prayed to enabling various body functions, since the Self or Inner Conscience controls all the sensory organs. The identity of the Self is such that one knows the kind of animal is known by its footprints and the specific individual is for his fame or his/her characteristics or associations.)

Stanza 15: The Pancha Bhutas or the Basic Elements that impact on Panchendiyas of Mortal Bodies

Ertasmaaj jaayate prano manas sarsvendriyaanicha, kham vaayur jyotir aapah prithvee vishvasya dhaarini/

The Individual Self- apparently with the collaboration with Prakriti or Maya- that Life or Prana the vital energy, the Mind and all the Pancha Bhutas to which are rooted to the Panchendriyas which support one’s existence.

Reference Chhandogya Upanishad vide V.xviii.2: Tasya ha vaa etasyatmano vaishvaanarasya muurdhaiva sutejah, chakshur vishva rupaah, pranaaah prithagwartam -aatmaa sandeheh buhulah, bastireva rayih, prithiyeva paadaav uraeva vedih, lomani barhih, hridayam garhapatyah, manon - vaahaarya pachanah, aasyam aahavaneeyah/ or Vaishvanara’s Self has his head as heaven, Surya as his eyes, Vaayuy as his praana, Sky as the middle segment of the body, Water as his bladder, Earth as the feet, sacrificial altar as his chest, kusha grass as his hair, Gaarhatya Agni as his heart, Aavaahaarya Pachana Agni as the mind, and his mouth as the oblation of food into Ahavaneeya Agni.Having thus explained the ‘prathama maatra’ or the first letter of AUM being the status of awakenness, Vaishvanara is stated to attain all desirable things: sarvaan kaamaan aapnotih as he is ready to make fulfillment a possibility. Now, Vaishvanara is the Self in the individual context while He is so in the cosmic connotation or the Universal context. Simiarly Taijasa is identified with Hirayagarbha, Prajna with the Unmanifested Substance.

Stanza 16: ‘Tat Tvam Asi- ‘Thou Art Thou’

Yat param brahma sarvatmaa vishvassyayatanam mahat, suukshmaat suukshmataram nityam tat tvam eva tat/

Brahman is the Supreme doubtless. He is the In-dweller as the Antararma, the fundamental foundation of the Universe. He is subtler than the subtle as the super and invisible over shadow of the body of Universe and its fall out of Life activised by praana and the Pancha Bhutas further impacting the panchendriyas of individual bodies. Once awareness of this mystery is revealed by analysis, introspection and practice of reflective inward looking then the Truth in essence is revealed that ‘Aham Brahmaasmi’!

