ESSENCE OF
TAITTIRIYA ARANYAKA

Part 1
( KRISHNA YAJURVEDA)

BY
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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 Kausheetaki of Rig Veda-Mundaka, Mandukya and Prashna of Atharva Veda ; Also ‘Upanishad Saaraamsa’ (Quintessence of Upanishads)

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

Essence of Brahma Sutras

Essence of Sankhya Parijnaana- Also Essence of Knowledge of Numbers

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 Maha Narayanopashid; Essence of Maitri Upanishad

Essence of Vidya-Vigjana-Vaak Devi; Essence of Bhagya -Bhogya-Yogata Lakshmi

Latest releases
Note: All the above Scriptures already released on www.Kamakoti.org/news as also on Google by the respective references. The one with * is under process]

Preface:

Taittiriya Aranyaka’ (Part 1) covers 10 chapters of which 6 are Aranyaka proper. The first chapter of Aruna Prashna deals with the daily duties of ‘shrotriya brahmanas’; Parashara Smriti aptly details the ‘Shat Karmas’: Sandhyaa snaanam japo homo Devataanamcha pujanam, Vishwa Devaatithi yaamcha shatakarmaanii diney diney/ or Sandhya Vandana after ‘baahyaantara shuchii’ or external and internal cleanliness-Japa-Homa- Devatarchana and Puja- and vishwa deva-athithi seva. The second chapter discusses Pancha Maha Yagjnas to be observed daily viz. Deva Yajgna-Pirtu Yajgna-Bhuta Yajgna-Manushya Yajgna and Brahma Yajgna. Chapter 3 deals with the intricacies of homa karyas and Yajgas. The Chapters 4 and 5 are only of avoidance as those are of rather risky contents of applied shrouta rituals. Chapter 6 relate to pitrumedha mantras and pitrumedha rituals of post- life relevance. The Chapters of 7-8-9 are ‘vallis’ viz. Shiksha- Bhrigu and Ananda vallis, anchored to Taittiriyaa Upanishad. The 10th chapter is Maha Narayanopanishad. An important highlight of this Script is the ‘Manasika Yagjna’ which has ready applicability to the present generation; one may not be able to execute Agni Karyas or even time for Introspection with- standing the harsh winds of materialism and family responsibilities. In this context, a hesitant confession made by me before Maha Swami once at a chance prostration some five decades ago, I mumbled that despite our ‘genes’ we could hardly perform karmas of virtue like agni karyas and even the minimal sandhya vandana properly; he smiled and said: ‘Be Good and Do Good’! Is that not the Essence of Veda- Vedangas, Upanishads and even Scriptures of Hinduism, and for that matter all the Religions! Aakaashat patitam toyam Sarva Deva namaskaarah Keshavam pratigacchati!

My earlier efforts in the past covered Essence of Dwaadasha Upanishads- already released by the website of kamakoti.org in the Articles Section were: Brihadaranyka, Katha, Taittiraya, Isha, Svetahsvatara of anchored to Yajurveda; Chhandogyaa Kena and Maitreyaa by SaamaVeda; Kaushitaki and Atreya of Rig Veda; and Mundaka, Manduka and Prashna by Atharvaa Veda. Those were supplemented in the series with that of Maha Narayanopanishad and Maitri Upanishad which too were released by the website.

Our family bonds with Kanchi Mutt are over half century old. After retirement of active service during which I visited several countries and witnessed the nuances of dharma, especially after visits to USA- Italy, Germany, Soviet Union -Israel- South and Far Easts- and Middle East especially Riyadh and Tehran and sought to absorb some flashes of their religious thoughts. I adopted ‘writing’ as a passion especially on Hindu Dharma and its global ‘prachaara’.

Blessed was the day when I had hesitantly showed sketchy manuscripts of a couple of Puranas to Balaswami HH. Vijayendra Sarasvati and his encouragement- guidance- and inspiration has blessed me
eversince. This has been enabling to add my squirrel like efforts towards Dharma Prachaara. He is literally extending my longevity to do translations of various aspects of Hindu Thought into English.

This modest effort of Essence of Taittiriya Aranyaka is placed at the golden feet of Maha Swami as a lotus flower with venerative prostrations; indeed He is our Family God who was not only the illustrious ‘Walking God’ but the unfailling beacon of Hindu Dharma, underlining the concept of Aham Brahmasmi or one’s own Antaratma or Inner Conscience is Paramatma the Supreme.

VDN Rao, Chennai

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OM SHANTI OM SHANTI OM SHANTIH
ESSENCE OF TAITTIRIYA ARANYAKA

KRISHNA YAJURVEDA

PRASHNA I.

[This Aruna Prashna I has the following 32 Anuvakas essentially devoted to Surya Deva named Aditya
the son of Aditi, the origin of Mystery and Perpetuity; very first Stanza of ‘Prathama Mandala, Sukta
115 of Rig Veda states Chitram devaaamudagaadaneekam chakshurmitrasya Varunasyaagneh,
aapraadyaavaapritheeve antariksham Surya aatmaa jagatatadayushashchah/Jangama sthaavara jagat’ or
the world of mobile and immobile creation gets admirably activised by the emergence of Surya Deva on
the Sky and his awesome appearance by the day break; Mitra-Varuna and the other Devas there along as
also the attendant Devis on the firmament get warmed up and visualised not only by the Beings of
Bhuloka but also of the dyuloka and antariksha too get filled up with splendour totally!]

Om bhadram karnebhiih shrunuyaama Devaaah bhadram pashyemaakshabhiryjatraah,
Sthirairairangaistushutvaam sastanubhirvyasha Devaahiti madaayuh/ Svastina Indro
Vriddhashravaah, Svastinah Pushaa Vishvavedaaah, svasti nastaarkshyo arisstanemiih, Svasti no
Brihaspatirdadaatu/ Om Shantih Shantih Shantih/

(Om, may Devas bless us always to hear words of propitious and promising nature as we are engaged in
performing acts of Sacrifices; let us always vision such deeds of virtue; let our limbs be engaged in such
activities that invoke Devas for fulfilling our desires. May Lord Indra and Pusa the God of Earth bestow
to us excellent disposition and lenience towards us as we might falter and fail! May Garuda Deva who
overssees our strengths and shortcomings destroy evil influences surrounding us and save! May Lord
Brihaspati guide us to enrich our Learning and Wisdom and lead us to path of material prosperity and
spiritual fulfilment; may the Universe be surfeit with Peace, Peace and Peace again!)

1.1.1-7: On Jala Devata and Sarasvati: Aaapam aapam aapah sarvaah, asmaad asmaad itomritah, Agnir
Vaayuh cha Suryascha saha sanchaskaara ruddhiyaa/ Vaayaasvyaa rashmipatayah Mareecyaatmaano
adruhah, Deveeh bhuvanasuuvareeh putravatsyaaya me suta/ Mahanaamnneeh Maha maanaah Mahaso
mahasah svah, Deveeh parjanyasuvareeh putra vatsvaaya me suta/Apaashmushim apaa rakshah
apaasyushmin apaa ragham apaaghrhaam apacha avartim apa deveeh ito hita/ Vajra deveeh
ajeetaangascha bhuvanam devasuvareeh aadityaan aditim devaam yoninaa urchvam udeepat./ Shivaa
nah shaantamaa bhavantu, divyaa aapa oshyadhaya sumruudeekaa Sarasvati, maa te vyoma sadrushihi/

May various ‘Jala swarupas’ and their energies be bestowed on me repeatedly from skies, heavens and
other energy sources irrespective of time and place! May these water energies of dynamism coupled
with the radiance and spendour of Surya and Agni awaken my inner consciousness and life energy to o to
me and posterity too!. (Rig Veda 10.12.4- 10.10.8). Waters are renowned for their names, thoughts,
standards and enormity just as Surya Deva shows the Universe and accords its magnificence. Indeed it is
Parjanya and Bhaskara who are ‘pratyaksha devatas’ which propel creation and existence. (Rig Veda
1.39.1 and 1.100.14). Waters wash off dirt both external and internal forms; they possess the power to
enjoy—burn off harmful energies—destroy diseases—poverty and so on. Waters of celestial origin save the Beings from the devils above the earth, even as Aditya Deva and Aditi Devi save and sustain the creatures below on earth. May the divine waters safeguard the plants and vegetation too to enable the Beings on the Earth to enjoy contentment and auspiciousness always. May ever blissful Devi Sarasvati, may you not be far off yonder be far away on the ‘antariksha’ but be nearby to bless us to bestow ‘vigjana’ and ‘vaak chaturata’!

1.2.1-11: The Time Cycle

Smrutiḥ pratyakshamaithiyam, anumaanashchatushtayam, etairaadityamandalam sarvatreva vidhaasyate/ Suryo mareechiaadatte, sarvasmaadbhuvanaadadhi, tasyaah paakavisheshana smrutam kaalavisheshanam/ Nadeeva prabhavaatkaaachit, akshayyaatsyandate yathaataannadye–bhisamaayanti, sorussatee na nivartate/ Evam naanaasamutthaanaaha , kaalaah samvatsaram shriataaha, anushashcha mahashashcha, sarve samavayantirimtata/Satair sarvaih amaavishtaha, ooruh saana nivartate/ Adhisamvatsaram vidyaat tadeva lakshane/5 Aaubhishcha mahadbhishcha samaarooodah pradrushyate, samvatsarah pratyakshena naadhisatvah pradrushyate/ Pataro viklidhah pingaha, etad varunalahshanam, atratadupadrushyate sahasram tatra neeyete/ Ekagmi shiro naanaa mukhe, krutsnam tadrutulakshanam, ubhayataha saptenidriyaani jalpitam tveva dihyate/ Shukla krishne smvatsarasasya dhashinavaamayovah paarshhayoh tasyaishaa bhavati, shukram te anyadyad yajatam te anyat / Vishurupe ahanee dyouv ivam asi visvaa hi maayaa avasi svadhaavaaha bhadraa te pooshamihaa raatirastviti/Naatra bhuvanam na pooshaa na pashhavaha, naadityah samvatsara eva pratyakshena priyatamam vidyaat, etadvai samvatsarasasya priyatamagm roopam yo–syaa maahaaaraathah utpatsyamaano bhavati idam punyam kurushveti tamaaharanam dadyaat / (This anuvaka discusses the concept of Time—Samvatsara—Pushan and Absolute Brahman. There are four fold aspects of proofs viz. Scriptures/ Shrutis - Perceptions or Smtitis—Historical Information and Inferences. Bhagavan Bhaskara’s kiranas take into account all these four aspects - both transparent and deductive; what is praana or the vital energy! How food is created! How the Beings in Srishti, especially those humans who are clearly expressive have pleasures and pains as also likes and dislikes. It is said that a river is noticed to flow always since several streams and water bodies are directed there into; that is how emerges the concept of ‘kaala maana’ or thecycle of Time. Several units of time like ‘anu’ or minute adds up to ‘Samvatsara’ as perfectly organised in the Time Machine an the analogy of river flows. The kaala maana could be broken into small or big units. But indeed, the Supreme Self or the ‘adhi sattva’ is neither divisible nor measurable! There are three aspects of vision by the eyes: viz. patara-viklidhah and pingah—or the skin covering the eyes— the retina which denotes the watering mechanism of the eyes—and yellow / smoky colour of the vision or of the Varuna Deva’s nature; this deity could view infinities like the distant oceans. Similarly the short distant vision is perceivable by ordinary Beings but the celestial vision of Varuna could see the ‘ayana’ like of uttara-dakshina or the bi-yearly time slots; the Rithus or six Seasons. In between these units, there are two phenomena viz. ‘jalpitam’ or casually-even hazily- cognisable and another is ‘dihyate’ or perfectly understood. Thus the Samvatsara has two flaps of the eyes viz. the right and the left viz. shukla and dhashina ayanaas. Pusha Deva! this how, one form of your swarupa or form is of radiance and another form is of Agni- the master of Yaginas. One view is of bliss or Satya or the Truth and another is Mayathe Make-Belief Illusion or Asatya -the Untruth! Pusha Deva, you are of Vishva Rupa or of Innumerable Forms! Yet of two basic visions viz. of ‘Pathya’ - of Pusha’s wife the executive energy of Pushan- or of Truth or the Eternal Reality and the other the Illusion. In the former, there is no samvatsara- no worldly existence, no sustenance nor sustainer, no cows or Beings, no Adityas
nor Devas. Also there are samvatsaras and time cycles; no yajnas nor ‘punya paapaas’; THAT is avyatam shashvatan vishnum ananatam ajam avayayam!

1.3. 1-12: About Shad Ritus or The Six Seasons:

Saakamjaanaam saptathamaahurekajam, shadudyamaa rushayo devajaa iti, teshamishtaani vihitaani dhaamashahau, sthaatre rejante vikruthaani roopashaha/ Ko nu meraa amithitaha, sakhaa sakhaayamabraveet, jahaako asma deeshate, yastityajaaj sakhidvadagm sakhaayam/ Na tasya vaachyapi bhaago asti, yadeegm shrunotyalakagm shrunoti, na hi praveda sukrutasya panthaamiti/ Riturrutunaa nudyamaanaha, vinanaadaabhidhaavaha, shashtishcha trigmshakaa valgaaha, shuklakrishnou cha shaashtikou/ Saaraagavastrairjaraadakshaha vasanto vasubhissaha samvatsarasasya savituhu praishakrutprathamah smritaha/ Amoonaadayatetii anyaan amoogashcha parirakhshataha, etaa vaachah prayujyante yatraitadupadrushyate/ Etadeva vijaaneeyaat pramaaam kaalaparyaye, visheshanam tu vakshyaamaha rutunaam tannibodhata/ Shuklavaasaa rudraganaa greeshmenaavartate saha, nijahan pruthiveegm sarvaam yotishaa-pratikhyena saha/ Vishvaroopani vaasaamsi aadityaanaam nibodhata,

saavatsareenam karmaphalam varshaabhya ityarthaha / Amoonaadayateti aadityaanaam nibodhata, saha/ Vishvaroopaani vaasaa 

Basicallly, Bhagavan Bhaskara had six rays as Rishis-born of Paramatma together as twins but the seventh was secured later alone and as such the most decided one. The three twins are defined as of lower and upper levels, the lower being anna-praana- manas or matter-life-mind while the upper level denoting sat-chit-ananda or actual existence-consciousness-and bliss. Now the seventh one denotes ‘swar’ or ‘mahat’ viz. Satyam-Ritam-Brihat.

Another explanation is that the three twins are ‘saakanjas’ or Rishis born of Gods to be positioned at the Yagjnas at defined positions at the Yagjna vedika, the ekajam is the Master of the Yagjna; yet alternatively the ‘saakanjas’ or ears-eyes- nostrils and the ekaja is the tongue). The next stanza refers to Indra’s declaration that only such mortal beings who out of evil pleasure become cruel be punished by way of retribution of justice. He who destroys another for the sake of knowledge or he who takes hasty action by mere hearsay has no access to the noble path of action, as Indra feels.) This Anuvaka reverts now providing a detail of the Kaala maana with special reference to Shad Rithus as related to shukla paksha and krishna paksha or the waxing and waning Moons.

The arrival of each season is heralded by distinct sounds, features and aspects. Shat Ritus: Ritus or Seasons approximately coincide with Chaitra-Vaishakhya or end March to the last weeks of May when festivals like Ugadi, Shri Rama Navami, and Vaishakhi are celebrated. Greeshma Ritu or Summer during April-July during Jyeshtha-Ashadha when festivals like Ratha Yatra and Guru Purnima are observed and Dakshinayana or the Solar downtrend commences. Varsha Ritu or monsoon coincides with Shravana-Bhadrapadas or the last portions of July-September when Mangala Gauri and Vara Lakshmi Vratas, Raksha Bandhan, Krishna Ashtami, Ganesh Chaturthi and Onam are celebrated. Sharad Ritu or Autumn Season coinciding with Ashvin-Kartika months extending portions of September to November being mild weather the famed Sharannava Ratris and Depaavali are celebrated. Hemanta Ritu or pre-winter Season coinciding with Margaseersha and the last days of November-January, the festivals of Vasanta Panchami, Shiva Ratri and Holi are observed; and finally Shishira Ritu or winter coinciding with Maagha-Phalgun months during the last quarter of January to March is the time of Vasanta Panchami, Shiva Ratri and Holi. The Chandra maana procedure varies in the sense that the cycle of Seasons starts from the first day of Chaitra commencing from Ugadi.
The following chart provides the details: Ritu/ Season- Lunar Month -Months - Weather

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<th>Lunar Month</th>
<th>Weather</th>
<th>Dates</th>
<th>Temperature</th>
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<tbody>
<tr>
<td>Vasanta</td>
<td>Spring</td>
<td>Chaitra - Vaishakha</td>
<td>Feb 18 - April 20</td>
<td>20-30 C</td>
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<tr>
<td>Varsha</td>
<td>Monsoon</td>
<td>Shravana-Bhadrapada</td>
<td>June 22-Aug 23</td>
<td>hot-humid- rains</td>
</tr>
<tr>
<td>Sharat</td>
<td>Autumn</td>
<td>Ashvijuja-Kartika</td>
<td>Aug 24- Oct 23</td>
<td>mild</td>
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<tr>
<td>Hemanta</td>
<td>Pre-winter</td>
<td>Margashira-Pushya</td>
<td>Oct 24- Dec 21</td>
<td>pleasant- cold</td>
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<tr>
<td>Shishira</td>
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<td>Maagha-Phalguna</td>
<td>Dec 22-Feb 17</td>
<td>Moderate Cold;10C+/-</td>
</tr>
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Vasanta Season is dominated by Vasu Devatas as instructed by Savitu at the beginning of the Samvatsara and heralding colours, dresses, flowers and freshness all around and with plentiful water and Nature. The Spring season beckons relatives and friends to home with good food and gifts. In Greeshma, the summer season scorches earth with heat asking for light dresses in white as Rudra and his gana devats dominate and prepares earth for Parjany and rains ushering diseases like cold, jaundice and so on. Yet, this is when crops are abundant and fruits in variety are aplenty. All the same, rains the future of food supplies for the year hence calls for ploughing, planning and hard work.

1.4.1-8: Akshiduhkhotthitasyaiva viprasanne kaneenike, aanskeetachadganam naasti rubhoonaam tannibodhat/ Kanakaabhaani vaasaamsi ahataani nibhodata annamashmeeta mrutmeeata aham vo jeevanapradaha/ Eetaa vaachah prayujyante sharadyatropadrushyate, abhidhoonvanta~ bhignanta iva vaattavanto marudgananaaha/ Amuto jetumishumukhamiva sannaddhaassaha dadrushe ha,

<table>
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</tbody>
</table>

Sharat season heralds good eating, wearing god dresses and enjoyments. Marut Devas then follow creating mixed blessings; on one hand they create harsh and mighty winds seeking destruction and damages and on the other hard realities of life with obstructions in efforts yet unusual and unexpected fruits of hard work alike work never performed. Variety is the spice of Life in the Sharat Season! Hemant calls for vigilance, either initiating a struggle ahead or a caution and forewarning for preparedness and thus of introspection. Shishra Ritu arrives with lightnings, rains, smugness of Nature around besides that of individuals too. The blessing of ample rains could also calls for uncertainties. As Agni Deva calls for plentiful waters to heighten living conditions of Beings, uncertainties too prevail as natural calamities thus creating a touch-and-go situation. The Mighty Marut Devas are worshipped for overcoming impediments and create opportunities for happiness.

1.5.1-5: Vaishva Devas

Atitaamraanivaasaamsi ashtivajrishataghni cha,vishve devaa vipraraharanti agnijivhaa asashchata /
Naiva devo na marthyaha na raajaa varuno vibhuhu, naagnirnendro na pavamaanaahaa maattrukkachchana vidyate/ Divyasyaikaa dhanuraartnihi pruthiyaamparaha shritaa, tasyendro vamriroopena dhanujyaarmachinathsvayam/ Taddindrahurutyajam abhravarneshu chakshate, etadeva
shamyorbaarhaspatyasya etadrudrasya dhanahu / Rudrasya tveva dhanuraartnihi shira utpipesha sa
pravargyo abhavat tasmaadayah sapravargyena yajnena yajate, rudrasya sa shirah pratidadhaati
naingm rudra aaruko bhvati ya evam veda/ (Vishvadevas who are the protectors of Shad Ritus or the
Six Seasons with their aayudhas or weapons named Ashhi, Vajri and Shataghi devastate all the evil
enemies as they are dressed with deep red robes and Agni- like fiery tongues, with roaring sounds.
Indeed in the context of safeguarding the Shad Rithus, neither humans, nor asuras and not even other Devas
including Agni, Indra, Vayu are equal in their valour. It is described that the Aruna Ketuka Agni is like
the tongue of Vishwadevas which is in the shape of Indra’s bow; the upper tip of Indra’s bow is in
heaven and the other end is on earth. This bow has no chord as Indra himself took the form of worm and
bit of the chord. This unusual bow likened to that of Vishwa Devas is of the colour of clouds and is
likened to Shamyu the son of Brihaspati; indeed this is also called Rudra Deva’s bow, often likened to a
rainbow! When this bow of Indra called Pravargya is also used in yagjnas with pravargya rites (first cut
Rudra’s throat and reassembled) is not only auspicious but indeed extremely potent! Such is the
background of the ever victorious Vishwdevas and his saving capability of the Ritus the Seasons!)

1.6.1-8)- Description of Six Seasons again

Atoorldhvaaksho atirashchaat shishirah pradrushyate, naiva ropam na vaasaamsi na chakshuh
pratidrushyate/ Anyonyam tu na higgsraataha satastadevalakshnam, lohito-kshti shaarasarshtrihi
sooryasyodayanam prati/ Tvan karoshiniyajalkam tvam karoshi njaanukaam, njaanukaame
yanjalikaa amee vaachamupasaataamiti/ Tsmati sarvsa rutavo namantemaryaadaa -karatvaat
prapurodhaam brahmana aapnoti, ya evam veda/ Sa khalu samvatsara ataai seneeexeebhira saha,
indraaya sarankaamaanabhivahati sa drapsah tasyaisha bhvati/ Avadrapso amshumateem
atishhat iyanaah krushho dashabhih sahasraaih, aavartamindrah shachyaa dhamantam upasnuhi tam
nrumanaamadhadraamiti/ Etayaiindrah salavrukyaa saha asuraan parivrushchati prithiyaa
amshumatee taamanvavasthitaam samvatsaro divam cha / Naivam vidushhaa achaaryantevaasinou
anyonyasmai druhyataam, yo druhyati bhrashyate svargaalokaaat ittyrutumandalaani suryamanda -
laaniaakhyayikaaata urdhvagm sanivarchanaaha/ (Due to severe winter, the fully dressed persons are
unable to see left, right and sideways freely as they are in the grip of cold always searching for sun shine.
The do not walk straight but with a stoop to left or right with semi-closed and partially wet eyes,
dripping noses and red lips looks. The impact of the season is such that heir hands are never straight but
mostly folded low and knees half bent as though the younger ones show their respects and veneration. On
the other hand, the elders who invariably are worse off in winters too bend their necks and heads as
though they reciprocate the respects from the youngsters often display caressings on the latter’s hands,
backs and shoulders of the younger body parts mainly to seek warmth but seemingly to show appreciation
of what the juniors say or to express their feelings of ‘vaatsalya’ and involvement of the latter’s affairs. A
Brahmana who realises the influence and impact of all the Rithus symbolically identifies winter as the
Season of Yagjnas seeking warmth of Agni as also the orderliness and dutifulness of the auspicious
nature of the Sacrifices representing the sparks of Fire and the contentment of oblations . The Supreme
recipient of the oblations viz. Indra too being satisfied with the Yagnya Karyas would as a result in the
form of Soma generates drops for the crops on earth and pour water as winter rains on the agricultural
fields too. Knowledge of the Rithus is rich to Human Beings and to Devas headed by Indra to refresh
humanity as also to provide a refresher curse of do’s and don’ts of human duties and obligations besides
the appreciation of celestial acts by Indra and Devas for the welfare of the Beings on Earth. Indra in the
form of ‘drapsa’ or the or droppings of Soma Rasa- like timely rains are indeed cherished and acknowledged by all the Beings on earth.)

1.7.1- 20: Aditya svarupas

Aarogo bhraajah patarah patangaha svarnaro jyotisheemaan vibhaaasaaha, te asmai sarve divamaatapanti oorjum duhaanaa anapasphuranta iti/ Kashyapo ashtamahaa sa mahaamerum na jahaati tasyaishaa bhavati yatteshilpam kashyapa rochanaavat indriyaavatpushkalam chitrabhaaamu/ Yasmintsuryaa arpitaassapta saakam, tasmin raajaanamadhivishrayemamiti/ Te asmai sarve kashyapaat jyotirlabhante taantsomah kashyapaat adhinirddhamati bhristaakarmakrudiivaivam/ Praano jeevaanee indriyajeevaani sapta sheershanyaah praanaaaha suryaa ityaachaaryaaha / Apashyam ahameetaan sapta suryaaniti panchakarno vaatsyaayanaha, aushravika eva nou kashyapa iti,ubhou vedayite na hi shekumiva mahaamerum gantum / Apashyamahametat surya mandalam parivartamaanam, Gaargyah praanaatraataaha gacchanta mahaamerum ekam chaajahatam/ Bhraajapatarapatangaa nihane tishthan aatapanti, tasmaadihaha taptritapaaha amutretare tasmaad ihaatapritapaaha tesaameshaa bhavati/ Sapta suryaa divamam anupravishtaaha taananveti pathibhirakshinaavaaan te asmai sarve ghrutamaatapanti oorjum duhaanaa anapasphuranta iti/Saptartvijah suryaa ityaachaaryaaha/ Tesaameshaa bhavati / Sapta disho naanaasooryaaha/ Sapta hotaara rutvijaha , devaa aadiityaa te sata tebhissoambheerakshhaha iti / Tadapyamnaaayaha digbhraajah roukon karoti / Etayaiyaavrutaa sahasrasooryataayaa iti vaishampaayanaha/ Tasyaishaa bhavati / Yaddyaavaa indra te shatagmshhatam boomeehi utasyuuhu natvaa vajrin sahasragm suryaaaha annaajaatamashta rodasee iti/ Naanaalingatvaadrutoonaam naanaasooryatvam iti ashtou tu vyavasitaa iti / Suryamandalaayashaantaan urdhdham tesaameshaa bhavati/ Chitram devaaamudagaadaneekam chakshurmitrasya varunasaayagehe , aapraa dyaaavapruthivee antariksham surya aatmaa jagatataasthushashchchet /Spataadityas viz. Arogya, Bhraaja, Patara, Patanga, Swarnara, Jyotishman, and Vibhasa provide illumination to heaven and earth and yield vigor and might and what is more they thwart and destroy negative powers to affect these Lokas vindicating the inexhaustible energy of the Bhagavan.

Added further, Kashyapa is an eighth Surya the father of Surya as supported by the Mother’s Shakti of Devi Aditi too. Surya however never leaves the gigantic and the huge most Meru Parvata. Kashyapa is indeed the “Shilpa” or the symbolof the Saptaadi tyas being the over all controller or the King figure. Even although the combined radiance of Saptaadityas and of Kashyapa the eighth being the Emblem is not enough, Soma Devata too has been added to the outstaninding list of Luminaries to further the fund of luminosity; indeed Soma is like the touchstone to shine as the goldsmith using the bellows of air! Some of the Teachers opine that the Sapadityas arelike Panchapranas; some others suggest that they represent panchendriyas; yet others realise that the life everty moves into the seven slits of the head of Surya Deva. Panchakarna Rishi the son of Vatsa as also Saptakarna the son of Plaksha Muni decalared that they had actually seen the seven Suryas but regretted that they could not reach the Meru Parvata to see Kashyapa! Rishi Praanatraata, the son of Garga Muni assured that he saw the region of Surya revolving and advised other Sages that the latter should visit Maha Meru to vision Surya as He never moved out of Meru . All these Seers had apparently visited the Mountain by their yogic powers and realised that Maha Meru was the axis and was stationary although the Surya Mandala which was the region that revolved:

Apashyamahametat surya mandalam parivartamaanam, Gaargyah praanaatraataaha gacchanta mahaamerum ekam chaajahatam/ The region around Surya Bhagavan moves around the fixed axis of Meru. Three of the Seven Suryas viz. Bhraaja, Patara and Patanga are stated to stay on the lower side of Meru providing their heat and illuminatin to our world; but three other Suryas viz Swarna, Jyotish and
Vibhasa are of higher altitude and therefore would not transmit their rays. The Seven Suryas envelop the Swarga. May the performers of Yagjnas milk out the strength giving the illumination whole - heartedly. Vidwans opine that the Sapta Suryas constitute Sapta Rikvijas or Priests in Yagjnas. Further, Sapta disho naanaa suryaaha/ Sapta hotaara ritvijaha , devaa aadityaa te sapta tehbhissomaabheerakshana iti / or there are seven directions or abodes with several Suryas; also there are Seven Invokers and Ritviks. Soma, kindly protect us with all of them! [This Stanza is a repetition of Rig Veda 9.114.3; Those who take refuge from Surya Deva are Seven Directions - Seven kinds of Yagjna Karyas- and Seven Adityas. Soma Deva! kindly safeguard us; the next stanza implores Soma Deva: we have prepared ‘havishaanna’ and may you protect us from enemies and violence so that it is not stolen and cheat us] Vaishampayana the disciple of Yagjnyavalkya declares there ought to be thousands of Suryas protecting: ‘Vajrin Indra! By hundred earths and hundred heavens, your strength is unmatched!’.

Chandogyaa Upanishad asserts vide III.iv.3) Tad vyaksharat, tadaadityam abhitshrayat, tad vaa etad yad etad aadityasya param krishnam rupam/(Juices flowing from the top head of Surya display the dark appearance of the Sun God! Or in other words : Atman is Superior to all! As the Shad Rithus or Six Seasons possess varying features, Suryas too have diverse characteristics and indeed Suryas so too; yet it is sure and established that there are eight Suryas, eight Surya Mandalas or Solar Regions. Indeed, Parama Deva is now near to perfection as the eyes and vision of Mitra-Varuna-Agni; swarga-antariksha-bhumi are all dominated by Surya Deva!

1.8.1-23. Kaalamaana- Vishnu-Death and Beyond; Suryas

Kvedambhrannivishate kvaayagm samvatsaro mithaha, kvaahah kveyandeva-raatree kva maasaa rutavah shritaaha/ Arddhamaasaas muhoortaaaha nimeshaastutibhisaha kvemaa aapo nivishante yadeeto yaanti samprati/ Kaalaa apsunivishante aapassurye samaahitaaha , abhraanyapah prapadyante vidyutsurye samaahitaa / Anarvaa ime bhoomee iyam chaasou cha rodasee kim svid atraantaraa bhootam yeneme vidhurate ubhe, Vishnunaa vidhurate bhoomee iti vatsasya vedanaa/ Iraavatee dhenumatee hi bhootam sooyavasinee manushe dashasye, vyashtabnaad rodasee vishnavete daadhartha pruthiveemabhito mayukhaihi/ Kim tadvishnorbalamaahu kaa deepith kim paraayanam, eko yaddhaarayaddevaha rejatee rodasee ubhe./ Vaattaadvishnor balamaahuhu aksharaad - deepirichuyate, tripadaaadhaarayaddevaha / vadvishnorekamuttamam, agnave vaayavashchaiva etadasya paraavanam / Pruchchaa tvaa param mrutyum avamam madhya manchatum lokascha punyapaapaaamaam etatpruchchaa samprati / Ammaahun param mrutyum pavamaaman tu madhyamam , agnirevaavamo mrutyuhu chandramaashchaturichuyate/ Anaabhgaah param mrityum paapaassayamyanti sarvadaa, aabhgaastveeyee saavat i yatra punyakruto janaaha/Tato madhyamaamayee cha samprati, pruchchaa tvaa paapakrutaha yatra yaatayate yamaha, tvannastadbrahaman prabooohi yadi vethaaa~sato grihaam/kashyapaadbd uditaah suryaaha paapaamirngnhanti sarvadaa, rodasoyarathan desheshu tatra nyasyante vaasavaishi/ Te ashaareerah prapadyante yatha apunyaysa karmanah, apaanyapaada keshasaha tatra tey ayonijaa janaaha/ Mritvaa purnamrutyumaapadyante adyamaanaah svakarmabhihi, aashaatiikaa krimaya iiva tatah pooyante vaasavaah/ Apaitam mrityum jayati ya evam veda sa khalaivaam vidbrahmanahad deergashruttamoh bhavati kashyapaayata atihisiddha gamanahidhgaamanah / Tasyaishaah bhavati/ Aa-yasmin sapta vaasavaah rohanti puryyaa ruhaha , Rishir ha deergashruttamah indrasya gharmo atithir iti / Kashyapah pashyako bhavati yatsarvam paripashyateeti soukshmyaat / Athaagnerashat-purushasya tasyaishaah bhavati/ Agne naya supathaah raayee asmaan vishvaani deva vayunaaani vidvaan , yuyodhi asmat juhuraanmenahaa bhooyishthaante nama uktiiim vidhemeti/( Paramatma! how indeed the clouds are hanging without support! What is the mechanism of a ‘samvatsara’ made of with the
complexity of division of units! How does a night fall! How are the months and Seasons arranged! How indeed the ‘kaala maana’ arrived at as th account of units viz. ‘triti’, ‘muhurta’, ‘nimisha’, all made of a ‘paksha’! Where do the water and its flows originate and go to! The replies are that the time scale reside in water while water resides in Surya and clouds carry water. Lightnings originate from Surya; Surya facilitates evaporation of water from the oceans and clouds obtain water. Earth being full of life is vast and charming. The question as to who supports earth and heaven besides the space in between as the antariksha! Maharshi Vatsa opines that Lord Vishnu should be the answer and He also ably divides these entities as separate units. [Rig Veda vide VII-99-3 explains: Iravati Dhenumati hi bhutam suyavaasini manushe dashasyaa, vyavasthabhnaa rodasi Vishnavete daadhartha prithivimabhito mayuusvaih/ or Hey dyavavaa-prithivi! With the sole objective of according auspicious -ness provide cows and food to human beings! Hey Vishnu Deva! you have bestowed stability to both the lokas and thus placed huge mounains and blessed all the entities!] Thus Heaven and Earth are turned into incessent flows of Truth, Knowledge and Love thereby facilitating Yagjnas by Humans by the medium of Vedic Mantras, while Bhagavan Vishnu keeps the indentity of earth and heaven apart and supports Earth from all sides with Surya Kiranas and their effulgence!Some Vidwans question as to what is the ability of Vishnu to render the hold of the Lokas. The reply states that the holding power originated from ‘Pranaayaama’ or the clutch and clapse of Vayu and Agni. Then the Vidwan Rishis dwelve deeper further about the four kinds of life’s termination viz. death: the ‘para’, ‘avama’ the lower type, madhyama or the middle / medium and the fourth; this is based on the analogy of the streng of sound waves viz. para-pashyanti-madhyama and vaikhari or the ordinary speech. The Viwans also sought reply from the distinction of Paapa-Punyas too. Now the replies: Surya is the cause of the Supreme Death- the Para. The medium type of death is caused by Vayu Deva the ‘Pavamana’. The lower type of death is by Agni called ‘avama’. The fourth is caused by Chandra or Soma viz. ‘amum’ leading to ‘narakas’. The sinners who neither perform positive acts nor enjoy meaningful happiness. The two medium levels- higher and lower - are controlled by Vaayu, failing which Agni and these deaths definitely result in quick rebirths either as humans or other species as per their accounts of paapa punyas. As regards the last classification, the eighth Surya gives birth to the Sapt Suryas kill the evil doers and imprison them in the inner regions of prithivi-swaraga named ‘antariksha’ by the Gods of Vasus. The sinners acquire non- physical bodies as per the designated sins and hells; some have no hands while others have no legs or hairs as miniature creatures reproduced by sweat or bacterial parasites. Now about Kashyapa the Eighth Surya: the Vidwan who realises the Truth also conquers sudden and untimely death- apaitam mrityum jayati- ya evem veda! Sadbrahmanas experience the state of ascent by Sapt Suryas to that of Kashyapa the eighth Surya the special guest of Indra Deva and of Agni! As Rig Veda explains vide 3-26-7 Kashyapa appears to assert: Agnirasmi janmanaa Jaataveda ghritam me chakshuramritam ma aasan, Arkastridhaat rajaso vimanojasno gharmo havirasmi naam/ or ‘I am Agni-the Atma or Brahma- the sarvagya by birth. My eyes and vision are of tejas; my face is of Amrita Rasa. I am of three types of Praana comprising : Jada or raw- Food based- and of Vital Life; I am also of celestial nature. I am always the essence of Surya, besides the eternal Havish and Havivaahaka Agni!’ Kashyapa Muni is also famed as a Seer or a Rishi the ‘pashyaka’ bestowed with subtle knowledge and subtle vision. He is Agni the representation of the Eight Suryas too!’ Being worthy of commendation, Kashyapa like Agni Deva himself should deserve what Rig Veda vide 9-151-1 states: Agne naya supathaar raaye asmaanishvyaani Deva vayunaani vidvan, yuyodhyasajjuhuraanameno bhuyishthaam te namayuktim vidheya/ or Agni Deva with celestial features! you are replete with the knowledge of the ‘yagina jaanaa’ and ‘yagina phala’; do lead us to the path of virtue to fulfillment and avoid the clumsy and narrow lanes of evil as invariable get caught by patent sinners on the route to narakas!)
Agni- Vaayu -Marut / Parjanya swarupas and the recycling of energies

Agnishcha jaatavedaash cha sahojaajairaaprabhuhu, Vaishvaanaro naryaapashaancha panktiraadhaashcha saptamah visarpevaashtamonneenaam / Eteshtou vasavah, kshitaat iiti / Yathartveva agnerarchivara vishshaaha , neelaarchishcha peetaaarchishcheti / Atha vaayo-reekaadasha purushaysayi-kaadashstreekaysa prabhraajamaanaa vyavadaataaha yaashcha vaasukivaidyutaaha rajataa parushaah shyamaamaa, kapilaat atilohitaaha oordhvaav avapatanthaashcha vaidyuta ityekaadasha / Nainam vaidyuto hinasti, ya evam veda / Sa hovaacha Vyaasaah Paaraaaharya -ha vidyut vadhamevaaham mrityunmaacchhami na tvakaamagmhaanti, ya evam veda/ Atha gandharva ganaaha svanaabhraat anghaarirbambhaarihi hastah suhastah krishnaaurnurvishaavaasuhu moordhan -vaanta suryavarchaaha kriithi iti ekaadasha gandharvaganaaha / Devaaschhch mahaadevaaah rhmaashyacha devaa garagirahaa nainam garo hinasti ya evam veda / Gouree mimayaa salilaani takshatee ekapadee dviapadee saa catutpaddee ashtaapadee navapadee bahboovushee saharaakshharaa parame vyoman iti / Vaacho visheshanan / Atha nigadavyaakhyaatatvaah taanaanukramishyaamaha / Varaaahavah savatapasaha vidyummahaso dhoopayaha shaavayo grihamedhaashcheyate , ye chememsha vidivishahaa/ Parjanyaah Saptapriithiveemabhirshantii vrushthibhirati etayaaiva vibhaktivipareetaaha, saptabhivraddhaa tairuereertaaha amoonlokaanabhii varshanti teshameshhaa bhavati / Samamaan etudadakam uchchaita avai chaahabhiphii , bhoomim parjanyaajinviiti, divam jinvi antagnaya iti / Yadaksharam bhootakritam vishve devaa upaatate maharshamasya goptaaram jamadagnima kurvata / Jamadagniraapyayate chandobhishchaturuttaraihi, raajnassomaya triptaasaahaa brahmanaa veeryavavataa shivaa nah pradishoo dishah/ Taccham yoraaavrineemahe gaatum yajnaaya, gaatum yajnapataaye , daiveesvastirastu nah , svastirmuunshebhyah , urdhvam jigaatu bheshaam | shanno astu dviapde , sham catuaspade , somapaa asamapad iti nigadavyaakhyataatvaah/( Agni Deva has seven names viz. Jaataveda, Sahoja, Ajira, Prabhu, Vaishvanara, Naryaapa and Paangti-raadha while the eighth name is Vispara. These forms of Agni Deva are also called Ashta Vasus who provide living abodes to Beings. Agni is signified by the colour of each season varying from dark blue to yellow. The names of Vayu Deva with eleven forms as the Vau ganas viz. Prabhajamana, Vyavadaata, Vaasuki Vaidyuta, Rajata, Parusha, Shyaama, Kapila, Atilohita, Urtvha, Avapatantaa and Vaidyuta. Be it known that the secrets of Vaidyuta would not be harmed by evil-energies for lightning shocks and such fire risks; once Vyasa Maharshi the son of the illustrious Parashara expressed once in disgust that he wished to die by lightning; indeed when he left all desires of life he said so little realising that lightnings would not affect him. Now there are eleven groups of Gandharvas viz. Svaana, Abraat, Anghaari, Bambhari, Hastah, Suhastah, Krishnaa, Vishvaavasu, Moordhavaan, Suryaarcha, and Kriti. Some of the Gandharvas are luminous as of Devas, some are Devas proper, and the others are rays of illumination. Some of the Gandharvas have speech or the ability of talk and these are such as to neutralise poisons. They have excellent consciousness with subdued sounds like of cows which are one footed-two footed, or four footed, eight, nine or even of thousand. Now a hymn for Saraswati viz. Vaachom visheshanam! As for Marut ganas, these are of six ganas viz. Varaahava, Svatapasa, Vidyunmahasa Shvaapaya, Dhupaya, Grahamedhaa; there are also like Ashimivit, and Shmivi who facilitate rains for farming; the six of them have special features viz.those who create heat, lightnings, dhupa or fog, those who are swift and those suitable for worship; besides some winds are prone to negative actions called ‘ashimaavit’. Seven Marut Energies cause parjanya or vrishti on earth; some cause ‘vibhakti’ or division of spaces causing rains and some others the ‘vyapta’ of extensive nature while yet others cause ‘viparita’ or of excessive nature. Seven of such winds could push the rains to the worlds above too or even downwards. These energies
oscillate through the day up and down and those going down provide happiness on earth while the inspirational Agnis result in joys upwards to Swarga. In other words, the energies of Marut Devas through the medium of Agni homas result in energies in favour of earth or swarga selectively ending up with contentment any way. Now Paramatma creates Pancha Bhutas or Five Elements and the totality of them all are understandably worshipped by all the Devas. This collectivity manifested Jamadagni Maharshi who in turn make the Devas contented, and also guide humanity with mantras having more than four ‘. paadas’. The select human beings chanting the mantras by way of homa karyas are strengthened with excellent energies and eventually enjoy the sips of Soma. May the dishas and upa dishas be auspicious for all the concerned beings to travel as alsothe resonance of the mantras. May we be peaceful at work or rest! gaatum yajnaaya, gaatum yajnapataye, daiveesvastirastu nah, svastirmaanushebhyah, urdhvam jigaatu bheshajam, shanno astu dvipade, sham chatushpade/ We commend yagjnas and yagjna kartas. We must all be blessed with contentment; may all the human beings be happy and peaceful. Let us attain contentment. May healing energies transcend higher levels; may our conciousness levels be matter or anna / food- prana the life force- mind or manas and vigjnana or the Super Mind [ awkenness - dreams - Taijasa-Turiya stages]. Finally, the nigadamantras addressed to Devas who drink Soma the delight of life, not mere of existence!

1.10.1-17: Worship of Prithvi- Swarga-Agni-Aditya for their unique magnificence

Sahasravrudiym bhoomih param vyoma sahasravrut, ashvinia bhujyoo naasatyaa, vishvasya jagataaspatee / Jaayaa bhoomih patirvyoma mithunantaa aturyathu , putro Brihaspatee rudrhaa saramaa iti streepumam/ Shukram vaamanayadyatamat vaamanyat vishuroope ahane dyouriva sthaha , vishvaa hi maayaa avathah svadhaavantou bhadraa vaam pooshanaaviha raatriastu/ Vaasaayoutou chitrou jagato nidhaaun dyavaabhoomee charathah sadyam sakhayou, taavashvininaa raasabhaashchaa havam me shubhaaspatee aagatagyam sooryayaa saha / Tygroha bhujyum ashvinodameghe rayinna kashchimidamuvaam avaaahaha, tamoohathuh noubbih aatmanvateebhih antarikshapradbbhih apodakaabbbhihi/ Tisraah, kshapastri ahaa ativrajadbbbhi naasatyaa bhujymoohathuh patangaihi, samudrasaya dhanvan aardrasya paare ribheer rataih shatapadbhih shadsbshavaihi / Savitaaram vitantanmant anubdhaaanti shaambaraahaa, aapapooh shamberashchaiva savitaareparaso-bhvaat / Tyam sutruptam viditvaai bahusoma giram vasheee, anvei turgro vakriyaantam aayasooyaant somatrupsh usu / Sa sangraamastamodyo-tyotahaa vaacho gaah pipaati tat, sa tadgobhii stavaayyt - yanye rakshasaandanaatvashchaa yee/Anvei parivrutyaa-staahaa evamatoustho ashvininaa, te ete dyuhpruthivyoho aharaharh arbhandadaahee/ Tayoretou vatsaaavahoraatetre pruthiyvaahahaa divo raatriih, taa avisrrshthou damtpatee eva bhavataha/ Tayoretou vatsou agnischa adityashchaa rataarvatasha sveta aadityaahaa, ahognihi taamro Arunahaa taa avisrrshhtou damtpatee eva bhavataha /Tayoretou vatsou vritrashtchaa vaidyutashchaa agnervrutraa vaidyuta aadityasya taa avisrushtou damtpatee eva bhavataha / Tayoretou vatsou ushmaa cha niehaarashcha vrutrasjoshmchaa vaidyutasya neehaaraha tou taaeerva pratipadyeet / Seyagm raatriee garbhinee putrena samvasati tasyaa vaa etadublanam , yadraatrou rashmayahah yathaa gorgarbhinyaa ubalanam evametaasaya ubalanam / Prajayishmuh prajayaah cha pashubbishcha bhavati ya evam veda , tamudyantamapiyantam cheti aadityah punysya vasahaa / Ahaa putviraangirash/(Earth is worshipped by several thousands and so is ‘parama vyoma’. Two Ashvini Devas who move about fast moving bestow happiness as they are the controllers of the worlds. Now, Bhumi is stated as the wife and Vyoma the husband. Their sons are Brihaspati and Rudra while Sarama is their daughter.Pushan Deva! One form of yours is great radiance which is the heart of the master of yajnas; in this universe, both bhumi and Swarga are the
appropriate places all the Beings; they indeed are excellent companions too. May you become our yagjna and Ashvini Kumars with their raasabha and horse. Ashvini Kumars! One is reminded of the Tugra-Bhujya incident (depicted in Rig Veda 1.116.3 tugro ha bhujyum ialvinodameghe rayi na kai cin mamaaavauvahai|tam aahathur naubhir Âmanvatbhir antarikiaprudbhir apodakabhi ||1.116.04a) tisraee klapas trir ahativrajadbhir nasaty bhujyum aahathuee pataigaiee/ 1.116.04c) samudrasya dhanvan ardrasya pare tribharathaaitapadbheecaeavaiuee jone is physical body and another is vital energy; ‘annamaya kosh’ or the sheath of food for a Being and another is Praana kosh or the sheath of vital energy; indeed these are not seperable being incomplete of each other. Ashvini Kumars carry this vital body; their profession is to treat to provide healthy life; they are expected to heal or repair body parts of Beings. Ashvini Kumara Devas! For three nights, you tend to heal three lower places of ignorance viz. matter-life-mind and three days or of three worlds of illumination viz. bhur-bhuvah-swaha or Bhumi-Antariksha-Dyuloka. Now, you went along the dry bed of ocean in three speedy chariots of hundred wheels and six symbols, choreographing various energies required to traverse the six planes. The clouds seek protection from Savita Deva who spreads his kiranas; as the clouds being replete with water release these in full swing. Surya Deva takes control of the clouds as these are fully contented with rhythmic sounds that appear like Soma chants. Tugra or Surya with his grand collection of kiranas and upa kiranas overcomes the disturbing and discordant clouds make them pour water. He dispels darkness and if rakshasaas do not have demonic nature appreciates their eulogies too. Ashvini Devas! You not only help pour waters but also encourage pregnancy and the resultant prosperity too. Day and night are the children to heaven and earth. To Agni and Aditya are the children of aho raatri or midnight. Aditya is the child of night being of white colour while Agni the child of day is of tawny reddish colour. Indeed they are the inseperable couple to whom Vritra and idyuta or lightning were generated; Vritra was the son of Agni while Vidyuta the son of Aditya. The latter are inseperable like a couple. Vritra and Viduta viz, the smoke and illumination secured two sons viz. Ushma or heat and Neehaara or mist. Night is Ulbana or the foetus surrounding the embriyo. In this womb of raatri or night, the Aditya kiranas are hidden and hence invisible. Raatri does the same as a cow delivering a calf holds the ulbana in her womb.Now the powers of Angirasa Rishis are described further.

