

**ESSENCE
OF
ASHTAADASHA UPANISHADS**



V.D.N. Rao

Yajur Veda: Brihadarankya, Katha, Taittiriya/ Taittiriya Aranyaka , Isha, Svetashvatara, Maha Narayana and Maitreyi, *besides Subaala and Paingala

Saama Veda: Chhandogya and Kena

Rig Veda: Atreya and Kauksheetaki

Atharva Veda: Mundaka, Maandukya, Prashna, *Jaabaala and Kaivalya

(* as part of Essence of Chaturupanishads at the end)

Translated and interpreted by V.D.N.Rao, former General Manager, India Trade Promotion Organization, Ministry of Commerce, Govt. of India, Pragati Maidan, New Delhi, now at Chennai

Other Scripts by the same Author: Essence of Puranas:-Maha Bhagavata, Vishnu Purana, Matsya Purana, Varaha Purana, Kurma Purana, Vamana 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

Dwadasha Divya Sahasranaama: a) Devi Chaturvidha Sahasra naama: Lakshmi, Lalitha, Saraswati, Gayatri; b) Chaturvidha Shiva Sahasra naama-Linga-Shiva-Brahma Puranas and Maha Bhagavata; c) Trividha Vishnu and Yugala Radha-Krishna Sahasra naama-Padma-Skanda-Maha Bharata and Narada Purana.

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' -Essence of Maha Narayanopanishad; Essence of Maitri Upanishad

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

Essence of Brahma Sutras

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

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

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

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

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

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

Essence of Ganesha Mahima - Essence of Shiva Raatri Mahima

Essence of Chaturupanishads

Note: All the above Scriptures already released on [www. Kamakoti. Org/news](http://www.Kamakoti.Org/news) as also on Google by the respective references.

WITH SINCERE PROSTRATIONS TO

JAGADGURU BHAGAVADPAADA ADI SHANKARA

HIS EXCELLENCIES OF KANCHIMUTT

PARAMAACHARYA CHANDRASHEKARA MAHASWAMI

PUJYA SHRI JAYENDRA SARASWATI SWAMI

PEETHAADHIPATI PUJYA SHRI VIJAYENDRA SARASWATI SWAMI

VDN RAO AND FAMILY

FOREWORD

Vedas are constant flows from Chaturmukha Brahma, which are incessant, often complex and confounding; only Seekers of standing could fathom the depths! Upanishads are perhaps the peripherals that Maharshis sought to explain some outline sketches if not their the hidden messages!

Of the hundreds of odd Upanishads each standing out on its own luminosity are of an extraordinary sparkle. The more one dwelves, the deeper one slips by! It is by the tight grip of the teeth that one is able to make out as an outline of each work of an Upanishad!

It is perhaps not possible to assimilate even outside sketches of various Upanishads at random. Human effort falls woefully far short of comprehension by the ordinary except those Mahatmas who are truly blessed. Each Veda over flows an ocean and each such one ocean presents a singular thought all the same! The message is common but interpretations are astounding. Perplexity of Paramatma is amazingly mystifying but essentially is quite direct and clean! 'Antraatma' is common to all; diverse yet identical. It is you and you alone! But for aberrations; it is too clean indeed but uncouth to the uncouth. This is that enigma of existence. The body parts and senses lend colours. Mind is the colouring agent. Antartama which is Parmaatma, the reflection is ever pure and spotless.

Almighty is amorphous, formless, and everlasting. Chaturmukha Hiraygarbha is self generating. The best part of the Universe is yet unknown. Virat Purusha with the aid Prakriti or Maya is the face of the Universe. The Lokas, Deva Daanavas or the forces of virtue and vice coexist with mutual interaction. This is what life all about; the eternal cycle of births and deaths ; it is finally perhaps concluded with the Realisation of The Truth!

Some spills over of the reflection of Vedas are Brihadaranyaka, Katha, Taittiraya / Taittireeya Aranyaka, Isha, Svetahsvatara , Subaala, and Paingalaa as represented by Yajurveda; Chhandogya and Kena represented by SaamaVeda; Kaushitaki and Atreya represented by Rig Veda; and Mundaka, Manduka, Prashna, Jaabaala and Kaivalya by Atharvana Veda. We salute Maha Swami the legend of Kanchipura in whose memories that we in our families abide by and cherish around the nucleus of Shri Lakshmi Kamakshi Nilaya in Chennai. He is the ever living Walking God in whom we trust; indeed we trust. My squirrel like humble effort of 'setu bandhana' is dedicated unto HIM!

VDN Rao and family

PAGE DETAILS OF ASHTAADASHA UPANISHADS

Brihadaraanyaka Upanishad	6
Kathopanishad	93
Taittiriya	110
Taittiriya Aaranyaka	133
Isha	240
Svetaashvatara	252
Maha Narayana	273
Maitreyi	352
Chhaandogya	413
Kena	504
Aitereya	517
Kaushitaki	528
Mundaka	550
Mandukya	571
Prashna	586
Chaturupanishads	602
Subaala	605
Paingala	659
Jaabaala	693
Kaivalya	723

ESSENCE OF BRIHADARANYAKA UPANISHAD

PREFACE

The Essence of Brihadaranyaka Upanishad is an attempt in the series of the Essence of Pradhana Upanishads.

The intention is provide the Sanskrit base and simple translation of meaning in English, without resorting to esoteric explanations and descriptive annotations. However the slant in the translation is within the frame work of Adi Shankara Bhashya, while various Schools of Thought for each of the Upanishads are in prevalence as per their own disciplines.

It is stated that there are as many as 108 Upanishads as follows: 1) *Mukhyopaniashads viz.* Brihadaranyaka, Katha, Taaittiriya, Isha, and Svetaashvara all belongning to Yajur Veda; Chhandogya and Kena to Saama Veda; Atreya and Kaushitaki to the Rig Veda School while Mundaka, Mandukya and Prashna are of the Atharvra Veda clan of Mukhya Upanishads; 2) *Samanyopaniashads:* Atmabodha, Mudgala, Vajra //soochi, Mahad, Savitri, Sarvasvata, Skanda, Shariraka, Ekaakshara, Akshi, Praanaagnihotra, Subala, Manitraka, Niraalamba, Pingala, Adhyatmika, Muktika, Surya, Atma Upanishads; 3) *Sanyasopaniashads:* Nirvana, Aruneya, Maitreyani, Maitreya, Sanyasa, Kundika, Brahma, Garbha, Tejobindu, Avadhuta, Katha Rudra, Varaha, Jabala, Parama hamsa, Advaya taraka, Bhikshu, Turiyaatika, Yagnyavalkya, Satyayani, Narada Parivrajaka, Parama hamsa parivrajaka, Parabrahma, Tripura Upanishads; 4) *Shaakteyopaniashads:* Tripuyra, Soubhagya, Bahvarcha, Saraswati Rahasya, Sita, Annapurana, Devi, Tripuraatapaani, Bhavana Upanidhads; 5) *Vaishnavopaniashads:* Vaasudeva, Avyakta, Narayana, Kali santaarana, Taaraasaara, Narasimhataapani, Tripadvibhuti, Rama -rahasya, Ramaataapani, Gopaalataapani, Krishna, Hayagriva, Dattatreya, Garuda Upanishads; 6) *Shaivopaniashads:* Akshamaalika, Rudraksha, Jaabala, Swetashvatara, Kaivalya, Kalagni Rudra, Dakshinamurti, Rudra hridaya, Pancha Brahma, Shira, Atharva shikha, Brihad Jabala, Sharabha, Bhava, Ganapati; and 7) *Yogopaniashads:* Nadabindu, Yogakundalini, Hamsa, Trishikhi, Mandala Brahmana, Shandilya, Paashupata, Maha Vakya and so on. The plan is to profile the Mukhyopaniashads in the Series of Essence of Pradhanopaniashads as being planned.

I am ever beholden to the benign blessings of HH Vijayendra Saraswati of Kanchi Mutt for his constant inspiration and spiritual guidance that he has bestowed on me in abundance. My grateful prostrations to his grace for his continued blessings to me and all the members of my family.

VDN Rao

Chennai

BRIHADAARANYAKA UPANISHAD

Preface

Chapter One of Six Brahmanas:

(i) Ashwamedha Yagna (ii) Hiranyagarbha's own body as the Sacrifice and the resultant Creation of the Universe (iii) Devasura Srishti and origin of 'Udgeeta' as a powerful medium to control Evil Forces; (iv) Prajapati's 'Ahamasmi' or 'I am Myself' manifests Purusha and Prakriti - Creation of Beings including Upadevas like Rudraadityas (v) Prajapati's pair creates fathers, food, rituals, mind, speech and 'Praana' (vi) Naama, Rupa, Karma -or Name, Form and Work- of Individual Self.

Chapter Two of Six Brahmanas:

(i) Ajatashatru- Balaki Gargya 'samvaada': step by step analysis of Brahman; Brahma Vidya; three Stages of Awakeness- Dream- Death (ii) Origin of Human Beings with body parts and sensory organs as also the corresponding Sapta Rishis (iii) Mortal and Immortal 'Swarupas' of Individual Selves and the Supreme (iv) Yagyavalkya-Maitreyi 'samvada' detailing material resources vis-à-vis Salvation and Unity of Individual Self and Brahman (v) Madhu Vidya or the doctrine of honey as applicable to all the Beings, Elements, Concepts and the Self (vi) Madhu Vidya taught by Dadhyan Rishi to Ashwini Devas assuming horse heads- the unique link between the Individual Self and the Supreme.

Chapter Three of nine Brahmanas:

(i) Madhu Kaanda Vamsha Teachers on Scriptural Authentication of the link between the Self and the Supreme (ii) Yagyavalkya-Ashwala wordy duel at Janaka's horse sacrifice and the Maharshi declared as the best of the Congregation of the Learned since human bondage by 'Grahas' and 'Atigrahas' controlling the Organs would end by death and subsequent transmigration of the Souls takes place as decided by the 'Paapa-Punya' accounts (iii) Supremacy of Horse Sacrifice performed by Gandharvas and extra territorial Beings too for Salvation - Yagyavalkya- Gandharva 'samvaada' on Cosmic Vital Force (iv) Gross body perishes and opens a fresh account of Karma Phala while Subtle Body lasts for ever as evidenced by 'Praana' or 'Vayu'the ever present (v) Equation of Antaratma and Paramatma logically leads to quest for Brahman by means of renunciation (vi) Pursuit beyond the warf and woof of the cloth of Creation, Nature and Universe (vii) 'Sutra' or the thread between Brahman and the Self is Vayu-the subtle entity connecting the Five Elements, body organs and senses, praana and the past-present-future, but none realises the link except Brahman himself! (viii) The Sutra is the connector to the two halves of the Cosmic Shell while the process of 'neti neti' or 'not this not this' leads to Ultimate Reality! (ix) Yagyavalkya-Shakalya samvada about the worship worthy Devas viz. Rudras, Adityas, Vasus, Indra and Prajapati, besides Matter, Vital Force and so on!

Chapter Four of six Brahmanas:

(i) Refinement of the concept of Brahman: Speech, Vision, Hearing, Mind and Heart (ii) Gross, Subtle, Causal bodies of Self-Supreme in explicit and implicit forms (iii) Janaka- Yagjnyavalkya's deep session on proven Identity of Self-Supreme entities as these are mutual reflections ; Identity of Self- Supreme despite the former's awaken and dream change over stages (iv) Mortal life's final stage described as caterpillar reaches the edge of grass and holds another grass for support (v) Yagjnyavalkya-Maitreyi samvada on Causative fullness to derivative causation in view of the cause and effect syndrome (vi) The tradition of Guru-Sishya.

Chapter Five of fifteen Brahmanas:

(i) 'Purnamada, Purnamidam, Purnaat purnamudacyate': This and that are Full ; from fullness is derived fullness and even if fullness is exhausted, still fullness prevails for ever! In other words, causative fullness is derivative causation; that is the Cause and Effect Syndrome (ii) Damayita-Daana-Daya or Control-Charity- Compassion constitute the three seeds of Virtue (iii) Prajapati's heart or 'hri-da-ya' acts with qualities of Ushering- Giving-Securing which direct a human being's name-form-work (iv) Prajapati Brahman's hridaya is also the seat of Intellect as the varied appearance of Truth highlighting the Gross and Subtle Forms of Brahman as True, Absolute, Real, and Magnificent! (v) Satya Brahman manifests as Water, Surya and 'Bhurbhuvaswah' (vi) Mind is the key indicator of Reality and Falsity as Yogis subdue it and sift the Truth and Untruth (vii) Vidyut Brahman or lightnings flashing darkness and highlighting Paramatma (viii) Vaak Brahman focusses speech connoting Vedas and Scriptures declaring loud about Truth and Untruth (ix) Vishwaanara Agni Brahman proclaims his splendour and clearly distinguish Truth and Untruth (x) Vaayu Brahma or Praana deva demonstrates his prowess by his ready presence or absence and segregate Truth and Untruth (xi) Austerities like fasting and detachment embolden to face death seeking better status in the life ahead! (xii) Seekers of Brahman do realise the role of food and praana as inevitable factors of existence for seeking better comfort subsequently! (xiii) Meditation to Praana by Ukta Geeta facilitates unification of the body and the Soul! (xiv) Gayatri's worship unifies Praana with Agni to burn off body pollutions and heaps of sins and heralds new pastures (xv) Prayer to Surya Deva, Agni and Vayu to lead to Brahman / Self indeed.

Chapter Six of five Brahmanas:

(i) Vasishathatva or Superiority of Praana over all the body organs and their corresponding faculties (ii) Panchala King Pravahana and Gautama Samvada on the travel pattern of a Good Soul after death, and as per Karma Phala enter the smoke zone of ether and travel to Pitru-Chandraadi lokas and after enjoying the company of Devas as stipulated by time return back to earth through ether/ rain as destined as a plant or insect or animal or a human again (iii) The methodology of Agni Karya by offering Sacrificial 'Mantha' or paste of fig wood and herbs/grains with devotion and faith by accompanying Mantras; the oblations are offered to Agni Deva targetting Prajapati, Surya, Chandra, Praana Deva etc. (iv) Procreation duties of man and woman on the pattern of a Yagna with Fire, Wood, and similar Tools and the ceremonies that follow on the arrival of the child! (v) Line of Teachers and Students traced back to Prajapati and Swayambhu Brahma Himself!

ESSENCE OF BRIHADARANYAKA UPANISHAD

Om Purnamadah purnamidam Purnaapurnamudachyute, Purnasya purnamaadaaya purnamevaa vashyate/ Om Shantih Shantih Shantih! (Paramatma is infinite and eternal, and this Universe is infinite. This infinite Universe is totally dependent on Paramatma; Thus the Infinity of the Universe leads to the other Infinity plus viz. Eternity leads the Original Infinity forever; Let there be Peace in the Universe, Peace in the Universe and Peace again in the Universe as to be ushered by Paramatma)

Ashwamedha Yagnya

I.i.1) *Om/ Ushaa vaa ashwasya medhyasya shirah, Suruyaschakshuh Vaatah Praanah Vyaattaragnir-vaishwaanarah Samvatsara Atmaashwasya medhasya/ Dyauh prishtham Antarikshamudaram Prithivi paajasyam Dishah paarshve Avaantardishah parshwah Rutavongaani Maasaashrthamaasascha parvaani ahoraatraani pratishthaah nakshatraanyasthaanaani Nabho maamsaani/ Uvadyam sikataah sindhavo gudaah yakruccha klomaanascha parvataah Aoushadhyascha vanaspatayascha lomaani udyan purvaarthah, oshadhayascha vanaspatayascha lomaani,udyan purvaardhah nimlochana jaghanaardhah, yad vijrumbhate tad vidyotate, yad vidhunute tat stanayati yanmehati tad vasshati; vag evasyavaak/* (Om, while comparing an Ashwamedha or Horse Sacrifice to Nature, then Ushahkaala or the early dawn is comparable to its head, its breathing or life-force as Air, its eyes like Surya, its open mouth as Agni/ Fire or Vaishwanara and the body of the 'Ashwa' as comparable to a Year or better still the 'Kaalamaana' or the Time Cycle; its back as 'Swarga'; its belly like sky; its hoof like Earth; its sides like one fourths of a year; its limbs like the Seasons of a Year; its body bone joints like months and fortnights; its hooves like days and nights; its bones like Nakshatras or Stars; and its flesh like clouds. The Sacrificial horse's food in the stomach is like sand, its blood vessels are rivers, liver and spleen are comparable to mountains and the hairs like herbs and tree. The rising Surya is the horse's forepart while the hind part like the Sun set. The horse's yawns are comparable to lightnings and its body shakes and shrieks are like thunders; its urination is like downpour rainfall and neighing is like sound waves!) (I.i.2) *Aharvaa ashvam purastaan mahimaanvajaayata tasya purve samudre yonih, Ratriyenam paschan mahimaanvajaayata tasyaapare; Samudrayonih etauvaa ashvam mahimaanavabhatah samvabhuvatuh, Hayo bhutvaa Devaan avahat vaaji gandharvaan arvaasuraan ashva manushyaan samudra evasya bandhuh samudro yonih/* (The dawn arises as the Swarna Kumbha or golden vessel -'Dipti Samanyat'-Mahiman appears in front of the Sacrificial Horse pointing out the day ahead and its origin is the Eastern Sea; at the dusk time or the evening the the Rajata Kumbha or the Silver Vessel is kept on the rear side of the horse pointing to the arrival of night; its source is the Western Sea. These two sacrificial vessels are kept on the front and rear sides of the Sacrificial Horse thus indicating the dawn and dusk. The context differs in respect of Horse Sacrifice: it is called Haya Medha in respect of Devas, Vaajina Medha for Gandharvas, Arva Medha for Asuras and Ashwa Medha for human beings. Indeed, Sea is the common relative for Devas, Gandharvas, Asuras and human beings alike!)

(This is the end of the First Brahmana)

Hiranyagabha's own body as the Sacrifice and the resultant Creation of Universe

I.ii.1) *Naiveha kimchanaagra aseet, Mrityunaivedaamaavritamaaseet, Ashanaayaya, Ashanaayaaya hi mrityu; tanmano -kuruta, Atmanvi syaamiti, Sorchannacharat, tasyaarchata aapojaayanata archate vai me kam abhud iti; tad evaarkasya arkatwam; kam ha vaa asmaibhavati, ya evam etaad arkasya arkatwam veda/* (Since nothing at all existed at the very start, except Mrityu or Death renamed as hunger, Bhagavan Hiranyagarbha materialised Consciousness or Mind and in the thought process of concentration there emerged water and its synonym viz. happiness and eventually 'Arka' or Fire) (I.ii.2) *Apo vaa Arkah tadyad apaam shara aseet, tat samahyanta, sa prithivi abhavat, tasyaam ashraamyat, tasya shraantasya taptasya tejo raso nirvartataagnih/* (While Arka is water, its froth got solidified as Bhumi / Earth, on which Bhagavan rested and warmed up by further cogitation and the concentration became bright and thus Agni or Fire got materialised). (I.ii.3) *Sa tredhatmaanam vyakuruta, Adityam triteeyam, Vayum triteeyam; sa esha pranastredhaa vihitha, Tasya prachi dik shirah, asau chaasou chaimo, athaasya prachiti dik puccham, Asou chaasou chermoucha shakthyau; dakshinaa chodichi cha parshve, dhyouh prushtham, antariksh mudaram, iyam urah, sayesopusu pratishthitha, yatra kva chaiti tadeva pratishthatevam vidwaan/* (Bhagavan differentiated himself into three parts, as Agni, Surya and Vayu. The Viraja Bhagavan or Life Force viz. Praana is in three directions viz. head as the East, his hands as north east and south east, his rear portion as the west, his hip bones as north west, southern and northern directions as his side portions, Sky as the 'udaram' or stomach; and Earth as his chest. The Almighty rests cosily on sheets of water. Those who realise the above facts would indeed become aware of where He resides!) (I.ii.4) *Sokaamayata, dwiteyo ma Atmaa jayeteti, sa manasaa vaacham mithunam sambhavadashanaayaa Mrityuh; tad yat retaa asheetsa samvatsaro bhavat, naha puraa tatah samvatsara aasa; tametaavantam kaalamavibhah, yaaaansamvatsarah, tam etaavatah, kaalasya parastaadam asrijat/ Tam jaatamabhivyadadaat, sabhaanakarot, saiva vaagbhavat/* (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 karishya iti sa tayaa vaachaa tenaatmanedam sarvam ashrajata yad idam kim cha, richo yajushi saamaani cchanadaamsi yagjaan prajaah pashun, sayadyaddevaasrujata tat tad attum adhriyata; sarvam vaa attiti tadaditer adititwam; sarvasaitasyaattaa bhavati, sarvam asyaannam bhavati, ya evam etadaditer atititwam 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) *Sokaama -yata bhuyasa yagnena bhuyo yajeyati; so shraamyat, sa tapotapyata: tasya shranatasya taptasya yasho veeryamudukraamat, praana vai yasho veeryam; tatpraneshutkranteshu shariram shayutum adhriyata tasya sharira eva mana aseet/* (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 invigorated. Indeed, his body showed symptoms of fatigue and swelling as the extreme nature of Tapasya was like 'tapotapyata' or of burning extremity). (I.ii.7) *So kamayata, medhyam ma idam*

syaat, atmanvi anena syamiti, tatoshvah samabhavat yadashwat, tan madhyemabhuditi, tadevaashvame - dhavasyaa medhatvam, yesha ha vaa ashwamedham vedaya yanmevam veda, tam anavarudhyai vaamanyata, tam samvatsarasya parastaad atmana aalabhata, pashun Devataabhyah pratyuhat, tasmaatsarva Devatyam prikshitam Praajaapatyam alabhante; esha ha vaa Ashwamedho ya esha tapati: tasya samvatsara aatmaa, Ayam Agnir Arakah, tasyame lokaa atmanah; taavetaavaarkaashvamedhou/ So punarekaiva Devataa bhavati mrityureva; apa punarmrityum jayati, nainam mrityuraapnoti mrityurasyatmaa bhavati, etaasaam Devataamaneko bhavati/ (Hiranyagarbha 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; thus till date, the priests performing the horse sacrifice do realise the implication that Bhagavan Hiranyagarbha 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!) In retrospective of this Chapter, one would appreciate that Hiranyagarbha’s own body parts like head, hands, stomach and so on are the Universe in totality)!

(This is the end of the Second Brahmana)

Devaasura Srishti and origin of ‘Udgeeta’ as a powerful medium to control Evil Forces

(I.iii.1) *Dwayaaha Praajaapatyaah Deveshcha-asuraaschya tatahkaaniyasaa eva Devaah jyaayasaa asuraah; ta eshu lokeshwaspardhant; te ha Devaa uchuh hantaasuraanyagjna udgithenatyayaameti/* (The descendants of Prajapati Brahma are classified as Devas and Asuras and while the former are few in number and younger in age, Asuras are larger and older. They vie with each other for Supremacy over each other. Then Devas decided in mutual agreement to dominate in the Lokas by way of performing Sacrifices viz. Jyotishtoma through ‘Udgitha’ or through identity with Vital Energy as prescribed in Scriptures delivered by Brahma himself and as per the repetition of the relevant Mantras). (I.iii.2) *Te ha vaacham uchuh, twam na udgaaya iti tatheti, tebhyo vaag udgaayat, yo vaachi bhogastam Devebhya aagaayat,yat kalyaanam vadati tadaatmane, te viduranena vai na Udgaatraatyeshyanteeti tam abhidrutya paapmaana –avidhyan; sa yah sa paapmaa, yade vedamapratirupam vadati sa eva sa paapmaa/* (Devas decided that the speech and correct pronunciation and chanting with intonation in Udgitha is the most essential aspect of the Mantras and Asuras too are well aware that precision in this respect would be excelled by Devas; the rest of the Yagna is meditation and ‘karmaacharana’ or the execution of the work involved in the worship which Asuras too might perform as well. Hence Devas mutually resolved to control the tongue and text of the Mantras with extreme perfection. Any slip of the Udgitha could pierce with evil and hence the extra caution!) (I.iii.3) *Atha ha praaam uchuh, twam naUgyaata iti, tebhya praana udagaayat, Yah praane bhogasstam Devebhya aagaayat,yat kalyaanam jighnati tadaatmane, Tey viduranena vai na udgaatraatyepyanteeti tamabhidhrutya paapmanaa -vidhyan; sa yah sa paapmaa, yadevedamapratirupam jighnati sa yeva paapmaa/* (Then Devas asked Praana to chant Udgata, then the nose responded and whatever happiness is possible for the Devatas was enjoyed by them by the chanting; Asuras no doubt knew well that when udgata is rendered by the nose it would indeed be perfect, yet they tried to spoil by evil smells which were improper) (I. iii.4) *Atha ha chakshuruchuh,twam na udgaayeti,tayeti tebhyaschakshurudagaayat, yaschakshushi bhogastam Devebhya aagaayat, yatkalyaanam pashyati tadatmane, te viduranena vai na udgaatraatreshyanteeti,*

tamabhidrutya paapmanaavidhyan, sa yah sa paapmaa, yadevedamapratirupam pashyati sa eva sa papmaa/ (Devas asked the eyes to chant Udgata for them and the eyes responded likewise and Devas enjoyed the satisfied looks of the chanters, while Asuras too were aware that the looks of the chanters yet tried to distract their looks from evil sources.) (I.iii.5) *Atha ha shrotramuchuh, twam na udgaayeti; tebhyah shrota muda gaayat; yah shrotre bhogasta Devebhya aagaayat, yat kalyaanam shrnuteti tadaatmane, tey viduranena vai na udgaatraatyepyanteeti, tamabhidrutya paapmanavindhyan; sa yah sa paapmaa, yadevedamapratirupam shrnuteti sa eva sa paapmaa/* (Devas enquired of the ears to chant Udgata and they readily responded as Devas were thrilled at the cadence and rhythm of the sonorous chanting, even as Asuras while fully knowing the ideal rendering still tried to divert the attention of the chanters and failed) (I. iii.6) *Atha ha man uchuhu, twam na udgaayeti; tatheti tebhyo mana udgaayat; yo manasi bhogastam Devebhya aagaayat,tatkalyanam sankalpayati tadatmane, tey viduranena vai na udgaatraatepyayanteeti, tamabhidrutya paapmanaa vindhyan; sa yah paapmaa yadevedamapratirupam sankalpayati sa eva sa paapmaa, evam khalvetaa Devataah paapmabhi rupaa -srujan, evamenaah paapmanaa vindyan/* (Devas consulted the minds of the Udgata chanters and as they obliged with the chanting as their minds were so clean that Devas had no bound of joy and the minds were not wavering except the concentration on the chanting; the Devils wondered at the purity of the minds of the chanters but still tried their utmost to distract the attention but could not) (I.iii.7) *Atha hemamaanasanyam praanamuchuh, twam na udgaayeti,tatheti, tebhya eshapraana udgaayat; te viduranena vai na udyagatraatyeshanteeti, tamabhidrutya paamnaavidhyayan.; sa yathaashmaanmrutwaa loshto vidhvamset, evam haiva vidhwamsamaanaa vishvancho vinesuh, tato Devaa abhavan paraasuraah, bhavatyatmaanaa, parsaya dwishanbhratuvyo bhavati ya evam Veda/* (Devas also enquired of the Vital Force in throat to chant the Udgata for them and the priests readily agreed and rendered it which was set to perfect rhythm and tempo ; it was so attractive that despite the disturbances by demons, it was extraordinary and the evil images by Demons failed to get Devas distracted; in fact like a piece of Earth gets crushed by the onslaught of rocks the evil influences by Asuras got crushed and perished). (I.iii.8) *Te hochuuh kva nu sobhuudyo na ityamasakteti; ayamaasyentriti; soyaasya Aangirasah angaanaam hi rasah/*(When asked as to who was the chief promoter that sustained their divinity they realised that the vitality of the mouth of the chanters called Ayaasya Angirasa, the essence of the body parts is of significance. Indeed, one's own Self with perfect intentions and firm resolve could withstand all kinds of evil powers); (I.iii.9) *Sa vaa eshaa Devataa durnamaa, duram hi asyaa mrityuh; Duuram ha vaa asmaan Mrityuh; Duram ha vaa asmaan mrityurbhavati ya evam Vedaa/* (The Deity named 'Duur' is what resisted the evil energies sought by the Asuras and this Deity is a perfect antithesis of the evil efforts and far from Mrityu /Death too.) (I.iii.10) *Saa vaa esha Daivataasaam Devataanaam paapmaanam mrityum apahatya, yatraasaam dishaam antah tad gamyaam chakaara tad aashaam paapmano vinya dadhat, tasmaan na jaanam iyaat, naantam iyat, net paapmaanam mrityum anvaayaaneeti/* (Indeed that Deity is intolerant of evil from any source, even inclusive of Devas, and would go any far till its logical end; one should never ever enter that territory of no return by any body since that borders on Mrityu or Death and total destruction!) (I.iii.11) *Sa vaa eshaa Devataitaasaam Devataanaa paapmaanam Mrityumapahath yaarathainaa Mrityumapatyavahat/* (This unique Deity after destroying death as also even the negative influences of Devas would liberate far beyond the realms of death) (I.iii.12) *Sa vai vaachameva prathamaam atyavahat; saa yadaa mrityumatyamuchyat sognirabhavat; soyamahnih parena mrityumatikraanto deepyate/*(This Deity carries the organ of speech and once speech is freed from death then at that stage turns into Agni Deva) (I.iii.13) *Atha paanamayavahat; sa yadaamrityumatyamucchayat sa Vaayurbhavat; soyam Vaayuh parena mrityumati -kraantah pavate/*(The Deity called 'Duur'resists

imperfections of another body organ viz. nose and once all the impurities of nose are cleared of the fear of death or destruction, then that stage is stated to materialise Air or Vayu Deva.) (I.iii.14) *Atha chakshuratya vahat,tadyadaa Mrityumatya -muchyayat sa Adityobhavat; sosvadityah parena Mrityumati -krantastapati/* (The Deity then purifies the eyes and the vision of death when that stage leads to Surya the epitome of high luminosity!) (I.iii.15) *Atha shrotramatyavahat; tadyatadaa mrityumatyamucchat taa dishobhavan taa imaa dishah parena mrityumatikrantaah/* (The Deity then purifies the ears and the threat of death in a person when those territories cross beyond all limits); (I.iii.16) *Atha manotyavahat; tadyadaa mrityumatyamucchayat sa Chandramaa abhavat; sosou Chandrah parena mrityumatikraanto bhati; evam ha vaa enmeshaa Devataa mrityumativahati ya emam Vedaa/* (The Deity then carried the mind whose aberrations and impurities are cleared and also overcome by the fear of death). (I.iii.17) *Atha atmanennaadyamaagaayat; yaddhi kimchaannam adyate anenaiva tad yadyate, iha pratishthati/* (Then the organ of speech and its origin viz. throat and tongue yearned for and chanted of food and whatever is consumed is converted as its essence in the form of the life force). (I. iii.18) *Te Devaa abruvan etaavad vaa idam sarvam yad annam tadaatman aagaaseeh, anunosmin annan aabhajasviti, te vai maabhi samvishteti, tatheti: tam samantam parinyavishant, tasmaadyanenaannam atti, tenaitastrupyanti, ye ha vaa yenam swaa abhishanvishanti, bhartaa swaanam sheshthah pura yetaa bhavatyannaadodhi patirya evam veda; Ya vu haivamvidam sweshu prati patirbubhashati na haivaalam bharyebhyo bhavati; atha ya aivatamanubhavati, yo vautamanu bharyaan bubhurshati, sa haivaalam bharyabhyo bhavati/*(An assembly of Devatas mentioned for mutual benefit that the food available be shared since that much of quantity of food has been earned by the chantings; then the collective Vital Force asked the Devas to sit around and share it. Then the Vital Force stated that among those present one leader be named and the qualification of the leader would be to necessarily support his dependents even if his qualification is to eat the maximum food. Only he who is to be followed and needs also be selected but he should be such as to maintain the dependents too under such a leader). (I.iii.19) *Soyasya Angirasah, angaanaam hi rasah; Prano vaa Angaanaam rasah, Prano hi vaa angaanaam rasah; tasmadyasm aatkaramaaccha angrat praana udgaamati tadeva tacchshyati, esha hi vaa angaanaam rasah/* (The vital force which is the essence of the members of the body is called ‘Ayaasya Aangirasa’; whichever part of the body is the Vital Force, that very part of the body withers and that constitutes the essence of the members. The Vital Force in a Self is not only the body and limbs but also of the essence of Vedas of Rik-Yajur-Saama and is thus worthy of meditation, since that is indeed the ‘Antaratma’ or the Inner Consciousness) (I.iii.20) *Esha vu eva Brihaspatih, Vaagve Brihati, tasyaa esha Patih, tasmad Brihaspatih/* (The Vital Force under reference is Angirasa and is also Brihaspati or ‘Brahmanah pati’ and the embodiment of speech comprising 36 syllables signifying ‘Chhandas’ viz. Anushthub, Brihati, Trishthub, Jagati, Ushnik, Gayatri, and Pankti, particularly the former two specially mentioned in Taittiriya and Aitareya Upanishads) (I.iii.21) *Esha u eva Brihaspatih, Vaagvai Brahma, tasmad Brahmanaspatih.* (This Brihaspati the Deva Guru indeed is the Lord of Yajurveda and the originator of Speech) (I.iii.22) *Esha vu eva Saama; Vaagvaisaameshah, saachamshteti tatsaamnah saamatwam; yaddaiva samah plushinaa, samo naagena, sama aibhistribhi lokaih, Samonena sarvena, tasmaadeva saama, ashnute saamnah, saayujyam salokataam ya yevame tasmaam Veda/* (Speech thus is Saama Veda ie; ‘Sa’ standing for Speech and ‘Ama’ for Vital Force, thus Saama; Saama is akin to a white ant; a mosquito, an elephant and to the Trilokas-indeed of the entire Universe) (I.iii.23) *Esha vu vaa Udgeethah, Praano vaa uta, Praanena heedam sarvamuttabdhm, Vaageva geetha, uccha geethacheti sa Udgeethah/* (The Vital Force and Speech are just the same since ‘Ut’ stands for Vital Force and Geeta is Speech; hence Udgeetha) (I.iii.24) *Tadyapi Brahaduttaha chaikitaaneyo Raajaanaam bhakshayannuvaacha, ayam tasya Raajaa*

murthaanam vipatayataat, Yaditoyasya Angeerasonyenoda gaayat iti, vaachaacha hi eva sa praanena chodagaayaditi/ (In this context, the story of Brahmadata the great grand son of Chikitaana is relevant: while taking Somarasa Brahmadata made a statement meaning ‘let my head roll off if Aayasya Aangirasa chanted the Udgeeta through any medium other than this Vital Force and Speech! Thus in other words, the chanting of Udgeeta is possible of being rendered only through vital force and speech) (I.iii.25) *Tasya haitasya saamno yah swam Veda bhavati haasya swa, tasya vai swara eva swam, tasmaad aartvijyam karishyan vaachi swaram iccheta tayaa vaacha swara sampannayaatvarijyam kuryaat; tasmaad yagjne swaravantam didrukshanta eva; atho yasya swam bhavati; bhavati haasyaswam ya evam etat saamnaah swam veda/* (The person who knows Saama Veda realises about Vital Force and wealth too; excellent rendition of Saama in rich tones is what that one seeks to hear among the priests like one who possesses good wealth, since good voice is good wealth; in other words he who knows the wealth of Saama attains wealth!) (I.iii.26) *Tasya haitasya saamno yah suvarnam veda, bhavati haasya suvarnam, tasya vai swara eva suvarnam; bhavati haasya suvarnam ya evametaat -saamnaah,suvarnam Veda/* (Whosoever is an adept of Saama Veda is a wealthy possessor of Gold and who has the sonorous tone of Sama Veda is indeed replete with gold!) (I.iii. 27) *Tasya haitasya Saamno yah pratishthaa Veda prati ha tishthatih, tasya vai vaageva pratishtha, Vaachi hi khalvesha etatpraanah pratishthito geeyate, anna iti u haika aayuhu/* (Such persons who are aware of the support of Saama or the Vital Force are able to a nice resting place; indeed speech provides the support and vital force provides it too which is generated from food) I.iii.28) *Atthatah pavamaanaanam evaabhyaarohah, sa vai khalu prastotaa saama prastouti, saya traprastuyaattadetaani japet: Asato maa sadgamaya, Tamasomaa Jyotir gamaya, mrityor maa Jyotirgamaya; sa yadaahaasato maa sadgamayeti, mrityurmaa asat, sadamritam, mrityormaamritam gamaha, amritam maa kurvite evaitad aaha, tamasomaa jyotirgama-yeti, mrityurvai tamah, jyotiramritammrityoramritam gamah amritam maa kurvityevaitadaaha; tamasio maa jyotirgamayeti,mrityormamritam,mrityiormaamritam kurvatyevaita daah; mrityorma mritam gamayeti, naatraa tirohitam ivaasti,atha yaanitaraani stotraani teshwaatmanennaadyama -agaayet; tasmad u teshovaram vrineeta yam kaamam kaamayattam, sa esha yevam vid udgaataatmane vaa yajamaanaanaaya vaa yam kaamam kaamayate tamaagaayati;taddhaitaaloka- jid eva; naa haiva lokyaataayaa aashasti ya yevametaadsaamaveda/* (Repetition of hymns in Abhyaroha or Pavamaanas is done now in Saama Veda by the Priest viz. Prasota; the repetition as follows: Lead me from evil to goodness ie. from death to immortality, from darkness to illumination. The repetition lays emphasis. Then next mantra lays significance on securing eatable food by chanting; in the course of the chanting, the Chanter as also the Karta of the Sacrifice seeks boons and indeed this meditation and worship addressed to Hiranya garbha should certainly result in the fulfillment of worldly desires as also lead them to the right path of virtue to immortality !)

(This is the end of the third Brahmana)

Prajapati’s ‘Ahamasmi’ or ‘I am myself’ that manifests Purusha and Prakriti- Creation of Beings including Upadevas like Rudraadityas)

(Liv.1) *Atmaivedam agra aaseetpurushavidhah, sonuveekshya naanyadatmanopashyat soham asmite agre- vyaharat,tatoham naamaabhavat, tasmadapi etarhi aamanritah, aham ayam iti evaagra uktvaa, athaanyan naama prabhrote yadasya bhavati, sa yat purvosmaat sarasmaat sarvaan paapmana aushat, tasmaat purushah,oshati ha vai sa tam,yosmaat poorvo bubhushati,ya evam veda/* (At the beginning, it was only the Purushaakaara or human like Atma who found that there was none else and thus he

pronounced himself as ‘Ahamasmi’ or ‘I am Myself’. Till date one addresses the self likewise. Since he would have practised Dharma in his earlier incarnation and now he was the very first without a contender, he said to himself that whatever evils might have existed in the past would have been burnt and as such he claimed the status of Purusha the Virat or Viraja.) (I.iv.2) *Sovibhet tasmaadekaaki bibhiti sa haayameekshaam chakre yanmanyannasti kasmaannu vibhemeeti tata yevasya bhayam veeyaaya kasmaad hi abheshyat dwiteeyaata vai bhayam bhavati/* (Initially he was afraid of loneliness but eventually satisfied himself that since he did not visualise anybody else then there was absolutely no threat to his claim of being the independent Prajapati himself!) (I.iv.3) *Sa vai naiva rame tasmaadekaaki na ramate sa dwiteeyam aicchat, sa haitaa vaanaas yatha stree pumaamsau samparishvahtou, sa inaatmatmaanam dvedha -apaatayaat tatah patischa patni chaambhavataam tasmaadidam ardhabragalam iva swaha iti ha smaaha Yagjnyavalkya, tasmad ayam aakaashaah striyaa puryata eva taam ambhavad, tato manushya ajaayanta/* (Yet, he was not too happy and hearty as he was a lonely Purusha and he felt like creating a Prakriti with whom he could keep company with; he therefore tore off half of his body into two and thus created a husband and wife and as such an ‘arthabrigal’ or two halves of same food emerged, as explained by Yagjnyavalka, same the total space was occupied two manifestations, and from their union, human beings were born.) (I.iv.4) *So heyham eeksham chakre katham nu maatmana eva janayitwaa sambhavati haina tirosaaneeti saa gaura haniya tirosaaneeti,saa gaur abhavad, vrishabhaa itarastaam sam evaabhavad, tato gaavo jaayantaa,vadavetaraabhavad, Asyhwa-vrusha itarah, gardabhitara gardhabha itara, taam sam evaabhavad tataacha saphalam ajaayata;ajetaraabhavad, vatsaa itaraah avir itaraa mesha itarah, taam samevaabhavad tato jaayavo jaayant; evam eda yad idam kim cha mithunam, aapilikaabhyah tat sarvam ashrajata/* (This Shatarupa viz. the Prakriti Swarupa female realised that as to how the Purusha who tore off himself into two could create her and still has had physical union with her and thus out of shame hid herself in the form of a cow; but still found out the truth and albeit with her half consent gave birth to an ox; then Shatarupa took the form of a horse then their union procreated horses; in the same way as Shatarupa became a donkey then the generations of donkeys emerged; she became a goat and that species too got created; sheep too got produced like wise and so on till even ants were born). (I.iv.5) *Sovet aham vaava srishtirtasmi aham heedam sarvamasruksheeti, tatah srishtir abhavad, Srishtyaam haasyaitatasyaam bhavati ya evam veda!* (Thus as Srishti or Creation of the entire Universe got manifested and thus Prajapati declared that since he created the various species in the worlds, he is indeed the Creator!) (I.iv.6) *Atheti abhyamantat, samukaachha yoner hastaabhyaam chaagnim asrajata; tasmad etad ubhayam alomakam antaratah, alomakaa hi yonir antaratah, tad yad idam aahur amum yaja, amum yejate aikaym devam, etasyivasaa vishrutih eshu hy eva sarve Devaa,atha yat kim chedamn aardram, tad retaso ashrajataa, tad u somah, etaavad vaa idam sarvam annam chaivaannaa daschacha, Soma yevaannam,Agnir annaadah saishaa brahmanotisrishtih, yacchreyaso Devaan ashrajaataa: atha yan martyaah sann amritaan asrajata, tasmad atishrishthih atisrishtyaam haasaitashyam bhavati yaevam vedaa/*(Then he rubbed back and forth and created Agni and Brahmanas from his face and mouth; since both these limbs of his body were hairless, these creations are devoid of hairs too. [Further inference is his powerful hands created Indra and Devas as also Kshatriyas, thighs the Trading Class and Vaishyas and the Service Class from his feet] As it was felt by some ignorant persons, one should perform Sacrifices in favour of specific Devas like Indra, or Agni or Vayu and so on, those who said so were highly mistaken since all the Devas were but his own extensions and his own seed produced Soma. Indeed Soma is food for Devas and Agni is the major recipient of it and through him to Devas and the ‘yagnaphala’ or the Fruits of the Sacrifice is distributed among Devas. The Super Creation of Brahma indeed is food; while Soma is food for Devas, even as the Super Creation of mortal Viraj -who created the

immortal Devas- created food of mortals too.[There is a difference of opinion: Some say Hiranyagarbha is the Supreme Self and others opine that Indra is superior to Viraja while Manu Smriti feels that Agni is superior to Manu and Viraja] (I.iv.7) *Tadvedam tarhi avyaakritam aasiit tan naama rupaabhyaam eva vyakriyate asou naama ayam idam rupa iti; sa esha iha pravishta aa nakaagrebyah yathaa kshuurah kshuradhaane vahitaah syaat vishvam bharo vaa vishyambhara kulaaye, tam na pashyanti/Akritisno hi sah, praanaanveva praano naama bhavati, vadan vaak pashyamshu chakshuh, shravan stotram manvaano manah, taani asyaitaani karma naamaani eva/ Sayota aikam upaaste, na sa veda, akritisno hi eshota ekaina bhavati, atmyevopaaseeta atra hi ete sarva ekam bhavanti / Tadetat padaneeya masya sarvasya yad ayam atmaa, anena hi etat sarvam veda, thaa ha vai padenaanuvindetat, evam kirtim shlokam vindate ya evam vedaa/* (At that time, this Universe was not differentiated as of proper name and form; then this unique Self entered all the Beings into all the limbs of their body-systems deep inside and like Agni within so that they all tick on like the Vital Force, speech, vision, hearing, and thinking; only the Self or the Soul within needs to be prayed to enable the various functions, since the Self or the Inner Consciousness controls all the sensory organs. The identity of the Self is such that one knows the kind of animal is known by its footprints and the specific individual is for his fame or or his/her own characteristics or associations.) (I.iv.8) *Tadetpreyah putrat, priyo vittaata, pryonyasmaat sarvasmeeti, antaratah yadayamatmya, sa yonyamaatmana priyam bruvaanam bruyat, priyam toratasyaneeti, Ishwaroh tathaiva syaat; Atmaanameva priyamupaaseet; sa ya Atmaanayeva priyamupaste na haasya pranaayukam bhavati/* (Indeed each and every Self is in essence, less important than even one's own children, wealth or any thing else and as such one needs to exist for himself or herself. That is why one needs to meditate the Self or Jeevatma- the Inner Soul, for its well being and longevity as the rest are of lesser priority) (I.iv.9) *Tadaahuhu yat 'Brahma Vidyayaa sarvam bhavihyantah' Manushyaa manyante, kimu tatbrahmaavedyasmaattat sarvam bhavaditi/* (The Seekers of Brahman feel frustrated due to the impossibility of breaking the cycle of births and deaths, wish to realise the Truth and realise what this Brahman who is the final solution to be approached to relieve them is all about, as also how to concentrate on the knowledge about him: some say that He is unknown, unseen and unfelt but how does indeed to even guess of Him! How indeed to know about him if he is complex to realise and remains an amorphous substance! What is this Brahma Vidya!) (I.iv.10) *Brahmavaa idamagra aaseet, tadaatmaanmevaavet, **Aham Brahmaaseeti**, tasmaat sarvam abhavat; tadyoyo Devaanaam pratyabuddhyata sa eva tad abhavat, tatharsheenaam, tathaa manushyaanaam; taddaitat pashyaan rishir vaama devapratipade, aham manurabhavam suryas cheti , tad idam api etarhi ya evam veda, aham brahmaasmiti sa idam sarvam bhavati, tasya ha na Devaashchanaabhuyatyaa Ishate Atmaa hoshyam sa bhavati; atha yotnyaam devataamupupaste, anyosavanyohmasmeeti, na sa veda, yathaa pashurevam sa Devaanaam, yathaa ha vai bahavah pashavo manushya bhunjyuh; evamekaikah purusho Devaan bhunakti, ekasminneva pashaavaadeeyamaanopriyam bhavati kim bahushu?Tasmaadeshaam tatra priyamaden manushyaa vidyuh/* (Indeed this enigma continues for ever till one does not realise that the Self himself is Brahman always at the beginning of Creation or now and forever. One has to realise Him from within. He is thus known from within, since he is oneself as Devas discovered him too. The Sage Vamadeva realised after long cogitation and introspection that Brahman is That, viz. the Manu or the Sun within which indeed is a reflection of himself. Little does one understand more than that simple Truth that animals or also Gods; this is how animals would think that human beings are like Gods but indeed God is in the animals and human beings alike. This fundamental fact if one realises then the same awareness should enable one to realise what Brahma Vidya is all about! True Knowledge is not indeed to confuse but to enable the eradication of ignorance and to enable this realisation are various means like introspection,

devotion, Sacrifices, meditation, daana dharmas and so on to ascertain the Absolute Truth of *Aham Brahmaasmi!*) (I.iv.11) *Brahma vaa idamagra aaseetekameva; tadekam san na vyabhavat, tat chreyo rupam atyasrujata kshatram naanyetaani Devatraa khsartaani-Indro Varunah Somo Rudrah Parjanya Yama Mrityureeshaana iti/ Tasmaakshtraatparam naasti; tasmaadbrahmaanah Kshatriyamadhastad - yupaaste raajasuye, Kshatra eva tadyasho dadhaati;saishaa Kshatrasya yoniryadbrahma, tasmaadya - dyapi raajaa paramataam gacchati Brahmaivaantata upanishrayati swaam yonim; ya vu yenam hinistati swaam yonimrucchati, sa paapiyansamhimsitwaa/* (At the beginning there was only Brahman or Viraj only who all included all the castes. He did not become prominent since he was all by himself; quite soon he created the class of Kshatriyas who were all the devas like Indra, Varuna, Chandra, Rudra, Parjanya, Yama, Mrityu and Ishana- all heading their own responsibilities and as such they were of a superior category. This was how they came to be in status and distinction since Brahmanas accorded them importance while conducting Rajasuya Yagnas. But basically Brahmanas were the source of knowledge and the methodology of conducting Sacrifices. Paradoxically indeed Kshatriyas as a clan thrived because Brahmanas allowed them to do so and in course of generations, the former claimed superiority, although they were kept aloft and as such turned arrogant and immoral). (I.iv.12) *Sa naiva vyabhavat, sa vishamasrujat, yanyetaani Devgajataani ganasha aakhyaayante-Vasavo Rudraa Adityaa Vishvedeva Marut iti/* (Viraja Deva no doubt allowed Brahmanas the source of Learning and Knowledge to provide Kshatriyas a superior status in the Society but the could not always keep up that position and tended to misuse; all the same the Virat Purusha decided to create another class of the Society viz. Vaishyas with a view to attain and amass wealth for the benefit of all the classes of the Society.The Maha Purusha also created Devas like Ashta(8) Vasus, Ekadasha(11) Rudras, Dwadasha (12) Adityas , Trayodasha (13) Vishwadevas and Navachatvaaravimshat (49) Maruts too) (I.iv.13) *Sa naiva vyabhavat, sa shoudram varnamasrujat pushanam; iyam vai pushaa, iyam heedam sarvam pushyati yadidmam kimcha/* (Viraja Deva felt that though Kshatriyas, Brahmanas, and Vaishyas are created, the Service Class called Pushan ought to be created as Pushan indeed is the Earth which nourishes and maintains all that exists.) (I.iv.14) *Sa naaiva vyabhavat, taccheyorupamatyasrujat Dharmam; tadetat Kshatrasya kshatram yaddharmah, tasmaadharmaatparam naasti; atho abaliyaan baleeyamsamaasamsate dharmena yathaa raajaivam; yo vai sa dharmam satya vai tat, tasmaat satyam vadantamaahuh dharmam vadateeti dharmam vaa vadantam satyam vadanteeti, etad hi evaitad ubhayam bhavati/* (Even after creating all the Varnas as described above, Virat Deva had still not been contented and as such projected the Path of Dharma or Righteousness which indeed is the Truth as defined in the Scriptures that is the conventional sense of conduct which is the approved way of controlling all the classes of the Society viz. the Kshatriyas to protect and guard the good conduct, Brahmanas to analyse and enunciate the principles of such a conduct, the Vaishyas to secure the business interests of such conduct and the working class to service the implications of Dharma.) (I.iv.15) *Tadetad Brahma Kshartam Vit Shudram tadagninaiva Deveshu Brahmaabhavat; Brahmano manushyeva, Kshatryo kshaatriyo, Vaishyena vasishyah, Shudreni shudrah, tasmagnaaveva Deveshu lokamicchante, Brahmano manushyeva,etaabhyaam hi rupaabhyaam Brahmaabhavat, Atha yo ha vaa asmaallokaastwam loka madrushtawaa praiti,sa enamivbadito na bhunakti, yathaa vedo vaananuktah, anyadwaa karmaakritam; yadiya vaapyanevavina mahatpunyam karma karoti, taddaasyaantatah shriyata yeva; Atmanaaneva lokamupaaseeti; sa ya atmaanmeva loka mupaasyate, na haasya karma ksheeyatey, asmaaddeyvaatmano yadyatkaamayatey tatsrujatey/* (Thus the four castes were projected; Virat Deva became a Brahmana representing Agni; Kshatriyas as Indra, Vaishyas as Vasus , and others and the Service class as Pushan, thus all the castes representing Divine Shaktis.Normally persons of all castes desire to approach Brahmanas to perform rites to please Devatas

through AgniKaryas and ritualistic means. More than that Brahmanas enjoy access to higher realms of knowledge and are thus better equipped to realise the Self. If a person indeed does not perform acts of value and positive fruits, more so in the case of a Brahmana especially despite his background then one's end of life is stated as a wasted. Hence the paramount significance is to meditate and concentrate on what one's own Self is summed up so that the birth of a human being is justified and well worth it.) (I.iv.16) *Atho ayam vaa Atmaa sarveshaam Bhutaanam Lokah; sa yajjuhohi, yadajayate, tena Denavaam lokah, atha yat anubrute, tena risheenaam, atha yadpitrubhoy nripaanaati, yat prajamicchate, tena pitrunaam; atha yen manushyaan vaasayate, yadebhyoshanam dadaati, tena manushyaanaam; atha yat pashubhya - strunodakan vindati, tena pashunaam; yadasya griheshu shyapadaa vayasyam pipilikaabhya upajeevanti, tena tesham lokah; yatha ha vasyansya lokaayarishtamicchet, yevam haivamvidey sarvaani bhutaanya rish tyamicchanti, tadwa yetatdviditam meemaamsitam/* (The Self is like what one sows is that which grows; for example, one makes oblations in fire pleases Devas; one studies Vedas and pleases Sages, one gives offers to Pitru Devas and begets good progeny; one provides shelter and food to a passer by and reaps the same benefits that the passerby begets such and other returns manifold; one offers water and fodder gives satisfaction to the animals, beasts, birds, and even ants and eventually reap more than that; similarly one provides safety begets same in ample measure; this truism in life is well known, experienced and well discussed). (I.iv.17) *Atmai vedamagra asseedeka eva; sokaamayata-jaayaa me syaat, atha karma kurveeyeti; etaavaan vai kaamah necchamschanaato bhuyo vindet; tasmaadyapi etarhi ekaaki kaamayate, jaaya mey sasyat, atha prajaayeya atha vittam me syad atha karma kurveeyeti, sa yavd api eteshaam ekaikam na propnoti, a-krishnaa eva taavan manyate, tasyo kiristantaa- mana evasyaatmaa, vaanjayaa, praanah prajaa, chakshurmaanushim vittam, chakshuasaa hi tadvinate; shrotram daivam, shrotrena hi chakshushunoti, atmevaasya karma, atmanaahi karma karoti; sa eshah paangto yagjnah, pangtaaha purusha, paantamidam sarvam yadidam kincha; tadidam sarvamaapnoti ya evam veda/* (The Self at the very beginning was the single entity who desired for a wife to secure wealth and a son as also perform virtuous deeds and rites dutifully; indeed this was the choice to attain and more than this wish, neither one could reach nor attain beyond; this indeed would be the maximum one could aspire for! One's mind, speech, praana, vision, hearing capacity are indeed the five factors essential for performing rites and virtuous tasks and the corresponding factors would be one's own mind, wife, son, eyes and ears; for performing any sacrifice; after all even to animals the 'panchedriyas' or the five sensory organs are the same. A person who uses all these functions thus attains whatever he seeks to achieve!)

[This is the end of the Fourth Brahmana]

Prajapati pair creates fathers, food, rituals, mind, speech, praana

(I.V.1) *Yat saptaannaani medhayaa tapasaajanayatpitaa,Ekamasya saadhaaranam dve Devaan abhaajayat/ Trinyatmane kurut pashaubhya ekampraayacchhat, Tasmisarva pratishthitam yaccha praanamiti yaccha na/ Kasmaattaani na ksheemantedya maanaani sarvadaa, yo vaitaamajkshinti veda sonnamatti prateeken/ Sa Devaanapigacchati, sa urjamupajeevati/* (Not only Prajapati but every father produces seven kinds of food through meditation and rituals of which one is common to all consumers, two of the food are meant for Devas, three for himself and family, and one to domestic animals. Existence of the food is indeed rests on the food consumed thus and for sure one realises that food would always be available in the creation of the Supreme Lord somehow by the grace of Devas) (I.V.2) *Yat saptaannaani medhyaa tapasaa janayatpitaa, 'ekamasya sadhaaranam' iti idam evaasya tat saadhaaranam annam, yad idam adyate, sa ye tad upaaste na sa paapmano vyaavartate, mishram hi etat, dve Devaan*

abhaajayat' iti, hutam cha prahutam cha; tasmad Devebyho juhvati cha pra cha juhvati, atho aahuhu darshapurnamaasaaviti; tasman neshti yajukaah syaat,' pashubhya ekam paayacchat' iti, tat payah, payohi evaagre maanushyaascha pashavaaschopajeevanti; athavatsam jaatamaahura trunaat iti, 'tasmin sarvam pratishthitam yaccha praaniti yaccha na, taddhidamaahuh, samvatsaram payasaa juhvadapa punar- mrityum apajayateeti evam vidvaan, 'sarvam hi Devebhyonnaadyam prayacchati/ 'kasmaattaani na ksheeyantedyamaanaani sarvadaa' iti purusho vaa akshithih, sa heedamannam punah punar janayate/ Yo vaitam akshitim veda iti, Purushovaa akshithih, sa heedamannam dhiyaa dhiyaa janayate karmabhih, yaddhaataan na kluryaat kheeyeta ha/ 'Sonnammatti prateekena' iti mukham prateekam mukhenetyatat/ 'Sa Devaanapi gacchati sa urjemupajeevati' iti prashamsaa/ (As the father produces food by way of deep knowledge, extreme austerity and Upasana is normal while that meant for Devas is to be offered to Agni; again what is offered as 'Ahuti'to Agni is stated to be different to what is provided to Shukla Paksha and Krishna Paksha. However, one should not offer such Sacrificial offerings for material objectives. Only milk needs to be fed to animals as also to human beings and that is why newly born babies especially in upper castes are made to suck clarified butter in contact with gold in the post natal ceremonies; grass is not offered to new calves either. It is also believed that making offerings to Agni for a year would bestow life for ever but that is not correct since he surely knows that he is perishable, yet his longevity is assured.) (I.V.3) 'Triney atmaane kuruta' idi-mano vaacham praanam, taanyatmaney kuruta, 'anyatra manaa abhuvam naadarsham', 'anyatra manaa abhuvam naashrousham' iti; manasaa hi eva pashyati manasaa shrunoti, kaamaah samkalpo vichikitsaa shraddhaashraddhaa, dhritiardhrutir dhreeradhreeryeti sarvam mana eva/ Tasmaadapi pratishtha aprapratiish pushthat upaspushto manasaa vijaanaati; yah kascha shabdo vaak eav saa, eshaahi antnamaayatta, eshaahi na, 'praanopano vyaanaa udaanaah samanona' iti etat sarvaa praana eva/ Etaanmayo vaa ayam atmaya vangmayo pranamayah/ (Prajapati designed three items viz. the mind, the organ of speech and Praana or Vital Force; normally it is stated by many that they are absent minded, or they have not noticed, or they have not properly heard; thus it is through one's mind that he or she hears, notices or sees. Mind is the deposit of desire, resolve, doubt, faith or want of these faculties, steadiness or wavering, sense of shame or shamelessness, intelligence or dullness, fear or courage and so on. Mind reacts if one is touched, or sees, or hears. Speech is indeed possible only due to tongue and mind; hearing is possible through ears and mind again; likewise mind is that which activates any of the sensory organs. Now, the Vital Force comprises of the five types viz. Praana-Apaana-Vyana-Udaana-Samana- and Ana. Each of these units of the Vital Force have their own functions: Praana connected to the heart capable of moving mouth and nostrils, Apaana functioning the area of heart till the navel facilitating excretion; Vyana regulates prana and Apana requiring force and strength; Udaana causes digestion and internal movement of 'jeerna rasaas' or the juices for digestion and mobilising the body region from feet to head; Samana is that which helps absorption of food and drinks; and finally 'ana' is the general stabiliser of the totality of body functions. Thus the body is identified with the three principal the organs of speech, the mind and indeed the Vital Force.) (I.V.4-7) Trayo lokaa yeta eva, Vaagevaayah lokah, manontariksha lokah, Praano sou lokah/ Trayo Vedaa eta eva Vaageva Rig vedah manoyajurvedaah praanaah Samavedah; Devaah Pitaro manushyaeta eva, Vaageva Devaah, Manah Pitarah Praano manushaah/ Devaah Pitaro Manushyaa eta yeva Vaageva Devaa, Manah Pitarah Praano Manushyaah; Pitaa Maataa eva prajaita eva, Mana eva Pitaa, Vaang Maataa, Praanaah Prajaa/(The same as above viz. speech, mind and Praana are Bhur-Bhuvah-Swah Earth, Sky and Heaven; it is also stated that Vaak is Rigveda, Manas is Yajurveda and Praana is Sama Veda; again Vaak is Devata, Manas is Pitrugana, and Praana is Manushya; further again Vaak is Mother, Manas is Father and Praana is Prajaa!) (I.V.8) Vigjnaatam Vijigjnasyam Avijnaatam eta eva yatkincha Vigjnaatam

Vachastadrupam, Vaagdhi Vigjnaataa, Vaagena tadbhutvaavati/ (The faculties of Vigjanam or Awareness are whatever already known, what is desirable to know is also known but what that is could never be known or is never known! That which is widely known is about the organ of speech; indeed the person knows that very well and seeks to protect the organ; also that organ of speech protects him too. The person concerned is indeed proud of his faculty!) (I.V.9) *Yatkincha vijignasyam manastadrupam, mano hi vijignaasyam, Mana yenam tadbhutvaavati/* (That which needs to be realised about the faculty of mind is what mind itself is fully aware of in the sense that mind knows what is desirable or not to realise; indeed mind protects the self by sifting the desirable or undesirable to realise) (I.V.10) *Yatkincha vijjnaatam praanasya tadrupam, Praano hyaavijnaatah; Praana yenam tad bhutvaavati/* (However Praana is unknown and so is its origin, as its form is unknown but is felt, and is indeed protective. Just as the Speech, Mind and Vital Force are protective and need protection, but neither their form, nor origin are definable and are infinite) (I.V.11) *Tasyai vaachah Prithivi shariram jyotirupamayamagnih; tadyavatyeva Vaak, taavatiee Prithvi taavaanaya magnih/* (Out of these entities, speech is earth and its content is Agni; the body colour of Earth is terrestrial and its content Agni's complexion is luminous. Both Earth and Fire are the vocal form of Hiranyagarbha viz. the speech. Thus as far as Speech is extended so far Earth and Agni are extended too). (I.V.12) *Athaitasya manaso dyauh shareeram, jyotee swarupam asaavadityah; tadyaavadeva manah, taavati dyauh taavaan asavadityah, tau mithunam samaitaam, tatah praanojaayata.; sa Indrah sa eshosapatnah; dwiteeyo vai sapatnah; naasya sapatno bhavati ya evam Veda/* (Having discussed about Speech, Mind is comparable to Swarga whose body form is Surya of the complexion of extreme radiance; indeed as far as mind is extended, so far extends heaven and to Surya, both of the latter being united to Praana, the Vital Force. The Vital Force is Supreme and singular but the other two viz. Speech and its extensions viz. Earth and Agni and Mind its extensions viz. Swarga and Surya do have opposite partners. Indeed, the union of Prakriti viz. Speech, Earth and Fire on one hand and Mind, Heaven and Surya viz. Purusha on the other create Vital Force which indeed is unique and unrivalled) (I.V.13) *Athaitasya praanasyaapah shariram, jyotirupa- masou Chandrah; tadyaavaaneva Praanah,taavatyaa aapah, taavanasou Chandrah, ta eto sarva eva samaah, sarvenantaah; sa yo haitanantavata upaastentavantam sa lokam jayati; atha yo haitaananta -vantam sa lokam jayati; atha yo haitananta anupaasteynantam sa loka jayati/* (Water is indeed is what is contained in a body of Praana the Vital Force and Chandra is the glowing appendage. As far Praana extends its hold so do Water and Moon as these Entities are not only of equal significance as also infinite and whoever realises this Truth indeed realises what Srishti is all about!) (I.V.14) *Sa esha samvatsarah Prajapatihi Shodasha Kalah, tasya raatraya eva panchadasha kalaah, Dhruvaivasya shodashi kalaa, sa raatribhirevaa cha puryate apa cha ksheeyate;somaavasyaam raatrimetayaa shodasyaa kalayaa sarvamidam praana bhrudanupravishya tatah praatarjaayate, tasmaadetaam raatrim praanabhrutah praanam na vicchhindyat, api krukataa sasya, etasyaaeva Devataayaaeva apachityai/* (Prajapati the Swarupa of three 'Annaas' or three kinds of food consisting of Speech-Earth-Fire resulting in the Vital Force has sixteen 'Kalaas' or components totalling a 'Samvatsara' or a Year of twelve months and twenty four fortnights, each alternative fortnight named as Shukla Paksha and Krishna Paksha or Moon Fallings and Moon Rises respectively). In other words, Prajapati is the 'Annopaasaka Shodasha Kalaa Murti' or He being the very creator and embodiment of Food is also the alternate form of Time which constitutes sixteen components of a Year comprising alternative moon falls and rises during twelve months. The nights and days are of fifteen units and the constant unit of the sixteenth is of Self himself! Therefore on the sixteenth night there should not be any violence or killing to any being in veneration to a Deity alone!) (I.V.15) *Yo vai samvatsarah Prajapatih shodashakalah, ayameva sa yoya mevam vitpurushah, tasya*

vittameva panchadasha kalaah, Atmaivaasya shodashi kala, sa vittenaivaacha puryatepa cha khseeyate; tadet -annabhyam yadayamatmaa pradhivittam; tasmaadydyapi sarvajyaayinam jeeyate, atmanaa chejjeevati , pradhinaagaadityevaahuh/ (A person who realises that Prajapati possesses sixteen ‘Kalas’ and is represented by Time Unit of Years realises that wealth constitutes fifteen Kalas and the sixteenth one is the Self. The Self or the concerned person’s body is like spent wealth and the hub of a wheel since wealth spent-wasted or invested- it; of course wealth lost still might be replenished unlike one’s loss of age! In other words, body is the hub but wealth is like an outfit.) (I.V. 16) *Atha trayo vaava Lokah:Manushya lokah pitru loko Devaloka iti; soyam manushya lokah putrenaiva jayyah; naanyena karmanaa, Karmanaa pitrulokah; Vidyayaa Deva lokah, Devaloko vai lokaanaam shreshthah, tasmaadvidyaam prashamshanti/* (There are three worlds that are attainable by Scriptures and these are the world of human beings, the Pitru Loka and the Deva Loka. The Manushya Loka is attainable by one’s son alone and not so much by rites alone such as by Agnihotra or by meditation; the Pitru Loka is attainable by rites only and Deva loka is attainable only by intense meditation. Indeed, Deva Lokas accomplishable by meditation alone is the best that one could aspire for!) (I.V.17) *Athaatah samprattih: yadaa praishyanmanyatetha putramaah, twam Brahma, twam yagjnah, twam loka iti; sa putrah pratyah, aham Brahma, aham Yajnah aham lokah iti; yadwai kinchanaaktam tasya sarvasya Brahmetyekataa, ye vaike cha yagnastashaam sarveshaam yajna etyekataa; ye vaike vah lokastashaam sarveshaam loka yityekataa; itaavadvaa idam sarvam, etanmaa sarvam sannayamito bhunajaaditi tasmaatputramanushishtam lokyamaahuh; tasmaidenam anushaasati; sa yadyavamvidasmaa lokaatpraiti, athaibhireva praanaahi sa putramaavishati, sa yadynena kinchidaskshanayakritam bhavati, tasmaadenam sarvaswaatmaat putro muchyati, tasmaat putro naama; sa putrenaivaasmilloke pratitishthati, athainam ete Daivaah praanaamrita aavishanti/* (As a father realises that his life is drawing near its termination, he seeks to hand over the charge of his major responsibilities to his son viz. the rites and of meditation as these are connected to three worlds viz. the son, the rites and devotion and addresses the son saying, ‘You are a Brahman and these are hereby handed over to you viz. my sacrifice and tapasya and the gratefully acknowledges with grace : ‘ Indeed am a Brahmana, I am the Sacrifice and Tapasya. The hidden meaning in this acknowledgment states that as a Brahmana his duty is to study and seek to realise the essence of Vedas and what ever the Scriptures have taught him are to perform the Sacrifices and Meditation to realise the Basic Truth of Existence and to seek that Brahman. As the father departs he hands over the organ of his speech, mind and the Vital Force; in case the father fails to hand over these assets, he as a son ought to deserve to inherit these and of the father fails to so transfer these traits, the son would have to absolve the father and that is the quality of the son who has also the quality of saving the father from ‘Punnama Naraka’. In other words, the father lives in this world through the son. Divinity, immortal speech, mental agility and praana are inherited by the son from his father. This is by the same analogy that Hinarnyagarbha bestows ‘Vaak-Manah-Praana’ or speech, mind and life force!) (I.V.18) *Prithivyai chainamagnaischa Daivi vaagaavishati; saa vai Daivi Vaagyayaa yadyaddeva vadati tat tad bhavati/* (The celestial organ of Speech caused from Earth and Fire infuses into the father and is bestowed to the son and that ‘Daiva Vaak’ is indeed pure and devoid of falsehood, exaggerations and over- simplification; it is reliable and convincing). (I.V.19) *Divashchainam adityaaccha Daivam Mana aavishati; tadvai Daivam mano yenaandyaiva bhavati, atho na shochati/* (‘Divya Manas’ or the celestial mind from Swarga and Surya Deva are also infused into the father and that divine mind makes him full of naturally joyful without evil thoughts or even traces of discontentment or disappointment at any point of time and keeps him even-minded and sense of fulfillment always!) (I.V.20) *Adbhyaschainam chandramashcha Daivam Praana aavishati; sa vai Daivah praano yah samcharamshachaaschamscha na vyayate , atho na rishyati; sa evamvitsarveshaam*

bhutaanatmaa bhavati; yatheshaa devataivam sah; yathaitaam devataam sarvaani bhutaanyavanti, evam haivamvidam sarvaani bhutaanyavanti, yadu kinchemaah prajaah shochanti, Amaivaasaam tadbhavati, punyamevaamum gacchanti, na ha vai Devan paapam gacchanti/ (Divya Praana or the Celestial Vital Force from water and Moon also permeates the father figure. That indeed is the Divine Praana which feels no pain or is not subject to any injury, either in the state of flux / motion or of constancy. Those who are aware of this fact or truism is indeed the Self or the Self-Consciousness. This Antaratma or the Pure Consciousness is as good as Pramatma or Hiranyagarbha himself! Indeed just as all the beings accord recognition to the Almighty so also one reverse and cares for the Self; in fact it is the ‘Manassakshi’ which is the Conscience that is more relevant at every step that one takes! Yet another truism of life is that all shortcomings that one commits are squarely on the account of oneself and if virtuous deeds are performed the positive results are on the account of Hiranyagarbha who is the Final Judge! In sum, the aspect of meditation by way of Vaak, Manas and Praana are equally significant that a mortal father seeks to bestow to his son at the evening of his existence as these are equally important and everlasting concepts! This is explained as follows) (I.V.21) *Athaato vrata meemaamasaa, Prajaapatirha karmaani sashruje, taani srishtaani anyonyena sprardhanta- vadishyaamy evaahamiti vaagdadhre drakshaam – yahamiti shrotram, evamanyaani karmaani yathaakarma; taani mrityuh shramo bhutvaayupayeme, tayapnot, taanyaaptvaa mrityuravaarundha; tasmad shraamyate eva vaak, shraamyati chakshuh, shryaamyati shrotram, athameva naapnot yoyam madhyamah praanah, taani jnaatum dadhrire/ Ayam vainah shreshtho yahsamscharamschaa samshcaramcha na vyaate, atho na rishyati , hantaasyaiva sarve rupamasaameti; ta etasyaiva sarve rupamabhavan,tasmaadeta etanaakhyaayante praanaa iti; tena ha vaava tatkulamaachakshateyasminkule bhavati ya evam Veda; ya vu haivamvidaa sprardhatenu shushyati, anushushya haivantato mriyat ityadhaatmam/* (Now, a further explanation on the methodology of meditation is analysed ; indeed Prajapati created all the organs of human beings and understandably a conflict of opinion prevailed as to their ‘inter se’ seniority. The organ of speech asserted that it would keep on talking relentlessly; the organ of vision vowed that the eyes would keep seeing and the organ of hearing that the ears would be ever-ready to hear. Then Mrityu Devata put a halt to their bragging and all the respective organs failed one by one as the tongue could not wag and wiggle, the vision gradually blurred, the ear drums got broken, and other organs got aborted. But the Vital Force in the Body prevailed and as such all the organs acceded to declare the superiority of Praana, for once Praana leaves the body then anyway existence disappears! Then there is neither vision nor speech and no context of meditation to the Self nor the Supreme Power that be!) (I.V.22) *Athaadhidaivatam:jvalisyaami evaaham iti Agnir dadhre; tapasyaami aham iti Adityah; bhaasyaami aham iti Chandramaah;evam anyaa Devataa yathaa Daivatam; sa yathaishaam Praanaanaam madhyamah praanah;evametaasaam Devataanaam Vaayuh; nimlochanti haanyaa Devataah; na Vaayuh saishaanastamitaa Devataa yadvayuh/* (Having decided the controversy of body organs, there still remains the question of seniority among Devas remains as to which of them are superior! Agni Deva claimed that he is ever active to burn for any length of time and thus worthy of being the leader; Surya Deva asserted his supremacy; do did Chandra Deva; each of the Devas claimed as per their own divine function allotted to them by Almighty! But indeed finally all the Devas acceded that Vayu held the top position for this Deva never rested for in the event of its absence there would neither be the other Devas nor Universal Existence!) (I.V.23) *Athaisha Shloko bhavati: Yataschodeti Suryah astam yatracha gacchati, Iti Praanaad vaa esha udeti, Praanestameti, iti pranaad vaa esha udeti, Pranestameti, tam Devaschakrire dharmam sa evaadya sa vu shwah iti, Yadvaa ete muhurhi adhriyanta tad evaapi adya kurvanti/ Tasmaadekameva vratamcharet, Praanyaacchaaiva-apaanyaacha, nenmaa paapmaa mrityur aapnuvad iti; yadi u charet samaapipayishet, teno etasyai*

Devattayai saayujym salokataam jayati/ (In this context there is a Verse: ‘ In reverence to whom so ever, the Sun rises and under whose honour he sets; but most certainly Sun rises from ‘Praana’ and in ‘Praana’ again it sets; Divine Forces made the law for Him the Unknown; indeed He is now and forever’! Thus for sure, Surya rises from Praana and also sets in it. As Devas observe their regulations today, so they do tomorrow! Hence, one should observe a single promise: do always perform the functions of Prana and Apana or respiration and excretion; otherwise death would overtake the person; as he observes so, he should always survive till he completes his tenure and in that case he wins Divinities and his very existence as well!)

(This is the end of the Fifth Brahmana)

Naama- Rupa-Karma or name-form-work of Individual Self

I.vi.1) *Trayam vaa idam-naama rupam karma; tessaam naamnaam vaagity etad eshaamuktam, ato hi sarvaani naamaani uttishthanti, etadi eshaam saama; etaddhi sarvair naamabhih samam; etad esham Brahma, etaddhi sarvaani naamaani bibhrati/* (This Universe comprises of three facets of existence viz. ‘naama’ or name, ‘rupa’ or form and ‘Karma’ action or work. The root of a name is ‘Vaak’ or speech or say sound in general; all the names originate from it and that is their general source. That indeed is the Self another name of which is Brahma himself!) I.vi.2) *Atha rupaanaam chakshuriti etad eshaam uktam, ato hi sarvaani rupaani uttishthanti, etad eshaam saama, etaddhi sarvai rupaih samam, etad esham Brahma, etaddhi sarvaani rupaani bibhrati/* (Now as regards the form of a person, the look of a specific swarupa or form of a person depends on the beholder’s eyes as that form or shape of a personality might impress the view of a Self or otherwise and indeed that specific Self is Brahman himself as that Form might or might not make a feeling or perception) I.vi.3) *Atha karmanaan atmeti etad eshaam uktham, atohi sarvaani karmaani uttishthanti, etadeshaam saama, etadhi sarvaih karmabhih samam, etadesham Brahma, etaddhi sarvaani karmaani bibhrati/ Tadetatrayham sadekamayam atmaa, atmaaekah sannetat trayam, tadetatamritam satyena channnam, praano vaa amritam, naama-rupe satyam taabhaa mayam praanahschannah/* (Similarly, for all actions emanate from one’s own body parts as their wont just as the eyes look, ears hear and heart beats; the Self or the ‘antaratma’ is Brahma or ‘Paramatma’ since Praana or the Vital Force since all the three entities viz. the body with Praana is the Self who is Brahma! The three sided Self is at once the name, rupa and karma as also the body covered and sustained by Prana is the Self and the Super Self too! This Brahmana thus firmly establishes the perfect identity of the three concepts!)

[This is the end of the Sixth Brahmana as also of the First Chapter]

Ajatashatru-Baalaki Gargya ‘samvada’: step by step analysis of Brahman ; Brahma Vidya; stages of Awakeness-Dream -Death

II.i.1) *Om/ Drupta-baalakir haanuuchano gargyaa asha, sa hovaacha ajaata shatrum kaashyam, Brahmata bravaaneeti, sa hovaacha ajaatashatruh, sahasram etashyaam vachi dadmah janako janaka iti vai janaa dhaavanteeti/* (King of Kashi named Ajatashatru narrated the instance of a Brahmana named Dripta Baalaki of Gargi Vamsha with half baked knowledge of Brahma Vidya who passed off as a ‘Pandit’ and an Orator; in response to an announcement that whosoever impressed the King with his or her knowledge would receive a prize of thousand cows and several voices extolled the King’s large heart to have made such an announcement and praised the King saying Janaka, oh Janaka!) II.i.2) *Sa hovaaha*

Gargyah, ya evaasaavaaditye purushah, etamevaaham Brahmopaasa iti, sa hovaacha Ajatashatruh; maa maitasmin samvadikshitaah, atishthaah sarveshaam bhutaanaam murdhaa raajeti vaa aham eta mupaasha iti, sa ya etam upaaste, atishthaah sarveshaam bhutaanaamurdhaa raaja bhavati/ (Gargya propounded his theory as follows: The person who always worshipped Brahman as **Surya** would indeed have meditated on Brahman himself! The King noticed that the Gargi vamshi was too much of Self Opinion and ego and hence he cut short Gargeya saying: Let us not discuss much about Brahman, oh Brahmana! I pray to Brahman as the King of all Kings and as the Supreme King! Those who meditate in Brahman as Surya would bless them to outshine them and thier sons to become Kings too like himself!) II.i.3) *Sa hovaacha Gargyah: ya evaasau Chandre Purushah, etam evaaham brahmopaasa iti/ Sa hovaacha Ajaatashatruh, maa maitasmin samvaadishthaah, Bruhan paandarvaasaah Somo raajeti vaa ahametamupaasa iti; sa ya yetameva upaaste ahar ahar ha sutah prasuto bhavati naasyaannam ksheeyate/* (So said Gargya: I meditate Brahman as being beyond **Chandra**! The King asked Gargi not to talk of him as he is devoted to that unique white- robed and resplendent Soma Deva as an integrity of Brahma and thus as he meditates Soma, so that there is always plenty of food available to one and all in his Kingdom!) II.ii.4) *Sa hovaacha Gargyah: Ya evaasau vidyuti purushah, etamevaaham Brahmopaasam iti/ Sa hovacha Aatashatruh, maa maitasmin samvaadishtaaha, tejasveeti vaa aham etam upaasa iti/ sa ya etam evam upaaste, tejasvee ha bavati, tejaswini haasya prajaa bhavati/* Baalaaki Gargya argued further that he in fact meditated Brahman beyond the Deva of **Vidyut** or Lightning when Ajatashatru replied that he always respects and prays to that God of Lightning as an integral part of Brahman too, the God of Lightning blessed him and that of his progeny would become healthy and bright) II.ii.5) *Sa hovaacha Gargyaah: ya evaayam akaashe purushaah, etam evaaham Brahmopaasa iti; sa hovaacha Ajaata shatruh, maa maitasmin samvaadishtah, purnam apravartiiti vaa aham etam upaasa iti, sa ya etam evam upaaste, puryate prajaayaa pashubhihi naashyasmaal lokaat prajodvartate/* Brahmana Gargya further argued with the King that he meditated to Brahman as being beyond Akasha Purusha Deva; then Ajatashatru replied that the Lord of Sky or **Akasha** Deva as an ‘Amsha’ of Brahman is always extolled and revered by the King and thus the Lord of Ether has always been kind to him to bless his kingdom with excellent off spring and cattle with longevity always) II.ii.6) *Sa hovaacha Gargyaha, ya evaayam vaayau purushah, etam evaaham Brahmopaasa iti, Indro Vaikunthoparaajitaa seneti vaa aham etam upaasa iti, sa ya etamevam upaaste, Jishnurhaaparaajishnur bhavati anyatastyajayi/* (Gargya stated that he always meditated to Brahman far above than that of Vayudeva but the King replied not to mention of **Vayu** Deva as an aspect of Brahman since the latter had always ensured victory to his army against his Kingdom’ toughest enemies and saved his honour always!) II.ii.7) *Sa hovaacha Gargyah ya evaayam agnou purushah, etam evaaham Brahmopaasa iti/ Sa hovaacha Ajatashatruh, maamaitasmin samvaadishtah, Vishaasahiriti vaa aham etam upaasha iti, sa ya etam evam upaste, Vishaasahir ha bhavati, vishaasahir haasya prajaa bhavati/* (Gargya further argued with the King that even as a person deeply burnt right in Agni, he would still prefer meditating Brahman as the latter was far above Agni Deva; but the King firmly said that he would indeed meditate **Agni** in Brahman as Agni restrains himself from hasty acts and one indeed has to withhold from rash actions as also trains one’s offspring to hold back from speedy and thoughtless acts!) II.ii.8) *Sa hovaacha Gargyaah, ya evaayam apsu purushah, etam evaaham Brahmopaasa iti, sa hovaacha Ajatashatru, maamaitasminsamvaadishthaah, pratirupaa iti vaaaham etaam upaasa iti, sa ya etam evam upaaste, pratirupam haivaanam upagacchati, naapritirupam, atho pratirupo-smaajjayaate/* (As Gargya still persisted saying that even when a person would be drowning in deep waters, he would still like to continue to pray only to Brahman and not Jala Deva, then the King’s reply was not to underestimate the significance of **Jala Deva** who was Brahman

indeed and the God of Water was certainly worthy of prayers which should certainly save him and others along with him) II.ii.9) *Sa hovaacha Gargyah, ya evaayam aadarshe purushaha etam evaaham bramopaasa iti/ Sa hovaacha Ajatashatruh, maa maitasmin samvadishthah, Rochishnur haasyaa prajaa bhavati, atho yaih samnigacchati,sarvaams taan atirochate/* (Having exhausted various possibilities of alternative Swarupas like Surya, Chandra, Vidyut or Lightning, Sky, Vayu, Agni and Water, the proud Brahmana Gargya has been more or less restrained in his arguments about their supremacy in place of Brahman, King Ajatashatru made Gargya realised that his so called knowledge of what Brahman is at the most peripheral and not intense enough; Gargya has however not yet reconciled and still continued his arguments! He then furthered his skin deep and showy knowledge of Brahma Vidya further: he stated further that in this mirror if Brahman were seen, he would then like to worship the reflection and Ajatashatru replied : Brahmana! This reflection of Brahman the Purusha is indeed a **Rochishnu** or the stunningly brilliant and is most worthy of worship and intense meditation!) II.i.10) *Sa hovaacha Gargyah, ya evaayam yanta paschaacchabdo noodeti etamevaaham brahmopaasa iti, sa ho vacha Ajatashatruh: maa maitasmin samvaadishthaah, asur iti vaa ahametamupaasa iti, sa ya etamevamupaste sarvam haivasmi -lloka aayureti, nainam puraa kaalaat pramano jahaati/(Gargya said that the sound of the **Brahman's footsteps** or His walk is what he would wish to meditate as Brahman himself. The King gave the reply: 'Don't you under estimate that sound, Brahmana Gargeya! That sound of Brahman's footsteps are indeed like the full life time of person in this world and as such highly worthy of adoring and worshipping as one's life does not depart till its complete term is concluded as measured by one's 'Karma phala' or past account of pluses and minuses!) II.i.11) *Sa hovaacha Gargyah, ya evayam dishu Purusha etamevaaham Brahmopaasa iti; sa hovaachaajaatashatruh, maa maitasmin samvidashthaah, dwiteeyonapaga iti vaa ahametamupaasa iti sa ya etamevamupaaste dwiteeyavaan ha bhavati naasmaad ganashchidyate/* (Gargya stated that it was in this **specific direction and area** that he cogitated and therefore would desire to concentrate his meditation there; the King replied to Brahmana: Please do not specify that matter again Brahmana, as that very direction and area is worthy of concentrating one's thoughts as 'dwiteeya and anapagarupa' or the duplicate, distinct and most distinguished area indeed! Whoso ever worships that unique Place ought to be esteemed as an exceptional human being and so would be his followers!) II.i.12) *Sa hovaacha Gargyah, ya evaayam Chaayaamayah Purusha etamevaaham Brahmopaasa iti, sa hovaachaajaatashatruh, maa maitasmin samvadishthaah, mrityuriti vaa ahametamupaasa iti; sa ya etamevamuopaaste sarvamhaivaasminloka aayureti, naivam puraa kaalaan mrityuraagacchati/* (Gargya Brahmana told the King that this Purusha who identified with his shadow and desired to worship it as the original himself. The King replied that the **Chaaya Purusha** is for sure precious and admirably commendable as the original Brahman himself and as such would like to worship as of **Mrityu Swarupa** or of the very Form of Death so that one does not have to face 'Akaala Mrityu' or premature death so that his full term of life is served. In other words, the Chaaya Purusha should bless his Soul not to subject him or harass him to suffer diseases or prolonged illness and ensure a peaceful death!) II.i.13) *Sa hovaacha Gargyoya evayasmaatmani Purusha etamevaaham Brahmopaasa iti, sa hovaachaajaatashatruh, maa maitasmin samvadishthaah, Atmanveetivaa ahametamupaasa iti; sa ya etamevamupaasta Atmanvi ha bhavati,Atmanvanihaasya prajaa bhavati; sa ha tushnimaasa Gargyah/* (Gargya said: This being who is in the Self is indeed Brahman and I worship him! Ajatashatru replied finally: Gargya Brahmana! indeed, this is what I have always been driving at and you have been following a complicated and highly circuitous route to Brahman . I meditate upon Him in myself who is Surya, Chandra, Lightning, Sky, Air, Fire, Water, reflection of Purusha, his shadow, the sound of his foot steps, the direction of the appearance of the shadow, the specific area of his appearance, and indeed the*

Inner Self or the Antaratma itself! It is the Self which is Prajapati, Buddhi or Thinking Capacity and Hridaya or Consciousness. As King Ajaatashatru analysed and established this Absolute Truth most logically, the Brahmana felt speechless and ashamed of his basic ignorance and bravado!) II.i.14) *Sa hovaachaajaatashatruh etavannviti, etaavaddheeti, naitaavataaviditam bhavati, sa hovaacha Gargya upa twaahaaneeti/* (Thus King Ajaatashatru said: Brahmana! Is this explanation enough or not! Are you satisfied! Is not this what Brahma Vidya all about! Then Brahmana Gargeya felt humbled and mumbled to merely say: Sir, kindly accept me as your student!) II.i.15) *Sa hovaachaajaatashatruh, pratilomam chaitadyad Braahmanaah Kshatriyam upeyaat Brahmame vakshyateeti,vyevatwaa jnaanapavishyaah Kshatriyam upeyaat, Brahmame vakshyateeti, vyevatwaa jnapayishyaameeti; tam paanaavaadaa yottha - asthau, tou ha Purusham suptam aajagmaatuh, tam etair naamabhir aamantrayaam chakre, bruhan paandara-vaasah soma raajanniti, sa nottasthou;tam paaninaa pesham bodhayaamchakaara, sa hottasthou/* (Ajaatashatru said: Indeed the usual practice would be that Kshatriyas should approach Brahmanas to teach Brahma Jnaana but this is quite contrary to this practice! However, let me explain to you. Then then the King took the Brahmana by his hand to rise up and explained: say, two persons approached a person who was fast asleep and tried to wake him up; they addressed the person and said: ‘Sir, you are the Great Soma Deva with white robes of silk!’ There was no response and the man continued to sleep. Then he was shaken up by hand and then he recovered to consciousness from deep sleep. Indeed the Self knows nothing in that stage of slumber and apparently he was in the position of inactive consciousness!)II.i.16) *Sa hovaacha Ajaatashatruh, yatraisha etat suptobhuut, ya esha vigjnaanamayah Purushah, kvaisha tadaabhutkuta etad aagaad iti/ Tadyu ha na mene Gargyah/* (Ajaatashatru asked Gargya as to whether this Vigyana Purusha was sleeping or what and from where he has arrived; Gargya, can you guess! [The implicit reply should be that once the sleeping person was the Vigyana Purusha himself ; his internal consciousness once woken up, his mental alertness got woken up too; in other words his knowledge of the Self through the medium of his mind was alerted]; as to the next question that from where had he come from, the explanation would follow) II.i.17) *Sa hovaacha ajaatashatruh, yatraisha etat suptobhuut esha vignjnaanamayah Purushaa, tad eshaam praanaanam vigjnaananaena vigjnaanam aadyaayaa eshontarahridaya aakaashah tasmin chete, taani yadaa gruhnaati attha haitat Purushaha svapiti naama/ Tad graheeta eva praano bhavati, grihitaa vaak, griheetam chakshuh, griheetam shrotram, grihitam manah/* (King Ajaatashatru explained that as the Person under reference who was fast asleep and since fully since conscious by now, his body would have then absorbed the functions of the sensory organs through its awakeness or consciousness, for instance as his heart got absorbed in Akasha or the Sky that is the Supreme Self! That specific phase is called ‘Swapiti’ or Semi Consciousness. Then his nose the organ of smell and more importantly the medium of breathing is absorbed into Praana or the Vital Force, and similarly the eyes into vision, ears into hearing, tongue into Speech, heart into Space and mind into the Self Consciousness!In other words, all the limbs of the body during the stage of deep sleep rested and got integrated with the respective parent manifestations) II.i.18) *Sa yadraitaya swapnaayaacharati, te haasya lokaah; tadyuteva maharajo bhavati; utaiva maha brahmanah, utevocchaavacham nigacchati; sa yathaa Maha Raajo, jaanapadaan grihitwaa sve janapade yathaa kaamam parivartet, evamevaisha etat praanaan griheetwaa sve shareere yathaa kaamam parivartate/* (As the Self was passing through the phase of the dream state, then he feels on top of the world like an emperor sometimes and like an ideal and virtuous Brahmana as though he was a spotless and ideal human being and carrying all his Subjects or Followers freely without resistances and hindrances just as all his limbs and senses are under his full control! In this ideal stage, his thoughts are unchallenged, his body parts obey fully, senses are perfect) II.i.19) *Atha yadaa sushupto bhavati, yadaa*

nakasyachana Veda, hitaa naama naadyo dwa saptitih sahasraani hridayaat puritatam abhipratyaish - thante, taabhih pratyavashrapya pureetati shete; sa yaa kumaaro vaa Mahaaraajo vaa maha brahmano vaatigneemaanadasya gatvaa shayeeta, etamevaisha yatachhete/ (When in deep sleep known as the state of ‘samprasaada’, a person experiences perfect purity of mind and either a specific consciousness or of none; then in that state, the nervous system of the body comprising as many as 72000 nerves named ‘hitaa’ might get activated. These are the metabolic effects of the intake of the food and drink into a human body and these extend from the heart to the pericardium- a fibrous sac-like membrane surrounding the heart connected to the main blood vessels extended from top to bottom of the body ie brain to feet. Thus the Self is conditioned by its reflexes emanating from its intellectual inputs. The dormant impulses come to the fore during the deep sleep. These impulses tend to reflect on the thought process screen of the person in the deep sleep; the thoughts might flash tendencies of a baby, a youth, adult, aged person, a King or a Brahmana! The tendencies might create religious fervour, fright, pride, extreme sorrow, happiness or helplessness!) II.i.20) *Sa yathornanaabhis tantunoccharet, yathaagneh kshudraa visphulingaa vyuccharanti, evam evaasmaad aatmanah sarve praanah, sarvey lokaah, sarve Devaah, sarvaani bhutaani vyuccharanti:tasyopanishat, satyasya satyam iti praanaah vai satyam, tesham esha satyam/* (Individual Selves having similar body parts manifest specific characteristics typical of their own; this is indeed so with all the Beings in creation, more so of humans. This is on the analogy of a spider weaving threads of similar nature or fire creating tiny sparks flickering all around. In the same manner human organs like tongue emanating sound and speech, hand and feet resulting in actions, skin creating odour, heart asking for breathing and mind deriving thoughts and so on. All the Devas preside over organs and worlds. Various other Beings ranging from a blade of grass upto Hiranyagargha manifest their own characteristics. Likewise all Individual Selves in existence are akin to Brahman and truly Upanishads are the hidden meaning of existence revealing just this Basic Truth that the Individual Self is the Supreme Self Itself!! Upanishads are thus the capacity to bring near to this Truth that Praana couched in a live body is the Self that is the Supreme Self and indeed THAT IS THE TRUTH!)

[Too much of simplification of the basic Truism of ‘Aham Brahmaasmi’ might not have the desired impact and thus in this Brahmana, a step by step narration of the Brahmana Gargya and the King Ajatashatru has been resorted to in this outstanding Upanishad. The methodical depiction of the Brahmana’s desire to worship some of the significant manifestations of what Brahman is all about as in the case of Surya, Chandra, Agni, Sky, Vaayu and so on culminating into the Self as indeed the Supreme Brahman, brings out the impact in a profound and convincing manner to the readers. Indeed the ‘Antaratma’ is but a reflection of ‘Paramatma’ emphasising the axioms: ‘Esha sarva bhutaanataratma’ and ‘Ekamevaadwiteem’ or the Supreme is the ‘Self Consciousness’ and ‘Singularity is manifested in Plurality’. Thus precisely the Upanishads in general are the media of analysing the concealed, unknown, unseen and unfelt mirror image of Brahman! Thus *Brahmai Vedam* is *Atmai Vedam!*]

[This is the end of the First Brahmana of the Second Chapter]

Origin of human beings with body parts and sensory organs as also of corresponding Sapta Rishis

Having discussed about Brahman’s outline, discussion on Universe’s Origin and Dissolution follows: II.ii.1) *Yo ha vai shishuh saadhaanam sapratyaadhaanam sampurnam sadaamam Veda Sapta ha dvishato bhraatruvyaan avarunaddhi: ayam vaava shishuryoyam madhyamah Praabnah tasyaidam evaahaanam, idam pratyadhaanam, Praanah sthunaah, annam daama/* (Those who are aware of a newly born baby’s

‘Adhaan’ or dwelling place, ‘Pratyadhaan’ or special resort, ‘sthuna’ or ‘upaadhana’ or pillar or pillow-say a swing [the analogy is as relevant to a newly born baby or a calf to tie up securely to a pillar with a rope] are also equally aware of its envious kinsmen viz. the body organs and the ways and means of keeping the baby protected. Indeed the babe’s breath is in the middle of the body, its abode is the body, its covering is the head and the post is breath and the rope is food or nourishment. In other words, the baby has just assumed the subtle body in five ways viz. the body, covering, its post or breath, head and food plus the seven organs viz. two eyes, two ears, two nostrils, and the mouth, all making the ‘sthula sharira’ or the gross body!) II.ii.2) *Ta etah saptaakshitaya upashthante tadyaa imaa ahshan lohinyo raajayah, taabhir enam Rudronvaayattaah; atha yaa akshann aapas taabhih Parjanya; yaa kaneenakaa, taya Adityah; yat Krishnam tena Agnih; yat shuklam, tena Indrah; adharayainam vartanyaa Prithivi anvaayaattad; dyaaur uttarayaa; nyaasaannam kshiyate ya evam Veda/* (The seven organs or indeed seven Devatas who defend and protect. Take the eyes for instance: Lord Rudra through his red streaks in the eyes attend to it always; Parjanya safeguards the eyes through water; Surya protects through the pupil; Agni shields the dark portion of iris; Lord Indra shields the white portion of the eyes; Earth attends to the lower eye lid and Swarga guards the upper lid. Indeed whosoever is aware of these realities do appreciate that Vital Force or Praana ensures that food is too much or less to survive!) II.ii.3) *Ta desha shloko bhavati: Arvaag-bilaschamasa urthwaa-budhunah, tasmin yasho nihitam vishwarupam, tasyaasata Rishayah sapta teere, Vaagashtami Brahmanaa samvidaanaa, iti/ Arvaagbilaschamasa Urdhva budhnaah iteedam tacchirah, eshahyarvaagbalaschamasa, urdhva budhnaah/ Tasmin yasho nihitam vishwarupam iti, Praanaavai yashonihitam vishwa rupam praanaan etad aah; ‘Vaagashtami Brahmanaa samvidaana’ iti, Vaagashtami brahmanaa samvitte’/* (In this conext, a succinct verse has been stated: Seven Rishis surrounded a bowl that has an opening below and a swelling bulge on its top or head; the Rishis poured various kinds of knowledge. Indeed the Seven Rishis represent seven physical organs and the eighth one is that of the organ of speech that communicates with Vedas.) II.ii.4) *Imaaveva Goautama Bharadwaa -jou, Ayam Bharadwaajah; imaaveva Vishwamitramadagni, Ayameva Vishwaamitrah, Ayam Jamada - gnih; ivaameva Vashishthakashyapou, Ayameva Vasishthaha, Ayam Kashyapahah; Vaagevaatrih, Vaachaahyaannam bhavati, Sarvameyaannam bhavati yayevam Vedaa/ Iti dwiteeyam Braahmanam/* (Gautama and Bhardwaaja Rishis represent the two ears, as this as Bharadwaaja and that ear as Gautama. These two eyes are like Vishwamitra and Jamadagni. There two nostrils are like Vasishtha and Kashyapa Muni. The tongue is Atri Maharshi and through the tongue food is eaten. Indeed Atri Maharshi knows well that every thing becomes his food as ‘Atri’ means ‘Atti’ or eating; indeed Atri knows that Atti becomes the Praana or the Vital Force in the body and hence eliminated from among the category of Atti or eating!)

{In the first section of the current Chapter it was established that the distinctive link of the Self and the Super Self is Praana or the Vital Force. With a view to define and explain about that link, it becomes necessary to describe the origin of that link, and hence the definition of the five elements and of the body and its organs. Now the exercise of trial and error needs to be undertaken to guess of the nature of Brahman in the ensuing Brahmana }

[Thus ends the second Brahmana of the Second Chapter].

Mortal and Immortal Swarupas of Individual Self and Supreme Self

II.iii.1) *Dwe vaava Brahmano ruupe, murtam chaivaamritam cha, Martyam chaivaa Martyum cha sthitam cha yacha, saccha twaccha/* (Brahman is of two distinct Swarupas are Forms viz. the Subtle and Gross, the Mortal and the Immortal, the ‘Sthira’(Stable) and ‘Asthira’ (Unsteady), the Actual or Existent and the Everlasting Truth! In other words, the Self which is transitory and the Supreme is eternal, what is perceivable and the other Unimaginable, besides one is limited Truth and the other all pervasive yet Undefined.) II.iii.2) *Tadetan Murtham yadanyad vaayoschaantarikshaaccha; etanamrityam, eatasthitam, etat Sat, tasyaitasya murtasya, etasya murtasya etasthitasya, etasya sata esha raso ya esha tapati, sato hyesha rasaah/* (This gross form is different from ‘Vayu-raksha’ or the supportive Air and Ether and as such is mortal, limited, and distiguishable. It is atleast visible and defined if not unlimited like Surya or Chandras) II. iii. 3) *Athaamurtam-Vaayuraantarikshamcha yetadamritam, etadyat, etathyat; tasmaitasyaamutrasya, etasya yatah, etasya tyasyaisha raso ya esha etaminmandalo Purushah, taya hosha rasah: iti adhidaivatam/* (When one describes of ‘Amurta Swarupa’ or the Formless Subtle Entity viz. the Vayu and Akasha, that indeed is immortal, all pervasive and indistinguishable.Further regarding Surya Deva who is distinguished yet all pervasive and immortal too, [as in the case of Chandra Deva and Agni Deva too yet undefined] , the description is about Devas in essence.] II.iii.4) *Athaadhyaatmam-idameva murtam yadanyat praanaaccha yaschaam antaratman aakaasha, etanmartyam,etat stitam,etat sat, tasyayaitasya murtasya, etamritasya martasya, etasya stitasya, etasya sata esha raso yacchakshuh, sato hesha rasah/* (Having referred to Devas, the description is now about the Adhyaamika Murti or the corporal body and the organs; breathing or Prana is a part of it which indeed is mortal. Actually it is concentrated in the normal eyes. This inherent Prana is neither lasting nor mobile outside the body.) II.iii.5) *Athaamurtam praanascha yas chaayam antaraatman akaashaha;etad amritam, etad yat tyam,tasyaitasyaamurtasya, etasaamritasya, etasya yatah,etasya tyasyaisha raso yoyam dakshinekshan Purushah, tyasya hyesha rasah/* (Now the description of Amurta or the Formless viz. breath or Praana in general as a product of Space which is immortal and that is freely moving any where. And that is concentrated in the ‘original’ right eye which is the essence of Truth!) II.iii.6) *Tasya haitasya Purushasya rupam yathaa maharaajanam vaasah yathaa paandvaavikam, yatendra gopah, yathaagnyarich, yathaa pundarikam, yathaav sakrudvidyuttam; sakrud vidyutteva ha vaa asya shrir bhavati, ya evam Vedaa, athaatav aadesha na itia iti, na hyetasmaaditi, na iti anyat param asti; atha naama dhyeyam satyasya satyam iti, praanaa vai satyam, esha satyam/* (That Purusha Swarupa is such as he dons a saffron robe; he is like an Indragopa insect, looks like the flames of Fire, as a pure and white lotus flower and like the sudden flash of lightning. As per the directive of Brahman, the Prajapati Purusha is of the saying : ‘neti, neti’ or ‘not this and not that’! Yet indeed He is the Truth or Reality and the Truth alone or the Reality itself! Indeed He is the Quintessence of Truth! Various explanations have been expressed about Him: some designate him as ‘Murtaamurta Rashi’ or The One with or without Form; some call Him as –‘Karta or Vijgnaanamaya, Vidya maya Bhokta’- and Karma inclusive of ‘Purvakarya karana Samudaya’ or the Totality of Past and Present Deeds and their fruits). Some call Him as Lord Buddha opined as ‘sudden flash of lightning’ or Enlignment , that is *aprameyam asamkhyeyam achinttyam anidarshanama, Swayam eva atmana -atmaanam twam eva jnaatumarhasi/* or That only the Self could realise about Him who is beyond measure, beyond number, beyond thought, beyond comparison) [This is the end of the third Brahmana of the Third Chapter; now follows the description of the Supreme or the Absolute Self]

Yagjnyavalkya-Maitreyi ‘samvaada’ detailing material resources vis-vis Brahman and Unity of Individual Selves with the Supreme

II.iv .1) *Maitreyi, iti Yagjnyavalkyaah, udaasyan vaa arehamasmaatsyathaa naadasmi; hanta tenayaa Katyayanyaantam karavaaneeti/* (Maharshi Yagjnyavalkya confided in Devi Maitreyi that he would renounce his life of a householder and take to renunciation which was a higher form of life and divide his properties and make settlements between her and his other wife Devi Katyayani!)II. iv.2) *Sa hovaacha Maitreyi, yannu ma iyam bhagoh, sarvaa Prithvi vittena purnaa syaat, katham tenaamritaa shyaam iti; neti hovaacha Yagjnyavalkyah yathaivopakaranavataam jeevitam, tathaivaa te jeevitam syad amritavasyatu naashati vittaneti/* (As the Maharshi so proposed his intention, then Maitreya reacted to say that even if the entire Earth were filled up with money and material for me, would it ensure me Immortality by that opulence! Then the Maharshi naturally reacted in the negative and stressed the fact that immortality could indeed never to be a suitable alternative for the means for wealth.)II.iv.3) *Sa hovaaccha Maitreyi, yenaaham naamritaa shyaam, kim aham tena karyaam, yadeva Bhagawan Veda tadeva me Bruuhiti/* (Maitreyi said that if that kind of wealth could not secure me immortality, what use that wealth be! ‘You tell me only that type of means which alone might secure it’) II. iv.4) *Sa ho vaacha Yagjnyavalkyah, priyaa batarenah sati priyam bhaashase, yehi, aassva, vyakhyaasyaami te, vyachakshaa - nasya tu me nididhaasaweti/* (Yagjnyavalkya replied to Maitreyi endearingly to sit near him and meditate while he would explain) II.iv.5) *Sa hovaacha, na vaa are patyuh kaamaaya patih priyo bhavati, atmanastu kaamaaya patihpriyo bhavati, na vaa are jaayaayai kaamaaya jaayaapriyaa bhavati/ Na vaa are putraanaam kaamaaya putraah priyaa bhavanti, atmanastu kaamaaya putraah priyaa bhavanti, na vaa are vittasya kaamaaya vittam priyam bhavati, atmanastu kaamaaya vittam priyam bhavati, na vaa are Brahmaanah kaamaaya Brahma priyam bhavati, atmanastu kaamaaya Brahma priyam bhavati,na vaa are kshatrasya kaamaaya kshatram priya bhavati, atmanastu kaamaaya, kshatram priyam bhavati, navaa are lokaanaam kaamaaya lokaah priyaa bhavanti, atmanastu kaamaaya lokaah priyaa bhavanti, na vaa are Devaanaam kamaaya Devaah priyaa bhavanti, atmanastu kamaaya Devaah priyaa bhavanti, na vaa are bhutaanaam kaamaaya bhutaani priyanaati bhavanti, atmanastu kaamaaya bhutaani priyani bhavanti, na vaa are sarvasya kaamaaya sarvam priyam bhavati, atmanastu kaamaaya sarvam priyam bhavati/ Atmaa vaa are drushtavyah shrotavyo mantavyo nidhidhaanaa sitavyo Maitreyi, Atmano vaa are darshanena matyaa vigjnaanedam sarvam viditam/* (The Maharshi explained that either a husband or wife loved either of them, it was merely for their one selves; similarly one loved his or her children, it was only for their own sake; wealth was loved by any body it was again for their own selves; similarly, a Brahmana, or a Kshatriya, or the worlds, Devas, other Beings, and so on; therefore what was of utmost importance was to realise the Self, indeed one’s own Self that was to be heard of, reflected upon, and meditate to. In other words, when Maitreyi asked the Maharshi whether all the wealth in the Universe would be able to secure immortality, the reply positively yet logically would be whether she would be prepared to discard every thing including life partners, off spring, varnas like one is a Brahmana or a Kshatriya, wealth of course, or attachment to co-beings, or the desire for this Loka or another like Swarga, Satya Loka, and so on, even attachment to specific Devas, and so on by merely concentrating about the Absolute Truth and Truth alone called ‘Sat-Nyasa’ which literally meant Sanyasa or Renunciation! And that Truth was within One Self; it was that the Self alone was to be heard of, reflected upon and meditated to! That that alone was the quest for Immortality!) II.iv.6) *Brahmatam paraadaadyon atmano Brahma Veda, Kshatram tam paraadaadyonyatraatmano Devaanveda, Bhutaani Paraadyon yatra atmano bhutaani veda, sarvam tam paraadaadyonyatraatmanah sarvamVeda; idam Brahma, idam Kshatram, ime lokaah, ime Devaah, imaani Bhutaani, idam sarvam yadayamaatmaa/* (Brahmanas tend to discard any thing that they have conviction of what all should be according to their Inner Self; similarly Kshatriyas too reject any thing unconventional and and unconvinced to their Antaraatma or Conscience.

Any where among the worlds, be it Devas, all other Beings would only follow the dictates on one's own Inner Self. Indeed this is precisely why one gets convinced that any thought, impulse, action and everything and any thing has to get the acceptance of the Self and hence that everything is the Self!) II.iv.7) *Sa yathaa dundubher hanyamaanasya na baahyaan shabdaan shaknuyaad grahanaaya, dundubhestu grahanena dundubhyaaghaatasya vaa shabdo graheetah/* (While indeed one might not be able to distinguish different kinds of notes of the drum sound, yet it is very easy to realise that a drum is beaten or that matter the typical sound of a drum could be recognised and heard even from a distance of hearing. That is how one could infer or conclude owing to one's own normal and basic intelligence or what is routinely called as common sense!) II.iv.8) *Sa yathaa shankasya dhyayamaanasya na baahyaan shabdaan shankhuyaad grahanaaya, shankhasya tu grahenaan shankhadhmasyavaa shabdo griheetah/* (Even as a conchshell is blown, one may not be able to identify the specific notes but for sure one hears from a reasonable distance that a conchshell is being blown!) II.iv.9) *Sa yathaa veenaayai vaadyamaanaayai na baahyaan shabdaan shaknuyaad grahanaaya, vinaayai tu grahanena veena vaandasya vaa shabdo grahitaa/* (Even as one might not identify the particular nuances of notes of a Veena the stringed musical instrument, but the general awareness that a veena is being played is certainly heard; this is to prove the pure intelligence of any normal human beings with genetic material. Such other examples could be cited.) II.iv.10) *Sa yadhaara edhaagner abhyaahitaat prathaag dhuma vimshcha - ranti, evam vaa aresya mahato bhutasya nishvasitam etad Rigvedo Yajurvedah Saamavedothar - vaangarisa itihaasah puraanam vidyaa upanishadaa shloka sutraani anuvyaakhyaanaani vyaakhyaa - naani asyaivaitaani nihshvasitaani/* (At the time of Srishti and Vidya or knowledge had not originated yet and only Pure Intelligence prevailed, then only Agni in its basic form was recognised but not the sparks, embers, flames and smoke was not; similarly this Universe was not differentiated in varied forms and nomenclatures or names. Like wise oh Maitreyi! Knowledge did not get diversified like Vedas viz. Rig Veda, Yajur Veda, Sama Veda, Atharvaangarisa, Shad Vedangas, Itihasa-Purana-Upanishads, Vidyas of different nature like geography, history, mythology, Art Forms, Shlokas, vyakhyanas, explanations and so on. Indeed, they are all like Praana, or the Breathing of the Self, the Basic Reality and the Paramatma or the Supreme Self!) II.iv.11) *Sa yathaa sarvaasaam aapaam samudra ekaayanam, evam sarveshaam sparshaanaam tvageyanam, evam sarveshaam gandhaanaam naasike ekaayanam, evam sarveshaam rasaanaam jihvoukaayanam, evam sarveshaam rupaayhanam chakshurekaayanam, evam sarveshaam shabdaanaam shrotramekaayanam, evam sarveshaam sankalpenaam mana ekaayanam, evam sarveshaam vidyaanaam hridayamekaayanam, evam sarveshaam karmanaam hastaavekaanam, evam sarveshaamaanandaanaam upaasya ekaayanam, evam sarveshaam visarganaanaam paayureaayanam, evam sarveshaandhwsanaam paadavekaayanam, evam sarveshaam Vedaanam vaagemkaayhanam/* (While Brahman or the Supreme Self is the originator of Pure Intelligence, the ramifications of that knowledge have been described in the earlier stanza. Now as Brahman created the manifestations of that Knowledge, he also determined other manifestations as also their goals that are ephemeral too and are subject to dissolution ; for instance ocean is the goal of all kinds of water; the skin is the goal of touch, the nostrils are the goals of odours, the tongue of all savours, eyes of all colours, ears of sounds, mind of all types of thoughts, intellect the goal of varied knowledge, hands for works or action, organ of generation for enjoyment and relief; anus for excretions, feet too for walk or mobility in general, and the organ of Speech viz. the tongue for good and bad sounds ranging from Vedas to the mundane expressions. Indeed, dissolution in any case is natural just as the termination of ignorance while Brahman or the Supreme Self is the only Reality and the Ultimate Truth!) II.iv.12) *Sa yathaa saindhava khilya udake praasta udakamevaanuvileeyet, na haasyedgrahanaayeva syaat, yato yatastatwaadadeeta*

klavanameva, evam vaa ara idam mahadbhutamanantamapaaram vigjnaana ghana eva/ etebhyo bhutebhyah samuthaaya tanyenvaan vinashyati na pretya sangjnnsteetyare braveemeeti hovaacha Yagjnyavalkyah/ (Maharshi Yagjnavalkya explained to his wife Maitreyi that the great Reality called the Supreme Self is not a separate entity due to your own ignorance and due to your identity of your body organs and their functions subject to hunger and thirst being basically mortal. That is why a Being feels exposed to dangers of death and hence the risks and fear of existence, not knowing that the Being only changes forms, names, characteristics and attributes but remains the Self which indeed is the Supreme and the Absolute Reality only always! The Maharshi cites the illustration of a lump of salt dropped dissolves and thus difficult to retain its original nature and that precisely is the cause of non identification. One tends therefore that as and when the original Reality changes its form, name, features, fears of existence, anxiety of retaining the so called Self, etc. then the woods are confused as the forests or the Midhya or the Make Believe prevails and blocks the view of the Satya or the Truth!) II.iv.13) *Sa ho vaacha Maitreyi, Atraiva maa Bhagavan amuumuhat, na abhidheeyate, na pretya samgjnaasteeti; sa ho vaacha na vaa areham moham brakeemi, alam vaa ara idam vigjnaanaaya/* Devi Maitrei got utterly confused and so expressed to her husband as her understanding had all along been mentally fixed to that Bhagavan as the object of veneration and that she was the one to venerate to him on the basis of Dualism of him and by myself! But the Maharshi talked of Oneness and of Unity in Diversity! The Maharshi coolly replied to re-emphasise and corrected her understanding that the same entity was possessing varying attributes. He further explained that the Self was superimposed by ignorance like a burning wood was covered by ash! Pure Intelligence which indeed is the Self appeared variegated by modifications of name, organs and their attributes, and of the falsity of decay and destruction! On the other hand, the Self is indestructible, paramount, endless and infinite Reality!) II.iv.14) *Yatra hi dwatamiva bhavati taditara itaram jighrati, taditara itaram pashyati, taditara itaram shrunoti, taditara itaram abhivadati, taditara itaram manute, taditara itaram vigjnaanaateeti; yatra vaa asya sarvamaatmaivaabhuttatkena kam manveeta, tatkena kam shrunuyaat, tatkena kamabhikvadet, tatkena kam manaveet, tatkena kam vijaaneeyaat! Vigjnataaramare kena vigjnaaneeyaaditi/* (Due to the actual existence of duality, nay the multiplicity, due to ignorance, smell is different, vision is different, the capacity of hearing varies, speech sounds diverse, the pattern of thinking or mindset is varied, and the faculty of the understanding is highly dissimilar too. But when the veil of ignorance is removed and since the Absolute Self which is neither dual nor multiple, every thing falls in place and one starts its attributes to hear, see, smell, touch, taste, feel, think and react precisely the same in unmistakable and distinctive uniformity! Therefore Maitreyi, one has to clearly understand as to who is the Singer, then the song is indeed just the same! The Self is thus the Supreme in that blueprint, be it vision, or hearing, or feeling, or thinking or whatever! ‘Vignaataaramare kena vigjnaaneeyaaditi’ or through what instrument should one know That Knower?

(The concepts of the Self and the Supreme and the inevitable identity of the same has thus been explained succinctly in this chapter 4 through 14 successive Brahmanas. Renunciation of everything is the beginning of the knowledge of the Self and once that is known, everything is known. Now the next step is to state, reflect and meditate the origin of the Universe by way of Scriptural Reasonings).

[This above concludes the Second Chapter, fourth Section and the fourteenth Brahmana]

‘Madhu Vidya’ or the doctrine of Honey applicable to all the Beings, Elements, Concepts and the Self

II.v.1) *Iyam Prithivi sarveshaam bhutaanaam madhu, asyai prithiviyai sarvaani bhutaani madhu; yashchayamasyaam prithivyaayaam tejomayomritamayah purushah, yashchaayamadhyaatmam sharirah tejomayomritamayah Purushah ayameva sa yoyamatmatmam sharirastejomayomritamayah Purushah ayameva sa yoyamatmaa; idamamritam, idam Brahma, idam sarvam/* (Any discussion on the means of Immortality inevitably pre-supposes knowledge of the Self while renunciation of everything being a part of it. Once That is realised then the Universe is realised. Now, this Earth is like ‘madhu’ or honey which indeed is the essence of all the beings from Hiranyagarbha down to a blade of grass. The Self of any being comprises full of four entities viz. Prithivi maya, amrita maya, tejomaya and Purusha; or earth, honey, corporeal being in a mortal body and knowledge or intelligence and again the Self indicates Amritamaya or Brahmamaya; this indeed in Brahman all about; stated differently, existence is by itself is a sweet experience, notwithstanding its travails! Hence Universe is Earth in a way) II.v.2) *Imaa aapah sarveshaanaam bhutaanaam madhu aasaamapaah sarvaani bhutaani madhu; yashchaayamaaswapsu tejomayomritamayah Purushah; yashchaayamadhyaatmam raitasah tejomayomritamayah purushah yashchaayamadhyaatmam raitasastejomayomritamayah Purushah, ayameva sa yoyamatmaa; idamamritam, idam Brahma, idam satyam/* (Having defined Universe and Existence of Hiranyagarbha downward to each and every being in the Creation on Earth, the next concomitant of Existence is **water** which too is as sweet as ‘Madhu’ or honey; ‘Aapaas’ too as essential for existence of one and all as much as that of Prithvi, being an essential seed in a body! In the waters is situated the ‘tejomaya and amritamaya Purusha’ or the ever shining and immortal Entity who is also known as ‘Antaratma’ or the Inner Self; indeed that is Immortal, is Supreme Brahma and ‘Sarvam’ or the Totality! In fact water is absorbed in the Body as the ‘Retas’ or the seminal fluid!) II.v.3) *Ayamagnih sarveshaam bhutaanaam madhu, asyaagneh sarvaani bhutaani madhu, yaschaayamagnou tejomayomritamayah Purushah, yashchaaya madhyaatmam yoyamatmaa; idamamritam, idam Brahma idam sarvam/* ‘Prithivya-apas-tejas’ or among the Pancha Bhutas, without **Earth**, no being at all has any ‘locus standi’ or life or very survival; without water there is no subsistence; now without Agni there would be neither survival nor food nor even endurance, quite apart from neither homas nor Agni Karyas and the best part of human existence on account of food which indeed is ‘the Madhu again’. It is therefore the radiance and heat so crucial more so **Agni** is identified with Speech, tongue and mouth for existence! And that is how the imperative four factors of existence viz. the Self, the Knowledge, immortality and Brahman!) II.v.4) *Ayam Vaayuh sarveshaam bhutaanaam madhuh asya Vaayoh sarvaani bhutaani madhu; yascha - ayamasmin Vaayo-amritamayah Purushah ayameva sa yoyamatmaa; idam-amritam, idam Brahma idam sarvam/* (This **Vayu** or Air too is like honey as in the case of Earth and Water and is predictably so for even in terms of minutes and seconds; Air is the pulsative, ever beaming and immortal Vital Force for breathing and is like an ever-ticking machine essentiality of one’s very life line! Indeed the inevitability of the Top Significant four factors of knowledge, immortality, Self and Brahman are the required fundamentals for existence!) II.v.5) *Ayamadityah sarveshaa bhutaanaam madhvasyaadityasya sarvaani bhutaani madhu yashchaayasminnaaditye tejomayomritamayah Purusho yaschaayamadhyaatmam chakshuh tejomayomritamayah Purushoyameva sa yoyamaataah idamritam idam Brahma, idam sarvam/* (This **Surya** Deva is the sweet honey of all the beings in creation; he is the most lustrous and shimmering fund of radiance as also the divine embodiment of nectar that ensures ‘amaratwa’ or deathlessness. He is identified with the sharp vision of the eyes and is the four sided entity of the Self, personification of comprehension, everlasting existence and the Supreme Omnipresence!) II.v.6) *Imaa dishah sarveshaam bhutanam madhu, aasaam dishaam sarvaani bhutaani madhuh; yashchayamaasu dikshu tejomayomritamayah Purushah, yashchaayamadhyaatmam maanatejomayomritamayah Purushah, ayameva sa*

yoyamatmaa; idamamriam, idam Brahma, idam sarvam/ (The ‘**Dishas**’ or Directions are like honey too to all the Beings in all the parts of Creation where again the Tejomaya-Amritamaya Purusha who is Eternal and Blissful is omnipresent all over the Universe. These Directions constitute the ears of a body. Indeed that four sided Soul or the Self is based on Vijnana, sweetness of madhu and radiance and has the under lying unity with Paramatma the Supreme! II.v.7) *Ayam Chandrah Sarveshaam bhutaanaam madhu, asya chandrasya sarvaani bhutaani madhu; yashchaayamasmimshchandre tejomayomritamayah purusghah, yashchaya madhyaatmam maanasastejomayomritamayah Purusha, ayameva sa yoyamatmaa; idamamritam, idam Brahma idam sarvam/* (Now **Chandra** the Moon is of extreme sweetness of honey and so are all the Beings in Srishti. This unique Chandra Deva is not only the incarnation of pleasant coolness and brightness but is also immortal akin to mind of various Beings in the Globe; this is also identified with the personification of luminosity, eternity, knowledge and the Antaratma or the Interior Self that is directly aligned to and a close reflection of Paramatma the Ultimate!) II.v.8) *Iyam Vidyut sarveshaam bhutaanaam madhu, asyai vidyutah sarvaani bhutaani madhu; yashchaayamasyaam vidyuti tejomayomritamaah Purushah, yashchaaya madhyaatmam tayjastejomayomritamayah Purushah, ayameva sa yoyamatmaa; idamamritam, idam Brahma, idam sarvam/* (This **Vidyut** or Lightning is like sweet honey to the Beings of the Universe and vice versa. The Vidyut is at once a flash of piercing vision yet is a permanent phenomenon on the Skies. Identified with the sensation of touch and skin on a body of the Beings, this is an active segment of the Self comprising the body, its awareness or appropriately named as knowledge, the light within the body in the form of the touch and its sweet existence- all these four are ideally unified with Paramatma.) II.v.9) *Ayam stanayitnuh sarveshaambhutaanaam madhu, asya stanayitnoh sarvaani bhuytaani madhu; yaschaayamasyaam vidyuti tejomayomritamayah Purushah yaschaayamadhyaatmam taijhasastejoayomritamayah Purushah, ayameva sayoyamatmaa, idamamritam idam Brahma, idam sarvam/* (**Clouds** are nice and sweet like honey to all Beings as these are the abodes of the ‘Tejomaya and Amritamaya Purusha’ who is identified with sound and voice in the body of each and every being in Srishti representing the Self, knowledge, inherent radiance and perpetuity interconnected to Brahman the Superior Most) II.v.10) *Ayamaakaashah sarveshaam bhutaanaam madhu asyaakaashasya sarvaani bhutaani madhu yaschaayam asminnaakaasho tejomayomritamayah Purushah yashchaayam adhyaatmam hridyaakaashah tejomayah amritamayah Purushah, ayam eva sayoyamatmaa, idam amritam, idam Brahma, idam sarvam/* (This **Akasha** is like honey to all the Beings in the Space identified with the heart in their physiques. This ether is where Purusha rests being replete with radiance and ecstasy, known otherwise as Antaratma or the Inner Self based on realisation, inbuilt brightness, and everlasting nature interconnected with the Supreme). II.v.11) *Ayam Dharmah sarveshaam bhutaanaam madhu, asya dharmasya sarvaani bhutaani madhu; yaschaayam asmin dharme tejomayo amritamayah Purushah, yaschaayam adhyaatmam dharmah tejomayomritaamayah Purushah, yaschaayamadhyaatmam dhaarmastejomayomritamayah Purushah, ayameva sa yoyamatmaa; idamamritam, idam Brahma, idam sarvam/* (**Dharma** or righteousness is the code of conduct as per the Scriptures enunciated in Shrutis and Smritis; indeed this dharma is like honey to the various Beings; yet this code is neither seen nor readily felt like Earth, Sun, Moon, Water, Fire, Sky, Lightning, Directions, clouds and so on; yet Dharmacharana or Following the Established Principles of Morality is indeed divinely sweet like honey, bright like flood of radiance and gratifying and fulfilling like ‘Tejomaya-Amritamaya- Antaratma’ or Inner Conscience which again is eternal, radiant and Supreme viz. ‘Paramatma’ or Brahman; indeed the Self is but a reflection of the Utmost Abstraction!) II.v.12) *Idam Satyam sarveshaam bhutaanaam madhvasya satyasya sarvaani bhutaani madhu yaschaayamasmin satye tejomayomrita mayah Purusho yaschaaya madhyaatmam saatyah tejomayah amritamayah Purushoyameva sa yoyamatmed*

amritamidam Brahmodah sarvam/ (This concept of **Satya or Truthfulness** is sweet like honey for all the Beings in the Universe; it is in this Satya that is embedded in the Purusha who is the embodiment of Radiance and ‘Amritatwa’ or Eternity; he is the Adhyatmika Purusha or the Self who is interconnected with Paramatma or the Absolute Brahma who is Everything!) II.v.13) *Idam maanusham sarveshaam bhutaanaam madhvasya maanushasya sarvaani bhutaani madhu yaschaayamasmin maanushe tejomayomritamayah Purusho yaschaayamadhyaatmam maanushastejomayah amritamayah Purushoyameva sa yoyamaamedamamritamidam Brahmodah sarvam/* (These **Humans and other species** are sweet like honey to each other; the sum total of their bodies and organs or the cosmic body is always in favour of Truthfulness and Reliability both internally and externally. The **Four factors** governing the Self are righteousness, knowledge, brightness within and of everlasting nature; the Self is tightly intertwined and totally unified with Brahman; indeed the knowledge of what Brahman is what the means of attaining that very status) II.v.14) *Ayamatmaa sarveshaam bhutaanaam madhwasyatmanah sarvaani bhutaani Madhu yaschaaya masminnaatmaani tejomayemritamayah Purusho yaschaayama - atmaa tejomayomritamidam Brhmodam sarvam/* (This ‘antaratmaa’ or the **Inner Self** is syrupy and charming to all the Beings in Srishti and equally so all the Beings to the Inner Self. It is this very Self which is the embodiment of brightness and of everlasting nature Purusha; thus indeed is It is ever sweet and nectar -like, Brahman-like and every thing else in the Globe!) II.v.15) *Sa vaa ayamatmaa sarveshaam bhutaana- madhipatih sarveshaam bhutaanaam rajaa; tadyathaa rathanaabhou cha tathanemou chaaraah sarve samarpitaah, evamevaasmin aatmaani sarvaani bhutaani sarve devaah, sarve lokaah, sarvepraanaah, sarva eta atmaanah samarpitaah/* (This ‘Antaratma’ or the Self Consciousness is the sovereign of all Praanis or the most beloved like sweet honey itself; this is indeed is the dazzling fund of luminosity and the sustaining drink of Deva Ganas and what is more the Eternal Brahma that is ‘Saravaswa’ or the Totality. This Individual Self which is akin to burnt coal camouflaged by ash is possessed of add-on body- appendages just as the Basic Truth is covered by the thick layer of make-believe maya or ignorance; it defies pure intelligence, but deep devotion and meditation with the aid of Brahma Gyaan alone can gradually clear the smokes of ignorance; indeed it is the ‘Shruti-Smriti pathana-smarana-jignaasa’ alone could loosen the tight stranglehold of Agjnaana and pave the gradual and thorny path of Illusions that reveals the hard away to Brahman and eventually identify Brahman ultimately. The identification and Identity of the Self as the Supreme Self is possible only when all the spokes are fixed properly in the nave and felloe of a wheel when all the organs of a body and their end-uses like speech, touch, smell , action, thought, etc. are ideally fixed on the Self)

Madhu Vidya -taught by Dadhyan Rishi to Ashwini Devas as in horese heads- the unique link between the Individual Soul and the Supreme

II.v.16) *Idam vai tan madhu dadhyann aatharvanoshvibhyaam uvaacha, tadetad rishi pashyaanavochat: tadvaam naraa sanaye damsha ugram, aavishkarnomi, tanyatur navrishtim/ Dadhya ha yan madhva atharvano vaam, Ashvasya shreeshanaa pra yadimuvaacha, iti/* (Recalling the conversation of Devi Maitreyi and Maharshi Yagjnyavalkya when the latter explained about Antaratma and Paramatma or the Self and 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 ‘goodhaatha’ 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 Ashvini 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 Dadhyan atharvano shvibhyaam uvacha, tad etad Rishih pashyaan avochat: Atharvanaayaashvinaa dadheechie ashvaam shiraah prati airaayatam, sa vam madhu pra vohad rataayan, twashtram yad dashraav api kakshyaam vaam iti/* (Thus this Madhu Vidya had been taught to Ashvini Kumars by Dadhyan Rishi who 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 Ashvini 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 Dadhyan aatharvano -shvibhyaam uvaacha, tatedat rishi pasyan avochat: puraschakre dvipaadah, puras chakre chatuspaadah, Purah sa pakshi bhutwaa purah Purusha aaveekshat iti/ Sa vaa ayam Purushaah sarvaasu puurshu purishaayah, nainena kim chanaanaavratam, nainena kim cha naasamvratam/* (After discoursing Madhu Vidya to Ashvini Kumars, the Rishi explained to Ashvini 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 covered by Him, nothing which is not engulfed by Him viz. the Purusha! Indeed He made the bodies, the karmendriya and Jnaanendriyas or the organs of action and senses.) II.v.19) *Idam vai tanmadhu Daddhyan Atharvano shvibhyaam uvaacha, tad etad Rishi pashyan avochat: rupam rupam pratirupo babhuva, tadasya rupam pratichakshanaaya, Indro maayaabhihi puru rupa eeyate, Yuktaa hi asya haraayah shata dasa iti/* (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 unprecedented, 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!).