Reference from Chhandigya Upanishad

Uddaalaka Aruni explains to his son Svetaketu about basic needs of human existence as opposed to the Inner Self and deduces the origin, context and connotation of TAT TVAM ASI or THOU ART THOU!
VI.viii.1-2) Uddaalako haarunih Svetaketum putram uvaacha, swapnaantam me Saumya, vijaaneehiti, yatraitat purushah svapiti naama, Sataa Saumya, tadaa sdampanno bhavati, svam apito bhavati, tasmaad enam svapiteeti achakshate, sva hi apeeto bhavati, tasmaad enam svapititi achakshate, svam hi apeeto bhavati/ Sa yathaa Shaakinih sutrena prabaddho disham disham patitvaanyatraayatanam alabdhwaa praanam evopashraayate, praana-bandhanam itii// (Uddalaka Aruni asked his son Svetaketu to learn from him about deep sleep; he would then be considered that his mind entered his Individual Consciousness or Soul as though the person entered into a mirror in the form of a reflection, or like the reflection of Sun in water. It is in that state, his individual self is identified with his mind and the thought process gets adjusted to varying situations besides all his actions like hearing, seeing, running, enjoying or lamenting, singing, becoming jealous or liberal, etc. are all enacted as per the dictates of his dreams. In that dream situation, the mind flies in various directions as though a bird or a kite is tied to a string which indeed is like the Praana or Vital Force! Mind is what surpasses the Praana but is deeply rooted into it!/ VI.viii.3-4) Ashana pipaase me, Saumya, Vijjaneehiti, yadraitat purushho ashishhathi naama, aapaeva tad ashatham nayante: tad yathaa gonaayo shvaanaayah purushanaayha itii, evam tad apa aachakshateshanaayeti, tatraittacchngam utpatitam, Saumya, vijaaneehi, nedam amululam bhavisheyyeetti// Tasya kva mulam syad anyatraanmaat, evam khalu, Saumya, annena shunghenapo mulum anviccha,adbhii, Saumya, shunghen san mulum anviccha, san mulaah, Saumya, imaah sarvaah praajaah sad-aayatanah sat pratishthah// (Then Uddalaka after sensitising about mind and praana, taught his son Svetaketu about hunger and thirst: when a person is hungry, then water leads him to food, like a leader who for instance as a leader of horses, cattle, men etc. Thus as in the case of a body too, the roots demand offshoots to spring up since after all the laws of Nature so demand invariably. In the same manner as an offshoot for food, the tendency calls for an off shoot for water, or heat, or a Being! Indeed for every Being, its Existence has to have a root too and all the places of existence are the places of merger called ‘satpratishtha’; truly all such abodes of Existence are the merger points of culmination and dissolution too!/ VI.viii.5-7) Atha yatraitat purushah pipaasati naama, teja eva tat peetamnayate, tad yathaa go naayoshvanaayah purushanaayha itii, evam tat teja aachahsih udanyeti,tatraittad eva shungam utpatitam, Saumya, vijaaneehi nedam amululam bhavisheyyeetti// Tasya kva mulum syaad anyatra adhbihaha, aabhii Saumya,shunghena san mulum anviccha; san mulaah, Saumya, imaah sarvaah praajaah saayatanah, satpratishthhah, yathaa nu khalu, Saumya, imaaah tisro Devataaah purusham praapya trivrit trivrit yekaikaa bhavati, tad uktam purastaad eva bhavati, asya, Saumya, purushasya prayaato vaan manaasi sampadyate,manaah praane, praaanas tejasi,tejah parashyaam devataayam/ Sa ya eshonimaa aitad aatmyam idam sarvam, tat satyam, sa aatmnnaa: Tat tvam asi, Shvetaketo, iti;bhuya eva maa bhagavaan vizinaapayatva itii, tathaah, Saumya, iti hovaacha/ (Referring to the aspect of thirst, the urge for quenching it due to dehydration arises from Fire and hence the latter is called the leader of water just as one calls a leader of cattle, or horses or men! Also, water is known as the sprout of Fire which is the root! Similarly all kinds of existence have an origin as theire root. Existence is called the abode as also the place of merger, besides being the rot or origin. This is how each of the Gods viz. Food,Water and Heat merging into Mind-Vital Force and Speech manifest as three fold and three fold as these Deities come inti contact with a Self! As soon as a self or a person departs from a body, then speech is withdrawn into mind, mind into praana, praana into Fire and Fire into the Supreme! This is therefore so that body is the sprout of fire, water and earth/ food as existence. This Absolute Power is seen by none as it is not a sense object and as such, it is its own evidence since it is the ability of vision by itself; similarly it is never heard as it is not an object of hearing by itself; it is never the thought as it is not the object of thinking, but is the Unique Thinker and personification of thought. Thus, finally it is this existence that is the subtle essence
and all that merges into That or The Self! And that indeed is the Self: TAT TWAM ASI or THAT IS THE
SELF and truly THAT IS THE TRUTH. THAT IS THE SELF AND THOU ART THOU!)

Stanzas 17- 18- 19: The Three States of Consciousness from Jaagrat-Svapna- Sushuptis lead to
‘Ananda’ of varied levels and these all directed to the Ocean of Bliss and to Sada Siva!

Jaagrat Svapna Sushupti aadi prapancham yat prakaashate, tad brahmaaham iti jnaatvaa sarvabandhia
pramuchyate// Trishu dhaamasu yad bhogyam bhaktaa bhogyascha yad bhavet, tebyho vilakshanah
saakshi chinnaaatotharam Sadaa Shiva// Mayyeva sakalam jaatam, mayi sarvam pratishhtitham, mayi
sarvam layam yaati, tad brahmaadavyayam asmi aham//

As the Universe and its Charaachara Jagat, especially the human beings seek to happiness in their own
ways and means; they pass through gradations of happiness and contentment. These levels of flows vary
in the three states of one’s own consciousness while being awaken or dreams or dreamlessness of sub
consciousness. Even birds, animals or fish might perhaps go into trances of such a stage of senselessness!
These stages might be of drops to flows of streams- rivers and so on but finally submerge into oceans and
the individual selves most ultimately onto Pure Consciousness and thus to Parama Shiva the Eternal!
Thus the Singular Paramatma is the Ultimate from whom the Universe containing one and all from grass
pieces to Devas-Trimurtis and their in born abilities is manifested or de-manifested as the Supreme with
his better half or the Prakriti!