1.11.1-21: Soma - Purification - Gayatri- Introspection

Pavitravantah parivaajamaasate pitaashaam pratno abhirakshativratam, mahassamudram varunastirodadhie dheeraa icchekurdharunehvaaabaham Pavitriram te vitatam Brahmansapate prabhurgaatraani paryeshivishvatahabhata ataptatanoorna tadaamo ashmute shrutaasa idvahantastatsamaashhata/Brahmaa devaanaam asatassadye tataksahu rashhayassaptatrishchha yat sarve-trayo agastyashcha nakshatraishshankruto-vasan /Atha savituh shyaavaashvasya, a-vartikaamasya , amee ya ruks nihiusaas ucchhaa naktam dadrushre khaachiddiveyuhu / Adabduani varunasya vrataani vichaakashachchandramaa nakshatraameti tatsaviturvenymbharo devasya dheemahi dhiyo yo nah prachodayaat / tatsaviturvremeemahe vayandevasya bhojanam shreshthagm sarvadhaatamam turam bhagasya dheemahi /Apaagoohata savitaa trubheen sarvaavandivo andhasaha |naktyaaanyakabhavandruse asthyashthmaa sambhavishyamaaha / Naama naamaiva naama me napugmsakam pumaagstrasmi sthavaaro-smyatha jangamaaha yaje-yakshi yashtaee cha / Mayaa bhootaayakhshata pashavo mama bhootaani anoobandyo-smyahan vibhuhu / Strissateehi taa ume pugmsa aahuhu pashyadakshanvaavichadandhaha kaviyrah putrassa imaa chiketa/ Yastaa vijaanaathsavituh pitaasaatnando manimavidate tamanguliravaayat agreevah pratymunchat |tamajivhhaa asashchait/ oordhvaamoolamavaakchaakham vruksham yo veda samprati na sa jaatu janah
shraddadhyaat mrutyurmava madayaadithi/Hasitamruditangeetam veenaapanavalasaatam
mrutanjeevam cha yaktimch angaani sneva vidhidhi tat, atrushyaggstrushyadhyayat | asmaajjaataa me
mithoo charann | putro nirrutyaavai vedehaha | achetaa yashcha chetanam/ Sa tam manimavindat
so~nanguliravaayat, sonreevah pratyamunchant soniho asashchata / Naitamrushing viditvaa nagaram
pravishiet yadi pravishet, mithou charivaa pravishet tathisambhavasya vratam | Aatamagne
rathantishtthaekkasthakshmekekayojanam ekachakramekadhamram vaatadhraajjigitim vibho/Na rishyati na
vyathate naasyaakshho yaatu saijjati yachvchetaanrohitaaagshchaagnehe rathe yuktvaa-dhishthati/Ekaya
cha dashabhishcha svabhoote dvaabhyaamishtaye vigmshyataya cha tirsrubhishcha vahase trigmshataa
cha niyudbirvavayivahatataa vimuncha /(Now, the process of purification with potent mantras: Soma is the
father of purification protecting the actions of all the entities. Both Varuna and Soma uphold the power of
crossing the Ocean with the capacity to ascend from the roots. Rig Veda vide 9.83.1 is quoted: Pavitram te
vitatam Brahmanospate prahur gaatraani payeshi vishwatah anaptarnun tadaamo ashnute shrutaasa
hidvahantastat samaahahat/
meaning" Hey Mantraadhipati Soma Deva! Your total physique is soaked in Vidya; in view of your body
radiance you are ever growing energy; your energy which is already significant due to the intake of vanaspati and such herbal ‘shaktis’ but more significantly it gets further energised with strength of ‘tapas’! Thus Soma Deva ‘s practice of purifying the Self as comparable that the overflowing energy appears that might break like an unbaked jar! The purifier is none else than the master of Souls viz. Brihaspati-cum Ganapati Deva called ‘Brahmanaspati’. Now, Soma is like Brahma among Devas, Rishis among Sages, buffalo among animals, swan among falcons, axe amid trees. Soma crosses the purifier making sound. Before the manifestation of the Universe, the concepts of asat and sat got defined, and subsequently, Sapta Rishis got materialized: Rig Veda vide X.137 is dedicated to he Sapta Rishis viz. Bharadwaaja, Kashyapa, Gautama, Atri-Bohum, Vishwamitra, Vaishtha, and Jamadagni. Rishi Shavasva in his creative spells was influenced by Savita Devata to propagate vairagya or renunciation. The Laws of Varuna are enunciated as follows: Nakshatras are visible on the sky only during nights. The Laws of Varuna are such as to obstruct them to shine in the day time and similarly Chandra too. The further stanza of Aruna Prashna signifies the Gayatri Mantra; we meditate on the celestial illumination – or bharga- of Savitur as the latter is ‘varenya’ or highly desirable and sought; may ‘that’ splendour activate our thoughts towards wisdom. When one recites Gayatri Mantra, there is a fine distinction of Surya and Savitur; Sun is the unmistakable ‘pratyaksha swarupa’ while Savitur is the spiritual form; physical Surya represents Truth and the manifestation of knowledge and the allied shaktis while the subtleties and the thought processes involved is that of Savitur. Rig Veda vide 3.62.8-10 is quoted: Tam jushaswa giram mamavaajayantimava dhiyam, vadhyuriva yoshanaam, yo vishwaabhi
vipashyati bhuvanaa sam cha pashyati, sanah pushaavitaabhuvat/ Tatsaviturvarenyam bhargo
devasyadheemahi, dhiyo yo na prachodayaat/ (Pusha Deva! we seek your indulgence to bear with our
most earnest and heartfelt prayers just as a new husband would seek all out to protect a just married life
partner. Deva! you are in the habit of providing total safety and succor to the three worlds; now this illustrious Savita Devata may kindly select us for refuge as a deserving candidate and savior provider to ‘tejas’ and divinity equally)

A methodical chant of Brihadaranyak Upanishad vide V-xiv is given as follows: Gayatri worship unifies
praana with Agni to burn off body pollution and heaps of sins to usher new pastures V.xiv.1)
Bhumirantarikshham dyauh iti ashtaavaksharaani; ashtaaksharam ha vaa ekam Gayatriya padam, etad u
haivaashyaa etat, sa yaavad eshu trishu lokeshu, taavaddha jayati, yosyaa etad evam padam veda/ (The
methodologies of Meditation to Brahman by way of austerities as also addressed to food and vital force
besides by way of Yukta-Yajur- Saama-Kshata means addressed to vital force have been discussed. Now, the next method is way of Gayatri worship. Meditation by way of Gayatri worship thus follows: Gayatri is the Prime Deity and Protector of ‘Chhandas’ or Science of Poetry a significant and essential means of worship to Brahman! In this connection, one realises that Brahman signifies three major entities of ‘Bhur’ or Bhumi the Earth, ‘Antariksha’ or Sk and ‘Dyaus’ or Heaven. Now these three Entities are represented by eight syllables, being the first of the concerned line of the Stanza of Gayatri Mantra viz. Bhuh-Antariksham- Dyouh/ Thus the First Line of Gayatri (Savitri) Mantra triumphs and protects the Three Worlds. Indeed Gayatri is the Principal of all the Meters and as such this Mantra excels all the Mantras; it is identical with ‘Praana’- the Vital Force and is the Soul of all meters due to the ‘finesse’ and facility of its expression in totality, since the subsequent Line concerning the radiance of Surya Deva being prayed to grant Intellect to the Reciter. Thus the Text and Meaning of the Mantra in totality is as follows:

_Bhurbhuvatsuvah, tat saviturvarenyam, Bhargo Devasya dheemahi, dhiyo yo nah prachodayaat/_ - We meditate Gayatri the Protector of Three Lokas viz. Earth, Sky and Heaven to let Surya deva sustain and enhance our knowledge and guide us about the Path of Salvation!’ Added significance is to create, conduct and boost Brahmanas with Gayatri, while Kshatriyas to protect and promote ‘Dharma’ and ‘Nyaaya’ or virtue and justice with the help of another Meter of Chhandas viz. Trishtubh and Vaishyas promote wealth and happiness to all the Beings with the help of yet another Meter of the Prosody titled Jagati. Thus Brahman firmly established the Varnaashrama Dharmas too and prescribed duties to Bkahmana, Kshatriya, Vaishyas!

_V.xiv.2) _Ruco Yajumshi Saamaani iti ashtaavaksharaani; ashtaaksharam ha vaa ekam Gayatrai padam, ertadu haivaasyyaa etat; sa yaavateeyam trayi vidyaa , taavad ha jayati yosyaa etadevam padam veda/ (The syllables of Richa-Yajumshi-Saamaani viz. Rig-Yajur-Saama Vedas are eight; so are the syllables of the second line of each stanza of Gayatri Mantra coincidentally. Indeed, a person who is fully aware of the import and significance of the second line of Gayatri is such as he who knows the essence and treasure of knowledge embedded in the three Vedas.)

_V.xiv.3) _Praanopaano vyaana ityashtaavaksharaani; Ashtaaksharam ha vaa ekam Gayatrai padam; etadu haivaasyyaa etat; sa yaavadidam pranaani taavad ha jayati yosyaa etadevam padam veda;athaasyyaa etad eva jayati yosyaa etadevam padam veda/ (Just as in the case of ‘Bhuminantarikta dyou’ or Earth-Sky-Heaven as also Ruk-Yajur-Saama Vedas, the ‘Praanopaana Vyaanodana samaana’ Pancha Pranas of the Five Vital Forces too are ‘ashtaaksharis’ or have eight syllables and so also again the second line of the prosody of Gayatri’s ‘triteeya paada’ or the third foot. Apparently Gayatri comprising the words signifying all the living beings in the Universe has three feet. Now however a person who understands the meaning and importance of the ‘chaturtha Paada’ or the fourth foot is like the Sun who shines as that State of Consciousness is described as ‘Tureeya’ or Par excellence. That fourth foot is described as the _drishta paada_ or the visible foot of Brahman; in other words, the ‘tureeya avastha’ or the status of the Supermundane! This is so since the Supreme Self who is in the solar orbit brings effulgence to the Universe. The expressions _Paroraja_ and _uparyupari_ respectively mean ‘Outstanding activity all over the Universe’ and repeated double words indicate ‘Super power sovereignty’. ‘ He controls the worlds that exist beyond the reach of Sun and also fulfills the desires of Devas as well’, as explained Chhandogya Upanishad (I.v.8). Thus even as Sun shines with extreme radiance, the ‘tureeya dasha’ is even far beyond!) 

_V.xiv.4) _Saishaa Gayatri etasmin tureeye darshate pade parorajasi prathishhtita, tad vai tat satye pratishthitam; Chakshur vai Satyam, chakshu hi vai satyam; tasmaad yad idaneem dvau vividaamaanaaveyaaataam, ahamadarshham, aham ashrousham iti, ya evam bruyaad,
aham adarsham iti, tasmaa eva shraddhhaa dhyaam; tadvai tat satyam bale pratishhtitam; praano vai balam, tat praane pratishhtitam; tasmaadahuh, balam satyaad ogeeya iti; evam vaishaa Gayatri adhyatmam pratishhitaa; saa haishaa gaayastatre; praanaa vai gayaah, tatpraanaamstatre, tad yugamstatre tasmaad gayatri naama; sa yaamevaamum Savitreemanvaah, esaiva saa; sa yaskaao anvaah tasya praanaamstrayayati/ (Thu Gayatri with three feet encompasses three worlds, three Vedas and Praana or Vital Force rests on the fourth visible supramundane foot, since Surya Deva is the essence of both gross and subtle forms. This fourth foot signifying Surya Deva rests on Truth and recalling the contents of III.ix.20, Truth is embodied in the Eyes and vision since one evidences any occurrence or happening by the eyes rather than by hearing! The strength of vision is indeed tied together with Praana. Thus in this link of vision-strength-vital force-Truth, indeed Gayatri rests on the strength of vital force in the body. Being personified as Praana, she is the merging point of rites, worships, Vedas and Devas. Moreover Gayatri is also the savior of ‘Gayas‘ or the sound waves unifying organs and senses such as speech and since being the savoir of ‘Gayas’ or organs, she is so named as Gayatri. Savitri being the hymn in praise to Surya deva is what a teacher instructs in stages ie. a quarter to commence at the time of wearing the holy thread, half eventually and finally the totality is thus identical with the vital force, enhancing vision of the inner eye!) V.xiv.5) Taam haitaam eke Saavitrim anushtum -bham anvaahuh: vaajanushthup; etad vaacham anubruumaa iti, na tathaa kuryaat, Gayatreem eva Savitreem anubruyaat, yadi ha vaa api evam vid bahuva pratigruhnaati, nahaiva tad Gayatriyaa ekam chaana padam prati/ (Some of the Teachers instruct their students that instead of Savitri of Gayatri Chhanda tend to confuse Savitri of Anushthub Chhanda. Vaak or Saraswati is speech in Anushthub type of prosody and thus they make the mistake of highlighting the importance of Saraswati the Vaak Devata. But Savitri as Gayatri has a different relevance since she is the embodiment of Vital Force or Praana! Instead of teaching Gayatri Mantra in the normal way highlighting‘ tatasvitur varenyam bhargo devasya dheemai’ as per Gayatri chhandha, the Anushthub chhanda states: Tataviturvarinnyamahe vayam Devasya Bhojanam, Sreshtham Sarva dhaatam turam bhagasya dheemahi/ Not only the target Deities are different but the contents of the Mantras also; one is in for Vaak (Speech) in favour of Savitri /Saraswavi and speech another for Savitri /Gayatri Praana or Vital Force). V.xiv.6) Sa ya imaamstreen lokaan purnaan pratigrhiineeyaa sosyaa etat prathamam padam aapnuyaat; atha yaavateeyam trayi vidyaa yastaavat pratigruneeyaat, sosyaa etat dwiteeyam padam aapnuyaat; atha yaavadidam praani yastaavat pratigrhuiniyaat, sosyaa etat triteeyam padam aapnuyaat, ahaasyya etat eva tureeyamdarshhat padam parorajaa ya esha tapati, naiva kenachanaapyaam;kruta u etaavat pratigrhuiniyaat/ (The expert knower of Gayatri recognising the implication of ‘Bhur-Bhuva-Swah’ or of the Tri Lokas and their inherent prosperity is saturated with the first foot of Gayatri. e who is aware of the huge and unending knowledge stuffed in Vedas would recognise the magnificence of the second foot. He who regards the presence of all the living beings in the Creation in the Universe and their glories would deserve the splendour of the third foot. The uniqueness of the fourth foot which indeed is visible as supramundane entity viz. the Sun with effulgence is not counterbalanced by a reward endowed to a Being being rather insufficient in its magnitude and eminence! In other words that is the ‘Tureeya’ or the one beyond imagination! This is why Gayatri is to be worshipped not necessarily to attain the wealth of Trilokas as possible with the First Foot of Gayatri; not also merely to secure the pinnacle of knowledge from Vedas and Scriptures as possible from the second foot; not even to achieve the glories from all the living Beings in the Universe in totality; but indeed also not to accomplish the fourth foot being the pinnacle for which there can never be a possible reward for that kind of none too possible supermundane recompense! The lesson from this stanza would be that Gayatri ought to be meditated and worshipped upon the total Form!) V.xiv.7) Tasyaa
upasthaanam-Gayatre asi ekapadi dwipadi tripadi chatuspadasi, na hi padyase/ Namaste tureeyaaya
darshataaya padaaya parorajase, Aasaavado maa praapaditi, yam dwishyaat, asaavasmai kaamo maa
sumruddhheeti vaa- na haivaasmai sa kaamam samruddhyate yasmaa eka -mupatishthate- ahmadah
praapamiti vaa/ (My salutations and prostrations at your feet Gayatri! You are one footed with the worlds
as your first foot; you are two footed with Vedas and abundant Knowledge as your second foot; you are
three footed exemplifying the three major forms of Praana or the Vital Power of the Universe and finally
the climactic four footed with Surya deva as its nucleus. But Devi! Having crossed these, You are the Self
having rejected destructions stating neti, neti, your are of the Supreme and Elemental and Formless
Imagery. MayI indeed attain that unique bliss that even an enemy personified by all the evil of the
Universe be denied to attain!)

Brihadaranyak Upanishad vide VI.iii.6) Athainam aachaamati; tat savitur varenyam: madhu vaataaa
rutaayate, madhu ksharanti sindhavah, madhvir nah santvoshadhi; Bhuh swaahaa, bhargo devasya
dheemahi, madhu naktam utoshahah, madhumaat paarthivam rajah, madhu dyaur astu na pitaau;bhuvah
swaahaa; dhiyo yo nah prachodayaat madhumaan no vanaspathi, madhumaan astu suryah, madhvir
gaavo bhavantu nah, swaha swaaheti; Sarvaam cha Saavitrim anvah, sarvascha madhumathi aham
evedam sarvam bhuyaasam, bhur bhuvah swahswahethi, antata aachamya, paani prakshaalaya,
jaghanenaagnim prak shaaraam samvishati: praataraadityamupatishthate-dishaameka pundareekamasi
,ahammanushyaanaam eka pundareekam bhuyaassamiti; yathetametya jaghanenaagnimaaseno
vamsham japati/ (The Karta then drinks the first measure of the ‘Mantha’ reciting the first foot of Gayatri
Mantra viz. Bhuh Bhuvah Svaha signifying Earth-Sky-and Heaven as also the first Rucha of Madhumati
viz. ‘Madhu vaataaa ruchaayate’ etc. and ‘Ahamevedam sarvam bhuyaasam’ : Surya Deva! You are
indeed the magnificent one and the winds are smooth and pleasant even as rivers abound sweet waters as
flow of honey; it is in this ideal situation, the first portion of the drink be consumed; then the second
measure is consumed reciting the second foot of Gayatri: ‘tat saviturvarenyam bhargo devasya dheemahi,
dhiyo yo prachadayaat’ as also ‘sindhuvah madhu ksharati’ (may the river of madhu rasa flow), ‘nah
oshadhii maadhvi santu’ ; then the third measure is consumed reciting the third foot of Gayatri and of
Madhumati followed by the ‘ahuti’ reciting ‘swaaha’ and finally, the whole remnant is consumed reciting
the whole Gayatri and Madhu Vaata ruhas. Then the karta washes his hands, pray to Surya deva,
prostrates before and sits before the Agni and repeats the lineage of Gurus.)

Gayatri Mantra of Atri Maharshi annotates that the Mantra reaches Bhaga Deva and the latter readily
absorbs human heart and mind resulting in spiritual joy instantly; R.V (5.82.1 explains: Satsavatur
varnimahe vayam Devasya bhojanam, shreshtham sarvadhaaamam turam bhavasya dheemahi/ or We
eanestly pray to Savita Deva for such opulence as being freed from jealousies ! As Bhaga embraces
human mind and heart, vital forces and physical being, then Ananda of the world manifests itself. This is
also explained in Chhandogya Upanishad vide 5.2.1-7 as Prana Vidya. The methodology of executing
‘Mantha’ Sacrifice to Praana with its food and clothing defined and the resultant fruit of the Rite leads to
fullfillment of desires :

V.ii.1) Sa hovaacha, kim me annam bhavishyaatiti; yat kinchididama ashwaabhya aa shakunibhyayah, iti
hochuh, tadvaa etadanaasya annamano ha vai naama pr atyaksham, na ha vaa evamvidi kimchana
anannam bhavaitii/ (Now that the supremacy of Praana the Vital Force is vindicated, it has raised the
query as to what would be its food. The reply would be that food would indeed be its direct nomenclature
and what ever is to be eaten would be its ‘Anna’ including anything is worthy of consumption by
all beings—be it humans or dogs or birds!) V.ii.2) Sa hovaacha, kim me Vaaso bhavishyatiti; aapah iti hochuh; tasmandaavaa etad ashiyantah purastaaccaadbhih paridadhaati; lambhuko ha vaaso bhavati, anagno ha bhavati/(Then Praana asked as to what would be its clothing and the reply was water since breath being what food was then water would be what is used before and after food! Thus Praana also covers up the nakedness of a Being, before and after bathing!) V.ii.3-4) Taddhaitat Satyakaamo Jaabaalo Goshrute Vaiagharapadyaaktivo vaacha, yadyp etacchushkaaya sthaanave bruyaat jaayeran nevaasmin-shaakhyaaya, praroheyyyuh palaashaneetii// Atha yadi mahajjigamishet,aaavasyayaam deekshitvaa Pournavaamasyaam raatrau sarvaushadhaasya mantham dadhi madhunor upamatya, Jyeshthaaya Shreshthaaya swaahaa, iti aagnaav aajasyaa hutwaa,manthe samaaptaam avanayet/ (Now, the meditation of Praana the Vital Force is initiated; Satyakaama Jaabaala detailed the worship to Praana to Goshrut the son of Vyaaghrapada as follows: Even to a dry stump of a tree, branches would grow and leaves would sprout; as a result, an offering to Agni in the prescribed manner is initiated during a New Moon day on the night of Amavasya by observing ‘diksha’ or self-imposed disciplines like sleeping on ground, observance of truthfulness, fasting or at any rate of minimum food intake and such other austerities. The pulp of all herbs including the sprouts mentioned afore and with the mix of curd and honey is thus offered to Agni with the Mantras of ‘Svaaah to Jyeshthaaya, Svaaah to Shreshthaaya’; after the oblation to Agni thus, the left over residue is retained into the mash pot as this is called Mantha. This Sacred Rite is performed by making ‘aahutis’ or oblations as follows:) V.ii.5) Vaisishtthaayaivi svaaha,iti aagnaavaajasya hutwaa, manthe sampatam avanayet, pratishthayai swaahaa iti aagnaav aajasyaa hutwaa, manthe sampatam avanayet, sampade swaahaa, iti aagnaav aajasyaa hutwaa, manthe sampaatamavanayet, aayataanaaya swaahaa, iti aagnaav aajasyaa hutwaa manthe sampaatam avanayet/ (After performing an offering with the mantra: Svaaahaa to the richest, one should drop the residue into the mash pot; after making another offering with the mantra: Svaaahaa to the base center, he should drop the residue into the mash pot; after performing the offering with the mantra: Svaaahaa to prosperity, he should drop the residue into the mash pot; after making another offering with the mantra: Svaaahaa to the dwelling place, he should drop the residue into the mash pot) V.ii.6) Atha pratishrutyaanjalau mantham aadhaaya japati; amoh naamaasi, amaahi te sarvam ikdam, sa hijyeshthaah shreshtho raajyam aadhipatyam gamayatvaaham evedam sarvam asaaneeti/ (Then holding the mash pot while moving away a little, he recites the Mantra: You name is Ama and the rest is within you. You are the oldest, the greatest, the most lustrous King of all! Being so, do please turn me too attain your status! ) V.ii.7) Atha khalvetayarchaa paccha aachamati, tat savitur vrinimaha iyyaachaamati, vayam devasya bhojanamiti aachamati, Shreshtham sarvaadhitaamam iti aachamati, turam bhagasya dheemahi iti sarvam pibati, nirujuja kamsam chamasam vaa paschaad agneh samvishati charmani vaa sthandile vaa vaachamyamo prasaahah; sa yadi sritiym pashet samriddham karmeti vidyaat/ (The Karta then consumes the remainder of the Mantha pulp mix from the bowl sincerely reciting the relevant Rig Veda Mantras foot by foot and meditates Surya Deva the progenitor on his real nature of being the greatest sustainer of the Universe and to fulfill his desires! He then prostrates behind the Agni Kunda lying either on the animal ski on which he had been seated during the Rite or even on bare ground and with concentration of mind with absolute peace of mind, when he gets a dream like feeling of visioning a Sacred Woman, possibly Devi Gayatri, assuring that his Sacrifice was successful!) V.ii.8) Tadesha shlokah:Yada karmaashu kaamyeshu striyaam swapneshu pashyati, samriddhim tataraaneeyaat tasmin swapna nidarshane iti tasmi swapna nidarshane/(The Verse states: As during the course of this Sacrifice for seeking fulfillment of desires is in progress, if one sees a Sacred Woman, then from the dream, he should indeed realise the success of the Rite!)
Surya Deva possesses hidden kiranas during the night yet nakshatras provide light some blinking and are widespread all over the length and breadth of the endless sky; the analogy is that of bones in human body invisible outside or even beneath the body skin due to the flows of blood streams and of flesh. The Paramatma thus declares that He exists in every Being—be it in man-woman-eunuch—while the body is in motion or stable. Paramatma further declares that yajnas and animal sacrifices are executed under His initiative and direction as after all, animals are of His own creation. Further all the women are made by Him as the protectors and those who only see or feel the physical features are blind without consciousness. Inferences of father and mother are impelled by the higher levels of awareness which is Savita. Atman is immune from pleasures and pains as the greatest jewel; He does not have to hold anything like an ordinary human, nor to feel the presence of an object and not even a tongue to chant silent prayers.

Indeed Paramatma is fully aware of this world being existent as a tree without roots as explained in Bhagavad Gita vide 15.1 or Katha Upanishad : Absolute Truth is the Unmisakable Unity of Supreme Self and the Self within, despite the mortal body and its influences; after death too the darkness of ignorance persists till the Realisation of their Unity! II. iii.1) Urthva mulovaakshaakha eshoshvattah sanaatanah, tadeva shukram tad brahma, tad evaamritam uchyate. Tasmin lokaah shritaah sarve tadu naaetet kaschana, etad vai tat/ (Now, the cause and effect manifestation is discussed since the gigantic peepul tree with its root emerging of Brahman the immortal and the worlds emerging therefrom. The sprawling tree is replete with innumerable extensions of features ranging from Pancha Bhutas of the Five Elements, Devas, Dishas, and Virtues on one side even along with defending energies of the Universe as relieving points and on the other hand a huge multitude of evils, births and deaths, old age, sorrows, diseases, struggles, besides material attractions all over! Yet Brahman puts the lid on the totalities of situations, alike on the pluses and minuses, yet with the defined boundaries and the ground regulations well in place! Indeed That is That!) II.iii.2-3) Yadidam kim cha jagat sarvam praan ejati nihsritam, Mahadbhayam vajramudyatam, ya etadviramritaaste bhavanti// Bhayaadasyaagnistapati bhayaattapati Suryah, Bhayaadinrascha Vaayuscha Mrityurdhaavati panchamah/(It is due to the over all control of the Universe by Brahman that the latter is existent, emergent and ever active; He is an awe inspiring phenomenon of the nature of a ‘vajramudyatam’ or an upraised thunderbolt. Those who knows of this reality are appreciated and blessed. It is a truism that owing to Brahman’s dread that Fire burns, Sun shines, Indra, Air and Agni as also Dharma Raja or Death assume their responsibilities to the letter and spirit of His command!II.iii.4-5) Iha ched ashakad boddhum praak shareerasya visrasah, tatah sargeshu lokeshu shareeratvaayakalpat// Yathaadarshe tathaatmani yathaa svapne tathaa pitroloke, yathaapsu pareeva dadrishe tadhaa gandhava loke chaayaay tapayor iva brahmaloke/ (Having thus referred to the command of the Universe by Brahma, there is no escape from the inevitable cause and effect syndrome and whatever deeds are performed are wholly accountable before the body falls off and retributions and rewards are to follow inevitably. Hence efforts ought to be made for the realisation of the Self before the tenure of the body, considering the urgency of the temporary existence more so human life being the best opportunity and who knows whether this boon might recur or worsen! Presuming that the intellectual level and the purity of mind of the body encasing the Self is fair and further considering that the degree of transparency or haziness of the mirror of the Self looking into, the person concerned could, as in the state of a dream, vision the images of pitru loka, gandharva loka, and even Brahma Loka in the Self’s mirror)

Further stanza of Aruna Prashna explains: All the worldly actions are the impulses of Beings like laughter, sorrows, singing, chanting, dancing, deaths, existences, and so on are related to body and nerves besides senses. Antaratma is free from thirst, movements, ahankara, possessiveness, pains and pleasures,
body parts and senses and so on. Be it on physical base or mental and psychological factors, the aberrations or even natural phenomena— the adhyatmika-adhi bhoutika- and adhi daivika nature, antaratma is totally immune and unaware. Rishi Sambhava thus affirms that the city of body be entered into only when the rules and regulations are noted and the transitory nature of body be understood well. The all pervasive Agni Deva! Do recall that you may stand in this chariot which has one horse, one wheel, one yoke, and one kind of movement; it should never break nor shake, as its axis is fine and perfect; the chariot is yoked to a white horse and is swift like wind. Vayu Deva, do witness our yagjna in your chariot carried by eleven horses-or two and twenty or thirty- and three hundred horses!

1.12.1-14) **Offerings to Indra, Rudra, Subrahmanya, Agni Swarmas**

_Aatastan ashvasha pratanushva uddhamaa-dhama sandhma , Aaditye chandrarvarnaanaam
garbhamaadhehi yah pumaan /Itah siktamsooryagatam chandramase rasankrudhi
vaaraadanjanayaagrennim ya eko rudra uchhyate / Asankhyaataah sahasraani smaryate na cha
drudyate, evametannibodhata / Amandrairindra haribhii yaahi mayoororamahihi , maa tvaarah
ekchinniyemurinna paashibahu dadhanveva taa i/i/ Maa mandrairindra haribhii yaami
Anmayoororamariha maa maa kechinniyemurinna paashinaha | nidhanveva taam imi / Anubhisheha
mahadbhisheha nighrshwirasamayutaithi kaalairharitvamaapannaii indraayahi sahasrayeuy/
Agnirivbraashtivasanaha vaayushchetasikadrukaaha samvathsaro vishoovarnmaihi nityaaste
anucharaastava / Subrahmanogm subrahmanyogm subrahmanyom indraggaccha hariva aagachChaa
medhaatithehe mesha vrushanashvasuya mene gouraavaskindinnahayaayai jaara Koushika brahmana
goutamabravaana / Arunaashvaa ihaaagataaha vasavah pruthivikshitaha asthou digvyaasognayaah
agnishcha jaatatvedaashcheyete / Taamraashvaastraamrathaaaha taamraavastaastraasitaaha
dandahastaaah khaadagdataaha, ito rudraah paraangataahauhtaggsthaanam pramaancha pura ita /
Brihaspatischha savitaa cha vishvaroopairaaagataaha rathonodakartmanaa apsushaa iti taddvayoho/
Ukto vesho vaasaagmsi cha kaadlaavayaavaamaamitah prateejyaa vaasaatyaa ityashvinohko-ntarikshe
shabdankaroteeti vaashtou rouhinoumeemaagmsaanchakre tasyashaa bhavati / Vaashreva vidyuditi /
Brahma aupastaranamasi /Indra Deva! Due to your innumerable powers, forms, and range of actions, do establish in us the source of waters associated with the origin of delight which is Moon and brilliance that Aditya is all about! Similarly you being a male you provide energies to us. The power of Surya that is latent in us the human beings also establishes the energy of waters. We solicit that yagjna karyas offered to Surya Deva and Chandra Deva be endowed with all the essences of Rasa or the juices. Indeed Rudra is the singular repre- sentation of Indra-Aditya- Chandra as the unified energy and Rudra is of thousand forms of divine bringing treasures. May Indra usher AgniDeva to bring for us bright and colour dresses; Vayu Deva with soft and white sands as six kinds of Rithus with their typical charms and fragrant flowers. Subrahmanya swarupa Indra Deva,—as the Lord Subamanya is the repository of outstanding and effective mantras kindly visit our place of yagjnas by the horses named Hari; you are ever commended and worshipped by Rishi Medhaatithi. You are ever-ready for action and awake. Mena, the illustrious daughter of Rishi Vrishnaasha adores you. You are the lover of unploughed land but no other hobbies interest you – except Devi Ahalya. Indra Deva! Do recall that once you desired to assume the form of a deer to drink soma juice in one yagjna. You also arrived in the form of a Kaushika Brahmana and were once praised and worshipped by Maharshi Gautama! Agni Deva! You are the most purified and sacred form of mediation between Devatas and human beings through Yagjna karyas arriving at the Agni Stalas by redhot horses in eight forms viz. Agni, Jataveda, Sahoja, Ajira, Prabhu, Vaishvanara, Pankti and Raadhaah; indeed these are the sustainers of existence and the world as residents of earth, with eight
directions as their robes. Dwadasha Rudras! You too ride by red horses and red chariots, each of you wielding sticks in hands and biting teeth; from the yagjna pradeshas to any where and to every where in the universe; you have the ability to locate any spot with complete details of thereof at once! May Brihaspati and Savita Devata arrive here by horse chariots assuming varied forms; they arrive by paths of water to provide water or by rains.

Kaalamaana-Ashvini Devatas in the anariksha and their sounds of thunders have been referred too.

1.13.1-10: Aditi the Infinity and Martanda the Generator of Life on Earth:

Adityoneemashtutraam ashtapatneemimaam maheem, aham veda na me mrutyuhu achaamrutyuraghahaaharat/Ashtayonyashtaputram ashtapadidamanantariksham, aham veda na me
maheemvaha
mrutyuhu nachaamrutyuraghahaaharat/ Aastayoneemashtputraam ashtapatneemamooondivam, aham veda
na me mrutyuhu nachaamrutyuraghahaaharat satraamaanam maheemooshu/ Aditirdyouraditirantariksham aditirmaataa sa pitaa sa putrhaa vishve devaa aditith panchajanaaha aditir jaatamaditir-jjanitvam/
Ashstou putraaso adititehe ye jaatataanvah pari, devaaam upapraitaptabhiphi para maartaanda maasyat/
Saptabhipputrairaditithi upapraitpooyvam yugam, praajaayai mrityave tat paraa maartaanda maa bharaditi/Tananukramishyaaamaaahitaartrastraarvunashchaha dhaataa chaaryaamaacaha amshamshecha bhagashchaa indrashta vivaasvagshcheteyet/Hiranyaa garbho hamshe shuchishat brahmajaajnaanam taditpadamiti garbhah praajaapatyah ahaa purushah saapa purushahas/Indeed I am aware that the massive Earth has its eight ‘garbas’ and eight sons and the latter have no death; they have no untimely death nor possess greed and evil mindedness; this reference is about Maha Devi Aditi and her eight illustrious sons viz. Mitra, Varuna, Dhata, Aryama, Amsha, Bhaga, Indra, and as Vivaswaan. They are stated to preside eight directions; they are stated to possess five yonis viz. Mula Prakriti- Ahamkaara- Mahat- Pancha Tanmatras, Now the anrariksha or the mid-world called ‘dyou’ too has the same sons, same Lords and same wombs. So does the Swarga loka too as eight garbas, eight wives and eight sons. Now about Aditi Devi who is the representation of Bhur- Bhuvah-Swah or Earth-Antariksha-Swah. Aditi is the Mother-Aditi is the Father-and Aditi is the Son too. She is the embodiment of all the Devas already born or yet to be generated. Rig Veda vide 1-89-10 is quoted: Aditirdyour aditir antariksham aditirmaataa sa pita sa pujtrah, Vishve Devaa Aditih pancha janaa Aditir jaatamaditir janitvam/ Thus that Aditi represents Infinity including that as existent and that to be added or even multiplied covering space, innumerable manifestations and time cycle the kaalamaana described as ‘Adititvam’. Brihadaranyakya Upanishad vide I.ii.5 as also Atharva Veda vide 7.6.1. The former is quoted: Hiranyagarbha Bhagavan decided to manifest himself in an alternate form: along with the interaction of death and hunger, he desired to create another form of existence which created ‘Kaalamaana’ or Time Measurement in the denomination of Samvatsara or a Year. Death reared the babe named the Year but after this duration opened its jaws and mouth to devour the babe; the latter out of sheer fright cried and the shrieks thus created ‘bhaan’ and indeed that sound of distress led to the creation of speech). (I.ii.5) Sa aikshata yadi vaa imamabhimasye, kaniyonnam karshya iti sa tayas vaachaa tenaatmanedam sarvam ashrajata yad idam kim cha, richo yajushi saamaani cchanadaamsi yajigaan prajaah pashan, sayadyaddevaasrujata tat tad attum adhriyata; sarvam vaa attii tadaditer aditiitvam; sarvasaitasyaattaa bhavati, sarvam asyaannam bhavati, ya evam etadaditer atitiitvam Veda/ ( He pondered that if the baby were to be killed then it might not serve any purpose; on the other hand, with the help of speech since now created might be useful to develop hymns of Rig Veda, the formule of Yajur Veda, the chantings of Sama Veda, the meters of Chando Shastra comprising the Seven meters like Gayari, details of Sacrifices
like Ashwamedha Yagna, as also create men and animals. Moreover, he resolved to eat the food available, and for that matter he would eat any kind of palatable food of Aditi type for whom every thing would become food for him.) (I.ii.6) He then resolved to execute a Great Sacrifice; he meditated and rested for a while, practising rigorous Tapasya or austerity; even as he relaxed and concentrated, his distinction and great renown got en vigorated. Indeed, his body showed symptoms of fatigue and swelling as the extreme naure of Tapasya was like ‘tapotapyata’ or of burning extremity). (I.ii.7) Hiranyakaragha Bhagavan decided to sacrifice his body and thus materialised a Horse and decided to perform Ashwa medha Yagna; indeed whoever realises the implication of the Great Sacrifice is thus aware of Ashwamedha. Imagining himself as the Sacrificial Horse, he let it free for a year and allowed it to be sacrificed; thuri till date, the priests performing the horse sacrifice do realise the implication that Bhagavan Hiranyakaragha himself is sacrificed in the Arka or Fire and his own limbs are dedicated to Devas for ‘Loka Kalyan’ or for Universal Well Being. Those who do realise this hidden implication conquers Mrityu / death since death can never ever overtake him and becomes the Great Self Himself!)

Further reference of the Supreme Mother Aditi, she also created ‘pancha jana’ or five persons viz. anna or food- praana-manas or mind- viginaana-and Ananda or bliss. 

Saptabhih putirairaditii upapraitraayyam yugam, prajaayai mrrtyaye tat paraa maartaandamaabharaditi/ While Aditi’s eight sons aforementioned were born out of her body, seven further were generated from Devas as she sent far away -‘paraa asyat’- and that was Martanda-the Sun-Bird. The next stanza explains: Martanda Deva is cast away to be the source of mortal creation, subject to births and deaths since Aditi moved upward to the premordial aeons or semi-Gods. Rig Veda vide X.73-8&9 explain about Martanda: Ashtaoputraaso Aditeyam jaaataastatwa spari, Devaa upa pretsaptapri paraa Martandamaasyat/ Saptabhihpatairaditi rupa pretpurvam yugam, prajaayai mrrtyaye swatpanur Martandamaabharat/ (Aditi Devi is of unique physical energy and gave birth to eight sons and far away in the sky deposited the eighth son named Martanda.

1.14.1-11: Surya- the Seasons-Samvatsara- the Kaalamaana

Yo asou tapannudeti sa sarveshaam bhootaanaam praanaanaadaayodeti, maa me praajaayaa maa pashoonaaam, maa mama praananaadaacyodangaaha/ Asou yo apaksheeyati sa sarveshaam bhootaanaam praanaanaadaayaa~stameti, maa me praajaayaa maa pashoonaaam maa mama praanaanaadaayaa~tran gaaaha / Asou ya aapoorayo sa sarveshaam bhootaanaam praanaairapooriyati maa me praajaayaa maa pashoonaaam maa mama praaniraapoorishaaaha/ Asou yo apaksheeyati sa sarveshaam bhootaanaam praanaipaksheeyati maa me praajaayaa maa pashoonaaam, maa mama praanai-rapaksheshtaha / Ainoi nakshatraani sarveshaam bhootaanaam praanaairaprasarpante chotsrupanti cha maa me praajaayaa maa pashoonaaam maa mama praanairaaprasrupata motsrupata/ Ime maasaashchaardhamasaashcha sarveshaam bhootaanaam praanaipaprasarpanti chotsarpanti maa me praajaayaa maa pashoonaaam, maa mama praanai-rapaksheshtaha / Ainoi nakshatraani sarveshaam bhootaanaam praanaairaprasarpante chotsarpanti cha maa me praajaayaa maa pashoonaaam maa mama praanairaaprasrupata motsrupata/ Ima rutavaha sarveshaam bhootaanaam praanaipaprasarpante chotsarpanti cha, maa me praajaayaa maa pashoonaaam maa mama praanairaaprasrupata motsrupata/ Ima maasaashchaardhamasaashcha sarveshaam bhootaanaam praanaipaprasarpanti chotsarpanti maa me praajaayaa maa pashoonaaam, maa mama praanairaaprasrupata motsrupata/ Ima maasaashchaardhamasaashcha sarveshaam bhootaanaam praanaipaprasarpanti chotsarpanti cha, maa me praajaayaa maa pashoonaaam maa mama praanairaaprasrupa motsrupa/ Ima maasaashchaardhamasaashcha sarveshaam bhootaanaam praanaipaprasarpanti chotsarpanti cha, maa me praajaayaa maa pashoonaaam, maa mama praanairaaprasrupa motsrupa/ Om bhoorbhuvassvaha etadvo
mithunam maa no mithunagmreedhvam / Pratyaksha Bhaskara! As you rise in the east on the horizon, you bring back all the Beings to life but as you disappear into darkness, don’t you take away our lives with you; besides saving our existences, we appeal to you to not only save us in our families but of our associates and go-sampada too. As at Suryastama, not only save us but reinforce us with vigour and health. May Surya Deva and his numerous kiranlas reaching far and wide ensure our well being in the dawns with redoubled energies in our vital forces despite old age and gradually withering health; our constant prayer and worship is to redouble our life energy and offset weaknesses as the evenings get closing and warn about the ends. The circle of life moves in moods oscillating between days and nights; we pray with earnestness to revive energies during the intervals of days and nights; so do my kith and kin, dependents and associates and equally so the cows and other dependent domestic animals too. Nakshatras! The Life energy of all of us too keeps altering every day and night depending on the movement of Chandra Deva by alternate fortnights and more significantly the months; do mercifully save me and all my dependents and friends. Likewise, may all the paksha-maasa-ritu-samvatsaras be kind to all of us for ever. May Bhu-Antariksha-Swargas be ever beholden to us and bestow unfailing shield to us all and what is more significant let our unity be never disturbed nor broken as long we last).

[Several concepts as bestowed to Modern Astronomy by the ancient Sages: Earth rotates on its own axis while Moon rotates around the Earth and Sun rotates around the Earth; these rotations reveal the ‘kaalamana’ or the units of Time Kaal maana or Time Calculation- (Triti-hundred tritis one Vedha- three Vedhas one Lava-Three Lavas on Nimesha- Three Nimeshas one Kshana- five nimeshas one kashta or eight seconds- fifteen kashtas one laghu or two minutes- fifteen laghuses one danda- six to seven dandas one fourth of a day or night-four praharas or yamas one day or night- two pakshas a month-two months a Ritu or Season- Six months one Ayana-365 combinations of a day / night one year- one year a Deva day- Yuga-1200 Yugas comprising Satya of 4800 Deva Years, Treta Yuga of 3600, Dwapara of 2400 and Kali yuga of 1200 Deva Years make one a Maha Yuga-100 Maha Yugas one Kalpa and Two Maha Kalpas are one life time of Brahma; Brahma is now passing through his fifty first year and his life span is 100 such years; we are now in the 28th Kali yuga of the first day of the first year of the third Sweta Varaha kalpa, second paraartha in the reign of the Seventh Manu named Vivaswanta. Kali Yuga is calculated to have commenced on 17th February 3102 BC of Julion Calendar). Now, axis of rotation of Earth is inclined at an angle of 23 and 1/2 degrees with respect to the perpendicular to the plane of earth’s orbit around the Surya Graha and accordingly the resultant variation of the length of a day on earth and in a year resulting in the Seasons on Earth. In every year, one gets two Equinoxes in the Spring and Autumn seasons when both the day and night timings are exactly the same duration; the Summer and Winter solscices have the duration of day time as the longest and shortest respectively. Such are the astronomical features as visualised by the ancient Sages and subsequently rediscoverd by the modern findings is a scientific manner. Thus the Sun, the Moon and the Planets too all revolve around Bhumi as the latter remains stationary.]

1.15.1-10) Ashta Aditya Purushas

Athaaditasyaashtapurushasya/ Vasoonaamaadityaanaasthaane svatejasaa bhaani/
Rudraaamaadityaanaamsthanae svatejasaa bhaani/Adityaanamaadityaanaamsthanae svatejasaa
bhaani / Sataamsatyaanaam , Aadityaanaasthaane svatejasaa bhaani / Abhidhoonvaataam abhighnataam
/ Vaataavataam marutaam Aadityaanaasthaane svatejasaa bhaani / Rubhoonaama adityaanaasthaane
svatejasaa bhaani / Vishveshaandevaanaam aadityaanaasthaane rashmayo vo mithunam maa no
mithunagmreedhvam/Samvatsarasya Savituh Aadyityasya sthaane svetajasad bhaani/ Om bhurhuvaH
swah, rashmayo vo mithunam, maa no mithunam reedhvam/ (Now about the eight purusha swarupas of
Adityas: Bhaskara Deva confirms that his illumination is due to the brightness of Ashta Vasus, Ekaadasa
Rudras, Dwadasha Adityas, the Truthfulness of Saptap Rishis and also due to Marut Devatas who are
wind- causing and thus releasing of rain waters by their shaking off thunders and lightnings. Surya Deva
further confirms that his brilliance is also caused by the grace of Rubhus, the Divine Artisans. Moreover
the combined strength and grace of all other Devas. Savitu or Samvatsara as the effective link of kaala
maana is yet another and significant source of Surya Deva’s brilliance. Above all the combined power
and prowess of Bhu-Bhuv-Swah or the Earth-Antariksha-and Swarga Lokas are indeed the most
essential cause and teir outstanding unity that is the secret of Surya!

1.16.1: The brilliance and glory of the Eight Suryas

Arogasya sthaane svatejasaa bhaani /bhraajasya sthaane svatejasaa bhaani | patarasya sthaane
svatejasaa bhaani | patangasya sthaane svatejasaa bhaani | svarnasya sthaane svatejasaa bhaani | jyotisheematasya sthane svatejasaa bhaani | vibhaasasya sthaane svatejasaa bhaani | kashyapasya
sthaane svatejasaa bhaani/(Pratyaksha Bhaskara Deva shines in his own brilliance in Eight Swarupas viz.
Aaroga-Bhraaja-Patara-Patanga-Svarnara-Jyotishimata-Vibhaasa- and Kashyapa

1.17.1-4: Vayu Purusha Swarupas

Om bhoorbhu vassvaha; aapo vo mithunam maa no mithunagmreedhvam/ Atha vaayorekaadasha
purushasyaiakadashastreekasya/Prabhraajamaanaanaam rudraanaam sthaane svatejasaa bhaani,
vyaavadattaanaam rudraanaam sthaane svatejasaa bhaani, vaasukivaidyutaanaam rudraanaamsthaane
svatejasaa bhaani, rajataanaam rudraanaamsthaane svatejasaa bhaani, parushaanaam
rudraanaamsthaane svatejasaa bhaani, shyaamaanaamrudraanaamsthaane svatejasaa bhaani,
kapilaanaam rudraamsthaane svatejasaa bhaani, atilohitaanaam rudraanam sthaane svatejasaa bhaani,
,oorhvaanaam rudraanam sthaane svatejasaa bhaani avapantaanaam rudraanasthaane svatejasaa
bhaani, vaidyutaanaam rudraanaam sthaane svatejasaa bhaani / Prabhraajamaanaeeam rudraaneenaan
sthaane svatejasaa bhaani, vyavadaateenaam rudraaneenaamsthaane svatejasaa bhaani,
vaasukivaidyuteenaam rudraaneenaam sthaane svatejasaa bhaani, rajataanaam rudraaneenaasthaane
svatejasaa bhaani, parushaanaam mrudraaneenaamsthaane svatejasaa bhaani, shyaamaanaam
rudraaneenaam sthaane svatejasaa bhaani,kapilaanaam rudraaneenaam sthaane svatejasaa bhaani,
Atilohiteenaam rudraaneenaam sthaane svatejasaa bhaani, oorhvaanaam rudraaneenaam sthaane
svatejasaa bhaani , avapantaanaam rudraaneenaam sthaane svatejasaa bhaani, vaidyuteenaam
rudraaneenaasthaane svatejasaa bhaani/ Om bhoorbhu vassvaha, roopaani vo mithunam maa no
mithunam reedhvam /

(In this Anuvaka, the powers of eleven Rudra Purushas of Vaayu and eleven powers of Rudranis are
detailed; Surya Deva affirms first as that of Rudras as Vaayu viz. Prabhajamaanaa Vayu Rudra, Vyavadata
Vayu Rudra, Vaasuki Vaidyuta VayuRudra, RajataVayu Rudra, Purusha Vayu Rudra, Shyaama Vayu
Rudra, Kapila Vayu Rudra, Atilohita Vayu udra, Urthva Vayu Rudra, Avapatanteena Vayu Rudra, and
Vaidyutana Vayu Rudra. Now eleven names of Vayu Rudranims are Prabhanjaman Rudranim, Vyavadati
Rudranim, Vasuki vaudyuti Rudranim, Rajataanaam Rudranim, Parushanaam Rudraanim, Shyaamaanaam
Rudraanim, Kapilaanaama Rudraanim, Atilohitaanaam Rudraanim, Urthvaanaam Rudraanim,
Avapatanteenaam Rudraanim and Vaudyuteenaam Rudraanim.)
1.18.1-3: Ashta Shaktis of Agni Deva

Ashta Shaktis of Agni Deva

Athaagneh ashta purushasya/ Agne purvadishasya sthaane svatejasaa bhaani, Jaatavedasa
upadishyasya sthaane svatejasaa bhaani, Sahojaso dakshina dishasya sthaane svatejasaa bhaani,
Aitraaprabhava upadishyasya sthaane svatejasaa bhaani, Vaishvanarasaya sthaaneswatejasaa bhaani,
Naar pasa upadishyasya sthaane svatejasaa bhaani, Pangkiraadhasa upadishyasya sthaane svatejasaa bhaani,
Visarpina upsishyasya sthaane svatejasaa bhaani | om bhoorbuvassvaha | disho vo mithunam
maa no mithunagmreedhvam/ Om bhurbhuvah swah dishovo mithunam, maa noo mithunagm
reedhavam/(These are the eight powers of Agni as per the Dishas or Directions: in the East Agni shines
by that very name; in the south east or Agneya as Jaataveda; in South as Sahojasa; in the South west as
Ajira; in the West as Vaishvaanara; in the North West or vayavya asNaryaapasa; in the North as
Pangtraadhasa and in the North East or Ishanya as Visarpina. Om, let the bhumi-antariksha-and Swarga
be unified in the respective dishas and we pray that these three entities be never disunited!

1.19.1-2: Direction wise placement of Narakas

Dakshinapoorvyaandishi visarpee narakaha tasmaannah paripaahi, daksinthehinaaparasyaam
dishyavisarpee narakaha tasmaannah paripaahi, uttarapoorvyaandishi vishaadee narakaha
tasmaannah paripaahi, uttaraaparasyaandishya vishaadee narakaha tasmaannah paripaahi,
aayasamtsapta vaasavaa indriyaani shatakratavityete/(Surya Deva! Do kindly save us from the Naraka
named Visarpi in South east; the Asirapi Naraka is in the South West, besides Avishaaddi in North West).

Here is quote from Manusmriti: Taamisraadishu chogreshu narakeshu vivartanam, asipatravanaadeeni
bandhana cchedanaani cha/ Vividhaa sampeedaah kaakolukaishcha bhakshanam,
aayasmintsapta vaasavaa indriyaani shatakratavityete/ (Surya Deva! Do kindly save us from the Naraka
designed narakas. Most unbearable torture and persecution of body-churning in Asipatraadi
narakas from piercing nails, eating the body by crows and vultures, and boling hot in Tapta-Baalukaadi
and Kumbhipaaka narakas would indeed me imminent to ‘pranis’ with lives provided for the ‘himsaa
kaanda’ for the Maha Patakas, Upa patakas and a host of ancilliary sins in the respestive variety of
disigned narakas.

1.20.1-3: May the Beings on Earth be protected by Indraadi Devas

Indraghoshaa vo vasubhih purastaadupadadhataam, manojavaso vah pitrubhirdakshinata
upadadhataam, prachedaa vo rudraih pashchaadupadadhataam, vishvakarmaa vaa aadityaruttarata
upadadhataam, prachedaa vo rudraih pashchaadupadadhataam vishvakarmaa vaa aadityaruttarata
upadadhataam, tvashtaa vo roopairuparistaadupada gehatam sangjaanam vah pashvaaditi/Adityah
sarve agnih prithivyaam vaayuarantarkishe Suryo divi chandraamaa dikshu nakshatraani swarloke,
evahovaa hygne eva hi vaayo evaa hyeendraevaahi pushan evaa hi devaah/ (Devatas! May Indra and
Ghosha along with Vasus serve us in the Eastern side;may Vayu Deva and the Pitr ganas in the southern
side; Prachetas and Rudras in the west; Vishwakarma and Adityas safeguard in the North; Twashta and
his creations above and may Samjnaana or excellence in knowledge from the rear side as back up. All the
Agnis present on earth are Aditya himself. So also Vayu on antariksha, Surya inarga region; Chandrama
in all directions and so do the Nakshatras all over! Now, may all especially the Devas of Surya, Vayu, Agni, Indra, Pusha and the rest of Devas! Bless all the human beings as they pray to you earnestly and fulfill our wishes with your grace and mercy!

1.21.1-10) Aapamaapam apah sarvaah asmaad asmaad ito amritah agnir vaayuh cha Suryahs cha saha sanchaskararddhiyaa,/ Vayvashvaa rashnipatayaha , mareechyaatmaano adruhaha deveerbhuvanasoovareehi, putravatvaayaa me suta/ Mahaanaamneem mahaa maanaah mahaso mahasah swah, mahaso mahasassvaha, deveer parjanyasoovareehi putravatvaayaa me suta/ Apaa~shnyushnim apaarakshahaa apaa~shnyushnim, apaaarahgam apaaghraam mapachaa~vartim apadeveerito hita/ Vajrandeveerajaetaagshcha bhuvanandevasoovareehi, aadityaanaditudeveem yoninordhvamudeeshata /Bhadram karnebhih shrunuyaaama devaaha bhadram pashyema akshabhiryajatraaha, shhirairangaistustuvaagmsastanoobhihi vyashema devahitam yadaayuuhu / Svasti na indro vruddhashravaaha svasti nah pooshhaa vishvavedaaha , svasti nestaarkshyo arishtanemihii svasti no bruhaspatiradhadhaatu / Ketavo arunaasashchaa rushayo pratishhtaagmhshadhaa hi|samaahitaaso sahasradhaayasam/ Shivaa nashshntamaa bhavantu divyya aapa oshdhayaha , sumruuudeekaa sarvasvati maa te vyoma sandrushi /(May I secure the entirety of waters, their forces and energies repeatedly from heavens and all other sources; such water flows might have been secured from Devas like Agni-Vayu-and Surya Deva and as such we pray these Devas to secure the waters aplenty. Indeed these water resources are carried by Vayu Deva and these flows carry the energies of Vayu. These water flows are also protected by Surya Kiranaas and these are pure and transparent, besides possessing the cause and support of the three lokas and are blessed with the consequent achievement of excellent progeny. Such pure and sacred waters are well known for resulting in great thoughts and noble features. Indeed they lead to the magnificence of Surya Deva besides imbuing the radiance of Parjanya the Deva of the cause of births mercifully of illustrious sons. May the energies of Jala Devata! Do keep us away from evil energies; take away from those which negate what burns off the very spirit of enjoyments; take away from ruthless demons; take us away from the negative powers causing diseases and rash actions; destroy all kinds of shaktis that upset balance of mind and equanimity. Divine waters! Protect us from Vajra weapon which impede our aspirations of accomplishing Swarga sukha. May we hear that is ever prayerful to the Almighty; may we always see what is known as the celestial vision. May we be healthy ever with no physical ailments and mental stresses. May Indra who has the ability of distant hearing establish our welfare; may Pushan the omni -scient take full care of our welfare. May Tarkshya ensure our freedom and Brihaspati grant us of peace of mind. [Shanti Mantras vide Rig Veda .89.6-8] May we seek the kindness of Rishis viz. Ketavah, Arunaasa, Vaatrarshhana grant us equanimity and powers of holding due to their energies of meditation. May the celestial waters bestow the essence of plants and grains to ensure our health and wealth. May Devi Sarasvati reach us from vyoma to where we pray to Her for sharpening our thoughts with sword like knowledge.)