[This is the end of the Fifth Brahmana of the Second Chapter of Brihadaranyaka Upanishad]

Madhu kaanda vamsha of Teachers on Scriptural authentication of the link between the Self and the Supreme

II.vi.1) *Atha vamshah: Pautimaashyo Gaupavaanat, Goupvanah Proutimaashyaat, Poutimashyo Goupavanaat, Goupavanah Koushikaat, Koushikah Koundinyaat, Koundinyah Shandilyaat, Shandilyah Koushikaachha Goutamaachha Goutamah/* (Now, Madhukanda Vamsha is detailed as follows, and these are the Teachers: Pautimaasya received the Madhukanda tradition of teaching first from Gaupavana, Gaupavana from another Poutimaasya; this Pautimasya from another Gaupavana. This Gaupavana from Kaushika, Kaushika from Koundinya, Koundinya from Shaandalya, Shandalya from Kaushika and Gautama.) II.vi.2) *Gautamah Aagniveshyaat, Agniveshyah Shaandilyaaccha-Aanabhimlaata Aanabhimlaataat, Aanabhimlaat Aanaabhimlaataat, Aanabhimlaato Goutamaat, Gautamah Saitavapraacheenaa yogyaa -bhyaam, Saitavapraacheenayogyo Paaraasharyaat, Paaraasharyo Bhradwaajaat, Bharadwaajo Bhaardwaajaachha, Goutamo Bhaardwaajaat, Bhaardwaajah Paaraasharyaat, Paaraasharyo Baija- vaapanaat, Baijavaapaayanah Kaushikaayaneh/* (Gautama from Agniveshya. Agniveshya from Shaandilya and Aanaabhimlaata. Aanaabhimlaata from another of that very name. He from a third Aanabhimlaata. This Aanabhimlaata from Gaurama. Gautama from Saitava and Praacheenayogyo. They from Paaraasharya. Paaraasharya from Baijavaapaayana. He from Kaushikaayani) II.vi.3) *Kaushikaayani Ghritkaushikaat, Ghritakoushikah Paaraasharyaayanaat, Paasharyaayanah Paaraashryaat, Paaraasharyo Jaatukarnaat, Jaatukarnya Aasuraayanaaccha Yaaskaachha, Aasuraayanatraivarneh, Trivarni rouopajanghaneh, Aoupajanghaniraasureh, Aasuribharadwaajaat, Bharadwaaja Aatreyaat, Aatreyo Maanteh, Mantigautamaat, Gaotamo Goutamaat, Goutamo Vaatsyaat, Vaatsyah Shaandilyaat, Shaandilyah Koushoryaatkaapyaat, Kousherya Kaapyah Kumaara Haaritaat, Kumaarahaaritaato Gaalavaat, Gaalvo Vidarbhirkoundinyaat, Vidarbhi-Kaundinyo Vatsanapaato Baabhravaat, Vatsanapaadabaabhravah Pathah Soubharaat, Panthaah Soubharoya asyaada angirasaat, athaasya Angirasa Aabhuteh twaashtraat, Aabhutistwashtro Vishwarupaatwaastrat, Vishwarupa twashtroshivabhyaam, Ashvinow Dadheecha Atharvanaat, Dadhyaatharvano-tharvanodaivaat, Atharvo Daivo Mrityoh Praadhvamsanaat, Mrityuh Praadhvamsajnah Praadhvamsanaat, Praadhvamsana Ekarshah, Ekarshirvipra chitteh, Viprachittarvyashteh, Vyashtih Sanaaroh, Sanaaruh Sanaatanaat, Sanaatanah Sanagaat, Sanagah, Parameshthinah, Parameshthi Brahmanah, Brahma Swayambhu, Bramane namah/ Iti Shashtha Brahmanam/* (The lineage of Gurus is resumed from Kaushikaayani to Gritakaushika, the latter from Parasharyayana. He from Parasharya and from the the latter from Jaatukarntya. Jatukarnya from Aasuraayana and Yaaksha. Asuraanya from Taivani; as the latter from Aupajandhani. He from Aauri. Aasuri from Bharadaaja. Bharadwaajan from Atreya and Atreya from Maanti. Maanti from Gautama. From Gautama from another Gautama. He from Vatsya, Vatdya from Shandilya. Shandilya from Kaishorya Kaapya. He from Kumaaraharita. Kumaara haarita from Galava. Gaalava from Vidarbhi-Kaudinya. He from Vatsanaapaat Baabhrava. He from Patin Saubhara. He from Ayaasya Aangirasa. He from Aabhuti Twaastrta. He from Vishwarupa Twaashtra; He from the Ashwini Kumaras. He from Ashvins. They from Dadhyak Atharvana. He from Atrarvana Daiva. He from Mrityu Praadvamshana. He again from Pradvamshana. Praadvamshana from Ekarshi. Ekarshi from Vipraachitti. The latter from Vyaashri. Vyaasti from Sanaaru. Sanaaru from Sanaatana. Sanatana from Sanaga Sanaga fro Parameshthin (Viraaja). He from Hianyagarbha or Brahman who indeed is Self Born. Indeed our Salutations to BRHMAN! Thus the long lineage from Brahman traced back to Pautimasya. Now Brahman as also Vedas are Self born,

ever- lasting, Omni Present, Omniscient and indeed Omni Potent. Thus the all pervading Brahman is but a reflection of the Individual Self which is camouflaged due to the organs and senses but basically both are just the same. This is the Grand Message that Veda Vedangas have taught and the Great Teachers down the line had taught and finally the Dadhyan Rishi taught to Ashwini Kumars, who learnt the quintessential Pravargya having paid the price of having been beheaded , replaced with horse faces and finally restored with original faces again. The final Mantra of the rite of Pravargya was inferred by the Ashwini Kumars just as thick clouds would inevitably thunder into heavy rains from the Sky!)

[This sixth Brahmana of the second chapter is thus terminated. This chapter on Madhukanda seeks to establish the Scriptural Authentication of the unity of the Individual Self and of Brahman. The forthcoming Chapter seeks to logically arrive at the Unity by way of knowledge and reasoning. That is how the Individual Self needs to be proved by way of cogitation and reflection; indeed acquisition of knowledge and appropriate interpretation is the sure means of the unification of the Self and The Supreme! In the forthcoming chapter, The Emperor of Videha viz. Janaka had just completed a Sacrificial Yagna and offered various gifts to Brahmanas and made an announcement as to who was the most deserving Rishi to whom a special gift of thousand cows would be offered at the Congregation. While all the Senior Brahmanas and Maharshis were looking at each other, Yagjnyavalkya Maharshi made the ‘audacious’ indication to drive away the thousand cows to his home! All the Brahmanas and Rishis were indeed taken aback and the Hota of the Yagna namely Ashwala challenged the presumptuous claim of Yagjnyavalkya and thus a verbal competition followed!]

Yagjnyavalkya-Ashwala wordy duel at Janaka’s horse sacrifice and the Maharshi declared as the best

III.i.1) *Om, Janako ha Vaideho bahu dakshinena yajneneje; tatra ha Kuru Panchaalaanaam Brahmanaa abhisametaa babhuvuh; tasya ha Janakasasya Vaidehasya vijigjnaasaa babhuva, kah swideshaam Braahmanaanaamanuchaanatama iti; sa ha gavaam sahasramavarurodha; dasha dasha paadaa aikakasyaah, shringayorabaddhaa babhuvuh/* (The Emperor of Videha Desha named Janaka having performed a Maha Yajna offered ample ‘dakshinas’ to many Brahmanas who arrived from Kuru, Panchala Kingdoms too. Janaka made an announcement that who ever was able to recite Mantras in an outstanding manner would be gifted one thousand cows along with ten sovereigns of gold along with each of the cows tied around their necks to be so donated!) III.i.2) *Taan hovaacha Brahmana bhagavanto yo vo Brahishtah sa yetaa gaa udajataamiti, tey ha Brahmanaa na dadhrushuh; atha ha Yagjnyavalkyah swameva Brahmachaarinarimuvaacha, etaah Somya,udaja saamashrava iti/ Taa Hodaachakaara,, te ha Braahmanaaschu krudhuh, katham no Brahmishthho bruveeteti; atha ha Janakasya Vaidehasya hotaashvalo babhuva; sa hainam prapacchha, twam nu khalu no yagjnyavalkya Brahmashthosi iti; sa hovaacha, Namovayam Brahmashthaaya kurmah, Gokaamaa eva vayam sma iti; tam ha tata eva prashtu dadhne Hotaashvalah/* (Janaka further announced that whosoever of the Vedic Scholars might feel that he was the best might freely drive the cows home. As the announcement was delivered by th Emperor, none of the Vedic Scholars made a move, but there was a lone voice in the congregation and that was of Yagjnyavalkya who instructed his pupil named Saamshravas saying: please do drive the cows home. Saamshrava was he who was then learning Saama Veda and the student did drive all the thousand cows home literally. Indeed there was a great flutter and excitement in the audience and all the Brahmanas looked enraged and even astounded at what Yagjnyavalkya did. There were angry protests all around and the Hota or the Priest who was an expert in Rig Veda called Ashwala confronted Yagjnyavalkya and he as was the principal Sacrificer at the Yagnya shouted: Yagjnyavalkya! How dare you arrogate the title of the

Best Scholar in the Congregation of all the Vedas? The Best Prize announced by the Emperor was indeed meant for him only! Then Maharshi Yagnyavalkya replied politely but firmly: ‘ I bow to the best Scholar, but right now I would like to have cows!’ There upon, Ashwala challenged and indicated to interrogate him; Ashwala knew as well as many Scholars in the ‘Sabha’ that Yagnyavalkya was essentially an expert and teacher of Yajurveda; but his disciple Saamashrava was learning Sama Veda from his Guru; Saama is indeed Rigveda set to music and Atharva Veda is a subsidiary of the other three main Vedas and thus the Maharshi is an adept in all the Vedas!). III.i.3) *Yagnyavalkyete hovaacha, yadidam sarvam mrityu - naaptam, sarvam mrityunaabhipannam, kena yajamano mrityoraaptimatimuchyati iti; Hotaar-twijaa, Agni naa vaacha: vaag vai yagnasya hotaa, tad yeyam vaak, so yam agnihi, sa Hotaa, sa muktih saati muktih/* (Hota Ashwala addressed Yagnyavalkya: This entire Universe is replete with ‘Mrityu’ or decay and death and Mrityu is the predominant factor of existence; now how could a Sacrificer overcome and forestall death and destruction! Yagnyavalkya replied coolly that the Karta or the Chief Organiser of a Sacrifice could utilise the instrument of Ritvik Swarupa Agni or the **Hota** Priest could invoke Fire and overcome death by way of ‘Vaak’ or the Speech and the relevant Mantras; indeed ‘Vaak’ is the medium of Sacrifices; Vaak is the conveyor to Agni, that is the role of a Hota, that is the Mukti and Ati Mukti or emancipation and total Salvation! In the ‘Madhukanda’ the ‘Udgetaprakarana’ or the Chapter named Udgeeta, the Hota explains in brief the ways and means to surpass ‘mrityu’ by way of the fiery and radiant ‘Agni Mukha’; this was a mere warm up of the Question-Answer session of Ashwala and Yagnyavalkya!) III.i.4) *Yaajnavalkya, iti hovaacha, yad idam sarvam ahoraatraabhyaam aaptam, sarvam ahoraatraabhyaam abhipannaam, kena Yajamaano hotraatyor aaptim atimuchyata iti/ Adhvarynaa ritwijaa, chakshusaa, aditeyana, chakshur vai yajinnaasya adhvaryuh, tad yad idam chakshuh, so saav aadityaah, so dhvaryuh, saa muktih saatimuktih/* (Ashwal asked Yagnyavalkya: Since there is a time factor of days and nights, what is the way out that a Sacrificer could overcome the time factor! The reply is that the Atharvyu Ritvik or the Priest named **Atharvyu** besides the Hota or the Chief Priest would assume the duty of personifying the role of Aditya the Chakshu Swarupa or the one who bestows vision and hence the limitation of time by way of days or nights is comfortably overcome! In other words, the Yajamaana or the Head of the Sacrifice-the Emperor in this context- resolves the issue related to day or night since Atharvyu , the vision of the Yajamana! And hence the road for Salvation gets cleared on this plea of time factor!) III.i.5) *Yagnyavalkya iti hovaacha, yad idam sarvam purvapaksha –aparaapakshaapakshabhyaam aaptam, sarvam purvapaksha aparaapakshaabhyaam abhipannam/ Kena yajamaanah purvapakshaaparaapakshayor aaptim atimuchyata iti: Udgaatra ritvijaa, Vaayunaa, Praanena, Praano vai yajanaasya udgaataa, tad yo yam praanaa/ Sa Vaayuh, sa udgaataa, saa muktihi saatimuktih/* (Ashwala addressed Yagnyavalkya stating that all this situation was occupied by the bright and dark fortnights from Amavasya to Pournami and from Pournami to Amavasya on the basis of the passages of Moon. Now how could the Sacrificer account for the phases of Moon! Yagnyavalkya replied that Udgaata Ritvik or the Priest named **Udgaata** takes over the role of Vayu the God of Air who in turn influences Chandra Deva; Vayu who is the very Praana or the Life Force of Yajna; this Praana brings the change over of elongating or shortening the ‘tithis’ or dates as Chandra wanes or waxes from Pratipada-Dwiteeya-Triteeya and so on in the bright or dark fortnights. Indeed Udgaata is the personification of Vaayu and he ensures that the Yajamaana or the Sacrificer overcomes the problem of Shukla Paksha and Krishna Paksha and ensures his Mukti). III.i.6) *Yagnyavalkya, iti hovaacha, yad idam antariksham anaarambanam iva kenaakraamena yajamaanah swargam lokam aakramataa iti; Braahmanaa ritwijaa, manasaa, Chandrena; mano vai yajnaasya Brahmaa, tad yad idam manah, so sau chandrah, sa Brahmaa, sa muktihi, saatimuktihi iti atimokshaah, atha sampadah/* (Ashwala continued his questioning

further: this ‘antariksha’ or the Sky looks placid and smooth; how could indeed the Yajamaana or the Karta could climb to Swarga. Yagnyavalkya replied to say that **Brahma** as Ritvija would indeed lift up the Sacrificer to Swarga by way of the ‘Manorupa Chandra’ or by way of thoughtfulness and Dhridha sankalpa since Moon is the Adhi Devata as also the Governor of Mind and Brahma Ritwik was the overall protector and Resolver of any Issues; thus between Chandra the Ruler of Mind and Brahma Ritwik the Final Authority of the Yajna would certainly facilitate accomplishment of Swarga and Salvation to the Yajna Karta for sure!) III. i.7) *Yagnyavalkya, iti hovaaca, katibhir ayam adyargabhir hotaasmin yagne karishyatiti: katamaas taas tishra iti/ Purnvakya cha yaajyaa cha shastraiva triteeyaa; kim taabhirjayatiti; yatkinchedam praanabhruditi/* (As Ashwala asked Yagnyavalkya as to how many kinds of Rig Veda Ruchas or Verses that the hota priest would utilise for this Sacrifice, the latter replied three viz. the ‘Purnvakya’ or the Introductory or preliminary, the ‘yaajyaa’ or the operative Sacrificial one and finally the ‘shaasyaa’ or ‘stotraya’ or benedictory or eulogistic ‘Ruchas’ or hymns in the praise of Devas. In reply to the query as to what would be the achievement of the Sacrificer Karta by the three Ruchas, the Maharshi’s reply was that of the sustenance of Universal Existence viz. of Earth, Sky and Heaven.) III.i.8) *Yagnyavalkya, iti hovaacha, katy ayam adyaadharvayur asmin yajnaa aahuteer hoshyatiti: tisraa iti: katamaas taas tisra iti. Yaa hutaa ujvalanti Deva Lokam eva taabhir jayati, deepyata iva hi Deva lokaah; yaahutaa atinedante, piru lokaam eva taabhir jayati ataiva hi pirta lokaah; yaa hutaa adhisherate, manushya lokam eva taabhir jayati, adha iva hi maaushya lokaah/* Yagnyavalkya when asked by Ashwala as to how many kinds of Ahutis or oblations would the Adharvyu would offer in the Yagna , pat came the Maharshi’s reply as of Three; he further explained that the ‘ahutis’ or offerings result in blazing flames of Agni as the wood and ghee are offered when the world of Gods becomes bright; the ahuti of meat is made then that makes a great noise the Piru Lokas are pleased and the third ahuti of milk and soma juice is by way of blessings conferred on the Karta from the Bhu loka related to the Surface Lokas and also the lower Lokas) III.i.9) *Yagnyavalketi hovaacha kathibhiramadya Brahma yajnam dakshinato Devataabhir gopaayateeti; ekayeti; katamaa saiketi; mana yeveti, anantam vai manah, anantaa Vishwe Devaah, anantameva sa tena loka jayati/* (Hota Ashwala further questioned the Maharshi as to how many Devas were engaged in safeguarding this Brahma Yajna; the Maharshi’s reply was that only one single Entity viz. ‘Manas’ or Mind which was endless and so would be Vaishwa Devas; it would be the final resolve of the Karta’s steadfast mind that would overcome all the Lokas. This Brahma named Ritvik facing South and seated firmly safeguarding the Yagna is certainly blessed by the Devas in plurality viz. of Mental Resolve, Vaak or the ‘Ucchatana’/ pronunciation of Mantra and Samskara or the Traditional Background of all concerned!) III.i.10) *Yagnyavalkya, iti hovaacha, katy ayam adyodgaataasmin yagne shtotriyaah stoshateeti: tisra iti katamaas taa yaa adhyaatmam iti:praana eva purnnuvaakyaa, apaano yaajyaa, vyaanaah shaasyaa: kim taabhir jayatiti;Prithivi lokam eva puro nuvaakyayaa jayati, antariksha lokam yaajyayaa,Dyu lokam shaasyayaa/ Tato ha hotaashwala upararaama/* (Finally, Hota Ashwala asked Yagnyavalkya as to how many Stotrayaa Ruchas or Commendatory Hymns were chanted by Udgaatar and what were these nature and content; the relpy was that the three hymns were of Purnvakya, Yaajyaa and Shasya ie. Introductory, Yaajyaa or the operative one or Sacrificial and finally the benedictory; indeed of these are the ‘shareeranta varti or ‘ three Vayus’ viz. Praana as the Purnvakya-Apana as yajya-and Vyaana as Shasya or Prayer to Devas seeking blessings. Yagnyavalkya explained further that the preliminary or Introductory hymns would secure Earth to the Karta, through the Sacrificial hymns he secured the Antariksha or the Sky and with the eulogistic hymns he secures the Swarga. Now the bravado and audacious Hota of the Yagna Ashwala who challenged Yagnyavalkya to have instructed his disciple to drive away the thousand cows to his home got

subdued in the Contest and Emperor Janaka chose Maharshi Yagnyavalkya as the worthiest ‘Sreshtha Brahmana’ Title at his Brahma Yajna!)

[This concludes the First Brahmana of the Triteeya Adhyaaya or the Third Chapter]

Human bondage by ‘grahas’ and ‘atigrahas’ controlling organs ending by death and transmigration of Souls as decided by Papa-Punya accounts

III.ii.1) *Atha hainam jaaratkaarava aartabhagah papraccha:Yagnyavalkya iti hovaacha, kati grahaah katy atigrahaah iti/ Ashtou grahaah ashtaavatigrahaa iti; ye teshthou grahaah, ashtaavatigrahaah katame ta iti/* (In any description of a human being in bondage finally destined for death which is the emancipation of a Soul, one has to reckon of ‘grahas’ or the sensory organs of perception and ‘atigrahas’ or the objects of perception viz. senses. In the present context, ‘Jaaratkaarva Aartabhaaga’ enquired of Maharshi Yagnyavalkya to please elucidate as to how many organs and senses are in position in a human body! The Maharshi’s reply was that there were eight grahas viz. Praana, Vaak, Jihvaa, chakshu, Shrotra, Manas, hasta, twak and eight atigrahas to perceive or recognise and to over perceive viz. Praana or breathing and apaana or smell, vaak- speech / utterance, jihva-taste, chakshu-vision, shrotra - hearing, Manas - thinking, hasta-working, and twak-touch) III.ii.2) *Praano vai grahaah, so paanenaati grahena griheetaah, apanena hi gandhaan jighrati/* (Praana or in this context the nose of a body is the organ of perception or of breathing the air and the ‘atigraha’ or the over-perceiver is the outbreath that one smells as an odour) III.ii.3-9) *Vaa vai grahaah, sa naamnaatigraahena grihitaah, vaachaahi naammaanyabhivadatai/ Jihvaavai grahaah, sa naamnaatigraahena griheetah, vaachaa hi naamaani abhivadati/ Chakshur vai gragaha, sa rupenaatigraahena graheetaah chakshusaa hi rupaani pasyati/ Stortam vai gragaah, sa shabdenaatigraahwea graheetaah, strotrena hishabdaan shrunoti/ Mano vai grahaa, sa kaamenaatigraahena graheetaah, manasaa hi kaamaan kaamayate/Hastou vai grahaah, sa karmaanaatigraahena graheetaah, hastaabhyaam hi karma karoti/ Twak vai grahaha, sparshenaatigraahena graheetaah, twachaa hi sprarshaan vedayate; iti eteshthou grahaah ashtaavatigrahaah/* (Speech is the organ of awareness and it is known by the name of an over perceiver, since by speech that one utters names; the tongue is then organ of perception and it controls taste as an over perceiver; the eyes are the twin organs of vision and these are the over perceivers as by them only one can see figures and appearances; ears are the organs of hearing and these twin organs are capable of seizing sound as over perceivers and it is only by their help one can hear sounds; Mind indeed is the unique organ for the perception of thinking and imagination; mind is an over perceiver of thoughts, wishes and ambitions; the two hands are the organs of perception and are grasped by action for hands are such as to execute deeds and achievements; and finally of the eight organs of perception, skin is engaged in touch as the over perceiver of that sense exclusively for feeling or contacting; thus each human being is sensitive to death by any of the organs and their senses: *Indeed each one of these –be it a graha or atigraha- is so susceptible or vulnerable to death!*) III.ii.10) *Yagnyavalkya iti hovaacha, yad idam sarvam mrityor annam, kaa swit saa Devataa, yasya mrityur annam iti: agnir vai mrityuh,so paam annam, apa punar mrityum jayati/* (Artabhaaga asked Maharshi Yagnyavalkya that all the organs and senses are mere food to mrityu, then who indeed would be the Deva who is not so. The Maharshi quipped saying that Agni for instance is of the form of death, but it is the food of water, and as and when there is an involvement of food, there has to be death. He who knows this information that any among Devas or for that matter any entity who knows that death could be prevented would indeed overcome death; in otherwords everything is the food of death and that anything that is born is subject to death: *Jaatasya hi dhruvo mrityuh, dhruvam janma mritasyacha!* III.ii.11) *Yagnyavalkya, iti hovaacha, yatraayam purusho mriyate, ud asmaa praanah kramanti aaho neti/ Na iti hovaacha Yagnyavalkyaah, matraiva samavaaneeyante, sa ucchvayati, aadhmaayati, aaddmato mritah shete/* (Arthabhaga asked the Maharshi that as and when a person dies, would not his praana or vital breath get lifted up from him, is it not so! The Maharshi then replied in the negative and said that the praanaas would be gathered together in him, and his body would be swollen and inflated and then the person concerned would then be declared dead; in other words, the person dies only when the erstwhile

organs and senses of that Self would totally get disassociated like the waves in an ocean and the 'shodasha kalas' or the sixteen reflections of Paramatma would not get severed, till then the Prani would technically not stated to be dead) III.ii.12) *Yagnyavalkya, iti hovaacha, yatraayam purusho mriyate, kim enaam na jahaatiti: naana iti, anantam vai naama, ananta Vishwa devaah, anantam eva sa tenaa lokam jayati/* (Arbhaag asked Yagnyavalkya as to what would be still not left after the person died and his 'antya kriyas' are performed. The Sage replied that only the name and memories of the deceased would still remain for ever just as in the case of Vishwa Devas for they remain to win the infinite universe!) III.ii.13) *Yagnyavalkya, iti hovavaacha, yatrasy purushasya mritasyaagnim vaag apyeti, vaatam praanaah, chkshur Adityam, manas Chandram, Dishah stotram, Pritvim shareeram, Akaasham Atmaa, oshadhir lomaani, Vanaspatim kashaah, Apsu lohitaam cha retas cha nidhiyate, kvaayam tadaa purusho bhavati/ Ahaara, somyaa hastam, Arthabhaagaa; aavaam evaitasya vedishyaavah, na naav etat sajana iti/ Tau hotkranyaa mantradaayam chakraate; tau ha yad uchatuh, karma haivan tad uchatuh atha yat prashaashaamsatuh karma hauva tatprahaashaamsatuh: punyo vai punyena karmana bhavati, paaah paapneti/ Tato ha Jaaratkaarava Aarthabhaaga upararaama/* (Arthabhaaga then enquired of Yagnyavalkya: When the departed Soul's voice and speech would get absorbed in Agni, when his Life Force or Praana in the nose into Vaayu or Air, Chakshu or vision into Surya, Mind into Moon, ears into Dishas or Directions, body into earth, heart called the 'daharaakasha' or the Inner Sky into the Grand Sky called ether, body into the hold of Earth, hairs on the human body in herbs, head in the trees, blood and seed in water, then where is the human body? Having so replied to the enquiry of Arthabhaaga, Yagnyavalkya then told the latter and asked the former: let us settle down in a private place instead of a crowded public place where we meet and discuss in peace! Then both of them retired to a private place and discussed. Finally, they decided that only Karma or Action and Deed alone which a person would perform that mattered and nothing at all after one's life time. Karma with the aid of the body parts and their positive end-uses or organs and liberating senses would be the decider or the real check point. One would become good through good work enjoined by Scriptures and vice versa. Thus the concepts of a frame work of life time, the work effects aided by organs and senses and the destiny as decided by the Almighty: indeed these are the ultimate criteria!)

[This is the end of Second Brahmana of the Third Chapter which deals with the issue of human bondage in the form of organs and senses leading to death or liberation, pointing out to the inevitable aspect of karma of plus or minus accounts which result in transmigration and liberation of the Soul which determines the quality of subsequent Life. After all, karma in the most ideal form might improve upon relative upgrading of subsequent existence and might not necessarily lead to total freedom of continuation! Indeed whoever knows this conquers further death!]

The supremacy of Horse Sacrifice performed by Gandharvas and extra terrestrial Beings too for Salvation

III.iii.1) *Atha hainam Bhujyurlahyanih papraccha, Yagnyavalkyeti hovaacha/ Madreshu Charakaah paryavrajaama, te patanchalasya kaapyasya grihaan aima; tasyaaseed duhitaagandharvagraheetaa; tam apracchhaama ko seeti sobraveet, Sudhanvaangirasa iti, tamyadaa lokaanaam antaan apracchhaama, athainam abruuma, kva pareekshitaabhaavann iti, kva pareekshiaabhaavan, sa twaa precchhaami, Yagnyavalkya, kva parikshitaabhaavann iti/* [Before explaining this stanza, there is a quote from Manu Smriti which states that there is nothing more so heinous than killing a virtuous Brahmana nor anything more commendable than a horse sacrifice! It is stated that a horse sacrifice is both a collective and individual endeavour; collectively the Sacrifice results in bringing in fruits to all engaged in the extraordinary 'Karma' and individually it enables deep meditation of all concerned led by the Karta. Now in the present context, the person known as Bhujya mentions an incident of his own life; indeed this kind of narration keeps up the suspense by adding extra flavour to the significance to the horse sacrifice] (Bujya the grandson of Lahya informed Yagnyavalkya that during a tour of his as students visited Madra to a

house of Pataanchala of the lineage of Kapi and found that his daughter was possessed by a Gandharva; when Bhujya introduced himself as Sudhavan of the line of Angirasa and broached the topic of his daughter being possessed by a Gandharva, Patanchala put a counter question as to what were the limits of the world and we the students put a further counter question ‘ where were the descendents of Parikshit’? Indeed very innocently Bhujya repeated the same question to Maharshi Yagnyavalkya and requested him to reply)

Yagjnyavalkya-Gandharva Samvaada on Cosmic Vital Force

III.iii.2) *Sa hovaadha, vuvaacha vai sah, agacchanvai te tad yatraashwamedhaa- yaajno gacchanteeti/ Kva nva ashwamedha yaajino gacchanteeti; dwaatrimshatam vai Deva ratha-ahnyaani ayam lokah, tam samantam prithvim dwi taavat samudrah paryeti; tad yaavati khsurasya dhaaraa, yavad vaa makshikaayaah pattram, taavan antarebnaakaashah; taan Indraha suparno bhutwaa vaayave praayacchat, taan vaayuraatmani dhitwaa tatraagamayad, yatraashwamedhaayaajino bhavaanniti; evam ivaa vai sa vaayum eva prashashamsa, tasmaad vaayur eva vyashthihi, vaayuh samashthih: apa punar mrityum jayati, ya evam Veda/ Tato ha Bhugyur Laahyaayanir upararaama/* (Maharshi Yagnyavalkya being an outstanding mind reader gave the most befitting reply as follows: The Gandharva evidently told you that they went where the performers of the Ashwamedha yajna was organised! Indeed where do the performers of the Ashwamedha yajna go! They crossed thirty times the space covered by the Surya Ratha or the Sun Chariot makes a round of this world in a day, surrounded by the mountain Lokaaloka this is the world that constitutes the body of Viraj; this much is the Loka and beyond this is Alokaa; around it covering twice the area of this entire world is the Earth ; around the earth covering twice the area is the Ocean-the Sandhya Vandana Stanza is relevant: *Aabrahma Lokaa daaseshaadaa lokaaloka parvataat, esanti Brahmanaadevaastebhyo nityam namo namah/* There is a very thin opening of the two halves of the cosmic shell. Fire, in the form of a falcon with wings and tails delivered to both the halves to the air or Maha Praana the cosmic vital force and the Gandharvas who extolled the cosmic Vital Force enabled the Gandharvas to reach where horse sacrifices were performed. Thus among the Pancha Bhutas or the Five Elements, it is only the Cosmic Vital Force that ensures the movement from one part of the cosmic shell to another; Gandharvas were indeed the descendents of Parikshit; and thus the seemingly innocent question Gandharva Bhujya was so convincingly replied by Yagnyavalkya and the Gandharva kumara who tried to put a smart question but the Maharshi got oversmarter in his own coin as it were, as he was dumbfounded and fell silent! Recalling the Statement of the Smriti at the beginning of this Brahmana, indeed there is nothing more meritorious of a deed than the Horse Sacrifice that even Gandharvas and extra terrestrial forces yearned to perform and secure salvation!)

[This is the end of the third Brahmana of the Second Chapter]

Gross body perishes and opens fresh account of Karma phala while Subtle body lasts forever as evidenced by ‘Praana’ / Vayu the ever present

III.iv.1) *Atha hainam upastah chakraayanah papracchaa: Yagjnyavalkya, iti hovaacha, yat saakshaad aparokshaad Brahma, ya aatmaa sarvaantarah tam me vyaachakshusweti/ Eshaa ta aatmaa sarvantarah/ Katamaah, Yagjnyavalkya, sarvantarah/ Yah praanena praaniti, sa ta aatmaa sarvaantarah yo paanenaa –paanaatiti, sa ta atmaa sarvaantarah; ya udaanena udaaneeti, sa ta aatmaa sarvaantarah, eshaa ta aatmaa sarvaantarah/* (Before explaining the purport of this stanza, the background is that when a person who is under the control of grahas and atigrahas or organs and objects happens to transmigrate after death,

then would the new Self be free from the hang over of the previous birth's life record of pluses and minuses or not! In other words, would there be a fresh account accorded to the new arrival ie whether there would be a carry forward of the previous life! In the present stanza, Ushasta the son of Chakra asked Maharshi Yagnyavalkya to explain, then the latter replied that the new Self is that very Self that is within all! The explanation is to show a cow by taking hold of its horns and say that 'this is it'! The reply that this is 'the' Self then the reply would be the present Self! The Maharshi further annotated about the Self within all; 'That which *'breathes'* through the 'Praana' or the Life Force that is within all; that which moves *'downwards'* through the 'Apaana' is the Self that is within all; that which *'pervades'* through the 'vyaanaa' is the Self that is within all; that which *'goes out'* through the 'Udaana' is the Self that is within all. [*Samaana* is the balancer or equaliser of the Air within the Self] Indeed this is the self of body and organs with respective functions that is within all!) III.iv.2) *Sa hovaacha Ustaah Chaakraayanah: yathaa vibruyaad, asau gauh, asaavashva iti, evam evatad vyapadishtam bhavati, yad eva saakshaad aparokshaad Brahma ya aatmaa sarvaantarah/ Katamaah Yajgnyavalkya sarvaantarah/ Na drishter drashtaaram pashyeh, na shruteh shrotaaram shrunuyaat, na matermantaaram manaveetaah, na vigjnaater vigjnaataaram vijaaneeyaah, esha ta aatmaa sarvaantarah, atonyaad aartam/ Tato haushastah chakraayana upararaama/* (Utasta Chaakraayana reacted to the Maharshi and said that one might say that here was a cow that walked, or the other was a horse that ran; 'please explain to me Yagyavalkya, how does one perceive that Brahman is in whom'! The Maharshi replied that Brahman was present in every being; 'you cannot see the one who enables you to see things, since vision enabled normally is different from that particular 'Self' enabling to see every thing is different. Similarly what one hears or thinks or knows by way of vision, capacity to hear, the thoughts and the knowledge all are self-sourced; thus one's own Self is within that very Self; everything else is indeed perishable!' Thus Utasta kept silent as was convinced that the faculties to see, hear, think, know, comprehend and so on are all within the Self itself, and this is so for all species of Brahman! Everything else but this gross body consisting of organs and senses is perishable but the 'Antaratma' or the Consciousness is imperishable and Everlasting!)

[This is the conclusion of the Fourth Brahmana of the Third Chapter and what follows is the 'Sanyasa sahita Atmajnaana' or Renunciation as the path to Realisation of Brahman]

Equation of Anraratma-Paramatma logically leads to quest for Brahman by means of renunciation

III.v.1) *Atha hainam Kaholah Kaushitakeyah papraccha: Yagjnyavalkya, iti ho vaacha, yad eva shaakshaad aparokshaad Brahma ya aatmaa sarvaantarah, tam me vyaachakshva iti/ Eshata aatmaa sarvaantarah katamah, Yajgnyavalkya, sarvaantarah? Yoshaanaayaa-pipaase shokam moham jaraam mrityum atyeti, etam vai tam aatmaanam viditwaa, Brahmanaah putraishanaa saa vitteshanaayaa lokaishanaa, ubhe hi ete beshano eva bhavatah/ Tasmaad Brahmanah pandityam nirvidyaaya Brahmanah; sa brahmanah kena syaat? Ena syaat tena idrishaa eva atonyaad aartam, tato ha Kaholah Kausheetakeya upararaama/* (Having described about bondage of the mortal life and about the knowledge of Inner Consciousness viz. the Antaratma and its unity with Parmatma, the next logical step is to seek the path of Realisation of what Brahman is all about which indeed is Self-Introspection itself! Now, Kahola the son of Koushitaka approached Maharshi Yagnyavalkya to explain to him the path of Realisation of the Self and /or the Supreme. The Maharshi confirming and stressing the Reality of Self unified with the Supreme Brahman, analysed to Kahola that the Reality named the Singular Entity surpasses 'Pipaasa' or hunger and thirst, 'Shoka' or misery and anguish, 'moham' or falsity and illusion,

‘jaraa’ or decay and crumble, and ‘mrityu’ or death. Realisation of these characteristics of Life or Existence leads to the desire for children, possessions, wealth and of the futility of existence leads to Renunciation or a life of a mendicant or of negation of desires. This brings about the strength of knowledge of the Self; indeed the Self is not within the reach of the weak and through the Self alone one attains strength. Knowledge leads to introspection and that hastens meditateness. The process of meditation leads to questions such as *Sthitapragnasya kaa bhaashaa samadhitasya Keshava, Sthitadheeh kim prabhaasheta, kimaaseeta, vrajeta kim!* -How does the knower of Brahman get into ‘samadhi nishtha’ or the position of equilibrium; does he drown himself in that position; how does he behave, get seated and dressed! Then the replies are learnt in the process of Self Introspection itself: *Prajahaati yadaa kaamaan sarvaan [Partha] manogataan, Atmanyevaatanmaa tushtah sthita prajgnastadochyate!* -He is called Sthitaprajna who has no desires of the mortal life and assumes the natural environment without any aberrations of mind and thought and enjoys ecstasy of the Pure Self. The quotes of Gita-Saankhya Yoga, Chapter II, verse 54) is relevant to what Yagnyavalkya would have explained to Kahola. Indeed the rest is perishable except this Reality!)

[This concludes the Fifth Brahmana of the Third Chapter]

Pursuit beyond the warp and woof of the cloth of Creation, Nature and Universe

III.vi.1) *Atha hainam Gaargii vaachaknavi papraccha, Yagnyavalkya, iti hovaacha, yad idam sarvam apasvotam cha protam cha kasminnu khalvaapa otascha protaascheti; Vaayau Gargi iti; kasminnu khalu Vaayurotascha protashcheti; antariksha lokeshu Gaargi iti; kasminnu khalvantariksha lokaa otaascha protashcheti; Gandharva lokeshu Gaargi iti; kasminnu khalva Gandharvalokaa otascha protascheti; Aditya-lokeshu Gargi iti, kasminnukhalvaaditya lokaa otascha protaascheti; Chandralokeshu Gargi iti; kasminnu khalu chandara loka etascha protascheti/ Nakshatra lokeshu Gargi iti; kasminnu khalu nkakshatra lokaa otasha protascheti/ Deva lokeshu Gargi iti; kasminnu Deva lokaa otascha protascheti/ Indra lokeshu Gargi, iti, kasminnu khalva Indraloka otascha prtaascheti/ Prajapati lokeshu, Gargi, iti; kasminnu khalu Prajapati lokaa otaascha protaascheti/ Brahmaloakeshu Gargi iti. Kasminnu khalu Brahmaloakaa otaascha protaascheti/ Sa hovaacha Gargi maatipraaksheeh, maa te murdhaa vyapattaat, anati prashnyaam vai devataamatipruchaashi Gargi, maatpaakshireer iti, tato ha Gaargi vaachaknavi uparaaraama/ Iti shashtam Brahmanam/* (With a view to describe the nature of Brahman-who indeed is the Self within all the beings- the Elements of Nature from Earth to Sky arranged within one another are being discussed. Gargi, the daughter of Vachaknu asked Maharshi Yagnyavalkya as to how the Elements of Nature from Earth as the starting point are skillfully arranged like the warp and woof of a cloth! Then Yagnyavalkya explained that earth is permeated with water, water is pervaded by Vayu/ Air, Air by the Sky; and Sky is infused with Gandharvas or the celestial minstrels and Gandharvas by Surya, and Surya by Chandra, Chandra by the Stars, Stars are overshadowed by Devas, Devalokas are overlooked by Indra, Indra loka is protected by the world of Viraja and the Viraja Loka finally by the world of Hiranyagarbha; the Maharshi then hastened to tell Gargi not to go beyond the Hiranyagarbha Loka as her head might even fall off if even by mistake or design the process of enquiry must not stop at that stage of Hiranyagarbha itself! Indeed the Supreme Self is Hiranyagarbha and one need to suffice and peg upto that level itself, as that indeed is the Truth of the Truth! The Individual Self would indeed be beyond the barriers of Putreshana, Vitteshana, Lokeshana as also Khshudha, Pipaasa, Shoka, Moha, Jara and Mrityu as explained in III.v.1 above. Fully satisfied with the Maharshi’s explanation, Gargi the daughter of Vaachanu kept quiet and dumbfounded!)

[This is the end of the Sixth Brahmana of the Third Chapter]

Sutra or the thread between Brahman and Self is Vayu, the subtle entity connecting five elements, body organs / senses, praana and past-present-future lives but none realises mutual existence except Brahman!

III.vii.1) *Atha hainamuddhaalaka Aaruni prapaccha, Yajnyvalkyeti hovaacha, Madreshvavasaami Patanjalisya Kaapyasya gruheshu yagnamaddheeyaanaah; tasyaaseedbhaaryaa Gandhavagruheetaa, tamaprucchhama koseeti; sobraveetkabandha Aatharvana iti; sobraveet Patanchalah Kaapyah, naaham tadbhagavanvediti, sobraveetpatanchalam Kaapyam Yaagjnakaamshcha, vetthanu twam kaapyam tamantaryaaminam ya imam cha lokam sarvaani cha bhutaani yontaro yamayateeti; sobraveet patanchalah kaapyah, naagam tam bhagavanvediri; sobraveetpatanchalah kaapyah naaham tam bhagavanvediti; sobraveetpatanchalam kaapyam yagnikaamscha, yo vai tatkaapyam sutram vidyaattam chantaryaaminamiti sa Brahnavit, sa sarviditi; tebhyobraveet; tadaham veda; sa bhutavit, sa atmavit, sa sarvaviditi; tebhyobraveet; tadaham veda; tacchetwam Yajnyavalkya sutramavidvaamstam chaantar – yaminam/ Brahmagaveerudajase, Murthaa te vipatishyateeti; Veda vaaaham Goutama tatsutram tam chantaryaaminamiti; yo vaa idam kaschidbruyadveda vedeti, yathaa vethya tathaa bruheeti/ (Once the basic principle of Existence viz. the Inner Controller of the Self unified with Hiranyagarbha the Supreme is realised, the obvious query would be to comprehend the link of Hiranyagarbha and the Individual Self! Uddalaka the son of Aaruni approached Yagnyavalkya and narrated that when in Madra they lived in the house of Patanaachala Kaapya for studying Scriptures on Sacrifices and realised that his wife was possessed by a Gandharva. When we asked as to who was he replied that he was Kabandha Aatharvana and said that Pratanaachala Kaapya studied the Scriptures about sacrifices. Then Uddalaka asked Kaapya: ‘Do you know, Kaapya, who is the inner controller from within one’s self that controlled from within this entire world’. Kaapya did not respond but Karbandha responded saying that Sutra or the thread, metaphorically used for Praana the vital force by which this life, the previous life and the next life held all the beings together. The Gandharva viz. Karbandha further added to say that the thread or the link to all the series of lives was indeed the Inner Ruler who was the Inner Self itself who was closely related to Brahman himself, who knows the worlds, who knows all the Devas, who knows Vedas , knows about all the Beings and indeed knows everything in the Universe! Then when Yagnyavalkya confirmed to Uddalaka who broached the topic as explained by the Gandharva, Gautama hecklingly asked Yagnyavalkya that the latter only knew to drive off the cows from the Yagna of Janaka and challenged Yagnyavalkya to explain further about this ‘Sutra’! Then Yagnyavalkya explained further.) III.vii.2) *Sa hovaacha, Vaayurve Goutama tatsutram; Vaayunaa vai Goutama sutrenaayam cha lokah parascha lokah sarvaani cha bhutaani samdrubdhaani bhavanti; tasmaad vai Gautama, purusham pretam aahuh vyasram sishtaasyaagaaneeti Vaayunaa hi Goutama surena samdrabdhaani bhavanteeti, evam etat Yagnyavalkya antaryaaminam bruhi/ (Maharshi Yagnyavalkya addressed Gautama stating that Vayu or Air indeed was the sutra -the subtle entity which supports Earth, Sky, Water and Agni, viz, the Five Elements, ten organs and senses, pancha Pranas, mind and Intellect; it is also the link of the present-past-and future of each and every being. Therefore, Gautama! When a person died then his or her limbs hither to loosened were tied together by the Sutra the Vayu. Gautama who nodded his head approvingly asked the Maharshi to describe the Internal Ruler) III. vii.3) *Yah prithivyaam tishthan prithivyaa antarah, yam prithivi na Veda, yasya Prithivi shareeram, yah prithivimantaro yamayati, esha ta atmaanyatarya amri –tah/ (Indeed all the Beings that are settled on earth and are well within it but are unaware of their powers and authority; neither the Self of a being is aware of its body is the earth nor that it controls the earth; much less it knows of its being the Supreme and Immortal Brahman!) III.vii.4) *Yopsu tishthann adbhoyontaraah, yam aapo na viduh, yasyaapah shareeram, yopontaro yamayati, esha ta atmaantaryaami****

amritaah/ (He who dwells in water, and is within it, whom water does not know, whose body is water, and who is in command of water from within, and who as the Self is the Master and the Supreme Head himself!) III.vii.5) *Yognou tishthaanagnerantarah; yamagnir na veda, yasyaagnih shareeram, yognim antaroyamayati, esha ta atmanyataryaamritah/* (Whoever inhabits in Agni and is within it, whom Agni is unaware of, whose body is fire and who controls fire from within is the Internal Ruler, his own Immortal Brahman)III.vii.6) *Yontarishe tishthantarikshaadantarah, yamantariksham na veda, yasyaantariksham shariram yontarikshamantaro yamayati, esha ta atmanantaryamamritah/* (That very Being who resides on the Sky which is right within him but does not have that awareness, whose body itself is the sky and who regulates from within is indeed the Internal Controller as also the Everlasting Self!) III.vii.7) *Yo Vaayo tishthanvaayontarah yam Vaayur na veda, yasya Vaayuh shareeram, yo Vaayumantaro yamayati, esha ta aatmaanantaryaamamritah/* (The Being who has his abode in Air itself and is right within it, whom Vayu is unrecognised, but whose physique is in it and who regulated Air from within is the Inside Controller and indeed your perpetual Self) III.vii.8) *Yo divi tishthandivyontarah, yam dyounam veda, Yasya dyoh shareeram, yo divamantaroyamaiti,ha ta aatmaanantaryaamritah/* (He who settles in swarga for good and enjoys in that Place but Swarga itself does not realise so, whose manifestation is there in Swarga itself and actually controls that Place from within, then he is not only the Internal Ruler but is also the Supreme Being!) III.vii.9) *Ya aditye tishthannadityaadantarah, yamaadityo na vedaa yasma adityah -shareeram, ya aadityamantaro yamayati, esha ta aatmaantaryaamritah/* (Be there a situation that a Being is an inhabitant of Surya Loka and is right within that Loka, and Surya is not conscious of it, yet that body is in that Loka itself as also controls that Loka from within as its Regulator, he indeed is the Supreme Hiranyagarbha himself!) III.vii.10) *Yo dikshu tishthindigbhyontarah, ya disho na viduh, yasya dishah shareeram, yo dishontaro yamayati, esha ta aatmaanyantaryaamamritah/*(Whoso -ever resides in Dishas or Directions of the Universe and is settled in the Directions physically and even controls the the Eight Directions is indeed the Brahman himself who is eternal!)III.vii.11) *Yash chandra taarake tishthamshcha -ndrataarakaadantarah, yam chandrataarakam na veda, yasya chandrataarakam shareeram, yashchandrataarakamantaro yamayati esha ta atmaantranantaryamamritah/* (He who is located in Moon and Stars and stays among them, yet these have no knowledge of it, yet his physical presence is there for sure and also controls their movements and so on from within and is the regulator of these entities is indeed the Ultimate Paramatma!) III. vii.12) *Ya aakasho tishthannaakaasha ntarah, yama -akasho na veda, yayaakaashah shareeram, ya aakaashamantaro yamayati, esha ta aatmaantaryaama -mritah/* (He who is the inhabitant of the sprawling Ether and the physical occupant even without the reckoning of the Ether itself and more so as the its Administrator is indeed the definitive Brahma!) III.vii.13) *Yastamasi tishthastamasontarah, yam tamo va veda, yasya tama; shareeram, yastamontaro yamayayat, esha ta aatmaantaryaamamritah/* (Anybody who is settled for good in the darkness even without its comprehension and is physically present always controlling the degrees of darkness is indeed the Utmost Hiranyagarbha!) III. vii.14) *Yastejasi tishthantejasiontarah, yam tejo na veda, yasya tejah shareeram, yastejontaro yamayati, esha ta aatmaantaryaamritah: ityadhiodauvatam,athaadhibhutam/* (The one who is in the utmost brightness as a resider always yet despite that brilliance is unaware of his physical existence and what is more that entity controls the luminosity is indeed the paramount Paramatma; so far the description is about the various Devas like Earth, Water, Fire, Sky, Air, Heaven, Sun, Directions, Moon and Stars, Ether, Darkness and Brightness. Now the reference henceforth would be to various Beings). III.vii.15) *Yah sarveshu bhuteshu tishthan sarvyebhoy bhutebhyontarah, yam sarvaani bhutaani na viduh, yasya sarvaani bhuaani shareeram, yah sarvaani bhutaanayantaro yamayati, esha ta aatmaanyantarya amamritahitya adhibhutam; athaadhyaatmam /* (The person who resides in all the

beings and is within them, whom none knows about, whose body is all beings controlling all the beings from within, is the Internal Chief , your own Supreme Power. This is with reference to all the Beings in Creation and their respective bodies). III.vii.16) *Yah prane tishthan praanaadantarah, yam praano na veda, yasya praanam shareeram, yah praanamaantaro yamayati, esha ta atmaantaryaamamritah/* (Now in reference to a body , be it of a human or of any specie of creation from grassroot upward; specifically about the prana or of vital force of a human body; he who inhabits say his nose together with his prana, the organ of speech viz. the mouth, th eye, the ear, the mind or manas, the twacha or the skin, likewise the eye, ear, the skin, the intellect and the organ of generation. Specifically with reference of the present Stanza, the person who is present in the nose is indeed within it yet whom the nose does not know, his body is itself the nose and conrols it from within ; it is the Intetior Commander and the link to the Brahman!) III.vii. 17) *Yo vaacha tishthanvaachontarah, yam Vaang na veda, yasya vaak shareeram, yo vaachamantaro yamayati, esha ta aatmaanyaantaryaamamritah/* (That person who resides in the mouth the organ of speech and stays right within it although the organ of speech is oblivious of it, yet its full form is within and is in full command of its actions as is indeed the Master of that organ and even the everlasting Super Master viz. Brahman himself!) III. vii.18) *Yas chakshushi tishthaamchakshushontarah, yam chakshurna veda, yasya shrotram shareeram, yah shrotramantaro yamayati, esha ta aatmaanyant - aryaamritah/* (He who dwells in the eyes, is within it, whom the eye does not see and realise his existence nor he realises that he is the master of vision and the self controls all the actions of vision himself and as such is the eternal chief himself !) III.vii.19) *Yah shrotre tishthanchhochraad antarah, yam shrotram na veda, yasya shrotram shareeram, yah shrotramantaro, esha ta aatmaan antaryaamamritah/* (That Being himself exists in the ears of a body, although the body is ignorant of this reality nor the ears themselves so realise although factually speaking these very ears are masters by themselves of the Self and as such also the Immortal Selves themselves!) III. vii.20) *Yo manasi tishthan manasontarah, ya mano na veda, yasya manah shareeram yo manasontaro yamayati, esha ta aatmaa antaryaam amritah/* (This individual under reference resides in his ‘manas’ or mind and happens to stay right within him Self but strangely enough the Individual Self has no knowledge that this mind stays with himself and the manifestation of that mind is in his body and moreso controls this very Self as this fact is very well known to the Supreme Self!) III.vii.21) *Yastwachi tishthanstvachontarah, yam tvam na veda, yasya twak shareeram, yastwacha - mantaro yamayati, esha ta atmaantaryaamamritah/* (He who exists in the skin, stays within though the skin does to know about its existence nor of its physical presence and not even the fact that it controls the skin from within, and is the Internal Ruler as also the Parameshwara himself!) III.vii.22) *Yo vigjnaane tishthi vigjnaantarah, ya vigjnaanam na veda, yasya vigjnaanam shareeram, yo vigjnaanamantaro yamayati, esha ta atmaantaryaamamritah/* (The intelligent being that inhabits in intellect is surfiet in it, but the aspect of intelligence does not know it and is even unaware that intellect controls it and is indeed the Supreme Monarch of universe and even far beyond) III.vii.23) *Yo retasi tishthan retasontarah, yam reto na veda, yasya retah shareeram, yo retentaro yamayati esha ta atmaantaryamamritah; adrushto drashtaa, ashrutah shrotaa, amato mantaa, avigjnaato vigjnaataa; naanyotosti drashtaa, nanyotosti shrotaa, naanyotosti mantaa, aanyotosti vigjnaataa, esha ta atmaantaryamamritah, atonyadaartam, tato hoddaalaka aarunikpuraraam/ iti saptamam Brahmanam/* (He occupies the organ of generation and is within it even without the organ of generation realising so, its full form is within and controls from within as the Internal Ruler while even is the Ultimate! He is never seen but s the witness; he is never heard but is the Hearer; he is never thought of but is the Thinker; he is never known but is the Knower; there is no other witness but the Self and none else knows of him; he is the Internal Sovereign and indeed is the Immortal Self. Everything else but Him is mortal indeed. Then Uddalaka, the son of Aruna, kept quiet

thinking aloud of what all Maharshi had been discussing in detail! Thus it is well established that either with reference to the supporting Deities or the Inner-Consciousness or the Self and of course the linked in Paramatma, every thing else, be it the body, its 'jnanendriyas' and 'karmendriyas' are subject to change, repetitive transformation and death. Yet the Inner Self 'per se' and of course the Almighty continue to be the Unknown, complex, everlasting, omni present, endless, Unborn, and Unspent ie. *Avyaktam - shasvatam-vishnum- anantam- ajam-avyayam!*

[This is the end of the Seventh Brahmana of the Third Chapter, before the description of Unqualified Brahman]

The Sutra is the connector to the two halves of the Cosmic shell and the process of 'neti, neti' or 'not this, not this' leads to the Ultimate Reality'

III.viii.1) *Athah Vaachaknuvaacha, Brahmana bhagavanto hantaahamimam dhou prashnou prakshyaami, thouchne vakshyati, na vai jaatu ushmaakamimam kaschid Brahmodyam jeteti, pruccha Gaargeeti/* (It may be recalled that in the sixth Brahmana of the third chapter (III.vi.1), Gargi, the daughter Vachaknavi asked Maharshi Yagnyavalkya about the Reality of Brahman and how Maharshi explained that Water, Sky, Sun, Moon, Indra, Viraja upto Hiranyagarbha had all been woven in an orderly manner of warp and woof in a cloth; then the Maharshi cautioned Gargi not to enquire further failing which her head would fall off. Now that she had apparently followed what all has been explained by the Maharshi in the subsequent Brahmanas about the link of the Inner Self and Brahman, Gargi hesitantly took the permission of Brahmanas of two more questions to pose the Maharshi stating that none else could excel the Maharshi to queries and genuine doubts on the subject of Brahman! She then asked the Maharshi as follows) III.viii.2) *Saa hovaacha, aham vai twaa Yagjnyavalkya yathaa kaashyo vaa Vaidehovograputra ujjyam dhanuradhijyam krutwaa dvou baanavantao saptnaativyaadhinou haste krutvopottishtheth, evamevaaham twaa dwaabhyaam prashnaabhyaamupodasthaam, tou me bruheti; pruccha Gargeeti/* (Maharshi, just as the warriors of Banaras or Videha who were in the practice of striking bamboo-tipped arrows from their deposits, may I confront you with two difficult questions to test your knowledge about Brahman!) III.viii.3) *Saa hovaacha, ya dhurvam Yagjnyavalkya yad vaak prithi - vyaah, yadantaraa dyaavaak prithivi ime, yadbhuta cha bhavaccha bhavishyat chetyaa chakshate, kasmin -stadotam cha protam cheti/* (She said: Yagnyavalkya! In the earlier references, the expression of 'Sutra' as the inter- connect of Inner-Self and Hiranyagarbha has been used; that Sutra or the thread as the link between the Element of Earth by Water which was stated to be above Swarga or the upper half of the Cosmic Shell and below the earth or lower half of the cosmic shell. In other words, this Sutra is between Swarga and Bhumi that is between the two halves of the cosmic shell. Now, is the gap between the two halves of the cosmic shell representative of the measurement of Kaalamaan or the concept of Time viz. the Bhuta-Vartamaan and Bhavishya or the Past, Present and the Future? In other words the Sutra connects the dualistic nature of the Universe or unifies the Self and the Supreme!) III.viii.4) *Saa hovaacha, yadhurvam Gaargi Divah, yadvaak prithivyaah, yadantaraa dyouvaaprithivi ime, yadbhutam cha bhavaccha bhavishyaccetyaachakshate, aakaasho tadotam cha protam cheti/* (Yagnyavalkya replied to Gargi: That which you have referred to as being above Swarga and Earth as also between these two is pervaded by the 'avyakrita aakaasha' or unmanifested ether! This manifested universe consisting of the Sutra exists in the unmanifested ether, like earth in water, in the past, present and future, or in its origin, sustenance and dissolution!) III.viii.5) *Saa hovaacha, namastestu yagjnyavalkya yo ma etam vyavochah, aparasmai dhaaravasweti, prucchha Gaargeeti/* (Gargi saluted the Maharshi and stated that she was fully

satisfied with the explanation; the question was difficult as the Sutra itself was enigmatic and hard to assimilate and more so that it spreads through and permeates. Now she asked another such question.) III.viii.6) *Saa hovaacha yad urthvam yagjnyavalkya divah, yad vaak prithivyaah, yadantaraa- dyaavaa prithivi ime, yadbhutam cha bhavaccha bhavishyaccetyaa chakshate,kasmstadotam cha protam cheti/* (Gargi once again sought more or less confirmation of the earlier query viz. as to what pervaded which was above Swarga and underneath Bhumi, as also between the two that was valid to the present, past and future tenses.) III.viii.7) *Saa hovaacha yad urthvam Gargi Divo yad vaak prithivyaah, yadantaraa dyaavaa prithivi ime, yavhutam cha bhavaccha bhavishyacchetyaa chakshate, akaasha eva tadotam cha protam cheti, kasminnu khalvaakaasha otascha protashcheti/* (Yajgnyavalkya repeated Gargi's question and re-emphasised that whatever was above heaven and beneath the earth, and whatever was between the heaven and earth, 'was, is and will be', denoted by unmanifested ether. Then the next question would be: what is the unmanifested ether infused by? Indeed this question is stated to be rather difficult: if akash is unmanifested, would it be easy to distinguish the past, present and future! This is the catch in Gargi's query; firstly to explain the difference of the past-present-future is difficult; then the sky is unmanifested; hence the query again!) III.viii.8) *Saa hovaacchai tad vai tadaksharam Gargi Brahmanaa abhivadanti, asthulam, ananyu, ahraswam, adeergham, alohitam, asneham, acchhayam, atmaah, avaayav, anaakaasham, asangam, arasam,agandham,achakshusham, ashrotram avaak, amanah, atejaskam, apraanam, amukham, amaatram, anantaram abaahyam; na tad ashnaati kim chaana, na tad ashnaati kashchana/* (Maharshi Yagnyavalkya replied that what 'Brahma Vettaas' or the Knowers of Brahman sought to explain that the latter was 'Akshara' or Undecaying or Imperishable and that would indeed be the negation of the following features: that is Brahman is neither gross nor minute, neither short nor long, neither like glowing red like Agni nor adhesive or oily like water, neither shadowy nor dark, neither Air nor Space, unattached or uncommitted, neither savoury nor odorous, with neither eyes nor ears, without voice nor mind, without radiance nor brightness, without Praana/ vital Force, mouth or measure, without interior or exterior, is neither edible nor can eat and so on. Thus it is totally devoid of substance, attributes, features and qualities!) III. viii.9) *Etasya vaa aksharasya prashaasane Gargi Surya chandra - masou vidhrutou tishthatah, etasya vaa aksharasya prashaasane Gargi nimeshaa muhurtaa ahoraatraa - nyardhamaasaa maasaa ritavah samvatsaraa iti vidhrytaastishthanti; etasya vaa aksharasya prashaa - sane Gaargi nimeshaa muhurtaa ahoraatraanyadha maasaa maasaa ritavah samvatsaraa iti vidhrutaa - stishthanti; etasya vaa aksharasya prashasane Gargi praachhyonyaa nadyah syadante shvetebhyah parvatebhyah, praticyonyaah yam yan cha dishamanu; etasya vaa aksharasya prashaasani Gargi dadaato manushyaah prashamsanti, yajamaanam Devaah darvim pitaronvaayattaah/* (Vedas having discarded all kinds of substances, affairs and aspects of the Absolute and Indisputable Power named as Brahman, its Existence is adduced by inferential evidences which are felt, recognised and directed. It is therefore ascertained by proofs such as Sun, Moon, Earth, Air, Fire , Sky and so on. It is under the definitive canons and tenets of that Supreme Power, Sun and Moon are held in their positions, heaven and earth are maintained; 'kaala maana' or the Time Cycle of moments, muhurtas of 48 minutes each, days and nights, fortnights, months, seasons and years are well-regulated; rivers normally flow eastward from white mountauins, others flow westward without changing the direction and respective courses; human beings praise the agents of that Great Immutable called Devas or Gods-each of them performing their respective duties without fail notwithstanding the passage of Time as per their own schedules of duty chart; Gods and Manes or Pitru Devas depend on the Sacrifices besides the Practice of Dharma and Nyaya or Virtue and Natural Justice as applicable to Societies and so on. Indeed the Supreme Power thus asserts itself its Authority irrespective of the passage of Time. It is inferred that natural justice prevails

and pronounced deviations are sought to be corrected by the ‘Unseen Hand’ from time to time!) III.viii.10) *Yo vaa etadaksharam Gargya aviditvaasmin loke juhوتي, yajate, tapas tapyate, bahini varsha sahasraani antavad evaasya tadbhavati; yo vaa etad aksharam, Gargi, aviditwaasmaa lokaat praiti, saa kripaaah; atha ya etad aksharam, Gargi, viditasmaa lokaat praiti, sa Braahmanaah/* (Maharshi Yagnyavalkya further explained to Gargi, that this AbsolutePower is never visioned but indeed is the evidence and the faculty of vision itself! It is never heard but hears everything being the personification of hearing itself; it is never known for thinking but indeed is the Thinker and the manifestation of thought itself; It is not known but is indeed the Knower being Knowledge and Intellect itself; Gargi! This Super Power is like the unmanifested ether and is all pervading and the Ultimate Unknown!) III.viii.11) *Tad vaa etad aksharam, Gargi, adrushtam drushtar, ashrutam shrotur, amantam mantar, avigjnaatam vigjnaatur; naanyadatosti drashtu, naanyadatosti shrotru, naanyadastoti mantru, nanyadatosti vigjnaatru; etasminnu khalvakshare Gargya aakaashotascha protashcheti/* (Gargi! This Absolute Power is never seen by anyone as it is not a sense object and as such it is its own evidence since it is the ability of vision by itself; similarly It is never heard, as it is not an object of hearing but is the singular Hearer and the capacity of hearing by itself; It is never the Thought as is not the object of thinking, but is the Unique Thinker and the personification of Thought and Intellect by itself! Gargi! It is by this Absolute Power that the unmanifested Ether is permeated all over. Brahman or that Supreme Energy is indeed the direct and instantaneous Self within all the species and is beyond and afar the several attributes of hunger, thirst, desire, lust, anguish, envy etc. That Reality is the Ultimate Goal and the Truth of Truth and the Unique!) III.viii.12) *Sa hovaacha Brahmanaan Bhagavantasta Deva bahumanyedhwam yadasmaan - namaskaarena muchyedhwam; na vai jaatu ushmaakamimam kashchid Brahmodyamjeteti; tatoha vaachaknavy uparararaama, ityashtamam Brahmanam/* (Having been since convinced fully by the capability of Maharshi Yagnyavalkya to explain what Brahman was all about, Gargi addressed the congregation of Brahmanas who allowed her to ask two questions viz. whether Brahman had no characteristics and adjuncts and if so what Brahman actually was considered to be inferred on the authority of the Scriptures. She conceded that on the basis of a methodical analysis of ‘*neti, neti*’ or ‘*not this and not this*’, the Individual Self having discarded the adjuncts of body, organs and senses, the Maharshi rightly deduced that the transmigrating Soul was the Supreme Self as Brahman Himself; in other words, the same Individual Self minus the features but overcoming ignorance and desire and work is called the Supreme Itself as verified by the ‘Anirvachaniya Vedas’ or the the Untold Scriptures. Gargi thus got convinced of the inherent and unique Truth that the Self was the Supreme!)

[This concludes the eighth Brahmana of the Third Chapter; the next Brahmana relates to the conversation of Vidagdha Shaakalya and Maharshi Yagnyavalkya about the number of Devaganas who need to be considered as significant in the context of Vaishwadeva Puja; in other words the minimum number would be thirty three comprising Ashta Vasus, Ekadasha Rudras, Dwadasha Adityas, Indra and Prajapati]

Yagnyavalkya-Shakala ‘samvada’ about worship worthy Devas viz. Adityas, Rudras, Vasus, Indra and Prajapati ie. mimimum thirty three ; human being compared to analogy of a Seed-Tree cycle of births/deaths; refined thoughts of body link of Self and of amorphous form of Brahman

III.ix.1) *Atha hainam Vidagdhah Shakalyah prapaccha kati Devaa Yagnyavalkyete; sa haitahaiva nividaa pratipede, yaavanto Vaishwadevasya nivededyuchante; trayascha three cha shata, trayascha threecha sahasreti yomiti hovaacha katy eva Devaa yagnyavalkyete; trayah trimshad iti hovaacha kathyeva Devaa Yaagjnyavalkyete shadityomiti hovaacha katheva devaa Yagnyavalkyete dwaaviti, omiti*

hovaacha katheva Devaa Yagjnyavalketi, adharghyamiti, omiti hovaacha katheva Devaa Yagjnyavalkyeti eka iti, omiti hovaacha katame te thrayascha three shataa, trayascha three cha sahasreti/ (When Vidagdha, the son of Shakala asked Maharshi Yagnyavalkya as to how many Devas require to be prayed to Vaishva Devas as per the ‘Nivid’ or the Hymn for Tribute. Actually, the words of the Nivid are quoted as three hundred and three or three thousand and three! In view of the uncertainty of the number, Shakala sought clarification. Yagnyavalkya clarified that the Devas under reference should be thirty three minimum. Then Shakalya further queried as to how many really need to be prayed to and glorified. Yajnyavalkya kept on replying reducing the number to six, to three, to two and one and half most finally only one! As the ‘Nivid’ quoted three thousand three or three hundred three, Vigatha asked for the optimal number and the Maharshi finalised thirty three) III.ix.2) *Sa hovaacha, Mahimana evaishaamete, trayastrimshatteveva Devaa iti; katame te traastrimshaditi; Ashtamou Vasavah, Ekaadasha Rudraah, Dwaadashaadityaah, te ekatrimshat, Indrayaschaiva Prajaapatishcha trayamtrishaaviti/* (Maharshi explained that these thirty three are indeed the most select and the best possible Devas whose veneration would yield optimal returns of the prayers. These are eight of Vasu Devas, eleven Rudra Devas, and twelve Aditya Devas, besides whom are of the higher ranking Devas viz. Indra Deva and his senior in status viz. Prajapati, totalling thirty three) III.ix.3) *Katame Vasava iti; Agnischa Prithivi cha Vaayuschaantarikshascha douscha chandramaascha nakshatraanicha, ete Vasavah eteshu heedam sarvam hitamiti tasmaadvasava iti/* (The distinctiveness of Vasu Devas is that they transform themselves into the physiques or bodies and organs of all the Beings and serve them to shore up and assist in their works by actually living-vaasa- within them to sustain their duties. These Vasus are Agni or Fire, Prithivi or Earth, Vaayu or Air, Antariksha or Sky, Aditya or Sun, Daouh or Swarga, Chandra (Moon), Nakshatra (Stars); these indeed are within the Beings and facilitate functions of their bodies) III.ix.4) *Katame Rudraa iti; Dashome Purushe praanaah, Atmaikaadashah; te yadaasmaat shariraan martyaad utkraamanti, atha rodayanti, tad yad rodayanti tasmad Rudraa iti/* (Which are the Rudras! These are the body’s ten sensory and motor organs of a body besides mind as the eleventh; once the organs fail and praana or the vital force departs from the body, then the relatives and friends resort to ‘rodana’ or crying and hence the Ekadasha Rudras are designated as such!) III.ix.5) *Katama adityaa iti; dwadasha vai maasaah samvat - sarasya eta adityaah, ete heedam sarvam aadadaanaa yanti; te yadidam sarvam aadadaanaa yanti tasmaadaadityaa iti/* (To the question as to who are the Adityas, the reply would be that these Devas represent the twelve months of a year; they rotate and perform the ‘aadaa’ or take away along the opportunities of one’s life to each Being and as such are called ‘Adityas’; indeed the ‘kaala maana’ or the time cycle does take away the ‘months’ and the duration of the age or longevity of every being and thus Adityas are designated as such!) III.ix.6) *Katama Indra katamah Prajapatiriti; stanaitutnyur evendrah, yagjnaah prajapatiritih, yagjnah prajapatiriti; katama stanayitnuriti; ashniriti; katamo yagjna iti, pashva iti/* (Shakalya asked the Maharshi as to which Deity is Indra and who is Prajapati! The reply was that the clouds are Indra and Yajna, the Sacrifice, is Prajapati; cloud is indeed the thunder signifying power and potency being the unconquerable Indra Deva while Prajapati is the Master of Yagnas and of ‘Yajnya Pashus’ or the Sacrificial Animals or the very means and media of Sacrifices!) III.ix.7) *Katame shaditah; Agnischa Prithivi cha Vaayuschaantariksham chaaditascha doushascha, ete heedam sarvam shaditi/* (Maharshi explained to Shakalya that having accounted for thee thirty three Deities of the eight Vasus, twelve Adityas, eleven Rudras and Indra and Prajapati; now, the six Devas referred to earlier were Agni, Bhu Devata, Vayu, Antariksha, Surya and Chandra)III.ix.8) *Katame te trayo Devaa iti; imeva trayo lokaah, eshu heeme sarve Deva iti; katamou tou dvou Devaaviti; annam chaiva praanashcheti; katamodhyardha iti/ Yo yam pavata iti/* (The three Devas are three worlds: the Earth and Fire together

make one Deva, the Sky and Air another and Heaven and Sun the third. The two Devas are the Matter and Praana or the Vital Force in the cosmic sense; and finally the one and half or the Cosmic Energy alone!) III.ix.9) *Tadaahuh, yadayameka ivaiva Pavate,atha kathamadhyartha iti; yada asminnidam sarvam adhyaardhnot, tenaadhardha iti; katama eko Deva iti; Praana iti, sa Brahma' tyat' ityachaakshate/* (The catch in the existence of one and half Devas is explained as the Cosmic Energy being the interaction of Prakriti or Maya the Matter or the Glory of Existence and that of the Supreme viz. the Hiranyagarbha; now the reply of One Deva is indeed the Cosmic Energy or the Cosmic Vital Force is Brahman truly termed as 'tyat' or THAT!) III.ix.10) *Prithivyeva yasyayatanam, Agnirlokah, Manojyotih yo vai tam Purusham vidyaat sarvasyaatmanah paraayanam, sa vai veditaa syaad Yaagjnyavalkya/ Vedavaa aham tam purusha sarvasyaatmanah paraayanam yam aatha; ya evaayamsharirah purushaah sa eshah, vadaiva Shaakalya, tasya kaa Devateti; amritaamati hovaacha/* (Thus Vital Force in the cosmic context is indeed capable of expanding into infinite numbers, names, appearances, actions, features and powers. Now, one can recognise the deity if the empirical information is provided properly. For example, he who knows that person whose abode is Earth, whose instrument of vision is Fire, whose light is the Mind and who is the ultimate resort of the whole body and organs; it is that very being who is identified with the body; in reply to the query as to who is he, the reply would indeed be that it is the Amrita or the 'Annarasa' generated by food and nourishment of the Self and the Adhi Devata or the Deity concerned is Immortality!) III.ix.11) *Kamaeva yasyayatanam, agnir lokaah, manojyotih, yo vai tam purusham vidyaat sarvasyaatmanah parayanam, sa vai veditaa syaad Yajnya-vaalkya/ Veda vaa aham tam purusham sarvasyaat manah paraayanam yam aatha; ya evaayam kaamamayah purushah sa eshah, vadaiva Shaakalya; tasya kaa Devateti; striya iti hovaacha/* (He who understands that person whose residence is excessive passion for body pleasure, whose device of vision is brain and physical obsession and attraction, whose source of brightness is the Mind and who is the final choice of the entire body and organs, is fully aware; Maharshi! I do know that being of whom you mention about is the final resort of the body and organs and it is that very being who is obsessed with lust; indeed the reply is that the hridaya or the heart of the Self and the name of the relevant 'Adhi Devata' or the deity is 'strees' or women, as it is they who inflamed body pleasure in that Self!) III.ix.12) *Rupanyeva yasyaayatanam, chakshurlokah, manojyotih, yo vai tam purusham vidyaat sarvasyaatmanah parayanam, sa vai veditaa syaad Yagjnyavalkya/Veda vaa aham tam purusham sarvasyaatmanah paraayanam yam aattha; yaevaasaaditye purushah, sa eshah, vadaiva Shakalya, tasya kaa Devateti; satyamiti hovaacha/* (That person who is fully aware of the being whose abode is of colours, whose apparatus of vision is the eyesight, whose medium of understanding is mind and who is the final choice of body and organs. It is that very being who is in Surya and his deity is the Eye which indeed is the vision as also the manifestation of deity of Truthfulness!) III.ix.13) *Akasha eva yasyayatanam, shrotram Lokah, mano - jyotih, yo vai tam purusham vidyaat sarvasyaatmanah parayanam yam aattha; ya evaayam shrotrah praatishruktah purushah sa eshah, vadaiva Shaakalya, tasya kaa devateti, Disha iti hovacha/* (He who realises that being whose residence is Akasha or Ether, whose mechanism of vision is the hearing, whose medium of understanding is mind, and whoever is the final resort of body and organs, is the ear; it is that very being who is identified with the ear and with the timing of hearing. And the deity concerned is the Disha or Direction!) III.ix.14) *Tam eva yasyaayatanam, hridayam lokah, manojyotih, yo vai tam purusham vidyaat sarvasyaatmanah paraayanam, sa vai veditaa syaad Yagjnyavalkya, veda vaa aham tam purusham sarvasyaatmanah paraayanam yam aathya; ya evaaya cchaayaamayah purushah sa eshah, vadaiva Shaakalya; tasya kaa Devateti; Mrityuriti hovaacha/* (He who understands that being whose abode is darkness, whose mechanism of vision is the intelligence whose brightness is the mind and

who is the ultimate destiny is is the body and organs knows it and indeed it is called ignorance or negation of understanding or in this context shadow; now the ‘adhidevata’ or the auxiliary deity concerned is death itself!) III.ix.15) *Rupaanyeva yasyaayatnam, chakshurloka, manojyoti, yo vai tam purusham vidyaat sarvasyaatmanah paraayanam yam sa vai veditaa syaad yaajnyavalkya, veda vaa aham tam purusham sarvasyaatmanah paraayanam yam aatha; ya evaayamaadarshe purushah saeshah, vadaiva Shaakalya, tasya kaa Devateti, asuriti hovaacha/* (He who is aware of that entity whose place is of specified complexions, whose mechanical instrument of vision is the eye, whose light is the mind and who is the final shelter point as the entire body and organs knows it as the mirror by which colours are displayed and the Adhi Devata or the Deity concerned is Praana or the Vital Force!) III.ix.16) *Aapa yeva yasyaayaa tanam, hridayam lokah, manojyoti, yovai tam purusham vidyaat sarvasyatmanah paraayanam sa vai veditaa syad Yajnyavalkya/ Veda vaa aha tam purusham sarvasyaatmanah paraayanam yam aatha; ya evaayamapsu purushah sa eshah, vadaaiva Skaakalyah; tasya kaa Devateti; Varuna iti hovaacha/* (He who knows that entity whose living is water ie rivers, reservoirs, wells and such other water bodies, whose medium of vision is the Intellect, whose source of vision is knowledge, whose cause of brightness is mind and thought and who is the ultimate option of the body and organs. Indeed it is the very being on the water viz. the Jala Purusha and the Adhi devata or the concerned deity is Varuna Deva or the God of Rains) III.ix.17) *Reta eva yasyaayatnam, hridayam lokah, manojyoti, yo vai tam purusham vidyaat sarvasyaatmanah parayanam, sa vai veditaa syaad Yajnyavalkya, Veda vaa aham tam purusham sarvasyaatmanah paraayanam yam aatha; ya yevaayam putrmayah, Purushah sa eshah, vadaiva Shakalyah, tasya kaa devateti; Prajapatiritinhovaacha/* (He who is conscious of that Being whose abode is the seed or the ‘Retas’, whose tool of vision is the intellect and whose brightness is the mind and who is the final resort of the body and organs viz. sons; that entity is a father and the concerned Devata is Prajapati himself!) III. ix. 18) *Shakalyeti hovaacha Yajnyavalkyah, twaam svidime Brahmanaa angaaraa vakshyaa -nam akrataa u iti/* (Having thus explained some illustrative eight forms of Vital Force which are from Brahman, Yagnyavalkya addressed Vidagdha the son of Sakalya and enquired whether those vedic scholars who made him the instrument of performing yagnas and of burning charcoals have prompted and prevailed / provoked at me to test my knowledge!) III.ix.19) *Yagnyavalketi ho vaacha Shaakalyah, yadidam Kurupaanchaalaanaam Braahmanaanyavaadeeh; kim Brahma vidyaaniti; Disho Veda Sadevaah sapratishthaa iti; yaddisho vetya sa devaah sapratishthaah/* (Equally tauntingly, Vidagdha the son of Sakalya replied to the Maharshi: Are you saying this to tease me Maharshi, since you encountered and flouted some vedic scholars at the Kuru- Panchala Congregations! Anyway, may I be enlightened about the Dishas and Dishadhipatis, Maharshi!) III.ix.20) *Kim Devatosyaam praachyaam dishi aseeti, Aditya Devataa iti; sa Adityah kashmin pratishthita iti; chakshusheeti kasminnu chakshuh pratishthitamiti rupeshwiti chakshushaa hi rupaani pashyati kasminnu rupaani pratishthinaaneeti hridayaiti ho vaacha hridayena hi rupaani jaanati hridaye hova rupaanipratishthitaani bhavanteetyevamevatat, Yajnyavalkya/* (The conversation between Saakalya and the Maharshi was as follows: Which Devata would be appropriate in the East! Aditya would be befitting; on what is Aditya supported! On the eye; on what is the eye supported! The Maharshi stated that ‘Rupas’ or Forms or appearances are suitable since one sees the forms with the eyes; the forms are supported by the heart and on the heart only the forms are supported and imprinted!) III.ix.21) *Kim Devatosyaam dakshinaayaam dishya aseeti, Yama devataa iti sa Yamah kasmin pratishthita iti, Yajnaa itikasminnu yagnah pratishthita iti, Dakshinaamiti kasminnu dakshinaa pratishthita iti, shraddhaayaamiti yadaa hova shraddhatee atha dakshinaam dadaati; shraddhaayaam eva dakshinaa pratishthiteti, kasminnu shraddhaa hridaye iti; hovaacha hridayena hi shraddhaam jaanati hridaye hova shraddhaa prtishthitaa*

bhavateeti, evam evaitat, Yajnyavalkya/ (The question answer between Yagnyavalkya and Shaakalya now takes place: Which Devata would you like to have Shakalya! Yama Deva the Deva of Dharma and Nyaya or Virtue and Justice, would be the ideal one as he is also supported by Yagnaas or Sacrifices; and Sacrifices are supported by the fees or dakshinas to the priests engaged and indeed the remunerations are based on the faith by those performing the Sacrifices! Shakalya asked the Maharshi as to what the aspect of faith was generated from and the reply was that the Sacrificers as well as the priests in their own hearts was finally based!) III.ix.22) *Kimdevatosyaam pradeechaam dishyaseeti; Varuna Devata iti; sa Varunah kasminpratishthita iti; apiswati; kasminnaapah pratishthata iti; retaaseeti; kasminnu retah pratishthitamiti; hridaya iti, tasmaadapi praturupam jaatamaahuh, hridayaadiva sruptuh/ Hridayaadiva nirmita iti; hridaye hova retah pratishthitam bhavateeti; evam evaitad Yajnyavalkya/* (On the Western front, which God is appropriate to be established? The Maharshi replied that the ‘adhishtaaru deva’ or the most suitable Deity would be Varuna the God of Rains ushering crops and plentifulness of Nature; indeed Varuna Deva rested on Water and Water was the promoter of the germinating Seed and the latter in turn would lead to ‘retas’ or ‘veerya’, the essence of virility which indeed was the representation of the strength of one’s own heart and that was why a son resembled the father; that again was why the vigor of a son’s heart was stated to be the potency of that of his father’s! Hence the seed was rested on the heart, concluded Yajnyavalkya!) III. ix.23) *Kim Devatosyaam Udeechyam Dishyaseeti; Soma Devata iti, sa Somah kasmin pratishthita iti; deekshaayaamiti; kasminu deekshaa pratishthiteti, satya iti; tasmaadapi deekshita- maahuh; satyam vadeti, saty hova deekshaa pratishthiteti; kasminnu satyam pratishthamiti, hridaya iti hovaacha, hridayena hi Satyam jaanaati, hridaye hova satyam pratishthitam bhavateeti; evamvaidt yajnyavalkya/* (Shaakalya asked the Maharshi as to who should be befitting to be set up in the northern direction and the latter suggested that the North be identified with Soma Devata or Chandra the Lord of Vegetation and climbing plants as that represents aspiration and hope! On what would Soma be suitably established; the reply was that any act depended on initiation or of proper launch as a job well started is stated to be half done! Basically, ‘deeksha’ or initiation means or commencement and indeed that would be based on ‘Shraddha’ or Truthfulness or a Clean Start fortified with Faith! These aspirations of resolve and conviction would indeed need to emerge from heart and the strength of heart is essentially and firmly anchored to Truthfulness and vice versa as Truth and Heart are but the same expressions, asserted the Maharshi!) III.ix.24) *Kimdevatosyaam dhruvaayaam dishaseeti; Agni Devata iti; sognih kasmin pratishthita iti; Vaacheeti; kasminnu Vaak pratishthiteti; hridaya iti, kasminnu hridayam pratishthi -tamiti/* (Yagnyavalkya explained further to Shaakalya that in the ‘Dhruva’ or Fixed Direction overhead in the Sky where the Celestial Dwellers around Meru Mountain, the east of which Suryodaya or Sun Rise would commence, the most appropriate Deity would be Agni Devata the God of Fire and Radiance. Fire not only stood for brightness and heat but also Purity and Clarity; the aspect of clarity originates from ‘Vaak’ or Speech which embodied Truthfulness and the latter was the originator of heart which indeed covered all Directions of the Supreme Self or ‘Paramatma’ encompassing all Directions of the heart covering again all the Forms, Names and Actions! Then Shakalya enquired further as to what the heart was based on!) III. ix.25) *Ahallika iti hovaacha Yaagnyavalkyo yatraitaad anyatraasman manyaasai, yaddetaad anyatraasmat syaat, shvyaano vainadadyuh vayaamsi vainad vimathneeranniti/* (As Shakalya tried to be too smart and overclever, Yagnyavalkya straightaway cut him to his size and addressed him: ‘You ‘Preta’/ Ghost, or in other words, you idiot! Where else do you think the heart would be excepting on one’s own Self; if not so, do you think that the dogs nearby might eat it or the birds around might tear it into pieces! After all if the heart left the body, the body would be dead!) III. ix.26) *Kasminnu twam cha atmaa pratishthitou stha iti, praana iti, kasminnu praanah pratishthitaa iti, kasminnvapaana iti, vyaana*

*iti, kasminnu praanah pratishthitaa iti, udaana iti, kasminnudaanah pratishthitaa iti, samaana iti; sa esha na iti, na iti atmaa, agraahyah, na hi grihyate, asheeryate, asangah na hi sajyate, ashito na gruhyate, asheeryah na hi sheeryate, asangah na hi sajyate, asito na vyathate, asheeryah na hi sheeryate, asangah na hi sajyate, asito na vyathate, na rishyati/ Etaani ashtaavaayatanaani, ashtao lokah, ashtao devah, ashtao purushah, sa yastaa purushaan niruhya pratyuhyaatyakraamat, tam twaa aupanishadam purusham precchhaami, tam chenmena vikashyasi murdhaa te vipatisyateeti, tam ha na mene Shakalyah, tasya ha murdhaa vipapaata apihasya parimoshinostheeni apajahruh, anyan manyamanaah/(Now, Shakalya who got a repartee from the Maharshi as above for over smartness, came to senses and reverted to some sensible enquiry and requested Yajnyavalkya to enlighten him about the Self; he then asked the Maharshi about the body and the heart besides as to what these two are supported; then the Maharshi became serious and started explaining: Praana or the Vital Force, the very Life breath comprised of inhaling and exhaling viz. Praana and Apaana; Prana is the function connected with the heart and is capable of moving to the mouth and nostrils; Apaana or the outbreath depends on the diffused breath which functions below the heart and extends up to the navel and thus facilitates excretion; Vyaana regulates the Praana and Apaana, being the nexus between these and causes actions involving force and strength; and Samana or the equalising or the middle breath which facilitates digestion. Indeed, the body, mind and the Pancha Praanas or the Five Parts of the Vital Forces are integrated and interlinked to coordinate and complement mutually. [See I.v.3] Thus the Self is not really not definable as it is neither this nor that! It is not identifiable or distinguishable, not perishable, unattached, unrestrained, absolutely free to act on its own and totally independent by itself and neither feels pain nor suffers injury! 'Furthermore, Shakalya! The Self is stated to have eight abodes or places for realisation, eight instruments of vision, eight Deities and eight beings. Yajnyavalkya concluded this discussion with Shakalya whose mental uptake was far less than his arrogance that Upanishads had indeed explained as well as this in present one as to how all these concluded again and again that the Self was a ramification of specifically of these eight manifestations as also of innumerable other forms, and if Shakalya were such a dud despite easy explanations by him, then his head was a flop as of no use and might as well fall off. Indeed the Maharshi's promise came true and the head of Shakalya fell off as per the power of the Maharshi's statement and robbers snatched away his bones mistaking the same took them away as something else! Indeed, the moral of the story is never even transgress the limits of decency with a unique Sage of Yajnyavalkya's stature by irresponsibly behaviour!) III.ix.27) *Atha hovaacha, Brahmana Bhagavanto yo vah kaamayate sa maa prucchatu, sarve vaa maa prucchat, yo vah kaamayate tam vah prucchhaami, sarvaanvaa vah prucchhaameeti; tey ha Brahmanaa na dadhrushuh/(* Yajnyavalkya Maharshi then addressed the congregation of Brahmanas and invited any clarifications of the Subject of Brahma Vidya or on any other subject, but none indeed dared in view of what they had just witnessed about the fate of Saakalya!) III.ix.28) *Taan haitaih shlokaih papraccha/(* Then sensing the mood of the congregation of maintaining silence; the Maharshi himself volunteered to describe a human being to a tree as follows by citing seven verses as follows) III.ix.28 (1): *Yathaa vriksho vanaspatih tathaiva purushom-risha, tasya lomaani parnaani tvag asyotpaatikaah bahih/(* Let us compare a human being as a large tree and his hair as the leaves of the tree and his skin as the tree's bark); (2) *Twacha evaasya rudhiram prasyandi, twacha utopatah, Tasmaat tad aatrunaanat praiti, raso vrikshaad ivaahat/(* Just as blood flows from the person's skin so does 'rasa' ooze from the bark and as in the case of human beings when wounded blood flows a tree when cut, rasa appears) 3) *Maamsaanyasya shakaraani, kinaatam snaava, tatshiram, Astheenyantaratarodaaruni, majja majjaayopamaah krutaa/(* The human flesh in the inner side of the skin layers and his tendons are tough as in the case of the innermost sheaths as those in the case of a*

tree the interior is tough and strong like the tendons. A man's bones lie under as in the case of a tree's wood and a man's bone marrow is like the pith of a tree; indeed they both are alike) 4) *Yadvriksho vrikno rohati mulaan navatarah punah, Martyah swin mrityunaa vriknaah kasmaan muaatprarohati/* (If a tree is felled, it springs again from its root in a newer form; then from which root does the new human form emerge from!) 5) *Retasa iti maa vochat, jeevitasta tatprajaayate, Dhaanaaruhaiva vai vriksha aanjasaa pretya sambhavah/* (Indeed one cannot say that the new born to emerge from the 'retas' or virility of the one already dead as on the case of a fallen tree! The reply would be that just as in the case of the seed of a live male human, the new plant is also sprung from the seed of a tree as well!) 6) *Yat samulam aavarkeyuh vriksham na punar aabhavet, Martyah swin mrityunaa vriknah kasmaan mulaat prarohati/* (In the event that a tree is pulled out from its root or the seed as the case that may be, it would not sprout; then from which root does a man spring forth after he is cut off by death?) 7) *Jaata eva, na, jaayate, konvenam janayetpunah, Vigjnaananandam Brahma, raatir daatuh paraayanam/ Tishthamaanasya taddhita iti, Iti navamam Braahmanam, iti triteeyodhyaayah/* (The reply is sought from Brahmanas by Yagnyavalkya; on the analogy of a tree if someone cuts off a tree with a root or seed, it cannot sprout again. But from which root does a man is reborn after he is destroyed by death! This is the open question that the Maharshi posed to the congregation of all the Brahmanas, then the Maharshi should concede his defeat since after all he drove away the thousand cows at the Yagna of the King Janaka of Videha! If the reply were to be that the rebirth does not take place, then there is no reply from the congregation of the Brahmanas; but is there were a reply by anybody, then it would need to be justified that the rebirth would be on what basis: would it be 'Vigjnaanananda' or the Bliss of Pure Knowledge, or 'Paramaananda' or Supreme Bliss (without body,organ and of ephemeral adjuncts) or Brahman, the be all and end all! In case the Brahmanas conceded that the Supreme was responsible for the rebirth, then the Maharshi would automatically be vindicated and his cows were stated to have been well earned! As there was complete silence in the Congregation of Brahmanas, the obvious victory was certainly with Yajnyavalkya!)

[This is the end of the ninth Brahmana of the Third Chapter]

Refinement of the concept of Brahman: Speech, Vision, Hearing, Mind and Heart

IV.i.1) *Om, Janakoha Vaideha aasaam chakry, atha ha Yagjnyavalkya aavavraaja,tam hovaacha, Yagjnyavalkya kimarthamachaareh, pashunichhan, anvantaaneeti, ubhayameva samraaditi hovaacha/* [By way of Introduction in this Chapter, the Upanishad seeks to refine the thought of body, heart and the Sutra or the link of existence of the Individual Self and the Supreme. The aspects of the eight beings, the five fold functioning of the Vital Force and an amorphous definition of Brahman have been since attempted earlier and now what is the adequacy or sufficiency of Brahman needs to be chiselled in the following] (Back to his throne after performing the Sacrifice, Janaka, the Emperor of Videha asked Maharshi Yagnyavalkya whether the latter brought some more animals of Sacrifice or open discussions on Dharma and Brahman and the Maharshi having replied that he brought both and initiated the discussion as follows) IV. i.2) *Yatte kaschidabraveet tatechrunavaameti;abraveenme Jitwaa Shailinih, vaagvai Brahmeti, yathaa maatruvaan pitrunvaan aacharyavaan bruyaat, tathaa tat Shailinir abraveet: vaagvai Brahmeti, avadato hi kim syaad iti; abraveet tu te tasyaayatanam pratishtham? Na mebravid iti, ekapaad vaa etat, samraatd, iti; sa vaini bruhi, Yagjnyavalkya, Vaagevaayaatanam, aakaasha pratishthaa, parjenyetyad upasita; kaa Praghnata, Yagnyavalkya? Vaageva Saamraat iti hovaacha; vaacha vai samraat bandhuh pragnayate, Rig Vedo Yajurvedah, Saame Vedothaarvangirasa , itihaasah, puraanam, vidya upanishadah, shlokaah, sutrani anuvyaakhyaanaani,Vyakhyaanaanishitam hutam*

aashitam paayitam, aya cha lokaah, sarvaanicha bhutaani vaachaiva Saamrat prajaayante, Vaagvai Saamrat Paramam Brahma; nainam vaagjyaahaati, sarvaani enam bhutaani abhiksharanti, Devo Bhutwaa Devanayapyeti, ya evam vidwaan etad upaste/ Hastiruhsabhamsahasraam dadami, iti hovaacha JaakoVidehah, sa ho vaacha Yajnyavalkyah pitaame manyata, nananusishyaa hareteti/ (First of all, let me hear of what your teachers might have imparted you, stated the Emperor and the Maharshi replied that Jitwan, the son of Silina taught that the Organ of Speech viz. Agni was Brahman. The Emperor said that indeed any body with proper parents and Guru would have said so, but what did Jitwan tell you about the abode and support of Brahman; the Maharshi said that the organ of **Speech** was the abode and the Undifferentated Ether was its support and that should be meditated as intelligence; indeed Brahman in this case is one footed or Speech would constitute only of one fourth of Brahman; the organ of Speech is qualified by Rig Veda, Yajur Veda, Saama Veda, Atharvaangirasa viz. the four kinds of Mantras; Vedic History being the Dialogue of Apsarasa named Urvashi and King Pururavas being the essence of Brahman; mythology which contained Truisms like the Universe was originally Unmanifested and so on; Arts or the Principles of Sangeeta, Natya, Sahityas vix. Music, Dance and Literature; Upanishads that analyse the Supreme to be meditated to; Verses as Brahmanas recite appropriate to occasions; sutras or aphorisms that pronounce the Vedic Truths in a nutshell like *Purnamadah purnamidam Purnaam purnamudachyate, Puranasya purnamaadaaya purnamevaavashishyate, Om Shantih Shanti, Shantihi/* or Maha Vakyas like: *Pragjnaanam Brahma; Aham Brahamaasmi, Tatwamasi; Ishavasyaamidam Sarvam; Sarvam khilvida Brahmai* and so on; elucidations and explanations; effects of Sacrifices, oblations to Agni and so on! The Maharshi further explained to the Emperor that the myriad formulations of Speech are Brahman! The organ of Speech therefore would never ever leave Brahman even as that constituted one quarter of what Brahman was all about! The Emperor was so overwhelmed by the Maharshi's reply that he he was prepared to donate not only thousand cows but also an elephant like bull! The Maharshi however refrained from the offer and replied politely that his father taught him not to accept gifts from a disciple without fully instructing him!) IV.i.3) *Yadeva kashchid abraveetad shrunamaameti; abraveenma Udankah Shoulabaayanah, Praano vai Brahmeti; yathaa Maatrumaan Pitrumaan Acharyamaan bruyaat, tathaa tad Shoulabaayanobraveet, praano vai Brahmeti; Apraanato hi kim syaaditi; abraveettu te tasyaaya -tanam pratishthaam? Na mebraveediti; eka paadvaa etat, Samraaditi; sa vaino bruhi Yagjnyavalkya; Praana evaayatanaam Aakaashah prithishthaa, priyamityenadupaaseeta; kaa priyataa Yajjnyavalkya? Praana eva Samraaditi hovaacha, Praanasya vai Samraat kaamaayaa yajyam yaajayati, Apratigruhasya pratigrihnatyapi, tatra vadhaashankham bhavati yaam dishameti Praanasyaiva Samraat kaamaaya; Praano vai Samraat Paramam Brahma; nainam Praano jahaati, sarvaanyenam bhutaanyabhiksharanti, Devo bhutwaa Devaanapyeti, ya evam Vidwaanetadupaaste; hastyuvrishabham sahasram dadaameeti hovaacha Janaka Videhah; sa hovaacha Yagjnyavalkya, Pitaa memanyata naananushishya hareteti/* (As the Emperor heard from the Maharshi what Udanka the son of Shulba told him of the second part of Brahman viz. **Vayu** or Air the Vital Force, the Emperor once again acknowledged appreciatively that indeed as a responsible son of virtuous parents and the disciple of a great Teacher would say so; he however enquired of the Maharshi as to what would the abode or body and support of that Vital force! Then the Maharshi replied that the second habitat and profile of Brahman viz. Vayu the Air and Vital Force and that Akaasha or the Undifferentated Ether would be designated as its support! This would thus be worthy of veneration and constant meditation! Indeed, it is for the Praana only that Yagnas and homa Karyas are performed with faith and devotion; each and every human being crave for longevity and undertake various acts of virtue and reverence and once that 'prana' leaves the body what remains would but be the memories of existence. Once again the Emperor was pleased to offer

the donation of thousand cows and a bull like an elephant but very politely the Maharshi declined on the plea of his father's wish not to accept tempting gifts from a Student that too without fully clearing and satisfying his doubts!) IV. i.4) *Yadeva te kaschid abraveet tat shrunavaameti; abraveenma Barkur Vaarshnah chakshurvai Brahmeti; Yathaa Maatrumaan Pitrumaan Acharyavaan bruyaat, tathaa tad Vaarshnah chakshur vai Brahmeti; apashyato hi kim syaaditi; abraveettu te tasyaayatanam pratishthaam? Na mebraveediti; eka paadvaa yetat Saamraad iti; sa vai na bruhi Yagjnyavalkyaa; chakshurevaayataam, aakaashah pratishthaa, Satyamityenadupaaseet; kaa satyataa Yajgnjyavalkya? Chakshureva Samraaditi hovaacha, Chakshshaa vai Samraat paramab Brahma; nainam chakshurjahaati, sarvaanyeanam bhutaanyaabhi –ksharanti, Devo bhutwaa Devaanapyeti, ya evam vidvaanetadupaaste; hastyrvrishabham sahasram dadaameeti hovaacha Janako Videhah; sa hovaacha Yagjnyavalkyah; Pitaa manyata naanushishya hareteti/ (Yagnyavalkya explained to Janaka of what Barku the son of Vrishna told of the third segment of Brahman viz. **Vision** as personified by **Surya** Deva which the Emperor appreciated as was expected of some one of ideal parentage and Acharya and enquired as to what was the dwelling place of eye or vision and its backing or hold. The Maharshi replied that Akasha or the Undifferentiated Ether was the support and that extraordinary vision should be meditated and worshipped as the Truth or the Eternal Reality which again could be visioned by one's Mind's Eye alone ; indeed that unique vision was the Supreme Brahman Himself! It was that Vision which was the third and significant aspect of Paramatma the Brahman that should command meditation which attains all the Devas and the Devaadhideva! The Emperor was overwhelmed by the reply of the Maharshi who once again had politely but firmly declined the gift of thousand cows and an elephant like bull on the earlier pleas of not yet fully satisfying his own disciple!) IV.i.5) *Yadeva te kaschid abraveet tat shrunuvaameti; abraveenme Gardhabhi vipeeto Bharadwaajah; shrotram vai Brahmeti; yathaa Maatrumaan Pitrumaan Acharyavaan bruyat, tathaa tad Bharadwaajyo braveet; Shrotram vai Brahmeti; ashrunvato hikim syaaditi; abraveet tute tasyaayatanam pratishthaam, na mebraveediti; ekapadvaa etat Saamraad iti; savaino bruhi Yagjnyavalkya; shrotrameva- aayatanam Aakaashaha pratishthaa, ananta itenadupaaseeta; kaananyataa Yagjnyavalkya? Dishaaeva Samraaditi hovaacha, tasmaadvai Samraadipa yaam kaam cha Disham gacchati naivaasyaa ananta gacchati, anantaa hi dishah; Disho vai Samraat shrotram, Shrotram vai Samraat Paramam brahma; nainam shrotram jahaati, Sarvaanyena bhutaanyabhiksharanti, Devo bhutwaa Devaanapyeti, yayeva Vidvaanetadupaaste; Hastirvrishabham sahasram dadaami iti, hovaacha Janako Videhah, sa hovaacha Yagjnyavalkyah, pitaa manyat naananushishya hareteti/ (Gardabhivipeeta of the the famed Bharadvaaja's line convinced Maharshi Yagnyavalkya that the comprehension of **Hearing** by ears as epitomized by Dishas or Directions is a manifestation of Brahman, being his essential excellence of that Supremacy and the abode of that distinction was of the ear its support was the Undifferentiated Ether and indeed that should be meditated as infinite! As the Maharshi quoted what Gardabhivipeeta stated was instantly honoured by the Emperor who was already convinced of its credibility as after all the Source was indisputable coming from an authority of his parentage and of his Acharya. Yagnyavalkya further qualified that the Dishas or Quarters were unending never reaching a termination point and those Dishas were the representation of Brahman's own infinite ears which indeed were the unique targets of deep meditation! The magnificence of the statement about the Reality of Dishas had indeed given vibration to the imagination of the Emperor who again made the offer of the thousand cows and an elephant like bull as charity but the Maharshi once again ignored it since the Emperor being his follower still needed to be further sensitized about Brahman!) IV.i.7) *Yadeva te kaschitaabraveet tat shrunuvaameti; abraveenmey Satyakaamo Jabaalah: mano vai Brahmeti; yathaa maatrumaan pitrumaan acharyavaan bruyaat, tathaa tat Jaabaalo -***

*braveenmano vai Brahmeti, amanaso hi kim syaaditi; abraveet tu te tasyaayaataam pratish- tham?Na me braveediti; eka paadwaa etat Samraaditi; sa vai no bruhi yagjnyavalkya; Mana evaayatanam Akaashah pratishthaa, Ananda ityenadupaaseeta; kaanandataa Yagjnyavalkya? Mana eva Samraaditi hovaacha, manasaavai Samraat striyamabhihaaryate, tasyaam pratirupah, putro jaayate, sa aanandah; Mano vai Samraat Parabrahma; nainam mano jahaati,Sarvaanyenam bhutaanyabhiksharanti, Devo bhutwaa Devaanapyeti, ya yvam Vidwaanet upaaste; Hasyatrushabham sahasram dadaameeti hovaacha Janako Videhah; sa ho vaacha Yagjnyavalkyah, pitaa me manyata naaanushishya hareteti/ (Satyakama the son of Jaabaala asserted that **Manas** or the Moon was Brahman as stated by the Maharshi to Janaka who readily agreed, since the credentials of Satyakama of illustrious parentage and Teachership were well proven; Janaka desired confirmation of the abode and support of Manas and the Maharshi clarified that the Manas had its own abode, its support came from the undifferentiated Ether and should be meditated upon as bliss! The Maharshi qualified that ‘Manas’ was always attracted to a woman and a son begotten from the woman was the source of happiness! The Manas being Brahman is ever present with the Self and is required to be always meditated to and constantly attains Gods! As in the past, the Maharshi did not accept the Monarch’s offer of thousand cows and elephant like bull, in view of his father’s wish.) IV.i.8) Yadeva te kashchitaabraveet, tat shrunavaameti; abraveen me Vidagdha Shakalyah; hridayam vai Brahmeti; yathaa maatrumaan pitrumaa acharyaavaan bruyaat, tathaa tat Shakalobraveet, hridayam vai Brahmeti ahrudasya hi kim syaad iti;abraveettu te tasyaayatanam pratishthaam? Na mebraveediti; eka paadwaa etat Samraadeeti; sa vai no bruhi Yagjnyavalkya; hridayamevaayatanam Akaashah pratishthaa, sthithitienadupaaseet; kaa shthitataa Yagjnyavalkya? Hridayameva samraaditi hovaacha, Hridayam vai Samraat sarveshaam bhutaanaamaayatanam, hridaya vai Samraat sarveshaam bhutaanaam pratishthaa, hridaye hova samraat sarvaani bhutaani pratishthaani bhavanti; hridayam vai Samraat paramam Brahma; nainam hridayam jahaati, sarvaanyenam bhutaanyabhiksharanti, Devo bhutvaa Devaanapyeti, ya evam vidwaanetadupaaste; hastirushabham sahasram dadaameeti hovaacha Janako Videhaha;sa ho vaacha Yagjnyavalkyah, puitaamemanyata naananushya hareteti/ Iti prathamam Brahmanam/ (Maharshi then quoted Vidagdha the son of Shakala that heart -mind or Prajapati in this context- was Brahman and indeed could a person without the heart exist ever! Indeed the parentage and teachership of Vidagdha were redundant to have so stated, although the latter did qualify on that count also. However the Emperor enquired as to what was the abode and support of the heart and pat came the Maharsis’s reply: the **Heart** was its own abode and support of each and every Being in the creation and certainly also of the Supreme Brahman too; heart was what one always prayed for and meditated to since leaving one’s heart would mean that the person reached Gods! Indeed one’s heart would mean stability and firmness and its presiding Deity would be Prajapati Hiranyagarba himself! Janaka’s standing offer of thousand cows and a strong bull is once again ignored by Yagjnyavalkya due to his father’s wish not to yield to a Sishya’s offer as the latter’s queries were yet to be fulfilled!)*

[This concludes the first Brahmana of the Fourth Chapter]

Gross, Subtle, Causal Bodies of Self-Supreme in explicit and implicit Forms

IV.ii.1) *Janakoha Vaidehah kurchaad upaavasarpaan uvaacha: Namastestu Yagjnyavalkya, anu maa shaadheeti; sa ho vaacha yathaa vai Samrat mahaantam adhvaanam eshyan ratham vaa naavam vaa samaadadeet, evam evaitabhir upanishbdhih samaahitaatmaasi;evam vrindaaraka aadhyah sannadheeta Veda ukta upanishatkah ito vimuchya manaah kva gamishyaseeti; naaham tad Bhagavan veda hatra gamishyaamiti; atha vai teham tad vakshyaami yatra gamishyaaseeti; braveetu Bhagavaaniti/ (Totally*

surrendering himself to Maharshi Yagjnyavalkya, Janaka the Emperor of Videha stepped out from his lounge and approached the latter with sincere salutations and requested him to equip him with further knowledge; the Maharshi suggested that he should secure a chariot or boat since no doubt he not only topped material glories and also got the basics of Brahman no doubt as also equipped himself with the knowledge of Vedas and Upanishads from Teachers; yet theoretical knowledge would not however suffice neither to overcome fear from within nor the attain higher knowledge of what Brahma was all about! Then Janaka submitted and prayed to the Maharshi to guide him further! Indeed, this Brahmana seeks to mention more than what has been described so far about the Paramatma and hence the further narration) IV.ii.2) *Indho ha vai yoyam Dakshinekshan purushah; tam vaa etamindham santamindra ityaa chakshate parokshenaiva; paroksha priyaa eva hi Devaah pratyakshanaiva; parokshana priya iva hi Devaah pratyaksha dwisha/* (Indeed, this Being who is in the Right Eye is called Indha or Indra as normally Devas are fond of being called indirectly and do not like being addressed directly!) IV.ii.3) *Athaitad Vaamekshani Purusha Rupam, esaasya Patni Viraat, tayoresha samstaavo ya esontar hridayaakaashah, athainayor etad annam ya eshontar- hridaye lohita pindah, athainayor etat praavaranam yad etad antar hridaye jaalakam iva; athainayor eshaa Shritih samcharani yaishaa hridayaad urthwaanaadi uccharati/ Yathaa keshah sahasraadhaa bhinnah evam ashyataa hitaa naama naadyontar hridaye prfatishthaa bhavanti; etaabhir vaa aashravat aashravati; tasmaad esha praviviktaa haaratara evaiva bhavati asmaaccareeraad aatmanah/* (The left eye in the human form is called ‘Viraja’ or the better half or wife viz. the Matter. Indra of the Self is designated as Vaishwaanara the right eye, and Viraja the left eye, the matter or the wife, both being the objects of enjoyment. This couple named the matter and the Enjoyer are united that situation is called dreams. The Space that is within the lump of flesh named the heart of the body is their place of union and that indeed is the place where Indra and Viraja have each other’s company! Their food or the source of sustenance called the lump of blood or the essence of the food as eaten, takes two forms; the gross part that goes down as excreta and the rest is metabolised in two ways due to action of the internal heat; one part is of medium fineness that passes through successive stages of blood nourishes the gross body made of five elements named Vishva or ‘Vaishwaanara’; another penetrates through fine nerves and that is called the subtle body named ‘Tajjasa’ and the third viz. the causal body is called ‘Praagjnaa’ or the very fundamental connection: these three forms correspond to wakefulness, dream state and dreamless sleep. Now, when one talks of the lump of blood in the heart or the finest food essence, there is a net like structure in the heart or warp; net like is the expression due to several openings of nerves; these nerves of the body are designated as ‘Hitaa’, placed in the lump of flesh viz. the heart. These branch off everywhere like filaments; this is how the subtle body contains food essence compared to the gross body) IV.ii.4) *Tasya Praachi dik praanchah praanaah, Dakshinaa dik Dakshine praanaah, Prateechi dik pratyanchah Praanaah, Udeechi dik udancha Praanaah, Urthwaa digurdhwaa Pranaah, Avaachi digvaanchah Praanaah, Sarvaa Dishah Sarve Praanaah; sa esha neti netyaatmaa; Agruho nahi gruhyate, Asheeyoh nahi sheeryate, Asango na hi sajyate, asito na vyayate na rishyati; abhayam vai Janaka praaptoseeti ho vaacha Yagjnyavalkyah, sa hovaachaa Janako Videhah; abhayam twaa gacchataad Yagjnyavalkyah, sa ho vaacha Janako Vaidehah, abhayam twaa gacchataayaagjnyavalkya yo no Bhagavannabhayam Vedayase, namastestu; ime Videhaah, ayamahamasmi/ Iti dwiteeyam Brahmanam/* (It is seldom that a Rishi or Vidwan attains the three types of the Praana or the Vital Force in three stages viz. the Gross, the Subtle and the Causal or Fundamental Connection that is Vaishwanara, Tajjasa or the Self identified with the mind and Praagjnaa or the Self identified with the Vital Force in quintessence; indeed, the East is the Eastern Vital Force, the South is the Southern Vital Force, the West is the Western Vital Force, the North is the Northern Vital

Force, the Upper Direction is the Upper Vital Force, the Lower Direction is the Lower Vital Force and the Sarva Disha or Multi Directional one is the Vital Force of All Directions. Thus the process of identifying the Source of Directions of the Self would confound a Sage or Vidwan to keep saying : *Neti neti* or 'Not this, not this'! Indeed the SELF is 'not this, not this'! It is indiscernible for it is not perceived; undecaying since it is not destructible; it is uncommitted as it is not attached and unrestricted for it is not shackled! The Self has neither pain nor injury; is free from fear, anxiety or worry! As the Maharshi explained what the Individual Self was all about in such explicit and implicit forms, the Emperor of Videha prostrated to him profusely as indeed he removed the veil of ignorance as he would have asserted saying: *Tamasomaa Jyotirgamaya, Mrityormamritatam gamaya!* He then said: 'Maharshi! This Empire is yours and so am I at your service totally!'

[This is the end of the Second Brahmana of the Fourth Chapter]

Janaka-Yagjnyavalkya's deep session on proven Identity of Self and Supreme as mutual reflections

IV.iii.1) *Janakam ha Vaideham Yagjnyavalkyo jagaama, sa maine na vadishya iti, atha ha yajjanakascha Vaideho Yagjnyavalkyascha agnihotre samudaate, tasmai ha Yagjnyavalkyo vaam dadou, sa ha kaama prashnameva vavre, tam haasmai dadou, ta ha Samraadeva purvam prapaccha/* (In the past, when Maharshi Yagjnyavalkya approached the Janaka the Emperor of Videha seeking riches and wealth, he was impressed by the knowledge of Agnihotra -the daily offering of oblations in the Sacred Fire-that the Emperor displayed and gave a boon to Janaka that the latter could ask any question that Janaka wished. Now taking advantage of that boon, Janaka initiated questioning the Maharshi; the topic centered about the Individual Self and his connection with Brahman; indeed this was in apt continuation of the previous Brahmana in which the Individual Self has been described as 'Not This, Not This'! At the same time the significance of the Individual Self present within all the Beings as identical with the Supreme was emphasised. Hence the Emperor's queries in the forthcoming stanzas would indeed be relevant; the depth of the questions that Janaka poses is fully reflective of his knowledge and capacity to mislead while the replies given by the Maharshi would be far more of a match to analyse and convince!). IV.iii.2) *Yagjnyavalkya kim Jyotirayam purusha iti, Aditya jyotih Samraaditi hovaacha, Adityenaivaayam jyotishaste palyayate karma vipalyeteeti; evamegvaitat Yajgnyavalkya/* (Maharshi! What is the use of the light of a man or the Agnihotra that one lights and offers oblations in the Sacred Fire daily! The Maharshi's reply was equally clever as it stated that as long as the day light lasted and Sun was present, one could enjoy the light in which one could sit, move about, work around and return to his abode! Thus the misleading question was followed by a literal reply without jumping to state that after all the subtle religious and spiritual connotation was deliberately left unspecified) IV.iii.3) *Astamita Aditye Yagjnyavalkya kim jyotirevaayam Purusha iti; Chandramaa evaasya jyotirbhavaateeti, Chandramasaivaayam jyotishaaste palyayate karma kurute vipalyeteeti; evamevaitad Yagjnyavalkya/* (The Emperor continued his knotty query that when the Sun set, what exactly might serve as the light to facilitate the actions of humans during the night. Pat came the Maharshi's reply that Moon Light would serve the purpose of sitting, moving, working and returning home) IV.iii.4) *Astamita Aditye Yagjnyavalkya, Chandramasyastamite kim jyotirevaayam purusha iti; Agnirevaasya jyotirbhavateeti, Agninaivaayam jyotishaaste palyayate karma kurute vipalyeteeti; evamevaitad Yajgnyavalkya/* (What would serve a human being as the light when both Sun and Moon were not present; the reply was that Agni would serve as the substitute of Sun and Moon. Even at this stage that the clever Maharshi did not mention of the religious connotation of Agni but merely described about the mundane context) IV.iii.5) *Astamita Aditye Yagjnyavalkya, Chandramasyastamite shaantagnou kimjyotirevaayam purusha iti; Vaagevaasya jyotirbhavateeti, Vaachaivaayam jyotishaaste palyayate karma kurute vipalyeteeti; tasmaadyai Samraadapi yatra paanir na vinirjyaayate atha yatra vaaguccharati, upaiva tatranyetiti; evamevaitad Yagjnyavalkya/* ('When the Sun and Moon have set and the Fire has gone out, Maharshi!

how would human beings manage their chores’! The reply of the Maharshi gave a twist of reality and said that the mundane actions would still not be hampered and the Speech of one’s own tongue would come to rescue and replace ‘Chakshu’ to ‘Shravana’ or light to sound or vision to hearing! In other words, human actions would by themselves get replaced from one faculty to another!) IV.iii.6) *Astamita Aditye Yagjnyavalkya, Chandramastamite, shaantegnou, shantayam Vaachi kim jyotirevaayam purusha iti; aatmaivaasya jyotirbhavateeti, Atmanaivaayam jyotishaste palyatyate karma kurute vipalyeteeti/* (If Sun, Moon, Fire and Speech are non existent, then how would human beings manage their actions! The reply is that the Self serves as his light that would enable the human to sit, go about, work and return to his home! Thus the light is within the body itself yet indeed different from it; the awareness or the Consciousness is distinct from the organs and senses! This the conclusion would be that there is light which is other than the body, yet within it and that is the Self!) IV.iii.7) *Katama Atmeti! Yoyam vigjnaanamayah; praaneshu hridayantarjjotih purushah; sa samaanah sannubhou lokaavanusancharati, dhyayateeva lelaayateeva, sa hi swaopno bhutwemam lokamatikraamati mrityo rupaani/* (Now the Emperor comes to brassacks or the nitty gritty of the bare essentials and enquires of the Maharshi: ‘ what is the Self’! The Maharshi’s elucidation is as follows: The person called self comprises of awareness or knowledge of the senses of vision, hearing, touch, smell etc all directed to and emerging from his own heart and the light within. Even being steady and stable, he remains where he exists and yet wanders by way of imagination, or in a dream state of mind. He exists here yet imagines a non-real phase of mind by sheer ignorance and flight of fantasy. Being thus identified, he loses hold over his sub conscious thoughts and his imaginary deeds; indeed this dream state is one form of death or non-reality! In other words, death too is like a dream state of the Self which is indeed eternal except the situation of varied sets of body, organs and senses; put in another way, the so called realities of this and next existence are two and dreams are of a third existence!) IV.iii.8) *Sa vaa ayam purusho jaayamaanah, shareeram abhi sampaya - maanah paapmabhih samsrujyate; sa utkraaman mriyaamaanah paapmano vijahaati/* (This individual at the time of birth assumes a body and organs along with senses of seeing, hearing, touching, digesting food intake, capacity of procreating , thinking and so on and as such becomes the victim of evils with or without awareness of ‘paapa- punyas’ or merits or demerits. When death envelops him, he discards the home of the evils viz. his body while of course retaining whatever virtue he might have left behind) IV.iii.9) *Tasya vaa etasya purushasya dwai eva sthaane bhavatah: idam cha Paraloka sthaanam cha; sandhyam triteeyam swapnasthaanam; tasmin sandhye sthaane tishthannete ubhe sthaany pashyati- idam cha paraloka sthaanamcha/ Atha yathaakrameyam paraloka sthaany bhavati, tam aakramam aakramya, ubhayaan paapmanaa aananndaamscha pashyati/ Sa yaatra praspapiti, asya lokasya sarvaavato maatram apaadaaya, swayam vihatya, swayam nirmaaya, svena bhaasaa, svena jyotishaa praspapiti; atraayam purushah swayam- jyotir bhavati/* (This individual possesses two places of stay viz. his present birth and the next birth, while there is a dream state which is the interval of the two. Now over and above the waking and dream states, there are two worlds between which the individual self bears a resemblance to knowledge or awareness in the unbroken series of deaths and births. In the waking state, the individual Self is mixed up with the purpose of body organs and their functions, awareness or intellect, the mind and thoughts, and the extraneous influences as also the action- reaction syndrome. But in the dream stage, the organs and senses remain inoperative and the self gets disintegrated except with the mind. Actual sufferings and of joys are experienced in reality of the wakeful state while in the dream state such experiences are merely imagined due to the activity of mind. During the sleep , the Self takes along the material of the ever-happening experiences of the world and tears himself apart to build his own world of the ‘so called’ reality since existence itself is unreal! One might however wonder that after all the sense objects are experienced in dreams just as in the case of the waking state then how could one deduce that the organs do not function too!The reply lies in the next stanza!) IV.iii. 10) *Na tatra rathaa na ratha yogaa na panthaano bhavanti atha rathanytha yogaanpathah srujety; na taraananda mudah pramudo bhavanti, athaanandaan mudah, pramudah srujate; va tatra veshataah pushkarinyah sarvanyobhavanti, atha veshaanantaan pushkaraneeh sramant srujate sa hi kartaa/* (In the dream state, the Individual self creates his own world, puts his body aside and creates himself with chariots, horses, highways for the chariots. In actuality, he might not have pleasures, enjoyments, fame and name, material prosperity,

swimming pools, tanks and rivers or what ever unfilled desires; contrarily at the same time, he might imagine fears and failures, defeats and even deaths. After all the Individual is the agent of making unreal things real; his wishes as horses and apprehensions as possibilities! It is through the light of the Self that he sits, moves about, works and returns as elucidated vide IV.iii.7! The Pure Intelligence termed as the light of the Self, would thus illuminate that body and organs through the mind and allows the acts to function accordingly is per the latter's dictates, since the Self is but an Agent!) IV.iii.11) *Tadete shloka bhavanti, Swapnena shaareeram abhipratyayaa suptah suptaan abhichaakasheeti, Shukramaadaaya punaraiti sthaanam hiranyamayah purusha ekahamsah/* (Following are the relevant Stanzas on this context: Indeed deep sleep provides relief from monotony of human existence and is a healthy sign of sound health and balance of mind; in that state one averts fears and apprehensions as also yearnings and unfulfilled ambitions which are all the reflections of mind and wishful thinkings. In that stage the Self is remotely related to divinity and mysticism and tends to associate with the consciousness of the sense organs. Thus the Individual Self assumes the non- reality to transform itself to reality and from dreams to the state of actuality! In other words, the Self seeks to associate himself with that kind of consciousness of the sense-organs and identify himself with Hiranmaya Purusha, or the Golden Person or the lonely Swan or the Parama Hamsa surfiet with pure intelligence!) IV.iii.12) *Praanena rakshannavaram kulaayam bahiskulaayaad amritascharitvaa, Sa eeyatemrito yatra kaamam Hiranyamayah Purusha eka hamsah/* (Indeed the Immortal 'Hiranmaya Purusha' or the Golden Personality can and always does freely around all over, yet guards and preserves this repulsive and disgusting nest viz. the body with the consciousness of the sense organs, with the help of the Vital Force that has five fold functions of Praana- Apaana- Vyaana- Udaana and Samana; indeed the Self would fly free from this ugly nest and roam free again. Indeed, this Golden Bird has little connection with it, nor of the ether in the body, but even as He is free to leave and roam, it is his play to stay a while and collect impressions and good fun, acting as if an able bodied adult pretends and plays innocence with an ignorant child and then hops over at myriad such nests at once simultaneously!) IV.iii.13) *Swapnaanta ucchhaa vachameeya maano Rupaani Devah kurute bahuuni, Uteva streebhih saha modamaano, jakshadutevaapi bhayaani pashyan/* (Maharshi Yagjnyavalkya continued to explain to the Emperor that in the 'Swapnaavastha' or in the context of dreams, innumerable forms were displayed attaining the higher and lower states such as of Devas or say of animals and birds. Notwithstanding these variations and impressions in the profile of Creation, Bhagavan always rejoiced at once, be it in the company of fair sex, laughing away with friends and companions, or viewing horrible sights of cruel animals or poisonous species.) IV.iii.14) *Araamasya pashyanti, na tam pashyati kaschana iti/ Tam naayatam bodhayedityaahuh, durbhishajyam haasmai bhavati yamesha na pratipadyate, Atho khalvaahuh, jaagarisha desha evaasaisha iti;yaano hi eva jaagratpashyati taani supta iti, Antaryamyam purushah swayam jyotirbhavati; soham Bhagavate sahasram dadaami, ata urdhwa vimokshaaya bruuheeti/* (Indeed this is His sport comprising villages and townships, women, eatables and endless variety of things of interest or aversion, but none whatsoever could see Him, hear Him and feel Him, let alone comprehend Him! The Vedas state that the Individual Self centering right with organs and senses is distinct yet unimaginable to guess what that is all about! That is why, Physicians say 'do not wake Him up suddenly from sleep in a dream state!; this is because if the appropriate organ is not diagnosed, the result could be more of a cure than otherwise! Hence one should be woken up gradually as the senses are recovered from the dream state to the waking state; but to say that the organs and senses are isolated from the body or ceased to function in the dream state would be fallacy as these are only rested then and as such the body light is quite in position even then. Thus Maharshi Yagjnyavalkya proved that the Self moved from the waking and dream states with the same facility as of moving from one life to another after death! If however death is not the nature of a particular Self, then that would mean, liberation would indeed be possible! That was why Janaka offered thousand cows and requested the Maharshi to teach him the wherewith-all to seek Liberation!) IV.iii.15) *Sa vaa esha etasmin samprasaade ratwaa charitwaa, drushtavaiva punyam cha paapam cha, punah pratinyaayam pratiyonyaadravati swapnaayaiva; sa yat tatra kinchid pashyati ananvaagatastena bhavati; asango haayam purusha iti; evamevaitad Yagjnya- valkya, soham Bhagavate sahasram dadaami, athan urdhwam vimokshaayaiva bruuheeti/* (Being in the 'Samprasaada' or in unique status of composure,

the Individual Self in a dream stage of profound sleep, returns to his former condition. In the dream state, he is described as being beyond the despairs of his heart; he roams freely in imagination quite untouched by the pluses and minuses of the state of wakefulness; however he returns in the reverse order to the former condition with all the pleasures or pangs. Indeed he was unaffected by his erstwhile experiences and of an elevated status of detachment. Having so stated, the Emperor again made his earlier offer to the Maharshi to teach him the path of that kind of detachment leading to Self-Liberation! IV.iii.16) *Sa vaa esha etasmin swapne ratwaa charitwaa, drushtavaiva punyam cha paapamcha, punah pratinyaayam pratiyonyaadravati buddhwaantaayaiva; sa yattatra kinchit pashyan vaagatastena bhavati, asango hyaayam purusha iti; eaivamevaitat Yagjnyavalktya siham Bhagavate sahasram edadaami, ata urtwa vimokshaayaiva bruhati/* (Indeed, the Self is unattached in the dream state and on return from it reverts to the erstwhile status of being on the waking state. Non attachment of the Self is *not due to inactivity of the Self* for he enjoys or is troubled by imagined happenings as the Self is in profound sleep and then recovers from that state to normalcy). IV.iii.17) *Sa vaa esha etasmin buddhante ratwaa charitwaa, drushtavaiva punyam cha paapam cha, punah pratinyaayampratiyonyaadravati swapnaataayaiva/* (After experiencing the joy or sorrow during the dream status, the Self is untouched by whatever he would experience in the *wakeful stage* since the Infinity is detached and having gone back from the dreams to the former state the Infinity is unattached again! In other words, Brahman is neutral and absolutely detached irrespective of the Individual Self is in dreams or wakefulness or even in death!) IV. iii.18) *Tat yathaa Mahatmasya ubhe kulenusancharati purvam chaaparam cha, evamevaayam purusha etaav ubhaav antaav anusamcharati swapnaantam cha buddhaanantam cha/* (The Self is different from the body and organs irrespective the two States of Existence viz. the wakefulness and the dream state. As a fish swims alternately on the eastern or the western banks of a river, the Self has no difference in either of the states of existence viz. wakefulness or of dreams. Indeed, the fish is not overpowered by either of the force of the currents of water. In other words, the body and organs along with the motivating causes, desires and actions are only the attributes of the non Self, as the Self is distinct from these. Thus the Self is by nature is free to act on its own, fully independent, enlightened and Pure) IV.iii.19) *Tad yathaasminn aakaashe shyeno vaa suparnovaa viparipatya shraantah samhatya pakshou samlayaayaiva dhriyate, ekamevaayam purush etasmaa antaaya dhaavati yatra supto na kanchana kaamayhate, na kamchana swapnam pasyati/* (Just as a hawk or a swifter falcon flying a lot and roaming quite a bit would get exhausted by stretching its wings quite a lot, and would desire to return to its nest, the Self too would like to experience a break, rest and fall asleep. The Self so connected with the results of acts performed by the contact of body and organs in the waking state would then have neither desires nor even dreams and a thick cover of ignorance which is the root cause of evil deeds is enveloped over him.) IV.iii.20) *Taa vaa asyaitaa hitaa naama naadyo yathaa keshah sahasrathaa bhinnah taavataanimnaa tishthanti, shulalyasah, nilasya, pingalasya, haritasya, lohitasya purnaah; atha yatra nam ghnateeva jinanteeva, hasteeva vicchhaayayati, gartamiva patati, yadeva jaagradbhayam pashyati tad atraavidyayaa manyate; atha yatra Deva iva Raaje, ahamevedam sarvosmeeti manyate sosya paramo lokah/* (In this stanza, the Maharshi gives the nitty-gritty of the nervous system of human body comprising the head, hands, legs, heart, stomach etc. and describes the nerves as ‘hitaa’ or hair split miniscule components called nerves in thousands and these are filled with serum or plasma- like body fluid based from serous membranes serving as anti clotting agents; these nerves are filled up with the serums of various colours of white, blue, brown, green and red. These constitute the base of the subtle body are always stored for ready use. The colours are of the serums due to the mixture and proportions of nerve matter, bile and phlegm. The subtle body with seventeen constituents-five elements, ten body organs, vital force with five fold function of Praana the basic life force, besides Apana, Udana, Vyaana and Samana as also the mind and heart- has its Seat in the nerves filled up serums which are spread all over the body. This subtle body is like a transparent crystal, undergoing changes under the manipulation of erstwhile and ongoing complex mix of virtues and vices and manifests itself as a male, or female, or an animal or a bird. In this scenario, the Self has false notions which is ‘Agjnaana’ or Ignorance based on the previous and natural happenings like an elephant falling in a pit, a robber chasing for money, or a snake about to pierce a venomous bite or a tiger pouncing on the Self and so on. Some times the sway of ignorance could turn the Self to be a King, or a beggar, or even a

God. In other words, the self would act like a human, or an animal, a reptile, a King or whatever depending on the intensity of ignorance. This feeling of the Self is some thing is in fact akin to a dream situation or make believe! When ignorance reduces and knowledge improves, Atman's status improves as a King or even as a God and when Knowledge reaches its peak, then the Individual Self reaches the highest Status of the Supreme Self itself! Then duality of the Self ceases to the stage of being able to announce 'Aham Brahmaasmi'! The Maharshi thus asserted that Salvation from Ignorance was hence possible for sure!) IV.iii.21) *Ta vaa asyaitad aticchandah apahatapaapaabhayam rupam, tad yathaa priyaaya striyaa samparishvaktto na baahyam kim chana veda naantaram, evam evaayam purushah praagjnenantmanaa samparishvaktto na baahyam kimchana veda naantaram, tadwaa asyaitad aapta kaamam, aatma kaamam, a-kaamam rupam shokaantaram/* (Salvation is the form of identity with all and with the Supreme; that Status has no action with the factors and results; nor of Knowledge and much less of ignorance or desires. If the expressions denote 'Rupa' or Form and 'Chhanda' or desire, then that state is termed as 'Aticchanda' or Beyond desire! The expressions of 'Swacchanda' and 'Paracchanda' incidentally denote free to act on one's own, and dependent on the will of others respectively. Thus Aticchanda denotes that the Self is actually devoid of desires or evils! In other words, Aticchanda is of fearlessness and discards ignorance! That form is beyond desires, free from evils and is bold or valiant. As a male even if he were to be embraced by a female and even if she were his own wife, he would have no reaction internally or externally; indeed that Individual in that state if would even embrace Paramatma Himself, he would have no reaction then also; that indeed would be the heightened form of bliss with no desire nor grief! That State is of 'Taadaatmya' or Identity of Self with the Supreme Self!) IV.iii.22) *Atra pitaa apitaa bhavati, mata amaataa, lokaa alokaa, devaa adevaa, vedaa avedaah/ Atra stenosteno bhavati, bhrunah aabhrunah, chandaalochandaalah, poulkasopoulkasah, shramanoshramanah, taapasotaapasah, ananvaagatam punyenaananvaagatam paapena, teerno hi tadaa sarvaan shokaan hridayasya bhavati/* (The Self is stated to be free from ignorance and is detached. One might say that the state of deep sleep too he is free from ignorance; but a person in dream state is not away from desire, work, and so on. Thus the contradiction is not only invalid but awfully misplaced. Indeed the Self-Radiant Atman can never be substituted to a person in deep sleep. Thus in the context of the Supreme Self, a father is no father, a mother is no mother, Vedas with prescriptions of Dharma and Karma or Virtue and Deeds like Sacrifices, Rites etc are considered as 'Avedas' or something beyond existence in Reality; worlds are no worlds; Gods are no Gods, thieves are no thieves, killers of noble Brahmanas are no killers, chandalas are no chandalas, varna sankaras are no varna sankaras, monks are no monks. The Self is untouched by good or evil as also sorrows and joys of existence. It is untouched by virtuous deeds or detestable evil works, since it is beyond the affections or afflictions, since like the Supreme Brahman, the individual Self too is Intelligence in Pure Form and is unaffected by neither by the bodily aberrations nor by natural phenomena like the heat of Fire, the cold of chilled waters, the speed and ferocity of winds and rains, the dizziness of mountain heights or the depths of oceans! Both the entities are reflections of each other and are totally unaffected by body parts and senses; the following stanzas explain that both entities being the same and identical, the Self and the Supreme are free from the beings and doings of body organs and senses!)