Reference from Taittireeya Upanishad- excerpts from Bhriguvalli

a) ‘Aanando Brahmeti’- Bliss is Brahman as from Bliss alone is originated Srishti-Sthiti-Laya:

III.vi.1) Anando Brahmeti vyajaanaat, Anandaad hyeva khalvimaani bhutaani jaayante, Anandena
jaataani jeevanti, Ananden prayantyabhi samvishyantiti, saishaa Bhargavi Vaaruni vidyaa,Parame
vyomamanpratitishhthataa,sa ya evam veda pratitisyhati:annavaannaad bhaavat, mahaambhavati
praayaa pushubhirbrahma varchasena, mahaan keertyaa/ (In the ultimate analysis, Brahman is Bliss; it
is from bliss that the Universe is initiated from, preserved along and terminated into! This Ultimate Truth
is realised after prolonged and intensified disclosure by Bhrigu as imparted by Varuna Deva in several
stages and layers of revelations stating from ‘Annam Paramatma’ to ‘Praano Brahmeti’ to ‘Mano
Brahmeti’ to ‘Vijnaanam Brahmeti’ to finally ‘Anando Brahmeti’!He who realises thus is totally saturated
with bliss as the unique possessor and enjoyer of the essence of food, the best of the quality of Life, of
progeny, cattle, auspiciousness, fulfillment of life and acme of glory! A step by step revelation of
Paramatma the Embodiment of Ecstasy is a process of evolution from existence of Life supported by
Food or nourishment, activised by ‘Pancha Pranas’, driven and reinforced by mental strength,
strengthened and qualified by a strong base of knowledge an finally surfeited with an enormous mass of
Ultimate Spiritual Ecstasy designated as Bliss! The analysis of Brahman is a balance of macrocosmic
complex structure of Brahman/ Paramatma made of Pancha Bhutas or Five Elements, besides the
Celestial Forms of Surya-Chandra Nakshatras, Indra, Prajapati and Brahman to the microcosmic mirror
form of Antararatma embodied by Nature with Panchendriyas, essence of food, praana, manas, vijnana,
topped up by Mahadananda the Brahman!)

b) Worship to Brahman for material and spiritual fullfillment, attainment of Bliss by the Self :

III.x.3-4) Yasha iti Pashu, Jyotiriti nakshatreshu, Prajapatith amritamaananda ityupasthe, sarvamityaa-
kaashe, tatpratishthety upaaseeta pratishthhavaan bhavati tammaha ityupaaseet mahaambhavati tanmana ityupaaseeta maanavaan bhavati//Tannama iti upaaseeta nanmayam tesmai kaamaah tad brahmety upaaseeta brahmavaan bhaati tadbrahmanah parimara ityupaaseeta paryenam mriyante dvishaantah sapatnaah pari yepriyya bhraatruvyah sa yaschaayam purushe yascha saavaaditye sa ekah//

Contemplation to Brahman is performed for cattle wealth since a man secures reputation as such; similarly worship to Brahman be done for the sparkle of Stars; for the joy of the organ of procreation, for everything in space; for immortality to become Brahman himself and so on. Constant meditation provides support from Brahman; the more intense is the introspection of what Brahman is yields further realisation and confidence; the depth of worship yields fulfilment of bend-down and control of desires. ‘As one worships Him so he becomes’:\n
Naayamaatmaa pravachena lahyo na medhaaana bahunaa shrutena,\nYamevaishavrinite tena labhastasyaisha aatmaa vivrunute tanum svaamaa/ All kinds of desires could be fulfilled, not only through knowledge, study or intellect but the Self is attainable by seeking and bydestroying ignorance that envelopes the Reality. The Self as coupled with the highest abstinence strengthened by the spiritual disciplines of fortitude, and selflessness, becomes revealed. On the other hand, the great Six Enemies within viz. desire, anger, narrow mindedness, attachments, arrogance and jealousy- need to be suppressed. Indeed it is that person who is seen in Sun too. That indeed is the Truth: ‘Tat twam asi’ or That is the Self! That is the Truth; Thou art thou!

c) From Food to Praana to Material Wealth to Knowedge to Mind to Truth to Spiritual Awakening!