1.22.1-10: May mantra Jalas be showered as Mantra Pushpas on Various Devas

Yopaaaam pushpam veda, pushpavaa praajaaavan pashumaana bhavati / Chandraamaa vaa apaam pushpam / pushpavaa praajaaavan pashumaana bhavati / ya evam veda / yopaaamaayatanam veda / aayatanavaa bhavati / agnirvaa apaamaayatanam / aayatanavaa bhavati/ yonneraayatanam veda/ aayatanavaa bhavati / aapo vaa agneraayatanam / aayatanavaa bhavati / ya evam veda / yo~paamaayatanam veda / aayatanavaa bhavati / vaayurvaa apaamaayatanam /aayatanavaa bhavati/ yo vaayoraayatanam veda / aayatanavaa bhavati / aapo vai vaayoraayatanam / aayatanavaa bhavati /

(The first eleven stanzas signify the essence of Mantra Pushpa and the subsequent stanzas follow Agni worship. The broad meaning of Mantra Pushpa is as follows:

Yopam pushpam veda,Puspavan prajavan pasuvan bhavati,Chandramava Apam pushpam
Puspavan, Prajavan pushman bhavati,Ya Evam Veda,Yopa mayatanam Veda
Ayatanam bhavati. (He who understands the flowers of water,He becomes the possessor of flowers, progeny and cattle.Moon is the flower of the water,He who knows it to be so,He becomes the possessor of flowers, progeny and cattle.He who knows the source of water,Becomes established in his Self.

Agnirva Apamayatana,Ayatanaan Bhavati,Yo agnerayatanam Veda,Ayatanavan bhavati
Apovagner ayatanam,Ayatanaan bhavati,Ya Evam Veda,Yopa mayatanam Veda,
Ayatanavan bhavati.(Fire is the source of water,He who knows the source of Fire,Becomes established in his Self, Water is the source of fire,He who knows it to be so,Becomes established in his Self. He who knows the source of water,Becomes established in his Self.

Vayurva Apamaya tanam,Ayatanaan bhavati.,Yova Yorayatanam Veda,Ayatanavan bhavati|
Apovai va yorayatanam,Ayatanaan bhavati.Ya Evam veda,Yopamayatanam Veda
Ayatanavan Bhavati.(Air is the source of water,He who knows the source of Air,Becomes established in his Self,Water is the source of air,He who knows this,Becomes established in his Self. He who knows the source of water,Becomes established in his Self.

Asouvai tapanna pamayatanam,Ayatanaan bhavati,Yo musya tapata Ayatanan Veda
Ayatanavan bhavati,Apova Amusyatapata Ayatanam,Ayatanavan bhavati,Ya Evam Veda, Yopa
mayatanam Veda,Ayatanavan bhavati (Scorching sun is the source of water,He who knows the source of the Scorching Sun, Becomes established in his Self,Water is the source of scorching sun, He who knows this,Becomes established in his Self.He who knows the source of water,,Becomes established in his Self.

Chandrama Vama pamayatanam,yatanavan bhavati,Yascandra masa Ayatanam Veda
Ayatanavan bhavati,Apovai Candra masa Ayatanam,Ayatanavan bhavati,Ya Evam Veda
Yo pamayatanam veda,Ayatanaan bhavati,(Moon is the source of water,He who knows the source of
Moon, Becomes established in his Self, Water is the source of moon, He who knows this, Becomes established in his Self. He who knows the source of water, Becomes established in his Self.

_Nakshtrani va Apamayatanam, Ayatanavan bhavati, Yo Nakshtrana mayatanam Veda_  
Ayatanavan bhavati, Apovai Nakshtrana mayatanam, Ayatanavan bhavati, Ye evam Veda, Yopamaya tanam Veda, Ayatanavan bhavati. (Stars are the source of water, He who knows the source of the Stars, Becomes established in his Self, Water is the source of stars, He who knows this, Becomes established in his Self. He who knows the source of water, Becomes established in himself.

_Parjanyova apamayatanam, Ayatanavan bhavati, Yah parjanyasya syayatinam Veda_  
Ayatanavan bhavati, Apovai parjanya Syayatanam, Ayatanavan bhavati, Ye Evam veda, Yopa maya tanam Veda, Ayatanavan bhavati. (Clouds are the source of water, He who knows the source of the Clouds, Water is the source of clouds, He who knows this, Becomes established in his Self. He who knows the source of water, Becomes established in his Self.

(Note: The following paragraph has got a hidden meaning – this is to say that there is a raft available to cross over all the forces of Nature and to see the God beyond all of them – God himself is the raft – we have to seek His help to see Him. We need to understand that He, indeed is the raft. This paragraph also makes the serious reader wonder on what is the real meaning of the word "water" used throughout this mantra.)

_Samvastaro Va Apamayatanam, Ayatavan bhavati, Yassavatsa rasyaya tanam Veda_  
Ayatavan bhavati, Apovai samvasara ayatanam, Ayatanavan bhavati, Ye Evam veda, Yopsu Navam pratistitam veda, Pratyeva tishthati. (Rainy season is the source of water, He who knows the source of Rainy Season, Becomes established in his Self, Water is the source of rainy season, He who knows this, Becomes established in his Self. He who knows that there is a raft is available, Becomes established in that raft.

[This stanza is included in some versions of mantra Pushpam -

**Om tad Brahma - Om it is Brahma, Om Tad Vayu - Om it is air, Om Tad Athma - Om it is the soul, Om Tad Sathyam - Om it is the truth, Om Tat Sarvam - Om it is everything, Om Tat puror nama - Om salutations to that Purusha Anantascharathi bhootheshu Gulyam Viswa Murthishu, That which is inside all beings secretly is that Universal God, Tvam Yajna - You are the fire sacrifice (Yajna), Tvam vashatkara - You are the the personification of Vedic sacrifice, Tvam Indra - You are the Indratvam vayu - You are the air Tvam Rudra - You are Rudra, Vishnus tvam - You are the Vishnu Brahmathvam - You are the Brahma, Tvam prajaipathi - You are the Lord and saviour of all beings (prajapati) Om Tadhapana apo jyothis raso amrutham brahma bhur bhuvasuvarom Om water is light, the essence is the nectar and the concept of Brahma is in all the seven worlds, Rajadhi rajaya Prasahya Sahine|Namo Vayam Vai Sravanaya Kurmahe Samekaman Kama Kaamaya mahyam, Kamesvaro Vai Shravano dadaatu, Kuberaya Vai Shravanaya, Maha rajaya Namah.

King of kings, we praise thee, Who is the giver of all victories, Who is the fullfiller of all desires, Please bless me with wealth, To fulfill all our desires, Oh, Kubera, we praise thee, Salutations to the king of kings.)
Ime vai lokaa apaa rasyaha , te mushminnaadiyte samaabhrutaaha , jaanudaghreemuttara vedeem khaatvaa , apaa poorayitvaa gulphadaghnham / Pushkaraparnih pushkaradandain pushkaraishcha samsteerya , tasminvihayase , aqnim praneeyopasamaaadhaya , brahmavaadino vadanti , kasmaatpraneeteyam aqnishcheezyate , saaapraneeete--yamapsu hyayancheyaye , asou bhuvaqeprayanaahita - aqniretaaha , tamabhiita etaa abeesshtakaa upadadhaati , aqnihoetre darshapoorooamaasayoyo , pashhubandhe chaaturmaaayseshu atho aauhu , sarvesh vajnakrattrushviti , etaddha sma vaa aahushshandilahaah , kamagninchinite , satriyaqamagninchivaanaaha , savatsaram prayakshhena , kamagninchinite , saavatiramagninchivaanaaha , aumuaadityam prayakshhena , kamagninchinite naachiketamagninchivaanaaha , praananpratyakshhena , kamagninchinite , chaaturhotriiyam agninchinvaanaahaha , brahma prayakshhena , kamagninchinite , vaishtasrujamagninchivaanaaha , shareeram prayakshhena , kamagninchinite , upaanuvaaakyamaashum agnishchinvaanaaha/ imaa lokaanpratyakshhena kamagninchinite , imamaarunaketukamagninchivaana iti , ya evaasou/ itashchaa--mutashchaa--vyateepaattee , tamiti , yonnermithooayaa veda , mithunavaanbhavati , aapo vaa aqnermithoooyaa , mithunavaanbhavati , ya evam veda / ( As the northern side altar , a knee deep pit be dug up filled with water up to the ankle as covered with lotus leaves, stalks and lotus flowers. There on flat platform be devised and Agni is placed. Then the Brahmvavaadis notionally raise questions: Why this Agni is stated to be ‘pranite’ or revered and ‘chiyate’ or gathered together! The replies re given: Agni is revered as placed waters; Agni is gathered asit is called ‘Ahitaagni’ the one fostering auspicious-ness as also to safe guard the trilokas with celestial mobility. Thereis another type of ‘abhitani’ or stationary Fire especially due to the concern of water sprinkles and also to protect ‘abhishikta’ deities.

The next stanza explains that this procedure termed ‘Arunaketuka’is stated common to yajina varieties such as ‘Agnihotra- Darsha purnamaasa-Pashubandhana and Chaturmasya; these applications are practised with yajinas or more appropriately the Yagja kratus. Shandika Maharshi when raises a question as to which kind of Agni’s worship is commended; the reply obviously states that such yagina karya as yields advantages all through the year as termed as ‘Saatvitr Am Agni’ apparently targetting Surya Deva and even beyond!

Another type of worship is termed as ‘Nachiketa Agni’described in Katha Upanishad vide since that could be practised with praana or life energy directly: [ vide I.i.14-19 ],Yama Dharma Raja explained to Nachiketa about the great impact and implication of Agni Sacrifice which indeed was the means of achieving Swarga. Fire is the support of the world as the enlightened experts of Dharma are well aware and keep it in the interior portals of their intellect.

Brihadarnanyaka Upanishad [I.ii.2-3] states that while Arka is water, its froth got solidified as Earth, on which Hiranyakagabha rested and warmed up by further cognition and concentration became bright and thus Agni got materialised! Virat Bhagavan further differentiated in three parts vi. Agni-Surya and Vayu. Yama or Death asserted that Agni was the source of the World; even the class and number of bricks and manner of arranging the Fire how the Sacrificial wood was to be piled up, how the Fire be procured and lit up was defined! When reference was made to the Scriptures thus, Nachiketa was highly elated in repeating the stanzas even as Yama was delighted! Dharma Raja was then highly pleased and granted him the boon of Swarga. Yama Deva also gave the fourth boon as well viz. that Agnihotra would be additionally known by the name of Nachiketa, the earlier boons being his father’s composure and his
ability to see and converse with Nachiketa, knowledge about the Agni and Yamaraja was so overwhelmed with Nachiketa that he blessed him with a multiformed necklace which would bestow multi-dimensional knowledge including that of ‘Antaratma’ or of the Self! Thus whosoever performs the Naachiketa Fire thrice would have achieved three kinds of achievements viz. Sacrifice, Study and Charity; the first oblation would bestow powerful knowledge including the way of crossing the cycle of births and deaths, the second Agnihotra leading to accomplishing the son of Brahma and the third oblation leading to Everlasting Peace by identifying Brahman! The illustrious one who performs the Naachiketa Sacrifice thrice thus conquers fear and reappearance of death once for all and having secured heaven and freedom of movement in the worlds, rejoices identity of Brahman! Replying Shandila Rishi’s further interrogation of which type of Agni might worship another reply was Chaturhotriya Agni, since they methodology was followed in worshipping Brahma Deva directly. It may be noted that there would be four invoking ritviks or priests in this case. Another kind of Agni worship is Vaishvasrja Agni to the body of Hiranyagarbha. With a view to secure the experience of all the worlds another Agni Karya called Upaunuvaakyam which is basically a swift and speedy affair. Aarunaketuka Agni is worshipped to attain movement of every where and an where, yet earth as the base; this kind of worship aimed at Surya Bhagavan with the facility of going even beyond Surya Loka. Finally, Mithuya Agni karya is essentially performed by devotees of Agni to secure strong relationship of the Performer and Agni mutually, and such performers are also attain Nearness to Jala Devata too!

1.23.1-20: Ancient Maharshis discovered Kurma as the Adi Purusha and the works of Arunaketu by the power of Mantras from waters

Indeed the universe is full of water and nothing else and Prajapati emerged on a lotus leaf with a unique wish. As a thought appeared on his mental retina, that thought got converted as a speech; \textit{tad vaachaa vadati, tatkarmanakaroti} or once the speech emerges, then that leads to action; then that action symbolises a Veda Mantra! Initially thus a desire led to mind. The primary thought blossomed as the flower of reality. Rig Veda vide 10.129.4 is aptly quoted: \textit{Kaamastadagre samavartataadhi manasos retah prathamam yadaaseet / sato bandhusati niravindann | hrudi prateeshyaa kavayo maneesheti/} or right at the very beginning of Virat Swarupa had the wish to manifest ‘Srishti’ and that thought like a ‘beeja srijana saamardhya’ or the ability to generate the seed was caused. Once the unique thought of a highly personified knowledge occurs then that intense thought takes the form of Reality! It is said that Sages have the impulse of mind which leads to fruition.

Katha Upanishad vide II.iii.9 -11 is quoted: \textit{Na samdrushe tisththanti rupamasya, na chakushhaa pashyati kaschanaiaam: hridaa maneeshha manasaabhi klupto yetad vidur amritaaste bhavanti// Yadaa panchavatishhtante jnaanaai manasaa saja, buddhicha na vichhestati, tam aahuh paramaam gatim// Taam yogamiti manyante sthiraaamindriya dhaaranaam, Apramattastadaabhavati yogo hi prabhavaapayayau//} (Brahman’s firm is far beyond the normal vision by the eyes. But, He is visualised by ‘hrida’, ‘maneesha’, ‘manasa’ or by heart, Intellect and by thought of mind only that He is perceivable; those who are aware of this fact would pave the way for Immortality. The highest state of Yoga in the extraordinary context when the ‘Panchendriyas’ or organs and senses are truly rested into union and synthesised with mind and intellect, that is Yoga. That situation calls for ‘sthiraaam indriya dhaaranaam’ or the balanced and stable control of senses with no distraction of mind whatsoever but uniformly concentrating on Brahman. The term Yoga is unfortunately interpreted as a mere breathing exercise not knowing the spirit of synthesising the body and senses- absolute stability of mind- dissolusion of thoughts and total concentration aided of course by breathing control! This state envisages the negation of seeing, hearing, speaking, thinking, and breath control topped by meditation on the single and singular state bordering death like situation!) This very Vedic Triplet of ‘hridaa-manasaa-maneesha’ is confirmed vide Rig Veda I.61.2 : \textit{Asmaaidu praya iva prayaami bharaamyangyusham baadh suvritti, Indraaya hridaa manasaa maneeshah pratnaaya dhiyo marjayanta/} or we offer a limited ‘havishya samaana stotra’ as an ideal chant for ‘sharu vinaashana’; Rishi ganas offer sacred stotras by way of hridaya- manas-buddhi!

Consequent on the desire to undertake creation, Prajapati having performed tapas, shook off his body and a small mass of flesh got generated and three Maharshis appeared viz. Aruna- Ketava-Vaaraashana and stood up. From His long nails appeared Vaikhaanaasa; from His long hairs or ‘Vaalaas’ emerged Vaalakhilyaas from whose essence water got generated. There after from the waters, kurma or tortoise crawled therein. Prajapati addressed the kurma: have you emerged from my ‘twang’ or skin and ‘maamsa’ or flesh. Kurma replied in the negative and said that even in the ancient times, that the concept of ‘Purushatwam’ or virility of the universe accomplished its existence; the tortoise then assumed thousand heads and thousand eyes; the thousand eyes flashed from the waters. Then the Creator Prajapati exclaimed : \textit{Tamabraveet / tvam vai pooryah samabhooohu / vamidam pooryah kuruushvheti / or ‘ indeed, you were born well before I came nto existence; since you were the first , you created the universe well before me!} Having confessed thus the Virat Purusha picked water from the primordial ocean from his hands and deposited a fistful water towards the easterly direction uttering the mantra ‘eava hyeva!’ \textit{Tat Aditya uditishhat, saa praachee dik/} Aditya then stood uptowards the easterly direction; Arunaketu Deva then deposited water in the southern direction pronouncing the mantra : ‘eava hy vagna’ when Arunaketu
Agni manifested. Then Arumaketu offered firstful of water to the western direction with the mantra ‘eaahi vaayu’ and Vayu Deva manifested upwards from the ocean. Then Arumaketu Deva offered water in the northern direction with the mantra ‘evaahi Indra’ and Indra Deva manifested. As Arumaketu offered to the ‘Antariksha’ with the mantra ‘evaahi Pushan’ and the Antariksha Devata Pushan manifested. Arumaketu further deposited water into the space stating ‘eaahi deva’ then ‘Deva manushyaa Pitarah Gandharva apsarasas’ got manifested. Further on, waterdrops were sprinkled by the Virat Prusha and the waters fell down: ‘taabhyo~suraa rakshaagmsi pishaachaashchodatishann | tasmaatte paraabhavann | viprudbhyo hi te samabhavann’ or there got manifested asuras, raakshasaas, pishachis and were defeated and destroyed subsequently. Then the waters enveloped the mighty womb and Swayambhu Manu.

Rig Veda vide 10.121.7 states: Apo ha yadibrihareer vishvamaayangarbha dadhaanaa janayantiragnim, tato Devataanaam samavartataasurekah kasmai Devaaya havishaa vidhema/ o r even before srishti, a massive form of water or the ‘Mula Kriyaasheela Tatwa’ got overshadowed; this got conceived as a ‘garbha’ and from there emerged Agni-Akaasha and there followed the primeform of Praana the Vital Energy which was worshipped with unanimity nd utter sincerity! From the waters in mass or in smaller units got created and so did the Celestial Swarupa of Pajapati on his own as ‘atmaana aatmaanam’ as Self Created. Thus Prajapati the Self Generated, created the worlds, all the Beings, Directions, Intermediate Lokas, and so on. He enters within every Being, every feature and facet, within-without, inside and outside out, comprehensively and intrinsically. Indeed He is omni-present, omni potent and omni-scient!

1.24. 1-11: Maharshis by the ‘mantra shakti’ collect waters and manifest Arunaketuka Agni!

Chatushtayya aapo gruhnaati/ chatvaari vaa apaagmroopaani , megho vidyut / stanayitnurvrushtihi/ taanyevaavarundhe /Aatapati varshya gruhnaati/ taah purastaadupa -dadhaati/ etaa vai brahmavarchasyaa aapaha / mukhata eva brahmavarchhasamavarundhe / tasmaan mukhato brahmavarchasitaraha / Koopyaa gruhnaati taa dakshinata upadadhaati / etaa vai tejasvi -neeraapaha , teja evaasya dakshinato dadhaati/ tasmaaddakshinordhastejasvitaraha / Sthaavaraa gruhnaati / taah pashchaadupadadhaati , pratishthitaa vai sthaavaraaaha / pashchaadeva pratitishthathi/ Vahanteergruhnati taa uttarata upadadhaati / ojasaa vaa etaa vakanteervogdateerveeriva aakoojateerveeriva dhaavanteeha , oja evaasyyottarato dadhaati/ tasmaaduttarororda ojasvitaraha / Sambhaaryaa gruhnaati taa madhya upadadhaati , iyam vai sambhaaryaaha / asyaameva pratitishthathi / Palvalya gruhnaati / taa uparishthaadupaadadhaati, asou vai palvalyaaha / amushyaameva pratitishthathi/ Dikshoopadadhaati / dikshu vaa aapaha / annam va aapaha , adbhyo vaa annanjaayate / yadevaadbhyoannanjaayate / tadavarundhe / Tam vaa etamarunaaha / ketavo vaatarashanaa rashyo~chinvann , tasmaadadarauna ketukaha tadeshaabyanooktaa / Ketavo arunaasashcha / rashyo vaatarashanaaha , pratishthaagm shatadhaahi / samaahitaaso sagasaradhaayasamiti / Shataashchaiva sahasrashasha praaptishthathi / ya etamaginchinute ya uchainamevam veda / Arunaketu Aditya collects water flows from four sources essentially viz. clouds, lightnings, thunder and rain and also controls these sources. He collects waters mainly from ‘varshas’ that too mainly from the eastern direction as there the illumination of rays are the maximum. Thus the waters from this direction are stated to possess ‘brahma varchas’ or the brilliance of Brahma Deva. Then the waters from wells as established in the southern direction with deposited tejas is the next best. Bhagavan Arunaketu then tends to collect waters from the rather stationary water flows like ponds or lakes in the western direction as these are stated to be steady and none too moving. Water availability from ‘jeeva nadis’ termed live rivers as flowing and established in the northern direction are quite energetic with ‘ojas’ and speedy which could carry logs of heavy wood and tree branches; these
powerful flows make splashing sounds since they flow on stones and pebbles and invariably with intense under- currents as of ‘vidyut’! Aditya Arunyaketu then takes domestic water pots and stored waters as the house holder feels assured of readily available comfort. Then about ponds contained in bricks or rocky wells in or nearby to one’s residences. Persons feel assured of sufficient water resource in any season; indeed water supply is considered as a boon even more indispensable to Sun shine! One feels happy with water all round in all directions. Food is water and seeks control of water even more than that of food. Then about Agni; all the Rishis of renown like Aruna, Ketu, Vaatarashana and so on worship Agni and that is why Agni is called Arunaketuka! Indeed, Rishis like Ketavah,Arunasah Vaatarashana are ever equi-poised always and are well established within themselves with countless spiritual endeavours and powers arising from the inner energies. Shatashashchaiva sahasrashashcha pratitishthati , ya etamagninchinute ya uchainamevam veda / Needless to emphasise that the Master of Yagjna Karyas have hundred fold and even thousand fold blessings, prosperities and joys as he is replete with the secrets of Agni and worship thereof!

1.25.1-9: Preparation of Homa Kunda

Jaamudaghneemuttaravedeenkahtavaa / apaam poorayati , apaagm sarvatvaaya | pushkaraparnagrumknam purashamityupadadhauti / Tapo vai pushkaraparnam satyagrmukmaha amrutam purushaha, etaavadva vaasti yaavadetat yaavadevasti tadavarundhe / Koormamupadadhauti apaameva medhamavarundhe , atho svargasya lokasya samashtyai / Aapam aapaam apassarvaavaha asmaadasmaadito–mutaha, agnirvaayushcha sooryashcha saha sanchaskarar -ddhiyai iti / vaavyavishchaa rashmipatayah/ Lokam prunacchidram pruna yaastisrah paramajaaha / Indraghoshaa vo vasubhiresvaayveveti / Panchachitaya upadadhauti paanktognihi yaavaanevaagnghni tanchinute / Lokamprunyayaav divateyaamupadadhauti pajcha padaa vai viraat /tasyaavaa iyam paadaha/ antariksham paadaha / dyouh paadaha/ dishah paadaha / dishah paada / parorajaah paadaha / Virajyeva pratitishthati / ya etamagninchinute / ya uchainamevam veda /This brief anuvaka describes the preparation of the homakunda or the Fire Altar arranged in the northern direction as dug up knee deep and filled with water. On the top of the altar are lotus leaves spread over and the ‘Hiranya Purusha’ installed; Tapo vai pushkaraparnam satyagrmukmaha amrutam purushaha, etaavadva vaasti yaavadetat yaavadevasti tadavarundhe /The lotus leaf is the tapo vedi; Satya or the personification of Truth as the ‘rukma’ or the golden shine- and Amritam or Immortality; indeed the divine combination is of ‘satyam-rukma-amritam’. He next step is to instal Kurma the Sacred To rtoise which indeed is the ‘medha’ or the essence of water as stated to have been derived from Swarga; Kurma is the Supreme Purusha existent well before Prajapati the ‘karta of srishti’ or chief of Creation. Now the prayer of the Karta of the agjna: May we secure continuous flows of water by the help of ‘ Tisra Paramaja’ Agni, Vayu, Bhaskara. Thereafter, let this Homa Kunda be filled in by the powers concerned. Lat the powers represented by the bricks at the Homa Kunda be enhanced by the mantra of Indra ghosha vasubhih..The Yagina karta may then prepare five compartments or sections each with Agni in ‘pancha chitayh’ or five layers decorated by special things like Yavan et.c. The worshipper then places five lotus flowers in each compartment representing ‘Panchaagnis’ viz. Aahavaniya, Gaarhapatya, Dakshina, Sabhya, and Vasatya. Now the second brick named ‘lokaprana’or the large brick named Virat of five feet representing bhumi, antariksha, swarga; dishas or directions, and ‘paroraja’or what is beyond swarga; the space fillings are of ‘loka praana’, ya etamagninchinute / ya uchainamevam veda / or He who worships Agni Deva illuminates like the Viraja or the Emperor!
1.26.1-15: Worship of Agni Deva in varied forms and the rules and benefits

Agnim praneeyopasamaadhaya tamabhita etaa abeeshakaa upadadhaati, agnihotre darshapoornamamaayyo, pashhubandhe chaaturmaayshetu, atho aahuhu sarveshu yajnakratushviti/ Atha ha smaaahaarunassyaaamabhuhaha, saavitrab sarvongir ityananushangam manyaaamahe, naaanaa vaa eteshaaam veyyaaami / Kamagninchinute satriyamagninchinvaanaaha, kamagninchinute saavitramagninchinvaanaaha, kamagninchinute naachiketamagninchinvaanaaha, kamagninchinute chaaturhotriyam agninchn vaanaaha, kamagninchinute vaishvasrjum agninchnvaanaaha, kamagninchinute upaanuvaaka -maashumagnin chinvaanaaha, kamagninchinute imamaaruna ketukamagninchinvaanaa iti/Vrishaa vaa agnihi vrushaaou sagsphaalayet, hanyetaasya yajnaha, tasmaaanamshchinveeta Sottaravedishu kratushu chinveeta, uttaravedyaaghyagnishchheeyate /

Prajakaamashchinveeta prajaapatyao vaa eheekhah, prajajaa-patyaah prajaahaa, prajaavaaan bhavaa, ya evam veda/ Pashuukamashchinveeta, samjnaaam vaa etat pashoonaam, yadaapah pashoonaameva samjnnaaunshajyaahaa / Sottaaravedishu kratushu chinveeta, uttaravedyaaghyagnishchheeyate /

Prajaakaamashchinveeta praajaapatyao vaa eshonnihi, praajaa -patyaah prajaahaa, prajaavaaan bhavaa, ya evam veda/ Aamayaavee chinveeta, aapoo vai bhesham, heshajeevaasmai karoto, sarvamaayureeti / Abhicharagghchchinveeta, vajro vaa aapahaa, vajrmeva bhaaratrveebhyah praharati, strunutu enam / Tejaskaamo yashaskaamha brahmavarchoasa kaamassvargakaamashchinveeta etavadvaa vaasti yaavavedat yaavadevaasti, tadarvarundhe /

Tasyaitadvratam varshati na dhaavet amrutam vasaanaam aapaha, amrutasyaanantarityai / Naapso moortrapureeshankuryaat, na nisheevet, na vivasanassmaaayat, guhyo vaa eeshognihi, etasyaagner analidaahaayaa / Na pushkaraparnaani hiranyamvaa-dhitishhet etasyaagner-anabhiya -aroohaayaa / Na koormasyaasheenneyaat, nodakasyaaghaahtukaahtkanyenamokaahtnabhi bhavanti, aghaatukaa aapaha , ya etamagninchinute, ya uchainamevam veda /

(Agni’s worship is to be executed by suitable methodology of the awakening of a ‘homa vedika’ or fire altar; the Ishtika Devatas - cosmic energies as symbolised by the bricks- are together and so is the procedure of ‘Arunaketuka’ well defined as per the classification like simple Agnihotra, Darsha -purkamaasa, Pashhubandha or animal sacrifice, or observance of chaturmaaaya. Now, Aruna the son of Swayambhu remarked that Agnihotra was different from Savitra Agni as their powers are different. Worship of various Agnis is defined and differentiated as follows: these are Savitra Agni, Nachketa Agni; Chaturhotriya Agni; Vaishvasraja Agni; Upanuvaakya -mashu Agni; Aarunaketuka Agni. Indeed these are the types of Agnis most worthy of worship! Indeed one need not strain one’s testicles since yajnas and the desires to beget excellent sons are different and far from each other. Further, Agni needs to be worshipped in Uttar Vedi. As regards the direct benefits of performing the worship of Agni, following are included: one desirous of procuring progeny the relevant Agni to worship is Prajapatyaa Agni. Those desirous of cattle or Surya Kiranas should realise Samjnaanaa and approach Samyak Agni. One desirous of rains should seek Parjanya to pour down. To offset illnessesindeed waters are the great healers, and the energy boosters by worship of Agni is called for. In case there persists low status of life, worship of Agni is sought for and water being thunderbolt, enemies are destroyed and their energies are diluted byyworship of abhicara agni. Seeking tejas-yashas- brahma vcharas, the ritual of ‘homa’proves helpful besides the objective of attaining swarga. Now the mandatory rules by the performance of yajinas: since water is described as the basis of amrita or the nectar which indeed is immortality itself, the tendency of running in rains is to be avoided lest drenching by rains hinders the possibilities of immortality. Neither urinating or ‘mala visarjna’ in water flows, nor spitting or bathing naked expose the human body to under-currents of Agni; equally harmful is to resort to artificial means of heating and radiation against natural laws of Prakriti. The propensity for walking on lotus leaves
and flowers or on the mines of raw gold deposits exposes on the under- current dwellings of Agni! Yet another precaution to certainly be followed is not to consume tortoise flesh, let alone for that matter any creature living in deep waters; however aquatic animals do not harm a person who worships Arunaketuka Agni.)

1.27.1- 20:  Wake up call to the practitioners of Yagjna Karyas to maintain ‘bahyaantara shuchi’ and reap benefits of longevity and further even to the Svar+ga or the svar suffused with luminosity!

*Imaanukam bhuvanaa seeshadhema / indrashcha vishve cha devaaaha/ Yajna nah tanvam cha prajaancha aadityairindrassaha seeshhadhaatu / Aadityairindrassagano marudbihii asmaaakam bhootvavitaam tanoonaam / Aaplavasva praplavasva aandeebhavaja maa muhuuh, sukhaadeenduhkhanihdhanaam pratimunchasva svaaam puram / Mareechchh Svaayambhuvaaaha ye shareenaayakalpayaan te te dehankalpayantu , maacha te khyaasam teerishat / Uttishtha maa svapta agnimicchodhvaam bhhaarataaha, raajnassomasya truptasaasa sooryena sayujoshasaha / Yuvaav suvaasaa / Ashtaachakraa navadvaaraaa devaanam poorayodhyaa tasyaagmhiranyamayah koshaha svargo loko jyotishaavrutaah/ Yo vai taam brahmano veda , amrutenaavrutaam pureem, tasmai brahma cha brahmaa cha aayuh keertrim prajaandaaduuh/ Vibhraajamaanaam harineem yashasaa samparee -vrutaam , puram hiranya yeem brahmaa viveshaaparaqitaat/ Paraangeti ajyaamayee paraangetya naashakeee , iha chaamutra chaanveti vidvaandevasuraanubhyaanaa / Yatkumareee mandrayate yadoshyidatyapitravtaa , arishtam yatkimcha kriyate agnistadanuvdhati / Ashrutaasashrutaasashchah yajvaano ye-pyayajvanaaa/ svaryanto naapekshante indramagpincha ye viduuh / Sikataa iva samyanti rashmibhissamudeeritaaahaa , asmaallokkaadamushmaacccha rishibhiradaatprushmibhii/ Apeta veeta vi cha sarpataaatha ye-trastha puraanaam ye cha nootanaaha , ahobhiradhbhiraktubhirvaktam yamo dadaatavasaanamasmaai/ Nru munantu nripitaaryaa akruushaa ye cha krushhtajaaha , kumaraeeshu kaneeneeshu jaarineshuh cha ye hitaaaha / Retahpeetaa aandaapeetaaha angaaraeshu cha ye hutaaha ubhayaan putrapoutrakaan | yuveham yamaraajagaan / Shataminnu sharado anti devaa yatraam nashchakraa jaraasam tanunaam, Putrasoyatra pitaro bhavanti, maa no madhyaa reerishat aayuh gantoh/ Ado yadbrahma vilabam pitrunaashchha yamasya cha , varunasyaashvinoragnhe marutaasashcha vihaayasaam / Kaamaprayavanam me astu sa hyevaasmi sanaatanaha , iti naako brahmishravaro raayo dhanaan putraanaapo deveerihaahita/

( Indra Deva and all other Devatas as also the human devotees worship Agni Deva for the establishment of Universal Peace and Prosperity. Now, may Indra along with Adityas bring about success to all the Beings by our Yajinas and through these means shower ‘anna’ or the material contentment, ‘praana’ or energy of Life, ‘manas’ or clean and stable mind and most significantly the ‘mahas’ or supreme equanimity! May Indra, Adityas and Marut Devatas protect our physical well being too as a sound body provides a sound mind! Once having given birth on this Bhumi, and started the journey of existence initiated from an egg, may we not repeat this cycle of life again and again , ‘ad nauseem’! Give up this city of Life now with pleasures and now again with pains. This ‘Brahmanda’ or Cosmos is such that this Singular and Everlasting Soul is attached to a temporary body as ‘svaam puram’ which is aplava’ or enters the stream of Time Cycle and ‘paplava’ or travels for a while only to ‘tirishat’ or get destroyed! May the Creator provide temporary bodies to live but even during this short tenure of life, let not the body sleep or waste the fixed life-span but worship Agni and create ‘Soma’ as the resultant of the works of worship, thus rejoicing the Surya in radiance! The physical body is like the impregnable city of Devas: *Ashtaachakraa navadvaaraaa devaanam poorayodhyaa tasyaagmhiranyamayah koshaha svargo loko jyotishaavrutaah/ This city has nine doors and six chakras or wheels containing a golden vessel turned
towards Swarga replete with illumination- the nine gates being ears, eyes and so on and the eight chakras being the centers of consciousness viz. Sahasaraa-Aagjna- Vishuddha-Anaahata-Manipura-Swaadhi - shthaana- Mulaadhara and synergised with Bindiu. Atharva Veda vide 10.2.31 is quoted precisely alike. The subsequent two stanzas of this Veda explain: Tasmin hiranyaye kosho- trayare tripratishthite, tasmin yad yakshamatmanvat tad vaiahmavio viduhl Prabhajamaanaam harineemyashasaaasamparivrtaaam, puram hiranyayeem Brahma vivesha -aparaajitaam/ or equipped with three partitions centrally located three radiant ‘koshas’ which are venerated as Brahma Jnaanis are aware of; this ‘Brahma Puri’ or the City of Brahma Deva is everlasting, self- illuminated and ever blissful!

Describing Bahma Puri, Kaushitaki Upanishad is quoted describes Deva yaana upto Brahma loka as follows vide I.3:

Sa eta Deva yaanam panthaanam aapadyagni lokam aagacchati sa Vaayu lokam, sa Varuna lokam, sa Indra lokam, sa Prajapati lokam, sa Brahma , tasya ha vaa etasya lokasyaaro hrado muhuurtaa yeshityaya vijaraa nadiilyo vrikshah saalaiyam samsthanaam, aparajitamaayatanam, Indra Prajaapati dvara gopau, vibhu pramitam, vichakshanaasandi amitaujah paryankah, priyaa cha maanasee, pratirupaacha chakshushi, pushpaani adaayaavayato vai cha jagaa ani ambaascha -ambaavaseesh cha aptsarombayaanadynah, tam itimvid aagacchati, tam Brahma haadhidhvaavatym, mama yaashasaa vijaraam vaa ayam nadeem praapan na vaa ayam jarayishyateeti/ (As the Jeevatma of the blessed person’s life of immense virtue, sacrifice and learning gets terminated and enters the distinguished Deva yaana or the Path of Devas instead of the routine normal of Pitru yaana, It enters foremost the world of Agni, then the Vayu Loka, onward the Varuna loka, then to the Indra Loka of Swarga, further up to the Prajapati Loka and ultimately the Brahma Loka. The World of Lord Brahma or that of Hiranya garbha has the distinct symbols of the ‘Aara’ Lake representing as it were the ‘Arishad Vargas’or the typical enemies of the Beings especially of human beings of Kaama-Krodha-Lobha-Moha-Mada-Matsaryas or of excessive desires, anger, narrow mindedness, arrogance and envy; ‘Muhurtas’ or the moments that tend to enflame the pro-active inclinations of exercising acts of virtue, like Sacrifices, Charities, Meditations and so on; ‘Yeshtihas’ or those ‘muhurtas’ which furiously fan negative hurdles that seek to destroy desires and encourage evil elements; the River Viraja or the Ageless or ‘Vigata Jara’; ‘Ilya taru’ or the Ilya Tree which represents Earth; ‘Saalaja samthaana’ - the ‘Saalaja Pattana’ or the City of Saalaja which denotes the curved bow strings akin to the banks of Saala Vriksha or theTree of Fame, typically signifying abundance of water in multifarious forms like rivers, lakes and water flows, beides fertile farms and gardens around; ‘Aparaajitam’ or the Invincible Raja Mandir of Hiranyakarbarbha; ‘Pramitam Vibhu’ or the Glorious Hall of the Lord; ‘Vichakshana’ Simhaasana or the Unique Throne of Brahma; ‘Aasandi Sabha Vedi’ or the Central Platform; ‘amitaujah’ or the Couch, ‘Maanasi’ and ‘Chakshushi’ or the beloved ones of Brahma both abundantly adorned by and offering flowers, besides universal ‘Ambas’ or mothers, nurses, nymphs, and rivers. It is into that Unique Brahma Loka, the Outstanding Soul of Glory and Splendour that the individual traverses by Deva Yaana after death, from where none ever returns! And indeed it is from that Loka of magnificence and grandeur, none at all returns nor retreats from and is not easily accessible either! )

Reverting back to the ongoing Anuvaaka of XXVII-stanza 10 of Aruna Pashna, the human body’s self consciousness at the entry of Brahmapuri, the subtle golden city displays its unusual brilliance as all the sins and blemishes are wiped out and more significantly the tendency of rebirth is evaporated, and neither diseases nor fear of adhidaivika- adhibhoutika-adyaatmika issues are destroyed too. Thus, by
worshipping Agni, all the indiscretions in regard to womanhood- be it a kumari or a youthful maiden or a pativrata are demolished. Whether a person is immature or knowledgeable, whether he worships Arunaketuka Agni and Inra or not, whether he is a practitioner of yajnas or not, whether he is desirous of attaining of the swar loka or not, whether he is bound by ropes or tossed up and own and so on, oe indeed is certainly eligible to take actions as impelled by divinities such as Vayu Deva! After all, every being has a right to reap from beneficial energies or waste the opportunities; in any case, Lord Yama has already assigned the place for cremation which is destined by the days or nights or the waters!

Rig Veda vide X.14.7-8 is quoted: Prehi prehi pathibhih purvebhirtyaakah nah purva pitarah pareyuh, ubaa raajanaa swadhayaa madantaam yamam pashyaasi varnam cha Devam/ Sam gacchasva pirubhih sam yameneshtaa purtena parame cvyoman, hitwaayaavadyah punastamehi sam gacchhaswa tanvaa svurchaah/ or Mrityudeva! Whatever were the same pathways that were followed by the ancient fore-fathers are being truthfully followed again and Yama Raja was likewise contented as followed by the darshan of Varuna Deva too. May the noble deeds like yajnas and charities satisfy the Pitru ganas and wicked acts be nullified so that they get upgraded to gain access to higher lokas and bless us too in turn! At the same time those who consciously perform sinful acts are disqualified to perform yagnas let alone even witness them.

The next stanza of this Anuvaka seeks to define the life-span of persons: may we be able to live for hundred years or its proximity, before the sons become fathers and ripe old age strikes our bodies; Rig Veda vide 1.89.9 explains: Shataminnu sharado anti Devaa yatra naschikaa jarasam tanunaa, putraso yatra bhavanti maa no madhyaa reerishataayarganto/ Deavaas! Our life span is upto hundred years at the outset; may our children be blessed with children and letnot our lives be cut short earlier in any case! May the Supreme Brahma be the support to all our Pitru ganas and Lord Yama as also the support to Varuna, the twin Ashwini Kumars, Agni, Marut ganas, and all the Beings in Antariksha too. Kamaaprayavanam me astu sa hyevasmi sanaatanaha , iti naako brahmishravo raayo dhanam putaanaapo deveerihaahita/ May Paramatma bless us with contentment and all the prayers connected thereto!

1.28.1-2: Might of Agni to drive away demonic shaktis

Visheershneemrgdurhasheersheernmcha apeto nirrutigmhataha , paribaadhagghshvetakuksham nijanghmshabalodaram / Sa taan vaachyaayaya saja agne naashaya sandrashah , eershyaasooye bubhukshaam manyum krutyaam cha deedhire , ratthena kigmshukaavataa agne naashaya sandrashtra /Agni Deva! drive away all the Beings with ‘Rakshasatwa’ with or without head or limbs; drive far away the Deity of Misfortune as also those whose names are Paribaadha, Shvetakukshu, Nijangha and Shaladodara; indeed these names mean at evil energies but certainly not worthy of knowing nor of even distant memory! Agni Deva! destroy the demonic forces always ready to harm us! Do destroy such negative energies that obstruct positive and helpful speech. Do decimate that which causes irritability, calumny and hunger; or those that cause anger and envy or those that negative ‘shaktis’ including sub-human, inhuman, and beast like features!

1.29.1-3: Parjanya the Varsha Deva brings in joy and contentment

Parjanyaaya pragaayata divasputraaya meedhushe, sa no yavasamichatu / Idam vachaha parjanyaaya svaraaje hrudo astvantarantadyuyota, mayobhoorvaato vishvakrushtayassantvasme supippalaa
oshadheerdevagopaaha / Yo garbhamoshadheenaam gavaankrunotyarvataam parjanyah purusheenaam
// We adore and worship Parjanya Devata the illustrious son of Swarga nd generosity ready to grant us
grains aplenty. May Parjanya enter our hearts, generate timely rains -kaale varshatu parjanya! -May He
delight and cheer our hearts with blissful rains to us and them all!

[Rig Veda VII: 2-5 are the invaluable adulations to Parjanya Devata: Yo vardhana oashadheenaam
yo apaam yo vishvasya jagato eva Isho, sa tridhaatu sharanam sharma yamsatrivartu jyoti
swabhishytesi/ Stareera twadbhavati suta vu twadhyathaavasham twam chakra esha, Pituh payah
prati gruhthnaati maataa teena pitaa vardhate tena putrah/ asmin vishwaani bhuvanaani tasyuthistro
dyaavadsnedhaa sastrraapah, trayah koshasa upasechanaaso madhva bhootanyabhitro virapsham/
Idam vachah arjanyaaya swaraaje hrido astvantaram tajjujoshat, mayobhuvo vrishtyah
swantasmesupippalaa ouusadheerdevagopaah/ (May this Parjanya Deva who directs the universe, the
ousadhhis and waters in proper proportions, and tridhatus of vaata-pitta-kapha energies, besides soft
breathing, provides balanced happiness as named the Praana Shakti in all the six seasons of a year!
Parjanya Deva is comparable to a cow in one form and another in the form of a ripe garbhini mother. As
father and the mother yielding milk for sustenance of all the Beings, Parjanya Deva provides
nourishment, physical energy and contentment and above all feminine fertility! Parjanya Deva provides
support to all the Beings in Srishti in three forms: in three stages of life viz. baalya-youvana-varthaka;
in three broad seasons of summer-winter and rains. Parjanya Deva! Kindly accept our prayers and
worship as you are the unique symbol of health-wealth-and happiness!)

1.30.1-3: May mantra shakti lead to physical fulfillment and good progeny

Punarmaamaaittvindriyam punaraayuh punarbhagaha , punarbraahmanamaaitu maa punardravinamaaitu
maa / Yanme~dyaa reata prithiveemaskaan yadoshadheeraprasaradyapaha idamtapunararaadade
deerghayuttvaaayaa varchase / Yanme reata prasichyate | yanna aajaayate punaha | tena maamamrutam
kuru | tena suprajasankuru/ (This anuvaka deals with human desires and their fulfillment. The prayers are
for awakening senses, their strengh and intensities. The prayers are to revive and reinforce the world of
aspirations and thus the frontiers of life span, the power of enjoyent, their sustenance and enhancement.
May the mantras of prosperity and longevity to enjoy the sweet fruits of life respond instantly. May the
‘retas’ or semen be spilled on earth and enhance the derivatives of plants, progeny and pashus. Besides
these again, the long life, the capacity to enjoy and the determination towards fulfillment be heightened
further and farther. Finally, may the semen deposited in the womb of the wife result in many sons with
name and fame besides our immortality!)

1.31.1-16: Worship to Kubera and of Agni Deva

Adbhayastraodhaanaayata tava vaishravanassadaa, tirodhehi sapatnaanaha ye aposhnanti kechana /
Tvaashtreem maayaam vaishravanaha rathagm sahasravandham , purushchakragmsahasraashvam
aasthaayaayaaahi no balim / Yasmai bhootaani balimaavahanti dhanangaavo hasithiranyamashvam,
asama sumatou yajniyasya shriyam bibhratonnamukheem virajam/ Sudarsha cha krounche cha
mainaage cha mahaagirou, shatadvaatthaaraa gamantaa sugmhaaryannagaram tava/ iti mantraaha
kalpa oordhvaam / Yadi baligm hareh biranyaanaayhayet vitudaye kouberaayayam balihi,
sarvabhootadhipataye nama iti atha baligmhrutvapatishtheta/ Kshatram kshatram vaishravanaha
braahmanaas vayagssmaha namaste astu, maa maa higmseeha asmaatpravishyaannmadhheeti / Ata
tamagnimaadadheeta yasminmetakarma prayunjeeeta / Tirodhau bhuhu svaaaha, tirodhau bhuvaaha svaaah,
tirodhaabhaya tirodhaa bhurbhuvaassvaha / sareshaam lokamaamaadhipatye seedeti | atha tamagnimindheeta | yasminmetakarma prayunjeta | tirodhaa bhoorbhuvaassvassvaaahaa / Yasminnasya kaale sarvaa aahuteer hutaa bhavyayu , api braahmanamukheenaaha , tasminnahnaha kaale prayunjeta parah suptajanaadvepi / Maasma pramaadyantamaadhyaapayet sarvaarthaassiddhyante ya evam veda , kshudhyaminidamaanataam sarvaartha na siddhyante / Yaste vighaatuko bhraataa maaantantar-hrudaye shritaas tasmaa imantragapindam juhomi , sa me-rthaanmaa vivadheet mayi svaahaa / Raajaadhirraajyaaaya prasahysaaahine namo vayam vaishravanaaya kurmahe , sa me kaamaan kamakaamaaya mhayam kaameshvaro vai shravana dadaatu kuberaya vaishravanaaya | maahtaaajaaya namaha / Ketavo arunaasashcha rishayo vaatarashanaaha pratishthaamshatadhaa hi, samaahitaasah saahasradhaayasam shivaanashshantamaa bhavantu , divyaa aapa oshadhayaa sumruudeekaa sarasvati maa te vyoma sandrushi/

(Kubera the handsome! Some of children of Vishravasa -Kubera himsef- are destroying your activities and interests; Kubera Yaksha , the Lord of Wealth has two wives Kaikashi and Illibile. He former wife gave birth to Ravana and Kumbhakarna, the demons. Ravana performed severe ‘tapas’ to Shiva and secured several boons. He assumed demonic as he attained too many powers. He had even destroyed the interests of Kubera also called the original Vaishravana. The next stanza describes the arrival of Kubera alias Vaishvanara to his place of worship by a chariot with spokes and wheels driven by thousand horses; Twashtar the Divine Architect designed the chariot, along with with his ‘bhutanis’ or creatures like cows, horses, elephants, lot of gold and wealth. Kubera’s mansions are at the famed mountains like Sudashana, Krauncha and Mainaaga; all the palace are equipped with magical doors, that could be opened by recitations of relevant mantras like ‘kalpota’ and ‘urthvam’; the text of the mantra states: *hiranyaabhaye vitudyae kouberaayayam balihi, sarvabhootadhipatye nama* / Kubera is the protector of Yaksha Kings and Warriors. Erudite scholars praise Kubera in Vedas and offer worship and food! Incidentally Lord Kubera enjoys the distinction of being one of the Ashta Loka Palakas (Indra, Agni, Yama, Nirruti, Varuna, Vayu, Kubera and Ishana! Now about the worship of Agni Deva: Having established Agni on thealtar on earth, one respectfully addresses the Deva as having enveloped bhumi-antariksha-swarga lokas covering bhuh-bhuvah-swh and then kindles Agni and performs the sacred works : *Tirodhaa bhuhu svaaha, tirodhaa bhuvaha svaah, tirodhaassvaha tirodhaa bhurbhuvaassvaha / or envelop the earth, svaahaa- envelop the mid world, svaahaa-envelop the heaven svaahaa! Thus this Arunaketuki rite has to be performed during the day time as per Brahma Mukha. Indeed this knowledge of performing the rites should never be done with evil intentions or with misconduct. Any person troubled by hugenr or thirst or with unsteady and wavering mental frame should conduct this rite ever. Now, the first oblation be made in favour of Kubera the brother of Vaishanara with the inner thought of destroying evil energies as from Ravana and Kumbhakarna the evil sons of Kubera! The next salutation is be directed to Vaishvanara the ‘alter ego’ of Kubera. Then the further oblations be directed to Rishis viz. Ketava, Arunaasah, Vaatarashana to lend their mystic energies for hundred years hence. Then would follow the oblations to ‘samaahita’ or the mind of equanimity, to Shiva swarupa of ‘shanti’ and ‘mangala’ or peacefulness and auspiciousness; then to the divine waters , herbs and plants to provide ample supply of food and finally in favour of ‘santama’ or full peace and joy as also ‘samaahitaasah’ or all round fulfillment!

As Rig Veda vide8.74.8-9 states: *Saa te agneyshantamaa chaanis sushtatah/ Saa dyumnai dyumnini brrihadupopa shravasi shravah dadheeta vritratuyai/ (Agni Deva! may our sincere prayers gladden your innerself and blessus with plentiful food and riches! May our
earnest worship bestow to us such energies and powers to destroy even traces of negative forces and enemies! Rig Ved vide 3.13.4 blesses as follows: *Sa nah sharmaani veetyegniryacchhatu shantamaa, yato nah pushnavadhvasu divi kshitibhyo apsvaa/ Agni Deva! we beg of you to allot us a peaceful and tranquil place of living which is easily accessible to the magnificence of the best of prithvi-antariksha-swargalokas!*)

1.32.1-9: Prescribed methodology of Dharma alone the lead factor to fulfillment!

Samvatsarametadvratam charat dvou vaa maasou niyamassamaasena / Tasminniyamavisheshaaha / Trishavanamudakopaspar shee chaturthakaalapaanabhaktassyaat , aharaharvaa bhaikshamashneeyaaat oudumbareebhisamidbhiragnim parichearet / Punarmaa maitvindriyamityetenaanuvaakena , uddhrutaparipootaabhiradbhih kaaryam kurveeta asanchayavaaan / Agnaye vayaye sooryaya brahmane prajaapataye chandramase nakshatrebhyaha rutubhyah ssamvatsaraaya varunaaya - arunayeti vratahomaha , Pravargyavaddaadeshaa arunaaah kaandarushayahu/ Aranye-dheeyeerann bhadrankarnebhiriti dhe japitva/ Mahaanaamneebhiritdakagm saggsparshya tamaachaaryo dadyaat , shivaanashshantametyoshadheeralabhate / Sumrudeeketibhoomim / Evamapavarge dhenurdakshinaa kagmsam vaasashcha kshouman anyadvaa shuklram yathaashakti vaa / Evagum svaadhyaayadharmenta aranyedheeyeeta tapasvee punyo bhavatitapasvee punyo bhavati/

(The Ultimate: The basic regulations to accomplish the Goal as the ‘Paramardha Saara’ are noted briefly; Take bath thrice a day and only at the fourth bath, one can have the last drink and food. One might eat what is obtained from a limited homes. Ignite Agni for worship every day. Use water from available sources like wells, lakes, rivers only for religious works. Clean the eating vessel but without carry forward and further storage. Make daily offerings to Agni, Vayu, Surya, Prajapati and Brahman. One should worship and make offerings to Chandrama, Naksharas, Rithus, Samvatsaras, Varuma and Aruna as applicable to rituals to gni and Vratas. Make compulsory offerings to Surya and Rishi mandala. Recide in forests, perform daily japa-homa-vedaadhyayana. Touch waters, food, plants caressingly. Gift a cow, or bull to teachers. Perform charity of a brass vessel for eating, a silken garment or a white cloth as per one’s ability. Engage in swadhyaaya, introspection, and constant worship, with no desire for return!)

PRASHNA 2

Note: This has 20 Anuvakas, most of which are the mantras from Rig Veda, addressed to those desirous of practising Gayatri Worship, Shad Karma Palana, and Rituals such as ‘Kushmanda Homa’. Symbolic worship of Shishumaara Chakra as explained here under is the final aspect of this Prashna 2.