The Identity of 'Self-Supreme' despite the former's awaken-dream- changeover stages

IV.iii. 23) *Yad vai tanna pashyati pashyanvai tanna pashyati, na hi drushtaardrushtor vipari lopo vidyate vinaashitvaat, na tu tad dwiteeyamasti tatonyad vibhuktam yatpashyet!* (That the Self that does not see in the state of deep sleep is incorrect since the vision of the Self is not lost; the vision of the other entity viz. the organ of seeing viz the eye is dormant and hence it might not see. The vision of the self is indeed enduring and perpetual, but the second channels of vision viz. the body organs of eyes as also the mind might choose to see or not either in the waking or dream stage, while the vision of Paramatma can never be blocked any way!) IV.iii.24) *Yad vai tanna jighrati jighranvai tanna jighrati, na hi ghraatur ghraater viparilopo vidyate, avinaashitvaat; na tu tad dwiteeyam asti, tatonyaad vibhaktam yaj jighret/* (Similarly, the statement that Self might not smell in the state of deep sleep is misunderstood since the

faculty of smelling might be inactive then; the capacity to smell otherwise is permanent but the second channel of smell viz. the bodily nose might or might not opt for smelling either when awoken or asleep. The capacity to smell may have been set aside in such conditions, but it is otherwise everlasting) IV.iii.25) *Yad vai tanna rasayati rasayanvai tanna rasayate, na hi rasayituu rasayater viparilopo vidyate avinaashitwaat; na tu tad dwiteeyamasti tatonyadvibhuktam yadrasayet/* (The Self that does not taste in deep sleep since it might not opt for doing so but the capacity of the taster is well established not only while awoken but also in sleep. It is a different matter that the ability and sense of tasting is through the organ of the tongue in the Self as that depends on the body and the concerned organ and its function to taste. But tasting is inherent and everlasting to the Self *per se*, if not in the body that is ephemeral. More so in the case of the Pure Self which the Supreme is all about!) IV.iii.26) *Yad vai tanna vadati, vadanvai tanna vadati, na hi vaktur vakter viparilopo vidyate, avinaashitwaat; na tu tad dwiteeyam asti, tatonyad vibhaktaam yad vadet/*(In the state of deep sleep and certainly moreso when in the position of active awokenness, a human has the innate ability to speak and express, albeit when required and so desired. The capacity to speak and express is inherent to all human beings provided they choose to speak; they do so by using the organ of speech that might be as long as the specific body lasts. This faculty is permanent to the Supreme anyway, and even to an Individual Self; if not to the body of the Self that would be transient!) IV.iii.27) *Yad vai tanna shrunoti shrunvanvai tanna shrunoti, na hi shrunotuh shruter viparilopo vidyate avinaashitwaat; na tu tad dwiteeyamasti tatonyad vibhaktam yatccrunuyaat/* (During the state of deep sleep, one does to have to hear; indeed the Self is the embodiment of hearing; the only difference is that the Self has to switch over to the secondary instrument viz. the body and its organ of hearing , say a knob for the temporary facility; otherwise like the perennial flow of hearing power, the self is fully and permanently equipped as well as in the case of the Supreme Self, as the Self is but a reflection of the Supreme!) IV.iii.28) *Yad vai tanna manute manvaano vai tanna manute, na hi manturmater viparilopo vidyate avinaashitvaat; na tu tad dwiteeyamasti tatonyad vibhaktam yat sprushet/* (The Self does not think normally during the deep sleep; no doubt it thinks but does not think sensibly. The Thinker's function of thinking could never ever be lost, because that faculty of the self is undecaying. But he or she has to utilise the assistance of a secondary or supportive medium called the mind if the concerned body with which to think. Otherwise the capacity of the Self or for that matter of the Supreme Self viz. the Paramatma is everlasting!) IV.iii.29) *Yad vai tanna sprushati, na hi sprushthuh sprushter viparilopo vidyate avinaashitwaat; na tu tad dwiteeyamasti tatonyad vibhaktam yas sprushet/* (During the deep sleep again, the Individual might touch but not knowingly even while though his thinking capacity is perennial; the only proviso is that the self has to resort to the secondary support of touch of this specific individual body organ of skin and its function of feel and contact; indeed the faculty of touch is as lasting as that of Supreme Himself!) IV.iii.30) *Yad vai tanna vigjnyanaati vigjnaanvai tanna vijaanaati, na tu tad dwiteeyamasti tatonyad vibhaktam yad vijaaneeyat/* (That Knowledge is power and eternal is a truism and a wellknown Truth; perhaps this fact is not always clear to a person in deep sleep. The Self as an Individual has no doubt to utilise his or her mind as a part of the body to appreciate the everlasting nature of knowledge; Pure Intelligence which the Supreme is all about being amorphous, the crucible of an Individual's body organ of mind has to become a handy instrument to appreciate this basic Truth of the might of Knowledge!) IV.iii.31) *Yatra vaanyadiva syaat, tatra anyonyat pashyet, anyonya jighret, anyonyad rasayet,anyonyad vadet, anyonyad cchrunuyaat, anyonyan manveet,anyonyat sprushet, anyonyad vijaaneeyaata/* (While in a waking or profound sleep state, there is always something else besides the Individual Self; indeed that so called instrument- be it any, say an ear, eye, tongue, skin, or thought- is not, repeat not, separate but an integral part of the Self; if the body is non-existent, the Self vanishes; it is only to highlight the concerned body organs as mere instruments of the self! That is precisely why the Self is able to smell, taste, speak, hear, think, touch and know!) IV.iii.32) *Salila eko drushtaadvaito bhavati, esha Brahma Lokah Samraaditi hainam anushaasha sa Yagjnyavalkyah, eshasya paramaa gatih, eshaasya paramaa sampat, eshosya paramo loka; eshosya paramo lokah, eshosya parama anandah; etasyaivaan andasyaanyaani bhutaani maatraamupajeevanti/* (Maharshi Yagjnya – valkya thus explained to the Emperor Janaka like crystal clear water that indeed there was but a single witness to the entire episode of the Self both in deep sleep and wakefulness as also of the Supreme Self,

but indeed there was only one: *Ekodrushtwaadwaito bhavati* or Only One confusing as two and indeed is ‘without a second’! That is the sphere of Brahman; this is so, in wakefulness as though of deep sleep the Self- free of its limiting attachment or appendage, viz. the body, organs, and senses- is Brahman the Supreme Itself! The Maharshi further instructed Janaka: ‘ This is its highest accomplishment, this is its Supreme Bliss! Indeed, just one particle of this very Bliss keeps the Universe ticking!’) IV.iii.33) *Sa yo manushyaanaam raaddhah samruddho bhavati, anyeshaamadhipatih, sarvemanushyakaih bhogaih, sampannatamah, sa manushyaanaam paramaanandah; atha ye shatam manushyaanaamaanandaah sa ekah pitrunaam jitalokaanaam aanandaah sa eko gandharvaloka anandah; atha ye shatam gandharva loka aanandaah sa ekah karmadevaanaanandah- ye karmanaa Devatwam abhisampadyante; atha yeshatam karmadevaanaandaah sa eka ajaana devaanaamaanandah; yascha shrotra vriijnokaa - mahatah;atha ye shatamaajaana devaamaanandaah sa ekah prajaapati loka aanandaah:sa eko Brahmaloaka aaandah, yascha shrotrayovriijnokaa mahatah; athaisha eva parama aanandah, yesha Brahmaloakah Samraaditi hovaacha yagjnyavalkyah; soham Bhagavate sahasram dadaami atha urthvam vimokshaayaiva bruheeti; atra ha Yagjnyavalkyo bibhayaam chakaara, medhaavi Rajaa sarvebhyo maantebhya udaroutseediti/ (Having described that just a particle of the Supreme Bliss was adequate to sustain the combined joy and contentment of all the Beings in ‘Srishti’ upto Hiranyagarbha, the Maharshi described the real import of that statement: the very best and combined joy of the Beings upto human species multiplied by hundred times would make just one unit of joy experienced by the Pitru Loka or the World of Manes, which incidentally facilitated by the huge mass of humanity by Sacrifices, Agni karyas, Deeds of virtue; the combined joy so generated in the Pitru loka multiplied a hundred times would make one unit of Gandharva Loka. That again multiplied by hundred times totals the enormous fund of joy in Deva Loka due to the great ‘Punya’ or the Fruits of their birth and existence there, further combined with their expertise and practice of Vedas apart from their sinlessness and desirelessness. Even exceeding this huge stockpile of joy further multiplied by hundred times, just one unit of the ‘Paramaananda’ amounted to a huge mine of ecstasy in the Prajapati Loka that is in the Body of ‘Viraja’ plus again the fresh and huge collection of Veda-Vigjnana-Tapo-Prajapatya magnificence. Far exceeding several times of that Unimaginable Bliss of Prajapati Loka, would indeed defy imagination, even so by the force of arithmetical progression or guess work, Brahman the body of Hiranyagarbha is elusively eternal bliss! Having thus explained the Maharshi, the latter was afraid that the Emperor being intelligent might not draw him further into discussion under the garb of the boon from him to the Emperor and therefore made an offer in charity to Janaka in an unnatural reversal of offers from a Maharshi to the Emperor! This is to obviate the possible effort of drawing the Maharshi’s Brahma Jnaana any further!) IV.iii.34) *Sa vaa esha etasmin swapnaante ratwaa charitwaa, drushtavaiva punyam cha paapamcha punah pratiyaayam pratiyoni aadravati buddhhantaayaiva/ (The conclusion of the foregoing is stated by recalling the experience of the Individual Self who so far allowed himself the enjoyment of roaming in the dream state disregard of the effects of merits or demerits of the state of awakeness or of waking state in reverse order or of his former state!) IV.iii.35) *Tad yathya nah su samhitaam utsarjad yaayaat, evam evaayaam shariraa aatmaa pragjnenaatm naan vaarudhah utsarjam yaati, yatraitaad urthwaa ucchhvaasi bhavati/ (Describing the transmigration of the Self from a dream state to wakefulness, the subtle body or the Self in the body is stated to move from this birth to the next one, just as between from the waking to dream states, by resorting to the syndrome of getting associated with and disassociated from the body, its organs and senses!This is just like a cart which is heavily loaded goes on rumbling, just as the Individual self that is present in the body makes noises as breathing becomes difficult and this occurs under the auspices of the Supreme Self; indeed the cartage would be of the load of household effects; in other words the subtle body tends to carry the load of the body adjuncts !) IV.iii.36) *Sa yatraayam animaanam nyeti- jarayaa vopatapataa vaanimaanam nigacchati, tad yathaamram vaa udumbaram vaa pippalamvaa bandhanaat pramuchyate evam evaayam purusha ebhyongebhyah sam pramuchya punah pratinyaayam pratiyoni aadarvati praanaayaiva/ (As the human body which indeed is a product of ignorance gets worn out, due to old age, or disease or any other cause falls off like a fruit from a tree and gets disconnected from its tree. Similarly, the Infinite Being too gets detached from the body. Just as the Vital Force leaves the body, the Self would look to have gone to profound sleep, and the body organs become redundant. In the same****

manner, the Self returns to wakefulness and gradually the organs and senses return once again!) IV.iii.37) *Tadyathaa raajaanam ayaantamugraha pratyenasah Suta graamaanonnaih paanair aavasahataih pratikalpante: ayam aayati, ayamaagacchateeti, evam haivam-vidam sarvaani bhutaani pratikalpante, idam Brahmaayaati, idamaagacchateeti/* (When a King arrives to get crowned, then the Armed Forces , top officials, the Police and Senior officials of the Government, elders of the Society, chariot drivers, and so on wait for him to pay respects, food and gifts. They get excited, wait for him patiently and prepare the surroundings extolling his deeds and glories. Similarly, the elements of his body appearance await him and welcome him with anticipation, stating : here the Brahman comes!) IV.iii.38) *Tad yathaa Raajaanam prayiyaasantam, ugraah pratyenaashah, sutagraamanyobhisamaayanti, evam evaimam aatmaanam, antakale sarve praanaa abhi samaayanti,yatraitad urthvocchvaasi bhavati/* (In the same way, when the King departs, the police, officials, drivers, village heads surround the departing King; in the same manner, when a person dies, his vital force departs, breathing stops, senses disappear too. Now the process of transmigration of the Soul viz. the Infinite Being gets detached from the body or the erstwhile kingdom and how the Self is released after the death would be explained in the following Brahmana)

[This is the end of the third Brahmana of the Fourth Chapter]

Mortal life's final stages described as a caterpillar reaches a grass-end holds another grass for support!

IV.iv.1) *Sa yatraayam Yagjnyavalkyam nyetya sammohamiva nyeti, athainamete praanaa abhisamayanti; sa etaastejomaatraah samabhyaadadaano hridayamevaanva vakraamati; sa yatraisha chaakshushah purushah paraan paryaavartatethaa rupagjno bhavati/* (At the time of death, the Self gets feeble and frail and virtually senseless when the body organs like speech and hearing fail gradually. The element of light within gets withdrawn and the ether in the lotus of the heart manifested in the intelligence gets shaken and dwindling. His eyes get drooping unable to recognise forms and colours!) IV.iv.2) *Ekibhavati, na pashya teetyaahuh; ekibhavati, na jighnateetyaahuh; ekibhavati, na rasayat etyaahuh; ekibhavati na vadateet – yaahuh; eki bhavati, na shrunoteetyaahuh; eki bhavati na manuta ityaahuh; eki bhavatina sprushateet yaahuh;ekibhavati na vigjnaanaateetyaahuh; tasya haitasya hridayasyaagram pradyotate; tena pradyote-naisha Atmaa nishkraamati—chakshushto vaa, murdhno vaa, anyebhyo vaa sharira deshebhyah; tam utkraamantam praanonutkraamanti;praanam anuutkraamantam sarvepraana anuutkraamanti;sa vigjnanam evaanvavakraamati; tam vidyaa karmaani samanvaarabhete purva pragjnaa cha/* (While facing the end of life, the vision gets unified with the Inner Self and is stated to be blurred in vision and that is why the persons near him say that his eyes are wide open but yet would not see; similarly his nose could not smell, the tongue could not taste, the voice is not functional, the ear is unable to hear, the mind could not think, the skin loses touch, and the intellect too gets vanished. That is the precise time when the vital force would quit, and all the organs follow suit; a semblance of consciousness finally departs!) IV.iv.3) *Tad yathaa trunajalaayukaa,runasyaantam gatwaa, anyam aakramam aakramya, aatmaanam upasamharati, evam evaayam aatmaa, idam shariram nihatyaa, avidaam gamayitwaa, anyam aakramam aakramya, aatmaanam upasamharati/* (Whenever a caterpillar reaches the edge of a blade of grass, it tends to hold another support and contracts its body before holding another grass blade. In the same manner an Individual Self too contracts another dream body gradually manifesting the functions of the new organs and senses; the new organs are such as to display actions of erstwhile works called Karma of the previous births plus the instant actions) IV.iv.4) *Tad yathaa peshaskaari peshaso maatram upaadaaya, anyan navaratam kalyaanataram rupam tanute, evam evaayam aatmaa, idam shareeram nihatyaa, avidyaam gamayitwaa, anyan navaratam kaltaana taram rupam kurute, pitrayam vaa Gandharvam vaa, Daivam vaa, Prajaapatyaam vaa, Brahmam vaa anyeshaam vaa bhutaanaam/* (Ignorance or Knowledge are the two ends of a scale; it is quite possible that an Individual makes some positive achievements in one life and thanks to better knowledge seeks to improve far more virtuous accomplishments in a subsequent life. The accessories too in terms of better vision, improved hearing capacity, stronger mental strength and so on could improve from one life to another, depending on the bettering the yield of fruits. This is just like a goldsmith with a minimum quantity of gold could make a

good ornament and having amassed more gold by the price of the earlier ornament could further make a more fashionable ornament eventually. Thus the cycle of ever improving knowledge might enable higher and higher advantage from one life to another deserving berths from the world of Manes, or Gandharvas, or Devas, or Viraja or Hiranyagarbha. Thus knowledge and past work as enabled by better body forms equipped with ever improving body adjuncts as facilitated the five elements that rule the body parts could usher in higher and higher achievements!) IV.iv.5) *Sa vaa ayataatmaa Brahma vignaanamayo manomayah praanamaya chakshurmayah shrotramayah prithivimaya aapomaya vaayumaya aakaashamayah tejomayah atejomayah kamamayah akaamamayah krodhamayh akrodhamayah dhamamayah adharmamayah sarvamayah tad etah; idam mayah adomaya iti/ Yathaakaari yathaachari tatha bhavati- saadhu kaari sadhurbhavati, paapakaari paapo bhavati, Punyah punyena karmanaa bhavati, paapah paapena/ Atho khalvaahuh kaamamaya evaayam purusha iti; sa yathaakaamo bhavati tatkraturbhavati, yatkraturbhavati takarma kurute, yatkarma kurute tad abhi sampadyate/* (The examples of a goldsmith improving his skills of better design and beauty effected ornament after ornament and that of a caterpillar jumping to another leaf after the previous one have been cited and the point of transmigration of a Soul emphasized. Now the Self under transmigration is stated to be Brahman or Pure Consciousness, and identified as ‘Vigyana maya’ or the epitome of Intellect, and ‘Manonmaya’ or the embodiment of Mental Strength, Praanamaya or the personification of Vital Force comprising Five Folded functions of Pancha Pranas viz. Praana, Apaana Vyaana, Udana, Samanaas. Besides this Pure Consciousness manifests the functions of being Chakshu maya or the faculty of vision by eyes and shrotra maya or of sound or hearing by ears and other functions of organs. Further the body prevails upon the Elements of Prithvi-Varuna/ water, Vayu/ Ether, Agni / Fire. Then the body inculcates Kama/ Desire, Krodha / Anger, Dharma/ Righteousness as also the opposites of these feature. Now, the inferences of these features would be that as per the actions arising there from such as goodness begets goodness, evil begets evil, and so on. The Self in the newer ‘Avatar’ or manifestation is identified with individual impulses like desire, lust, narrow / broad mindedness, anger or its absence and so on and the concerned body tends to dominate the specified sense and the specified timings!) IV.iv.6) *Tadesha shloko bhavati/ Tadeva saktah saha karmanaiti Lingam manoyatra nishakta- masya/ Praapyantam karmanastasya yatkincheha karotyayam, tasmaallokaat punaraityasmai lokaaya karmane/ Iti nu kaamayamaanah; athaakaamayamaanah- yo kaamo nishkaama aaptakaam aatmakaamo na tasya praanaa utkraamani, Brahmaiva sa brahmaapyeti/* (On this subject, there is the following verse: There is a hidden meaning in this verse with the expression Linga or ‘Manah Pradhana’ or essentially based on Mind is used; As the Individual Self who has thus transmigrated from the erstwhile ‘subtle’ body or its mind to the new ‘gross’ body’s mind, then the account of the results of the previous desires and works get terminated and a fresh account of works henceforth would be created. But in the event of ‘Akaama’ or desirelessness, or ‘Nishkaama’ or a deed without expectation, or ‘Aptakaama’ or a deed executed purely in favour of somebody or for something and ‘Atmakaama’ or a desire fulfilled in favour of one’s own Self, then indeed if desires of the previous subtle body were totally fulfilled and no further desires were left back in the past life, there would have been no transmigration and no need for a further birth but the result would be merger with Brahman!) IV.iv.7) *Tadesha shloko bhavati/ Yadaa sarve pramuchyante kaamaa yesya hridi shrutaah, Atha martyomrito bhavatyatra Brahma samashnuta iti/ Tad yathaahi nirvalyani valmeeke mritaa pratyastaa shayeeta, evam evedam shareeram shetey/ Athaayam ashareeromritaah praano Brahmamaiva, teja eva; soham bhagavate sahasram dadaami, iti hovaacha Janako Videhah/* (There is a Stanza in this context: When all the desires concentrated in one’s mind are totally terminated, and when ‘Marana Dharma’ or the natural order to die gets replaced by immortality, then this Self is stated to have attained ‘Amritatwa’ or Brahma Prapti. Just as a serpent discards its outer skin and becomes far more alert and energetic, the Self too is stated to overcome desires such as ‘Putreshana’, ‘Vitteshana’, ‘Lokaishana’ or of children, wealth, worldly and material pull and lure and then by the weapon of knowledge would accomplish liberation, even living on one’s own body! Indeed, liberation does not necessarily mean termination of the ongoing life! The organs of a person having achieved do not indeed depart but are merged in their own cause viz. the Self as they are. This again is on the analogy of the snake casting off its lifeless slough gets disembodied! Then Praana or the Vital Force merges into Brahman the Supreme

Splendour; Janaka was overwhelmed by this explanation and declared charity of thousand cows for this most telling and convincing explanation by the Maharshi) IV.iv.8) *Tadete shlokaa bhavanti/ Anuh panthaa vitatah puranah maam sprushtonuvittho mayaiva, tena dheeraa apiyanti Brahmavidah swarga lokamita urthwam vimuktaah/* (There is a Mantra in this context: This ‘Jnaana Maarga’ or the Path of Unique Knowledge is ‘skushma’ or subtle-deeply clever, ‘visteerna’ or broad based and ‘Purana’ or most ancient. The Maharshi confessed that he too could not fully assimilate its full import, but have a faint realisation. Indeed only ‘Brahmavettas’ or unparalleled Knowers of Brahma who had conquered these Worlds with their abundant knowledge could realise this Brahma Jnaana and realise after Liberation, albeit even alive, yet after winning the body parts and senses!) ! IV.ii.9) *Tasmin shuklam uta neelam aayuh, pingalam, haritam, lohitaam cha, eshaa panthaa Brahmanaa haanu vittaha tenaiti Brahmavit punyakrita taijasascha/* (This Brahma Vidya has quite a few ways and means: some call it as plain white, while others schools of thought call it blue, grey, green, or red. For example, Yogins seek liberation by white colour in the monistic path. Blue and yellow are not mentioned in this text of the Stanza. Indeed, the nerves of Sushumna and other nadis are highlighted while finalising their own interpretations. In fact, the answers could be from Yoga that too Karma Yoga, Bhakti Yoga, Jnaana Yoga, Vairagya Yoga, Moksha Yoga and so on. Thus the ways and means of reaching the Mountain Top might be several; but suffice to say that any Knower of Brahman who has done deeds of virtue are qualified to stride the path of the Supreme Illumination. However a contradiction needs to be mentioned that neither knowledge nor good work are the preconditions to Brahma Jnaana; Maha Bharata is quoted ‘Salutation to the Embodiment of Liberation whom serene monks, fearless about rebirth, attain after the cessation of the effects of their good and bad deeds’; or in other words that the Knower of Brahman has no desires, who undertakes no work and whose work has been exhausted, but who himself is unchanged! Brahma vetta has no other wealth such as unity, equanimity, truthfulness, virtue, steadiness, non violence, soft demeanor, openness and withdrawal from activities and deeds either of good or evil nature!) .IV.iv.10) *Andham tamah pravishanti ye vidyaam upaasate, Tato bhuya iva te tamo ya u vidaayaam rataah/* (Those who practise ‘Avidya’ or ignorance, enter into the dark portals of rites, rituals and sacrifices, or those who blindly get involved in ‘Karma Kaanda’ or performing rituals without basic understanding and enlightenment of the the Supreme tend to distance from the Reality and Falsity! In other words, one must not confuse ‘woods for forests’!) IV.iv.11) *Anandaa naama te lokaah, andhena tamasaavritaah, Taamas te pretyaabhi gacchanti avidvaamasah abudho janaah/* (‘Anandaa lokaas’ or Huge Desert like Places of Unhappiness, are enveloped by darkness and get blinded; those ignorant persons or common folk who are unenlightened and unwise continue so even after death being devoid of the knowledge and power of the Inner Self! Such of them are put on the well water cyclical chain of births and deaths for interminably long time) IV.iv.12) *Atmaanam ched vijayaneeyaad ayam asmiti purushah, kim icchan kasya kaamaaya shariram anusamjvaret/* (Indeed it is invariably impossible for any human being to realise the Individual Self and his capacity and might. Even among thousands, a person could never know what the Self is and deduce him as the Supreme! Indeed, he would not take much time to recognise his body parts and their sensory functions and still imagine that the Self could be independent to act and feel confident that he is the Supreme Self! After all could one be in his senses that he has no sufferance, want, disease and still feel complacent that the Self is Brahman himself!) IV.iv.13) *Yasyaanuvittaah pratibuddha aatmaasin samdehye gahane pravishtaah, Sa Vishwakrit, sa hi sarvasya kartaa tasya lokaah sa u loka eva/* (The one who has realised Brahman has indeed realised the Innermost Self that had entered the most dangerous and inaccessible maze of body, its organs and its impulses that Paramatma himself made and that Paramatma is none other than the Self present in the bodies of all the beings in the Creation! In other words, there needs to be introspection about the Self which is Paramatma all about!) IV.iv.14) *Ihaiva santatha vidmah tad vayam, na chet avedir mahati vinashthih, Ye tad viduh amritaah te bhavanti, athetare dukkham evaapiyanti/* (It is indeed the thick screen of ‘Agjnaana’ or ignorance that obstructs the awareness of the Interiors of the Self which is certainly not its physical eyes that cannot see properly, the ears that cannot hear, the skin that cannot touch and feel, the nose that cannot smell the inherent fragrance, the mind that cannot think that the Self is Paramatma himself! Indeed ignorance is the unending magnitude of destruction which in the form of the trap of births and deaths and never allows even for a second that

Reality is the Self itself in the form of Pure Intelligence! Those who surpass that hurdle of ignorance should avoid the wrong and misleading high road of fiction and discover the real yet difficult narrow lane of Reality!) IV.iv.15) *Yadaitam anupasyati aatmaanam Devam anjasaa, Ishaanam bhuta bhavyasya, na tato vijugupsate/* (Under the guidance of an ideal teacher when an individual finally attains ‘Brahma Jnaana’, then he is neither an escapist to dodge the pulls and pressures of the body senses nor blame the previous times that entrapped the Self within the straight jacket of the birth-death-rebirth fobia of past-present and future! After all from whom does he escape from! He has to run away from the Self only for his ignorance!) IV.iv.16) *Yasmaad arvaak samvatsarah abhodhih parivartate, Tad devaa jyotishaam jyotih aayur hopaasatemritam/* (In the ‘kaalamaan’ or the Everlasting Cycle of Time, one normally makes the calculations of days and nights, years, and celestial luminaries of Sun, Moon and Nakshatras. Devas meditate Light as an attribute of longevity. In otherwords, those who are interested in longevity would need to meditate Light; and the Light of Lights is Brahman whose longevity indeed is Eternity!) IV.iv.17) *Yasmin pancha pancha janaah akaashascha pratishthitaah, tameva manya atmaanaam, vidwaan Brahma amritomritam/* (Parmatma Brahman is in the five groups of five namely Gandharvas, the Pitru Devatas, Devas, Asuras and Rakshasas, besides Subtle Ether /Akasha. And to realise the Individual Self is to realise them all; that is the Immortal Brahman Himself!) IV.iv.18) *Praanasya Praanam uta chakshushah chakshu uta shrotasya shrotram, Manaso ye mano viduh, te nichikyur Brahma Puranam agryam/*(Paramatma Brahman is revealed as the Radiance of the Self or the Pure Intelligence and indeed the Elemental or the Quintessential Vital Force or the ‘Maha Praana’; It is also the Elemental or Rudimentary Eye or the Eye of the Eye, the basic Ear of the Ear, the other fundamental organs especially the Mind of the Mind. Thus the elemental sense objects of the Innermost Self divulge and declare themselves as the integral parts of the Supreme and Primordial Purana Brahman) IV.iv.19) *Manasaiva anudrashtavyam, naiha naanaasti kim chana: mrityoh sa mrityum aapnoti ya iha naaneva pashyati/* (Indeed there is no duality of the Self and the Supreme Self as they are but the reflections of each other and this basic Truth is vindicated only by the elemental mind which is but the characteristic of Pure Knowledge. This Truism of Non Duality is witnessed from an Individual’s journey from death to death and from birth to birth but for the superimposition of unawareness named ignorance!) IV.iv.20) *Ekadhahi- vaanudrashtavyam etad aprameyam dhruvam, Virajah para aakaashaad aja aatmaa mahaan dhruvah/* (As the form of consistent and harmonised Pure Intelligence realises like the elemental ether permeating all over the Universe, the Individual Self is taintless as being free from the imperfections and contami -nations of body and senses. The Self is infinite and indestructible as neither it comes into life, nor exists, grows, begins to decline, decays and dies!)IV.iv.21) *Tameva dheero vigjnaaya pragjnaam kurveeta braahmanaah naanudhyaayaad bahoon shabdaan, vaacho viglaapanaam hi tat iti/* (Any intelligent contender of what is Brahman needs no doubt the pull-up of a guide within the ambit of Scriptures, but has to basically possess intuitive knowledge; this kind of knowledge is the result of renunciation by way of withdrawal of senses and high degree of introspection. Economy of words and restriction of Speech are high value assets and lesser the recourse of material world and preference for meditation are added advantages!) IV.iv.22) *Sa evaa eha mahaan aja aatmaa yoyam vigjnaanamayaaah praaneshu ya eshontar -hridaya aakaashaah tasmin shete sarvasya vashi, sarvasyeshaanah sarvasyaadhipatih; sa na saadhunaa karmanaa bhuyaan no evaa saadhunaa kaneeyan/ Esha sarveshwarah, esha bhutaadhipatih, esha bhutapaalaah, esha seturvidharana eshaam lokaanaam asambhedaya/ Tam etam Vedaanuvachanena braahmanaah vividishanti, yagnena, daanena, tapasaanaashakena; etam eva viditvaa munir bhavati, etam eva pravraajino lokam icchhantah pravarajanti/ Etadhasma vai tat poorve vidvaamsah prajaam na kaamayante: kim prajayaa karisyaamah; yeshaam noyam aatmaayam loka iti/ te ha sma putraishanaa- yascha vittaishanaaayascha lokaishanaaayascha vyuttaaya, atha bhikshaacharyam charanti; yaa hyova putraaishanaascha vittaishanaascha, yaa vittaishanaa saa lokaashananaascha; ubhe hy ete eshane eva bhavatah, sa esha neti netyatmaa; agrahya, naa hi grahyate, ashiryaaah na hi sheeryate, asangaah na hi sajyate; aseeto na vyathate na rishyati, etam u haivaite na tarata iti, atah paapam akaravam iti, atah kalyaanam akaravam iti; ubhe u haivaisha etetarati, nainam kritaakrite tapatah/* (So far in this Brahmana, descriptions have been given about the release of the Inner Self consequent on death, the physical conditions prevalent at

the time of death, how a being transmigrates from one body to another, the beginning of the quest for Brahma, how Vidvans looked about this quest, the methodology followed by Brahmavettaas and the prescribed Scriptures in this context, the variations in the approaches to realise Brahman especially in respect of the role of Pure Intelligence and Ignorance, the decisive positions of Atmagjnas in the search of Brahman, the unique significance of the Paramatma, Brahma Nishtha, and now a Preface to *that* Self and proposal about the Sadhana is being discussed: ‘That’ distinctive and singular is identified with intellect in the midst of organs and senses. It lies in the elemental ether which is in the heart and is the commander, protector and the dividing line of worlds. Brahmanas seek to realise ‘That’ through the learning of Vedas, Sacrifices, charities, austerities, and moderate use of enjoyments. In fact, ‘grihastas’ eventually become ‘Sanyasis’ or monks discarding homes, families, children, wealth and reach the stage of abandon and reject desires. Then they start the quest of the Truth and Illumination by the process of systematic elimination stating: *neti, neti* or not this, not this! This is because of the established scriptural evidences as well as ‘tarka’ or reasonings backed by Knowledge, Vidya and most importantly the Intuition called perception instinct. Then the realisation arrives in the process Examination: Is it perceivable, does it decay, is it attached; is it fettered, does it suffer injuries; the reply being an emphatic ‘no’, then the self examination begins: Have I done a good act, say a sacrifice, charity, desires, renunciation, acquisition of the ‘relevant’ knowledge and so on. Once the Individual reaches the stage of ‘no return’, then the pluses and minuses hardly matter to him at that most volatile stage when doubts cease to prick the Inner Conscience; indeed at that state or threshold of Realisation, the Self becomes devoid of merits or demerits since the evils are burnt into ashes like the blazing Fire burns the fuel, the impurities of gold are ridded and conviction firmly conquers and the Vision of The Brilliant Truth of the Self being the Supreme prevails!) IV.iv.23) *Tadesha ruchaabhyuktam: esha nityo mahimaa Braahmanasya na vardhate karmaanaa no kaneeyaan, tasyaivaa syaat pada-vit tam veditwaa na lipyate karmaanaa paapakena/ Iti tasmaad evamvit shaanto daanta uparatah titikshu samaahito bhutwaa atmani evaatmaanam pasyati, nainam paapmaa tarati, sarvam paapmaanam tarati; nainam paapmaa tapati, sarvam paapmaanam tapati, vipaapo virajo vichikitso braahmano bhavati; esha brahma lokah, samraat; enam praaptitosi iti hovaacha Yagjnyavalkyah; soham bhagavate videhaan dadaami, maamchaapi sahadaasyaayeti/* (The previous mentioned Truth is analysed by the following hymn: On the basis of the process of realisation of ‘not this, not this’, the credit of the Knower of Brahman is not affected by giving up ‘Karma Phala’ or the fruits of the deeds; indeed neither the glory of virtuous works nor of the true knowledge do not even touch evil deeds. Therefore the Seeker of Brahman, while realising this becomes self-controlled, equanimous, totally withdrawn into himself and gradually visions within the true Self bereft of the body effects. Then he transcends evil as also virtue and becomes freed from sins, doubts, fears and thus his concentrated inward vision enlightens him at least in the raw, empirical and primary sense, since the last step of Realisation still remains viz. the equation of the Self and the Supreme! The Maharshi then exclaimed to the Emperor that now he had attained the Brahmatawa and the latter replied to the Maharshi with reverence that not only the empire but also dedicate himself along with it!) IV. iv.24) *Sa vaa esha Mahaanaja Atmaannado vasudaanah; vidante Vasu ya evam Veda/* (That magnificent and birthless Self is indeed the unique provider of food, wealth, and fruits of all deeds, so avow the Scriptures!) IV.iv.25) *Sa vaa esha Mahaanaja Atma ajaro amaro amrito abhayo Brahma; abhayam vai Brahma; abhayam hi vai Brahma bhavati ya evam Veda/* (That Supreme Soul which is birthless or Self Manifested, undecaying or ageless and indestructible, fearless and protective is thus beyond the realms of description and imagination; indeed this is the Quintessence of Truth, Knowledge and Brilliance!)

[This is the end of the Fourth Brahmana and of the Fourth Chapter: In retrospective of this Brihadaraanyaka Upanishad, in the erstwhile operative Chapter Two called the ‘Madhu Kaanda’ commenced with progressively evolving classification of Brahman and Brahma Tatwa, the third Chapter viz. ‘Yagjnyavalkya Kaanda’ details the pros and cons of the Tatwa on the basis of arguments and counter arguments as reconciled. In the Fourth Chapter, this IV.iv. 24 is followed by IV.iv.25 being the dialogue between Maharshi Yagjnyavalkya and Maitreyi his wife a discourser on Brahma Vidya, but the same has already been presented in the earlier pp covering II.iv.5; thus this Fifth Brahmana’s discourse of the

Fourth Chapter, being the analysis of Brahma Tatwa highlighting the identity of the Individual Self and the Supreme is stated to have contained ‘Goodha-Arthas’ or Confidential / Classified Meanings not published for general information is therefore not being repeated; mere repetition is thus avoided. Now, the Fifth Chapter follows]

Causative Fullness to Derivative Causation-the Cause and Effect Syndrome!

V.i.1) *Om/ Purnamadah Purnamidam Purnaatpurnamudachyate, Purnasya Purnamaadaaya Purnameva -avashishyate/ Om Kham Brahma, Kham Puraanam, Vaayuram Khamiti ha smaah Kauravyaayani putrah; Vedoyam Brahmanaa viduh, Vedainena yad Veditavyam/* (That Para Brahma or the Supreme Chief is full and total; this ‘Antaraatma’ the Individual Self-Consciousness is also full and total. From this ‘Kaaryatmaka Purnatwa’ or this Causative Fullness only is manifested into the Fullness of ‘Kaaranaantaka Purnatwa’ or the Derivative Causation! That is the typical Cause and Effect syndrome! From this ‘Avidyakrita Ananyaabhaasa’ or this misleading, illusory and ignorant phenomenon of Duality of the Self emerges, establishes and envelopes the Supreme Brahman! Released from the embodiment of the Self shrouded by the screen of Ignorance or Unawareness due all over its bodily and sensual form, the Individual Self gets identified and perfectly unified to the Fullness! In other words, the Mantra describes as follows: from the infinite cause the infinite effect is evidenced. ‘ Whatever is here is there and whatever is there, there is here too’ says Katha Upanishad - IV.10. It might appear that the manifested outcome which is also infinite and authentic is dissimilar due to its claimed connection with the limiting body accessories and the blanket of ‘Agjnaana’ or ignorance! Indeed, it is just one Infinity mystified as being divided into cause and effect, but the same Brahman is both dual yet singular. One Infinite proceeds to another Infinite, or the Infinite Universe is the Infinite Brahman Himself! Brahma is seated on Purnatwa or thus seated on ‘Purnamada’ or ‘Brahma pada’. Then Om is the unmanifested Ether-*Kham* which again is ‘Sanaatana Brahman’ or the Ageless Supreme. As the son of Kauravyaayani described this blue lotus like Eternal Ether as Vedas through which to provide the leads to Brahman. Many Shrutis have indeed thus glorified the syllable Om for meditation to Brahman via the Self!)

[This concludes the First Brahmana of the Fifth Chapter]

Damayita-Daana-Daya or Control-Charity-Compassion constitute the three seeds of Virtue

V.ii.1) *Trayaah Prajaapatyaah Prajapatau Pitari Brahmacharyam ushuh:- Devaa manushyaa asuraah; ushitvaa Brahmacharyam Devaa ueechuh, braveetu no bhavaan iti; tebhyo haitad aksharam uvaacha; da iti; vyaajaasishtaa iti, vyajnaasishma iti hochuh, vyajnaasishmeti hochuh, daamyateti na aatteti Om iti hovaacha vyajnaasishteti/* (Now there is a three kinds of disciplines of Self control possible and necessary prescriptions were given by Prajapati / Viraja to three classes of his progeny viz. Devas, Manushyas and Asuras. After completing their ‘Brahmacharya’ or Student Life, one after another class. First the Devas requested Prajapati for instructions as which discipline be pursued by them! Prajapati replied in a single letter word viz. **Da!** and asked the Deva Vidyarthi or Student- Probationers whether they have understood! They nodded their heads and repeated the ‘Upadesha’ or the Sermon as **Damayata / Control** or Self Control) V.ii. 2) *Atha hainam Manushyaa uucha: braveetu no bhavaan iti; tebhyo haitad evaaksharam uvaacha; da iti; vyaajnaa sishataa iti, vyaajnaasishma iti hochuh, dattaa iti na aattheti; Om itihovaacha vyajnaasishteti/* (The Brahmacharis / Vidyarthi of Manushyas or human beings then approached Prajapati who again gave the single word instruction of **Da** and queried them whether they had correctly understood the instruction; they too nodded their heads and replied that the Teaching commanded by Prajapati as **Daana / Charity!**) V.ii.3) *Atha hainam Asuraa uuchuh, braveetu no bhavaan iti; tebhyo haitad evaaksharam uvaacha; da iti, vyajnaa shishta iti; tebhyo haitad evaaksharam uvaacha; da iti, vyajnaa shishta iti, vyajnaasishmaa iti hocuh, dayaadhvam iti na aattheti, Om iti hovaacha vyaajnaasishteti; tadetat evaisha Daivi vaag anuvaadati stanayitnuh; da, da, da, iti/ damyata, dutta, dayaadhvam iti/ Tad etat trayamshikshet DAMAM DAANAM DAMAYAM iti/* (Finally,

the Asura probationers requested Prajapati to instruct them before they would assume the profession of Asuratwa and once again Prajapati gave the same single expression **Da**, but he was not sure whether the Asuras being fat minded they had readily understood the import of the word, and there were thunderous reverberations saying Control, Charity and **Daya/ Compassion!**

[This concludes the Second Brahmana of the Fifth Chapter, detailing the three aspects of Disciplines being the qualifications for Meditation to the Supreme]

Prajapati's heart or 'hri-da-ya' ie. to usher-give-secure qualities should lead to mortal's name-form-work!

V.iii.1) *Esha Prajapatir yad hridayam, etad Brahma, etad Sarvam, tad etad Tryaksharam; hr-da-yam iti: hri- iti ekam akshara; abhiharanti asmaiva svaashchanye cha ya evam veda; da-iti ekam aksharam; dada-tyaasmaiva svaah chanye cha ya evam veda; yam iti ekamaksharam; eti swargam lokam ya evam veda/* (As Prajapati is the Instructor of all the three divisional species of the Universe viz. Devas, Manushyas and Asuras, Prajapati is being embodied and described: His 'hridaya' or heart is the base of Intellect covering the name-form-and work of all Beings extending all the directions ; He is also Brahman. Now, His 'hridaya' comprises as follows: the syllable 'hri' means to bring his own followers and their salutations or gifts - 'da' means to give powers and benedictions to his people; and 'ya' denotes granting salvation; in other words, His 'hridaya' being the manifestation of Intellect or Knowledge is the guideline for the Creation-Sustenance-Salvation of all Beings in the Universe!)

[This concludes the Third Brahmana of the Fifth Chapter]

Prajapati Brahman's heart also qualifying as Intellect is the varied form of Satya or Truth signifying Gross and Subtle Forms of Antaratma and Paramatma!

V.iv.1) *Tad vai tat, etad eva tadaasa satyameva; sa yo haitan mahad yaksham prathamajam veda; Satyam Brahmeti; Jayateemamlokaan; jita invasaa asat ya evam etan mahad yaksham prathamajam veda; Satyam Brahmeti, Satyam hi eva Brahma/* (Meditation is targeted to Prajapati Brahman who has been described above as his 'Hridaya' or Intellect; further qualification of that Hridaya-Intellect-Brahman pertains to Truth as well. That Truth is Satya Brahman; the expression 'tat' or 'that' is repetitive since Hridaya, Intellect, Brahman and now Truth all refer to just the same. The phrase 'Satyameva' also signifies the idioms SAT and TYAT, viz. 'Murtha' or Gross and 'Amurtha' or Subtle; the gross body being 'Pancha bhutaatmika' or of Five Elements. Satya Brahman also made the worlds for Himself and is unconquerable by enemies like the 'Arishad vargas' viz. Kaama-Krodha-Lobha-Moha- Mada-Matsaras as He is far beyond such complexities. Indeed Satya Brahman conquers all the worlds, he is the very first born, and all pervading!

[This concludes the Fourth Brahmana of the Fifth Chapter]

Satya Brahman manifests as Water, Surya and Bhur-Bhuvah-Swah

V.v.1) *Apa evedam agra aasuh taa aapah Satyam ashrajanta, Satyam Brahma, Brahma Prajapatim, Prajapatir Devaante Devaah Satyam evopaasate, tadetat Trayaksharam: Satyamiti, sa etyekam aksharam; ti iti ekam aksharam, yam iti ekam aksharam:prathama uttame akshare Satyam, madhyaton-tram; tadetad anritam ubhayatah Satyena parigraheetam Satya bhuyaam eva bhavati/ Naivam vidiwaam-sam amritam hinasti/* (At the very beginning of the Universe water got manifested and that was basically meant as the liquid oblations connected with the rites connected with Agnihotra. In fact all the Elements in their undifferentiated form were designated as water. That water led to the materialization of Satya or Truth and as such Satya Brahman was the first appearance. Satya Brahman created Prajapati or Viraja the Maker of the Beings as also Devas. Now, Satya Brahman was in short form was Satya; the latter

comprised three syllables viz. Sa-Ti-Ya; the words Sa and Ya are stated to be totally from all kinds of death or destruction while the middle ‘Ti’ denotes Mrityu and Anruta or Death and Untruth. Thus Realty being the quintessence of Brahman, the middle mass of Unreality is inserted and slotted in between by the principal chunks of Truth! Since Untruth is hemmed in on either side of Truth, there is a predominance of Truth and as such, wise persons who are aware of the reality are little perturbed by fallacies!) V.v.2) *Tad yat tat Satyam asaou sa Adityah; ya esha etasmin mandale purusho yaschaayam dakshinekshan purushah; taavetaavanyonyasmin pratishthitau; rashmibhir eshosmin pratishthitaah praanair ayam amushmin, sa yadotkrammisyan bhavati/ Shuddham evaitan mandalam pashyati, nainam ete rashmayah pratyayanti/* (While deliberating on body parts, one should realise that the foremost aspect of Truth relates to Surya and in this context the Solar Orb be synchronised with the right eye; it is stated that the Sun and the eye rest on each other and there is a relationship of mutual cooperation of the Individual Self as identified with the body part concerned and its Presiding Deity. Indeed the relationship of the eye as the identified body part and the concerned Deity viz. Sun in the instant case is strengthened by the Sun Rays. When the Self is destined to leave the mortal body, the latter could no more vision the Sun Rays! Indeed the mutual helpfulness between the two entities-the eye and Sun-ceases at the signals of death!) V.v.3) *Sa esha etasmin mandale purushastasya bhurita shirah; ekam shirah, ekametadaksharam; bhuvati iti baahuh, dvau ete akshare; swar iti pratishthaa; dve pratishthe dve ete akshare; tasyopanishad ahar iti; hanti paapmaanam jahaati cha, ya evam Veda/* (In respect of this Individual Self whose eye is coordinated with the Solar orbit -which essentially is Satya the Truth-there are three significant syllables that are relevant viz. ‘Bhuur’ or the head of the Self concerned; ‘Bhuvar’ or two arms and ‘Svar’ the two feet; further more, there is a secret name called ‘Ahar’ derived from the root expression ‘Haa’ which means ‘to destroy and spurn’ the evil forces!) V.v.4) *Yoyam dakshinekshan purushah, tasya bhuriti shirah, ekam shirah, ekam etad aksharam; bhuvati iti baahuh; dvau baahu, dve ete akshare; swar iti pratishthaa; dve pratishthe, dve ete akshare; tasyopanishad aham iti; hanti paapmaanam jahaati cha ya evam Veda/* (Similarly, of this Individual Being who has its physical right eye, ‘Bhur’ is his head, ‘Bhuvar’ his two arms, ‘Svar’ his feet and ‘Aham’ is his secret name who destroys evil!)

Mind is the key indicator of Reality and Falsity as Yogis extol Mind and sift Truth from Untruth

V.vi.1) *Manomayoyam purushah bhaah satyah tasmin antarhridaye yathaa vreehirvaa yavo vaa; sa esha sarvasyeshaanah; sarvasyaadhipatih, sarvamidam prashaasti yadidam kincha/ Iti shashtham Brahmanam/* (Among the various body attachments of the Individual Self with distinct features, back-up Devatas, functional specialisations and so on, Mind happens to be the outstanding body asset. The Mind is considered as the interiormost chamber of the heart and is likened to the inner grain of say rice or barley. Mind reveals every thing and in fact the Individual Self is identified with it and its brightness. It is considered by Yogins as the prime commander of the various other body parts. Mental stamina and stability are the cause and effect alike of meditation to the Supreme; indeed mind is Brahman and identical since ‘one becomes precisely as one meditates upon the Almighty’!)

[This is the end of the Sixth Brahmana of the Fifth Chapter]

Vidyut Brahma or lightnings flash darkness and highlight Paramatma

V.vii.1) *Vidyud Brahma iti aahuh; vidaanaad vidyut, vidyati enam paapmaanah, ya evam veda , vidyud hi eva Brahma/ Iti Saptamam Brahmanam/* (Satya Brahma or the Supreme Truth is also likened to flashes of Lightnings on the Sky! This indeed is because the Vidyut or Lightnings disperses darkness and makes one realise what is Ignorance and Knowledge and what is unawareness and consciousness or perception like! Lightnings flash dark clouds, just as virtue dispels evil. Thus Lightning is indeed like Paramatma Swarupa!)

[This is the end of the Seventh Brahmana of the Fifth Chapter]

Vaak Brahman highlights speech signifying Vedas and Scriptures screaming loud about Truth / Untruth!

V.viii.1) *Vaacham dhanumupaaseeta;tasyashchatvaarah stanaah; Swaahaakaro Vashatkaaro hantakaarah; tasyai dvau stanou Devaa upajeevanti- Swaahaakaaram cha Vashatkaaramcha Hantakaaram Manushyaah; Swadhaakaaram Pitarah; tasyaah Praanarushabhah, Mano Vatsah/ Ityastamam Brahmanam/* (Another facet of meditating Brahman is through ‘Vaak’ or Speech, meaning Vedas and Scriptures. This highly specialised means of praying to the Lord viz. Speech or Vedas is likened to a Cow. This most auspicious component of Dharma or Virtue and Justice embodied as a cow which possesses four teats of meditation akin to what calves suck are known as the sounds of Swaaha, Vashat, Hanta and Swadha! Swaha and Vashat are the sounds signifying the oblations to Agni targeted to Devas; hanta is meant for human beings as the food for them, literally meaning; ‘ if required’; swadha denotes the sound of the utterance of the mantra used for offerings to Pirtu Devas / manes as Shraaddhiya Vasthus or offerings in Shraddha Karmas. In this context, speech is likened to a bull which indeed is the Vital Force or Praana, while calf is the mind which stimulates the flow of milk. In other words, one who meditates Brahman uses speech the Cow and mind as the calf and bull as the vital force!)

[This is the end of the Eighth Brahmana of the Fifth Chapter]

Vaishwanara Agni Brahman declares his splendour clearly distinguishing Truth/Untruth

V.ix.1) *Ayamagnir Vaishwaanaro yoyamantah purushe, yenedam annam pachyate yadidam adyate; tasyaisha ghosho bhavati yam etat karnaavapidhaaya shrunoti sa yadoskramishyan bhavati nainam ghosham shrunoti/* (After identifying with the radiance of mind, then Vidyut or Lightning, and Speech signifying a cow and its means of meditation, now another medium of mediation is Agni and the personification within it as a Being viz. Vishvaanara, since Shruti states ‘Ayamagni Vaishvaanara’; indeed this Agni is well outside the Purusha or a Human and far before the human body! It digests food consumed by the person and the heat of his stomach. As the fire digests the food, it emits sound stopped by the ears with one’s fingers. Thus one should meditate upon the Agni as Vaishwanara or Viraja. Indeed however, when a Being leaves the body, he or she no further hears the sound since the ‘bhokta’ or the Consumer in the body loses his sense of hearing.)

[This is the end of the Ninth Brahmana of the Fifth Chapter]

Vaayu Brahma or Prana demonstrates its prowess by its presence/absence and segregate Truth/ Untruth

V.x.1) *Yadaa vai Purushosmaalokaat praiti, sa vaayum aagacchati; tasmai sa tatra vijiheete yathaa ratha chakrasya kham; tena sa urthvaa aakramate, sa Aadityam aagacchati; tasmai sa tatra vijheehite yathaa lambarasya kham; tena sa urthwa aakramante, sa chandramasam aagacchati, tasmai sa tatra vijihite yathaa dundubheh kham; tena sa urthwa aakramate; sa lokam aagacchati ashokam ahimam; tasmin vasati shashvateeh samaah/* (Indeed the objective and fruits of meditations is to attain Salvation! The human being who is constantly engaged in meditation is aware that once the Being has to necessarily reach the air and remain crosswise heading for the sky and that the body would be left behind and motionless! When the Self departs, the Vital Force makes an invisible exit hole that separates the body and its Self; this hole is akin to a chariot wheel and the Sukshma Rupa of the Self goes upwards towards the sky, reaches the Aditya Loka, the Lunar zone and finally reaches the world of Hiranyagarbha. That world is stated to be free from sorrows and tribulations. On reaching up there, there would be no sufferings and unfulfilled desires; indeed that is world of Hiranyagarbha where the self resides for several Kalpas!)

[This is the end of the Tenth Brahmana of the Fifth Chapter]

Austerities like fasting and detachment embolden to face death seeking better status and comfort later!

V.xi.1) *Etad vai paramam tapo yad vyaahitah tapyate; paramam haiva lokam jayati, ya evam veda; etad vai paramam tapo yam pretam aranyam haranti; paramam haiva lokam jayati, ya evam veda etadvai paramam tapo yam pretam agnaavabhyaadadhati; paramam haiva lokam jayati, ya evam veda/* (When a person is sick suffering from fever or diseases, then he is on forced and strict fasting which might indeed be a state of austerity. For a Sage who undergoes such a situation would not like to condemn the disease nor get dejected since he is ailing; instead he would consider it as austerity and seek to meditate. Similarly a dying person should consider that after death, the Self would be travelling from his place of residence, say a village or township to the forest for practising excellent austerity, or alternatively to a burial place into Fire as an excellent austerity and get uplifted to an excellent world! Indeed a person of extreme faith and knowledge who practises austerity-even while being in healthy state of body- could resort to a psyche of detachment and consant austerity would face death fearlessly and resolutely as a transfer to a far better and lasting comfort to the Self!)

[This is the end of the Eleventh Brahmana of the Fifth Chapter]

Seekers of Brahman do realise the role of food and praana as factors for seeking higher status next!

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

[This is the end of the Twelfth Brahmana of the Fifth Chapter]

Meditation to Praana by Ukta Geeta unifies the body to the Soul!

V.xiii.1) *Uktam; Praano vaa uktam, Prano heedam sarvam utthaapauryati;uddhaasmaad uktavid virah tishthati; uktasya saayujyam salokataam jayati, ya evam veda/* (Besides austerities and food-praana combine, now the process of meditation is being qualified further as targetted to Vital Force by Ukta or Hymns of Praise to the Supreme! Ukta of Praana the Vital Force enlivens and enhances the Universe; hymns of praises to Vital Force lifts up the ‘Samsara’ which the Universe is all about! Ukta Geeta clearly sings the hymn of Praana being the prime component of body organs; indeed no lifeless person ever rises in the Universe. Now the purport of meditation is thus very succinctly analysed: the visible and apparent meaning of a truism should no doubt precede or make a headway such as to state that a person should indeed realise the significant knowledge of Vital Force for existence; but Ukta provides the hidden message or the invisible result viz. that very person could achieve union with the abode of the Self and the Super Self! Hence the supremacy of Ukta over a factual statement!) V.xiii.2) *Yajuh; praano vaiYajuh; Praano heemaani sarvaani bhutaani yujjatyante; yujjanyante haasmai sarvaani bhutaani shraishthaaya, Yajushah saayujyam salokataam jayati ya evam Veda!* (Any mature and learned Brahmana must meditate upon Vital Force as Yajur Veda -or for that matter as Sama Veda is in the following stanza.Vital Force binds all human beings together and nothing like prayers to Yajur Veda joins the Beings with Vital Force; thus Vital Force is called the Yajus. All the Beings are indeed united to meditate to their Chief in the World viz. the Vital Force in the medium of Yajus) V.xiii.3) *Saamaha; praanovai Saama, Praano heemaani sarvaani bhutaani samyancha; samyancha haasmai sarvaani bhutaani shreshthaaya kalpante, Saamnah saayujyam salokataam hayati, ya evam Veda /* (One should also meditate upon the Vital Force as Saama Veda. Saama Veda being the very ‘Prana’ of all the Beings in the Universe unifies them all together. As Parmatma, being aware that all the Beings are unified with the Vital Force, should facilitate such of those Brahmanas with faith in Praana and Saama, to surely absorb unto Him!) V.xiii.4) *Kshatra - mah/ Praano vai kshatram traayate hainam praanah kshanitoh; pra kshatramatramaapnoti, kshatrasya Saayujyam, Salokataam jayati, ya evam Veda/* (One should deliberate and ponder upon the Vital Force as Kshatra; because the Vital Force protects the body from injuries as inflicted by weapons or as normal wounds and eventually heal them with fresh flesh. That is why those who are victims of ‘Kshata’ or a wound or an injury are those whom Praana saves and recuperates. It is for this reason Vital Force is always a redeemer to all ‘Kshatas’ and is recognised and praised as the liberator; thus in Brahman’s creation, Kshata and Praana too occupies as much a signified status as that of Yajur Veda and Saama Deva in the context of worship to Brahman!)

[This is the end of then Thirteenth Brahmana of the Fifth Chapter]

Gayatri worship unifies praana with Agni to burn off body pollution and heaps of sins to usher new pastures

V.xiv.1) *Bhumirantariksham dyauh iti ashtaavaksharaani;ashtaaksharam ha vaa ekam Gayatrya 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 Sky 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 Bhahmana, Kshatriya, Vaishyas!) V.xiv.2) *Rucho Yajumshi Saamaani iti ashtaavaksharaani; ashtaaksharam ha vaa ekam Gayatrai padam, ertadu haivaasyaa 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 haivaasyaa etat; sa yaavadidam praani taavad ha jayati yosyaa etadevam padam veda; athaasyaa etad eva tureeyam darshatam padam parorajaa ya esha tapati; yad vai chaturtham tad tureeyam; darshatam padamiti dadrusha iva hoshah; parorajaa iti sarvam hovaisha raja uparyupari tapati; evam haiva shriyaa yashasaa tapati yosyaa etadevam padam veda/* (Just as in the case of ‘Bhumyantarikta 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 Conciousness 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 *Parorajaa* 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.vi.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 pratishthitaa, tad vai tat satye pratishthitam; Chakshur vai Satyam, chakshu hi vai satyam; tasmaad yad idaaneem dvau vividaamaanaaveyaataam, ahamadarsham, aham ashrousham iti, ya evam bruyaad, aham adarsham iti, tasmaa eva shraddhhaa dhyaam; tadvai tat satyam bale pratishthitam; praano vai balam, tat praane pratishthitam; tasmaadahuh, balam satyaad ogeeya iti; evam vaishaa Gayatri adhyatmam pratishthitaa; saa haishaa gaayastatre; praanaa vai gayaah, tatpraanaamstatre, tad yugamstatre tasmaad gayatri naama; sa yaamevaamum Savitreemanvaah, eshaiva saa; sa yaskaao anvaah tasya praanaamstraayati/* (Thus 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 saver of ‘Gayas’ or the sound waves unifying organs and senses such as speech and since being the saviour 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 bahviva 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 ‘ tatsavirtur varenyam bhargo devasya dheemahi’ as per Gayatri chandha, the Anushthub chhanda states: *Tatsaviturvarinyamahe vayam Devasya Bhojanam, Sreshtham Sarva dhaatamam 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 pratigrihneeyaa sosyaa etat prathamam padam aapnuyaat; atha yaavateeyam trayi vidyaa yastaavat pratigruneeyaat, sosyaa etad dwiteeyam padam aapnuyaat; atha yaavadidam praani yastaavat pratigruhniyaat, sosyaa etat triteeyam padam aapnuyaat, athaasyaa etad eva tureeyamdarshatam padam parorajaa ya esha tapati, naiva kenachanaapyam;kruta u etaavat pratigruhniyaat/* (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. He 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 chatushpadas, na hi padyase/ Namaste tureeyaaya darshataaya padaaya parorajase, Asaavado maa praapaditi, yam dwishyaat, asaavasmai kaamo maa sumruddhheeti vaa- na haivaasmai sa kaamah samruddhyate yasmaa eka -mupatishthate- ahamadah 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 descriptions stating *neti, neti*, you 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!) V.xiv.8) *Etaddha vai tat janako Vaideho budilam aashvataaraashvim uvaacha:Yannu ho tat Gayatri vid abruthaah atha katham hasteebhuto vahaseeti; mukham hi asyaah Saamraat na vidaam chakaara iti hovaacha;tasyaagnir eva mukham: yadiha vaa api bahu ivaagnau abhyaadadhati, sarvam eva tat sandahati; evam haivaivam vidyadi api bahuva iva paapam kurute, sarvam evatat sampasaaya shuddhah puutojaromritah sambhavati, iti chaturdasham Brahmanam/* (On this subject of the awareness and knowledge of Gayatri, Janaka the Emperor of Videha narrated a story to Budila, the son of Ashvataaraashva; he said that even as Budila seemed to be a Knower of Gayatri, why did he being a fool like an elephant carry the burden of sins of accepting gifts! Then Budila replied that he did not know where was the elephant’s mouth! Janaka replied that Agni was the mouth of the elephant and indeed a large heap of fuel would burn up all kinds of sins and one would turn up as a clean and pure personality and might even turn out as ageless and immortal! The moral of the story is that fire is the mouth of Gayatri and even countless sins are committed, the Fire would consume them all and identify him with Gayatri who is undecaying and eternal!)

[This is the end of fourteenth Brahmana of the Fifth Chapter]

Prayers to Surya Deva, Agni and Vayu to lead to Brahman the Self indeed!

V.xv.1-3) *Hiranmayena paatrena satyasyaapi hitam mukham, tat twam Pushan apaarvanu Satya dharmaaya drushtaye/ Pushannekarshe Yama Surya Prajaapatya vyuha rashmin samuka tejah, Yatte rupam kalyaanatamam, tatte paashyaami yo saavaasao purushah sohamasmi/ Vaayur anilam amritam athedam bhaasmaantam shareeram, aum krato smara, kratam smara , krato smara,krato smara/* (It is in the context of a person who is dedicating himself combined with rites to Agni almost in the face of death; he prays to Surya Deva who is identified as being in the fourth leg of meditation to Gayatri. He prays to Surya Deva who is hidden as it were in a golden and lustrous vessel vz. the solar orbit, but is Satya Brahman himself; indeed the mind of the person in prayer is apparently misled about the identity of Surya and Brahman! The Prayer continues further to Pushan or Surya again as Pusha nourishes the universe; now, in fact the object of the prayer would become clearer as the lid of the golden vessel is taken away, Surya would now get visioned more clearly as Satya Brahman himself! Now that the vision gets clearer, the Meditator realises the object of meditation viz. Surya who roams freely on the Sky; he moves around in various other Celestial Forms like Lord Yama the Controller of the Worlds. Indeed, Surya who efficiently, impartially and liberally distributes vital force by his rays as the son of Prajapati-Hiranyagarbha, himself! The Meditator now requests to take away the piercing rays and hold back the intensity of his brilliance so that he could behold that benign form of his! He, the Meditator, declares himself as that Self whose limbs are the syllables of the vyahritis viz. Bhur or Earth, Bhuvar or Sky and Svar or Swarga and that he is the Purusha himself! He further declares that ‘Ahar’ or the Day when Surya is ever present and ‘Aham’ - myself in the First person- are his secret titles of the being in the eyes that are identical! He the meditator further declares that he is immortal like Satya Brahman Himself as identified with the cosmic vital force and once the latter is withdrawn the body would fall and the concerned deities of the body organs are withdrawn! Coinciding with the withdrawal of the most precious Life Force, he declares: ‘ may this mortal life enter into the immortal Prana when the remnant body end in ashes; but do remember, oh Destiny and the Everlasting Truth! as to what has happened to this body and its past memory; indeed do remember, and remember again!) V.xv.4) *Agne naya supathaa raaye asmaan; Vishwaani, Deva, Vaayu-naani vidwaan, yuyodhi asmaj juharaanameno bhushitam te naamayuktim vidhema/* (The person then meditates to Agni, who presides over the reflection of his prayers: oh Agni Deva the Deity of Mind and Mental Power! You are the syllable ‘ Om ‘ along with the expression ‘Krato’-as vocative or noun form being addressed to the object / person; in other words, ‘Agni’, the Deity of my deliberations! I pray to you the embodiment of Mind! Lead us on the noble path of good returns of my good deeds and not in the dark lanes of rejections and disappointments; Deva! You are the Deity of Mind: do remove all evils from me by way of thoughts and deeds, retrospectively and prospectively!)

[This is the end of the fifteenth Brahmana as also of the Fifth Chapter]

Superiority of Praana over all the body parts and their corresponding faculties

VI.i.1) *Om, yo ha vai jyeshtham cha shreshtham cha Veda Jyeshthascha svaanaam bhavati; praano vai jyeshthascha shreshthascha; jyeshthascha shreshthascha swaanaam bhavati,api cha eshaam bubhushati, ya evam veda!* (Gayatri indeed is Praana the Vital Force which is everlasting, but is distinct from the temporary and short lived physical organs including speech and mind. This was why the earlier Brahmanas have dealt with in detail the glory of Vital Force in various media like ‘Ukta’, ‘Yajus’, ‘Saama’, ‘Kshatra’ and so on. Now, the following stanzas of the current Brahmana seek to firmly establish the superiority of all the physical organs and their functions as claimed by them all vis-à-vis the Vital Force! Indeed the person who knows as to who is the oldest and greatest among the members is emphatically the oldest and the greatest of his/ her family, not necessarily due to age and experience but due to the length and intensity of meditation) VI.i.2) *Yo ha vai Vasishthaam veda Vasishthah svaanaam bhavati;Vaagve Vasishthaah;Vasishthah svaanaam bhavati, api cha eshaam bubhushati, ya evam veda/* (He who knows Vasistha becomes Vasishtha among his relatives or those who desire to become like

Vasishtha among others. The organ of *Speech* is indeed the Vasishtha. Those who possess the inclination of becoming Vasishtha-*Vas* implying eloquence of speech-would certainly try to become Vasishtha; indeed the realisation of excelling as an expert in speech would eventually become Vasishtha, for sincere and devout realisation results as per one's own wish!) VI.i.3) *Yo ha vai pratishthaam veda pratishthati same, pratishthati durge, chakshurvai pratishthaa, chakshushaa hi same cha durge cha pratishthati; pratishthati same pratishthati durge ya evam veda/* (One who understands what is 'pratishtha' or an attribute of stability, then he attains poise in life and possesses equanimity at places and times rough or smooth. Therefore, eye and *Vision* are the traits of pratishtha or steadiness, since he realises how to be steady and balanced in difficult situations of places and times!) VI.i.4) *Yo ha vai sampadam veda sam haasmai padyate yam kaamam kaamayate; shrotram vai sampat, shrotre home sarve vedaa abhi - sampanna;* *sam haasmai padyate yam kaamam kaamayate ya evam veda/* (He who knows 'sampad' or wealth accomplishes whatever object he wishes; ears and the faculty of *hearing* well is related to Vedas and Scriptures and the resultant knowledge of rites and meditation, thus being an expert in whatever he desires in this context!) VI.i.5) *Yo ha vaa aayatanam vedaayatanam janaanaam; mano vaa aayatanam; aayatanam svaanaam bhavati, aayatanam janaanaam, ya evam veda/* (A person who possesses his own abode or dwelling place knows how to guide his relatives and friends to secure their abodes too. Now what is his habitat! Indeed, it is the 'Manas' or *mind* which is the organ for fulfilling desires as also for conducting meditation; indeed, he becomes capable of guiding his relatives and associates too to make the best of their minds too for fulfillment of their desires and meditations!) VI.i.6) *Yo ha vai prajaatim veda prajaayate ha prajayaa pashubhih; reto vai prajaati; prajaayate ha prajayaa pashurbhya evam veda/* (He who knows Prajaati or that which has the attribute of generation or the seed-the organ of generation, is endowed with the creation of children and animals is blessed by himself as also with the children who would be enriched with meditation!) VI.i.7) *Te heme praanaa aham shreyase vivadamaanaa Brahma jagmuh,tadyochuh, ko no Vasishtha iti; taddyovaacha, yasminva utkraanta idam shariram paapeyo manyate sa vo Vasishtha it/* (Now, these body organs that facilitate the senses of speech, vision, hearing, thinking and generation have claimed superiority and approached Brahman who created them all and queried as to who should be the Vasishtha or their Chief; the criterion should be that by withdrawing them and their resultant senses the body would become miserable and shameful. Indeed the body itself is a collection of impure organs and to pass a judgement as to which one was the best of all would create an amusement! That was why Prajapati avoided giving an opinion and sidelined his comment stating that 'that' indeed would be the Vasishtha or the Chief, since the services of the claimant organs be kept in abeyance for some period of time.) VI.i.8) *Vaak ghocchhaakraama:sa samvatsaram proshya aagatya u vaacha, katham ashakta madrute jeevitum iti, te hochuh, yathaakalaa avadanto vaachaa, praanantah praanena, pashyantah chakshushaa shrinvantah shrotrena, vidvaamso manasaa,prajamaanaaya retasaa evam ajeevishmeti, pravivesha ha Vaak/* (As indicated by Brahma, each of the body organs withdrew from the body to test their own significance. The organ of speech went out of the physique first for a year and returned wondering how the body survived without it and other organs replied that the Self managed as a dumb being but survived after all other organs did their tasks well normally through praana or the vital force; the organs of vision, hearing, mind, generation etc. all attended their responsibilities suitably. Thus the organ of speech has been disqualified for the 'Vasishthatwa') VI.i.9) *Chakshur - hocchakraama; tatsamvatsaramproshyaa,aagatya u vaacha katham ashakta mad rite jeevitum iti; te hochuh, yataandhaa apashyantah chakshusaa, vidvaamso manasaa prajaayamaanaa retasaa, evam ajeevishmeti, praveshah chakshuh/*(The eye departed for a year and on return wondered how the body could have survived without vision. The rest of the organs replied that they all managed to live blind without vision but the rest of the organs attended to their tasks as usual thanks to the help of the vital force by being able to speak well, hear well, think properly and have had children too! Thus the eye too got disqualified from the race of captainship!) VI.i.10) *Shrotram hocchakraama, tatsamavatsaram proshyaagatyovaacha katham ashaktamadrute jeevitum iti; te hochuh, yathaa badhiraashrunvantah shrotrena, praanantah pranena vadanto vaachaa, pashyanta chakshusha, vidvaamso manasaa, prajaayamaanaa retase, evam ajeevish -meti; pravvesha ha shrotram/* (Then disappeared the ears for a year and the Being went deaf but otherwise was normal as the speech, vision, mental capability, generating

faculty etc. were in tact, thanks to the person being kept alive due to his ‘praana’ being in place; as faced by defeat, the ears too withdrew their claim for supremacy among the organs) VI.i.11) *Manohocchakraama, tatsamvatsaram proshyaagatyo vaacha, katham akshatam adrute jeevitatam iti; te hochuh, yathaa mugdhaa avidwaamso manasaa praanantah praanena vadanto vaacha, pashyanta chakshushaa, shrinvantah shrotrena, prajaayamaanaa retasa, evam jeevishmeti; pravivesha ha manah/* (The person’s mind too became dis-functional for a year and on return found that even without one’s mental absence, the body survived due to the vital force being existent and other wise, the speech, vision, hearing, generating capacity were normal. Surprisingly, a person might be mindless but proved normal. The organ of mind too was humiliated and vacated the claim of superiority) VI.i.12) *Reto hocchakraama, tatsamvatsaram proshyaa gatyovaacha katham -ashaktam-adrute jeevitum iti; te hochuh, yathaa kleebaa aprajaayamaanaa retasaa, praanantah praanena; vadanto vaachaa, pashyanta chakshushaa shrinvantah shrotrena vidvaamso manasa evamajeevishmeti; pravivesha ha reta/* (As the generating faculty exited from the person’s body and returned a year later, there was hardly any significant defect but for the shortcoming but otherwise the person concerned did survive due to the courtesy of praana or the vital force being right in position as all the features of speech, vision, hearing, and mental order were normal. As such the organ of generation too had to withdraw the claim of ‘Vasishatwa’ or of Leadership!) VI.i.13) *Athah Praana utkramishyan, yathaa mahaa-su-hayah saindhavah padveesha shankuun samvrihet, eva haivemaan praanaan samvarha, te hochu:maa bhagavah utkrameeh, na vai shakshaamas vadrata jeevitam iti, tasyo me balim kuruteti, tatheti/*(As Praana the Vital Force sought to pull out , the vocal, visual, hearing, thinking and generating organs felt a sensational jolt; the various organs when uprooted from their positions appeared like a powerful and gigantic horse from Sind tied securely tried to pull out from its sturdy metal stand in the stable, even while a rider tried to mount it for a test ride! The various body organs, especially the one most vocal of them all viz. the speech prostrated before the Vital Force and begged of the Praana not to abandon them all suddenly and all the organs made similar supplications. Then ‘Praana’ replied that if they were to genuinely request them not to desert them, then they better acknowledge vocally and vociferously and indeed they all did so since otherwise their very existence was at stake!) VI.i.14) *Saa ha Vaaguvaacha, yadvaa aham vasishthaasmi twam tadvasishthoseeti; yadvaa aham pratishthaasmi twam tat pratishthoseeti chakshuh; yadvaa aham sampadasmī twam tad sampadaseeti sthrotram; yadvaa ahamaayatanamasmi twam tadaayatanamaseeti manah; yadvaa aham prajaatirasmī twam tad prajaatirasmī twam tad prajaatiraseeti retah; tasyo me kim annam, kim vaasa iti; yadidam kinchaa syabhya aa kurmibhya aa keeta patangobhyah tatennam, aapo vaasa iti; naha vaa asyaanannam jagdham bhavati naanannam parigruheetam, ya evametdansyaannam veda; tadvidwaamsah shrotrriyaa ashishyanta aachamanti, ashitvaachaamanti; etameva tadanamagnam kurvanto manyate/ Eti Prathamam Brahmanam/*(To start with, Speech paid unreserved homage to the Vital Force and declared that indeed that Praana was the unique energy that physical existence was made possible and as such was the undisputed Vasishtha of the bodies of each and every Human Being in creation. The eyes and their consequent steady vision of a person expressed their gratitude and acknowledged the uniqueness of Praana. The ears commended Prana similarly and declared that all the prosperity in the worlds would be at its beck and call. The mind stated that all the knowledge , capability of thinking and the self control devices required for abstinence, sacrifice and meditation for Soul-searching would be indeed its gifts to Praana as the latter’s absence was the quintessence of life and living! The Organ of generation praised praana since there would neither have been progeny, continuation of life nor the future of Universe! Having patiently heard and enjoyed the spirited praises of all the organs, the Vital Force queried as to what would be its food and dress. The reply was that whatever could be consumed as food by the concerned species in the Universe would be the food and whatever sips of water be consumed before eating and thereafter would be the dress! As far as human beings are concerned, the food should be such as prescribed by the Scriptures. Similarly dress in the context of human beings needs to cover the nakedness of empty and full stomachs besides help ideal digestion. Wise men well versed in Vedas sip a little water just before and after eating to remove impurities in the body; indeed that is considered as being an ideal dress to the vital force!

[This is the end of the first Brahmana of the Sixth Chapter]

Panchala King Pravahana and Gautama samvada on the post death travel pattern of Soul

VI.ii.1) *Shvetaketurha vaa Aruneyyah Panchaalaanaam parishadam aajagaama; sa aajagaama jaivalim pravaahanam parichaaraya maanaam; tam mudeekshya abhyuvaada, kumara iti;sa bhoh, iti pratishu-shraava anushishtonvasi pitreti om iti hovaacha/* [This very topic is also covered in Chaandogya Upanishad too from the third to tenth sections of the Fifth Chapter in the context of renunciation desirous of Salvation as an eulogy to Agni Deva and the knowledge of the results of rites in the transmigratory stage of the Self moving from one life to another, ie from the lowest to the highest level of the Creation] (Shvetaketu the grandson of Arunya reached the Assembly of Panchalas, apparently to display his knowledge, as Panchala Kings and Citizens were famed for their learning. He first visited the royal Court of Panchala King Pravaahana, the son of Jeevala. The King was indeed aware of the pride of learning of Shvetaketu and was already prejudiced; on entry in the Court, the King addressed the visitor as a ‘boy’ and the latter replied as ‘ bho’ which actually was a greeting befitting a Teacher rather than to a King. Pravahana displayed his annoyance and hence asked the visitor whether he was taught manners from his father. The so called smart wisecrack from the visitor was the reply : ‘ you may test me if you have a doubt!’) VI.ii.2) *Vetha yatthemaah prajaah prayatyo viprati padhyante iti; neti hovaacha; vethyo yathemam lokam punaraapadyante iti; neti haivovaacha; vethyo yathaasauloka evam bahubhih punah punah prayadbbhir na sampuryate iti,na iti haivovaacha; vettho yatityaamaahutyaam hutaayam aapah purusha vaacho bhutwaa samutthhaaya vadanti iti; neti haivovaacha; vethyo devayaanasya vaa pathah pratipadam, pitruyaanasya vaa, yatkrutwa Devayaanam vaa panthaanam pratipadyante pitruyaanam vaa? Api hi na rushervachah shrutam: Dve shrutee ashrunavam pitrunaam aham Devaanaam uta martyaanaam, Taabhyamidam vishvam ejatsameti yad antaraa pitaram maataram cha, iti/ Naaham ataa ekam cha na veda, iti hovaacha/* (Straightaway the King asked him the questions and Shvetaketu decided to merely say that he did not know the replies in a defiant tone as he was initially got a set back from the King; the questions were: how people diverge their ways after death on reaching a point where roads get split; how do they return to this world again; how the other world is never filled by persons dying thus again and again; how many oblations are offered in water or liquids as possessed of a human voice or under the name of the man and speaks; what is the means of access to Devas as well as the Pitru Devatas or manes by way of ritualistic tasks; and what are the separate mantras expressing the two routes to deva lokas and pitru lokas although both the routes are united, one to mother and another to father,as indeed the mother is earth and father the heaven! To none of the questions Svetaketu gave a reply) VI.ii.3) *Athainam vasatya upamantrayaam chakrey, anaadritya vasatim kumaarah pradudraavaa; sa aajagaama pitarm; tam hovaacha, iti vaava kila no bhavaan puraanushishtaam avocad iti; katham sumedha iti;pancha maa prashnaan Rajanya bandhur apraakshit; tato naikam chana vedeti:katame ta iti, ima iti ha pratikaani udajahaara/* (Even as the King asked Shvetaketu to wait, the boy disregarded the formal royal invitation of water to be brought to wash the feet of a guest and hurried to his father, and the latter realising that the son was annoyed and hurt asked him about the questions asked and the son repeated the same saying that the wretch of a Kshatriya King asked him thus!) VI.ii.4-7) *Sa hovaacha, tathaa nastvam thaata jaanithaa yathaa yad aham kimcha veda sarvamaham tad tubhyam avocham; prehi tu tatra prateetya Brahmacharyam vatsyaava iti; bhavaaneva gacchatuuti; sa aajagaama Goutamo yatra pravaahanasya jaivaleraasa; tasmaa aasanam aahyatyodakam ahaarayaamchakaara, atha haasmaa arghyam chakaara;ham hovaacha, varam Bhagavate Goutamaaya dadmaaa iti// Sa hovaacha, pratigjnaato ma esha varah, yaam tu kumaarasyaante vaachama bhashastaam e bruheeti// Sa hovaacha, Daivashu vai Goutama tadvareshumaanushaanaam bruheeti// Sa hovaacha, Vigjnaayate haasti hiranyasyaapaattam goyashwaanaam daaseenaam pravaraanaam paridhaanasya,maa no bhavaanbahor anantasya - aparyanthasya abhaya vaadaanyo bhud iti, sa vai, Gautama, tirthe necchakhsaa iti/ Upaimaham bhavantamiti; vaachaa ha smaiva purva upayanti, sa hopaayana keertyo vaasa/* (Gautama, the father replied that indeed whatever was known to him was taught to the son too and asked that both should return to the King with modesty and join them as his students as knowledge was unlimited and worthy of

learning from those who knew it. The son declined and Gautama alone returned to the King Parvaahana. The latter gave a respectful welcome to Gautama and asked him to accept a boon, as he had abundance of gold, cows and horses, maid servants and valuable clothing. Gautama on his part requested the King to accept him as a student!) VI.ii.8) *Sa hovaacha:tathaa nah twam,Gautama,maaparaadhaas tava cha pitaamahaah yathaa, iyam vidyetaah poorvam na kashmih chana Brahmana uvaasa; taam tv aham tubhyam vakshyaami; ko hi tvaivam bruvantam arhati pratyaaakhayaatum iti/* (The King stated that he should not be offended with them as Gautama's forefathers were always cordial with the royal ancestry, that hither to no Brahmana ever desired to take lessons from Kshatriyas, yet he would not mind doing so while obliging the genuine request even of a Brahmana!) VI.ii.9) *Asau vai loko agnih, Gautama! Tasyaaditya eva samit, rashmayo dhumah, ahar archih, dishongaaraah, avaantaradisho visphulingaah; tasmin etasmin agnau devaah shraddhaam juhvati; tasyaaaahutyai somo raajaa sambhavati/* (The King then initiated the discussion about the oblations to Agnihotra, the topic relevant to the last question that he asked Gautama's son in his encounter with the King: That world viz. the heaven as referred to the last question was Agni and Surya deva was the 'indhana' or fuel, the Sun Rays were the 'dhum' or the smoke emanating from Sun. The day is a 'jwala' or bright and hot like a flame ; the Dishas or the Directions of North-East-South-West are like 'angaras' or cinders or the residual ashes without lustre and heat; while the intermediate directions of north east, east west, south west and north west are like 'visphulingas' or scattered sparks. In this celestial Fire, the oblations of 'shraddha' or faith are offered to Swaha Mantras to Devas and from these 'ahutis' is created the 'Soma Raja', and to Pitru Devas with 'Swadha'mantras. Now, out of the oblations to Agni in reference to Deva loka are directed to Devas and those targetted to Pirtu Devas are exclusively targetted to the manes. Gautama! This is what the 'dyulokaagni' all about!) VI.ii.10) *Parjanya vaa agnih Gautama! Tasya samvatsara eva samit, abhraani dhumah, vidyud archih, ashanir angaarah, hraadunayo visphulingah tasminnetasmin agnau devaah somam raajaanam juhvati; tasyaa aahutyai vrishtih sambhavati/* (Now about Parjanyaagni; Gautama! Parjanya or the Deva of clouds and rains is Agni too, as the second receptacle of the two oblations. 'Samvatsara' or the Year Long Time Duration viz. from Sharad Ritu (autumn season) to Greeshma Ritu (summer season) is the samidha or the fuel; 'abhra' or the clouds are the smoke due to their appearance; 'Indra dhanush' or vidyut or lightnings are the flames due to their luminous nature; and 'visphulinga' or thunders due to their sound variations from the initial sounds to resounding vibrations. The two oblations performed at the behest of the Priests are targetted to Chandra Deva with faith would then result in Parjanya and the resultant 'dwiteeyaagni') VI.ii.11) *Atha vai Lokogni Gautama! Tasya prithivyeva samita, agnirdhumah, raatrir aarchih, chandramaa angaaraah, nakshatraani visphulingaah; tasmin ekasmin agnau devaa vrishtim juhvati; tasya aahutyaa annam sambhavati/* (Gautama! Now, about Lokaagni!This entire world is the multi faceted Agni; it is the place of existence of varied Beings which are entangled in the cycle of births and deaths as also the result of their actions, features and fruits. This indeed is the 'tritiyaagni' or the third kind of Fire. This world or earth in relation to the body of a being is the fuel to the 'Lokaagni' as kindled by the desires and the resultant fulfillments and joy. Its smoke is fire as the origin; nights are the flames of Lokaagni, Moon its 'angaara' or the residual embers signifying a pacified state of mind and thought; Nakshatras or Stars as its sparks are scattered. In this Lokaagni, out of the offerings to the Agni, Devas bless the earth with sufficient rains which further yield good crops from the Mother Earth!) VI.ii.12) *Purusho vaa Agni Gautama; tasya vyaattameva samit, praano dhumah, vaag archih, chakshur - angaaraah, shrotram visphu- lingaah, tasmin etasmin agnau devaa annam juhvati, tasya aahutyai retaah sambhavati/* (Gautama! A human being is likened to Agni. The typical human being with his popular profile of body organs is Agni indeed and that is the fourth kind of Agni! The open mouth is its fuel as that kindles speech, Veda Pathana, and innumerable vocal sounds. Praana or the vital force whose origin too is the organ of mouth is the smoke! Speech is the flame with countless end-purposes of expressions like those signifying joy, excitement, anguish, sympathy, anger, frustration and so on. The eye is the residual ashes of the Fire, being not only of brightness of light or normalcy of moods. Human ears are the sparks of 'Dehaagni' or body scatters! Unto this Agni, humans offer food as offerings to Devas and Devas reciprocate multifold and that is how celestial entities bestow vital force, sustenance and progeny!) VI.ii.13) *Yoshaa vaa Agnirgautama; tasyaa upastha eva samit, lomaani dhumah, yonirarchah, yadantah*

karoti tenangaaraah, abhinandaa visphulingaah; tasminnetasminnagnou devaa reto juhvoti; tasyaa aahutyai purushah sambhavati, sa jeevati yaavajjeevati, atha yadaa mriyate/ (Gautama! Woman is the fifth item to serve as the holder vessel of the Fire Sacrifice, the earlier ones being Surya deva, Rain God, Earth, and Praana! A woman in existence itself is a samidha or firewood, ‘loma harshana’ or body excitement is the ‘dhuma’ or smoke, Yoni is the jwaalaa or flame, the coals or the insertions into Agni are the ‘indhana’, angaara or sparks are the feelings of pleasure, and the ‘visphulinga’ or the climactic senses. Into that Agni, Devas implant the seed , out of which man is born. Water or liquids called conviction as offered to the ‘Devaagni’ or Celestial Fires result in gross forms of faith, moon, rain, food and seed thus in a man and the fifth oblation to Agni would create a human voice that has to die anyway!) VI.ii.14) *Athainamagnaye haranti; tasyaagnir evaagnir bhavati, samit samit, dhumo dhumah, archir archih, angaaraa angaaraah visphulingaa visphulingaah/ Tasmin etasmin agnou devaah purusham juhvati; tasyaa aahutai purusho bhaaswara varnah sambhavati/* (As the man dies, he is consigned to Agni by the Priests; the Fire then becomes his fire, the smoke his own smoke, the flame his own flame, the sparks his own sparks and the ashes turn into his own ash. Thus into this Fire, Devas themselves offer the departed man as the oblation. From this offering, the man emerges purified and bright after all the rites are performed from his inception till the funeral ceremony). VI.ii.15) *Te ya evamed viduh, ye chaamee aranye shraddhaam satyam upaasate, terchir abhisambhavanti archishohah, ahna apuryamaana paksham, apuryamaana pakshaad yaan shan maasaan udaan aaditya eti, maasebhyo deva lokam, deva lokaad adityam, aadityaad vaidyutam, tan vaidyutaan purusho maanasa etya brahma lokaan gamayati , te teshu Brahma lokeshu paraah paraavato vasanti; tashaam na punaraavrittih/* (The householder grihastis well versed with ‘Panchaagnis’ or Five Fires viz. fire-fuel-smoke-ashes, sparks and liquid offerings and those in ‘Vaanaprasthaa’ or ‘Sanyasa ashramas’ of life become duty-bound to seek Satya Brahman. They do so through days and nights, fortnights alternating as Shukla-Krishna Pakshas, months, Ayanaas viz. Uttara -ayana and Dakshinaayana half years and years! From earth to the world of Devas, the Soul reaches Surya Deva, from there to lightning, and then a Being created by Hiranyagarbha ushers him to the worlds of Hiranayagarbha and then no longer return to the mortal world! Thus, the most significant and final question that King Pravahana posed to the son of Gautama is being replied: the virtuous Self would then attain the State of Bliss and non-return to the mortal world as long as the life time of Hiranyagarbha, ie.Kalpa comprising 432 million human years!) VI. II.16) *Atha ye Yagjnena daanena tapasaa lokaan jayanti te dhumam abhisambhavanti, dhumaad raatrim, raatrer apakshee - yaamaana paksham, apakshee -yamaana pakshaad yaan shan maasaan dakshinaaditya eti, maasebhyah pitru lokam, pitru lokaam cha Chandram, te Chandram praapyaannam bhavanti; taamh tatra Deva yathaa Somam raajaanam aapyaayasva apakshiyasveti, evam enaamh tatra bhakshayanti; tashaam yadaa tat paryavaiti, athemam evaakaasham abhinihipadyante, aakaashaad vaayum, vayor vrishtim, vrishteh prithiveem; te prithveem praapyaannam bhavanti;te punah purusha -agnau huyante, tato yoshaagnau jayante/ Lokaan pratyu- tthaayinah ta evam evaanuparivartante; atha ya etau panthaa nau na viduste keetaah, patangaah, yad idam dandashuukam/* (Those who depart from the world having well-qualified through sacrifices to Agnihotra, charities, and austerities like performance of vratas and so on would reach the zone of smoke where too deities of smoke are encountered: from there the Deity of Kaalamaana or Time from days and nights to weeks, fortnights, months , half- years as per Dakshinayana to the Pitru Loka and Uttaraayana to reach theMoon where they receive food and drink. It would be at that place they enjoy the company of Devas and even enjoy the taste of Soma Juice for a while till their aggregate account of virtue called them up either to thrive or reduce. As the positive impact of previous ‘Karma’ would get drained out, then that Being gets transformed as ether/ sky and resume its return journey from ether to air, from air to rain and from rain back to earth. On reaching the earth, the Being would turn into some kind of foodgrain say rice or barley; as explained in VI.ii.11 above that the food would be generated as per the ‘aahuti’ to a woman as ‘the fifth oblation’to Agni. None could predict as to which type of birth the end product could be! It might be a human being or an animal or an insect! Indeed, the first question of the King is replied by saying that there would be a divergence of Beings after death, the second one is related as to how the other be never filled up by persons dying again and again, the third query related to to the number of oblations to Agni were offered by noble human beings, the

fourth one as to how many human forms have access to Devas and Pitru devas and finally how many beings would lie between father and mother or heaven and earth! Indeed all the questions have been replied to in the context of transmigration of Souls!) [This concludes the Second Brahmana of the Sixth Chapter]

Methodology of Agni Karyas as oblations of ‘Mantha paste’ to Prajapati and Devas

VI.iii.1) *Sa yah kaamayeta mahat praaopnuyaam iti, udagayana aapurnamaana pakshasya punyaahe dwaadashaaham upasadravatee bhutvaa, audumbare hamse chaamase vaa sarvoushadham phalaaneeti sambhrutya parisamuhya pariliptaagnim upasamaadhaaya parisiryavrita ajyam samskrutyas pumsaa nakshatrena manthyam samneeya juhوتي/ Yaavanto Devaastitvayi jaatavedah tiryaaicho ghnanti purushasya kaamaan, tebhyohum bhaagadheya juhomi, te maa truptaah sarvaih kaamou tarpayantu-Swaaha/ Ya tiraschi nipadyateham vidharani iti, twaam twaa ghrutasya dhaarayaa yaje samraadha - neemaham-Swaaha/*(While establishing that meditation, japas and prayers are of one major stream of worship to Almighty and that homa karyas / rites or sacrificial offerings are of different genre, some details of the latter’s activities are provided as below. Indeed, some basic wealth needs to be acquired albeit in a virtuous manner. The ceremony intended to be performed is titled ‘mantha’ or paste and that is aimed at achieving superiority in the Society. The auspicious time to initiate the Ceremony would be during Uttaraayana Kaala when Surya Deva happened to be on the Northern Course and during the Shukla Paksha or when Chandra waxed on an auspicious day and the duration of the Ceremony would be twelve days, as per the vow connected with Upanishads ie. sustaining on milk. Now, a bowlful of fig wood and minimum ten species of herbs in grain forms like rice, barley, wheat etc., make a paste of these by reciting Grihya Sutras (as opposed to Shrouta Sutras). ‘Mantha’ or the ground paste of crushed herbs and grains soaked in curd, honey, and butter, is then exposed to ‘Aavasatya’ Fire or the Fire which is already available. The mantha is spread on kusha grass and the offerings are purified in accordance of Smritis and the entire process is called ‘sthaalipaaka’ or cooking in a pot, the ceremony to be observed by ‘grihastis’. The oblations made from a fig ladle are offered on a day presided over by a male ‘Nakshatra’ with the mantras meaning: Agni Deva, my oblations to you and to all the Devas under your supervision, to discourage human desires of evil yet accept my supplication of deserved desires:Swaha! May I perform this oblation of ladleful of ghee in a stream to suppress immorality and wickedness and protect and fulfil our just wishes in favour of ethical integrity and moral values! Swaha!) VI.iii.2) *Jeshshthaaya swaaha shreshthaaya swaahyetagnou hutwaa, manthe samsravam avanayati; praanaaya swaaha, Vasishthaayai swaahetyagnou hutwaa manthe samsravanayati; chakshushe swaahaa sampade swahetyanou hutwaa manthe samsravamanayati;shrotraaya swaahaa,aayatanaaya swaahetagnau hutwaa manthe samsravanayati; Manase swaahaa, Prajaapatyai swaahetyagnau hutwaam manthe samsravamanayati, retase swaahetagnau hutwaa manthe samsravamunayati/* (Offerings to Agni saying: Jyeshthaaya Swaha Shreshthaaya Swaha or oblations to the eldest and to the greatest, as he drips the remnant paste in the ladle; Swaha to Praana, Swaha to Vashishtha as he drips further, Swaha to Vaak devata, Swaha to Chakshe samtravate, Shrotraaya swaha aayatanaaya swaaha; manase swaha prajatyai swaha, retase swaha or in favour of the organ of generation, and drips ghee further) VI.iii.3) *Agnaye swaahaa, iti agnau hutvaa manthe samsravam avanayati; Somaaya swaah iti agnau hutwaa manthe samstravam avanaayati; bhuh swaaha iti agnah hutwaa manthe samsravam avanayati;bhuvaa swaaha iti,agnau hutvaa manthe samsravam avanayati; swaha swaahaa iti, agnau hutwaa manthe samsravam avanayati; bhuur bhuvah swah swaahaa iti, agnau hutwaa manthe samsravam avanayati; Brahmane swaahaa iti, agnau hutwaa manthe samsravam avanayati; Kshatriyaa swaahaa iti agnau hutwaa manthe samsravam avanayati; Bhuthaaya swaaha iti, agnauhutwaa manthe samsravam avanayati; bhavishyate swaahaa iti agnau hutwaa manthe samsravam avanayati; vishwaaya swaahaa iti agnau hutwaa manthe samsravam avanayati’ sarvaaya swaahaa iti agnau hutwaa manthe samsravam avanayati; prajaapataye swaahaa iti agnau hutwaa manthe, samsravam avanayati/* (Offering oblations saying ‘Swaha’ in favour of Agni, Soma, Bhur or Earth; Bhuvah or Sky; Swaha or Heaven; Braahmana, Kshatriya, Bhuta or the past tense, Bhavishya or Future tense; Vishwa or the Universe; Sarva or all the Beings in the Worlds

and finally to Prajapati) VI.iii.4) *Athainam abhibhrushati, bhramadasi, jwaladasi, purnamasi, prastabdamasi, Ekasabhamasi, Himkrutamasi, himkriyamaanamasi, udgeetamasi, udgeeya maanamasi, shraavitamasi, pratyashraavitamasi, ardre samdeeptamasi, vibhur asi, annamasi, jyotirasi, nidhanamasi, samvargoseeti/* (The karta of the Mantha Homa then touches the remaining paste, which is identified the cosmic vital force, and requests the remainder of it and prays it to burn in the ‘homaagni’ as the Elemental Form of Vital Force present in all he Beings in creation, as Infinite Brahman himself as the Totality, as the Sky which is omnipresent and ever stable, the combination of everything in Srishti, the sacred sound of ‘hreemkrita’ at the very beginning of the Sacrifices pronounced by Prastota in high tone, ‘hreemkriyamaana’ by the Udgeeta at the actual commencement and in the middle of the Yajna as ‘udgeetamaana’, and ‘Shraavita’ by Adharvu and ‘Agnirdhra’ in th reverse manner; ‘ardra’ or megha/ cloud. Indeed, you are indeed the omnipresent and omniscient; also you are the food as Moon and brightness as Agni. Also, you are death itself, besides being the creator from whom emerges everything!) VI.iii.5) *Athainam udyacchati: aamamsi, aamamhi te mahi, sa raajeshaanodhipatih karotviti/* (TheKarta then takes up the vessel in his hand and states: Agni Deva! You are indeed the knower of everything as the ‘Parama Praana’ your self; we all do realise your glory and brilliance; after all Praana is the Chief and the Ruler!) VI.iii.6) *Athainam aachaamati; tat savitur varenyam: madhu vaataa rutaayate, madhu ksharanti sindhavah, madhvira nah santvoshadhi; Bhuh swaahaa, bhargo devasya dheemahi, madhu naktam utoshasah, madhumaat parathivam rajah, madhu dyaury astu na pitaa; bhuvah swaahaaa; dhiyo yo nah prachodayaat: madhumaan no vanaspatih, madhumaan astu suryah, maadhvir gaavo bhavantu nah, swaha swaaheti; Sarvaam cha Saavitrim anvaah, sarvascha madhumatih aham evedam sarvam bhuyaasam, bhur bhuvah swahswaaheti, antata aachamya, paani prakshaalaya, jaghanenaagnim praak shiraah samvishati: praataraadityamupatishthate-dishaameka pundareekamasi, ahammanushyaanaam eka pundareekam bhuyaassamiti; yathetametya jaghanenaagnimaaseeno 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 vaataa 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, dhiyoyona prachodayaat’ as also ‘sindhuvah madhu ksharati’ (may the river of madhu rasa flow), ‘nah oshadhi 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 rucha. Then the karta washes his hands, pray to Surya deva, prostrates before and sits before the Agni and repeats the lineage of Gurus as follows:) VI.iii.7-12) *Tam haitam Uddaalaka aarunir Vaajhasaneyaaya Yagjnyavalkyaayantevasina uktvovaacha; api ya enam sushke sthaanau nishinchet, jaayeranschaakaah praroheyuh palaashaaneeti/ Etam haiva Vaajasaneyo Yagjnyavalkyo Madhukaaya Paingyaantevasina uktvovaacha; apiya enam sushke sthaanau nishinchet jaayeran shaakhaah praroheyuh palaashaaneeti/ Etam u haiva madhukah Paingyah Chulaaya bhaagavittayate-vaasina uktovaacha, api ya enam shushke sthaanau nishinchet jeyaraan shakhaah praroheyuh palaashaaneeti/ Etam u haiva Chulo Bhagavattir Janakaaya Aayasthunaayaantevasina uktovaacha, api ya enam shushke sthaanau niscinchet jaayeran shaakhaah praroheyuh palaashaneeti/ Etam haiva Jaanakir aayasthunaah satyakaamaaya Jabaalaa yaantevasina uktvovaacha, api ya enam shushke sthaanau nishinchet jaayeran shaakhaah, praroheyuh palaashaneeti/ Etam haiva Satyakaamo Jaabalontevaasibhya uktovaacha, api ya ainam shushke shtaanau nishinchet, jaayeranchaakhaah, prareheyuh palaashaaneeti/* (Son of Aruna named Uddaalaka taught the above to his disciple Yagnyavalkya the famed Vaajasaneya the originator of Shukla Yajurveda [as Vaishampayana the Guru was annoyed and made Yagnyavalkya to vomit what all he learnt, and the latter learnt from Surya Deva the knowledge of fresh Yajurveda assuming the form of a Vaajasa or a male horse and thus initiated Shukla Yajurveda or Vaajasaneya; the vomited portions that Vashampayana made Yagnyavalkya omitted was picked up by Vaishampayana’s other students by asuming the form of ‘Tittiris’ or partridge birds and thus Taittiriya / the omitted portions of the Yajurveda got generated] and Yajnyavalkya blessed the

posterity that once sprinkled with water, the dry stumps and branches would henceforth grow and leaves sprout. Then Yagnyavalkya taught the procedure of the above Sacrifice to his student Madhuka, the son of Paingi and gave the instruction of sprinkling water on the dry stump to enable branches to grow and leaves to sprout. Madhuka taught the procedure to Chula, the son of Bhagavatta with the above instruction of sprinkling! Further down Chula taught the same to his student Jaanaki the son of Ayasthuna who in turn taught the same to Satyakama the son of Jaabaala and the latter further taught this to his disciples with an embargo not to teach the procedure to none except to his son or a pupil. Indeed, this ceremony and its doctrine of the 'Mantha' along with the meditation on Praana or the Vital Force would certainly fulfill one's desires. Another extreme caution in teaching the Mantha Vidya is stated to be that it should not be taught excepting to a pupil, a Knower of Vedas, an extremely knowledgeable person, one who exchange with another branch of such learning) VI.iii.13) *Chaturaudumbaro bhavati- audumbarah sruvah, audumbasaschamasah, audumbara eedmah; audumbaryaa upa manthanyau; dasha gramyani dhanyaani bhavanti; vreehi yavah tila maasha anupriyaangavo godhumascha mashuraascha khalvaas - cha khalakulaascha; taan pishtaan dadhini madhuni ghritaa upasinchati, aajyasya juhuti/* (The Sacred fig tree of four fold end uses: the ladle, the bowl, the fuel wood and the two mixing rods. The cultivated varieties of grain species numbered ten are rice, barley, sesamum, beans, anu, priyangu, wheat, lentils, and pulses. These items be crushed and soaked in curds, honey or ghee which are all worthy of offering as oblations to Agnihotra!) [This is the third Brahmana of the Sixth Chapter]

Procreation duties of man-woman on the pattern of a Sacrifice and rituals on arrival of a child

VI.iv.1) *Esham vai bhutaanaam prithivi rasah, prithivya aapah, apaam oushadhayah, aoushadheenaam pushpaani, pushpaanaam phalaani, phalaanaam purushah, purushasya retah/* (This section deals with the ceremonies related to procreation for securing a son of good quality. A person who is an adept in the meditation of Vital Force and the method of the Mantha Ceremony as described in the previous pages, await to meet his wife at an appropriate time as also secure the seed of essence from the body would reap the best of opportunity for the procreation. Indeed, earth is the essence of all the Beings in the universe and is like honey to them all while water is the essence of, and surrounded with, the earth. Further, herbs are the effects of water and earth such as flowers, fruits, and seeds of human beings) VI.iv.2) *Sa ha Prajapatireekshaam chakre, hantaasmai pratishthaam kalpayaaneeti; sa streeyam sasruje; taam srisht - vaadha upaasta;tasmaat striyam adha upaaseeta, sa etam praanaacham graavaanam atmaanaa eva samuda paaraayat, tenainaam abhya srujat/* (Prajapati, the Creator cogitated that since seed would be a precondition to procreation, he created a woman. Having created her as a fit receptacle to receive the seed that would need to push into) VI.iv.3) *Tasyaa vedir upasthah, lomaani barhih, charmaadhishavane samiddho madhyatastau mushkau; sa yaavaan ha vai vaajapeyena yajamaanasya loko bhavati, (taavan asya loko bhavati) ya evam vidwaan adhopahaasam charati, ashaam streenam sukrutam vrinke/ Atha ya idam avidwaan adhopahaasam charati, asya striyah sukrutam vrunjate/* (A woman's lower part is the (Sacrificial) altar, with her hairs as the -sacrificial- grass, her deep skin as the place for dissemination, the two labia surround the fire pit in the body while the man does a seemingly vaajapeya sacrifice or a ritual performance. The quality of the good act would result in fulfillment leading to worthy and creditable conception) VI.iv.4) *Etaddha sma vai tad vidwaan Uddaalaka Aarunir aaha; etaddha sma vai tad vidwaan naako Moudgalya aaha; etaddha sma vai tad vidwaan Kumaara Haarita aaha; bahavo maaryaa brahmanayanaa nirindriya visukrutosmaal lokaatprayanti; ya idam avidvaamsodhopahaasam charanteeti, bahu vaa idam saptasya vaajaagrato vaa retah skandati/* (It is stated that undoubtedly Uddalaka, the son of Aruni proclaimed that 'Mithuna Karma' or the Act of procreation was like 'Vaajapeya Yagna' and this was reiterated by Naaka Moudgalya and Kumara Harita. They said that many mortal men, particularly Brahmanas by birth leave the world impotent and meritless as they practise the act of copulation without adequate knowledge; some times the virility spills out while asleep or even awake) VI.iv.5) *Tad abhimrishes, anu vaamantrayeta: yanmedya retah prithiveem askaantseet, yad oshadheer apyasarad yad apah, idam aham tad reta aadade,punar maam aitu indriyam, punahtejah, punar bhagah, punar agnirdhishnyaa yathaasthaanam kalpantaam, ityanaamikaan angushthaabhyaam*

aadaaya, antarena stanau vaa bhruvau vaa nimrijaayat/ (The spilt virility is touched reciting that may this be as wasted on earth, water or elsewhere be reclaimed and the vigour and glow be revived and then rubbed on the chest and eyebrows) VI.iv.6) *Atha yady udaka aatmaanam pashyet, tad abhimantra yeta: mayi teja indriyam yasho dravinam sukrutam iti shreer ha vaa eshastreenaam yan malodvaasaah; tasman malodvaasasam yashasvineem abhikramyopa mantrayeta/* (If the person concerned sees his reflection in water, he should recite the following mantra: May Devas bestow my lost vigour, brightness and merits. Then considering his wife as the most beautiful and dutiful, approach her after her bath after three nights). VI.iv.7) *Sa chedasmai na dadyaat, kaamam emaam avakreeniyaat; saa chedasmai naiva dadyaat, kaamamenaam yashtadyaa vaa paaninaa vopahahatyaaatikraamet, indriyena te yashasaa yasha aadada iti; ayashaa eva bhavati/* (If the wife is not willing, she should be cajoled even by gifting or otherwise and if need be resort to mild force; if still unyielding, recite the mantra to discredit and curse her of barrenness and misfortune!) VI.iv.8) *Sa chedasmai dadyaat, indriyena te yashasaa yasha aadhadhaameeti; yashasvi –naa veva bhavatah/* (If she is willing, he should then proceed uttering to her: ‘May reputation be transmitted into you!’ and both would derive physical happiness) VI.iv.9-12) *Sa yaam icchet, kaamayeta met, tasyaamartham nishtaaya, mukhena mukham samdhaaya, upastham asyaa abhimrushya japet-angaad angaat sambhavasi, hridayaad adhijaayase sa twam anga-kashaayosi; hridayaadn adhijaayase, sa twam anga kasaayosi: digdha-viddhaam iva maadaya imaam amum mayi, iti// Atha yaam icchet: na garbham dadheeteti, tasyaam artham nishthaaya, mukhena mukham samdhaaya abhipraanyaapaanyaat, indriyena te retasaa reta aadada iti; aretaa eva bhavati// Atha yaam icchet; garbham dadheeteti, tasyaam artham nishrtaaya, mukhena mukham samdhaaya apaanyaabhipraanyaat; indriyena te retasaa reta adaadhaami, iti, garbhini eva bhavati//Atha yasya jaayaayai jaarah syaat, tam ced dvishyaat, aamapaatregnim upasamaadhaaya, pratilomaam sharabarhah teerthvaa, tasminnetaah sharabhrishteesh pratilomaah sarpishaaktaa juhuyaat; mama samiddehausheeh, praanaapaanau na aadadeasaaviti/ Mama samiddhedhausheeh ishata sukrate ta aadade, asaaviti/ Mama samiddhehausheeh aashaa paraa-kaashau ta adade asaaviti/ Savaa esha nireendriyo vishkrutosmaal lokaat praiti, yam evamvid braahmanaah shapati/ Tasmaat evamvit shrotriyaasya daarena nopahaasam icchet, uta hi evamvit paro bhavati//* (If a man righteously seeks to copulate with a woman and link up limb by limb then he should recite to her saying that might enable the desire to spring from the heart to the body parts to bring the essence of their limbs. Then both the man and woman inhale and exhale each other when he meditates to say that let the virility fructify her and bless her to conceive. If that woman has a lover whom he desires to harm by casting an evil spell on him and does a destructive rite by putting fire in an unbaked earthen pot and perform all acts in a reverse way, ie. offer samidhas soaked in ghee and place Agni accompanied mantras each mentioning the person to be destroyed; thus the man whom the Brahmana would formally curse would be affected badly and even get destroyed; hence one must not even converse jocularly with the wife of a Vedic scholar who knows of such ceremonies!) VI.iv.13) *Atha yasya jaayaamaartavam vindet, tryaham kamsena pibet ahatavaasaah; nainaam vrishalah na vrishali upahanyaat; triraatraanta aaplutya vreehin avaghaatayet/* (In the event of any body’s wife suffers from monthly course, she should not drink for three days out of a bronze cup nor wear new clothes and during these days no low caste woman should touch her . At the close of the three nights after bathing should be made to pound rice) VI.iv.14) *Sa ya icchet putro me shuklojaayet, Vedamanubraveet, sarvam aayuriyaaditi, ksheeroudanam paachitwaa sarpishmantam ashniyataam; Ishwarou janaitvai/* (A person who wishes to get a son of fair complexion, live long, learn Vedas, should have rice cooked in milk and his wife should eat rice cooked in milk would indeed beget one like that) VI.iv.15) *Atha ya icche putro me kapilah pingalo jaayet, dvau vedaavanubraveet, sarvamaayuriyaaditi, dadhyoudhanam paachaitwaa sarpishmantam ashaniyaataam; Eshvarau janaitvai/* (A person who prays for a son who might be brown but study two Vedas, live long, should eat rice cooked in curd, and he and his wife should eat rice with ghee and indeed their wish would be fulfilled likewise.) VI.iv.16) *Atha ya icchetputro me shyaamo lohitaaksho jaayet, treenvedaan anubraveet, sarva maayuriyaaditi, udaidanam paachayitwaa sarpishmantam ashneeeyaataam; Ishvarau janayitaa vai/* (If a person desires that his son should be born dark with red eyes, study three vedaas and live a full life eating rice cooked in water and he along with wife should eat with ghee, then again they would be blessed likewise!) VI.iv.17) *Atha ya icchedduhitaame panditaa jaayet, sarvamaayuriyaaditi,*

tiloudanam paachaitwaa sarpishamantamashneeyaataam; Ishwarau janayitavai/ (If a person desires to beget a daughter who would be a long lived scholar then he and his wife should eat rice with sesamum cooked in ghee, then also he should be blessed accordingly!) VI.iv.18) *Atha ya icchet putro me pandito vigeetah ssmantigamah shshrutishaam vaacham bhaasitaa jaayeta, sarvaanvedaaabruveet, sarvamaayu - riyaaaditi, maamsoudanam paachaitvaa sarpishmaantam ashaniyaataam; Ishwarau janayitavai-aoukshena vaarshabhena vaa/* (If a person desires that his son should be well read, famed, popular in ‘Vidwat Sabhas’ as an eloquent speaker with full life, eating cooked rice with meat, beef or veal in ghee, then they should beget a son!) VI.iv.19) *Ataabhipraatareva sthaalipaaka avritaajyam cheshtitwaa sthaali paakasyopaghaatam juhoti – agnaye swaahaa, anumataye swaahaa, Devaaya savitre satyaprasavaaya swaaheti/ hutwaa uddhrutya praashnaati, praashnyetarasyaah prayacchati; prakshaalya paani, udapaatram puraitwaa teninaam trirabhykshati-uttishthaato vishwaavasonyaamiccha prapuryaam, sam jaayaam patyaa saheti/* (That person under reference is to perform ‘sthaalipaaka’ or rice freshly cooked with ghee in the prescribed manner and offer the sthalipaka oblations again and again, reciting: Swaaha to Agni Deva, Swaaha to Anumati, Swaahaa to Surya Deva for perfect results. After the oblations, he and his wife would consume the remainder of the ‘sthaalipaaka’, washes hands, fills up the water vessel and sprinkles water thrice and while standing addresses Vishvaavasu- the celestial singer to bless the couple) VI.iv.20) *Athainaam abhipadyate, amoham asmi saa twam; saa tvamasi amoham; saamaaham asmi, Rukvam; dyaaur aham prithivi twam;taavehi samrabhaavahai, saha reto dadhaavahai pumse putraaya vittaye iti/* (Then the Karta embraces his wife asserting that he was the ‘Praana’ or the Vital Force and that she was the speech; that she was the speech and he was the vital force.; that he was the Saama Veda and she was the Rik Veda; that he was the heaven and she was the Earth! And then he invites her for union so that they would generate a male child!) VI.iv.21) *Athaasyaa uuruu vihaapayati- vijiheethaam dyaavaa prithivee iti; tasyaamartham nishthaaya, mukhena mukham samdhaaya trirenaam anulomaam anumaarshti: Vishnur yonim kalpayatu, twashtaa rupaani pimshatu, Aasinchatu prajaapatirdhaataa garbha dadhaatu te; Garbham dhehi sinivaali, garbham dhehi Prutushtake, Garbham te Ashvinou Devaadhattaam pushkarasrujow/* (Then she spreads her thighs apart as the heaven and earth and as he strokes thrice reciting: Let Vishnu prepare the womb, Twashta various body forms, Pajapati fills up, and Dhaatru place the seed as Ashvini Devas the seed with lotus) VI.iv.22) *Hiranmayi arani yaabhyaam nirmantataamashvinou, Tam te garbham havaamahe dashame maasi sutaye, Yadaagnigarbhaa prithivi, yathaa dyuorindrena gvarbhini, Vaayu dishaam yathaa garbhamdadhaami te asaaviti/*(The two Ashvini Devas curl and twist a flame with two golden sticks enabling a minute germ to grow over ten months with earth as the germ, heaven as pregnancy and air as its abode) VI.iv.23) *Soshyanteem adbhir abhyukshati; Yathaa Vayuh pushkaranteem samingayati sarvatah, evate garbha ejatu sahaavaitu jaraayunaa:Indrasyaayam vrajah krita sargalah saporishrayah, tam Indra nirjahi garbhena saavaraam saheti/* (As and when the woman gets ready to bring out the foetus , the Devas sprinkle water while the wind gets agitated in the lotus pond on all the sides and the foetus as covered around and protected by Indra Deva’s fold and the latter would enable to cause the delivery)VI.iv.24) *Jategnim upaasa maa dhaa - ya, anka aadhyaaya hamse prushadaajyam samneeya prushadaajyasyopaghaatam juhoti-asminsahasram punyaasamedhamaanah sve gruhe, Asyopasandhyaam maa chaitseet prajayaa cha pashubhishcha: swaahaa/ Mayi praanaamstwayi manasaa juhomi-swaahaa/ Yatkarmaatyareericham, yadwaa nyunamihakaram, Agnishtat svishtakrud vidwaan, svishtam suhutam karotu nah swaahaa/* (The post-natal ceremony is thus described: As the son is born, the father should bring in Agni, take the child on the lap, fetch a cupful of curd and ghee and perform oblations to Agni as follows: May my place with evergoing family members , children, friends and cattle prosper always: swaah! May I offer the vital force in me as transfer to you: swaahaa! In case of imperfections and impurities in the execution at this ceremony be pardoned for deficiencies and limitations: swaaha!) VI.iv.25) *Athaasya dakshinam karnam - abhi nidhaaya vaagvaagati trih; atha dadhi madhu ghrutam samneeyaanantarhitena jaatarupena praashyati/ Bhuste dadhaami, bhuvaste dadhaami, swaste dadhaami, Bhurbhuva swaha sarvam twayi dadhaameeti/* (Now, the father of the new arrival applies his mouth to the right ear of the child and whispers saying ‘Vaak, Vaak’or ‘speech, speech’! Then he feeds into the child’s mouth a mix of curd, ghee and honey with a spoon of gold/ silver reciting: ‘ Bhur -bhuvah swahah’ or I feed to you the

quintessence of the the Earth-Sky-Heaven) VI. iv.26) *Athaasya naama karoti, Vedoseeti; tadasya tad guhyam eva naama bhavati/* (The father whispers then into the newly born babe's ear : You are the Veda or Knowledge and this is your 'Gupta naama' or the confidential name) VI.iv.27) *Athainam maatre pradaaya stanam prayacchati-m yaste stanah shashayo yo mayobnhuh, yo stanadhaa Vasuvidyah sudatra, yena vishwaa pushyasi vaaryaani, Saraswati, tamiha dhaatave kara, iti/* (Then he hands over the boy to the mother to feed saying: Devi Saraswati ! May that breast of yours as the deposit of milk bestow and transfer to my wife, all the qualities of sustenance, growth, health, wealth, knowledge and total upbringing of the child to suck!) VI.iv.28) *Athaasya maaratamabhimantrayate, Ilaasi Mairaavaruni, Veere Veeramajeejanat, Saa twam Veeravati bhava, yaasmaan Veeeravatokarat, iti/ Iti Chaturtha Brahmanam/* (The proud father addresses the mother of the new arrival as follows: Devi! You are like the distinguished Arundhati, the wife of Maharshi Vasishtha as you delivered a son for us; may this son of the illustrious Brahmana Vamsha exceed the accomplishments of your father and fore fathers, as also excel in knowledge, radiance, fame, longevity and of Brahmanical Power and glory) [This ends the Fourth Brahmana of the Sixth Chapter]

Lineage of Guru-Sishyas traced back to Prajapati and Swayambhu Brahma

VI. v.1-4) The Fifth and final Brahmana of the Sixth and final Chapter of Brihadaranyaka Upanishad contains the succession of Guru-Sishyas as detailed from the mothers of each as the latter hold significant position in their upbringing and training; the succession climaxes with Prajapati and Brahma as follows: The Chart of succession commences from the son of Pautimaasi who received the teachings from the son of Katyayani; the son of Katyayani from the son of Gautami; the latter from the son of Bharadwaaji; the latter from son of Parashari; the son of Parashari from the son of Aupasvasti; the son of Parashari from the son of Katyayani; the son of Katyayani from the son of Kausheeki; the son of Kausheeki from the son of Alambi and the son of Vyaaghrapaadi; the son of Vytaghrapadi from the son of Kaanvi and the son of Kaapi// from the son of Aatreya, the son of Aatreya from the son of Gautami from the son of Bhaarak - waaji, the son of Bharadwaaji from the son of Paaraashari, the son of Paarashari from the son of Vaarkaaruni, the son of Vaarkaaruni from the son of Aartabhaagi, the son of Aarthabhaagi from the son of Shoungi, the son of Shoungi from the son of Saanaakriti, the son of Saanaakriti from the son of Aalambaayani, the son of Aalambaayani from the son of Aalambi, the son of Aalambi from the son of Jaayanti, the son of Jaayanti from the son of Maandukaayani, the son of Maandukaayani from the son of Maanduki, the son of Maanduki from the son of Shaandili, the son of Shandili from the son of Raathitari, the son of Raathitari from the son of Bhaaluki, the son of Bhaaluki from the two sons of Krounchiki, the two sons of Kraunchiki from the son of Vaidabhruti, the son of Vaidabhruti from the son of Kaarshakeyi, the son of Kaarshakeyi from the son of Praachinayogi, the son of Praachinayogi from the son of Saanjivi, the son of Saanjivi from the son of Praashni the Aasurivaasin, the son of Praashni from Aashrayana, Aashurayana from Aasuri// [from now onward the male teachers:] Aasuri from Yagjnyavalkya, Yajgnyavalkya from Uddalaka, Uddalaka from Aruna, Aruna from Upaveshi, Upaveshi from Kushri, Kushri from Vaajashravaas, Vaajashravaas from Jihvaavanta Baadhyoga, Jihvaavant Baadhyoga from Asita Vaarshagana, Asita Vaarshagana from Harita Kashyapa, Harita Kashyapa from Shilpa Kashyapa, Shilpa Kashyapa from Kashyapa Naidhrivi, Kashyapa Naidhruvi from Vaak or Speech, Vaak from Ambhini, Ambhini from Aditya the Surya deva! These Shukla Veda Sacrificial Sutras as received from Surya deva are explained by Yagjnyavalkya of the Vaajaneyi Shaakha// The lineage of Teachers now catches up to the son of Saanjivi, then the son of Saanjivi from Maandukaayani, Maandukaayani from Maandavya, Maandavya from Kausta, Kausta from Maahitthi, Mahitti from Vaamakakshaayana, Vaamakaakshaayana from Shandilya, Shandilya from Vaatsya, Vaatsya from Kushri, Kushri from Yagjnyavachas Raajastambaayana, Yagjnyavaachas Raajastambaayana from Tura Kaavasheya, Tura Kaavasheya from **Prajaapati; Prajaapatih Braahmanah, Brahma Swayambhu: Brahmane namah! (Prajaapati from Brahma Swayambhu; Brahma is self existent and 'saashtaanga namaskaara' or prostrations to Brahma!!)** [This is the conclusion of the Fifth Brahmana of the Sixth Chapter of the Essence of Brihadaranyaka Upanishad]

ESSENCE OF KATHA UPANISHAD

Contents

Vaajeshvara gives away his son Nachiketa in charity to Death/Yama and the latter was pleased with Nachiketa and offers several gifts but the boy insisted on the knowledge of the Self and its destiny after death.

On testing Nachiketa about his eligibility for Brahma Vidya, Yama explained Vidya and Avidya, the intensity of Samsaara and the lasting option of identity with Brahman.

On visioning the portals of Brahman, Nachiketa enquires of Vedas, Omkara and the characteristics of the Self.

Details of Five Fires and other deeds of Virtue, need for control of body organs and senses and Identity of Inner-Consciouness and Brahma his Individual Self is denoted as the Master of the Chariot, body as the chariot, the charioteer is buddhi or Intellect, mind as bridle and panchendriyas as horses

The Self is certainly not attainable by body parts and senses but one having achieved, It is unified with the Supreme!

What is the true profile of the Individual Self comparable to that of Brahman? How does It fare after death? That is as per the body deeds but the Self remains magnificent!

Absolute Truth is the unmistakable Unity of the Supreme and the Self within, despite the mortal body and its influences; after death too ignorance persists till Realisation of the Unity!

‘Asatomaasadgamaya Tamasomaa Jyorir gamaya Mrityrmaamritam gamaya’!

ESSENCE OF KATHA UPANISHAD

Sa ha naavavatu, sahanau bhunaktu, saha veeryam karavaahai, Tejasvi naavadhitamastu: ma vidvishaa- vahai; Om Shanti Shanti Shantihih/ (May Paramatma bestow shelter to Guru and Sishya, may they both work together with vigour and faith, may their mutual endeavour be fruitful with affinity towards the common task and may their diligence and faith function with common goal and coordination. Om let Peace prevail again and again)

Vaajashrava gives away his son Nachiketa in charity to Yama and the latter was pleased with Nachiketa and offers several gifts but the the boy insisted on the knowledge of the Self and its destiny after death!

I.i.1-6) Om, Ushan ha va Vaajashravasah sarva vedasam dadou, Tasya ha Nachiketaa naama putra aasa/ /Tam ha kumaaram santam dakshinaasu neeya maanasu sharddhaa visvesha so manyata// Peetodakaa jagdha trinaa dugdha doha nirindriyah, Aanandaa naama te lokaastaan sa gacchati taa dadat// Sa hovaacha pitaram tata kasmai maam dadasyatieeti, Dviteeyam triteeam; tam hovaach mrityave taadaamiti// Bahunaamemi prathamo bahunaamemi madhyamah, kim svidyamasya kartavyam yanmayaadya karishyati// Anupaashya yathaa purve patipashya tathaapare, Sasyamiva marthyah pachyate sasyamivaajaayate punah//

(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. Indeed he knew however that the gifts he gave for charity for instance of cows should not be of ‘peetodaka ‘ type like those which were even unable to eat fodder and drink water let alone yield milk; 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 his 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!)

I.i.7-8) Vaishvaanarah pravishati atithir braamana grihaan, Tashyaitaam shantim kurvanti, hara vaivasvadodakam// Aashaa pratikshe samgatam sunritam cheshtaa-purthe putra pashumcha sarvaan etadvrinkte purushasya alpamedhaso yasyaanashnan vasati braahmano grihe/

(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!)

I.i.9) Tisro raatrir yaad avatreer grihe me’naashnan Brahman atithire mamasyah, Namastestu Brahman;svasti mestu; tasmaat prati treen varaan vrineeswaa/

(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!)

I.i.10) *Shanta sankalpah sumanaa yathaa syad veeta munyur Gautamomaabhi maabhi mityo, Twat prasyrushtam maabhivadet prateeta, etat trayaanaam prathamam varamvrine/*

(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!)

I.i.11) *Yathaa purastad bhavita prateeya Uddhaalikar aarunir matprasushtah, Sukha raatrih shayati veetamanyuh twaam dadrushivaan mityu mukhaat pramuktam/*

(Having appreciated the boy, Yama replied that his father viz.Uddalaka the son of Aaruni or Gautama would not be disturbed of sleep nor have any anxiety for his son, especially since the son was freed from the jaws of death)

I.i.12-13)) *Swarge loka na bhayam kim cha naasti na tatra twam na jaraa bibheti, Ubhe teerthaa ashanaaya pipaase shokaatigo modateswaga loka// Sa tvam Agnim svargyam adheshi mityo, prabhuhi tam shraddhaa dhaanaaya mahyam//*

(Nachiketa replied to Yama that in Swarga loka, there should be no fear as the latter would not be present, nor the fear of 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!)

I.i.14-19) *Pra te babravimi tadume nibodha Swargyam Agnihi Nachiketahprajaanam, Anantalokaapti matho pratishthaam viddhi, tvam etam nihitam guhaayaam// Lokaadimagnim tam uvaacha tasmai, yaa ishtakaa, yaavatirva, yathaa vaa, Sa chaapi tatpratyavadat yathoktam; athaasya mityuh punar evaaha tushtah//Tam abraveet priyamaano mahatmaa varam tavehaadya dadaami bhuyah, Tavaiva naamnaa bhavitaayam agnih, Shrinkaam chemaamaneya rupaam gruhaana// Trinaanaahiketah tribhiretya sandhim trikarma krit tarati janma mityu, Brahmajhagnam Devameedyam viditvaa nichaayyemaamshantim atyantameti// Trinaachiketah trayam etad viditvaa ya vidvaamchinute Naachiketam, Mityu paashaan puratah pranodya shokaatigo modate swarga loka// Esha tagnir Nachiketah swargyo yam avrineethaah dviteeyena varena, etam agnim tavaiva prakshyanti jaaasah; tritiam varam Nachiketo vrisheenva//*

(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. Brihadarnanyaka Upanishad [I.ii.2-3] states that while Arka is water, its froth got solidified as Earth, on which Hiranyagabha rested and warmed up by further cogitation 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!)

I.i.20) *Yeyam prete vichikitsaa manushye-steetyeke naayam asteeti chaik; etad vidyaam anushishthah tvayaaham, varaanaam esha varastreeyah//*

(Nachiketa then raised a doubt which was related to the consequences of life since some theories stated that the Self existed after death and some others clarified that it might not! He therefore requested Yamaraja and that it might be counted as another boon)

I.i.21-26) *Devairatrapa vichikitsitam puraa, na hi suvigjneyam, anuresha dharamah anyam varam Nachiketo vrineeshva, maa moprotseerati maa srujainam// Devair atraapi vichikitsitam kila, twam cha mrityo yan na sujivenyam aattha, vaktaa chasya twaadrugnyo na labhyo naanyo varastuya etashya kaschit//Shattaayushah putra poutraan vrinishva, bahun pashun hasti hiranyam ashvaan bhumer mahad aayatanaamvrinishva svayam cha jeeva sharado yaavad icchasi// Etat tulyam yadi manyase, varam vrishneeshva, vittam chira jeevikaam cha, Mahaa bhuma Nachiketastvam edhi, kaamaanaam tvaa kaamaabhaajam karomi//Ye ye kaama durlabhaa martya loke sarvaan kaamaamchandatah praartha ashva, maa raamah sjarathaah saturyaah, na heedraashaa lambhaaneeya manushyaih, aabhir mat prattaabhih parichaarayasva, Nachiketo, maranam maanu praaksheeh// Shvobhaavaa marthasya yad atakaitat sarvendriyaanaam jaraayati tejah api sarvam jeevitam alpam eve tavaiva vaahaastava nrityageete//*

(Yama replied that on this question of the status of an Individual Self after death, even Gods had difference of opinion since that was rather controversial and as such he would ask Nachiketa to ask any other boon; but in reply Nachiketa said that only an instructor of Yama's stature and eminence only could indeed reply to that complicated issue.Yama then tried to tempt Nachiketa with several offers: he said that the latter could ask for sons and grandsons who would live of hundred years, several animals like cows, elephants and horses, gold and jewellery, vast expanses of fertile lands, his own life for as many years as desired, he could become a King over a vast region, whatever wishes he had in mind, women of grace and rare beauty, chariots and celestial music instruments which were never even heard of and seen in earth; but the boon that he wished be please avoided.Nachiketa replied with firm conviction that all the earthly and even celestial rarities are but transient and wasted away as the organs of any human beings lose their body vigour with the passage of time. Life as defined and destined might be long but not lasting and so would be the chariots, dance and song!)