III.x.5-6) Sa ya evam vit asmallokaat pretya, etammamamayam aatmaanam upasamkramya, etam praanamayam aatmaanaam upasamkramya, etam vijnaana mayam aatmaanam upasamkrammya, etam manomayam atmaanam upasamkramya, etam vijnaanamayamaatmaanam upasamkramya, etam ananda mayam aatmaanam upa samkramya, imam lokaan kaamaanini kaamarupi anusancharan, etat saama gaayannaaste/ haa vu haa vu haa vu// Ahamannamahamannam, ahamannaadohamannaadohama mannaadah/ Aham shlokakrit; aham asmi prathamajaa ritasya, purvam devebhyo amritisya naabhuayi, yo maa dadaati, sa ideva maa, vaah, ahamannam annam adantam adaami, aham vishvam bhuvana abhya bhavaam, suvarna jyoti, ya evam iti upanishat// ( The person of mental maturity and enlightenment after refraining from the mundane activities of the world realises that Life is essentially made of ‘Anna’ or the food. Consumption of Food helps generate Praana the Life Force, envigorates mind and sharpens intelligence. This helps to create joy and eventually leads to bliss, the climax of spiritual fulfillment, and Self Awareness. As a True Yogi, he enjoys ‘Siddhis’ like freedom of movement at will and roaming about over the worlds instantaneously besides total command of food which in turn is linked with vital force. This state of bliss involuntarily prompts him to break him to Saama Singing viz. ‘haa vu haa vu haas vu’! He extols Anna the Food as : Ahamannamahahamannadohamannaadohama mannaadah/ or ecstatic song and further shouts aloud that he is the eater of that Anna, the unifier of food and eating, the unifier, the unifier of the unifiers; the first born Hiranyagarbha, the Virat of Devas, the navel of Immortality; the Hiranyagarbha, the Virat Swarupa and the Upanishad and the Brahman Himself! Thus initiating the analysis of food the Self evolves to generate the Praana, the play of Jnaanendriyas and Karmendriyas, the ever floating responses of mind, the impact of thoughts on the limbs and so on. These apart are the influences of Praanamaya, Atmamaya, Vijnana -maya, and Anandamaya view points leading to the Finality of Bliss and Brahman!)

Stanzas 20-21-22- 23: Ultimate assertion by Paramatma
Anor aaneyaan ahameva tadvan mahaah aham vishvam idam vichitram/Puraatanoham, Purushoham
eeshohiran mayoham, Shiva rupamashmi// Apaani paadoham achintya shaktih pashyaami achakshush sa
shrunomi akaaranaah, aham vijaanaami vivikta rupe na chaasti vetta. mama chit sadaaham/ Vedair
anekaar ahameva vedyah vedaanta krid veda vid eva chaaham: na punya paape mama naashhti naashah,
na janna dehendriya buddhirastii/ Na bhumir aapo mama vahnr asti, nachaanilo mesti na na cha
ambaram cha, evam vidivaa paramaatma rupam,guhaashyaam nishkalaa adviteeyam, samasta
saakshim sad asad viheenam prayaati shuddham paramaatma rupam//

Paramatma Parama Shiva is subtle and inexplicable than even by far than the subtler- and incompre -hensive Universe. He asserts that He is the Puraana Purusha defying the Eternal ‘Kaala Maana’ itself. He is the incarnation of golden luminosity ‘par excellence’as indeed Shiva the Symbol of Auspiciousness! He asserts and declares that is limbless with unimaginable powers with no eyes to see, no ears to hear, and so senses to feel with neither shape or form; yet He is omni sciet, all pervading, and far more powerful than Shakti yet formless, feature less, fearless, yet the Supreme Energy and the Pure Consciousness Incarnate. He is the Singular whose fringes are aware by Vedas. He is the Creator of Veda Vedantas as being far beyond comprehension; He is indistrucible, body less, originless defying senses and awareness! He is beyond ‘Pancha Bhutas’ and Karta- Karma- Kriyas yet right in the cave of the hearts of the Beings and as a Super Viginant, ever alert, watchful and observant of the actions of ommission and commision of each and every Being from Tri Murtis down to grass! He is there, not there but everywhere! He Vidya- Avidya, Jnaana and Agjna. He or She or It- is existent yet non existent and as the Sole Obtainer and Clear Reflection of the phenomenal Parama Shiva!