SHANTI MANTRA

*Namo Brahmane namo astvagnaye, namo prithivyai nama auoshadheebhyah/ Namo vaache namo Vaachaspataye, namo Vishnave brihate karomi/ Om Shantih Shantih Shantih/

Our prostrations to the Supreme Paramatma, to Agni Deva, Mother Bhu Devi, to the Herbal Medicines who sustain us, to the Vaachaspati the bestower of speech, to Vishnu the all pervading Sustainer of the Universe! May there be Peace in Trilokas!
2.1-6. Yaginopaveeta Prashasti:

Sa ha vai Devaanaam chaasuraanaam cha yaginou prataataavastaam, vayagum svarge lokame shyaamo vayamaishyaama iti/ Te suraah sanahy sahasaivaacharan brahmacharyena tapasaiva devaaste-suraa amuyyangaste na prajaanangaste paraabhavante na svargam lokamaayanprastutena vai yaginena Devaah svargam lokamaayannaprasutenaasuraaraa paraabhavaayan/ Prastuto ha vai yagopa- veetino yagjno aprastuneaveetino yatincha brahamano yaginopaveetyardhuate yaginata eva tat/ Tasmaat yaginopaveetyaavadhuey Teaayaadyadyate vaa yaginasya porastutyai aajinam vaaso vaa dakhinata upaveeya/ Dakshinam baahumudyastevedhatee savyamiti yaginopaveetamevadva vipareetam praacheenaveetam saveetau maanusham/ Both the Devas and Asuras started performing yagjna karmas separately, even as the asuras were not clear of the objective of their agni karyas. The asuras performed the yagna by simply imitating Devas and as per their physical stamina but unaware of the pre-qualifications for the task viz. brahmacharya and ‘tapas’ involving ‘bahyaanta shuchi’ and concentration plus the methodology, sacrifices and so on. Thus the Yagjna karyas were flops despite the correct aping of the outside practices.

[Chhandogya Upanishad aptly explains Brahmacharya: A tribute to ‘Brahmacharya’/ Celibacy also named ‘Yagina, ‘Satraayana’ and ‘Anaashakaayana’ leads to the bridge between the two Oceans of ‘Ara’ and ‘nya’! VIII. v.1-4) Atha yad Yajna iti aachaksate brahmacharyam eva tat, brahmacharyena hyeva yojnaataa tam vindate ata ishtmiti aachakshate, brahmacharyameva tat, brahmaharyena hi evegtaamaatmaanam anuvindati// Atha yat Sattrayaanam iti aachakshate brahmacharyam eva tat, brahmacharyena hyeva sata aatmanstraanam vinata; atha yan mounam iti aachakshate brahmacharyam eva tat brahacharyena evat, brahmacharyena hi evaataanam anuvideya manute/Atha yad anaashakaayanam iti aachakshate brahmacharyam eva tat, esha hyaatmaa na nashyati yambrahmachaaryena anuvideae; atha yad aranyaayanam iti aachakshate brahmacharyam evata; Tad arashcha ha vai nyashchaaravau brahma loke tri eeyasyhaam ito divi, tad airam madeeyam sarah, tad ashvatthah soma-savanah tadaparaajita puur brahmaanah, prabhuvimitam hiranyam// Tad ya evaitaay aram cha nyam chaarnavau brahama loke brahmacharyena anuvindati, tesham evaisha brahma lokaaah tesham sarveshu lokeshu kaamacharo bhavati// The means of reaching the bridge mentioned before is defined as Brahmacharya of which one important component is ‘Yajna’ or sacrifice, literally meaning ‘Yah Jnaata’ or he who realises! Indeed brahmacharya is through Sacrifice; another explanation would be that ‘Yah - jna’ or he who has the knowledge of the Sacrifice. The next component of celibacy is named ‘Sattrayaana’ or deliberation and meditation of how to protect one self viz. traayana is protection and Sat is survival of existence; thus Brahmacharya is contemplation of how best to exist! The third component of Brahmacharya is Anushana or fasting; the third stanza above refers to a lake of sumptuous gruel made of food which could be enjoyed under a banyan tree named Somavana in the city of Brahman named Aparajita, where there is a Golden Hall presided by the Lord! In other words, while fasting is an active constitute of celibacy, the person practising fasting dreams of that permanent abode of Brahman, his golden hall, the banyan tree, and the golden city as the destination, by the practice of Brahmacharya!

Mundakopanishad re-asserts the concept of Brahmacharya: III.i.5) Satyena labhyastapasaa hyesa atmaa samayjinaaena brahmacharyena nityam, antahshhareere jyotirmayo hi shubhro yam pashyanti yatayah ksheena dishaah/The Self is achievable through the understanding as to what is truth and untruth as also tapasya or austerity with control of mind and senses, as indeed the best form of such tapasya is the control of mind and senses; it is out of this ‘samayak jnaana’ or the knowledge in completion as backed by tapasya is the gateway to Enlightenment; some of the essential inputs of such ‘samayak jnaana’ are ‘nitya
brahma charya’ or abstinence for good; ‘jihvaamritam maya’ or straightforwardness, non pretentiousness, and falsehood; ‘antasshareera shubhrata’ or a clean and blemishless inner conscience leading to ‘Atmajjoti’ or Self Illumination. That indeed is the Path of ‘Parama Nidhaana’ which truly indeed is hiranmaya or the golden hued!]

Then:

Prastuto ha vai yagjopa- veetino yagino aprastunopaveetino yatkincha braahmano yagjnopaveet - yardhaate yagjnata eva tat/ The Yagjna karma ought to be performed by properly wearing the Yagjnopaveeta. Rig Veda 10:57-2 is quoted: Yo yagjnasya prasaadhanas tantur deveshvaatatah, tamaahutam nasheemahi/ The inherent meaning states that yagjnas are performed by properly wearing Yagjnopaveeta- representing the ‘tantu’ or the holy thread in ‘savyam’ - to facilitate the appropriate ‘prasadhana’ or the connect with celestial Devas. [ ‘praacheenaaveeti’ is the gateway to pritru devatas only] Further only a person wearing the appropriate manner from the left to the right of the shoulder hanging below the right arm is qualified for Veda Pathana as wellll as the yagjna karyas. Thus are the Upaveeta-praacheenaaveeti- and Samvata / Niveeta/

2.2. 1-7: Prajapati’s boon to Rakshasaas resulting war with Indra saved by Gayatri:

Rakshaamsi havaa puronuvaake tapogratamithhat, taan Prajaapatih varenopaapaa mantra yat, taani varam vrineetaadiyo no yoddhaa iti, taan prajaapatifr abraveedyoya -dhvamiti tasmaa thishtantagum havaa/Taani rakshaamsyaadityam yodhayantgi yaavadastamanva -gaattanim huvaa, etaani rakshaamsi Gayatreeyaabhimantritenaaabhyaasa shaamtyanti/ Tadu ha vaa ete Brahmaavaadinah purvaabhimukhaa sandhyaayaam Gayatritaamantritaa aapam urdhvam vikshipanti/ Taa etaa aapom varjeebhotaa taani rakshaamsi mandehaarune dveeepe prakshipanti/- Yat pradakshinham prakramanti tena paa paapmaana - mavadhuunvati/ Udyantamastam yantamaadityayamabhidhyaayan krunvan brahmano, vidvaantsakalam bhadramashrutesaavaadiyo brahoiti brrahyova sanbrahmaapeti ya evam Vedaa! It is recalled that in ancient yore, demons practised intense ‘tapasya’ to Prajapati who was pleased and bestowed a great boon to fight Devas and in turn fought Aditya himself. Brahmaavaadis were convinced that the battle ought to be terminated by the ‘pavitra jala’ raised by their hands in favour of Devi Gayatri. Thus the ‘astikas’ and ‘sadhakas’ with dedication perform worship at Tri Sandhya Timings facing east and throw up the ‘mantra jalaas’ empowered by Lord Indra’s vajraayuda so that the evil energies are thrown out to flee to the Mandeha or the island named Aruna. The saadhakas also perform pradakshinas to get freed from the evil. The sadhakas seek to perform the trikaala puja to coincide with the ea- rly mornings- noons- evenings. The Saadhakas seek to identify the yonder Sun and accomplish auspiousness both in the short and long times ahead.

[ DHarma Sindhu prescribes the timings as follows: Brahma muhurtey utthaaya Shri Vishnum Smrutwaa Gajendra mokshaadi pathitwaa Ishta Devataadi Smaret/ Samudra vasaney Devi Parvatastana manditey/ Vishnu Patni Namastubhyam Paada sparshyam kshamasva mey, Iti Bhumim Praarthya Gavaadi Mangalaani Pashyey/ ( One should rise from bed at Brahma Muhutra, remember Shri Vishnu by uttering Gajendraadi Stanzas and pray to Vishnu and Vishnu Patni Bhu Devi whose Vastra is Samudra and her chest like mountains. I touch your feet Devi! Having said thus one should vision Mangalika Swarupas like Cows.) Not rising from bed at Brahma muhurtas is stated to be a sin: Brahmey Muhurtey yaa Nidraasaa Punya Kshaya Kshaya Kaarini, Taam karti Dwijey moaat paada krucchrena Shudrtyati/ ( Not waking up from sleep at Brahma Muhurtha would be an abrasion of Punya and not touching the Bhu Devi’s feet would lead to Shudrawa). Vishnu Purana defined Brahma Muhurta: Raatrehe paschima yaamasya Muhurto yaastruti-yakah, Sa Brahmaa iti Vigneyo vihitah sa pabhodaney/ Pancha pancha Ushah kaalah Saptapanche -arunodayah, Ashita Pancha bhavet praatastatah Suryodayah smrutah/ Considering a Muhurta or two ghadiyas or 48 minutes approx. Brahma Muhurta is from 4.08 am to 4.56 am assuming
Ushodaya or Sunrise at 5.44 am. Incidentally Amrita Kaala or Jeeva Kaala is stated to be from 2 am to 2.48 am most ideal for Maha Yogis. First view of a person on opening his eyes is at his right palm saying: Karaagre vasatey Lakshmih Kara madhye Sarasvati, Kara muley sthito Brahma Prabhaatey kara darshanam/ After viewing Lakshmi on top of the palm fingers, Sarasvati in the middle of the palm and Brahma at the bottom of the palm.

2.3.1-9: Kushmanda / Pumpkin homa: Prayaschitta to purify one’s sins; Pumpkin like a human body with pulp and fluids to wash out and cleanse the consciousness from sins.

Yaddevaa Deva helanam Devaasaschakraumaavayam, Adityaah tasmaanmaa munjatasyartena maamita/ Devaa jeevanakaanyaa yadvachaanrutara muudim, tasmaatra iha munchita vishe Devaasassajoshasah/ Kritena dyaaavaa prithivee kritena tvaam Sarasvati kritaatrah paahyonaso yatkinchit anrujatamuudeem/ Indraagnee Mitraaa Varuno Somo Dhaataa Brihaspathih, teno muncchantvenaso yadanyakritamaartikin/ Sajaatashamsaaduta jaamishanga saajjyaayasya shaamsaaduta vaa kaneehyasah, anaadhrushtam Devakritam yadenastasmaatvam asmaata jaatavedo mumugdhii/ Yadvaachaa yamananasaa baahubhyaam urubhyhaam ashteevabhyhaam sheersheryadanrutam charumaa vayam/ Agnirmaa tasmaadenaso gaarhapatyah pramunchatu chakrum yaanti dushkritaan/ Yena krito arnavaarabhuvaa/ Yena Suryo tamaso nirnirnirumochaa, yenendro vishvaa ajahaadaraatee,tenaaham jyotishaa jyotishaa yamanasaa aakhir/ Yatkuseedam-aprataetetmayaa yena yamasa nihinsha charaami, yetadagne anruno bhavaami, jeevanneva prati tatde dadhaami/ Yanmayim maataa yadad pipesha yadantariksham yadaashasaatikraamami krite Devaa divi jaataa yadaap imamme varuna tatvaam yaami tvam no agne sa tvam no agne tvamagne ayaaasi/ Dwadasaaditya Devas! Be kind to release us from the impact of our unpardonable misdoings, which ought to annoy the celestials like you as we are in the process of this ‘prayaschitta’ by the ‘kushmanda homa’ as per the formal procedure and thus vindicate truthfulness. In the course of our lives, we have uttered falsehoods for temporary gains. May Earth, Heaven and the all knowing Devi Sarasvati save us and wash off the outcome of our false utterances even during our present sacrifices. May Indra and Agni-Mitra Varuna-Soma-Brihaspati and other Devas extinguish our sins already committed and prevent from further deeds of vice more so while we are in the process of the present vedic rites.

Jaatadeva! In case there are shortcomings committed by us in our invocations to the Celestials, as well as of those blemishful thoughts of our family members either younger or older, then we seek unreserved pardon. What all sinful deeds perpetrated by us all by way of deeds, thoughts, speech, physical limbs or organs be converted into ashes by this Garhapatya Agni. Indeed, it is by that radiance a human being is rid of ocean-like sins; it is by that radiance even Surya Deva is rid of darkness; it is by that radiance that Indra too conquerred all the evil enargies. One fails to ignore all kinds of indebtedness like ‘Maartu Runa- Pitru Runa- Acharya Runa- Bandhu Runa- Sneha Runa’ and so on and thus liable to attract the attention of Yama Dharma Raja and books the entirety of blemishes for appropriate retribution. May Agni Deva by this Sacrifice demolish the bad debts and imperfections of our existences into ashes!

2.4.1-8: An address to alleviate unpaid debts, indulging in the spread of misleading rumors, and curing physical diseases by the execution of kushmanda homa.

Yaddeevya runaamaham vabhuvaaditsanvaa samjagara janebhyah, agnirmaa tasmaadindrascha sam - vidaanou pramunchataam/ Yadvadstaabhyhaam chakara kilbishaanyaakshaaanam vagrunnapajighra - maanah, ugrampashyaa cha raashtrabhriccha taanyaapsarasasavaundattaa mrinaanim/ Ugrapashye
Raashtra prabhrit kilbishaani yadakshavrittam anudattatattametat, netram nruanrunava eetsamaano yamasya loke adhirajjuraaya/ Avate heda uduttamam imam me varuna tatvaam yaami tvam no agne sa tvam no agne/ Samkusuko vikusuko nirruho yascha nisvanah tesmadya kshama maanasagho duurau-hyuramacheechatam/ Sakusumo vikusuko nirruho yascham nisvanah, tesmadyakshamamanagasa duuraadyuracheechatam/ Niryakshamacheechat krutyaa nirrutimcha, tena yosmatsamricchyataai tasmiai prasvaamam/ Duh shamshaunushum saabhaou ghanenaughanenacha, tenaayosmat samrucchaatai tamasmai prasvaamam/ Sa varchasaa payasaa santaruubhi mahi manasa saamShivena, Tvashtaa no atra vidadhaatu raayonumaashtr tanvo yadvilishtam/ Indeed, it is a fact that I am indebted due to my various responsibilities to family and children as also due to my own self without any regard to gifting to several worthy, noble and learned persons. Whatever evil and contemptible deeds had been done in my ongoing life, or what ever unworthy visions experienced, may Apsaras such as Ugarmpashya and Raashtraprabhrit pardon those unwarranted acts directly heaping sins and debts be mopped up and washed away, so that Lord Yama should not be tied with ropes for whipping.

The 4th stanza Avate heduuduttamam imam me varuna tatvaam yaami tvam no agne sa tvam no agne/ is on the lines Rig Veda Mantras: 1.24.14-15: Ava te helo Varuna namobhirava yagjnebhiree mahe havirbhih, kshayannasambhayasya prachetayas raajannenaamsi shishrathah kritaani/ Udyuttamam Varuna paashamasmadavadhamam vi madhyamam shrathhaaya, athaa vayamaaditya vrate tavaanaasaso aditaye yaaama/ Varuna Deva! In order to assuage your anger we seek to cool your mood to pacify by these ‘havidravyas’; kindly be contented as we prostrate to you and mitigate the bundle of our sins. Deva! we seek you to alleviate the tough and sturdy strappings of Adhi bhoutika-Adhi Daivika- Adhyatmika bonds viz. sufferings on account of physical imbalances- Aadhi Daivika or natural calamities like earthquakes, floods etc. respectively] Varuna the Surya Putra! as we are bound by the ‘karma siddhanta’ we are nodoubt bound by erstwhile blemishes but yet your blessings are required to possibly lessen the impact! Rig Veda 1.25.19 similarly addresses Varuna Deva: Imam me Varuna shrudhee havamadyaa cha mridaya/ (Varuna Deva! Kindly consider my request and provide me protection as I seek shelter with Veda Mantras; do not ignore my appeal to reduce my life span. I might have omitted my daily prayer knowingly or otherwise but do save me of the sin of negligence.

The 5th satanza onward: May Devas purify us as a result of this Kushmanda Homa of our indulgence of spreading rumors either casually or intentionally resulting in harm to others, besides being the causes of diseases and evil deeds as also despatch our enemies of evil forces to magnify our deeds of virtue and minimise our misdeeds. May Lord Shiva be united with us to all aspects of ‘varchas’ or inner energy by way of strengening our physical might and enhancing the level of knowledge. May Tvashta too shape up our physiques by eliminating unwanted rubbish besides sanitizing mental receptivity and level of knowledge.

2.5.1-17: Worship to Agni by appropriate mantras an assured climb up to long and contented life

Aayushthe vishvado dadhadyaamangirvarenyah, punaste prana aayaati paraa yakshman suvaami te/ Aayurdaa agne havishom jushaano, ghritaprateekho ghritayonirodhi, ghritam peetva madhu chaaru gayyem piteva putramabhirakshataadim/ Ivamagra aayushe varchase kruddhi, tigmamojo Varuna sangshingshadhi, maatevaasmaa Adite sharma yaccbha, Vishve Deva jaradarshir- yaaasat/ Agna aayuuaamshi pav asa, aa suva oorjamisham cha nah, aare baadhvasa ducchunaam/ Agne pavasva svapaa, asme varchah suveeryam, dadhadriyam mayi posham/ Ag nirrikrishiih pavamaanah paanchajanyah
purohitah,tameemahe mahaagayam/ Agne jaataanpranu daanah sapatnaan, pratya jaataavavedo
nudasva, asme deedehe sumanaa ahedana, echharman te syaama trivaruuhta ubdhou/ Sahasaa jaataan
pranudaah nah sapatraan pratyaajaataan jaatavedo nudasva, adhino bruhi sumanasya -maano
vayamsyaama pranudaah nah sapatnaan/ Agneyo nobhito jano vriko vaaro jighaangsati, tataangavstam
vritrahangnaa vasvasmbhyamaabharaha/ Agneyo nobhidaasati samaano yascha nishthayah, tam vayam
samidham krutvaa tubhyamagnepidhyamasi/ Yo nah shapaadashpato, yascha nah shapatah shapaat,
ushaascha tasmai nimruk cha sarvam paapam samuuhiitaam/ Yo nah sapatro yo rano martobhidasaati
devaah, idhmasyeva prakshaayato maa tasyooccheshi kichanaha/ Yo maam dveshtii jaatavedo yam chaaham
dveshi yascha maam, sarvaamstaangne sandha, yaangschaaham dveshi ye cha maam/ Yo
asmaabhya maraatteeyadyascha no dveshite janah nindaadyo asmaanindapyasaancha, sarraamstaamaa -
shmashaa kurum/ Samshitam me Brahma shangishitam veeryo balam, shamshitam kshatraam me
jishnuyasyaahamasmi purohitah/ Udeshaam baahu ut attiramud varcho ayo balam, kshinomi Brahmanaa
Mitraan utriyaami sveem akshaah/ Punarmanah punaraayurma aagaat punah chakhshuh punah shrotrom
ma aagaat pujnah pranaah, puraakuckutam ma aagaapunaschittam punaraadhetam ma aagaat,
Vaishvaanaro me daabdhastanuupaavavaadhaataam duritaani vishvaa/ May the ever radiant Agni
Deva! grant me the complete life span; even if untimely death attack me, may you make praana return to
me instantly and may any type of diseses be destroyed: Aayushte vishvato dadhadayamam agnir
varenyah, punaste Praana aayaati paraa yakshmaing suvaamime/ You have ‘ghrita prateeka’ or ‘you are
the radiant front of ghee as radiance is your ‘ ghrita yoni’ or the born of ghee.
Aayudraa agne havisho jushaano, ghrita prateeko ghritayoniredhi, Ghritam peetvaa madhu chaaru gavyam piteva putramabhir -
akshatatadimam/ As hopefully you are pleased with the offerings, grant me the illumination of knowledge
and protection as expected of father! Grant me longevity and the supportive body strength too. You are
the Mother Figure and as such bestow to me peace and happiness always! Agna aayushigumshi pavasa,
aa suva urjamisham cha nah aare vaardhavaduechunaam/Grant me peace and contentment just like a
mother; grant me too healthy longevity. Drive away the evil forces. Agni Deva! grant us purification of
all our deeds as also auspiciousness; spiritual brilliance and physical might.We seek protection from five
entities viz. 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 or alternatively Matter-Life Energy-Mind-Super Mind or
Vijnana and Anand or Bliss. Jaataveda! Keep me composed in Three States of Consciousness viz.
Jaagrat- Svapna - Sushupti or Awakenness- Dream Stage-Deep Sleep; Agni Deva! destroy foes in the form
of wolves- who desire to subdue and enslave us - those who abuse for no substantial reason- and such
flimsy grounds. There are four types of enemies: those who seek to fight in battles, who hate others, who
miss no opportunity of abusing others and those who seek to harm others; may all such categories be
heaped up into ashes. May the power of reciting our ‘mantras’ be sharpened; may the strength of our
heroism be sharpened too and may our King as the Leader and the Purohita whose chanting power be
heightened. Indeed, may the morale of our friends and fellow men be topped up. Even if my life which is
after all mortal return back with renewed with longevity, strength of mind and body and reinforced vision,
capacity of hearing, and healthy-prosperous-and glorified existence.

2.6. 1-13: Vaishvanara worship an assured path of negating indebtedness- ideal progeny and disease free
long life

Vaishvaanaraaya prativedayaamo yadee nrinam sangaro Devataasu, sa yetaanpaashaan pramunchan-
ptra veda, sa no munchaatu duritaadavadyaat/ Vaishvaanarah pavyaannah pavitraah yatsangaramabhi -
Vaishvanara Deva is indeed fully aware of our debts in the course of our life and the weight of sins committed on this count; indeed these are apart from ‘dhanavastuvidyrunas’ besides Maatru Runa: Debt of the Mother- Pithru Runa: Debt of the father- Annadaata Runa: Debt of those who have provided food.- Ashraya Runa: Debt of those who have provided shelter-Nelada Runa: Debt of the motherland- Guruvina Runa: Debt of the knowledge given by the teacher and Neerina Runa: Debt of the water bodies which provided water and so on. May we by the grace of Vaishvanara Deva be purified of these by way of ‘baahyaantara’ yajnas / sacrifices.

[Brihadaarayaka Upanishad vide V.ix.1 is quoted: Vaishwanara Agni Brahman declares his splendour clearly distinguishing Truth/Untruth: Ayamagnir Vaishwaanaro yoyamantah purushe, yenedam annam pachyate yadidam adyate; tasyaisha ghosho bhavati Yet atat karnaavapidaaya 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. Vishwanara, since Shruti states ‘Ayamagni Vaishwanara’; 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.)

Chhandogya Upanishad is far more explicit describing Vaishvanara very elaborately vide V.xi-xii-xiii-xiv-xv-xvi-xvii-xviii; the conclusion vide the last xviii is quoted: Much unlike the proverbial blind man and the elephant, the Universal Self is all inclusive like the Sky, the Sun, the Vayu/Praana, Space, Earth and so on and so is Vaishwanara. V.xviii.1-2) Taan hovaacha: etevai khalu yuyam prithag ivemam aatmaaanaam vaishvaanaram vidvaamso annam atthaa, yas tva etam evam pradeshamatraam abhivimaanaam atmaaanaam Vbaishvaanaaram upasthe sa sarveshu lokeshu sarveshu bhuteshu sarveshu atmaashva annamatti/Tashya ha va aashiyaatmanno Vaishvaanarasya mutthaiva sutejah, chakshur vishwa rupah, praanah prithivagartam aatmaa, samdeyo bahubalaah bastir eva rayihi, prithvi eva paadau uva eva vedih, lomaan barhii hrdatam Garhapartyah, manonvahahrya panchana, aasyam
The King then addressed all the Vidwans with long experience of performing Vaishvanara Agni daily and stated that they had been enjoying the ‘anna sesha’ after the homa, by themselves as also their family members; the Vidwans had made their own presumptions- apparently on the strength of Scriptures in different contexts- that Vaishvanara Self signified as Surya, Vaayu, Akaasha, Prithvi and so on. The analogy was drawn by blind men touching various body parts of an elephant and concluding that the animal was like a pillar (leg), a python (trunk), a winnowing fan (Ear) and so on. Indeed they had all meditated the Vaishvanara Swarupa and enjoyed the left over food and even experienced glimpses of Brahman along with their respective family members but alas they all got confused the wood for the forest, since the latter had features other than wood too. More over these vidwans were about to commit the mistake of confusing the Individual Self as the Universal Self on the comparison of enjoying the taste and fulfillment of food and even having glances of Brahman too little realising that Brahman the All Pervasive was not only Surya, or Akasha or Water or Prithvi but He was indeed these and everything else! Thus the second stanza of this section explains that of tat very Vaishanara Self who was Heaven as head, Surya as the eye, Air as the Praana, Sky as the middle segment of the body, Water as the bladder, Earth as the two feet, sacrificial altar as his chest, Kusha grass as his hair, Garhapatya Agni as his heart, Aavaahaarya Pachana Agni as the mind, and Ahavaneeya Agni or that into food is offered as oblation as his mouth!

Stanza 2.6.4 is continued: May the skies and nakshatras bless us the mortals to unburden the heavy weight of these lapses and sins. May Rishis like Aghamarshana free us from the bondage by birth and ongoing life and teach us our ‘vihirshva vihaara’ or the ability to travel freely in respect of Ashta Siddhis: [Supernatural Powers are Anima or the ability of miniaturising oneself; Mahima is turning oneself giant like; Laghima is the capacity to get oneself unusually light; Garima is to make the Self too gross and heavy; Prapti is to achieve any kind of mental desire; Prakamya or providing fulfillment of other’s wishes; Vashitwa or capacity to control any other Party; Ishitwa or fully dominating over others as wished. Among many other Siddhis include Para Kaaya Pravesha or totally entering other’s body and even Soul; Doora Shravana or distant hearing, Doora Darshana or Distant Vision or ability to see things or actions anywhere from other places; Manojavam or reaching a place as fast as a thought as also thought reading; Kamarupa or assuming the physical form of another Being-be it a moving species or an immobile like a mountain etc; Swacchanda Maranam or the gift to die at one’s own wish; Deva Saha Kreedo Anudarshnam or the gift to view Deva Devis playing among themselves; Yatha Sankalpa Siddhi or accomplishing any thing by a mere thought; and so on]

Stanza 2.6.5. is continued: Sa prajaan pratigubhneet Vidvaan prajaapatih prathamajaa rutasya, asmaadibhidattam jarasah pasartaad acchhinnam tantumanuscharim/ May Prajapati accept our oblation as indeed the very foremost son is of ‘ Ritasya’- or of Order of Truth in Motion and is ‘Vidwan’ par excellence! The next stanza states that it may be that some fathers are not blessed with sons due ‘praarabdha’ but still, on their own virtue would not necessarily be penalised and they too are able to reach higher lokas. Hence the reason of both husband and wife resort to the performance of homa prakriyas with ghee in a unified cooperation to ensure the furtherance of their lineage; in other words they ought to execute a ‘dharmic’ life. May Garhapatya Agni or the Household Fire protect from the rush of sins and assuage the latter even to some extent by way of adopting to the prescribed duties of a ‘grihasti’!

[Paraashara Smriti enumerates a few of Saamaanya Grihasti Dharmas: Samaamanya (Normal) Dharmas of husband and wife: In case a husband abandons a youthful woman without any blemish, he would become a widow for successive births again and again. In case a wife abandons a husband on account of poverty, disease, or idiocy, then she turns out to be a serpent or widow again and again. Even as a husband is alive, if a wife observes fasts and vratas without his knowledge, then the life span of her...
husband would be reduce. Abortion is as doubly heinous as that of Brahama hatya which has no prayaschitta as cited above oreven otherwise! The only possible retribution would be rid of that woman by out casting or otherwise! That house holder who has no respect for Dharma, especially if a Brahmana, is as fallen like the worst human being. Just as a seed thrown by fierce gale from one field to the neighbouring field the crop of that seed basically belongs to the neighboring woman only. There is nothing wrong that a junior son marries earlier, in case an elder son happens to be a ugly, too short, stupid, impotent, eunuch, blind, deaf, dumb, etc). Also:If one’s husband is lost for long, reckoned away for dead, turned as a Sanyasi, impotent, or immoral, then the woman concerned could rightfully select another person for wedding again. On the expiry of husband, if the woman maintains her celibacy, she on her death would reach heaven for sure!].

2.6-13: Our Earth is the Mother, Devi Aditi is our Goddess of Infinite Jagan Mata; Antariksa or the Mid- World is our Brother;Heaven is our Father; indeed our abstinence from sins take us to that Celestial Status. Who indeed would not like to become the status of a father to seek the higher lokas! Yatra suhaarda sukrito madante vihaaya roge tanvaamsvaayaam, ashleshanaangair- hutaah sarge tatram pashyena pitaram putram/ Those the followers of Dharma are courteous, kind hearted, and are used to help and benefit all are free from physical and psychic abnormalities are well defined to vision Pitru Devatas and enjoy the solace and care of their progeny on earth.

May Agni Deva free us by these oblations the clearance of the burden of indebtedness on account of non-payment by misleading utterances and excuses , be that for personal or family enjoyment, or ill gotten means : yad devaanaam chakshushyaago asti/ or Devas have seen clearly and noted!

Yanmaa manasaa vaachaa kritamena kadaachana, sarvasvasmaattasmaanmedito mogdhih, tvaaam veththaam yaththaam tatham/ Agni Deva! The Self has indeed innumerable sins by way of - manasaa vaachaa- karmana- or by thoughts-speech-and wilful acts. You are not only the knower of my acts performed knowingly or otherwise yet you are also the redeemer in each case suitably!

2.7: 1-4. Vaataarshana Maharshi prescribes ‘deeksha’ preceeded by Kushmanda Homa

Vaatarshanaa ha vaa Rishayah shramanaa urchvanamthino babhuuvuh, taanrishayorthamaayamste, nilaayamcharamste, anuprivishhushkumandanaai tamsteshvan vivindannchadhvaayaam cha tapassaa cha/ Taan rishayobruvankthaa nilaayam charayeti, ta risheenbruvannamo vostu bhagavantsmindhaamni kenam vah saparyaameti, taan rishayobruvan pavitram no bruti yenaripasah syaamrti ta etaa suuktaanya pashyhan/Yaddevaa devahelananam yadadveyam runaamaham vabhuvaayushte vishvato dadhidityeettaaajyam juhut, Vaishvaanaraaya prativedayaama ityupatishhat yadarvaacheenmeno bhruna hatyaayastaasmaanmokshdhva iti/ Ta yetairjuhuvasterepasobhavan, karmaadvishvetairhyuyaat puuto Deva lokaanmanashurute/

Rishi Vaatarashana rooted to deep tapasya practised his ‘retas’ upwards and while other Rishis too swarmed around pestering him to teach the practice while the former vanished physically. But some of the enterprising Rishis discovered his hide out by the means of ‘homa prakriyas’.On confronting Vaatarashana, the Rishi demonstrated his respects while the other Rishis sincerely entreated to teach them the practice of attaining freedom of sins. Thus Vaataaraashana Rishi taught the following methodology of the self purification after performing the homa kaaryaas as per the previous Anuvakaas 3-4-5 beginning with the phrases of : Yaddeva Deva henanam- Yadaadeevyyam- Aayushte Vishvato/ Then the subsequent Anuvaka 6, beginning with Vaishvaanaraaya pratikveda yama, the ‘upasthaana’ or of bringing Devaa close to the saadhakas and facilitating them to closeness so that they are freed from sins and on
purbation attain the higher lokas. Ta yetairjuhuvasterepasobhavan, karmaadvishvetairhyuyaat puuto Deva lokaanmanashurute/ Thus by performing Kushmanda, one becomes free from sins and by perfoming this homa, one gets purified and attains access to enter heaven.

2.8.1-10: Taking to ‘Deeksha’ or Initiation and the do’s-and don’t’s especially abstinence

Note: Practice Yama- Niyamaadi is forbidden. [Ashtanga Yoga viz. Yama, Niyama, Aasana, Pranahaara, Pratyahaari, Dharana, Dhyana and Samaadhi].

Kushmaandairjuhuyaadyopuuta iva mayet/ Yadhaa stonoyathaabhrunahaivamesha bhavati yo yonou retah sinchati/ Yadarvaacheenasenamobhunahatyaayaah tasmaanutmcchyaate/ Yaavadeno deekshaa - nupatti deekshita yetaith satati juhoti/ Samvatsaram deekshito bhavati samvatsaraadevaataamaanam puneete/ Maasam deekshito bhavati yo maasah sa samvatsarah samvatsaraadevaataamaanam puneete, chatuvrutha shatim raatreeerdeekshito bhavati chatuvamshatih ardhamaaasaar samvatsaadh samvatsaraadevaataamaanam puneete tisro raatree deekshito bhavati/ Tripadaa Gayatree Gayatriyaa evaatmaanam puneete/ Na maamsam streeyaanna sriyamupaiyaannoparyaaseeta jugupseanarratam/ Payo brahmanasaaya vratam, yavaag raajanyasaayamikshaa vaishyasaya/ Ayom soumyayadhvara yetadvratam bryaat/ Yadi manyedopadasyamayam muhunattam dhaanaah sattoonghritam ityanu vratayedaat

mamoneetaayaah tasmaanmucchyate/ Yadavachodhyargeeshata taah paya aahutayo Devaanaamabhaan, yadayaamuish ghrityauhayo yatsaamaani somaahutayo yadatharvaangiraso madhvaahutayo yad brahmanaaneet - itihaasaaan puraamaani kalpangadhaan naaraashameermedaahutayo, Devaanaambhaavataabhih kshudam paapmaanpaaghrrinapahitapaaapmaanol Devaah svargam lokamaanyan braahmanah saayujyatam mishayogacchan / Swayambhu Prajapati having assumed a huge human form and appeared before a few persons deeply engrossed in realisation of Truth and they were free from the shackles of Kaala Maana or the Cycle of Time thus with freedom from death and rebirth as they were the symbols of Purity. Those few came to be known as RISHIS as of the status of rishitva; indeed no human being is born as a Rishi but requires to earn the title after endless spiritual fulfillment. They decided to congregate and perform deep meditation as they visualised “Brahma Yagjna”. Then as they converted their inner feelings as Rik Mantras and practised as “Svaadhyaaya” or self study; the Mantras got adapted as per Shiksha including ‘Chhandas’ and thus emerged as a ‘Vedangaa’. They offered cow- milk as Deva Swarupas emerged in the Prajapati’s forms. Then some of the Rishis paved the way to Yajur Mantras and offered ‘ghrita’ the cow ghee was offered. With the art of chanting in tuneful mantras, Saama Veda mantras

2.9.1-2: Significance of Svaadhyaaya or Self- Study

Ajaan ha vai prushreeyams- tapasyamaanaan, Brahma swayambhava bhyaanarshatta, rishayo bhavant- dishitnaamurushitam, taam Davatamaapurathishthayo yagynaamasta etam Brahma Yagjnamapasyanta -maaharanenaa yajant/ Yadvachodyargeeshta taah paya aahutayo Devaanaambhaan, yadayaamuish ghrityauhayo yatsaamaani somaahutayo yadatharvaangiraso madhvaahutayo yad brahmanaaneet - itihaasaaan puraamaani kalpangadhaan naaraashameermedaahutayo, Devaanaambhaavataabhih kshudam paapmaanpaaghrrinapahitapaaapmaanol Devaah svargam lokamaanyan braahmanah saayujya-
mishayogacchan / Swayambhu Prajapati having assumed a huge human form and appeared before a few persons deeply engrossed in realisation of Truth and they were free from the shackles of Kaala Maana or the Cycle of Time thus with freedom from death and rebirth as they were the symbols of Purity. Those few came to be known as RISHIS as of the status of rishitva; indeed no human being is born as a Rishi but requires to earn the title after endless spiritual fulfillment. They decided to congregate and perform deep meditation as they visualised ‘Brahma Yagina’. Then as they converted their inner feelings as Rik Mantras and practised as ‘Svaadhyaya’ or self study; the Mantras got adapted as per Shiksha including ‘Chhandas’ and thus emerged as a ‘Vedangaa’. They offered cow- milk as Deva Swarupas emerged in the Prajapati’s forms. Then some of the Rishis paved the way to Yajur Mantras and offered ‘ghrita’ the cow ghee was offered. With the art of chanting in tuneful mantras, Saama Veda mantras
emerged and side by side ‘Shiksha’ Vedanga with ‘Sangeeta’ got shaped up and the offerings were of Soma. Then the Atharva Angirasa Maharshi with Atharva Mantras performed offerings to Deva Swarupas with honey. Thus for generations Vedic Hymns came to be offered to Deva Forms of Swayambhu with Rik-Yajus-Saama- Atharva Mantras while Veda Vyasa suggested the Four Vedas separately for the convenience of the posterity. Side by side ‘Shad Vedangas’ too evolved gradually. Eventually, learned Rishis scripted Itihaasaas, Puranas,Kalpas, Gaadhaas; Vyakarana Shastra is about grammar, vibhaktis or cases, vachanas, naama - sarvanaamas, Pratyaya, Samaasa, Karakas. Nirukta is derived and rhetoric or artificial interpretation seeking to bring our the hidden meaning of Vedas; viz. ‘nir’ connoting the comprehensive sense that is sought to be conveyed and ‘ukt’ states that which is revealed more than what is concealed. Chhandas Shastra is stated as the feet of Vedas, being ‘Vaakik’ and ‘Loukik’ ; Gayatri-Brihati-Ushnik-Jagati-Trishthup- Anushthup -Pankti being the Chhando Vidhi and the various combinations of ‘Ganas’ varied basically with ‘ya-ma-a-a-aa-ja-ba-na-sa-la-ga’ and poetry made there of in three letter combinations; the ruling deities of the Ganas are: Ya gana (Water), Ma gana (Prithvi), Ta gana (Sky), Ra gana (Agni/ fire), Ja gana ( Surya), Bha gana (Chandra) , Na gana (Ayu or Life/health) and Sa gana (Vaayu). Jyotisha Shastra is about Siddantha Ganita,Jaataka/ hora, and Samhita. The means of Jyotisha are Panchanga Sadhana by way of Thithi-Vaara-Nakshatra-Karana-Yoga; Grahana Sadhana of Solar/ Lunar Eclipses, besides Dik-Sadhana. Jaataka Skandha is the Science of Raashi-Shad Varga, ‘Maitri Bhaavaabhaavaas’ and Graha-Nakshatra compatibilities.

Deva Swarupas got manifested from Swayambhu and destroyed the basic instincts of hunger and thirst and moved up to Svarga Loka. But superior humans too seek to resort Brahma Yajnas and aim at Sayujya!

2.10.1-8: Pancha Maha Yajnas: Deva Yajna, Pitru Yajna- Bhuta Yajna, Manushya Yajna and Brahma Yajna

Panchavay ete Maha Yajnena satati santushtante, Deva Yajnena Pitru Yajnena Bhuta yajnena Manushya Yajnena Brahma yajnena iti/ Yadagnou juhotyapi samidham taddevayaginah santushtate/ Yat prityubhyam svadhaa karotyapypastat pitruyajginah santusshthate/ Yatprityubhyam svadhaa karotyapypasthatit pitru yajginah santusshthate/ Yad bhutebhuyah balim harati tad bhutagijnah santusshthite/ Yad brahmanam dadaati tan manushya yajginah santusshitate/ Yadsvaadhhabyayamardheeta ekaarucham yajjuh saamam vaa tad bhahmayaginam santusshthate/ Yadvachdhete payasah kuulyaa asya Pitruun svadhaa abhivahanti, yadyajuuamshii ghritasya kuulyaa yatsamaaani soma yebyhayah pivate, yadhvarvaangeeraso madhoh kuulyaa/ Yad brahmaaanaeetihasaan purnaanaani kalpanaagaadhaam naaraashamsomerdasah kuulyaa asya pitruan svadhaa abhivahanti/ Yadvachordhteete paya aahutibhieve taddevaamstarpayati, yaddvajuuamshii ghritaabhriyatsamaaani Somaahutibhii, yathvarvaangeeraso madhuvahutibhii/ Yad brahmaanaeetihasaanpuranaani kalpangaathaam naaraashameemdatiadhitihireva taddevamstara-
The Pancha Maha Yajnas of Deva-Pitru-Bhuta-Manushya Yaginas are the prescribed daily ‘vidhis’. Deva Yagina is the offering of ‘samidhas’ to Agni by invoking Devas once a day.

[**Dharma Sindhu is quoted:** **Deva Yagna Chatushtaya:** To recount, there are four kinds beginning with Deva Yagna. This is commenced with the Sankalpa: Deva yagnena yakshye and then Agni parisheyana with Devabhyo - sswaaha concluding with Uttara Parishen. In ‘prachinaveeti’ Pitru Yagna ‘ sankalpa ‘ be done with Yagnena yakshye and on South side of Bhumi recite: Pitrubhya sswadhasi/ Then in Upaveeti position touch water and make the Sankalpa: Bhuta yagnena yakshye and Bhutebhyo namah/ and keep the Havishanana on the ground. Another part of the Anna is offered as Manushya Yagna with the Mantra Manushay hanta. In all the Yagnas, the terminal Mantra would be Vidyardasi vishtirasi/ Earlier in the Pitru Yagna the remainder of Bali Anna should be thrown up to the Sky from the backyard of the Karta’s house saying Ye Bhutaah prachharanti/ There after some Anna is provided to dogs and crows too as per one’s own tradition.]

[**Besides Veda Pathana as in integral part of Brahma Yagjna to be discussed in detail ahead, Deva Yagna also Deva Puja:** Source: Dharma Bindu vide kamakoti. org.

**Deva Puja:** Svashaabhokta kriyam kriva hutva chaivaagnihotram, Kuryaadaraahanaam Vishnoddeva devasya chakrinah/(Whatever is prescribed in one’s own ‘Veda Shakha’, he is duty bound to perform all the duties including Agni Karyas and worship Vishnu the Devadeva Chakri) Kurveeta Devataa pujaam japayagnayad anantaram/ (Hareta Muni stipulates that Deva Puja is a must after japa homa duties.) Vignyaneshvara details the procedure of Deva Puja: Madhyaane tarpanaanantaram gandha kusumaak shatai Harihara, Hiranya garbha prabhritinaam anyatamayathyathaavaasanam, Rigyajurssama mantra th svanaama bhirvaa tatprakaaraih, Chaturdhanyair namaskaraara yuktairadhyayet/Aarogyam Bhasaraadicchet shriyamicchet moksha micchejanardanaat/(After performing mid-day tarpanas, a Brahmana should invoke Brahma-Vishnu-Maheshwaradi Devas with gandha-pushpa-akshatas reciting Rik-Yajur-Sama Veda mantras or so ending with chaturthi vibhakti naamaa like Haraye namah om, Vishnave namah om or Brahmame namah om etc. He should pray Surva deva for health, Agni of prosperity, Ishwara for knowledge and Janardana for Salvation) Manu assures: Adityamnadhavaa Vishnum Isham Vishnum Devam, Archayed Vaidikirmahrith grihasthah prayato bhavet/ (Grihastha could worship Surya, Vishnu, Ishwara or Brahma with suitable mantras to accomplish purity of mind and thought) Adityamambikaam Vishnum Gananaadham Maheshwaram, Pancha yagna paro nityam Grihastah Panchapujayet/(A grihasta who is engaged in Deva- Pitru-Manushya- Bhuta- Brahma Yagnyas should worship five Swarupas of Paramatma the Almighty viz. Surya-Devi-Vishnu-Ganesha- and Shiva)  

**Vishnu Puja:** Narada Brahmarshi details the worship of Vishnu: Aghou kriyaavataam Devah Dividevo Manishinaam, Pratimaa svalpa buddheenam yoginaam hridaye Harih/ Saalagraama shilaa yatra yatra Dvaaravati shilaa, Ubhayossangamo yatra tatra mukti rashahmshaya/ Saalagraama shilaayatra pujyate bhagavanmayaah, Taddeshyojanaa darvaakmro nirovaa mashnute/ Vedeshu Pourusham suktam architam guhyamuttamam, Anushthubhasya suktaas triishttubantasya devataa/ Purushoyyo Jagadbeejam Rishirnaarayana smritah, Chandonushthup cha bhavati Tisrunaam trishthu bantatah/ Devaa Astaashaadadhya proktaa pujaam yakshye yathaakramam,Aaavahanaasamam paadyam arghyamachamaneeyam/Gandhampushpam dhupam cha tatha deepam prakalpayet, Naivedyam chaiva taumbula pradakshina namaskruti, Usvaasamam chakramnahshah kuryaat pujaaparaayanaah/ (Those persons of virtue worship Vishu by executing Agni Homa to reach him beyond the Skies, the ordinary devotees pray to him in the form of Pratimas or idols, but Yogis retain Him in their minds and hearts. Indeed wherever Saalagraama Stones and Dwaravati Mandira converge to a person of faith, he attains
Salvation undoubtedly; it is strongly believed that as sincere worship to Vishnu in the form of Saalagrama Stone is performed, which ever Souls departing from their lives around many yojanas would achieve Vaikuntha! Recital of Purusha Sukta while perfoming Puja to Vishnu is undoubtedly far reaching as that Sukta is the hidden essence of Vedas. This Purusha Sukta is bound by three significant bonds of Vishnu as Purusha, Universe as Narayana and Anushtup as the Chhandas or prosody in meters! Vishnu Puja is famed as of eighteen steps comprising in Avahana or Invocation, Aasana or Seat, Padya or wash of feet, Arghya or water on arrival, Achamaneeya or welcome drink, Gandha or perfume, Pushpa or flowers, deepa or lamp to brighten the worship Area, Naivedya or Food by way of Bhakshya, Bhoja, Lehya, Choshya, Paaneeyas, proverbially called Pancha Bhakshya Naivedyaas; Tambula, Pradakshina, Namaskaara, Udvasana or Send off by Geeta-Nritya-Vaahanaadis. All these Eighteen Upcharas or Services are destined to please the Lord!

Ashtaaksharena Devesham Naraayana manaamayam, Gandhi Pushpaadibhirityam archheyedachyutam narah/ Gandhapushpaadi sakalam anenaviva niveayet, Anainevaarchito Vishnuh preeto bhavati takshanaat/ Kintasya bahubhirmantraish kintasya bhubbhir- mukhaih, Namo Naaraayanetimantrah Sarvaardha saadahkah/ (Bhagavan Narayana is known by innumerable names and titles like Anaamaya, Achyuta, Devesha and so on. He is stated to be pleased with the mantra of ‘Om Namo Naraayanaaya’ and as He is worshipped with Gandhi-Pushpa- Naivedyas, he then instantly becomes mighty happy. Why indeed so many Mantras and Services are required! He is happy when a single salutation uttering “Namo Narayana” with heart and Soul which indeed is an all purpose way of winning him over!) Pulastya Muni describes:

Dadyadeenaam vikaaraanaam Ksheeram tassamb havo yathaa, Tathaivaasheshakaamaanaam ksheera snaapanato hareh/ KumkumaagarU shri kantha kardamam,acuhyttaa kritim, Aalipya Bhaktvaa devesham kalpa koti vaseddivi/ (Even as milk could lead to several types of formulations like curd, butter milk, butter and so on , the base material of milk if used for an ‘Abhisheka’ or ‘Mantra yuka Snana’ of Vishnu, then that ‘Ksheeraabhisheka’ is sure to fulfill several desires of the devotees. Given staunch faith and devotion, application of Kumkuma- Agar- Chandana on the Lord’s body would certainly reserve comfortable stay in His place and His presence for crores of Kalpas!) Sveta rakta saroaani neelarakto tathotpale, Sitotpalamcha krishnasya dayitaani sadaa hareh/ Neeparjuna kadambatscha vakulaischa sugandhibhih, Kalhaarairvishnu mabhyarchya Vishnu loke maheeyate/ (Aachaara Saara describes: Thousand and eight wives of Lord Krishna were present in various combinations of coloured lotus-like ones, some red, some black, some white and so on. Now such wide variety of lady-like lotuses mixed with further fragrances of a variety of other flowers too like Kandamba, Kalhara, Vakula and so on are all worthy of Vishnu Puja; indeed sincere worship to Maha Vishnu with such flowers and fragrances should most certainly lead the path to Vishnu Loka!) Maharshi Moudgalya assures that Sacred Tree Leaves are not far behind in the service Lord Vishnu:

Sakrudabhyarcha Govindam bilva patrena maanavah, Mukti gaami niraantankah Krishnasya anucharo bhavet/ Sugandha tulasi patraih pratimaayaassamantatah, Nischchidranaa -charedyastu sonantaphala -maapnuyaat/ (Those sincere bhaktas who worship Govinda with ‘bilva patras’ even occasionally would enjoy followership of the Lord Krishna without any hindrances. A true devotee of Madhava earnestly covers up the Lord’s ‘Vigraha’ full body with Tulasi Leaves while reciting his varied names and titles would achieve eternal fruits as his returns) Devaagaare dvijaanaam cha deepam datvaa chatuspadhe, Medhaavee Jnaaa sampannah chakshushmaan jaayate narah/ Havishhyaalodanam divyam aajyuktam sasharkaram, Naivedyam devadevasya yaavalam paayasam tatha/Samskrutam cha annamaajayuktam dadhi kheera madhuuni cha, Phala moolaa vyajjanaani modakam cha nivedayet/ Havirdhaanam trikalamantu utaamottamamarchyate, Dvayoscha madhyamam proktam ekakaaledhamam havih/ (Samvarta states:Those who give away in charity by way of Deepa daana in temples, to Dvijas, at
four road points would be blessed to become great ‘medhavis’ or highly learned ones with knowledge, mercurial brain and instant grasp. The naivedya or heart felt offering to Deva Deva, especially of ghee cooked sweet rice or of yavas with milk as ‘havis’, is mention worthy. So is the sacred offering of rice cooked in ghee, besides curd, milk, honey, fruits, and modakas. To perform ‘Havis daana’ three times a day is indeed most significant, twice a day of significant too, but a Dvija is stated to give away the havis in charity is the least that could be done!