I.i.27-29) *Na vittena tarpaneeyo manushyo lapyasyaamahe vittam adraakshmaachetvaa, jeevi – shyaamo yaavadishishyaasi twam varastume varaneeyah sa eva/Ajeeryataam amritaanaam upetya jeeryan marthyaah kvadhastaah prajaanan abhidhyaayan varnaraati pramodaan, atideerghe jeevite ko rameta// Yasminnidam vichikitsanti mrityo yat saamparaaye mahati bruhi nastat, yoyam varo gudham anupravishto naanyam tasmaan Nachiketaa vrineete/*

(Nachiketa continued his affirmation to Dharma Raja further that no human being would ever be contented with wealth. For example now the present Yama Raja might be kind enough to grant me riches but after all that would be valid as long as Yama of the day and might not be there beyond! Thus material guarantees would be transitory too but what was being sought for was a boon which would provide such knowledge as had an impact of a permanent solution! After all, having reached the nearness of the most impossible situation of seeking a boon from death itself, would it be too much to ask for immortality or frivolous and worthless boons like dance and music with defined termination points! Therefore Dharma Raja! Nachiketa's ultimate and least compromising prayer would be only, repeat only, the knowledge of the most valid reply to what existed and what would not after death!) [Yajnyavalkya instructed his wife Maitreyi vide Brihadaranyaka Upanishad-II.iv.12-13 as follows: The Great Reality called the Supreme Self is not a separate entity due to your own ignorance and due to the identity of your body organs and their functions subject to hunger and thirst being mortal. That is why a Being feels exposed to dangers of death and hence the risks and fear of existence, not knowing that the Being only changes forms, names, characteristics and attributes but what remains the Self which indeed is the Supreme and Absoluter Reality always! The Maharshi cites the example of a lump of salt dropped in water dissolves and thus difficult to retain its original nature. He further explained that the Self was super-imposed by ignorance like a burning wood covered by ash. Pure intelligence which indeed is the Self appeared variegated by modifications of names, organs and their attributes, and of falsity subject to decay and destruction. On the other hand, the Self is indestructible, paramount, endless and Indefinite Reality!]

[This is the end of the first section of the First Chapter]

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

I.ii.1-6) *Anyacchreyo anyadutaiva preyaste ubhe naanyarthe purusham sineetah, Tayoh shreya aadanaa –nasya saadhu bhavati, heeyaterthaad ya u preyo vrineete//Shreyascha preyascha manushyametastou sampareetya vivinakti dheerah,Shreyo hi dheerobhi preyaso vrineete, preyo mando yogakshemaad vrineete// Sa twam priyaan priyarupaamscha kaamaan abhidhyaayan Nachiketo, tyasraaksheeh,naitaam srinkaam vittamaemavaapto yasyaam majjanti bahavo manushyaah// Duramete vipareete vishuchi Avidyaa yhaa cha vidyeti jnaataa, Vidyaaabheepsinam Nachiketasam manye na twaa kaamaa bahavololupanta// Avidyaamantare vartamaanaah swayam dheeraah panditam manyamaanaah, Daridramanya maanaah pariyaanti moodhaah, andhenaiva neeyamaanaa yathaandhaah/ Na saamparaayah pratibhaati manyamaanaah,Dandramyaa maanaah pariyaanti moodhaaha andhenaiva neeyamaanaa yathaandaah/*

(After comprehensively testing Nachiketu, Yama then decided to explain the tenets of Brahma Vidya. 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!)

I.ii.7-9) *Shrava-naayaapi bahubhriyo na labhyah shravantopi bahavoyam na vidyuh, Ascharyo vaktaa kushalosya labdhaa ascharyo jnaataa kushalaanushishtah/ Na narenaa varenaa prokta esha suvigjneyo bahudhaa chintyamaanah: ananya prokte gativratra naasti aneeyaan hi atarkyam anupramaanaat// Naishaa tarkena matiraapaneyaa proktaanyenaiva sujanaanaaya preshta: yaam twam aapah satyadhritir bataasi; tvaadrubhayaan Nachiketa prashta//*

(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 Nachiketa’s inquisitiveness that one could assimilate this awareness)

I.ii.10-12) *Jaanaami aham shevadhriti anityam, na hi adhruvaih praapyate hi dhruvam tat, tato maayaa Natikesaschitognir anityaiar dravyaih praptavaan asmi nityam/ kaamasyaaptim jagatah pratishthaam krator aananthyam abayaya param, stomaamadad urugaayam pratishthitaam dryshvaa dhritya dhruvyaa dheero Nachiket tyasraakshi// Tam durdarsham goodhamanupravishtam guhaahitam gahvareshtam puraanam adhyatma yogaadigamena devam matvaa dheero hrishikeshau jahaati/*

(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 enlightenment , 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 Hiranyagarbha 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 anupravishtam’ 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!)

On visioning the portals of Brahman, Nachiketa enquires of Vedas, Om and characteristics of the Self

I.ii.13-14) *Etatechrutvaa samparigruhya martyah prahrayga dharmyam anumetamaapya, Samodate modaneeyam hi labdhvaa vivrutam sadya Naachiketasam manye// Anyatra dharmadanyatraadharmaad anyatraasmaat kritaakritaat, Anyatra bhutaacca bhavyaaccha yattatpashyasi tadvada/*

(As Yama remarked to Nachiketa, the latter was virtually in a trance receiving the instructions and realised that he visioned a total segregation of mortal delights and gradual inflow of the serene waves of Immortality and it seemed that the mansion of Brahman looked to have opened up even as the message of Yama was received that Nachiketa would now be fit for emancipation! Then Nachiketa's first query to Yama was to explain to him as to what indeed was that Unique Object he visioned was as distinguished: 'anyatra dharmat anyatraadharmat' or from virtue and vice, 'anyatraasmaat kritaakritaat' or the cause and effect and 'anyatra bhutaat cha bhavyaat cha' or the past and the future!)

I.ii.15-17) *Sarve Veda yatpadam aamananti tapaasmi sarvaani cha yadvadanti, yad icchhanto brahmacharyam charanti tatte padam sangrahe na braveemi Omintetat// Etadhyekaaksharam Brahma etadhyekaaksharam Param, Etadhye- kaaksharam jnaatvaa yo yadacchat tasya tat// Etadaalambanam shreshtham etad aalambanam Param, Etadaalambanam jnaatvaa Brahma loka maheeyate//*

(Now the effective Instruction by Yama to Nachiketa commences: The ultimate objective of Vedas promulgate one Unique Voice; this Voice is what all austerities make most significance of; and that Single Voice which all the persons of Brahmacharya or Self Discipline and restrained regulation vouchsafe for **OM!** ' Etadyekaaksharam Brahma/ Param' or OM is the prefix for all prayers to Hiranyagarbha Brahma or the Supreme Brahman Himself alike; any body meditating on OM is applicable to both)

I.ii.18-19) *Na jaayate mriyate vaa vipaschin naayam kutaschin na vabhuva kaschit, Ajo nityah shasvatoyam purano na hanyate hanyamaane shareere// Hantaa chen manyate hatam, Ubhau tau na vijaaneeto naayam hanti na hanyate//*

(The Self of any Individual Being is not only intelligent but is ever conscious; it does not suffer from neither birth and death. It does not originate from any thing and nothing originates from it. It is unborn, eternal, undecaying and primeval. It is not injured, nor has a body to be slain. In fact in case a person wishes to kill him and thinks he has killed the Self, then both remain ignorant of the killing!)

I.ii.20) *Anoraneeyaan mahato maheeyaan atmasya jantornihito guhaayaam, Tam akraatuh pashyati veeta shoko dhatu prasaadaan mahimaanam aatmanaah/*

(The Self is subtler than the subtle and far more mammoth like the mammoth, yet easily accommodated in a miniscule size in one's heart. Only a person who has no attraction for mortal life would perhaps be able to visualise the pulls and pressures of body parts and senses and thereby gets freed from distress. Then only he could possibly realise the Self and proclaim : 'I am the Self' and thereby become 'veeta shoka' of free from sorrow!)

I.ii.21) *Aaseeno duram vrajati shayano yaati sarvatah, kastam mahamadam Devam madanyo jaatumarhati/*

(It is this Self or the Consciousness that could travel places and see everything in its memory even being motionless: it is like the typical entity capable of 'darshana-shravana-manana-vijnana' or seeing-hearing-recalling and remembering experiences. Yet being conditioned by the body and sensory adjuncts, it is able to positive and negative influences as these experiences are as in a prism.)

I.ii.22) *Ashareeram sharereshu anavasteshva avasthitam, mahantam vibhumaatmaanam matvaa dheero na shochati/*

(Indeed the Self reveals on intense meditation as the state of happiness despite being in the midst of organs and senses as it basically has the nature of Space as the bodiless even the midst of the mortal bodies; that is why the person with knowledge and faith never grieves although it is a very thin line that separates and detaches the Self and the body!)

I.ii.23) *Naayamatmaa pravachanena labhoy na medhayaa na bahunaa shrutena, Yamevaisha vrunutetena labhyastaisha aatmaa vivrunute tanoom svaam/*

(This Self is none too easy to discern through study, learning, intellect and any other means of physical communications. The Self has to be learnt by the Self alone as it needs to be experienced by the Seeker himself and never by a proxy nor any second party! It is only he or she who has to experience the true nature of that Self!)

I.ii.24) *Naa virato dushcharitaan naashanto naasaamitah, Naashantamanaso vaapi pragjnaanenaina maapnuyaat/* (The essential qualifications of eligibility to introspect are to distance from misdemeanour, check the senses under control, keep the mind pointed with concentration and on balance and then only aspire for the knowledge of the Self!)

I.ii.25) *Yasya brahmacha kshatram cha ubhe bhavata yodanah, Mrityur yasyopa -sechanam ka itthaa veda yatraa saha/*

(Indeed how could one differentiate the Self, for which Brahmana-Kshatriyas could be the main food and death takes the position of a food supplement, since both the entities are not different from each other! In other words, who indeed could say with certainty that the Self which is everlasting and the mortal body which is ephemeral are apart, since body is the husk and the Self is the grain!)

[This is the end of the second section of the First Chapter]

Details of Five Fires and deeds of virtue, need for control of body organs and senses and Identity of Inner- Consciousness and the Supreme

I.iii.1) *Ritam pibantau sukृतasya lokeguhaam pravishtau parame paraardhye, Chaayaa tapau brahmavido vadanti panchagnayo ye chatrinaachiketaah/*

(Both the Self and the Supreme are stated to be encased in the secret cavity of one's own heart as the two shades of illumination: one who enjoys of good 'Karma' or the fruits of acts of virtue and another the Supreme himself! Those seekers worship the **Panchagnis or Five Fires** viz. Garhapatya, Aahavaneeya, Dakshinaagni, Sabhya and Avasatya representing Heaven, Cloud, Earth, Man and Woman, as also perform the Naachiketa Sacrifice thrice; they also enjoy the resultant fruits of deeds. These two kinds of entities who do or do not do so are well defined: those who drink the juice of Truth as flown from 'Sukruta' or works of virtue and the others who do not; these are the 'chhatriah yaanti' or those distinguished under the regal symbols of Umbrellas! Now, the Supreme is encased in the heart's cavity as also as Omnipresent all over the length and breadth of the Universe; that is 'Parame paraardhe' or the Uniqueness Beyond!)

I.iii.2) *Yah seturi jaanaa- maksharam Brahmayat paramam abhayam titeershataam paaram Naachiketam shakemashi/*

(This setu or the bridge is between the Naachiketa Fires and Sacrificers on one hand and those who wish to cross it beyond 'samsara' to 'abhayam-aksharam-Brahama!)

I.iii.3) *Atmaanam rathinam vidhui, shareeram rathameva tu, Buddhim tu saarathim viddhi, manah pragrahamevacha/*

(This Individual Self is denoted as the Master of the Chariot, body is the chariot, charioteer is the 'buddhi' or the Intellect, mind is the bridle!)

I.iii.4) *Indriyaani hahanaahu vishayaamsteshu gocharaan, Atmendriya mano yuktam bhokte - tyaaahur maneeshinaam/*

(The Pancha Indriyas are the horses viz. the Pancha Karmendriyas ie.the eyes-ears- mouth-nose-reproductive cum excretory organs and Pancha Jnenendriyas of seeing-hearing-eating- breathing and the concerned of the last afore said. Besides, material objects are the roads as countless. Those who understand these details are called the Self and the latter has the body adjuncts and the mind detailed above)

I.iii.5-8) *Yastva avigjnaavaan bhavati ayutena manasaa sadaa,Tasyendriyaani vashyaani sadashvaa iva saarathah//Yastu vigjnaanaavaan bhavati yuktena manasaa sadaa, tasyendri -yaani vashyaani sadashvaa iva saarathah// Yastva avigjnaavaan bhavati amanaakshah sadaashuchi, na satat padam aapnoti samsaaram chadhigacchati// Yastu vigjnaanavaan bhavati samanaskah sadaa shuchih, satu tat padam aapnoti yasmaat bhuyo na jaayate//*

(The Panchendriyas attached to the Charioteer called the Intellect lacks discrimination as that of the Intellect too, then the vicious horses too get carried away with wrong deeds. But once Intellect in tune with the bridle of mind is endowed with care and discretion then the organs too like the good horses tend to run on the roads of safety and well being. Contrarily, the master of the chariot looks bewildered as mute spectator to the unapproved deeds of the Charioteer, the bridle and the horses thus for sure getting deeply engaged in the cycle of births and deaths with all the risks of existence again and again either as humans or animals or worms depending on the deeds of the body concerned! However if the charioteer as associated with the bridle and quality horses would certainly take to smooth roads without pitfalls and seek to escape the dreaded cycle of births and deaths!)

I.iii.9-11) *Vigjnaana saarathiryastu manah pragrahavaannarah, sodhvanah paarapaamneti tadvisnoh paramam padam//Indriyebhyah paraahyaarthaah, arthebhyascha param manah, manascha paraabuddhir buddher aatmaa mahaan parah// Mahatah param avyaktam, avyaktaat purushah parah, Puruhaan na param kinchit: saa kaashthaa, saa paraa gatih/*

(A person who is fortunate to possess a 'saarathi' or a charioteer of distinguishing ability with controlled psyche accomplishes the destination never to be born again and that indeed is the 'Paramam Padam' or the abode of the Supreme! Thus the ' arthaa' or the sense objects are 'paraah' or higher than the senses; in other words material objects are created to cater to 'Indriyas' but intelligence overcomes the temptations of the mind; the Antaratma or Inner Consciousness is on a far higher scale. Put in a different way, Maya or Illusion that tends to make the intelligence and action overpowers but the Consciousness is on a higher pedestal and has the ability to overcome the enticement. The pull of Maya is strong enough but 'Mahat'or the Great Soul is 'Param, Avyaktam, and Purusham, Purushaat na param kim chit'' or the Culmination, Subtle, and Purusha the Supreme or nothing there beyond!)

I.iii.12-13) *Esha sarveshu buthteshu gudhotmaa naprakaashate, Drushyate tvagraayaa buddhyaa sukshmayaa sukshma darshibhih/ Yacchedvaan manasi pragjnyaastad yacchecchanta aatmaani, Jnaanam aatmaani mahati niyaachet,tad yacchecchaanta aatmaani/*

(This Purusha is hidden in all beings from Brahma to bunch of grass but is covered by maya or cosmic illusion born of the mix of Satva-Rajas and Tamo Gunas. Only Maharshis and Great Seekers might perceive him as a subtle entity; the Paramatma is stated to reveal to none due to Yoga Maya or the Great Illusion as covered by Ignorance. Only through purified intellect as is available to Seekers, a hazy profile of Hiranyagarbha is perhaps seen by their mind's eye! The discerning person needs to merge into the 'Indriyas' or the organs into the intelligent Self and then infuse the latter into the 'Paramatma'. While so doing, the name-form-action of that particular Self is totally negated and there had to be a 'tadaatmya' or fusion of the two entities!)

I.iii.14-17) *Uttishthat jaagrata prapya varaan nibodhita, Kshurasya dhaaraa nishitaa duratyayaa, Durga payastatkavayo vadanti//Ashabdham asparsham arupam avyayam tathaa arasam nityam agandhavacchayat, Anaadyantam mahatah param dhruvam nichaayya tanmrityu mukhaat pramuchyate// naachiketamupaakhyaanam mrityuproktam sanaatanam, uktvaa shrutvaa cha medaavi Brahma kote mahiyate//Ya imam Paramam guhyaam shraavayed Brahmasamsadi, Prayatah shraaddjha kaale vaa tadaantyaaya kalpate, Tadaanangyaaya kalpat iti/ Iti Shri Kathakopanishad pradhamaadhyaya triteeha valli//*

(This is a clarion call to all the creatures sleeping in ignorance: you must soon arise, awake and get alert from the seeds of evil! Indeed, the wise and knowledgeable must soon tread the sharp and slippery path of the dangerous razor's edge which could be hurting mortally, yet would be so worthwhile attempting the hardest as the termination point is bliss itself! The end of this arduous journey would free from the jaws repeated deaths and births. While attempting this the operational maneuvering has to be performed with extraordinary dexterity: the mission to Reality is truly subtle; it is subtle as one has to manage Pancha Bhutas or Five Elements and their extensions; earth is possessed of smell, taste, vision, touch and sound while water of the four of the preceding; Agni the last three or colour, touch and sound; Air of smell and sound and Akasha the sound as its quality. The Mission is subtle due also to gradual elimination of the sway of Panchendriyas. The grossness of wrong signals of Indriyas be therefore softened as one proceeds on the razor's edge! The essence of Upanishads thus exhorts to distance from the jaws of death and seek proximity to what is titled as 'Ashabdham-asparsham-arupam-avyayam' or the soundless, touchless, formless- and endless Truth which also is 'Arasam-Nityam-Agandham-Anaadyantam-Mahatam-Param-Dhruvam or respectively the Tasteless, Constant, Odourless, devoid of Origin and Termination, Truly Distinctive and Superior and Changeless. The exhortation of Upanishads to the Creatures of Knowledge and Intellect is to detach from the tight and merciless grasp of the jaws of death comprising ignorance, desire and misleading actions away from the Reality and Truth! Lord Yama related to Nachikea the eternal Truism that a 'Medhavi' or a person of quintessential intellect is always acclaimed and glorified only for his endeavors to draw himself to the regions of Brahman the Truth! Truly enough, should a Vidwan after his own purification recite this Eternal Truth at an assembly of Brahmanas observing a death ceremony about this Highest Secret of Existence and its Aftermath!)

[This is the end of the Third and last section of the end of the First Chapter]

The Self is certainly not attainable by Senses and once having achieved it is unified with the Supreme

II.i.1) *Paranchi khaani vyatrunat Swayambhuh tasmaat Paraanpashyati naantaraatman, kaschid - dheerah pratyagaatmaanam aikshad aavrita chakshur amritatvam iccham/*

(What so far has been stated especially vide I.iii.12 is being re-emphasised that Purusha is hidden in all beings and as such does not appear as the Self; but he could be perceived with fine and pointed intellect. The Self Existent Paramatma appears to have installed a thick, opaque and dark glass made

of outer material made of limbs and senses and the Being is thus totally disabled to vision the other side. This is why one sees only one side of the screen and not the other where the Self actually is present in great glory and splendour! But a very extraordinary Intellectual who discards the view of the fleeting material of misleading dazzle created by way of diversional tactics and makes exceptional efforts to vision the 'Pratyagatma' deserves to vision the Self, the immortality!)

II.i.2) *Paraachah kaamaanunyanti baalaaste mrityoryanti vitasya paasham, Athadheeraa amrutatvam viditwaa dhruvamadhruveshviha na praarthayante/*

(The petty minded persons hanker after external desires and get entangled in the snares of destruction and death. On the other hand, those mature and intelligent persons, do discern what immortality in the midst of pulls and pressures of material enticements is all about and cleverly opt for the Reality and Truth)

II.i.3) *Yena rupam rasam gandham shabdaan sparshaamscha maithunaan, etenaiva vijaanaati kim atra parishishyate, etadvai tat/*

(Once what ever is perceivable by way of colour, taste, smell, touch of love and various other materials of transitory nature, the remainder is indeed the Reality, Permanent and Unchanging. 'Etad vai tat' or That truly is That! This is what Dharma Raja assured Nachiketa!)

II.i.4) *Swapnaantam jaagaritaantam chobhau yenaanupashyati, Mahantam Vibhumatmaanam matwaa dheerona shochati/*

(Even one realises that the Self being so subtle is not easy of achievement, once however he does realise 'That' as the all pervading Self, then that extraordinary person is replete with happiness alike in his waking state or of dreams, both being indistinguishable and even in death he would be distressed!)

II.i.5) *Ya imam madhvadam veda atmaanam jeevamuktikaat, Ishaanam bhutabhavyasya na tato vijugupsate: etad vai tat!*

(Having attained that nearness of the Great Self, he who is enjoying the results of his great deeds, feels comfortable even as a Jeevan Mukta, since he would be able to vision the past and future alike and what is more he would hardly distinguish the Self and the Supreme! This indeed is That!)

II.i.6) *Yah purva tapasojaatamadbhayah purvam ajaaata, guhaam pravishya tishthantam yo bhutebhir vyapashyata: etad vai tat!*

(Now that this person is able to vision inward into the Self, he visualises the First Born Hiranyagarbha too as he was born before the Pancha Bhutas form Brahman the True Consciousness as stated to exist in the cavity of the heart as the 'Antaratma' right in the midst of body and senses; indeed a clarification is offered that Hiranyagarbha is but an ornament of original gold which is Brahman!)

II.i.7) *Yaa praanenasambhavati aditirdevataamayi, Guhaam pravishya tishthantir vyajaayata: etad vai tat/*

(This person who visions Brahman would also realise that Aditi the mother of Devas too had the distinction of being born and existent in the same cavity of one's heart as of the Self as much of

Brahman! The idea is that even such illustrious renown of Aditi as of ordinary beings were born there!)

II.i.8) *Aranyor nihito jata vedaa garbhaiva subhruto garbhinbhi: Dive divaa eedyo jagravadbhir manushyaibhir agnih; etad vai tat/*

(Indeed, even ‘Jaataveda’ the Sacrificial Agni, latent in two fire sticks, besides being present on the hearts of Great Yogis and equally so in the foetus of expectant mothers, is Brahman himself!)

II.i.9) *Yatascho -deti Suryostam yatra cha gacchati, Tam Devaah sarverpitaas tadu natyeti kashchan/ Etad vai tad/*

(Indeed from underneath where Brahman is the Sun who rises and sets and so also the various Devas are positioned but never ever none could transcend; none else could supersede that position and status! Truly That is That!)

II.i.10-15) *Yadeveha tadautra yadamutra tadanviha, Mrityohsa mrityum apnoti ya iha naaneva pashyati// Manasaivedam aaptavyam neha naanaasti kinchana, Mrityoh sa mrityum gacchati ya iha naaneva pashyati// Angushthamaatrah Purusho madhya Atmani tishthati, Ishaanam bhutabhavyasya na toto vijugupsate, etad vai tat// Yadodakam durge vrishtam parvateshu vidhaavati, Evam Dharman prithak pashyanaamtaan evaanuvidhaavati// Yadodakam shuddheshuddham aashiktam taadrageva bhavati, Evam Munevinjaanata Atmaa bhavati goutam// Iti Kaathakopanishidi dviteeyaadhyaaye prathama valli/*

(The precise message of these stanzas is that there is no plurality of Brahman: the assertion is that the entity which is associated with body parts and senses is misunderstood as different from Brahman; the Individual Conscience is not only on par but in fact is just the same as the Supreme; the Self declares emphatically to say: ‘I certainly am the the Brahman which is a homogeneous consciousness pervading all over like space and elsewhere’. What indeed is here is there and whoever feels that there is a difference goes from birth to death and birth again! This unified Brahman and the Self is achieved through the mind and if unconvinced yet that there are differences, he would continue to shuttle from death to death again and again. Upanishads speak volumes of the homogenous nature of consciousness: The Purusha is of the size of a thumb or of the lotus of the heart residing in a body; but the body is conditioned by the internal organs and is realised by Intellect and knowledge. This Purusha is the Master of ‘Bhuta bhavishya’ or the three time wonder of past-present-future, till such time he conquers the ‘Kaalamaana’ or the Cycle of Time ! After realisation of the unity of Self and the Supreme, the Purusha becomes the Ruler of the Past and Future; indeed That is That again! The nature of the Self is determined by the level of his Realisation; if his perception is conditioned by body adjuncts then he is not free from the traps of life-death scenario or else he emerges as the non-dual Self as an embodiment of Pure Consciousness. As persistent rains on mountain tops flow down differently, one would indeed get identified as a loser or the winner of situations; in one case the sliding waters get wasted away in births and deaths or in another, water gets accumulated methodically to turn into streams and rivers to enjoy the bliss of Brahman! Yama finally explains in this context to Nachiketa that pure water poured on pure water becomes the same and so does the man of enlightenment would follow up knowledge-to deliberation on the Self- and again to the Realisation of the Self identified emphatically with Brahman!)

[This is the end of the first section of the Second Chapter]

What is the true profile of the Individual Self comparable to that of Brahman! How does It fare after death! The result is as per past deeds; but the Inner Self remains transcendent and magnificent!

II.ii.1) *Puram ekaadasha dvaaram ajasyaavakra chetasah, Anushthaaya na shochati vimuktascha vimuchate, etad vai tat/*

(There is an unborn body-the Inner Consciousness- comparable to a city with eleven gates viz. two each of eyes, two of ears, two nostrils, mouth, navel, skull, anus and generating organ. This body is 'Ajasya' or Unborn; 'Avakrchetasa' or whose discernment is straightlined and 'Anushthaaya' or worthy of concentrated meditation to uproot desires; he is of 'Vimukta' nature! The question is whether this Entity resides only in the body!)

II.ii.2) *Hamsah shuchishat, vasur antariksha- sat hotaa vedishat, athidhir duroasat, nrishat, varasat, ritasat, vyoma sat, abjaa, gojaa, ritajaa, adrijaa, ritam brihat/*

(The Self compared to a Hamsa or Swan moves about like the Surya Deva on the Antariksha/ Sky but essentially dwells in Heaven, pervading all as Air and existing as Agni on Earth, bottled up or encased as it were as Soma in a jar of a body. The Self coexists in the worlds as among all the Beings as equally so with ease and freedom among Gods in their company. He dwells in Truth and the Space too. He is born of water, takes birth on Earth; is born in the course of Sacrifices, emerges from mountains. Indeed the Self is constant and unchanging, all pervasive, unique and Supreme!)

II.ii.3) *Urthvam praanam unnayhati apaanam pratyagasyati, Madhte 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 yasminnetaav 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 elsewhere; in other words, the entity of the self is not dependent on the Praana-Apaana but is the other way round!)

II.ii.6-8) *Hanta ta idam pravakshyaami guhyam Brahma sanaatanam, yathaa cha m,aranam praapya Atmaa bhavati Gautama// Yonim anya prapadyante shareeratwaaya dehinah, Sthaanum anyenusamyanti, yathaa karma, yathaa shrutam// Ya esha supteshu jaaritim kaamam kaamam purusho nirmimaanah, tadev shukram tad Brahma tad evaatram uchyate, tasminlokaah shrutaah sarve tadu naanyetii kaschana/ Etad vai tat//*

(Yama Dharma Raja told Gautama or Nachiketa that he would now reveal a secret as to how the eternal Brahman or the Individual Self would fare after death. Some of the embodied Souls or the Individual Selves enter the wombs of some straightaway and the rest viz. the inferior ones become motionless like trees or stones as per the accounts of deeds performed by them as the erstwhile bodies as explained by Vedas that creatures would be born in accordance with their thoughts and actions!)

II.ii.9-15) *Agnir yathaiko bhuvanam pratishtho rupam rupam pratirupo babhuva, Ekatasthaa sarvabhutaan yantaratmaa rupam rupam pratirupo bahischa// Suryo yathaa sarvalokasya chakshurna lipyate chakshuair baahya doshah, ekasthaa sarva bhuta antaraatmaa na lipyate lokadhukhena baahyah// Eko vashi sarva bhutaanantar- atmaa ekam beejam bahudhaa uyah karoti,tam atmastham yenupashyanti dheeraasteshaam sukha shasvatam netareshaam//Nityonityaanaam chetanschetanaameko buhunaam yo vidadhaati kaamaan, tamaatmasyam yenupashyanti dheeraah; tesaam shaantih shasvato netareshaam// Tadetaditi manyante nirdeshyam oaramam sukham, katham nu tad vijaaneeyaam kimu bhaati vibhaati vaa// Na tara Suryo bhaati na chandrataarakam nemea vidyuto bhaanti kutoyam agnih, Tameva bhaantamanubhaati sarvam tasya bhashaa sarvam idam vibhati//*

(The Self enters inside all the Beings, like Fire enters the world, by assuming varied forms and shapes; this is in its own raw form just like the sky as the body warmth. The Self again enters the world like Air does in varied forms, intensity of speed etc. as the breathing of the Beings. The Self is not disturbed by the sorrows or joys of the Being just as Sun- the eye of the Universe, is totally unaffected by the natural calamities and rejoicings in the world; the superimposition of the illness or the wellness of the concerned body is hardly a matter of concern to the Self as that indeed is supernatural beyond the material world. The Inner Self like the Supreme is therefore totally independent, unique, and all pervasive yet creates myriad forms all of the homogenous and untarnished Purity called Consciousness. It is stated that those discerning persons do visualise the Self in the hearts of themselves as that is not corruptible by material pulls nor subject to the influences of body organs and senses! May there be eternal peace and contentment to withdraw themselves into introspection and discard the frivolities and absorb the magnificence of the Self that is what Brahman all about! To a genuine query as to how one should know the Supreme Bliss; is it self radiant or not! The reply would inevitably be as to how Sun shines; how the Moon and Stars are luminous; how do one would witness flashes of lightnings on the Sky and indeed how is Fire so beaming and glowing! Are not all these indications of that Brahman whose glory is brilliant!)

[This is the end of the second section of the Second Chapter]

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 uchyaate, Tasmin lokaah shrutaah sarve tadu naateti 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 totality 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 praana 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 ther reponsibilities to the letter and spirit of His command!)

II.iii.4-5) *Iha ched ashakad boddhum praak shareerasya visrasah, tatah sargeshu lokeshu shareeratvaayakal pate// Yathaadarshe tathaatmani yathaa svapne tathaa pitroloke, yathaapsu pareeva dadrishe tadhaa gandhava loke chaayaa 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)

II.iii.6-8) *Indriyaanaam prithag bhavam udayaastamanaayau cha yat, prudhag utpadyamaanaanam matvaa dhiro na shochati// Indriyebhuyah param manasah satvamuttamam, Tatvaadadhi mahaanatmaa mahatovyaktamuttamam//*

(If once a person realises that the sense of perception and absorptive capacity of organs is not the same- for instance vision of eyes, or hearing capability of ears, movement capacity of the hands or legs or levels of mental thinking etc. varies as these are from the various subtle elements concerned, then the intelligent person does not worry much as the knower of the Self is immune from such abilities or disabilities of the body; this is so because the Self-not the body parts-is beyond sorrow and of such bodily shortcomings! Now, the mind or its essence viz. intellect is beyond Mahat who is overtaken by Purusha the pervasive)

II.iii.9-11) *Na samdrushe tishthanti rupamasya, na chakshushaa pashyati kaschanainam: hridaa maneeshaa manasaabhi klupto yetad vidur amritaaste bhavanti// Yadaa panchavatishtante jnaanaai manasaa saha, buddhicha na vichestati, taam aahuh paramaam gatim//Taam yogamiti manyante sthiraamindriya dhaaranam, Apramattastadaabhavati yogo hi prabhavaapyayau//*

(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 ‘sthiraam 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- dissolution 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!)

II.iii.12-13) *Naiva vaachaa na manasaa praptum shakyaona chakshushaa, Asteeti bruvatonyatra katham tad upalabhyate// Asteeti evopalabhasyah tatva bhaavena chobhayoh, Asteete evopalabdhasya tatva bhaavah praseedati//*

(If Brahman were not to be the object of attainment through speech, nor through mind and its purified thoughts, nor even through any such means, then the fundamental question would arise whether that amorphous substance existed at all! The reply is: ‘Asteeti bruvatonyatra katham tad upalabhyate’ ie apart from those who are dedicated and faithful, the Great Scriptures emphasise that non availability of the means of discovery would not be an excuse for non-existence of Brahman; in fact the theory of non existence would appear perverse! After all, besides the proof of Scriptures, even the logic of cause and effect amplifies that the root of the world has proof of dissolution and if so which would be that driving force except the Supreme who is now sought to be proved as the Self Consciousness or the Individual Self! Since now the analysis is about the Supreme and the Self being unified, one has to ascertain about the ways and means of Self-Realisation! Now as is asserted : ‘yadbhaavah tattva bhaavena’ the Supreme is the Self Itself! It is that Self which needs to be realised as existing; indeed, It really is: like Earth and other Elements are real, like Surya Chandra Nakshatras are real, like the attributes of body and senses are real, the Antaratma is real too, the Paramatmais real and the unity of both these is real too! And That is That! The only question mark that remains is how to realise this ‘Ayakta- Shashvata- Ananta- Aja- Avyaya Vishnu who is right within you!’)

II.iii.14-16) *Yadaa sarve pramuchyante kaamaa yesya hridi shrutaah, atha martyormrito bhavatyatra Brahma samaashnute// Yadaa sarve pratibhidante hridayasyeha granthayah, atha martyomruto bhavati etaavad anushaashanam// Shatamchaikaa cha hridayasya naadyastaasaam murdhaanih srutgaikaa, tayordhvam aayannamritatvam eti vishvannaanya utkramane bhavanti//*

(In the process of discernment of ‘Neti, neti’ or not this, not this; and as Brahadaranyaka states: ‘not gross, not subtle, not short’ vide II.iii.6, Brahman by nature being non-dual, is the changeless, bodiless, inexpressible and un-supporting. Be that as it may, when all the desires sticking to the heart fade off and as the mortal becomes immortal, then it is stated that one attains the Truth of Brahman; that is the state when desires, thoughts and doubts in mind vanish! When all the knots of the heart are demolished- indeed even if the Being were still alive, then the status of ‘mityomrita’ or ‘Jeevanmukti’ is attained! When all the hundred and one nerves of the heart pass through the ‘sushumna nadi’ or the crown of the head takes to the Uttara Marg or the Solar Path or the Path of Sun then the actual transformation from mortality to Immortality is stated to have taken place: ‘Asato maa sadgamaya tamaso -maa jyotirgamaya, mityormaamritam gamaya’ vide Brihadaranyaka upanishad I.i.28; as the body nerves other wise are dysfunctional thus, the final Truth emerges!)

II.iii.17) *Angushtha maatrah Purushontaraatmaa sadaa janaanaam hridaye samnivishthaah, Tam svaccha shareetaat pravrihen munjaad iveshikaam dhairyena: tam vidyaacchukramamritam tam vidyaacchukramamritamiti/*

(Ultimately, Purusha the Self as existing in the indwelling abode of heart is stated to be of a thumb-size Reality and it is essential to segregate that Reality from the body of Self like the stalk of the munja grass and visualise the Absolute Consciousness from the body as the ‘Shukraamrutam’ or

the Pure and Clean Substance that is unadulterated and Ever Serene Immortality; indeed as the Serene Immortality!)

II.iii.18) *Mrityu proktam Nachiotha labhvaam vidyaam etam yoga vidhim cha kritsnam, Brahmaapraapto virajo bhuvan vimrityur anyopi evam yo vid adhyaatmanameva/*

As the Grand Finale, Yama Dharma Raja declared that Nachiketa having gone through the evolutionary process of freeing from 'viraja' or the account of virtue or vice, 'vimrityu' of desire and ignorance and having mastered 'Yogavidham cha kritsnam' or the path of yoga in entirety and attained 'vimukti' and the Status of Brahman as the Self! Anybody else who could most painstakingly follow this arduous path like in the case of Nachiketa who set up an exemplary evidence to all the residents of the Universe under the unique guidance of no less a Deity of Mrityu besides of Dharma and Nyaya or the Lord of Virtue and Justice! Indeed blessed was the Father who gave away in charity to his own Son to Death and far more blessed was the illustrative son Nachiketa who even as a lad was not tempted by worldly desires and celestial boons but pursued the path of Realisation vigorously and accomplished Brahman right within his own Self!

[This is the end of the third section of the Second Chapter and the conclusion of Katha Upanishad]

Asatomaadgamaya Tamasoma Jyotirgamaya Mrityormaamritamgamaya/

ESSENCE OF TAITTIRIYA UPANISHAD

Contents

Invocations to Surya, Varuna, Brihaspati, Vayu and Hiranyagarbha

The Science of 'Shiksha' of Vedangas-its recitation, accent and clarity of Language

Meditation of five kinds of Vijnana of Lokas, their splendour and features

Vayu connects Lokas, Water with Agni-Suryas, knowledge with Guru-Shishyas

**Purport of Celestial Symbols of 'Bhur-bhuvah-suvah' the Gayatri Mantra
'Brahmopaasana' the Path of Brahman**

Meditation with five-fold factors viz. divine, natural, physical, human and moral

'Om' is truly symbolic of Paramatma

'Svaadhyaya' or repetitive self recitation as the key to 'Dharmaacharana'

'Vedaadhyayana' the rudimentary awareness of Self Realisation

Duties, deeds of Dharma and deep discovery within hold the key to Brahman

Universal Commands of 'Maatru Devo, Pitru Devo, Acharya Devo, Atithi Devo bhava'

Invocation to Devas to propitiate, ward off evils and acquire fulfillment and Peace

Collective prayers of Guru-Shishyas before the study of Brahma Jnaana & initiatives

Paramountcy of Food as the 'be all' and the 'end all' of Creation via the Vital Force

'Praana' is the pivotal link of physique and the Inner Consciousness

Mental Sharpness and depth of assimilation are the vital inputs to access Mahat / Bliss

The Bliss of Brahman is undefinable but one drop of it keeps the Universe ticking!

From Unique Singularity to Unbelievable Plurality, Creation of Universe is amazing!

The wherewith-all of attaining fearlessness and ecstasy named Brahman

Brahman regulates 'Srishti' and bestows degrees of bliss to humans/ Celestials alike

Granting that Supreme is Bliss, convincing that One's Self is hard due to ignorance

The 'Parama Rahsya Shiksha' of Upanishads is the Singular Teaching of the Unity

BHRUGUVALLI

Maharshi Bhrigu's investigation of what Brahman is all about!

Bhrigu's doubt about Food as the factor of Brahman but Varuna advised concentration

Bhrigu then thought of Praana but Varuna advised further introspection

Bhrigu on meditation guessed Mind as the cause but Varuna instructed intensive 'tapas'

The Maharshi's further belief centered on Knowledge but Varuna was not convinced

'Anando Brahmeti' hit the 'Bull's Eye': Bliss the originator, the sustainer & merger!

Be it a Cosmic/ Microcosmic view, basis no doubt is food as origin, preserver, merger

Food and Water besides Water's offshoot Fire pave the way to Brahman and Bliss!

Food, Earth and the latter's emerging point viz. the Sky enable fusion to the path of Bliss

Meditation for human and divine achievements to help others and the wellbeing of Self

Worship to Brahman for material and spiritual fulfillment and attainment of Bliss

From food to Praana to wealth to knowledge to mind to Truth to Spiritual Awakening

ESSENCE OF TAITTIRIYA UPANISHAD

Devapitru kaaryaabhyaam na pramaditavyam, Maatru Devo bhava, Pitru Devo bhava, Acharya Devo bhava, Atithi Devo bhava, yaanyanavadyaani karmaani taani sevitavyaani, no itaraani/(Let there not be any lapse in executing services to Devas and Pitru Devas; let your mother be a Goddess, father a God, preceptor a God and a Guest be a God; shun away all acts that are blameworthy and dutifully perform all deeds deserving commendation and indeed nothing else!)

Om sahanaavavatu shahanau bhunaktu saha veeryam karavaavahai, Tejasvinaavadheetamastu maa vidvishaavahai,Om Shanti Shanti Shantih/ (May we together-the teacher and the taught- be protected, well nourished and blessed to think and act in unison in our quest of Truth and Almighty! May there be Universal Peace, Preace and Peace always!)

The Upanishad commences with the Invocation of Surya, Varuna, Indra, Brihaspati, Vishnu and finally 'Praana' or Vayu without whom life is unreal and so is the cognition of Truth the Brahman!

I.i.1) *Harih Om! Sham noMitrah shamVarunah, sham no bhavatyaaarmaa, sham na Indro Brihaspatih, sham no Vishnururkramah, namo Brahmane namaste Vaayo tvameva pratyaksham Brahmaami, Tvaameva pratyaksham Brahma vadishyaami Rutam vadishyaami Satyam vadishyaami, tanmaavatu, tad vaktaramavatu, avatu maam, avatu vaktaram, Om Shantih shanti shantih/ (May Mitra bless us, Varuna bless us, Aryamaan bless us, Indra and Brihaspati bless us; may Vishnu possessed of enormous strides identify us with his lotus feet! May these Devas viz. Mitra / Aryamaan during the day and Varuna in the night protect our Individual Selves to smoothen the exhaling and inhaling functions of our Praana the Vital Energy to energise to work and rest in the days and nights! May Indra bestow us physical strength and mental retention; may Brihaspti the Teacher of Devas grant us excellence of speech and intellect and may Vishnu Deva with his speed and stability provide comprehension, memory and skills of communication and what is more the knowledge of Brahman! May Vayu the 'Pratyaksha Brahma' the ready proof and evidence of Brahman -who without the 'Praana' or the Vital Force human existence is negated, safeguard our very presence too for long ! What is more, the Sutradhari Hiranyagarbha unites Vayu the Praana and enable to nourish and sustain the physical limbs and senses with the Individual Self the alternate Form of Brahman. Indeed Vayu Deva! You are the immediate Brahman, the Source of Virtue and Existence and of the very Reality of 'Satyam Shivam and Sundaram'! Om, may there be Peace, Peace again and Peace in Entirety!)*

The Science of 'Shiksha' one of the 'Vedangas' about Recitation, Accent and clarity of the Language

I.ii.2) *Om Sheekshaam vyaakhyaa shyaamah, Varnah swarah Maatraa balam saamasantaanah, ityuktah sheekshaadyaayah/*

(Among the Six Vedangas of Shiksha-Kalpa-Vyakarana-Nirukti-Chhandas and Jyotisha, Shiksha is of high significance. Swara or notation is the key of pronunciation. It is about the Science of Pronunciation of Shiksha or Instruction by a Guru that is an integral part of teaching to a student. The rudiments of this Shiksha covers the full range of the Science be it 'Varnas' or alphabets, 'svaras' or accents of both 'Udaatta' or elevated , 'svarita' or pitched and 'anudaatta', 'maatras' or measures or time required for the pronunciation requiring 'balam' or emphasis, 'Saamah' or uniformity and 'santaanah' of Saama or the

juxtaposition viz. the conjoining of letters and so on. Hence the “ukta” or what is stated and clarified in the Sikshaadhyaya or the Chapter of pronunciation. Narada Purana which devotes considerable teaching to Shuka Maha Muni the son of Veda Vyasa by Maharshi Sanandana: in the Swara Shastra, Aarchika Swara is related to Rik Veda either as ‘gathika’-related to Pouranic Episodes and ‘Saamika’ or Saama Veda related. In fact, ‘Yaajya stotras’ or hymns, Mantras and Karanas related to Yajnas are used in all the three Vedas as per Swaras, other wise those would turn out to be Viruddha swaras or of negative impact! If the Mantras are not properly pronounced, there could in certain cases ending up in negative impact and are named ‘Indra Shatrus’ since Indra Yagna had far reaching negative impact as he performed a Sacrifice against Vritra the son of Tvashta Prajapati as Vritra became very powerful in a war between Devaasuras; although Vritaasura was killed with the help of Vajraayudha made out of the backbone of Dadhichi Maharshi , Indra was hounded by Brahma Hatya Maha Paapa and therefore hid himself in a lotus stem and lost his Indratva till Brahma himself reinstalled Indra by withdrawing the Brahma hathy sin! Such was the negative impact of mispronunciation in outstanding Yajna karyas! In the ‘Vaangmaya Shastra’ or vocabulary, pronunciation originates from ‘vakshasthala’ or chest, ‘kantha’ or throat, and Mastaka or head; from the chest emerges the low level sounds normally resorted to morning hymns, from the kantha emerge the medium and broad variety of sounds and from the mastaka are originated as high pitch sounds and variations of volume.)

Meditation of Five kinds of Vigjñana of Lokas, their splendour, unifying spirit, inhabitants and features

I.iii.1) *Sahanau yashah, saha nau brahma varchasam, athaatat samhitaayaa Upanishidam vyaakhyaa – syaamah/ Panchasvadhikaraneshu adhilokamadhi jyautishama adhividhyam adhi prajam adhyaatmam, eta mahaassahitaa ityaachakshate, athaadhilokam, prithivi purva rupam, dyour uttararupam, aakaashah sandhih/*

(May we both-the Guru and Sishya, be blessed together with ‘brahma varchas’ or spiritual brightness enabling us to meditate the ‘Panchashu adhikaranaas’ or five means of Vigjñana or knowledge viz. ‘adhilokam’ or in reference to the Tri Lokas, ‘adhi jyautisham’ or about the degree of splendour of each of the Worlds, ‘adhividyam’ or the distinctive knowledge of each of the Lokas and their Unifying Spirit, ‘adhiprajam’ or about the Spiritual patterns of the inhabitants of the Lokas and ‘adhyatmam’ or of physical / bodily strengths and weaknesses or pluses and minuses. Normally three categories are mentioned as ‘Adhibhoutikam’ or External Body based, ‘Adhyatmikam’ or inner psychological based features and ‘Adhi Daivikam’ or God made blessings or problems affecting individuals; but in this case, reference is made to five factors taking into account the totality of the Universe! Hence the expression above is ‘purva param’ and ‘uttaraa param’ or the expressions related to an individual or in the Universal context. Hence the word ‘Athaadhilokam’ or the totality of Universe is referred to! In this Uttara rupam, mention is made first to ‘dyuah-aakasha and sandhi’ or heaven, sky and the Intermediate Region of ‘Sandhih’.)

As Vayu connects Lokas, water links Agni-Suryas, knowledge with Guru Sishyas & Parents with progeny

I.iii.2-4) *Vaayuh sandhaanam, iti adhilokam; athaatadhirjyotisham, agnih purvarupam, aditya uttara rupam, aapah sandhih, Vaidyutah sandhaanam, ityadhijyotisham Agnih purvarupam, Aditya uttara rupam, Aapah sandhihi Vaidyutah sandhaanam, ityadhi jyotisham, athaadhidhyam, Acharyah purva rupam// Antevaasyuttara rupam, vidya sandhih, pravacanassamdhhaanam itim adhividyam, Maataa purva rupam pitoruttara rupam, prajaa sandhih prajannassandhaanam iti adhi prajam/Athaadhyatmam,*

*adhaara hunuh utara rupam vaak sandhii, jihva samdhaanam iti adyaatmam/ ya evam maha samhita
vyaakhyaataa veda sadheeyate prajaayaa pashubhih, Brahma varaschenaan adyena suravargena
lokena//*

(Air provides the connectivity to the Earth on one hand and the three lokas above viz. the heaven, sky and the intermediate ones as that universal link is the catalytic agent in the context of Creation of the Universe. This is also the over all connection for meditation of the Deities- first commencing with Agni denoting the foremost and bright entity while the third one being Surya while water is the rallying point or the junction as lightning provides the link; this is in the context of Connectivity of the Basic Elements of the Universe. On the mortal plane of creation, the first letter is mother and the father is the last letter while the focal point or the junction constitutes progeny and the connection is generation. Similarly Guru is the first letter, Shishya is the third letter while the rallying medium or junction is knowledge, Teaching or imparting knowledge is the connection while active meditation is the end product. While referring to an individual body, the lower jaw is the first letter, upper jaw is the last letter and tongue is the connection and speech is the ‘Sandhi’ the junction! These are the examples of combinations resulting in progeny and so on. Vidya or awareness and Reality are thus linked by Meditation in essence.)

*I.iv.1-2) Yas chandasaam vrishabho vishvarupah chhandobhyodhyamritaam sambabhuva sa mendro
maddhrya smrunot/ Amritasya Devadhaarano bhuyasam, shariram mevicharshanam, jihvaa me
madhuttamaa, karnaabhyaam bhuri vishruvam, brahmanaah kososi medhaayaapihitaah shrutam me
gopaayaa Aavahanti vitanvaanaa// Kurvaanaacheeramaatmanah vaasaamsi mama gaavascha anna
paanecha sarvadaa, tato me shriyamaavah lomaashaam pashubhih saha svaaha/ Aavaayantu brahma-
chaarinah svaaha, vi maayantu brahmacharinah svaaha, pramaayantu brahmacharinah svaaha,
damaayantu brahmacharinah svaaha, shamaayantu brahmacharinah svaaha/*

(May Indra, the representation of the Pranava-akshara ‘Om’ the quintessence of the immortal Vedas, bestow intellect and prosperity to me . Let my physique be strong and fit like a bull due to its might and alertness! May my tongue be sweet and convincing speech and may my ears hear about the magnificence of Brahman ever. May he grant me affluence to flourish with fulfillment of material wealth, food, clothing , cattle, and so on: ‘Svaaha’; may Brahmacharis surround me for guidance: ‘Svaaha’; may Brahmacharis as of the prospective generation be imbued with morality, self control and sound knowledge: ‘svaaha’; in short, let me and my followers strictly adhere to the principles of Dharma and to constantly remind us so by oblations to Agni with the unique and repetitive facility of Mantras.)

*I.iv.3) Yasho janesaani svaaha, shreyaan vayayosaani svaaha, tam tvaa bhaga pravishaani svaaha, sa
maa bhaga pravisha svaaha/ Tasmin sahasra shaakhe nibhagaaham tvayi sruje svaaha, yathaapah
pravata yanti yathaa maasaa ahrjaram/ Evam maam Brahmacharinah dhaataraayatu sarvatagh
svaaha, Prativeshosi pra maa bhaahi pra maa bhaah pra maa padvasva/ Iti chatirdhonuvaakah/ (Let
my ‘homa karya’ continue with resounding ‘svaahas’ seeking approvals to secure prosperity and fame.
The wealth to be secured is for rites and charities to destroy wrong actions and deeds and to purify one’s
thoughts and conscience; this would destroy my accumulated sins . As the accumulated sins are
substantially reduced or wiped out, the Self would appear growingly clean as a mirror -reflection of
Paramatma himself! The fame is to acquire high level knowledge and popularity to attract extensive groups
of talented and committed disciples who should in turn propagate Dharma through posterity. Parama
Purusha! Do enter into my heart and Soul and purify my entire sinful thoughts and acts so that there is*

little difference between us the and let true identity is firmed up! This should vindicate the Eternal Truth that ‘Antaratma’ the Inner Conciousness and ‘Paramatma’ the Supreme Reality are just the same !

The purport of the Celestial Symbols of ‘Bhurbhuvatsvah mahah’

I.v.1-2) *Bhurbhuvah suvareeti vaa etaas tisro vyaahrutayah, taasaamu ha smaitaam chaturteertham mahaachamasyah pravedayate maha hati, tad Brahmaa sa Atmaa angaanyanyaa Devataah, Bhuriti vaa ayam lokah, Bhuva ityantariksham, Suvariti asou lokah/ Maha iti aadityam, Adityenavaa va sarve lokaa maheeyante/ Mahaityaadityah Adityena vaava sarve lokaa maheeyante, Bhurati vaa Agnih Bhuva iti Vaayuh, Suvarityaadityah, Maha iti Chandramah Chandramasaa vaava sarvaani jyotimshi maheeyante/* (As the ‘Vyahritis’ or qualifying features of ‘Maha’ or Brahma are: ‘Bhu’ or the Earth, ‘Bhuva’ or the Intermediate Space, and ‘Svaha’ is the extra terrestrial world yonder or the higher worlds. Now, if Bhu is Agni, Bhuva is Vayu, Svah is Surya then Maha is Chandra and the last is what the luminaries sparkle and glorify! Indeed if Vyahriti is called the trunk of the body of Hiranyagarbha Brahman, then the limbs are : bhu or the legs, bhuvah or the hands and svaha is the head!) I.v.3-5) *Bhuriti vaa Ruchah Bhuva iti Samaani Suvariti yajumsi, Maha iti Brahma, Braahmana vaava sarve vedaa ma maheeyante/ Bhurita vai Pranah, Bhuva ityapaanah suvariti vyaanah maha ityannam annena vaava sarve praanaa maheeyante/ Taa vaa etatas chaturdhaah chaturasro vyahritayah, taa yo veda saeda Brahma, Saveshmai Deva balim aavahanti/* (The word ‘Bhu’ connotes Rig Veda, ‘Bhuvah’ Saama Veda, and ‘Svaha’ for Yajur Veda while Maha is ‘Om’ or Brahman. Also ‘Bhu’ is the ‘Praana’, ‘Bhuvah’ is ‘Apaana’, ‘Suvah’ is ‘Vyana’, and ‘Mahah’ is ‘Anna’ or food. Thus the ‘vyahritis’ of Brahman are expressed in four significant viz. Brahman as Tri Lokas of ‘Bhurbhavassvah’; as three Devas of Agni, Surya and Chandra; three Vedas of Rik-Saama-Yaju and three Pranas viz. Apana-Vyana-Savana. Indeed he who absorbs these details attains supremacy of Brahman to himself as Devas offer a variety of gifts to him.)

Brahmopaasana the path to Brahman

I.vi.1-2) *Sa ya eshontarhridaya aakaashah, tasminnayam purusho mayomayah, Amrito Hiranmayah antarena taaluke, ya esha stana ivaacha lambate sendra yonih, yatraasou keshaan to nivartate, hyapohya sirsha kapaale bhurityagnou ptatitishthati, bhuva iti vaayau// Suvarityaditye, maha iti Brahmani, apnoti svaraajyam, apnouti manasaapatim, vaakpatischakshupatih stotra patih vijnanaa*

(There is an entity in the Akasha or the Space there beyond, which indeed is right within one’s own heart, that is sought to be realised through knowledge and introspection for the attainment of paramountcy and that outstanding Truth is everlasting and glorious. This entity is stated to hang down like the nipples of teats and that is stated as the birth place of Indra Deva: *Indrasya Brahmanah yoni maarga/* Indeed that is the path by which one attains Salvation; the reference is to the Sushumna Nadi in the Yoga context as this nadi passes from the heart upward to the center breaking the head midway at the time of Salvation of Yogis. Now, at this spot the Yogi realises Surya known as Suvah en route Mahah the Brahman. In other words, the Yogi accomplishes the ‘manas’ or heart of Brahman the overlord of speech, hearing, sight and intelligence. On attaining Space or Sky the Brahman, the Individual Self too is merged with ‘Antaarama’ the eternity, the Paramatma the eternal again ! As ‘Svaha’ as Surya and Brahman as ‘Mahah’, if the Self controls the mind and thought besides other physical traits of speech, vision, hearing, touch, and smell, then he could attain the status of bliss and greater existence quite other than listless death!)

Meditation to Paramatma and Antaratma as both appear to have a Five fold nature in common

I.vii.1) *Prithvyantariksham dyaur disho vaa avantara dishaah, Agnirvaayuradityah chandramaa nakshatraani, apa oshadhayah vanaspataya aakaasha Atamaa ityadhibhutam/ Athaadhyaatmam, Praano vyaanopaana udaanah samaanah, Chakshu shrotram mano vaak tvak, charma maamsam snaavaasthi majjaa etad adhidhyaaya Rishiravochat/ Panktam vaa idam sarvam panktenaiva paanktah sprunoteeti/*

(The Sages confirmed that Meditation and Sacrifice are five fold viz. the Divine factors, natural factors, physical factors, human factors and moral factors. The Earth, Sky, Heaven, then Primary Quarters and the secondary Places of Existence; Fire, Air, the Sun, the Moon and the Stars as also water, herbs, trees, and the Instrument of Srishti viz. Virat Swarupa. Besides the 'Adhi Daivika' causation, then the Adhi Bhoutika and Adhyaatmika causes are narrated: of these are physical and human factors; to start with the five vital forces, five sensory organs, five senses and so on in a row or Pankti! This was what Rishis underlined: *Panktam vaaidam sarvam, panktenaiva paanktah sphrunoteeti/* (The Totality is indeed constituted by five factors in a row, one filling up with five (external) and five (internal). Thus there are different kinds of meditation: one to Hiranyagarbha as referred to thus far with the latter identified with 'vyahritis' and the five entities of Bhuh-Bhuvah-Svah-Mahah and the body trunk of Hiranyagarbha. Another type of meditation is to the Pancha Pranas viz. Praana-Vyaana-Apaana-Udaana-Samaanas or the Vital Force performing exhaling, pervading, inhaling, leaving the body and digesting. Yet another one is stated as 'Pankti' or the five feet/ five lettered 'Chandhobhaga' or Prosody the Vedanga devoted to poetry and prose scripting. Further meditation is for the welfare of Pancha Karmendriyas and Pancha Jnanendriyas of eyes-ears-mouth-nose and skin and the counter part senses of vision, hearing, speech, smell and touch. The Pankti or the row of five possessions that a father counsels to his son as the former draws nears his death and the five possessions acquired worthy of sacrifice were his wife, sons, human wealth, divine wealth and the Self! Essentially thus the Universe is made of Pancha Bhutas or Five Gross Elements that Prajapati Himself is all about!)

OM is truly symbolic of Paramatma

I.viii.1) *Omiti Brahma Omiti Sarvam Omityetad anukritirha sma vaa aapyo shraavatyetraa shraavayanti/ Omiti Saamaani gaayanti, Omshomiti shastraani shamshanti, Omityaradharyuh pratigaram pratigruh - nati/ Omiti Brahma prasouti Omityagnihotram anujaaneeti, Omiti Brahmanah pratyakshan aaha Brahmopaapna vaaneeti Brahmaivopaapnoti/*

(Om is the most distinguishing expression summing up and signifying the Reality yet unknown! It is the Sum of anything and everything even as it is the beginning and the end of Creation, occurring again and again. By the mere sound, the word Pranava is empirical but supplemented with the Supreme, it envelopes the Universe plus more! Hence Om is Brahman. When Priests offer oblations to Agni along with the chanting of relevant mantras to specified Devatas, all the formule and established procedures are practised accordingly: Rig Veda mantras set to tune are the Saamas ie. those that are not so set are the Shastras. The recitation of 'Saamas' with Om as in the case of 'Om Shom'. The priest Adharvu for eg. in charge of Rik mantras seeks permission with the request 'may we pray!' and the reply would be : Om, this would please us! In other words: 'Omitya -dharyuvuh pratigara pratigruhaati' Thus the permission to perform the Sacrifice is secured with the word OM. When the prayer is thus offered with veneration to attain Brahman then indeed the Karta would attain Brahman for sure! The relevant passage of the Verse does signify the word of OM!)

Significance of Svadhyaaya as the key to Dharmaacharana

I.ix.1) *Rutamcha svadhyaya pravachane cha, Satyam cha svadhyaya pravachane cha, Tapascha svaadhyaya pravachanecha, damascha svadhyaya pravachanecha, shamascha svaadhyaya pravachanecha, Agnyascha svaadhyaya pravachanecha, Agnihotrascha svaadhyaya pravachanecha, Atithayascha svadhyaya pravachanecha, Manushyam cha svaadhyaya pravachanecha, prajaa cha svaadhyaya pravachanecha, Prajanascha svaadhyaya pravachanecha, Prajapatischa svaadhyaya pravachanecha, Satyamiti Satyavachaa Raathitarah, tapa iti Taponityah Paurushishtih, svaadhyaya pravachane eveti Naako Maudgulyah, taddhi tapastaddhi tapah/*

(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 ‘svadhyaya’ 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, sama 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, kirtih 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 up 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!’

Duties, deeds, deep discovery within the Self

I.xi.1) *Vedam anuchyaachaaryontevaasinam anushaasti,Satyam vada, Dharmam chara, Svaadhyayaana maa pramadaha, Acharyaaya priyam dhanam aahritya prajaatantum maa vyavacchetseeh, Satyaan na pramaditavyam, dharmaan na pramaditavyam, kushalaan na pramaaditavyam, dharmaan na pramaaditavyam, bhutyai pramaaditavyam, svaadhyaya pravachinaabhyaam na pramaditavyam, deva-pitru-karmaabhyaam na pramaditavyam/* (After teaching Vedas, the Preceptor imparts a set of duties to speak Truth always and practise righteousness.He exhorts not to neglect ‘Svadhyaya’ or constant Study; not to snap the ties with him or his family once gifting him gifts and wealth; never to deviate from virtue; not to neglect from duties and ignore basic tenets like: *Satyam vada, Dharmam chara, Svaadhyayanmaa*

pramadah/ As an affectionate one with paternal care, the Teacher instructs the students not to neglect their well being and health! Then emphasis is made on dharma, bhuta daya, deva-pitru duties and deeds. The implied exhortation to the disciples would be to introspect within the Self and realise Brahman)

Universal Commands for Good Living

I.xi-2-4) *Deva pitru karyaabhyaam na pramaditavyam/ Matru devo bhava, Pitru devo bhava, Acharya devo bhava, Atithi devo bhava, yani anavadyani karmaani taani sevitavyaani no itaraani, yaani asmaakam sucharitaani, taani tvasyopasyaani, no itaraani// Ye ke chaasmchreyaamso Brahmaah tesaam tvayaasanena prashavasitavyam, Shraddhayaa deyam ashraaddhayaadeyam shriyaa deyam, kriyaa deyam, bhiiyaa deyam samvidaa deyam/ Atha yadi te karmavichikitsaa vaa vritta vichikit saa vaasyaat// Ye tatra Brahnamaah sammarshinaah yuktaa aayuktaah alukshaa dharma kaamaahsyuh, yathaa te teshu varteran tathaa teshu vartethaah// Esha aadeshah, esha upadeshah, esha Vedopanishat, yetadanushaashanam, yetamupaasitavyam, ekamu chaitadupaasyam//* (Having underlined that there should not be any excuse to abstain from the duties of worshipping Devas and Pitru Devatas, on the level ground, the duties are to one's own mother to have given birth and nourishment, father for one's upbringing, tradition and discipline, the Teacher to provide him education and training to face life besides opening gates for Knowledge-Samsara-Dharma-Karma-and Liberation. The 'Atithi' or the revered guest too is of divine nature, and one should offer him a seat, remove the fatigue in reaching one's home, receive them with respect and honour becoming of the stature of the host, and make befitting offerings not out of bravado and superior feeling but with modesty and friendliness with equal status. This kind of treatment is specially stressed in respect of Brahmanas who are particularly experienced in rendering their duties and customs with faith and dedication. These are indeed the instructions of Vedas and the established principles of Dharma. As regards 'Karma' or Scriptural rites and duties, aided by knowledge, these are required to be practised as per their prescribed procedures backed up by relevant Mantras or Stanzas, and on the basis of time-proven customs. But, it is essential to realise that acquisition of the fruits of the Karma is an on going process through a chain of births and deaths and it would be too naive to imagine that the karmas of one or successive lives would lead to 'Brahmatva' in one go! Chhandogya Upanishad (VIII.i.6) clarifies: *Tad yatheha karmajito lokah ksheeyate, evam evaamutra punyajito lokah khseeyate, tad ya ihaatmaanam ananuidyaa vrajanti etaamscha satyaan kamaan, tesham sarveshu lokeshvakaamchaaro bhavati, atha ya ihaatmaanam anuidyaa vrajanti etamscha satyaankaamaan, tesham sarveshu lokeshu kaamcharo bhavati* (Just as the deeds of evil are exhausted by the results of virtues gained, those who depart from the world, without realising that the Self would secure positive gains and a select handful succeed as instructed by their Teachers in attaining freedom of movement and enjoy bliss!) Moreover the fruits of Karma are multi-impacted like happiness of progeny, heaven, glory, prosperity; no doubt, 'Satkarma' too is stored and piled up but the balance surplus effect is what matters to lead up the heights of Brahmatva!) Having thus analysed the far reaching influence of Karma, one recalls Lord Krishna's directive to Arjuna viz. *Karmanyevaadhikaaraste maa phaleshu kadaachana, Maa karmaphalaheturbhuh maa te sangostvakarmani/* or that a human being has a right / duty to perform Karma or one's duty but has no hold over the fruits, be they be either positive or negative and that there is no reason however to discontinue the action regardless! All the same, if one has a doubt whether the 'Karmaacharana' is as per prescribed norms, then knowledgeable Brahmanas would indeed possess the competence to judge the deeds as they themselves should be practising the acts like homa karyas, worships, vratas, danaas, yatra darshanas, svadhyayas and the like and as such would be able to advise if need be! The last stanza of the above states: *esha aadesha, esha upadesha, esha vedopanishat,*

etad anusandhaanam, esham upaasitavyam/ (This is the command, the teaching, and a secret and Sacred instruction that all the students must necessarily follow in the context of ‘Satkarma’ towards ‘Sadgati’ and such deeds encompass practices not only of ‘Agnikaryas’ but multifarious such as austerity, abstinence, self-control, charity, meditation, and innumerable duties of brahmacharis, grihasthas and women)

An Invocation to Devas to propitiate them, ward off evils and to acquire knowledge of Brahman

I.xii.1) *Sham no Mitrah, sham Varumah, sham no bhavatyarmaa, sham na Indro Brihasspatih, sham no vishnur urukramah, namo Brahmane namaste Vaayo tvam eva pratyaksham Brahmaasi,twameva pratyaksham brahmaavaadisham, ritam avaadisham satyam avaadisham tanmaamaaveet aaveen maam aaveed vaktaaram, Om Shanti Shantih/* (The First Chapter closes with an Invocation to propitiate Devas to bestow blessings to Mitra, Varuna, Aryaman another Form of Surya, Indra, Brihaspati and Vishnu himself! Our sincere salutations and prostrations to Brahman, Vayu, and other Celestial Gods to protect me, the Speaker and all of us contained in the Universe! Om Shanti, Shanti and Shanti! May Peace, Virtue and Fulfillment be with us all!)

[This is the conclusion of Part I]

Collective Prayer by Guru-Shishyas before the Study of Brahma Jnaana and further initiatives

II.i.1) *Om sahanaavavatu, saha nao bhunaktu, saha veeryam karavaavahai, tejasvinaavadhitamastu maa vidvishaavahai/ Om Shanti,Shanti, Shantih/* (May the Almighty protect the Teacher and the Taught together and bless us to acquire the knowledge of Brhman, absorb it, reflect and meditated upon. In the Brihadaranyaka Upanishad, Maharshi Yagnyaalkya teaches Devi Maitreyi as follows: *Atmaa vaa are drushtavyah shrotavyo mantavyo nidhiv dhyaanaa sitavbyo Maitreyi, Atmano vaa are darshanena matyaa vigjnaanenedam sarvam viditam!*In other words, Truth indeed is within the Self’ it is that the Self alone is to be heard of, reflected upon and meditated to.That alone is the quest of Immortality.)

Om, Brahmaid apnoti param, tadeshaabhyuktaa/ Satyam Janamanantam Brahma, yo Veda nihitam guhaayaam Parame vyoman, soshnute sarvaan kaamaan saha, Brahmanaa vipaschiteti// Tasmadvaa etasmaad aatmana aakaashaah sambhutaah aakaashaad vaayuh vaayoragnih, agner aapah, aadbhyah prithvi, prithivyaa oshadhayah,oshadhibhyo annam annaat purushah; sa vaa esha purusho anna-rasamayaha, tasyedam eva shiraha, ayam dakshinah pakshah, ayam uttarah pakshah, ayam atmaa, idam puccham pratishthaah; tad apyesha shloko bhavati/(Om. Brahman is the Truth that is the Infinite Knowledge and he who possesses that knowledge does indeed rejoice everything that Brahman does too. This Brahman is indeed within one’s own Self, the Origin of Akaasha even as from Akasha emerges Vayu. In the chain of Creation, Agni originates Water which manifests Earth in turn and there by herbs facilitate the output of food and thereby the man. Thus human beings-as also other species in the Lord’s Creation-is basically the product of ‘Anna’ the food: *annaad reto rupena parinataat purushah/* The Purusha is made essentially of food and the resultant semen. That Being possesses a head balanced by a Southern or Right side and a Left side or northern side , besides a stabilising ‘puccha’ or tail as symbolic of Earth; *Ayam dakshina pakshah, ayam uttarah pakshah, ayam atmaa, idam puccham pratishthitaah/* Or in between the sides of the body trunk, the mid point is the ‘Atma’ or the Soul as Vedas are stated to define, while the analogy of the hanging tail of a cow or earth as the foundation. There are two analogies

stated one on Atma and another on the tail; the analogy of the ‘Atma’ first: the Antaratma is in a ‘guhaa’ or in a secret place based on the concept of Inner Consciousness: viz. *avyaakrita akaashameva guha*, or, *antarhridaya akaasha*/ Now, the Self also called Jeevatma or the ego is possessive of Pancha Koshas or Five sheaths viz. Annamaya (food based), Praanamaya (life based), Manomaya (Perception or instinctive based), Vigyanamaya (knowledge or intelligence based) and finally Anandamaya (based of sheer bliss the climactic state of Supreme consciousness). The second analogy about the tail as drawn from a reference of a cow’s tail is representative of the nexus of Pancha Pranas or the vital forces of Paana-Apaana-vyana-udaana-samanas poured as it were into crucible. Having thus explained the principle of the Antaratma or the Individual Self comprising *inter alia* the unity factors of Space, Fire, Water, Air and Earth and the relativity of Pancha Koshas and Pancha Pranas on the one hand and that of Paramatma on the other, one another parallel example is about ten men crossing a river by a boat and as each time one counts the rest, one forgets counting himself too and only nine were counted; indeed the tenth is the Self; and the tenth one also the paramatma! It is the same as: *Satyam jnaanam anantam Brahma!* Or the Truth, the Subtle Knowledge and the Infinity! But Infinity is beyond comprehension but indeed within oneself! Chhandogya Upanishad(VII.xxiv. 1) explains about Infinity: *Yatra naanyat pashyati naanyachrunoti naanyad vijaanaati; atha yatraanyat pashyati anyachrunoti anyad vijaaniti tad alpam; yo vai bhuma tad Amritam, atha yad alpam tan mrityam; sda, Bhagavah, kasmin pratishthaa iti; sve mahimni, yadi vaa na mahimneeti*/(The definition of Infinity covers such that where one would not be able to see, hear, feel and understand any thing. In the situation of the Self and the Infinity, both get united and both are the reflections of each other, then whom should one see, hear, feel or understand. Brihadaranyaka Upanishad (II.iv.14) is quoted when Yagnyavalkya explained to Maitreyi: *Yatra hi dvaitamiva bhavati taditara itaram jighrati, taditara itaram pashyati taditara itaram shrinoti, taditara itaram abhivaadati, taditara itaram manute taditara itaram vigjnaanaateeti; yatravasya sarvam aatmaivaabhut tatkena kim jighret, tat kena kam pashyet tat kena kam shrunyaat tat kena kam manveeta, tatkena kam vijaaneeyat? Yenedam sarvam vijaanaati, tam kena vijaaneeyat, vijnaataraam are kena vijaaneeyaad iti/* Due to the apparent existence of duality due to ignorance, smell-vision-hearing-speech- thinking or mindset-and the faculty of understanding are dissimilar. But when the veil ignorance is removed and since the Absolute Self is neither dual nor multiple, every thing falls in place and one starts recognising the attributes to see, hear, smell, taste, touch, think and react precisely the same unmistakable and distinctive uniformity! Then the Self is the Supreme in that blueprint, be it hearing, vision, or feeling or thinking! Moreover, Brahman is omnipresent as He is below, above, behind, in front, and in all the Directions. Any one who looks within would see him finds his mirror image. He is free of movement, speech, thought, vision, hearing and touch. The concept of duality is thus misplaced and that of Unity is perennial!)

The paramourcy of Food as this is the be all and end all of Creation via Praana/Life

II.ii.1) *Annaadvai prajaah prajaayante, yaah kaascha prithvim shrutaah , atho annenaiva jeevanti, athainadapi yantantatah, annam hi bhutaanaam jyeshthamn, tasmaat saroushadhamuchyate, sarvam vai tennamaatpanuvanti, yennam brahmopaasate, Annaad bhutaani jayante, jaataannyannena vardhante, adyatetti cha bhutaani, tasmaad annam tad uchyata iti/ Tasmaadvaa yetasmaadanna rasamayaat, anyontara aatmaa praanamayah, tenaisha purnah, sa vaa esha purushavidha eva, tasya purusha vidhataam, anvayam purushavidhah, tasya praana eva shirah, vyaano dakshina pakshah, apaana uttarah pakshah, aakaasha aatmaa, prithivi puccham pratishthaa, tadapyesha shloko bhavati/* (Food is the base that all the Beings on earth are born from, sustained by and at the end merged into. Since food is preceded by, born before, worshipped always, and eaten by all the Beings, it is precisely called Praana or the Life

Force for all. As the Inner Self is made of this Life Energy which is the essence of food, the latter is an offshoot of Vayu the Air of the Pancha Bhutas or the Five Elements of ‘Prithivi-aapas-tejas-vaayu - akaashas’. Of this Vayu, the head of a Being is Praana, its right side is Vyana, left side is Apaana; Akasha or the Space is the Self of a Being, Earth is the tail that stabilizes. Thus ‘Annaat’ or food transforms into ‘Prajaa’ resting on earth; since ‘annam hi bhutaanaam jyeshthaanaam’ or as food is the first born, all the living beings originate from ‘annam’, sustain from it and finally merge into it; hence *Annam Brahma!*

Praana is the common pivotal to the Physical and Inner Self of all the Beings

II.iii.1) *Praanam devaa anu praananti, Manushyaah pashavashvascha ye, praano hi bhutaanaamaayuh, tasmaat sarvaayushamuchyate/ Sarvameva taaayuryanti, ye praanam Brahmopaasate, Praanohi bhutaa – naamaayuh, tasmaat savaayushamuchyate iti/Tasyesha yeva sharira aatmaa, yah purvasya, tasmaadva etasmaat praanamnayaat, Anyottara aatmaa manomayah, tenaisha purnah, savaa esha purushavidha eva, tasya purushavidhataam, anvayah purusha vidhah, tasya yajureva shirah, rukdakshinah pakshah, Saamottarah pakshah, Aadesha aatmaa, Atarvaangeerasah puccham pratishthaa, tadayasha shloko bhavati/* (There are two ‘divides’ of a human being, one is the physical and another that is more significant is the Internal Self. Praana is common to both the embodied self as well as to the inner consciousness or of all the beings including humans and of Devas respectively. In the context of all human beings, animals and other species or of the embodied Self, Prana based on food sustains the vital body. The Inner consciousness is sustained by mind. The latter or the mental body as compared to the vital body is constituted of Vedas; Yajur mantras are of the head, Rig mantras of the right side, Sama mantras of the left side while Brahmana portion is of the body trunk; the Atharva mantras as signified by Angirasa Maharshi, are of the stabilising tail represented by Earth. The analogy of the Physical and Inner Selves is thus perfect: Vital Force Praana emerging from food is the ‘sin-qua-non’ or the quintessence of sustaining human and other beings in the physical context, whereas in the celestial sense the Inner Consciousness is based on the vital force arising from Vedas and their unity of the mental body since the Vedic Texts affirm that ‘all the Vedas get united in the Self in the mind’ as per the ‘Adesha’ or ‘Commands’ Portions of each Veda ie the Brahmanas as in reference to Taittiriya Adesha III.ii.1 affirms the unity of all Vedas. Again, reference is made in the Brahmana portion of ‘Atharvaangirasa’ refers to ‘puccham pratishtha’ or of the stabilising tail; the relevant mantras are in relation to the rites performed urging stability of peace and prosperity for all in the context of their minds.)

Sharpness of Mind and the depth of Understanding are the essential inputs to access ‘Mahat’ / Bliss

II.iv.1) *Yato vaacho nivartante, Apraapya manasaa saha, Anandam Brahmano vidvaan, na bibheti kadaachaneti/ Tasyhaisha eva sharira aatmaa, Yah purvasya, tasmaadva etasmaan manomayaat, anyontara aatmaa vigjnaamayah, tenaisha purnah, sa vaa esha purusha vidha eva, tasya purushavidhataam, anvayam purushavidhah, tasya shraddhaiva shirah, ritam dakshinah pakshah, satyam uttarah pakshah, yoga aatmaa, mahah puccham pratishthitaa/ tadapi esha shloko bhavati/* No person with enlightenment is ever afraid of facing trying situations once he has realised Bliss which is Brahman. This situation follows due to the strength of mind even in the physical framework of a human being; more so when the internal self is buttressed with knowledge. In such a situation, faith is stated as one’s head, righteousness is the right side of the body, truth the left side and concentration is the body and Mahat or the First Born Intellect or the depth of absorption which is all-pervading named Satya Brahman (Prajapati) is the stabilising tail; Brihadaranyaka Upanishad aptly describes Intellect as the varied form of Satya

or Truth as the 'hridaya' too. The Upanishad vide V.iv.1 is quoted: *Tad vai tat etad eva tadasya Satyameva; sa yo haitam mahad yaksham pradhamajam veda; Satyam brahmeti; jayaatimalokaan, jita invaasaa asa ya evam etan mahad yaksham prathamajam veda; Satyam Brahmeti, Satyam hi eva Brahma/* or meditation is targeted to Prajapati Brahman who has been described as his 'hridaya' or intellect; further qualification of that Hridaya-Intellect-Brahman pertains to Truth as well. That Truth is Satya Brahman; the expression 'tat' or 'that' is repetitive since Hridaya-Intellect-Brahman and now the Truth all refer to just the same. The phrase 'Satyameva' also signifies the idioms Sat or Tyat viz. Murtha (Gross) and Amurta or Subtle, the gross body being 'Pancha bhutaatmikaa' or of Five Elements and is unconquerable by enemies like 'Arishadvargas' or Kaama-Krodha- Lobha-Moha-Mada Matsaras; indeed Satya Brahman is invincible, the very first born and all pervading!

The Bliss of the Supreme is not definable but one drop of that keeps the totality of Universe ticking!

II.v.1) *Vignaanam yagnam tanute, karmaani tanutepi cha, Vignaanam Devaah sarve Brahmajyeshtha – mupaasate/ Vignaanam Brahma ched veda, tasmaacchen na pramaadyati, Shareere paapmaano hitvaa, sarvaan kaamaansamashnute/ Tasyaisha eva sharira atmaa, yah purvasya, tasmaada vaa etasmaad vigjnaaa mayaata anyontara atmaa ananda mayah tenaisha purnaah, sa vaa esha purusha vidhaa eva, tasya purusha vidhaataam anvayam purusha vidhaah tasya priyam eva shirah, modo dakshina pakshah, pramoda uttara pakshah, ananda atmaa, brahma puccham pratishthaa, tadapi esha shloko bhavati/* Vignaanam or knowledge enables the execution of Yagnas as also other duties prescribed to all the Varnas. All the Devas like Indra and others are in constant worship to Mahat Brahman Hiranyagarbha as per the knowledge that they possess, as indeed Vigjnaam is Brahma; once the heap of sins is gradually evaporated, then one experiences all the joys. It is firmly believed that the Inner Self is essentially the form of bliss, which would have taken a human shape of which the head is of joy, the state of satisfaction is the right side of the body, total fulfillment is the left side and the body trunk is the fountain of bliss itself while the tail is the balance to provide stability. Thus the human body is of the five sheaths viz. Annamaya, Praanamaya, Manomaya, Vijnana maya, and Anandamaya. On the other hand, Paramatma is not definable as Brihadaranyaka Upanishad -III.viii.8-affirms: *Sa hovaacha, etad vai tad aksharam, Gargi, Brahmanaa abhivadanti asthulam, ananyu, avayv anaakaasham, asangam, arasam, agandham, achakshusham, ashrotram, avaak, amanah, atejaskam, apraanam, ukham, amaatram, anantaram, abhayam; na tad ashnaati kimchana, na tad ashnaati kashchana/* (Yagnyavalkya defines Paramatma to Gargi as follows: Those Brahma vetthas who visualise the Imperishable as Akshara or Undecaying or Imperishable and is the negation of features such as that Brahman is neither gross nor minute, neither short nor long, neither like glowing red like Agni nor sticky and oily like water, neither shadowy nor dark, neither Air nor Space, unattached or uncommitted, neither savoury nor odorous, visible with eyes nor heard by ears, neither praana nor without, without interior nor exterior, neither edible or not and so on; thus Brahman is totally devoid of substance, attributes, features and qualities!) The Upanishad also quotes vide III.ix.26 about the Individual Self by Yagnyavalkya Maharshi; having defined that the Self is supported by the Praana the life breath or the inbreath, Apaana the outbreath, ther Vyana / Udana or the diffused breath, and Samaana or the equalising middle breath, he denies that this Self is not definable: *Sa esha na iti, na iti atmaa, agrahyah, na hi grihyate, asheeryah na hi shiryate, asangaha na hi sajyate, asito na vyathate, na rishyati, etaani asatvaayatanaani/* (The Self is not, really not, definable as it is neither this nor that! It is not identifiable nor distinguishable, not perishable, unattached, unrestrained, absolutely independent to act on its own, neither feels pain nor injury) Having failed to define the Inner Self with body appendages and senses much less the Supreme Self, one would however be contented to realise as Yagnyavalkya

explained Emporer Janaka vide Brihadaranyaka Upanishad IV.iii.32: *Eshasya parama gatih, eshasya parama sampat, eshosya paramo lokah, eshosya parama aanandah; etasyaivaanandasyaanyaani bhutaani maatram upajeevanti/* (Indeed this is the Supreme Goal, the Supreme Treasure; this is the Supreme World of Bliss. Even on just one particle of that very bliss keeps the totality of the Universe ticking!)

From Unique Singularity to Unbelievable Plurality, the Creation by Brahman is truly amazing!

II.vi.1) *Asanneva sa bhavati, asad Brahmeti veda chet, Asti Brahmeti chedveda, santam enam tato vidyuriti/ Tasyesha eva sharira atmaa, yah purvasya, athaatoanuprashnaah, uta avidvaan amum lokam pretya kaschana gacchatee u, aahovidvaan amum lokam pretya kaschit samashnutaa u; sokaamayata bahu syaam prajaayeyeti, sab tapotapyata, so tapastatvaa, idam sarvam srujat,yadidam kim cha, tat srushtvaa tad evaanupraavishat, tad anu pravishyaa saccha tyacchhaabhavat, niruktam chaaniruktam cha, nilayanam chaanilayanam cha, Vigjnaanam chaavigjnaanamcha, satyam chaanrutam cha satyam bhavat, yadidam kincha, tatsatyamityaa chakshate tadapyesha shloko bhavati/* (If there is a fancy proposition that Brahman might not, after all, be nonexistent, then the counter question should be whether the one who doubts the existence of Brahman might himself be nonexistent! In other words, in case one believes that Brahman does not exist then he must be possessive of such knowledge as to prove it so. If the belief about Brahman's non existence is to be proved then that person has to reply as to what happens after death. More over how is it possible that existence could come out of non-existence or a vacuum or emptiness!) Chhandogya Upanishad vide VI.ii.1-2 explains: *Sadeva, Saumya, idamagra aaseed ekam evaa dviteeyam, taddhaika aahu, asad evedam agravaaseedekam evaa dviteeyam, tasmaad asatah sajjaayata/ Kutas tu khalu, Saumya, evam syaat, iti hovaacha, katham asatah sajjaayeteti, sattveva, idam agra aaseed ekam evaadviteeyam /*(Svetaketu's father stated that at the beginning there was only one Being in existence with none else and out of that single existence emerged a second. Indeed by which logic this was possible that existence could come out of non-existence, especially if the proposition was that at the beginning there was no other existence! The inference could be argued that three possibilities might be drawn: the term 'ekam' might have excluded 'sajaatiyata' or another tree like the original, 'svagata bheda' of internal variations of the same tree like leaves, fruits, flowers or 'vijaateeyata' or the difference of a tree say from a rock. Therefore, this singular existence resolved to create innumerable!) Thus the Singular Self resolved: *Sah akaamayata bahu syaam prajaayeyet/* Let me be many, let me be born! Having deliberated thus, Brahman created all that exists: *Idam sarvam srujat/* He entered every where and the formless turned into forms, both defined and undefined, sustaining or otherwise, conscious and perceptible or otherwise, and true and untrue. Indeed Truth became all this and Truth is what Brahman all about!)

Ways and means of attaining Fearlessness and Bliss named Brahman

II.vii.1) *Asadvaa idam agra aaseet, tato vai sadajayata, tadaatmaanam svayam akuruta, tasmaat tat sukrutam uchyate/ Yad vai tat sukrutam, raso vai sah, rasam hi evaayam labhvaanandi bhavati, ko hyo-vaanandayaati, yadaa hyevaisha etasminnadrushye naatmye nirukte nilayebhyam pratishtham vindate athasobhyam gato bhavati, yadaahi evaishaetasminn udaram antaram kurute, atha tasya bhayam bhavati, tatveva bhayam vidusho manvaanasya/* (Quite initially before the very beginning of Creation there was Brahman alone and as he created everything, He was titled as the Self- Creator as there was absolute nothingness therefore. The expression of 'sukrutam' is to be interpreted as 'svakrutam' as also

‘sakrutam’ as an exceedingly well performed act of Creation; indeed both these expressions firmly establish the pre-existence of Brahman. That this unique act of creation is nodoubt the Source of Joy who in any case what Brahman is, but also the Beings in Creation for their very existence. The process of breathing by way of inhaling and exhaling provides life to the Beings created and consequently a state of security and fearlessness as long as the breathing continues. As long as the state of joy and fearlessness continues and the big cover of security prevails. On the contrary, once a person feels even slight change in the balance of one’s physique, the psyche and consciouness would undergo gradual metamorphosis and the complex of fear and denial of well being creeps in; that is the state when the Beings view at Brahman not only as the power center of joy but also of awe and even terror when the situation of joy and freedom changes to the fear of Brahman and carefulness to alert the conciousness within to refrain from curves instead straight lines in one’s deeds and thoughts! Hence the ideas of enlightenment versus ignorance which guide one’s actions of virtue or vice ! Once the periodical cycle of life and death is baled out, the the bouts of ups and downs are terminated for ever and safe sailing reaches the shores of Brahman of bliss and fearlessness for ever!)

Brahman regulates the Universe and bestows degrees of Bliss to all- human and celestial Beings alike

II.viii.1-4) *Bheeshaasmad vaatah pavate, bhoshodeti Suryah,bheeshaasmaad Agnischendrascha mrityur dhaavati panchama iti/ Saishaanandasya meemaamsaa bhavati, yuvaa shyaat saadhu yuvaadhyayaakah ashishtho dhrotishto balishthah/ Tasyeyham prithivi sarvaa vitasya purnaa syaat, sa eko maanusha aanandah, te ye shtam maanushaa aanandaaha // Sa eko manushya gandharvaanaam aanandah shrotriyasya chaakaamahatasya, te ye shatam manushya gandharvaanaamaanandaah/ Sa eko Deva Gandharvaanaamaanandah, shrotriyasya chaakaamahatasya, te ye shatam devagandharvaanaam anandaah, sa ekah pitrunaam chiraloka lokaanaamaanandaah/ sa eka aajaanjaanaam devaanam aanandah // Shrotrasya chaakaa mahatasya, te ye shatam devaamaanandaah sa ekah Karma devaanaam Devaamaanandaah, sas eko devaanaamaanandah, Shrotriyasya chaakaamahatasya, te ye shatam devaamaanandaah, sa Indrasyaanandah// Shrotriyasya chaakaa mahatasya, te ye shatamindrasya anandah,sa eko Brihaspateraandah, shrotriyasya chaakaa mahatasya te ye shatam Prajaapatera - anandah,shrotriyasya chaakaa mahatasya, te ye shatam prajaapateraandah, sa eko Brahmana aanandah, shrotriyasya chaakaa mahatasya//*

(It is out of reverence and awe of Brahman that various Celestial Sources of Authority are in perfect position; it is that fear of the Supreme Energy that Wind blows perpetually and Sun rises and sets as per the prescribed timings; so do their duties unfailingly by Agni Deva, Indra and fifthly Lord Yama the God of Death. Now Brahman bestows joy to all, human and celestial Beings likewise. Take the example of an ideal human being, totally youthful, strong, energetic, wealthy and learned as say a full unit of fulfillment is granted to him. Hundred times more of that joy is granted to say a human-Gandharva- a Fairy- the best of his ilk; to a divine Gandharva who is truely more significant, the level of joy and satisfaction bestowed by Brahman be declared hundreds times more than to that of a man Gandharva as the divine one does indeed possess a far higher degree of fruits accomplished by the divinity.Certainly more superior would be better in respect of Devas in heaven called Karma Devas- say Eight Vasus, Eleven Ruddas, Twelve Adityas, Indra, and Prajapati than to that of Gandharvas and as such they deserve hundred times more of celestial privileges. In the ascendent ladder, Brihaspati the Guru of Devas, Virat Purusha and finally Hiranyagarbhaa secure hundered times higher of the dividends compared to each of these positions as the followers of Vedas. Recalling Brihadaranyaka Upanishad (IV.iii.32) again: *Etasyaivaananada syaanyaani*

bhutaani maatram upajeevanti/ (Just one drop of the Supreme Bliss of Brahman is sufficient to saturate all in the Creation from Hirnyabarbha downward!)

Granting that the Supreme is Bliss, belief of the Self being so is hard to convince due to ignorance

II.viii.5) *Sa yashchaayam Purushe, yashchaayam Purshe, yashchaavaaditye, sa ekah, sa ya evamvit, asmaal lokaatpretya, etamannamayam atmaanam upasamkraamati etam praanamayam aatmaananaupa sankraamati etam manomaa maatmaananaupa sankraamati, eta vijnaana mayaatmaanupa sankramati, tadpyesha shloko bhavati/*

(He- 'ayam purushe yah cha asau Aaditye'- that is- the Purusha who is in all the Beings as also in Sun God- is the same. He is stated to be directlyinferred from Vedas, the particle that occupies the Universe from Brahma downward ; He is the Supreme Self and the Individual Self: *Sa ekah/* or just the same. He is the non-dual Truth, Knowledge and Infinity. He is 'annamayam praana mayam atmaanaam', comprising at once to the Gross Elements being the Self built up of food and the consequent body and the cosmic body with the life force viz. the Praana. He is *Tat tvam asi* or That Is the Self and That is the Truth, Thou Art That! as affirmed in Chhandogya Upanishad (VI.viii.7) Indeed, those who refrain from the ills of Samsara has the ways and means of attaining the Self or the Inner Conscience viz. Antaratma, despite the pulls and pressures of Panchendriyas and mind, on gaining intelligence backed up by appropriate knowledge. The Antaratma is Paramatma himself, once the veil of ignorance and of Maya is cleared!)

The'parama rahasyam' of Upanishads or essence of teaching is of Unity of the Supreme and the Self

II.ix.1) *Yato vaacho nivartante apraapya manasaa saha, Ananandam Brahmano Vidvaan, na bibheti kutaschaneti/ Etam vha vaava na tapati kimaham saadhu naakakaravam, kimaham paapoamakaravamiti, sa ya evam vidvaanete aatmanam sprunute, ubhe hi evaisha ete aatmaanam sprunute, ya evam Veda, ityupanishad/Iti Brahmaanandavalli samaaptaa/*

(Once enlightenment dawns in the mind and thought of a person due both to knowledge, content introspection and 'Satkarma' or the cumulative fruits of births and rebirths, that blessed Soul conquers fear by unveiling the Reality that despite the play of misleading signals sounded by 'Panchendriyas' and the mind too, the Great Bliss is within the Self ! The person bemoans that through out the perpetual cycle of births-deaths-and births again and again, as to why wisdom did not dawn so far and why was the past tense prevailed with more of misdeeds than the acts of virtue and justice! So far he has been misdirected to wag the mouth and speech, to witness evil acts, to taste wrong foods, to smell foul, to refrain against evil hearing, to walk the wrong lanes, to handle evil acts wantonly , to entertain all the unjust feelings and thoughts in mind and misuse the organs of generation! It is none too late however to search for the Inner Consciousness as the reflection of the Supreme at least now that the object of search is neither on the Skies nor Clouds, in the wind, fire, water, Sun or Moon or elsewhere but indeed the nearest, nay, that Itself as That or This! This is indeed the most secret of revelations of Upanishads, Vedas and the Totality of Knowledge redesignated as the consummation of Bliss!

[This is the End of 'Brahmaanandavalli'closing the Second Chapter]

Bhruguvalli

Om, Sahanaavavatu, sahanou bhunaktu, saha veeryam karavaavaai, tejasvinaamadhitamastu mai vidvishaavahai/ Om Shantih shantih shantih/

Maharshi Bhrigu's investigation of what Brahman is all about!

III.i.1) *Bhrugurvai Vaarunih Vaarunam pitaram upasasaara adheehi bhagavo Brahmeti, tasmaa etatprovaacha, annam praanam chakshuh shrotram mano vaachamiti, tam hovaacha yato vaa imaani bhutaani jaayante, yena jaataani jeevanti, yatprayantyaabhi samvishanti tad vijijnysva tad brahmeti/ sa tapastatvaa/*

(The illustrious Bhrigu Maharshi approached his father Varuna Deva to teach him Brahman and the latter commenced his explanation: *Annam praanam chakshuh shrotram mano vaacha/* or food, vital force, vision by the eyes, hearing capability by the ears, mind with which to think and imagine and 'vaak' or tongue by which to speak constitute among the various means to the knowledge of Brahman. As is explained vide Brihadaranyaka Upanishad (IV.iv.18): *Praanasya praanam uta chakshusha chakshu uta shrotasya shrotram, manaso ye mano viduh, te nichikyur Brahma puranam agryam/* or Brahman is revealed as the radiance of the Self or the Pure Intelligence and indeed the elemental or quintessential vital force or the Maha Prana; it is also the rudimentary eye or the eye of the eye, the basic ear of the ear and the other fundamental organs especially the mid of the mind. Thus the elemental sense objects of the Innermost Self declare themselves as the integral components of the Supreme and premordial Purana Brahman. Varuna Deva added: These means of Brahman are indeed stated rather in a partial manner and 'tapas' or meditation and intense concentration of the organs and the resultant senses would call for the highest order: since Brahman is of the climactic target to visualise and since He is the highest of the highs of virtues, the quality of the concentration and introspection would necessarily demand the highest virtue! The Brahma Jnaana Sadhana is thus the pre requisite and the Knowledge has necessarily to be saturated with Sacrifice and Practice of that Knowledge)

Bhrigu's doubt on Food as the possible determinant of Brahman but Varuna stressed on concentration

III.ii.1) *Annam Brahmeti vyajaanaat, annaadhyeva khalvimaani bhutaani jaayante, annena jaataani jeevanti, annam prayatyabhi samvashanti, tad vijinyaaya punareva varunam pitaram upasasaara, adheehi hagavo Brahmeti/ Tam hovaacha, tapasaa Brahma vijijnyaasavya, tapo Brahmeti, sa tapotasyat, sa tapastatvaa/*

(As instructed by Varuna, Bhrigu commenced his intense introspection of Brahman and then initially concentrated about the possible means of Brahman as food, for after all food is the prime source of Prana and sustenance that the totality of humans as well as all other species heavily bank upon. The Maharshi was convinced as: *Annam Brahma iti/* He felt that there should not be a non-composite or non-dual interpretation of Brahman but should be unified for sure and having so realised, the Maharshi made a formal request to Varuna to seek confirmation of his introspection. Without specifying what Bhrigu had in the interior of his mind and thought about food as Brahman, he asked the query again as to what would constitute about Brahman. Varuna reiterated that concentration alone was the discipline to realise Brahman, inferring thereby that his hunch of food alone might not be the factor!)

Bhrigu's thought on Praana as Brahman attracted Varuna's demand for further concentration

III.iii.1) *Praano Brahmeti vyajanaat, praanaadhyeva khalvimaani bhutaani jaayante, Praanena jaataani jeevanti, praanam prayantyaabhi samvishanteeti, punareva Varunam pitaramupasasaara, adheehi Bhagavo Brahmeti, tam hovaacha, tapasaa Brahma vijijnaasasva, tapo Brahmeti, sa tapotapyata, sa tapastvaa/*

(Bhrigu after intense introspection further got convinced that Praana the vital force ought be Brahman as after all the Beings originate from, get sustained and finally merge into Brahman and as such Praana ought to be Brahman as the 'Srishti-Sthiti- Laya Kaaraka'. He should have been convinced within himself that comprising as it does of five kinds of subsidiaries of Praana-Apaana-Vyana-Udaana-Samanas each having their own functions of Intake-Outgo- Diffused-Preserving and Balancing Vitality of the physiques of all the Beings, the Vital Energy would have all the glories of Brahman as the indwelling Spirit of the Self! As such Bhrigu requested a formal meet with Varuna Deva without still stating openly conveying his guess work that Brahman was Praana Himself. Even so, Varuna once again instructed Bhrigu to further meditate, analyse, and introspect about the Truth of Brahman!)

Bhrigu's guess work that Mind might perhaps be the most probable qualification and Form of Brahman

III.iv.1) *Mano Brahmeti vyanjanaat, Nanaso hyeva khavimaani bhutaani jaayante, Mamasaa jaataani jeevanti, Manah pratyanti abhisamvishanteeti, tadvijnyaaya punareva Varuvanm pitaramupasasaara, adheehi Bhagavo Brahmeti, tam hovaacha tapasaa Brahma vijijnyaasasva, tayo Brahmeti, sa tapotapyata, sa tapas taptvaa/*

(The Maharshi then realised that 'Manas' or the Mind in generic way should be Brahman. Indeed it is the Mind that is the most dominating entity of human body as a chariot, attached with Pancha Jnaanendriyas or the Five Sensory Organs and Pancha Karmendriyas or Five action oriented organs as horses by a charioteer called Manas / Mind. Mind is the spring of life or the germinator, it preserves it well as the sustainer and the terminator or the point of merger too. Bhrigu having analysed the multitudinous ways of its thoughts and suggestions, imaginations and suppositions, is a typical mystery product and felt that he might perhaps like to consider it as the phenomenon of Brahman. He therefore asked his father rather indirectly as to what Brahman would be like! Varuna once again instructed to visualise Brahman through considerable concentration further more!)

Maharshi's surmise about knowledge as the form of Brahman but Varuna persisted further concentration

III.v.1) *Vijnaanam Brahmeti vyajanaat, Vijnaanadyeva khalvimaani bhutaani jaayante, Vijnaanena jaataani jeevanti, Vijnaanam prayantyaabhi samvishaantiti, tadvijnaaya punareva Varunum pitara mupaasasaara, adheehi Bhagavo Brahmeti, tam hovaacha, tapasaa Brahma vijijnaasasva taop Brahmeti sa tapotyapta, sa taptastvaa/*

(The Maharshi having performed extraordinary austerities and unusual 'Tapas' then realised that strong base of Knowledge would, after all the deep introspection, be the 'raison d'tre' of Brahman; indeed Knowledge throws light on the cause and origin of life of all the Beings in Creation, having been born how they are sustained and preserved and finally how they are merged back into the knowledge itself! Knowledge is the very essence, import and significance of existence of all species in the Lord's creation from Brahma the Originator down to a piece of grass! Regretfully, the father of Bhrigu-notwithstanding

the all out endeavors made by him successively-have yet to consummate to discover what Brahman could be; Varuna hence suggested that another milestone of endedavours be reached yet! And thus the Maharshi sought to put in all out efforts with maximum intensity so as to unify his heart and soul together as he proverbial last straw of determination, faith and total dedication!)

‘Anando Brahmeti’: Bliss is Brahman; from bliss is originated Creation, sustained and merged!

III.vi.1) *Anando Brahmeti vyajaanaat, Anandaad hyeva khalvimaani bhutaani jaayante, Anandena jaataani jeevanti, Ananden prayantyaabhi samvishyantiti, saishaa Bhargavi Vaaruni vidyaa, Parame vyomamanpratitishthataa, sa ya evam veda pratitisyhthati: annavaannaado bhavat, mahaanbhavati prajayaa pashubhirbrahma varchasena, mahaan keertyaa/*

(In the ultimate analysis, Brahman is Bliss; it is from bliss that the Universe is initiated from, preserved along and terminated into! This Ultimate Truth is realised after prolonged and intensified disclosure by Bhrigu as imparted by Varuna Deva in several stages and layers of revelations stating from ‘Annam Paramatma’ to ‘Praano Brahmeti’ to ‘Mano Brahmeti’ to ‘Vijnaanam Brahmeti’ to finally ‘Anando Brahmeti’! He who realises thus is totally saturated with bliss as the unique possessor and enjoyer of the essence of food, the best of the quality of Life, of progeny, cattle, auspiciousness, fulfillment of life and acme of glory! A step by step revelation of Paramatma the Embodiment of Ecstasy is a process of evolution from existence of Life supported by Food or nourishment, activated by ‘Pancha Pranas’, driven and reinforced by mental strength, strengthened and qualified by a strong base of knowledge and finally surfeited with an enormous mass of Ultimate Spiritual Ecstasy designated as Bliss! The analysis of Brahman is a balance of macrocosmic complex structure of Brahman/ Paramatma made of Pancha Bhutas or Five Elements, besides the Celestial Forms of Surya-Chandra Nakshatras, Indra, Prajapati and Brahman to the microcosmic mirror form of Antaraatma embodied by Nature with Panchendriyas, essence of food, praana, manas, vijnana, topped up by Mahadananda the Brahman!)

Be it a cosmic view or a microcosmic one, the very foundation is Food the origin-sustenance and merger!

III.vii.1) *Annam na nindyaat tad vratam praano vaa aanam shariirimannaadam, Praane shariram pratishthitam shareere praana pratishthitam/ Tadetamannamanne pratishthitam, sa ya yetadannamanne pratishthitam veda pratitishthati/ Annavaanannaado bhavati mahaanbhavati prajayaa pashubhir brahma varchasena mahaan keertyaa/*

(Basically indeed *Annam na nindyaat/* or since Food occupies the premium position, it is to be kept aloft on the most appropriate pedestal in the scheme of priorities. Be that as it may, Praana or the Vital Force is food essential to the body and as such both ‘anana’ and ‘praana’ are the essential ingredients of Life, both lodged into each another; hence *praanah vai annam*, the vital force is food indeed. Thus *shariram annaadam*, and *praane shariram pratishthitam*; thus human body or for that matter any body is the eater of food and a body is fixed on vital force. In other words, the body and praana are the foods of both and thus inter-linked. Every human being thus is an aspirant of begetting good children, cattle, prosperity, knowledge and far reaching name and fame. Thus the world is the perfect venue for good food and praana. So also it is the Place for clean enjoyment and fulfillment; in other words, the three concepts of enjoyment, the enjoyer and the Source of enjoyment are their merger point.; thus the most ideal spot of fusion of the three entities unifying into one another. That precisely what Bliss is all about!)

Food and water and Fire the origin for water pave the Path for Bliss or Brahman

III.viii.1) *Annam na nindyat tad vratam, Praano vaa Annam shariramannaadam, praane sharira pratishthitam, sharire praanah pratishthitah, tadetadannamane pratishthitam, sa ya etadannamane pratishthitam veda pratishthathi, annavaananaado bhavati, Mahaanbhavati prajayaanpashubhir Brahmavarchasena, mahaan keertayaa/*

(Food should not be disrespected any way but certainly water is the constituent of food and Fire is well established in water as is the common knowledge. *Aapo vaaannam, jyotirannadam, apsu jyotih pratishthitam/* Thus human body is the natural recipient of food as well as water and as such is the final recipient of Fire. Therefore food is interlinked to water and fire too. Such ideal linkages of food, water and fire exist in the universe and facilitate abundance of good progeny, cattle, physical radiance and glory. Indeed, the most ideal place is thus provided on Earth as the most happening place where enjoyment, the enjoyer and the Source of enjoyment are in appropriate fusion to lead to what is abundant in the form of Bliss which Brahman is all about!)

Food, Earth and the latter's emerging point viz.Sky enable fusion possible to lead to the path of Bliss

III.ix.1) *Annam bahu kurvita tad vratam prithivi vaa annam, akaashonnaadah, prithivyaam aakaashah pratishthitah, Akaasho prithivi pratishthitaa, tadevadanne pratishthitam, sa ya etadannaanne pratishthitam veda pratishthathi, annavaamannado bhavati, mahaan bhavati prajayaa pashubhir brahmavarchasena, mahaan keertayaa/*

(May food be plentiful on Earth: *Prithivi vaa annam* or Earth is food. *Aakaashonnaadah* or Sky too is plentiful of Food. *Aakaashoprithivi pratishthita* or Sky is supported by Earth. Thus one food is based on another. He who is aware of these realities of food, earth and sky are blessed indeed and has an overview of the Universe: ‘Annamannaado bhavati, mahaan bhavati, prajayaa pashubhir brahmavarchasenamahaa keertayaa! May the Universe be plentiful of food with blessings of excellent progeny, cattle, radiance of purity and glory. As the prayer goes ‘Sarve janaa sukhino bhvantu’ or may Almighty bestow happiness and fulfillment to one and all! Thus one becomes the enjoyer, the enjoyment in essence and Brahman the very source of bliss himself!)

Meditation for human and divine achievements to help Society as also for Self fulfillment

III.x.1-2) *Na kanchana vasatou pratyachaksheeta tadvratam tasmaadyaya kayaa cha vidhaayaa bahavannam praapnuyaat araadhyaama annamityaa chakshate, etadvai mukhatonnam raaddhaam madhyatosmaa annam raaddhyate// Ya evam Veda, kshema itivaachi, yogakshema iti praanaapaanayoh karmeti hastayoh gatiriti paadayoh vimuktiriti paayouh iti maasheeh athadevih triptiritivrishtau balamit vidyuti/*

(As the person in constant meditation seeking unity with Brahman possesses distinct characteristics; his vow would not to deny shelter and food. Accordingly, he collects plenty of food by whatever means he might possess. As per the axiom that as a person sows so he reaps, he inculcates the habit of offering charities of shelter and cooked food even in his young age with simplicity and respect to guests then accordingly he would indeed be rewarded profusely early in that very age; such offerings are reciprocated as he would be of middle age then again the rewards and courtesies would be similar; but scant respect gets secured reciprocally when he his offerings are made in his late age of life! So much in reference to the

charities; now, in the context of meditation, what ever has already been consolidated is no doubt be improved upon; further acquisition of yoga needs to be intensified as long as breathing control by way of inhaling and exhaling is sustained as an on going exercise; Brahman is meditated as long as hands and feet, body movement and excretions are allowed and cognitions and perceptions are sustained. This is in the context of physical control. In the plane of divinity, meditations pertaining to Devas need to be intensified to various aspects of Brahman, be they to Varuna the Rain God to facilitate good crops and impact on foodgrains, to expand energy sources by lightnings, Solar Zones and so on by other Devas. Similarly the meditations are also addressed to Prithvi and Antariksha for intensely sourcing food, besides physical well being, material plentitude and mental balance.)

Worship to Brahman for material and spiritual fulfillment, attainment of Bliss by the Self

III.x.3-4) *Yasha iti Pashu, Jyotiriti nakshatreshu, Prajapatih amritamaananda ityupasthe, sarvamityaa-kaashe, tatpratishthety upaaseeta pratishthavaan bhavati tammaha ityupaaseet mahaanbhavati tanmana ityupaaseeta maanavaan bhavati//Tannama iti upaaseeta nanmayam tesmai kaamaah tad brahmeti upaaseeta brahmavaan bhaati tadbrahmanah parimara ityupaaseeta paryenam mriyante dvishaantah sapatnaah pari yepriyaa bhraatravyah sa yaschaayam purushe yascha saavaaditye sa ekah//*

(Contemplation to Brahman is performed for cattle wealth since a man secures reputation as such; similarly worship to Brahman be done for the sparkle of Stars; for the joy of the organ of procreation, for everything in space; for immortality to become Brahman himself and so on. Constant meditation provides support from Brahman; the more intense is the introspection of what Brahman is yields further realisation and confidence; the depth of worship yields fulfilment of bend-down and control of desires. As Mundaka Upanishad (III.3) explains: ‘As one worships Him so he becomes’ ; *Naayamaatmaa pravachena lahyo na medhaana bahunaa shrutena, Yamevaishavrinite tena labhastasyaisha aatmaa vivrunute tanum svaama/* All kinds of desires could be fulfilled, not only through knowledge, study or intellect but the Self is attainable by seeking and bydestroying ignorance that envelops the Reality. The Self as coupled with the highest abstinence strengthened by the spiritual disciplines of fortitude, and selflessness, becomes revealed. On the other hand, the great Six Enemies within viz. desire, anger, narrow mindedness, attachments, arrogance and jealousy- need to be suppressed. Indeed it is that person who is seen in Sun too. That indeed is the Truth: ‘Tat twam asi’ or That is the Self! That is the Truth; Thou art thou!)

From Food to Praana to Material Wealth to Knowledge to Mind to Truth to Spiritual Awakening to Bliss!

III.x.5-6) *Sa ya evam vit asmallokaat pretya, etamannamayam aatmaanam upasamkranya, etam praanamayam aatmaanaam upasamkranya, etam vijnaana mayam aatmaanam upasamkrannya, etam manomayam atmaanam upasamkranya, etam vijnaanamayamaatmaanam upasamkranya, etam ananda mayam atmaanam upa samkranya, imam lokaan kaamaanni kaamarupi anusancharan, etat saama gaayannaaste/ haa vu haa vu haa vu// Ahamannamahamannam, ahamannaadohamannaadoha mannaadah/ Aham shlokakrit; aham asmi prathamajaa ritasya, purvam devebhyo amritasya naabhaayi, yo maa dadaati, sa ideva maa, vaah, ahamannam annam adantam aadaami, aham vishvam bhuvana abhya bhavaam, suvarna jyoti, ya evam iti upanishat// Iti Bhrguvalli samaaptaa/*

(The person of mental maturity and enlightenment after refraining from the mundane activities of the world realises that Life is essentially made of ‘Anna’ or the food. Consumption of Food helps generate Praana the Life Force, invigorates mind and sharpens intelligence. This helps to create joy and eventually

leads to bliss, the climax of spiritual fulfillment, and Self Awareness. As a True Yogi, he enjoys ‘Siddhis’ like freedom of movement at will and roaming about over the worlds instantaneously besides total command of food which in turn is linked with vital force. This state of bliss involuntarily prompts him to break him to Saama Singing viz. ‘haa vu haa vu haa vu’! He extols Anna the Food as : *Ahamannamaha mannamahamannadohamannaadohamannaadah/* or ecstatic song and further shouts aloud that he is the eater of that Anna, the unifier of food and eating, the unifier, the unifier of the unifiers; the first born Hiranyagarbha, the Virat of Devas, the navel of Immortality; the Hiranyagarbha, the Virat Swarupa and the Upanishad and the Brahman Himself! Thus initiating the analysis of food the Self evolves to generate the Praana, the play of Jnaanendriyas and Karmendriyas, the ever floating responses of mind, the impact of thoughts on the limbs and so on. These apart are the influences of Praanamaya, Atmamaya, Vijnana - maya, and Anandamaya view points leading to the Finality of Bliss and Brahman!)

Satyam vada Dharmam chara Svaadhyaayaanmaa pramadah, Acharyayaaya priyam dhanamaahritya prajaatantum maa vyavachhetsee Satyamaatra pramaditavyam Dharmanna pramaditavyam, kushalaanna pramaditavyam Bhityai na pramaditavyam svaadhyaaypravachanaanyam na pramaditavyam/ Deva pitrukaaryaanyaam na pramaditavyam/

Maatru Devo bhava Ptru Devo bhava Acharya Devo bhava Atithi Devo bhava, yaanyanavadyaani karmaani taani sevityaani, no itaraani, yaanyasmaakam sucharitaani taani tvayopasyaani, no itaraani/

(Stanzas I.xi.1-2 of this very Upanishad are being re-emphasised and meaning in English be realised accordingly)

ESSENCE OF TAITTIRIYA ARANYAKA

Part 1 (KRISHNA YAJURVEDA)

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 shatkarmaani diney diney/* or Sandhya Vandana after 'baahyaantara shuchi' 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 Yagjna-Pirtu Yagjna-Bhuta Yagjna-Manushya Yagjna and Brahma Yagjna. Chapter 3 deals with the intricacies of homa karyas and Yagjnas. The Chapters 4 and 5 are worthy 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- Bhrgu and Ananda vallis, anchored to Taittiriya Upanishad. The 10th chapter is Maha Narayanonpanishad. 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 what the Essence of Veda- Vedangas 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: Brihadaranyaka, Katha, Taittiraya, Isha, Svetahsvatara of anchored to Yajurveda; Chhandogya Kena and Maitreya by SaamaVeda; Kaushitaki and Atreya of Rig Veda; and Mundaka, Manduka and Prashna by Atharvana 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, Gernany, Soviet Union -Israel- South and Far East- 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 unfailing 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

CONTENTS

Prashna One

7

1.1.1-7: On Jala Devata and Sarasvati- 1.2.1-11: The Time Cycle- 1.3.1-12 - 1.3. 1-12 & 1.4-1-8: About Shad Ritus or The Six Seasons 1.5.1-5: Vaishva Devas 1.6.1-8- Description of Six Seasons again 1.7.1- 20: Aditya-svarupas- 1.8.1-23. Kaalamaana- Vishnu-Death and Beyond -Suryas 1.9.1-18: Agni-Vaayu -Marut / Parjanya swarupas and the recycling of energies - 1.10.1-17: Worship of Prithvi- Swarga-Agni-Aditya for their unique magnificent.

1.11.1-21: Soma - Purification - Gayatri- Introspection 1.12.1-14) Offerings to Indra, Rudra, Subrahmanya, Agni Swarupas - 1.13.1-10: Aditi the Infinity and Martanda the Generator of Life on Earth - 1.14.1-11: Surya- the Seasons-Samvatsara- Kaalamaana - 1.15.1-10: Ashta Aditya Purushas -

1.16.1: The glory of Eight Suryas 1.17.1-4: Vayu Purusha Swarupas- 1.18.1-3 : Ashta Shaktis of Agni Deva 1.19.1-2: Direction wise placement of Narakas 1.20.1-3: May the Beings on Earth be protected by Indraadi Devas 1.22.1-10: May mantra Jalas be showered as **Mantra Pushpas** on Devas 1.22.11-22 : Construction of Homa Kunda 1.23.1-20: Ancient Maharshis discovered Kurma as the Adi Purusha and the works of Arunaketu with mantric powers 1.24. 1-11: Maharshis by the ‘mantra shakti’ collect waters and manifest Arunaketuka Agni!

1.25.1-9: Preparation of Homa Kunda 1.26.1-15: Worship of Agni Deva in varied forms and the rules and benefits 1.27.1- 20: Wake up call before Yagjna Karyas to maintain ‘bahyaantara shuchi’ and reap benefits of longevity and swarga 1.28.1-2: Might of Agni to demolish demonic shaktis 1.29.1-3: Parjanya Deva brings in joy and contentment 1.30.1-3: May mantra shakti lead to physical fulfillment and good progeny 1.31.1-16: Worship to Kubera and of Agni Deva -1.32.1-9: Prescribed methodology of Dharma alone the lead factor to fulfillment!

Prashna Two

2.1-6. Yagjnopaveeta Prashasti - 2.2. 1-7: Prajapati’s boon to Rakshasaas resulting war with Indra saved by Gayatri -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. 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. 2.5.1-17 Worship to Agni by appropriate mantras an assured climb up to long and contented life -2.6. 1-13: Vaishvanara worship an assured path of negating indebtedness 2.7. 1-4: Ideal progeny and disease-free long life - 2.7: 1-4. Vaataarshana Maharshi prescribes ‘deeksha’ preceded by Kushmanda Homa -2-2.8.1-10: Taking to ‘Deeksha’ or Initiation and the do’s-and don’t’s 2.9. 1-2: Significance of Svaadhyaaya or Self- Study 2.10.1-8: Pancha Maha Yagjnas: Deva Yagjna, Pitru Yagjna- Bhuta Yagjna, Manushya Yagjna and Brahma Yagjna

2.11. 1-7: Performance of Brahma Yagjna 2.12.1-4 : Requirements- Difficulties- Exceptions of the practice of ‘Svaadhyaaya’/ Brahma Yagjna 2.13: 1-5 : Further details of Brahma Yagjna- 2.15.1-9 Positive Impact of ‘Svaadhyaaya’- 2.16. 1-4: Inappropriate deeds call for Tri-Veda pathana or Tri Ratra Gayatri- 2.17.1-2: Purification and prescribed Atonement- 2.18: 1-8: Prayaschitta regains the good-will

of Devas- 3.2.19. 1-5: Ultimate Protective Shelter- Surrender with Faith- Glory of 'Sishumaara' 2. 20: Salutations to Direction wise placement of Rishis and Devas

Prashna Three

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 :
Shanti Mantras- Inner Yajna-Indra-and Celestial Priests

3.8.1 & 3.9.1: Invocations to Devas and Associates 3.10.1-4: Dakshinas or Gifts to fifteen deities 3.11.1 to 34 : Cosmic Form and Powers of Indra - Domination Surya-and role of Hotas in Antar Yajna 3.12.1-18: Purusha Sukta: Thousand Headed Virat Purusha-Omni Present / Omni Scient/ Omni Present 3.1-6: Uttara Narayana and Hri / Lakshmi 3.14.1-10: Prana the vital energy - Vedic References: 3.15.1-6 : Mrityu Sukta - 3.16.1- Pratyaksha Bhaskara ; 3.17.1. Soma the Deva of bliss 3.18.1 Usha the Dawn Celestial 3.19.1: Spiritual Dawn stimulates Inner Consciousness of Mortals 3.20.1: Svaaha Mantras in respect of to actions for purification 3.21.2: Body organs of human beings.

Prashna SIX

6.1-23: Departed 'jeevatma' discarding life behind is accompanied by Lord Yama- departed Soul - Pushan- Sayavari / cow- widow- 6.2.1-3: On the path above after death, the jeeva is protected by three kinds of Devas besides Agni Deva 6.3.1-14: The journey of the departed from Agni to the dogs of Yama to Pitru Loka to Surya 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 Prithvi -6.5.1-15: Mighty yet Beneficent Powers of Lord Yama holding Sensitive Balance of Dharma- Adharma 6.6.1-14. Bliss of Soma Juice in Svarga to Dharmic Souls carried by Agni- Parjanya-Savita- Yama Loka 6.7.1: Funeral of the dead body- upward ascent of the Pretaatma and the beneficial powers en-route; 6.8.1-2: Charus of Apuupa / Shrata or offerings of Ghee and Milk- Curd-Honey off with Svadha Mantra 6.9.1-13: Pretaatma's upward journey witnesses queer vegetation and helpful deities 6.10.1-13: Perpetual order of Life as then-now-later; finally Agni burns off sins leading to fresh life! 6.11. 1-7: May our sins be destroyed with Agni and wash away by Jalas by the strength of Mantras! 6.12.1-6: Pretaatma as symbolic of a cow leads funeral procession and release to reach Pitru Loka

ANNEXTURE: From Veda Vyasa to Vaishampayana to Yagjnyavalkya to Taittiriya

OM SHANTI OM SHANTI OM SHANTI

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 devaanaamudagaadaneekam chakshurmitrasya Varunasyaagneh, aapraadyaavaaprithivee antariksham Surya aatmaa jagatastadyushashchah/Jangama sthaavara jagat*’ or the world of mobile and immobile creation gets admirably activated 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 Devaah bhadram pashyemaakshabhiryjatraah, Sthirairairangaistushtuvaam sastanubhirvyashema Devaahitam yadaayuh/ Svastina Indro Vriddhashravaah, Svastinah Pushaa Vishvavedaah, svasti nastaarkshyo arishtanemih, Svasti no Brihaspatirdadhaatu/ 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 oversees 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: *Aapam aapam aapah sarvaah, asmaad asmaad itomritah, Agnir Vaayuh cha Suryascha saha sanchaskaara ruddhiyaa/ Vaayaasvyaa rashmipatayah Mareecyaatmaano adruhah, Deveeh bhuvanasuuvareeh putravatsyaaya me suta/ Mahanaamneeh Maha maanaah Mahaso mahasah svah, Deveeh parjanyaasuvareeh putra vatsvaaya me suta/Apaashnushmim apaa rakshah apaasyushmin apaa ragham apaaghraam apacha avartim apa deveeh ito hita/ Vajra deveeh ajeetaangascha bhuvanam devasuuvareeh aadityaan aditim devaam yoninaa urdhvam udeepat./ Shivaa nah shaantamaa bhavantu, divyaa aapa oshayadhaya sumrudeekaa Sarasvati, maa te vyoma sadrushih/*

May various ‘Jala swarupas’ and their energies be bestowed on me repeatedly from skies, heavens and other energy sources irrespectively of time and place! May these water energies of dynamism coupled with the radiance and splendour 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 ‘vignana’ and ‘vaak chaturata’!

1.2.1-11: The Time Cycle

Smrutih pratyakshamaitihyam, anumaanashchatushtayam, etairaadityamandalam sarvairiva vidhaasyate/ Suryo mareechimaadatte, sarvasmaadbhuvanaadadhi, tasyaah paakavisheshena smrutam kaalavisheshanam/ Nadeeva prabhavaatkaachit, akshayyaatsyandate yathaa,taannadyo~bhisamaayanti, sorussatee na nivartate/ Evam naanaasamutthaanaaha , kaalaah samvatsaram shrutaaha, anushashcha mahashashcha, sarve samavayantritram/ Sataih sarvaih amaavishtaha, ooruh sanna nivartate/ Adhisamvatsaram vidyaat tadeva lakshane/ 5 Auubhishcha mahadbhishcha samaaroodhah pradrushyate, samvatsarah pratyakshena naadhisatvah pradrushyate/ Pataro viklidhah pingaha, etad varunalakshanam, atraitadupadrushyate sahasram tatra neeyate/ Ekagmhi shiro naanaa mukhe, krutnam tadrutulakshanam, ubhayatah saptendriyaani jalpitam tveva dihyate/ Shukla krishne samvatsarasya dakshinavaamayoh paarshvayoha tasyaishaa bhavati, shukram te anyadyad yajatam te anyat / Vishurupe ahanee dyouh ivam asi vishvaa hi maayaa avasi svadhaavaha bhadraa te pooshanniha raatirastviti/ Naatra bhuvanam na pooshaa na pashavaha, naadityah samvatsara eva pratyakshena priyatamam vidyaat, etadvai samvatsarasya priyatamagm roopam yo~sya mahaanartha 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 deducive; 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 the cycle 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 ‘ayanas’ like of utara-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 dakshina ayanas. Pusha Deva! this is how, one form of your swarupa or form is of radiance and another form is of Agni- the master of Yagnas. 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 yagjnas nor ‘punya paapaas’; THAT is *avyatam shashvatan vishnum ananatam ajam avyayam!*)

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

Saakamjaanaam saptathamaahurekajam, shadudyamaa rushayo devajaa iti, tessaamishtaani vihitaani dhaamashaha, sthaatre rejante vikrutaani roopashaha/ Ko nu maraa amithitaha, sakhaa sakhaayamabraveet, jahaako asma deeshate, yastityaaja sakhividagm sakhaayam/ Na tasya vaachyapi bhaago asti, yadeegm shrunotyalakagm shrunoti, na hi praveda sukrutasya panthaamiti/ Riturrunutanaa nudyamaanaha, vinanaadaabhidhaavaha, shashtishcha trigmshakaa valgaaha, shuklakraishnou cha shaashtikou/ Saaraagavastrairjaradakshaha vasanto vasubhissaha samvatsarasya savituhu praishakrutprathamah smritaha/ Amoonadayateti anyaan amoogashcha parirakshataha, etaa vaachah prayujyante yatraitadupadrushyate/ Etadeva vijaaneeyaata pramaanam kaalaparyaye, visheshanam tu vakshyaamaha rutunaam tannibodhata/ Shuklavaasaa rudraganaha greeshmenaavartate saha, nijahan pruthiveegm sarvaam jyotishaa~pratikhyaena saha/ Vishvaroopaani vaasaamsi aadityaanaam nibodhata, samvatsareenam karmaphalam varshaabhiradadataam saha/ Adukhho dukkhachakshuriva tadmapeeta iva drushyate, sheetenaavyathayanniva rurudaksha iva drushyate/ Hlaadayate jvalatashchaiva shaamyatashcaasya chakshushee, yaa vai prajaa bhramshyante samvatsa -raattaa bhramshyante / Yaah pratitishthanti samvatsare taah pratitishthanti varshaabhya ityarthaha / Basically, 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 Yajna vedika, the ekajam is the Master of the Yajna; yet alternitively 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-Vaishakha 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 Rattris 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-Phalguna 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

Vasanta	Spring	Chaitra - Vaishakha	Feb 18- April 20	20-30 C
Greeshma	Summer	Jyeshtha- Ashadha	April 21-June 21	30-50 C
Varsha	Monsoon	Shravana-Bhadrapada	June 22-Aug 23	hot-humid- rains
Sharat	Autumn	Ashvijuja-Kartika	Aug 24- Oct 23	mild
Hemanta	Pre-winter	Margashira-Pushya	Oct 24- Dec 21	pleasant- cold
Shishira	winter	Maagha-Phalguna	Dec 22-Feb 17	Moderate Cold;10C+/-

Vasanta Season is dominated by Vasu Devatas instructed by Savitu as 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 Parjanya 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 , aantechaadganam naasti rubhonaam tannibodhata/ Kanakaabhaani vaasaamsi ahataani nibhodata annamashneeta mrujmeeta aham vo jeevanapradaha/ Eetaa vaachah prayujyante sharadyatropadrushyate, abhidhoonvanto~ bhignanta iva vaatavanto marudganaaha/ Amuto jetumishumukhamiva sannaddhaassaha dadrushe ha,/ apadhvastairvastivarnairiva vishikhaasah kapardinaha/ Akruddhasya yotsyamaanasya kruddhasyeva lohinee, hematashchakshushee vidyaat akshnayoh, kshipanoriva/ Durbhiksham devalokeshu manoonaamudakam gruhe, etaa vaachah pravadanteehi vaidyuto yaanti shaishireehi/ Taa agnih pavamaanaa anvaiکشاتا iha jeevikaamaparishyan , tasyaishaa bhavati ihevassvatapasaha marutassooryatvachaha sharma saprathaa aavrune/ (Sharad and other Seasons of theYear are described in the fourth Auvaka: Sharat provides clean eyes and good vision even as divine artisans with the grace of Ribhu Devatas initiate planning, innovations, creations and caliber, aspirations and contented living. 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 opportuninies for happiness)*

1.5.1-5: Vaishva Devas

Atitaamraanivaasaamsi ashtivajrishataghi cha, vishve devaa vipraharanti agnijivhaa asashchata / Naiva devo na martyaha na raajaa varuno vibhuhu, naagnirnendro na pavamaanaha maatruckachchana vidyate/ Divyasyaika dhanuraartnihi pruthivyaamaparaa shrataa, tasyendro vamriroopena dhanujyaarmachinathsvayam/ Tadindradhanurityajam abhravarneshu chakshate, etadeva shamyorbaarhaspatyasya etadrudrasya dhanuhu / Rudrasya tveva dhanuraartnihi shira utpipsha sa pravargyo abhavat tasmaadyah sapravargyena yajnena yajate, rudrasya sa shirah pratidadhaati naingm rudra aaruko bhavati ya evam veda/ (Vishvadevas who are the protectors of Shad Ritus or the Six Seasons with their aayudhas or weapons named Ashti, 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 Ritus, 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 Vishvadevas 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 yagnas 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 Vishvadevas and his saving capability of the Ritus the Seasons!)