Reference Kathopanishad

I.iii.3) Atmaanam rathinam vidhui, shareeram rathameva tu, Buddhim tu saarathim viddhi, manah
pragrahamevacha/ This Individual Self is denoted as the Master of the Chariot, body is the chariot, charioteer is the ‘buddhi’ or the Intellect, mind is the bridle! Indriyaani hahaanaahu vishayaam - steshu gocharaan, Atmendriya mano yuktam bhokte -tyaahur maneeshinaam/ ( The Pancha Indriyas are the horses viz. the Pancha Karmendriyas ie.the eyes-ears- mouth-nose-reproductive cum excretionary organs and Pancha Jnenendriyas of seeing-hearing-eating- breathing and the concerned of the last afore said. Besides, material objects are the roads as countless. Those who understand these details are called the Self and the latter has the body adjuncts and the mind detailed above) I.iii.5-8) Yastva avigjnaavaan bhavati ayutena manasaa sadaaa,Tasyendriyaani vashyaaeni sadashvaa iva saarartheh/ Yastu vigjnaanaavaan bhavati yuktena manasaa sadaaa, tasyendri –yaani vashyaani sadashvaa iva saarartheh/ Yastu avigjnaavaaan bhavati amaankaah sadaashuchii, na satat padam aapnoti samsaaram chadhigacchati/ Yastu vigjnaanaavaaan bhavati samanaskh sadaa shuchih, satu tat padam aapnoti yasmaat bhuyo na jaayate// (The Panchendriyas attached to the Charioteer called the Intellect lacks discrimination as that of the Intellect too, then the vicious horses too get carried away with wrong deeds. But once Intellect in tune with the bridle of mind is endowed with care and discretion then the organs too like the good horses tend to run on the roads of safety and well being. Contrarily, the master of the chariot looks bewildered as mute spectator to the unapproved deeds of the Charioteer, the bridle and the horses thus for sure getting deeply engaged in the cycle of births and deaths with all the risks of existence again and again either as humans or animals or worms depending on the deeds of the body concerned! However if the charioteer as associated with the bridle and quality horses would certainly take to smooth roads without pitfalls and seek to escape the dreaded cycle of births ans deaths! ) I.iii.9-11) Vigjnaana saarathirystu manah pragrahavaannarah, sodhvanah paarapaamneti
tadvishnoh paramam padam//Indriyebhyah paraaaryaarthaa, arthebhyascha param manah,
manascha paraabuddhir buddher aatmaa mahaan parah// Mahatah param avyaktam, avyaktaat
purushah parah, Puruhaan na param kinchit: saa kaashthaara, saa paraa gatih/ (A person who is
fortunate to possess a ‘saarathi’ or a charioteer of distinguishing ability with controlled psyche accomplishes the destination never to be born again and that indeed is the ‘Paramam Padam’ or the abode of the Supreme! Thus the ‘ arthaa’ or the sense objects are ‘paraah’ or higher than the senses; in other words material objects are created to cater to ‘Indriyas’ but intelligence overcomes the temptations of the mind; the Antaratma or Inner Consciousness is on a far higher scale. Put in a different way, Maya or Illusion that tends to make the intelligence and action overpowers but the Consciousness is on a higher pedestal and has the ability to overcome the enticement. The pull of Maya is strong enough but ‘Mahat’or the Great Soul is ‘Param, Avyaktam, and Purusham, Purushaat na param kim chit’ or the Culmination, Subtle, and Purusha the Supreme or nothing there beyond! (I.iii.12-13) Esha sarveshu bhuhteshu gudhotmaa naprakaashate, Drushyate tvagraayaa buddhyyaa sukshmayaa sukshma darshibhih! Yacchedvaan manasi pragjnyaastad yacchechchanta aatmaani, Jnaanam aatmaani mahati niyaachet,tad yacchechchanta aatmaani/ (This Purusha is hidden in all beings from Brahma to bunch of grass but is covered by maya or cosmic illusion born of the mix of Satva-Rajas and Tamo Gunas. Only Maharshis and Great Seekers might perceive him as a subtle entity; the Paramatma is stated to reveal to none due to Yoga Maya or the Great Illusion as covered by Ignorance. Only through purified intellect as is available to Seekers, a hazy profile of Hiranyagarbha is perhaps seen by their mind’s eye! The discerning person needs to merge into the ‘Indriyas’ or the organs into the intelligent Self and then infuse the latter into the ‘Paramatma’. While so doing, the name-form-action of that particular Self is totally negated and there had to be a ‘tadaatmya’ or fusion of the two entities!)