**Shiva Puja: Kurma Purana lays stress on recital of appropriate Mantras while performing Rudraabhishekhas and worship:**

**Aaraadhayen Mahadevam bhavaputo Maheshwaram, Mantrena Rudra Gayatryaa pranavananaadhavaa punah / Ishaane naathavaa Rudraith Triambakena samaagitaah, Punyaih patrairadhaa Adbihirvaa chandanaadyair maheshwaram/ Tathomnamashivaayeti mantrenaanena vaayajet/ (Mahadeva Maheshwara is pleased with Rudra Gayatri or Pranava Mantras besides ‘Tatpurushaaya vidname Maha devaaya dheemahe; Aghorebhyo thagorbhyo ghoraghora tarebhayaah; Sadyojaatam prapadyaami Sadyo jaataayavay namah; Vaama devaaya namo Yjeshtathaaya namah shres-thaaya namo Rudraaya namah; Ishaanassarva vidyaanaam Ishwarah sarva bhutaanaam and so on or Triambakam yaajaame sugandham pushhi vardhanam, urvaarukamiva bandhanaata mrityor muksheeya maamritaat’ as also gandhaanulepana and abhishka with Sacred waters; alternatively perform yagna with ‘Namashivaya’ mantra)! Yah prayacchedgavaam laksham dodhgreenaam veda parage,Ekaahmar chayellingam tasyha punyam tatodhikam/ (The maha punya that one could attain in giving away in charity to a Veda Pandita of a lakh of milch cows excels that of worshipping a Shiva Linga for a day as prescribed, states Nandishwara) **Linga darshanam punyam darshanaat sparshanam param, Sparshanaad archaam shreshtham archanaadaakhyaanam vandane, Maase maasetumamshneeyaad yaavajieveevam dwijottamam, yastvarchayet sakrillingam satyame tanna samshayah/ (Linga darshanam by itself enables one to reap punya; linga sparsha or touch of a Shiva Linga is better than darshana; Lingaarchana would be far more effective while dhyaan vandana besides lingarchana indeed yields highest possible returns as equivalent to treating a dwijottama to life long facility of bhojana with veneration as described in Chandrika Grandha) Ayutam yo gavaam dayaanta dodhhgreenaam Vedaparage Vastra hemaadi yuktanaam ksheera snaanasya tatphalam/ Dadhnaayah snapayellongam krishnaashtamyaam uposhitah Kula saptakamuddhruyta Shiva loke maheeyate/ Kalpakoti sahasrena yatpaapam samupaarjitam, Ghrita snaaena tatsarvam dahayagnirvendhanam/ Payodadi ghritakshoudhara shakraraadyanakramaat Ishaadi mantriya snaapya Shivam muktimavaapnuyaat/ Gandha chhandana toyena yo Lingam snapayet sakrit, Gandharva lokamavaapnoti sagadharyascha pujyate/ Vaasasamiv suvichitraanai saaravanti mriduni cha, Dhrupiteani Shevaadadyaatvikleshaani navaanicha/ Punyairaranya sambhutaah patrairvaaya giri sambhavaih, Atmaaraamodbhavirvaapi punyaissapujjayecchivam/ Yaavantastandula -asmin naivedyo parisamkhyaaya, Taavadyuga sahasraanai swarga loke maheeyate/ Gudakhanda ghritaanaam cha bhakshanyaam nivedane, Ghritena paachitaanaam cha daanaacchhaataa gunam phalam/ (Smriti Ratna describes that charity of ten thousand milch cows, vastras, gold and other material gets far outweighed by a single ‘Ksheeraabhisheka’ of Shiva Linga. Observing complete fasting on Krishna -ashtami and performing Rudrabhisheka with curds yields the fruits of Kailasha of seven generations. ‘Shiva Lingaabhisheka’ would dissolve the heavily stored sins of ‘kalpakoti’ births of one’s existence as though fire gradually turn the heaps of wood. One is sure to attain ‘muki’ by performing ‘Shivaaahi -shekha’ with Ishanaaadi Mantras with milk, curd,ghee, honey, sugar and such appropriate maretials. Abhishekas with chandana and such other fragrant materials would bless the peformer with Gandharva Loka prapti. After the ‘Abhisheka’ dressing up the Shiva Linga with attractive clothing of coloured, soft
and flawless variety. Also varieties of multi coloured flowers and tree leaves of freshness and aroma from wild forests and hill tops, apart from one’s own gardens, be utilised to decorate the Shiva Linga profusely. Naivedya of cooked foodgrains of as many numbers as possible would bestow ‘Swarga Loka prapti’ for the same number of centuries of years. Also the naivedya of ‘Bhakshyas’ prepared with devotion and faith would yield hundredfold more.) A word of caution by Parashara Maharshi is sounded however as follows: Martya buddhirgurou, yasya Shiva Linga shilaamatih, Shabda buddinstu mantreshu sa khalu Brahma haa bhavet/ (Those persons who consider one’s Guru as but a human being, Shiva Linga as a mere piece of stone and the Sacred Mantras as sounds of cacophony are equated to those who have committed Brahmahatya sin!)

Then Pitru Yajna:

Yatprityubyham svadhaa karotyapyapasthatit pitru yagijnah santushthate/ Pitru yajna is to offer rice balls or oblations with water to Pitru Devatas by invoking them with the utterance of ‘svadha’ mantras; the Pitru Devatas are classified as the celestial Angirasa Rishis and human forefathers- the former category are the Rishis who discovered the intent of Vedic mystics and are spiritually awakened and had the divine vision by which they could attain the vision of Truth and Bliss beyond the physical and mental consciousness.

[ Brahmanda Purana states: After creating Devas, Asuras and Human Beings, a satisfied Brahma desired to create Pitaras and recalled the Veda Sukta: Rutavah Pitaro Devaah (Srishti should include Rithus-Pitras-Devas) and thus created Pitaras from his flanks; they were of two categories viz. ‘Agnishvattaas’ and ‘Barhishads’. The former type were neither ‘Grihastis’ nor performers of Yajnas. The obvious preference was to create ‘Barhishads’ who were ‘Ahitaagnis’ and also Soma sevakaas]

[This is how the Pitru Yagjna is inclusive of the Pitru Yagjna Vidhana as given by vide Paraashara Smriti: The next three mantras are for the three Divine Manes-as were associated with the souls who were burnt or drowned and carried to the Skies till the latter are tendered to their destinations: Om Agnishu aatthaah Pitarah idam salilam jalam tebhyah swadhaa namah,tebhyah swadhaa namah, tebhyah swadhha namah/ Om Somapaah Pitarah tripyantaam idam salilam jalam tebhyah swadhaa namah,tebhyah swadhaa namah/ Om Barhishadah Pitarah tripyantaam idam salilam jalam tebhyah swadhaa namah, tebhyah swadhaa namah tebhyah swadhaa namah/]

Then Bhuta Yagjna to living non- human beings such as crows performed outside the residence:

[Dharma Sindhu is quoted: Bhuta Yagna: The third part of the Anna Bhaga is offered with ‘Praacheenaa veeti’ addressed to Yama uttering Swadhaa Pitrubhyah and on the Southern side Pitrubya idam namah to Pitru Devatas. Some persons perform Bali Harana in a circular manner; Balaavanudhrutey naadaya annodhareccha Swayam Bali/ (Before the Bali daana none in the family should consume food , nor one should perform Bali by him self).]

After the Bali daana, the Karta should have the homefront done up with Jala Prokshana and offer the Pitru Pindas in different directions to enable crows to eat the same: Aindra Vaaruna Vaayavyaaya Yaamyai Nairrutikaaschaye, tey Kaakaah pratigruhnantu Bhumyaam pindam mayojjitham/ (May the Pindas kept on Bhumi in Indra-Yama-Nirruti-Varuna-Vayu Dishas be consumed away by crows by way of the remainders of the Pitru Yagnaanna). Further there are two ‘Shunakas’ or dogs in the abode of Lord Yama named ‘Shyama Shabalaas’ and I offer them these Pindas with the supplication to them to safeguard us in our paths! Having done this, the Karta should wash his feet, perform Aachamana and having recited Shaantaa Prithivi and Vishnu Smarana and enter his house.]
Manushya Yagjna is to satiate by whole heartedly offering Atithis: The Karta should apportion one ‘Atithi bhogana’ or sixteen or at least four fistfuls of Anna reciting: Sanakaadi Manushyobhoy hanteydam na mama/ This might be given away to mendicants.

Then Brahma Yagjna

This is by way of thanking and extolling Veda Mantras by reciting atleast one of the Veda Mantras from Rik-Yajur-Saama-Atharvana Vedas, lest the daily Brahma Yagjna Vidhi is incomplete. May the recitation of Veda Mantras be extolled! Illustrious rivers are surfet with the milk of ‘viginana’ or knowledge of the Supreme as Rik Mantras are recited with their meaning and such flows of milk are offerings to Pitru Deva Ganaas. Similarly certain other sacred rivers flow with ‘ghrita’ or ghee as a consequence of pathana- manana- and nidhidyaasa or reading- understanding- and retaining the Yajur Mantras. Some other rivers are full of Soma Juice as they flow in hearing the singing of the sweet and sonorous Saama Veda Mantras by way of imbibing their inner meanings.Yet some other ‘jeeva nadis’ or of vigorous flows are full of honey as from the recitation and implication of Atharva-Angirasa Veda. Some other rivers are satriated with the flows of ‘Medhas’ or ready grasp power by the renowned Brahmaan Texts full of rites and explanations of Dharma and Vidhis as also from Purana- Kalpa-Itihasaas. May the Devas be pleased by the offerings of the milk of knowledge by the recitation of Rik Mantras; the offerings of Radiance by the oblations of ghee by the Yajur Veda recitations; the offerings of Soma along with ‘Saama Gaana’ and by the offerings of honey along with the recitation of Atharva - Angirasas mantras; and finally of the offerings of ‘medhas’ or the intricate understanding of Inner Consciousness itself! In return, may Devas be pleased to bless the ‘saadhas’ with tripod aayushaa tejasaa varchasaa shriya yashasaa brahma varchasaanaaadyena/ or contentment, longevity, brightness, radiance, prosperity, fame and the splendour of the Almighty and food to satisfy too!

[Dharma Sindhu is quoted: Brahma Yagna Vidhana: This has to be performed after Pratah Homa or after the Madhyaahnika Sandhya or after the Vaishwa Deva. According to the Bhattoji Dikshita Grandha, Brahma Yagna be done after Pratah Kaala Ahuti while Aashvayaalanaas felt that its ‘Anushthaana’ should be appropriately be after Madyaahna Sandhya. The Karta should preferably wear a dry Vastra, and after Aachamana and Pranaayama should make the Sankalpa: Parmeshwara preetyartham Brahma Yagnam Karishye tadandatayaa Deva Rishyaachaarya tarpanam karishye/ ( Parameshwara! I intend to perform Brahma Yagna and as an ancillary to do Pitru Tarpana also ; -- in case parents are not alive – Mrita Pitru tarpanam Karishye/) He should sit in yogic form or in ‘Padmaasana’ on ‘Darbhaas’ facing East keep Kushas in postion and recite Pranava Mantra viewing through the ‘Bhrumadhyaa’ as also the Agnimeeley Sukta in full. Those who know Vedas should commence the ‘Adhyaayana’ with Rig Veda followed by other Vedas to the extent that they could. Reading of further Scriptures like Shastra Purana Extracts too should continue topping up with Purusha Sukta and finally thrice with Namo Brahmaney namoh Astwagnaye namah Prithivyai nama Aoushathibhyaha Namo Vaachey Namo Veachaspataye Namo Vishaye brihatet karomi. The rest of ‘Vedaadhayana’ could be done while standing, walking or lying down as suggested by Aashvalaayanaas.

Brahma Yagna / Swaadhyaaya: Brahma yagnena yakshyamaanah praachyaamdishi graamaada cchadiddarsha, Udabhyaan praagudeechyaamvodita Aditye/ (A person desirous of performing Brahma Yagna, should proceed far from his house towards east, or north or north east and select a clean place for the purpose. Kaala Darsha instructs as follows: Pratarmadyandine vaapi Bhrahma Yagno vidheeyate prataryadi tadaa praaaraahutyah parato bhavet, Madhyaahne chettarananat praagvaishya devaat parutravaa/ (Brahma Yagna could be executed in the morning or afternoon. If planned for the morning then this should be followed by the morning ahutis and if planned in the afternoon then it should proceed Tarpanas or follow Vaishvadeva) Pathinasi states: Swa shatraadhyayanam yattat Brahma yagnam prachakshate, Brahma yagna paro Vipro Brahma loke maheeeyate/(Swashastra-adyayan is considered
as Brahma Yagna; a Vipra who practises Brahma Yagna achieves Brahma loka) Harita Maharshi states:

*Brahma yagna jarutsuktam Purusham chintayan Harim, Sa sarvaan jape Vedaan sangopangaan vidhanatah* (Brahma yagna be executed by reciting Purusha Sukta and Vedopanagas) Yagyavalyka instructs as follows: *Hutvaagneyen Surya daivatayam japeadhmantraan samahitah, Vedaarthaahdhisacchechaa Shastraani vividhaanicha/ Tulasyamrita sambhute sadaatvam Keshava priye, Kecharavaharaan lunaan tvam varadaya bhava shobhane/ Moshaih hete dharih pariubhante Vishnoh samastasya guroh preeyete, Aaraadhanadharm Purushottamayalunaanmi patram tulasi kshamasva/ Praseeda mama Deveshi praseeda Harivallabhe, Keerodeesa madhanodbhute Tulasi tvam praseeeame/Aaravaree Shukreexa Manvaadishu yugaadishuchaa, Naahaherettutulisipartam madhyaahnaat paratohani /Samkraanyaam pakshayorante Dvaaadashyaam nishisanyayoh, Tulasim ye vichinvanti kruudante te Hareh shirah/ (While rendering ‘ahuts’ to Agni, one should recite Surya deva related manus and absorb their essence, besides improving the knowledge of Veda-Shastras. Then plucking the leaves of Sacred Tulasi, address her with salutations as Amrita Sambhuta, Sada Keshava Priya, Shobhana, I am plucking these leaves with the express desire of worshipping Vishnu! Even as you are born to Bhu Devi, you are the beloved of Vishnu as generated at the time of Samudra Mathana. Do consider my salutations. Tulasi leaves should not be plucked on Tuesdays and Fridays as also in the afternoons, and Tulasi Vrata should not be performed in the ‘Manvaadis’ and ‘Yugadis’. The leaves of Tulasi should not , repeat not, be plucked on Sankrantis, Amavasyas, Dvadashi nights, and Sandhyaas times as that would tantamount to plucking Hari’s head!) Hareeta Maharshi instructed as follows: *Sanchityapopyavargasya bharanaardham vichakshanah, Ishewaram chaiva kaaryarasham abhigacchedvijottamah/ Maata pitaa Gururbharyaa prajaa daasasamaashrirat, Abyaagatothichaaginih proshya varga ujaahritah/ Jnaatir bandhu janaksheenah tathaanaathah samaashtirat, Anyopi dhanaheenatu poshya varga ujaahritah, Bharanamposhya vachyam prashastam swarga saadhanam/ Sajeevati ya evaikbandhubhischope bhujyate, Jeevantoprimritaastyanie Purushaah svodaram bharaaah/ (A dvija has to deeply cogitate as to how to balance his income-expenditure account intelligently on account of the expenses for his parents, Guru, wife, children, servants, dependents, guests and ‘Agni poshya varga. The last category includes ‘saha vamsheeyas’, relatives, patients, Anaadhas or the Helpless ones, the extremely poverty stricken persons and these are all the Poshya Varga! It is he who eats along with his kinsmen and women all together and those who look after themselves only are as good as dead!) Vyasa Muni instructs that is he who is a genuine Dvija who performs Sandhya vandana early morning when Stars still appear on the sky, then performs Snaana Karmas, Madhyaanika Sandhya, and Sayam Sandhya! After “aachamana”, he should perform ‘Svaadhyaaya’, Deva-Pitru-Rishi tarpana stating ‘pranava’ and ‘tarpayaami’ to all.)

2.11. 1-7: Performance of Brahma Yajna

_Brahma Yagninaya yakshamaanah praachyaam dishi graamaadascchadi darsha, udeechyayam praagudeechyayam vodita Aaditye dakhinata upaveeropavishya hastaaavavaniyaa triraaachamet, dvii parimriyaa saktudupsaprushya shiraschakshusheea naasike shrotere hradamaalabhyaa/ Yatirirachaamet tena richaah preenaati, yahveehiit parimritiyaati tena yajuumshiti yah sakrudupsaprushyati tena Saamaani yat savyam pranam paadou prokshati yaccichakshusheea naasike shrotere hridayamalabhate tena adharvaarasee Brahmaanaanihitaaan puraanaani kalpanaana gaadhaam naarashamseeh preenaati/Darbhaanaam mahadupasupathopasmata pritvaa praaangaaasenaan svaddhyaayamamardheeyaataapaam, vaa eha ousslhadheenaan raso yaddhirbhaah sarasameva Brahma kurute/ Dakshinottaror pauamee paadou pritvaa sapavitraavomiti pratipadyat, yetadavi yajustrayeem vidiyaam pratyeshaa vaagataat -paramaksharam/ Taaladavraaachaahhyaktam, Rucho akshaared paree vyoamam, yasmindevaa adhi vishve nisheduuy yastanna vedaa, Kimrcuuchaa karishyati, yaecetaadvidudt ime samaasat/Ith/ Trineva praaayungth Bhur bhuvahsvaraityaahaitadvaah vaachaa satyam yadeva vaacah satyam tat praaayungthaa/ Artha Saavireem Gayatream tirranvaahaa pacchordharharchanavaanaam, Savitaas shriyyaas prasavitaas Shriyameeapnoiti, atho pragjyataayiva pratipadaa cchandaamaasi pratipadyate/
Some details as to how to perform Brahma Yagjna! He who seeks to perform this Yagjna should seek a place to the north- or east or the north east of his house, select a place away from the village or township, and perform ‘tri-aachamana’ touching various body parts beginning from the head, lips, and down to the heart. By performing the three sips of water, he pleases the Mantras of Rik-Yajur/ Saama- Atharva Vedas as also of the passages of Ithihasa- Purana-Ithihasa-Kalpa-Gaathas and Naarashamsi. The Mantras as recited are as conscious efforts to evolve inward purification. Being seated on a darbha knitted seat, the rendering the mantras facing the east with correct intonation and placing the hands on the legs prefixing OM to each mantra leads to ‘rasaanubhuti’ assured. The above vide 11.5 viz. Rucho akshared parame vyomam, yasmindevaa adhi vishve nisheduh yastanna veda, kimruchaa karishyati, yaeettaavidust ime samaasat/ is a repeat of Rig Veda vide 1.164.39: ‘This ‘avinaashi’ Rucha assures that it resounds all over the ‘Parama Vyoma; surfiet with all kinds of ‘Shakts’ or Energies; if this basic Truth is not understood and digested, then what could this Rucha do; those who appreciate the inner meaning there of seek to avail if for it their inner being! This very Mantra is also repeated in Atharva Veda vide 9.10.18. Now, the ringing of three worlds of Bhur- Bhuvaa- Svah! These words signify the essence of Truth and Paramatma. Following the utterance of these vyahitis should follow the Rig Mantra - tat Savitur varenyam! The Gayatri Mantra has three feet and reciting ‘It’ has to be paused after the three ‘Riks’. But continuous rendering with suitable stops and modulations, then Sdvitar, the deity of the mantra yields riches both of physical and spiritual.

2.12.1-4 : Requirements- Difficulties- Exceptions of the practice of ‘Svadhyaya’/ Brahma Yagjna

Graame manasaa svaadhyayamadheeyer divaa nakntam vaa/ Iti ha smaah shoucha aahneyah/ Utaaranye bala uta vaachet tishthaannutaasena uta shayanodheeryaataiva svaadhaayam, tапsvye punyo bhavati ya evam vidvauansvaadhyayamadheeyeate/ Namo Brahmane namo Astavgaye namah, Priithivyai nama Oshadeebhyah, namo Vaache namo Vaachaspataye namo Vishnave brihate karomi/ One could practise ‘svaadhyaaya’ or self study mentally if not possible orally and even go to a secluded place away from one’s residence, but with physical and mental cleanliness, preferably at Sun Rice but even during night. Indeed ‘shaucha’ is the son of Shuchi Rishi, while ‘Aahni’ or dawn is the mother of ‘Ahneya’ or Rituals. ‘Adhyayana’ or the self study need not be loud, might be mental recitation within; if difficult to be seated continuously on a darbha grass mat as prescribed, in case of physical disability but not of laziness. May we offer our greetings to Brahma, to Agni, to Bhu Devata, to Oaushadhis, to Vaak Devi and to Maha Vishnu!

2. 13: 1-5 : Further details of Brahma Yagjna

Madhyandine prabalamadhyayaasou khalu vaava, esha aadityo yadbraahmanastasmaarttah teksnish - than tapati, tadashaabhyukttaa/ Chitram devaanaamam udgaat aneeam, chakshu mitrasya varunasyaa agneh, aapraaduyaava priitheeve antariksham Suryam, aatmaa jagatasyashascheti/ Sa vaa esha yagjnah sadyah prataayate sadyah santishthate tasya prakaavyamavabhrithaah/ Namo brahmana iti paridhaa - neeyam triiranvaah, apa upasprushya grihaaneti iato yokincha dadaati saa dakhinaa/ A brahmana engaged in ‘svaadhyaaya’ or self study should build up the duty by the noon time when Surya Deva would be at his peak in the radiance and as such the practitioner could identify himself with Bhaskar’s splendour. Further Devas like Mitra-Varuna-and Agni would at that climactic time would step up their vision; Surya Deva too would surfiet ‘Bhur-Bhuvaa-Svah’ or the Earth-the Midworld- and the Heaven with luminosity as indeed the Paramatma Himself, as the All- Pervading. The stanza Chitram devaanaamam udgaat aneeam, chakshu mitrasya varunasyaa agneh, aapraaduyaava priitheeve antariksham Suryam, aatmaa jagatasyashascheti/ Sa vaa esha yagjnah sadyah prataayate sadyah santishthate tasya prakaavyamavabhrithaah/ is a repeat of Rik Mantra vide 1.115.1 explaining further: ‘Surya Deva! You are the Heart and Soul of staavara-jangama-jagat or the Universe full of moving and non moving creatures of Srishti lit up maximum and so do the celestials like Mitra- Varuna are enlightened and Tri Lokas too are filled up totally with extraordinary radiance. And further more, sadderhas or the practitioners of all dharmic deeds seek to attain the unique Paramatma. Reverting to
Brahma Yajna, any time or every time are appropriate for ‘svaadhyaya’; and that task be climaxed by ‘avabhiita’ or a bath or atleast a sprinkling of water. At the close of the ‘svaadhyaya’, recitation of the mantra viz. Om namo brahmana three times on the head, besides washing hands and feet.

2.15.1-9 Significance and Positive Impact of ‘Svaadhyaaya’

Tasya vaa etasya yagnasya dvaanadhyaayou, yadaatmaashuchirddeshah samriddidaivataani/ Ya evam vidvaan mahaaatraatra ushasyudlite vrajam tishtthannaseenah shayanoranye graame vaa vaavattarasam svaadhyayamadheete hara lokaan jayati,sarvaan ikaanrunonu samcharati, tadeshaa bhuktaa/ Anrunaa asminnnanrunaah paraaasmiyam streeyyee loke anrunaahasyaam, ye devayaanaam uta pitruynaanaah sarvaanpath anrunaa aaksheeyemeti/ Agnim vai jaatam paapmaa jaagraa tam devaa aahuteebhih paapmaaanmapaaghran aahuteenaam yagjiena yagjnasya dakhshinaabhi dakhshinaaam braahmanena braahmanasya chhandobhih, chhandasaam svaadyayenaapahat paapmaa svadhaayayo Deva pavirah, vaa etattam yonotsrujatyaa bhaago bhavichi bhavityaabhaago naake tadeshaabhuktaa/ Yastityaay sakhividam sakhiyaam, na tasya vaachyapi bhaago asiti, yadeeam srnootyalakam shruniti, na hi pravaeda satkurtasya panthaamiti/ Tasmaat svaadhyaayodheete sarvaan lokaan jayati,sarvaan lkaanrunonu samcharati, tadeshaa bhuktaa/ Anrunaa asminnnanrunaah paraaasmiyam streeyyee loke anrunaahasyaam, ye devayaanaam uta pitruynaanaah sarvaanpath anrunaa aaksheeyemeti/ Agnim vai jaatam paapmaa jaagraa tam devaa aahuteebhih paapmaaanmapaaghran aahuteenaam yagjnena yagjnasya dakhshinaabhi dakhshinaaam braahmanena braahmanasya chhandobhih, chhandasaam svaadyayenaapahat paapmaa svadhaayayo Deva pavirah, vaa etattam yonotsrujatyaa bhaago bhavichi bhavityaabhaago naake tadeshaabhuktaa/ Yastityaay sakhividam sakhiyaam, na tasya vaachyapi bhaago asiti, yadeeam srnootyalakam shruniti, na hi pravaeda satkurtasya panthaamiti/ Tasmaat svaadhyaayodheete sarvaan lokaan jayati,sarvaan lkaanrunonu samcharati, tadeshaa bhuktaa/ Anrunaa asminnnanrunaah paraaasmiyam streeyyee loke anrunaahasyaam, ye devayaanaam uta pitruynaanaah sarvaanpath anrunaa aaksheeyemeti/ Agnim vai jaatam paapmaa jaagraa tam devaa aahuteebhih paapmaaanmapaaghran aahuteenaam yagjnena yagjnasya dakhshinaabhi dakhshinaaam braahmanena braahmanasya chhandobhih, chhandasaam svaadyayenaapahat paapmaa svadhaayayo Deva pavirah, vaa etattam yonotsrujatyaa bhaago bhavichi bhavityaabhaago naake tadeshaabhuktaa/ Yastityaay sakhividam sakhiyaam, na tasya vaachyapi bhaago asiti, yadeeam srnootyalakam shruniti, na hi pravaeda satkurtasya panthaamiti/ Tasmaat svaadhyaayodheete sarvaan lokaan jayati,sarvaan lkaanrunonu samcharati, tadeshaa bhuktaa/ Anrunaa asminnnanrunaah paraaasmiyam streeyyee loke anrunaahasyaam, ye devayaanaam uta pitruynaanaah sarvaanpath anrunaa aaksheeyemeti/ Agnim vai jaatam paapmaa jaagraa tam devaa aahuteebhih paapmaaanmapaaghran aahuteenaam yagjnena yagjnasya dakhshinaabhi dakhshinaaam braahmanena braahmanasya chhandobhih, chhandasaam svaadyayenaapahat paapmaa svadhaayayo Deva pavirah, vaa etattam yonotsrujatyaa bhaago bhavichi bhavityaabhaago naake tadeshaabhuktaa/ Yastityaay sakhividam sakhiyaam, na tasya vaachyapi bhaago asiti, yadeeam srnootyalakam shruniti, na hi pravaeda satkurtasya panthaamiti/ Tasmaat svaadhyaayodheete sarvaan lokaan jayati,sarvaan lkaanrunonu samcharati, tadeshaa bhuktaa/ Anrunaa asminnnanrunaah paraaasmiyam streeyyee loke anrunaahasyaam, ye devayaanaam uta pitruynaanaah sarvaanpath anrunaa aaksheeyemeti/ Agnim vai jaatam paapmaa jaagraa tam devaa aahuteebhih paapmaaanmapaaghran aahuteenaam yagjnena yagjnasya dakhshinaabhi dakhshinaaam braahmanena braahmanasya chhandobhih, chhandasaam svaadyayenaapahat paapmaa svadhaayayo Deva pavirah, vaa etattam yonotsrujatyaa bhaago bhavichi bhavityaabhaago naake tadeshaabhuktaa/ Yastityaay sakhividam sakhiyaam, na tasya vaachyapi bhaago asiti, yadeeam srnootyalakam shruniti, na hi pravaeda satkurtasya panthaamiti/ Tasmaat svaadhyaayodheete sarvaan lokaan jayati,sarvaan lkaanrunonu samcharati, tadeshaa bhuktaa/ Anrunaa asminnnanrunaah paraaasmiyam streeyyee loke anrunaahasyaam, ye devayaanaam uta pitruynaanaah sarvaanpath anrunaa aaksheeyemeti/ Agnim vai jaatam paapmaa jaagraa tam devaa aahuteebhih paapmaaanmapaaghran aahuteenaam yagjnena yagjnasya dakhshinaabhi dakhshinaaam braahmanena braahmanasya chhandobhih, chhandasaam svaadyayenaapahat paapmaa svadhaayayo

There might be no reason to withdraw from Svaadhyaaya, excepting one gets impure due to deaths or diseases or the surroundings are impure. As Devas bestow auspiciousness and material happiness and hence the practice be continued as long as any negativities. The many sided traits of indebtedness like Pitru-Maatri Maatri Runa - Annadaata Runa - Ashraya Runa- Guru Runa-Panchabhuta Runa as referred above vide Prashna 22 - Anuvaaka 10 , besides the indebtedness of Deva Yana or the Celestial Highway and Pitru Yaana or the Skyward Travel faced by the Beings after death and rebirth.At the beginning of Srishti itself, Agni destroys sins as offerings. Yastityaaj sakhividam sakhiyaam, na tasya vaachyapi bhaago asiti, yadeeam srnootyalakam shruniti, na hi pravaeda satkurtasya panthaamiti/ This Rik Mantra vide 10.71.6 as repeated above states that a person commences and suddenly stops ‘svaadhyana’ would lose the power of speech, anaytical power of assimilation and broadening the vistas of celestial awareness. Further, he would not have filled in the void of ‘runa vimochana’ or of multiple facets of indebtedness. As Self Recitation with dedication especially with its outward meaning and the intricacy with faith and implication ought to enable identity with Agni-Vayu and Aditya. Only thoughtless and foolish wags might speak ill and denigrate of the age old Sages of Vedas which would tantamount to maligning Pratyaksha Bhaskara, Agni and Vayu Devas. Indeed ‘samasta devatas’ reside within a brahmana who is Veda Conscious and either self termination of svaadhyaaya or ‘para vimarshana’could lead to unfortunate consequences.

[ Incidentally, Taittireeya Brahma describes the Significance of Svadhyaya as the key to Dharmacharana : I.ix.1) Rutamcha svadhyaya pravachane cha, Satyam cha svadhya pravachane cha, Tapascha svadhyaya pravachanecha, damascha svadhyaya pracachanecha, shamascha svadhyaya pravachanecha, Agnayascha svadhyaya pravachanecha, Agnihotrascha svadhyaya pravachanecha, Atithyascha svadhyaya pravachanecha, Manushyam cha svadhyaya pravachanecha, prajaa cha svadhyayaana pravachanecha, Prajamwinter cha svadhyaya pravachanecha, Prajapatischa svadhyaya pravachanecha, Satyamiti Satyavachaa Raathitarah, tapa iti Taponityah Paurushishthit, svadhyaya pravachane eveti Naako Maudgulyah, taddhi tapastaddhi tapaah/ (An earlier statement of this Upanishad emphasised possession of Knowledge (I.vi) is of paramount importance for the attainment of sovereignty. This however is certainly not misconstrued to step-down the significance of ‘svaadhyaya’ or practice of retention along with ‘pravachana’/ ‘adhyapana’ or teaching to next generations, dama or self-control of
physical and internal organs, learning and teaching, saama or inherent balance of thought and deed, Agnihotra or Sacrifice, practice of austerities, adoration of ‘Athithis’, discrete procreation as per prescribed regulations and in short ‘Dharma paalana’ as per ‘Varnashrama’. This is possible with ‘svadhyaya’ which reminds the principles of Dharma; it is very important to learn but another to absorb, but most significant is to practise which originates from Svadhyaya and Svadhyaya in essence to ensure practice of austerities. Truth is the key to Brahman says Satyavacha of the lineage of Rathitara; austerity is the unique input of Dharma as firmly convinced by Taponitya, the son of Purushisht; learning and teaching knowledge is emphasised by Naaka the son of Mudgala. Indeed austerity is what righteousness is all about, one concludes! Knowledge of Vedas leads to Self Realisation as being identical to the Supreme: I.x.1) Aham vrikshasya rerivaa, kiritih prishtham gireriva, urdhva pavitro vaajineeva svamritamasmi/ Dravinam sarvachasam, sumedhaa amritokshitah, iti trishankor vedaanuvaachanam/ (It is a truth of the Universe that knowledge is the product of a mind purified by Self-denial. The Veda knowledge aptly describes that the Universe is likened to the eternal Tree signifying Brahma; the knowledge of Vedas and Smritis enumerating the obligatory duties of human beings with no selfish ends whatsoever certainly leads the ladder to reach the top of the Tree of Life to discover Brahman; this is what the Great Seer of Trishanku- as Sage Vamadeva experienced- came to realise Brahman within his own Self! This is why the Seer states Aham vrikshasya rerivaa/ ‘I am the one to tackle the Tree as my effort is like reaching the mountain peak and even as exalted as the Sun on the Sky; indeed the Self of mine is supremely effulgent comparable only to Surya; I am replete with knowledge, faith, confidence, capability to attain the Status of Immortality and Permanence! The Self is ‘urthva pavitram vaajini eva’; or of peak like purity, saturated with food, wealth, varchasam or splendour and extraordinary wisdom and fulfillment!’]

2.16. 1-4: Inappropriate deeds call for intensification of Tri-Veda pathana or Tri Ratra Gayatri

Richyatvaa vaa esha preva richyate yo yaajayati pratim vaa grihnaanti yaajayitvaa pratigrihna vaa/ Anashrantrih svaadhyaayam vedamardheeryaat triraatram vaa Saavitreem Gaayatreemanvirtrachayati/ Varo dakshinaa varenyaiva varamsprunoti/ Atmaa hi varah/ In case an unsuitable person is enabled to perform yagjna or receives gifts from an unworthy person, then ‘svadhyaya’ is the ‘prayaschitta’ or atonement. Further, a person with greed facilitates the execution of Sacrifices too should atone likewise. In fact, svadhyaya is called for with intensity by fasting besides ‘tri-veda pathana’. Alternatively continuous recital of tri- paada Gayatri Mantra be performed for three nights along with fasting. This indeed the best possible gift to oneself for the indiscretions.

2.17. 1-2: Purification and prescribed Atonement

Duhe havaa esha chhandamasi yo yaajayati sa yena yogina katrunaa, yaajayetsoranya paretya shuchou deshe svadhyayamevainamadheeyannaaseet/ Tasyaanashanam deekshaa sthaanamupasad aasanam sutyaa vaangjhuurmanam upabhrut dhruvirdhruvaa praano havih Saamaadharyuh sa vaa esha yagijnaha praana dakshino ananta dakshinah samruddhitarhah/ When a brahmana is in dire need of money and hence resorts to facilitating yagjna to the undeserved, then ‘eve a purificatory prayaschitta by resorting to deeksha by abstaining food and at an appropriate place execute ‘Somaabhisheka’ with ‘vaak shuddi’ or the’ juhu’/ call by the priest; then mind is the ‘upabhrut’ or the co priest; ‘praana’ the ‘havi’ or the offering; and ‘dhruvaa’ is strictness of the sacrifice while Saama Veda rendering should be the Adharyyu. This indeed is the practice of ‘Antar Yagjina’ as performed in the subtle body.

[Chhandogya Upanishad vide 1.x.1 refers: Soma Sacrifice requires sixteen priests who are divided in four groups of four each, viz. Udgaataas, Adharyus, Hotas and Brahmas. The four Udgaataas are called
Udgaataa, Prastotaa, Pratiharta and Subrahmanyaa. Their task is to chant Saama Veda Mantras; Prastota was to sing the initial portion, Udgaata the second, and Pratiharta and Subramanya the third and the fourth portions respectively. This is called the Pancha Bhaakтика Saama. Now the Adharyus are known as Atharyu, Pratipastaata, Neshta and Unneta. These four are asked to recite Yajur Veda Mantras and they too are engaged in preparing the oblations. Rik Veda hymns are rendered by Hotas viz. Hota, Maitraavaruna, Acchaa Vaak and Graavastut. Brahmases are normally coordinate and supervise the Soma Sacrifice and be alert to discover imperfections in the task and these are named Brahma, Brahmanaas -cchamsi, Agnidhra and Pota]

2.18: 1-8: Prayashchitta regains the good-will of Devas

"Katidhaavakeerna pravishanti chaturdhetyaahur brahmavaadino marutah praanourindra balena brihaspatim brahmavarchasenaagamitevartarana sarvena tasyaitaam prayaschittam vidaanchaakaar sudevah kasyapah/ Yo brahmachaaryaa vakirea amaaavasyasyaam raatramagnim praneeyopasam - aadhaaya dviraajyasyopaghatam juhoti,kaamaa vakeernoyam smavaeernomsi kaama kaamaaya svaha,kaamaabhi dughdosmi kaama kaamaaya svahaetyamritam vaa aajyamamrutamevaat mandhatte/ Huvaa pragataanjaliih kavaatiryam aignimahubhimmantreyat/ Sam ma sincantu Marutah Saamindrah sam Brihaspati sam maayamagnim sanchevaaayushaa cha balena chaayushmantam karotmeti/ Pratim haasme Marutah praanaandadhahi prateendro balam prati Brihaspatir brahma - varchasam pratyaagniirataar sarvam sarvatanurbhutvaar sarvamaayurutii/Tirirahubhimmantreyat trishattyaa hi Devaah/ Yopuut iva manyet sa aityam juhuyaadiityam abhimanrayet puneeet eevatmaanammar yuv eva aatmaan maayurevaatmamandhatte/ Varo dakshinaa verenaiva varamprunotyyatmaa hi varam/"

It is stated that if a celibate brahmachari tends to sustain his spiritual practice, Devas would seek to fail the powers of his Panchendriyas and the process of recovery requires to be revived. The strong belief of brahmavaadis assert that there are four distinct Deities to retrieve the status quo. Marut Devas could weaken the power of Praana the vital energy. Brihaspati could weaken the brahma varchas or the power of mantras. So does Agni the power of speech. The fourth way of redemption as suggested by Rishi Sudeva the son of Kashyapa Maharshi could be following rituals. This kind of ritual would be to invoke Agni on a new moon day following Amavasya by offering ghee twice uttering the mantra: "kaamaa vakeernoyam smavaeernomsi kaama kaamaaya svaha,kaamaabhi dughdosmi kaama kaamaaya svahaetyamritam vau aajyamamrutamevaaat mandhatte/ The mantra seeks to invoke Kaama Deva to reverse from the path of degradation to upgradation as the brahmachari had become a prey to Raaga dveshas or Desires and Dislikings; may a shover of ‘amrita’ be provided to the Brahmachari and destroy his impurities. This mantra be recited with folded and closed palms without gaps while so uttering the mantra. ‘ May Marud Devatas, Indra, Brihaspati and Agni revive their energy links with me for longevity and destroy my blemishes. May Maruts reestablish my vital vigour, Indra my strength both of body and mind, Brihaspati my sheen and Agni my sense and sensibilities. This ‘Tirirah Mantra’ as a result shoud yield triple faith reposed in the Devas afore addressd. Even as the outcome of this exercise as explained, any hangovers of the impurities be supplemented by ‘svadhyaya’ to confirm signs of recovery. Indeed offering one’s self is a ‘dakshina’ or a return gift!

2.19. 1-5: Ultimate Protective Shelter- Surrender with Faith and Meditation- Glory of ‘Sishumaara’

"Bluuh prapadye bhuvah prapadye svah prapadye bhurbhuvah svah prapadye Brhmah prapadye Brahmakoshah prapadye amritam prapadye aumrata kosham prapadye chaaturjaalam brahmakosham yam mrityurnaavapashyati tam prapadye Devaa prapadye Devapurm prapadye, pareevrto vareevrto brahmamaa varmanaaaham tejasam Kashyapasya/Yasmai namah tachhiro dharmo Brahma murdhhaanam Brahmuttaraa hanuryaginodharaa Vishnu hridayayam samvatsarah praajanaman, Ashvino purva paadaa -va trimadhyam Mitraavarunaavapara paadaavagnih puccchhamsa prathamam kaandam tad Indrastatat Prajaapatirabhayam chaturtham/ Sa va aita divyah Shankarah Shishumaarastam ha/ Ya evam vedaap punar mrityum jayati jayati svargam lokam naadhvanvi prameeyate naagnou prameeyate naapsu"
I seek shelter and safety from bhu-bhuvah-svah or Matter- Life Energy-Mind respectively or the triplet of Trilokas. I seek shelter and safety from Mantra or Brahma- the Brahma kosha or the very sheath of Brahma’s protection- and from Amrita or Immortality and Its Amrita kosha. Thus indeed I seek the protection from ‘chatur jaalam’ of Brahma viz. anna-praana-manas-vignaana or food- life-mind-and supermind or the Intellect; indeed this kind of Status is beyond the reach of death! Our salutations to the Supreme. Dharma or conceptual abstraction of Virtue is your ‘ Shiras’ the Top head; Brahma is the Upper Jaw; Yagjna or Sacrifice in all forms is the lower jaw; Vishnu is the very heart; and Kaalamaana or the Time Cycle is the creative organ of ‘prajanaana’ or population; Asvini kumars are the forefeet; Atri is the mid part of the body; Mitra Varunas are hind legs; Agni is the first of the ‘puccha’ or tail; there above is Indra above whom is Prajapati. Savaa esha Divyah Shankarah Shishumaraarastam ha/ That person is the Almighty the Supreme Brahman. Deep Meditation and Severe Introspection of that Unique Shishumaara conquers untimely death besides rebirth; he even conquers svarga and even Agni, Jala adi pancha Bhutas. As long as he is present on Earth, he would not be childless as his vamsha would prosper and as long as alive would he would be surfet with contentment. Our salutations to the Shishmaara Samstha; you are the abode of Dhruva the Pole Star; the Overlord of all the Lokas and therebeyond!

[Shishumara Planetary System: Some 13,00,000 yojanas ( 10,400,000 miles) above the ‘Great Bear’ shines high the Pole Star and the‘Shishumara System’ or the Great Machine, comprising the Stars and Planets, resembling a Dolphin in water. Scholars of the Science of Astronomy compare the Formation as an Illustration or an Image of The Supreme Almighty Vasudava Himself, as this ‘Jyothi anekam’( Multi-Splendour par excellence) or ‘Shishumara Samsthanam’(The Grand Wheel Establishment) is clearly visible on the Sky, and as the The Supreme Almighty is invisible anyway! In other words, it would never be possible to comprehend the Portrait of ‘Virat Purusha’, let alone by human beings but by Sages and even by Gods or Trinity too, but one could visualise the similarity of God- Head with the Shishumara and be contented with it atleast. The various planets and a multitude of Stars revolve around the Pole Star or the Dhruva Star, each moving around in theire own Orbits at their own heights and are not clustered due to law of gravity.The body of Dolphin-like Shishumara Chakra is coiled with its head downward, the Pole Star (Dhruva) at its tail, on the body of its tail are the Planets of demi-Gods viz.Prajapati, Agni, Indra and Dharma; the base of the tail are the Planets of Dhata and Vidhata; at the hip position are the Sapta Rishis; the right side of the Shishumara Chakra are the Constellations of fourteen Stars beginning from Abijit to Punarvasu; on the left side of the coiled body are the Stars of Pushya to Uttarashadha, thus balancing the body with equal weight of the Stars; on the back side of the body is the Group of Stars known as Ajaviti and on the abdomen flows the Ganges that flows in the Sky (the Milky Way Galaxy), which is the home of Solar System with an estimated 400 billion Stars and planets and thousands of clusters and nebulae); on the upper chin of Shishumara is Agasti; on the lower chin Yamaraja; on its mouth Mars; Genitals Saturn; on the back of its neck Jupiter; on its chest the Sun and the core of heart Narayana Himself; within its mind the Moon; navel the Venus; breasts Aswini Kumars; within its life-air or Pranapana is Mecury; neck Rahu; all over body the comets and pores innumerable Stars. Thus Shishumara Chakra is a mini version of the Supreme Almighty Himself.]

2. 20: Salutations to Direction wise placement of Rishis and Devas

Namah praachyai disho yaascha Devataa etasyaam prativasantyetaaabhyascha namah/ Namo dakshnnaa - disheyaaschayai devataa etasyaam prativasantytaabhyascha namo, namah pradeechyai disheyaaschai
devataa etasyaam prativasantaabhyascha nama. udeechyai disheyascha devataa etasyam prati
vasantyetanabhyascha namo nama, urdhvaayai dishe yaascha devataa etasyam ptaarisvantetaanaab-
hyascha nama, name namodharaayai disheyascha devataa etasyam prativasantaabhyascha nama
namovaantaraayai dishe yaascha devataa etasyaam prativasantaabhyascha namah/ Namo Brahmane
amo Astvagnaye namah Prithvai nama aoushadheebhyah, namo Vaache namo Vaachaspataye namo
Vishnave brihatekarom/ Aum Shantih Shantih Shantih/ Salutations to the Eastern Space and the Devas
with their abodes there and likewise the Gods in the Southern, Western, Northern, Upper and Lower and
Intermediate Spaces too. We also salute the various Rishis and Tapasvis too who abide in the intermediate
region in between the Sacred Ganga and Yamuna Rivers. We request them all to extend our healthy life
spans. We prostrate to Brahma, Agni, Bhumi and the everlasting vegetation, the ability of our vaak shakti
as bestowed by Vaak Devi and the gigantic form of Maha Vishnu. May Peace, Prosperity and
Auspiciousness prevail around us all!

PRASHNA 3

Over view: The Third Prashna has 21 anuvakas, detailing concepts of ‘Antar Yagjna’ related to the Inner
Consciouness with the façade of Baahya Yagjna - the Pratyaksha Yagjna as an outcrop. Thus a ‘sruk’ or
spoon’/ ladle is the ‘chiti’ or a thought, ‘aajya’ is ghee corresponding to ‘chitta’ or ready awareness, while
the conducting priest of an outward yagjna viz. Adharyu is the recitation of Saama Veda. In an external
yagjna the main four priests- hota to initiate the Yagjna, adhravyu the overall in charge; the agnidhara to
maintain the ‘agni jvaalas’ in the yagjna kunda the altar; ‘upavakta’ the deputy chanter. The roles of
these Vipras are : the homa kunda on earth is hota; directing priest atharvyu the overall in charge being
one’s mind; the medium of salutations is Saama Veda; and the vakta or the chanter is one’s own voice. In
this Inner Yajjna, Anuvaka 2 describes the relevant Devatas are Bhumi as Hota, dyou or heaven is
atharvyu; Rudra is Agnidhara; and Brihaspati as Upavaaka. Anuvaka 3 names Agni as hota-Ashvins as
Atharyus, Twashta as Agnidhara, and Mitra as upavakta. Anuvaka 5 describes hota as Mahaaahavi,
adhravyu as Satyaavi, Agnidhara as Acyutapaaja; Upavakta as Atyujamaana, Udgata as Ayaasya and the
heppers or abhigaras are Anadrishya and Apatidhirshya. The subsequent Anuvakaas 8-9-10 -11 relate to
invoking specific deities; 12 and 13 are major Suktas; 14 through 19 are short suktas of Mrityu, Surya,
Chandra while the last anuvaka delineates body parts.

3.1-2; 3.2.1-2; 3.3.1-2; 3.4.1-2; 3.5.1-2; 3.6.1-2; and 3-7.1-2 : Inner Yagjna-Indra-and Celestial Priests

Shanti Mantras:

Harih Om/ Tachham yoraavrineemahe, gaatum yajgnaaya, gaatum yagnapataye, Deveem svastirastu -
nah,svastirmaanusheebhyah, urdhvam jigaatu badeshajam, sham no astu dvipade/ Om shantih, shantih,
shantih/ May we extol Peace and Well Being, success to Yaginas, and Yajgna Kartas, as may total svasti
and fulfillment, widespread auspiciousness and well being of our external and internal states of
consciousness. Chittam sruk chattamaajyam vaakvedim adheetam barhih ketoh agnih, viginaatamagni
Vaachaspatihothaa mani upavaktaa, praanoo havih, Saamaadharyuh/ Vaachaspati vidhe naamam ,
vidheyo te naamam ,Vidhestvamasaakam naam, Vaachaspatih somam pibatu, aasmaamsu nrinaam
dhaatsvaahaa/ As earth is the hota or the priest, heaven is adhvaryu, Rudra Dedya is Agnidhara or the
constant preserver of Fire in the pit, Brihaspati is the ‘upavakta’ the assisting Reciter of Mantras. May
Vaachaspati realise that the mantras are the selected ones full of potency and appropriate for this yagjna
and may thus grant the karta of the yagjna be blessed to equip himself with the awareness of ‘suvah’ or
svarga, that Vachaspati himself would accept the ‘soma rasa’ as a result of the yagjna karta. Now, may
Indra Deva be manifested to energise the senses of all the participants of this ‘antermukha or pratyaksha’
-inernal or external- yagjna kaarya.
3.2. 1-2: Prithivi hotaa dyouradharvyuh Rudroagneet Brihaspatirupavaktaa/ Vaachaspate vaacho veeryena sambrutatmenayaakshase, yajamaanaaya vaaryam aa svaskarsmai, Vaachaspath somam pibati, jajanandindriyaam svaaaha/ The outer vagina is organised by hota the priest- adhvaryu- agnidhara- and upavakta viz. Bhumi-dyau or Swarga-Rudra-and Brihaspati respectively. Vaachaspati Deva! these Mantras of great potency had been collected with considerable patience and dedication. May the Karta be blessed to mainatin great consciousness which tantamounts to ‘suvah’ or swarga. May Indra empower us with our ‘indriyas’ or senses- while uttering to the self :’svaha’!

3.3.1-2: Agnirhotaa Ashvinaadharvyu Tvashtaagneet Mitra upavaktaa, Somaha Somasya purogaah, Shukrah Sukrasya purogaah Hvataast Indra somaah, Vaataapeerhavan shrutah svaaaha/ For the ‘Antar Yagjna’ the hota the announcer is Agni- adhvar-agnidhara is Twashta and Mitra is Upavakta. Somadeva leads the Soma creeper or joy of Somarasa; Shukra Mantra is rendered along with the flow of Soma juice, while Indra Deva matures the juice and is named as ‘Vaatapi- Havanshruta’ before rendering the ‘aahuti’ or the offering saying ‘swaaha’; this is so since Indra is called Vaatapi as he is quick and instant like Vayu besides being ‘havanashruta’.

3.4.1-2: Suryam chakshuh Vaatam praanah dhyaam pru pshtham, Antarikshaatmaa antaryagjnaam Prithiveeam shareeraih/ Vaachaspate acchidrayaa juhvaam, Divi Devaabhrutam hotram erayasya svaaaha/ Veda Purusha! Surya Deva is your vision- Vayu Deva is your praana or the Life Energy- Heaven is your prushtham or the re- all the panchandriyas are the five types of body organs as the types of yajnas; and the totality of your body framework . Vaachaspati the Lord of Speech and Vocal Might ! In this antar yagjna be uninterrupted with its continuity of the offerings to Devas without gaps, intensity and perfection.

3.5.1-2: Maha havir hotaa Satyahaviradharvyuh, achyutapaajaa agneet, achytamanaa upavaktaa, anaa-ghruyaschaatidhrushyascha yaginasyaabhigarou, ayaasya udgaataa/ Vaachaspate hridvidhe naaman vidheya te naam, vidhesvamasmaakam naam, Vaachaspath Somamapaa maadaivystanushcched maa manushyah, namo divo prithivyai svaaaha/ The Maha Havi Rishi himself the ‘hota’ or the Initiator of the Pratyaksha Yagjna; Satyahavi Rishi himself is the ‘adharvyu’ the Director; Achyutamana is the upavakta the assistant to the udgita priest; Annandrashya and Apratidhrashya are the abhigara or the deputy of prastoma, and Ayasya is the Udgita. Thus in the context of Antar Yagjna, Maha Havi invites Devas as the hota-Satyahavi indicates the offerings of Satya the Truth as Adharvyu- Achyutapaaja is of never diminishing energy while Achytamana is of Never diminishing mental power. Vachaspati Deva! your very name is a propeller of the heart; may you drive us to follow on the path of your wishes. You are the enjoyer of the Soma nectar and you not keep us we the mortals be not neglected and kept aloof! May we adore and admire heaven and earth- swaaha!

3.6.1-2: Vaagdyhotaa deekshaa patneem vaatordharyyyuh aapobhigarah man havih, tapasu juhomi/ Bhurbhuvah svaaaha/ In the context of Antar Yagjna or the Inner Sacrifice, Vak Devata is the hota- ‘deeksha’ or to abide by the prescribed regulations is one’s own life patner is truly his life patner the wife- ‘aapah’ or the sacred waters the abhigara or the assistant priests and finally one’s own mind is the offering. Thus the antar yagjna takes the shape of offerings which is tantamount to the power of tapas or deep meditation. Bhur- Bhuvah- Svah or the Three Lokas are originated from Brahma the Supreme and ‘Svaaaha’ or is that sincere and mindful repleteness becomes the ‘svaaha’ the selfless offering.

3.7.1-10: The ten alternative ‘Hotas’ as the Initiator in the context of Antar Yagjna: Brahma Swayambhu, Brahmane Svayanbhuve svaaaha/ Brahma eka hotaa, sa yaginah sa me dadaatu prajaam pashuunpushtim yashah, yagnascha me bhuyaat/Agniirdvihotaas sa bhartaas, sa me dadaatu prajaam pashuun pushtim yashah, bhartaacha me bhuyaat/ Prithivee trihotaa sa pratishthaas, sa me dadaatu prajaam pashuun pushtim yashah pratishthaacha me bhuyaat/ Antariksham chaturhotaa sa vishthaah, same dadaatu prajaam pashuun pushtim yashah, vishvaaschame bhuyaat/Vaayuh pancha
hotaa sa praanaah, sa me dadaatu prajaam pashuuunpushman yashah, praanascha me bhuyaat/ Chandramaah shadhootaa sa rituun kalpayaati, sa me dadaat prajaam pashuuunpushman yashah, rivascha me kalpayaantaa/ Annam saptahootaa sa praanasya praanaah, sa me dadaat prajaam pashuuu
pushthim yashah, praanasya cha me praan o bhuyaat/ Dyourasha hotaa sonaaghrushyah, sa me dadaatu prajaam pashuuunpushman yashah anaadhrushtascha bhuyaasam/ Adityo nava hotaa sa tejasvi, sa me dadaatu prajaam pashuuunpushman yashah, tejasvive cha bhuyaasam/ Prajapatirdishahootaa sa idam sarvam, sa me dadaatu prajaam pashuuunpushman yashah sarvam me bhuyaat/ Having invoked the five Priests and the Three worlds in the preceding Anuvaka 6, the seventh Anuvaka details the ten types of Hotas or the summoners. Having performed the first ‘swaaaha’ as the offerings to Svayambhu Brahma and Brahmane Svayambhu, the first offering is to Brahmana as the first hota; he indeed as an adept in the ‘yagina kaarya’; may that Brahmana grant the karta with ‘praaja- pushthi-pragjna and pratishtha’. Agni Deva is the second hota as the karta seeks bestowing on him ‘praaja-pushthi-pragjna- pushthi- and pratishtha’ on the karta. Bhu Devi is the third possible hota as the very foundation of all the ‘karyas’; may Bhudevi bestow on the karta with ‘praaja-pushthi-pragjna- pratishtha on the karta. Antariksha or Bhuvah the Mid World is the fourth hota and may ‘It’ bless the ‘saadhaka’ with praaja-pushthi-pragjna and pratishtha. Vayu Deva the very Life Praana is the possible fifth hota; may He too bestow on the karta with ‘praaja-pushthi-pragjna- pratishtha’. Chandra Deva is the possible sixth hota creating the kaala maana the time cycle especially the six seasons of vasanta-greeehma-varshasharat-hemanta-shishira or spring-summer-autumn-presenwinter and winter with chaitra/vishakhajyeshtha/aashadhaashyuja/shravana/bhadrapada-ashyuja/kartika-margashhra/puashya and maaghha/phalguna. May Chandra Deva bestow the karta with ‘praaja-pushtithi-pragjna and pratishtha’. The seventh possible hota is Annapurna Devi the singular provider of ‘praana’ and physical power. May She bestow on the karta with ‘praaja-pushthi-pragjna and pratishtha’. Dyou the Heaven is the eighth hota the unchallengeable and may It bestow on the saadhaka of the ‘ Antar Yagjna’ bless him with praaja-pushthi-and pratishtha. The ninth possible hota be Praktyakshara Bhaskara Himself with his ‘tejas’ and grant the best to the ‘antar yagjna’ practitioner with ‘praaja-pushthi-pragjna and pratishtha’. Finally, Prajapati Himself is the choice of donning the mantle and role of the ultimate hota and may He grant the yagjna karta with ‘praaja-pushthi-pragjna and pratishtha’.