1.6.1-8)- Description of Six Seasons again

Atyoordhvaaksho atirashchaat shishirah pradrushyate, naiva ropam na vaasaamsi na chakshuh pratidrushyate/ Anyonyam tu na higgsraataha satastaddevalakshnam, lohito-kshni shaarasheersnihi sooryasyodayanam prati/ Tvam karoshinyanjalikaam tvam karoshi nijaanukaam, nijaanukaame nyanjalikaa amee vaachamupaasataamiti/ Tasmai sarva rutavo namantemaryaadaa -karatvaat prapurodhaam braahmana aapnoti, ya evam veda/ Sa khalu samvatsara ataih senaaneebhir saha, indraaya sarvaankaamaanabhivahati sa drapsah tasyaishaa bhavati/ Avadrapsa amshumateem atishthat iyaanah krushno dashabhih sahasraihi, aavartamindrah shachyaa dhamantam upasnuhi tam nrumanaamathadraamiti/ Etayaivendrah salaavrukya saha asuraan parivrushchati prithivya amshushumatee taamanvavasthitah samvatsaro divam cha / Naivam vidushashaa achaaryaantevaasinou anyonyasmai druhyataam, yo druhyati bhrashyate svargaallokaat ityutumandalaani suryamanda - laaniaakhyaayikaaha ata urdhvagn sanirvachanaaha/(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. They do not walk straight but with a stoop to left or right with semi-closed and partially wet eyes, dripping noses and reddish looks. The impact of the season is such that their 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 Ritus symbolically identifies winter as the Season of Yagnas 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 generate 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 course 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 vibhaasaha, te asmai sarve divamaatapanti oorjam duhaanaa anapasphuranta iti/ Kashyapo ashtamaha sa mahaamerum na jahaati tasyaishaa bhavati yatteshilpam kashyapa rochanaavat indriyaavatpushkalam chitrabhaanu/ Yasmintsuryaa arpitaassapta saakam, tasmin raajaanamadhivishrayemamiti/ Te asmai sarve kashyapaat jyotirlabhante taantsomah kashyapaat adhinirddhamati bhraastaakarmakrudivaivam/ Praano jeevaanee indriyajeevaani sapta sheershanyaah praanaaha suryaa ityaachaaryaaha / Apashyan ahametaan sapta suryaaniti panchakarno vaatsyaayanaha, saptakarnashcha plaakshihi, aaushravika eva nou kashyapa iti,ubhou vedayite na hi shekumiva mahaamerum gantum / Apashyamahametata surya mandalam parivartamaanam, Gaargyah praanatraataha gacchanta mahaamerum ekam chaajahatam/ Bhraajapatarapatangaa nihane tishthan aatapanti, tasmaadidhaha taptritapaaha amutretare tasmaad ihaataptritapaaha tesaameshaa bhavati/ Sapta suryaa divamam anupravishtaaha taanaveti pathibhirdakshinaavaan te asmai sarve ghrutamaatapanti oorjam duhaanaa anapasphuranta iti/Saptartvijah suryaa ityaachaaryaaha/ Tesaameshaa bhavati / Sapta disho naanaasooryaaha/ Sapta hotaara rutvijaha , devaa aadityaa te sata tebhissomaabheerakshana iti / Tadapyaanmaayaha digbhraajah rutoon karoti / Etayaivaavrutaa sahasrasooryataayaa iti vaishampaayanaha/ Tasyaishaa bhavati / Yaddyaava indra te shatagmshatam bhoomeehi utasyuhu natvaa vajrin sahasragm suryaaha anunajaatamashta rodasee iti/ Naanaalingatvaadrutoonaam naanaasooryatvam iti ashtou tu vyavasitaa iti / Suryamandalaanyashtaanta urdhvam tesaameshaa bhavati/ Chitram devaanaamudagaadaneekam chakshurmitrasya varunasyaagnehe , aapraa dyaavaapruthivee antariksham surya aatmaa jagatastasthushashchet /Saptaadityas 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 symbol of the Saptaadityas 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 every 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: *Apashyamahametata surya mandalam parivartamaanam, Gaargyah praanatraataha 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, Jyotishi 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 tebhissomaabheerakshana 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 Yagina 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!’. Chhandogya Upanishad asserts vide III.iv.3) *Tad vyaksharat, tadaadityam abhitoshrayat, 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 shrtaaha/ Arddhamaasaa muhoortaaha nimeshaastutibhissaha kvemaa aapo nivishante yadeeto yaanti samprati/ Kaalaa apsunivishante aapassurye samaahitaaha , abhraanyapah prapadyante vidyutsurye samaahitaa / Anavarne ime bhoomee iyam chaasou cha rodasee kim svid atraantaraa bhootam yeneme vidhrute ubhe, Vishnunaa vidhrute bhoomee iti vatsasya vedanaa/ Iraavatee dhenumatee hi bhootam sooyavasinee manushe dashasye, vyashtabhnaad rodasee vishnavete daadharta pruthiveemabhito mayukhaihi/ Kim tadvishnorbalamaahuhu kaa deeptih kim paraayanam, eko yaddhaarayaddevaha rejatee rodasee ubhe./ Vaataadvishnor balamaahuhu aksharaad - deeptiruchyate, tripadaaddhaarayaddevaha / yadvishnorekamuttamam, agnayo vaayavashchaiva etadasya paraayanam / Prucchaami tvaa param mrutyum avamam madhya manchatum lokashcha punyapaapaanaam etatprucchaami samprati / Amumaahuh param mrutyum pavamaanam tu madhyamam , agnirevaavamo mrutyuhu chandramaashchaturuchyate/ Anaabhogaah param mrityum paapaassayamyanti sarvadaa , aabhogaastveva samyanti yatra punyakruto janaaha/ Tato madhyamamaayanti chatumagnim cha samprati, prucchaami tvaa paapakrutaha yatra yaatayate yamaha, tvannastadbrahman praboohi yadi vetthaa~sato grihaan/ kashyapaadb uditaah suryaaha paapaannirghnanti sarvadaa, rodasyorantah desheshu tatra nyasyante vaasavaihi/ Te ashareeraah prapadyante yatha apunyasya karmanah, apaanyapaada keshaasaha tatra tey ayonijaa janaaha/ Mritvaa punarmrutyumaapadyante adyamaanaah svakarmabhihi, aashaatikaah krimaya iva tatah pooyante vaasavaih/ Apaitam mrityum jayati ya evam veda sa khalvaivam vidbraahmanaha deerghashrutamo bhavati kashyapasya atithisiddha gamanah siddhaagamanaha / Tasyaishaa bhavati/ Aa-yasmin sapta vaasavaaha rohanti purvyaa ruhaha , Rishir ha deerghashruttamaha indrasya gharmo atithir iti / Kashyapah pashyako bhavati yatsarvam paripashyateeti soukshmyaat / Athaagnerashta-

purushasya tasyaishaa bhavati / Agne naya supathaa raaye asmaan vishvaani deva vayunaani vidvaan , yuyodhi asmat juhuraanamenaha bhooyishthaante nama uktim 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 dyaavaa-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 strengh 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 Sapta Suryas kill the evil doers and imprison them in the inner regions of prithivi-swarga 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 Sapta 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 gharma havirasmi naam/* or ' I am Agni-the Atma or Brahma- the sarvagjna 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 supathaa raaye asmaanvishvaani Deva vayunaani vidvan, yuyodhyasmajjuhuraanameno bhuyishthaaam*

te namayuktim vidheya/ or Agni Deva with celestial features! you are replete with the knowledge of the ‘yajna jnaana’ and ‘yajna phala’; do lead us to the path of virtue to fulfillment and avoid the clumsy and narrow lanes of evil as invariably get caught by patent sinners on the route to narakas!)

1.9.1-18: Agni- Vaayu -Marut / Parjanya swarupas and the recycling of energies

*Agnishcha jaatavedaash cha sahojaa ajiraaprabhuhu, Vaishvaanaro naryaapaashcha panktiraadhaashcha saptamah visarpevaashtamonneenaam / Eteshtou vasavah, kshitaa iti / Yathartveva agnerarchirvara visheshaaha , neelaarchishcha peetakaarchishcheti / Atha vaayo-rekaadasha purushasyai-kaadashastreekasya prabhraajamaanaa vyavadaataaha yaashcha vaasukivaidyutaaha rajataah parushaah shyaamaaha, kapilaa atilohitaaha oordhvaa avapatantaashcha vaidyuta ityekaadasha / Nainam vaidyuto hinasti, ya evam veda / Sa hovaacha Vyaasah Paaraasharya -ha vidyut vadhamevaaham mrityumaacchamiti na tvakaamagmhanti, ya evam veda/ Atha gandharva ganaaha svaanabhraat anghaaribambhaarihi hastah suhastaha krishaanurvishvaavasuhu moordhan -vaanta suryavarchaaha kritih iti ekaadasha gandharvaganaaha / Devaashcha mahaadevaaha ramyashcha devaa garagiraha nainam garo hinasti ya evam veda / Gouree mimaaya salilaani takshatee ekapadee dvipadee saa chatuhpadee ashtaapadee navapadee babhoovushee sahasraaksharaa parame vyoman iti / Vaacho visheshanam / Atha nigadavyaakhyaataaha taananukramishyaamaha / Varaahavah savatapasaha vidyunmahaso dhoopayaha shvaapayo grihamedhaashchetyete , ye chemeshima vidvishaha/ Parjanyaah Sapta prithiveemabhirshanti vrushtibhirati etayaiva vibhaktivipareetaaha, saptabhirvaa tairudeeritaaha amoonlokaanabhi varshanti tessaameshaa bhavati / Samaanam etadudukam uchchaiti ava chaahabhihi , bhoomim parjanyaa jinvanti, divam jinvanti agnaya iti / Yadaksharam bhootakritam vishve devaa upaasate maharshimasya goptaaram jamadagnima kurvata / Jamadagniraapyayaate chandobhishchaturuttaraihi, rajnassomasya triptaasaha brahmanaa veeryaavataa shivaa nah pradisho dishah/ Taccham yoraavrineemahe gaatum yajnaaya, gaatum yajnapataye , daiveesvastirastu nah , svastirmaanushebhyah , urdhvam jigaatu bheshajam | shanno astu dvipade , sham chatushpade , somapaa asomapaa iti nigadavyaakhyaataaha/(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, Urthva, Avapatantaa and Vaidyuta.Be it known that the secrets of Vaidyuta would not be harmed by evil-energies forlightning 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, Krishaanu, Vishvaavasu, Moordhavaan, Suryavarcha, 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 also the resonance of the mantras. May we be peaceful at work or rest! *gaatum yajnaaya, gaatum yajnapataye, daivesvastirastu nah, svastirmaanushebhyah, urdhvam jigaatu bhashajam, shanno astu dvipade, sham chatushpade/* We commend yagnas and yajna 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 consciousness levels be matter or anna / food- praana the life force-mind or manas and vigjñana or the Super Mind [awakeness - 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

Sahasravrudiyam bhoomihi param vyoma sahasravrut, ashvinaa bhujyoo naasatyaa, vishvasya jagataspattee / Jaayaa bhoomih patirvyoma mithunantaa aturyathuhu, putro Brihaspattee rudraha saramaa iti streepumam/ Shukram vaamanyadyajatam vaamanyat vishuroope ahanee dyouriva staha, vishvaa hi maayaa avathah svadhaavantou bhadraa vaam pooshanaaviha raatirastu/ Vaasaatyoo chitrou jagato nidhaanoo dyaavaabhoomee charathah sagam sakhaayoo, taavashvinaa raasabhaashchaa havam me shubhaspattee aagatagm sooryayaa saha / Tygroha bhujyum ashvinodameghe rayinna kashchinmamuvaa avaahaaha, tamooathuh noubhiih aatmanvateebhihi antarikshaprudbhiih apodakaabhihi/ Tisrah, kshapastri ahaa ativrajadbhihi naasatyaa bhujyumooathuh patangaihi, samudrasya dhanvan aadrasya paare tribhee rathaiih shatapadbhih shadashvaihi / Savitaaram vitanvantam anubadhnaati shaambaraha, aapapoooh shambarashchaiva savitaarepaso~ bhavat / Tyam sutruptam viditvaiva bahusoma giram vashee, anveti tugro vakriyaantam aayasooyaant somatrupsushu / Sa sangraamastamodyo~tyotaha vaacho gaah pipaati tat, sa tadgobhih stavaatyet - yanye rakshasaanavitaashcha ye/Anveti parivrutyaa~staha evamatoustho ashvinaa, te ete dyuhpruthivyoho aharaharh arbandadhaathe/ Tayoretou vatsaavahoraatre pruthivyaa ahaa divo raatrih, taa avirushtou dampatee eva bhavataha/ Tayoretou vatsou agnischa adityashcha raatrervatsaha shveta aadityaha, ahognihi taamro Arunaha taa avirushtou dampatee eva bhavataha /Tayoretou vatsou vritrashcha vaidyutashcha agnervrutraha vaidyuta aadityasya taa avirushtou dampatee eva bhavataha / Tayoretou vatsou ushmaa cha neehaarashcha vrutrasyyoshmaa vaidyutasya neehaaraha tou taaveva pratipadyete / Seyagm raatree garbhinee putrena samvasati tasyaa vaa etadulbanam, yadraatrou rashmayaha yathaa gorgarbhinyaa ulbanam evametyasyaa ulbanam / Prajayishnuh prajayaa cha pashubhishcha bhavati ya evam veda, tamudyantamapiyantam cheti aadityah punyasya vatsaha/ Atha pavitraangirasah/(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 while the other form is that 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 yajna 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 iaivinodameghe rayi na kai cin mamaavauavahai/tam aahathur naubhir Atmanvatbhir antarikiaprudbhir apodakabhi ||1.116.04a) tisraee klapas trir ahativrajadbhir nasatya bhujyum aahathuee pataigaiee/ 1.116.04c) samudrasya dhanvan ardrasya pare tribharathaiatapadbheeaivaiee)one is physical body and another is vital energy; 'annamaya kosha' or the sheath of food f a Being and another is Praana kosha 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 rapair 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 horses, symbolizing various energies required to traverse the six planes .The clouds seek protection from Savita Deva who spreads his kiranans; 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 kiranans and upa kiranans 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 kiranans 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 pitaishaam pratno abhirakshativratam, mahassamudram varunastirodadhe dheeraa icchekurdharuneshvaarabham Pavitram te vitatam Brahmanaspate prabhurgaatraani paryeshivishvataha ataptatanoorna tadaamo ashnute shrutaasa idvahantastatsamaashata /Brahmaa devaanaam asatassadye tatakshuhu rushayassaptaatrishcha yat sarve~trayo agastyashcha nakshatraishshankruto~vasan / Atha savituh shyaavaashvasya, a~vartikaamasya , amee ya ruks nihitaasa uccha naktam dadrushre kuhaachiddiveyuhu / Adabdhaani varunasya vrataani vichaakashacchandramaa nakshatrameti tatsaviturvarenyambhargo devasya dheemahi dhiyo yo nah prachodayaat / tatsaviturvrueneemahe vayandevasya bhojanam shreshthagm sarvadhaatamam turam bhagasya dheemahi /Apaagoohata savitaa trubheen sarvaandivo andhasaha /naktanyaanyabhavandrushe asthyasthnaa sambhavishyaamaha / Naama naamaiva naama me napugmsakam pumaagstrasmi sthaavaro~smyatha jangamaha yaje~yakshi yashtahe cha / Mayao bhootaanyayakshata pashavo mama bhootaani anoobandyo~smyaham vibhuhu / Strissateehi taa ume

pugmsa aahuhu pashyadakshanvaannavichetadandhaha kaviryah putrassa imaa chiketa/ Yastaa vijaanaathsavituh pitaasatnandho manimavindat tamananguliraavayat agreevah pratyamunchat /tamajivhaa asashchat/ oordhvamoolamavaakchaakham vruksham yo veda samprati na sa jaatu janah shraddadhyaat mrutyurmaa maarayaaditih/Hasitagmruditangeetam veenaapanavalaasitam mrutanjeevam cha yaktimch angaani sneva viddhi tat , atrushyaggstrushyadhyaayat | asmaajjaataa me mithoo charann | putro nirrutya vaidehaha | achetaa yashcha chetanam/ Sa tam manimavindat so~nanguliraavayat, sonreevah pratyamunchat sonivho asashchata / Naitamrushim veditvaa nagaram pravishet yadi pravishet , mithou charivaa pravishet tathsambhavasya vratam / Aatamagne rathantishthaekaashvamekayojanam ekachakramekadhuram vaatadhraajigatim vibho/Na rishyati na vyathate naasyaaksho yaatu sajjati yachchvetaanrohitaagshchaagnehe rathe yuktvaa~dhishtati/Ekayaa cha dashabhishcha svabhoote dvaabhyaamishtaye vigmshatyaa cha tisrubhishcha vahase trigmshataa cha niyudbhirvaayavihataa 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 Brahmanaspate 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-Bhouma, Vishwamitra, Vaishtha, and Jamadagni. Rishi Shaavasva in his creave 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 shaktiswhile the subtilities 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 heratfelt prayers just as a new husband would seek all out to protect a just marred 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 eventually)

A methodical chant of Brihadaranyaka 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 pasturesV.xiv.1)

Bhumirantariksham dyauh iti ashtaavaksharaani; ashtaaksharam ha vaa ekam Gayatrya 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. Trishthub 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 Bhahmana, Kshatriya, Vaishyas!) V.xiv.2) *Rucho Yajumshi Saamaani iti ashtaavaksharaani; ashtaaksharam ha vaa ekam Gayatrai padam, ertadu haivaasyaa 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 haivaasyaa etat; sa yaavididam praani taavad ha jayati yosyaa etadevam padam veda; athaasyaa etad eva tureeyam darshatam padam parorajaa ya esha tapati; yad vai chaturtham tad tureeyam; darshatam padamiti dadrusha iva hoshah; parorajaa iti sarvam hovaisha raja uparyupari tapati; evam haiva shriyaa yashasaa tapati yosyaa etadevam padam veda/* (Just as in the case of ‘Bhumyantarikta 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 *drishtha 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.vi.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 pratishthitaa, tad vai tat satye pratishthitam; Chakshur vai Satyam, chakshu hi vai satyam; tasmaad yad idaaneem dvau vividaamaanaaveyaataam, ahamadarsham, aham ashrousham iti, ya evam bruyaad, aham adarsham iti, tasmaa eva shraddhhaa dhyaam; tadvai tat satyam bale pratishthitam; praano vai balam, tat praane pratishthitam; tasmaadahuh, balam satyaad ogeeya iti; evam vaishaa Gayatri adhyatmam pratishthitaa; saa haishaa gaayatatre; praanaa vai gayaah, tatpraanaamstatre, tad yugamstatre tasmaad gayatri naama; sa yaamevaamum Savitreemanvaah, eshaiva saa; sa yaskaao anvaah tasya praanaamstraayati/* (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 saver of 'Gayas' or the sound waves unifying organs and senses such as speech and since being the saviour 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 Saavitrin anushtum -bham anvaahuh: vaajanushthup; etad vaacham anubruumaa iti, na tathaa kuryaat, Gayatreem eva Savitreem anubruyaat, yadi ha vaa api evam vid bahviva 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 'tatsavirtur varenyam bhargo devasya dheemai' as per Gayatri chhanda, the Anushthub chhanda states: *Tatsaviturvarinyamahe vayam Devasya Bhojanam, Sreshtham Sarva dhaatamam 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 pratigrihneeyaa sosyaa etat prathamam padam aapnuyaat; atha yaavateeyam trayi vidyaa yastaavat pratigruneeyaat, sosyaa etad dwiteeyam padam aapnuyaat; atha yaavadidam praani yastaavat pratigruhniyaat, sosyaa etat triteeyam padam aapnuyaat, athaasyaa etad eva tureeyamdarshatam padam parorajaa ya esha tapati, naiva kenachanaapyam;kruta u etaavat pratigruhniyaat/* (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 chatushpadasi, na hi padyase/ Namaste tureeyaaya darshataaya padaaya parorajase, Asaavado maa praapaditi, yam dwishyaat, asaavasmai kaamo maa sumruddhheeti vaa- na haivaasmai sa kaamah samruddhyate yasmaa eka -mupatishthate- ahamadah 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 descriptions stating *neti, neti*, you are of the Supreme and Elemental and Formless Imagery. May I indeed attain that unique bliss that even an enemy personified by all the evil of the Universe be denied to attain!)

Brihadaranyaka Upanishad vide VI.iii.6) *Athainam aachaamati; tat savitur varenyam: madhu vaataa rutaayate, madhu ksharanti sindhavah, madhvira nah santvoshadhi; Bhuh swaahaa, bhargo devasya dheemahi, madhu naktam utoshasah, madhumaat paarthivam rajah, madhu dyaur astu na pitaa; bhuvah swaahaaa; dhiyo yo nah prachodayaat madhumaan no vanaspatih, madhumaan astu suryah, maadhvir gaavo bhavantu nah, swaha swaaheti; Sarvaam cha Saavitrim anvaah, sarvascha madhumatih aham evedam sarvam bhuyaasam, bhur bhuvah swahswaaheti, antata aachamya, paani prakshaalaya, jaghanenaagnim praak shiraah samvishati: praataraadityamupatishthate-dishaameka pundareekamasi ,ahammanushyaanaam eka pundareekam bhuyaassamiti; yathetametya jaghanenaagnimaaseeno 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 vaataa 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, dhiyoyona prachodayaat’ as also ‘sindhuvah madhu ksharati’ (may the river of madhu rasa flow), ‘nah oshadhi maadhvi santu’ ; then the third measure is consumed reciting the third foot of Gayatri and of Madhumati followed by the ‘ahuti’ reciting ‘swaha’ 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.)

GayatriMantra 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 sarvadhamaam turam bhavasya dheemahi/* or We earnestly 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 fulfillment 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 bhavatiti/ (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 stated 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; tasmadaavaa etad ashiyantah purastaaccaadbhiih 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 Vaiaagharapadyaaktvo vaacha, yadyap etacchushkaaya sthaanave bruyaat jaayeran nevaasmin- shaakhaaya, praroheyyuh palaashaneeti// Atha yadi mahajjigamishet,aaavasyaayaam deekshitvaa Pournavaamasyaam raatrau sarvaushadhaasya mantham dadhi madhunor upamatya, Jyeshthaaya Shreshthaaya swaahaa, iti agnaav aajasya hutvaa,manthe samaaptam avanayet/* (Now, the meditation of Praana the Vital Force is initiated; Satyakaama Jaabaala detailed the worship to Praana to Goshruti the son of Vyaaghrapaada 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 ‘Svaaha to Jyeshthaaya, Svaaha to Sheshthaaya’; 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) *Vasishthaayai swaaha,iti agnaavaajasya hutwaa, manthe sampaatam avanayet, pratishthayai swaahaa iti agnaav aajasya hutwaa, manthe sampatam avanayet, sampade swaahaa, iti agnaav aajasyaa hutwaa,manthe sampaadama - vanayet, aayataanaaya swaahaa, iti agnaav aajasya hutwaa manthe sampaatam avanayet/* (After performing an offering with the mantra: Svaahaa to the richest, one should drop the residue into the mashpot; after making another offering with the mantra: Svaahaa to the base center, he should drop the residue into the mash pot; after performing the offering with the mantra:Svaahaa to prosperity, he should drop the residue into the mash pot; afte making another offering with the mana Svaahaa to the dwelling place, he should drop the residue into the mash pot) V.ii.6) *Atha pratishrutyaanjalau mantham aadhaaya japati;amo naamaasi, amaahi te sarvam ikdam, sa hijyeshthaah shreshtho raajaadhipatih, sa maa jyeshthyaam shreishthyaam 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 ityaachaamati, vayam devasya bhojanamiti aachamati, Shreshtham sarvaadhaatamam iti achamati, turam bhagasya dheemahi iti sarvam pibati, nirnujya kamsam chamasam vaa paschaad agneh samvishati charmani vaa sthandile vaa vaachamyamo prasaahah; sa yadi srtiyam 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 prostates 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 shloka:Yada karmaashu kaamyeshu striyaam swapneshu pashyati, samriddhim tatrajaaneeyaata tasmin*

swapna nidarshane iti tasmni 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 th 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 ony 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 uchate, Tasmin lokaah shrिताah sarve tadu naateti 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 totality 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 ther reponsibilities to the letter and spirit of His command!II.iii.4-5) *Iha ched ashakad boddhum praak shareerasya visrasah, tatah sargeshu lokeshu shareeratvaayakalpate// Yathaadarshethataatmani yathaa svapne tathaa pitroloke, yathaapsu pareeva dadrishe tadhaa gandhava loke chaayaa 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 wordly 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, ahamkara, 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 phenomenon- 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 yajna 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 Swarupas

Aatastanasnushva pratanushva uddhamaa-dhama sandhama , Aaditye chandravaranaanam garbhamaadhehi yah pumaan /Itah siktamsooryagatam chandramase rasankrudhi vaaraadanjanayaagrennim ya eko rudra uchyate / Asankhyaataah sahasraani smaryate na cha drushyate, evametannibodhata / Aamandairindra haribhihi yaahi mayooraromabhihi , maa tvaa kechinniyemurinna paashibaha dadhanveva taa ihi/ Maa mandairindra haribhihi yaami Anmayooraromabhihi maa maa kechinniyemurinna paashinaha | nidhanveva taam imi/ Anubhishcha mahadbhishcha nighrushvairasamaayutaihi kaalairharitvamaapannaihi indraayaahi sahasrayuk/ Agnirvibhraashtivasanaha vaayushchetasikadrukaha samvathsaro vishoovarnmaihi nityaaste anucharaastava / Subrahmanogm subrahmanyogm subrahmanyom indraagaccha hariva aagachCha medhaatithehe mesha vrushanashvasya mene gouraavaskandinahakyaayai jaara Koushika braahmana goutamabruvaana / Arunaashvaa ihaagataaha vasavah pruthivikshitaha ashtou digvaasasognayah agnishcha jaatavedaashcheyete / Taamraashvaastaamrarathaaha taamravaranaastathaasitaaha dandahastaah khaadagdataha, ito rudraah paraangataahauktaggsthanaam pramaancha pura ita / Brihaspatishcha savitaa cha vishvaroopairihaagataam rathonodakartmanaa apsushaa iti tadvayoho/ Ukto vesho vaasaagmsi cha kaalaavayavaanaamitah prateejyaa vaasaatyaa ityashvinoho ko~ntarikshe shabdankaroteeti vaasishtou 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 yajna karyas offered to Surya Deva and Chandra Deva be endowed with all the essences of Rasa or the juices. Indeed Rudra is the singular representation of Indra-Aditya- Chandra as the unified energy and Rudra is of thousand forms of divine bringing treasures. May Indra usher Agni Deva 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 yagnas 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 Vrishnaashwa 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 yajna. You also arrived in the form of a Kaushika Brahma 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 Yajna karyas arriving at the Agni Sthalas 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 yajna 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:

*Ashtyoneemashtutraam ashtapatneemimaam maheem, aham veda na me mrutyuhu achamrutyuraghaaharat/ Ashtayonyashtaputram ashtapadidamantariksham, aham veda na me mrutyuhu nachamrutyuraghaaharat/ Aastayoneemashtaputraam ashtapatneemamoondivam, aham veda na me mrutyuhu nachamrutyuraghaaharat sutraamaanam maheemooshu/ Aditirdyouraditirantariksham aditirmaataa sa pitaa sa putraha vishve devaa aditih panchajanaaha aditir jaatamaditir- jjanitvam / Ashtou putraaso aditehe ye jaataastanvah pari, devaam upapraitsaptabhihi para maartanda maasyat / Saptabhih putrairaditih upapraitpoorvyam yugam, prajaayai mrityave tat paraa maartaanda maa bharaditi/ Tananukramishyaamaha mitrashcha varunashcha dhaataa chaaryaamaa cha amshamsh -cha bhagashcha indrashcha vivasvaagshchetyete /Hiranya garbho hamsah shuchishat brahmajajjaanam taditpadamiti garbhah prajaapatyaha atha purushah sapta purushaha/(Indeed I am aware that the massive Earth has its eight ‘garbhas’ 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 anariksha or the mid-world called ‘dyou’ too has the same sons, same Lords and same number of wombs. So does the Swarga loka too as eight garbhas, 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 embdiment 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’. Brihadaranyaka 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 karishya iti sa tayaa vaachaa tenaatmanedam sarvam ashrajata yad idam kim cha, richo yajushi saamaani cchanadaamsi yagjaan prajaah pashun, sayadyaddevaasrujata tat tad attum adhriyata; sarvam vaa attiti tadaditer adititvam; sarvasaitasyaattaa bhavati, sarvam asyaannam bhavati, ya evam etadaditer atititvam 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 invigorated. Indeed, his body showed symptoms of fatigue and swelling as the extreme nature of Tapasya was like ‘tapotapyata’ or of burning extremity). (I.ii.7) Hiranyagarbha 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; thus till date, the priests performing the horse sacrifice do realise the implication that Bhagavan Hiranyagarbha 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- vigjnaana-and Ananda or bliss. *Saptabhih putrairaditihi upapraitpoorvyam yugam, prajaayai mrityave 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 jaataastatwa spari, Devaam upa pretasptabhih paraa Martandamaasyat/ Saptabhihputrairaditi rupa pretpurvam yugam, prajaayai mrityave swatpanur Martandamaabharat/** (Aditi Devi is of unique physical energy and gave birth to eight sons; she gave birth to seven illustrious 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 prajaayaa maa pashoonaam, maa mama praananaadaayodangaaha/ Asou yo apaksheeyati sa sarveshaam bhootaanaam praanaanaadaayaa~stameti, maa me prajaayaa maa pashoonaam maa mama praanaanaadaayaa~stan gaaha / Asou ya aapooryati sa sarveshaam bhootaanaam praanairaapooryati maa me prajaayaa maa pashoonaam maa mama praanairaapoorishaaaha/ Asou yo apaksheeyati sa sarveshaam bhootaanaam praanairapaksheeyati maa me prajaayaa maa pashoonaam , maa mama praanai-rapaksheshtaaha / Amooni nakshatraani sarveshaam bhootaanaam praanairapaprasarpanti chotsrupanti cha maa me prajaayaa maa pashoonaam maa mama praanairapaprasrupata motsrupata/ Ime maasaashchaardhamaasaashcha sarveshaam bhootaanaam praanirapaprasarpanti chotsarpanticha maa me prajaayaa maa pashoonaam aa mama praanairapaprasrupata motsrupata/ Ima rutavaha sarveshaam bhootaanaam praanairapaprasarpanti chotsarpanti cha, maa me prajaayaa maa pashoonaam maa mama praanairapa prasrupata motsrupata /Ayagn samvatsaraha sarveshaam bhootaanaam praanairapaprasarpanti chotsarpanti cha, maa me prajaayaa maa pashoonaam maa mama praanairapaprasrupa motsrupa/ Iidamahaha sarveshaam bhootaanaam praanairapaprasarpanti

chotsarpati cha maa me prajaayaa maa pashoonaam maa mama praanairapaprasrupa motsrupa/lagmraatrihi sarveshaam bhootaanaam praaairanpaprasarpati chotsarpati cha , maa me prajaayaa maa pashoonaam maa mama praanairapaprasrupa 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 kiranans 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 Bhū-Antariksha-Swargas be ever beholden to us and bestow unailing 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 laghus 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 rediscovered 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/ Rudraanaamaadityaanaamsthaane svatejasaa bhaani/ Adityaanaamaadityaanaamsthaane svatejasaa

bhaani / Sataamsatyaanaam , Aadityaanaasthaane svatejasaa bhaani / Abhidhoonvaataam abhighnataam / Vaatavataam marutaam Aadityaanaasthaane svatejasaa bhaani / Rubhoonaama adityaanaasthaane svatejasaa bhaani / Vishveshaandevaanaam aadityaanaasthaane rashmayo vo mithunam maa no mithunagmreedhvam /Samvatsarasya Savituh Aadityasya sthaane svatejasaa bhani/ Om bhurbhuvah swah, rashmayo vo mithunam, maa no mithunaam 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 Sapta Rishis and also due to Marut Devas 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-Bhuva-Swah or the Earth-Antariksha-and Swarga Lokas are indeed the most essential cause and their 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 bhoorbhuvassvaha; aapo vo mithunam maa no mithunagmreedhvam/ Atha vaayorekaadasha purushasyaikaadashastreekasya/Prabhraajamaanaanaam rudraanaam sthaane svatejasaa bhaani, vyavadaataanaam rudraanaam sthaane svatejasaa bhaani, vaasukivaidyutaanaam rudraanaamsthaane svatejasaa bhaani, rajataanaam rudraanamsthaane svatejasaa bhaani, parushaanaam rudraanaamsthaane svatejasaa bhaani, shyaamaanamrudraanamsthaane svatejasaa bhaani, kapilaanaam rudraamsthaane svatejasaa bhaani, atilohitaanaam rudraanam sthaane svatejasaa bhaani ,oordhvaanaam rudraanam sthaane svatejasaa bhaani avapantaanaam rudraanasthaane svatejasaa bhaani, vaidyutaanaam rudraanaa sthaane svatejasaa bhaani / Prabhraajamaaneenaam rudraaneenaam 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, oordhvaanaam rudraaneenaam sthaane svatejasaa bhaani , avapatanteenaam rudraaneenaam sthaane svatejasaa bhaani, vaidyuteenaam rudraaneenaasthaane svatejasaa bhaani/ Om bhoorbhuvassvaha, roopaani vo mithunam maa no mithunaam 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 Vayu viz. Prabhajamaana 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, Avapatanta Vayu Rudra, and Vaidyutana Vayu Rudra. Now eleven names of Vayu Rudranims are Prabhanjmani Rudranim, Vyavadati

Rudranim, Vasuki vaudyuti Rudranim, Rajatanaam Rudranim, Parushanaam Rudraanim, Shyaamaanaam Rudraanim, Kapilaanaama Rudraanim, Atilohitaanaam Rudraanim, Urthvaanaam Rudraanim, Avapatananteenaam Rudraanim and Vaudyuteenaam Rudraanim.)

1.18.1-3 : Ashta Shaktis of Agni Deva

Athaagneh ashta purushasya/ Agne purvadishasya sthaane svatejasaa bhaani, Jaatavedasa upadishyasya sthaane svatejasaa bhaani, Sahojaso dakshina dishasya sthaane swatejasaa bhaani, Ajiraaprabhava upadishyasya sthaane swatejasaam bhaani, Vaishvaanarasya sthaaneswatejasaam bhaani, Naar pasa upadishasya sthaane swatejasaam bhaani, Pangkiraadhasa upadishyasya sthaane swatejasaam bhaani, Visarpina upadishyasya 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 as Naryaapasa; 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

Dakshinapoorvasyaandishi visarpee narakaha tasmaannah paripaahi, daksintehinaaparasyaam dishyavisarpee narakaha tasmaannah paripaahi, uttarapoorvasyaandishi vishaadee narakaha tasmaannah paripaahi, uttaraaparasyaandishya vishaadee narakaha tasmaannah paripaahi, aayasmintsapta 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, Vishadi Naraka in North East too besides Avishaaddi in North West).

Here is quote from Manusmriti: *Taamisraadishu chogreshu narakeshu vivartanam, asipatravanaadeeni bandhana cchedanaani cha/ Vividhaashchaiva sampeedaah kaakolukaishcha bhakshanam, karambhavaalukaa taapaan kumbhipaakaanshcha daarunaan/* or the despicable beings cursed even for dereliction of vara dharmas have to necessarily visit for horrible and unbearable experiences of narakas as for example Tamishra Naraka or Asipatra Naraka even for the great relief from the riddance of carrying the heavy chains. Most unbearable torture and persecution of body-churning in Asipatraadi narakas from piercing nails, eating the body by crows and vultures, and boiling hot in Tapta-Baalukaadi and Kumbhipaaka narakas would indeed be imminent to 'pranis' with lives provided for the 'himsaa kaanda' for the Maha Patakas, Upa patakas and a host of ancillary sins in the respective variety of designed narakas.

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

Indraghoshaa vo vasubhih purastadupadadhataam, manojvaso vah pitrubhirdakshinata upadadhataam, prachetaa vo rudraih pashchaadupadadhataam, vishvakarmaa vaa aadityaruttarata upadadhataam, prachetaa vo rudraih pashchaadupadadhataam vishvakarmaa va aadityaruttarata upadadhataam, tvashtaa vo roopairuparishtaadupada ghatam samgjaanam vah pashvaaditi/Adityah sarve agnih prithivyaam vaayurantikshe Suryo divi chandramaa dikshu nakshatraani swarloke, evaahovaa hyogne eva hi vaayo evaa hyendraevaahi pushan evaa hi devaah/ (Devas! May Indra and

Ghosha along with Vasus serve us in the Eastern side; may Vayu Deva and the Pitru ganas in the southern side; Prachetas and Rudras in the west; Vishwakarma and Adityas safeguard in the North; Tvashta 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) *Aapamaapaam apah sarvaah asmaad asmaad ito amritah agnir vaayuh cha Suryahs cha saha sanchaskararddhiyaa./ Vayvashvaa rashmipatayaha , mareechyaatmaano adruhaha deveerbhuvanasoovareehi, putravattvaaya me suta/ Mahaanaamneem mahaa maanaah mahaso mahasah swah, mahaso mahasassvaha, deveeh parjanyaasoovareehi putravattvaaya me suta/ Apara~shnyushnim apaarakshaha apaa~shnyushnim, apaaragham apaaghraamapachaa~vartim apadeveerito hita/ Vajrandeveerajeetaagshcha bhuvanandevasoovareehi, aadityaanaditindeveem yoninordhvamudeeshata /Bhadram karnebhiih shrunyaama devaaha bhadram pashyema akshabhiryajatraaha, sthirairangaistushtuvaagmsastanoobhihi vyashema devahitam yadaayuhu / Svasti na indro vrudhashravaaha svasti nah pooshaa vishvavedaaha , svasti nastaarkshyo arishtanemihi svasti no bruhaspatirdadhaatu / Ketavo arunaasashcha rushayo pratishhtaagmshatadhaa hi/samaahitaaso sahasradhaayasam/ Shivaa nashshntamaa bhavantu divyaa aapa oshadhayaha , sumrudeekaa sarasvati maa te vyoma sandrushii / (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, Vaatarshana 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

Yopaam pushpam veda, pushpavaan prajaavaan pashumaan bhavati / Chandramaa vaa apaam pushpam / pushpavaan prajaavaan pashumaan bhavati / ya evam veda / yopaamaayatanam veda /

aayatanavaan bhavati / agnirvaa apaamaayatanam / aayatanavaan bhavati/ yonneraayatanam veda/ aayatanaaan bhavati / aapo vaa agneraayatanam / aayatanavaan bhavati / ya evam veda / yo~paamaayatanam veda / aayatanavaan bhavati / vaayurvaa apaamaayatanam /aayatanavaan bhavati/ yo vaayoraayatanam veda / aayatanavaan bhavati / aapo vai vaayoraayatanam / aayatanavaan bhavati / ya evam veda / yo~paamaayatanam veda / aayatanavaan bhavati / asau vai tapannapaamaayatanam / aayatanavaan bhavati/ yo~mushya tapata aayatanam veda / aayatanavaan bhavati / aapo vaa amushya tapata aayatanam / aayatanavaan bhavati / ya evam veda / yo~paamaayatanam veda / aayatanavaan bhavati /chandramaa vaa apaamaayatanam /aayatanavaan bhavati/ yashchandramasa aayatanam veda / aayatanavaan bhavati / aapo vai chandramasa aayatanam / aayatanavaan bhavati / ya evam veda / yo~paamaayatanam veda / aayatanavaan bhavati / nakshatraani vaa apaamaayatanam /aayatanavaan bhavati/ yo nakshatraanaamaayatanam veda / aayatanavaan bhavati / aapo vai nakshatraanaa maayata - nam/ aayatanavaan bhavati/ ya evam veda / yo~paamaayatanam veda / aayatanavaan bhavati/ parjanya vaa apaamaayatanam / aayatanavaan bhavati / yah parjanyaasyaayatanam veda / aayatanavaan bhavati / aapo vai parjanyaasyaayatanam/ aayatanavaan bhavati / ya evam veda / yo~paamaayatanam veda / aayatanavaan bhavati / samvatsaro vaa apaamaayatanam /aayatanavaan bhavati / yassamvatsarasya - ayatanam veda / aayatanavaan bhavati / aapo vai samvatsarasyaayatanam / aayatanavaan bhavati / ya evam veda / yo~psu naavam pratishthitaam veda / pratyeva tishthati / ime vai lokaa apsu pratishthitaaha/ tadeshaa~bhyanooktaa / apaam rasamudayam sann / soorye shukram samaabhurutam / apaagmrasasya yo rasaha/ tam vo gruhnaamyuttamamiti /

(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 Pushpavan, Prajavan pashuman 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,Ayatanavan Bhavati,Yo agnerayatanam Veda,Ayatanavan bhavati Apovagner ayatanam,Ayatanavan 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,Ayatanavan bhavati.,Yova Yorayatanam Veda,Ayatanavan bhavati/ Apovai va yorayatanam,Ayatanavan 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,Ayatanavan bhavati,Yo musya tapata Ayatanam 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 pamayatnam,yatanavan bhavati.Yascandra masa Ayatanam Veda Ayatanavan bhavati,Apovai Candra masa Ayatanam,Ayatanavan bhavati,Ya Evam Veda Yo pamayatnam veda,Ayatanavan 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.

*Parjanyaova apamayatanam,Ayatanavan bhavati,Yah parjanya 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,Becomes established in his Self,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.Ya 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 Anthascharathi bhootheshu Guhyam Viswa Murthishu, That which is inside all beings secretly is that Universal God,Tvam Yajna- You are the fire sacrifice (Yajna),Twam vashatkara- You are 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 Brahmasthvam- You are the Brahma, Tvam prajaipathi -You are the Lord and saviour of all beings (prajapati) Om Tadhapa apo jyothi raso amrutham brahma bhur bhuvassuvarom 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 dadatu, Kuberaya Vai Shravanaya,Maha rajaya Namah.

King of kings, we praise thee,Who is the giver of all victories,Who is the fulfiller of all desires, Please bless me with wealth,To fulfill all our desires,Oh, Kubera, we praise thee, Salutations to the king of kings.]

1.22.11-22 as continued: Construction of Homa Kunda

Ime vai lokaa apaam rasyaha , te mushminnaaditye samaabhrutaaha , jaanudaghreemuttara vedeem khaatvaa , apaam poorayitvaa gulphadaghnam / Pushkaraparnih pushkaradandaih pushkaraishcha samsteerya , tasminvihaayase , agnim praneeyopasamaadhaaya , brahmavaadino vadanti , kasmaatpraneeteyam agnishcheeyate , saapraneete~yamapsu hyayancheeyate , asou bhuvanepyaanaahita - agniretaaha ,tamabhita etaa abeeshtakaa upadadhaati , agnihotre darshapoornamaasayoho , pashubandhe chaaturmaasyeshu atho aahuhu , sarveshu yajnokratusthiti , etaddha sma vaa aahushshandilaaha , kamagninchinute , satriyamagninchivaanaha , savatsaram pratyakshena , kamagninchinute , saavitramagninchivaanaha , amumadityam pratyakshena , kamagninchinute naachiketamagninchivaanaha , praananpratyakshena , kamagninchinute , chaaturhotriyam agninchinivaanaha , brahma pratyakshena , kamagninchinute , vaishvasrujamagninchivaanaha , shareeram pratyakshena , kamagninchinute , upaanuvaakyamaashum agninchinivaanaha/ imaan lokaanpratyakshena kamagninchinute ,imamaarunaketukamagninchivaana iti, ya evaasou/ itashchaa~mutashchaa~vyateepaatee , tamiti , yonnermithooyaa veda , mithunavaanbhavati, aapo vaa agnermithooyaaaha , 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 Brahmavaadis 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 as it is called ‘Ahitagni’ the one fostering auspicious -ness as also to safe guard the trilokas with celestial mobility. There is 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 yajna varieties such as ‘Agnihotra- Darsha purnaamaasa-Pashubandhana and Chaturmasya; these applications are practised with yagnas or more appropriately the Yajna kratus. Shandika Maharshi when raises a question as to which kind of Agni’s worship is commended; the reply obviously states that such yajna karya as yields advantages all through the year as termed as ‘Saatvitram 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 Hiranyagabha rested and warmed up by further cogitation 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 Upaanuvaakyam 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

Apova idamaasantsalilameva / sa prajaapatirekaha / pushkaraparne samabhavat / Tasyaantarmanasi kaamassamavartata / idam srujeyamiti / tasmaadyatpurusho manasabhogicchati / tadvaachaa vadati / tatkarmanaa karoti / tadeshaa~bhyanooktaa/ Kaamastadagre samavartataadhi/ manaso retah prathamam yadaaseet / sato bandhusati niravindann / hrudi prateeshyaa kavayo maneesheti / Upainam tadupanamati / yatkaamo bhavati / ya evam veda / Sa tapotapyata/ sa tapastaptvaa/ shareeramadhoonuta / tasya yanmaagmsamaaseet/ tato~runaah ketavo vaatarashanaa rushaya udatishthann / Ye nakhaaha/ te vaikhaanasaaha / ye vaalaaha/ te vaalakhilyaaha / yo rasaha / so~paam/ Anttaratah koormam bhootam sarpantam tamabraveet mama vaitvanmaagmsaa samabhut / Netyabraveet / poorvamevaahamihaasamiti / tatpurushasya purushatvam / sa sahasrasheershaa purushaha / sahasraakshassahasrapaat / bhootvodatishthat /Tamabraveet / tvam vai poorvagm samabhoohu / tvamidam poorvahkurushveti / Sa ita aadaayaapaha / anjalinaa purastaadupaadadhaat / evaahyeveti / tata aaditya udatishthat / saa praachee dik / Atha arunah keturdakshinata upaadadhaat / evaahyagna iti / tato vaa agnirudatishthat / saa dakshina dik / Athaarunah ketuh pashchaadudhaat / vaahi vaayo iti, tato vaayurudatishthat / saa prateechee dik /Athaarunah ketyruttarata upaadadhaat / evaahendreti / tato vaa indra udatishthat / sodeechee dik / Athaarunah keturmadhya upaadadhaat / evaahi pooshanniti / tatovai pooshodatishthat / seyandik / Athaarunah keturparishtaadupaadadhaat / evaahi devaa hati / tato devamanushyaah pitaraha / gandharvaapsarasashchodatishthann / sordhvaa dik/ Yaa viprusho viparaapatann / taabhyo~suraa rakshaagmsi pishaachaashchodatishann / tasmaatte paraabhavann / viprubdhyo hi te samabhavann / tadeshaabhyanooktaa/ Aapo ha yadbruhateergar -mamaayann / dakshandadhaanaa janayanteessvayambhum / tata imedhyasrujyanta sargaaha / adbhyo vaa idagm sambhuut sarvam

*brahmatasmaadudagum shithilamivaa~dhruvamivaabhavat/ prajaapatir -vaava tat/ aatmanaatmaanam vidhaaya / tadevaanupraavishat / tadeshaabhyanooktaa / Vidhaaya lokaan vidhaaya bhootaani / vidhaaya sarvaah pradisho dishashcha / prajaapatih prathamajaa rutasya / aatmanaatmaanam abhisamvivesheti/ Sarvamevedamaaptvaa/ sarvamavaruddhya/ tadevaanupravishati/ ya evam veda/(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; *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: *Kaamastadagre samavartataadhi manaso 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: *Na samdrushe tishthanti rupamasya, na chakshushaa pashyati kaschanainam: hridaa maneeshaa manasaabhi klupto yetad vidur amritaaste bhavanti// Yadaa panchavatishtante jnaanaai manasaa saha, buddhicha na vichestati, tam aahuh paramaam gatim//Taam yogamiti manyante sthiraamindriya dhaaranam, Apramattastadaabhavati yogo hi prabhavaapyayau//* (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 ‘sthiraam 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- dissolution 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 : *Asmaaidu praya iva prayaami bharaamyangyusham baadh suvritti, Indraaya hridaa manasaa maneeshaa 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-Ketavah-Vaasarashana and stood up. From His long nails appeared Vaikhaanasa; 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 : *Tamabraveet / tvam vai poorvagm samabhooahu / tvamidam poorvah kurushveti /* or ‘ indeed, you were born well before I came into 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 ‘ evaa hyeva’! *Tat Aditya udtishthat, saa praachee dik/* Aditya then stood uptowards the easterly direction; Arunaketu Deva then deposited water in the southern direction pronouncing the mantra : ‘evaa 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 Arunaketu Deva offered water in the northern direction with the mantra ‘evaahi Indra’ and Indra Deva manifested. As Arunaketu offered to the ‘Antariksha’ with the mantra ‘evaahi Pushan’ and the Antariksha Devata Pushan manifested. Arunaketu further deposited water into the space stating ‘eaahi deva’ then ‘Deva manushyaa Pitarah Gandharva apsarasaas’ 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 yadbrihareer vishvamaayangarbha dadhaanaa janayantiragnim, tato Devataanaam samavartataasurekah kasmai Devaaya havishaa vidhema/* or 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 and 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 varshyaa gruhnaati/ taah purastaadupa -dadhaati/ etaa vai brahmavarchasyaa aapaha / mukhata eva brahmavarchasamavarundhe / tasmaan mukhato brahmavarchasitaraha / Koopyaa gruhnaati taa dakshinata upadadhaati / etaa vai tejasvi -neeraapaha , teja evaasya dakshinato dadhaati/ tasmaaddakshinordhastejasvitaraha/ Sthaavaraa gruhnaati / taah pashchaadupadadhaati , pratishthitaa vai sthaavaraaha / pashchaadeva pratitishthati/ Vahanteergruhnaati taa uttarata upadadhaati / ojasaa vaa etaa vahanteerivogdateeriva aakoojateeriva dhaavanteeha , oja evaasyottarato dadhaati /tasmaaduttarordha ojasvitaraha / Sambhaaryaa gruhnaati taa madhya upadadhaati , iyam vai sambhaaryaaha / asyaameva pratitishthati / Palvalyaa gruhnaati / taa uparishtaadupaadadhaati, asou vai palvalyaaha / amushyaameva pratitishthati/ Dikshoopadadhaati / dikshu vaa aapaha / annam va aapaha , adbhyo vaa annanjaayate / yadevaadbhyonnanjaayate / tadavarundhe / Tam vaa etamarunaaha / ketavo vaatarashanaa rushayo~chinvaan , tasmaadaaruna ketukaha tadeshaabyanooktaa / Ketavo arunaasashcha / rushayo vaatarashanaaha , pratishthaagm shatadhaahi / samaahitaaso sagasradhaayasamiti / Shatashashchaiva sahasrashashcha pratitishthati , ya etamagninchinute 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 sated 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, Vaataraashana 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 Yajna 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

Jaanudaghneemuttaravedeenkhaatvaa / apaam poorayati , apaagm sarvatvaaya / pushkaraparnagmrukma purushamityupadadhaati / Tapo vai pushkaraparnam satyagmrukma amrutam purushaha, etaavadvaa vaasti yaavadetat yaavadevasti tadavarundhe / Koormamupadadhaati apaameva medhamavarundhe , atho svargasya lokasya samashtyai / Aapam aapaam apassarvaaha asmaadasmaadito~mutaha, agnirvaayushcha sooryashcha saha sanchaskarar -ddhiyaa iti / vaayvashchaa rashmipatayah/ Lokam prunacchidram pruna yaastisrah paramajaaha / Indraghoshaa vo vasubhirevaahyeveti / Panchachitaya upadadhaati paanktognihi yaavaanevaagnihi tanchinute / Lokamprunayaa dviteeyaamupadadhaati pajcha padaa vai viraat /tasyaavaa iyam paadaha/ antariksham paadaha / dyouh paadaha/ dishah paadaha / dishah paada / parorajaah paadaha / Viraajyeva 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 satyagmrukma amrutam purushaha, etaavadvaa 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 Tortoise 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. Let the powers represented by the bricks at the Homa Kunda be enhanced by the mantra of *Indra ghosha vasubhih..* The Yajna 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 praneeyopasamaadhaaya tamabhita etaa abeeshakaa upadadhaati , agnihotre darshapoornamaasayoho , pashubandhe chaaturmaasyeshu , atho aahuhu , sarveshu yajnkratushviti/ Atha ha smaahaarunassvaayambhuvaha , saavitrah sarvognir ityananushangam manyaamahe , naanaa vaa eteshaam veeryaani / Kamagninchinute satriyamagninchinvaanaha, kamagninchinute saavitramagninchinvaanaha , kamagninchinute naachiketamagninchinvaanaha, kamagninchinute chaaturhotriyam agninchin vaanaha, kamagninchinute vaishvasrujam agninchinvaanaha, kamagninchinute upaanuvaakya -maashumagnin chinvaanaha , kamagninchinute imamaaruna ketukamagninchinvaana iti/ Vrishaa vaa agnihi vrushaaou sagsphaalayet , hanyetaasya yajnaha , tasmaannaanushajyaha / Sottaravedishu kratushu chinveeta uttaravedyaaghyagnishcheeyate / Prajaakaamashchinveeta praajaapatyo vaa eshonnih, praajaa -patyaah prajaaha, prajaavaan bhavati, ya evam veda/ Pashukaamashchinveeta , samjnaanam vaa etat pashoonaam , yadaapah pashoonaameva samjnaanenninchinute , pashumaan bhavati , ya evam veda/ Vrishtikaamashchinveeta , aapo vai vrushtihi , parjanya varshuko bhavati , ya evam veda / Aamayaavee chinveeta , aapo vai bheshajam ,heshajamevaasmai karoti , sarvamaayureti / Abhicharagshchinveeta vajro vaa aapaha, vajrameva bhraatruvyebhyah praharati , strunutu enam / Tejaskaamo yashaskaamha brahmavarchasa kaamassvargakaamashchinveeta etaavadvaa vaasti yaavadedat yaavadevaasti , tadavarundhe / Tasyaitadvratam varshati na dhaavet amrutam vaa aapaha , amrutasyaanantarityai/ Naapsu mootrapureeshankuryaat , na nishthevet , na vivasanassnaayaat , guhyo vaa eshognihi, etasyaagner anatidaahaaya / Na pushkaraparnaani hiranyamvaa~dhitishthet etasyaagner -anabhya -arohaaya / Na koormasyaashneeyaata , nodakasyaaghaatukaanyenamodakaani 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 -purnamaasa, Pashubandha or animal sacrifice, or observance of chaturmaasya. 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, Nachiketa 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 Uttara Veda. 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 Prajapatya Agni. Those desirous of cattle or Surya Kiranas should realise Sam,jnaana and approach Samyak Agni. One desirous of rains should seek Parjanya to pour down. To offset illnesses indeed 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 by worship of abhichara agni. Seeking tejas-yashas- brahma varchas, the ritual of 'homa' proves helpful besides the objective of attaining swarga. Now the mandatory rules by the performance of yajnas: 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 Yajna 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 devaaha/ Yajna nah tanvam cha prajaancha aadityairindrassaha seeshadhaatu / Aadityairindrassagano marudbhihi asmaakam bhootvavitaam tanoonaam / Aaplavasva praplavasva aandeerbhavaja maa muhuhu , sukhaadeenduhkhanidhanaam pratimunchasva svaam puram / Mareechah Svaayambhuvaaha ye shareeraanyakalpayann te te dehankalpayantu , maacha te khyaasma teerishat / Uttishtha maa svapta agnimicchadhvam bhaarataaha, raajnassomasya truptaasaha sooryena sayujoshasaha / Yuvaa suvaasaa / Ashtaachakraa navadvaaraa devaanaam poorayodhyaa tasyaagmhiranyamayah koshaa svargo loko jyotishaavrutaha/ Yo vai taam brahmano veda , amrutenaavrutaam pureem, tasmai brahma cha brahmaa cha aayuh keertim prajaandaduhu/ Vibhraajamaanaam harineem yashasaa samparee -vrutaam , puram hiranma yeem brahmaa viveshaaparaajitaa/ Paraangeti ajyaamayee paraangetya naashakee , iha chaamutra chaanveti vidvaandevaasuraanubhayaan / Yatkumaaree mandrayate yadyoshidyatpativrataa , arishtam yatkimcha kriyate agnistadanuvadhatai / Ashrutaasashrutaasashcha yajvaano ye~pyayajvanaa/ svaryanto naapekshante indramagnincha ye viduhu/ Sikataa iva samyanti rashmibhissamudeeritaaha , asmaalokaadamushmaaccha rishibhiradaatprushnibhihi/ Apeta veeta vi cha sarpataataha ye~trastha puraanaa ye cha nootanaaha , ahobhiradbhiraktubhirvyaktam yamo dadaatvavasaanamasmai/ Nru munantu nripaatvaryaha akrushtaa ye cha krushtajaaha , kumaareeshu kaneeneeshu jaarineeshu cha ye hitaaha / Retahpeetaa aandapeetaaha angaareeshu cha ye hutaaha ubhayaan putrapoutrakaan | yuveham yamaraajagaan / Shataminnu sharado anti devaa yatraam nashchakraa jarasam tanunaam, Putrasoyatra pitaro bhavanti, maa no madhya reerishat aayuh gantoh/ Ado yadbrahma vilabam pitrunaashcha yamasya cha , varunasyaashvinoragnehe marutaashcha vihaayasaam / Kaamaprayavanam me astu sa hyevaasmi sanaatanaha , iti naako brahmishravo raayo dhanam putraanaapo deveerihahita/

(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 Yajnas 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 nauseum’! 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 ‘swaam 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 navadvaaraa devaanaam poorayodhya tasyaagm hiranyamayah kosaha svargo loko jyotishaavrutaha/ 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. Sahasraara-Aagjna- Vishuddha-Anaahata-Manipura-Swaadhi - shthaana- Mulaadhara and synergised with Bindu. 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 viduh/ Prabhajamaanaam harineemyashasaasamparivritaam, puram hiranyayeem Brahma vivesha -aparaajitaam/* or equipped with three partitions centrally located three radiant ‘koshas’ which are venerated as Brahma Jnanis 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 yeshtiyaa vijaraa nadilyo vrikshah saalajyam samsthaanam, aparaajitamaayatanam, Indra Prajaapati dvaara gopau, vibhu pramitam, vichakshanaasandi amitaujah paryankah, priyaa cha maanasee, pratirupaacha chakshushi, pushpaani adaayaavayato vai cha jagaani ambaascha -ambaavaseesh cha apsarombayaanadyah, tam ittamvid aagacchati, tam Brahma haabhidhvaavatah, 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; ‘Yeshtihis’ 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 samsthaana’ - the ‘Saalaja Pattana’ or the City of Saalaja which denotes the curved bow strings akin to the banks of Saala Vriksha or the Tree of Fame, typically signifying abundance of water in multifarious forms like rivers, lakes and water flows, besides fertile farms and gardens around; ‘Aparaajitam’ or the Invincible Raja Mandir of Hiranyagarbha; ‘Pramitam Vibhu’ or the Glorious Hall of the Lord; ‘Vichakshana’ Simhaasana or the Unique Throne of Brahma; ‘Aasandi Sabha Vedi’ or the Central Platform; ‘amitaujaah’ 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 Brahmपुरi, 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-adhyaatmika 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 yagnas or not, whether he is desirous of attaining of the swar loka or not, whether he is bound by ropes or tossed up and down and so on, one 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 purvebhiryatraah nah purva pitarah pareyuh, ubaa raajanaa swadhayaa madantaa yamam pashyaasi varnam cha Devam/ Sam gacchasva pirubhih sam yameneshtaa purtena parame cvyoman, hitwaayaavadyah punastamehi sam gacchhaswa tanvaa suvarchaah/* or Mrityudeva! Whatever were the same pathways that were followed by the ancient forefathers 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 yagnas 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 Anuvaaka 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 pitaro bhavanti maa no madhyaa reerishataayurganto/* Deavaas! Our life span is upto hundred years at the outset; may our children be blessed with children and let not 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. *Kaamaprayavanam me astu sa hyevaasmi sanaatanaha , iti naako brahmishravo raayo dhanam putraanaapo deveerihahita/* May Paramatma bless us with contentment and all the prayers connected thereto!

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

Visheershneemngrudhrasheershneemncha apeto nirrutigmhathaha , paribaadhaggshvetakuksham nijanghagmshabalodaram / Sa taan vaachyaayayaa saha agne naashaya sandrushaha , eershyaasooye bubhukshaam manyum krutyaam cha deedhire , rathena kigmshukaavataa agne naashaya sandrushaha / 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 gavaankrunotyavataam 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-101: 2-5 are the invaluable adulations to Parjanya Devata: *Yo vardhana oaushadheenaam yo apaam yo vishvasya jagato eva Isho, sa tridhaatu sharanam sharma yamsatrivartu jyotih swabhishtyasme/ Stareeru twadbhavati suta vu twadhyathaavasham twam chakra eshah, Pituh payah prati grubhnaati maataa tena pitaa vardhate tena putrah/ asmin vishwaani bhuvanaani tasyuthistro dyaavadsnedhaa sastruraapah, trayah koshaasa upasechanaaso madhvah schotanyabhito virapsham/ Idam vachah arjanyaaya swaraaje hrudo astvantaram tajjujoshat, mayobhuvo vrishtyah swantasmesupippalaa ouushadheerdevagopaah/ (May this Parjanya Deva who directs the universe, the oushadhis and waters in proper proportions, and tridhatu 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-varthakya; 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

Punarmaamaittvindriyam punaraayuh punarbhagaha , punarbraahmanamaitu maa punardravinamaitu maa / Yanme~dya retah prithiveemaskaan yadoshadheerapyasaradyaapaha idamtatpunaraadade deerghaayuttvaaya varchase / Yanme retah prasichyate | yanma aajaayate punaha | tena maamamrutam kuru | tena suprajasankuru / (This anuvaka deals with human desires and their fulfillment. The prayers are for awakening senses, their strength and intensities. The prayers are to revive and reinforce the world of aspirations and thus the frontiers of life span, the power of enjoyment, 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

Adbhayastirodhaanaayata tava vaishravanassadaa, tirodhehi sapatnaannaha ye aposhnanti kechana / Tvaashtreem maayaam vaishravanaha rathagm sahasravandhuram , purushchakragmsahasraashvam aashtaayaayaahi no balim / Yasmai bhootaani balimaavahanti dhanangaavo hastihiranyamashvaan, asaama sumatou yajniyasya shriyam bibhratonnamukheem viraajam/ Sudarshane cha krounche cha mainaage cha mahaagirou, shatadvaattaara gamantaa sagmhaaryannagaram tava/ iti mantraaha kalpta oordhvam / Yadi baligm haret hiranyanaabhaye vitudaye kouberaayaayam balihi, sarvabhootadhipataye nama iti atha baligmhrutvopatishteta/ Kshatram kshatram vaishravanaha

braahmanaa vayaggsamaha namaste astu, maa maa higmseeha asmaatpravishyaannamaddheeti / Atha tamagnimaadadheeta yasminnetatkarma prayunjeeta / Tirodhaa bhuhu svaaha, tirodhaa bhuvaha svaah, tirodhaassvaha tirodhaa bhurbhuvassvaha / [sareshaam lokaanaamaadhipatyee seedeti | atha tamagnimindheeta | yasminnetatkarma prayunjeeta | tirodhaa bhoorbhuvassvassvaahaa] Yasminnasya kaale sarvaa aahuteer hutaa bhavyeuhu , api braahmanamukheenaaha , tasminnahnaha kaale prayunjeeta parah suptajanaadvapi / Maasma pramaadyantamaadhyaapayet sarvaarthaassiddhyante ya evam veda , kshudhyannidamajaanataam sarvaartha na siddhyante / Yaste vighaatuko bhraataa mamaantar -hrudaye shritaha tasmaa imamagrapi dam juhomi , sa me~rthaanmaa vivadheet mayi svaahaa / Raajaadhiraajaaya prasahyasaahine namo vayam vaishravanaaya kurmahe , sa me kaamaan kaamakaamaaya mahyam kaameshvaro vai shravano dadaatu kuberaaya vaishravanaaya / mahaaraajaaya namaha / Ketavo arunaasashcha rishayo vaatarashanaaha pratishthaagmshatadhaa hi, samaahitaaso sahasradhaayasam shivaanashshantamaa bhavantu , divyaa aapa oshadhayaha sumrudeekaa sarasvati maa te vyoma sandrushii/

(Kubera the handsome! Some of children of Vishravasa -Kubera himself- 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 'bhutani' 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 palaces are equipped with magical doors, that could be opened by recitations of relevant mantras like 'kalpota' and 'urthvam' ; the text of the mantra states: *hiranyanaabhaye vitudaye kouberaayaayam balihi, sarvabhootadhipataye 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, Nirrti, Varuna, Vayu, Kubera and Ishana! Now about the worship of Agni Deva: Having established Agni on the altar on earth, one respectfully addresses the Deva as having enveloped bhumi-antariksha-swarga lokas covering bhuh-bhuvah-svaha and then kindles Agni and performs the sacred works : *Tirodhaa bhuhu svaaha, tirodhaa bhuvaha svaah, tirodhaassvaha tirodhaa bhurbhuvassvaha /* or envelop the earth, svaahaa- envelop the mid world, svaaha-envelop the heaven svaaha! Thus this Arunaketuki rite has to be performed during the day time as per Brahmana Mukha. Indeed this knowledge of performing the rites should never be done with evil intentions or with misconduct. Any person troubled by hunger 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 Vaishvanara 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 vide 8.74.8-9 states: *Saa te agneyshantamaa chaanishthaa bhavatu priya tayaa vardhaswa 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 ofyou 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 charet dvou vaa maasou niyamassamaasena / Tasminniyamavisheshaaha / Trishavanamudakopasparshee chaturthakaalapaanabhaktassyaat , aharaharvaa bhaikshamashneeyaata oudumbareebhissamidbhiragnim paricharet / Punarmaa maittvindriyamityetenaanuvaakena , uddhrutaparipootaabhiradbhiih kaaryam kurveeta asanchayavaan / Agnaye vaayave sooryaaya brahmane prajaapataye chandramase nakshatrebhyaha rutubhyah ssamvatsaraaya varunaaya - arunaayeti vratahomaaha , Pravargyavadaadeshaha arunaah kaandarushayaha/ Aranye~dheeyeerann bhadrankarnebhiriti dve japitvaa/ Mahaanaamneebhirudakagm saggsparshya tamaachaaryo dadyaat , shivaanashshantametyoshadheeraalabhate / Sumrudeeketi bhoomim / Evamapavarge dhenurdakshinaa kagmsam vaasashcha kshoumam anyadva shuklam yathaashakti vaa / Evagum svaadhyaayadharmena aranyedheeyeeta tapasvee punyo bhavati tapasvee 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 clothas 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 prithiviyai nama auoshadheebhyah/ Namu vaache namo Vaachaspataye, namo Vishnave brihate karomi/ Om Shantih Shantih Shantih/

Our prostrations to the Supreme Paramatma, to Agni Deva, Mother Bhū 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. Yagjnopaveeta Prashasti:

Sa ha vai Devaanaam chaasuraanaam cha yagjnou pratataavastaam, vayagum svarge lokame shyaamo vayamaishyaama iti/ Te suraah sanahya sahasaivaacharan brahmacharyena tapasaiva devaaste-suraa amuhyangaste na praaajaanangaste paraabhavante na svargam lokamaayanprastutena vai yagjnena Devaah svargam lokamaayannaprastutenaasuraa paraabhaavayan/ Prastuto ha vai yagjopa- veetino yagjino aprastunopaveetino yatkincha braahmano yagjnopaveetyardhaate yagjnata eva tat/ Tasmaat yagjnopaveetyaivaadheeyat yaajayedyaajeta vaa yagjnasya porastutyai aajinam vaaso vaa dakshinata upaveeya/ Dakshinam baahumudyasteveedhatee savyamiti yagjnopaveetamevadeva vipareetam praacheenaaveetam saveetau maanusham/ Both the Devas and Asuras started performing yajna karmas separately, even as the asuras were not clear of the objective of their agni karyas. The asuras performed the yajnas by simply imitating Devas and as per their physical stamina but unaware of the pre - qualifications for the task viz. brahmacharya and ‘tapas’ involving ‘bahyaantara shuchi’ and concentration plus the methodology , sacrifices and so on. Thus the Yajna karyas were flops despite the correct aping of the outside practices.

[Chhandogya Upanishad aptly explains **Brahmacharya:** A tribute to ‘Brahmacharya’/ Celibacy also named ‘Yajna, ‘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 ishtamiti aachakshate, brahmacharyameva tat, brahmacharyena hi eveshstvaamaatmaanam anuvindat// Atha yat Sattrayaanam iti aachakshate brahmacharyam eva tat, brahmacharyena hyeva sata aatmanastraanam vinate; atha yan mounam iti aachakshate brahmacharyam eva tat brahmacharyena evatat, brahmacharyena hi evaatmaanam anuvidya manute//Atha yad anaashakaayanam iti aachakshate brahmacharyam eva tat, esha hyaatmaa na nashyati yambrahmacharyena anuvidae; atha yad aranyaayanam iti aachakshate brahmacharyam evatat; Tad arashcha ha vai nyashchaarnavau brahma loka triteeyashyaam ito divi, tad airam madeeyam sarah, tad ashvatthah soma-savanah tadaparaajita puur brahmaanah, prabhuvimitam hiranyam// Tad ya evaitaavaram cha nyam chaarnavau brahma loka brahmacharyena anuvindati, tesham evaisha brahma lokaah 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 ‘Sattrayana’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 hyesha atmaa samyajnaanena brahmacharyena nityam, antahshareere jyotirmayo hi shubhro yam pashyanti*

yatayah khseena dishaah/(The Self is achievable through the understanding as to what is truth and untruth as also tapsya 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 ‘samyak jnaana’ or the knowledge in completion as backed by tapsya is the gateway to Enlightenment; some of the essential inputs of such ‘samyak 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 yagjno aprastunopaveetino yatkincha braahmano yagjnopaveet - yardhaate yagjnata eva tat/* The Yajna 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 Yagjnopa -veeta- 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 pritr 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 well as the yajna 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 puronvaake tapogramatishthat, taan Prajaapatih varenopaapaa mantra yat, taani varam vrineetaadityo no yodhaa iti, taan prajaapatir abraveedyoya -dhvamiti tasmaa thishtantagum havaa/ Taani rakshaamsyaadityam yodhayantgi yaavadastamanva -gaattanim huva, etaani rakshaamsi Gayatreeyaabhimantritenaabhyasaa shaamyanti/ Tadu ha vaa ete Brahmavaadinah purvaabhimukhaah sandhyaayaam Gayatritaamantritaa aapam urdhvam vikshipanti/ Taa etaa aapom varjeebhutaa taani rakshaamsi mandehaarune dveepe prakshipanti/ Yat pradakshinam prakramanti tena paa paapmaana -mavadhuunvati/ Udyantamastam yantamaadityamabhidhyaayan krunvan braahmano, vidvaantsakalam bhadrasmashrutesaavaadityo brahoti 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. Brahmavaadis 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 vajraayudha 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 saadhakas seek to perform the trikaala puja to coincide with the early mornings- noons- evenings. The Saadhakas seek to identify the yonder Sun and accomplish auspiciousness 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 Praarthyaa Gavaadi Mangalaani Pashyet/* (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 muhurta** is stated to be a sin: *Braahmey Muhurtey yaa Nidraasaa Punya Kshaya Kaarini, Taam karti Dwijey mohaata paada krucchrena Shudryati/* (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: *Raatreh paschima yaamasya Muhurto yastruti-yakaha, Sa Brahmaa iti Vigneyo vihita sa pabhodaney/ Pancha pancha Ushah kaalah Saptapancha -arunodayah, Ashta 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 Devaasachakrumaavayam, Adityaah tasmaanmaa munjatasyartena maamita/ Devaa jeevanakaamyaa yadvaachaanruta muudim, tasmaatra iha munchita vishve Devaassajoshasah/ Kritena dyaavaa prithivee kritena tvam Sarasvati kritaatrah paahyonaso yatkinchit anrujtamuudeem/ Indraagnee Mitraa Varuno Somo Dhaataa Brihaspatih, teno munchantvenaso yadanyakritamaarikm/ Sajaatashamsaaduta jaamishanga saajjyaayasah shaamsaaduta vaa kaneehyasah, anaadhrushtam Devakritam yadenastasmaatvam asmaat jaatavedo mumugdhi/ Yadvaachaa yanmanasaa baahubhyaam uurubhyaam ashteavabhyaam sheersheryadanrutam charumaa vayam/ Agnirmaa tasmaadenaso gaarhapatyah pramunchatu chakrum yaani dushkritaa/ Yena krito arnavaarvabhuvaa/ Yena Suryo tamaso nirmumocha, yenendro vishvaa ajahaadaraateeh, tenaaham jyotishaa jyotinashaan aakshi/ Yatkuseedam- aprateettam mayeha yena yamasya nidhinaa charaami, yetadagne anruno bhavaami, jeevanneva prati tatte dadhaami/ Yanmayim maataa yadaa pipesha yadantariksham yadaashasaatikraamami krite Devaa divi jaataa yadaap imamme varuna tatvaam yaami tvam no agne sa tvam no agne tvamagne ayaasi/

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-Dhaata- Brihaspati and other Devas extinguish our sins already committed and prevent from further deeds of vice moreso 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 conquered all the evil energies. One fails to ignore all kinds of inbebtteness 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 vabhuuvaaditsanvaa samjagara janebhyah, agnirmaa tasmaadindrascha sam -
vidaanou pramunchataam/ Yadvadstaabhyaam chakara kilbishaanyakshaanaam vagrunmupajighra -
maanah, ugrampashyaa cha raashtrabhrichcha taanyaapsarasaavanudattaa mrinaanim/ Ugrapashye
Raashtra prabhrit kilbishaani yadakhavrittamanudattattamet, netram nrunaanrunava eetsamaano
yamasya loke adhirajjuraaya/ Avate heda uduttamam imam me varuna tatvaam yaami tvam no agne sa
tvam no agne/ Samkusuko vikusuko nirrutho yascha nisvanah tsmadya kshama maanasago duuraa-
hyuramacheechatam/ Sakusumo vikusuko nirrutho yascham nisvanah, tsmadyakshamamanaagaso
duuraadyuracheechatam/ Niryakshamacheechate krutyaa nirutimcha, tena yosmatsamricchyaatai
tasmai prasuvaamasi/ Duh shamshaanusham saabhaou ghanenaanughanenacha, tenaayosmat
samrucchhaatai tamasmai prasuvaamasi/ Sa varchasaa payasaa santaruubhiragan mahi manasaa
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
Ugarpashya 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 heda uduttamam 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, kshayannasmabhyasura prachetaa raajannenaamsi shishrathah kritaan/ Udyuttamam Varuna
paashamsmadavadhaamam vi madhyamam shrathhaaya, athaa vayamaaditya vrata tavaanaasaso
aditaye syaama/* Varuna Deva! In order to assuage your anger we seek to cool your mood to pacify by
these ‘havidravayas’; 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 strengthening 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

*Aayushte vishvato dadhadayamagnirvarenyah, punaste praana aayaati paraa yakshmam suvaami te/
Aayurdaa agne havishom jushaano, ghrítaprateeko ghrítayonirodhi, ghrítam peetvaa madhu chaaru
gavyem piteva putramabhirakshataadim/ Ivamagra aayushe varchase krudhi, tigmamojo Varuna*

sangshingshadhi, maatevaasmaa Adite sharma yacchha, Vishve Deva jaradashtir- yaaasat/ Agna aayuuamshi pav asa, aa suva oorjamisham cha nah, aare baadhasva ducchunaam/ Agne pavasva svapaa, asme varchah suveeryam, dadhadriyam mayi posham/ Agnirrikrihish pavamaanah paanchajanyah purohitah,tameemahe mahaagayam/ Agne jaataanpranu daanah sapatnaan, pratyaa jaataavedo nudasva, asme deedeehi sumanaa ahedana, cchharman te syaama trivaruutha udbhov/ Sahasaa jaataan pranudaah nah sapatraan pratyajaataan jaatavedo nudasva, adhino bruuhi sumanasya -maano vayamsyaama pranudaah nah sapatnaan/ Agneyo nobhito jano vriko vaaro jighaangsati, tataangastvam vritrahanganahi vasvasmbhyamaabhara/ Agneyo nobhidaasati samaano yascha nishthayah, tam vayam samidham krutvaa tubhyamagnepidhyamasi/ Yo nah shapaadashpato, yascha nah shapatah shapaat, ushaascha tasmai nimruk cha sarvam paapaam samuuhitaam/ Yo nah sapatro yo rano martobhidaasati devaah, idhmasyeva prakshaayato maa tasyoccheshi kinchana/ Yo maam dveshti jaatavedo yam chaaham dveshmi yascha maam, sarvaamstaangne sandah, yaangaschaaham dveshmi ye cha maam/ Yo asmaabhya maraateeyadyascha no dveshite janah nindaadyo asmaanindapyaascha, saraamstaanma -shmashaa kurum/ Samshitam me Brahma shangishitam veeryo balam, shamshitam kshatram me jishnuyasyaahamasmi purohitah/ Udeshaam baahu ut atiramud varcho ayo balam, kshinomi Brahmanaa Mitraan utriyaami svaam aham/ Punarmanah punaraayurma aagaat punah chakshuh punah shrotram ma aagaat pujnah praanah, punaraakuutam ma aagaapunaschittam punaraadheetam ma aagaat, Vaishvaanaro me daabdhashtanuupaa avabaadhataam 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 diseases 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 ghrityoniredhi, Ghritam peetvaa madhu chaaru gavyam piteva putramabhir - akshataadimam/* 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 vaardhavaducchunaam/* 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; spriritual 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 Vigjnana and Anand or Bliss. Jaataveda! Keep me composed in Three States of Consciousness viz. Jaagrat-Svapna- Sushupti or Awakeness- 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 pratedayaamo yadee nrinam sangaro Devataasu, sa yetaanpaashaan pramunchan-
pra veda, sa no munchaatu duritaadavadyaat/ Vaishvaanarah pavyaannah pavitraih yatsangaramabhi -
dhaavaamyashaam, anaajaanan manasaa yaachamaano, yadatra eno ava tatsuvaami/ Ameeye subhage
divi vichrutou naam taarake,prehaamrutasya yacchataametdvandvakamochanam/ Vijiheersha lokaan -
ktridhi bandhanaamunchaasi bardhakam, yoniriva pramuchyato garbhah sarvaanpatho anushva/ Sa
prajaan pratigubhneet Vidvaan prajaapatih prathamajaa rutasya, asmaadibhidattam jarasah pasartaad
acchinnam tantumanuscharim/ Tatah tantumanveke anuscharanti yeshaam dattam pitryamaanavat,
abandhveke dadattah prayacchaa dvaantu chechhakravaam sa svarga esham/ Aarabheyaamanusamra -
bheyaam samaanam panthaamavatho ghritenam, yadvaa poortim parivishtam yadagnou tasmai
gotraayeha jaayapatee samara bhethaam/ Yadantariksham prithiveemuta dyaam yanmaatarai pitarai vaa
jihingsim, agnirmaa tasmaadenaso gaarhapatya utro neshadviritaa yaani chakrum/ Bhumir maataaditir -
no janitram bhraataantariksham, abhishasta yenah dyourna pitaa pitryaaccham bhavaasi, jaami mitvaa
maa vivitsi lokaat/ Yatra suhaardah sukruato madante vihaaya roge tanvaamsvaayaam, ashleshanaangair-
hutaah svarge tatram pashyema pitaram putram/Yadannamad mi ayanrutena devaa, daasyannadaasyana
- nuta vaa karishyan, yadvevaanaam chakshyaago asti, yadeva kincha pratijagraaham, agnirmaa
tasyaamanrinam krunotu/ Yadannamidyam bahudhaa virupam, vaaso hiranyamuta gaamajaamavim,
yadvevaanaam chakshushyaago asti, yadeva kincha pratijagraaham, agn irfmaa tasmaad rujnam
krunotu/ Yanmayaa manasaa vaachaa kritamenah kadaac hana, sarvasmaattasmottasmaanmedito
mogdhi, tvaamhi vettham yathaatadham/*

Vaishvaanara 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 ‘dhana- vastu- vidya runas’ 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’ yaginas / sacrifices.

[Brihadaraayaka Upanishad vide V.ix.1 is quoted: Vaishwanara Agni Brahman declares his splendour clearly distinguishing Truth/Untruth: Ayamagnir Vaishvaanaro 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.)

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 Vaishvaanara. V.xviii.1-2) *Taan hovaacha: etevai khalu yuyam prithag ivemam aatmaanaam vaishvaanaram vidvaamso annam atthaa,yas twa etam evam pradeshamaatram*

abhivimaanam atmaanaam Vbaisvhaanuaram upasthe sa sarveshu lokeshu sarveshu bhuteshu sarveshu atmaashva annamatti/Tashya ha vaa eashyaatmamno Vaishvaanarasya mutthaiva sutejah, chakshur vishwa rupah, praanah prithvagvartam aatmaa, samdeyo bahubalaah bastir eva rayih, prithvi eva paadau ura eva vedih, lomaan barhih hrdatam Garhapartyah, manonvahaahrya pachanah , aasyam aahavaneeyah/ (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 Viashvanara 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 as in respect of **Ashta Siddhis**: [Supernatural Powers are Anima or the ability of miniaturising oneself; Mahima is turning one self 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; Prakamyā 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 any where 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 Kreedā Anudarshanam 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 or even 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 suhaardah sukruto madante vihaaya roge tanvaamsvaayaam, ashleshanaangair- hutaah svarge tatram pashyema 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, or by eating wrong foods, forced earnings, or even ill-justified gifts of clothing, gold, animals; indeed : *yad devaanaam chakshushyaago asti/* or Devas have seen clearly and noted!

Yanmaa manasaa vaachaa kritamena kadaachana, sarvasvasmaattasmaanmedito mogdhih, tvaam vettham yatthaa 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 urthvamanthino babhuuvuh, taanrishayorthamaayamste, nilaayamcharamste, anupravisuh kushmandaani tamsteshvan vivindannccchadvayaam cha tapasaa cha/ Taan rishayobruvankthaa nilaayam charayeti, ta risheenbruvannamo vastu bhagavantosmindhaamni kenam vah saparyaameti, taan rishayobruvan pavitram no brut yenaripasah syaamrti ta etaani suuktaanya pashyan/ Yaddevaa devahelanam yadadveeyam runaamaham vabhuvaayushte vishvato dadhadityettairraajyam juhut, Vaishvaanaraaya prativedayaama ityupatishthat yadarvaacheenmeno bhruna hatyaayaastasmaanmokshdhva 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 Anuvaakaas 3-4-5 beginning with the phrases of : *Yaddeva Deva henanam- Yadaadeevyam- Aayushte Vishvato/* Then the subsequent Anuvaka 6, beginning with *Vaishvaanaraaya pratikveda yama*, the ‘upasthaana’ or of bringing Devaas close to the saadhakas and facilitating them to closeness so that they are freed from sins and on purification attain the higher lokas. *Ta yetairjuhuvasterepasobhavan, karmaadvishvetairhyuyaat puuto Deva lokaanmanashurute/* Thus by performing Kushmanda , one becomes free from sins and by performing 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*].

Kushmaandairjuhuyadyopuuta iva mayet/ Yadhaa stono yathaabhrunahaivamesha bhavati yo yonou retah sinchati/ Yadarvaacheenameno bhrunahatyaayaah tasmaanmucchyate/ Yaavadeno deekshaa - mupaiti deekshita yetaih satati juhuti/ Samvatsaram deekshito bhavati samvatsaraadevaatmaanam puneete/ Maasam deekshito bhavati yo maasah sa samvatsarah samvatsaraadevaatmaanam puneete, chaturviam shatim raatreerdeekshito bhavati chatuvamshatih ardhamaasaar samvatsaah samvatsaraadevaatmaanam puneete tisro raatree deekshito bhavati/ Tripadaa Gayatree Gaayatriyaa evaatmaanam puneete/ Na maamsam streeyaanna sriyamupaiyaannoparyaaseeta jugupsenaanrutam/ Payo braahmanasya vratam,yavaag raajanyasyaamikshaa vaishyasya/ Ayom soumyepyadhvara yetadvratam bruyaat/ Yadi manyedopadasyaameetyodanam dhaanaah sattoonghritamityanu vratayedaat manonushadaasaaya/ As a person is worried whether he is burdened with sins committed so far, then he better perform kushmanda homa and purify himself. Similarly, when he has had illicit sex or steal gold or involved in bhruna hatya or abortions, then again he would be freed from such blemishes. Execution of kushmand homa everyday by adopting ‘deeksha’ as provided by an appropriate Guru, and abstain from ‘himsa’ or violence and consume meat or its products. This deeksha might be for a month or for 24 nights or 12 nights or 6 nights or even three nights and repeat Gayatri vide Rig Veda 3.62.10 viz. *Tatsaviturvarenyam bhargo devasya dheemahi, dhiyo yo nah prachodayaat/* or may Savita Devata influence and mobilise our mental thoughts as would readily deserve the Devata and deviate from devastation and degeneration besides enhance the level of knowledge and inner radiance. Such deeksha involves relevant acts from abstinence of meat, sex, and even sleep especially a psychology of truthfulness and repugnance for fashhood. The food intake in limited quantities during the ‘deeksha’ time is milk for Brahmanas, porridge of yavas or barley for kshatriyas and yoghurt for Vaishyas. This kind of abstinence is only during the performance of kushmanda rites even as during Soma Yaaga. In case, such strict abstinence is not possible, some dilution is permissible to consume cooked rice or wheat or grainflour and ghee.

2.9. 1-2: Significance of Svaadhyaaya or Self- Study

Ajaan ha vai prushreeyams- tapasyamaanaan, Brahma svayambhava bhyaanarshatta, rishayo bhavant-dishtinaamrurushitam, taam Davataamupatthishthant yagnakaamasta etam Brahma Yagnamapashyanta -maaharantenaa yajant/ Yadvachodhyargeeshata taah paya aahutayo Devaanaambhavan, yadyajumshi ghritaahutayo yatsaamaani somaahutayo yadatharvaangiraso madhvaahutayo yad brahmanaaneet - itihaasaan puraanaani kalpangaadhaam naaaraashamseermedaahutayo, Devaanaambhavataabhih kshudam paapmaanpaaghrinnapahitapaapmaanool Devaah svargam lokamaanyan braahmanah saayujya-mrishayogacchan / 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 Yajna'. 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 'Vedanga'. 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, Sama 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-Sama- 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 Itihaasas, Puranas, Kalpas, Gaadhaas and so on.

[**Shat Vedangas:** Siksha, Vyakarana, Kalpa Grandha, Nirukta, Chhandas, and Jyotisha. *Siksha* is essentially about Sangeeta or Music the Swara Shastra viz. Sapta Swaras, Gramas or scale or gamut in music, Murchanas or intonations/modulations, ten Gunas , Padas (letters); Kalpa grantha comprises kalpas of Nakshatra or Chandra-Nakshatra movement; Veda for attaining Purushardhas viz. Dharma-Artha- Kaama-Moksha; Samhita about Tatwa Darshi, Mantras Chhandas etc; Angirasa Kalpa about abhichara vidhi vidhana like procedures of magic, charms, benevolent or malevolent karma kaanda and finally Shanti Kalpa, Mantras, Procedures, to ward off dangers, and usher in good tidings from Celestial, Terrestrial, extra terrestrial sources. Griha Kalpa too is significant like Homa Prakriyas, Mudras, Mangala Snaanaas, Abhishekas, Pujas for Deva-Devis and Nava Grahas etc. 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 out the hidden meaning of Vedas; viz. 'nir' connoting the comprehensive sense that is sought to be conveyed and 'ukta' states that which is revealed more than what is concealed. Chhandas Shastra is stated as the feet of Vedas, being 'Vaidik' and 'Loukik' ; Gayatri-Brihati-Ushnik-Jagati-Trishthup- Anushthup -Pankti being the Chhandas Vidhi and the various combinations of 'Ganas' varied basically with 'ya-maa-taa-raa-ja-baa-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 all 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

Panchavaa ete Maha Yajnaah satati santushtante, Deva Yajnah Pitru Yajno Bhuta yajno Manushya Yajno Brahma yajna iti/ Yadagnou juhotyapi samidham taddevayajnah santushtate/ Yat prityubhyam svadhaa karotyapyapastat pitruyajnanah santushthate/ Yatprityubhyam svadhaa karotyapyapasthatit pitru yajnah santushthate/ Yad bhutebhyoh balim harati tad bhutajnah santushthite/ Yad braahmanam dadaati tan manushya yajnah santushtite/ Yadsvaadhabyaayamardheeta ekaarucham yajuh saamam vaa tad bhahmayajnam santushtite/ Yadvachdheete payasah kuulyaa asya Pitruun svadhaa abhivahanti,

yadyajuamshi ghritasya kuulyaa yatsaamaani soma yebhyah pavate, yadharvaangeeraso madhoh kuulyaa/ Yad braahmanaaneetihaasaan puraanaani kalpanaagaadhaam naaraashamsomerdasah kuulyaa asya pitrun swadhaa abhivahanti/ Yadvachordheete paya aahutibhireve taddevaamstarpayati, yadvajuamshi ghritaabhiryatsamaani Somaahutibhih, yatharvaagiraso madhuvaahutibhih/ Yad brahmanaaneetihaasanpuranaani kalpangaathaam naaraashamseemedaahutitibhireva taddevamstarpayati,ta yena triptaa aayushaa tejasaa varchosaa shriya yashasaa brahmacharyenaadyena cha tarpayanti /

The Pancha Maha Yaginas of Deva-Pitru-Bhuta-Manushya Yaginas are the prescribed daily ‘vidhis’. Deva Yajna 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 *Devebhya -sswaaha* concluding with Uttara Parishena. In ‘prachinaveeti’ Pitru Yagna ‘sankalpa’ be done with *Yagnena yakshye* and on South side of Bhumi recite: *Pitrubhya sswadhastu/* Then in Upaveeti position touch water and make the Sankalpa: *Bhuta yagnena yakshye* and *Bhutebhyo namah/* and keep the Havishaanna on the ground. Another part of the Anna is offered as Manushya Yagna with the Mantra *Manushebhoy hanta*. In all the Yagnas, the terminal Mantra would be *Vidyudasi 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 pracgharanti/* 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 Yajna to be discussed in detail ahead, Deva Yajna also Deva Puja: Source: Dharma Bindu vide kamakoti. org.

Deva Puja: *Svashaabhokta kriyam kriva hutva chaivaagnihotram, Kuryaadaaraahanam 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/* (Hareeta Muni stipulates that Deva Puja is a must after japa homa duties.) Vignyaneshvara details the procedure of Deva Puja: *Madhyaane tarpanaanantaram gandha kusumaakshatai Harihara, Hiranya garbha prabhritinaam anyatamayamyathaavaasanam, Rigyajjurssaama mantraih svanaama bhirvaa tatprakaaraihi, Chaturdhanyair namaskaara yuktairaadhayet/Aarogyam Bhasaraadicchet shriyamiccheth moksha micchejjanardanaat/*(After performing mid-day tarpanas, a Brahmana should invoke Brahma-Vishnu-Maheshwaraadi Devas with gandha-pushpa-akshatas reciting Rik-Yajur-Saama Veda mantras or so ending with chaturthi vibhakti naamaas like Haraye namah om, Vishnave namah om or Brahmane 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 Brahmaanamevacha, Archayed Vaidikairmantraih grihasthah prayato bhavet/* (Grihastha could worship Surya, Vishnu, Ishwara or Brahma with suitable mantras to accomplish purity of mind and thought) *Adityambikaam Vishnum Gananaadham Maheshwaram, Pancha yagnya paro nityam Grihastah Panchapujayet/*(A grihastha 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 Brahmaarshi details the worship of Vishnu: *Agnou kriyaavataam Devah Dividevo Manishinaam, Pratimaa svalpa buddheenam yoginaam hridaye Harih/ Saalagraama shilaa yatra yatra Dvaaravati shilaa,Ubhayossangamo yatra tatra muktir nashamshayah/ Saalagraama shilaayatra pujoyate bhagavanmayaah, Taddeshyojanaa darvaakmrito nirvaana mashnute/ Vedeshu Pourusham suktam architam guhyamuttamam, Anushtubhasya suktasya trishttubantantasya devataa/ Purushoyo Jagadbeejam Rishirnaaraayana smritah, Chandonushthup cha bhavati Tisrunaam trishthu bantatah/ Devaa Ashtaadasha proktaah pujaam vakshye yathaakramam,Aaavaahanaasanam paadyam*

arghyamaachamaneeyam/Gandhampushpam dhupam cha tathaa deepam prakalpayet, Naivedyam chaiva taambula pradakshina namaskruti, Usvaasanam chakramnashah kuryaat pujaaparaayanah/ (Those persons of virtue worship Vishnu 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 performing 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, Bhojya, Lehya, Choshya, Paaneeyas, proverbially called Pancha Bhakshya Naivedyaas; Tambula, Pradakshina, Namaskaara, Udvasana or Send off by Geeta-Nritya-Vaahanaadis. All these Eighteen Upacharas or Services are destined to please the Lord!) *Ashtaaksharena Devesham Naraayana manaamayam, Gandha Pushpaadibhirmityam archayedachyutam narah/ Gandhapushpaadi sakalam anenaiva niveayet, Anainevaarchito Vishnuh preeto bhavati takshanaat/ Kintasya bahubhirmantraih kintasya bhubhir-mukhaih, Namu Naaraayanetimantrah Sarvaardha saadhakah/*(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 Namu Naraayanaaya’ and as He is worshipped with Gandha-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 ‘Namu Narayana’ with heart and Soul which indeed is an all purpose way of winning him over!) Pulastya Muni describes: *Dadyaadeenaam vikaaraanaam Ksheeram tassambhavo yathaa, Tathaivaasheshakaamaanaam ksheera snaapanato hareh/ Kumkumaagaru shri kantha kardamam, acuyhytaa kritim, Aalipyaa 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 yukta Snaana’ 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 sarojaani neelarakto tathotpale, Sitotpalamcha krishnasya dayitaani sadaa hareh/ Neeparjuna kadambaischa vakulaischa sugandhibhih, Kalhaarairvishnu mabhyarchya Vishnu loke maheeyate/* (Aachara 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 Kadamba, 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, Nishchhidramaa -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/ Havishyaallodanam divyam aajyayuktam sasharkaram, Naivedyam devadevasya yaavalam paayasam tatha/Samskrutam cha annamaajyayuktam dadhi kheera madhuuni cha, Phala moola vyanjanaani modakam cha nivedayet/ Havirdhaanam trikaalamtu utaamottamamuchyate, 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 Dviija 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 Rudraabhishekas and worship: *Aaraadhayen Mahadevam bhavaputo Maheshwaram, Mantrena Rudra Gayatryaa pranavenanaadhavaa punah / Ishaane naathavaa Rudraih Triambakena samaagitah, Punyaih patrairadhaa Adbhirvaa chandanaadyair maheshwaram/ Tathonnamashivaayeti mantreanaena vaayajet/* (Mahadeva Maheshwara is pleased with Rudra Gayatri or Pranava Mantras besides ‘*Tatpurushaaya vidmame Maha devaaya dheemahe; Aghorebhyo thagorbhyo ghoraghora tarebhyaha; Sadyojaatam prapadyaami Sadyo jaataayavai namah; Vaama devaaya namo Jyeshthaaya namah shreshthaaya namo Rudraaya namah; Ishaanassarva vidyaanaam Ishwarah sarva bhutaanaam and so on or Triambakam yajaamahe sugandham pushti vardhanam, urvaarukamiva bandhanaat mrityor muksheeya maamritaata*’ as also gandhaanulepana and abhishka with Sacred waters; alternatively perform yagna with ‘*Namasshivaaya*’ mantra!) *Yah prayacchedgavaam laksham dodhgreenaam veda parage,Ekaahmar chayellingam tasya 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 archanaaddhyaana vandane, Maase maasetumamshneeyaad yaavajjeevam 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 dhyana 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 dadyaat dodhghreenaam Vedaparage Vastra hemaadi yuktaanaam ksheera snaanasya tatphalam/ Dadhnaayah snaapayellongam krishnaashtamyaaam uposhitah Kula saptakamuddhrutya Shiva loke maheeyate/ Kalpakoti sahasrena yatpaapam samupaarjitam, Ghrita snaanena tatsarvam dahatyagnirivendhanam/ Payodadhi ghritakshoudra sharkaraadyanukramaat Ishaadi mantraih snaapya Shivam muktimavaapnuyaat/ Gandha chandana toyena yo Lingam snaapayet sakrit, Gandharva lokamavaapnoti sagandharyascha pujiyate/ Vaasaamsi suvichitraani saaravanti mriduni cha, Dhrupitaani Shevaadadyaat vikleshaani navaanicha/ Punyairaranya sambhutaih patrairvaa giri sambhavaih, Atmaaraamodbhavairvaapi punyaiissapujyayecchivam/ Yaavantastandula -asmin naivedyo parisamkhyayaa, Taavadyuga sahasraanui swarga loke maheeyate/ Gudakhanda ghritaanaan cha bhakshanyaam nivedane, Ghritena paachitaanaam cha daanaacchhaata 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 Lingaabisheka’ 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 ‘mukti’ by performing ‘Shivaabhi - sheka’ with Ishaanaadi Mantras with milk, curd, ghee, honey, sugar and such appropriate materials. Abhishekas with chandana and such other fragrant materials would bless the performer 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 hundred fold more.) A word of caution by Parashara Maharshi is sounded however as follows: *Martya buddhigurou, 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 Yagjna:

Yatprityubhyam svadhaa karotyapyapasthatit pitru yagjna santushthate/ Pitru yagjna 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 Pitras and recalled the Veda Sukta: *Rutavah Pitro 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]

[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 Pitrah idam salilam jalam tebhyah swadhaa namah, tebhyah swadhaa namah, tebhyah swadhha namah/ Om Somapaah Pitrah tripyantaam idam salilam jalam tebhyah swadhaa namah, tebhyah swadhaa namah, tebhyah swadhha namah/ Om Barhishadah Pitrah tripyantaam idam salilam jalam tebhyah swadhaa namah, tebhyah swadhaa namah, tebhyah swadhha 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 naadya 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 Vaayavyaa Yaamyai Nairrutikaaschaye, tey Kaakaah pratigruhnantu Bhumyaam pindam mayojjitham/* (May the Pindas kept

on Bhumi in Indra-Yama-Nirrti-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 bhojana’ or sixteen or at least four fistfuls of Anna reciting: *Sanakaadi Manushyobhoy hanteydama 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 surfeit with the milk of ‘vigjnaana’ 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 nidhidyasa 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 satiated with the flows of ‘Medhas’ or ready grasp power by the renowned Brahmana 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 - Angirasa 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 ‘saadhakas’ with *triptaa aayushaa tejasaa varchasa shriya yashasaa brahma varchasaannaadyena/* 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 towards East keep Kushas in position and recite Pranava Mantra viewing through the ‘Bhrumadhya’ 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 namo Astwagnaye namah Prithivyai nama Aoushathibhyaha Namu Vaachey Namu Vaachaspataye Namu Visnavey brihatey karomi*. The rest of ‘Vedaadhyayana’ could be done while standing, walking or lying down as suggested by Aashvalaayanaas.

Brahma Yagna / Swaadhyaaya: *Brahma yagnena yakshyamaanah praachyaamdishi graamaada cchadiddarsha, Udabhyaam praagudeechaam vodita 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: *Pratarmadhyandine vaapi Brahma Yagno vidheeyate*

prataryadi tadaa praaraahutyaaah parato bhavet, Madhyaahne chettarpanaat praagvaishva 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 precede Tarpanas or follow Vaishvadeva) Paithinasi states: *Swa shastraadhyayanam yattat Brahma yagnam prachakshate, Brahma yagna paro Vipra Brahma loka maheeyate/*(Swashastra-adhyayana is considered as Brahma Yagna; a Vipra who practises Brahma Yagna achieves Brahma loka) Harita Maharshi states: *Darbhaaseenah darbhapaanirbrahma yagna vidhatatah, Braahmano Brahma yagnantu kuryaacchadraa samanvitah/*(Brahmanas should perform Brahma yagna by seated on darbhasna and holding darbhas and formally practise Brahma Yagna.) *Brahma yagne japetsuktam Pourusham chintayan Harim, Sa sarvaan japate Vedaan sangopaangaan vidhanatah/* (Brahma yagna be executed by reciting Purusha Sukta and Vedopanagas) Yagnyavalkya instructs as follows: *Hutvaagneen Surya daivatyaaan japednmantraan samahitah, Vedardhaanadhigaccheccha Shastraani vividhaanicha/ Tulasyamrita sambhute sadaatvam Keshava priye, Kehavaardham lunaami tvaam varadaa bhava shobhane/ Moshika heto dharani prabhute Vishnoh samastasya guroh preeyete, Araadhanaardham Purushottamasyalunaami patram tulasi kshamasva/ Praseeda mama Deveshi praseeda Harivallabhe, Ksheeroda madhanodbhute Tulasi tvam praseeame/Aaravaare Shukrecha Manvaadishu yugaadishucha, Naahaherettulasipartam madhyaahnaat paratohani /Samkraanyaam pakshayorante Dvaadashyaam nishisanyayoh, Tulasim ye vichinvanti krudanti te Hareh shirah/* (While rendering ‘ahutis’ to Agni, one should recite Surya deva related mantras 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 Bhudevi, 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 Sandhyaa times as that would tantamount to plucking Hari’s head!) Hareeta Maharshi instructed as follows: *Sanchityapopyavargasya bharanaardham vichakshanah, Ishwaram chaiva kaaryaardham abhigacchedvijottamah/ Maata pitaa Gururbharyaa prajaa daasasamaashritah, Abyaagatothichaaginih proshya varga udaahritah/ Jnaatir bandhu janaksheenah tathaanaathah samaashritah, Anyopi dhanatheenatu poshya varga udaahritah, Bharanamposhya vargasya prashastam swarga saadhanam/ Sajeevati ya evaikobandhubhishchopa bhujyate, Jeevantopimritaastyane Purushaah svodaram bharaah/* (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 ‘Svaadhyaya’, Deva-Pitru-Rishi tarpana stating ‘pranava’ and ‘tarpayaami’ to all.]

2.11. 1-7: Performance of Brahma Yajna

Brahma Yajnena yakshamaanah praachyaam dishi graamaadaschadi darsha, udeechyaam praagudeechyaam vodita Aaditye dakshinata upaveeryopavishya hastaavavanijya triraachamet, dvih parimrija saktudupasprushya shiraschakshushee naasike shrotre hridayamaalabhya/ Yatriraachaamet tena richah preenaati, yahvyeehih parimrujyati tena yajuuamshi yat sakrudupasprushyati tena Saamaani yat savyam praanim paadou prokshati yacchiraschakshushee naasike shrotre hridayamalabhate tena adharvaangeeraso Brahmanaanitihaasaan puraanaani kalpanaa gaadhaam naarashamseeh preenaati/ Darbhaanaam mahadupastreeryopastham kritvaa praangaaseenah svaadhyayamamardheeyaataapaam, vaa esha oushadheenaam raso yaddhrbhaah sarasameva Brahma kurute/ Dakshinottarou paanee paadou kritvaa sapavitraavomiti pratipadyat, yetadvai yajustrayeem vidyaam pratyeshaa vaagetat -

paramaksharam/ Tadetadvaachaabhyuktam, Rucho akshared parame vyomam, yasmindevaa adhi vishve nisheduh yastanna veda, kimruchaa karishyati, yaeettaadvidust ime samaasat/Iti/ / Trineva praayungth Bhur bhuvahsvarityaahaitadvai vaachah satyam yadeva vaachah satyam tat praayungtha/ Artha Saavireem Gayatreem triranvaaha pacchordharchashonavaanam, Savitaa shriyah prasavitaa Shriyamevaapnoti, atho pragjyaatyaiiva pratipadaa cchandaamsi pratipadyate/

Some details as to how to perform Brahma Yajna! He who seeks to perform this Yajna 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 Itihasa- Purana-Itihasa-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, yaeettaadvidust 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 'Shaktis' 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 it for 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 Sdavitar, the deity of the mantra yields riches both of physical and spiritual.

2.12.1-4 : Requirements- Difficulties- Exceptions of the practice of 'Svadhyaaya'/ Brahma Yajna

Graame manasaa svaadhyaayamadheeyeet divaa naktam vaa/ Iti ha smaah shoucha aahneyah/ Utaaranye bala uta vaachet tishthaannuta vrajannutaaseena uta shayanodheeryaataiva svaadhaayam, tapsvee punyo bhavati ya evam vidvaansvaadhayayamadheeyate/ Namu Brahmane namo Astvagnaye namah, Prithivyai nama Oshadeebhyah, namo Vaache namo Vaachaspataye namo Vishnave brihate karomi/ One could practise 'svadhyaaya' 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 Rise but even during day or even 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 Bhuv Devata, to Oaushadhis, to Vaak Devi and to Maha Vishnu!

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

Madhyandine prabalamadhyayaasou khalu vaava, esha aadityo yadbraahmanastasmaarttahi tekshnish - tham tapati, tadeshaabhyukttaa/ Chitram devaanaamam udgaat aneekam, chakshuh mitrasya varunasyaa agneh, aapraadyaava prithivee antariksham Suryam, aatmaa jagatasyushascheti/ Sa vaa esha yajinah sadyah prataayate sadyah santishthate tasya praaksaayamavabhritah/ Namu brahmana iti paridhaa - neeyaam triranvaah, apa upasprushya grihaaneti tato yatkincha dadaati saa dakshinaa/ A brahmana engaged in 'svadhyaaya' 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-Bhuva-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 aneekam, chakshuh mitrasya varunasyaa agneh, aapraadyaava prithivee*

antariksham Suryam, aatmaa jagatasyushascheti/ Sa vaa esha yajnah sadyah prataayate sadyah santishthate tasya praaksaayamavabhritah/ is a repeat of Rik Mantra vide 1.115.1 explaining further : ‘Surya Deva! You are the Heart and Soul of sthaavara-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, saddhakas 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 ‘avabhrita’ 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 ‘Svaadhyaya’

Tasya vaa etasya yagnasya dvaanadhyayou, yadaatmaashuchirdeshah samriddidaivataani/ Ya evam vidvaan mahaaraatra ushasyudite vrajam tisthannaaseenah shayanoranye graame vaa yaavattarasam svaadhyayamadheete sarvaan lokaan jayati,sarvaan lkaanrunonu samcharati, tadeshaa bhuktaa/ Anrunaa asminnanrunaah paraasmiam striteeye loke anrunaahsyaam, ye devayaanaam uta pitruyaanaah sarvaanpath anrunaa aaksheeyemeti/ Agnim vai jaatam paapmaa jagraah tam devaa aahuteebhih paapmaanmapaaghran aahuteenaam yajnena yajnasya dakshinaabhi dakshinaanaam braahmanena braahmanasya chhandobhih, chhandasaam svaadyaayenaapahat paapmaa svadhaayayo Deva pavirah, vaa etattam yonotsrujatya bhaago vaachi bhavatyabhaago naake tadeshaabhuktaa/ Yastityaaj sakhividam sakhaayam, na tasya vaachyapi bhaago asti, yadeeam srunotyalakam shrunoti, na hi praveda satkrutasya panthaamiti/ Tasmaat svadhaayodhyetavyo yam yam kratumadheete tena tenaasyeshtham bhavati, agnervaayoraadityasya saayujjam gacchati tadeshaabhykthaa/ Ye avaanguta vaa puraanevedam vidvaam samabhito vandanyaadityameva te parivadanti, sarve agnim dviteeyam triteeyam cha samsamiti/ Yaavateervadevataastaah sarvaa vedavidi braahmane v asanti tad braahmane-bhyoh vedavibdhodye dive namaskrityaan, na ashleelam keertayet, etaa eva devataah pronaati/

There might be no reason to withdraw from Svaadhyaya, 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-Maatru Maatru 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 sakhaayam, na tasya vaachyapi bhaago asti, yadeeam srunotyalakam shrunoti, na hi praveda satkrutasya 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, analytical 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 svaadhyaya or ‘para vimarshana’ could lead to unfortunate consequences.

[Incidentally, Taittireeya Brahmana describes the Significance of Svadhyaya as the key to Dharmaacharana : I.ix.1) *Rutamcha svadhyaya pravachane cha, Satyam cha svadhyaya pravachane cha, Tapascha svadhyaya pravachanecha, damascha svadhyaya pravachanecha, shamascha svadhyaya pravachanecha, Agnyascha svadhyaya pravachanecha, Agnihotrascha svadhyaya pravachanecha, Atithayascha svadhyaya pravachanecha, Manushyam cha svadhyaya pravachanecha, prajaa cha svadhyaya pravachanecha, Prajanascha svadhyaya pravachanecha, Prajapatischa svadhyaya*

pravachanecha, Satyamiti Satyavachaa Raathitarah, tapa iti Taponityah Paurushishtih, svaathyaaya pravachane eveti Naako Maudgulyah, taddhi tapastaddhi tapah/ (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, kirtih 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 up 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

Richyativa vaa esha preva richyate yo yaajayati pratim vaa grihnaanti yaajayitvaa pratigrihna vaa/ Anashrantrih svaadhyayam vedamardheeryaat triraatram vaa Saavitreem Gaayatreeemanvartirachayati/ Varo dakshinaa varenyaiva varamsprunoti/ Atmaa hi varah/ In case an unsuitable person is enabled to perform yajna or receives gifts from an unworthy person, then ‘svaadhyaya’ is the ‘prayaschitta’ or atonement. Further, a person with greed facilitates the execution of Sacrifices too should atone likewise. In fact, svaadhyaya 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 chhandaamsi yo yaajayati sa yena yajna katrunaa, yaajayetsoranya paretya shuchou deshe svaadhyayamevaimamadheeyannaaseet/ Tasyaanashanam deekshaa sthaanamupasad aasanam sutyaa vaangujuhurmanam upabhrit dhrutirdhruvaa praano havih Saamaadharyuh sa vaa esha yajnah praana dakshino ananta dakshinah samruddhitarah/ When a brahmana is in dire need of money and hence resorts to facilitating yajna to the undesrved, 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 ‘upabhrit’ or the co priest; ‘praana’ the ‘havi’ or the

offering; and ‘dhruva’ is strictness of the sacrifice while Saama Veda rendering should be the Adharvyu. This indeed is the practice of ‘Antar Yajna’ 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 Subrahmanya. Their task is to chant Saama Veda Mantras; Prastotaa was to sing the initial portion, Udgaata the second, and Pratiharta and Subrahmanya the third and the fourth portions respectively. This is called the Pancha Bhaaktika Saama. Now the Adharyus are known as Atharyu, Pratipastaa, 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. Brahmas are normally coordinate and supervise the Soma Sacrifice and be alert to discover imperfections in the task and these are named Brahma, Brahmanaas - chamsi, Agnidhra and Pota]

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

Katidhaavakeernaam pravishanti chaturdhetyaahur brahmavaadino marutah praanourindra balena brihaspatim brahmavarchasenaagnimevertarana sarvena tasyaitaam prayaschittam vidaanchakaar sudevah kashyapah/ Yo brahmachaarya vakired amaavaasyaasyaam raatramagnim praneeyopasam - aadhaaya dviraajyasyopaghaatam juhuti,kaamaa vakeernoyam smavakeernosmi kaama kaamaaya svaha,kaamaabhi dughdosmi kaama kaamaaya svaahetyamritam vaa aajyamamrutamamevaat mandhatte/ Hutvaa prayataanjali kavaatiryam agnimabhimantreyat/ Sam ma sinchantu Marutah Saamindrah sam Brihaspatih sam maayamagnih sanchivaayushaa cha balena chaayushmantam karotmeti/ Pratim haasme Marutah praanaandadhathi prateendro balam prati Brihaspatir brahma - varchasam pratyagniritarah sarvam sarvatanurbhutvaa sarvamaayuriti/Trirabhimantrayet trishatyaa hi Devaah/ Yopuut iva manyet sa yithyam juhuyaadityam abhimanrayet puneet evaatmaanamaa yur eva aatmaan maayurevaatmanyanddhatte/ Varo dakshinaa verenaiva varamsprunotyaaatmaa 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 smavakeernosmi kaama kaamaaya svaha,kaamaabhi dughdosmi kaama kaamaaya svaahetyamritam vaa aajyamamrutamamevaat 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 shower 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 Devas, 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 ‘Trirabhi Mantra’ as a result should 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’

Bhuh prapadye bhuvah prapadye svah prapadye bhurbhuvah svah prapadye Brhmah prapadye Brahmakoshah prapadye amritam prapadye amrita kosham prapadye chaturjaalam brahmakosham yam mrityurnaavapashyati tam prapadye Devaan prapadye Devapuram prapadye, pareevrito vareevruto

*brahmanaa varmanaaham tejasaam Kashyapasya/ Yasmai namah tacchiro dharmo Brahma murdhaanam
Brahmottaraa hanuryagjnodharaa Vishnu hridayayam samvatsarah prajananam, Ashvino purva paadaa
-va trimadhyam Mitraavarunaavapara paadaavagnih pucchamsa prathamam kaandam tat Indrastatah
Prajaapatirabhayam chaturtham/ Sa vaa yesha divyah Shankarah Shishumaarastam ha/ Ya evam vedaap
punar mrityum jayati jayati svargam lokam naadhanvani prameeyate naagnou prameeyate naapsu
prameeyate naapathyah prameeyate ladhvaanno bhavati/ Dhruvah tvaamasi Dhruvasya kshitamasi,
tvaambhutaanyuparyaya vartante namah te namah sarvamte namo namah Shishukumaaraaya namah/*

I seek shelter and safety from bhu-bhuva-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-vigjnaana 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; Yajna or Sacrifice in all forms is the lower jaw; Vishnu is the very heart; and Kaalamaan or the Time Cycle is the creative organ of 'prajaanaam' 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 Shishumaarastam 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 surfiert with contentment. Our salutations to the Shishumaara 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 their 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 Asvini Kumars; within its life-air or Pranapana is Mercury; 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 prativasantyetaabhyascha namah/ Namo dakshnaa - disheyaaschayai devataa etasyaam prativasantaabhyascha namo, namah pradeechyai disheyaaschayai devataa etasyaam prativasantaabhyascha nama, udeechyai disheyaascha devataa etasyam prati vasantyetaanabhyascha namo nama, urdhvaayai dishe yaascha devataa etasyam prativasantaabhyascha namo, namo namodharaayhai dishoyaascha devataam etasyaam prativasantaabhyascha namo namovaantaraayai disho yaascha devataa etasyaam prativasantyetaabhyascha namah/ Namo Brahmane namo Astvagnaye namah Prithvai nama aoushadheebyah, namo Vaache namo Vaachaspataye namo Vishnave brihatekaromi/ 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 Yajna’ related to the Inner Consciousness with the façade of Baahya Yajna - the Pratyaksha Yajna 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 yajna viz. Adhavyu is the recitation of Saama Veda. In an external yajna the main four priests- hota to initiate the Yajna, adhavyu the overall in charge; the agnidhara to maintain the ‘agni jvaalas’ in the yajna 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 Yajna, Anuvaka 2 describes the relevant Devatas are Bhumi as Hota, dyou or heaven is atharvyu ; Rudra is Agnidhara; and Brihaspati as Upavaaka. Anuvaaka 3 names Agni as hota-Ashvins as Atharyus, Twashta as Agnidhara, and Mitra as upavakta. Anuvaka 5 describes hota as Mahaahavi, adhavyu as Satyaavi, Agnidhara as Acyutapaaja; Upavakta as Atyujamaana, Udgata as Ayaasya and the heppers or abhigaras are Anadrishya and Apatidhirshya. The subsequent Anuvaakaas 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 Yajna-Indra-and Celestial Priests

Shanti Mantras:

Harih Om/ Tachham yoraavrineemahe, gaatum yagjnaaya, gaatum yagjnapataye, Deveem svastirastu - nah,svastirmaanushebhayah, urdhvam jigaatu bheshajam, sham no astu dvipade/ Om shantih, shantih, shantih/ May we extol Peace and Well Being, success to Yagjnas, and Yajna Kartas, as may total svasti or fulfillment, widespread auspiciousness and well being of our external and internal states of consciousness. Chittam sruk chattamaajyam vaakvedim adheetam barhih keto agnih, vigjnaatamagnih Vaachaspatrhotaa mana upavaktaa, praano havih, Saamaadharyuh/ Vaachaspate vidhe naamam , vidheye te naamam ,Vidhestvamasmaakam naam, Vaachaspatih somam pibatu, aasmaamsu nrinaam dhaatsvaahaa/ As earth is the hota or the priest, heaven is adhavyu, Rudra Dedva 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 yajna and may thus grant the karta of the yajna 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’ -internal or external- yagjna kaarya.

3.2. 1-2: *Prithivi hotaa dyouradharvyuh Rudroagneet Brihaspatirupavaktaa/ Vaachaspate vaacho veeryena sambhrutatmenaayakshase, yajamaanaaya vaaryam aa suvaskarsmai, Vaachaspatih somam pibati, jajanadindriyaam svaaha/* The outer yagjna 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 maintain 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 Shvataast Indra somaah, Vaataapeerhavan shrutah svaahaa/* For the ‘Antar Yagjna’ the hota the announcer is Agni-adhvaryus are Ashvins-agnidhara is Tvashta 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- Havanashruta’ 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 ‘havana shruta’ or the quick responder of the offering.

3.4.1-2: *Suryam chakshuh Vaatam praanah dhyaam prushtham, Antarikshaatmaa antaryagjnaam Prithiveeam shareeraih/ Vaachaspate acchidrayaa juhvaam, Divi Devaabhrutam hotram erayasva svaaha/* Veda Purusha! Surya Deva is your vision-Vayu Deva is your praana or the Life Energy-Heaven is your prushtham or the rear portion-all the panchandriyas are the five types of body organs as the types of yagnas; 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-ghruiyaschaatidhrushyascha yagnasyaabhigarou, ayaasya udgaataa/ Vaachaspate hridvidhe naaman vidheya te naam, vidhesvamasmaakam naam, Vaachaspatih Somamapaat maadaivystanushched maa manushyah, namo divo prithiviyai svaaha/* 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-Satya Havi 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: *Vaagyhotaa deekshaa patneem vaatoradharvyuh aapobhigarah man havih, tapasu juhomi/ Bhurbhuvah svaaha/* 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 partner is truly his life partner 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 ‘Svaaha’ 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 Svayambhu, Brahmane Svayanbhuvē swaaha/ Brahmana eka hotaa, sa yagjna sa me dadaatu prajaam pashuunpushtim yashah, yagnascha me bhuyaat/Agnirdvihotaa sa bhartaa, sa me dadaatu prajaam pashuum pushtim yashah, bhartaacha me bhuyaat/ Prithivee trihotaa sa pratishthaa, 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 praanah, sa me dadaatu prajaam pashuunpushtim yashah, praanascha me bhuyaat/ Chandramaah shadhootaa sa rituun kalpayaati, sa me dadaat prajaam pashuunpushtim yashah, ritvascha me kalpayantaam/ Annam saptahotaa sa praanasya praanah, sa me dadaat prajam pashuun pushtim yashah, praanasya cha me praano bhuyaat/ Dyourashta hotaa sonaaghrushyah, sa me dadaatu prajaam pashuum pushtim yashah anaadhrushtascha bhuyaasam/ Adityo nava hotaa sa tejasvi, sa me dadaatu prajaam pashuunpushtim yashah, tejasvee cha bhuyaasam/ Prajapatirdishahotaa sa idam sarvam, sa me dadaatu prajaam pashuunpushtim 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 ‘swaaha’ 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 ‘yagjna kaarya’; may that Brahmana grant the karta with ‘praja- pashu-pushti-pragjna and pratishtha’. Agni Deva is the second hota as the karta seeks bestowing on him ‘ praja-pashu-pragjna-pushti- 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 ‘praja-pashu-pushti-pragjna- pratishtha on the kartha. Antariksha or Bhuvah the Mid World is the fourth hota and may ‘It ‘ bless the ‘saadhaka’ with praja-pashu-pushti-pragjna and pratishtha. Vayu Deva the very Life Praana is the possible fifth hota; may He too bestow on the karta with ‘praja-pashu- pushti-pragjna- pratishtha. Chandra Deva is the possible sixth hota creating the kaala maana the time cycle especially the six seasons of vasanta-greeshma-varsha-sharat-hemanta-shishira or spring-summer-monsoon-autumn- prewinter and winter with chaitra/vishakha-jyeshtha/aashaadha-shravana/bhadrapada-ashyuja/kartika-margashira/puashya and maagha/phalguna. May Chandra Deva bestow the karta with ‘praja-pashu-pushti-pragjna-pratishtha’. The seventh possible hota is Annapurna Devi the singular provider of ‘praana’ and physical power. May She bestow on the karta with ‘ praja-pashu-pushti-pragjna-pratishtha’. Dyou the Heaven is the eighth hota the unchallenge - able and may It bestow on the saddhaka of the ‘antar yagjna’ bless him with praja-pashu-pushti-and pratishtha’. The ninth possible hota be Praktyakshara Bhaskara Himself with his ‘tejas’ and grant the best to the ‘antar yagjna’ practitioner with ‘praja-pashu-pushti- pragna and pratishtha. Finally, Prajapati Himself is the choice of donning the mantle and role of the ultimate ‘hota’ and may He grant the yagjna kartha with ‘praja-pashu-pushti- pragna and pratishtha’.

3.8.1 & 3.8.2 : Invocations to Devas and Associates

Agniryajurbhiih, Savitaa stomaih, Indrah ukthaamadaih, Mitravarunaavashishaa, Angeeraso dhishniyair-agnibhiih, Marutah sado havirdhaanaa bhyaam, Aapah prokshaneebhiih, Aoshadhayo bahirshaa, Aditih vedyaah, Somo deekshayaam, Tvashthe idhmena, Vishnur yagneena, Vasava aajyena, Aadityaa dakshina - abhiih, Vishdevaa urjaa,Pushaa svagaa kaarena, Brihaspatih purodhayaa, Prajapatir udgeeyena, Antariksham pavitrena, Vaayuh paatrarih, Aham shraddhayaa/

Agni Deva is invoked with Yajus Mantras; Savita with stoma-s; Indra with ‘uktaamada’ of that Shastra; Mitra-Varuna Devas are invoked by ‘aashisha’ or targeted desire; Angirasaas are invoked by ‘dakshina - agni’ which stimulates understanding; Marut Devas are invoked by ‘havirdhaana’; 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 ‘svaga’ call; Brihaspati is invoked by ‘purodha mantra’; Prajapati is invoked by ‘udgeeta’ viz. *Aum-Omitydaksharamudgeeta mupaaseet omiiti hudgaayati tasyopavaakhyaanam 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 Yajna’.

3.9.1: *Senendrasya- Dhenaa Brihaspataih- Pathyaa Puushnah- Vaagvaayoh-Deeksha Somasya- Prithivyagnaih- Vasuunaam Gayatree- Rudranaam Trishtuk- Adityaanaam Jagati- Vishnuranushtuk- Varunasya Viraat- Yagjasya Pangti-Prajaapateranumatih-Mitrasya Shraddhaa- Savituh Prasutih- Suryasya Mareechih-Chandramaso Rohini- Rishheenaamarundhatee-Parjanyaasya Vidyut-Chatusro Dishah-Chatusro vaantara dishaah- Ahascha Raatrischa-Krishischa Vrishtischa- Tvishishchaapaa - chitischa-Aapaschaoupashadhayascha-Urakacha Sunrutaa cha Devaanaam patnyah/*

The Saadhaka seeks to invoke the wives /associates of Devas mentioned in the above anuvaaka as follows: Sena the wife of Indra- Dheva the wife of Brihaspati- Pathya the wife of Puushan-Vaak the wife of Vaayu-Deeksha the wife of Soma-Prithivi the wife of Agni- Gayatri the helper of Vasu Devas-Trishtuk the helper of Rudras-Jagati the helper of Adityas-Anushtuk the helper of Vishnu-Virat the helper of Varuna- Pankti the helper of yajna-Anumati the helper of Prajapati-Shraddha the helper of Mitra-Prasuti the wife of Savita-Marichi the helper of Surya-Rohini the helper of Chandramasa- Arundhati the helper of Rishis-Vidyut or Lightning the helper of Parjanya the rain God- the Four Directions of Spaces- the Four Intermediate space directions- the Days and Nights-the Farming and Rain- Tvishi or the energies of flames and Apachiti-Aapas and Aoushadhis or Waters and herbal plants-Urk and Sunrita the True Word-wives of Devas.

3.10.1-4: Dakshinas or Gifts to fifteen deities

Devasya tvaa Savituh prasave Ashvinorbaahubhyaam Pushno hastaabhyaam pratigruhnaami/ Raajaa tvaa Varuno nayatu Devi Dakshinegnaye hiranyaam tenaamritatatvamashyaam vayo daatre/ Mayo mahyaamastu pratigrahetre ka idam kasmaa adaat/ Kaamah kaamaaya kaamo daataa kaamah pratigriheetaa kaamam samudramaavisha/ Kaamen tvaa pratigrihnaami kaamaatatthai eshaa te kaama dakshinaa/ Uttaanstvaangirasah pratigrihnaatu/ Somasya vaasah, Rudraaya gaam, Varunaashvam, Prajaapataye purusham, Manave talpam,Tvashte-ajam, Pushno-avim, Nirrutyaa ashvatara gardabhyo, Himavato hastinam, Gandharvyapsarabhyah samalankarane, Vishvebhyo Devebhyo dhyaanam, Vaachennam, Brahmana odanam, Samudraayaapah Uttaana -Angeerasaayaanah, Vaishvaaranaaya ratham// Soma Deva is delighted with a gift of robes- Rudras with cows-Varuna with horses-Prajapati with humans-Manu with a bed- Tvashta 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 ‘brahmana’ with a feast of variety food-Utthaana Rishi of Angirasa Lineage- and Vaishvanara a chariot of the radiance and force//

Vaishvaanarah prayatnathaa Naakam aaruuhat, Divah pushtim bandamaanah sumamabhih, sa purvavat janayan jantave dhanam, samaanam -jmaa pariyaati jaagrutih //‘Jnanis’ by way of yajnas by their dominant energies seek the support of Vaishvanara Agni Deva and upload ‘havyas’/ offerings to Devas in the antariksha the Midworld in the past; this Ruk is a repeat of Rig Veda 3.2.12.

Raajaatvaa varuno nayatu Devi Dakshine Vaishvaanaraaya ratham, tena amritatvamashyaam, vayo daatre mayo mahyamastu pratigrahotre, ka idam kasmaa adaat, kaamah kaamaaya kaamodataa kaamah pratigrihotre, kaamam samudramaavish/ Kaamen tvaa prati gruhnaami, Kaamai tatte, eshaa e kaama dakshinaa Uttaanstvaangeerasah pratigruhnaatu// 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!

3.11.1 to 34 : Cosmic Form and Powers of Indra - Domination Surya-and role of Hotas in Antar Yajna

Suvarnam ghame pariveda venam Indrasyaatmaanam, dashadhaa charantam, antah Samudre manasaa charantam, Brahmaanvavindan dasha hotaaramarne, antah pravishtah Shaastaa janaanaam, ekah sanvahunhaa vicharah, shatam shukraani yatraikam bhavanti sarve vedaa yatrekam bhavanti,ta maanaseena atmaa janaanaam, antah pravishtah Shaastaa janaanaam sarvatma, sarvaah prajaa yattrekam bhavanti, chaturhotaaroyatra sampadam gacchanti Devaih, 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 'Antaryaamin'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.

3.11.2-10. Brahma Indramagnim jajatah pratishtham, diva atmaanam Savitaaram Brihaspatim, chatur hotaaram pradishonukluptam, vaacho veeryam tapasaanvanditat// Antah pravishtam kartaarametam, Tvashtaaram rupaani vikurvantam vipaschitam, amritasya praanam yajnametam chaturhotrunaatmaa - nam kavayo nichikyuh// Antah pravishttham kartaarametam, Devaanaam bandhu nihitam guhaasu, amritenakluptam kluptam yajnametam,chaturhotraanaamaatmaanam kavayo nichikyuh// Shatam niyuktah pariveda vishvaa vishvavaarah, vishvamidam vrinaati,Indrasyaatmaa nihitah pancha hotaa, amritam Devaanamaazyu prajaanaam// Indram raajanam savitaarametam, Vaayoraatmaanam kavayo nichikyuh, rashmiam rashmeenaam madhye tapantam, ritasya pade kavayo nipaanti// Ya aanda kosho bhuvanam vibharti anirbhinnah san, atha lokaanvichashte,yasyaanda kosham shushmamaahuh praanamulbam, tena vasudhaarneem viraaajam, amritasya purnam taamu, kalaam vichakshate paadam shad hoturna kilaam vivitse// Yenartvah pancha dhota kluptaah, uta vaa shadhadhaa manasota kluptaah, tam shaddhotaaramritubhih kalpamaanam, rutasya pade kavayo nipaanti// Antah pravishttham kartaara - metam antah chandramasi manasaa charantam, sahaiva santam na vijaananti devaah, Indrasyaatmaa- nam shatadhaa charantam//

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 yajna' 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 praana' 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 rajasaa parivritam/* Normal beings would not visualise this Brahmanda nor the Supreme Deity served by six hotas viz. Indra-Agni-Savita- Brihaspati- Chatur Dashas- 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.

3.11.11-18: *Indro raajaa jagato ya Isho, saptahotaa saptadhaa vikluptah// Parena tantu parishichyamaanam antaraaditye manasaa charantam, Devaanaam hridayam brahmaanvivindat//Brahmotad brahmana ujjabhaara, Arkamschotantam sarirasya madhye// Aa yasminsapta peravah mehanti bahulaam shriyam, achyutaam bahulaam shriyam, sa harirvasuvittamah peruh, Indraaya pinvate// Bahvasvaamindra gomateem, acyutaam bahulaam shriyam mahyamindro niyacchatu// Shatam shataa asya yuktaa harinaam, arvaangaayatu vasubhee rashmirindrah, pramamhamaano bahulaam shriyam, rashmirindrah Savitaa me niyacchatu// Ghritam tejo madhumadindriyam mapyayamagnirdhaatu//* 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- and sweetness of sense organs.

3.11.19-28: *Harih patanga pataree suparnah, divikshayo nabhasaa ya etim, sa na Indrah kaamavaram dadaatu// Panchaaram chakram parivartate Prudhu, hiranyajjotih sarirasya madhye, ajasram jyotir-nibhasaa sampadati, sa na Indrah kaamavaram dadaatu/ Sapta yujjanti rathamekachakram, eko ashve vahati saptanaamaa, trinaabhi chakramajaramanarvam, enema vishvaa bhuvanaani tasthyuh/ Bhadram pashyant upaseduragne tapo deekshaam, rishyahsuvarvidah, tatah khatram balamojascha jaatam, tadasmai devaa abhi sam namantu/ Svetam rashmim bobhujyamaanam, apaam netaaram bhuvanasya gopam, Indram nikichyuh parame vyoman/ Rohineeh pingalaa eka rupoah, ksharanteeh pingalaa ekarupaah, shatam sahasraani naavyaanaam/ Ayam yah shveto rashmih, pari sarvamidam jagat, prajaaam pashuundhanaani asmaakam dadaatu/ Shveto rashmih pari sarvam babhuva, suvamahyam pashuun vishvarupaam/ Patangam aktamasurasya maayayaa, hridaa pashyanti manasaa maneeshinah, samudre antah kavayo vichakshate, mareechinaam padamicchanti vedhasah/ Patango vaacham manasaa vibharti, taam gandharvovadadabhraih antah, taam dyotamaanaam sarvaye maneashaam, ritasya pade kavayo nipaanti/* 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 bestow 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. Stanzas 22-26 explain that 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 *prajapashu-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 graamyaaah pashavo vishvarupaah, virupaah santo bahudhikarupaah, agnistaam agne pramumoktu Devah, Prajapatih prajayaa samvidaanah/ Veetam stuke stuke yuvamaasasu niyacchatam pra pra yagnapatim tira/ Ye graamyaaah pashavo vishvarupaah, virupaah santo bahudhaika rupaah, vaayustataam agni pramuyoktu Devah, prajapatih prajayaa samvidaanah/teshaam saptaanaamiha rantirastu, raayasposhaaya suprajaastvaaya suveeryaaya/Ya aaranyaah pashavo Vishvarupaah santo bahudhaika rupaah, vaayustaam agne pramuyoktu Devah, prajapatih prajayaa samvidaanah/ Idaayai srutam ghrivat, charaacharam Devaa anvavindanguhaahitam/ Ya aaranyaah pashavo vishvarupaah virupaah santo bahudhaika rupaah, teshaam saptaanaamiharatinirastu, raayasyoshaaya suprajaastvaaya suveeryam/* 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.