Stanzas 24-25 : Phala Shruti- Yah Shatarudreeyam adheetesogni puuto bhavati, sa vaayu puuto bhavati, sa aatma puuto bhavati sa suraapanaat puuto bhavati, sa brahma hatyaayaah, sa suvarna steyaat puuto bhavati, sa krityaakritya puuto bhavati, tasmaad avimuktam aashrito bhavati, atyaashramee sarvadaa sakrud vaa japet/ ‘Pathana- aacharana-manana’ or the study-practice-absorption of ‘Shata Rudreeyam’ (as detailed in the Essence of Jaabaala Upanishad vide the website of kamakoti.org/articles and books) ought to purify the air surrounding a Saadhaka. Even ‘Pancha Maha Paatakas’, let alone the lesser sins, are washed out and cleansed out as fire destroys dry grass and wood. So does the inner meaning and context of the contents of Kaivalya Upanishad which indeed is the concentrate of ‘Atma Jnana’ and the methodology of accomplishing it. One that Outstanding Awareness arrives, human beings should break open into the barriers of ‘Agjnaana’ the Darkness to Pure Radiance: ‘Asatomaa jyotirgamaya’. This is the singular key to unlock the Treasure of KAIVALYA the Unique Redemption!

Reference of Praayashchittha Vichaarana of Manu Smriti - Aacharana Khanda

In the past lives as in in the case of the ongoing , a dwija might have committed an unpardonable sin by commission or omission is stated to forbid an interaction with persons of virtue unless a ‘prayaschitta’ is performed. Quite a few persons behave as if their conduct is blemishless; he or she might have stolen gold jewellery especially of a brahmans and such blemishworthy person would have diseased finger nails, or as drinker or hard liquor would possess black teeth, a miser of unbearable body smell, a brahmahatya committer of tuberculosis, a liar of strings of untruth gets defaced, a thief of foodgrains of improper body parts, a grain adulterator of undesirable fingers and of other other edible products of extra and redundant limbs; a stealer of food, clothes, Scripts and horses get punished by dyspepsia, dumbness, leprosy and lameness; a stealer of lamps, their extinguisher, an adulterer, committer of jeeva himsa become blind, squint, limb swellings and specified body disorder respectively; Annahartaamayaavitvam maukyam vaag apahaarakah, vastraapahaarakak shvaitryam pangutaam ashvahaarakak/Himsayaay vyaadhi bhuyastwam rogitaamahimsayaa/ In this manner, due to their shortcomings in the present or earlier births, human and other beings are born as insensitive, dumb, blind, deaf, and deformed, and those of normal virtue spurn them off. Since such human beings would not have performed adequate atonements, they become
liable to such deformities. *Brahmahatyaa suraapaanam steyam gurvangaagamah, mahaanti paatakaanyaahu sansargashchaapi taith saha/* or brahma hatya, suraapaana, thieving, guru stree vyabhichaara, are considered as maha paatakas or their equivalents. Indeed blatant lying to impress others, complaining to authorities, falsely implicating others as complaints to teachers and elders are as heinous as brahma hatyaadis. Veda tyaaga/ Veda ninda, untrue and misleading evidences, mitra droha / mitra vadha, eating forbidden food, and consuming deha visarjanas are six abhorable habits as irremediable disorders of human life. Swindling deposits of treasures, horses, silver articles, land, diamonds and precious st ones, is as condemnable as stealing gold. Vyabhichaara with sisters, other women, low class strees, and such are as abhorable as ‘guru bharyaa gamana’. Harassing and physical torture of cows, and far worse than by killing them, performing sacrifices and agni karyas for the detestable criminals, para streee gamana, self selling like chandaalas, neglect of teacher, parents, wife and sons, Vedaadhyana and nityaagni at home, allowing weddings of the younger brother first by way of kanyaa daana with agni saakshi and full social interaction; kanyaa dus, charging interst on loans without being a vaishya; vrata bhangaa kaarana, selling off one’s jalaasaya, wife, child, and so on; non performance of upanayana to sons as per dharma, bandhu tyaaga/ dushana”, allowing the education of children by corrupt practices, selling off certain possessions unworthy of sale; assuming total authority of gold and precious jewellery by being a brahmaana, total control of mines, factories, mechanical works, allowing wife’s veshya vritti, practice of vashikarana and mrityu kaarana means of living, cutting trees as firewood for no special reasons of ‘punyaaagni karyas’ but for eating prohibited food; continued practice of being indebted, study of ‘asabhya’ or objectionable books and literature and practice of unworthy songs and dances; stealing foodstuffs and animal fodder, vyabhichaara with intoxicated women in brothels; killing females, low class persons, vaisya-kshatriyas, and naastikata or atheism are all called glaring ‘upapaatakas’. Outright insulting, beating and manhandling Brahmans, drinking intoxicating liquors, cheating and resorting to unnatural ‘purusha maithuna’are stated to be of ‘gati bhramsha’ and ‘jaati bhramsha’ leading to irretrievable sins. Once taking to the heinous path of killing donkeys, horses, camels, elephants, goats, sheep, fish, snakes, buffalos, the offence should pave the path of evil and liable to ‘samkarikarana’. Approvingly accept gifts from the degraded class of the society, taking to the duty of trade and business without being a vaishya, providing labour and service to the lowest class, and taking to utter falsehood is named ‘apaatrikarana’. Torturing and killing worms, insects, birds, and such helpless once caught, spoil flowers, creepers, plants, and trees is the degraded ‘maalini karana’.)