3.8.1 & 3.8.2 : Invocations to Devas and Associates

Agniryajurbihih, Savitaa stomaith, Indrah ukthaamadaih, Mitrarunavaavashishaa, Angeeas rhishniyair-agnihbih, Marutha saad havirdhaanaa bhyaam, Aapah prokshaneebhih, Aoshadhayo bahirsha, Adith vedyaah, Somo deekshhayaa, Tvashthe idhmene, Vishnur yagjeneena, Vasava aayjena, Adityyaa dakshina - abhih, Vishedevaa urjaa, Pushaa svagaa kaareena, Brihaspati purodhaya, Prajapati udgeeyena, Antarikshham pavitrena, Vaayuy paatraaih, Aham shraddhayaa/ Agni Deva is invoked with Yajus Manus; Savita with stoma-s; Indra with ‘uktamada’ of that Shastra; Mitra-Varuna Devas are invoked by ‘aashisha’ or targeted desire; Angirasas are invoked by ‘dakshina-agni’ which stimulates understanding; Marut Devas are invoked by ‘havirdhaanaa’; Waters are invoked by ‘prokshana’ or sprinklings; Aoushadhis or herbal plants are invoked by the sacred ‘barhi’ grass offerings; Aditi Devi is invoked by ‘vedya’ or knowledge; Soma is invoked by ‘deeksha’; Tvashtra is invoked by ‘idhma’ or kindling wooden sticks; Vishnu by Yagjna; Vasu Devatas are invoked by ‘aajya’ or the reactionary fire responding to ghee; Dvadasha Adityas respond to the invocations of dakshina or gifts; Vishvadevas or all the Universal Gods are invoked by ‘urja’ or resilience; Pushan is invoked by the ‘svagaa’ call; Brihaspati is invoked by ‘purodhma mantra’; Prajapati is invoked by ‘udgeeta’ viz. Aum-Omityaksharamudgeeta mupasaeset omiti hudgaayati tasypavaakhyaanam Aum/ Om this letter, which is called the udgeeta shall be worshipped! Om, thus the singing is done; the pranava mantra (Om) is also called as udgeeta (meaning one that is sung) Om is the ultimate mantra, not just for chanting, it is for singing and hence it is called udgeeta; ‘Antariksha’ the mid world is invoked by ‘Pavitra’ or ‘Antar-shuchi’; Vayu is invoked by ‘baahya shuchi’ or external and physical purity. Thus the karta performs the ‘Antar Yagjna’.
Devasya tvaa Savituh prasave Ashvinorbaahubhyahyam Pushno hastaabhyaham pratigrunaami/ Raajaa tvaa Varuno nayatu Devi Dakshinegnaye hiranyaam tenaamritatvatvamshyaam vayo daatre/ Mayo mahyaamastu pratigrheethe ka idam kasmah adaata/ Kaamah kaamam kaamo daataa kaamah pratigrheetaa kaamam samudramaavisha/ Kaamen tvaa pratigrhnaami kaamataaththai eshaa te kaama dakhinaa/ Uuttaa.ntvaangirasah pratigrhnaatu/ Somasya vaasah, Rudraaya gaam, Varunaashvam, Prajaapatyae purusham, Manave talpam, Tvashte-ajam, Pushno-avim, Nirruyaa ashvatara gardabhyo, Himavato hastinam, Gandharvyapsarabhyah samalankarane, Vishvebhyyo Devebhyyo dhyaanam, Vaachennam, Brahmaana odanam, Samudraayaapah Uuttaana -Angeerasayaanaah, Vaishvaaraanaaya ratham// Soma Deva is delighted with a gift of robes- Rudras with cows-Varuna with horses-Prajapati with humans-Manu with a bed- Tvashtra with a goat-Pushan with sheep-Nirruti Deva with horses and donkeys-Himavan mountain with elephants- Gandharvas and Apsaras with decorations-Vishva Devas or any kind of Universal Gods with food-grains- Vak Devi the goddess of Speech with ‘Anna bhojana’ or naivedya of cooked rice - any ‘brahmaana’ with a feast of variety food-Uttahaana Rishi of Angirasa Lineage- and Vaishvanara a chariot of the radiance and force//

Vaishvaanarah prayatnathaa Naakam aaruuhat, Divah pushtim bandamaakah sumamabhih, sa purvavat janayan jantave dhanam, samaanaam -jmaa pariyaati jaagrviuih //Jnani’s’ by way of yagnas by their dominant energies seek the support of Vaishvanara Agni Deva and upload ‘havyas’/ offerings to Devas in the antarkshala the Midworld in the past; this Ruk is a repeat of Rig Veda 3.2.12.

Raajaatvaa varuno nayatu Devi Dakshine Vaishvaanaraaya ratham, tena amritatvamshyaam, vayo daatre mayo mahyaamastu pratigrhodhre, ka idam kasmah adaata, kaamah kaamyaaya kaamodatoa kaamah pratigrhodhre, kaamam samudramaavish/ Kaamen tvaa prati gruhaami, Kaamai tatte, eshaa e kaama dakhinaa Uuttaanastvaangeerasah pratigrhnaatu// Devi Dakshina the Goddess of Gifts! May King Varuna lead ‘Vaishvanara’ by a chariot so that a ‘sadhaka’ or the practitioner of ‘Dharma Karmas’ attain immortality as Vaishvanara should carry the gifts appropriately to the Devas concerned. The giver is in the form of a bird to bestow fulfillment to the ‘sadhaka’. Thus the circle gets complete as ‘kaama’ or desire is the ‘dakshina’- Kaama is the giver-kaama is the Taker-and thus Kaama or the Desire is given-taken-and granted! This Desire is akin to an ocean. May Rishi Uttama of Angirasa lineage accept and bless!
Suvarnam ghame pariveda venam Indrasyaataamaam, dashadhaa charantam, antah Samudre manasaa charantam, Brahmaanvindan dasha hotaaramarne, antah pravishtaa Shaastaa janaanaam, ekah sanvahudhaa vichaarah, shatam shukraani yatraikam bhavanti sarve vedaa yatrekam bhavanti, ta maanaseena atmaa janaanaam, antah pravishtaa Shaastaa janaanaam sarvatma, sarvaah praajaa yattekam bhavanti, chaturhotaaryatra sampadam gacchanti Devaah, sa maanasena aatmaa janaanaam/

Indeed one is aware of golden and radiant form of Indra which is totally devoid of grief and is personal. Lord Indra moves around the secret of hotas who could be many and might even be ten; his mental calibre could stir up the inner-consciousness like ocean of any Being as also even of the ocean of Brahman as described by the ten hotas. The several kinds of descriptions rendered by the mantras by all the ten ‘Hotas’ as merged into the subtle bodies of the Creation are the Outstanding ‘Shaasta’ the Supreme ‘Antaryaanin’ Himself!! Innumerable facets of vichara or knowledge submerge into Him. The entirety of the Universal Powers like Sun, Moon, Stars get unified into that ‘Paramatma’. All the Vedas- Dharmas- and the hotas quoting the Scriptures get unified. He is the Conscience of all the ‘Selves’ with ready access to one and all! He is the Universal Self as the Unique Controller of one and all in His endless creation too.


Brahma Deva by way of deep introspection and the pursuant creative energy realised the power of speech- Vaak deva vishvaa bhuvanaani janane/ and took up the task of creation and established Indra and Agni, besides Savita, Brihaspati, and the four major directions of east-west-north and south pervading by the four hotas. Then the Creator Brahma creates Tvashta who created all forms as also the power of understanding and the ability of retaining secrets and subtleties. Then He entered the inner spaces or the cavities of the heart - nihitam guhaayu- and the possibility of ‘antar yagina’ being presently discussed. This is how the hundred fold inner powers called ‘shatam niyuta’ or permeates hundred fold and pervades and is extolled by the entire Universe. Maharshis declared that ‘praana vaayu’ the life energy is the Antaratma the Inner Consciousness. With Indra as the King and Savitar is the King of Kings; the Supreme creates ‘tapantam’ or the Highest Intensity of Heat which Maharshis termed the rays all over as the High Seat of Truth the Paramatma who is the resident of Brahmanda the cosmic egg being the ‘sarva vyapta praaaana’ in the universe in totality as the All Mighty -All Pervading- and All - Knowing. This Brahmanda is ever active and dynamic with ‘rajasa’ or action: Suvarnam kosham rajasaar parivritam/ Normal beings would bot visualise this Brahmanda nor the Supreme Deity served by six hotas viz. Indra-Agni-Savita- Brihaspati- Chatur Dasas- and Vayu the ‘Praana’ or the very Life Force. The Kaala maana the Time Cycle is arranged five fold of Seasons- since hemanta and shishira are regarded as one- and as motivated by Mind. All the Divinities too are unaware of the Supreme the ‘antaryamin’, even though they stay together in the heart; the ‘Antaryamin’ moves about the middle of the realm of Moon on his own ‘sankalpa’ or volition; in fact He moves in a hundred ways and as the Soul of Indra and other Devas as well.
Indra, the bright King of Devas, is indeed the regulator of all activities of the Beings in the worlds and envisions sapta hotas in seven ways as adhvaryus and so on. Having visualised the hidden Supreme Brahman in the hearts of Devas, Brahma Deva performed yajna and sprinkled the fruits of the Sacrifice in the form of rains and made a ‘sankalpa’ or a mere thought and picked up the essence of Sapta Hotas by entering the clouds of the Sky and by the help of ‘Arka’ and poured down the rain; the deity of Sapta hotas are the Seven Rays of the Sun which sustain the world as yielded by plant wealth. Indra the King of Devas is the first of the seven hotas nurturing the ‘saddhaka’ with plentiful riches, life energy as in the form of horses, knowledge in the form of cows. May Indra and Savitaa bestow the blessings as mentioned afore. May Indra in the form of Agni establish in the saadhaka the “tejas-ghritam-madhumat” or brightness- clarity of thought- sweetness of sense organs.

The brightest and luminous Surya is like a huge kite with mighty wings; His abode is the heaven and arrives up on earth on the heavenly path. Stanzas 20 and 21 are from Rig Veda 1.164.13 and 1.164.2 respectively mean that Surya Deva circumambulates around the Earth by His chariot with a single wheel with five spokes; His indescribable golden radiance shines in the middle of oceans moving fast on the heights of the skies. May He as well as Indra be stow on us with our respective desires. Stanza 21 imports that Surya yokes his rays to the one wheeled chariot with one horse with seven names viz. Arogya, Bhraaja, Patara, Patanga, Swarnara, Jyotishman, and Vibhasa providing illumination to heaven and earth and yielding vigor and might; this chariot of three axles is totally stationery and all the worlds stand supported to it. Sages practising intense ‘tapas’ and ‘deeksha’ are bestowed with celestial vision which tie up the unity of Devas as one; such vision declares Indra abiding in the ‘parama vyoma’ or the supreme abode; it is with His rays of brightness that rains are pressed into service yielding land fertility and food for the Beings; it is again by the might of Surya that the ‘pingala’-red- colour clouds result in rains. Thus may Bhaskara Deva with His thousands of rays bestow praja-pashu-dhanaani or to humans-animals- and wealth. May His white and bright rays surround us all and bestow several boons to all. Stanzas 27-28 above are repeats of Rig Veda 10.177.1-2 meaning that ‘medhaavis’ or high intellectuals observe that Jeevatma Surya like a high flying kite king Surya exists to clear away darkness; ‘Drashta vidwans’ who are outstanding visionaries seek to see the ‘maya pravaha’ or dark flows of ignorance at the center of the skies and seek the refuge of Surya, the Paramatma in His Globe Center. The sky high flying Kite being the divine Surya is saturated as ‘jnaana’ like even in the
case of Gandharvas in the ‘garbha’ before birth itself the seeds of enlightenment are implanted within as the source of brightness and power of understanding.

3.11-29-34: Ye graamyaah pashavo vishvarupaah, virupaah santo bahudhikarupaah, agnistaam agne pramumoktu Devah, Prajapathi praajaya saumVIDaanah/ Yeetam stuke stuke yuvamasmaasu niyacchatam pra pra yagjnapatim tira/ Ye graamyaah pashavo vishvarupaah, virupaah santo bahudhaika rupaah, vaayustaatam agni pramuyoktu Devah, prajaapathih praajaya saumVIDaanah/ tesaam saptaamaamiha rantiirastu, raayaasposhaaya suprajaaatvaya suveeryyaYa/ Ya aananyaah pashavo Vishvarupaah santo bahudhaika rupaah, vaayustaatam agni pramuyoktu Devah, praajapathih praajaya saumVIDaanah/ Idaayai sruptam ghriitavat, charaacharam Devva anvavidanguihaahitam/ Ya aananyaah pashavo vishvarupaah virupaah santo bahudhaika rupaah, tesaam saptaamaamharirantirastu, raayaasposhaaya suprajaaatvaya suveeryya/ Although village cattle might not be exactly the same, their form would be similar. In fact, seven types of animals such as cows, horses, goat, sheep, monkey, donkey or camel in village backyards are of same species yet their behavioural pattern, body shapes and features would differ. As against domestic animals, the forest animals of similar kind might vary in their instincts but retain their group forms. May Vayu Deva as the head of animals release them from their physical deformities and may Prajapati establish unity among them all. Indeed, inner awareness of the moving and stationary entities is the same as the inner awareness or consciousness rests in the abode of Infinity, the Supreme.


[Purusha Sukta with brief meanings: 1) Sahasra Sirsha Purshah Sahasraakshah Sahasra paat, Sa Bhubim Vishvato Vrutvaa Atyatishthaddashaagulam/ (Bhagawan/ Maha Purusha who has countless heads,eyes and feet is omnipresent but looks compressed as a ten-inch measured Entity! ) 2) Purusha ye Vedaqum sarvam yadbhutam yaccha bhavyam, Utaamritatwa--syehsanah yadanney naa ti rohati/ (He is and was always present submerging the past and the future and is indestrucible and far beyond the ephemeral Universe) Rig Veda 10.90.1 onward are repeats of Purusha Sukta. Shvetashvatara Upanishad III.xiii-xv is quoted too: (The Inner Self is hardly of thumb size always resident of his heart the hub of distributing energy arising from Praana the breathing; mind is the charioteer of the organs and senses. Those who realise the significance of the Self knows it all. The Virat Purusha or the Cosmic Person is stated to have endless number of heads, eyes, and feet of far reaching command and the numerical thousand each of these body parts is by way of suggestive magnitude. The Maha Purusha Ishvara encompasses and envelopes Bhumi on all the sides, but again this is an undersatement of ‘dashangulam’ or of ten inches seeking to express in brief as that expression briefly covers Sapta Loka, Sapta Paatalas, Sapta Dvipas, Sapta Samudras, Sapta Parvatas, and so on apart from the ‘Kaalamaana’ the Eternal Time Schedule! Purusha eve vedam sarvam/ or the Maha Purusha Parameshwara is indeed the totality of the Cosmos, of whatever has been, is and will certainly be too!He is the Over Lord of the Universe and of Immortality quite irrespective of the considerations of the Past-Present and Future and what ever grows ‘annatarena’ or based on the basis of food and the resultant vital energy! Incidentally, the Inner Self is no doubt well within the Body and its actions but clearly unaffected by its acts and their consequences) 3) Yetaavaa nasya Mahimaah Atojiyaayaa -gumscha Puurushah, Paadoysya Vishwa Bhuutama Tripaadasya -amritam 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 Paadoxyehaa bhavaatpunah, Tato Vishvan -gyvakraatam saashanaa nashaney ahhi/ (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 ViraajoAdhi Puurushah, Sa jaato Atyarichyata paschaadbhumimatho purah/ (From out of that Adi Purusha, the Brahminda 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 matanvataa, Vasanto Asyaaseedaajyam Greeshma Idhmaashharaddhavih/ ( The Yagna Karyas done by
Devatas with Maha Purusha as the Aahuti converted Vasanta Kaala as Ghee, Greeshma Kaala as Indhana or the wooden pieces, and Sarat Kaala as Havi or Naivedya; 7)Saptaasyaasanparidhayah Trissapta Samidhah Kritaah, Devaad Yagnam tanvaanaah Abadhan Purusham Pashum/ (To this Yagna, Pancha Bhutaas of ‘Prithi-vyaapas-tejo- vaayura aakaashaas’ 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) 8)Tam Yagnam bahrishi proukshan Purusham jaatama -gratah, Tena Devaa Ayajanta Saadhyaas Rishyaschya ye/ (All the Participants of the Yahna viz. Devas, Sadhyaas, Rishis and such others perform the ‘Prokshana’ or sprinkled the Sacred Water on the Yagna Purusha and accomplished the Yagna);9) Tasmaad yagnaaat Sarvahutah Sambhrutam prushadaajyam, Pashugstaagschakrey vaayvyaan Aranyaangraamaschaye/ (In this Universal Yagna emerged ‘Dadhigrita’ or Curt-Ghee Mix, Birds, Ferocious and normal animals, and such others were crerated); 10) Tasmaaadyagnaatbarsatva butah Ruchassaamaani jajnirey, Chaandaagumsi jajnirey tasmaat Yajustasmaa dajaayata/ (In this Prapancha Yagna were created Rig Veda Mantras, Sama Veda Mantras, Gayatri and other Chaandasaas out of which Yajur Vedas too emerged). 11) Tasmaadaad ashwaa Ajayanta yekeycho bhayaadtaah, Gaavo hajaginirey tasmaat tmasa jyaataa Ajaayavah/ (From this Yagna were created horses, two lined teeth Mrigas, Pashus of four legs like cattle, sheep and buffalos). 12) Yat Purusham vyadadhuh katidhaavyakalpayan, Mukham kimasya kou baahoo kaavuuroo paadaavuchyetey/ ( As Devas made the Sacrifice of Brahma, of what all Forms were manifested; of which type was His Face; of what kind were His hands and of form were His thighs and Feet?) 13) Brahmanosya Mukhamaaseet Baahoo Raajanyah krutah, Vooroo tadasya yadvysyahi Padbhyaagum Shudro Ajaayayata/ (From the Lord’s face emerged Brahmanas, His hands came Kshatriyas, His thighs the Vaishyas and His feet the Shudras); 14) Chandramaae Manaso jaatath Chaksho Suryo Ajaayatam, Mukhaadindraaschaagnischa Praamaadvaayurajajayata/ (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 aaseedantariksham Seershno Dhyoh Samavartata, Padbhyaam Bhumir-dishaha Shrotraat 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 Tamasastupaarey, 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 Agjnaana); 17) Dhaataa purastaa –dyamuhaa jahaara Shakrah pravidwaanpa -dishaschataasrha, Tamevam Vidwaanamriti iha bhavati Naanyah pandhhaa Ayaanaaya Vidyatyey/ (It is that illustrious and knowledgeable person possessive of the Supreme Awareness realising Paramatma and recognises and visualises Indra and other Dishaah-dhipaaas that is qualified to attain Mukti; indeed there is no other route to Moksha!) 18)Yagnena Yagnamayajanta Devaah Taani Dharmaani Prathamaanyaasan, tey ha naaakam Mahi Maanah sachanteey yatra purveey Saadhyaah santi Devaah/ (Devataas came to worship Paramatma by means of this Yagna and assumed the Primary Forms of Manifestations of Dharma; The initial and arduous procedures of Dharma that were assiduously practised by Devatas and Sadhyaas came to the Guidelines and whosoever followed the Regulations like performing Yagnas are competent to achieve higher Lokas.)

3.13.1-6: Uttara Narayana and Hri / Lakshmi

1) Adbhyah sambhutaha Prithivyairasaascha Vishva karmanah samavartataatdhi tasya, Twashtaa Vidadhadrupameti tatpurushasya Vishva -ajanamagrey/ (As the Universe got manifested from water and the Essence of Bhumi, Paramatma created Brahma and the latter created the Universe. That Brahma filled in the Fourteen Lokas and thus the whole Creation is the handi-work of Brahma!) 2)Vedaaha meham Purusham Mahaantam Aditya Varnam tamasah parastaat , Tamevam Vidwaanamriti iha bhavati naanyah pandhhaa Vidyateya -naaya/ (If any person could realise that Supreme Soul who is too
magnificent to vision like Surya much less to visualise then he is as good as Paramatma Himself; that is the way to attainment and the path of Glory and Moksha.) 3) Prajaapati -scharati garbhey Antah Ajaaya-maano bahudhaavia -atey tasya, Dheeraa parijaa -nanti yonim Mareecheenam padamicchanti vedhasah/ (Paramatma is reputed as a highly action-oriented Splendrous and Supreme Being who has neither beginning or termination. Mahaatmas and Maharshis like Marichi are indeed aware of His Accurate Form and crave and toil to Attain Him) 4) Yo Devebhya Aatapati yo Devaa -naam Purohitah, Purvoyo Devebhyoj Jaatath Namo Ruchaa Brahmaaye/ (May I prostrate before the hallow of that Paramatma who illuminates Devas, whom Devas earnestly consider in the highest esteem as they are but His own reflections and who is the Eternal and Singular Truth). 5) Rucham Braahmam janayantah Devaa Agrey tadabruvan, Yasthyai -vam Brahmaano idvaat tasya Asan vashey. (As Devas made great endeavours to understand an inkling of what Paramatma was all about as they could never get even some clues initially, then Devas realised that whosoever among the Devotees similarly made enormous efforts to execute genuine quests about Him should automatically obtain their control mechanism too.)

3.14.1-10: Prana the vital energy:

Bhartaa samniyamano vibharti, eko Devo bahudhaa nivishtah, yaddaa bhaaram tandrayate sa bhatrum, nidhaaya bhaararam punarastameti/ Tameva mriyumamritam tamaahuh, tam bhartaaram tamu goptaaramahuh, sa bhrito bhriyamaano vibharti, ya enam veda satyena bhartum/ Sadyojaatamuta jahaatyeshah, uto jaranam na jahaatyekam, uto bahuunekarjahaara, ateendro devah sadameva praarthah/ Yastadveda yata aavabhuva, sandhaacha yaam sandhadhe brahmanaisah, ramate tasminnuta jeerne shayaane, nainam jahaatyahastu puuryeshu/ Tvaaamapo anu sarvaascharanti jaanateeh, vatsam payasaa punaanaah, tvamagniam havishvaaham samintse, tvam bhartaa maatarishvaa prajaanam/ Tvam yagjnastavamu devaa vevaasi Somah, tva devaa havamaayanti sarve, tvamekosi bahunan upravishah, namaste astu suhavoma edhi/ Namo vaamastu shrunutam havam me praanaapaanou, aijram sancharanou, havyaami vaam brahmana tuurtametam, yo maam dveshti tam jahitam yuvaana/ Praanaapaanou samvidaanaou jahitam amushyaasunaa maa sangasaathaam, tam me devaa brahmanaa samvidaanaou vadhayaa dattam tamaham hanaami/ Asijjajaan sata aavabhu, yam yam jahaata sa vu gopo asya, yaddaa bhaararam tandriyate sa bhartum paraasya bhaaram prajaapateh/ Tadvai tvam brahman abhavah, mahaan bhogah prajaapateh, bhujah karishyamaannah, yaddevaam praanaayo nava/ Praana Deva- the Unique Deity of Vital Energy- is installed into a body at the birth and is sustained as per the command of the Supreme Inner Deva and again as per the command gets uninstalled at the time of death and the load is unburdened; this is so in respect of all the bodies. Thereafter, Praana Deva becomes invisible till such time at the time of rebirth again. Hence the declaration that Praana is Death and is also the ‘Amrita’ or the Immortality! Prana Deva is the bhruto bhriyamaano vibharti/ or the bearer of the body, the nourisher and the protector and so is the case of all the Beings. The deity of Prana is never tired and hence the advice to mortals to pray for their own well being. As one realises the cause of birth also surely realises the cause of death too. Prana is intact despite old age, disease, or only due to the result of the accounts of previous or ongoing life merely! Prana Deva! all the waters are aware of your powers and therefore abide by your laws and regulations- just as cows follow their calves which need their milk. You ignite Agni and blaze up with Vaayu carrying food for Gods and sustenance for the
Beings. You are the Yagjna the Sacrifice in favour of Devas and the Praja or all the living beings. May you be easily accessible to our invocations. You are the Prana and Apana; do respond to our supplications by way of mantras. May the Prana and Apana destroy our opponents by not joining them. Indeed at the very beginning of Time, there was only non-existence and eventually Existence got manifested as the life force too was created to preserve the bodies of Beings; as the life force left as it got tired of the body and so did the nava randhras or nine action energies got defunct simultaneously; the nava randhras or nine passages such as both the ears-eyes-nostrils, the mouth and the lower orifices providing relief and instant happiness.

[Vayu Purana explains in some detail: Brahma created water, fire, air, the sky, directions, heaven, oceans, rivers, mountains and trees. He also created time, night and days called Kaala maana the Time Cycle. Hence the Origin of VAYU. Pancha Prana Vayus are Prana-Apaana-Udaana-Vyana-Samana: 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. In reference to Eleven Forms of Vayu, Prabhaajamaana, Vyavadaatah, Vaasukivaidyuta, Rajataah, Parushaah, Shyaamaah, Kapilaa, Atilohitaah, Urdhvaah, Avapatanntaah and Vaidyuta. Indeed any person who knows the names of the eleven Vayus would never be harming by the lightning shocks and other Fire hazards.

[Vedic references about the Magnificence of Praana:]

*Rig Veda:* 1.134.1-7: 
Aa tvaa juvo raarhaanab ahhi prayo Vaayo vahintvah purveapeyate Somasya purveapeetaye, urdhvaa te anu sunruta manastishthaantu jaanatee, niyuktvataaa rathena yaahi daavano makhasya daavane/ Madantaa tvaa mandino vaaya vikndavosmatkaaranaasaah sukritisaa abhidvavo gobbih kraanaa abhidyavahaa, yadva kraanaa eeradyai daksham sachant uutayah, saaghreechenaa niyuko daavane dhiya upa brwat eem dihiyah/ Vaayuryungto rohtiaa vaayururunnaa vaayu rathe ajiiraah dhuri volhave vihishthaa dhuri volahave, pra bodhayaa purandhima jaara sa sateeniva, pra chakshhyaa rodassee vaaya yoshasah shravase Vaayayoshasah/ Tubhyamushaaasah shuchayah paraavati bhadraa vastra vaanvate danvate rashishtha, tubhyam dhenuh sabarduhduaah vishvaa vaisuuni dohate, ajanayoo maruto vakshanaa - bhyo diva aa vakshhavaabhiyyah/ Tubhyam shukraasaah shuchayasturanyavo madeshugraa ishananta bhuvraanyaapamishhta bhurvani, tvaaam tsaaree dasamaanaa bhagameette takaveeeye, tvam vishvasmaaad- druvaanatpaasi dharmanaa Suryaatpaasi dharmanaa/ Tvam no vaayaveshaama puurvyaah somaanaama porathamam peetirmarhasi sutaanaam peetimarhasi, uto vihutmateenaam vishaam vivarjusheenaam, vishvaa itte dhenuv duhnat aashiram/ Vaayu Deva! Your vibrant and speedy horses have already reached to the Soma Yaaga to accept the “havishaanna”; you are already familiar with our voices which have been commending your virtuous features and now do kindly oblige us in accepting our “aahutis” at the yagjna. We have already got prepared the tasty and nutritious Soma Rasa duly tempered with cow milk for your special consumption. We the humans of virtue aim at the fullfillment of “chaturvidha purushardhas” of ‘Dharmaartha kaama mokshas’ and with this very objective, have spared no effort in organising the Yagjna and the climactic preparation of Soma Rasa; now do oblige us in accepting the offering of Havishaama and the drink of Soma Rasa. Vayu Deva! for carrying you all the way to this yagjna shaala, red horses of extraordinary vigour and speed are in position. Just as a proverbial husband wakes up and lifts up too his lover from sleep, you must wake up ‘dhyaavaa- prithivi’ or the Space and Earth be awaken by the Ushakaala Surya motivated by Vaayu and activise the former to vibrant activity and alertness. Vayu Deva! Pavitra Usha has already materialised distant, ever fresh and bright dresses to clothe you with care and selection to readily impart auspiciousness. Besides excellent dresses, cows yield fresh milk for you. It is indeed that such Sacred Winds ever active on the surfaces of Rivers and Oceans fly up and up and materialise rains of sufficient force, which in turn bestow crops of food to the entirety of Beings on Earth! Thus the brilliant cycle of Pancha Bhutas of Prithivi-Aapas-Tejas-Vayu and Akaasha interacting for the sustenance of Life! Vayu Deva! You have the unique role of instantly carrying Soma Rasa to various destinations. Jala sthaapana from one Element to another is indeed possible with your excellent collaboration among the Elements. This precisely why the helpless Manushyas- or for that matter all the Beings in the Universal Creation, praise in a singurl voice that without you there would no existence, as indeed the ‘praana vayu’ is literally hinged to life. [Kathopanishad II.ii.3-5 : II.ii.3]
Urthvam praanam unnayhati apaanam pratyagasyati, Madhve vaamanmaaseenam Vishve Devaa upaasate/ The Self is the driving force of Praana as the upward breathing and Apana as the downward breathing; indeed, Praana or the Vital Power energises the body parts and senses like speech, breathing, vision, hearing and thinking by mind. The Self is seated in the middle part of the body and is worshipped by all the Devas; in the Universal context, the Self moves about like the Swan compared to Sun as swan symbolising all pervasive consciousness) II.ii.4)

Asya visramsamaanaya sharirasthasya dehinah, Dehaad vimuchyamaanasya kimatra parishishyate: etadvai tat/(The interrogation is that when the dweller of the body viz. the embodied Self is detached from the body, then the latter gets released and what else remains in the body!) II.ii.5)

Na pranena naapaanejna martyo jeevati kaschana, Itarena tu jeevanti yasminnetaaav upaashritau/(Then as the Self-consciousness leaves the body, then no mortal could live by praana or apaana and then these winds ought to find asylum eleswhere; in other words, the entity of the self is not dependent on the Praana-Apaana but is the other way round!)

10.168.1-4: Vaataasya nu mahimaanam rathasya rujanneti stanayatrasya ghoshah, divisprugaatya runeeanaani krinvante yeti prithivyaa revumasyaan/ The sweep and speed of Vaayu is remarkable and unique. Assuming a wide variety of sound waves ranging from happy coolness to ferocious earthquakes the range of sounds is astounding. From forcibly pulling down huge forest trees to tiny plants the variety of speeds is amazing. Once engulfing the sky by its thick black clouds, the currents of winds literally bring earth and sky together. Samprate anu vaataasya visthaayenam gacchhanti samanam na yoshaah, taabhih sayuskaratham Deva eeryatesya vishvasya bhuvanasya raajaa/ The lightning speed of wind power could even break huge mountain ranges into smithereens. Like the speedy horses approaching the battle fronts, the gushes of alarming and noisy winds uproot huge trees creating a scene of horror. As though riding on the chariot of huge uprooted trees, the King of Wind looks like the Overlord of the Universe at that time! Antarikshe pathibhreeyamaano na ni vishte katamacchaah, Apaam sakhaa prathamnajaa routaavaa kva sviijaataah krita aa babhuva/ Vayu Deva moving fast all across the ‘antariksha’ by royal routes as also lanes and bye - lanes; He is never stationary nor restful. The illusive interrogation now would be as to where Vayu was originated and how as the Unique Lord of Life had originally got manifested! Atmaana Devaanaam bhuvanasya garbho yathaavasham charati Deva eshah, ghoshaa idasya shrunvare na rupam tasmai vaataaya havishaa vidhema/ Vayu Deva is the ‘Atma’ and Garbha or the Soul and Seed of Bhuvanas, moving unfettered and independent. His ‘sounds’ are countless, complex and varied being unseen too. His form is never seen but felt and ever worthy of worship. The best time and context when Vayu Deva is felt is when his archana is performed , dedicated and get rewarded! 10.187.1-3: Vaata aa vaatu bheshajem Shambhu mayobhu no hride, prana aayuumshi taarishat/ Uta vaata pitaasi na vuta bhraatotah na sakhaa, sa no jeevaaate krudhi/ Yadudo vaata te grihemritisasya nidhirhitah, tato no dehi jeevase/ Vaayu Deva! very kindly bring near to us oushadhis which endow with us excellent heath , well being and longevity. You are the father figure who had given us birth and upbringing, the ‘bandhu rupa’ or the dear relative, and friend who is an adviser and well wisher; do kindly strengthen the supply line of medicines. You possess Praana Rupa Jeevana Tatva and the ‘nidhi’ or the never diminishing stock of life providing energies; grant us a never failing life line to me and associates for ever!

Krishna Yajurveda
1.4.2&3. Praana the Life Energy: 

Vaaachaspataye pavasvavaagin, vrishaa vrishano amshubhyaam gabhasi puuto/ Devo Devaanaam pavitramasi, yeshaa bhaagosi tebhystvaa svaamkrutosi madhumateernba ishakrudhi/ Vishvebhyastvendriyebhyo divyebhyahh paarthivebhyo, manastvaa ashtu uru antariksha manvih/ Svaahaa tvaa subhavah suryaaya, devebhystvaa mareechipebhyam, esha te yonih praanaaya tvaa/ You the Master of speech the outstanding, do purify me as indeed you are the purifier of all the Devas too. To those Devas, you are accepted in all the primary aspects, besides quite a part of celestial senses of heaven and earth. As regards the midworld lokas too, may our human minds of sharpness make it possible to penetrate as after all the cosmic life is none too different excepting in certain layers. The praana based energy as far as mental faculties are concerned is auspicious and that life energy tends to purify the aspect of speech too. The sound of ‘svaaha’ to the celestial is purified any way as the supreme praana, the life energy anyway!

Praana’s internal journey called ‘Antaryaama’: Upayaamagriheetosi, antaryaccha Maghavan, paahi somamurushya raayah samisho yajasvantaah/ Te dadhaami dyaaavaa prihiivee antar uru antariksham, sajoshaa devair avaraaih paraishcha, antaryaame Maghavan maadayaasva/ Praana! You are restrained by way of your intake [Upayaama is the supportive restraint]. May Soma protect, guard the internal properties by gathering impulsion in the process of Internal Yagjna. May I place the Self and its features within the heaven-and-earth as also the midworld; or the unison with bhur-bhuv- swaha!

6.1.1: Bahih praano vai manushyastasyaanham praanomshnaati sapraana eve deekshita aashito bhavati yaavaanevaasya praanastena saha medhamupaiti bahih praano vai manushyash tasya ashanaam praano ashnaati sa praana eva deekshata aashito bhavati yaavaan evaaasya poraanah tesaaha medham upaiti/ Everybody lives with praana the life energy; he eats, gets satiated and indeed is sanctified by praana.

6.2.2: Aapataye tvaa gruhneemeytaah praano vaa aapati praana eva praanameva preenaati paripataya ityaha mano vai paripatirgamana eva preenaati tanunnatpra ityaha tanuvo hi te taah samavaadyanta shaakvaraaya ityaha shaktaih te tat aatmanah samavaadyanta anaadhrishtam asi anaadhrishyam ityaha anaadhrishtam hi etat anaadhrishtam/ Let there be access to Praana the Life’s very energy. He who rushes in for Praana is certainly delighted; that praana gives resdy access to the mind and indeed delights the mind. For the mighty there is strength and that person is unchallengeable!

6.4.5. Praano vaa esha yat upaamshur yat upaamshuagra grahaa grihyante praanam eva anu prayanti aruno ha saa aaha aupovaeshih praatah savana eva yagijnam sam ahom sthaapayaasmi tena tah samsthitema charaami iti ashtou kritvo agre abhishunoti ashta aksharaa gayatri gayatram praatah savanam pratah savanameva tena aapnodi ekaadashaa kritvo dviteeyam ekaadashaakshhara trishupt traishthbham maadhyaandinam savanam/ Uamshu is praana: [Upamshu is the practice of silently repeating a mantra and seek to secure deeper consciousness and remove mental impurities.] Aruna Aupaeshi is stated to have advised that whatever sacrifice is established be proceeded with; he first initiates with eight syllables of Gayatri, and then eleven times as Trishtubh of Chhandas. Maadhyaandinam eva savanam tenaa aapnodi dvaadasha krtvah triteeyam dvaadashaakshharaa jagatee jaagatam triteeya savanam triteeyaa savanam eva tenaa aapnodi etaa ha vaava sa yagijnasya samsthitem uvaaccha askandaaya askannam hi tat yajnaasya samsthitasya skandaatho atho kalu aahur gayaaree vaavva praatah savane na ativaada iti anati vaadua enam bhraatravyo bhavati ya evam veda tasmaat ashtau ashtau kritvo abhishutvam/ By noon time, the performer does the Japa twelve times as Jagati Chhandhas has
twelve letters and so would be at the evening. This is what the regulation of the Establishment so that there is loss in the prescribed practice.

7.5.13. To whom Praana of a Jeeva is yoked to like a cross wooden piece! Kastvaa yunakti sa tvaa yunaktu, Vishnustvaa yunaktvasya yagjnasyardhiyah/Mahyam samnatyaa amushmat kaamaaya, Aayushe tvaa praanaayatvaapanaa tvaa vyaanaayatvaav/Apaanaayatvaa vyaanaayatvaav, vyushthai tvaa rayyai tvaa/ Raadhase tvaa ghoshaaya tvaa, poshaaya tvaa aaraa- dhoshaaya tvaa prachyutvai tvaa/Who indeed yokes you since some significant power be yoked to! May Lord Vishnu be yoked to since He is the ‘dharta and bharta’ or the singular preserver and the clasper of Creation anyway besides the endower of peaceful and existence of all the Beings. This arrangeent is let me bestow calmness and pleasure. May Lord Vishnu save Life, the Prana, the vital energy; may He protect Apaana the outbreath as also the vyana.[Prana the inward moving energy pulsating the heart, the breathing and circulatory system, Apaana the outward moving energy eliminating wastes of body and lungs through the excretory systems, Vyan the circulation of energy enabling the expansion and contraction of the muscular system, Udana the energy of the head and throat- the vocal apparatus for laughing or shouting or crying, and Samana the energy for digestion and assimilation, besides regulating the body cells and in-body heat regulation.]

Shukla Yajur Veda:

7.7: Aa Vaayo bhusha shuchipaupa nah, sahasram te niyuto vishvavaar,upo ter andho madyamayaami yasya Deva dadhishe poevoeeyam vaayave tvaa/ Vaayu Deva! you are the singular form of purity and its expansion world wide; you are indeed of the profile extensive reach and of innumerable ways and means of sanitization. Deva! your strength as also the sensitivity is of Soma Juice by the hallowed medium of yagjna karyas. May we offer the attraction of the Juice to refesh yourself. 13. 27 : Madhu vaataa rutaayate madhu ksharan ti sindhavah,maadhveerna santvoshadhee/ May to those blessed participants of Yagjna karyaas, Vaayu the essential life’s energy flows surge forward fast, especially saturated with sweetness . 14.12.Vishvakarmaa tvaa saadyantarikshasya prushthe vyachasteem prathasvateemantarikshham yachhaantarikshham drungaantarikshham maa higum seeh/ Vishvasmai praanaaayapaanaa tvaa yavanaa- yodanaaya pratishthaayai charitraaya/ Vaayu drushtvaabhi paatu mahyaa svastya eechadriihaa shantmena tayaa devataayangirasvad dhruvaa seed/ The desirable ones! Prajapati the Designer of the Universe had appropriately placed Vayu Deva pride of place viz. the antariksha; that is why the Five Segments of Vayyu are deposited viz. Praana- apaana-vyaana-udaanaadi pranaas or the Life Energies. May therefore the antariksha be fortified and sanctioned!

Saama Veda: Vaayu: Stanza 600:

Niyutvaan vaayavaa ghyaam shukro ayaamite, gantaasi sunvato griham/ Vaayu Deva! have you been appointed to ride the glorious chariot to reach the Yagjna Sthal! The famed Soma Juice is now ready and hence is our invocation to very kindly manifest here at once! (Devatas as per Vedas are considered in three divisions: Paarthiva- Vaayaveeya-Aakaasheeya. Now there also in three categories in bhoutika swarupas of physical properties: dust- varshaakaara-varsha yufta jhanjhaakara. But basically, Vaayu is soft; in the early usha kaalaas, breathing awakens from the bed! Lovers crave for the softness of wind! Indra and Vaayu are stated to be Yugala Devatas as they set the pace, momentum and force too. But Yogis use Vaayu as ‘Jeeva saadhanas’ or instruments of Life in three major stages: Jaagrat- Svpna- Sushupti or Awaken ness-Dream stage-Deep Sleep) ]
Essence of Taittiriya Aranyaka continued:

3.15.1-6: Mrityu Sukta

Hariam harantamanuyanti Devaah, Vishvasyesaanaam vrishabhnam mateenaam, Brahma swarupamanu medamaagaat, ayaanam maa vividheervikramavsa/ Ma cchido mrityo maa vadeeh maa maa balam vivruho maa pramosheeh, prajaam maa me reerisha aayurugna, nrichakshasam tvaa havishaa vidhema/ Sadyas - chkamaanaaya pravepaanaaaya mrityaave paaramsaa aashaa ashrunvan, kaamenaajanayanpunah/ Kaamena me kaama aagaat, hridayaadhhbudayam mrityoh, yadameeshaamadah priyam tadaituup maamabhi/ Pare mrityo anuparehi panthaam, yaste svaa itaaro Devayaanaat, chakshushmate shrunvate te braveemi, maa nah prajaam reerusho mot veeraan/ Pra poorve manasaav vandamaanaah naadhamano vrishabham charshaneenaam, yah praajaanaam eka karanamaanusheenaam mrityum yaje prathamaja - amritisya/ These verses are stated to be recited in the rites of cremation.

Samasta Devas are stated to accompany the Mrityu Devata- harim harantam; the latter is the Lord of all the worlds and thoughts of the departed. As Mrityu Devata approaches the yajamaana or the victim, the latter assumes an appropriate form. May the Devata be contented with the stanzas recited and destroy the obstacles faced in the journey post life. Mrityu! At the time of departure of the victim, do kindly spare him from severing his body parts causing pain and tolerant energy. Kindly also do not harm my progeny, much less the victim’s life span as we are prepared to serve you with suitable offerings. Mrityu Deva! Your are source and form of terror and panic to all the Beings with ‘Praana’; all the ‘ashta dishas’ receive the ‘aarthaa naadaas’ or the signals of freighting cries. May the children of the departed one be equipped to face moment of departure and spared from the distress that pursues. May the heart of Mrityu be kind and beneficial to the victim and family members. Mrityu Deva! may all paths except Devayana be blocked as that is the only path that the victim desires and surely deserves! May Mrityu be endowed with kind thoughts and actions as the victim seeks mercy and forgiveness after the departure to realise the Truth of Life!

[ Prashnapanishad vide III.6-7 explains the process of death: III. 6-7) Hridi hyesha Atmaa, atraitad ekashatam naadeenaam taasaam shatam shatam ekaikaashyam dvaa sapattir dvaasapatithi pratishkhaa naadee sahasraani bhavanti, aasu vyaanascharati// Athaika -yordhva udaahanah, punyena punyalokam nayati, paapena paapam, ubdhaabhyaam 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 naadayah taasaam murdhaaanaam abhinih abhinishtraika tayordhvam ayam 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 ‘ubdhaabhyyameva’; or as a result of paapa- punyaas or sins and virtues) III.8-9) 

Aditya ha vai baahya praana udayati, esha hyenam chaakshushham praanam anugrahaanaah prithivyaa ya Devataa saishaa purushasyaaapanan avashtabhyyanartaraah yad aakaakaashaas sa samaano vaayur vyanaan// Tejo ha vai udaaanaah tasmaad upashaanta tejaah punarbhavam indriyair manasi sampadyaaanaaith// (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) Yatchistantenaisha praanam aayaati, praanaastraajasad yukhah saahaatmaanaa yathaa samkalpitam lokam mayati// Ya evam vidvaan praanamveda na haasya prajaa heeyate, amrito bhavati, tadesha shlokah: // Uptitvam aayatim shtaanam vibhusvatm chaiva panchaaadhyaatmam chaiva praanasya vijaayaamritam ashnute, vijaayaamritam 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 yukthah 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!)

Another reference in 3.15.5 of Taittrireeya Aranyaka is about Deva Yana. 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 aapuryamaanaapakshham, aapuryamaanaa pakshad yaan shad udaaametii maasaams –taan/ Maasebhyyah samvatsaram, samvatsaraad Adityam, Adityaacchandramasam, Chandramaso vidytum; tat puruaho maanaavah, sa enaa 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 Hiranyakaraha Brahma; this indeed is known as the Deva Yaana or the Divine Path.) V.x.3) Atha ya ime graama istapurte dattam iti upaaste, te dhumam abhisambhavanti, dhumaad raatrim, raatrer apar and paksham
apara pakshaad yaan shad dakshinaiti maasaamstaan, naite 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 ‘Dakshinaayana’ 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) Maasebhyaag pitru lokam, pitru lokaad aaaaasham, aakaashat chandra –masam, esha Somo raaja, tad Devaanaam annam, tam deva bhakshyniti/(When reference is made to months of death 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 ushtivathaitam evaadhyaanam punarnivartante yathetam aakaasham, aakaashaad vaayyum, vaayur bhutwaa dhumo bhavati, dhumo bhutwaabram bhavati/( Once ‘yaavat sampata’ or the exhaustion of the fruits of virtue is over, then the Self would return by the very route that he travelled herebefore after the death. He would return to the Intermediate space of Akasha then to Vayu, then to dhuma or smoke and then back to the white cloud) V.x.6) Abhram bhutwaa megho bhavati megho bhutwaa pravarshhati taiha veehiyavaa oshadhi vanaspatayah tila-maasha iti jaayant, ato vai khulu durnispra pataram, yo yohyannam 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, sesmum, 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 ramaneya charanaah, abyaasho ha yatte ramaneeyaam yonim aapadyeran, Brahmaa yonim vaa kshatriiyaa yonim vaa. Vaishya yonim vaa;atha ya iha kapuyaa charanaah abhyash yat tekupyaam 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 na taanimaani khudraani asakrud aavarteemi bhutaani bhavanti, jaayasya, mriyasveti, etat triteeyam sthaanam tenaasau 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 Northern 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 saraam pibhascha, Gurostalpam aavasan Brahma haa chaete patani chatvaarah, panchamah chaaram staith/ ( 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 yaatanevam panchaagnim veda, na saha tairapi aacharan paapmaanaan lipyate, shuddhah 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!)

3.16.1- Pratyaksha Bhaskara:

_Taranirvishva darshato, jyotishkrudasi Surya, vishvamaabhaasi rochanam, upayaamagruheetosi Suryaaya tvaa bhraajasvat, esha te yonih Suryaaya tvaa bhraajjasvate/ Bhaskara Deva! you are the ferrier of the saadhakas as the unique source of radiance and brilliance of the universe in totality and ‘antariksha’ is your dwelling place. This stanza is a repeat of Rik Veda vide 1.50.4._

[Rig Veda Prathama Mandala, _Sukta 50_, stanzas 587- 599 or 1-13 on Surya Deva as follows:

_Udu tyam jaatavedasam devam vahanti ketavaḥ , dṛshe vishvaaya suryam/ apa tye taayavay yathaa nakṣhatraa yantyakutubhiḥ , suraya vishvامakshase/ adṛshramasya ketavo vi rashmayo janaa nanu, bhraajjant o aghnaya yathaa/ taraṇirvishvadarshato jyotisākhṛdasī suryā, viśvamāa bhaasirochanam /pratyāṃ devaanaam vishāḥ pratyānhūdesi maanaṣaṅ, pratyāṃ vishāṃ svardṛṣṭhe/ yena paavaka cakshasaa bhuranyantam janaanantu, tvam varuma pashhyasi/ vi dyaameṣi rajas prthvahaa mimaano aktubhiḥ, pashyann janaanantu suryā/ sapta tvaa harito rathe vahanti deva suryā, śhochiskesham vicaksana/ ayukta sapta śundhyuval sūro rathasya naptyah, tābhīryāti svayuktibhiḥ/ ud vayaṃ tamasas pari jyotis pāṣyanta uttaram , devam devatrā sūryamaghanma jyotiruttamam/ udyannadya mitramahā ārohanuttarāṃ divam, hṛdroghāṃ mamasūrya harimāṇam ca nāṣaya/ śukeṣu me harimāṇam ropaṇākāṣu dadhmasi, atho hādraveṣe me harimāṇam ni dadhmasi/ udaghādayamāṇāḥ tiṣṭe viṣvena sahasā saha, dvīsantā mahyam randhayan mo aham dvīsate radham/_

(This jyotishmurthi Surya Bhagavan bestows vision to the total Universe and for this purpose alone extends his golden rays all over. This unique Surya Deva once disappears by the dusk timings hides himself behind the Stars like a thief. Just as Agni Deva shows up in his full blast and grandeur while in form, Bhagavan Surya too bestows unimaginable glory of radiance to the Universe in totality. Surya Deva! Besides illuminating the worlds, your magnificence is unreserved across the entirety of the ‘Antariksha’. Marudganas, Deva ganas and the humanity, besides those of Swarga loka too are the happy recipients of your splendid access. The grand vision with which the Beings are thrilled and awestruck are also provided with ‘dhaaran-poshan’ or hold and sustenance to the Subjects of trilokas and extol untiringly from the housetops of their existences. Surya Deva! You control the time cycle by dividing the days and nights for the ready reference of the Beings on Earth as also of Antariksha and Dyuloka for the ready reckoning of their Subjects.Divya Deva! Your illustrious Seven basic maha kiranas and glorious chariot drawn by seven celestial horses are so outstanding that these are ‘Pratyaksha pramanas’ or readily and constantly visible Godship right on top of one’s head. Far indeed from the narakas like ‘tamishra’ as replete with the high pitch darkness, the Maha Jyoti of Bhaskara is the typical extremity right ready before oneself. As you daily bestow the great fortune of ready visibility to all of as, our ready vision on the Sky uproots our physical illnesses of high severities especially of heart, eyes and skin, and of innumerable physical ailments by minutes of exposure of one’s body. Deva! incurable diseases like gradual withering of body called ‘harimama’, heart diseases, and so on are uprooted by the minutes of exposure to your glare. Your presence is adequate to exposure of our body surprisingly enabling to destroya big range of several’ adhibhoutika’ ailments, connected to skin, bones, blood purification and digestive system never to return again. Deva, do relieve us a wide range of incurable diseases for ever!)
3.17.1. Soma the Deva of bliss

Aapyaayasva madintam Soma, Vishvaabhiruutibhih, bhavaa nah saprathamah/ Soma Deva, the symbol of lasting joy, we seek your blessings to enhance our levels of ecstasy! This stanza is from Rigveda 1.91.17.