3.12.1-18: Purusha Sukta: Thousand Headed Virat Purusha-Omni Present / Omni Scient/ Omni Present

[Purusha Sukta with brief meanings: 1) *Sahasra Sirsha Purushah Sahasraakshah Sahasra paat, Sa Bhubim Vishvato Vrutwaa 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 Vedagum sarvam yadbhutam yaccha bhavyam, Utaamritatwa--syeshaanah yadanney naa ti rohati/* (He is and was always present submerging the past and the future and is indestructible and far beyond the ephemeral Universe) 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 every 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 understatement of ‘dashangulam’ or of ten inches seeking to express in brief as that expression briefly covers Sapta Lokas, Sapta Paataalas, 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 Mahimaa Atojyaaya -gumscha Puurushah, Paadosya Vishwa Bhutaani 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 Paadosyehaa bhavaatpunah, Tato Vishvan -gyakraamat saashanaa nashaney abhi/* (Three-fourths of the Unknown apart, one fourth emerged as the Universe and the Maha Purusha is manifested across the Totality of the Beings including the animate and inanimate worlds) 5) *Tasmaadwiraadajaayata*

ViraajoAdhi Puurushah, Sa jaato Atyarichyata paschaadbhumimatho purah/ (From out of that Adi Purusha, the Brahmanda came into Existence and Brahma spread himself all over and became Omni Present. Then He created Earth and Life to Praanis.) 6) *Yatpurushena havishaa Deva Yagna matanvata,, Vasanto Asyaaseedaajyam Greeshma Idhmasharaddhavih/* (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 Abadhnan Purusham Pashum/* (To this Yagna, Pancha Bhutaas of ‘Prithi-vyaapas-tejo- vaayura akaashaas’ and the Day and Night as the ‘Parithis’ or the boundaries of the Yagna Kunda; twenty one Tatwaas viz. Pancha Karmendriyas, Pancha Jnaanendriyas, Pancha Bhutas, Three Ahamkaaras, Three Tanmatras of Sprasha-Rupa-Rasa; and Mahatawa as Samidhaas; Devatas as Ritwiks and Brahma as Yanga Pashu) 8) *Tam Yagnam barhishi proukshan Purusham jaatama -gratah, Tena Devaa Ayajanta Saadhyaa Rishayascha ye/* (All the Participants of the Yagna 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 yagnaat Sarvahutah Sambhrutam prushadaajyam, Pashugstaagschakrey vaayavyaan Aranyaangraamaschaye/* (In this Universal Yagna emerged ‘Dadhighrita’ or Curd-Ghee Mix, Birds, Ferocious and normal animals, and such others were created); 10) *Tasmaadyagnaatsarva hutah Ruchassaamaani jajnirey, Chaandaagumsi jajnirey tasmaat Yajustasmaa dajaayata/* (In this Prapancha Yagna were created Rig Veda Mantras, Sama Veda Mantras, Gayatri and other Chaandasas out of which Yajur Vedas too emerged). 11) *Tasmaadaad ashvaa Ajaayanta yekeycho bhayaadatah, Gaavo hajagnirey tasmaat tasmaa jyaataa Ajaavayah/* (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 paadaavuchyetye/* (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 yadvyshyahi Padbhyaagum Shudro Aajaayata/* (From the Lord’s face emerged Brahmanas, His hands came Kshatriyas, His thighs the Vaishyas and His feet the Shudras); 14) *Chandramaa Manaso jaatah Chaksho Suryo Ajaayatam, Mukhaadindraaschaagnischa Praanaadvaayurajaayata/* (From His Mind was manifested Chandra Deva, His eyes Surya Deva, His face Indra and Agni and from His Prana the Vayu Deva); 15) *Naabhyaa aaseedantariksham Seersshno 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 - dishaschatastrha, Tamevam Vidwaanamrita iha bhavati Naanyah pandhaa Ayanaaya Vidyate/* (It is that illustrious and knowledgeable person possessive of the Supreme Awareness realising Paramatma and recognises and visualises Indra and other Dishaa -dhipaas that is qualified to attain Mukti; indeed there is no other route to Moksha!) 18) *Yagnena Yagnamayajanta Devaah Taani Dharmaaani Prathamanyaasan, tey ha naakam Mahi Maanah sachantey yatra purvey Saadhyaaah 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) *Adbhayah sambhutaha Prithivyairasaascha Vishva karmanah samavartataatdhi tasya, Twashtaa Vidhadhrupameti 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 Vidwanamrita iha bhavati naanyah pandhaa 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 the path of Glory and Moksha.) 3) *Prajaapati -scharati garbhey Antah Ajaaya-maano bahudhaavija -atey tasya, Dheeraah parijaa -nanti yonim Mareecheenaam 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 Devebhoy Jaatah Namu Ruchaa Braahmaye/* (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 Brahmano 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.) 6) *Hreeshha tey Lakshmischa Patnou Aho raatrey paarsvey Nakshatraani Rupam Ashvinou vyaattham/* (Hey Vishnu Bhagavan! Your ‘Ardhaanganis’ or ‘Better Halves’ are Hree Devi the Symbol of Modesty and Lakshmi Devi the Emblem of Prosperity are your side manifestations of ‘Ahoratraas’ or day and night. The Nakshatraas constitute your Celestial Formation. And Ashvini Devatas are the full visage of yours as flower blooms!)

3.14.1-10: Praana the vital energy:

*Bhartaa sanmiyamano vibharti, eko Devo bahudhaa nivishthah, yadaa bhaaram tandrayate sa bhatrum, nidhaaya bhaaram punarastameti/ Tameva mrityumamritam tamaahuh, tam bhartaaram tamu goptaaramaahuh, sa bhruto bhriyamaano vibharti, ya enam veda satyena bhartum/ Sadyojaatamuta jahaatyeshah, uto jarantam na jahaatyekam, uto bahuunekarjahaara, ateendro devah sadameva praarthah/ Yastadveda yata aavabhuva, sandhaacha yaam sandhadhe brahmanaishah, ramate tasminnuta jeerne shayaane, nainam jahaatyahastu puuryeshu/ Tvaamaapo anu sarvaascharanti jaanateeh, vatsam payasaa punaanaah, tvamagniam havishvaaham samintse, tvam bhartaa maatarishvaa prajaanam/ Tvam yagnastavamu devaa vevaasi Somah, tva devaa havamaayanti sarve, tvamekosi bahunan upravishtah, namaste astu suhavoma edhi/ Namu vaamastu shrunutam havam me praanaapaanou, ajiram sancharantou, havyaami vaam brahmana tuurtametam, yo maam dveshti tam jahitam yuvaanaa/ Praanaapaanou samvidaanou jahitam amushyaasunaa maa sangasaathaam, tam me devaa brahmanaa samvidaanou vadhaaya dattam tamaham hanaami/ Asjjajaan sata aavabhuv,yam yam jajaana sa vu gopo asya, yadaa bhaaram tandriyate sa bhartum paraasya bhaaram punarastameti/ Tadvai tvam praano abhavah, mahaan bhogah prajaapateh, bhujah karishyamaanah, yaddevaan praanayo 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! Praana 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 Praana 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. Praana is intact despite old age, disease, or only due to*

the result of the accounts of previous or ongoing life merely ! Praana 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 Yajna 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 pranases, there are five minor or *upa pranases*. *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, Avapatantaah and Vaidyuta. Indeed any person who knows the names of the eleven Vayus would never be harmed by the lightning shocks and other Fire hazards.]

[Vedic references about the Magnificence of Praana:

Rig Veda:

1.134.1-7: *Aa tvaa juvo raarhaanaa abhi prayo Vaayo vahintvah purvapeeyate Somasya purvapeetaye, urdhvaa te anu sunruta manastishthantu jaanatee, niyuktvataa rathena yaahi daavano makhasya daavane/ Madantu tvaa mandino vaaya vikndavosmatkaaranaasah sukritaa abhidyavo gobhih kraanaa abhidyavaha, yadva kraanaa eeradhyai daksham sachant uutayah, saghreecheena nuyuko daavane dhiya upa bruvat eem dhiyah/ Vaayuryungto rohita vaayuruunaa vaayu rathe ajiraa dhuri volhave vihishthaa dhuri volahave, pra bodhayaa purandhim jaara sa sateemiva, pra chakshaya rodasee vaaya yoshasah shravase Vaayayoshasah/ Tubhyamushaasah shuchayah paraavati bhadraa vastraa tanvate dasum rashimashu, tubhyam dhenuh sabardudhaa vishvaa vasuuni dohate, ajanayo maruto vakshanaa - bhyo diva aa vakshanaabhyah/ Tubhyam shukraasah shuchayasturanyavo madeshugraa ishananta bhurvanyapaamishanta bhurvani, tvaam tsaaree dasamaano bhagameette takvaveeye, tvam vishvasmaad-druvanaatpaasi dharmanaa Suryaatpaasi dharmanaa/ Tvam no vaayaveshaama puurvyah somaanaam porathamam peetirmarhasi sutaanaam preetirmarhasi, uto vihutmateenaam vishaam vivarjusheenaam, vishvaa itte dhenavo duhmat 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 fulfillment 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 Havishaanna 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 ‘dhyavaa- prithivi’ or the Space and Earth be awoken by the Ushakaala Surya motivated by Vaayu and activate 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 singulr 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, Madhte 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 yasminnetaav 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: *Vaatasya nu mahimaanam rathasya rujanneti stanayatrasya ghoshah, divisprugyaatya runeenaani krinvannute yeti prithivyaa revumasyan/* 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. *Samprerate anu vaatasya vishthaayenam 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 pathibhireeyamaano na ni vishte katamacchanaah, Apaam sakhaa prathamnajaa rutaavaa kva svijjaatah 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 bshhajem Shambhu mayobhu no hride, prana aayuumshi taarishat/ Uta vaata pitaasi na vuta bhraatota nah sakhaa, sa no jeevaatave krudhi/ Yadado vaata te grihemritasya 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 strenghen 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: *Vaachaspataye pavasvavaagin, vrishaa vrishano amshubhyaam gabhasi puuto/ Devo Devaanaam pavitramasi, yeshaam bhaagosi tebhyastvaa svaamkrutosi madhumateernba ishaskrudhi/ Vishvebhyastvendriyebhyo divyebhyahh paarthivebhyo, manastvaa ashtu uru antariksha manvihi/ Svaahaa tvaa subhavah suryayaa, devebhyastvaa 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 celestials 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 yajasvaantah/ Te dadhaami dyaavaa prithivee antar uru antariksham, sajoshaa devair avaraih paraishcha, antaryaame Maghavan maadayasva/* 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 Yajna. May I place the Self and its features within the heaven-and earth as also the mid world; or the unison with bhur- bhuvar-swaha!

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

6.2.2: *Aapataye tvaa gruhneemeetyaah praano vaa aapatih praanameva preenaati paripataya ityaaha mano vai paripatirgamana eva preenaati tanuunaptra ityaah tanuvo hi te taah samavaadyanta shaakvaraaya ityaah shaktaih te tat aatmanah samavaadyanta anaadhrishtam asi anaadhrishyam ityaah 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 sma aaha aupoaveshih praatah savana eva yajnam sam aham sthaapayaasmi tena tah samsthitena charaami iti ashtou kritvo agre abhishunoti ashta aksharaa gaayatri gaayatram praatah savanam pratah savanameva tena aapnoti ekaadashaa kritvo dviteeyam ekaadashaakshara trishtup traishtbham maadhyaandinam savanam/* Uaamshu is praana: [Upamshu is the practice of silently repeating a mantra and seek to secure deeper consciousness and remove mental impurities.] Aruna Aupaveshi is stated to have advided that whatever sacrifice is established be proceeded with; he first initiates with eight syllables of Gayatri, and then eleven times as Trishtubh of Chhandas. *Maadhyandinam eva savanam tenaa aapnoti dvaadasha krutvah triteeyam dvaadashaaksharaa jagatee jaagatam triteeya savanam triteeyaa savanam eva tenaa aapnoti etaam ha vaava sa yajnasya samsthitam uvaacha askandaaya askannam hi tat yajnaasya samsthitasya skandaati atho kalu aahur gaayaree vaavaa praatah savane na ativaada iti anati vaaduka enam bhraatravyo bhavati ya evam veda tasmaat ashtau ashtau*

kritvo abhishutyam/ By noon time, the performer does the Japa twelve times as Jagati Chhandas 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 yagnasyarddhyah/ Mahyam samnatyaa amushmai kaamaaya, Aayushe tvaa praanaayatvaapanaaya tvaa vyaanaayatvaa/ Apaanaayatvaa vyaanaayatvaa, vyushthai tvaa rayyai tvaa/ Raadhase tvaa ghoshaaya tvaa, poshaaya tvaa aaraa- dhoshaaya tvaa prachyutyai 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 arrangement 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, Vyana the circulation of energy enabling the expansion and contraction of the muscular system, Udaana 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 shuchipaauha nah, sahasram te niyuto vishvavaar, upo ter andho madyamayaami yasya Deva dadhishe poorvapeyam 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 yajna karyas. May we offer the attraction of the Juice to refresh yourself. 13. 27 : *Madhu vaataa rutaayate madhu ksharan ti sindhavah, maadhveerna santvoshadhee/* May to those blessed participants of Yajna karyas, Vaayu the essential life's energy flows surge forward fast, especially saturated with sweetness . 14.12. *Vishvakarma tvaa saadyantarikshasya prushthe vyachasteem prathasvateemantariksham yacchhaantariksham drungaantariksham maa higung seeh/ Vishvasmai praanaayapaanaaya vyaanaa- yodanaaya pratishthaayai charitraaya/ Vaayu drushtvaabhi paatu mahyaa svastyaa chadrishaa shantmena tayaa devatayaangirasvad 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 Vaayu are deposited viz. Praana- apaana-vyaana-udaanaadi praanas or the Life Energies. May therefore the antariksha be fortified and sanctified!

Saama Veda: Vaayu: Stanza 600:

Niyutvaan vaayavaa gahyaam shukro ayaamite, gantaasi sunvato griham/ Vaayu Deva! have you been appointed to ride the glorious chariot to reach the Yajna Sthala! 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 yukta 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- Svapna- Sushupti or Awaken ness-Dream stage-Deep Sleep)]

Essence of Taittiriya Aranyaka continued:

3.15.1-6 : Mrityu Sukta

Hariam harantamanuyanti Devaah, Vishvasyeshaanaam vrishabham mateenaam, Brahma swarupamanu medamaagaat, ayanam maa vividheervikramasva/ Ma cchido mrityo maa vadheeh maa me balam vivruho maa pramosheeh, prajaam maa me reerisha aayurugna, nrichakshasam tvaa havishaa vidhema/ Sadyas -chkamaanaaya pravepaanaaya mrityave paarasmaa aashaa ashrunvan, kaamenaajanayanpunah/ Kaamena me kaama aagaat, hridayaadhbudayam mrityoh, yadameeshaamadah priyam tadaituup maamabhi/ Pare mrityo anuparehi panthaam, yaste sva itaro Devayaanaat, chakshushmate shrinvate te braveemi, maa nah prajaam reerusho mot veeraan/ Pra poorve manasaa vandamaanah naadhamano vrishabham charshaneenaam, yah prajaanaam eka karanamaanusheenaam mrityum yaje prathamaja - amritasya/ 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! You are source and form of terror and panic to all the Beings with ‘Praana’; all the ‘ashta dishas’ receive the ‘aartha naadaas’ or the signals of frightening 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!

[Prashnopanishad vide III.6-7 explains the **process of death**: III. 6-7) *Hridi hyesha Atmaa, atraitad ekashatam naadeenaam taasaam shatam shatam ekaikaashyam dvaasaptatir dvaasaptatih pratishakhaa naadee sahasraani bhavanti, aasu vyaanascharati// Athaika -yordhva udaanah, 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, activating 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 naadyah taasaam murdhaanaam abhinih abhinishtraika tayordhvam ayann 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 praana reaches the Sun within the time that mind travels. The nerves connected to the heart are hundred and one. At the time of departure, one of the nerves-Brahma Nadi- of the blessed ones reaches the crown of the head . While the opening of that nerve enables Immortality, vyana through other exit points totalling nine indicates definite return to the cycle of rebirths. Now the reference to Udaana; this vital force moves everywhere in the body from top to toe. When it takes an upward trend it leads to Deva Lokas and as it takes a downward trend it leads to ‘manushya loka if it is ‘ubdhaabhyameva’; or as a result of paapa- punyaas or sins and virtues) III.8-9) *Adityo ha vai baahya praana udayati, esha hyenam chaakshusham praanam anugrahnaanah prithivyaam ya Devataa saishaa purushasyaapaanam avashtabhyaantaraah yad aakaakaashas sa samaano vaayur vyaanah// Tejo ha vai udaanah tasmaad upashaanta tejaah punarbhavam indriyair manasi sampadyamaanaih//*(Surya indeed is the external praana which ascends in favour of Praana that is present in the eye. The Deity of Earth favours attracting the ‘apaana’ in a human being. The Antariksha as signified by Vayu Deva is ‘Samaana’ and Vyana is Air in the common parlance. The interpretation is that while Surya-Bhumi-Antariksha are stated as of the divine context, Praana-Apaana-Samaana are stated as eyes, exiting wind of human beings and common Air respectively. As regards Udaana, Tejas and common light are the divine and human forms respectively. As explained above,Udaana is the cause of death too, besides all the deeds requiring force in the normal course of life.) III.10-12) *Yatchistastenaisha praanam aayaati, praanaastejasaa yuktah sahaatmaanaa yathaa samkalpitam lokam nayati// Ya evam vidvaan praanamveda na haasya prajaa heeyate, amrito bhavati, tadesha shloka: // Utpattim aayatim shtaanam vibhutvam chaiva panchadhaa,adhyaatmam chaiva praanasya vijnayaamritam ashnute, vijnayaamritam ashnute, iti//*(Whatever frame of mind and thoughts occur to a human being at the time of the end of life, indeed those very thoughts and feelings along with the functioning of the organs similarly attuned do surface then. Then the prime Praana of the dying person along with Udaana , the Consciousness tapers off and ‘ praana yuktah tejasaa nayati lokam yathaasankalpitam’ or the Life Force along with the light within leads to the lokas as felt and deserved! Any person of knowledge who understands of what praana as all about certainly knows that the Departed Soul or the Antaratma then merges in its own origin. In this context, there is a relevant verse: A person of knowledge of Praana would thus be sensitised with its origin, entry, place of residence and the process of exit by achieving its next destination as per one’s own actions of a mix of virtues and vices; very few attain Immortality and the majority return back to Life again; this is the Truth of Life and that indeed again is the Truth of Life!)]

Another reference in 3.15.5 of Taittiriya 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 aapuryamanaapaksham, aapuryamaanaa pakshad yaan shad udaanneti maasaams –taan// Maasebhyah samvatsaram, samvatsaraad Adityam, Adityaacchandramasam, Chandramaso vidyutam; tat purusho maanavah, sa enaan Brahma gamayati, esha Deva Yaana panthaa iti/* (There is a distinction of those who leave the world after practising Dharma in the true sense with faith, commitment, austerity and performance of Sacrifices to the Deity of Flames; such of the few, who realise by them-selves from the power of Agni tend to be guided to reach the day light to Shukla Paksha to Uttarayana when Surya travels upward to north to a year to Surya Loka to Chandra Loka to the Abode of Lightnings where a Super human Entity leads them to Hiranyagarbha

Brahma; this indeed is known as the Deva Yaana or the Divine Path.) V.x.3) *Atha ya ime graama istapurte dattam iti upaasate, te dhumam abhisambhavanti, dhumaad raatrim, raatrer apara 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) *Maasebhyah pitru lokam, pitru lokaad aaaasham, akaashat 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 ushitvathaitam evaadhvaanam punarnivartante yathetam aakaasham, aakaashaad vaayum, vaayur bhutwaa dhumo bhavati, dhumo bhutwaabram bhavati/* (Once ‘yaavat sampaatam’ 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 pravarshti taiha veehiyavaa oshadhi vanaspatyah tila-maasha iti jaayant, ato vai khalu durnispra pataram, yo yohyanam 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 ramaneeya charanaah, abyasho ha yatte ramaneeyam yonim apadyeran, Brahmana yonim vaa kshatriyaa yonim vaa, Vaishya yonim vaa;atha ya iha kapuya charanaah abhyash yat tekapuyaam yonim apadyeran shwa yoni vaa shkara yonim vaa chandala yonim vaa/*(Among human beings, depending on the merit or otherwise of their erstwhile acts in previous accounts, one might be born as a Brahmana, or a Kshatriya, a Vaishya or of lower classes and in the event of accounts of demerit, the Soul might as well be born as a dog, a pig or so.) V.x.8) *Athaitaoh pathor na katarena cha na taanimaani khudraani asakrud aavarteeni bhutaani bhavanti, jaayasva, mriyasveti, etat triteeyam sthaanam tenaasau loko na sampuryate, tasmaajjugupseta, tadesha shloka/* (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 suraam pibhascha, Gurostalpam aavaasan Brahma haa chaete patani chatvaarah, panchamah chaaram staih/* (Stealing gold, drinking wine, sharing the bed of on one’s Guru and his wife and killing a Brahmana and keeping company of the concerned perpetrators of these sins either directly or indirectly are certain to be thrown into the abysmal sins!) V.x.10) *Atha ha yaetanevam panchaagnim veda, na saha tairapi aacharan paapmaanaa lipyate, shuddhah putah punya loko bhavati,*

ya evam veda ya evam veda! (On the other hand, who ever knows of and practises the ‘Panchagni 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 bhraajasvate/ 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 1-13on Surya Deva as follows:

Udu tyam jaatavedasam devam vahanti ketavaḥ , dr̥she vishvaaya suryam/ apa tye taayavo yathaa nakshatraa yantyaḥ , suraya vishvacakshase/ adṛshramasya ketavo vi rashmayo janaa nanu, bhraajanto aghnayo yathaa/ taraṇirvishvadarshato jyotiṣkr̥dasi surya, viśvamaa bhaasirochanam /pratyam devaanaam vishaḥ pratyāñnudesi maanuṣaan, pratyam visham svardṛshe/ yena paavaka cakshasaa bhuraṇyantam janaanu, tvam varuṇa pashyasi/ vi dyaameṣi rajas pṛthvaha mimaano aktubhiḥ, pashyann janmaani surya/ sapta tvaa harito rathe vahanti deva surya, śhochiṣkesham vicakṣana/ ayukta sapta śundhyuvaḥ sūro rathasya naptyaḥ, tābhiryāti svayuktibhiḥ/ ud vayam tamasa pari jyotiṣ paśyanta uttaram , devam devatrā sūryamaghanma jyotiruttamam/ udyannadya mitramaha ārohannuttarām divam, hṛdrogham mamasūrya harimāṇam ca nāśaya/ śukeṣu me harimāṇam ropanākāsu dadhmasi, atho hāridraveṣu me harimāṇam ni dadhmasi/ udaghādayamādityo viśvena sahasā saha, dviṣantaṁ mahyaṁ randhayan mo aham dviṣate 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 us, 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 destroy a 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 saprathasmah/ Soma Deva, the symbol of lasting joy, we seek your blessings to enhance our levles of ecstasy! This stanza is from Rigveda 1.91.17.

The stanzas of Rig Veda viz.1-23 are as follows: 1.91.1-23: 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 sakraturbhustvam dakshaih sudaksho Vishvavedaah, tvam vrishaa vrishatvebhirmahitvo 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 fortune and lived with fame. iii. *Raagjno nu te Varunasya vrataani brihad gambheeram tava Soma dhaama, shuchishtvamasi 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 prithivyaam yaa parvateshopadheeshvapsu, tebhirno vishvaih sumanaa ahelanaajantsoma prati havya 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 raajeti vritraha, tvam bhadro asi kratuh/ 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 vanaspatih/ 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 yajna karyas seeking long life of virtue, discipline and self control!viii. *Tvam nah Soma vishvato rakshaa raajannadhaayatah, na rishyettaavatah sakhaa/ 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 daashushe, taabhirnovitaa bhasva/ Soma Bhagavan!* Most specially do always bestow showers of joy and fulfillment to 'havidataas' or those performing oblations to you and other Devas through Agni Deva most certainly! x. *Imam yajamidam vacho jujushaana upaagagi, Somatvam no vridhe bhava/ Soma Deva!* At this majestic Yajna Kaarya, bless all those who extol sincerely and after accepting their prayers and wishes fulfill their earnest desires instantaneously! xi. *Soma gorbhishtvaa 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 ameevaha vasu visuvispushthi vardhanah, sumitra Soma no bhava/ Soma Deva!* You indeed are the symbol of 'Vridhhi' 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 yavasheshvaa, 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 ‘adharma’ and ‘asatya’, may you stand firm along with me and associates as a pillar of strength! xvii. *Aa pyaayasva madintama Soma Vishvebhiramshubhih, Bhavaa nah susravastamah 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 vrishnaanyabhimaatishaah, aapyaayamaano amritaaya Soma divi shravaasy -uttamaani dhishva/ Shatru samhaaraka Soma Deva!* May you appear in the ‘svarupas’ or Forms of Milk-Anna / Food- and Physical Strength. May you to bestow ‘amaratva’ or divinity and the divya poshaka tatvaas from dyuloka too. x.ix. *Yaa te dhaamaani havishaa yajanti taa cte vishvaa paribhurastu yajam, gayasphaanah prataranah suveeroveeraah pra charaa Soma duryaan/ Soma Deva!* May all those engaged in Yajna Karyaas in the ‘Yajna 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 karmanyam dasdaati,saadanyam vidathyam sabheyam pitrushravanam yodadaashadasmal/* 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 sukshitam 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. *Tvamimaa aoushadheeh Soma vishvaastvamapo ajanayastvam gaah,tvamaa tatanthorvananta -riksham tvam jyotishaa vi tamo vavatha/ Divya Soma!* You are unique who could manouver 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 immeasurable and unimaginable! [Indeed, Chandra is the Antariksheeya poshaka, and on Earth the Materialization of Ooushadhis, Waters, Surya Rashmi and Godugdha !]

xxiii. *Devena no manasaa Deva Soma Raayo Bhaagah sahasaavannabhi yudhya, maa tvaa tadaneeshishe veeryassyobhayebhyah pra chikitsaa 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 purvataraampashyan vayucchhanteemushasam martyaasah,asmaabhiroo nu prati -chakshyaabhut, o 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 of Rig Veda 1.113.1-12 .

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

Idam shreshtham jyotishaam jyotiraagaavicchinnah praketo ajanishtha vibhva, yathaa prasutaa savituh savaayam 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 - daaraigu krishnaa sadanaayasyaah, samaana bandhu 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 -tanamanyaanyaa charato devarishte, na methete na tasthyatuh sumeke natthoshaasaa samanasa 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 umpiring the sisters who always at logger heads yet inseperable but chasing each other ever! *Bhagavati netri sunrutaanaamacheti chitraa vi dooro na aavah, praapyaa jagadvayu no raayo avyayad ushaa ajeegarbhuvanaani 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. *Jihvasye charitave maghonyaa bhogaya drishtaye raaya vu twam, dabhram pashyadbhaya uriviyaa vichskshana Usha ajeegarbhuvanaani 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 activated to one and all of the humans and even other beings. Tejaswi 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 pratyadarshi vyucchhanti yovatih shukravaasaah, vishwasyeshaanaa paarthivasya vaswa Usho adyeh 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, vyucchhanti jeevamudeera -yantushaa mritam kam chana boddhayanti/* 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 chakshasaa Suryasya, yanmaanushaanyaskhshamaanaam ajeegad taddeveshu chakrashe bhadra mapnuh/*(Usha Devi! 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') *Kiyaatyaa 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 purvataraampashyan 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 suunrutaa eerayanto sumangaleervibhratee Devaveetimihaadyoshah shreshthataa vyuccha/* 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 saadayaami, jyotishkrutam tvaa saadayaami, jyotirvidam tvaa saadayaami, bhasvateem tvaa saadayaami, jvalanteem tvaa saadayaami, malmalaa bhavantee tvaa saadayami, deepyamaanaam tvaa saadayaami, rochamaanaam tvaa saadayaami, ajasraam tvaa saadayaami, bruhad jyotisham tvaa saadayami, bodhayanteem tvaa saadayaami, jaagrateem tvaa saadayaami/

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,ayaasaaa svaaha, viyaasaya svaah, samyaasaya svaaha, udyasaaya svaaha, avayaasaaya svaah, shuche svaaha, shokaaya svaaha, tapyatvai svaaha, tapate svaaha, brahmahatyaayai 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’, ‘bhruhatya’ and ‘maatru tulya guru bhaaryaa sangama’.

3.21.2: Body organs of human beings

Chittam santaanena, bhavam yakraam, Rudram tanimnaa, Pashupatim sthula hridayena,Agnim hridayena, Sharvam matasraabhyaam, Mahadevamantah paarshvenou, oshishthahanam shingeenikoshha - bhyaam/

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 ‘aoushadhipati’ 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 pitru-medha mantras, post life pitru-medha mantras and rituals of post life relevance. This Prashna has 12 anuvakas 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 duvasya/* 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, ishthaapurtamanusampashya dakshinaam yathaa te dattam bahudhaa vi bandhushu/ Imoau yunajmi te vahnee asuneeyaaya odhave, yaabhyaam Yamasya saadanam, sukrutaam chaapi gacchataat/* 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 'satkarmas' earning virtue outweighing the deeds of vice.

v-viii) *Pushaa tvetah chyaavayantu pra vidvaan, anashthapashuh bhuvanasya gopaah, sa tvaitebhyah pari dadat pitrubhyo, agnirdevebhyah suvidanniyebhyah/ Pushemaa aashaa anu veda sarvaah, so asmam abhiyatamena neshat, svastidaa aaghrunih sarvaveero, aprayucchan pura etu prajaanan/ Aayuh vishvaayuh pari pasati tvaa pusha, tvaa paatu prapathe purastaat, yatraaste sukruato, yatra te yayuh, tatratvaa 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 protect 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 jeevatma to safety free from perils. The post life of departed mortals is well realised by Pushan and hence lead them upto 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, svadhyehi pitrunup, prajayaasmaanivaha/ Maivam maamstaa priyeham Devee satee pitrulokam yadaishi, Vishvavaaraa nabhasaa samvayantgee, tasyah porajaam dravinam cheha dhehi/ Sayavari 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- janma janmaantara’ as also during ‘raatri- praatah- madhyaahna-aparaahna’ and both the sandhyas 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 vahaamyaham/ Yaa Lakshmeeh sarvabhutaanaam yaa cha Deve vyavasthitaa, dhenu rupanasya 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, deatroy 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, martya pretam,dharma puraanaanupaalayantee, tasyai prajaam dravinam cheha dhehi/ Udeerdhva naaryabhi jeevalokam gataasum etamupa shesha ehi, hastaagraabhasya deedhishoh, tavedam patyurjanitvamabhi sam babhutha/ Suvarnaam hastaadadaanaa mritasya, shriyai brahmane tejase balaaya, atraiva tvam, ihavayam sushevaa, vishvaah sprudho abhimaateerjeyam/ Dhanurhastaat aadadaano mritasya, shriyai kshatraayoujase balaaya, atraiva tvam iha vayam sushevaa, vishvaay sprudho abhimaateerjayem/ Maniam hastadaadanaa mritasya, shriyai visho pushthiyai balaaya, atraiva tvam, ida vayam sushevaa, vishvaah sprudho abhimaaraarjeeyem/ 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 hasband 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 normalcy 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. *Dhanurhastaat* 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: *Patyaomritepi yo yoshivaidhavyam paalayet kvachit, Saapunah praapya bhartaaram svarga bhogaan sameeshnute/ Vidhavaa kabari baddhah bhartu bandhaaya chaayate, Shirasovasanam tasmaat kaaryam vidhavaatathaa, Ekaahaarah Sadaa kaaryah nadviteeyah kadaachana/ Gandhadra –vyasya sambhogonaiva kaaryastathaa kvachit, Tarpanam pratyaham kaaryam bhartuh kushatilodakaih/ Vishnostu pujanam kaaryam patibudhaana chaanyadhaa, Patimeva sadaa dhyaaedvishnu rupa dharam param, Evam dharmam 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 'aachara'. 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 yashchaamaso deva paanah, tasmin Devaa amritaam maadayante/ Agnervarma pari gobhirvyayasva, sam prornushva medasaa peevasaacha, net tvaa, ghrushnurharasaa jarshyashaano, dadhat vidhakkshyan, 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 gacchantyaasuneetimetam, athaam Devaanaam vashaneerbhavaati/ Suryam chakshurgacchatu vaatamaatmaa, dyocha gaccha prithiveem cha dharmanaa, apo vaa gaccha yaditram te hitam, oushadheeshu prattrim tishthaa shareerereh/ Ajobhaagastapasaa tam tapasva, tam te shochishpatu tam te archih, yaaste shavaastanuvo jaatavedah, taabhirvahemam sukrutaam yatram lokaah/ Ayam vai tasmaadadhi, tvametadayam vai tadasya yonirasi Vaishvaanarah, putrah pitre loka krut, Jaatavedo vahemam sukrutaam yatram lokaah/ Agni Deva! please do not hurl or shake this dead body; it is dear to Devas as well 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 which indeed is everlasting. Hence Agni is merely 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, dyocha gaccha prithiveem cha dharmanaa, apo vaa gaccha yaditram te hitam, oushadheeshu pratrim tishthaa shareerereh/* as explained , Chhandogya Upanishad 5.10.6 explains: *Abhram bhutwaa megho bhavati megho bhutwaa pravarshati taiha veehiyavaa oshadhivanaspatyah tila-maasha iti 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 tvamsmaadabhi/* 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; tebhyrarasvaahaa, ya etasya pathorakshitaarastebhyah svaaha, Khyatre svaaha Apakhyaatre svaahaa, Abhilaalapate svaahaa Abhilaalapate svaahaa, Apalaalapate svaahaagnaye karmakrite svaaha Yamatra naadheemastasmai svaah/ Yasta idmam jabharat, slshvidaano muurdhaanam vaa tatpate tvaayaa, Divo vishvasmaat seemaghaayata uruushyah/ Asmaatvamadhi jaatosi, tvadayam jaayataam punah, Agnaye Vishvaanaraaya suvargaaya lokaaya svaaha/ May the jeeva on the ascent to high skies be protected by this Agni karma three Devas viz. Goptarah, Rashitaarah and Abhirakshitaata. May also this offering be received to Khyata who disclosed this secret as also to Apakhyaata who refrains from disclosing the information. May also this offering to Deva Abhilaalapate who commends the deeds of virtue of the Jeevatma that performed in the just concluded mortal life and what is more , may Apalaapate 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 yatyaagnih, aarodasee vrishabho roraveeti, divaaschidantaam upamaam udaanat, apaamapasthek mahisho vavardha/ Idam ta ekam, para vuu ta ekam, truteeyena jyotishaa sam vishasva, samveshane tanvaschaarudhi priyo, Devaanaam parame sadhasthe/ Naake suparnamupa yat patantam, hridaa venanto abhyachakshat tvaa, hiranyapaksham varunasyadootam, yamasya yonou shakunam bhuranyanyum/ Ati drava saarameyou shvaanou, chaturakshou shabaliu, saadhunaa pathaa, athaam pitruun suvidatraam upehi, Yamena ye sadhamaadam madanti/ You te shvaanou Yama rakshitaarou, chaturakshou pathirakshee nruchakshasou taabhyaam raajan paridehi enam, svasti chaasmaa anmeevam cha dhehi/ Urunasou asutrupaa udumbalou Yamasya dootao charato janaam anu, taavasmabhyam drishaye suryaaya, punardaataam asum adyaha bhadram/ Soma aikebhayah pavate, dhurutameka upaasate yebhyo madhi pradhaavati, taan chit evaapim gacchataat/ Ye yudhyante pradhaneshu shuuraamso ye tanuutyajah, ye vaa sahasra dakshinaah, taan chit evaapim gacchataat/ Tapasaa ye anaadrushyaah, tapasaa ye svaryayuh, tapo ye chakrيره mahah, taamschadevaapi gacchataat/ Ashmanvatee Revati, sam rabhadvam, uttishthath pra tarataa sakhaayah, atraam jahaama ye asannashevaah, Shivaan vayam urtteeram abhi vaajaan/ Yadvai Devasya Savituh pavitram, sahasra - dhaaram vitatamantarikshe, yenaapunaat Indram anaatar maartyah, tenaaham maamsarvatanum punaami/ Yaa raashtraatpannaadapayanti shaakhaam abhimrutaa nrupaticchamaanaah, dhaatustaaya sarvaah pavanena puutaah, prajamaasmaantrayyaa varchasaa saamsrujaaya/ Utvayam tamasah pari, jyotih pashyant uta taram, Devam devatraa, Suryam agamna jyotih ut tamam/ Dhataa punaatu Savitaa punaatu agnestejasaa Suryasya varchasaa / Agni Deva in the form of thick smoke flies high from bhumi to dyuloka 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 lightnings This 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 gaurdians 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 vide 10.14.12 the messengers of Lord Yama are broad nosed 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 maadhveernah snatoshadheeh/ Madhunaktamutoshaso madhumatpaarthivam rajah, madhu dyourastu nah pitaa/ Madhumaanno vanaspatirmadhumaam astu Suryah maadhveergaavo bhavantu nah/*

Sham no Mitrah sham Varunah sham no bhavatvaryamaa, sham na Indro Brihaspatih, sham no Vishnururukramah/ May the practitioners of Yajna 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 ‘tejasvi kiranās’ or radiant rays shower happiness while the nights and ‘usha kaala’ ensure our joys always thus so that the herds of cows too yield sweet milk to us. May Mitra Deva, Varuna Deva, ‘Nyaaya Pradaata’ Aryama Deva, ‘Aishvaryavaan’ Indra Deva, ‘Vaani Swaami’ Brihaspati, and the Singular Universal Vishnu Bhagavan bless us all round auspiciousness!

[The doctrine of Madhu Vidya is commended by Brihadaraanyaka 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 uvaacha, tatedat rishi pashyaanavochat: tadvaam naraa sanaye damsha ugram, aavishkarnomi, tanyatur navrishtim/ Dadhya ha yan madhya atharvano vaam, Ashvasya shreeshanaa pra yadimuvaacha, iti/* Recalling the conversation of Devi Maitreyi and Maharshi Yajnyavalkya when the latter explained about Antaratma and Paramatma or the Self and 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 Devas 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 ‘goodhaatha’ 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 shiraah 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 by Dadhyan Rishi who addresseed 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 bhutwaa purah Purusha aaveekshat iti/ Sa vaa ayam Purushaah sarvaasu puurshu purishaayah, nainena kim chanaanaavratham, nainena kim cha naasamvratam/* (After discoursing Madhu Vidya to Aswini 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 quadraped 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 covered by Him, nothing which is not engulfed by Him viz. the Purusha! Indeed He made the bodies, the karmendriya and Jnaanendriyas or the organs of action and senses.) II.v.19) *Idam vai tanmadhu Daddhyann Atharvano shvibhyaam uvaacha, tad edad Rishi pashyan avochat: rupam rupam pratirupo babhuva, tadasya rupam pratichakshanaaya, Indro maayaabhihi puru rupa eeyate, Yuktaa hi asya haraayah shata dasha iti/* (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 unprecedented, 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 Pitro 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 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, tebhyah swadhaa namah/ Om Barhishadah Pitarah
tripyantaam idam salilam jalam tebhyah swadhaa namah, tebhyah swadhaa namah tebhyah swadhaa
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) Adityo Brahmeti aadeshah, tasyopa vyaakhyaanaayam: asad eveam agra aaseet, tatsad aaseet, tat samabhavat, tad aandam niravartata, tat samvatsarasya maatram ashaata, taqn nirabhidyata, te aandakapaale rajatam cha suvarnam chaabhavataam/ (The very original teaching was that Aditya the Supreme Effulgence was Brahman the Paramatma! The explanation pertained was that in the very beginning, all this was unmanifest and non-existent. Then that became manifest and took the shape of an Egg and it existed in that position for a year; eventually the Egg got split up in two halves : one of gold and another of silver!) III.xix.2) *Tad yad rajataam seyam Prithivi, yat suvarnam saa dyauh; Yajjaraayu te parvataah, yad ulbam sa megho neehaarah, yaa dhamanayah taa nadyah, yad udakam sa samudrah/* (Of the two halves of the Egg, the silvern portion got manifested as Earth and the golden half as Heaven. The outer membrane which was thick emerged as mountains and the thin membrane appeared as clouds and mist. Then the arteries shaped up as rivers and the Sea was like the bladder!) III.xix.3) *Atha yat tad ajaayata sosaavaadityah; tam jaayamaanam ghoshaa ululavonudatishthan, sarvaan cha bhutani, sarve cha kaamaah; tasmaat tasyodayam prati pratyayanaam prati ghoshaa uluklavonutthishthanti, sarvaani cha bhutaani sarve cha kaamaah/* (Then got genertated 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 etamevam Vidwaan Adityam Brahmeti upaastebhyaaso hayad enam saadhavo ghosha aa cha upa cha nimrederan nirmederan/* (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 samadah, tamu nirvaapayaa punah, kiyaambu annam rohatu, paakaduuvaa
vyaklashaa/ Sheetike sheetikaavati hraadrike hraadrikaavati, mandukyaa su sam gam, imam svagnim
harshaya/ Sham te dhanvanyaa aapah, shamute santvanuukyaaah, sham te samudriyaa aapah, sham te
santu varshaah/ Sham te sravanteestanuve, sham te santu kruupyaah, sham te varshatu sham prithva -
avasheeyataam/ Ava sruja punaragne pitrubhyo, yasta aahutah, charati svadhaabhih, aayurvasaan upa
sheshah sam gacchataam tanvaa Jaatavedah/ Samgacchasvaa pitrubhismam svaadhaabhih, samishtaa-
puurtan parame vyomannam, yatra bhumai vrinase tatram gaccha, tatram tvaa Devassavitaa dadhaatu/
Yat te Krishnah shakun aatuted, pipeelah sarpa uta vaa shvaapadah, annishthud vishvaadanrunam
krunotu, Somascha yo braahmanaam avivesha/ Uttishtaastanuvam sambhasva, meha gaatramavahaa*

maa shareeram, yatra bhumyai vrinase tatram gaccha, tatram tvaa Devah Savitaa daddhatu/ Idam ta ekam para vuu ta ekam, triteeyena jyotishaa sam vishasva, samveshane tanvaa chaaruredhi priyo, devaanaam parame vyoman, Yamena tvam Yamyam samvidaan, uttamam naalamadhirohamam/ Ashmanvatee Revatee, yadvai Devasya Savituh pavitram, yaa raashtraat utpannaat, uta vayam tamaspari, Dhaataa punaatu/ Asmaatvamadhijaatosi, ayam tvadhijaayataam, Agnaye Vaishvaanaraaya suvargaaya lokaaya , svaaha/

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. Bhū 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 Devas 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 Brahmana 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 Beneficent Powers of Lord Yama holding Sensitive Balance of Dharma- Adharma

Aayaatu Devah sumanaabhirutibhih, Yamo ha vaha pryataabhiraktaa, aaseedataam suprayate ha barshih, urjaaya jaatyai mama shatru hatyaih/ Yame iva yatmaane yadaitam, pravaam bharan maanushaa Devayantah, aa seedatam svamu lokam vidaane, svaasthe bhavatamindave namah/ Yamaaya Somam sunuta, Yamaaya juhutaa havih, Yamamha yagjno gacchatyagnidooto aramkritah/ Yamaaya ghrutavat havirjuhota, pra cha tishthat, sa no Deveshvaam Yamad, deerghamaayuh pra jeevase/ Yamaaya madhumattamaam raagjne havyam juhotaan, idam nama rishubhyah purvajebhyah, purvebhyah pathikrud- bhyah/ Yosya koushthya jagatah parathivasyaika idvashee, Yamam bhagyashvo gaaya yo raajanparodhyah/ Yamam gaaya bhagyashvo yo Raajanaparodhyah, yenaapo nadyo dhanvaani, yena dyoh prithivee drudhaa/ Hiranyakashaantsudhuuraan, hiranyaakashaanyah shaphaan , ashvaana - nashyato daanam Yamo raajaabhitishthati/ Yamo daadhaara prithiveem Yamo vishvamidam jagat, Yamaaya sarvamitthasthe yatpraanaad vaayurakshitaam/ Yathaa pancha yathaa panchayaa

panchadarshayah, Yamam yo vidhyaatsa bruuyaat, yathaika rishirvijaanate/ Trikadruekbhah patati, shallurveeh ekamit brihat, trishthub Gaayaree chhandaamsi sarvaa taa, Yama aahitaa/ Aharahirnamaano gaavashvam purusham jagat, Vaivisvato na tripyati panchabhirmaanvairyamah/ Vaivasvate vivichyante Yam raajani te janaah, ye cheya satyenechchayante, ya vu chaarnutavaadinah/ Te raajanniha vivichyante, thaa yanti tvaamupa/ Devamscha ye namasyanti, braahmanaamschapachintyati/ Yasmin vrikshhe supalashhe, Devyah 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 'Yajna 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 yajna sthala comfortably, the Yajna saadhakas 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. Yajna Saadhakas! 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 saadhakas be entreated with ' bhagyashrava 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 Yajna 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 Deva Yama controls 'tri kratuks viz. the three yajnas 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 Vaivasvata Yama- the Famed son of Surya and Chhaya Devi as also the elder brother of Lord Saturn- is not merely contented 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 of Truthfulness 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 habituated 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 'saadhakata' 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 his 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. Brihadarnanyaka Upanishad [I.ii.2-3] states that while Arka is water, its froth got solidified as Earth, on which Hiranyagabha rested and warmed up by further cogitation 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! 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 Nachiketetu 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 Nachiketa’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 enlightenment, 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 Hiranyagarbha 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 anupravishtam’ 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 Brahmarshi 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 Jhumnatsen 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 sametime, 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 hurtfully 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 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 'Vamsoddhaarak'. 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 laabhebhyo yadaa Daiva viseshatey/ Dharmascha - arthascha kaamascha trivargo janmanah phalam, Dharma heenasya kaamaarthey vandhyaa sutasamou Prabho/ Dharmadarthastathaa kaamo Dharmaalokadvayam tathaa, Dharma ekonuyaatyenam yatra kvachanagaaminam/ Shareerena samam naasham sarvamanyaaddhi 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/ Dharmaneymaah Prajaah Sarvaa yasmaad ranjayasey Prabho, Tasmaat tey Dharma raageti naama Sadbhirirrigadyatey/ Sukrutam dushkrutam chobhey Purodhaaya yadaa janaah/ Tatsavakaasham mrutaa yaanti tasmaat twam Mrutyu ruchyatey/ (Dharamaadharma Vidhaataa! 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 Viwasvaan, 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 Pujaah Satatam, Taasaamtu vakyam bhavateeha midhya na jaatu lokeshu charachareshu/Tasmaat sadaa taah pari pujaneeyaah, Kaamaan Samagraanabhi kaamayaanaih/* (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-Savita- Yama Loka

*Vaishvaantare haviridam juhomi, saahasramuttasam shatadhaarametam, tasminnesha pitaram pitaamaham vibharatpinvamaane/ Draspachaskanda prathamaam pradhamaam anudyaam, imam cha yonimanu yascha poorvah, triteeyam yonimanu samcharantam, drapsam juhomyanu Sapta hotraah/ Imam samudram shatadhaaramutthasam, vyuchhamaanam bhuvanasya madhye, ghritam duhamaana - maditim jannaya, agne maa himamseeh parame vyoma/ Apeta veet vi cha sarpataato, yetrastha sarpataato yetrastha puraanaa ye cha nuutanam asmai/ Savitaitaani shareeraani prithivyai maaturupastha aadadhe, tebhiryujjayanantaamadhighriyaa/ Shunam vaahaah shunam narah shunam krishitu laangalam, shunam varatraa badyantaam, Shunaaaseeravimaam vaacham yaddhivi chakrathuh, payah tenemaamupassinchatam/ Seete vandaamahe tvaarvaachee subhage bhava, yathaanah subhagaasasi, yathaa nah suphalaasasi/ Savitaitaani shareeraani prithivyai maaturupastha aadadhe, tebhiradite sham bhava/ Vimuchyadhvamaghriyaa Deva yaanaa, atirishma tamasaspaaramasya, jyotiraapaam suvarganma/ Pra vaataa vaanti patayanti vidyut , ud oshadheeh jihate, pinvate svah, eeraa vishvasmai bhuvanaaya jaayate, yatparjanya prithiveem retasaavati/ Yathaa Yamaaya haaryamavapan-cha maanavaah, evam vapaami haaryam yathaasaam jeevaloke bhurayah/ Chittah stha, parichit urthva - chitah shrayadhvam, pitaro Devataa prajaapatirva saadayatu tayaa Devataa/ 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 Devas up in the Pitru Loka. We seek to offer the same Soma Juice to the Sapta 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 smoothed 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 Pretaatma and the beneficial powers en-route

Uta te stabhraami Prithiveem tvat pareemam, Lokam nodadhanmo aham risham, etaam sthuunaam pitaro dhaarayantu, tetraam Yamah saadanaa tte minotu/ Upasarpa maataram bhumim, etaamuruu- vyachasam prithiveem sushevaam, vuurnamradaa yuvatih dakshinaavat, eshaa tvaam paatu nirrutyaa upasthe/ Ucchamaschhasva prithivi maa vibhaadhitaah, suupayaansmai bhava suupavanchanaa, maataa putram yathaa sichaa, abhyenam bhumi vrunu/ Ucchamanchamaanaa prithivee hi tishthasi, sahasra mita upa hi shrayantaam, te gruhaaso madhschuto, vishvaahaasmai sharanaasantvatrah/ Eneerdhaanaa harineerarjuneeh santu, dhenavah tilvatsaa urjasmai duhaanaa, Vishvaahaa satvanparsphuranteeh/ Eshaa te Yamasaadane svadhaa nidheeryate gruhe, akshitiirnaam te assou/ Idam pitrubhyah prabharema barhih, devebhyo jeevant uttaram bharema, tatvamaaroahaaso medhyo bhavam, Yamena tvam yamyaa samvidaanaah/ Maa tvaa vriksho samvaadishthaam, maa maataa prithivi tvam, pitruun hyatra gacchaasi, edhaasam Yamaraajye/ Maa tvaa vrikshou sambadhethaam, maa maataa prithivee mahee, Vaivasvatam hi gacchhaasi, Yamaraajye viraajasi/ Nalam plavamaarorha, etam nalen pathonvihi, sa tvam nalaplav bhutvaa, santara pratarottara/ Savitaitaani shareeraani prithivyai maaturuupastha aadadhe, tebhyaah prithivee/ Shadhotaa Suryam te chakshurgacchatu vaatmaatmaa, dhyoumcha gacchatg prithiveemcha dharmanaah, apo vaa gaccha yadi tatra hitam, ouoshadheeshu prati tishthaa shareeraih/ Param mrityo anu parehi panthaam, yaste sva itaro devayaanaat, chakshushmate shrinvate te braveemi, maa nah prajaam reerisho mot veeraan/ Sham vaatah, shamhi te ghrunih, shamute santvoshadheeh, kalpantaam me dishah shagmaah/ Prithivyaastvaa loke saadayaami, amushya sharmaasi, pitaro devataa, prajaapatistvaa saadayatu tayaa Devatayaa/ Antarikshasya tvaa divastvaa dishaam tvaa, naakasya tvaa prushthe bradhrasya tvaa vishtape saadayaami, amrishya sharmaasi, pitaro devataa, prajaapatistvaa 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 cosy lap of Bhudevi who indeed is ‘mahimaamayee, 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 eascape at all.

[Narakas are: Rourava, Shoukara, Rodha, Taana, Vishasana, Mahajjwaala, Tapta kumbha, Mahalobha, Vimohana, Rutiraandha, Vasaatapta, Kurmeesha, Krumibhujana, Asipatravana, Laalaabhaksdhya, Puyavbaha, Vahnijjwala, Adhahshira, Samdamsha, Krishna sutra, tama, Swabhojana, Apratishta, Avichi and so on. All these are under the control of Yama Dharna 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 Vimoha 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 yajna 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 their respective powers !

6.8.1-2: Charus of Apuupa / Shrata or offerings of Ghee and Milk- Curd-Honey off with Svadha Mantra

Apuupavaan ghritavaams charureha seedatu, uttabhutvan prithiveem dyomutopari, yonikritah pathikrutah saparyat ye Devaanaam ghrita bhaagaa iha stha, eshaa te Yamasaadane svadhaa nitheeryate grihesou, dasahaksharaa taam rakshasva taam gopaayasva, taam te paridadaami, tasyam tvaa maa dabhanpitaro devataa, prajaapatistvaa saadayatu tayaa Devatayaa/ Apuupavaanshrunatvaan ksheera - vaan dadhirvaan madhumaaam scharureha seedatu uktabhruvan prithiveem dyomitopari, yonikritah pathihkritah saparyat ye devaanaam shrutabhaagaah ksheera bhaagaa dadhi bhagaa madhubhaagaa iha stha, eshaa te yamasaadane svadhaa nidheeyate gruhesou, shataaksharaa sahasraaksharaayutaaksharaa achyutaaksharaa taam rakshasva taam gopaayasva, taam te paridadaami, tasyaam tvaamaadabhyan pitaro devataa, prajaapatistvaa ssadayatu tayaa Devatayaa/ 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 karomi, yaaste dhaanaah parikiraamyatra, taaste Yamah pitrubhih samvidaa - notra dhenuuh kaamaghaah karotu/ Tvaamarjunoushadheenaam payo brahmana idviduh, taasaam tvaa madhyadadide charubhyo apidhaatave/ Druvaanaam stambamaahretaam priyatamaam mam, imaam dishaah manushyaanaam bhuyishthanu virohatu/ Kaashaanaam stammaahara rakshasaamapahatyai, ya etasyai dishaah paraabhavannaghaavayo yathaa te naabhavaan punah/ Darbhaanaam stambamaahar pitrunaamoshdheeh priyaam, anvasyai moolam jeevaadanu kaandamatho phalam/ Lokam pruna taa asya suudadohasah/ Sham vaatah, shaamhite ghrunih, shamu ter sanvoshadheeh, kalpantaam te dishaah Svarvaah/ Idam eva metoparaamaarti maaraam, kaanchan, tathaa tadashvibhyaam kritam mitrena varunena cha/ Varuno vaarasyaadidam devo vanaspatih aartyai, nirrutyai dvashaaccha vanaspatih/ Vighrutirasi vidhaaryaasmadhaa dveshaamsi, shami shaamaayaasmadaghaa dveshaamsi yava, yavayaasmadadhaa dveshaamsi/ Prithiveem gacchhantariksham gaccha divam gaccha disho gaccha suvar gaccha - suvar gaccha, disho gaccha divim gaccha gacchhanrariksham gaccha prithiveem gaccaapo vaa gaccha, yadi tatram te hitamoshadheeshu pratishthaa shareeraih/ Ashmavanti revateeryadhyai devasya savituh pavitram raashtraatpannaadudvayam tamasparim 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 suudadohasah/* 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 Mitravaruna which was deposited in the same Jala Kumbha (pitcher) that fell down from the Swarga and thus Agastya was born as Kumbha Sambhava. Vasishtha 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 Vasishtha approached Lord Brahma who solved the problem by retaining Nimi's life in his Eyes and Vasishtha to be reborn to Mitravaruna 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 raajanbhisajjah shahasra-murvo gabheeraa sumatishthe 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 Pretaatma! 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 Tvashthaam sujanimaasuratno, deerghamaayuh karatu jeevase vah/ Yathaahaanyanupurva bhavanti, yatharthava rithubhiryantim kluptaah, yathaa na poorvamaparo jahaati, evaa dhaataraayuuyamshi kalpayaisaam/ Na hi te agne tanuvai kruuram chakaara marthyah, kapirvabhasti tejanam, punarjaraayu gouriva/ Ap nah shoshuchad -agne shushuddhyaayaa rayim, ap nah shoshuchadagham mrityave svaaha/ Anangaavah manvaar - bhaamahe svastaye, sa na Indra iva devebhyo vahnih samarpano bhava/ Ime jeevaa vi mritairaavaa - vrittan, abhuudbhadraa devahuutrino adya, praancho agaama nritaye hasaaya, draagheeya aayuh prataram dadhaanaah/ Mrityoh padam yopayanto yadaima, draagheeya aayuh prataraam dadhaa -naah, aapyaayamaanaah prajayaa dhanena, shuddhhaah puutaa bhavathga yagjniyaasah/ Imam jeevebhyah paridhim dadhaami, maishaam nu gaadparo arthametam, shatam jeevantu sharadah puruuecheeh, anta-mrityum dadhataa parvatena/ Imaa naareera vidhavaah supatneeh, aanjanena sarpishaa sammrusha - taam, anaschvonameevaah sushevaa, aa rohantu janayo yonimagne/ Yadaanjanam traikakudam jaatam himavatsparim, tenaamritasya muulena, araateerjabhyaamasi/ Yathaa tvamudbhinthasyoshadhe prithivyaa adhi, evamiva udhindantu keertyaa yashamsaa brahma varchasena/ Ajohasajaamasmad- aghaa dveshaamsi/ 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.[Chhandogya Upanishad vide IV.v-iii. and .IV.vi.1 explains that Vayu Deva - an authority on the four directions -taking the form of a bull explained that a quarter of Brahman was Agni, the other parts being Earth- Tri Lokas- and Vayu!] The stanzas above viz. 6.10.6-9 from Rig Veda 10.18.3-2-4-7 respectively are explained further: Mrityu Deva! May we not be in the vicinity of death and place in the surroundings of tearful relatives; may this Pitru Yagjna be concluded successfully today and hence let us rejoice the day with happiness and laughter looking eastward proceedings in life ahead. Those who discard the thoughts of Mrityu are contented with long and happy lives; may all of you be likewise with excellent progeny, cows, and all other prosperities, always avoiding sins in actions and thoughts, while carrying on with the values of virtue and justice. In an address to the relatives of a departed person, the counsel would be that indeed, there are fixed goal-posts well within those precincts, there is assured safety for ‘shataayu’ or of hundred years plus of life keeping ‘mrityu’ at bay with fulfillment. In the next stanza, there is an exhortation to Soubhaagyavati women with good husbands with beautified , perfumed and well decorated physiques, may they be ever tearless, undiseased, and ever happy, our blessings are to reach heavens first! The further stanzas of 6.10.10-13 are addressed to the Anjana or the Eye Balm of peak powers of Mountains- the healing powers of herbs on Earth - the Yet Unborn and the Yava grains - all connected with the symbols of Purities and of Immortality: May the Anjana-the Herbs-the Unborn-and the Yavas be ever bright, glorious; sinless with no enmities with excellent separating powers!

6.11. 1-12: May our sins be destroyed with Agni and wash away by Jalas by the strength of Mantras
Ap nah shoshuchat agham Agneh, shushugdhyaa rayim, apnah shoshuchat agham/ Sukshetriyaa sugaatuyaa, vasuuyaa cha yajaamahe, ap nah shoshudagkam, sukshetriyaa sugaatuyaa vasuuyaa cha yajaamahe ap nah shochadagham/ Pra yad bhandishtha eshaam, pra asmaakaasah cha soorayah, ap nah shoshuchadagham/ Pra yadagne sahasvato vishvato yanti bhaanavah, ap nah shoshuchadagham/ Tvam hi vishvatomukha, vishvatah paribhurasi, ap ah shoshudagham/ Dvisho no, vishvatomukha, ati naaveva paaraya, ap nah shoshuchadagham/ Sa na sindhumiva naavaya, ati parshaa svastaye, apnah shoshu - chadagham/ Aapah pranavaadiva yateerapaasmatyasyandataamagham, ap nah shoshuchadagham/ Udvaanaadudakaaneeva apaasmatyasyandataamagham, ap nahshoshuchadamagham/ Anandaaya pramodaaya punaraagaaam svaangrihena, ap nah shoshuchadamagham/ Na vai tatra prameeyate gouraschah purushah pashuh, yatredam brahma kriyate paridhir jeevanaaya kam, ap nah shoshuchadagham/ [The above stanzas from 1-9 are repeats of Rig Veda verses viz: 1.97. 1-3, 5, 4,6-8] 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 utama 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 samsara 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 streams 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 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 parineeyamaanaam, andhena yaa tamasa praavrittasi, praacheemavaacheem avayannarishthai/ Mayaitaam maamstaam briyamaanaa, Devi Satee pitrulokam yadaishi, vishvavaaraa nabhasaa savyayanti, ubhou no lokou payasaavrineeh/ Rayishthaa -magnim madhumantamuurnimurjah santam, tvaa payasopasamsadema, sam rayya samu varchasaa nah svastaye/ Ye jeevaa ye cha mritaa, ye jaataa ye cha jantyaah, tebhyo ghritasya dhaarayitim madhu dhaaraa vyundatee/ Maataa Rudraanaam duhitaa vasuunaam, svadaatyanaam amritasya naabhih, pra nu vocham chikitushe janaaya, maa gam 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 jaayatemyate vaa kadaachit naayam bhutvaa bhavitaa vaa na bhuyah, Ajo nityah shaasvatoyam puraano na hanyate hanyamaane shareere/* or this atma is never born as is self existent, non perishable, never ever absent; this is aja, nitya, shaaswata/ purana and neither destroyable nor extinguishable. Sankhya Yoga II.20; further: *Jaatasya hi dhruvo mrityuh dhruvam janma mritasyacha, tasmaadaparihaaryardhe na tvam shochitomarhasi/* 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! your 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 humanty, being the mother of Ekadasha Rudra Devas, daughter of Ashtaadasha Vasus, sister of Dvadashyaadityas, 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 Yagnyavalkya 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 Yagnyavalkya 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 Yagnyavalkya and commanded the latter to cough up and vomit what all he taught so far. Yagnyavalkya had to do 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 Yagnyavalkya decided not to take up a human Guru and prayed to Surya Deva to accept him as his Guru. Pleased by Yagnyavalkya'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 Yagnyavalkya to worship Saraswati to improve memory and the 'Stuti' was as follows: *Yaagnyavalkya vu vaacha: Krupaam kuru Jaganmaatarmevam hatatejasam, Gurushaapaat smritibhrashtam Vidyaa heenamcha duhkhitam/ Jaanam dehi smritam dehi Vidyaam Vidyaabhidevatey, Pratibhaam Kavitaam dehi Shaktim sishya prabhodhineem/ Grandha kartutwa shaktim cha susishya supratishthitam, Pratibhaam Satsabhaayaam cha Vichaara kshamataam Shubham/ Luptam sarvam Daivavashaatraveebhutam punah kuru, Yathaankuram bhasmani chakaroti Devataa punah/ Brahma swarupaa paramaa Jyoteerupaa Sanaatani/ Sarva Vidyaadhi Devi yaa tasmai Vaanyai namo namah/ Yayaa vinaa Jagat sarvam shaswajjeevanmritam sadaa, Jnanaadhi Devi yaa tasyai Saraswatyai Namom namah/ Yayaa vinaa Jagat Sarvam Mookamunmuktavata sadaa, Vaagadhish - tthatru Devi yaa tasyai Vaanyai namo namah/ Himachandana kundendu kumudaam bhoja sannibhaa, Varnaadhi Devi yaa tasyai chaakshuraayai Namom namah/ Visarga bindu maatraanaam yadadhish - thaana meva cha, Ityam twam geeyasey sadbhir bhaaratyai tey Namom namah/ Ya yaa vinaacha Samkhyataa Samkhyam kartum na shakyatey, Kaala samkhyaa swarupaa yaa Devi Vyaakhyaadhi - shthaatru Devataa, Bhrama Siddhaanta rupaa yaa tasyai Devyai Namom 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 disheartened as I was misled in my 'Vidya'. I beseech you Devi to grant me Jnaana, smriti (memory), Vidya (knowledge), Pratishtha (Distinction), Kavita 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 Adhishthaari 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 Reigning 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, Sesha 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 unparalleled 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 Sesha Deva, the Pancha mukha Shankara, the Trimukha Brahma were all engaged in deep meditations to Devi, of which significance 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 immortalised. 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 Vaajasaneya divided into 15 branches of which Kanva, 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.

ESSENCE OF ISHA UPANISHAD

Contents

- 1) Detachment and Deliberation are the rudiments of Realising the Supreme
- 2) Righteous action irrespective of fruits begets further longevity and enlightenment
- 3) Involvement of Evil Forces blinds the Truth and the pace of recovery is slow to nil
- 4) Unity of Self and Supreme is evident from body senses / Elements but Truth prevails
- 5) Both Supreme and Self are stable yet mobile, nearby but distant, within and without
- 6) Self has no hatred-love syndrome as Yogis realise what is hatred, what is love!
- 7) Self and Supreme enjoy Absolute Unity despite interplay of body senses and thoughts
- 8) The Supreme is all-pervading, unborn, bodyless yet outlines clear instructions to follow
- 9) Pursuit of the ways of Vidya and Avidya or Knowledge and Ignorance
- 10) Fruits of Vidya on the ascent path by wisdom, meditation and Karma/Work defined
- 11) Knowledge & Ignorance cross death but the former gets bliss while the latter returns
- 12) Maya & Purusha are manifest/ unmanifest but the Force behind is worthy of worship
- 13) Maya creates, preserves, destroys and recreates but the Driving Force is the Supreme
- 14) Worship to Maya and Hiranyagarbha differs -one by 'Karma' another by detachment
- 15) Worship to Solar Orbit reveals a golden disc and a Face within as Brahman
- 16) Solar Orbit discloses the Truth that Brahman is Surya Himself!
- 17) Eternal Truth as divulged is that the Supreme is Vayu the Vital Force
- 18) Vidya or Avidya, Deed or Misdeed, but the Ultimate Reality is Death and Agni!

ESSENCE OF ISHA UPANISHAD

Om purnamadah purnamidam purnaat purnamuchyate, Purnasya Purnamaadaaya purnamevaavashishyate/ Om Shantih Shantih, Shantih/

(Om! The Supreme is Infinite and so is the Individual Self; the Individual Self which is conditioned, proceeds from the Supreme through knowledge, action and introspection while Paramatma is realised from the Anratatma! May Peace and Contentment prevail for ever!)

Detachment and Deliberation are the rudiments of Realising the Supreme

I) *Om Ishaavasyamidam sarvam yatkimcha Jagatyaam Jagat,Tena tyaktena bhunjeethaa maa gridhah kasyasvid dhanam/*

(Om! The Totality of what exists and moves about all over this Earth is under the care of the Over Lord Paramatma. This Self that dwells inside each and every Being is indeed the Supreme Itself and therefore should be guarded against by evil forces and material allurements arising therefrom. Utmost vigilance is therefore called for by extreme detachment and renunciation by stoic endurance and steadfast adherence to scrupulously hold fast to the norms of Virtue and Justice and never yield to the pulls and pressures of the transcendent and meaningless possessions of wealth and physical joys!Indeed there are the two clearcut paths on which Vedas and auxiliary Scriptures are based and these are non- involvement and proactive deliberation arising from conviction, quite apart of course from abstinence and self denial. Be that as it may, another interpretation considering the changed situations of time and circumstances, the instruction by the Lord appears not to be too greedy and over-enthusiastic, by head over heels, but within the framework of virtue and justice one should be contented with minimal wants for survival and not to get too attached!)

Righteous Action irrespective of fruits begets further longevity deserving scope for further Enlightenment

II) *Kurvunnevah karmaani jijeevishet shatam samaah, Evam tvayi naanyathetosti na karma lipyate nare/*

(Having stressed that total detachment be practised, yet human beings as they are, the Supreme relaxes for a while that one should perform works truly with conscience and without desires of returns; (Gita-Dwitiyodhaaya, Sankhya Yoga-Stanza 47) states: ‘Karmanyevaadhikaaraste maa phaleshu kadaachana, Maa karma phala heturbhuh maa te sangostv karmani’ or human beings possess the limited freedom of performing their duties but have little relevance of the fruits and returns, since whatever is destined as per the ‘Prakriti dharma’ or natural norms of predetermined returns would be reaped any way. Hence a person performing his ‘Karma’ or the dutiful works should only pray for hundred years of longevity, reemphasising the fact that the longevity be subject to continued performance of the Karma or the duties. In other words one should ask for long life only to enable to perform the duty. After all the prayer for extension of life is not for materil fulfillment but for spiritual enhancement; the purport to seek longer life by enhanced contemplation is to further activise life for exrta opportunity to serve the Almighty and certainly not to respond to pleasures of material ends. It is emphasised that there are two paths on which Vedas are established viz. one characterised by attachment and another to underscore detachment!)

Involvement of Evil Forces blinds the brightness of Truth and the pace of recovery is slow to nil

III) *Asuryaa naama te lokaa andhena tamasaa vritaah, Tamaste pretyaabhi gacchanti ye ke chaatmahano janaah/*

(How do the worlds of Devils get involved by blinding human beings in deep darkness! Indeed this is due to the ignorance caused by the severe play of body adjuncts of Pancha Karmendriyas of eyes, ears, skin, nose, and reproductive organs and the Pancha Jnaanendriyas viz. vision, hearing, touch, breathing and generation acts- all guided by the 'Manas' or Mind! These demonic and wicked influences tend to the hide the Reality of the Self and till such time the Panchendriyas are present in the body or till its termination! The nature of the Self is such that its consciousness is literally imprisoned from the sway of the Maya or hallucination or false sense of perception of the True Reality. Death and the pursuant trans - migration of the Self provide another opportunity for the enlightenment but alas, the influence of the Panchendriyas might in all probability would continue in the subsequent birth too! This being so, one would like to define what all this Self about any way! The experience of this 'Antaratma' or the Self and its self declared superiority asserts that it is free from decay, disease and death!)

Unity of the Self and the Supreme is evident to body organs and senses in respect of the Self and the Universal Elements in reference to the Truth

IV) *Anejadejkam manaso javeeyo nainaddevaa aapnyuvanpurvamarshat, taddhaavaanyaanatyeti tishthaat taasminnapo maatarishvaa dadhaat/*

(This Self is stationary and motionless yet the fastest as the known entity in the Universe is the mind only, since the body senses are unable to move faster than mind anyway. The Supreme too is identical to the Self or the Consciousness since mind has the comparable feature viz. Air and Space viz. 'Maatarishvaa' since it moves or 'shvayati' and 'maatari' sustains activity. The common features of the Self and the Supreme are the same viz. Unity which is the Reality or the Truth while duplication and duplicity are the Untruth! The truism of cause and effect too are common to the Self and the Supreme: to the Self the Jnanendriyas are the causes and effects are the Karmendriyas where as in respect of the Universal context the Supreme is the Commander of the Five Elements, as indeed ' from the fear of the Supreme the wind blows as Taittiriya Upanishad (II.viii.1) states: *Bheeshaah asmaat vaatah pavate, bheeshaadeti Suryah, bheeshasmaat dhaavati agnih cha Indra cha mrityu panchamah/* or it is out of fear of the Supreme that the Wind blows, Sun keeps his course, Agni and Indra too obey and the fifthly mrityu or death does his duty too!)

V) *Tadejati tannaijati taddoore tad vadantike, tad antarasya sarvasya tadyu sarvasyaisya baahyatah/*

Both the Supreme and the Inner Self are stable yet on the move, near yet faroff, right within yet outside

(In reference to Self as the entity, it moves or does not move; it is quite near and yet very far off; it is : *Tat antah* or right inside the body, organs and senses or *Sarvasyah* or it is omnipresent and all pervading. Both the Realities are unified and the one too many, none denying the reality of the other as the one is eternal while others are manifestations, being figments of the mind which is different from the sense of the other's eternal background! Brihadaranyaka Upanishad (III.iv.1) explains: 'Eshaa ta aatmaa sarvantarah yah pranena praaniti sa atma sarvantarah, katamaah Yajnyavalkya, sarvantarah/ yah praanena praaniti, sa ta aatmaa sarvantarah, ya udaanena udaaneeti sa aatmaa sarvaantarah'/ or the Self is within

all; that which *breathes* through praana or the life force is within all; that which moves downwards through the Apana is the Self that is within all; that which pervades through the 'vyaana' is the Self that is within all; that which goes out through the Udaana is the Self is within all; Samana is the balancer or equaliser of the Air is within the Self. Now, Brihadaranyaka Upanishad also asserts vide: IV.iv.13: Yasyaanuvittaah pratibuddha atmaasin samdehye gahane prathishthaah, Sa Vishvakrit, sa ha sarasya kartaa tasya bhavanti, athetare dukkham evaapiyanti/ or the one who has realised the Innermost Self that had entered the most dangerous and inaccessible maze of body, its organs and its impulses that Paramatma himself made and that Paramatma is none other than the Self present in the bodies of all the Beings in the Creation! In other words, there needs to be introspection about the Self which Paramatma is all about! Indeed that is the Truth!)

The Self has no hatred for others since the action-reaction syndrome does not affect it in the least and those Yogis when realise this Reality wonder where is the hatred and where is the love!

VI.) *Yastu sarvaani bhutaani atmaivaabhud vijaanatahtra ko mohah kah shokah ekatvam anupashya -tah, Sarvabhuteshu chaatmaanam tato na vijugupsate/*

(This Individual Self which is common in all the Beings in Creation is equally poised and placid within all and has no emotional impulse of hatred or liking since it is the same entity. Being conditioned by the same 'Panchendriyas' in the respective bodies, the mind of the various beings would naturally exhibit dissimilar actions and reactions as reflected by the cause and reaction syndrome yet the Self as such is totally immune from the same even while it remains as a mute evidence. Basically however the Self Consciousness is pure, untainted, and transparent! Bhagavad Gita in the Jnaana Yoga Six Adhyaaya 29-30 verses, Lord Krishna affirms: *Sarva bhutastamaatmaanam sarva bhutaani chaatmani, Ikshate yoga yuktatmaa sarvatra samadashanah/ Yo maam pashyati sarvatra sarvam cha mayi pashyati, Tasyaaham na pranashyaami sa cha me na pranashyati/* Those Yogis and Siddhas realise me as countless manifestations of the Singular ME with 'Samyak Drishti' or Common Vision called Atma Drishti or Inward Vision! Such yogis who discover me in them as elsewhere are near to me as they are near to me too!)

As there is 'tadaadmya' or absolute Identity, the Self and the Supreme ought to be the same, irrespective of the play of senses and thoughts that the body carries!

VII.) *Yasminsarvaani sarvaani bhutaani atmaivaa bhud vijaanatah, Tarta ko mohah kah shoka ekatwamanupashyayatah/*

(In the vision of that person whose realisation that all the Beings are the very Self, then where is the sorrow and where is the fantasy or flight of imagination! *Sarvabhuta sthitam yo maam bhajatyekatva maasthitah, Sarvathaa vartamaanopi sa yogi mayivartate/ Gita V.31/*Once there is 'tadaadmya' or the Unity of the Self and the Supreme, then such an enlightened person attains the same position as Paramatma even if he moves about in his current existence, since : *Nistraigunye pathi vicharitaam ko vividhih ko nishedhah/*In other words he has no barriers of movement nor of features!)

Paramatma is pervasive, pure, unborn, self existent, body less, and blemishless who allotted duties to all!

VIII) *Sah paryagaat shukram akaayam avranam asnaaviram shuddhm apaapaviddham, kavirmaneeshi paribhuh swayambhuh yaathaatyatorthaan vyadadhaacchaashvateebhyas samaabhyah/*

(The Self is omnipresent like Space, is symbolic of Purity, without a subtle body, ‘asnaaviram’ or without sinews or tendons, ‘shuddham’ or taintless, ‘apaapavidham’ or devoid of sins and blemishes, and ‘kavih’ or the omniscient! Brihadaranyaka Upanishad (III.viii.10 -11) explained that Absolute Power was never visioned but indeed the faculty of vision itself! It was never heard but heard but the personification of hearing itself; it was never known for thinking but the Supreme Thinker and manifestation of thought itself; likewise the knower and Seat of Knowledge and Intellect! This Super Power is like the unmanifested ether and is all pervading as the Ultimate and Unknown! This Absolute Power is never seen as it is neither a sense object but the supreme vision itself! It is never heard as it is not an object of hearing but is the Unique Thinker and personification of Thought and Intellect by itself. It is by this Absolute Power that the unmanifested ether is permeated all over. Brahman or that Supreme Energy is indeed the direct and instantaneous Self within all the species and is beyond and afar the several attributes of hunger, thirst, desire, lust, anguish and envy. That Reality is the Ultimate Goal and the Truth of Truth and the Unique! Now, as Hiranyagarbha’s own body was utilised as the Sacrifice, Pajapati’s ‘Ahamasmi’ or I am Myself manifested Purusha and Prakriti. Brihadaranyaka Upanishad (I.iv.17) then explains that the wife and son performed virtuous deeds and rites dutifully, created the Individual Self, praana, mind, vision, hearing capacity viz. the Panchendriyas and functions ; Devas, and Deva Tulya ganas, human and various beings and further detailing Naama- Rupa- Karma or Name-Form- Work of the innumerable nucleuses or their cores as further explained in Brihadaranyaka Upanishad vide I.vi.1. Besides allotting duties and eternal years of life span of Gods elsewhere and within the respective bodies, the Immutable also created Vidya and Avidya or Knowledge or Awareness of the Almighty and of Ignorance besides Karma of either Good or bad natures; it is stated that the world of Gods would be available through Vidya and those who have no access to Vidya follow the Southern Path after death explains Brihadaranyaka Upanishad (I.v.16) as follows: There are three worlds that are attainable by Scriptures and these are the world of human beings, Pitru loka and Deva Loka. Good Karma arising out of Vidya or Awareness would take the Soul after death by ‘Deva Yaana’ or the Northern Path!)

Pursuit of the ways of Vidya and Avidya or Knowledge and Ignorance

IX.) *Athah tamah pravishanti yevidyamupaasate, Tato bhuya eva te tamo ya u vidyaayaam ratah/*

Indeed one when enters the screen of darkness or ‘Avidya’ and perform rites without the purport or objective of what are the rites intended for, then that act is of no value, especially without faith. That kind of Avidya begets further Avidya and might even be retrograde! In other words, Vidya and Karma are to worshipped being hand in hand; that kind of darkness is characterised as blindness while those in knowledge are normally prone to karma accompanied by worship and meditation; complementarity is certain in respect of Vidya and Karma! Brihadaranyaka Upanishad (IV.iv.10) makes this point amply clear: ‘Andhah tamah pravishanti ye vidyaam upaasate, tato bhuya te tamo ya u vidyaayaam rataah’ or those who practise Avidya or ignorance enter into the dark portals of rites, rituals and sacrifices, or those who blindly get involved in ‘karma kaanda’ or performing rituals without basic understanding and enlightenment of the Supreme tend to distance from the Reality and near the zone of Falsity) !

Fruits of Vidya and Avidya are indeed distinct as the path of ascent by work and wisdom or meditation and karma / rites are well defined

X) *Anyad evaahur Vidyayaa anyad aahur avidyaayaa iti shushruma dheeraanaam ye nastadvichakshire/*

(It is normally emphasised that Vidya and Avidya lead to different paths all together in human life, even as faith without works is dead and those learned Pundits define the Paths clearly: Brihadaranyaka Upanishad (I.v.16) explains: ‘Atha trayo vaava Lokaah: Manushya loka pitru loka devaloka iti; soyam manushya lokah putrenaiva jayyah; naanyena karmanaa, karmanaa pitrulokah, vidyaa deva lokah, devaloko vai lokaanaam shreshthah, tasmaad vidyaam prashamshati’; in other words: there are three worlds that are attainable by Scriptures and these are the world of human beings, the Pitru loka and the Deva loka. The Manushya loka is attainable by one’s own son alone and not so much by rites alone as by the Agnihotra by meditation; the Pitru Loka is attainable by rites only but Deva Loka is attainable by intense meditation. Indeed Deva Lokas accomplishable by meditation alone is the best that one could aspire for! While stating so, Pundits avow that knowledge by description and knowledge by experience and works are clearly distinguishable!)

Knowledge and Ignorance both cross life and death but since the former might lead to Eternity the latter brings one back to Existence for sure!

XI) *Vidyaam chaavidyaam cha yastad Vedobhayam saha, Avidyayaa mrityum teertvaa vidyayaamritam ashnute/*

(Normally a person is differentiated by his nature and nurture. These tendencies tend to influence the proclivities of Vidya and Avidya or Ignorance and Knowledge. Even as both have to cross the gates of death, one prepares for crossing it with not much of concern to other worldliness but of material ends while others due to Vidya or Awareness of higher worlds seek to resort to work and wisdom. Now these tendencies are the follow-up of the previous lives called ‘Prarabdha’ or the carry forward. That indeed was the nature of a person who has just transmigrated with the load of his ‘paapa punyas’ or merits and demerits at the termination of the previous life. Bhagavad Gita in Shraddhaa Traya Vibhaga Yoga, chapter 17-2, Lord Krishna explains to Arjuna: ‘Trividhaa bhavati shraddhaa dehinaam saa svabhaavajaa, Saatviki Raahas chaiva taamasi cheti taam shrunu!’ or there are three types of features that human beings are moulded in the three classes of Satvika- Raajasika-Taamasika tendencies; those with ‘satvika guna’ worship Devas; those with ‘Raajasas’ features tend to worship Yaksha Raakshasas and ‘Taamasikas’ pray to ‘Bhuta pretas’. Referring to Rites or other kinds of sacrifices, the Satvika Guna persons perform the deeds as duties and without returns of fruits, while those with Raajasika mentality perform the Sacrifices either seeking returns of for satisfying their own egos; the third category of ‘Taamasikas’ perform worship, if at all, without faith and as a formality. Having detailed the three categories of Satva-Rajas-Tamas gunas, Lord Krishna affirms vide chapter 17-28: ‘Ashradhayaa hutam dattam tapastaptam kritamcha yat, Asadityachyutyate Paarthah! na cha tatpretyano iha/’ or ‘Paartha! Homa karyas without mental application and faith, charity for bravado and so called meditation to please others with motives are all called ‘Asatkarmas’ or works and deeds are negative acts with neither faith nor application! Having thus described in Gita, one should also realise that various deeds of virtue by themselves would not by themselves provide ‘mukti’ from the cycle of births and deaths but would be a step forward to cleanse the mind and hearts. On the other hand, it might be interesting to note that Avidya needs to be recognised its due role since in its absence, how could Vidya flourish and be an instrument for Realisation just as when one always lives in darkness would there be a comparison possible for enlightenment! After all in the absence of Aditya what would be the reason and incentive for an individual’s freedom from the bondage of mind, panchendriyas and the thick screen of ‘Maya’!)

Indeed there is a Force beyond the entities of Maya and Purusha as the manifested and unmanifested ones and that is what is really worshipping worthy of Achievement!

XII) *Andham tamah pravishanti ye sambhutim upaasate, tato bhuya iva te tamo ya u sambhutyaaam ratah/*

(When one talks of worshipping two entities of Purusha and Prakriti, the former is unmanifest and the worshipper is ushered into blindness and darkness, while worshipping the Prakriti the manifested is equally misleading since both these are the constituents and as such the worship needs to be unified and combined! Those who worship the Creator Hiranyagarbha might secure supernatural powers and worshipping Prakriti would get absorbed into her! Mundaka Upanishad (I.ii.2) further explains: The Purusha or Hiranyagarbha is mystical and formless, yet coextensive with whatever is external and internal since He is birthless and as such devoid of Vital Force and mind; he is pure and superior to Maya the limiting adjunct of Brahman. Bhagavad Gita is quoted-XVI 8-9-‘Asatyam apratishtham te jagadaahuraneeshwaram, Aparaspara sambhutam kimnyatkaama haitukam// Etaam drishtimavashtabhya nashtaatmon alpabuddhayah, Prabhanatyugra karmaanah kshayaaya jagato hitaah’; in other words some persons of perverted thinking argue that this universe is a ‘Make Believe’, that there is no Creator responsible to draw the contours of it and the creation takes place due to the union of male and female as no other third intervention is ever existent! By being self-convinced some petty minded ignoramus blatantly perform all devilish activities and tread the path of irrecoverable slide down! Indeed, such inhuman humans with not even a modicum of thinking power to distinguish the dark and bright situations, do get attracted into the vortex of ever repeating births and deaths for ever!

Prakriti or Maya is the driving force of Creating-Preserving, Destroying and Creating again while the Real Owner of the Chariot of the Universe is the Supreme Brahman Himself!

XIII) *Anyadhevahuh sambhavaad anyad aahur asambhavaat,Iti shushruma dheeraanaam ye nastad vichachakshire/*

(Now one has distinguished of what is ‘sambhavati’ or manifested and what is not. Similarly the results of worshipping either of the entities viz. Prakriti the primordial Nature and the Purusha or Hiranyagarbha are given. We have also thus explained the result of worshipping viz. the Cause and Effect phenomenon. The Svetaashvatara Upa. IV.10 clarifies lucidly: ‘Maayaam tu prakritim viddhi, Maayinaam tu Maheshvaram, Tasyaavayava bhutah tu vyaaptam sarvam idam jagat’; in other words: Maya as Prakriti is the material cause which is derived from Consciousness and follows the behest as a limiting adjunct of the Supreme Brahman; put in another way Prakriti the Maya is the tool of the Almighty to conceal His Reality and the Great Truth! The Mother of the Universe in totality creates the real and unreal nature of it, protects it from the interplay of, and balancing between, the Tri Gunas of Satvika-Raajasa and Taamasika features and withdraws it periodically as perkaala maana decided by the Over Lord, even without ever affecting Him! In other words, Devi Bhagavata Purana (I.ii.5) declares: ‘Srishtvaakhilam jagadidam sadasad swarupam, Shaktyaa svayaa trigunyaa paripaati Vishvam, Samhartya kalpa samaye ramate tathaikaa, Taam Sarva Vishva jananeem manasaa smaraami/(This Universe of Truth and Untruth Forms is controlled by the wielding power of Maya; she indeed is the plenipotentiary as it were of Brahman the Supreme conferring all powers to act independently as originated by Him without bothering Him unnecessarily)!

Worship of Maya or Hiranyagarbha might differ in approaches but on death of the person could lead to the path of Immortality, one by Dharmacharana and another by detachment

XIV) *Sambhutim cha vinaashamcha yastad Vedobhayam saha, Vineshena mrityum tirtvaa sambhutyaa amritam ashnute/*

(He who worships the unmanifested and manifested forms of Maya and Hiranyagarbha have the common goal of achieving immortality: a) by worshipping Maya, the individual would resort to Agnihotra and other sacrifices for securing human wealth by the route of ‘Avidya’ or Ignorance; or b) alternatively take the route of ‘Vidya’ by worshipping Hiranyagarbha by resorting to the other route for achieving divine wealth. In either case then the Individual would have to cross the gates of death and become the very Self! Put it in different way, He who knows these two paths of Vidya or Avidya would attain Immortality by crossing over death through Avidya! Now the next question should be as to which route would he reach Immortality! Should one be absorbed in the World around by Dharma Karyas of Sacrifices, Daana Dharmas, and such worldly situations and worship Maya by the Avidya route or alternatively take to the route of Vidya by the Spiritual way and contemplate on Hiranyagarbha by way of total detachment and practice of Yoga of the transcendent! Brihadaranyaka is quoted –V.v.1-2 viz. ‘ while deliberating on body parts, one should realise that the foremost aspect of Truth relates to Surya and in this context the Solar Orb be synchronised with the right eye--- when the self is destined to leave the mortal body, the latter could no more vision the sun rays and the mutual helplessness between the two entities-the eye and the Sun-ceases at the signals of death. In respect of this Individual Self whose eye is coordinated with the Solar Orbit-which essentially is Satya or the Truth- there are three significant Syllables that are relevant viz. BHUR or the Head of the Self concerned; BHUVAR or two arms and SVAR the two feet; further more there is a secret name called AHAR derived from the root expression HAA which means to ‘destroy and spurn’ the Evil forces!)

Truth and Immortality are concealed under the thick blanket of ignorance. May Surya open the Solar Orbit and let golden vessel unveil the Brahman

XV) *Hiranmayena paatrena satyasyaapihitam mukham, Tatvam Pushan apaavrunu satya dharmaya drishtaye/*

(The Face of Truth as manifested by Brahman is indeed concealed in the Solar Orb called a golden vessel. May Pushan or Surya Deva reveal the nature of the Truth! The worshipper declares: ‘Indeed I am normally the person who has executed my duties normally’: Parashara Smriti prescribes Shat Karma Vidhi as follows: ‘Shat karma –abhirou nityam Devaatithi pujakah, Huta shashaatu bhungaano Brahmano naavaseedati/ Sandhyaa snaanam japo homo Devataamcha pujanam, Vishva devaatithi yaamcha shatkarmaani dine dine’/ - ie. The six duties are specified as Sandhyavandana, at least twice a day, snaana that precedes ‘bahyantara shuchi’ or cleanliness of the body and mind, japa, homa, Devarchana, Athiti puja. Now, the the face of the outstanding Truth called Brahman that is hidden as it were in the golden and lustrous vessel viz. the solar orbit! It is in this context that the person of virtue prays to Surya Deva within whose Orbit is hidden the Unique Entity viz. Satya Brahman himself but the mind of the person in prayer is misled about the Reality of Surya as also of Brahman! The worshipper thus finds Pushan or Surya himself as the Face of the Truth and that of Eternal Brahman who is camouflaged and obscured within the golden disc or the Solar Orbit and prays to Surya to uncover Himself!)

Even as the Truth of Brahman is revealed to the worshipper in the Solar Orbit, he finds the Truth is Surya Himself! The Solar Orb also represents eyes, both signs of death, as also Bhur-Bhuvah-Swaha!

XVI) Pushannekarshe Yama Surya Prajapatya vyuha rashmin samuh tejah, Yatte rupam kalyaanatamam tatte pashyaami yosaavasau Purushah sohamasmi/

(Surya Deva! You are indeed the nourisher and preserver of the Universe in totality, the solitary traveller on the high skies in Celestial Forms like Lord Yama, the Supreme Controller, the Unique Evidence of the Activities on the Worlds, the Illustrious Son of Prajapati, the efficient distributor of vital energies to all the Beings through your rays! Do lessen the severity of your rays of radiance and dazzle to behold you as the Eternal Truth the Paramatma! Sage Agastya's worship to Surya Deva before the Epic War of Gods and Danavas of Ramayana is quoted from Aditya Hridayam of Varaha Purana: 'Sarva Vedaantako hyeshastejasvi rasmibhaavanah, Yesha Devaasura ganaan lokaan paatih gabhastibhih/ Esha Brahmecha Vishnuscha Shivah Skandah Prajapatih, Mahendro Dhanadah Kaalo Yama Sannohyapaampatim/ Pitro Vasavassaadhyaa hyashvino Marutomaruh, Vaayur vahnih Prajaapraanaa ritukartaa Prabhaakarrah/ Aaditya Savitassuryah Kahgah Pushaa Gabhastimaan, Surana sadruso Bhaanuh Vishvaretaa Divaakarrah'// As translated the Prayer states: ' We pray to Surya Deva as revered by the totality of Celestial Deities; He is Self-Radiant nourished by His own rays of radiance energising the whole world with its inhabitants and objects of His own Creation. Indeed you are Brahma, Vishnu, Shiva, Skanda, Prajapati, Mahendra, Kubera, Kaala, Soma, and Varuna; you are the Pitru Devas, Vasus, Sadhyas, Ashvini Kumars, Marud Ganas!'

The worshipper of Surya Deva now visions another manifestation of the Truth viz. Brahman as the Vision of the eyes, as also Bhur-Bhuvah-Swaha; Brihadaranyaka Upanishad explains in detail vide V.v.1-4: the explanation being as follows: At the very beginning of the Universe, water got manifested and that was basically meant as the liquid oblations connected with the Agnihotra. In fact all the Elements in their undifferentiated form was designated as water. That led to the materialisation of Satya or the Truth and as such Satya Brahman was the first appearance of Paramatma. Satya Brahman created Prajapati/Viraja the Maker of Devas and Beings. Satya Brahman in short form was Satya consisting three syllables viz. SA-TI-YA. The words Sa and Ya are totally free from all kinds death or destruction while the middle syllable TI denotes 'Mrityu' and 'Anruta' or death and untruth Thus Reality being the quintessence of Brahman, the middle mass of Unreality was inserted and slotted in between by the principal chunks of Truth! Since Untruth is hemmed in on either side of Truth, there is predominance of Truth and wise and the virtuous persons are not easily perturbed by fallacies! Now while deliberating on body parts, one should realise that the foremost aspect of Truth relates to Surya and in this context the Solar Orb be synchronised with the right eye; it is stated that the Sun and the eye rest on each other and there is a relationship of eyes and Sun rays/ Hence the mutual helpfulness of the Eye and Sun ceases at the signals of Death! Having said thus one should mention of the affinity of Gayatri and Surya: The Individual Self whose eye is coordinated with the Solar Orbit-which is essentially Satya or the Truth-there are three significant syllables which are relevant viz. 'Bhuur' or the Head of the Self concerned; 'Bhuvah' or the two arms and 'Svah' the two feet; further more there is a secret name called 'Ahar' derived from the root expression 'Haa' which means 'to destroy and retaliate the evil forces. Similarly, of this Individual Being who has his physique's right eye, Bhur as his head, Bhuvan as his two arms, Swar as his feet, and 'Aham' as his secret name that destroys the evil!)

The Reality and the Eternal Truth as disclosed to the Worshippers in the Golden Disc or Solar Orb is identified as the Omnipresent Vayu deva!

XVII) *Vaayuranilam amritam atha ida shariram, Om Krato smara kritam smara krato smara kritam smarah/*

(The Worshipper of Brahman now venerates and prays to Vayu Deva to let his Praana or the Vital force attain the all pervading Immortal Air, well before the Panchendriyas driven by mind are converted into ashes following death! Indeed Vayu or 'Praana' demonstrates its prowess by its presence or absence to segregate the Truth and Untruth. Indeed the objective of meditation would be to seek the Truth. Human Beings are constantly striving to know what happens post life! Their meditation is to seek that once a Being reaches to Air what next! Brihadaranyaka Upanishad (V.x.1) explains: As the Self departs, the Vital Force makes an invisible exit hole and separates the body and the Self. This hole is akin to a chariot wheel and the Sukshma Swarupa or the Subtle Form, of the Self goes upwards towards the Sky, reaches Aditya Loka, the Lunar zone and finally reaches the Hiranyagarbha where there would be no sorrows nor joys but bliss all around! So much about the deserving Souls who depart and take to 'Deva Yaana' or the Divine Route! On the other hand, the same Brihadaranyaka Upanishad- IV.iv.2, describes the final time: while facing the end of life, the vision gets unified with the Inner Self and is stated to be blurred in vision, the nose could not smell, the tongue could not taste, the voice is ineffective, the ears could not hear, the mind could not think, the skin loses its touch and the intellect gets vanished. That is the precise time when the vital force would quit and all the organs follow suit! Then the Upanishad describes further: when ever a caterpillar reaches the end of a blade of grass, it tends to hold another support and contract the earlier body before holding another grass blade! The worshipper of the Vital Force in any case merges itself into the Immortal Air! O mind, remember and do remember that This is That! Om!)

Either Vidya or Avidya viz. Knowledge leading to Salvation and Ignorance resulting in Cycle of Existence have to finally end up with Agni on death any way!

XVIII) *Agne naya supathaa raaye asmaan Vishvaani Deva vayunaani Vidvaan, Yuyodhyasmaj juhuraanameno bhuyishthaam te naama uktim vidhema/*

(Agni Deva! You are indeed fully aware of my deeds of virtues. The Pitru Yaana Southern Path of the Self after death has been disgusting by way of going and coming to existence and hence my supplication to shun and steer clear my acts of evil. Save us from crooked and deceitful ways of existence and let all the ways of sins that might have been committed be burnt off as a reformed path be opened afresh! As in Katha Upanishad (I.ii.1-3) Lord Yama explained to Nachiketa that there were two kinds of human aspirations viz.'Shreya' and 'Preya' or Vidya and Avidya as the Paths of Sacrifice and Pleasure; while the easy method of Preya is invariably opted for as of Pleasure and Passivity of worldly pulls, the Path of Shreya is difficult and defined ways of virtue. Indeed while existing in the midst of ignorance and darkness, the majority of human beings assume that they are intelligent, worldly-wise and move fast round and round following twisted and curved means of existence, just like blind leading the blind! Recalling the Stanza II above, 'Avidyayaa mrityum teevrataa Vidyaamritamashnute' indicates that Avidya or 'Karma phalabhoga' or the path of whatever deeds that have been done which indeed leads to the vortex of deaths and rebirths while Vidya denotes ; in respect of 'Satkarmas' or Acts of Virtue however, there are divine dispensations as per whatever becomes due say by way of better placements in the ensuing births. On the other and 'Devataajnaana' or the awareness of Celestial know-how leads to Immortality.)

Conclusion: Essentially speaking the emphasis is on the supremacy of the following forms of Magnificence; one as Maya, another as Hiranyagarbha the Lower Brahman and finally the Supreme Brahman . Now, the Supreme Brahman 'Paramatma' is nowhere else than the 'Antaratma'; this Truism has been quite laboriously and vividly explained by all th Upanishads!

[Note: The above four stanzas viz. XV-XVIII are stated to utter as a part of funeral rites, extolling the Vision of Paramatma as the Eternal Truth, Sun, Water, Air / Vital Force]

OM Purnamadah purnamidam purnaam purnamudachyate

Purnasya puranamaadaaya purnamevaavishyate/

OM Shantih Shantih Snantih //

ESSENCE OF SVETAASHVATARA UPANISHAD

Contents

Introduction

The Cause of Causes and that of the Eternal Truth

Invocations to ‘Savitur’, the Deity of Rig Veda, the Agent of Surya and Devi Gayatri

Ingredients of Yoga Practice

Vision of the Magnificent Omni Presence of the Self and of the Supreme

The Truth of the Truth, the paramount Truth

The depiction of Truth and the desperation to even while facing death!

A profile of Virat Purusha the Cosmic Body unsurpassed!

Cosmic Person being ‘Antaratma’ affected by Individual body actions motivated by Mind

Myriad Forms yet Singular Supreme

Eternal Paradox of Life- an analogy of two birds-role of Maya the Prakriti

Rudra the Pashupati Nath, subtly hidden in the Inner Self of all Beings

What all about is the essence of Brahman as distinct from Maha Purusha and Maya!

‘Karmaanubhava’ or the fall out experience actions by the embodied Self

Possibility of realizing ‘bhavaabhava’ Brahman by closest mental application / introspection

From cosmic knowledge to the vision of Brahman in furtherance to Bliss

‘Avyaktam shasvatam Shivam anantamajam avyayam’ or Unknown, Eternal, Auspicious, Unending, Unborn, and Indestructible

ESSENCE OF SHVETAASHVATARA UPANISHAD

Tatah param Brahma param Brahmantam yathaa nikaam sarva bhuteshu goodham, Vedaahametam Purusham Mahantam Aditya Varnam tamasah purastaat, tamevah vidyateyanaaya/

(Even superior to the Supreme is what is unknown and concealed right within each and every Being of Universal Creation and those who realise this truism would surely turn to Immortality. Knowing of this Unique Truth alone would conquer death and discover Eternal Immortality and indeed there is no other path ever open to any!)

Introduction:

The Title of this Upanishad which is essentially anchored to Yajur Veda literally denotes the realm of well harnessed ‘svetaashvas’ or horses of purity signifying physical faculties of ‘Jnanendriyas’ and ‘Karmandriyas’ or Sensory Organs or those of Action. The dominant vital energy of the physique of the Beings originates from ‘Ishvara’ or Rudra being the manifestation of the Absolute Unknown of Unique Singularity and is of the Self Created Maaya Shakti enabling the Creation of the Universe, certainly dismissing the concept of dualism! Thus the opening discussion of the Upanishad itself hinges on the cause and effect of Life, the objective of existence and the course of attainment.

The Cause of Causes and that of the Eternal Truth

I.i) *Brahma vaadino vadanti: kim kaaranam vadanti: kim kaaranam Brahma, kutah sma jaataa, jeevaama kena, kva cha sampratishthaah, adhishtaah kena suketareshu vartaamahe brahma vido vyavasthaam/*

(The Experts of Brahma Vidya open their discussion as to what precisely would be the reason of existence and the purpose of Life! What is the amorphous and unknown substance of Brahman like and what again is the meaning of life, an odd mix of joys and sorrows and what purpose of life all about!)

I.ii) *Kaalah sambhavo niyatir yadracchaa bhutaani yoni purusha iti chintyaa, samyoga esham na tvaatma bhaavaad aatmaapi aneeshah sukkha dukkha hetuho/*

(What needs to be blamed for the constant struggle for existence! Is it the ‘Kaala Pravaah’ or the cycle of Time that is the reason for worries of Beings especially of human beings who are too sensitive the the travails of existence since the general feeling is that circumstances ruling the bhuta-bhavishya-vartamaana or the risks experienced or acts already registered , or now being done even now are being shaped up to cause further troubles that one undergoes carry the impact by the ups and downs! Or the circumstances due to extraneous factors; or just by mischance; or is it due to the force of one’s own destiny caused by ‘karma’; or due to Adhibhoutika, Adhyatmika or Adhi daivika explanations! It is quite possible that a mix of all such considerations are possibly to be blamed and reconcile oneself! But then which is that Force that enforces the fruits of one’s own deeds!)

I.iii) *Te dhyaana-yogaanugati apaayan devatma-shaktim sva-gunair niguudham yah kaaranaani nikhilaani taani kaalaatma yukaani adhitishthati ekah/*

(Those who are intensely engaged in constant meditation and deep introspection gradually realise that that the specific ‘devaatma shaktim swa gunair niguudham’ or the divine power is latently replete right within and indeed that rules and causes all the actions and conditions its psyche; Bhagavat Gita in Raja Vidya Raja Guhya Yoga vide IX.10, Bhagavan Shri Krishna declares: ‘Mayaadhyakshena prakrutih

suuyate sacharaacharm, hetunaanena kounteya jagadviparivartate/ or Kounteya! I preside over the affairs of the Universe while Maya Shakti is my seretariat help to look manage the Creation-Preservation and periodical dissolution activities and that is how the activities are carrying on with no hitches.’ Indeed, the Self driven power enforces the interaction of Satva-Rajasika-Tamasika Gunas or Instincts or features of Beings and balance these to prompt the actions of the Beings. In this very Upanishad, vide IV.10 states: *Maayaam tu Prakritim viddh, Maayaayinaam tu Mahehwaram, tasyaavayaya bhutaih tu vyaaptam sarvam idam jagat/* or ‘this be well realised that Prakriti is Maya and the origin and esswential force behind Maya the Illusion is Rudra Himself; the Universe in totality is permeated and suffused with that Root Energy of His!’ Brahma Purana illustrates: *Esha chaturvamshati bheda bhinna Maayaa paraa prakritistat samutthaa/* or ‘ The Univese is surfiet with twenty four major variations of Maya of Five Elements, Five Jnanendriyas, Five Karmendriyas, Manas, Praana, Trigunas and Kaalamaana. Thus the Self-generated Energy is camouflaged within, by the three main qualities of all the Beings in Srishti in the three forms of Satvika-Raajasika-Tamo gunas. These very qualities are also responsible for the Existence and the driving forces within, besides being the causes of Srishti- Sthiti- Samhara or Creation-Preservation- Dissolution of the Universe! This very Original Energy of Parama Rudra is also the manife station of three forms of Prakriti-Purusha-and Ishvara !He is the Cause-Causation- and Casuality of Life!)

I.iv) *Tam eka nemim trivartam shodashaantam shataadhaaram vimshati pratyaraabhih ashtakaih shadbhih vishva rupaika paasham tri maarga bhedam dvini mittaaika moham/*

(The Supreme Lord is realised as a Single hub of a wheel, with three tires or three folds of three Gunas of Satva-Rajas-Tamas; ‘shodashatantam’ sixteen terminals or of five elements, five organs of Perception viz. Jnanendriyas and five organs of Action or Karmendriyas and the mind as the Leader; ‘Shataardhaaram’ or fifty spokes representing viz.’ viparyaas’ viz. misleading conclusions, ‘tamas’ or ignorance, ‘moha’ or self-love, ‘maha moha’ or extreme infatuation, ‘taamishra’ or abhorrence and and ‘andhataamishra’ or terror; ‘Vimshati pratyaraabhih’ or twenty four counter spokes or the Five Basic Elements of Nature with five each of organs and senses and mind; ‘ Ashtaika shabdih’ or six sets of eights viz. ‘Prakriti’ or Nature, with eight causes of five elements with, ‘Manas’ or Mind, ‘Buddhi’ or Intelligence and ‘Ahamkaara’ or Ego As Bhagavati Gita videVII.4 illustrates vividly: *Bhumiraaponalo Vayuh kham Mano buddhirevacha, Ahamkaara iteeya me bhinnaa Prakrititrashtadaa/*; ‘Vishva rupaika paasham’ or the strong rope tied to each and every being named ‘Karma’ or the plus and minus account’; ‘tri maarga bhedam’ or the dominant difference of three ingredients of Life viz. ‘Dharmaadharna vichakshanaa jnaanam’ or the innate capability of Righteousness and its Contrariness; and ‘dvini mittaaika moham’ or the double edged obsession of good and evil orientation both being the definite causes of rebirth! This is how the delineation of the Single focal point or the hub of the wheel of Life !)

I.v.) *Panchashrotombunn panachayoni ugra vakraam pancha praanormim pancha buddhyaadi moolam panchaavartam pancha dukkhaugha vegam pancha shad bhedaam pancha parvam adheemah/*

(The ephemeral Universal Existence and the Ultimate Truth and Reality of Parameshvara are realised by way of five some means viz the Five Flows or streams of Life from five sources which are too swift to control and overwhelming. The powerful currents of the waves or the Pancha Praanas or the Five Vital Energies of Praana-Apaana-Vyaana-Udaana-Samanas with defined functions dominating the very existence of each Being. The roots of the functions are five perceptions that each of the physical organs emanate. The ‘panchaavartaam’ or the five currents of mighty force tend to impact ‘pancha dukkhaugha vegam’ or five intense and swifty floods of painful twinges which are spread out as fifty magnified forms of severity and sharpness with five branches of perceptions experienced! These are statedto be Ignorance, pride , fear of life and constant fear).

I.vi) *Sarvaajeeve sarva samshte brihant asmin hamsobhraamyate brahma chakre, prithag aatmaanam preritaaram cha matvaa jushthastatas tenaamritatvam eti/*

(As Parameshvasara energises the wheel of the Universe with Himself as the hub, the Antaratmas of the Beings flicker and flutter and the individuals imagine that they feel they are different from the Supreme, but indeed once the Self Realisation the veil of ignorance is removed then they become eternal. Bhagavad Gita in the final chapter of Moksha Sanyasa Yoga vide XVIII is quoted: *Ishavarassarva butaanaam hriddesherjuna, tishthati, bhraamaraassarvabhutaani yantraa rudhaani maayayaa/* or ‘Arjuna! Bhagavan Ishvara sparkles all the Souls of Individuals in the Lokas, even as the ‘Praana koti’ or the unaccountable billions of the Beings places them on his eternal wheel of Life and revolves them all *even as they hardly realise that they are all His own Forms! Brihadaranyaka Upanishad vide I.iv.10 explains: Brahmavaa idamagra aaseet, tad atmaanam evaavet, aham brahmaasmeeti, tasmaat sarvam abhavat; tadyoyo devaanaam pratyaya buddhayata sa eva tad abhavat tatha risheenam, tathaa manyshyaanaam; taddaitat pashyan rishir Vaamadeva pratipade, aham manurabhavam suryascheti, tad idam api etarhi ya evam veda, aham brahmaasmeeti sa idam sarvam bhavati, tasya ha na devaschanaabhuyatyaa eeshate Atmaa hoshyam sa bhavati; atha yo anyaam devataam upaaste, Anyosau anyo ham asmeeti, na saveda; yathaa pashur evam sa dvaanaam; yathaa ha vai bahavah pashavo manushyam bhunjyuh, evam ekaih Purusho devaan bhunakti; ekasminneva pashavaatityaane priyam bhavati, kim u bahushu; tasmaad eshaam tanna priyam yad etan manushyaa vidyuh/* or, ‘ this enigma continues for ever till one does not realise that the Self himself is Brahman always at the beginning of Creation or now and forever. One has to realise Him from within, since he is realised as Devas discovered him likewise. Sages like Vama Deva realised after long cognition and introspection that Brahma is That, viz. the Manu or the Sun within whom is a reflection of himself. Little does one understand more than the simple Truth and animals would think that human beings are like Devas but indeed God is in the animals and human beings alike. This fundamental fact if one realises then the same awareness should enable one to realise what Brahma Vidya is all about! True Knowledge is not indeed to confuse but to realise the means of introspection, devotion, Sacrifices, daana dharmas and so on to ascertain the Absolute Truth of *Aham Brahmasmi!*) Kathoupanishad vide IV.10 which having explained that there was Brahman alone and having titled the Self as the Self-Creator and there absolute nothing -ness therefore analyses the expressions of ‘sukrutam’ as interpreted by ‘svakritam’ and ‘sakritam’ as an exceedingly well performed act of Creation establishes the pre-existence of His. That the unique act of creation by Brahman is his cause own experience of joy is as true in a somewhat narrow perspective like that of the joy of living of an individual Self too is as long as one’s breathing lasts. Once the person’s equilibrium is threatened from the comfort zone then the joy is eroded and sorrows take over; but Paramatma is ever blissful and so is the Antaratma. The body and senses are ever variable till the Self surpasses that stage of temporary livings in the cycle of births and deaths and safer sailing is striven till the shores of Brahman are reached!. The fluttering of the Soul ceases and the Self merges into the Supreme!)

I.vii) Udgeetam etat Paramam tu tasminstrayam supra tishthaankaram cha, atraantaram Brahma vido viditvaa leenaa Brahmai tad paraa yoni muktaah/

(Parameshwara is ever rendered in Udgita geeta in triad for His three-some outstanding manifestations as *bhokta, bhogyam, preritaaram* or the Supreme Enjoyer, the Object of Enjoyment and the Facilitator of the Joy. He is also named as the ‘Svaprathishtha-the Supratishtha’-and Supratishthaanta or the Self Generated-Self Preserver-Super Destroyer or the Trimurti Swarupa as the Paranatma /Antaraatma the Supreme / Self- the Universe and the Virat Swarupa or the Lord of the Cosmos. He is ‘Brahma Vido’ or the Realiser of Brahman the Unknown; ‘Veda Vido’ or the Unique One known to the Vedas; Paramam or the Unique and ‘prapancha dharma rahitam’ or the Author of the Principles Himself as such Dharmas are beyond Him!)

I.viii) Samyuktam etat ksharam aksharam cha vyaktaavyakta bharate vishvam Ishah, aneeshaschaatmaa badhyate bhoktarbhaavaat jnaatvaa devam muchyate sarvapaashaih/

(Parameshwara is the ever fluctuating variations of ‘Ksharam-Aksharam’ what is Real or Unreal and ‘Vyaktaavyakta’ or the Conceivable and the Inconceivable. The omni present Supreme Force in the

Universe or the Inner Soul is bound by the fetters of physical restraints as imposed by the organs and senses temporarily as long as the physique lasts and once the awareness of the Inner Consciousness and the Supreme being identical is realised freedom is secured even as the body melts off or in rare circumstances even while the body still remains as ‘Jeevan Mrityu’! The concept of ‘Ksharaakshara’ is explained vividly in Bhagavad Gita in Purushottama Praapti Yoga, Chapter XV.16-17: *Dvaavimao Purashaa loke ksharaakshra eva cha, Jsharaassarvaani bhutaan kutastokshara uchate/ Uttaamah purushastanyah Paramaatmetyudaahritah, Yo loka trayamaavishvabibhartavyaya Ishvrrarah/* or ‘ In this Universe, there are two kinds of Purshas- one is transitory and another everlasting; the Prakriti comprising the ‘Pancha bhutas’ and the alternate forms of physical organs and senses is purely temporary and the other which is eternal; while the ‘Aparaa prakriti’ is temporary while the Para Prakti or the one beyond is Akshara or everlasting. In this Universe, there is an ‘Uttama Purusha’ of the Virat Purusha fame and of the Beings also while there is a ‘Mahaatma’ of Avyakta- shasvata- ananta- aja- avyaya’glory!)

I.ix) *Jnaajnaudvaavav ajayaav ishaanteeshav aja hyekaa bhoktar bhogyartha-yuktaa anantaishcha – atmaa vishvarupo hyakartaa trayam yadaa vindae brahmametat/*

(Brahman is ‘Akartaa trayam’ and of ‘jeeveshwara prakriti rupa trayam Brahma’ comprising of three energies: two Self Generated Entities and the permanent- the semi permanent-and other third purely temporary. The foremost one is Unknown, the second is the ‘bhoktar-bhoga-bhogyarupam’ or the Enjoyer of Enjoyment or the the Individual Self, and the third being the object of enjoyment. In other words Brahman is the ‘akartar’ or the Inactive ‘Shtaanu’ and ‘karavyaadi samsaara rahita’ the Base Source of Energy; with neither responsibilities nor duties. But the responsibilities are ably performed with the active involvement of Maya the Prakriti which however is not independent however of Brahma but controlled by Parama Purusha yet does not constitute a second to Brahman on the analogy of electricity- the switch and the lamp!)

I.x.) *Ksharam pradhaanam amritaaksharam harah ksharaatmaanaav Ishate Deva ekah, tasyaabhidhyaanaad tatva bhaavaad bhuyaschaante vishva maayaa nivrittih/*

(The union or integration of the “pradhaana” or the visible and perceptible primary matter in the material world and of the imperishable and immortal ‘Parameshvara’ would result in ‘maya-nivritthi’ or the cessation of maya which is a milestone of Realisation of the Self. Hence the definition of HARA or ‘avidyaader haranaat’ the destroyer of Maya the Illusion and Ignorance. Shiva Mahimaa Stotra is commended in this context: *Bahula rajase visyhotpattau bhavyaah namo namah, prabala amese tat samhaare haraaya namo namah/ Jana sukha krite sattvodriktaau mridayaa namo namah, paramahasi pade nistraigunye shivaaya namo namah/* or ‘Our prostrations to Parameshwara who is beyond tri-gunah of Bhava or Brahma essentially of Rajo guna, Mrida or Vishnu predominantly of Satva guna for the preservation of the Universe or of Rudra of tamo guna the destroyer of the Universe! May we thus invoke that Pradhana Purusha to access Kaivalya for the conquest of ‘Vishya Maya’!)

I.xi.) *Jnaatvaa Devam sarvapaashaapahaanah ksheenaih kleshair janma- mrityu nprahaanah, tasuyaabhidhyaanaat triteyaam deha bhede vishvaishvaram kevala aapta kaamah/*

(Realisation of Parameshvara results in triple effect impact: to sever the chains of Samsaara, secondly of riddance of joys and sorrows being the typical bodily experiences and finally the destruction of the inevitability of the ever revolving cycle of births and deaths. Intense meditation to Parama Shiva yields yet another triple effect viz. ‘deha bhede vishvaishvaram kevala aapta kaamah’ or the final dissolution of human body and the adjoining pleasures and pains and ‘Kaivalya’, the final bliss being the merger into the Truth!)

I. xii.) *Etad jneyam nityam evaatmasamshtham naatah param veditavya hi kinchit bhoktaa bhogyam preritaaram cha matvaa sarvam proktam trividham braahmanam etat/*

(Having explained that Parama Shiva is at once of the triple form of manifestation viz. Bhokta-Bhojyam-Preritam or the Prakriti-the Self and the Supreme Ishvara, indeed there is nothing beyond to realise. It is further infer that Maha Yogis visualize only Maheshvara and not the images.)

I.xiii) *Vahner yathaa yoni gatasya murthi na drishyate naiva cha linga naashah, sa bhuyaya eva indhana yoni grahyah tad vobhayam vai pranavena dehe/*

(Just as Agni may not be visualised outwardly its source needs to be realised; it could certainly be known by rubbing and it would most probably originated thereby.Indeed the ‘Indhana’and ‘Yoni’are relevant, as a stick is capable of continous friction and drilling into a hole fire would appear. Similarly persistent efforts of intense recitation of Pranava mantra ‘Om’-*Omityeikaksharam Brahma-* ought to result in dispelling darkness and ignorance. {The all powerful ‘OM shabda’ is stated to result in the friction created by the rapid speed of the revolutions of Moon-Galaxy- Earth on their own respective axes at a mind boggling velocity of 20 thousand miles per second create a super sound of Om on the modern analysis of Mass x Velocity x 2!)})

I.xiv) *Svadeham aranim kritvaa oranavam co’ttaraaramim, dhyaana nirmatsathanaabhyaasaat devam pashyen nigudhavat/*

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

I.xv) *Tleshu tailam dadhineeava sarpir aapas srotassu araneeshchaagnih, evam aatmaatmani grihyetusau satyenainam tapasaa yonupashyati/*

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

I.xvi) *Sarva vyaapinam atmaanam ksheere sarpir ivaarpitam, atma vidyaa tapo mulam tad brahmopani- nishat param, tad brahmopanishatparam/*

(Ultimate Message of Upanishads which are the gateways of Brahma Vidya the finality of Paramount Knowledge of obscurity of Life is that the ‘Antaratma Is Paramatma’or the Innermost Self Consciouness is the Supreme, indeed the Inner Consciouness is the Supreme! This is on the analogy of butter being originated from milk as Self Realisation is Brahman! *Yadaa tu sarva bhuteshu daarushvagnim iva sthitam, pratichaksheetam mam loko jahyaat tarhaiva kashmalam/* Maha Bhagavata III.ix. 32 or ‘Let this be realised by all that I am present in all the Beings in ‘Srishti’as the latent fire in wood; once they become aware they cast off Ignorance and attain splendour’. Another such message by the Almighty

assures: *Pushpa madhye yathaa gandham payo madhye yathaa ghritam tilaa madhye yathaa tailam paashaaneshva iva kanchanam/* or ‘Just as fragrance is in flowers, butter is in milk, oil in sesamum seeds and gold in ores, so is Bhagavan in all the objects’!)

[This is the close of the First Chapter of Shvetaashvatara Upanishad]

Invocations to Savitur Deity of Rig Veda as the Agent of Surya Deva and Devi Gayatri

II.i-v) *Yunjaanah prathamkam manas tattvaaya savitaa dhiyah, Agner jyotirnichayya prithivyaa adhya bharat// Yuktana manasaa vayam devasya savituh savesuvargeyaaya shaktyaa// Yukvaana manasaadevaan suvaryato dhiyaa divam brihaj jyotih karishyatas savitaa prashuvaati taan// Yunjate mana uta yunjate dhiyo vipraa viprasya brihato vipashchitah, vi hotraa dadhe vaayunaavid eka in mahee devasya savituh parishthutih//Yuje vaam brahma purvbayam namobhir vishloka etu pathyeva suureh shrunvantu vishve amritasya putraa aa dhaanaani divyaani tashtuh//*

(Upanishads require the Vedic convention of Invoking Savitur and at the very outset to control the mind and thoughts and initiate the radiance and splendour of Agni Deva to Bhumi. Having restrained mind, one is able to cast the spell of the Celestial Savitur ideally and fortify one’s own resolve to attain Swarga. May Savitur brighten our thoughts and deeds and enlighten our consciousness just as the illustrious Sages and seek to emulate the established vedic conventions and practices! Indeed, all the ceremonial functions like Sacrifices and all types of Karma Kanda require the Invocation of the divine Savitur and as such let us all join the prayers to that Unique Deity and after securing the blessings of Deity, proceed our way ahead. Let this verse set the tone to pursue the Solar Path to worship the Godsof Heaven!)

II.vi) *Agnir yatraabhimathyate Vaayur yatraadhirudhyate, Somo yatraatirichyate tatra samjaayate manah/*

(Indeed the cycle of cause and effect gets initiated with the kindling of Agni where Vayu Deva is directed to, and that is where Soma Rasa the Amrita gets generated and that is surely the mind is born! Bhagavad Gita vide Vibhuti Yoga X.xii. is quoted: *Teshaam eva anukampartham ahamajnaanajam tamah, naashayaam atma bhavastho jnaanadeepena bhasvataa/* or ‘Lord Krishna assures that He would hereby like to bestow the boon of negation of ignorance like darkness and of ‘Atma Jnaana’ or of Self Enlightenment to all those who possess control of mind, thought and deed of virtue and seek me with vigour and perseverance and approach me with devotion and dedication!’ Thus mind is the key factor!)

II.vii) *Savitraa prasavena jusheta Brahma purvyam, tatra yonim krinavase na hi puurtam akshipat/*

(As Savitur Deity is the motivation and inspiration in performing the instant Sacrifice, one should be able to revel and enjoy the Traditional Prayers of the yore and stay put and practise with a ‘full go’ and enthusiasm; after all that courage and even bravado would not affect the performer. However a word of caution to the performed of the Sacrifice vide Chhandogya Upanishad vide V.xxiv.1-2: *Sa ya idam avidvaan agnihotram juhوتي, yathaangaaraan apohya bhasmaani juhuyaat, taadrah tat syat// Atha ya etad evam vidvaan agnihotram juhوتي, tasya sarveshu lokeshu sarveshu bhuteshu sarveshu atmaasu hutam bhavati//*or ‘whosoever offers Sacrifice to Agnihotra without knowing the meaning and significance of doing so is lika removing the wood or coal and performing oblatios on dead ashes! However if once a person with knowledge offers the Fire Sacrifice even by flimsy grass, his oblations are such as to serve all the worlds, Beings and all the components of that person viz. his body, mind, organs, senses and his intellect!’ Bhagavad Gita in its Jnaana Yoga of IV.xviii-xix further define Karma and Akarma: *Karmanakarma yah pashyet akrrmani cha karmayah, sa buddhimaan manushyeshu sa yuktah krutnsnyakarmakrit// Yasya sarve samaarambhaah kaama satkalpa varjitaah, Janaanaagin dagdha karmaanam tamaahuh panditambudhaah//* or ‘ That person who distinguishes truthful deed or not is truly one with adequate maturity and wisdom. Those who do any action with no motivation but as a habit or

routine have no purpose, but whosoever could act wisely even as a routine does so as with sincerity is known as person of enlightenment! The acts of selflessness are such as those that are far reaching and worthy of reaping fruits of virtue!')

Ingredients of Yoga Practice

II.viii) *Trirunnetam sthaapya samam shariram hrideenindriyaani manasaa samvineshya, Brahmodupena prataretta vidvaan asrotaamsi sarvaani bhayaavahaani/*

(The person of enlightenment who is able to sit erect with the three upper limbs of the body viz. the chest, neck and head, directing his vital energies of the senses and thoughts of mind into the heart should be swiftly navigate one's Self on the turbulent currents of Samsara towards the the shores of Brahman with neither fear nor imbalances! This is what precisely illustrated in Jnaana Yoga of Bhagavad Gita chapter VI.12-14: *Tattaakaagram manah kritvaa yatah chittenjayakriyah, upavishvaasane yajjaat yogamaatma vishuddhaye// Samam kaaya shiro greevam dhaarayannachalam sthirah,samprekshya naasikaagram svam dishaschaavalokayan// Prashaantaatmaa vigatabheeh brahmachaari vrata sthirah, manassamamya macchitto yukta aasetamatparh//* or ' One as seated on a comfortable seat controls the limbs and senses even while exercising control of mind needs to deliberate with 'dhyaana yogopaasana' or concentrated meditation and pratice of Yoga. Now, the person concerned needs to sit upright and steady without looking sideways but straight onto the nose with concentration in a trance with fearlessness and peace of mind and of Soul!)

II.ix) *Praanaan prapeedyeha samyukta cheshtahksheene praane naashikayocchvasheeta dushaashva yuktam iva vaaham ena vidvaan mano dhaarayetaa pramattah/*

(This stanza mentions of what is called as Praanaayama or breath control: the person concerned would repress breathing through the nostrils controlling body movements, with diminishing pace of breath while restraining mind as a chariot yoked with capricious horses! Bhagavad Gita in Karma-nyaasa Yoga vide V. 27-28 explains: *Sparshaan kritvaa bahir baahyaamschakshus chavantare dhruvoh, Praanaapaanoa samao kritvaa naasaabhyantarachaarinou// Yatendriya mano buddhih munir moksha paraayanah,vigata-cchaabhayakrodho yassadaa mukta eva sah//* or the yogi practising 'praanaayaama' needs to have already discarded the joys of limbs and senses should look through the tip of the nose, inhale normally through both the nasal holes and restrain the acts of limbs, mind and thoughts with the utmost aim of mukti or redemption without either desires or apprehensions; this is praanaayama and yoga all about!)

II.x) *Same shucau sharkaaa vahni vaalukaa vivarjite shabda jalaashrayaadibhih, manonukule na tu chakshu peedane guhaa nivaataashrayanw prayojayet/*

(Let yoga exercises be practised at such an idyllic place of tranquility where the surroundings are clean free from pebbles, gravel with soft sounds of water flows around, pleasing to the eyes, protected by fierce winds and peacefulness prevails. Bhagavad Gita vide VI.11 describes an ideal place for Yoga: *Shuchau deshe pratishthaapya sthira maanasamaatmanah, naatyucchritam naatineecham cheaajia kushottaram/* or 'The ground of practising yoga be neither too low nor of height but of evenness and that specific spot be such as covered with darbha grass spread out with a soft 'krishaajina' or the skin of a deer covered with suitable clean cloth enabling steady seating possible!)

II.xi) *Nihaara dhumaarka anilaanalaanaam khadyota vidyut sphatika shashinaam, etaani rupaani purassaraani brahmani abhivyaktikaraani yoge/*

(As the practice of yoga proceeds to initial stages of advancement,the Sages tend to lose subjectivity of normal human activities and experience visions of multi-faceted Brahma such as fog, smoke, intensity of wind, fire, fireflies, lightings, crystal moon, and even perhaps outlines of Brahman!)

The Vision of the Magnificence and Omni Presence of the Self and the Supreme

II.xii-xv) *Prithvyapya tejonilakhe samutthite panchaatmake yoga-gune pravarttite, na tasya rogo na jaraana mrityuh praaptasya yogaagni mayam shreeram// Laghutvam aarogyam alorupatvam varna prasaadam svara saushthavam cha, gandhasshubho mutra purishamalpam yoga pravarttim prathamaam vadanti//Yathauiva bimbam mridayopaliptam tejomayam bhraajate tat sudhaantam, tad vaadmatattvam parshameeksha dehi eakah kritaartha bhavate veeta shokah// yadaatmaa tatvena tu brahma tatvam, deepopameneha yutah prapashyet ajam dhruvam sarvatatvair vishuddham jnaatvaa devam muchyete sarva paashaih//*

(As an integrity of the five-folded of Yoga, the sensations of physical parts and the pulsations of the root deities viz. earth, water, fire, air and ether tend to cease and destroy physical ailments such as sickness, fatigue, old age and even death which are inborn and inherent as the definitive offshoot of ‘yoga-agni’ and around proof of cleanliness and purity emerges. Of the five fold Yoga, the first four stages comprise Aarambha- Ghata-Parichaya and Nishpatti, the respective stages being: the Initial Stage- ‘yoga pravritti’ or of the form of conquest of sorrows and joys- the Second stage being the traces of disappearance of duality or of Individuality-‘mahashunyam’ or the great nothingness and sarva siddhi prapti- and in the fourth stage there would be the Identity of the Individual with the Supreme Self. It may not necessarily mean that the Yogi needs to leave the physical existence as the physical form is elevated to the height of subtlety or ‘Sukshmatva’ as the consciousness of body merged with Eternity! Reverting back to the thirteenth stanza above, the first consequences of yoga are explained: as yoga progresses, the initial results end up that one experiences weightlessness, feeling excellent health and sprightliness, softness of limbs, fragrance and freshness, almost-negation of excretions and so on. The next stanza describes the great enlightenment like a hazy mirror image of a ‘bimbam’ as though of a stained view of the Supreme surfeit with dazzles of radiance possible to vision only with Yogic eyes! The Atma Tatva or Brahma Tatva that sparkles the true representation of the Supreme which is the manifestation of what is: *Ajam dhruvam sarva tatvair vishuddam*’ the Unborn, Unswerving, Free from all Impurities and All Knowing and thus Free from All Restraints!)

II.xvi-xvii) *Esha ha Devah pradishonu saraah poorvo ji jaatah sa u gabhe antah, sa eva jaatah sa janishyamaanah pratyam janaamsstishthati sarvatomukhah// Yo Devognau yopsu yo vishvam bhuvanam aavivesah, ya oshadheeshu yo vanaspatishu tasmai devaaya namo namah//*

(This Devadhadhi Deva is Omnipresent at once First Born yet would be born again and always present within a garbha and is multi-faced, multi-faceted and multi-directional. Essentially anchored to each and every Being as the Inner Self , Paramatma is inside and outside Agni, Water, Prakriti, Food, Plants, Trees, Medicines and name it any; indeed name it any!)