*Sarvam khalvidam Brahma tajjvalaaniti shaanta upaaseeta/ Atha khalu kratumayah Purusho yathaa kratur asmin loke purusho bhatvat tathetah pretya bhavati, sa kratum kurveeta/ This Universe in totality is Brahman from whom it is born, exists and dissolves; hence one ought to meditate with tranquility and with sincerity; as he exists with conviction and faith, so does he depart; indeed he or she shapes one’s own destiny for sure! Manomayah praana shareero bhaarupah satya sankalpa aakaashaatmaa sarva -karmaa sarva kaamah sarva gandhah sarvarasah sarvamidam abhyaatovaakyanaadaraah The Self comprises of mind, the vital force of the body and inner conciousness; his soul is like the Space; he is essentially of good nature, good intentions, good actions and without complaints and cravings! Esha ma atmaantarhridayeneeyaavan vriher vaa, yadgvaad vaa, sarshapaadvaa, shyaamaaka aad vaa, shyaamaaka tandulaad vaa; esha ma aatmaantar hridaye jyaaayaaanprthiivyaaah, jyayaaan diva jyayaan ebhyo lokebhyah/ The Self within the lotus of my heart is smaller than paddy, barley grain, mustard seed and so on but is indeed greater than earth, space, heaven and the totality of the Universe!) Chhandogya panishad vide III.14.1-3)*
Annexure: Shiva Sahasra Naama from Linga Purana

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Baahuh sakalah Sarvapaavanah/ Karasthali Kapaalicha Urthwa samhanano yuaa,Yatra Tantra Suvikhyaato Lokah Sarvaashrayo Mridah/ Mudo Virupo Vikruto Dandi Kundi Vikurvanah,Vaaryakshah Kakubho Vajree Deepta Tejaah Sahasrapaat/ Sahasra murthaha Devendrah Dsarva Deva mayo Guruh,
Devaa suura Ganaashrayah/ Devaa suura ganaadhyakshe Devaa suura gana graniih,Devaadhi Devo Devo Devashta

[Brahma Putra Tandi who rendered Shiva Sahasranaama attained Ganapatya Status and he also enabled his disciple King Tridhanva of Manu clan to perform thousand Ashwamedha Yagnas and the latter too secured Ganapatya Status.]

Ishaanam Sarva Vidyaanaam, Ishvarah Sarva bhutaanaam, Brahmaadhipatih Brahmanodhipatih

Brahmanodhipatih Brahmaa Shivome astu Sadaa Shivom/

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