The stanzas of Rig Veda viz.1-23 are as follows: i. Tvam Soma pra chikito maneeshaa tvam rajishthamanu neshi panthaam, tava praneetee piraro na Indo Deveshu ratnam bhajanta dheeraah/ Soma Deva! May we realise your glory as per our own capacity to digest! In our previous generations, our ancestors realised your glory and enjoyed their lives with fulfillment! ii. Tvam Soma kratubhih sakrurbhustvam dakshaih sudaksho Vishvavedaah, tvam vris haavatvebhirmahitvo nrichakshaah/ Soma! Indeed, among the innumerable deeds in one’s lifetime, needless to say that the noble paths that our ancestors did were fruitful, successful and virtuous; more so intelligent, practical and as such they reaped fortunes and lived with fame. iii. Raagjno nu te Varunasya vrataani brihad gambheeram tava Soma dhaama, shuchishtvam priyo na mitro dakshaayyo aryamev aasi Soma! Soma! You are indeed the renowned puritan, your abode is huge and famed. You are free from the restrictions of Varuna Deva’s totally. You are the much awaited like Surya and ever pleasant like Aryama Deva! iv. Yaa te dhaamaani divi yo prithivyam aay(parvateshopadheeshvapsu, tehhirno vishvaih sumanaa ahealanaajantsoma prati havyaa gubhaaya/ Soma Raja! Your excellent places of stay naturally is ‘akaasha’, besides mountain tops, in medicinal herbs and waters. You could nicely adjust your stay without cringing with equanimity. Thus welcome to accept and receive our ‘havish’ as the offerings made with devotion and dedication! v. Tvam Somaasi sat patistvam raajjeti vritraha, tvam bhadro asi kratuah/ Deva Soma! You indeed are the Lord of Nobility, the Leader of One and All as the sustainer of food and preserver of medicinal herbs and above all the destroyer of Vritrasura and Loka Kalyana kaari or the Usherer of Universal Auspiciousness. vi. Tvam cha Soma no vasho jeevaantu na maraamahe, priyastotro vanaspati/ Soma! You are the unique medicine for our longevity and we are able to escape from ‘apamrityu dosha’! vii. Tvam Soma mahe bhagam tam yuna ritaayate, daksham dadhaasi jeevase/ Chandra! May you bless instantly the youthful ‘upaasakaas’ performing yajnas karyas seeking long life of virtue, discipline and self control!viii. Tvam nah Soma vishvato rakshaana raajannadhaayatah, na rishyettaavatah sakhsaa/ Soma Deva! Those seeking your personal safety and succor are never ever disappointed. May your eyesight be always in search of sinners and wicked persons to protect us always!ix. Soma yaaste mayobhuva uutayah santi daashushes, taabhirnovitaa bhasva/ Soma Bhagavan! Most specially do always bestow showers of joy and fulfillment to ‘havidaataas’ or those performing oblations to you and other Devas through Agni Deva most certainly! x. Imam yajamidam vacho jujshaana upaagagi, Somatvam no vridhe bhava/ Soma Deva! At this majestic Yajina Kaarya, bless all those who extol sincerely and after accepting their prayers and wishes fulfill their earnest desires instantaneously! xi. Soma gorbbishtvaa vayam vardhayamo vachovidah, sumruleeko na aa visha/ You are well used to prayers and eulogies Soma Seva! May our own prayers get intensified. Kindly fetch all your tools of enhancing the levels of our happiness and rejoicing! xii. Gayasphaano ameevahaa vasu visuvipushthi vardhanah, sumitra Soma no bhava/ Soma Deva! You indeed are the symbol of ‘Vriddhi’ or progress, besides the destroyer of our physical ailments and mental troubles. Surely you are the provider of prosperity and health to enjoy our riches. May we be your associates and friends for ever! xiii. Soma raarandhi no hridi gaavo na yavasheshva, marya iva sva okye/ Just as one’s crop fields are made even and clean for cows and the animals to till and similarly one’s own house is sought to keep clean and tidy, Soma Deva! please keep our mind and heart clean with least anomalies and aberrations! xiv. Yah Soma sakhye tava raaranaddeva
martyah, tah dakshah sachato kavih/ Soma Deva! A person who is a ‘Yaajaka’ or he who approaches you with oblations through Agni is indeed trustworthy. May you bless him with ‘dakshata’ or ability and ‘jnaana’ or knowledge! xv. Urushyaa no abhishasteh Soma ni paahyaamhasah, sakhaa susheva yedhi nah/ Soma! Save us from ‘apakeerti’ or ill reputation; save us from sinfulness; enhance our levels of contentment and happiness. xvi. Aa pyaayasva sametu te vishvatah Soma vrishnyam, bhavaa vaajasya sangathe/ Soma! Do kindly enhance the level of my intelligence; bestow to me both physical strength and mental acumen. In our battles to destroy ‘adhharma’ and ‘asatyaa’, may you stand firm along with me and associates as a pillar of strength! xvii. Aa pyaayasva madintama Soma Vishvebhiramshubhhi, Bhavaa nah susravastanah sakhaa vridhe/Ahlaadakara Chandra! May the immensity and enormity of the legends of your reputation and eminence be huge and widespread. For our own selves, may we seek your positive association at all times especially our trying times and hurdles! xviii. Sam te payaamsi samuv yantu vaajaah sam vrishnaanyakabihtihanishhaa, aapyaayamaano amritaaya Soma divi shravaasy - uttamaani dhishva/ Shatru samhaaraaka Soma Deva! May you appear in the ‘svarupas’ or Forms of Milk-Anna / Food- and Physical Strenght. May you to bestow ‘amaratva’ or divinity and the divya poshaka tatvaas from dyuloka too. x.ii. Yaa te dhaamaanti havishaa yajanti taa cte vishvaa paribhurastu yajam, gayasphaanah prataranah suveeroveerahaah pra charaa Soma duryaan/ Soma Deva! May all those engaged in Yagjna Karyaas in the ‘Yagjna Sthala’ spread out in all directions performing various duties for the success of the Sacrifice be blessed by you for the safety and happiness of their homes. May their houses be safeguarded, their antagonists be subdued, their homes be full of auspiciousness with children and grand children! xx. Somo dhenum Somo arvantamaamshum Somo veeram karnyam dasdaati,saadanyam vidathyam sabheyam pitrushravanam yodadaashadasmai/ To him who provides ‘havis’ or homa dravya as charity, may Soma Deva be rewarded by cows and horses. May He also bestow to them ‘dharma kushalata’, ‘griha vyavasthaa kushalta’, ‘Sabha pratishthita’ and ‘Pita pratishtha protsaaha’ or virtuosity, household efficiency, public fame and enhancement of father’s name! xxi. Ashaalaham yutsu pritanaasu paprim svarshaampasaam vrijanasya gopaam, bhareshujaam sukhitam sushravasam jayantam tvaamanu madema Soma/ Soma Deva! You have the distinction as being Invincible in battles, the fright and flight for enemies, the inevitable in victories, the famed resident of the best possible home of coolness on the dyuloka, ‘vishala sena paalaka’ or the supreme head of huge army, and above all the Incarnation of Eminence! May we follow the Exemplary! xxii. Tvaminmaa aoushadheeh Soma vishvaastvamapo ajanayastvam gaah, tvamaa tatanthvarananta -riksham tvam jyotishaa vi tamo vavatha/ Divya Soma! You are unique who could manoeur and scheme the entirety of Akasha and the instant usherer of cool illumination. At the same time on earth, you personify oushadhis and food, besides cows and water. Your glory is inmesurable and unimaginable! [Indeed, Chandra is the Antariksheeya poshaka, and on Earth the Materialization of Oaushadhis, Waters, Surya Rashmi and Godugdha !]

xxiii. Devena no manasaa Deva Soma Raayo Bhaagah sahasaavannabhi yudhya, maa tvaa tadaneeshishe veeryassyobhayebhyah pra chiktsaa gavishtau/ Parama Shakti sampanna Soma! The deeper one thinks, one realises that you are the endless source of dhana-dhanya; what is more you are the outstanding enabler of daana pravritti; further more your capacity to bestow the best of ‘iham and param’ or earthly fulfillment as also heavenly bliss is unparalleled!

3.18.1- Usha the Dawn Celestial

Eeyushto ye purvatarampashyan vayucchhanteemushasam martyasah,asmaabhiroo nu prati - chakshyaabhut, o te yanti ye aparueshu pashyaan/ All the mortals could vision the dawn of Ushah kaala
Surya now as always in the future. Indeed the mortal could see and henceforward till death but during the everforth coming births too. This dawn is not merely a routine vision but also the dawn of spiritual knowledge too as explained in the next stanza of Rig Veda 1.113.1-12.

Prathama Mandala, Sukta 113, 1-13 as follows:

*Idam shreshtham jyotishaaṃ jyotir-aagavichchhinnah praketo ajanishtha vibvaan, yathaa prasutaah savituh savayam evaa raatrushase yonimaaraik/ (Of all the illuminated materials in the Universe, the singular embodiment of radiance is Usha Devi whose brilliance glorifies the nook and corners of Creation; the darkness that spreads all over after Surya Deva’s exit turns into the nights and eagerly awaits the re emergence of Devi Usha till the break of the dawn.) Rushadvatsaa ruushatee shvetayaagaa - daaraig/ krishnaa sadanaayasyaah, samaana bandhuh amrite anuchee dyaavaa varnam charat aaminaane/ (Tejasvi Devi Usha thus ushers the arrival of the ever resplendent Surya Deva thereby replacing the outgoing night of darkness; indeed both the pitch darkness of nights and the splendour on the entry of Surya Deva are the natural and regular phenomena of the Universe co existing together as true and alternate friends, each of these claiming and destroying the supremacy of each other. Samaano adhvaaswastroranantas -tanamanyaanyakaa charato devarishe, na methete na tashhyatuh sameke natthoshaasaam samanasaar virupe/ The paths of te two illustrative sisters of Raatri and Usha Devis are eternal and never merging. Yet, the sisters do always witness divergence of two extreme postures while Surya Deva appears to be upping the sisters who always at logger heads yet inseperable but chasing each other ever! Bhagavati netri surrutaanaamacheti chitraa vi dooro na aaavah, praatyaay jadadvayu no raayo avyyayad ushaa ajeegarbhvanaani vishvaa/ As though prompted by the deeds of excellent virtue, Devi Usha thus manifests herself and opens up the doors of rising splendour and gradually spreads the heat and radiance far and wide engulfing all the Lokas and their inhabitants. Jhivasye charitave mahonyaa bhogaya drishtaye raaya vu tvaam, dabhram pashydbhaye uriviyaa vichskshana Ushaa ajeegarbhvanaani vishvaa/ Devi Usha also called as ‘dhaneshwari’ wakes up from human beings from deep slumber and prompts human beings to earn and facilitate the allied tasks so as to provide livelihood to themselves and dependent family members; indeed but for her the daily routine does not get activised to one and all of the humans and even other beings.Tejasvi Devi Usha! The chaturvarnas of the Society would not perform their activities well such as the Kshatriyas safeguard, preserve law and order and earn; the brahmanas are unable to perform yagna karyas and upkeep dharma; the Vaishyas are ready to take up trading and the service class help the other varnas to support and help manually, thus every being is readied for the respective duties as the day progresses! Esha divo duhitaa pratyadarshhi vyuuchhantyi yovatih shukravaasaaah, vishwasyeshaanaa paarthivasya vaswa Usho adye ah subhago vyuccha/ Once this celestial Goddess is ready to vanquish darkness, like a Devi of eternal youth dressed in clean and comfortable clothes, she is now redy to bestow benevolence and auspiciousness to all the Beings in the Universe. Paraayateenamanveti paatha aayateenaam prathamaa shaswateenaam, vyuuchanti jeevamudeera -yantyushaa mritam kam chaa boddhayantii/ Devi Usha! You are like every Usha even in the distant past but the first ever glorious one for the distant future too! Indeed you are the singular one of practical magnificence and fame who awakens from slumber to eventful daily life, as though from deathlike state to life of activity and alertness!Usho yadagnim samidhe chakartha vi yadaa tad chakshhasaa Suryaa, yaamanaasaayashshamaanaam ajeegard taddeveshu chakrashe bhadra mapnuh(Usho Deva! Once you are awaken, Agni Deva gets busy with Yagna Karyas; even before the rise of Surya, the entire World initiates the deeds of auspiciousness and Devatas too get alerted to await the launch of ‘satkarmas’) Kiyaatyaay yassamayaa bhavaati yaa vayuryaascha nyunam vyuchhaan, anu
purvaah kripate vaavashaanaa pradeedhyaanaa joshamanyaabhireti/ For how long indeed Devi Usha would be there! that is, before her appearance and disappearance! From then when she was not present and as to when that she would disappear what is the period of her entry and exit! In the past and as of now, what might be the rise -existence- and non existence subsequently, especially in the past and present!) Eeyushto ye purvataraaampashyan vayucchhanteemushasam martyaasah,asmaabhiroo nu prati -chakshyaabhudyo te yanti ye apareeshu pashyaan/ All the mortals could vision the dawn of Ushah kaala Surya now as always in the future. Indeed the mortal could see and henceforward till death but during the everforth coming births too. This dawn is not merely a routine vision but also the dawn of spiritual knowledge too as explained in the next stanza. Yaavayadveshaa rupapaa ritejaah sumnaavaree sunmrutaaa eeryanto sumangaleervibhratee Devaveetimhaadyoshah shrshthataaa vuccha/ Usha! We are ever grateful to be able to vision you as you are able to destroy the darkness of our ignorance instantly and administer, enhance and disseminate the concept of Truth and Real Joy of mortal existence.

3.19.1: Spiritual Dawn stimulates Inner Consciousness of Mortals

Jyotishmati tvaa saadayaaami, jyotishkrutam tvaa saadayaaami, jyotirvidam tvaa saadayaaami, bhasvateem tvaa saadayaaami, jvalanteem tvaa saadayaaami, malmalaal bhavante tvaa saadayaaami, deepyamaanaam tvaa saadayaaami, rochamaanaam tvaa saadayaaami, ajasraam tvaa saadayaaami, bruhad jyotisham tvaa saadayaaami, bodhayanteem tvaa saadayaaami, jaagrateem tvaa saadayaaami/

May we seek from you Usha Devi! the vision of inward brightness in us, the source of your luminosity, the symbol of your radiance, the origin of the melodious sounds ushered by you, your form aflame, your shine and your immortality which awakens us literally and figuratively!

3.20.1: Svaaha Mantras in respect of to actions for purification

Prayaasaaya svaaha,ayaasaaya svaaha, viyaasaya svaah, samyaasaya svaah, udyasaasya svaaha, avayasaasya svaah, shuche svaaha, shokaaya svaaha, tapyatvai svaaha, tapate svaaha, brahmhatyaayai svaaha, sarvasvai svaaha/

Agni karyas to divinities for immunization of human actions of commission or omissions are performed with the assistance of ghee or other approved offerings. Such offerings by pronouncing ‘svaaha’ are normally symbolic of personal or collective acts such as ordinary actions or otherwise, or those acts of disruptive or diversionary tactics, charitable acts, acts for success of achieving objectives and targets, avoiding evil works, for ensuring purity and brightness, for success of tapasya, and for committing pacha paatakas like ‘brahma hatya’, ‘para stree sangama’, ‘para dhana- vastu apaharana’, ‘bhrusatya’ and ‘maatri tulya guru bhaaryaa sangama’.

3.21.2: Body organs of human beings

Chittam santaanena, bhavam yakraam, Rudram tanimmaa, Pashupatim sthula hridayena,Agnim hridayena, Sharvam matasaabhyam, Mahadevamantah paarshvenou, oshishthahanam shigveenikosa -bhyam/

Chitta is akin to sinew, Bhava to liver, Rudra to the minute liver parts, Pashupati to the gross portion of heart, Agni the heart. Rudra again to blood, Sharva identified with the kidneys, Maha Deva with the inner ribs and Chandra the ‘aousshadhipati’ with the internal organs.
PRASHNA 6

[Refer Preface of this Script of Essence of Taittiriya Aaranyaka: The Chapters 4 and 5 are worthy of avoidance as those are of the dangerous contents of applied shrouta rituals. Chapter 6 relate to pitrumedha mantras, post life pitrum edha mantras and rituals of post life relevance. This Prashna has 12 anuvaakas with a total of 144 stanzas, of which about 50 are repeats from Rig Veda and Atharva Veda. Anuvaka 1 has 23 stanzas- Anuvaka 2 has 3 stanzas-Anuvaka 3 with 14 stanzas- Anuvaka 4 has 13 stanzas-Anuvaka 5 has 15 stanzas-Anuvaka 6 has 14 stanzas- Anuvaka 7 has 16 stanzas- Anuvaka 8 has 2 stanzas-Anuvaka 9 has 13 stanzas-Anuvaka 10 has 13 stanzas- Anuvaka 11 has 12 stanzas and finally Anuvaka 12 has 6 stanzas]

6.1.1-23: The departed ‘jeevatma’ discarding life behind is accompanied by Lord Yama- departed Soul-Pushan- Sayavari / cow- widow and Agni

i) Yama: Pareyivaasam pravato maheeranu, bahubhyah panthaam anupaspashaanam, Vaivasvatam sangamanam janaanaam, Yamam Rajanam havishaa duvas/ May King Yama the son of Surya Deva/ Vivasvaan, be worshipped as he is followed by His relatives and admirers of the departed; Yama has travelled far from the heights beyond and taken to the perfect destination without disturbing any one else. The Stanza is from Rig Veda 10-14.1.

ii-iv) The departed jeeva: Idam tvaa vastram prathama nvaagan/ Apaitaduuha yadihaabibhah puraa, ishtaapurtamanusampashya dakshinaam yathaa te dattam bahudhaa vi bandhushu/ May the departed one arrive here with new ideas and forget the erstwhile impulses and memories, recalling however the erstwhile actions some of which might have satisfied the conscience such as the acts of dakshinas to brahmanas vis a vis the wealth given by the kinsmen. May the departed one be yoked by two oxen to carry the body dear so far as the life and these oxen reach the abode of Lord Yama or alternatively to other abodes in case that It had done ‘satkarman’ earning virtue outweighing the deeds of vice.

v-viii) Pushaa tvetaḥ chyaavayantu pra vidvaan, anashthapashuh bhuvanasya gopakah, sa tvaitebhyah pari dadat pitrubhya, aghirdeebhyah suvidanniyebhyah/ Pushemaa aashaa anu veda sarvaah, so asmam abhiyatamena neshat, svastidaa aaghruni sarvaveero, aprayucchan pura etu prajaanan/ Aayuh vishvaayuh pari pasati tvaa pusha, tvaa paatu pratapthe purastaat, yatraaste sukru, yatra te yayah, tatravaa devah Savitaa dadhaatu/ Bhuvanasya pat idam havih, agnaye rayimate svaaha/ May Pushan the omniscient escort the departed Soul to another world as His rays never fail to procect all the Beings and reach them to Pitru Loka and may Agni Deva reach the concerned Devas further on. Indeed Pushan is totally conversant with all the Lokas successively as He is aware the ways and means of leading the jeevaatma to safety free from perils. The post life of departed mortals is well realised by Pushan and hence lead them up to the halts en route. As the Souls which may have done well with the earnings of ‘punya’, the celestial Savitur would place them well in advance and accordingly lead these with care.
Hence, Paramatma! may this offering of the body remains engulf by Agni Deva ultimately! The stanzas v-vii are repeats of Rigveda Mantras of 10.17.3-5-4 respectively.

ix-xi) Sayaavari / Cow to cleanse the sins of the departed:

_Purushasya sayaavarayapedaanim mujahhe, yadhaam no atra naaparah puraa jarasa aayaati/_
Purushasya sayaavari vi te simnaam praanaam, shareerena maheemahim, svadahyehi pitrunup,
prajayaasmaanihavaha/ Maivam maamstaa priyeham Devee satee pitrulokam yadaishi, Vishvavaaraa
nabhasaa samvayantgee, tasyah porajaam dravinam cheha dhehi/ Sayaavari is the cow which was stated
dear to the departed person brought to the place of cremation as the symbol of all Devas. Thus, the
Sayavari the symbol of Devas! Kindly remove the sins of the departed. As the departed one has loosened
all his / her energies, may the Savavari enter the planes of the firmament and lead the way to Pitru
Loka. May you also provide your milk to the departed one en route and at the destination as you have access to
all the lokas.

[Garuda Purana vide Chapter 30: 41-42 and 52-53 are quoted: ‘Tarkshya Deva! Any Being on Earth or
Pancha Bhutas or the entirety of Creation is Vishnu. Hence whosoever performs a’ karma’ or action, the
fruit of that action is Vishnu too; thus a person when performs an act, good or otherwise, Vishnu decides
the fruit of that action. At the end of the journey of a human- as in other cases too-River Vaitarani is
commended as its waters would purify the sins made by the departed one- during the ‘kaumara-youvana-
vaardhakya- jauna jannaanta’ as also during ‘raatri- praatah- madhyaahna-aparaahna’ and both the
sandhyhas too. The singular solution is hence the charity of a ‘kapila gomaata’ to a well deserved
Brahmana. The following is the verse to be recited at the time of Godaana: Gaavo mamaagratah santu
gavaam madhye vaahaamyaham/ Yaa Lakshmeeh sarvabhuutaanaam yaa cha Devee vyavasthitaa, dhenu
rupenasya Devee mama paapam vyapohatu/ Cow alone is ahead of me- the departed Soul, behind me as
my support, my sides too; cow is in my heart and I am on the midst of cows. May the Lakshmi Svarupa-
Sarva Bhuta Svarupa- Sarva Deva Svarupa- as the symbol of a Cow, destroy my sins instatly wih this Go-
Mata! Guruda Purana sums up : those who are destined to go to heaven are supposed to grab the tail of
a cow that appears on the banks of the river Vaitarna to be led safely across to the ethereal shores of
Vaikuntha.
Please refer to the Essence of Manu Smriti- Aachaara Khanda released by kamakoti.org website as also
by google by the same title]

12-16: Departed person’s widow

_Iyam naareem patilokam vrinaanaa ni padyat upa tvaa, marto preyam, dharma puraanaanaupaalayantee,
tasyai prajaam dravinam cheha dhehi/ Udeerdhya naaryabhi jeevalokam gataasum etumupa sheshaa ehi,
hastaagraahshaya deedhishoh, tavedam patyurjanitvamabhii sam babhutha/ Suvarnaam hastaadaaanaa
mритasya, shriya brahmane tejase balaaya, atraiva tvam, ihavayam sushevaa, vishvaa sprudho
abhipateerjeyam/ Dhanurhastaat aadadaaono mритasya, shriya kshatraayoujase balaaya, atraiva tvam
iha vayam sushevaa, vishvaay sprudho abhipateerjeyam/ Maniam hastadaaadaanaa mритasya, shriya
visho pushthyai balaaya, atraiva tvam, ida vayam sushevaa, vishvaa sprudho abhipateerjeyem/ The
widow of the departed husband who chose her husband and lived along with him has to continue her duty
as a widow now and assign the properties of the husband to the progeny. This stanza is a repeat of
Atharva Veda 18.3.1. The widow is then advised to get back normalcy as she would be under a shock and
realise the reality that her husband was no more; indeed the person who took your hand on wedlock had
left her now. After all, she would have to continue to remain in existence and recover her normality since she should fight back the evils of the world and fortify herself. One has to reconcile to the absence of the husband and realise that he was not there. Yet, she would have to take a vow that he was there and get readied for a lonely fight. The stanza 6.1.15 viz. Dhanurhasta at explains that since the upbringing of the progeny has to be the wife’s prime need of the hour, the widow should take over the bow from the hands of the departed husband’s hands and be prepared for a battle to protect the children and stay there itself and face the situations. Thus she takes the challenge of life ahead.

[Vyasa Maharshi explains of some features of widows: Patyaomrtepi yo yoshivaidhavyam paalayet kvachit, Saapunah prapya bhartaaram svarga bhogaan sameeshnute/ Vidhavaa kabari baddhah bhartru bandhaaya chaayate, Shirasovanam tasmaat kaaryam vidhavaatatha, Ekaahararah Sadaa kaaryah nadviteeyah kadaachana/ Gandhadra –vyasya sambhogonaiva kaaryastatha ka kvachit, Tarpanam pratyaham kaaryam bhartuh kushatilodakahi/ Vishnostu pujanam kaaryam patibudhaana chaanayadhaa, Patimeva sadaa dhyaayedvishnu rupa dharam param, Evam dharma paraanityam vidhavaap shubhaamataa/ As a husband passes away and the widow observes the regulations of widowhood, since a widow is distinguished as being one, it is preferred that her head hair is removed forever, takes a single meal a day and refrain from a second meal that day! She should not use fragrances and not utilise flowers; every day she should perform tarpana with ‘tilodakas’ or black Tilas with water using ‘darbhas’. Those women who are widowed should consider as the diseased husband as Vishnu himself and then her remaining life would be spent peacefully without problems and even though as of a woman of auspiciousness.

Also Parashara Smriti is quoted: Grihini Dharmas: In the event of married (or unmarried) women desirous of shortening their hair due to reasons of religion the head hair can be shortened by two inches; for example there is a dutiful binding called ‘Veni Samhara’ at tirtha pradeshas like Prayaga / Gaya, where a husband himself performs the vrata by scissoring the hair likewise. But widows ought to shave the head as per ancient ‘aachaara’. They are forbidden to sleep in the central place of their homes or alone in far off places.]

6.1.17-23- Tributes to Agni Deva for the final offer of the dead body

Imamagne chamasam vaa vi jighvarah, priyo devaanaamuta soumyaanaam, esha yashchaamasos deva paanah, tasmin Devaa amrtaa maadayante/ Agnervarma pari gobhiryayavasya, sam prornushva medasaa peevasaacha, net tvaa, ghrushnurharasaaa jarshyashaano, dadhat vidhakkyhyan, paryangyaate/ Mainamagne vi daho, maabhi shoucho maasya tvacham chikshipo maa shareeram, yadaa shrutam karavi Jaatavedo,athemainam prahinutaan pitrubhyah/ Shrutam yadaa karasi Jaatavedo athemenam pari dattaat pitrubhyah, yadaa gacchantaasuneesetmetaam, athaam Devaanaam vashheerbhaavaati/ Suryam chakshurgacchatu vaatamaatmaa, dyocha gaccha prithiveem cha dharmanaa, apo vaa gaccha yaditram te hitam, oushadheeshu prattrim tisthaa shareereere/ Ajobjhaagastapasaa tam tapasva, tam te shooshishpatu tam te archih, yaaste shvastaanuvu jaatavedah, taabhirvahemam sukrtuam yatram lokaah/ Ayam vai tamasmaadadhi, tvanmetadayam vai tadasya yonirasi Vaishvaanarah, putrah pitre loka krut, Jaatavedo vahehemam sukrtuam yatram lokaah/ Agni Deva! please do not hurl or shake this dead body; it is dear to Devas as wells as to mortals; the former seek to enjoy the pleasure of the Soma juice and this vessel is the drink of Devas and the latter who are immortal take pleasure in the Soma; this stanza is a repeat of Rig Veda 10-16-8. The next stanza is a repeat of Rig Veda’s previous stanza 10-16-7
addresses the dead body: you are enclosed with the ‘kavacha’ or the shield of Agni Deva who is merely turning only your body parts to ashes but not your true self whish indeed is everlasting. Hence Agni is merelt clearing the mess of your body! Agni Deva! you may consume the deadbody along with his heart, pancha koshas or Five Sheaths of the body called Annamaya (Physical Energy), Praanamaya (Vital Energy), Manomaya (Mental Faculty), Vigyanamaya (Buddhi or Sharpness of Discrimination) and Ananda maya (Bliss) only but thereafter kindly despatch the ‘Jeevatma’- Inner Being safely to the Loka of His forefathers the Pitru Loka. Agni Deva, when you render the jeevatma fully rid of the memories of the erstwhile life, then That becomes rendered fit with a fresh form subject to the will of Devas. Preta swarupa! Let your vision see Surya Deva, your breath to Vayu Deva! As per your destiny and the fund of your ‘sukrita phala’, you may reach swarga, or back to earth or waters. In case you are destined to return as vegetation, then you shall do precisely the same swarupa once again.- Rig Veda 10.16.-3. Referring to the stanza : Suryam chakshurgacchatu vaatamaatmaa, dyochara gaccha prithiveem cha dharmanaa, apo vaa gaccha yaditram te hitam, oushadhheeshu pratririm tishthaa shareerereh/ as explained , Chhandogya Upanishad 5.10.6 explains: Abhram bhutwaa megho bhavati megho bhutwaa pravarshati taiha veelhiyavaa oshadhiwanaspatayah tila-maashaiti jaayant, ato vai khalu durnispra pataram, yo yohyannam 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, sesmum, 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). The next stanzas 6.1.22 -23: Ajobhaaga stapasa tam tapasva- and Ayam vai tvamsmaaaddabhi/ are as addressed to Jaataveda: ‘ Agni Deva! having burnt off the body totally, may the physical aspects of the human being been burnt off totally, may the subtle body as the Jeevatma be carried to the wide world of the Devas of virtue; then there is hardly any difference of Vaishvanara and Jeevatma, especially after passing through the layers that the latter passes through!

6.2.1-3: On the path above after death, the jeeva is protected by three kinds of Devas besides Agni Deva

Ya etasya patho goptaarastebhyah svaaha, ya etasya patho rakshitaarah; tebhyrasvaahaa, ya etasya pathorakshitaarastebhyah svaaha,Khyatre svaaha Apakhyatre svaahaa, Abhilaalapate svaahaa Abhilaalapate svaahaa, Apalaalapate svaahaagnaye karmakrite svaaha Yamatra naadheemastasmai svaah/Yasta idnam jabharat, slahvidaano muurdhaanam vaa tatpate tvaaayaa, Divo vishvasmaat seemaghaayata uruushyaha/Asmaatvamadhi jaatosi,tvadayam jaayataam punah, Agnaye Vishvaanaraaya suvargaayaa lokaaya svaaha/May the jeeva on the ascent to high skies be protected by this Agjna karma three Devas viz. Goptaarah, Rashitaarah and Abhirakshitaata. May also this offering be received to Khyataa who disclosed this secret as also to Apakhyaata who refrains from disclosing the information. May also this offering to Deva Abhilaalapat who commends the deeds of virtue of the Jeevatma that performed in the just concluded mortal life and what is more , may Apalaapad Deva not to divulge the deeds of vice with great refrain. Above all, this offering be made to Agni Deva Himself in case any other Deities of help have not been addressed by default. Agni Deva! you are indeed the unique help in reaching our oblations to all the concerned deities including those who have not been addressed! May the passage of the ‘pretaatma’ to the respective destinations be free from all types of visissitudes. Agni Deva, you have had the background of birth of the antaratma of the departed person irrespective of the dead person’s pluses and minuses of concluded life. That is the supplication to you to assist the pretatma to a helpful rebirth. May the offering be received by Vaishvanara Agni in the upper worlds!
6.3.1-14: The journey of the departed from Agni to the dogs of Yama to Pitru Loka to Surya

Pra ketunaam brihataa yatyaagnigni, aarodasee vrishabho roraveeti, divaaschidantaam upamaam udaanat, apaamapasthek mahisho vavardha/ Idam ta ekam, para vuu ta ekam, truteeyena jyotishaa sam vishvasva, samveshane tanvaschaarudhi priyo, Devanaaam parame sadhashte/ Naake suparnamupa yat patantam, hridaa venanto abhyachakshat tvaa, hiranyapaksham varunasyadootam, yamasya yonou shakunam bhuranyanyum/ Ate drava saarameyou shvaanou, chaturakshhou shabaliu, saadhunaa pathaa, athaam pitruun suvidiaatraam upehi, Yamena ye sadhamaadadam madanti/ You te shvaanou Yama rakshitaarou, chaturakshhou pathirakshee nruchakshhasou taabhyaam raajan paridehi enam, svasti chaasmaa anneeveam cha dhehi/ Urunasou asutrupaa udumbalou Yamasya dootao charato janaam anu, taavasmabhyam drishaye suryaaya, punardaataam asum adyaha bhadram/ Soma aikebhyah pivate, dhrutameka upasaate yebyho madhi pradhaavati, taan chit evaapim gacchhataat/ Ye yudhyante pradhaneshee shuuraamso ye tanutyajah, ye vaa sahasra dakshinaah, taan chit evaapim gacchhataat/

Tapasaa ye anaadhrushyaah, tapasaa ye svaryayuh, tape ye chakrake mahah, taamschadevaapi gacchataat/ Ashmanvatee Revati, sam rabadhavam, uttishthath pra tarataa sakhaayah, atraam jahaanaa ye asamasheevaah, Shivaan vayam urterearam ahbi vaajaan/ Yadvai Devasya Savituh pavitram, sahasra - dhaaram vitatamantarikshe, yenaapunaat Indram anaatar maartyah, tenaaham maamsarvatanum punaami/ Yaa raasraatraatpannaadapayanti shaakaam abhimrutaa nrupatimichamaanaah, dhaatustaaya survaah pavanena puuttaa, praajamaaantraayaa varchasaah saamsrujaaya/ Utvayam tamaasah pari, jyotih pashyant uta taram, Devam devatraah, Suryam agamna jyotih ut tamam/ Dhataa punaaatu Savitaah punaaatu agnestejasaa Suryasya varchasaa / Agni Deva in the form of thick smoke flies high from bhumi to dyuuloka with his flag assumed the form of a bull with roar; even as He enters the dyuloka with the assistance of Jala Deva assumes the form of lightningsThis stanza is the same as Rig Veda vide 10-8-1.

The next stanza above- viz 6.3.7 is a repeat of Rig Veda 10.56.1 meaning that this Praani is the food of Mrityu; Its basic form was of Agni, then that of Vayu the Deity of Wind and finally of Jyoti Tatva or of Atma Tatva. ‘Meet this Soul and provide him ‘tejasvi rupa’ or of effulgence and get It divinity! The Third stanza is taken from Rigveda 10.121.6 meaning : This scene would be visible as that of a high flying bird Varuna in svarga loka and it is this bird which gets nourished in Yama Loka. But the departed Atma, if saved from Yama’s dogs called Shaarameya which are four eyed and could change their appearance in multi colours, could then proceed to join the virtuous Pitru Loka. These Shaarameya dogs both are actually are the dogs of intuition and are the guardians protecting the Atma on the way up towards the Deva Yaana the divine path with their divine vision. Thus the departed human beings are hunted or helped too by the ‘Yama dootas’; Rig Veda vide10.14.12 the messengers of Lord Yama are broad noesd and of extraordinary physical strength and mental energy. Once satisfied by the swing of balance of the departed soul’s karma, the fierce dogs sober down and save from any evil forces on the right path. May these divine dogs guide the ‘pretaatma’ to reach the Land of Bliss and grant him relief from the sorrowful earth of ‘arishdvargas’ or the six principal evils of existence so that the Soul could look upon the Surya Deva with contentment and Joy! The seventh stanza referring to the Pitru Loka where Soma Juice flows is a repeat of Rig Veda 10.154.1; the meaning is ‘ Pretatma! Pitru Loka is the celestial place where Pitru Devas rejoice flows of Soma Juice and ‘ghritaahutis’ or the offerings of ghee while meditating on Surya Deva and that is why there is a rush for the honey of delight who are in the know and practice of Madhu Vidya. Rig Veda 1.90.6-8 explains about Madhu Vidya: Madhu vaataa rutaayate madhu ksharanti sindhavah maadhiveernnah snatoshadheeh/ Madhunaktamutoshaso madhumatpaarthivam rajah, madhu dyourastu nah pitaa/ Madhumaanno vanaspatirmadhumaam astu Suryah maadhveergaavo bhavantu nah/
Shan no Mitrah sham Varunah sham no bhavatvaryaamaa, sham na Indro Brihaspatih, sham no Vishnu-
rumukramah/ May the practitioners of Yagjna Karyaas be endowed with Vaayu pravaaha rivers of
sweetness as also all types of heathy herbals of pleasures. May like pitru devataas bestow divine juices of
sweetness while the Maatru Varga Devatas too bless us with earthly juices of outstanding taste thus
reaping the sweetness of ‘Iham and Param’ or on earth and thereafter! May all kinds of Vanaspatis grant
us pleasures while Surya Deva with His ‘tejasv kiranans’ or radiant rays shower happiness while the
nights and ‘usaha kaalaa’ ensure our joys always thus so that the herds of cows too yield sweet milk to us.
Swaami’ Brihaspati, and the Singular Universal Vishnu Bhagavan bless us all round auspiciousness!

[ The doctrine of Madhu Vidya is commended by Brihadaaranyaka Upanishad too vide II.v.16 as follows:
Madhu Vidya -taught by Dadhyan Rishi to Ashwini Devas as in horse heads- the unique link between
the Individual Soul and the Supreme: II.v.16) Idam vai tan madhu dadhyann aatharvanoshvibhyaam
uvacha, tadetad rishi pashyaanavochat: tadvaam naraa sanaye damsha ugram, aavishkarnomi, tanyatur
navrishtim/ Dadhyaa ha yan madhva atharvano vaam, Ashvasya shreeshanaa pra yadimuvaachaa, iti/
Recalling the conversation of Devi Maitreyi and Maharshi Yagjnyavalkya when the latter explained about
Antaratma and Paramatma or the Supreme Brahman, Maitreyi solicited the Maharshi to
elaborate the MADHU VIDYA or the Theory of Honey being the unique link between the Self and the
Supreme. Then the Maharshi explained what Dadhyan Rishi taught to Ashwini Devatas in Atharva Veda.
But there was a huge catch behind the narration: Dadhyan cautioned the two Ashwini Devas that in view
of Lord Indra’s condition that any one trying to learn Madhu Vidya would automatically have their heads
dropped; however Dadhyan assured that the heads would be kept secured and replaced by the heads of
horses and the operative portion of the Madhu Vidya meditation being the rite called Pravargya minus
however the ‘goodhaartha’ or the secret import called Self-Knowledge; indeed the Self Knowledge is as
self revealing eulogy as a thick cloud with rumbling noises inevitably would end up in heavy rains!
Obviously the two Ashwini Kumars yielded to the tempting offer of Dadhyan Rishi as also his assurances
and agreed to the Offer to get beheaded and horse heads replaced). II.v.17) Idam vai tanmadhu Dadhyann
atharvano shvibhyaam uvacha, tad etad Rishih pashyaan avochat: Atharvanaayaashvinaa dadheechie
ashvaam shiraa prati airaayatam, sa vam madhu pra vochad rataayan, twashtram yad dashraav api
kakshyaam vaam iti/ (Thus this Madhu Vidya had been taught to Ashwini Kumars in Atharva Veda.
addressed them saying that the Madhu Vidya or the Instruction of Honey which was ‘Twaashtra’ or
Related to Surya was thus being accorded; this was the Pravargya karma which would indeed be followed
by Madhu Vigyaan implicitly if not explicitly! Indeed this Madhu Vidya not only reveals the
transformation of the Inner Self to the heightened level of the Supreme Brahman and the incidental
methodology of recovering the horse heads to normalcy as of original Ashwini Kumars. Moreover the
‘Puraschakre pura sharira’ or the erstwhile form of those since initiated to Madhu Vidya would
subsequently lead to Purusha Swarupa and further help merge into Avyakta Swarupa of Brahman!) II.v.18)
Idam vai tanmadhu Dadhyann aatharvano -shvibhyaam uvaacha, tatedat rishi pasyan avochat:
puraschakre dvipaadah, puras chakre chatuspaadah, Purah sa pakshi bhutwa purah Purusha
aaveekshat iti/ Sa vaa yaam Purushaah sarvaasu puurshu purishaaayah, nainena kim chanaanaavratam,
nainena kim cha naasamvratam/ (After discoursing Madhu Vidya to Ashwini Kumars, the Rishi explained
to Ashwini Kumars that Paramatma manifested himself first as with two feet like human beings and birds
and later on as four feet animals; since he entered these bodies in a subtle form, he is called Purusha.
Indeed there is nobody that is not covered as a biped or quadruped or in any other imaginable form in
them as enveloped by Him inside and outside. In other words, there is nothing that is not pervaded by Him in the form and name of that very species. Thus the Mantra; nainenakincha naanaavritam, nainena kinchinaasamvritam ie there is nothing that is not converyed by Him, nothing which is not engulfed by Him viz. the Purusha! Indeed He made the bodies, the karmendriya and Jnaanenndriya (or the organs of action and senses.) II.v.19) Idam vai tanmadhu Daddhyann Atharvano shvibhyaam uvaacha, tad edad Rishi pashyan avochat: rupam rupam pratrirupo babhuva, tadasya rupam pratichakshanayaaya, Indro maayaabhihi puru rupa eeyate, Yuktaa hi asya haraayah shata dasha ti/ (Thus Dadhyan Maharshi taught Madhu Vidya to the Ashvini Devas in Atharva Veda as they were in the form of Horse-heads. As each specie of the Lord’s creation as of biped or quadruped or innumerable other forms, the process of Creation got multiplied as per the original swarupa or the prototype as ‘pratiswarupas’ or replicas got reproduced aplenty with similar features, organs and their respective functions by Maya or ‘make believes’ which appeared in tens, hundreds, thousands, and of endless numbers with organs and their functions in perpetuity till the termination of Creation till another such cycle gets renewed! That Parabrahma or the Supreme Creator is stated ‘apurva’ or unprecented, anpara-akaarana-akaarya or causeless, spontaneous, and on his own volition, as also Abahya or beyond comprehension yet the consciousness within the Internal Judge of one’s thoughts and deeds! This Self is thus a true reflection of Brahman the Infinite. This Antaratma of every being is a fascimile of Paramatma and just as the Supreme knows everything, can see, hear, feel, act, react, think, comprehend and so on the Individual Selves of all the Beings can certainly do so to their respective capacities. Like horses are yoked to a chariot, the internal organs and their functions are tied together to the Pure Intelligence. This is the meaning and import of the Mantra and this again is the lesson of the Madhu Vidya, nay the secret of Vedanta; this again is the cohesion or link of the Inner Self and the Supreme Brahman all about!).

6.3.8. viz. Yemudhyante praghaneshu is continued: May the Pretaatma reach the Pitru Loka where those who waged battles and accomplished ‘veera marana’ or heroic deaths and left behind glory to the next generations. (Rig Veda 10.154.3 repeated). Further, some of the ancient forefathers died having performed extraordinary ‘tapasya’ to reach ‘Svarloka’ or Surya Loka (Rig Veda 10.154.2 repeated). It is in this Pitru Loka that the Sacred River Ashmanvati, the river of hurdles of mortal life, flows and may the Pretatma be alerted to cross over with fortitude, having left behind the fears and causes of pains and enter the lands of joyous plentitudes as this River is the clear dividing point of Bhuloka and the usherer of Svarga Loka - as described in Puranas. (Rig Veda 10.154.8 repeats the stanza). This River is the purifier of Savita with thousand rays and is spread across in Bhuvar Loka, the Mid World. Those on Earth desirous of higher worlds after death by the unfailing and severe practice of Dharma are thus destined to attain the Pitru Loka the residing point of Pitru Ganas. Those Ganas desirous of visioning Paramatma seek to enhance further purifications.

[[Brahmanda Purana explains the origin of Pitru Devas briefly as follows: Srishti of Pitaras: After creating Devas, Asuras and Human Beings, a satisfied Brahma desired to create Pitaras and recalled the Veda Sukta: Rutavah Pitaro Devaah (Srishti should include Rithus-Pitras-Devas) and thus created Pitras from his flanks; they were of two categories viz. ‘Agnishvaattaas’ and ‘Barhishads’. The former type were neither ‘Grihastis’ nor performers of Yajnas. The obvious preference was to create ‘Barhishads’ who were ‘Ahitaagnis’ and also ‘Soma sevakaas’]. That is why while performing Pitru Tatpanas, the ‘saadhakas’ perform tarpanas with the following Mantras to the three Divine Manes as were associated with the souls who were burnt or drowned and carried to the Skies till the latter are tendered to their destinations: Om Agnishu aatthaah Pitar ah idam salilam jalam tebhyah swadhaa namah,tebhyah
swadhaa namah, tebhyah swadhha namah/ Om Somapaah Pitarah tripyantaam idam salilam jalam
tebhyah swadhha namah, tebhyah swadhha namah, tebhyah swadhha namah/ Om Barhishadah Pitarah
tripyantaam idam salilam jalam tebhyah swadhha namah, tebhyah swadhha namah tebhyah swadhha namah/ ]]

The last two stanzas viz. 6.3.13 and 6.3.14 describe the process of purification by Surya Deva. Thus the
achievers thus far behold higher luminosity of Surya’s of outstanding heights. May Paramatma Purify the
Departed Soul with the sharpness of Agni and the splendour of Surya! The earlier stanza is from Rig
Veda 1.50.10. With some variation, Chhandogya Upanishad 3.17.7 too is quoted: Self Manifestation of
the Golden Egg and partial revelation of the Universe III.xix.1) Adityya Brahmeti aadesah, tasyopa
vyakhyaanayayam: asad eveam agra aaseet, tatsad aaseet, tat samabhavat, tad aandam niravartata, tat
samvatsaraaya maatram ashaata, taqn nirabhidyata, te aandakapaale rajatam cha suvarnam
chaabhabhavataa/ (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 suvaram saa dyauh; Yajjarayu te parvataah, yad ulbam sa megho
neehaarah, yaa dhamanayah taa nadyah, yad udakam sa samudrah/ (Of the two halves of the Egg, the
silvner 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 ajayata sosaavaadityah; tam
jaayamaanam ghoshaa ululavonudatisihan, sarvaah cha bhutani, sarve cha kaamah; tasmaat
tasyodayam prati pratyaaayanaam prati ghoshaa uluklonvuthithshthanti, 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 etaveam
Vidwaan Adityam Brahmeti upaatshtho sasthaa cha prithivaahaa cha nirmaham
nirimderan/ (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!)

6.4.1-13: As the dead body is consigned to Agni, Prithivi is cooled by Jala Deva, Antariksha enables to
reach Pitrus and invariably returns the Soul back to Prithivi:

Yam te agnimamanthaam vrishabhaayeva pattave, imam tam shamayaamasi ksheerena chodakecacha/
Yam tvamagne samadahan, tamu nirvaapaya punah, kiyaambu annam rohatu, paakaduuvrva
vyaklashaa/ Sheetkhe sheetkaavayaa shreekrii hraadikri hraadikaavati, mandukyaa su sam gam, imam svagnim
harshaya/ Sham te dhanvanvya aapah, shumyate sambhuvam yaa, sham te samudriyaa aapah, sham te
santu varshaah/ Sham te srravanteenastu, sham te santu varshaah, sham te srrau varshaah, sham te
prithvaa avasheeyaatam/Ava sruja punaragne pitrubhyyo, yasta aahutah, charati svadhaabhhi, aayurvasaan upa
sheshah sam gachataam tanvaa Jaatavedah/Samgacchavaa pitrubhismam svaadhaabhhi, samishtaap
puurntan paranvaa vyomamann, yaatra bhumai vrinase tatram gaccha, tatram tava Devassavitaad dhadato/
Yat te Krishnah shakun aatuted, pipeelah sarpa uta vaa shvaapaddah, annishthud vishvaaanranum
krunotu, Somascha yo braahmmanaam avivesha/ Uttishtaastanuvam sambhasva, meha gatramavahaa
maa shareeram, yatra bhumyai virnase tatram gaccha, tatram tvaa Devah Savitaa daddhatu/ Idam ta 
ekam para vuu ta ekam, triteeyena jyotishaa sam vishvasa, samveshane tanvaa chaaruredhi priyo, 
devaanaam prame vyoman, Yamena tvam Yamyaam samvidaan, uttananam naalamadhirohamam/
Ashmanvatee Revatee, yadvai Devasya Savituh pavitravam, yaa raashtraat utpannaat, uta vayam 
tamaspari, Dhaataa punaatu/ Asmaatvamadhijaatosi, ayam tvadhijaayataam, Agnaye Vaishvaanaraaya 
suvargaaya lokaaya , svaaaha/

As Agni Deva is kindled with the dead body and matures it, it rushes like a powerful bull and 
subsequently Agni is made peaceful with water and milk, thus maturing it like raw rice to cooked rice, 
ready for the journey to the ‘antariksha’. Deva, thereafter the place gets cool and enables over the 
subsequent days to grow grass shoots as mentioned vide Rig Veda 10.16.13. Bhu Devi! You are ever 
composed filled with herbs and trees; may female frogs be in abundance. Do also facilitate Agni karyas 
always; this stanza is from Rig Veda 10.16.14. The stanza 6.4.4 being a repeat of Atharva Veda 1.6.4 
stating that may the desert lands be sufficient with adequate waters and get fertile with rains bringing 
happiness all around. May such waters get filled up with rivers, wells while even snow falls too usher in 
ample waters. May Agni Deva despatch the body to the land of forefathers as the life span of the 
departed prevail his own terms.; this stanza above viz. 6.4.6 is a repeat of Rig Veda 10-16.5 and Atharva 
Veda 18.2.10. The next above stanza too as a repeat of Rig Veda 10-14-8 and Atharva Veda 18.3.58 
means that the pretatma meet the Pitru Devatas and request for heavenly transfer if possible or atleast an 
ideal rebirth back to Earth where the divine Savita be the caretaker there. The stanza next which is a 
repeat of Atharva Veda 18.3.55 denotes that in the eventuality of harm in the case of a rebirth back to 
Earth, may there be protection and avoidance of harm by a back bird, ants, snakes, or wolves / dogs while 
may Agni Deva bless by healing injuries as well as saving from indebtedness. May also Soma Deva enter 
the Brahma in the rebirth. In an address to the departed Soul, the further stanza asks to leave the 
cremation ground and secure a fresh birth and prays Prithvi and Savita with their blessings for a better 
rebirth. The bright energy of the departed Soul is the very original, while ‘praana’ the vital force as well 
as the splendour of Bhaskara Deva are the supplementary essentials in the further stages; this stanza viz. 
6.4.12 is a repeat of Atharva Veda 18.3.7. Thus hopeful applicant Pretatma seeking better rebirth up the 
skies seeks an ascent to Svarga, obviously with the blessings of Lord Yama. May Deities of Savita, Soma 
and Dhata grant the Soul on travel up from Earth and endow ‘It’ with the withstanding capability of 
darkness and ignorance. May Agni Deva too enter the ‘Antaratma’ of this preta svarupa and facilitate a 
facile and auspicious rebirth.

6.5.1-15: Mighty yet Benificent Powers of Lord Yama holding Sensitive Balance of Dharma- Adharma

Aayaatu Devah sumanaabhirutibhih, Yamo ha veha pryataabhiraktaa, aaseedataam suprayate ha 
barshih, urjaaya jaatayai mama shatru hatyaih/ Yame iva yatmaane yadaitam, pravaam bharan 
maamushaa Devayantah, aa seetadam svamu lokam vidaanae, svaasthe bhavatamindave namah/ Yamaaya 
Somam sunuta, Yamaaya juhutaa havih, Yamama yogina gachhayagnidooto aramkritah/ Yamaaya 
ghrutavat havirjuhota, pra cha tishthat, sa no Deveshvaaa Yamad, deerghamaayuh pra jeevase/ Yamaaya 
madhumattamaam raagjne havyam juhotan, idam nama rishubhyah purvajebyah, purvebhyah 
pathikrud- bhyah/ Yosya koushthya jagatah paarthivasyaika idoshee, Yamam bhangyashvo gaaya yo 
rjaanaparo- dhyah/ Yamam gaaya bhangyashvo no Raajaanaparodhyah, yenaapo nadyo dhanvaani, yena 
dyoh prithivee drudhdha/ Hiranyakashyaantsudhuuraan, hiranyaakashaanyah shaphaan , ashvaana - 
nashyato daanam Yamo raajaabhitishthathi/ Yamo daadhaara prithiveem Yamo vishvamidam jagat,
Yamaaya sarvatithasthe yatpraaanad vaayurakshitaam/ Yathaa pancha yathaa panchayaa
panchadarshhayah, Yamam yo vidhyaat sa bruuyaat, yatha rishirvijaanate/ Trikadruekbhiih patati,
shallurveeh ekamit brihat, trishthub Gaayaree chhandaamsi sarvaa taa, Yama aahitaa/
Aharahirnarmaano gaavashvam purusham jagat, Vaivisvato na triyatti panchabhirmaanvairyamah/
Vaivvasvate vivichyante Yam raajani te janaah, ye cheya satyenecchyante, ya vu chaarnutavaadinah/ Te
raajannih vaivchante, thaa yanti tvaamupa/ Devamscha ye namasyanti, braahmanaamschapachintyati/
Yasmin vriksho supalashe, Devyaa sampivate Yamah, annaano vishpatim pitaa, puraanaam anu venati/

May we invoke Yama Dharma Raja and his sister Yami to be seated on this ‘barhi grass’ or darbhas at the
‘Yagjna Vedi’ and grant us good progeny and disciples to protect us from external as well as internal
enemies of ‘Kaama krodha matsaraadi’ instincts. As both Yama and Yami are seated at the yagjna sthala
comfortably, the Yagjna sadhakas venerably offer ‘Havishaanna’ and thereafter you both may eventually
enjoy the Soma Juice at a place of convenience to you. This stanza is a repeat of Rig Veda 10.13.2.
Yagjna Sadhakas! May you get ready for the offering so that Agni Deva be invoked accordingly to carry
the havishaanna ready! The next two stanzas are repeats of Rig Veda 10.14.14-15 explaining the as
meaning as follows: May Lord Yama accept the sweet offering and bless us all with happy and long life.
just as Rishis of the yore as the pioneers practised. Indeed Lord Yama is endowed with full powers as the
sole ruler of the entire world and as such the sadhakas be entreated with ‘ bhangyashrava mantra’ and
being pleased, the Lord could bestow riches to them as He could uphold waters and convert rivers to flow
in deserts by His dynamic energy. The Lord arrives at the Yagjna place by His chariot drawn by His
valiant horses with golden eyes and hooves of iron with celestial energy. The Lord dominates the earth
while Vayu controls the Beings and the latter is indirectly controlled by the Lord. Pancha Bhutas of
Prithivi- Aapas- Agni-Vayu- and Aakaashas, the Time Cycle of Years, Six Seasons- Months and
Fortnights besides Rishis are all overseen and controlled by Him too. As explained in Rig Veda 10.14.16,
Mrityu DevaYama controls ‘tri kradtuks viz. the three yaginas in favour of Jyoti- Gou- Aayu or
Luminosity- Cows- and Longevity and is ever present for ‘raksha’ or security. He is readily present in six
places simultaneously viz. Dyuloka-Bhuloka-Jala- Oushadhiyas-Ruks and Truth; He is ever pleased by
praises in the media of Trishthub-Gayatri-and Sacred Hymns Vaivvasvata Yama- the Famed son of Surya
and Chhaya Devi as also the elder brother of Lord Suturn- is not merely conted with five Yama Dootas
but moves about along with cows, horses and His messengers at every movement of his endless visits.
Indeed the followers are a mix of entities of Truthfulness and also those who are experts in extracting
falsehood and pretensions also. Indeed again , there are minority groups who are truly dedicated to
Paramatma in Varied Forms and those honouring the virtuous Brahmanas besides those driven by the
principles ofTruthfulness and Justice. After all His clientele has no exceptions! The last stanza above is a
repeat of Rig Veda 10.137.7. stating that Lord Yama is habitated is enjoying Soma Juice along with His
celestial comrades under the shade of the Sacred and excellent Tree of glory even as Prajapati would love
to join their company.