[This is the conclusion of Chapter Two]

The Truth of the Truth, the paramount Truth!

III.i-iv) *Ya eko jaanavaan Ishata Ishaanibhih sarvan lokaan Ishata Ishaaneebhih, ya evaika udbhave sabhave cha, ya etad vidur amritaaste bhavanti//Eko hi Rudro na dviteeyayaa tasthurya imaan lokaan Ishataan Ishaaneebhih, pratyam janaan tishthati santukochoaanta kaale samshrijya vishvaa bhuvanaani gopaah// Vishvatarachakshur uta vishvato mukho vishvato baahur uta vishvataspaat, sam baahubhyaam dhamati sampatatrair dyaavaa bhumeer janayan deva ekah//Yo devaanaam prabhavaschiodbhavashcha vishvaadhipo Rudro marharshih, Hiranya garbham janayaamaas purvam sa no vbuddhya shubhaayaa samyunaktu//*

(The Great Reality is ever camouflaged by an almost blinding and all enveloping net as positioned firmly and spread across all over the length and breadth of the Universe. This has been cast as Maya the Make Believe and the Supreme Almighty himself is the Originator of this Maya with which He weilds endless powers. Indeed those very blessed ones who are able to vision through this thick screen of a maze become Immortal themselves! This Highest Reality is identified with Maha Deva Rudra who is unique and unparalleled as threere is no place for a second one as the creator, preserver and withdrawer of all the Beings at the end of periodical intervals.Essencially Rudra Maha Deva is the embodiment of destructive powers while His alternate form is of creation and protection as well but the Utimat Swarupa is of the Great Dissolution! This this Single Form is of Atman yet The Pratyag Atman too; hence the Self as well as the Supreme Self as of being the *Rupam rupam pratirupam!* This Singularity is the Origin and of ramification or of Plurality or of Multiplication as the Maha Deva is of face to face, an eye to eye, arm by arm, foot by foot and so on. Maha Deva is not only the Creator of the short lived humans downwards but also of the superior embodiments of Celestial Beings too. He as the Unique Supreme is also the originator of the Golden Seed viz. Hiranya Garbha; indeed the earlier stanza the emphasis is of Cosmic Form viz. Virat Swarupa and now on Hirayagarbha which may be noted. Also of interest is that IV.xii subsequently is a repeat of this current stanza of III.iii to be noted again.)

III.v-vi) *Yaa te Rudra Shiva tanur Aghoraapaapakaashini, tayaa nastanuvaa shantamayaa girishaanta abhichaakasheeh// Yaam Ishuma girishanta haste bibhrarshi astave, Shivam giritra taam kurumaa himsheehi purusham jagat//*

(The above two stanzas are eulogies of Rudra Deva: Bhagavan Rudra! Shiva! You are indeed the manifestation of Auspiciousness, ‘Aghora paapakaashini’or of Unfrightening and Placid Form as normally one might tend to describe you due to being a Destroyer of the Universe! What is more You hardly represent the nature of Evil and of Cruelty as indeed you are the destroyer of Evil Forces even as the personification of Tranquility and Benevolence. Dweller of Kailasa and of high altitude mountains, do kindly hold the arrows of auspiciousness but harm not beasts or humans of helplessness!)

Delineation of the Truth and the desperation to attain It while facing death

III.vii-viii) *Tatah param brahma parambrihantam yathaa nikaayam sarva-bhuteshu goodham// Vedaaham etam purusham mahaantam aaditya varamtamasah parastaat, tameva viditvaa atimrityum eti naanyah panthaa vidyateyanaaya//*

(Rudra Deva Ishwara is superior both to Hiranyagarbha and Virat Swarupa to the Antaryaami the in dwelling Lord, to the Supreme Parameshwara. One would cross over death only by realising the Supreme of Sunlike splendour beyond darkness. There is no other way to sift darkness to Illumination: *aanyah panthaah vidyate yanaaya!* – or there is no short cut route that is ever possible!Bhagavad Gita vide the Akshra Para Brahma Yoga of VIII. 9 precisely emphasises this very Truth of Life: *Kavim Puranam anushasitaaram anoraneeyaama samanumaredyhad,sar4vasya dhaataaramanchitya rupam Aditya varnam tamasah parastaat//* or ‘ As the life’s energy is about to close by nearing death, the dying person ought to perform desperate efforts to steer clear all other thoughts excepting concentrating thoughts of Paramatma visualing his resplendent Sun- like form and breath the last as for sure he attains the form of the Supreme Itself!)

III.ix-x) *Yasmaat paramam naaparam asti kinchit yasmaa naaneetyo na jyaayosti kinchit, vriksha iva stabdho divi tishthati ekas tenedam puurnam purushena sarvam//Tato yad uttarataram tad arupam anaamayam ya etad vidur amritaaste bhavanti,athetare dukkham evaapiyanti//*

(Parama Shiva surfiest with His own magnificence filled all over the Universe is like a tree of gigantic size and stature grown in Heaven and the trees of individual sizes of by far the less miniature heights are scattered in the forests of confusing images caused by illusions disallowing the growth of the seeds and saplings to plants and of trees of even some sizes. This is but a metaphorical statement to allow maximum human comprehension; but the Truth is that Rudra has neither form nor features and once this Concealed Truth is revealed, the Sages of 'Maha Jnaana' should surpass the barriers of Sorrows and peripheral Joys of Existence and accomplish Immortality!)

A profile of 'Virat Purusha' the Cosmic Being is unsurpassed

III.xi-xii) *Sarvaanana shiro greevah sarva bhuta guhaashayah, Sarva vyaatee sa bhagavan tasmaat sarva gatasshivah// Mahaan Prabhur vai Purushah satvashaisha pravartakah, sunirmataam imam praaptim Ishaano jyotiravyayah//*

(The Lord of the Universe Parama Shiva is deeply entrenched in the hidden cave of each and every Being as the all pervading and omni present Supreme in one's own face, head and necks. He is replete with the six principal features of Life viz. *Aishvarya*, *samagrasya dharmasya yashasya shriyah*, *jnaana vairaagyashaiva shannam Bhaga itiranaa/* or Total Lordship, righteousness, fame, opulence, wisdom and sense of renunciation as explained in Maha Bhagavata Purana. Indeed He possesses the energy of influencing the attainment of the purest and outstanding Prime Source of Imperishable Luminosity and Splendour)

III.xiii-xv) *Angushtha maatrah purushontaraatmaa sadaa janaanaam hridaye sannivishthah, hridaa manveesho manasaabhi klipto yadaa etad vidur amritaaste bhananti// Sahasra sheershaa purushah sahasraahshah ahasra paat,sabhumin vishvato vritwaa ati atisthad dasaangulam// Purusha evedamsarvam yad bhutam yaccha bhavyam utaamritatavasyeshaano yad annenaatirohati//*

(The Inner Self is hardly of thumb size always resident of his heart the hub of distributing every 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 understatement of 'dashaangulam' or of ten inches seeking to express in brief as that expression briefly covers Sapta Lokas, Sapta Paataalas, Sapta Dvipas, Sapta Samudras, Sapta Parvatas, and so on apart from the 'Kaalamana' 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)

Cosmic Person being the Antaratma is unaffected by the Individual body's actions!

III.xvi-xxi) *Sarvatah paani paadam tat sarvatokshi shiro mukham, sarvata shrutimalloke sarvam aavritya tishthati// Sarvendriya gunaabhaasam sarvendriya vivarjitam, sarvasya Prabhum Ishaanam sarvaya sharanam brihat// Nava dvaare pure dehee hamso leelaayate bahih, vashee sarvasyalokasya sthaavarasya charasya cha//A-paani paado javanograheeyaa pashyatyachakshusa shrinoti akarnah, so vetti vedyam na cha tasyaasti vetaa, tam aahur agrayam Purusham mahaantam// Anor aneeyaan mahato maheeyaan aatmaa guhaayaam nihitosya jantoh, tam akratum pashyati vita shoko dhaatuh prasaadaan mahimaanam Ishaam// Vedaaham etam ajaram puraanam sarvaatmaanam sarva gatam vibhutvaat, Janma nirodham pravadanti yasya brahmavaadinobhivadanti nityam//*

(The Maha Purusha stands encompassing the entire Universe with His hands and feet on either side, His eyes on either side and ears all over! Bhagavad Gita describes just in the same way vide Thirteenth Chapter, stanza 14: *Sarvatah sarva paani paadam tat savokshi shiro mukham, sarvata shrutimalloke sarvam aavritya tishthati* / The next Stanza of the Upanishad states that the Parama Purusha is indeed the singular point of shelter as truly representing the traits of senses as present among all the human and other beings and at the same time is totally devoid of any features or gunas whatsoever. Bhagavad Gita in the very following stanza states similarly: *Sarvendriyagunaa bhaasam sarvendriya vivarjitam, anaktam sarvabubhruccchhaiva nirgunam guna bhoktrucha*/ That is, Bhagavan although is nirguna swarupa or devoid of gunas or characteristics yet he experiences, just for the sake of human and other Beings allows the Antaratma to simulate the experiences of the organs and senses and does allow the same sensations! The next stanza of the Upanishad explains that the Embodied Inner Self or the ‘Antaratma’ also possesses the experience of the ‘nava dvaaras’ or nine body gates and supervises the movements of the body organs enabling the two way traffic of the entry and exit points. Bhagavad Gita is again quoted from the Karmanyaasa yoga chapter of Five 13 stanza : *Sarva karmaani manasaa sanyasyaate sukham vashee, Nava dwaare puree dehee naiva kutvanna kaaraya*/ or ‘The Antaratma of the Being concerned is like the one who renounces the responsibilities of the body’s nine gate ways and keeps specific neutrality of the actions but remains unaffected. The human body comprises of the nine gates viz. seven gates on the head itself besides two more on the lower body like the nine gates of the body temple all directed by the mind; indeed the Self or the Inner Conscience is not responsible to the acts of omission and commission but remain as a mute spectator as eventually the Being with the body and its senses would have to experience the sins or virtues and the resultant fruits but the blame or blessing are due to the Individual but not his or her Conscience! Chhandogya Upanishad vide VIII.i.5 is quoted: *Naasya jarayaitaj jeeryati, na vadhenaa -sya hanyate, etat satyam brahma puram asmin kaamah samaahitaah, esha atmaapahata- paapmaa vijaro vinimriyur vishoko vijighastopipaasah, satya kaamah satya samkalpah yathaa hy evaha prajaa anvaavishanti yathaanushashanam, yam yam antam abhikaama bhavanti yam janapadam, yam kheta bhaagam, tam tamevopajeevanti*/ or ‘The Antaratma or the Individual Self is not subject to age, disease, and death; it would be free from sins and the resultant negative impact of sorrow, hunger, thirst, unfulfilled desires of existence and of unfailing will. But if the mind which is the head of the body limbs misdirects vision, speech, and the other concerned senses, understandably the serving agents would obey their master and sins or virtues are recorded on the balance sheet account on the basis of body actions then while such actions cannot be accountable against the inner conscience. The the Self would be a witness to the accounts done as an evidence to the action but is certainly not involved in the actions by themselves! Now to the meaning of the next stanza, the 19th of this Upanishad: This Supreme Entity has neither hands nor feet, can vision without no eyes, hear without ears and think sharply without mind and in short possesses no body parts nor senses; indeed a rare phenomenon but truly existent and active None could possibly know about Him and is known as primordial and ageless disregard of Kaalamaan or the Time Schedule! He is ‘anor aneeyaan’ or subtler than subtle; ‘mahato maheeyan’ or grand as the grander, ‘guhaayaam nihitoshya jantoh’ or exists in the caves of the hearts of all the Beings. He appears bland and immune with reference to the action- reaction set of symptoms; but as needed is responsive to sincere prayers to redeem blemishes and fulfill wishes. The final stanza of the chapter concludes with an effort of cognition of the Primordial and All pervading Energy of Parama Shiva as ‘ajaram puranam sarvaatmaanam sarva gatam vibhutra’ or the undecaying, primordial, infinite Supreme who is the One that could break the syndrome of births-deaths-and births again and absorb into the Blissful Eternity!)

[This is the conclusion of the Third Chapter of the Svetaashvatara Upanishad]

Myriad Forms yet Singular Supreme!

IV.i.iv) *Ya eko varno bahudhaa shakti yogaad varnaan anekaan nihitartho dadhaati, vichati chaante vishvam aadau sa devah a no bhuddhya shubhayaa samyunaktu// Tadeevaagnis tadaadityas tad vaayus tad u chandramaah, tad eva shukram tad brahma tad aapas tat prajaapatih// Tvam stri tvam pumaan*

*asi,tvam kumaara ura kumari;tvam jeerno dandena vanchasi, tvam jaato bhavasi vishvato mukhah//
Neelaah patango harito lohikaakshas tadid garbha ritvas samudrah, anaadimat tvam vibhutvena vartase
yato jaaaani bhuvanaani vishvaa//*

(May Bhagavan endow us with clarity of thoughts about His multi-splendoured distinction of Unity, with neither colour nor forms but of enormous powers that are displayed in innumerable colours and forms as well, some transparent and several as hidden but all such diffused variations forged into a Unique Oneness! This as Agni, that as Aaditya, thias Vaya and that again as Chandra. This again is a symbol of Purity and Transparency, that is of Brahma the Hiranyagarbha Himself, that is ‘Aapas’ that enables the Golden Egg to float into which Brahma was enabled to appear His manifestation and finally the creation of Prajapati the Virat Swarupa! The latter created Streetva and Pumaansta or Femininity and Masculinity as also that of Kamaras and Kumaris or of sons and daughters apparently to enable the process of Creation as also smoothen the cycle of births and deaths. Growth, old age and all other traits of the various Beings with added flavors and foul smells constituted as a part of existence facing hurdles and moments of happiness. Being the outstanding Master Craftman, Bhagavan assumes innumerable forms simultaneously at once as a dark blue bird, green parrot with red eyes, as a cloud with lightning in its womb, as the Rithus or Seasons and of Seas and so on. Bhagavan is limitless without beginnings nor terminals in whom the worlds are born and dissolved, born and dissolved again and again!

The Eternal Paradox of Existence -an analogy of two birds –Role of Maya/Prakriti

IV. v-vii) *Ajamekamlohita shukla krishnam bahveeh prajaah shrijamaanaam sarupaah, ajo hieko
jushmaano nushete jahaati enaam bhukta bhogam ajonyah// Dvaa suparnaa sayujaa sakhaayaa
samaanaam vrksham parishasvajaate,tayor anyah pippalam svaadv atti anashnann anyobhichaaksheeti//
Saaane vrikshe purusho nimagno neeshaaya shochati muhyamaanaah, justaam yadaa pashyati anyam
sham asya mahamaanam iti vita shokah//*

(The manifestation of the Universal Self mobilises the creation endless Individual Selves; that ‘ajam ekam’ or the eternal and singular Universal Self sets into motion of the three coloured Beings apparently of lohita-shukla- krishna or of three gunas of Rajasa- Satva-Tamas or of persons and their generations leading to pleasures and pains, as some being delighted and some others being the sources of enjoyment. Another view point of the Chhandogya Upanishad’s explanation in this connection of the emergence of the Lord’s Creation of lohita-shukla-krishna manifestastions vide VI.iv.1-4 viz. of four Deities of Agni-Aditya-Chandra-and Vidhut possess three Complexions each of red-white and black: ‘the gross Fire and of the subtle Fire both possess the same red complexion, where as the white colour of the gross Fire is like the white colour of the subtle water and the black colour of the gross fire is like the black colour of the subtle earth. Therefore the distinction of fire is clear and to say that fire has only red colour is misleading since Fire possesses all the three qualities. Likewise, the colour of Surya is also of the colour of Agni; that of its white colour is water and that which is of black colour is of Earth; the Sunhood, the Moonhood and the Earthhood are only variations of speech and thought, but indeed those which are true are the three colours only! The further stanzas of the Chhandogya Upanishad further explains that in the ancient Vedic times, the house holders of high learning asserted that excepting ‘Agni- Aapas- Prithvi’ nothing else was thought of, heard of and sought after for realisation ever. They also felt through generations that there were three Deities worthy of veneration and of three body organs of head-heart-hands for highlighting!

Now on to the explanation of the Sixth and Seventh stanzas of this Svetaashvatara Upanishad: two birds Suparna and Sayuja both being companions cling to the same tree one eating sweet fruits and another refraining from eating at all. These two stanzas are precisely the repeats of Mundaka Upanishad vide III.i-1& 2 and so is the explanation: while one regales by enjoying the sweet tastes of different kinds of material happiness, the other appears like calculating the consequences. The analogy refers to two individuals: one enjoys and is immersed with the joys and comes a slave of even evil influences quite in

disregard to immoralities, the other exercises restraint and resist undue temptations. Even as the two specimen human beings are in the same 'samsaara', there the obvious references of temporary materialism versus lasting happiness of spiritual fulfillment, the latter being an excruciating and prolonged hard way indeed!)

Rudra, the 'Pashupati naadha', subtly hidden in the Inner Self of all Beings

IV.viii-x) *Rikchekshare param vyoman yamin deva adhi vishve nisheduh yastam na veda kimrichaa karishyati ya it vidusta ime samaasate// Chandaamsi yajnaah katavo vrataani, bhutam bhavyam yaccha Vedaa vadanti, asmaan mayi shrijate vishvam etat tasmishanyo mayaayaa sanniruddhaha// Maayaam tu prakritim viddhi, mayinam tu mahesvaram, tasyaavayava bhutaistu vyaaptam sarvam idam jagat//*

(Of what avail is the study of Rig Veda or for that matter of the knowledge even all the Scriptures since after all such studies are rendered as futile if internal discipline is a discount and awareness of the Supreme is a casuality. Veda knowledge, performance of Rituals and Sacrifices and knowledge of the Supreme are indeed the ingredients of Faith in and constant strife for attainment; and the rest is all the play of Maya. Let it be realised for ever however that the whole Universe is Prakriti and Maya and even the play of Maya is again the play of the Almighty itself! Indeed Ishvara and Shakti are like the parents of the Universe. One should realise that Prakriti creates the worlds of the Real-Unreal Nature, protects them by her own energy of the three gunas and terminates the Universe by her own powers again at the instance of Ishvara and revives too again by her own energies! Thus goes the cycle of Srishti-Sthiti-Samhaara!)

IV.xi-xiii: *Yo yonim adhishtithi eko yasmin idam sam cha vichaiti sarvam, tam Ishaanam varadam devam eedyam nichaayyemaam shaanti atyantameti// yo devaanaam prahavashchodbhyascha vishvaadhipo rudro maharsh ih, Hiranyagarbham pashyata jaayamaanam, sa no buddhyaa shubhayaa samyunaktu// Yo devaanaam adhipo yasmin lokaa adhishtiyaaah, ya Ishesya dvipaadaschatus padah, kasmai devaayaa havishaa vidhema//*

(The Singular Parama Shiva is the Originator of Existence of the Beings of the Universe as also of its dissolution and creates it again and again and that Supreme Energy viz. *Ishaanam varadam* or the only and unfailing source to bestow blessings to all in the Creation; truly indeed, those who understand His excellence would be destined to secure Peace. He is the origin of Devatva or of Devas and the distributor of their celestial powers; it was Rudra who visioned Hiranyagarbha Brahma who is the Supreme Architect and had enabled the mechanism of the Cycle of Births, Deaths and Births again! Rudra Deva is also the Over-Lord of Devas besides the two legged and four legged 'Pashus' thus having attained the title of Pashupati -naadha'!

IV.xiv-xvii: *Sukshmati-sukshmam kalilasya madhye, vishvasya srashtaaram aneka rupam, vishvasya - ikam pariveshtiraaram jnaatvaa shivam shantim atyantameti// Sa eva kaale bhuvanashya goptaa, vishwa -adhipah sarva bhueshu goodhah, yasmin yuktaa Brahmarshayo Devaascha tam evam jnaatvaa mrityu paashamschinatti// Ghritaam parammanam ivaatisukshmam jatva Shivam sarva bhuteshu guudham vishvasyakam pariveshtitaaram jnaatvaa devam muchyate sarva paashaih// Esha Devo Vishvakarma mahatmaa, sadaa janaanaam hridaye sannivishhtaah, Hridaa manishaabhi klipto, yad etad vidur amritaaste bhavanti//*

(Rudra Deva is the 'Sukshmaati sukshmam', 'vishvasya srashtaaram aneka rupam' or the subtlest of the subtle, the Unique Creator of all the Beings of myriad forms is also the great enveloper of what all one could visualize; realisation of his splendour brings peace for ever. He is the unchallenged protector and the ultimate refuge point of all and the illustrious Sages are able to access Brahman the Final Abode of Bliss even severing the chords of death forever. Just as a thin film conceals the top layer of butter in milk, the embodiment of 'Shivatva' or auspiciousness of Shiva is concealed in one's own inner cave of the

body; the ‘ Vishvaikam pariveshtitam’ or that Unique Energy sustaining and filling up the Universe in Totality once recognised and realized is certain to break open the fetters of ‘Samsara’! It is that very ‘Paramatma’ that is right within the concealed as one’s own ‘Antaratma’ as seated in the heart, once visualised in the mind, brings to the frontiers of Immortality! The awareness of the Inner Self as already explained vide III.iii is framed in the heart and mind in the measure of a thumb!)

IV.xviii-xxii: *Yadaa tamastan na divaa na raatrir na sanna chaasacchiva eva kevalah, tadaksharaam tatsavitur varenyam, prajnaa cha tasmaat prashrataa puraani// Naiknam urthvam na chiryanaacham ma madhye na parijagrabhat na tasya pratimaa asti yasya naama mahad yashah// Na samdrishe tishthati rapamasya, na chakshusaa pashyati kashchanainam, hridaa hridishtham manasaa ya enam, evam vidur amritaaste bhavanti// Ajaata iti evam yevam kashchid bheeruh praadyate: Rudra yat te dakshinam mukham tena maam paahi nityam// Maa nas toke tanaye maana aayushi maa no goshu maa no ashvesu reerishah, veeraan maa no Rudra bahmitovadheer havihshmantah sada ittvaa havamahe//*

(The Supreme is symbolized with absolute identity of the Self as the ‘svitur varenyam’ or of neither darkness nor light but as flood of the highest level of splendour and as typically characterised as neither as a Being or a Non Being but as an entity that is imperishable; this is what the age old belief of Sages and Seekers of the Almighty! ‘Nainam urthvam na tiryancham’ The Inner Self again has no dimensions nor directions; neither above the level nor across, not in the middle nor in accord and simply perplexing and inexplicable. Essentially there is nothing comparable to it and is truly awesome and glorious! Paramesh – wara can never be visible by eyes or mind of commonality but with vision ultimate excepting through heart and mind of purity ‘par excellence’ and of the nature of divinity!! Indeed those who are successful in binding the Highest to one’s heart and mind are blessed and become immortal! Once the concept high order of devotion and dedication is observed, the hardest barriers of Bhagavan’s gate ways get melted away and dissolved! Thus the prayers of utmost intensity stating most sincere commendations like : ‘Rudra Deva! You are unborn, the most worthy of the worthiest, and the one who is eternal and so on then Parameshwara becomes surely susceptible to yield the fruits of His grace for sure! Sankara is indeed ‘bhakti vashamkara’ or is susceptible to devotion and faith and tends to melt away to mortal cries of obsessed prostrations like ‘ maam pahimaam!’ ‘Maa nas toke tanaye maana aayushi’ or RudraDeva! Do never hurt us not in my child or grand child, penalize not my life; nor my cattle, horses and so on out of your anger’! Indeed, we seek to please you with our oblations through Agni Homas. Paramatma!, be merciful and do protect us for our deeds of omissions and lapses!’

[This is the twenty second section of Fourth Chapter of Svetaashvatara Upanishad]

What all about is the Unimaginable Brahman as distinct from Maha Purusha and Prakriti!

V.i-iii) *Dve akshare Brahma pare tvanante vidyaavidye nihite yatra goodhe ksharam tvaavidyaa hi amritam tu vidyaa, vidyaavidye Ishate yastusonyah// Yo yonim yonim adhitishthati eko vishvaani rupaani yonischa saevah/ Rishim prashutam kapilam yastam agre jnaanair bibhrati jaayamaanaanam cha pashyet// Ekaikam jaalam bahudhaa vikurvan, asmin kshetre samharati esha devah, bhuyah shrastvaa patayas tatheshah sarvaadhipatyam kurute mahaatmaa//*

(The great divide of Maha Jnaana the Original Source of Knowledge viz. Vidya and Avidya the Ignorance manifested as the Maya is clear; the Permanent and Fleeting are the typical phenomena of the Universe and Life on the one hand and Brahman on the other! Brahman is the singular source of all the forms and facts of existence and Hiranyagarbha or Brahma as clearly distinguished from Brahman as the Intermediary between the two! ‘Yo yonim yonim adhishtati eko vishvaani rupaani yonih’ or the Single Source sources the several sources and some Maharshis like Kapila might even put forth their thoughts of Sankhya philosophy differently initially! ‘ Ekaikam jaalam bahudhaa vikurvan’ or the Supreme Lord of the Universe spread out far and wide and up appeared several Devas all of whom were of individual

luminosity and powers of their own ‘amshas’ and of course their own Selves, apart from the Greatest Self the Maha Purusha Prajapati Rudra Deva!)

V. iv-vi) *Sarva dishah urthvam adhashcha tiryak prakaashaayan bhraajate yadvanadvaan, eam sadevo bhagavaan varenyo yoni sambhavaan adhitishthati ekah// yaccha svabhaavam pachati vishvayonih, paasyaamscha sarvaa parinaamayeh yah sarvam eta vishvam adhitishthati eko gunaan cha sarvaan vinijayed yah// Tad veda guhyopanishatsu gudha, tadbrahma vedate brahma yonim, ye purvam deva rishayascha tadviduh, te tanmayaa amritaai vai babhuvuh//*

(Just as Surya Deva brightens all the worlds in all the ‘dasha dishas’ or the ten directions including across, above and below, so does- and more prominently yet subtly so- the Supreme Energy too the source of all the creatures be they the ‘yonijas’ or born from wombs, ‘andaja’ or born of eggs, or ‘udbhijas’ viz. sprung out from earth; or ‘budbhija’ or materialised from water drops! As and when they are born, the various Beings adopt themselves to their respective nature and characteristics and also their habitat and the Original Creator rules them all and the ‘sarva vishvam’ or the Universe in totality! This indeed the Truth of the Truth or the ‘Veda guhyopanishastu guudham’ or the quintessence of Vedas and Upanishads; this hidden meaning of Vidya is well realised by Brahma the Sourcer of Vedas and the Creator but also to Devas and Maharshis the Seers and Seekers of the nucleus of the Eternal Truth! In fact, the Seekers are aware of the step by step of Brahma Vidya as the karma kaanda, the method of seeking of Brahma by way of ‘yoga kaanda’, Upanishads reflecting the knowledge of Brahman, and of ‘Jnaana kaanda’ and finally the ‘tadatmya’ or merger of the Individual Self with the Supreme Self !)

—

The ‘Karmaanubhava’ or the fall out experience of actions by the Embodied Self

V.vii-xiii) *Gunaanvayo yah phala-karma-kartaa kritasya tasyai va sachopabhoktaa sa vishva rupastrigunah tri vartmaa praanaadhipah samcharati sva karmabhih // Angushtha maatro Ravi tulya rupah samkalpaahankaara samanvito yah, buddher gunenatma gunena chaiva aaraagra maatro hi aparopi drashtah// Vaalagra shata bhagasya shatadhaa kalpitasya cha bhaago jeevah vijneyah sa chaanantyaayakalpate// Nava stri na pumaan esha na chaivaaya na pumumsakah yad yacchareeram aadatte tena tena a rakshyate// Sthlaani suuksmaani bahuuni chaiva rupaani dehee sva gunair vranoti kriyaa gunair aatma gunaischa tesaam samyoga hetur aparopi drishtah//*

(Having described about THAT, the majesty and grandeur of unrealisable Brahman, now about TVAM, or of the ‘Trigunas’ of Satva-Rajasa-Tamo gunas and ‘Trivartmaas’ or of ‘Dharmaadharma vichakshana’ or the deep sense of Virtue versus Vice ! Depending on the Great Mix of Positive and Negative Results of what all the Embodied Self has performed the resultant balance of the plus and minus accounts would qualify the Individual to the three distinct paths after the termination of one’s life in the inevitable cycle of existence of births and deaths and rebirths again viz. ‘Devayana’ leading to Brahma Loka as the highest life of with Brahma so vividly described on Kaushitaki Braahmana Upanishad I.iii-v; the ‘Pitruyaana’ for enjoyment in Swarga and other higher lokas as long as the balance of positive fruits lasts or the third of ‘manushya yaana’ or of rebirth after the negative balance is exhausted then back to life as some species of human or worse of entities of existence! The eighth stanza above describes the Individual Soul as of the size of a thumb or the heart of a live body; it is of the ‘Ravi tulya rupa’ or of the dazzle form of Sun bestowing meaningful thoughts and of perception as though that these endowments seek to seriously mobilise positive actions of virtue. The Individual Self is of hair splitting atomic formulation to the extent of division into innumerable units counting till potential infinity. This Self is sexless as It is neither male nor female and is capable of quickly prone to transformation instantly; *tad tad dharmaan atmani adhyasyaabhimanyate/* or the characteristics of the Individual Self are adapted almost instantly. Also the Embodied Self is capable of adapting and conditioning itself to varied situations, thoughts, feelings, features, tastes, emotions, passions, food varieties and so on. Even practices of faith, ways of life and living styles are transformed too so easily that the Self itself wonders its own innate capability to

transform with no trace of the previous situations. Indeed the Embodied Self assumes qualities, selects shapes, colours, features that are at once gross or subtle, that the possibilities of transformation are truly amazing!)

Possibility of Realising ‘Bhavaabhaava’ Brahman by closest mental visualisation / Introspection

V.xiii-xiv: *Anaadi anantam kalilasya madhye vishvasya srashtaaram aneka rupam vishvasyaikam pariveshhtitaaram jnaatvaa devam muchyate sarva paashaih// Bhaava graahyam aniidaakhyam bhaavaabhaava karam hivam, Kalaa sarga karam devam, ye viduste jahustanum//*

(Mahadeva Shiva is the marvel and awe of Cosmic Form of the Supreme Self who is the embodiment of joy and auspiciousness. His beginning and end is unknown and is recognised and felt only at ‘Pralayas’ or the Great Dissolutions and again at Punah Srishti when His skills of Architecture and Materialization of the Cosmos get prominence. It is He as the Outstanding Enveloper of Existence and Life; indeed whoever gets over the folder of ignorance and enters the hold of the illumination of knowledge gets freed from the confines of mortality. This knowledge is ‘bhaava grahyam’ or by the Universal Mind and not necessary with the corporal mind and only that is capable of receiving signals of the Maha Purusha or of the Virat Swarupa Shiva! Indeed, when Hiranyagarbha Brahma materialised the basic framework of the Universe- which indeed carried on by the Cosmic Person of Maha Deva, He created Pancha Bhutas, Physical Organs and MIND! Prashnopanishad vide VI.4. refers: *Sa praanamasrajata, Praanaacca shraddhaam kham vaayur jyotir aapah prithiveendriam Manah, annam annaad veeryam tapo mantraah karma lokaah lokeshu cha naama cha /* or ‘Hiranyagarbha as the Chief Creator from Nothingness manifested Praana the Life Force; from Praana He created Shraddha or Faith and Conviction, ‘Kham’ or Space, ‘Vaayurjyotiraapah’ or Air, Fire, and Water, besides ‘Prithvi-Indriya-Manah’ or Earth-Organs and **Mind**; ‘Annaat Veeryam Tapah’ or Food, Vigour and Self Control; ‘Mantraah karma lokaa lokeshu cha naamah’ or Veda Mantras, Rites, Worlds and Names, nomenclatures of Beings and Forms! Indeed whosoever knows of these facts and with special reference to the Universal Mind is eligible to break the shackles of Samsara!)

[This is the end of the fourteenth section of Fifth Chapter of Svetaashvatara Upanishad]

From Cosmic Knowledge to the Vision of Brahman is furtherance to Bliss

VI.i-iv: *Svabhaavam eke kavayo vadanti, kaalam tathaanye parimuhya maanaah, devasyisha mahimaa tu loke yenam bhraamyate brahma chakram// Yenaavritam nityam idam hi sarvam, jnaah kaalakaaro gunee sarvavid yah, teeshitamkarma vivartate ha, prithivyaapya tejonila khaanichintyam// Tat karma kritvaa vinivartya bhuyah, tattvasya tatvena sametya yogam ekena dvaabhyaam tribhir ashtabhir vaa kaalena chaivaatma-gunaischa suksmaih//*

(It is stated that the Cosmic course is the rotating image of the magnificence of the Almighty the Eternal as represented by a Brahma Chakra or Brahma Wheel. Some select Sages of extraordinary vision and knowledge strongly believe that Brahma signifies the First Cause of the Causes especially the Kaala Chakra or the Kaalamaana the revolution of the Time Cycle. The opening of this Upanishad viz. I.i.1 is quoted again: *Brahma vaadino vadanti: kim kaaranam Brahma, kutah sma jaataa, jeevaama kena, kva cha sampratishthaah, adhishtitaah kena sukhetareshu vartaamahe brahma vido vyavasthaam/* or ‘BrahmaVadis initiate their discourse on the reason of existence and purpose of Life: what is Brahman like and what again is the meaning of living as an odd mix of fleeting joys and lasting hurdles and sorrows. The very following verse explains that the ‘kaalamaana’ or the Flow of Time is blameworthy

due not only to the Adhi Bhoutika- Adhyaatmika-Adhi Daivika limitations of body sourced or mind sourced or God made Prakriti or Natural happenings, but also the aberrations and influences of the interaction of body organs and senses. The concept of Kaalamaanā or of the Time Schedule is further explained in the Second stanza of this Svetaashvatara Upanishad above quoted: Brahman enveloping the Universe entirely is the Originator of Kaala maana, who indeed is the Fund of Knowledge thereof as also the Supreme Controller as the *Kaalakaaro* as well as *Kaala kaalo Kaala niyanta-upaharta-kaalah sarva vinaashakaari!* or the Administrator /Regulator- Reversor or Withdrawer-Preserver- Destroyer both recurrently and wherever felt the Grand Annihilator! As totally controlled by Him, He also creates the Pancha Bhutas or the Basic Five Natural Elements of Earth-Water-Fire-Air and Sky. The Third Stanza suggests that Brahman apparently takes a break in the process of Srishti and on resumption then enters into merger with the Antaratma or the Inner Self of all the Beings in an evolutionary process numerically: viz. first and foremost into the Maha Virat Purusha or Maha Deva; the in two entities as Purusha and Prakriti- Devi Maya Shakti; then three as Trigunas of Satvika-Rajas-Tamas; then eighty entities of the five afore mentioned Basic Elements plus Manas or the Universal Mind; Buddhi or Understanding and Aham Kaara or Personal Ego of Me-Mine-My Image as the Self . Bhagavad Gita in Vijnana Yoga of Chapter VII.iv-v quoted: *Bhumiraaponalo vaayuh kham Mano buddhirevacha, Ahamkaara iteyam me bhinnaa prakritirashtadhaa// Apareyamitastaanyaam prakritim viddhimr paraam, Jeevabhutaam Maha Baaho, yayedam dhaaryate jagat//* or ‘ Arjuna! I possess two Forms of Nature- one is Para Prakriti another Apra Prakriti; the former type comprises the Five Elements, Manas, Buddhi and Ahamkaaras this being the Para Prakriti with the orientation of Jeevas or of Beings in the Universe . The Apra Prakriti is called the Moola Prakriti Jaganmaata who is the bestower to the Beings. The Fourth stanza explains that Brahman having initiated act of Creation of three qualities or features distributes them among all the Beings. They then perform ‘Karma’ as per the mix of the three ‘Gunas’. As they seek to dedicate the fruits to Ishwara eventually and turn their thoughts into introspection, then they gradually shed actions either of virtue or vicious alike and divert inward intensely as their ultimate yearning is only for realisation of the Truth!)

VI.v-ix: *Adissa samyoga nimitta hetuh paras trikaalaad aalopi drashtah tam Vishvarupam bhava bhutam eedyam devam svachittastastham upaasya purvam// Sa vrikasha kaalaatkritibhih paronyo yasmaat prapanchah parivartateyam dharmavaham paapanudam bhagesham jnaatvaastmastham amritam vishva dhaama// Tam Ishvaraanaam paramam Maheshvaram, tam devataanaam paramam cha daivatam patim pateenaam paramam parastaat, vidaama devam bhuvanesham Eedyam// Na tasya kaaryam karanamcha vidyate na tat samaschaapi adhikashcha drishyate, paraasya shaktir vividhaiva shrutyate svaabhaavikee jnaana bala kriyaa cha// Na tasya kaschit janitaana chaadhipah//*

(Bhagavan is the very beginning as the Cause of Causes, and manifests Himself as the Union of Soul and Bodies of innumerable Forms and Features. He being the cause of the Kaalamaanā the concept of Seconds upto Kalpas and even beyond till eternity as He himself is the Regulator of the ever existent Time, but for periodic interruptions of Pralayas and Maha Pralayas as a periodic Play Pastime of Creation of the Universe and its unimaginable pattern of kaleidoscopic images although with certain fixtures like Five Elements, Devaasuras representing virtue and vice and means of Salvation and Unification with His own reflection called Antaratma right within one’s own physical set up creating misleading images by Maya the Fund of Ignorance almost impossible to destroy except by vidya and its fruition of what is called ‘Karma Pariakvata’ fully backed by mind and deed, and finally leading to integration of ‘Thou and Thine’ and the Ultimate Truth of *Asatomaasdgamaya Tamosomaa Jyotirgamaya!*

As even the Tree of Life is so huge yet perceptible by one’s imagination and Knowledge, Paramatma who revolves kaala chakra creating frictions and facilities at every step of existence of one’s life is most certainly beyond cognition of the height nor roots of the Tree of Life. However the roots might possibly be discovered by adequate watering and fertilisation by weeding out rotten gatherings around the Tree and gradually treating with Jnaana or Vidya and ‘shraddha’ and ‘tapas’ to not only vision the Top but

climb up to the heights of the Tree and submerge thereinto! That Supreme Energy of Brahman is the focal point of all the Deities of varied forms and intensities of energy being the Master of Masters: *tam Ishvara –naam paramam Maheshvaram, tam Devataanaam paramamcha Daivatam!* Without his nod of head, the Worlds come to a grinding halt and no action of an organ nor senses is ever possible. He is the Source of Intelligence and Wisdom, and even that of Ignorance and Darkness even as He Himself is the Spring of joys and sorrows, pushes and pitfalls. There is no Master of His, no Controller, being the Unquestioned Authority Himself. *Tasya Lingam, na kaaranam kaaranaadhipa/* He is stated to be the Lingam or the Hallmark Signature of the Unknown Force that motivates the Universe as created by Brahma with the aid of Parama Shiva-Maya combine; that outstanding embodiment of energy has neither progenitor nor a higher vitality; the Rudra-Maya combine is an ample evidence of smoke as the sure existence of Fire!)

VI.x-xii) *Yas tantunaabha iva tantubhih pradhaanajaih, svabhaavatah deva ekah svam aavranot sa no dadhaad brahmaapyayam// Eko Devas sarva bhuteshu goodhassarva bhutaantaraatmaa karmaadhyak - shah sarva bhutaadhivaasas sakshee chwetaa kevala nirgunascha//Eko vaasi nishkriyaanaam bahunaam ekam beejam bahudhaa yah karoti, tam aatmasthan yenuashyanti dheeraas tesaam sukham shasvatam netaresham//*

(Just as a spider weaves out threads from within and also swallows the threads back withdrawing within itself periodically so does Paramatma creates various Beings and the Universe in totality; He sports with the material of staggering multitude with the active assistance of the Maya Shakti as the proverbial spider does with the unmanifested matter named ‘Pradhana’ and expands itself enveloping the worlds and materialises ‘naama -rupa- guna-karmaadi tantu’ or a fantastic range of nomenclatures, forms, characteristics and deeds even as the unique and invisible nucleus of featureless ‘Antaratma’ as the hidden spectator as the witness! ‘ Eko vaashee nishkiyaanaam bahunaam eka beejam’ or the Unique seed which as actionless and inactive but materialising myriad images. The role of this Undefinable Secret with no qualities and adjectives is highly venerable and what all a human being could do by way of conduct, sacrifices, deeds of high virtue and total dedication with unreserved faith might help Realisation leading to *sukham shasvatam* or Truthful Endlessness! While Katha Upanishad repeats the twelfth stanza of the Thirteenth Stanza-II.ii of the above viz. *eko vaasi nishkriyaanaam buhunaam ekam beejam bahudha karoti/*, the substance of the relevant section of the Katha Upanishad is stated as under: Katha Upanishad II.ii.9-15) *Agnir yathaiko bhuvanam pratishtho rupam rupam pratirupo babhuva, Ekatasthaa sarvabhutaan yantarataama rupam rupam pratirupo bahischa// Suryo yathaa sarvalokasya chakshurna lipyate chakshuair baahya doshah, ekasthaa sarva bhuta antaraatmaa na lipyate lokadhukhena baahyah// Eko vashi sarva bhutaanantar- atmaa ekam beejam bahudhaa uyah karoti,tam atasthan yenuashyanti dheeraasteshaam sukha shasvatam netareshaam//Nityonityaanaam chetanschetanaameko buhunaam yo vidadhaati kaamaan, tamaatmasyam yenuashyanti dheeraah; tesaam shaantih shasvato netareshaam// Tadadaditi manyante nirdeshyam oaramam suk ham, katham nu tad vijaaneeyaam kimu bhaati vibhaati vaa// Na tara Suryo bhaati na chandrataarakam nemea vidyuto bhaanti kutoyam agnih, Tameva bhaantamanubhaati sarvam tasya bhashaa sarvam idam vibhati//*

(The Self enters inside all the Beings, like Fire enters the world, by assuming varied forms and shapes; this is in its own raw form just like the sky as the body warmth. The Self again enters the world like Air does in varied forms, intensity of speed etc. as the breathing of the Beings. The Self is not disturbed by the sorrows or joys of the Being just as Sun- the eye of the Universe, is totally unaffected by the natural calamities and rejoicings in the world; the superimposition of the illness or the wellness of the concerned body is hardly a matter of concern to the Self as that indeed is supernatural beyond the material world. The Inner Self like the Supreme is therefore totally independent, unique, and all pervasive yet creates myriad forms all of the homogenous and untarnished Purity called Consciousness. It is stated that those discerning persons do visualise the Self in the hearts of themselves as that is not corruptible by material pulls nor subject to the influences of body organs and senses! May there be eternal peace and contentment to withdraw themselves into introspection and discard the frivolities and absorb the

magnificence of the Self that is what Brahman all about! To a genuine query as to how one should know the Supreme Bliss; is it self radiant or not! The reply would inevitably be as to how Sun shines; how the Moon and Stars are luminous; how do one would witness flashes of lightnings on the Sky and indeed how is Fire so beaming and glowing! Are not all these indications of that Brahman whose glory is brilliant!)

VI. xiii-xiv) *Nityonityaanaam chetanaschetanaanaa eko buhunaam yo vidadhaati kaamaan samkhyaa yogadhigamyam jnaatvaa devam muchyate sarva paashaih// Na tatra Suryo bhaatina chandra taarakam, nemea vidyuto bhaanti kutoyam Agnih, tam eva bhaantam anubhaati sarvam, tasya bhaasaa sarvam idam vibhaati//*

(The above two stanzas are exact repetitions of Kathopanishad's stanzas of II.ii.13 and15. Indeed, Paramatma is : *Nityo nithyaanaam chetanas chetanaanaam eko buhunaam vidaa dhaatikaamaan/* or is Everlasting among the Everlasting, fund of Enlightenment among those with Enlightenment; the Singular among the multitude and the outstanding bestower of desires. He is the Cause of Causes to be possibly realised by distinction or 'Saamkhya' and Yoga or Realisation by fixation or sharply targetted like the central 'bindu' or the brightest possible nothingness alone! He is by far the brighter and radiant than Surya, Chandra and the huge galaxy of Stardom, lightnings put together and of much less of Agni's significance! These stanzas are incidentally the repetition of II.ii.11 of Mundaka Upanishad as also vide in Purusha Praapti Yoga of XV Chapter Stanza 6.)

VI.xv-xviii) *Eko hamso bhuvanasyaasya mdhye sa evaagnih salile sannivishatah, tameva viditvaati mrityum eti, naanyah panthaa vidyateyanaaya// Sa vishva krid vishva vid aatma yonir jnaah kaala kaaro gunee sarva vidyaah, pradhaana kshtrajnaa patih guneshah samsaara moksha sthiti bandha hetuh// Sa tanmayo hyamrita Isha samstho jnaassarvago bhuvanasyaasya goptaaa ya Ishe asya jagato nityam evanaanyo hetur vidyate Ishaanaaya// Yo Brahmaanam vidadhaati purvam yovai vedaamscha prahinoti tasmai,tam ha devam aatmabuddhi prakaasham mumukshur vai sharanam aham prapadye//*

(A Unique 'Antaratma' common to all the Beings in 'Srishti' or the Universal Existence is likened to a solitary Swan which is totally unaffected by the sweeping and fleeting clouds and rains on the 'Hridayaakaasha'. This is like the Fire latent in the ferocious high tides of oceans that is capable of burning all kinds of material aspirations ; 'tameva viditvaati mrityum' or deep realisation of this fundamental Truth is the only path of smashing material desires; indeed 'naanyah panthaa vidyate yanaaya' or there is no other short cut to success. The Maha Purusha is:'Vishva krud, Vishva vid' is replete with the awareness of the happenings of the Universe; He is 'Atma Yoni' or Self generated, the Author of 'Kaala maana' or Times of Past, Present and of Future tenses, the embodiment of 'Tri Gunis' of Satva-Rajas- Tamas characteristics and the Creator-Preserver and Destroyer of Srishti as per the discipline the Kaalamaana which He himself created to follow! Now, once a Yogi is able to realise this Truth of Truth as the Causes of All the Causes then he is able to accomplish Eternity: *eva naanyo hetur vidyate Ishaanaaya* or once the Roots of the Causes, there would be nothing else that is to be Known! This omniscient force behind Srishti which hereto-fore embodied Brahma the Devaadhi Deva from out of the Center of the Golden Egg- half of the Universe is still Unknown any way-is the Origin of Vedas the Everlasting Source of Vijnana and Dharma is indeed the very last resort to liberation as there is no further origin and form of the destruction of the eternal cycle of births-deaths and births again.)

'Avyaktam shasvatam Shivam anantam ajam avyayam' or Unknown, Eternal, Auspicious, Eternal, Self Generated and Indestructible!

VI.xix-xxii) *Nishkalam nishkriyam shaantam niravadyam niranjanam, amritasya param setum dagdhendhanam ivaanalam// Yadaa charmavad aakaasham veshtaaishanti manavaah, tadaa devam avigjnaaya dukkhasyaanto bhavishyati// Tapah prabhaavaad deva prasaadaaccha brahmaa ha svetaashvatarotha vidvaan, atyaashramibhyah paramam pavitram provaacha samyag rishi samgha jushtam// Vedante paramam guhyam purakalpe prachoditam, naaprashanantaaya daatavyam naa*

putrayaa shishyaaya vaa punah// Yasya Deve paraa bhaktir yathaa deve gurau,tasyaite kathitaa hy arthaah prakaashante mahaatmanah//

(Paramatma is an essence of Purity and Spotlessness as a singular identity of integration with no parts of division as there is ‘Advaitam’ or of Duality or Multiplicity; That Truth is actionless since other energies which too are self-generated managing the affairs of Existence of the Beings such as Brahma-Prajapati or Maha Purusha with the active assistance or Maya the Illusory Powers to run the system of as Life as assisted by the Sub Powers of Devas as materialised by the mutual inter-action of Maha Purusha and Maha Maya! Figuratively speaking, if only Akaasha or the Interminable Sky is like a piece of leather and capable of being rolled out then the Form and Feature of the Supreme is possible of Realisation and the search of Almighty and of Bliss is what one could ever aspire! The great Maharshi Svetaashvara thus concludes that from times immemorial Maha Jnanis and Maha Yogis have made all out efforts by the intense-most endeavors of high austerities and extraordinary dedication and faith backed of course by the proactive blessings of Brahman Himself but the search has been age-old and elusive but for flashes of lightnings but once the Truth is realised by thrusting into the Unknown Realms of Eternity then the Highest Mystery in the Vedanta and no Teacher or Guide could ever lead him to but only have to ‘Swaanubhava’ or Self Experience! Bhrihadaranyaka Upanishad vide VI.iii.12 is quoted but therebefore the background is explained vide *Tam haitam Uddaalaka aarunir Vaajhasaneyaaya Yagjnyavalkyaayantevaasina uktvovaacha; api ya enam sushke sthaanau nishinchet, jaayeranschaakaah praroheyuh palaashaaneeti/ Etam haiva Vaajasaneyo Yagjnyavalkyo Madhukaaya Paingyaantevaasina uktvovaacha; apiya enam sushke sthaanau nishinchet jaayeran shaakhaah praroheyuh palaashaaneeti/ Etam u haiva madhukah Paingyah Chulaaya bhaagavittayate-vaasina uktvovaacha, api ya enam shushke sthaanau nishinchet jeyaraan shakhaah praroheyuh palaashaaneeti/ Etam u haiva Chulo Bhagavattir Janakaaya Aayasthunaayaantevaasina uktvovaacha, api ya enam shushke sthaanau nishinchet jaayeran shaakhaah praroheyuh palaashaneeti/ Etam haiva Jaanakir aayasthunaah satyakaamaaya Jabaalaa yaantevaasina uktvovaacha, api ya enam shushke sthaanau nishinchet jaayeran shaakhaah, praroheyuh palaashaneeti/ Etam haiva Satyakaamo Jaabalontevaasibhya uktvovaacha, api ya ainam shushke sthaanau nishinchet, jaayeranchaakhaah, praroheyuh palaashaaneeti/* (Son of Aruna named Uddaalaka taught the above to his disciple Yagjnyavalkya the famed Vaajasaneya the originator of Shukla Yajurveda [as Vaishampayana the Guru was annoyed and made Yagjnyavalkya to vomit what all he learnt, and the latter learnt from Surya Deva the knowledge of fresh Yajurveda assuming the form of a Vaajasa or a male horse and thus initiated Shukla Yajurveda or Vaajasaneya; the vomited portions that Vaishampayana made Yagjnyavalkya omitted was picked up by Vaishampayana’s other students by assuming the form of ‘Tittiris’ or partridge birds and thus Taittiriya / the omitted portions of the Yajurveda got generated] and Yajnyavalkya blessed the posterity that once sprinkled with water, the dry stumps and branches would henceforth grow and leaves sprout. Then Yagjnyavalkya taught the procedure of the above Sacrifice to his student Madhuka, the son of Paingi and gave the instruction of sprinkling water on the dry stump to enable branches to grow and leaves to sprout. Madhuka taught the procedure to Chula, the son of Bhagavatta with the above instruction of sprinkling! Further down Chula taught the same to his student Jaanaki the son of Ayasthuna who in turn taught the same to Satyakama the son of Jaabaala and the latter further taught this to his disciples with an embargo not to teach the procedure to none except to his son or a pupil. Indeed, this ceremony and its doctrine of the ‘Mantha’ along with the meditation on Praana or the Vital Force would certainly fulfill one’s desires. Another extreme caution in teaching the Mantha Vidya is stated to be that it should not be taught excepting to a pupil, a Knower of Vedas, an extremely knowledgeable person, one who exchange with another branch of such learning) . Further Mundaka Upanishad vide III.i.3 is quoted- III.i.3) *Yadaa pashyah pashyate rukma varnam kartaaram paramam brahma yonim, tadaa vidvaan punya pape vidhuya niranjanah paramam saamyam upaiti/* (As indeed when the Seeker of Reality finally confronts the vision of the golden hued Over Lord and merges with the non duality of Purusha and the Self as the **Source of Brahman**, the Seeker attains equation and then the riddance of gunas and features, merits and non merits, ‘punya paapas’ and indeed that is what all the highest goal! Maitri Upanishad describing the Yoga method is quoted vide VI.18: *Tathaa tat prayoga kalpah*

praanaayaamah pattyaadhaaro dhyaanamdbhaaranaa tarkah samaadhih shadangaa iti uchyate yogah, anebna yadaa pashyam pashyati rukma varnam kartaaram Isham Purusham Brahma yonim; tad vidvaan punya paape vihaaya parevyaye sarvam ekeekaroti; evam hyaaha: yathaa parvatam aadeeptam naashrayanti kadaachana/ or the Yoga way for achieving identity, control of breath, total withdrawal of senses, deep meditation, intense concentration, contemplative enquiry and absorption is stated to be the 'Shadanga Yoga' or the six folded yoga to attain the identity with the Supreme; as animals and birds do not attempt mounting burning mountain peaks, so sins would find no shelter in those who is absorbed in Brahman! Again Kausheetaki Braahmana Upanishad vide I.5 is quoted: *Tad yathaa rathena dhaavayan ratha chakre paryavekshetaivam aho raatre paryavekshetaivam sukrita dushkrite sarvaani cha dvandvaani, sa esha visukruto vidushkrito brahma vidvaan Brahmaiva -abhipraiti/* or a person driving a chariot would examine the two wheels before riding it in the same way as at the day and night, the good works and the opposite; similarly a vidvan surpasses the good and evil and then only seeks to reach Brahman after a thorough self-examination or introspection!)

VI. xxiii) *Yasya Deve paraa bhaktir yathaa deve tathaa Gurau, tasyate kathitaahi arthaah prakaashante mahatmanah, prakaashante mahatmanah/*

(Indeed the subject matter sought to be explained in the Svetashvatara Upanishad in the above pages and topics is the true reflection of the Eternal Truth and essence of the enormous endeavors of Sages of high commitment and total dedication to Paramatma Himself as the Outstanding Guidance and the Direction of dazzling Radiance and Bliss! Indeed that is the Eternal Path of Self-Realisation; yes that is the path of the splendour of Truth!)

[This is the close of the Sixth and final Chapter of Svetaashvatara Upanishad!]

OM TAT SAT

ESSENCE OF MAHA NARAYANOPANISHAD

PREFACE

Essence of Maha Narayanopanishad is a picture reflecting popular Mantras of Hindu Life. These highlight the Sanskrit Stanzas as transliterated into English and their broad meanings. The examples are Purusha Sukta, Mantra Pushpa, Pancha Mukha Rudra Dhyana, Sandhya Vandana, and Shri Sukta. The none too less important concepts as highlighted in the Script include Gayatri in Celestial Images, Omkaara the Essence of Reality, Glory of Bhudevi, Magnificence of Indra, Praana the very Life Force of Existence, Trisuparna Mantras: related to 'Medha' the Essential Truth Paramatma, Devi Maya the Trigunatmika and Hamsa Mantra, Angushtha Maatra Purusha, The quintessence of Satyam the Eternal Truth: 'Satyameva Jayate', Tapas-Dama-Shama-Daana-Dharma to attain Liberation, Anna Stuti, and Purusha Vidya.

Thus this Essence of Maha Narayanopanishad is a sequel to the 'Essence of Dwaadashopanishad' which covers of Brihadaaranyaka-Katha-Taittiriya, Isha and Swetashvatara Upanishads of Yajur Veda; Chhandogya and Kena Upanishads of Saama Veda, Atreya and Kausheetaki of Rig Veda base; and Mundaka, Maandukya and Prashnopanishads of Atharva Veda.

The Essence of Dwaadasha Upanishads was released already by www.kamakoti.org/ articles section and has been a resource base of quite a few of similar scripts like the Essence of Brahma Sutras already released by the website and those awaiting release by the website such as Essence of Manu Smriti and Essence of Prathyaksha Bhaskara.

We the ardent devotees of Kanchi Mutt especially of Paramaacharya HH Chandrashekhara Maha Swami as also of HH Jayendra Saraswati and HH Vijayendra Saraswati are our spiritual Gurus for generations. The Maha Swami's vision is the standing proof of Shri Lakshmi Kamakshi Nilaya at the heart of Chennai at the Greenways Road Extension. The Essence of Dwaadasha Upanishads was appropriately dedicated at the lotus feet of Paramaacharya already; my we in the Vemuri / Chavali families place yet another flower of fragrance at His lotus feet!

VDN Rao

Chennai

CONTENTS

Prajapati the Immortal

Hiranyagarbha : Manifestation of Universe; Purusha Sukta

Gandharva Vena's Self Realisation

Gayatri in Celestial Images

Significance of durva grass

Glory of Bhū Devi

Magnificence of Indra

Swasti and Invocations to Devas- Indra, Surya , Soma, Agni, Varuna etc

Jaatavedaagni invokes Maha Lashmi- **Shri Sukta Text and Meaning**

Jala Deva Varuna the Wonder Sustainer of the Universe

Special Prayers to Agni Deva:

Swaha -Swadha Mantras invoking the Celestials

OM the essence of Reality

Absolute Truth anchored to Tapas-Damam-Sacrifice-Satkarma

Devi Maya-Trigunas

Rudra the Truth-Paraa/Apara Vidya

Antaratma-what and where!

Mantra Pushpam

Uniqueness of Adithya Deva

Pancha Mukha Maha Deva

Agni Deva the Singular Medium of Lokas

Sandhya Vandana Mantras

Trisuparna Mantras: related to 'Medha' the Essential Truth Paramatma

Prayers to Medha Devi

Prayers to Rudra Deva

Defiance of Mrityu Devata by power of worship but its inevitability reaches Swarga

Oblations in favour of Agni, Vasus, Kaama and Krodhas

Significance of Tilas / Sesamum seeds in Oblations in Agnihotra

‘Praana’-the very Life Force of Existence

Invocations to Pancha Bhutas, Jnaanendriyas, Atma-Antaratma-Paramatma-Hunger

Oblations by way of Vaishvadeva - Svishta Rites, besides Svishtakrit

Swaah to Dhanya-Dhana Lakshmi

Aajya homa in favour of Rudra Swarupa Shaktis

Recall of Omkaara Swarupas as Devatva-Trimurtitva-Paramatva

‘Shraddha’ the symbol of Faith and Endurance linked with Pancha Praanaas

Grandeur of the ‘Angushtha Maatra Purusha’-the Supreme Controller of Life

Mrityunjaya the Ultimate Reliever of the binding knots of ephemeral Life

Agni the Lord of Yagjnas / Sacrifices

The quintessence of Satyam the Eternal Truth: *Satyameva Jayate*

Tapas-Dama-Shama-Daana-Dharma to attain Liberation

Other means of Liberation viz. Procreation, Yagjna, Maanasika, and Sanyasa

Prajapati reemphasizes Principles of means towards Salvation

Vedas prescribe Agni Karyas besides daily Agni performances twice for Salvation

Significance of Maanasika Puja or Inward Worship and Sanyaasa

Anna Stuti: From Surya to Varuna to Bhumi to Food to Control to Salvation

Parama Purusha is Omni-Potent, Omni-Scient and Omni-Present

Purusha Vidya

Annexure: Durga Suktam with meaning

ESSENCE OF MAHA NARAYANOPANISHAD

Harih Om/ Sham no Mitrah sham Varunah sham no bhavatyarmaa sham na Indro Brihaspatih sham no Vishnurunurukramah, namo Brahmane, namaste Vayo, twameva pratyaksham Brahma vadishyaami Ritam vadishyaami Satyam vadishyaami tanmaamavatu tadyuktamvatu avatumaam avatu vaktaaram Om Shantih Shantih Shantih/ Om sahanaavavatu sahanoubhunaktu saha veeryam karavaavahai tejaswinaavatheetamastu maa vidvishaavahai Om Shantih Shantih Shantih/ (We pray to Mitra, Varuna, Aryamaan, Indra, Brihaspati and the all permeating Vishnu to bless us and bestow auspiciousness and wellbeing. We prostrate to Brahma with veneration! We pay obeisance in esteem to Vayu Deva as the discernible Brahman Himself to safeguard and preserve us, the teacher and the followers. We pray to Him to nourish us together with physical energy and mental sharpness. Indeed let there be peace, fulfillment and mutual amity in our environment and all the forces around.)

Prathamonuvaaka or Section One

Prajapati the Immortal

Stanza 1: *Ambhasya paare bhuvanasya madhye naakasya pushthe mahato maheeyaan, shukrena jyotirishi samanu pravishtah Prajaapatishcharati garbhe anantah/* Prajapati in the form of endless waters generated Bhur-Bhuvah- Swah or Bhumi-Aakasha-Swarga and above all a seed in the form of a foetus which multiplies into countless species as the latter are born-preserved for a while and degenerated. *Sukra* or Prajapati himself enters *Pranis* or Beings and after sustenance and destruction then *Jyotirishi* or transmigrates the *Antaratma* or the Inner Conscience. Thus the Paramatma replicates into *Antaratma* and the *Jeeva* or the Embodied Being rolls on in the eternal cycle of births and deaths merely carrying the load of *Karma* or the sum total of *Paapa Punyas* in the cycle of Time or the *Kaala maana*.

Stanza *Yasmin tridasamcha vichaiti sarvayasmin Devaa adhi vishve nishaduh, tadeva bhutam tadu bhavyamaa idam tadakshare parame vyoman/* Prajapati the *Karta* having created the *Bhokta* or the recipient declared that He is the cause of existence of every creature as embodied besides the entirety of of all the causes too including preservation-dissolution-repeated transmigration of Souls too. As the imperishable *Antaratma* the Inner Conscience, Paramatma is the 'raison d'tre' as manifested *Vyoman* or *Aakaasha* which is but a constituent element of the Universe and in turn was the cause of the four elements of Prithivi-Aapas-Tejas-and Vayu or the Earth-Water-Fire -and Air.

Stanza 3: *Yenaavritam kham cha Divam maheemcha yenaaditya stapanti tejasaam bhrajasaam cha, yamantah Samudre kavayo vayanti tadakshare parame prajaah/* It is that Prajapati who fills in *Mahim-kham-divam* or the earth-space-and heaven besides the Pratyaksha Bhaskara provides radiation and illumination who also binds what the Sages firmly believe as the bond connecting the imperishable Paramatma and the Jeevas. Samudra or the Great Ocean is stated as the 'daharaakaasha' or the Internal Sky or the Self Consciousness of Jeevas and the Akaasha the Sky above are linked by way of meditation as believed. Thus the *Antaratma* and the Paramatma are integrated by the medium of intense realisation and sacrifice of worldly desires.

Stanzas 4-5: *Yatah prasuto toyena jeevaan vyachasarja bhumyaam yadoshamdheebhih purushaan pashumscha vivesham bhutaani charaacharaani/ Atahparam naanyadaneeyasam hi paraatparam yanmahanto mahaantam, tadekamavkyatarupam vishvam puranam tamasah parastaat/* The Universe got manifested by Prakriti - the *alter ego* of Paramatma- including the Pancha Bhutas or the Four Elements besides *bhumyaam- charaacharani bhutaan-oushadheebhi-Purushaan- pashun* or the great earth-moving and immovables-herbs / food- human beings-and all kinds of species; Chhandogya Upanishad is quoted: VI.iii.1-4) *Teshaam khalveshaam bhutaanaam trinyeva beejaani bhavanti, andajaam, jeevajaam udbhijjam iti// Seyam devataikshata, hantaaham imaashtisro Devataa anena jeevena aatmaanu pravishya naama rupe vyakaravaaniti//* (Creatures or Beings acquiring own Souls are of three kinds of seeds, viz. those which are born of eggs/ Andajas like birds, serpents; born of wombs like human beings and animals viz. jeevajams; and born of plants viz. uddhbujas or those due to sprouting; another category is stated to be svedajas or born of mire and body warmth like bugs and lice but these too are stated to have been born of udbhujas basically. Now it is that Deity in the form of an Individual Self which enters into these three kinds of bodies minus however its organs and senses) Thus Prakriti assumes countless forms and features as She is *tamasah purastaat* or beyond darkness and *Paraat param* and *aneeyasam* or the highest than the highest and the subtle most excepting Paramatma! .

Stanza 6: *Tadevatam tadu satyamaahustadeva Brahma paramam kaveenaam ishtaaputam bahudhaa jaatam jaayamaanam vishwam vibhaati bhuvanasya naabhih/* Maharshis asserted that the above statements were absolutely justified as truthful realities. Vedas confirm too the same by the usage of the terms of *Ritam* and *Satyam* or as being accurate and truthful. ‘Ritam’ refers to the physical, moral and spiritual import of each and every human being, while the word ‘Truthfulness’ refers to individual duty and social responsibility. In other words worship and morality by the Self and one’s own obligation to Society constitute the Reality of fulfillment of human existence as the nave of a wheel as supported by the spokes of edicts detailed by Vedas. Parabrahma is indeed the support of existence of the Beings in the Universe while Prakriti is the manifestation of the Universe.

Stanza 7: *Tadevaagnih tadvaayuh tat Suryastadindu chandramaah, tadeva Shukramamritam tad Brahma tadaapah sa Prajapatih/* The Maha Prakriti who generated included the ‘Jagadupakaaraka Agni’ or the Fire that which is the benefactor to the Universe; then the Vayu Deva the sustainer; then the radiant and ever illuminator Surya; Moon the Lord of herbs; the Stardom and the Sukramamritam or the nectar the parental seed to perpetuate the human and all other species; Water and the other Pancha Bhutas or the Basic Elements; the Unique Brahma Deva and Prajapati the Creators of ‘charaachara jagat’- the ‘Pranis’.

Stanzas 8-9: *Sarve nimeshaa jagjniro vidyutah purushaadabhi, kala muhurtah kaashthaad ahoraatraa - scha sarvashah/ Artha maasaa maasaah rutavah samvascharasta kalpantamaam, sa aapah pradudhe ubhe ime anrarikshamayo Suvah/* The Self Illuminated Personality generated the Kaala maana or the Time Cycle comprising nimeshas-kalaas-muhurtas-kaashthaas, days, fortnights, months, Seasons or Ritus viz. Vasanta or Spring-Greeshma or SummerVarsha or monsoon-Sharat or Monsoon-Hemanta or pre winter-and Shishira or winter, besides Samvatsaras or Years. Indeed this Brahman milked water besides antariksha or firmament and suvarloka or the swarga.

Stanzas 10-11: *Naina murthwam na tiryancha na madhye parijagrabhat, na tasyesho kaschin tasya naama mahadyashah/ Na sadrushe tishthanti rupamasya na chakshushaa pashyati kaschanainam, hridaa maneeshaa manasaabhikalpto ya yevam viduramritaaste bhavanti/* (None ever could ever perceive His form or features and none ever view Him by the mortal eyes.None indeed could realise that profile- its

limits across nor his middle portion and physical presentation and much less about his might and glory! Yet those who could realise Him by one's inner vision by control of mind , concentration and constant meditation or yoga; indeed such class of superior humans is cited as in Svetaashwara Upanishad being worthy of of quoting: **L.xiv)** *Svadeham aranim kritvaa oranavam co'ttaraaramim, dhyaana nirmatsathanaabhyaasaat devam pashyen nigudhavat/* (Struggle to surmount all kinds of impediments is fraught with innumerable means of material desires and practices on one hand and sharpen the edge of spiritual bent of mind with tenacity, dedication and extraordinary faith on one's own ability on the other hand. This is some thing that calls for a revolutionary transformation in one's daily routine and psyche. It demands sufferance, self-negation, and total abstinence to the point of break down by way of extreme self denial. Control of mind and detachment by the severe possible hold and command of organs and senses of chakshu-shravana-naasika-manasika-twak media as also the yoga practice without desired ends and the corresponding controls but even without pursuing and terminating the further strife to merely attain 'siddhis' like Anima and Garimaadi powers but of the Ultimate Siddhi of uniting the Self with the Supreme with no interference and curiosity of materialism and its ends but bring out to one's fold from one's own heart!) **L.xv)** *Tileshu tailam dadhineeva sarpir aapas srotassu araneeshchaagnih, evam aatmaatmani grihyetusau satyenainam tapasaa yonupashyati/*(One's own 'Antaratma' or the Innermost Consciousness needs to be churned out by persistent practice as detailed in the above stanza, by way of struggle, friction and persistence just as oil is extracted from sesamum seeds, butter from cream of milk, water by digging deep from dried earth, and as Agni by friction of 'aarani' or wood sticks! In the constant and even tiring efforts of truthfulness and extreme austerities, the Individual of total commitment might thus be able to discover the Final Truth finally; *ghritam iva payasi niguudham bhute bhute cha vasati vijnaanam satatam manthetavyam manasaa manthena bhutena/* or 'Constant churning of a clean and transparent mind is the quintessence of the exploration, just as of ghee in milk which again is obtained after constant churning!)

Hiranyagarbha : Manifestation of Universe- Purusha Suktam

Section I -Chapter II : *Adbhyah sambhuto Hiranyagarbha ityushtou/*

Adbhyah sambhuta Prithiviyai rasaaccha Vishwakarmanah samavartataadhi,tasya Twashtha vividha drupayeti tatpurushasya Vishvamaajaanamagre/ Vedahametam Purusham mahantam aaditya varnam tamasah parastaat, tamevam vidwaanabhrita iha bhavati naanyah panthaavidyateyanaaya/ Prajaapatishcharati gabherantah ajaayamaano bahuthaa vijaayate, tasya dheeraah parijaananti yonim, Mareechinaam padamicchanti vedhasah/ Yo devebhya aatapati, yo Devaanaam purohitah, Purveyo devebhyo jaatah namo Ruchaaya baahyave/Rucham Brahmaam janayantah, Devaa agretadbruvan, yassatvaivam Braahmano vidyaat, tasya Deva asan vasho/ Hreescha te Lakshmeeshva patnanou, ahoraatre paarshveh nakshani rupayam, ashvinau vyaaktam, ishtam manishaana, amum manishana, sarvam manushani/ This Universe was created by Para Brahman by virtue of Five Elements of Earth-Water-Air-Agni-and Akaasha. He-of course- is indeed far superior to Aditya, Indra and other Celestial Celebrities. Surya Deva called as Tvashta rises in the mornings embodying His radiance. Into this mortal world which at one stage was engulfed in total darkness and gloom, the celestial illumination from the singular source of Bhaskara brought amazing transformation with brightness and activity. Indeed but for this, there is no other path of success and immortality! This alternate form of Parameshwara viz. Prajapati shines for the benefit of all the Devas; He is invoked as their beneficiary as also their Chief. Devadhi Deva! Hree and Lakshmi are your consorts; you are the personification of Tri Murtis of Brahma-Vishnu-Maheswara. Days and Nights are your two sides. Ashvini Kumars are your mouth. You are the Lord of all the Beings moving about in the Inter Space of Heaven and Earth causing days and nights. Indeed you are the 'Ajam' or the Unborn being the Inner Consciousness of one and all in the Universe.

You are also the Hiranyagarbha who along with the power of Maya is the singular support to heaven and earth; You are the Supreme controller of bipeds and quadrupeds of the earth; you too are the ‘shttavara jangamas’ in the Creation. Your glory is evident from mountains like Himalayas as also from oceans and rivers.

Section I -Chapter III -stanzas 1-3 on Hiranyagarbha: *Hiranyagarbhah samavartataagre bhutasya jaatah patireka aaseet, sa daadhaara prithiveem dyaamutemaam kasmai Devaaaya havishaa vidhema/ Yah praanato nimishato mahitwaika idraajaa jagato babhuva, ya Isha asya dwipadaaschatushpadah kasmai Devaaya havishaa vidhema/ Ya aatmadaa balamdaa, ya aatmadaa balamdaa yasya upaasate prashimsha yasya devaah, yasya chhaayaamritam yasya mrityuh kasmai Devaa ya havisham vidhema/* By the might of Paramatma and the supreme power of Maya Prakriti, Prajapati was generated. The same Paramatma the unique also commissioned Hiranyagarbha the Creator to prop up Trilokas viz. Bhumi-Antariksha- and Swarga. Devas are contented by the ‘yagjna phalas’ as performed by the virtuous sections of the Society as prompted by Sages and dwijas and their worship, sacrifices and dharmic karyas sustain ‘dharma’ and ‘nyaya’ or virtue and justice. Thus Hiranyagarbha is the Sovereign controller of all the Beings in ‘srishti’ ie. humanity and all the Beings plus as all the bipeds, quadruples and so on and is latent as their internal nucleus. He is the reality within them all bestowing strength and sustenance like a shadow till such time destiny takes them in the whirlwind of deaths and births yet grants them immortality jumping from body to another.

Stanzas 4-8: *Yasyame himavanto mahitwaa yasya samudra rasayaa sahaahuh, yasyemaah pradisho yasya baahu kasmai Devaaya havishaa vidhema/ Yah krاندasi avasaa tastabhaane asyaikshetaam manasaa rojamaane, yatraadhisura uditau vyeti kasmai Devaaya havishaa vidhema/ Yena dyourugraa prithivi cha dridhe yena suvah stabhitam yena naakah, yo antarikshe rajaso vimaanah kasmai Devaaya havishaa vidhema/ Aapoha yanmahatirvishwamaayam daksham dadhaanaa janantiragnima, tato Devaanaam nira- vartataasurekah kasmai Devaaya havishaa vidhema/ Yaschidaapo mahinaa paryapashyaddaksham dadhaanaa janayanteeragnima, yo Deveshvadhi Deva eka aaseet kasmai Devaaya havishaa vidhema/* It is the brilliance and splendour of Hiranyagarbha Brahma that the the high peaks of Himalayas or the magnitude and energy of Oceans and massive rivers are declared and His hands are deeply involved in dispensing justice in eight directions to all the Beings as they deserve. It is His extraordinary capability that Earth and Space are held in their respective positions and Bhaskara Deva moves eternally by His Rise and Disappearance day in and day out! It is He who firmed up the terrestrial , the sky and the heavenly regions and created ‘Rajasa’ feature in the antariksha! It is due to His glory that ‘aapas’ or water got materialised and eventually Agni or the Fire and thereafter the form of ‘vayu’ or deity of Wind and Praana the life force. It is thus Hiranyagarbha who set the chain of the Basic Elements of Nature which made the ‘charaacharajagat’ exist and sustain. The origin of waters and fire had admirably made vedic tasks of potent worship. Thus all the respective Devas are in place to kick-start the momentum of the Universe thus standing out as the Leader of Devas and as the Supreme Creator.

Stanzas 9-12: *Esha hi Devah pradishonu sarvaah purvo hi jaatah sa vu garbhe anantah, sa vijaya maanah sa janishyamaanah pratyangmukhaastishthati vishwatomukhah/ Vishvatashchakshuruta vishvato mukho vishvato hasta uta vishvaaspaat, sabahubhyaam namati sam pataschaidwavivaa prithivi janayana Deva ekah/ Venastat pashyan vishwaa bhuvanaani vidwaan yatra vishwam bhavatyeka needam, yasmintridasam cha vi chaikas yotah pritischa vibhuh prajaasu/ Pra tadvoche amritam nu vidwaan gandharvo naam nihitam guhaasu, treenipadaa nihitaa guhaamsu yastedveda Savituh pitaa sat/ (Hiranya -garbha eulogized and admired by the various Scriptures was initially materialised in Swarga and as*

enveloped in his womb the entire Universe was Paramatma's prime representative and resides in every Being in 'Srishti' as a nucleus as the 'Antaratma' or the Inner Consciousness. Being the cause and effect of all the 'Pranis' connects them all in successive cycle of births and deaths. Svetaashwara Upanishad is quoted as a repeat: **II.xvi-xvii**) *Esha ha Devah pradishonu saraah purvo hi jaatah sa vu garbhe anatah, sa eva jaatah sa janishyamaanah pratyam janaamsstishthati sarvatomukhah// Yo Devognau yopsu yo vishvam bhuvanam aavivesah, ya oshadheeshu yo vanaspatishu tasmai devaaya namo namah//* (This Devadhadhi Deva is Omnipresent at once First Born yet would be born again and always present within a garbha and is multi-faced, multi-faceted and multi-directional. Essentially anchored to each and every Being as the Inner Self , Paramatma is inside and outside Agni, Water, Prakriti, Food, Plants, Trees, Medicines and name it any; indeed name it any!)

This Self radiant Hiranya garbha as the 'antaratma' the creator of Trilokas by Himself and out of his own self and is the sculptor of each and ever Being in the creation with 'panchendriyas' or the body parts like the eyes, ears, hand and feet and their senses. Svetaashrva Upanishad is quoted further vide **III.xiii-xv**) *Angushta maatrah purushontaraatmaa sadaa janaanaam hridaye sannivishthah, hridaa manveesho manasaabhi klipto yadaa etad vidur amritaaste bhananti// Sahasra sheershaa purushah sahasraahshah sahasra paat,sabhumin vishvato vritwaa ati atisthad dashaangulam// Purusha evedamsarvam yad bhutam yaccha bhavyam utaamritatavasyeshaano yad annenaatirohati//* (The Inner Self is hardly of thumb size always resident of his heart the hub of distributing every 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 understatement of 'dashangulam' or of ten inches seeking to express in brief as that expression briefly covers Sapta Lokas, Sapta Paataalas, Sapta Dvipas, Sapta Samudras, Sapta Parvatas, and so on apart from the 'Kaalamana' 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) . Yet, He controls 'dharma and adharma' or virtue and vice by shapes every Being's act with the latter's hands and legs or the actions.

Gandharva Vena's Self Realisation

Gandhava Vena after intense introspection preached that it was this into this Hiranyagarbha that the Universe was manifested by Himself but like the warp and woof in a woven fabric of 'Samasaara' and that the Spirit of Paramatma represents Jnaana or the Reality. The entire universe is absorbed covering all the Beings and their consciousness the three stages of awakeness, dream stage and sushupti or deep sleep controlling their senses and awareness. Rig Veda vide Mandala I, Sukta 164, Stanza 45 explains: *Chatwaari vaakyapramitaa padaani taani vidur brahmanaa yemaneeshanah, guhaa treeni nihitaa nengayanti tureeyam vaacho manushyaa vadanti/* or this 'gudha jnaana' or secretive awareness had come to light that the divine voices revealed three kinds of stages in human life viz. 'paraa-pashyanti-madhyama' climaxing the 'Tureeya' stage.

Stanzas 13-15: *Sano bandhurjanitaa sa vidhataa dhaamaani Veda bhuvanaani vishwaa, yatra Devaa amritamanashaanastriteeye dhaamanyabhairyanta/ Pari dyaavaa prithivi yanti sadyah pari lokaan pari vishwah pari suvah, ritasya tantu vitatam vicritya tadapashyat tadbhavat prajaasu/ Paritya lokaan pareetya bhutaani pareetya sarvaah pravisho dishascha, prajaapatih prathamajaa ritsyaat - manaatmaaninabhi sambhuva/* (Hiranyagarbha allots dispensations to various Devas as per their worth and value in third world of swarga and indeed He is fully aware of what to decide and resolve; indeed He

is the father, well wisher and judge as the outcome of His discretion is final. Similarly, the quarters of the mid region named suvarloka is allotted by His discretion as the per the 'Rita' as per the essential Truth of the sacrifices that the record of the celestial beings. Thus the first born Prajapati or Hiranyagarbha manifested Himself as the herald of Srishti and as the protector and the Lord of Beings on the process of creation.

Stanzas 16- 18: *Sadsampati madbhutam priyamindrasya kaamyam, sanim meghamayaasisham/ Uddeepyasva Jaatavedopannirutimmama, pashuscha mahaamaavah jeevanam cha disho disha/* May we worship Prajapati who is the cause of the Universe to have created Indra Deva who is indeed dear to the latter as His own creation and thus dear to Him as His ownself as the Seat of intellectual powers and thus worthy of veneration. Aitaroyopanishad is quoted as Indra is the mystic name of the 'Antaratma' itself; designated as Idindra or Indra is indeed the 'Antaratma' which is 'Paramatma' alone! I.iii.14) *Tasmaad Idandro naamedendro ha vai naama tam idindram santam Indra ityaachakshate parokshena, Parokshapriyaa ivahi Devaah, Parokshapriyaa ivavi Devaah/* (Thus His name is Idindra; indeed He is truly known as Indra as Devas call him as Indra for short; these Devas are fond of such indirect names as Indra for Idindra but basically this Antaratma is indeed that Paramatma Himself! The Truth and Reality as Paramatma the playful Creator-Preserver-Destroyer enters the Bodies of Beings as the Individual Self.) Kenopanishad narrates an interesting anecdote: As Maya Yakshi approached Devas as to who was Brahman: III. 1-2) *Brahma ha devebhyo vijigye tasya ha braahmano vijaye devaa amaheeyanta/Ta ekaikshantaa- maakam evaayam vijayosmaakamevaayam mahimaa iti// Tadd haishaam vijaja nau tebhyo ha praadur babhuva tanna vyajaanat kimidam yakshamiti//* (Brahman is truly unknown to those who are either not keen to know or those who desire to know but are unable to know despite their high keenness to know and make enormous efforts but still cannot know. It was in this context that the Supreme appeared to have at one stage created Maya or the dense cover of Ignorance over the Devas and allowed them the feeling of victory in the battle of evil forces and of virtues ensuring the stability of the Universe; Devas got elated that the success was their own not realising the magnificence of Brahman the Supreme.) Then Devas asked Maya Yakshi whether Brahman was Jaataveda or Fire then Devas handed over small fire and handed over a piece of straw but yakshi failed to ignite it; then Devas asked whether Vaayu was Brahman and as Yakshi asserted so, Devas offered a piece of grass blade and Vayu could hardly fly but fell on the ground. Then vide III.11) *Athendram abruvan, Maghavan, etad vijaaneeh kim etad Yakshan iti tatheti, tad abhayadravat; tasmaad tirodadhe/* (As Devas concluded that this Yaksha was indeed a shadow of Maya seeking to fool them, they approached Maghavan or Indra to please investigate the appearance of the Yakshi and even while this occurrence happened the Maya Yakshi disappeared.)

Gayatri in Celestial Images

Stanzas 19-31: Following are 12 passages called Gayatris addressed to various Deities:

19: (Maha Deva Gayatri) *Purushasya vidma sahasraakshasya Maha Devasya dheemahi, tanno Rudrah prachodayaat/* May we meditate that Maha Purusha and absorb the knowledge and might of that myriad eyed Maha Deva ! The most significant explanation of of Gayatri is vide Rigveda Mandala III.Sukta 62. Stanza 10 is : *Tat savitur varenyam bhargo devasya dheemahi dhiyo yonah prachodayaat/* That 'buddhi' or the heart felt mentality which impacts 'sanmarga' the path of virtue is worthy of worshipping Savita Devata, demolishes blemishes and leads us to uphold the divine path! Chhandogya Upanishad III. xii.1) *Gayatri vaa idam sarvam bhutam yad idam kim cha, Vaag vai gaayatri, Vaag vaa idam sarvam bhutam Gaayati cha traayate cha/* (Gayatri is the manifestation of all the Beings in Creation. Speech is Gayatri. It

is that Vaak Devi who sings for and provides protection for one all! In the days of yore there were three principal media to secure Soma juice viz. Gayatri, Trishtup and Jagati; but only Gayatri could reach the kingdom of Soma as the other two got fatigued and retreated. Besides excellence in singing viz. 'gaana', Gayatri does 'traana' or protection of the 'Praanis' too)

20: (Rudra Gayatri) *Tat Purushasya vidmahe Maha Devaaya dheemahe, tanno Rudrah prachodayaat/* May we be impelled to realise that Supreme Person Rudra Deva the embodiment of Jnaana, enlightenment and the secret of Supreme Realisation!

21: (Vighnesha Gayatri) *Tat purushaya vidmahe Vakratundaaya dheemahe, tanno Dantih prachodayaat/* May that Maha Purusha Ganeshwara the elephant faced with a powerful trunk and tusk bestowing auspiciousness and Vidya, whom Devas and humans are invoked before every action to ward off evil forces and all kinds of obstacles.

22: (Nandi Gayatri) *Tat Purushaaya vidmahe Chakratundaaya dheemahi, tanno Nandih prachodayaat/* May we invoke that form of divinity known as Chakratunda or Nandikeshwara the servant, seat and vehicle of Lord Shiva wielding chakra and discuss while Shiva was engaged in battles with demons gasping with the mouth.

23: (Shanmukha Gayatri) *Tatpurushaya vidmahe Mahasenaaya dheemahi, tannah Shanmukha prachodayaat/* May Bhagavan the Six Faced Kartikeya the embodiment of chivalry as the Commander-in-Chief of Deva Sena and the enforcer of Dharma guide us and impel to seek enlightenment to realise the Essence of Truth.

24: (Garuda Gayatri) *Tatpurushaaya vidmahe Suvarnapakshaaya dheemahi, tanno Garudah prachodayaat/* We seek to worship Suvarnapaksha or with golden wings Garuda Deva the swallower of Snakes and the chariot of Maha Vishnu who is everready to carry the latter within a fraction of second to places where the latter's devotees urge Him to save at once.

25: (Brahma Gayatri) *Vedaatmanaaya vidmahe Hiranyagarbhaaya dheemamahi, tanno Brahma prachodayaat/* We beseech Hiranyagarbha Brahma Bhagavan the known manifestation of the Supreme Reality and the root of Chatur Vedas reciting them from his four faces to impact our consciousness towards the path of estimable action.

26: (Narayana Gayatri) *Naraayanaaya vidmahe Vaasudevaaya dheemahi, tanno Vishnah prachodayaat/* We prostrate before Narayana Vaasudeva to lead us to righteousness and reveal us the Reality and reach us to the arduous path of Bliss. The term Narayana as resting on deep waters preserving the Universe that He creates as His effective deliberation and cause. Vaasudeva is the Antaryaami as the ' ayaktam-shasvatam -Vishnum -anantam -ajam -avyayam'.

27: (Bhaskara Gayatri): *Bhaskaraaya vidmeheMahaadyutikaraaya dheemahi, tanno Adityah prachodayaat/* May we perform 'pradakshana namaskaaras' or circumambulatory greetings to Pratyaksha Bhaskara the original cause of radiance and illumination of Trilokas for uprooting darkness and bestow life and sustenance to all the Beings and demolish 'agjaana' or ignorance to lead us jyoti : 'tamasomaa jyotir gamaya -mrityormaa jyotirgamaya'!

28: (Vaishwaanara Gayatri) : *Vaishvaanaraaya vidmahe leelaalaaya dheemahi, tanoo Agnih prachodayaat/* May Agni Deva the ready means of worship and cooking as the singular source of radiance and ‘homa karyaas’ by which all the devas are invoked and contented with ‘mantra yukta ajyaas’ by way of oblations through the singular means of ghee and food. Manduka Upanishad describes Vaishvaanara as ‘ Lolaayamaana’: I.ii.4) *Kaali Karaali cha Manojavaa cha Sulohitaa yaa cha Sudhumravarnaa, Sphulingini Vishvarupi cha Devi Lolaayamaanaa iti Sapta Jihvaah/* (The Sapta-Jihvaas or the Seven Tongues of Fire Flames are Kaali (black), Karaali (ferocious), Manojava (Speed of Mind), Sulohita (extremely red hot), Sudhumra varna (coloured like thick smoke), Sphulingini (emitting cracky sparks) and Vishvaruchi (blazing all around); these are the ‘lolaayamaana- agnis’ or the ever moving flames of speed and spread!)

29:(Katyaayani Gayatri) *Katyaayanaaya vidmahe Kanyakumari dheemahi, tanno Durgih prachodayaat/* May Devi Katyaayani be realised and Devi Kanyakumari be worshipped. We seek the blessings of Durga Devi generously and lead us to Reality and Realisation.

Significance of durva grass

30: *Sahasra paramaa Devi shata mulaa shataankura, sarvah hastu me paapam durvaa duhswapna naashani/* (Far superior to thousands of purifying agencies the ‘durva grass’ with double fold with ten inches length and hundreds of roots and sprouts, embodying the divine energy of Devi Shakti, destroys various kinds of blemishes and impurities of all beneficent acts meant for all religious and worships to divinities, besides uprooting the effects of evil dreams. Proper religious acts prescribed in the Scriptures by dwijas especially ‘shrotria brahmanas’ are always habitual of utilising the ‘durvara yugma’ and the saying is: *durvaa amritasambhutih shatamulaah shataankuraa, shatam me ghnanati paapaani shatamaayurvivardhati/*

31. *Kandaat kandaat parohanti parushah parushah pari, eva no durva pratanu shahasrena shatenacha/* Each stalk of durva grass in the folds as prescribed could multiply as hundreds and thousands in number and so would the progeny of one’s ‘vamsha’ by its spiritual use into hundreds and thousands.

32: *Yaa shatena pratanoshi sahasrena shatenucha, tasyaaste Deveeshtako vidhema havishaa vayam/* Ishta Devi Shakti! May we worship with three oblations to agni deva and turn them into a multiplication of hundreds and thousandas!

Glory of Bhuvani Devi

33: *Ashvakraante ratha kraante Vishnukraante vasundharaa, shirasaam dharayahyaami rakshaswa maam pade pade/* May this Sacrificial Earth be such that Lord Vishnu Himself by horses and chariot traverses severally, while my head is bent in prostration thrice for His blissful protection at every step of His chariot. By way the purification of the self, this stanza be repeated thrice. Figuratively, the three prostrations of the devotee represent three steps of Trivikrama Vamana Deva who occupied the Universe in three steps the earth-akaasha and the ‘atholokas’.

34:*Bhumirdhenurdharani loka dhaarini, udyataasi Varahena Krishnena shata baahunaa/* In Varaha avataara, Lord Vishnu lifted up Bhuvani Devi as in the form of a milch cow while she was sinking into deep seas as dragged to ‘atho loka waters’ by the demon Hiranyaaksha. Such is the sacred nature of Earth and even a rub of the ‘mrittika’ on one’s forehead after sacred bath would signify ‘bhudevata’ as a physical purification.

[As Hiranyaakasha, the mighty son of Devi Diti pulled up Bhu Devi and dragged her into the depths of the Ocean down deep into the netherland of Rasatala, Lord Vishnu assumed the incarnation of **Maha Varaha** and killed him. Bhu Devi heaved a great sigh of relief and prayed to Him saying that he was her rediscovery, her mighty ‘Adhara’ or the Hold, his unique rescuer and without her existence was unreal. Since Bhu Devi was about to sink but for his timely mercy, she was popularly called Madhavi or the Lord as Madhava. Since Maha Varaha roared as an acknowledgement of her ‘Stuti’, the resultant sounds were heard as Sama Veda and he lifted the Earth by his horns in one single ‘go’ and leapt up from Rasatala to restore her back into her original position when Devas showered flowers and Maharshis recited Vedas, describing the Lord’s playful deeds. They said that the distance between the Underworld, Bhumi and Sky was the only comprehensible Place that one’s imagination knew as spread over by Him, but the Unknown still remained a great mystery or Maya! Even as Maha Varaha placed Bhu Devi as a mammoth ship on the endless water, Bhagavan made divisions of Sapta Dwipas and materialized the four Lokas afresh viz. Bhuloka, Bhuvraloka, Swarloka and Maharloka and Lord Brahma resumed his task of Creation. Source Padma Purana]

[Bhumi renamed as Prithvi has an interesting background: King **Pruthu** picked up unprecedented popularity as he proved to be an ideal and highly virtuous Administrator, endeared by Maharshis and commoners alike; there was no fear of ‘Adhibhoutika, Adhyatmika and Adhidaivika’ problems owing to physical ailments, mental tensions or natural calamities in the Society. This was the first King ever who performed Rajasuya Yagna. It was this illustrious Emperor who controlled the entire Bhumi (Earth), as the latter took the form of a cow, chased and forced her to provide ample milk to one and all in the way that they desired to receive: Pruthu himself milked the cow having converted Swayambu Manu as a calf and milked food grains where as in the regime of King Vena the staple food was fruits and flowers; all other Beings arranged their own representatives as the milkmen, calves and selected their own kind of material as milk; for instance, Rishis made Chandrama is the calf, Brihaspati as the milkman, Tapomaya Brahma as the milk and Vedas as the container into which to fill up the milk; Devatas made Indra as the calf, Surya as the milkman and Pushtikaarak (highly healthy) food as the milk and a golden container; Pitru Devatas requested Yamaraja as the calf, Antaka Deva as the milkman and ‘Swadha’ in the form of milk into a silver container; Naagas selected Takshaka as the calf, Iravata Naag as the milkman and ‘visharupa dugdha’ (milk-like poison) into a ‘thumba’ container; Asuras appointed Madhu as their milkman, Virochana as the calf and ‘Mayaaksheera’ or milk in the form of ‘Maya’(illusions) to fill up in an iron vessel; Yakshas preferred Kubera as the calf, Rajatanaabha Yaksha as the milkman, Antardhan Vidya as the milk in a ‘kacchaa’ vessel; Gandharvas opted for Chitraratha as the calf, Suruchi as the milk man, fragrance as the milk, and lotus as the vessel; Rakshasas desired the milkman, calf, milk and the container as Rajatanabha, Sumali, blood and Kapala respectively; Parvatas (Mountains) desired Meru as the milkman, Himalaya as the calf, ‘Aoushadhis’ as the milk, and a rock as a container; and ‘Vrikshas’ (Trees) chose Pluksha Tree as the calf, Shaala Vriksha as the milkman, milk cut from trees as also water as the milk and Palaasha as the container. This was how Maharaja Pruthu satisfied all species of Beings under his governance. Source : Brahma Purana]

35-36: *Mrittike hana paapam yanmayaa dushkritam kritam, Mrittike Brahma dattaasi Kaashyapenaabhi mantrinaa, Mrittike dehi me pushtim twayi sarva pratishthitam/ Mrittike pratishthite sarve tanme nirnuda Mrittike, twayaam hatena paapena gacchaami paramaam gatim/* Maha Bhumi Devata! Indeed you are the eternal sustainer of Life of all Beings. You are the singular source of food, energy and contentment and we worship you to destroy our sins and misdoings done wilfully or inadvertently. It was Kashyapa Maharshi who performed ‘abhimantra’ of ‘mrittika’ or water mixed pieces of earth to purify human beings of virtue and apply on their head, face, forehead, heart and limbs to evaporate their blemishes. Bhu maataa! Application of Mrittikaa would not only ward off the present but the erstwhile sins too and purify one’s body, heart and Inner Conscience of all! Indeed, Earth is a personification of patience, hard work and sacrifice and Bhu Devi is a real representation of a Mother, Guide, Provider and of attachment to her progeny to repay one’s indebtedness. Mrittikaa snaana is significant while reciting the stanzas.

Magnificence of Indra

37-38: *Yata Indra bhayaamahe tato no abhayam kridhi, Maghavacchhagdhi tanna uutaye vidvisho vimridho jahi/ Swastidaa Vishwaspati vritrahaa vimrigho vashee, Vrishendrah pura yetu nah swastidaa abhayankarah/* May Mahendra the personification of courage bestow fearlessness and shield to us; you are the one whom humans worship for prosperity and Sages worship in the sacrifices for self realisation. ‘Swasti’ or well being now in the present and the other worlds, as auspiciousness and fulfillment is your ‘hall mark’ and speciality. Maghavan! You are the terror to enemies and all kinds of evil energies as proved by the example of your destroying ‘Vritraasura’ the sworn enemy of Devas. May Lord Indra grant us welfare on Earth by granting ample and timely rains and food and bliss in the other worlds. In Rigveda Samhita, innumerable hymns commend Indra Deva as the Universal Lord of ‘Charaachara Jagat’, as the Devaadhi Deva, as the Swargaadhipati, as the Immortal, and the destroyer of all the evil in the worlds thus bringing one to believe that the Supreme Protector of Existence is He himself!

A reference from Kousheetaki Upanishad reveals vide III.1-2, Indra’s Excellence as follows: (Pratardana the son of Divodaasa Maharshi made enormous efforts of virtue and sacrifice by way of fortitude and struggle finally succeeded in accomplishing Indra Loka. On arrival, Indra the Chief of Devas was pleased and offered to bestow a boon. Pratardana asked Indra to grant him such a boon that would benefit humanity. Indra said that those who have secured superiority in life would normally ask boons for further heights of achievement but surprisingly enough there is somebody like Pratardana who asks for fulfillment of the desires of mankind instead! Indra appreciated the offer as Pratardana replied : *satyaad eva neyaaya satyam* where by Indra replied that indeed it was so! Indra further endorsed appreciatively: ‘That is what I deem most beneficial for mankind; I destroyed the three headed son of Tvashtri viz. Vritra with Vajra the thunderbolt ; I delivered the ascetics called Arunmukhas to the wolves; I killed the followers of Prahlada on the sky such as Namuchi, Vala and several Daitya warriors; I killed sixty thousand danavas named Paulomas born to Puloma and Kaalkaanjas born to Kalaka the wives of Kashyapa Muni on Antariksha and Bhumi respectively! All these battles indeed fought by me only to destroy evil and revive Dharma, all this without losing a single hair on head or injuries to my followers, not by stealing nor bhruna hatya or killing of embryos, nor matricide, patricide and such heinous acts but purely to vindicate dharma and nyaya or virtue and justice which are the cardinal principles of universal welfare! Indeed of one commits a sin, the darkness of not only the mind but even the darkness of face prevails! Indra Deva further declared: *Praanosmi!* or : ‘I am the Praana, the Vital Energy to one and all! He exhorted that he must be worshipped for fulfillment and to discover the Path of Immortality, since Life is breath and breath is the Life, for existence is literally hinged on to Praana’. He further declares that it is due to the vital force alone that one retains his oneness and identity or individuality or else he would get lost in the vast wilderness of the universe; then only one is distinguished by his name, face, form by the eyes, sound by the ears, thoughts by the mind, complexion by skin, and so on. Indeed it is the vital force that marks the individual, his or her position by the speech that speaks, eyes that see, ears that hear and above all the mind that thinks, imagines, sings, smells, acts and reacts, so on. While speech speaks, vital energy speaks after it; as ears hear vital breath hears along and when the breath breathes all the vital breaths breath too there after. Indra is thus the Praana, the Life and the very Existence. He is the prajnatma- the Self with intelligence; he indeed is the buddhi, vritti, svabhava and ‘sarva praanaan jeevana kaaramam’!

[Indra kills Trisira and Vritra and his penance: Prajapati Visvakarma, the famed Architect of Devas, had a son named Trisira or the three headed Brahmana boy who used to practise ascetism with one head, drink wine with another and look around in all directions with the third. Being an ardent student of Vedas, he was always engaged in severe Tapasya, especially 'Panchagni Sadhana' hanging upside down a tree branch exposed to Summer Sun, winter cold and heavy rainy season without food conquering worldly desires. Being highly suspicious of the intentions of Trisira who might pose problem his own throne, Indra despatched Apsarasas to disturb Trisira's rigorous meditation but to no avail. Indra thus killed him even when he was in meditation, even as he knew that killing a pious Brahmana in meditation was the highest possible sin. Furious with Indra's dreadful deed, Visvakarma performed an inexorable Sacrifice by 'Abhichara' process (taking revenge) reciting Atharva Veda Mantras, created a mountain like and ferocious boy with the sole objective of killing Indra. The huge boy was named **Vritra** or who could save his father as Vrinjina. Visvakarma equipped him with all kinds of war tactics and divine armoury including a swift and sturdy Chariot, a 'Sudarshan' like Disc, and a 'Trisula' like spear. As Vritra grew, Indra was getting nervous and approached Deva Guru to prevent any risk from the Demon. Brihaspati warned Indra that he should better be prepared for a Big Battle as the forebodings were not conducive, as after all Indra had committed a heinous crime of killing a Brahmana out of pride and fear. Meanwhile Vritra formulated his plans of attack and grouped a vengeful and desperate army of Danavas as his support. As the dooms day arrived, Indra and Devas were attacked and a furious Danava clan fought for hundred years and Indra leapt for life from Elephant 'Airavata' and ran by foot and Varuna, Vayu, Agni and all other Planetary heads and Devatas, Gandharvas, Kinnaras and so on fled too incognito. At one stage Vritra caught hold of Indra and literally devoured him. All the Deva Chiefs prayed to Deva Guru to some how save Indra and Brihaspati managed Vritra to yawn with his mouth wide open and somehow helped Indra to manage to bale out from his mountain-cave like mouth of Vritra! As Indra and Devas fled and hid themselves from Vritra, the latter ruled Heavens for thousand years and Devas continued sporadic efforts to defeat Vritra and Danavas but to no avail. Indra and Devas approached Maha Deva for help and together along with Maha Vishnu prayed to Maha Devi and got Her blessings. Some senior Sages went in a delegation to Vritra requesting for truce with Indra and Devas. Vritra agreed that the truce be agreed provided that his death should take place neither during day or night, with a dry or liquid substance or by wood, stone, thunderbolt and similar substance. The Sages agreed to the conditions. But Vritra's father Visvakarma cautioned the son that past history was a witness to Indra's vicious acts and that he would certainly strike Vritra at an opportune time; he said that Indra was such a crook that he killed the foetus of his own mother's sister Diti by entering into her womb by Anima and other Siddhis and killing it into pieces; by taking the form of Sage Gautam and cheated the Sage's wife Ahalya into bed, and recently killed Trisira on the suspicion that he might usurp his throne and so on. In course of the function like 'Suthika Sauchak'ie one month after birth till 'Samavartan' or boy returning from 'Gurukula' after studies. Meanwhile Rahul came to realise that Varun had been demanding the Naramedha and ran away. After some time when he came to know that his father was extremely ill with dropsy as a result of Varuna's curse, Rahul wanted to return home but Lord Indra advised him against it. Sage Vasishtha the well wisher Guru of Harischandra suggested that an alternate way of performing Naramedha as approved by Scriptures was neither day nor night but the twilight time. It was wrongly deduced that it was Indra who killed Vritra, but the actual position was that Maha Bhagavati entered and energised the Sea foam and terminated Vritra. That was why Maha Bhagavati was known as 'Vritranihantri'. [Srimad Maha Bhagavatha Purana stated that Maha Vishnu advised Devas to implore Sage Dadhichi to spare his backbone which was converted into a thunderbolt by Visvakarma the Architect of Devas with which was

killed Vritra by Indra.] Badly hurt by the sense of guilt that he killed a Brahmana the result of which would be that of a Great Sin of ‘Brahma paataka’ as this would be a second sin of killing Trisura, who was also a Brahmana, Indra felt miserable and hid himself in the stalk of a lotus in Manasarovar lake. As Indra was absconding for a long time, another Indra King Nahusha was installed, and puffed up by the new position Nahusha asked for Sachi Devi to serve him, as he was the King then. Sachi asked for some time Indra befriended Vritra and when the latter was roaming on the Sea beach he took advantage of the situation and sent his thunderbolt to dip itself in the froth of the Sea waves and killed Vritra at the time to make sure that her husband was really hiding or dead. She prayed to Devi Maha Bhagavati and explained her predicament to Her. Maha Devi asked Sachi to accompany a female messenger named Visvakama; they went by an air-borne vehicle to Manasarovar where she met Indra who was frightened with the sense of guilt hiding inside the stalk of a lotus. On narrating the happenings of the new Indra, his desire to own Sachi as his wife, her asking him for time, praying to Maha Devi and the messenger Visvakama helped locating Indra, the latter advised Sachi to allure Nahusha into a forest by a Vehicle meant for Sages. She returned to Nahusha who borrowed the ‘Vimana’ (air plane) of Sages who understood the deceit of Nahusha and allowed both of them to board the vehicle saying : SARPA SARPA, which had the double meaning of ‘ Get In and go’ and also ‘Serpent, Serpent’!The Great Muni was whipped by Nahusha to let the Vehicle go fast. The Vehicle dropped Nahusha in the thick of a forest who took the shape of a huge serpent and picked up the real Indra and Sachi Devi back to Heavens safe, when all the Devas were happy that original Indra returned! Nahusha secured his liberation only after the Maha Bharata was over and the Five Pandavas passed through the forest and King Dharmaraja answered the questions correctly from his serpent formation and liberated him too. By the Grace of Devi Bhagavati, Indra was reinstated and the curse of his ‘Brahma Hatya Pathaka’(killing a Brahmana) was already dissolved by way of atonement and sufferance in hiding at ‘Manasarovara’. Such was the Supreme Justice that Devi Maya did to every being without favour or prejudice. The powerful ‘Karma’ or Fate works equitably to Tri Murthis downward to a grass blade, but the norms change with the passage of Yugas from Satya to Treta to Dvapara and Kali Yuga when the percentage of Gunas would witness radical change by way of reduction to Satvik, medium to Rajas and maximum to Tamas and when the peak reaches to Tamas, it then would be time for Universal Dissolution! Source: Devi Bhagavata]

Swasti and Invocations to Devas- Indra, Surya , Soma, Agni, Varuna etc

Stanzas 39-43: *Swasti na Indro vridha shravaah swasti na Pushaa vishwavedaah,swasti na Nastaakshyor arishtanemih swastino Brihaspati dadhaatu/ Aapaantamanyuh tripala prabharmaa dhunih sharumaan rijeesho Somo vishvaani antasaavanaani naarvaagindra pratmaanaani debhuh/ Brahma jnaanam prathamam purastaat seematah Vena aavah, sa buddhniyaa upamaa asyay vishthaah satascha yonimsatscha vivah/ Syonana Prithivi bhavaa nraksharaa niveshaanee, yacchaa nah sharma suprabhaah/ Indra Deva to whom we seek to please and is highly praised by all through Sacred Hymns be pleased to bestow auspiciousness to all of us. Many Pusha Deva is prayed to bless us likewise. May Garuda Deva the son of Tryaksha be commended heartily to grant us well being.. Deva Guru Brihaspati the personification of Vignaana be too worshipped to bless us with enlightenment and mental sharpness.*

Stanzas 44-46: *Aapantanamanyustrutapalaprabharmaa dhunih sheemeevancharumaam rijeesho, Somo vishvaanyatasaa vanaani naarvaagindrah pratimaanaani debhuh/ Brahmajjnaanam prathamam purastaad vi seematah surucho Vena aavah sa brudhnyaa upamaa asya vishthaah satascha*

yonimasatascha vi vah/ Syonaa prithivi bhavaam nriksharaa niveshanee, yacchaa nah sharma saprathaah/

The first stanza is a repeat of Rig Veda X.89.5 likens Indra to Soma as with anger and speed strikes and shakes up his rivals wielding potent weapons while delighting himself with soma juice in store and literally flooding thick jungles with dried up trees and bushes with torrential rains thus creating havoc and fright and none of the opposition could possibly match the horror.

The next stanza is a repeat of Atharva Veda IV.I. 1 and of V. VI.1 signifying Brahma jnaana or His foremost creation of Vena the mid noon Bhaskara as the Supreme Reality spreading and enveloping the total expanse of the three lokas with sky as the boundary; the sky thus clearly manifests the radiance while the visible and invisible realities are vividly exposed.

The third stanza is a repeat of Rig Veda II.22-15 addressing Prithivi Devi commending her as the most liberal and highly accommodative place of settlement residence of each and every Being - be they on earth or water and thereunder as per their conveniences. Bhudevi! Our forbearance, mercy and self restraint are amazing and unparalleled.

Jaatavedaagni invokes Maha Lashmi- Shri Sukta Text and Meaning

Stanza 47-49: *Gandhadwaaraam duraadharshaam nityapushtaam kareenishineem, Ishwareem sarva bhutaanaam taamihopahvaye shriyam/ Shreem bhajatu Alakshmeerm nashyatu, Vishnu mukhaa vai Devaashchchandobhirilokaannapajyamabharyajatu, mahaah Indro vjjra baahuh shodashi shrama yacchatu/ Swasti no Maghavaa karotu, hantu paapmaanam yosmaan dweshti/*

Originated from Shri Suktam, Jataveda Agni is sought to invoke Maha Lakshmi as the originator of fragrances as being difficult to approach but the personification of abundance and opulence who is the ruling power of materialism and wealth as human beings seek to attain literally from their physical toil and the soil of earth and cows.

The next stanza from Taittiriya samhita I.7.5 seeks to bestow Lakshmi and eschew Alakshmi the totality of Negativism. May Lord Vishnu the 'alter ego' and his partner form Devi Lakshmi being the embodiment of auspiciousness be worshipped as prescribed in Sacred Scriptures and to this effect , may Lord Indra be armed with his thunderbolt to shield against the evil energies and Chandra Deva redouble up the flow of happiness to us by smashing obstacles and ushering in the ever- fresh tides of optimism and success in our endeavours.

[Shri Sukta: *Harih Om/ Hiranyavarnaam harinim suvarnarajatasrujaam, Chandraa hiranyamaheem Lakshmim jatavdo ma aa vaha/ Taam ma aa vaha jaatavedo Lakshmeemanapagaamaneem, yasyaa hiranmayam vindeyam gaamashvam purushaanaham/ Ashvapurvaam rathamadhyaam hastinaadhaa praboddhineem, Shriyam Devimupahvaye Shrimaa Devirjushataam/ Kaam sosmitaam hiranya praakaaraam - aardhraam jvalantim truptaam tarpayantim Padma-sthitaam padma- varnaam taami-hop-havaye Sriyam chandraam prabhaa-saam yash-saa jvalantim Sriyam loke dev-jushtaa- mudaaraam Taam padmini-mim sharanam-aham pra-padhye a-Lakshmir-me nashyan-taam tvaam vrune Aaditya-varane tapaso-adhi-jato vanas-pati-stava-vruksho-atha bilvaha Tasya phalaani tapasaa-nudantu maayaa-anta-raayaa-scha baahyaa a-Lakshmi-hi upeiy-tu maam Dev-sakha-ha kirti-scha maninaa saha Praadur-bhuto su-raashtre-asmin kirtim-vrudhim dadaatu me Kshutpi-paasaa-malaam jyeshthaam -a-Lakshmim*

naash-yaamyaham Abhutim-a-samrudhim cha sarvaa -nirnud me gruhaat/ Gandha-dyaaraam duraa-dharshaam nitya-pushtaam karishi-nim Ishvariim sarva-bhutaanaam taami-hop-havye Sriyam/ Manasaha kaam-maa-kutim vaacha-ha satya-mashi-mahi Pashu-naam rup-manyasya mayi Srihi srayataam yasha-ha /Kardamen prajaa bhutaa mayi sambhava kardam Sriyam vaasaya me kule Maataram padma-maali-nim /Aapaha srajantu snig-dhaani chiklit vasa me gruhe ni cha Devim Maataram Sriyam vaasaya me kule/ Aardhraam push-karinim pushtim pinglaam padma maali-nim Chandraam hiranya-mayim Lakshimim jaat-vedo ma aavah /Aardhraam yah-kari-nim yashtim suvarna-aam hem-maali-nim Suryaam hiranya-mayim Lakshimim jaat-vedo ma aavaha/Taam ma aavaha jaat-vedo Lakshmi-man-pagaa-nim, Yasyaam hiranyam pra-bhutam gaavo-daasyo-asvaan vindeyam purushaan-ham/ Yaha shuchi-hi preyato bhut-vaa juhu-daayaa-jya-manva-ham Suktam panch-dashar-cham cha Sri-kaam-ha satatam japet/ Sarsij-nilaye saroj-haste dhaval-taraam-shuk gandh-maalya-shobhe Bhagavati-Hari-vallabhe-mano-gne tri-bhuvan-bhuti-kari prasid mahyam/ Asva-daaye gow-daaye dhan-daaye mahaa-dhane Dhanam me jush-taam Devi sarva kaamaa-scha dehi me/ Putra poutra-dhanam dhaanyam hastya-asvaadig-veratham Prajaanaam bhavasi Maataa aayush-mantam karotu me/ Dhanam-agnir dhanam-vaayur dhanam-Suryo dhanam-vasuha Dhanam-Indro Brihaspatir-Varunam dhanam-ishvarou/ Vainate Somam piba Somam pibatu vrutra-haaSomam dhana-asya Somino mahyam dadaatu Sominaha/Na krodho na cha maatsarya na lobho na-ashubhaa mati-hi Bhavanti krun-punyaanaam bhaktaa-naam Sri-suktam japet/ Padmaanane padma karu padma sambha-ve,Tanme bhajasi Padma-aakshi yen soukhyam labhaa-mya-ham/Vishnu patnim ksha-maam Devim Maadhavim Maadhava priyaam Vishnu priya sakhim Devim namaam-yam nyut Vallabhaam/ Mahaa Lakshamim cha vidmahe Vishnu patnim cha dhi-mahi Tanno Lakshami-hi prachodayaat/ Padmaa-nane padmini padma-patre padma-priye padma-dalaa-yataaxi Vishva-priye vishva-manonu-kule tvat-paad-padma-mayi san-nidhat-sva/ Aanand kardama-ha Sri-daha chiklit iti vi-srutaa-haa Rushaya-ha Sri-va-putraas-cha mayii Sri-Devi devtaa, runa-rogaadi daaridhra-yam paapam cha ap-mrutya-va-ha Bhaya-shouk-manas-taapaa nash-yantu mama sarva-daa/Sri-varcha-strayam-aayuushyam-aarogya maavidhaat-pav-maanam mahi-yate Dhanam-dhaanyam pashum bahu putra-laabham shat samvat-saram dirgham- aayu-hu Aum Sri Mahaa-Kaali Mahaa-Lakshmi Mahaa-Saraswati Trigunaatmikaa Chandikaaye namah/

Agni Deva! we invoke you for Devi Maha Lakshmi who is resplendent with golden jewellery of glittering yellow and silver glows as Chandra the personification of wealth. Agni Deva, through your grace, may Devi Lakshmi provide as prosperity, excellent progeny, cattle and auspiciousness. (3-4) May Shri Lakshmi who has a line of horses in her front, a series of chariots in the middle, and with trumpets of elephants, as the insignia of celestial glory. May that unique grace bless us. She is the embodiment of absolute bliss with natural and perpetual smile on her face and though of molten gold with her residence (just from the milky ocean) who is blazing with splendour, and is the embodiment of the fulfillment of being the ocean of milk! She is indeed seated on lotus and is as attractive like a lotus. (5-6) Maha Lakshmi! You possess ‘Chandra Prabhasa’ or the tranquility of Moon and the radiance of a far reaching repute in the worlds as the Seat of Prosperity, as a Padmini; we all surrender as being the antithesis of Alakshmi and being the Singular High Seat of Opulence! Being of Aditya Varna or of the Splendour of Aditya Deva, your ‘Tapomahima’ is so surfeit that like the leaves of Vanaspati Vriksha tend to spread even remote signs of ‘Alakshmi’ or misery and misfortune. May such bael fruits destroy even the signs poverty and replace with affluence. Besides, may the evils of hunger and thirst be driven away at once! (7-8) ‘Upaitumaam Devasakhah keertischa!’ I am indeed born in a ‘karma bhumi’ of glory as a citizen of a Blessed Background or heritage being intimate as a ‘Deva Sakha’. May my worthy and close Devas like

Kubera, the Lord of wealth and fame extinguish 'kshutpipaasa' hunger and thirst, depression and desolation. May Devi Lakshmi eradicate Alakshmi by roots-tree-and sour fruits from each house hold. (9-10)*Gandhadwaaraam duraadharshaam nityapushtaam karishineem/* Devi Lakshmi! You are the gateway to 'sugandha' of plentiful sandalwood trees akin to the perception of one's desires and ambitions as reflected with the abundance of cow's wealth and plentiful cattle as the symbol of contentment and ideal human existence which truly verges into divinity! Thus may Lakshmi, the Goddess of Wealth and Virtue lead us to the frontiers of 'sugandha', 'nitya pushti' and 'Ishvaratva'! (11-12) Devi Lakshmi! Your next generation as the progeny Maharshi Kardama and the further lineage is certainly the residing seat of Wealth as Yourself in the ancestral link. May we therefore possess the privilege of garlanding You with a fragrant string of lotuses at our ancestral home! Chiklita Maharshi! may we entreat you too to grace such an abundantly auspicious moment when our incredible function arrives.! (13-14) Our invocation to Maha Lakshmi via Agni Deva! She is of the tranquility of Chandra, luster of gold, brilliance of Bhaskara, the symbol of fragrance! She weilds a powerful staff of sovereignty and Control of Supremacy,ever resplendent of wealth and glory! You are the lotus resident, saluted by celestial elephant hordes, with garlands of lotuses lifted up for decoration. Maha Lakshmi! You are the karuna swarupa, hema maalni, of golden hues like of Surya!(15-17) Jaataveda! We invoke you to seek Lakshmi again and again as She is the embodiment of abundance of grace, plentifulness, prospetity, cattle, horses, servants, followers, residences, and longevity and glory! Mother Lakshmi, your 'bahyanatara shuchi' is unparalleled; your 'Sixteen Shri Suktas' are such as their constant recitals reap enormous benefits of far reaching impact! Padmaasane, Padmoru, Padmaakshi, Padma sambhave! Devi! You are of Padmaasana or Seated straight with folded legs as the Parama Yogini! You are Padmaakshi or of Lotus Eyes of glittering Purity! Pamdmasambhave! or the Lotus Manifestation of Outstanding Clarity and Transparency! We are literally swimming in the constant flows of Abundance and Contentment! 18-19) 'Ashwadaayi, Godaayi, Dhana Daayi, Maha Dhane!' Devi! You are Supreme Provider of numberless horses, cows,and prosperity as you are the True Embodiment of Prosperity Yourself! You are Aishwarya the Seat of Opulence as the Acme of Material Fulfilment! Indeed you certainly are the Sarva Kaama Pradaaayani or the Unique Bestower of Aspirations! 20-21) 'Putrapouitra dhanam dhaanyam hastaashvaadigave ratham': the meaning is self explanatory since Maha Lakshmi is the unique giver of excellent sin and grand sons, liquid cash, plentiful crops, elephants-horses-cattle and most significantly the blessing of longevity to enjoy the desires. 'Dhanamagnirdhanam Vaayur dhanam Suryo Danam Vasuh, Dhanamindro Brihaspatir Varunaam Dhanamastute! Dhanam or Devi Lashmi assumes all the Forms of Devas like Agni-Vaayu-Surya-Vasu Devatas-Indra Deva-Brihaspati and Varuna! 22-23: With Maha Vishnu in the heart of any human, Garuda Deva the illustrious son of Vinata Devi and the renowned carrier of Vishnu, would be pleased to facilitate the celestial Soma Juice that bestows Eternity within the Inner-Consciousness; indeed this celestial Soma would instantly destroy the inner enemies of kaama-krodha-moha-mada-lobha-matsaryas! Mother Lakshmi, it is only you the bestower of such unparalleled Soma! The only manner that the 'shadvargas' or the six human weaknesses and shortcomings could be nullified is therefore to earnestly recite and absorb the Shri Sukta the fabulous! Devi! You are the Vibhavari or the radiance of Lightnings emerging of pouring rains; this is the offshoot of what copious crops are generated and thus the emergence of Life and existence of all Beings! 24-25: 'Sarasija nilaye sarojahaste dhavala taraamshuka gandha maalya shobhe!'Devi! You are of resident of glittering Lotus; Lotus Handed; the essence of purity and white cleanliness of magnificent fragrance.Bhagavati! Hari Vallabha! Tribhuvana Sundari! Our earnest saluations to you Maha Devi! Vishnu Patni! Kshama Devi who is the symbol of Patience and Forgiveness! Madhavi -Madhava Priya! Maha Lakshmi!Standing on a lotus flower with grace with wide

hips and lotuslike eyes, deep navel indicative of supreme conduct and character, with full blossomed bosom indicative of abundance and compassion, you are slightly bent forward to bless the prostrating crowds of devotees even as she is receiving them. 26-27: Devi Maha Lakshmi! While celestial elephant kings are performing ‘abhisheka’ of amrita the divine nectar from either side, do kindly grace our rest house and accept our prostrations. Mother Lakshmi! As being surfeit with your benign flashes of your side line glances of your graceful eyes, Lord Brahma, Indra Deva and Gangaadhara Parama Shiva too got mesmerised and got enriched by themselves! Devi Lakshmi! As You smile softly, three bhuvanas get mesmerised with joy and enrichment of their inner selves. May we be blessed with richness and abundance of inner contentment as we are never tired of praising your benevolence and generosity as we praise you as ‘Siddha Lakshmi- Moksha Lakshmi-Jaya Lakshmi-Saraswati-Shri Lakshmi-Vara Lakshmi’! [Ashta Lakshmis are *Adi Lakshmi-Dhanya Lakshmi-Dhairya Lakshmi-Gaja Lakshmi-Santaana Lakshmi-Vijaya Lakshmi-Vidya Lakshmi-Dhana Lakshmi*] 28-31: Maha Lakshmi! Bestow us very generously ‘Shri Varchas-Aayush-Aarogyam-Avidyacchandanam-Dhaanyam-Dhanam-Pashum-Bahuputra laabham-Shata samvatsaram- and even beyond as deerghamaatush! Our sincere commendations are countless as ‘Padmapriye, Padmini- Padmahaste-Padmaalaye-Padmadalaayataakshi- Vishvapriye-Vishnu manonukuule! May your sacred and soft feet be drawn to our hands closely and to our hearts’s contentment! Devi! You are the Household Goddess in Trilokas of Bhur-Bhuva-Swah! Mukunda Priya! Grant us abundant benevolence- auspiciousness in all formats and chaturvidha purushardhas of Dharma-Artha- Kaama- Moksha.32-31) As ever commended and worshipped by Maharshis Ananda Kardamaadis, may Devi Lakshmi bless us to extinguish *‘runa-rogaadi daardidhra-yam paapam cha ap-mrutya-va-ha Bhaya-shouk-manas-taapaa nash-yantu mama sarva-daa/Sri-varcha-strayam-aayuyshyam-aarogya maavidhaat-pav-maanam mahi-yate Dhanam-dhaanyam pashum bahu putra-laabham shat samvat-saram dirgham- aayu-hu Aum Sri Mahaa-Kaali Mahaa-Lakshmi Mahaa-Saraswati Trigunaatmikaa Chandikaaye namah’*

[An interesting episode about Devi Lakshmi’s exit from Vaikuntha and re-entry following Kheera Saagara Mathana or the Churning of the Ocean of Milk by Deva-Danavas is detailed in Devi Bhagavata Purana as follows: The foremost worship to Devi Maha Lakshmi was performed by Maha Vishnu Himself, followed by Brahma and Maha Deva. Also Svayambhu Manu, Indra, various Celestial Bodies, the entire Sagehood, humanity, Sub Terrain regions and indeed the whole Universe without exception are devoted to the Goddess for Prosperity, Happiness and Wellbeing of varying kinds- Dhana, Dhanya, Kirti, Vidya, Svasthya, Ayush, Punya and Moksha. Be that as it may, Sage Durvasa once visited Vaikuntha to pray to Maha Vishnu who out of appreciation gifted a Parijata Flower to the Sage. On return from Vishnu, Durvasa met Indra and gifted the Flower to Indra, as the Sage felt that Indra would be the best of Devas who deserved the gift. But out of vanity and intoxication of power, Indra gave the Sacred Flower to elephant Iravata, not comprehending the consequences. The sordid happening offended Devi Lakshmi and She as the Rajya Lakshmi of Indraloka left for Samudra Deva (Ocean of Kshira), Her father. She declared that She would leave a place as a general rule, where there was scant respect for Maha Vishnu, where there was no worship of Maha Deva too, where Ekadasa Pujas were not performed, Brahmanas were not respected, girls of marriageable age were left unwedded for long, where purity of body and mind were poor; where no fastings, pujas, Vraths, regular Sandhyavandans were performed and so on. Thus as She left, the chain reaction shook away all concerned right from Vishnu to Durvasa and Indra. The final impact was on Indra who sought the counsel of Deva Guru Brihaspati, both visited Brahma and finally to Maha Vishnu Himself. Maha Vishnu who apparently planned the episode to teach lessons to the persons

concerned, advised the hard solution of Churning the ‘Kshira Sagara’ and involved Demons and Devas for the mammoth task by utilising Sumeru Mountain as the Churning Rod, Ananta Deva as the powerful string and Himself as the Kurma (Tortoise) Avatara. In the drama, Mahadeva also got a role of devouring the powerful poisonous fire ‘Halahala’ in His throat, thus giving Him the name of ‘Neela greeva’. Various Sacred Objects emerged in the process of churning- the Uchaisvara Horse, Kalpataru (Tree), Sacred Cow ‘Kamadhenu’, most significantly Maha Lakshmi Herself and finally ‘Dhanvantari’ the God of ‘Vaidya’ or of Medicine emerging with the Pot of ‘Amrit’, the Celestial Drink of Eternal Life of Youth. Indra was humbled and Maha Vishnu advised Maha Lakshmi to re-inter Indraloka once again. Coming fully to senses, Indra executed sincere ‘Puja’ formally by offering the traditional ‘Shodasopacharas’ the sixteen services of comfortable seat on a bejewelled carpet, Ganges water with sandal paste, flower perfumed scents, silky clothes to wear, excellent ornaments of gold and jewels, agarbathi (Incense) ‘Dhupa’, camphor and ghee soaked vick lighting, variety of luscious fruits, main-course food dishes, sugarcane and other juices, ‘payasam’ (boiled rice, cow milk, sugar and dry fruits), other Sweets, garlands, ‘Achamaniya’ (mouth rinsing with perfumed water), water to drink Ganga water and betel leaves with scented dry nuts as a digestive material. Thereafter, Indra meditated Maha Lakshmi with the Seed Mantra as Brahma taught him viz. *Om Srim Hrim Kleem Aim Kamala vasinayi Svaha* for hours together with earnest concentration. By the power of this Siddha Mantra, several illustrious personalities fulfilled their desires, like Kubera with unparalleled wealth; Daksha Savarni Prajapati and Mangala became Emperors of Seven Islands; Priyavrata, Uttanapada and Kedararaja became Emperors and Great Siddhas too. As Maha Lakshmi relaxed after the Puja so graciously, then Indra eulogised Her to say that She was Rajyalakshmi to Kings and Griha Lakshmi to house holders, Aditi or the Mother Figure to Devas, Surabhi born of Ocean, Embodiment of ‘Suddha Tatva’, the ‘Svaha Svarupa’ or the offer of Sacrifices to Agni; ‘Svadhya Swarupa’, or food offerings to the anxiously awaiting ‘Pithris’ of dead persons; ‘Dakshina Svarupa’ (the Fees paid to Sages and Brahmanas to perform Mantra-filled Sacrifices, Vratas, and Pujas), Bestower of the Best Boons to Mankind viz. ‘Dharma (Virtue), ‘Artha’ (Wealth), ‘Kama’ (Fulfilment) and ‘Moksha’ (Salvation) and so on. Who ever recites the Siddha Mantra, Siddha Stotra and ‘Sree Suktam’ thrice a day would indeed be blessed with the Four Boons of Life.]

Swasti to Brihaspati-and Indra

May Maghavan grant us free flow of ‘swasti’ or of well being and fulfillment of our desires and destroy the detrimental forces.

Stanzas 50-52: *Somaanam swaranam krinahi brahmanaspate, kuskheevantam ya oashijam, shareeram yagnashamalam kruseedam tasmintseedatu yosmaan dveshti/ Charanam pavitram vitatam puraanam yenam putastarati drushkriteani, tena pavitrena shuddhena putaa ati paapmaanamaraanti tarema/ Sajoshaa Indra sagano Marudbhih soma piva vritrahanchhura vidwaan, jahi shatrunrapa mridho nudaswaayaathabhayam krunuhi vishvato nah/ Jnaana Swarupa Brihaspati! You are the one enabling Kakshivaan the son of Ushik among the Devas to press and squeeze the soma creeper to satisfy the juice enabling longevity to them; do provide me too adequate physical ability and strength to facilitate me to perform sacrifices to Devas. This stanza is identical from Rig Veda I.18.1.*

Whosoever is rendered sanctified by meditating in knee deep water flows plunged in bath and overcomes the deeds of evil deeds and effects. By so performing, the belief is that ‘Tricharana of Vishnu’ or of

Vamana Deva are stated to represent extension of His feet to three lokas. This is explained in Taittiriya Brahmana III.12.3.

Indra Deva who had killed Vritrasura along with the troops of Marut Devas, do kindly concede our oblations of 'soma rasa' and destroy cruel animals and enemies while granting courage and fearlessness in all the quarters and directions. This stanza is a repeat from Rig Veda III.47.2.

Jala Deva Varuna the Wonder Sustainer of the Universe

Stanzas 53-54: *Sumitraa na aapa oshadhayah santu, drumatraastasmai bhuyaasuryosmaan dveshti yam cha vayam dvishmah/ Aapo hi shthaa mayobhuvastaa na urje dadhaatana, maheranaaya chakshase, yo vah shivatamo rasatasya bhaajayateha nah, ushiteerava maatarah, tasmaa aram gamaaya vo yasya khshayaaya jinvatha, aapo janayathaa cha nah/*

Indeed we as the users of waters and herbs are ever grateful to Paramatma and to those who worship water especially holding it on palms and performing sacred baths in running flows by reciting the mantras like *drupadaadivenmumunchaan swinnah snaatvee malaadiva, putam pavitrenevaajjyam, aapah shundhantu mainasah* meaning ' may I be cleansed and purified washing off my blemishes and sins by these waters as a sinner is purified as also a perspiring has a cool bath and like butter is strained by a filter! This mantra I reproduced from Taittireeya Samhita vide I.4.45.

Jala Devata! You do always confer happiness as food provides satisfaction. You provide fantastic insight and essence of purification, knowledge and insight as any mother would be happy about and proud of a progeny. Thus you are the personification of 'bahyaantassuchi' or external cleanliness and internal purity and auspiciousness. You are indeed the provider of fulfillment of human life on Earth, besides being the gateway to Spiritual Life and Bliss. This Mantra is reproduced from Taittiriya Samhita IV. i.5. This mantra is invariably recited for 'Prokshana' or sprinkling water with 'kusha grass' and 'akshatas'.