[ Invariably the general feeling is that Lord Yama is a symbol of cruelty to the departed Souls but indeed
He is truly Representation of Dharma and hence the ‘saardhakata’ of His title as the Dhrama Raja!
Indeed, Dharma is anchored to Karma!

Kathopanishad details the instance of Nachiketa: A unique Brahman named Vaajashraava was a rare
example of Sacrificial Following of Brahmana Dharma as he literally gave away what all he
possessed including every material in favour of heavenly gains; he even included the prize gift of his
son-hardly a boy- named Nachiketa! The innocent Nachiketa asked his father repeatedly as to whom he was offering. The boy asked him three times and the father finally replied that he was being offered to death! The son wondered as to why the father replied out of anger since he irritated him repeatedly and pestered him with same question as to why he was being given away in charity along with other gifts like cows! But Nachiketa felt that indeed if his father stated so in all seriousness, then he should be considered as very fortunate that after all it was his own father who was offering him to death! Nachiketa then heard what his father told him that in case if the forefathers asked him, he too would have obeyed since every man born would have decayed like a corn and would return back to be reborn once again any way! As Nachiketa reached the abode of Yama Dharma Raja, a divine voice was heard alerting the household of Yama stating that a Brahmana boy arrived as the guest, and that hospitality be extended to him since Yama was away for three days and nights. Indeed, no Brahmana could ever be unfed in this house of Yama since a guest of Nachiketa’s nature and nurture, sacrifice and great works arrived there; after all the guest who arrived was of an extraordinary background as he fully enjoyed the hope and faith as also friendship and joy, sacrifices and extreme virtue that his father bequeathed to him. On return Yama talked to Nachiketa and observed that the latter stayed there for three nights as a guest with patience without food and desired that Nachiketa could ask for three wishes, for three nights! Nachiketa replied to Yama Raja that as first boon his Father Gautama be freed from his anxiety and concern as also his anger and indifference for him; he might also recognise and even converse with him if and when freed from Yama; in other words, let not his father mistake Nachiketa as a ghost! Having appreciated the boy, Yama replied that his father viz. Uddalaka would not be disturbed of sleep nor have any anxiety for his son, especially since the son was freed from the jaws of death. Nachiketa replied to Yama that in Swarga loka, there should be no fear age, hunger and thirst but only joy and happiness. Also Fire Sacrifice would certainly lead him to Swarga; Yama! This would be my second boon and wish! Yama explained to Nachiketa about the great impact and implication of Agni Sacrifice which indeed was the means of achieving Swarga. Fire is the support of the world as the enlightened experts of Dharma are well aware and keep it in the interior portals of their intellect. Brihadaranyakya Upanishad [I.ii.2-3] states that while Arka is water, its froth got solidified as Earth, on which Hiranyakagbha rested and warmed up by further cogitation and concentration became bright and thus Agni got materialised! Virat Bhagavan further differentiated in three parts viz. Agni-Surya and Vayu. Yama or Death asserted that Agni was the source of the World; even the class and number of bricks and manner of arranging the Fire how the Sacrificial wood was to be piled up, how the Fire be procured and lit up was defined! When reference was made to the Scriptures thus, Nachiketa was highly elated in repeating the stanzas even as Yama was delighted! Dharma Raja was then highly pleased and granted him the boon of Swarga. Yama Deva also gave the fourth boon as well viz. that Agnihotra would be additionally known by the name of Nachiketa, the earlier boons being his father’s composure and his ability to see and converse with Nachiketa, knowledge about the Agni and Yamaraja was so overwhelmed with Nachiketa that he blessed him with a multiformed necklace which would bestow multi-dimensional knowledge including that of ‘Antaratma’ or of the Self! Thus whatsoever performs the Naachiketa Fire thrice would have achieved three kinds of achievements viz. Sacrifice, Study and Charity; the first oblation would bestow powerful knowledge including the way of crossing the cycle of births and deaths, the second Agnihotra leading to accomplishing the son of Brahma and the third oblation leading to Everlasting Peace by identifying Brahman! The illustrious one who performs the Naachiketa Sacrifice thrice thus conquers fear and reappearance of death once for all and having secured heaven and freedom of movement in the worlds, rejoices identity of Brahman! On testing Nachiketa about his eligibility for Brahma Vidya, Yama explained Shreya and Preya or Vidya and Avidya, the intensity of Samsara vs. the Lasting Option and of the Identity with Brahman: There are two ways of human aspirations viz. ‘Shreya’ or Vidya and ‘Preya’ or Avidya and the paths of Pleasure and Sacrifice are distinct and
divisive as the evil go to hell and the virtuous have their destination as heaven; this is the simple but definite explanation of existence of the Self after death. As both the preferable and pleasurable paths are open to a Being, the person of knowledge selects the ways of virtue and sacrifices while the ignorant one opts of the body pleasures. While knowledge and ignorance were contradictory, Yama appreciated Nachiketa who scrupulously avoided the diversity of pleasures and temptations of life and followed a unified and well defined route of virtue. Indeed while existing in the midst of ignorance and darkness, the majority of persons assume that they are intelligent and enlightened and move fast round and round following curved and twisted means of existence, just like blind leading blind. Not realising the means of attaining a long term perspective, the one with no discrimination blunders into pitfalls by being fooled by the lure of the lucre! Dharma Raja now complimented Nachiketu as the sincere most seeker of the Ultimate Truth and the steadfastness with which he had been pursuing the effort was exemplary. He said that the Self was indeed such that he was not available for hearing and even if heard, was unable to understand him; blessed he be who understood this from an efficient Instructor. After all the Self had to be such that one could appropriately assimilate that and certainly not by an inferior person! On the contrary, the person not quite capable of proper understanding might misinterpret the essence of the Truth. Indeed, there could be no argument about this Truth as that would be too subtle to digest: It could be: ‘ananya prokte’ as the Supreme is identical with the Self; ‘na asti atra gatih’ or when transmigration is not referred to; and ‘na agatih’ or of non-realisation! In other words, no interpretation is possible by logic or argument, but is either to be taught by one extremely well versed in Scriptures and already experienced in the state of Unity of the Self and the Supreme or self-experienced! Yama further commented that only a person of true pledge and total resolve like, say, of Nachikata’s inquisitiveness that one could assimilate this awareness. Yama Raja continued his appreciation to Nachiketa further stating that since the permanent article would not be achieved by resorting to the impermanent desires, the latter resorted to the Nachiketa Agnihotra to attempt to reach the Lasting Objective. On the indications of receiving flashes of enlightement, Nachiketa! You examined the Truth vis-à-vis the Untruth by way of immense meditation and introspection and finally swung to the unchangeable option of reaching the shores of Hiranyakarbha despite the intense conflict of your psyche to tide over the very powerful and deep rooted waves of materialism! My compliments to you for the exemplary courage and conviction that you had displayed! It is rare that you desired to opt for the ‘durdarsham’ or hard to vision, ‘gudham anupravishtham’ or subtly hidden and stationed inaccessibly, ‘guhaateetam’ or located beyond in the realms of intellect, and ‘gahvarestham’ or existent in the midst of desolation and misery originating from- and deeply imprisoned by- the body parts and sensory organs!

[Yet another example of Yama Dharma Raja’s glory is from Matsya Purana as he was impressed by Sati Savitri’s conviction and reversed the death of her husband Satyavan: In the days of yore, there was a King named Ashwapati of Shaakala Vamsa in Madra Desha (the present Sialkot Territory) who did not secure a son. Being highly devoted to Devi Savitri (Gayatri), he intensified his worship to her and performed a daily ‘havan’/oblation to Agni with white ‘Tilas’ (Sesame seeds) in the presence of thousand Brahmanas for ten months and finally Devi Savitri appeared to Ashwapati on a Chaturthi day and granted an illustrious daughter to him and queen Malati; the baby was named as Savitri since she was born by the grace of Devi Savitri. The daughter grew into a charming and highly virtuous girl; a chance visit of Brahmarchi Narada to the King and the daughter indicated that her husband would die on a specified day after her wedding. They both were terribly worried about Narada’s prophesy but she was married in due course to the son of King Jhumatsen called Satyavan who was a charismatic prince. But unfortunately her father / mother in laws lost their kingdom. Savitri emboldened herself and faced the situation with confidence and performed unreserved and steadfast service to the parents-in-law.]
At the same time, she served her husband so much that Narada’s prophesy was always ringing in her ears constantly and never allowed the husband even for a while. She also worshipped her Guru and followed each and every advice of his as a word of law. Thus she was worshipping her husband, her parents-in-law and her Guru as much as never in history had performed in the past. As the specific Chaturthi that Narada warned about her husband’s death within a year, she took permission of her blind parents-in-law and her Guru and entered a jungle along with Satyavan and decided to keep her husband the happiest man and spent every moment with him by showing and sharing with him the most memorable beauties of Nature, the waterfalls, the cool waters, the fragrant and colourful flowers and so on. She described that couples of hares, crows, lions, monkeys, and deers were all in a state of maddening infatuation and such wonderful experiences tended to extend lives forever! Meanwhile, Satyavan felt like cutting wood from some dry trees but Savitri cautioned that he should not be away from her. In great fun, he said that he would never ever dare to be away from her. Suddenly, Satyavan felt excruciating pain in his head and fell flat. Even while realising as to what was happening, she sensed that some thumb-long figures tied to Satyavan’s soul and were ready to draw it towards the Southern direction and visioned that Yama Dharma Raja himself was present there. She screamed with astonishment and closely following Yamaraja sobbed away and said: Sacred Scriptures assured that sincere devotion to the mother and father -in-laws would secure Swarga and devotion to Guru would fetch Brahma loka but of what avail was her sincerity if Scriptures made false promises? Dharma Raja replied: Do not interfere with my duty; indeed the Scriptures were right, the dead soul was a virtuous person and that she too was a real Pativrata, but there was a fixed procedure of terminating a human being as per one’s life span which was pre-determined and judgment was given as per norms. Savitri counter argued that for a woman, husband was a Deity and the provider of safety; a father, brother or a son were no doubt the safeguarders but the husband was above all and if he were to be forcibly taken away then she had no other alternative but to immolate her life. Dharma Raja was indeed taken back at her firmness and smilingly said that such an incidence as this was rare and that he would be pleased to bestow any boon excepting her husband’s life. As Savitri took up the opportunity, she requested him to restore the eyesight as also the Kingdom to her in-laws and Dharma Raja readily granted these boons and asked her to go back so that he could perform his duty. He also asked her not to follow further and tire out herself without any aim or useful purpose. Devi Savitri replied that she would never feel tired following great celebrities of the stature of Dharma Raja, even if they were annoyed because only such emblems of Dharma could sift persons of genuineness or other-wise; it was stated in the Scriptures that one should never be afraid of even Agni, poison, and snakes compared to evil persons where as ‘Satpurushas’ had an inner conscience and even if they were apparently rude and hurtingly outspoken, their basic quality would be outstanding and subject to change of stance since such ‘Mahatmas’ test the authenticity of other persons being faced. Even normal and impartial Kings and Administrators would tend to examine the realities of those who make requests and a Deity par excellence like Dharma Raja would like to the make sure whether her supplications were pure and straight from the heart or not. That was the reason why Savitri felt untired of following Dharma Raja! Apparently, Dharma Raja was pleased with the logic of Savitri and replied that without insisting on the life of Satyavaan, she might ask for another boon. She grabbed the opportunity and requested that her parents were not blessed with a son; despite performing countless Sacred deeds and their daily homas in favour of Gayatri / Savitri they succeeded on giving birth to a daughter but not a ‘Vamsoddhaaraka’. Dharma Raja conceded the second boon too and firmly admonished Savitri not to pester further but should return home at once to organise the obsequies of her departed husband. Having secured the second boon from Dharmaraja, Savitri still followed the former and stated that any human being would like to fulfil three essential steps.
of Dharma, Artha and Kama as the corner-stones of an ideal life. She affirmed: *Dharmaarjanam tathaa kaaryam purushena vijaanataa, tallaabham sarva laabhbehyo yadaa Daiva visheshatey/ Dharmascha arthascha kaamascha trivargo janmanah phalam, Dharma heenasya kaamaarthey vandhyaa sutasamou Prabho/ Dharmadarthastathaa kaamo Dharmaalokadavayam tathaa. Dharma ekanuyeaytenam yatra kvachanaagaminami/ Shareerena samam naasham sarvamanyaddhi gacchati, Ekohi jaayatey jantureka eva vipadyatey/ (Deva! Any Enlightened person seeks to earn Dharma since that secures the best of gains; the objective of life is to fulfil the means of Dharma viz. Artha and Kaama; conversely, wealth and fulfilment of desires alone without Dharma would be wasting one’s life. Dharma would certainly fulfil the means to achieve it and could at the same time lead to Salvation too. In the final analysis, a dying person leaves every thing behind except Dharma and a person born does not bring any possessions nor takes anything at death). Dharma Raja was pleased with what Savitri said and asked her a *third boon* to that outstanding Pativrata who had been fighting for her husband’s life. In turn, Savitri asked the boon: *Varayaami tvayaa dattam putraanaam shatamourasam, Anapatyasya lokeshu gatih kila na vidyatey/ (Deva! I request you to give me the boon of securing hundred sons of my own, since without obtaining sons here would be no ‘Sadgati’ to her and husband as parents).

Yama Raja then granted this boon also and Savitri commended Dharma as follows: *Dharmaadharma vidhaanajna Sarva Dharma Pravartaka, Twameva Jagato naathaha Prajaa samyamaney Yamah/ Karmanaaman -rupena Yasmaad Yamayasey Prajaah, Tasmaad vai proachyasey Deva Yama ityeva naamatah/ Dharmaaynemah Prajaah Sarvaa yasmaad ranjayasey Prabho, Tasmaatey Dharma raageti naama Sadbhirirnigadyatey/ Sukrutam dashkrutam chobhey Purodhaya yadaa janaah/ Tatsavakaasham mrutaa yaanti tasmaat twam Mrutyu ruchyatey/ (Dharmadharma Vidhaatataa! You are the highest Administrator of Dharma; since you are the Chief Regulator of Dharma, you are called Yama. As you ensure that human beings do not indulge in Adharma and make them follow the Path of Truth, you are known as *Dharma Raja*. Since when human beings die, you confront them with a full account of their good and bad deeds, and hence you are known as Mrityu. As the dead persons are approached by you with the details of each action of theirs by each kshana/ second, and measure of Kaala or Time, you are called as Kaala. Since you are the designated Authority to terminate the life of each and every ‘charaachara’ or mobile and immobile beings, you are titled Antak. As you are the eldest son of Surya Deva who has the name of Viwasaaw, you carry the name of Vaivasvata. As and when the life of any being is over, you catch him suddenly and that is why you have another name viz. Saara praanahara. Devesha! Thanks to you the Ruk-Yajur- Sama Vedas continue to popularise the Principles of Virtue and Justice eternally; you are the upkeeper of nobility and discipline the world over and I have come to the shield of safety from you; kindly give back my husband at once as my in-laws too are frantic now for his life. As Savitri concluded her desperate prayers, Dharma Raja asserted that he was giving away Satyavan’s life back, that he would secure her hundred sons who would all become famous Kings, that her parents too would be blessed with hundred sons of virtue and that her brother would be popular as Malava, the King of Malva. Thus concludes the Sacred Legend of Maha Saadhvi Savitri: *Tasmaad Saadhwyaha Striyah Pujyah Satatam, Taasaamu vakyam bhavateeha midhya na jaatu lokeshu charaachreshu/Tasmaat sadaa taah pari pujaneeyaaah, Kaamaan Samagraanaabhi kaamayaanath/ (Hence women of High Virtue ought to be worshipped since the Three Lokas are preserved due to their grace. The voices of Pativratas should never be ignored as they are worthy of veneration and fulfill their desires).
6.6.1-14. Bliss of Soma Juice in Svarga to Dharmic Souls carried by Agni- Parjanya-Savitva- Yama Loka

Vaishvaantare haviridam juhomi, saahasramuttasam shatadhaarametam, tasminnesha pitaram pitaamaham vibharatpinvamaane/ Draspachaskanda prathamaam pradhamaam anudyam, imam cha yonimanu yascha poorvah, triteeyam yonimanu samcharantarum, drapsam juhomyanu Saptta hotraah/ Imam samudram shatadhaaramutthasam, vyuchhamaanam bhuvanasya madhye, ghritam duhamaana - maditim jannaya, agne maa himamseeh parame vyoma/ Apeta veet vi cha sarpataato, yetrastha sarpataato yetrastha puraanae ye cha nuatanam asmai/ Savitaitaani shareeraani prithivyai maaturupastha aadadhe, tehbiruyjayanantaamadhighriyya/ Shunam vaahaah shunam narah shunam krishtu laangalam, shunam varatraaa badyantaam, Shunaaaseervimaam vaacham yaddhivi chakrathuh, payah tenemaampassinchatam/ Seete vandaamahe tvaarvaachee subhage bhava, yathaanah subhagaasasi, yathaa nah suphalaasasi/ Savitaitaani shareeraani prithivyai maaturupastha aadadhe, tehbiradite sham bhava/ Vimuchyadhamagriyya Deva yaanaa, atirishma tamasaspaaaramasya, jyotiraapam suvarganma/ Pra vaataat vaanti patayanti vidyut , ud oshadheeh jihate, pinvate svah, eeraa vishvasmai bhuvanayaaa jaayate, yatparjanyah prithiveem retasaavati/ Yathaa Yamaaya haaryamavapancha maanavaah, evam vapaami haaryam yathaasaam jeevaloke bhurayah/ Chittah stha, parichit urthva - chittah shrayadhvham, pitaro Devataa prajaapatirva saadayatu tayaa Devatataa/ Aapyaayasva sam te/ Vaishvaanara Deva! This offering is in your favour in the form of fountains in thousands streaming in hundreds; as you are the gateway to bestow protection to my pitru ganaas of three generations. The next stanza is a repeat of Rig Veda 10.17.11 explaining that Soma Rasa gets manifested to the Rishis and Devatas up in the Pitru Loka. We seek to offer the same Soma Juice to the Saptta hotras too. Vaishvanara Agni is like an ocean with offshoots with countless fountains and streams manifesting the mid- vyoma / antariksha as the brilliance Aditi the Devi of Eternity for the welfare of human beings. Brihadaranyaka Upanishad vide V.ix.1 is quoted: Vaishwanara Agni Brahman declares his splendour clearly distinguishing Truth/Untruth:

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.). The above stanza 6.6.4 is a repeat of Rig Veda 10-14-9: ‘ Dushta Pishachas! This ‘daaha sthala’ or the cremation spot and the upward path is destined towards Pitru Loka as ordained by Lord Yama Himself and hence leave this spot instantly.

Further three Stanzas above explain that the Deity Savita has deposited the remains of the dead body on Bhumi Devata’s lap; may the oxen and the labourers clean the remains of the body suitably; may ‘shuna’ and ‘shira’ or Praana Vayu and Indra or Mind establish in ‘svarga’in the forms of Shounaka or Indra-Vayu; Ashvalaayana or Vayu ; and again Indra and Surya or Ashvalaayana. May Seeta or the furrow the symbol of action too absorb into Bhu Devi! These three stanzas are repeats of Rig Veda vide 4.57.4-4.19.8 and 4.57.6 respectively. May Savita too enable the remnants of the dead body and so do Mother Aditi too. May all the Shaktis who smoothened the journey of the Pretaatma upwards on Deva Yana the divine path by crossing darkness to the Svar loka- [refer 3.15.1-6 : Mrityu Sukta above vide Brihadaran-
yaka Upanishad]. Svar Loka reference in the stanza 6.6.11 above is a repeat of Rig Veda 5.83.4 denoting that the Winds which uplift the Jeeva are facilitated by Lightnings from heaven upwards while protecting the splendour of Svar Loka while ‘parjanya’ enables the Soul’s seed back to Earth. May Prajapati and the Pitru Devas become aware of the relevant proceedings!

6.7.1: Funeral of the dead body: upward ascent of the Pretatma and the beneficial powers en-route

_Uta te stabhraami Prithiveem tvat pareemam, Lokam nodadhanmo aham risham, etaam sthuunaam pitaro dhhaarayantu, tetraam Yamah saadanaa tte minotu/ Upasarpa maataram bhumim, etaamuruuvyachasam prithiveem sushevaam, vuurnamradaa vyayath dakshinaavat, eshaa tvaaam paatu nrrutuyaa upasthe/ Ucchamaschhasva prithivi maa vibhaadhitaaah, suupayaansmai bhava suupavanchanamaa, maataa putram yathaa sichaa, abhyenam bumi vruru/ Ucchamanchamaanaa prithivee hi tisthhasi, sahasra mita upa hi shrayaataam, te gruhaaso madhschuto, vishvaahaasmai sharaaasasantvatrah/ Eneerdaanaa harineerarjuneeh santu, dhenahavatilvataa urjasmai duhaaanaa, Vishvaahaas satyaparsphuranteeh/ Eshaa te Yamasaadanne svadhaa nidheeyate gruuh, akshtirnaam te assou/ Idam pitrubhyah prabharema barhih, devebhyo jeevant uttaram bharema, tatvamaaroahasdo medhyo bhavam, Yamena tvam yamyaa samvidaanaah/ Maa tvaa vrikshe samvaadidhthaaam, maa maataa prithivi tvam, pitruun hyatra gacchaasi, edhaaasam Yamaraajye/ Maa tvaa vrikshe sambadhethaam, maa maataa prithivee mahee, Vaivasvatam hi gacchhaasi, Yamaraajye virajaajisi/ Nalam plavamaaroaroha, etam nalen pthonvihi, sa tvam nalaplav bhutvaa, santara pratatottarata/ Savitaitaani shareereani prithivyai maatruupashtha aadadhe, tebhyah prithivee/ Shadhotoa Suryam te chakshhuracchatu vaatmaatmaa, dhyounchaa gcchatag prithiveemchma dharmanaa, apo vaa gccha yadi tatra hitam, ouoshadheeshu prati tisthhaa shareeraah/ Param mrityo anu parehi panthaam, yaste sva itaro devayaanaat, chakshhsmate shrunvate te braveemi, maa nah praajam reerishto mot veeraaan/ Sham vaathai, Shamhi te ghrunih, shamu te san tvoshadeeh, kalpantaam me dishah shagmaah/ Prithivyaastvaa loke saadayaami, amushya sharmaasi, pitaro devattaa, praajapatistvaa saadayatu tayaa Devatayaa/ Antarikshasya tvaa divastyaa dishaam tvaa, naakasya tvaa prushthe bradhrasya tvaa vishtape saadayaami, amrishya sharmaasi, pitaro devattaa, praajapatistvaa saadayatu tayaa devatayaa/ _Departed heap of bones! You are about to be burnt off and absorbed in earth soon and your forefathers look forward to a monument for you and may Yama then take over to fulfill the rest of his duty. You are now in the cozy lap of Bhudevi who indeed is ‘mahimaamayi, sarvavyaapi and sukhadaayani’ or the Universal Mother- All Embracing- and the Provider of Happiness. May the warmth of her embrace demolish your sins and blemishes. Mother Earth! May you enliven the dead body without hurting it in any manner, do caress it with affection and cover it up as though the mother places her the outer robe around it. May Mother Earth place thousands of sand heaps gradually and bury the layers for the warmth and smells of ghee only with the aim of making the burnt ash of bones are rested in peace and calmness. Eventually, may grains of mixed colours sprout sesame seeds so that the sands so spread out with plants without facing any problems! The five above stanzas are repeats of Rig Veda vide 10.18.13-10- 11-12- and 1.16.2 respectively. The sixth stanza addresses the Pretatmaa: Your travel to Yama Loka, the Regulations of Yama Loka would prevail which have no eescape at all.

[Narakas are: Rourava, Shoukara, Rodha, Taana, Vishasana, Mahajjwaala, Tapta kumbha, Mahalobha, Vimohana, Rutirandha, Vasaatapta, Kurmeesha, Krumibhojana, Asipatravana, Laalaabhaksdhyaa, Puyavbaha, Vahnijjwala, Adhahshira, Samdamsa, Krishna sutra, tama, Swabhojana, Apratishta, Avichi and so on. All these are under the control of Yama Dharma Raja and these hells are highly frightening as they administer sharp weapons, fire and poison and send shivers in the veins of the targeted sinners.
Providing false evidences, speaking with partiality and blatant lies are liable to reach Rourava Naraka. Bhruna Hatya (killing an unborn child while in Garbha), Guru Hatya (killing one’s own Preacher), killing a cow and terminating a person by obstructing breathing would attract ‘Ghora Rourava Naraka’; drunkards, Brahma hatya, stealing gold, and keeping company of such sinners are consigned to Shoukara Naraka. Murdering Kshatriyas and Vyashyas, and killing Rajaduta or Messenger of royalty would attract Tapta kumbha Naraka; selling contraband like hot drinks and intoxicants and deserting ones’ own followers would consign the sinners to Saptaloha Naraka. A person who insults or uses harsh language the Guru or Gurujana, insulting and criticizing Vedas, or selling Vedas and Scriptures, enticing and taking advantage of destitutes, the helpless or the mentally unsound are banished to Shabala Naraka; thieves and those who perform character-assassination of others are destined to Vimoh Naraka; those who display dislike to Devas, Brahmanas and parents are directed to Kumbhibhakshya Naraka; Persons who consume food even before Naivedya to Devas, Pitras and Guests are shunted to Lalabhakshya; those who manufacture arrows and devices to kill are destined to Vedha Naraka, while who produce Khadgas and Ayudhas (swords and weaponry) are sent away to Vishaana; Brahmanas who accept daanaas in connection with evil-oriented tasks, say to appease ‘Kshudra Devatas’ or those who encourage ineligible persons to perform and those who make a profession of misleading astrology to cheat gullible persons go straight to Adhomukha Naraka. Brahmanas by birth practice dealing in the trade of meat, lac, ‘til’ or black sesame seed, salt and intoxicants are sent to Krumipuya; also those Brahmanas in the trade of cats, chicken, goats, dogs, birds and pigs are banished to the same Krumipuya naraka. Such Brahmanas who are in the profession of theater / acting / drama / dance; boating; eat the food of fallen women; carriers of contraband material, accept bribes; maintain cows, buffalos and similar animals to eke livelihood; go to bed with wives especially on Sacred days; put other’s houses on fire and involve in the murders of friends are all diverted to Rudhirandha Naraka. Those human beings who resort to the murder of brothers are thrown into Vaitarini River. Source Brahma Purana

The seventh stanza onwards addressing the departed body as follows: Spread out the grass of the fore-fathers even as you tend to think of their destiny as they too would have gone through similar experiences of thinking of the Yama couple; may you truly understand now higher levels of thinking and become aware atleast now about in the form of higher learning ; may not your ability to look at the two trees before you not get affected nor this huge earth obstruct your the departure to reach Vaivasvata the earliest stop gate to report to Yama as soon as possible for onward journey! In case of such a hurdle, you may ascend the reed to cross over and reach the pitru loka or else may Savita help to seize parts of the body from the lap of earth. Else, may Surya Deva help to locate the ashes which by the grace of Vayu Deva puff up to the skies and the destination on the skies thus the Shad Hotas of yagjna karya viz. Earth-Agni-Vayu-Antarisha- Chandra- Food- Swarga-Surya and Prajapati enable the pretatma to cross the destinations. Mrityu Devata! You could most certainly take to the Deva Yana or the Celestial Path and descend down to Bhumi and hence our earnest supplication is not to harass the Souls’s progeny and family any further but relieve the agony of the ‘ pretatma’ as per the 13 th stanza under reference which is a repeat of Rig Veda vide 10.18.1. Thus, may the powerful Vayu deva, the brilliant Surya, the Auoshadhis providing food and sustenance, and the Eight Directions together provide peace and happiness! Almighty Paramatma! You are ever kind and as the Pretatma as placed on Earth please the forefathers who too are Deities. May Prajapati place the physical remains of the Preta on the ‘homa kunda’! May Bhumi, Antariksha, Aakaasha, Dasha Dishas, Svarga, and the Region of Aditya rescue and uplift the ‘Pratatma’ with thedir respective powers!
6.8.1-2: Charus of Apuupa / Shrata or offerings of Ghee and Milk- Curd-Honey off with Svadha Mantra

Apuupaavan ghritavaams charureha seedatu, uttabhutvan prithiveem dyomutopari, yonkritah pathikrutah saparyat ye Devaaanaam ghrita bhaagaa iha stha, eshaa te Yamasaadane svadhaa nitheeryate grihesou, dasakahsharaa taam rakshasva taam gopaayyasva, taam te paridadaaami, tasyam tvaa maa dabhanpitaro devataa, prajaapatisvaa saadayatu tayaa Devataya/ Apuupaavanshrunatvaan ksheera -vaan dadhirvaan madhumaaam scharureha seedatu uktabhruvan prithiveem dyomitopari, yonkritah pathikrutah saparyat ye devaaanaam shrutabhaagaa ksheera bhaagaa dadhi bhaagaa madhumbaagaa iha stha, eshaa te Yamasaadane svadhaa nidheeyate grihesou, shataakshararern sahasraakshararaayutaakshararern achyutaakshararern taam rakshasva taam gopaayyasva, taam te paridadaaami, tasyam tvaaamaadabhyan pitaro devataa, prajaapatisvaa saadayatu tayaa Devataya/

We offer ghee to satisfy Earth and Heaven and all the Deities present. May the departed Pretatma at the place left and at the Yama Loka with the above relevant ‘svadha’ mantra. May the Pitru Devas akin to Devas be pleased to resist enemies within and without. May Prajapati the outstanding be contented with these rituals of the respective offerings of ghee. May the offering of milk-curd-and honey be placed into Agni to hold Earth and Swarga unified in favour of respective Deities of the concerned regions under their command, especially to Lord Yama with this svadha mantra. May the singular ‘svadha’ assume the forms and powers of hundreds-thousands-ten thousands-and hundred thousands of letters saturated with ‘devatva’ and ‘pitrutva’while imbibing ‘bahyaantara shuchi’or external and internal purity to the Preta svarupa, even as Prajapati is firmly seated there.

6.9.1-13: Pretaatma’s upward journey witnesses queer vegetation and helpful deities

Etaste svadhaa amritaah karom, yaaste dhaanaah parikiraamyatra, taaste Yamah pitrubhih samvidaa -notra dhenuuh kaamaghaah karotu/Taaamjrunoushadheenaam payo brahmana idvidah,taasaam tvaa madhyadadide charubhyo apidhaatave/ Drvaanaamaam stambamaahretaam priyatamaam mam, imaam dishaah manushyaamaam bhuyishthanu virohatu/ Kaashaanaamaam stammaahara rakshasaamepahatayai, ya etasyai dishaah parabbaamaghaavayai yathaa te naabhavaan punah/ Darbhaanaamaam stambamaahar pitrunaamoshdheeh priyaaam, anvayaai moolam jeevaadanan kaandamatho phalam/ Lokam pruna taa asya suudadahasah/ Sham vaatah, shaamhite ghrunih, shamu ter sanvoshdheeh, kalpantaam te dishaah Svarvaah/ Idam eva metoparaamaartii maaraam, kaanchhan, tathaa tadshvibhyaaam kritaam mitrena varunena cha/ Varuna vaarasayaadidam devo vanaspatih aartyiir, nirrutayi dvashaaccha vanaspatih/ Vighrutirasi vidhaaryasmadhaah dveshaaamsi, shami shaamaayaasmadaghaah dveshaaamsi yava, yavaayaasmadadhaa dveshaaamsi/ Prithiveem gacchhantariksham gaccha divam gaccha disho gaccha suvar gaccha - suvar gaccha, disho gaccha vivim gaccha gacchhanariksham gaccha prithiveem gaccaapo vaa gaccha, yadi tatrarn hitamoshadheeshu pratishthaah shareerath/a Ashmavanti revateeryadhii devasya savituh pavitram raashtraatpannaadudvayam tamaspirm dhaataa punaatu/ Pretaatma! As you were in the habit of using ‘charu’ or the wooden spoon and utter the svadha mantra, Lord Yama out of his consideration of your destination to Pitru Loka spread out some helpful powers of speech all around and hence these powers be like that of a Kaama Dhenu yielding the milk of the speech powers. As Brahmanas like you were in the knowledge of arjuna grass for the use of the charu, may you accept the use of durva grass which grows abundantly in the southern direction by which the preta travels. Also you may accept a collection of the grass for the destruction of raakshasaas or evil energies on the way. Further do accept the herbal darbha which the Pitru ganaas are extremely fond of; here are the two mantras: Lokam pruna taa asya suudadahasah/ May the winds blow soft and pleasant and may Surya...
Deva be kind and tolerable too. May the vegetation and Dasha Dishas provide you enjoyable too. May the twin Ashvini Devatas and Mitra-Varuna Devas too ensure safety ‘en route’ pitru loka. While the twin Ashvini Kumars are the physicians of Devas, the legend of Mitra Varunas is narrated in Matsya Purana interestingly: Mitra (Sun God) and Varuna (Rain God) happened to see the damsel Urvashi and could not resist the fall of their combined semen of Mitra Varuna which was deposited in the same Jala Kumbha (pitcher) that fell down from the Swarga and thus Agastya was born as Kumbha Sambhava. Vasiṣṭha too was reborn from the pitcher earlier since he felt offended when King Nimi did not properly attend to him as he visited the King and hence gave a curse to Nimi to live as ‘Videha’ or without body, but the King too gave a return curse; both Nimi and Vasiṣṭha approached Lord Brahma who solved the problem by retaining Nimi’s life in his Eyes and Vasiṣṭha to be reborn to Mitra Varuna since the latter’s semen fell in the pitcher on seeing Apsara Urvashi. Reverting back to the above stanza 6.9.9 onward, may the deity of Vanaspati also called ‘Varana’ save from the evil influence of Nirruti Disha; Nirruti has the notoriety of being the Deity of Death and Varuna; Rig Veda 1.24.9 is quoted: Shatam te raajanbhishajah shahasra-murvo gabheeraa sumatishtthe astu, baadhasva duure nirrutim paraachaih kritam chidenah pra mumughasmat/ Or Varuna Deva! You possess innumerable ways and means; your grandeur of intelligence is all potent and all pervading; you are beseeched to demolish all our sins and shortcomings. Do kindly save me from the hatred of Nirruti Disha! Bhu Devi! You are the carrier of the dead body under reference and the bearer of the entire ‘jaraachara jagat’ and your very presence should pardon and cover up the deceased body’s erstwhile lapses and brush up the very many blemishes of the Pretatma! Similarly the ‘shami’ tree’s wood as also the grains of the ‘yava’ plants yielded by them should segregate the dharmic Soul now on way up! Pretatmaa! Blessed be you by the Bhu Loka- Bhuvar Loka and Svar Loka- Dasha Dishas- and Jala Deva! Wherever the Soul travels, may you be granted peace and happiness and then return back to Earth along with praana and noble human body with pancha Koshas of Annamaya (Physical Energy), Praanamaya (Vital Energy), Manomaya (Mental Faculty), Vigyanamaya (Buddhi or Sharpness of Discrimination) and Ananda maya (Bliss). The last stanza of this anuvaka is a repeat of Rig Veda 10.53.8 meaning that may the Pretatma cross over Ashmavanti River and be able to reach the Land of Joy!

6.10.1-13: Perpetual order of Life as then-now-later; finally Agni burns off sins leading to fresh life!

Aarohata ayurjarasam grunaana, anupurvam yatamaanaa yatishtha, iha Tvasthhaam sujanimaasurato, deerghamayayh karatu jeevaa vah/Yathaahaaanyanupurva bhavanti, yatharthava rithubbhiryantim kluptaa, yathaa na pourvamaparo jahaati, evaa dhaataaraayuyuamshii kalpayaishaan/ Na hi te agne tanuvai kruuram chakaara marthyah, kapivrbbhasti tejanam, punarjaraayu gouriva/Ap nah shoshuchad -agne shushuddhyayaa rayim, ap nah shoshuchadagham mrrityave svaaaha/ Anangaavah manvaar - bhaamahe svastayee, sa na Indra iva devebhyo vahnih samarpano bhavaa/Ime jeeavaa vi mritairaavaa - vrritan, abhuudbhadraa devaahuttrino adya, praancho agaama mrritaye hasaayaa, draagheeya aayuuh prataram dadhaanaash/ Mrrityoh padam yopayaanto yadaima, draagheeya aayuuh prataraam dadhaa -naah, aapyaayamaanaash praajayaan dhananee, shuddhhaaah puuttaa bhavathga yaginiyaasah/ Imam jeevayyah paridhim dadhaami, maishaam nu gaadpararo arthametam, shatam jeevantu sharadah puruucheh, anta-mrityum dadhaataa parvataaa/Ima naareeraa vidhavaah supatneee, aanjananaa sarpishaa sammrushaa -taam, anaschvoneevaraa suhhveaa, aa rohantu janayo yonimagne/ Yadaanjananam traikakudam jaatam himavatsparim, tennamritasya muudena, araateerjabhyaaamasam/Yathaa tvamudbhinhthyasoyoshadhe prithhiyaa adhi, evamiva udbhindantu keertyaa yashamsaa brahma varchasea/Ajohasaajamasmad-aghaa dveshamsi/ As any person advances the age having passed through the childhood- studentship--
wedding- procreation- running a family- retirement- advancing age- and death, one would follow the routine of life. This is the pattern as ancients did too. Tvashta Deva enables life at every stage by facilitating ‘pancha bhutas’ from birth to death and maintains common pleasures of sustenance. As the age advances life gets changed as even the progeny too does change the colours just as the seasons of the time schedule undergo visible changes. Paramatma! be the humans blessed with longer life span to all!

Agni Deva! You are known for devouring those very things which you create and bear your own glow to give life and death too, just as a cow has its own skin of embryo! This metaphor is a repeat of Atharva Veda 6.49.1. The next stanza is a repeat of Rig Veda 1.97.1: Agni Deva! We beseech you to turn our sins to heaps of ash and envelope us from all the directions secure with joy and brightness while all our derelictions are evaporated; then everything is offered to Mrityu Deva with a ‘svaah’. Like a mighty bull Agni Deva! lead us the mortals to finality as Indra does to the other Devas.

6.11. 1-12: May our sins be destroyed with Agni and wash away by Jalas by the strength of Mantras

Agni Deva! very mercifully burn off our sins in entirety and light up our fortunes into brilliance as wealth is divine with your characteristic radiance. Deva! endow to us with uttama kshetra-uttama maarga-uttama dhana or happy agricultural fields besides anna- praana- manas or best physique-best vital energy-best
mentality as these indeed are the safest paths to Iham and Param or the quality of life now and thereafter; these ought to be secured by relentless Yagjna Karyas with dedication and faith. Agni Deva! may the Seers multiply to let our visions enhanced so that the frontiers of our knowledge and wisdom get amply widened. May Kutsa Maharshi be delighted of this Sukta as we beseech ‘Sarvamukhi’/ multi faced Agni to widen His reach and smash our blemishes to smithereens. We prostrate to you to become ‘Vishvato-mukha’ or magnify your vision all over the Universe as explained in Svetashvatara Upanishad 3.3 and 4.3 as also in aha Narayanopanishad. Agni Deva! as your vision is omni-present, kindly navigate us far far away from our negative energies both without and within! Lead us like a boat across the ocean of samsaara and reach us to the shores of eternal bliss. Following are the explanations of stanzas 9-12 above: May our sins be washed away as water flows from upper regions down steams and the lasting sins be put to shame. May also the water down streams from forests situated in the upper regions too get the funds of our sins get washed away. This action allows us to return home relieved and freed in peace. As the above ‘mantras’are pronounced with faith and patience there ought to be contentment in our minds and no deaths in the near future to us, cattle, horses, other animals and relatives / friends.

6.12.1-6: Pretatma as the symbolic of a cow leads funeral procession and released to reach Pitru Loka

[ Stanzas 6.1.9- 6.1.11 afore be referred] Apashyaam yuvatimaacharanteem mritaaya jeevaam parineeyaamaanaam, andhena yaa tamasaa pravrittass, pracheemavaacheem avayannarishthai/ Mayaitaam maamstaam briyamaanaa, Devi Satee pitrulokam yadaishi, vizhavaaraa nabhasaa sayyayanti, ubhou no lokou payasaavrineeh/ Rayishthaa -magnim madhumantsamumaripjirjai santam, tvaa payasopasasadema, sam rayya samu varchasaa nah svastaye/ Ye jeevaa ye cha mriticaa, ye jaataa ye cha jantyaah, tehbyo ghritasya dhaarayitim madhu dhaaraa vyundatee/ Maataa Rudraanaam duhitaa santam, tvaa payasopasasadema, amritasya naabhih, pra nu vocham chikitushe janaaya, ma gaam anaagaam,Aditim vadhishtha, pivatuudakam trinaayantu omutsujat/ Pretatma as symbolic of a cow-‘sayavari’- and ‘parineeya’ or leads the procession of the dead body to ‘Smashana’. One realises that the cow glances behind and ahead and not fell sorry for the deceased body as the ‘Antaratma’ never ever hurt. [Bhagavad Gita is quoted: Na jaayatemriyate vaa kadaachit naayam bhutwaa bhavitaa vaa na bhuyah, Ajo nityah shaaswatoyam puraano na hanyate hanyamaane shareere/ or this atma is never born as is self existent, non perishable, never ever absent; this is ajya, nitya, shaaswata/ purana and neither destroyable nor extinguishable. Sankhya Yoga II.20; further: Jaatasya hi dhruvo mrituyu dhruvam janma mritasyacha, tasmaadaparibaaraardhe na tvam shochitomarhische/ That which is born is destined to die and this truism is a law of nature; then why get concerned much about death!] The Preta appears to covey to the Pretatma: you have had nourished and protected me so far in the erstwhile life- even suffering me for my evil deeds. Now do bear me and take me and forward me till Pitru Loka by the aerial route as hopefully enveloped by Svarga too. Agni Deva! you are the symbol of power, brilliance, and prosperity; we- the karthas of the funeral- offer you beseeches with offerings of milk and seek release of the pretatma and grant well being and peace to us all, drenching us all with the milk of kindness- honey of joys and ghrita / ghee of radiance. Go Maata! You are the singular nourisher to us all in the family, neighbourhood, and indeed the entire humanity, being the mother of Ekadasha Rudra Devas, daughter of Ashtaadasha Vasus, sister of Dvadashyadityas, and the origin of Truth. May the glory of consciousness, sinlessness, and Aditi the Infinity prevail. May Dharma Devata on the form of a Cow be vindicated to drink water and eat grass to bestow to us all the Milk of Kindness!

OM SHANTI SHANTI SHANTIH
ANNEXTURE: From Veda Vyasa to Vaishampayana to Yagjnyavalkya to Taittiriya

Veda Vyasa who stands tall in Veda Vibhajana as of Rik-Yajus-Saama- Atharvas, Shad Vedangas, Puranas and Itihasas taught the Rigveda so revealed to Paila, the Yajurveda to Vaishampayana, the Samaveda to Jaimini, Atharvaveda to Samantu, and Itihasa and Purana to Suta. The three chief classes of Rishis are the Brahmarshi, born of the mind of Brahma, the Devarshi of lower rank, and Rajarshi or Kings who became Rishis through their knowledge and austerities, such as Janaka, Ritaparna, etc. The Shrutarshis are makers of Shastras, as Suśruta. Kandarshis of ‘Karmakanda’ were like Jaimini Maharshi.

Now, Vaishampayana who had several students studying Yajur Veda among whom Yagjnyavalkya was a star among them; the latter was the son of Vaishampayana’s sister. In a compulsory congregation of his disciples for a week near the mountain of Meru at a fixed time, the Guru instructed the disciples to meet and emphasised that in case they failed to do so, they would have the curse of ‘Brahma hatya’.

Unfortunately however, the Guru realised later that his own father’s annual ceremony was due on that very day and sought to somehow complete the ceremony and could not and eventually incurred the brahma hatya curse himself. On return to the congregation, he addressed the disciples and asked any of the students to take over the sin and expiate the same with deeksha and yagna for a week. But, Yagnyavalkya the star representative of the sishyas replied that it was indeed very unfair and even cruel to demand and undergo the penance to the shishyas! The haughty guru disliked the audacity of Yagnavalkya and commanded the latter to cough up and vomit what all he taught so far. Yagnavalkya had to so so while the co students assumed the form of Tittiri “birds or pigeons, hence the origin of Tittiriya Krishna Yajur Veda as the food that was vomitted.

The disillusioned pupil Yagnavalkya decided not to take up a human Guru and prayed to Surya Deva to accept him as his Guru. 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 Yagnavalkya to worship Saraswati to improve memory and the ‘Stuti’ was as follows: *Yaagnyavalkya vu vaacha: Krupaaam kuru Jaganaamaarnevaam hatatejasam, Gurushaapaat smritibhrashtram Vidyaa heenamcha duhkhitam/ Jaanam dehi smritam dehi Vidyaam Vidyaabhidevatey, Pratibhaam Kavitaam dehi Shaktim sishya prabhodhineem/ Grandha kartutva shaktim cha susishya supratishthitam, Pratibhaam Satsabhaayaam cha Vichaara kshamataam Shubbham/ Luptam sarvam Daivavashaatrevethum punah kuru, Yathaankuram bhasmani chakaroti Devataa punah/ Brahma swarupaa paramaa Jyoteerupaa Sanaatani/ Sarva Vidyaadhi Devi yaa tasmai Vaanyai nama namah/ Yogaa vinaa Jagat sarvam shaswajeevanmritam sadaa, Jnanaadhi Devi yaa tasayai Saraswatayai Namo namah/ Yogaa vinaa Jagat Sarvam Mookamunmuktavat sadaa, Vaagadhish – tthatru Devi yaa tasayai Vaanyai nama namah/ Himachandana kundendu cumudaam bhoja sannibhaa, Varneadhi Devi yaa tasayai chaakshuaraayai Namo namah/ Visarga bindu maatraaamaam yadadhish - thaana meva cha, Ityam twam geeyasey sadbhir bhaaratayai tey Namo namah/ Ya yaa vinaacha Samkhyaataa Samkhyaam kartum na shakyyate, Kaala samkhyaamarupaa yaa Devi Vyaakhyaadhi - sithhaatru Devataa, Bhrama Siddhaanta rupaa yaa tasayai Devyai Namo namah/ Smriti Shakti Jnaana Shakti Buddhi Shakti Swarupini/ – (Jaganmaata! May you show me mercy as my glow was lost due to my Guru’s curse and eventually my memory power was lost too! I am extremely dishheartened as I was misled in my ‘Vidya’. I beseech you Devi to grant me Jnaana, smriti (memory), Vidya (knowledge), Pratishtha (Distinction), Kavitwa Shakti (Power of Poetry), capacity to convince pupils and capability to
produce excellent writings of Grandhas. Side by side, provide me competent ‘sishyas’. Mother! Kindly bestow on me the ability to shine in the congregations of learned personalities with my thoughts and expression. Unfortunately, the fund of my knowledge evaporated and I request you to revive and reinforce it in a new and exceptional form. Let my Gyan be refurbished just as a seed hidden in a heap of ash is germinated fast and strong. My sincere obeisances to you Brahma Swarupa, Parama Devi, Jyoti Rupa, Sanatani and the Adhishtthaari of all Vidyaas. Vaani! this world is as futile and lifeless as a dumb and mad entity without your benign blessings. Without you as the ‘Akshara Rupa’ or the Personification of ‘Aksharas’ or the Alphabets that build up the Great Palace of Literature and Expressions, who is worshipped with Chandana, Hima, Kunda, Chandrama, Kumuda and white lotus, this life is dissipated existence. You are the ‘Adhishthaana Devata’ or the Reining Deity of ‘Visarga’, ‘Bindu’ and ‘Maatra’ indicative of a half-word, a nil-word and a measure of a word which constitute the rudiments of a Great Piece of Writing or Speech! You are the basis of ‘Sankhya’ and ‘Ganita’ or the numbers and measuring units without which there could be no counting or accounting and the quantification and evaluation. Devi! You are the embodiment of Smriti Shakti (Power of Memory), Jnaana Shakti (Power of Knowledge), Buddhi Shakti (Power of Mind) and ‘Kalpana Shakti’ (Power of Imagination or Thoughts). You are the Ruler of Tongue, Mind, Thought, Speech and any thing to do with brains. When Sanaka Kumaras desired to establish ‘Bhrama’ (Improbables) and ‘Siddhantas’ (Theories and hypotheses), Brahma himself faltered and approached Shri Krishna when the latter asked Prajapati to implore and with your active involvement ‘Siddhantas’ came into existence! When once Prithvi asked Ananta Deva to reveal the secret of Jnaana, Sesa Deva failed to define the Siddhanta and prompted Sage Kashyapa to commend Saraswati and that was how in response to the Sage the wrong principles about Jnaana were demolished and the Siddhantaas were enunciated. When Veda Vyaasa asked Maharshi Valmiki about ‘Purana Sutras’, the latter cut a sorry figure and urged Vaani to establish the Sutras for a year at Pushkara Kshetra and by her grace Valmiki explained the same in poetic form and thus Vyasa became a Poet of unparalled excellence not only to script Puranas but also divisioned Vedas! When Indra asked Brihaspati about the Principles of ‘Shabda Shastra’, the latter meditated for long time and was finally blessed by Devi Saraswati and in turn produced several experts in the Discipline of Shabda, besides Indra. Many Manus, Munis and Manavas were able to worship and secure proficiency in several skills. Brahma, Vishnu, Shiva, Devatas and Danavas were of no exception to extol your Virues. Mata Saraswati! When thousand faced Sesa Deva, the Pancha mukha Shankara, the Trimukha Brahma were all engaged in deep meditations to Devi, of which signifinance would be a human being in doing so?

Thus Muni Yagnavalkya was exhausted in pleading Devi Saraswati when his shoulders were dropped and eyes were profusely streaming with water. Then a huge fund of Illumination appeared and Devi Saraswati blessed the Muni that he would be a highly renowned Poet whose fame and name would be immortised. Those who read or recite the above Saraswati Stutis with sincerity would reap the powers of Jnaana, Smriti and Buddhi. Even if a ‘murkha’ (stupid) or a ‘durbuddhi’ (evil-minded) reads or recites the Stotra for a year, the person concerned would certainly acquire qualities of an intelligent and erudite scholar and Poet of standing.

Yagyavalkya’s Shukla Yajurveda also called Vaajasaneyda divided into 15 branches of which Kanka, Madhyandina and others too. The Maharshi’s wives were Maitreyi the Brahma Vaadini the dominant character in Brihadaranyaka Upanishad and the author of Maitreyi Upanishad- and Katyayani the daughter of Bharadwaaja Maharshi of materialistic leanings.