Stanzas 55-61: *Hiranyashringam Varunam prapadye teertham me dehi yaachitah, yanmayaam bhuktama- saadhunaam paapebhyascha pratigrihah/ Yanme manasaa vaachaa karmanaa vaa dushkritam kritam, tatra Indro Varuno Brihaspatih Savitaacha punantu punah punah/ Namu agnayepsumate nama Indraaya namo Varunaaya namo Vaarunyenamodbhavah/ Yadapaam kruram yadamedhyam yat ashantam tadapagacchhaat/ Atyaashananaadaneepaanaad yancha ugraat pratigrahaat, tanme Varuno Rajaa paaninaahyavamarshatu/ Atyaashananaadaneepaanaad yancha ugraat pratigrahaat, tanme Varuno Rajaa paaninaahyavamarshatu/ Sohamapaapo virajo nirmukto muktikilbishah,naakasya prishthaaruhma salokataam/ Yaschaapsu Varunah sa punaatwaghamarshanah/*

We entreat shield and shelter from Varuna Deva who is lustrous with his 'swarna shringa' or the golden diadem. We seek solace and sanctuary from us the sinners and their offerings as also our sinful activities. There is a declaration by King Ashwapati Kekaya in Chhandogya Upanishad vide V.11.5 that he offered gifts of acceptance to a few Brahmanas since his kingdom was free from blemishes since that was free from thieves, drinkers of intoxicants, cuckolds, unchaste women and uneducated!

May we be right earnest in our conscience by *manasaa-vaachaa-karmana* and thought-speech-acts in my prayers and worship of Indra-Varuna-Brihaspati- Savitur / Bhaskara repeatedly for total purification.

Our salutations to Jala Deva as the fiery heat in running water flows, to Indra Deva, Varuna and Varuni the related Jala Devataas.

May through the power of this mantra, the 'himsatmika' or injurious, 'ashuddha' or impurities like excretionaries, 'yadaamedhyam' or diseases and 'ashantam' or mentally disturbed and troubled, be all washed off and purified.

May whatever food or drink which is indecent, unprescribed and unlawful is consumed by a human being of virtue be pardoned by Varuna Raja and so does acceptance of gifts from undeserving persons be excused too. As a mortal is truly of the qualities of being 'apaapi'-viraja-'nirmukta'- 'mukta kilbisha' or sinless, blemishless, with neither strings attached nor bonded with wordly attachments, then indeed he is well qualified to accomplish the status of Brahman!

May Varuna Deva who is personified in various sources of water like rivers, sarovaras, and even Wells be pleased to purify me. Brihadaranykupanishad III.ix.16 is quoted: *Aapa yeva yasyaayaa tanam, hridayam lokah, manojyotih, yovai tam purusham vidyaat sarvasyatmanah paraayanam sa vai veditaa syad Yajnyavalkya/ Veda vaa aha tam purusham sarvasyaatmanah paraayanam yam aatha; ya evaayamapsu purushah sa eshah, vadaaiva Skaakalyah; tasya kaa Devateti; Varuna iti hovaacha*/(He who knows that entity whose living is water ie rivers, reservoirs, wells and such other water bodies, whose medium of vision is the Intellect, whose source of vision is knowledge, whose cause of brightness is mind and thought and who is the ultimate option of the body and organs. Indeed it is the very being on the water viz. the Jala Purusha and the Adhi devata or the concerned deity is Varuna Deva or the God of Rains)

Stanzas 62: *Imam me Gange Yamune Saraswati Shutudri, stomam sachataa Parushpyaa, Asikniyaa, Marudvadhe Vitasta Aajrikeye shrunushyaa Sushomayaa/*

May all the following Sacred Rivers be invoked to purify our bathings viz. Ganga, Yamuna, Shutadri or Sutlej, Parushni or Raavi, Asikni or Chenab, Marudvridha or Chenab again westward; Vitasta or Jheelam, Aajrikiya or Vyasa, and Sushoma or Sohan. This is a repeat of Rig Veda 10. 75.5

[A popular alternative version is: *Gangecha Yamunechaiva Sindhu Kaveri Sarasvati Krishnaa Godaavarichaiva jalesmin sanniddhim kuru*]

[The above Mantra are uttered while performing a Sacred Bath]

Stanzas 63-65: *Ritam cha satyam cha abheedvaat tapasah urdhva ajaayata, tato raatrirajaayata tatah Samudro arnavah/ Samudraarnavaadadhi samvatsaro ajaayata, ahoraatraani vidadhat vishasya mishito vashee/ Suryachandramasou Dhaataa yadhaa purvaka kalpayat Divam cha Prithivimcha antarikshayo suvah/*

Ritam denotes creation of humans with thinking power-satyam or the Inner Self-'abheedhvaat tapasah' or of intense tapas- raatri stands for Prakriti in the nights-and Samudra generated by innumerable waters; besides 'Mahad- Aarnava' or the Srishti in general.

From 'Aarnava Samudra', the 'Kaala Chakra' or the Time Cycle got manifested and Days and Nights were created.

Vidhata then created Surya Chandras, Aakaasha and Prithvi, Antariksha and Swarloka too as the last mentioned was ‘Atma Tatwa’ or Inner Consciousness Itself!

The above three stanzas from Rig Veda X. 190. 1-3 are significant ‘aghamaharshana’ or ‘praayaschitta’ or demolition of sins.

Stanza 66: *Yatprithivyaam rajah swamaantarikshe virodasi, imaamstadaapo Varunah punatvaadh aghamarshanah/ Punantu Vasavah punantu Varunah punatwaat aghamarshanah, eva bhutasya madhye bhuvanasya goptaa/ Esha punyakritaam lokaanesha mritohiranmayam, dyaavaaparthivyo hiranmayam sam shritam Suvah, sa nah Suvah samshishaadhi/* (May all the Beings on the Earth be purified by waters physically and psychologically by the grace of Varuna Deva who also destroys the sins collected by them. May those human beings of virtue seeking to usher in spiritual solace and peace to themselves and to all on Earth by worshipping Devas on antariksha and Swarga by their performance of religious works be pardoned of blemishes if any too be granted by Varuna by the use of waters. Indeed such acts of Spirituality by the learned mortals are often hindered by the world of death called Hiranmaya who tends to place obstacles in the acts of virtue addressed to the ruling Devas in trilokas).

Stanzas 67-70: *Aardram jwalatijjotirahamasmi, Jyotirjvalati Brahmamasmi, yohasmi Brahmaahamasmi, Ahamasmi Brahmaahamasmi, ahamevaaham maam juhomi swaahaa/ Akaayarakari avakeerna steno bhrunahaa gurutalpagah, Varunopaamaghamarshanastasmaat paapaat pramuchyate/ Rajo bhumistva maam rodayasva pravadanti dheeraah/ Aakraantsamudrah prathame vidharmanjanyanprajaa bhuvana - sya Rajaa, vrishaa pavitre adhi saano avye Somo vaavridhe suvan Indu/*

The Supreme Effulgence projects Itself as the water soaked seed that sprouts; the Eternal Light shines as the sub-stratum of the liquid element. It is that Brahman who reflects in all His Creations as the Reality while individual Beings including Pancha Bhutas down to Charaachara Jagat truly claim as that spark called ‘aham’ or the Inner Conscience. It is out of grades of ‘tamas’ or ignorance that all the creations from Devas to human beings down to pieces of grass invariably confuse that ‘spark reflection’ viz. ‘aham’ as ‘ahamkaara’! As the ‘spark’ reveals itself the layers of ignorance and that is what the process of enlightenment all about! Jyotirjvalati Brahmaamasmi, yohasmi Brahmamasmi, Ahamasmi Brahmamasmi, so emphasizing the oblation to Agni Deva is performed as ‘swaah’! Manu Smriti vide XII.119 is quoted: *Atmaiva devataah sarvaah sarvamaatmanyavasthitam, Atmaa hi janayatyesham karmayogam shareerinaam/* or Atma constitutes sarva Devata as the totality of Gods as Jeevatma as per karma yoga totals up the body of all the Beings in Creation. It is the Antaratma or the Pure Inner Conscience which is but a reflection of the Avyayam-Shaswatam-Vishnum- Anantam-Ajam-Avyayam the Paramaatma.

Varuna Deva is indeed tolerant to uproot even the worst possible and most heinous crimes and wash off the sins; even to those whoever is the disobeyer of Scriptural Conduct besides being a thief, or an embriyo killer, or spoiler of the modesty of Guru Bharya. Varuna claims that his magnificene is vindicated by pardoning those who are the worst sinners as only such lot who are innumerable among the Beings need and seek solace having regretted sincerely. He further claims that he is indeed the ground of sins as His Supreme Curer as He makes them cry by washing off all kinds of human lapses.Indeed, Paramatma represents an ocean overflowing what ever is under the purview of Creation by Maha -Maya represented by Devi Uma. Among the acts of Creation are the Beings and the latter is strictly on their ‘karma’ or actions whose fortune or otherwise is decided on. He also decides on the scope of tolerance. In the process of Creation, Paramatma manifested as Indra and Chandra as well.

Dwitiyonuvaaka or Section Two

Special Prayers to Agni Deva:

Stanza 1: *Jaatavedase sunavaama somamaraateeyato nidahaati Vedah, sa nah parshadati durgaani vishvaa naaveva sindhuh duritaatyagnih/*

Stanza 2: *Taamagni varnaam tapasaa jvalanteem vairochaneem karma phaleshu jushtaam, Durgaam deeveengum sharanamaham prapadye su tarasi tarase namah/*

Stanza 3: *Agne twam paarayaa navyo asmaan swastibhir-ati durgaani Vishwaa, Puushcha prithivi bahulaa na urvee bhavaa tokaaya tanayaaya shamyoh/*

Stanza 4: *Vishvaani no Durgah jaataveda:sindhum na naavaa duritaatiparshi, Agne aritwan manasaa grunaanasmaakam bodhyavitaa tanuunaam/*

Stanza 5: *Prutanaa ajitangum sahamaanamugram agnihuvema paramaat sadhastthaat, sa nah prassad-ati Durgaani vishvaa kshaamad devo ati duritaatyagnih/*

Stanza 6: *Pratnoshi kameedyo adhvareshu sunaaccha Hotaa navyascha satsi, swaam chaagne tanuvam piprayasva asmabhyam cha saubhagam aayajaswa/*

Stanza 7: *Gobhirjushtamayujo nishiktam tavendra Vishnoranusancharema, naakasya prishthamabhi samvasaano Vaishnaveem loka iha maadayantaam/*

Stanza 8: *Kaatyaayanaaya vidmahe Kanyakumari dheemahi, tanno Durgih prachodasyaat/ Om Shanti Shanti Shantih/*

May all those Vidwaans offer oblations of Soma Rasa to Jaatavedas to destroy whatever is inimical to us. May this Agni Deva leads us all and cover a shield of protection against all kinds of evils and head a boat to cross the ocean of Samsara and save us from sins and tribulations. This Stanza is originally from Rig Veda I.99.1.

May we offer our oblations in favour of Devi Durga by this medium of blazing Agni Deva of his characteristic colour and nature due to intense 'tapas' and entreat Her to fructify our actions and resolve all kinds of obstacles ; indeed we seek Her positive response by accepting our sincere prayers and offer shelter and protection. Durga Devi, our earnest prostrations to you to navigate us through our deep distresses.

Agni Deva! The more we extol to our highest level falls far short of our inner feelings and such is your limitless magnificence. It is by your grace, do mercifully lead us on clear, auspicious and smooth paths of virtue instead of lanes and bylanes of vices . May our residences at our homes and lands be replete with contentment with swings of happiness and with 'tokaaya tanayaaya shamyoh' or with joyous children and grandchildren! This stanza originates from Rig Veda I.8.2.

Jaatavedas, you are indeed the merciful destroyer of all our misdoings, troubles and tribulations so as to navigate us through the insurmountable tides of distress all through our existence; we have accumulated

frighening heaps of sins all through. Just as Atri Maharshi extolled you to let every one be contented and let compassion prevail, the heaps of sins be burnt out! This stanza is a repeat of Rig Veda V.4.9.

In the ‘Parataat sadasyaat’ or in the paramount assembly of the vanquishers of evils and enemies, indeed Agni Deva stands out and to Him, we invoke and surrender with trust before that burns off insurmountable yet perishable difficulties and ‘duritaas’ or lapses for assured protection and safety.

In sincerely addressing in admiration and reverence to Agni Deva as :*Agne! Twam yajeshu sarvatmakam sukham pratanoshi/* ‘ You are the exceptional medium of sacrifices of any description and the inevitable mediator between learned human beings on Earth and Devas in antariksha and swarga and the Supreme Powers elsewhere too. This medium is everlasting as long as human existence lasts on Earth. Agni Deva! may you be pleased to bless us the mortals happy and fortunate in all respects. This stanza is taken from Rig Veda VIII.11.10.

Agni Deva as Indra Himself! You are totally devoid of sin and sorrow and all the activities connected therewith. You are indeed associated with all auspicious functions where servants, cattle, and relatives are associated with and Devas in the highest regions get dynamic and directly with Lord Vishnu Himself to bestow fortunes to us on earth!

Tritiyonuvaaka or Section Three

Swaha -Swadha Mantras invoking the Celestials

Bhurannamagnaye Ptithivai swaaha, Bhuvennam Vaayaventarikshaaya swaaha, Suvarannam aadityaaya Dive swaaha, Bhurbhuvassuvaranna Chandramase Digbhyah swaaha, swadhaa Pitrubhyo Bhurbhuvah Suvarannamom/ May Bhudevi grant me food. Towards that desire, may oblation be directed to Agni and Bhudevi. May antariksha grant me food for which I make oblation to Vayu and antariksha. May swarga loka grant me food; in its fulfillment may I make oblation to Surya Deva and Swarga Loka. May the Devas of Bhudevi-swarga lokas grant me food.; towards this objective, may the oblation be made in favour of Chandra and Dasha Dishas grant me food. Thus may Devas be contented by the oblations. Further, may Pitru Devas be contented with my ‘Svadhya’ reverences. Thus the Deities of Bhumi-Atmosphere-and Swarga lokas be contented along with ‘Pranava’- OM- and grant me food. In this context, it is explained that the syllables of *bhu-bhuvah-svaha* are known as Maha Vyahritis of Pranava Om, addressed to terrestrial-atmospheric-and heavenly regions . Chhandogya Upanishad explains vide 4.17.1-3 that contemplation of Prajapati and He would distinguish Agni-Vayu etc. IV.xvii.1) *Prajapatir lokaan abhyatapat, tesham tapyamaanaanaam rasaan pravrihat, agnim prithivyaan vaayum antarikshat, adityam divah/* (Just as the Brahma of a Sacrifice and his deputies like Hota and Atharvya resorted to the performance of vyahriti sacrifice was taken up in the previous context, Prajapati meditated over the words and extracted essences viz. Agni, Prithvi, Antariksha, Vaayu, Aditya and Diva viz. Fire, Earth, Space, Air, Sun and Heaven) IV.xvii.2) *Sa etah tisro Devataa abhyatapat, taasam tapyamaanaanaam rasaan pravrihat Agner Richah, Vayor Yajumsi, Saamaani Adityaat/* (Then Prajapati brooded over three other Deities and extracted their essences too such as Rik Mantras from Agni, Yajur Mantras from Vayu and Saama Mantras from Surya Deva) IV.xvii.3) *Sa etaam trayeem vidyaam abhyatapat tasyaah tapyamaanaaya rasaan praavrihat, Bhur iti Rikbhyaah, Bhuvan iti Yajurbhyaah, Svar iti Saamaabhyah/* (Prajapati then concentrated on the knowledge of the three Vedas and realised the juices of Bhudevi from the Rik Veda Mantras, Bhudevi from the Yajur Mantras and Svaha from the Saama Mantras).

[Significance of three 'Svarupas' or Formats of Svaha, Svadha and Dakshina: About Svaha Devi, Devas complained that they were not properly receiving the Ghee oblations in the Fire pit of various Sacrifices and Brahma prayed to Devi Prakriti. The solution was that a part of Prakriti would beget a child from the burning power of Fire by name Svaha Devi and that she would deliver three sons viz. Dakshinagni, Garhyapatagni and Avahayagni. Whenever Sages, Brahmanas or Kshatriyas recite Mantras, the terminal component of the Mantra ought to be 'Svaha' or otherwise the entire act of the Fire Sacrifice of pouring Ghee as also the potency of the concerned Mantra would be futile like a serpent without poisonous fangs. Even during 'Dhyana' or meditation the last word has to be Svaha. As regards Svadha Devi, Brahma Deva created Seven Pitris viz. 'Kavyahonala Somo Yamaschairyama thatha Agnivastha Barhisadah Somapah Pitri Devatah' or Kavya, Anala, Soma, Yama, Agnivastha, Barhisada and Somapa. The daily duties of Brahmanas are bathing, Trisandhya, Sraddha upto the stage of Tarpanam with 'Savya Dharana of Yagnopaveeta' or normal wearing of the Holy Thread as against 'Pracheenaveeti' or the way worn while praying to immediate Pitris of three generations of father, grand father and great grand father. Salutations to Svadha Devi are thus a must while performing daily rites like Tarpanams and most certainly on Shraddha Days. Like in the case of Svaha Devi and Svadha Devi, Dakshina Devi too is of Maha Lakshmi's partial extension. Without rendering prayers to Her to absolve the shortcomings by the Master of any Yajna, Shraddha, Vrat, formal worship or any such other activities in which Sages or Brahmanas are involved, the fruits of the prayers are quite incomplete. Shashti Devi (Devasena) is one of the Shodasa (Sixteen) Matrikas, the Manasa Putri or mind-born daughter of Brahma, the better half of Skanda, the Sixth Formation of Devi Prakriti, a Siddha Yogini and the boon-giver of sons who have no sons, wives who have no wives and wealth to the needy. Basically, She is the Goddess of children. Source: Devi Bhagavata Purana]

Chaturthonuvaaka-Section Four

Bhuragnaye prithivai swaaha, bhuvo vayaventarikshaaya swaaha, suvaraadutyaya divo swaaha, bhurbhurbhuvasvaschandramase digbhyah swaaha, namo devebhyah swadhaa putrubhyo bhurbhuvasuvar - agna om/ May oblations to Brahman as expressed by the first vyahriti, in favour of Agni Deva and to Bhumi dependent on Agni; by the second vyahriti in favour of Vayu and the dependent Antariksha; by the third vyahriti to Surya and the dependent Swarga; and the next oblation with the vyahritis bhur-bhuvasuvah to Chandra and the Dasha Dishas. Yet another oblation to Brahman is in favour of Pitru Devatas as 'Swadha'. Om is expressed in the oblation to Brahman as the Unity of Devas along Bhur-Bhuva-Suvah and finally to Agni Deva in conclusion.

Panchamonuvaaka-Section Five

Bhuragnaye cha prithiviyai cha mahate cha swahaa, Bhuvo Vaayavechantarikshaaya cha swahaa, Suvah adityaaya cha dive cha mahate swaha, Bhurbhuvachandramase cha nakshatrebhyascha digbhyascha mahate cha swaaha, namo Devebhyah swadhaa pitrubhyo bhurbhuvah suvarharom/ My oblations to Brahman as manifested in all his forms as 'Bhuh'-Agni and Bhumi; as Bhuvah-Vayu and Antariksha; as Suvah-Surya and Swarga; Bhu-Bhuva-Suva as Chandra- and Disha Devatas; to Pitru Devas as Swadha; thus the final oblation to the Unified Brahman. Repetition of the oblations into Agni is to emphasize significance of the oblations as Brahma assuming varied forms and individual glories of Devas.

Shashthonuvaaka-Section Six

Paahi no Agna yenase swaaha, paahino Vishvavedase swaaha, yajnam paahi Vibhaavaso swaaha, sarvam paahi Shatkrato swaaha/ Agni Deva, spare us from sin; endow us with knowledge and higher learning; the ever radiant and resplendent Deva! you indeed are the preserver and promoter acts of sacrifice aptly popular as ‘Shatakratu’ as shata is a merely symbolic while Vishwaveda denotes that you are a personification of knowledge essential for seeking liberation.

Saptamonuvaaka- Section Seven

Paahi no Agna ekayaa paahadyuta dwitiyayaa, paahyuja triteeyayaa, paahi geerbhischatusrubhivaso swaah/ May Agni of the origin of divinity as commended by the Hymns of Rig Veda be sympathetic to

us. May Agni Deva as praised by the hymns of Yajur Veda be compassionate to us on Earth. May Saama Veda by its hymns sings a lot about your magnificence be gracious to protect our food and its essence for our sake. May the hymns of all the four Vedas replete with admiration for you for pavitrata or sanctity and purity be benevolent to us mortals on Earth for all our blemishes and lapses and safeguard us.

Ashtamovuvaaka-Section Eight

OM the essence of Reality

Yashchandasaaamrishabho vishvarupah chhandobhyah chhandaamsya aavivesha sataamshikyah provaachopanishadindro jyeshtha indriyaaya rishebhyo namo Devabhyah swadhaa pitrubhyo bhurbhuvashchandanva om/ The supreme Indra is the representation of the excellent essence of Vedas embodying the entire Universe emerged from the ‘chhandas’ or prosody being the collection of mantras in Gayatri and other meters. The link of the Vedic utterances as learnt by Sages and Vedic Experts, who reemphasised by them in Upanishads was basically the subject matter of Indra Himself. This empowered the higher knowledge of the Unknown Reality. Indeed we greet Devas who facilitated the realisation of the Path of the Splendorous Ultimate. The awareness of trilokas representing Bhu-Bhuvah-Suvah and the totality of the higher knowledge is summed up in the single and singular OM. The opening stanza of Chhandogya Upanishad states: Omityedat aksharam Udgitam upaaseeta, Om iti hridgaayati tasyopa vyaakhyaanam/ (Even as ‘Udgita’ or the chant of the Supreme signifies as OM emphasising that very word as the essence of Reality and Truth, Upanishads underline the proximity and the symbolic expression of Paramatma!) Om is the very first sound and word of all Vedas and Scriptures expressed in Udgita or the chant of the Supreme; the chant of Udgita explains Universal Creation, Vedas, Meditation, Rites vis-à-vis the Reality. Om is the very first sound and word of all Vedas and Scriptures expressed in Udgita or the chant of the Supreme; the chant of Udgita explains Universal Creation, Vedas, Meditation, Rites vis-à-vis the Reality.

[A scientific explanation was offered by modern experts about OM: According to Astro-Physicists and Astronomers, a Sound is produced due to the fast movement of Earth, Planets, and Galaxy or the Milky Way, called Akshya Ganga, with some 100,000 million Stars. The Galaxy, the Moon and the Earth-all revolving around the Sun-each moving on their own axis at a mind boggling velocity of 20,000 miles per second, produce the Sound and the Sages named the Super Sound as OM. The Sum of the Gayatri Mantra states: The Earth (*Bhur), the Planets (*Bhuvaha), and the Galaxy (* Swaha) are rotating on their own axis at a great velocity as the Sound OM, which is the Formless Entity. The total Kinetic Energy generated by these movements balance the over-all energy consumption of Cosmos and this is named the ‘Pranava’ or the Body Energy ie Mass of Galaxies multiplied by two: Mass x Velocity x 2. That Supreme Entity (God) who manifests in the Form of Utmost Radiance (The Sun or Savitur) is indeed worthy of

surrender (Varenyam). One should meditate (Dheemahi) upon the Light (Bhargo) of that Entity (Devasya) and perform the chanting of OM. May He(Yo) guide in the right Direction (Prachodayat) our (nah) Intellect (dhiyo)!]]

Navamonuvaaka-Section Nine

Namo Brahmane dhaaranam me astu anirakaranam dhaarayitaa bhuyaasam karnayoh shrutam maa chodhum mamaanushya Om/ Normally this mantra is recited at the end of Vedic recitals. My salutations to Parabrahma with the request that I may concentrate and unify my thoughts and inner feelings on Him. I have already heard , seen and thought of materialistic attractions and pleasures, but now it is the time to concentrate of Brahman and retain the strength to hold on Him by meditation on OM.

Dashamonuvaaka: Section Ten

Absolute Truth anchored to Tapas-Damam-Sacrifice-Satkarma

Ritam Tapah Satyam Tapah Shrutam Tapah Shaantam Tapo Damastapah, Shamastapo Daanam Tapo Yagnam Tapo Bhurbhuvah SuvairBrahmoutadupaasvaitat Tapah/ Ritam or the Absolute Reality is Tapas or deep meditation and austerity; Truth the quest for Reality and intense concentration is Tapas; Shrutam or whatever is heard and analysed is Tapas; Shantam or peaceful demeanor is Tapas; Dama or restraint of mind and balancing of Panchendriyas is Tapas; Yagnam or Sacrifice, Cleanliness, Sacred ‘karmaacharana’ along with recitals of appropriate Veda Mantras / hynms invoking Devas by the medium of Agnihotra is Tapas. The climatic effort of Ritam-Satyam and so on, Supreme Brahman is manifested as OM enveloping Bhu-Bhuvah-Suvah viz. Tri Lokas as the totality of the endeavour.

Rig Veda vide IV.23 extols Rita Deva identifying with Indra, Aditya,Satya and Yajna. Indeed Self realisation is sought by Tapas as identified as Manas-Namas-and Vaschas or by the means of mind-physical sacrifice ensuring purity-and recitation.

Ekaadashonuvaaka: Section Eleven

Yathaa vrikshasya sa pushtitasya duraadgandho vaatyevam pubhyasya karmano duraadgandho vaati yathaasidhaaraam karte vahitaamavakraame yadyeve yuvo havaa vihvaishyami karta patishyaamityevam amritaadaatmaanam jugupset/ The fragrance of a tree in full bloom is spread by waves of wind to far distances. Similarly, the reputation of commendable works performed too get spread far and wide. However, when treads on the edge of a knife while being crossed, the feeling of a possible hurt is like the exposing oneself to sins should guard against danger to reach the path of immortality.

Dwaadashonuvaaka : Section Twelve

I: *Anoraneeyan mahato maheeyaanaatmaa guhaayaam nihitosya jantoh, tam akratum pashyati veetashoko dhaatuh prasaadaan mahimaanameesham/* Paramatma is minute than the minute but yet of the unimaginable proportion but is well set in the heart of every Being. One is yet realisable if freed from worldly values with neither desire nor dejection. Kathopanishad vide II.20 is a repeat of the stanza: ‘The Self is subtler than the subtle and far more mammoth like the mammoth, yet easily accommodated in a miniscule size in one’s heart. Only a person who has no attraction for mortal life would perhaps be able to visualise the pulls and pressures of body parts and senses and thereby gets freed from distress. Then only he could possibly realise the Self and proclaim : ‘I am the Self’ and thereby become ‘veeta shoka’ of free from sorrow!) Svetaashvatara Upanishad vide IV.xiv-xvii: *Sukshmati-*

sukshmam kalilasya madhye, vishvasya srashtaaram aneka rupam, vishvasya - ikam pariveshtiraaram jnaatvaa shivam shantim atyantameti// Sa eva kaale bhuvanashya goptaa, vishwa -adhipah sarva bhueshu goodhah, yasmin yuktaa Brahmarshayo Devaascha tam evam jnaatvaa mrityu paashamschi - natti// Ghritaam parammanam ivaatisukshmam jatva Shivam sarva bhuteshu guudham vishvasyakam pariveshtitaaram jnaatvaa devam muchyate sarva paashaih// Esha Devo Vishvakarma mahatmaa, sadaa janaanaam hridaye sannivishthaah, Hridaa manishaabhi klipto, yad etad vidur amritaaste bhavanti//

(Rudra Deva is the ‘Sukshmaati sukshmam’, ‘vishvasya srashtaaram aneka rupam’ or the subtlest of the subtle, the Unique Creator of all the Beings of myriad forms is also the great enveloper of what all one could visualize; realisation of his splendour brings peace for ever. He is the unchallenged protector and the ultimate refuge point of all and the illustrious Sages are able to access Brahman the Final Abode of Bliss even severing the chords of death forever. Just as a thin film conceals the top layer of butter in milk, the embodiment of ‘Shivatva’ or auspiciousness of Shiva is concealed in one’s own inner cave of the body; the ‘ Vishvaikam pariveshtitam’ or that Unique Energy sustaining and filling up the Universe in Totality once recognised and realized is certain to break open the fetters of ‘Samsara’! It is that very ‘Paramatma’ that is right within the concealed as one’s own ‘Antaratma’ as seated in the heart, once visualised in the mind, brings to the frontiers of Immortality! The awareness of the Inner Self as already explained is framed in the heart and mind in the measure of a thumb!)

II. *Sapta Praanaah prabhavanti tasmaat Saptaarshita samidhah Sapta homaah, Sapta ime lokaayeshu charanti praanaa guhaashaya nihitaah Sapta Sapta/* (Parama Purusha also created seven life breaths viz. two eyes, two ears, two nostrils and a tongue; seven flames viz. The Sapta- Jihvaas or the Seven Tongues of Fire Flames are Kaali (black), Karaali (ferocious), Manojava (Speed of Mind), Sulohita (extremely red hot), Sudhumra varna (coloured like thick smoke), Sphulingini (emitting cracky sparks) and Vishvaruchi (blazing all around); these are the ‘lolaayamaana- agnis’ or the ever moving flames of speed and spread!); seven kinds of samithas or fuels; seven kinds of oblations catering to each of the perceptions of the relevant sense objects; ‘sapta ime lokaah’ or seven seats of the senses; ‘charanti praanaa’ or the moving about sense organs -all resting in the cavity of the body or the heart, thus all the seven-seven results of the ‘karmas’ of the persons of ignorance).

III. *Atah Samudraa girayascha sarvesmaatyasyanandite sindhvah sarvarupaah, antascha vishvaa oshadhayo rasascha yenaisha bhutaatishthayantaraatmaa/* Parama Purusha created Sapta Samudras named Lavana or of salt, Ikshurasa or sugarcane juice, Sura or wine, Ghrita or of ghee, Dahi or curd, Ksheera or milk, and Susvaada or sweet water; Sapta Giris viz. Sumeru, Kaikaasa, Malaya, Himalaya, Udyachala, Agastyachala, Suvela and Gandhamaadana; besides the Sapta Saptas included: Sapta Lokas of Bhu-Bhuvar-Swar-Mahar-Janar-Tapo-and Satya; Sapta Patalas of Atala-Vitala-Sutala-Talaatala, Mahatala, Rasaatala and Paataala; Sapta Dvipas viz. Jambu, Plaksha, Salmaali, Kusha, Krouncha, Shaka and Pushkala. From Him also flow out rivers, grains, juices and so on and it is on the support of the food that the Internal Self is nourished and sustained.)

IV: *Brahmaa Devaanaam padavih kaveenaam Rishi vipraanaam mahisho mrigaanaam, syeno gridhraanaam swadhintirvanaanaam somah pavitramatyetirebha/* Lord Brahma the ‘Chaturmukha’ got self manifested and the Supreme of Devas. He is the composer of Vedas being the personification of Highest Knowledge and Intellect. He is the origin of Creator of Beings and is stated as the best of all species as the buffalo among animals, kite among birds, a mighty axe among the tools of destruction and soma juice among the Sacrificers and the Purifier of Excellence as accompanied by the resonance of Sacred Chants.

Devi Maya-Trigunas

V. *Ajaamekaam lohita shukla krishnavarnaam vahneem prajaam janayanteeh sarupaam, ajohyeko jushamaanushete jahaatenaam bhuktabhogaam jonyah/* Then Devi Maya or Prakriti as self-manifested female appeared in three colours of red-white-black representing Rajas-Satwa-Tamo Gunas or characteristics generating innumerable offspring as ‘prajaa’ of similar nature; she delighted herself in creating unborn ‘embryos’ with distinctive features as the mix of these nature among various species of the Beings. Chhandogya Upanishad vide VI.4 explains that Agni-Aapas-Annam the Rajas-Satva-Tamo gunas.

VI. Hamsa Mantra: *Hamsah shuchishadvasurantariksha sadyotaam Vedishadatithirduronasat,nrushat varasadutad vyomasadabjaa gojaaritajaa adrijaa ritam/* Hamsa (swan) likened to Prathyaksha Bhaskara is the manifestation of radiance and luminosity on the ‘Antariksha’ along with Vasu (Vayu Deva) while Agni Deva present in the ‘Homa Vedika’ the Sacrificial Fire and in the domestic hearths as the guest of a home. Rita or Satya and Brahma lives in the conscience of humans and all other Beings as that Agni as generated Water born from ‘ushakaala’ Surya from the high mountains and that indeed is the Eternal Truth called Rita the Essence of Reality. This stanza is traced to Rig Veda IV.40.5.

VI a) *Yasmaajjaataa na paraa naiva kinchanaasa ya aavivesh bhuvanaani vishvaa,Prajapatih prajayaam samvidaanastreeni jyotiteeshi sachato sa shodashi/* Prajapati is not distinct from his ‘prajaa’ were indeed created them. In fact, even before their generation, there was none else before Him and it was He who created life cut out for Him and entered the ‘praja’ as their ‘Antaratma’ the sub-consciousness to them, created their bodies and equipped them with ‘praana’ the vital energy and sixteen parts viz. pancha ‘Jnaanendriyas’ or sensory organs and ‘karmendriyas’ or functional organs. He imparted three bright luminaries viz. Surya-Agni-Chandra. He indeed is the resident in all the Beings that He created. An interpretation of the sixteen parts of human beings is vide Pashnopanishad vide VI.4 : *Sa praanam asrajata , praanaaccraaddhaam kham vaayur jyotir aapah prithiveendriyam manah annam annaad veeryam, tapo mantraah karma lokaah, lokeshu cha naama cha/* (Purusha, the Hiranyagarbha, as the Chief Creator manifested Praana the Life Force; from Praana He created Shraddha or Faith and Conviction, ‘kham’ or space, ‘Vaayurjyotiraapah’ or Air, Fire, and Water, besides ‘Prithvi Nidrayah Manah’ or Earth, Organs and Mind; ‘Annaat Veeryam Tapah’ or Food, Vigour and Self Control; ‘Mantraah karma lokaa lokeshu cha naamacha’ or the Veda Mantras, Rites, worlds, names and nomenclatures of of Beings and Forms)

VI b) *Vidhartaaram havaamahe Vasoh kuvitvanaatih nah, savitaaram nricha nrichakshasam/* May we pray to the Creator of the Universe who preserves Creation in several means and watches all kinds of on-going actions of all the Beings. May He grant us plentiful wealth and health.

VII) *Ghritam mimikshare ghritamasya yonighrite shritho ghritamavasya dhaama, anushvadhham aavah maadayasva swaahaakritam vrishabha vakshi havyam/*(Agni Deva! your main source of radiance is ghee poured in by the Sacrificers; one as the original flow and another as a support. Mighty Agni Deva! may our oblations usher in Devas and respond with acceptances to our simultaneous ‘svaaha’ mantra recitals as indeed you are the singular medium to invoke various Devas. This stanza originates from Rig Veda II.iii.11.)

The following four stanzas originated from Rig Veda IV.58.1-4

VIII.) *Samudtaat urmi madhuvaan udaadrupaamshunaa samamritatvamaanat, ghrityasya naama guhyaam yadasti jihvaa Devaanamritasya naabhih/* The huge ocean presents a fantastic view with rising hilarios waves just as ‘soma rasa’ creates bliss. Similarly, pouring oblations of ghee into Agni with the needful recitation of Sacred hymns with Om in a quiet and confidential way would enable Devas to satisfy their thirst as they are indeed the ‘amrita naabhis’ or depositors of immortality. Indeed the word ‘bliss’ is always on the lips of Sages.

IX) *Vayam naama pra bravaamaa ghritenaasmin yagjne dhaarayaama namobhih, upa Brahma shrinvachasyamaanam chaturshringovameed goura etat/* We ‘yajakas’ engaged in the ‘yagjna karya’ repeat our oblations with ghee with the Sacred designation of ‘Om’, while retaining the image of Brahma the Supreme Truth in our hearts with reverence. This four horned veda swarupi ‘Bull’ has indeed created us all!

X) *Chatvaari shringaa trayo asya paadaa dve sheershe sapta hastaaso asya, tridhaa baddho vrishabhah roraveeti Maho Devo martyaa aa vivesha/* This Supreme Reality as manifested in the syllable OM like the Bull with two heads representing the higher and lower aspects of Prakriti or Maya; four horns viz. Dharma-aritha-kaama-moksha or as per another interpretation the four adjuncts of yagnas viz. Atharvyu-Hotr-Brahman-and Udgita; seven hands viz. seven meters of ‘Chhandas’ viz. Gayatri, Usnih, Anushtubh, Jagati, Brihati, Trishtubh and Pankti; three feet viz. three stages of humans as waking-sleeping and dreaming or three kinds of human state viz. waking consciousness-dream state -dreamless state Taijasa. Thus the Bull enters all the Beings eloquently declaring the Supreme by shouting loudly.

XI) *Tridhamhitam paani hitam paanibhirguhyamaanam gavi Devaso ghritamanavavindan, Indram ekam Surya ekam jajaana Venaadekam swadhayaa nishthatakshuh/* Devas-like Maharshis realised three kinds of features in one’s speech- as in the quality of cow’s curd- viz. Indra as the Virat Swarupa like the Universal Soul caused awaken stage with full consciousness, Surya as Hiranyagarbha caused ‘Taisjasa’ or the world of dream and Vena the ojaswi Agni the dreamless ‘sushupti’. Thus the three fold Paramatma as represented by Pranava A-U- M is explained as follows: Gaudapaada Kaarikas on Mandukya Upanishad as X-XI: *Vishvasyaatva vivakshaayam aadi saamaanyam uttatam, maatraa samprati pattau syaadaapti saamaanyameva cha// Taijasasya utva vijaane utkarsho drishyate sphtam, maatraa sampatipattou syaadubhyatvam tadhaa vidham//Makaara bhava prajnasya maanasaamaanyaamutkatam, maatraa sampatipattou tu layasaamaanyamevacha//Trishu dhaamasuyastulyam vetti nishchitah, sa pujoyah sarva bhutaanaam vandyaschaiva Maha Munih// Akaaro nayate Vishvamukaaraschaapi taijasam, Makaarascha punah praajnam naamaatre vidhyate gatih//*(In case the identity of Vishva is questioned with that of the first syllable of AUM viz. ‘A’, then the doubt arises whether or not the concept of the Universe being the first is justified or not; if that doubt is felt as baseless, then indeed the view that Universe does exist and then only the depiction of the syllable ‘A’ gets fully justified. Similarly, if there were any apprehension that ‘Taijasa’ is not the portrayal of ‘U’ then too the concept of dream stage of human beings is relevant or not comes under review. As the stages of ‘ubhayatvam’ or of awakeness and a dreams are indeed justified, then the inter- mediacy of ‘U-kaara’ of the Sacred Expression of A-U-M gets justified too. In the same way, the Final Letter of AUM viz. ‘M’ gets vindicated as agency of ‘Praajna’ the causal state of sleep. Thus the illustrious Sages who realise the nuances of human existence are indeed aware of the three stages of Vishva-Taijasa-Prajna being truly and ideally representative of the three Letters of AUM- since A characterizes the gross Universe named the waking state viz. Vishva; U represents the dream stage of the subtle Universe; and M symbolizes sleep the causal state of Prajna.

Hence the three prominent three phases of Life of the Great Self viz. the outstanding ‘Antaratma’ are highly worthy of meditation and worship !)

XII. *Yo devaanaam prabhavaschiodbhavashcha vishvaadhipo Rudro marharshih, Hiranya garbham janayaamaas purvam sa no vbuddhya shubhaayaa samyunaktu//*

(The Great Reality is ever camouflaged by an almost blinding and all enveloping net as positioned firmly and spread across all over the length and breadth of the Universe. This has been cast as Maya the Make Believe and the Supreme Almighty himself is the Originator of this Maya with which He weilds endless powers. Indeed those very blessed ones who are able to vision through this thick screen of a maze become Immortal themselves! This Highest Reality is identified with Maha Deva Rudra who is unique and unparalleled as threere is no place for a second one as the creator, preserver and withdrawer of all the Beings at the end of periodical intervals.Essentially Rudra Maha Deva is the embodimemt of destructive powers while His alternate form is of creation and protection as well but the Utimat Swarupa is of the Great Dissolution! This this Single Form is of Atman yet The Pratyag Atman too; hence the Self as well as the Supreme Self as of being the *Rupam rupam pratirupam!* This Singularity is the Origin and of ramification or of Plurality or of Multiplication as the Maha Deva is of face to face, an eye to eye, arm by arm, foot by foot and so on. Maha Deva is not only the Creator of the short lived humans downwards but also of the superior embodiments of Celestial Beings too. He as the Unique Supreme is also the originator of the Golden Seed viz. Hiranya Garbha.) This stanza is a repeat of Swetaashvatara Upanishad vide III.4 and IV.12.

Rudra the Truth-Paraa/Apara Vidya

XIII: *Yasmaat paramam naaparam asti kinchit yasmaa naaneetyo na ज्यायosti kinchit, vriksha iva stabdho divi tishthati ekas tenedam puurnam purushena sarvam//Tato yad uttarataram tad arupam anaamayam ya etad vidur amritaaste bhavanti,athetare duhkham evaapiyanti//*

(Parama Shiva surfiet with His own magnificence filled all over the Universe is like a tree of gigantic size and stature grown in Heaven and the trees of individual sizes of by far the less miniature heights are scatered in the forests of confusing images caused by illusions disallowing the growth of the seeds and saplings to plants and of trees of even some sizes. This is but a metaphorical statement to allow maximum human comprehension; but the Truth is that Rudra has neither form nor features and once this Concealed Truth is revealed, the Sages of ‘Maha Jnaana’ should surpass the barriers of Sorrows and pepipheral Joys of Existence and accomplish Immortality!) This stanza is a repeat of Swetaashvatara Upanishad vide III.9.

XIV: *Na karmanaa na prajayaa dhanenam tyaagenaike amritatwa maanashu, parena Naakam nihitam guhaayaam vibhrajate yadyatayo vishanti/* Wealth earned by one’s hard work or that of by progeny or by gift may not necessarily be futile, but one needs to stress the high significance of achieving adequate spiritual knowledge by way of gradual renunciation.This is the only approach to heaven.

Brihadaranyaka vide IV.iv.22 explains that while the Individual Self is unaffected by the deeds of virue or vice, Brahmanas seek to upgrade themselves by the studyof Vedas, by yajnas, daanas, sacrifices, penances, fastings and such other works. Karmakaanda attains offspring, wealth, fulfillment of material ends, and finally turns persons as ascetics and terminates their lives; yet the Self is unattached and

whatever the body and mind do has no bearing on the karma phala, be it good or bad. Hence in the ultimate analysis, the return of the Self, be it from Swarga Loka or Pitru loka, albeit by intermission of time is only to postpone the process of rebirth after the exhaustion of the temporary liberation, but why not one indeed seek 'Aparaa Vidya' or Superior Learning to earn 'Krama Mukti' and secure 'taadaatmya' or Unification of Jeevatma into Paramatma by way of Self Realisation!

Kenopanishad defines Paraa Vidya and Aparaa Vidya. The former Knowledge is intended to 'Sadyo Mukti' or of the short term liberation and Aparaa Vidya aims at Superior Learning to accomplish 'Krama Mukti'. The Paraa Vidya seeks to overcome desires by of *withdrawal* of Mind from the pulls and pressures of material desires by way of abstinence and Sacrifices, Charities and such other 'Karma Kaanda' or KarmaYoga, while Aparaa Vidya necessarily involves elevated levels of 'Atma Samskaara' or *purification* of mind and focus on Inner Consciousness by the demolition of of the thick blanket of Ignorance and by way of 'Samyak Drishti' or Inward Vision as reflected into unification with the Supreme, leading up to the ladder of Krama Mukti. Paraa Vidya is essentially enabled by Saama Veda of the 'Gayatra Saamas' highlighting Sacrifices, Rites and Meditations controlled by Mind and Praana the Vital Force as further controlling actions and their far-reaching effects.

XV: *Vedantavigjnaana vinischaataarthaah sanyaasayogaadhyatah shuddha tatwaah, te Brahmaloce tu paraantakaale paraamritaata parimuchyanti sarve/* Once having visualised the Ultimate Truth as the very Self and none else, the Rishis become 'jnaana triptas' or contented with that outstanding revelation and as 'kritaamanaah' or getting established in the identity of the Self, experience the qualities of 'veetaraagah' and 'prashaantah' or freedom of attachments and composure as all the senses get totally withdrawn. They thus perfect themselves as dispassionate, tranquil Souls merge themselves into the All Knowing having once for all snapping the physical adjuncts created by the thick layer of ignorance ! Those have transformed themselves as the Supreme Self' being the 'Vedanta-Vijnaana-Sunischaarthas' or with the mastery and sharpness of Veda Jnaana, have since turned out as 'shuddha satvaah' or purified in mind through 'sanyasa yoga' or the yoga of monk like existence of solitude, worship and contemplation. At 'paraantakaale' or the time of termination of life, these glorious Souls become 'brahma lokeshu' as 'paraamritaah' or of Immortality just as without the footprints of birds untraced on the surface of running flow of water! [This stanza is a repeat of Mundopnishad vide III.2.6] However, words of caution have been sounded that the mystery of Brahma Vidya should not be imparted freely to the undeserving; Svetaashvatara Upanishad vide VI.22 states: *Vedaante paramam guhyam puraakalpe prachoditam, naaprashaantaaya daatavyam naaputraayaashishyaaya vaa punah/* or the unique mystery in the Vedaanta as declared in the ages of the yore should be imparted to those whose credentials of Self Control were not tested but safely perhaps to trusted sons and students!

Antaratma-what and where!

XVI: *Dahlam vipaapam varaveshmabuta yata Pundareekam puramadyastamstham,tatraapi dalhe gaganam vishokam tasmin yadantastadupaasitavyam/* Right inside the stronghold fortress of human body, there is minute, sinless and pure lotus of the heart in which Supreme Paramatma resides. Inside that area is 'daharaakaasha' or the 'inner most antariksha' as the endless sky seeks to envelope Paramatma. It is that Supreme that is to be meditated intensely.

Chhangogya Upanishad explains: VIII.i.1) *Harih Om, atha yad idam asmin Brahmapure daharam pundarikam veshma, daharosminn anta-raakaasha, tasmin yad antah, tad anveshtavyam, tad vaa va vijjnaasitavyam/* (Harih Om! There is a need to enable normal understanding to identify the Individual Self with the Absolute and Superlative Self; this is especially to conceive the Object with qualities like organs and senses in the mortal world viz. the Self, as juxtaposed with the Ultimate Reality in terms of Space, Time and other derivative features of the Pancha Bhutas or Five Elements. This is why normal knowledge of mortal conditions vis-à-vis the macro view of higher and applied situation becomes needed. Therefore then, a lotus like small space viz. 'daharaakaasa' within the dwelling place of Brahman

is viewed for the understanding. The inference is that Brahman has manifested himself in the form of an Individual Soul called Existence and even as the latter is totally detached, there are officials of that abode who are responsible for the maintenance of that abode which is purely temporary ; once that Individual Soul-which is but a reflection of Brahman himself- is transferred then a new abode gets ready and the Manifested Brahman called Individual Self- is migrated too again on temporary duty. Thus the mirror images of the Original Brahman keep moving to varying abodes on purely temporary basis! But the original is always intact and the duplicate reflections are in circulation from birth to birth of the mortal bodies!) Chhandogya Upanishad further explains vide VIII.i.5 that Brahman would not be victim of age, disease, death. Indeed this is always so in the true abode of Brahman where only positive blessings are derived. This is Brahman or the Self that has no decay, disease and death; it would be free from sins, and the resultant negative impact of sorrow, hunger, thirst, unfulfilled desires and unfulfilling will. But if the mind which is the head of body limbs misdirects vision, speech and the concerned senses, understandably the serving agents would obey their master and sins or virtues as the case might be are recorded on the balance sheet of Fate, while the Self or the Inner Conscience which for sure is not responsible for the acts of omission and commission would remain as a mute spectator! Eventually the Being with its body adjuncts would have to suffer or enjoy the consequences; the blame or blessing is thus not, repeat not, due to the Self or Brahman since both being the same of Purity, but perhaps to what is called Fate or the balance sheet account on the basis of the body actions!)

XVII: *Yo vedaadou swarah prokto vedante cha pratishthitah, tasya prakritileenasya yah parah sa Maheshwara/* Paramatma transcends that syllable Om that precedes Vedopanishads as that seeks to reach far beyond as that awareness gets dissolved into intense concentration of meditation. Bhagavad Gita in Bhakti Yoga vide XII.18-20 refers to Lord Krishna's assertion: *Namasshatro cha mitrecha tathaa maanaamavamaanayoh, sheetoshna sukha duhksheshu samassanga vivarjitah/ Tulyanindaa stutirmouni santushto yena kenachit, aniketastthiramatih bhaktimaanme priyo narah/ Yetu dharmyaamritamidam yathoktam paryupaasate, shraddhadhaanaa matparamaah bhaktaasteteeva me priyaah/* Be anybody with no considerations of being a friend or foe, pride and prejudice, heat or cold, joys or sorrows, abuses or appreciations but is ever contented in my worship always as a 'sthita pragjna' or equi-poised, that person is dear to me. Those who possess total faith and be worshipful to me and never deviate from 'dharma' are dear to me'.

Trayodasonuvaaka: Section Thirteen

Mantra Pushpam

III. 1-3: *Sahasra sheersham Devam Vishwaakshah Vishwa Shambuvam, Vishwa Narayanam Devam aksharam paramam prabhum/*

*Vishwatah paramam nitya Vishwam Narayanah Harim, Vishwamevedam Purusha tadvishwamupa-
jeeyati/*

*Patim Vishwasyaatmeshwarah shaswatah Shivamachyutam, Naraayanam Mahaa jneyam Vishwaat-
maanam paraayanam/*

The totality of the Universe is caused , permeated and preserved by Parama Deva who is self-manifested with as a mass of effulgence with countless heads and eyes as the bestower of compassion for all the Beings. He resides inside within one and all as the Supreme Master directing them to follow His Regulations to destroy evil and ignorance and not to indulge in vice and disorder. He is also the representation of several Divinities surpassing them all. He is endless, unknown, eternal, all pervasive,

destroyer of darkness and ignorance, protector of the Universe and the individual Beings that He created as one's own indweller. Indeed He is the final destination and refuge. Rig Veda's (X. 90) Purusha Sukta is quoted: *Sahasra sheerashaa Purushah sahasraaksha sahasrapaat,sa bhimim vishvato vritvaatyatishtha dashangulam/Purusha evedam sarvam yadbhutam yaccha bhavyam utaamritatwasyeshaano yadatre - naati rohati/Etaavaanasya mahimaato jyaayaamscha Purushah, paadosya Vishwaa bhutaani tripaadasyaamritam divi/ Virat Purusha* with thousands of heads, eyes, and feet signifies a multi-pointer omni-presence of the Singular Being, enveloping the Earth and beyond all over the Universe in ten directions represented by His ten fingers. This Maha Purusha is the essence of Creation of all the times covering the past-present-future. The entire Creation is woven by the immortal presence of this Unique Lord as the food to all the Beings and surpass the gross world as the personification of Immortality. The Purusha is far greater than greatness as inexpressible in words and rests His feet on Bliss.

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

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

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

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

8. *Santatagum siraabhistu laambhastyaa koshannibham, tasyaante sushirah sukshmam tasminsarvam pratishthitam/ The heart* is suspended in an inverted position surrounded by arteries like a lotus bud and there is a narrow space called 'sushumna nadi' into which everything is supported including one's mind, senses, and all the faculties, besides being the high gate of awareness of Paramatma the bridge between darkness and illumination ie. ignorance to lasting joy!

9-11. *Tasya madhye mahaanagnir vishwaarchir vishwatomukhah, sograbhugvibhajantishthann aahaa - ram ajarah kavih/ [tiryamurtharmadhihshyaayi rashmayah tasya santataa] Santaapayati swam dehamaapaadalamastakam, tasya madhye vahnishikhaa aneeyordhvaa vyavasthita/ Neelatoyadamadhyasthaa vidyullekheva bhaaswaraa, neevaarashukavartanvi peetaa bhasvatyanuupamaa/ In this 'sushumna nadi' or the narrow space rests 'Mahaagni' swarupa the resplendent 'Antaratma' as the flames spreading all over the body as scattered vertically and horizontally keeping the body warm from head to toe; these flames devour the food intake and absorb it. From the center of the golden colour Mahagni*

dazzle like flashes of Vidyut or lightning as on the thick of rain bearing clouds' run across the body as minute as an awn of a paddy grain representing the subtlety of the Atman. Svetaashvatara Upanishad to annotate further: V.9: *Vaalagra shata bhagasya shatadhaa kalpitasya cha bhaago jeevah vijneyah sa chaanantyaayakalpate*// The Individual Self is of hair splitting atomic formulation to the extent of division into innumerable units counting till potential infinity. Mundakopanishad III.i.9 explains of the subtility and atomicity of the jeevatma which is potentially infinite: *Eshonur aatmaa chetasaa veditavyo yasmin praanah panchadhaa samvivesha, praanaischittam sarvam otam prajaanaam yasmin vishuddhe vibhavati esha aatmaa*// The subtle Self is within the heart where the Life Energy Praana enters the body of five forms of 'praanaapaanodaana vyaana samaanas' into the subtle Self hidden by the sensory organs but attainable clearly by the vision within.) Brahma Sutras vide III.3.19-32 clearly prove the concept of atomicity of the Antaratma with potentiality of infinity: **Utkraanti gatyadhikaranam-19)Utkrantigatyaa gatinam/20) Swatmanaa chottarayoh/ 21) Naanura -tacchuteriti chennetaraadhikaranam / 22) Swashabdonmanaabhyaam cha/ 23)Avirodhaschandanaavat/ 24) Avasthiti vaisheshyaaditi chennaadhyupagamadaadhridi/ 25) Gunaadwaa Lokavat/ 26) Vyhatireko gandhavat/ 27)Tathaacha darshayati/ 28)Prudhgupadeshaat/ 29)Tadguna saarasvaat tu tadavya -padeshah praajavat/ 30) Yaavadaatma bhaavittaaccha na doshastaddarshanaat/ 31) Pumstvad-vat twasya satobhivyaktiyogavit/ 32) Nityopalabdhanupalabhdhi prasangyonyatara niyamo vaanyathaa/ or II.iii.19) Utkraanta gatyaa gateenaam/**What is the size of the Individual Soul at its entry of the body made of the Pancha Bhutas and its exit therefrom! Apparently since its size is not as per the body, but is it of atomic size or of infinity as indicated by Vedic Texts! II.iii.20) *Swaatmanaa chottarayoh/* As to size of the Soul, whether atomic or infinite or otherwise still unconfirmed, the course of its action by way of departure from the body needs to be analysed. This is especially so since the means of its exit are to be defined in relation to the body parts that it existed in as of then. Following Brahma Sutras are quite relevant: II.iii.23) *Avirodhah chandanaavat/* Just as a drop of sandalwood paste applied on a part of the body produces a heavenly sensation all over the body, similarly the Inner Soul though of infinitesimal nature manifests itself the whole body though located at one part of the body. After all, the Soul is connected to skin and it is logical that the the whole skin gets the sandal wood paste experience. II.iii.24) *Avasthiti vaishyaaditi chenna abhyupagamaat hridi hi/* The doubt is that the example of sandal wood paste giving joy all over the body might be possible since the Inner Soul existed at the point of its existence. But that objection to this doubt is that the Soul is after all spread all over the body. The Vedic explanation however is: *Hridi hi esha aatmaa/* (Prashna Upanishad. III.6-7) or the Self is in the heart; [the Upanishad also provides scientific explanation]: *Hridi hyesha Atmaa, atraitad ekashatam naadeenaam taasaam shatam shatam ekaikaashyam dvaasaptatir dvaasaptatih pratishakhaa naadee sahasraani bhavanti, aasu vyaanascharati// Athaika -yordhva udaanah, 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, activating 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 naadyah taasaam murdhaanaam abhinh abhinishtraika tayordhvam ayann amritatvam eti vishvavam anya utkramane bhavanti/* In the context of the process of death, the status of the physical nerves and how Sun influences these is described: the veins of the body issuing out of the fleshy bulge called lotus shaped heart is charged with juices of varied colours akin to human desires. The heat of the Sun causes bile which when

comes into contact with phlegm in the nerves assuming different colours as accentuated by wind contacts. As life departs, the Self goes upwards through the Sun rays and the praani reaches the Sun within the time that mind travels. The nerves connected to the heart are hundred and one. At the time of departure, one of the nerves-Brahma Nadi- of the blessed ones reaches the crown of the head . While the opening of that nerve enables Immortality, vyana through other exit points totalling nine indicates definite return to the cycle of rebirths. Now the reference to Udaana; this vital force moves everywhere in the body from top to toe. When it takes an upward trend it leads to Deva Lokas and as it takes a downward trend it leads to ‘manushya loka if it is ‘ubdhaabhyameva’; or as a result of paapa- punyaas or sins and virtues). Brihadaranyaka Upanishad vide IV.iii.7. is more explicit: *Katama Atmeti? Yoyam Vigjnaanamayah Praaneshu hridayantar- jyotih: Purushah* ;(Which is the Self? Just as in a dream state of semi-consciousness this is infinite Purusha that is identified with the Intellect or Heart in the midst of the organs, and as the self effulgent light within the heart!). Thus the example of sandalwood paste drop in the earlier Brahma Sutra is vindicated! *II.iii.25) Gunadwaa lokavat/*On account of the fact that the Self is all pervasive and conscious, its actions are far reaching. It is common experience that the light of a Lamp kept in a corner of a room is spread far and wide. So would be the reach of the Individual Self on account of its capacity to diffuse deeds .Similarly its perception and action spreads all over the body.

12: *Tasyaah shikhaayaa madhye Paramatmaa vyavasthitah, sa Brahma sa Harih, sendrah soksharah paramah swaraat/* Thus Paramatma dwells in the center of that ‘Divya Jyoti’ the Eternal Celestial Flame while still it may not be adequately exhaustive excepting Brahma, Shiva, Vishnu, Indra and His Devas. Indeed this Supreme Radiance as Pure Consciousness is beyond human thoughts!

[*Yopam pushpam veda,Puspavan prajavan pasuvan bhavati,Chandramava Apam pushpam Pushpavan, Prajavan pashuman 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,Ayatanavan Bhavati,Yo agnerayatanam Veda,Ayatanavan bhavati Apovagner ayatanam,Ayatanavan 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,Ayatanavan bhavati.,Yova Yorayatanam Veda,Ayatanavan bhavati/ Apovai va yorayatanam,Ayatanavan 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,Ayatanavan bhavati,Yo musya tapata Ayatanam Veda Ayatanavan bhavati,Apova Amusyatatapa 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 pamayatnam,Ayatanavan bhavati.Yascandra masa Ayatanam Veda Ayatanavan bhavati,Apovai Candra masa Ayatanam,Ayatanavan bhavati,Ya Evam Veda Yo pamayatanam veda,Ayatanavan 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.

*Parjanyaova apamayatanam,Ayatanavan bhavati,Yah parjanya 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,Becomes established in his Self,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.

Samvastaro Va Apamayatanam,Ayatavan bhavati,Yassavatsa rasyaya tanam Veda Ayatavan bhavati.Apovai samvasara ayatanam, Ayatanavan bhavati.Ya 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.]

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 Anthascharathi bhootheshu Guhyam Viswa Murthishu, That which is inside all beings secretly is that Universal God,Tvam Yajna- You are the fire sacrifice (Yajna),Twam vashatkara- You are the the personification of Vedic sacrifice,Twam Indra -You are the Indratvam vayu - You are the air Tvam Rudra - You are Rudra, Vishnus tvam- You are the Vishnu Brahmasthvam- You are the Brahma, Tvam prajaipathi -You are the Lord and saviour of all beings (prajapati) Om Tadhapa apo jyothi 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 dadatu, Kuberaya Vai Shravanaya,Maha rajaya Namah. King of kings, we praise thee,Who is the giver of all victories,Who is the fulfiller of all desires, Please bless me with wealth,To fulfill all our desires,Oh, Kubera, we praise thee, Salutations to the king of kings. Ishaanah sarva vidyaanaan Ishvarah sarva bhutaanaam Brahmaadhipatih, rahmanodhipatih Brahmaa Shivome astu Sadaa Shivom; Ishana Deva! you are the symbol of Knowledge; Ishwara! You indeed are within all the Brings as the ‘antaratma’; you are the Master of Brahma; you are Sadashiva the personification of auspiciousness!]

Chaturdashonuvaaka : Section Fourteen

Uniqueness of Aditya Deva

Adityovaa esha etanmandalam tapati tatra taa ruchastadrushaa mandalam saruchaam loka atha ya esha etasminmandale archideepyate taani Saamaani sa saamaanam lokotha ya esha etasmin mandalerchishi purushastaani yajushih sa yajushaa mandalah sayajusaam lokah saishaa rityeva vidyaa tapati ya eshontaraaditye Hiranmaya Purushah/ Indeed Paramatma is Aditya Himself; His orbit generates outstanding radiance and illumination represented by the Rik Stanzas, Saaman chants; Yajus stanzas. Thus this three fold knowledge is unique and within Aditya is the 'Hiranmaya Purusha'. Chhandogya Upanishad explains: I.vi.5) *Atha yadevaadityasya shuklam bhaah saiva Rik, atha yananeelam paraah krishnaam tat Saama, tadetat etashyaam Richi adhyudam Saamka, tasmaad Richi adyudham Saam geeyate/* (Now this white and bright radiance of Surya Deva is Rig Veda while the deep blue is like Saama Veda. This Saama is well entrenched in Rig Veda and as such Saama Veda is sung as per Rig Veda! Only persons with extremely sharp and deep vision of high concentration could notice this) Chhandogya Upanishad explains: I.vi.6) *Atha yad evaitad Adityasya shuklam bhaa saiva saa tha yannilam parah krishnam tadamah tat saamaatha ya eshontar aaditye hiranamayah purusho drusyate, hiranya shmashrur hiranya kesha aapranakhaat sarva eva suvarnah/* (Besides the white complexion of Surya as 'Saa' and the deep blue like black colour 'ama' known together makes up as Saama. In side the 'Surya Bimba' or the Globe of Sun, one could figure imagine a 'Hiranmaya Purusha' or a Golden Person whose each and every physical limb including a golden beard and golden hair exists, whose even the nails of hands and feet shine with glory!)

Panchamadashonuvaaka: Section Fifteen

Adityo vai teja ojo balam yashachasshthuh shrotanmaatmaa mano mriyur manurmriyuh satyo Mitro Vaayurakaasham praano Lokapaalakah jeevo vishvah katamah swayambhu brahmaitadamrit esha Purush esha bhutaanaamadhipti Brahmanah ssayujyam salokataamaapretye taamasameva Devaataanaam saayujyam saashtitaam samaana lokataamaaproti ya evam vedotyupanishad/(Aditya Deva symbolises energy, splendour, power, fame, vision, capability of hearing, body resistance, mental ability, Divinities of Death, Permanent Truth, Mitra, Wind, Ether, and Breathing, the various Rulers of the worlds, Prajapati, the Manifestation of Happiness, span of life, food, liberation, immortality, Self-consciousness, and the Self Generated Brahman. This Person in Surya is eternal and is the over-lord of all Beings. Bhaskara Deva ever meditates to Brahman who indeed is Himself and thus the co-existent. This indeed is the secret message and the secret knowledge.

Ghrinim Suryah Adityayomarchitanti Tapah Satyam Madhum ksharanti tad Brahma tadaapa aapo jyotee rasomritam Brahma bhurbhuvah Suvarom/

(Aditya Deva is indeed the *raison d'tre* or the very cause of Existence of the Universe and its Beings; He is the unique Sourcer of Radiance, Water, and Energy that ticks the Time the Everlasting Flow of 'Kaala Pravaaha' of Kalpas, Yugas, Samvatsaras. This Aditya is what A-U-M or the syllable OM. He is the embodiment of 'Satyam Shivam Sundaram' or the Eternal Truth, Auspiciousness and Magnificence. Devaadhidevas worship Him for Bliss as that Form of Brahman is omni present, omniscient and omnipotent. He indeed is Brahman who is *tat satyam tat sarvam tat purornamah* ; He is *tad brahma tadaapa aapo jyotee rasomritam bhurbhuvah suvarom/* or the fire, flavour, water and eternal bliss.)

Shodashonuvaaka -Section Sixteen

Pancha Mukha Maha Deva

Nidhana pataye namah/ Nidhanapataantikaaka namah/ Urthvaaya namah/ Urthvalingaaya namah/ Hiranyaaya namah/ Hiranyalingaaya namah/ Suvarnaaya namah/ Suvarnalingaaya namah/ Divyaaya namah/ Divyalingaaya namah/Bhavaaya namah/ Bhavalingaaya namah/ Sharvaaya namah/ Sharvalingaaya namah/ Shivaaya namah/ Shivalingaaya namah/ Jwalaaya namah/ Jwalalingaaya namah/ Atmaaya namah/ Atmalinaayanamah/ Paramaayanamah/ Paramalingaayanamah/ Etat Somasya Suryasya sarvalingaayam sthaapayati paanimantram pavitram/ Nidhana Pati: Maha Pralala Kaaraka and Saakshi Shiva -Dissolver of the Universe; Nidhana Pati -Marana Karta -Destroyer of Beings Shiva; Urthvaaya- Beyond Maha Maya Shakti; Urthva Lingaaya looking 'upwards' Urthva Lingaaya: Chicchakti chinna Shakti uktaaya or He with Shiva Shakti or the might of overpowering Maha Maya Shakti; Hiranyaaya or Hita Ramaneeya Rupaaya or the personification of benevolence; Hiranya Lingaaya; the form of Golden Linga Swarupa being the emblem of 'dharma' or virtue; Suvarnaaya or of excellent shine and splendour; Suvarna Lingaaya: The Unique Linga surfiety with golden glory; Divyaaya or of Dyuloka Sukha Swarupa or of Celestial Face of Contentment; Divya Lingaaya or Deva Loka Sthita Linga kaarayaaya or He who established Himself to bestow divine powers to Devas; Bhavaaya or the Basic Cause for the of concept of 'Samsaara' or family life; Bhava Lingaaya or Shiva Linga whose intense devotion would provide happiness to 'Pranis'; Sharvaaya or He who destroyed the demon Tripuraantaka and got the encomium of Sharva; Sharva Lingaaya or the emblem of evil-destroyer; Jwalaaya or Representation of Fierce flames recalling the event of fooling Bhasmaasura managing the latter's head to flames in Mohini Avatara; Jwalalingaaya or the representation of burning evil to ashes; Atmaaya or Parameshwara the Eternl Unknown; Atma Linga the symbol of Soul within every Being as the Antaratma; Paramaya : The Supreme Power; Parama Lingaaya or the manifestation of the Supreme Unknown; may these Parama Lingas with the pratyaksha Surya Chandras as the visions be installed with Pavitra Mantras for Universal Peace, Prosperity and self-purification.

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

Saptamadashonuvaaka-Section Seventeen

Sadyojaatam prapadyaami Sadyojaataaya vai Namoh namah, Bhavoh bhavoh naatibhavoh bhavasva maam Bhavodbhavaah namah/ May I salute, meditate and worship in reverence this outstanding Maha Tatwa

‘Sadyojaata’ or the Five Faced self-manifested instantly as the embodiment of Supreme Knowledge and evolution of the Universe facing ‘westward’ in raw, primary and nascent condition. Sadyojata! You are the Singular Saviour and mercifully desist consigning me into the cycle of deaths and births and release me from this ‘samsara’ replete with ups and downs but grant me liberation and absorb me into your fold for everlasting bliss.

Ashtaadashonuvaka- Section Eighteen

Vaamadevaaya namah Jyeshthaaya namah Shreshthaaya namo Rudraaya namah Kaakaaya namah Kalavikaranaaya namo Balavikaranaaya namo Balaaya namo Balaprathama namah Sarvabhuta damanaaya namo Manonmanaaya namah/ My prostrations to the generous and affable Five faced ‘Vaama Deva’ looking ‘northward’; the very original ‘Jyeshtha’ and ‘Shreshtha’ as the Prime and Universal symbol of brilliance and glory; ‘Rudra’ or the most ferocious at the time of destruction of the evil; ‘Kaalaaya’ or the Terminator of Beings as their destined time of death; ‘Kalavikaranaaya’ or He who appears in many frightful forms nearing the decimation of Beings; ‘Balaaya’ or the personification of might and courage; ‘Bala prathamaaya’ or the pinnacle of energy; ‘ Sarva Bhuta damanaaya’ the Ultimate Controller and Enforcer of order among all the Beings; ‘Manonmanaaya’ or He who acts at His perfect liberty as being the Supreme Lord Himself!

Ekonavimshatanuvaka -Section Nineteen

Aghorebhyo ghorabho ghoratarobhyah, sarvatah Sharva sarvebhyo namasteastu Rudrarupebhyah/ My salutations to Aghora the Panchamukha looking ‘southward’ as the representation of Peacefulness and Tranquility as Dakshinamurti dwelling as the ‘Antaratma’ the Inner Conscience in all the Living Beings endowed with Trigunas of Satwa-Rajo-Tamasika features as Aghora-Ghora-and Ghoratara. Indeed He is Sharva the eliminator evil energies as Rudra always every where!

Vimshonuvaka -Section Twenty

Tatpurushaaya vidmahe Maha Devaaya dheemahi, tanno Rudrah prachodayaat/ Looking ‘eastward’, Maha Deva is that Virat Purusha as the Supreme Power of the Universe as Rudra be invoked to seek His pardon of committing wrong doings consciously or other wise and blessings by His benign countenance.

Ekovimshonuvaka-Section Twenty One

Ishanah sarvavidyaanaam Ishwarah sarvabhutaanaam Brahmaadhipatih Brahmanodhipatih Brahmaa Shivome astu Sadaashivom/ Ishana is the Utmost Sovereign of the entirety of the ‘charaachara jagat’ or the Mobile and Immovable Beings as also the icon of Vidya or Knowledge of every kind as Maheshwara the Ultimate Controller of the Universe. Indeed He is the ‘Brahmadhipati’ as the Preserver of Veda Jnaana, besides being the Overlord of Hiranyagarbha Brahma. He is benign, merciful, peaceful and ever auspicious as Sadaa Shiva -the ‘Urdhva Vaktra’ or of the Unique Upturned Face’- the Representation of OM the Eternal Pranava.

Dwaavimshonuvaka-Section Twenty Two

NamoHiranyabaahave Hiranyavarnaaya Hiranyarupaaya Hiranyapatayembikaapataya Umaapataye Pashupataye namo namah/ Mahadeva being saluted again and again with seven epithets as the Singular

One with golden hands with glittering with golden ornaments; the golden seed being the incarnation of Veda Syllables which are invaluable; the personification of brilliance and grandeur; Hiranyapati or the Lord of Opulence and striking charisma; Maha Deva as His consort of Ambika 'Loka Maata' or the Mother of the Universe; He as master of the Devi Uma, the personification of Brahma Vidya; and Pashupati or the overlord of all the Beings in the Universe.

Trayovimshonuvaaka- Section Twenty Three

Ritam Satyam Param Brahma Purusham krishna pingalam, Urthvaretam Virupaaksham Vishvarupaaya vai namonamah/ The Supreme Brahman is the Unique Truth as Uma Maheshwara with His present Form and Profile in dark blue and reddish brown implying Parashakti and Parashiva being the materialistic Universe. 'Urthva Retas' or the uplifting semen being the seed for the process of evolution of 'Srishiti' or of the Universe. Parama Shiva being the Outstanding Yogeshwara holds the 'retas' in 'Brahmarandhra' of the 'Sushuman naadi' by His supernatural energy. And to Him, my prostrations!

Charurvimshonuvaaka-Section Twenty Four

Sarvevai Rudrastamai Rudraaya namo astu, Purusho vai Rudrah sanmoho namo namah, Vishva bhutam bhuvanam chitram bahudhaa jaatam jaayamaanam cha yat,sarve hyosha Rudrastamai Rudraaya namo astu/ Rudra Deva the Maha Purusha is indeed everything and anything and our heart felt salutatos to Him. He is the Paramatma or the Super Soul- Rudra the magnifecent-He is the Super Illumination- He is the cysosure the Center of magnetism-the totality of the materialism and spirituality alike of the Universe then, now, and forever; this portait of Creation is His own. Maha Rudra! My devotional reverences to you!

Panchavimshonuvaaka-Section Twenty Five

Kadrudraaya prachetase Meedhushthamaaya tavyase, vochema shantamagum hride, sarvohyosha Rudrasamai Rudraaya namo astu/ Indeed, how best and when could we praise and worship Rudra Deva who is an embodiment of the highest knowledge - 'chetase', contentment and might excepting prostrating to Him in deep reverence! He as 'Meedishtamaaya' showers fortunes once pleased and ever merciful to all who have utmost faith in Him. He is the Almighty shining in the heart and Soul of each and every species with Life and is the Singular Bestower of Happiness and Fulfillment. This stanza originates from Rig Veda I.43.1.

Shadvimshonuvaaka-Section Twenty Six

*Yasya vaikanaankutee agnihotrahavane bhavati pratishthantiyatho pratishthatyai /*Whosoever utilizes a sacrificial ladle made of vikankata tree for his Agnihotra rite oblations would certainly prove effective performed with devotion and would reap the desired result, besides generate mental purity and spiritual knowledge.

Saptavimshonuvaaka-Section Twenty Seven

Agni Deva the Singular Medium of Lokas [Seven flames viz. The Sapta- Jihvaas or the Seven Tongues of Fire Flames are Kaali (black), Karaali the ferocious), Manojava (Speed of Mind), Sulohita (extremely

red hot), Sudhumra varna (coloured like thick smoke), Sphulingini (emitting cracky sparks) and Vishvaruchi (blazing all around)]

Krinushva paaja iti pancha: Following are the Mantras from Rigveda IV. Suktas 4. Stanzas 1-5:

Krinishva paajah prasitim na prithveem yaahi raajevaamavaah ibhena, trishveemanu prasitam druunaanostaasi vidhya rakshasatapishtaih/ Agnideva, you certainly possess the capability to keep off my enemies and evil energies; just as a valiant King attacks and destroys enemies and as hunters are ruthless to cage birds and torture them, we beseech you to retaliate the evil and cruel Spirits and the unscrupulous elements and smash them to death.

Tava bhramaasa aashuyaa patantyenu sprusha dhrushataa shoshuchaanah, tapumshyagne juhvaa patangaansandito vi srija vishvagulkaah/ With the association of Vayu's fierce blows of winds, may your scorching flames burn down Asuras to heaps of ash in such a manner even Nakshatras break down from their routes of speed and lend their splendour to destroy them for ever.

Prati spasho visruja tuunitamo bhavaa paayurvisho asya adabdah, yo no duure aghasham so yo atyantagne maakishtee vyathiraa dadharshot/ Agnideva the ruthless! Our enemies and malevolent 'shaktis' from whether far or near, we pray to you earnestly to despatch your army of flames atonce to ensure the safety of your faithful devotees and let not they be harassed any way!

Udagne tishtha pratyaa tanushva nyamitraam oshataattigmahete, yo no araatim samidhaana chakre neechaa tam dhakshyatasam na shushkam/ Agnideva, we beseech you to spread your vigorous flames to sweep far and wide and turn all our enemies in the form of total destruction into ashes totally. Whosoever of the wicked and antagonistic shaktis be ruthlessly burn down as a dried up and huge tree into cinders.

Urthvom bhava prati vidhyaadhyasmad aavishkurshkrunushva daivaanyagne, ava sthiraa tanuhi yaatujunaam jaamimajaamim pra mrineeh shatrun/ Agni Deva! by the speed and violent blazes of yours, we beg you to extinguish our enemies of malevolence and safeguard us as your dedicated followers by spending our days in your service by performing homa karyas as our passion and strong conviction.

Ashtaavimshonuvaaka - Section Twenty Eight

Aditirdevaa gandharvaa manushyaah pitarosuraasteshaam sarva bhutaani maataa medini mahatee mahee Savitree Gayatree jagatyurvo bahulaa vishvaa bhutaa katamaa kaayaasaa satyetyamritam vaasishthah/ Vasishtha Maharshi declared that Aditi is the profile of 'dyuloka' or the antariksha; She is the mother and father as also protector of Devas-Gandharvas- Savitri-Gayatri-Pancha gana viz. Brahmana, Kshatriya, Vaishya, the fourth class and nishads comprising human beings, all other Beings, Demons and all those in the Creation now or henceforth, besides Pitrujanas. She is possessed of sternness, hard work and consistency, rich in crops, food, wealth besides being just to all as per their virtue and vice. She is ever blissful and immortal as the lasting instrument of generations. This eulogy of Aditi Devi is a repeat of Rig Veda vide I.89.10.

Ekonatrishonuvaaka-Section Twenty Nine

Aapovaa idah sarve Vishvaa bhutaanyaapah praanaa vaa aapah pashava aaponnamaapomritamaapah samraadaapo viraadaapah svaraadaapashchandaah syaapo jyoteehshyaapo yajushyaapah satyam - aapah Devataa aapo bhurbhuvasuvaraapa Om/

Indeed, Jala Deva or the deity of water is the source of all creatures, Praana the very vital energy causing existence, pashus or animals, crops and food, 'amrita' the nectar, Kings, Virat Swarupa, svaras, Chhandas, all the luminaries, Vedic formulas, Truth, Devaganaas, trilokas of Bhu-Bhuva-Suvah and the Supreme and Singular syllable OM!

Trishonuvaaka-Ekatrishonuvaaka-Dwaatrishonuvaaka-Trayastrishonuvaaka-Chatustrisho nu -vaaka-Panchaatrishonuvaaka-Shattrishonuvaaka: Sections 30-31-32-33-34-35-36

Sandhya Vandana Mantras :

Apah punantu Prithivim Prithivi puta punatumaam, Punatu Brahmanaspatih Brahma puta punatu maam/ Yaduchhistam abhojyam yadva duscharitam mama, Sarvam punantu maamaaposatam chapratigrahagg swaha (Let the Deity of Water clean up the Earth, me and my Guru who is a depository of Vedas and let Vedas sanctify me. May the wrong food that I consumed, the questionable deeds that I did or the dubious presents that I received from doubtful characters be all mollified, as I propose myself to get purified by the flames of the Swaha or Paramatma.)

Agnischa ma manyuscha manyupatayascha manyu kritebhyah Paapebhyo rakshantaam yadanha paapamakaarsham, Manasa vaachaa hastaabhyam Padbyaam udarena sishnaa Ahastadalumpatu, yat kincha duritam mayi idamaham maamamritayanau satye jyothishi juhomi swaha/ (Let all the Deities of Fire, fury and ferocity safeguard me from their attack on me due to the unpardonable sins perpetrated by me by the day by my mind, stomach, sex organ; may I be purified me of despicable deeds and qualify me to proceed on the path of Moksha.)

Suryascha ma manyuscha manyupatayascha manukriteebhyah/ Paapebhyo rakshantaam/ Yadraatriya paapamakaarsham/ manasaa vaachaa hastaabhyaam/ Padhbyamudarena shishna/ Raatristadava - lumpatu/ yat kimcha duritam mayi idamaham mamaamritayanau/ Surye Jyotishi Juhomi swaha (Protect me from sins committed due to rage and temper as also by the Sun and the Deity of Fury apart from the wrongdoings by my mind, conversation, limbs, stomach and sex; once such sins are excused, may the Great Radiance of Sun God make me worthy of Salvation).

Omityekaaksaram Brahma, Agnirdevata Bhrahma ityaarsham Gayatreem Chhandam Paramaatmam Swarupam, Sayujyam viniyogam/(The unique word AUM is of Parabrahma form, Agni is Main Devata, Brahma is related to Rishi, Gayatri is related to Chhanda, Paramaatma is all-pervasive and the terminal point of Moksha).

Aayaatu varada Devi Aksharam Brahmasammitam, Gayarimchhandasaam Maatedam Brahma jushaswa me (May I humbly request Gayatri the mother of Chhandas and the boon showering Devi to guide me about the imperishable Brahman)

Yadahnaatkurutey paapam tadhanaat pratimuchyatey, Yadraatrikurutey paapam tadraatriyat pratimuchyate, Sarva varney Mahadevi Sandhya vidyey Sarasvati (Sandyha-Vidya Controller Devi Sarasvati! Let my sins committed during the day be destroyed in the day itself; let the sins done during

the night be destroyed on the same night. Sarva Varna Swarupa! Sandhya Vidya! Devi Sarasvati the personification of Knowledge and Vidya)

Ojosi Sahosi Balamasi Bhraajosi Devaanaam Dhaamanaamasi Vishvamasi Vishvaayuhu sarvamasi Sarvaaurabhibhurom ,Gayatriimaavaayahayami Savitreemaavaahayami Saraswateem aavaahayayami,Shriya maavaahayaami, Balamaavaayaha yaami/ Gayatryah Gayatree Chhandah Vishwamitra Rishih, Savitaa Devataa, Agnirmukham, Brahma Shiro,Vishnur hridayam, Rudrah Sikhaah, Prithivi Yonih, Praanaa paana vyaanodaana samaanaa sa praanaa swetavarnaa saamkhyayana sa gotra Gayatree Chaturvimsatyaksharaa Tripadaa Shatkukshih, Panchaseershopanayaney viniyogah

(Sarva Varna! Sandhya Vidya! Sarasvati! Maha Gayatri! You are the embodiment of Radiance, the Grip Holder and of the Strength; the Shakti of Devatas, the Life of the World, the Veritable Universe and the Totality! May I invoke You Omkara Swarupa Savitri! May I invoke Chhandasas, Lakshmi and Shakti!) I invoke Gayatri, whose Chhanda is Gayatri, Rishi is Vishwamitra, Agni is Face, Brahma is head,Vishnu is heart, Rudra is the tuft, Prithi is the generator as also Gayatri with Five Praanaas viz. Praana, Apana, Vyana, Udana and Samaana; white coloured; with the Gotra of Rishi Samkhyayana; with twenty four Alphabet Letters; Three feet; six bellied; five heads and the main deity of ‘Upanayana’).

Om bhuh,Om bhuvah, Ogum Suvah, Om mahah, Om janah, Om tapah, Ogum Satyam, Om tatsavitur varenyam bhargo Devasya dheemahi, dhiyoyonah prachodataat, Omaapo jyotee rasomrita Brhama bhuhbhuvah suvarom/ Om: Paramatma! Om Bhumi, Om Aakasha, Om Swarga, Om Mahar loka, Om Janar loka, Om Tapoloka, Om Satya Loka; [Bhur Bhumi or the Embodiment of Vital Energy, Bhuvah or the destroyer of Evil and Suffering, Svaha (Symbol of Happiness)] Thath (that Almighty) may we meditate that Savitur the principal cause of luminosity the Godhead transcendent to the Lokas but sustaining them to exist ; Savitur (Bright like Sun); Varenyam (The Supreme); Bhargo (demolisher of Sins); Devasya (the Divine Force); Dhimahi (May receive); Yo (Who); Na (Our), Prachodayat (Let inspire in right direction). In other words : Oh Almighty, You are the Creator of Life, Slayer of Sorrow, Bestower of Happiness and Creator of the Univerese. May we receive Your Supreme Energy to raze our sins and guide us in our intellect in the right direction.

Uttamey Shikhare Devi Bhumyaam parvata murdhani, Brahmanebhoy hyanujnaanam gahha devi yathhaa sukham/ (Devi Gayatri, may you remain on the highest peak on Earth like the Meru Mountain as esteemed by Brahmanas as the form of Paramount Sanctity and Bliss); Stuta maya varadaa Vedamataa prachodayanti paavaney dwijaataa, Ayuh Prithivyam dravinam Brahma varchasam mahyam datvaa prayaatum Brahmaloakam (As extolled by us Devi Gayatri! You are the bestower of our desires and the epitome of Purity, Veda Rupa and of two forms of Brahma Loka and Inside the orbit of Surya Deva; kindly bless me on Earth to provide me long life, prosperity, Brahma Teja!

Saptatrishonuvaka-Section Thirty Seven

*Ghrinim Suryah Adityayomarchitanti Tapah Satyam Madhum ksharanti tad Brahma tadaapa aapo jyotee rasomritam Brahma bhurbhuvah Suvarom/ (Aditya Deva is indeed the *raison d'tre* or the very cause of Existence of the Universe and its Beings; He is the unique Sourcer of Radiance, Water, and Energy that ticks the Time the Everlasting Flow of ‘Kaala Pravaaha’ of Kalpas, Yugas, Samvatsaras. This Aditya is what A-U-M or the syllable OM. He is the embodiment of ‘Satyam Shivam Sundaram’ or the Eternal Truth, Auspiciousness and Magnificence. Devaadhiveas worship Him for Bliss as that Form of Brahman*

is omni present, omniscient and omni- potent. He indeed is Brahman who is *tat satyam tat sarvam tat purornamah* ; He is *tad brahma tadaapa aapo jyotee rasomritam bhurbhuvah suvarom/* or the fire, flavour, water and eternal bliss.) This is a repeat of earlier section 15-ii.

Ashtatrimshonuvaaka-Section Thirty Eight

Significance of Tri-suprana Mantra

1. *Brahmametum maam, Mathumetumaam, Brahmameve Madhumetum maam, yaaste Soma prajaa vatsobhi so aham, Dushvaprahan durushyah, yaaste Soma praanaangum yah taan juhomi/* May I attain Brahma, may I attain bliss! May that Supreme and bliss be reached by me! Paramatma! I am among your Beings and your child. Kindly let me get rid of this mundane and dreamy world and of this hazy life. Toward this fulfillment of this, I offer myself as an oblation into you for absorption, along my vital and mortal energies!

2) *Trisuparnamayaachitam Brahmanaaya dadaat, Brahmahatyaam yete ghnanti, ye Brahmanaah tripunam pathanti, te Somam praapnuyani, aa sahasraat pankti punanti, Om/* Paramatma! Constant recital of the secret 'Trisuprana Mantra' imparted by a Preceptor is so effective that even the worst 'brahma hatya' sin gets expunged; such high grade Brahmanas attain the fruit of performing Soma sacrifice. Even if only such of one illustrious Brahmana practising this Trisuparna mantra in a sacred religious bhojan meet, the host would attain the path of divinity, provided that the latter takes the precaution that none of the invitees at the meet should feed a wrong sinful person!

Ekonchatvaarimshonuvaaka- Section Thirty Nine; Chatvaarimshonuvaaka-Section Forty

Trisuparna Mantras: related to 'Medha' the Essential Truth Paramatma

1) *Brahma medhayaa, Madhu medhayaa, Brahmamevea Madhumedhayaa, adhyaa no Deva Savitah Prajavatsaaveeh soubhagam paraa duhsvapriyagum suva/ Vishvaani Deva Saviturduritaani paraasuva, yadbhadram tanma aasuva, Nadhuvaataam rutaayate Madhuksharanti singhavah, maadhveenam santvoshadhah/ Madhunaktam uta usashi Madhumatpaarthivagum rajah Madhudyaurastu nah pitaa, Madhumaamno vanaspatir madhraagum astu Suryah maadhveergavom bhavantunah/* Brahman the Supreme attained bliss through the 'medhaashakti' or the might of brainpower. That Brahman attained bliss through the power of intelligence. The bliss is achieved by His brain power only! Savita Deva! Grant us along with my entire progeny excellent health and prosperity and keep us aloof from bad dreams as about ill-health and poverty. Deva! very kindly destroy all the ill effects of our erstwhile wrongs and blemishes and lead us in the direction of clear and virtuous path towards auspicious-ness and progress for fulfillment and lasting joy. These stanzas 1-2 above are from Rigveda V.82-4&5. May I as the ardent devotee of the Supreme Truth, let the wind blow for me slow and sweet; let the rivers run softly and sweetly; let the herbs be beneficial and sweetly palatable; let there be sweetness day and night.; let all over the earth be sweet; let Devas, elders- forefathers be kind and sweet; let the trees bear sweet fruits; let Surya Deva be blissful and sweet; let cows yield plentiful milk of sweetness.

2) *Yaam medhaam Devaganaah pitaraschopaasate tayaa maamadhya medhayaagne medhaa vinam kuru swaahaa/ Medhaam me Varuno dadaatu Medhaamagnih Prajaapatih, Medhaamindrascha Vaayuscha Medhaam Dhaataa dadaatu swaahaa/ Twamno medhe prathamaa gobhirashvebhiraagahi, twam Suryasya rashmibhistwam no asi yagniyaa/ Medhaamaham prathamaam Brahmanatvome*

Brahmajutaamrubhavo viduryaa medhaanasuraa viduh, rishayo bhadraam medhaam yaa vidustaam mayyaaveshayaamasi/ Yaamrishyo bhutakrito medhaam meghaavino viduh/ Tayaa maamadya medhaagne medhaavina krunu/ Medhaam saayam medhaam praatarmedhaam madhyadinam pari/ Medhaam Suryasya rashmibhivacha saaveshayaamahe/ May we pronounce ‘Swaaha’ through Agni in favour of ‘Medha’ or the Supreme Truth or the Unique Knowledge to describe Paramatma in several swarupas as Agni-Varuna-Prajapati-cows and horses, Surya and Sunshine, Devas, Brahmacharis, Rishis, and sarvabhutas, mornings of the days-noons, after noons and after the termination of the days. These stanzas are from Atharva Veda vide VI.108. 1-5 explaining as follows: Medha Devi! You possess devatva of divinity and our foremost worship is directed to you; bless us along with cows and horses. Welcome to you along with Surya kiranas and provide us that kind of mental and physical energy. Bestow to us with the offshoots of Vedas viz. Paripurna Brahmanatva, Brahmana sevita Brahma Varchas, compliments from Rishis of Taposhakti, Medha Shakti, and such praise worthy Tejas to usher in Devas and Devatwa. Do equip us. Grant us such ‘medha’ to absorb the ‘buddhi’ or psyche of Deva-Danavas -Maharshis and the clarity of their respective thinkings. By the assistance of the power of Mantras, Rishis like Kashyapa, Koushika and such save and safeguard all the Beings on Earth. Agni Deva! may we be likewise replete with medha. May be engaged in supplementing our Medha once made far stronger, and serve the cause of the Rishis at the dawn-noon-evenings and enhance the glory of Medha Devi along with Surya and His extraordinary radiance!

Taittiriyaopanishad vide I.iv beseeches Medha / Paramatma by worshippers by offering Swaaha to Agni Deva to bestow contentment and happiness to all in the Srishti : 1-2: *Yas chhandasaam vrishabho vishvarupah chhandobhyodhyamritaam sambabhava sa mendro maddhhyaa smrunot/ Amritasya Devadhaarano bhuyaasam, shariram mevicharshanam, jihvaa me madhuttamaa, karnaabhyaam bhuri vishruvam, brahmanaah kososi medhaayaapihitaah shrutam me gopaayaa Aavahanti vitanvaanaa// Kurvaanaacheeramaatmanah vaasaamsi mama gaavascha anna paanecha sarvadaa, tato me shriyamaavah lomaashaam pashubhih saha svaahaa/ Aavaayantu brahma-chaarinah svaahaa, vi maayantu brahmacharinah svaaha, pramaayantu brahmacharinah svaaha, damaayantu brahmacharinah svaaha, shamaayantu brahmacharinah svaaha/* (May Indra, the representation of the Pranava-akshara ‘Om’ the quintessence of the immortal Vedas, bestow intellect and prosperity to me . Let my physique be strong and fit like a bull due to its might and alertness! May my tongue be sweet and convincing speech and may my ears hear about the magnificence of Brahman ever. May he grant me affluence to flourish with fulfillment of material wealth, food, clothing , cattle, and so on: ‘Svaaha’; may Brahmacharis surround me for guidance: ‘Svaaha’; may Brahmacharis as of the prospective generation be imbued with morality, self control and sound knowledge: ‘svaaha’; in short, let me and my followers strictly adhere to the principles of Dharma and to constantly remind us so by oblations to Agni with the unique and repetitive facility of Mantras.) I.iv.3) *Yasho janesaani svaaha, shreyaan vayayosaani svaahaa, tam tvaa bhaga pravishaani svaaha, sa maa bhaga pravisha svaaha/ Tasmin sahasra shaakhe nibhagaaham tvayi sruje svaahaa, yathaapah pravata yanti yathaa maasaa ahrjaram/ Evam maam Brahmacharinah dhaataraayatu sarvatagh svaahaa, Prativeshosi pra maa bhaahi pra maa bhaah pra maa padvasva/ Iti chatirdhonuvaakah/* (Let my ‘homa karya’ continue with resounding ‘svaahas’ seeking approvals to secure prosperity and fame. The wealth to be secured is for rites and charities to destroy wrong actions and deeds and to purify one’s thoughts and conscience; this would destroy my accumulated sins . As the accumulated sins are substantially reduced or wiped out, the Self would appear growingly clean as a mirror -reflection of Paramatma himself!The fame is to acquire high level knowledge and

popularity to attract extensive groups of talented and committed disciples who should in turn propagate Dharma through posterity. Parama Purusha! Do enter into my heart and Soul and purify my entire sinful thoughts and acts so that there is little difference between us and let true identity be firm! This should vindicate the Eternal Truth that ‘Antaratma’ the Inner Consciousness and ‘Paramatma’ the Supreme Reality are just the same !

2A) *Ya imam Trisuparnamayaanchitam Braahmanaayam dadyat, bhrunahatyam vaa ete ghnanti, ye Brahmanastrisuparnam pathanti, te Somam praapnuvanti, aa sahasraat panktim punanti, Om!* This is the declaration of the fruit of studying the word Bhruuna hatya or destroying ‘garbhacchedana’ be substituted by the stanza 2 of the earlier section 38.

Chatvaarimshonuvaka-Section Forty

Third Trisuparna Mantra continued :

1-3. *Brahma medhavaa, Madhu medhavaa, Brahmameva Madhu medhavaa/ Brahmaa Devaanaampadavih Kaveenaamrishi vipraanaam mahisho mrigaanaam, shyeno gridhraanaam svadhitirvanaanaagum Somah pavitramatyeti rebhanam/ Hamsah shuchishadsurantriksha sadyotaam Vedishadatithirduronasat, nrishadvarasadyomasadabjaa gojaa ritamjaa adrijaa ritam brihat/*The Supreme Brahman is indeed realisable by whom as driven by Atma Vidya or High Self- Learning by Soul Searching which is the ultimate result of executing the prescribed duties with clarity and purity of one’s own conscience. The first Trisuparna relates to intense meditation unifying and aligning the Self with the Super Self. The second relates to deep knowledge of the essence of ‘Paramartha’ as guided by a competent Preceptor and suitable environment. The third down the ladder is ‘karma paripurnata’ or execution of prescribed actions of Dharma. Thus the upward process of duty-knowledge-and unification of the Self with the Supreme. [Trisuparna is stated to be as per three Vedic Patterns viz. Yajur- Rig- Saama. The above is as per ‘Karma’]

4) *Ruche tvaam ruchetvaa samistravanti sarito na dhenaah, anatarhridaa manasaa puyamaanaah, ghritasya dhaaraa abhichaakasheemi/* May I worship by piling ‘samidhas’ to the consecrated Agni as prescribed in Rig Veda; the continuous ‘aahutis’ of ghee based on deep and clean thoughts with concentration by reciting appropriate Richas shall enable to flow like rivers reaching the respective Devas to carry the Soma Juice. Hence the success of the homa karya!

5) *Hiranmayo vetaso madhya aasaam, tasmintsuparno madhukrit kulaayi bhajannaste madhu Devataabhyah, tasyaasate harayah sapta teere swadhaa duhaanaa amritasya dhaaraam/* Trisuparna the Supreme makes His presence in the flows of oblations of ghee into the ‘Aahavaneeya Agni’ resulting in the output of ambrosia and shares with all the Beings whom He created in the Universe as per the outcome of the pluses and minuses of their existence. Adjacent to Him are seated the Sapta Rishis who destroy the negativities or shortcomings of the proceedings of the oblations and facilitating the flow of ambrosia to the Devas too to whom the oblations are addressed to. [Note: Pancha Agnis are: Garhapatya, Aahavaneeya, Dakshinaagni, Sabhya and Avasatya representing Heaven, Cloud, Earth, Man and Woman; they also enjoy the resultant fruits of deeds. Additionally Nachiketa Agni aims at Paramartha as describes in Kathopanishad vide I.iii.1]

6) *Ya idam Trisuparanamayaarchitam Brahmanaayam dadaat,ghorahatyaam vaa ete ghnanti, ye Braahmanaah Trisuparnam pathanti, te Somam praapnuvanti, Aasasasraat panktim punantti, Om/* This indeed is the declaration of the glory of the Third Suparna and its continuous recitation for attaining the Everlasting Bliss of Oneness with the Supreme!

Ekachatvaarimshonuvaka- Section Forty One

Prayers to Medha Devi

1. *Medhaadevi jushmaanaa na aagaad vishvaachi bhadraa sumanasyamaanaa, twayaa jushtaam jushmaanaa durustaan berihadvadema vidhate suveeraah/* We solicit the Medha Devi,with Her all-penetrating knowledge and beveolence be disposed favourably to us and delight us to get further attainment of 'jnaana' or knowledge and wisdom to explore the Eternal Truth of Paramatma, besides blessing us with excellent progeny and disciples. Taittireyopanishad is quoted to emphasise the need for blessings to secure 'Medha' with material happiness too: I.iv.1-2) *Yas chandasaam vrishabho vishvarupah chhandobhyodhyamritaam sambabhava sa mendro maddhhyaa smrunot/ Amritasya Devadhaarano bhuyaasam, shariram mevicharshanam, jihvaa me madhuttamaa,karnaabhyaam bhuri vishruvam, brahmanaah kososi medhaayaapihitaah shrutam me gopaayaa Aavahanti vitanvaanaa// Kurvaanaacheeramaatmanah vaasaamsi mama gaavascha anna paanecha sarvadaa, tato me shriyamaavah lomaashaam pashubhih saha svaahaa/ Aavaayantu brahma-chaarinah svaahaa, vi maayantu brahmachaarinah svaaha, pramaayantu brahmachaarinah svaaha, damaayantu brahmachaarinah svaaha, shamaayantu brahmachaarinah svaaha/* (May Indra, the representation of the Pranava-akshara 'Om' the quintessence of the immortal Vedas, bestow intellect and prosperity to me . Let my physique be strong and fit like a bull due to its might and alertness! May my tongue be sweet and convincing speech and may my ears hear about the magnificence of Brahman ever. May he grant me affluence to flourish with fulfillment of material wealth, food, clothing , cattle, and so on: 'Svaaha'; may Brahmacharis surround me fo guidance: 'Svaaha'; may Brahmacharis as of the prospective generation be imbued with morality, self control and sound knowledge: 'svaaha'; in short, let me and my followers strictly adhere to the principles of Dharma and to constantly remind us so by oblations to Agni with the unique and repetitive facility of Manrtas.)

2) *Twayaa jushta rishirbhavati Devi! Twayaa Brahmagatashriruta twaya, twayaa jushtaacchinnam vidvanate Vasu saa no jushaswa dravinena Medhe/* Devi Medha the personification of Intellect; one might be a Rishi, an outstanding Veda Brahmana, one well euipped with attaining Brahma Jnaana but at the same time, he be endowed with fortune and materailistic fullfillment too!

Dwihatvaarimshonuvaka-Section Forty-Two

1) *Medhaam ma Indro dadaatu, Medhaam Devi Saraswati, Medhaam me Ashwinavubhaa baandhattaam pushkarasrajo/* We seek Indra Deva to bestow Medha or intellect and acumen. May Devi Saraswati the personification of knowledge. May the two Ashvini Kumars too generate intelligence.

2) *Apsaraamsu cha yaa medhaa Gandharveshu cha yanmanah, Devi Medha Saraswati saa maam Medhaa surabhirjushataah swaaha/* May Apsaras the Celestial Angels of dance and Gandharvas the Celestial Singers of music as also the seat of high intellect too bestow Medha or Brain Power of Vedik Lore of fragrance that spreads far and wide aplenty!

Trichatwaarimshatonuvaaka- Section Forty Three

Aa maam Medhaa Surabhivishwarupaam Hiranyavarnaa jagati jagmayaa, Urjaswati payasaa pinvamaanaa saa maam Medhaa suprateekaa jushataam/ We beseech Devi Medha to arrive with fragrance and happiness and establish Herself as the with critical and analytical sharpness and imprinted Golden Vedic Syllables and Stanzas besides bestowing flavoured nourishment of milk with health and lasting wealth.

Chatuschatvaarimshonuvaaka- Section Forty Four

Mayi Medhaam mayi Prajaam mayyagnistejo dadhaatu, mayi Medhaam mayi Prajaam mayeenraya dadhatu, mayi Medhaam mayi prajaam mayi Suryo bhraajo dadhaatu/ We worship Agni Deva to render Medha, unending link of excellent progeny, virility, and brilliance of Vedic knowledge. May Surya Deva bless me with Medha, well read progeny and physical courage and energy to destroy malignant forces!

Prayers to turn away death, but bestow longevity, sinlessness and wealth

Pancha chatvaarimshonuvaaka-Section Forty Five

Apaitu mrityuramritam na aagan Vaisvato noabhayam krinetu, parnavanaspaterivaabhi nah sheeyataah rayih sachaaam nah shachipatih/ We pray that ‘mrityu’ mat turn away from us and Vaivasvata Deva provide a shield to us to safety. We pray too that all our shortcomings and sins drop off like the leaves of a fallen tree dry off and wither away. Ay Lord Indra bestow safety, excellent health and wealth besides Indra Loka at the termination of our lives.

Shatchatvaarimshonuvaaka-Section Forty Six

Param mrityo anuparehi panthaam yaste swa devayaanaat, cakshushmate shrinvate te braveemi maa nah prajaah rorishom uta braavaraan/ Mrityu Devata! We pray to you to take to way far away from us. We sincerely appeal to you to pass by only the ‘devayaana’ or the path of Deva Lokas. We earnestly draw your faculties of seeing and hearing; kindly spare our progeny and heroic comrades. This stanza is from Rig Veda X.18.1 and Atharva Veda XII.ii.20.

Chhandogya Upanishad vide V.x.1-2 is quoted to explain Deva Yaana: *Tadya ittham viduh, ye chemeranye shraaddha tapa iti upaaste,terchisham abhisambhavavanti, archishohah, ahna aapuryamanaapaksham, aapuryamaanaa pakshad yaan shad udaanneti maasaams –taan// Maasebhyah samvatsaram, samvatsaraad Adityam, Adityaacchandra -masam, Chandramaso vidyutam; tat purusho maanavah, sa enaan Brahma gamayati, esha Deva Yaanaah panthaa iti/* (There is a distinction of those who leave the world after practising Dharma in the true sense with faith, commitment, austerity and performance of Sacrifices to the Deity of Flames; such of the few, who realise by them-selves from the power of Agni tend to be guided to reach the day light to Shukla Paksha to Uttarayana when Surya travels upward to north to a year to Surya Loka to Chandra Loka to the Abode of Lightnings where a Super human Entity leads them to Hiranyagarbha Brahma; this indeed is known as the Deva Yaana or the Divine Path.)

Kaushitaki Upanishad vide I.3 is quoted: Description of ‘DevaYaana’ upto Brahma Loka- *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 yeshtiyaa vijaraa nadilyo vrikshah saalajyam samsthaanam, apraajitamaayatanam, Indra Prajaapati dvaara gopau, vibhu pramitam, vichakshanaasandi amitaujah paryankah, priyaa cha maanasee, pratirupaacha chakshushi, pushpaani adaayaavayato vai cha jagaani ambaaschaambaavaseesh cha apsarombayaanadyah, tam ittamvid aagacchati, tam Brahma haabhidhvaavatah, 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; 'Yeshtihās' 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 samsthaana' - the 'Saalaja Pattana' or the City of Saalaja which denotes the curved bow strings akin to the banks of Saala Vriksha or the Tree of Fame, typically signifying abundance of water in multifarious forms like rivers, lakes and water flows, besides fertile farms and gardens around; 'Apraajitam' or the Invincible Raja Mandir of Hiranyagarbha; 'Pramitam Vibhu' or the Glorious Hall of the Lord; 'Vichakshana' Simhaasana or the Unique Throne of Brahma; 'Aasandi Sabha Vedi' or the Central Platform; 'amitaujaah' 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!)

Saptachatvaarimshonuvaka-Section Forty Seven

Vaatam praanam manasa anvaarabhaamahe Prajaapatim yo Bhuvanasya gopaah, a no mrityostraa - yataam paatvahasam jyogjeevaa jaraam ahashimahi/ May we beseech and pray heartily to Prajaapati the Protector of 'Bhuvanas'-the Universe- and the provider of Life-Breath to all the Jeevas be ever active blowing into them as also the winds that flow around and safeguard us from death and old age.

Taittiriya Brahmana Upanishad III.vii.1 is quoted: *Annam na nindyaat tad vratam praano vaa aanam shariiramannaadam, Praane shariram pratish -thitam shareere praana pratishthitah/ Tadetamannamanne pratishthitam, sa ya yetadannamanne pratishthitam veda pratishthitah/ Annavaanannaado bhavati mahaanbhavati prajayaa pashubhir brahma varchasena mahaan keertyaa/* (Basically indeed *Annam na nindyaat/* or since Food occupies the premium position, it is to be kept aloft on the most appropriate pedestal in the scheme of priorities. Be that as it may, Praana or the Vital Force is food essential to the body and as such both 'aanam' and 'praana' are the essential ingredients of Life, both lodged into each another; hence *praanaah vai annam,* the vital force is food indeed. Thus *shariram annaadam,* and *praane shariram pratishthitam;* thus human body or for that matter any body is the eater of food and a body is fixed on vital force. In other words, the body and praana are the foods of both and

thus inter-linked. Every human being thus is an aspirant of begetting good children, cattle, prosperity, knowledge and far reaching name and fame. Thus the world is the perfect venue for good food and praana. So also it is the Place for clean enjoyment and fulfillment; in other words, the three concepts of enjoyment, the enjoyer and the Source of enjoyment are their merger point.; thus the most ideal spot of fusion of the three entities unifying into one another. That precisely what Bliss is all about!)

Ashtachatvaarimshonuvaaka-Section Forty Eight

Amritbhuyaataadha yadyamasya Brihaspate abhishasteramunchah, pratyohataamashvinaam mrityumasmad Devaanaamagne bhishajaashacheebhhi/ Agni Deva! Brihaspati Deva! Our sincere greetings to you. Bless us from the grip of Yama Deva and avoid the eventuality of death and the hardships in the Yamaloka; we beseech Ashvini Kumar Devas, the Celestial Physicians to prevent any diseases and disabilities leading to death by virtue of the virtuous acts in our lives. This stanza is a repeat vide Athava Veda VII.53.1.

Ekonpanchaashonuvaaka-Section Nine

Harih harantama yanti Devaa Vishvashya Ishaanam vrishabham mateenaam, Brahmaswarupamanu medamaagaadayanam maa vivadhee vikramaswa/ Hari is the Lord of the Universe as He creates and integrates Himself into Himself too; He is of ‘Brahmaswarupam’ or as good as Brahman Himself! May the path of Realisation as taught by Vedas be open for us. Let us not be deprived of those Superior Teachings and faithfully and seriously follow these to explore them in all seriousness.

Panchaashonuvaaka -Section Fifty

Shalkaih Agnim indhaana ubhou lokau sanemaham, ubhayohrlokayorudhvaati mrityum taraamyaham/ Consecration of wooden chips for kindling Agni and offering oblations with the requisite Mantras is like the awakening the Self is a tested way of attaining the other two worlds. Once the fulfilment of this world’s riches are secured, then one would be equipped thus to cross the barriers of mrityu and accomplish the other worlds.

Taittireeya Brahmana vide I.v.1-2 explains as to how the higher worlds could be accomplished: I.v.1-2) *Bhurbhuvah suvareeti vaa etaas tisro vyaahrutayah, taasaamu ha smaitaam chaturteertham mahaachamasyah pravedayate maha hati, tad Brahmaa sa Atmaa angaanyanyaa Devataah, Bhuriti vaa ayam lokah, Bhuva ityantariksham, Suvariti asou lokah/ Maha iti aadityam, Adityenavaa va sarve lokaa maheeyante/ Mahaityaadityah Adityena vaava sarve lokaa maheeyante, Bhurati vaa Agnih Bhuva iti Vaayuh, Suvarityaadityah, Maha iti Chandramah Chandramasaa vaava sarvaani jyotimshi maheeyante/* (As the ‘Vyahritis’ or qualifying features of ‘Maha’ or Brahma are: ‘Bhu’ or the Earth, ‘Bhuva’ or the Intermediate Space, and ‘Svaha’ is the extra terrestrial world yonder or the higher worlds. Now, if Bhu is Agni, Bhuva is Vayu, Svaha is Surya then Maha is Chandra and the last is what the luminaries sparkle and glorify! Indeed if Vyahriti is called the trunk of the body of Hiranyagarbha Brahman, then the limbs are : bhu or the legs, bhuvah or the hands and svaha is the head!)

Ekapanchaashonuvaaka-Section Fifty One

Maa cchido mrityo maa vadheermaa me balam viviho maa pramoshi, Prajaam maa me rorisha aayu rugra nrichashasam twaa havishaam vidhema/ Mrityu Deva! May I appeal to you with devotion not to

severe my existence; not to cripple my strength; not to expose me to dispossession; kindly do not harm my family and their lives. I shall indeed execute oblations to you and your glory as you are the judge of our acts of omission and omissions vigilantly!

Dvipanchaashonuvaaka-Section Fifty Two & Tripanchaashonuvaaka- Section Fifty Three

Prayers to Rudra Deva

1. *Maa no mahaantamuta maano arbhakam maa na ukshantam uta maa na ukshitam, maa no vadheeh piraram motha maataram maanah priyaastanvo Rudra reerishah/*

2. *Maa nastoke tanaye namaa na aayou maano goshu maa no ashveshureerishah, veeraanmaano Rudra bhaamito vadheerhavishyamantah sadamitvaa havaamahe/*

Maha Deva Rudra! In a pathetic and touching tone that we beg of you not to injure our elders, nor our children and adults who are able to procreate and expand their families, much less to harm them in any manner. Indeed notheing else destroys our peace and togetherness among our kith and kin as that hurts our sentiment and mental harmony. Especially we implore you to retain the foutuses of the mothers in our families.

Rudra Deva! injure not any of our own children and grand children, nor our cattle and horses, nor even our veera purushas of bravery and might. Maha Deva! Indeed we do perform oblations with 'havishyaana' in your favour always by invoking you!

The above two stanzas originate from Rig Veda vide I.114. 7-8 .

Chatushpanchaashonuvaaka-Section Fifty Four & Panchapanchaashonuvaaka-Section Fifty Five

Prajaapate na twadetanyanyo vishwaa jaataani pari taa bavhuva, yatkaamaaste juhumastanno astu vayam syaama patayo rayeenaam/ Prajaapati Deva, the entirety of the Universe is your handi-work and nothing else. This is true as regards your own generation pertaining to Bhuta- Vartamaana-Bhavishtyas and indeed none and nothing else is beyond your Srishti. Whatever of the Divinities created by you as to yourself too we perform oblations to Agni along with havishaanna to be contented with. May we be blessed with excellent wealth and to enjoy that prosperity very good health too. The origin of this Stanza is vide Rig Veda X.121.10.

Swastidaa Vishwaspati vritrahaa vimrigho vashee, Vrishendrah pura yetu nah swastidaa abhayankarah/Maghavan! You are the terror to enemies and all kinds of evil energies as proved by the example of your destroyoing 'Vritraasura' the sworn enemy of Devas. May Lord Indra grant us welfare on Earth by granting ample and timely rains and food and bliss in the other worlds. In Rigveda Samhita, innumerable hymns commend Indra Deva as the Head of the Universe, as the Lord of 'Charaachara Jagat', as the Devaadhi Deva, as the Swargaadhipati, as the Immortal, and the destroyer of all the evil in the worlds thus bringing one to believe that the Supreme Protector of Existence is He himself!

Shatpanchaashonuvaaka- Section Fifty Six

Triabmakam yajemahey Sugandham pushtivardhanam, Urvaarukamiva bandhanaanmrityormukshiya maamrutaat/ (I pray to Triambaka who is the Swami of Trilokas; the Three Tatwaas, Three Agnis,Three

Bhutas, Three Eyes and Three Vedas are enriched by Maha Deva's Sugandhi and Pushti or fragrance and vigour; the essence of fragrance among flowers is Maha Deva Himself and the unique Shakti or Power too is of Maha Deva. The growth and significance of the Tatwas as displayed among Munis, Devas, Indra, Brahma and Vishnu are also originated from Maha Deva; the extraordinary radiance and high heat of Three Kinds of Agnis too is created by Maha Deva; the Pushti and Sugandha enjoyed by Sarva Bhutas or Beings, Trigunaas, Devis in the Rupas of Prakriti emerge from Maha Deva only. It is through 'Satya' or its broad sense of Virtue alone that the various 'bandhanas' or fetters could be terminated and Moksha is achieved). Source Linga Purana.

Defiance of Mrityu Devata by power of worship but its inevitability reaches Heavens

Saptapanchaashonuvaaka-Section Fifty Seven & Ashtapanchaashonuvaaka- Section ifty Eight:

Ye te sahsramayutam paashaa Mrityo matyayim hantave, taan yagnasya maayayaa sarvani yajaamahe/ Marana Deva! you lay thousands and ten thousands of snares to tighten a body of a Being, but a man of virtue loosens them all by the might of worship.

Chhandogya Upanishad details the same: Body nerves issued from heart always interacting with Sun and Wind decide the manner of one's departure as also their destination.

_VIII.vi.1-6) Atha yaa etaa hridayasya nadyaah taah pingalassyaa nimnastishthanti, shuklasya neelayasya peetasya lohitasyeti; asau vaa aadityah pingalah esha shuklah, esha neelah, esha peetah, esha lohita// Tad yathaa mahaapatha aatata ubhau graamau gacchhaatimam chaamum cha; amusmaad adityaat prataayante taaasu naadisushruptaah, aabhyo naadibhyah prataayante temusminn aatityashruptaah// Tad yatraitat suptah samastah samprasannah svapnam na viaanaati aasu tadaa naadeeshu shrupto bhavati, tam na kaschana paapmaa sprushati, tejas hi tadaa sampanno bhavati// Atha yatraitat abalimaanam neeto havati, tam abhita aasheena aahuh jaanaasi maam, jaanaasi maam iti; sa yaavad asmaacchareetad anukraanto bhavati, taavaj jaanati// Tadeshashloka: Shatam chaikaa cha hridayasya naadyah taasaam murdhaanaam abhinih abhinihshtraaika tayordhvam ayann amrithatvam eti vishvavam anya utkramane bhavanti, utkramane bhavanti//

(In the process of death, the status of the physical nerves and how Sun influences these is described. The veins in the body issuing out of the fleshy bulge called the lotus shaped heart that is meditated for Brahman is charged with subtle juices of varied colours akin to desires. The heat of Sun causes bile which when comes into contact with phlegm in the nerves assuming different colours as accentuated by wind contacts. The Wind-Phlegm mix brings about changes of colours, say blue with severe wind, white when excessive phlegm, yellow with their equal proportion and red on account of too much of blood count in the body. Thus the moods of a Being are changed as per the inputs involved. Now just as highways connect cities and villages, the rays of the Sun reach both the worlds; they enter human bodies as also places yonder the Sun. In the state of sleep, organs of the bodies are withdrawn. Similarly as death is drawn nearby, people around realise that he or she is no more. As the life departs, the Self goes upwards through the Sun rays. He reaches the Sun within the time that mind travels. Then the Soul of virtue goes upwards by making the sound of Om or downwards otherwise in the case of the unenlightened Souls. The gates of Brahma open to the blessed ones or shut to other Souls that search of their designated Lokas! In this connection, an apt verse is stated: The nerves connected to the heart are hundred and one. At the time of one's departure, one of the nerves of some blessed ones reach up to the crown of the head. Such of

those going upwards through that nerve attain immortality while by various other nerves connecting other exit points totalling nine become the causes of departure; indeed they become the causes of departure!)

Oblations in favour of Agni, Vasus, Kaama and Krodhas

Ekonashasthitamonuvaaka-Section Fifty Nine

*Devakritasyainasova yaganaasi swaaha, Manushyakritasyainasova yajanamasi swaaha, Pitrukritasyaina-
sova swaha, Atmakritasyanasova yajanamasi swaah, Anyakritasyainasovayajanamasi swaah, Asmai
kritasyainasovayajanamasi swaah, Yaddhivaacha naktamchainaschakrima tasyaavayajanamasi swaah,
yad savapantascha jagrataischakrima tasyaava yajanamasi swaah, yadsushuptanscha krima tasyaava
yajanamasi swaah, yadvidvaamsachaavidwaamsaakruma tasyaava yajanamasiswaah, yenasayensova
yajanamasi swaah/Agni Deva, you are the singular One who could purge my sins and blemishes
committed against Devas, human beings, departed Pitrus, or the sins committed by ourselves, family
members, relatives, or those sins perpetrated during days or nights, dreams or in consciousness, deep
sleeps, consciously or unconsciously, or those offences committed by contact with sinners like antisocial
elements. May Agni Deva help us to purge our sins committed any time at any place and whatever
circumstances!*

Shashthitamonuvaaka -Section Sixty

*Yadve Devaschakruma jihvayaa guru manaso vaa prayuti Devahelanam, aravaa yo no abhi ducchu-
naayate tasmintadeno Vasavo ni dhetana/ Vasu Devatas! We pray to you as we had committed heinous
sins of accusing , belittling and spreading sinful messages around to others; now we realise that Devatas
should be angry and may curse us for this grave sin. May we seek our heartfelt remorse having
perpetrated the unpardonable sin and earnestly regret in deep remorse and pass on this sin to those who
totally lack virtue without yagna karyas and morality and shield us against any retributory measures on
us. We depend on our confidence in you! This stanza is a repeat of Rig Veda vide X.37.12.*

Ekashashthitamonuvaaka-Section Sixty one

*Kaamokaarsheennamo namah, Kaamokaarshotkaamah karoti naaham karomi kaamah kartaa naaham
kaarayitaa naaham kaarayitaa esha te kaama kaamaaya swaah/ Devas! Our salutations to you all!
Desire is what originates from thought, then the urge for action, it crystallizes as an act, then the action
takes place. The performer of the act is not the desire, nor desire is caused on its own, much less the act
nor the action. But that is of the kind of a mere thought- an aspiration and hence has no shape or form.
But that indeed is vivid and blatant. Kaama is stated as an act of Paramatma, who had the deliberation and
desire to create the Universe with His own Maya Shakti.*

Taittiriya Brahmana II.2.5 is quoted: *Ka idam kasmaa adaadityaah, Prajapati kah,sah Prajapataye
dadaati, Kaamah Kaamaayetyaah, Kaamena hi dadaati, Kaamena pratigruhnaati, Kaamo daataa
Kaamah pratigruhnaatiKaamaayetyaah, Kaamohi daataa, Kaamah pratigriheeta, Kaamah
samudramaavishetyaah, samudra ivahiKaamah, neva hi Kaama-syantosti, na samurdasya/ Kaama or
desire is the prompter of Paramatma Himself. That is the basic cause for all the activities in the Universe
which again is desire but Paramatma is least affected by it as He is only a giver but never a taker!*

Dwishashthitamonuvaaka-Section Sixty Two

Manyurakaarshon namah manyurakaarshonmanyuh karoti naaham karomi manyuh karthaa naaham kartaa manyuh kaarayitaa naaham kaarayitaa yesha te manyo manyaveh svaha/ Anger is what does the acts, It performs it, is the agent, but not the ‘Self’ or the ‘Antaraatma’ but the body with panchendriyas and their Leader viz. the Mind. To that anger , may an oblation be performed to subside it and gradually replace with reason-caution-and restraint. Bhagavad Gita is quoted videII.62-63: Dhyayato vishayaan pumsah sangaste -shuupajaayate, sangaat sanjaayate kaamah kaamaat krodhobhi jaayate/ Krodhaat bhavati sammohah sammohaat smriti -bhramshah, smritibhramshaad buddhinaashah buddhi naashaat pranashyati/ [Worldly affairs are the causes of desire; non fulfillment of desires leads to frustration and grief or discontentment; this mental state develops anguish and instability; this anger coupled with wrong judgment affects discretion and further failures].

Significance of Tilas / Sesamum seeds in Oblations in Agnihotra

Trishashthitamonusaaka- Section Sixty Three

Tilaanjuhomi sarasaan sapishtaan gandhaara mama chitte ramantu swaah/ Gaavo hiranyam dhanam annapaanah sarveshaangum shriyai swaah/ Shriyamcha Lakshimcha pushtimcha keertimcha anrunyataam Brahmanyam bahuputrataam shraddhaamedhe prajaah sadataantu swaah/

Paramatma! Our oblations to you with ‘tilas’ mixed with flour into the consecrated Agni-Swaah. May our hearts be enthused and contented in praising your attributes-Swaah. Parameshwara! Our reverential oblations to you with ‘tilas’; do mercifully bless us with prosperity, gold, excellent health, cattle, plentiful food and drink, and fulfillment of all our desires; Swaah. Devaadhi Deva! Our respectful oblations with ‘tilas’ again ; bless us with fame, repayment of our indebtedness to Deva ganas, Pitru Devas, Maharshis, Sad Brahmanas-Swaah. May we be blessed further to cherish the joy of model progeny of virtue and knowledge, besides fame and honour in our lives.

Chatuhshashthatamonuvasaaka-Section Sixty Four

Tilaah krishnaastilaah swetastilaah Soumyaa vashaanugaah, tilaah punantu me paapam yatkinchid duritam mayi swaah/

Chorasyaannam navashraaddham Brahmahaa Gurutalapagah, Gosteyaah suraapananam brunahatyaa tilaah shantih shamayantuh swaah/

Shreescha Lalksmeescha pushtischa keertih chaanrunyataam Brahmanyam, bahuputrataam shraddhaa medhe prajaatu Jaatavedah sandadaatu swaah/

Paramadeva! With your compassion, we offer black tilas, white tilas, healthy tilas, and our own tilas cleansed with water removing blemishes and whatever sins that might have been connected with me as our devoted oblations, swaah!

May these tilas being offered in our oblations destroy our sins such as unthoughtful or thoughtful stealings, eating wrong foods, or resorting to Pancha Patakas like ‘Brahmana hatya’-outraging Guru Patni’s modesty-cattle lifting, ‘madya paana’, or ‘bhruna hathya’, swaah!

May our oblations to Agni Deva bestow us Prosperity the personification of Goddess Lakshmi, bodily strength, health, reputation, longevity, plentiful qualities of virtue and sacrifice as of ideal Brahmanatwa, 'bahu putra laabham', devotion and dedication to Paramatma!

Panchashashthitamonuvaaka- Section Sixty Five

'Praana'-the very Life Force of Existence

Stanza 1: *Praanaapaana vyaanodaana samaanaa me shudhyantaam jyotiraham virajaa vipaasma bhuyaasangam swaah/* This oblation is offered for the purification of the five kinds of Praana-Apaana-Vyaana-Udaana-Samana or the in breath-out breath-diffused breath-up breath-and middle breath. May the omniscient Paramatma be kept aloof from sins and their roots as the causes of my pride, prejudices and passions as this designated oblation is addressed to Him; swaah/

Taittireeya Brahmana vide III.iii.1 describes Praana as Brahman: III.iii.1) *Praano Brahmeti vyajanaat, praanaadhyeva khalvimaani bhutaani jaayante, Praanena jaataani jeevanti, praanam prayantyaabhi samvishanteeti/* (Bhrigu after intense introspection further got convinced that Praana the vital force ought be Brahman as after all the Beings originate from, get sustained and finally merge into Brahman and as such Praana ought to be Brahman as the 'Srishti-Sthiti- Laya Kaaraka'. He should have been convinced within himself that comprising as it does of five kinds of subsidiaries of Praana-Apaana-Vyana-Udaana-Samanas each having their own functions of Intake-Outgo- Diffused-Preserving and Balancing Vitality of the physiquies of all the Beings, the Vital Energy would have all the glories of Brahman as the indwelling Spirit of the Self!) The same Upanishad describes Praana has the common pivotal to one's physique and the Inner Self of all the Beings:II.iii.1) *Praanam devaa anu praananti, Manushyaah pashavashvascha ye, praano hi bhutaanaamaayuh, tasmaat sarvaayushamuchyate/ Sarvameva taaayuryanti, ye praanam Brahmopaasate, Praanohi bhutaa -naamaayuh, tasmaat savaayushamuchyate iti/Tasyesha yeva sharira aatmaa, yah purvasya,tasmaadva etasmaat praanamnayaat, Anyottara aatmaa manomayah, tenaisha purnah, savaa esha purushavidha eva, tasya purushavidhataam, anvayah purusha vidhah, tasya yajureva shirah, rukdakshinah pakshah, Saamottarah pakshah, Aadesha aatmaa, Atarvaangeerasah puccham pratishthaa, tadayasha shloko bhavati/* (There are two 'divides' of a human being, one is the physical and another that is more significant is the Internal Self. Praana is common to both the embodied self as well as to the inner consciousness or of all the beings including humans and of Devas respectively. In the context of all human beings, animals and other species or of the embodied Self, Prana based on food sustains the vital body.The Inner conciousness is sustained by mind. The latter or the mental body as compared to the vital body is constituted of Vedas; Yajur mantras are of the head, Rig mantras of the right side, Saama mantras of the left side while Brahmana portion is of the body trunk; the Atharva mantras as signified by Angirasa Maharshi, are of the stabilising tail represented by Earth. The analogy of the Physical and Inner Selves is thus perfect: Vital Force Praana emerging from food is the 'sin-qua-non' or the quintessence of sustaining human and other beings in the physical context, whereas in the celestial sense the Inner Consciousness is based on the vital force arising from Vedas and their unity of the mental body.)

Brihadaraanyaka Upanishad vide VI.i.3 explains: *Athah Praana utkramishyan, yathaa mahaa-su-hayah saindhavah padveesha shankuun samvrihet, eva haivemaan praanaan samvarha, te hochu:maa bhagavah utkrameeh, na vai shakshaamas vadrata jeevitam iti, tasyo me balim kuruteti, tatheti/*(As Praana the Vital Force sought to pull out , the vocal, visual, hearing, thinking and generating organs felt a sensational jolt; the various organs when uprooted from their positions appeared like a powerful and gigantic horse from

Sind tied securely tried to pull out from its sturdy metal stand in the stable, even while a rider tried to mount it for a test ride! The various body organs, especially the one most vocal of them all viz. the speech prostrated before the Vital Force and begged of the Praana not to abandon them all suddenly and all the organs made similar supplications. Then ‘Praana’ replied that if they were to genuinely request them not to desert them, then they better acknowledge vocally and vociferously and indeed they all did so since otherwise their very existence was at stake!

Chhandogya Upanishad describes Praana as Surya Deva and Vyaana as Speech: I.iii.1) Athaadhi daivatam ya evaasau tatati tamudgitam upaasitodyan vaa esha prajaabhya Udgayati udyamstamo bhayamamahanti, apahantaa ha vai bhayasya tamaso bhavati ya evam veda/ (On the divine plane, one should meditate on Him who excels in effulgence like Surya Deva by Udgita. As that Deity like Surya rises up the Udgita should be in favour of all Beings in Srishti; as that Deva rises up, the Geeta disperses darkness, sorrow and fright. Indeed, he who possesses this knowledge shall surmount darkness, ignorance and fear!) I. iii.2) Samaana u evaayam chaasau, cha oshnosou, swar iteemum aacakshate swara iti pratyaswara iti amum tasmaadvaa etam imam amum chodgitam upaaseeta/ (Indeed, this one is similar to that one; in other words, the Vital Energy /Praana in the mouth and Surya Deva on the sky are equally hot and mobile. One speaks of moving on always and another moves and returns; Surya is ever mobile and Praana returns too invariably! Praana is designated as sound and another is known as reflected sound! Both the entities viz. Surya and Praana should be praised and worshipped by the medium of Udgita, due to their inherent non-difference or impartiality yet of Loka Kalyana !) I.iii.3) Atha khalu vyaanam evogitam upaaseeta; yadvai praaniti sa praano, yad apaaniti sopaaah; atha yah praanaapaanayoh sandhih sa vyaano, yo vyaanah sa vaak; tasmad apraanam anapaanam vacham abhi- vyaharati/ (One should deliberate and meditate on ‘Vyaana’ of the Pancha Vayus of Praana-Apaana-Vyaana-Udana-Samanas by Udgita. While Praana is inhaling and Apaana is exhaling, Vyaana is the convergence of both and as the latter calls for requiring effort, it causes **speech** or utterances as it is the midway to exhalation and inhalation, discounting the functions of praana and apaana as Vyaana is midway with maximum energy!

Chhandogya Upanishad also explains vide III.xii.1-6 as follows: Brahman as Praana, Vyaana, Apaana, Samana and Udaana governed by Surya, Chandra, Agni, Parjanya and Akasha; the paramount Radiance of Paramatma is nowhere else but within One Self! III.xiii.1) Tasya ha vaa etasya hridayasya pancha deva-sushayah, sa yosya praan sushih: sa praanah tah- chakshuh, sa Adityah, tad etat tejonnaadyam iti upaaseeta, tejasvi annaado bhavati ya evam veda/ (This heart has five door-like openings protected by Devas. The eastern opening is Praana of the Pancha Praanas; this Praana being the up-breathing is in the eye of the body and is governed by Surya Deva. Praana is the cause and consequence of food and the form of well being) III.xiii.2) Atha yosya dakshinah sushih sa vyaanah, tacchotram, sa Chandramaah, tad etacchreeesh cha yashah cheti upaaseeta shrimaan yashashvi bhavati ya evam veda/ (The southern door is Vyana, the ear and the Moon; this is meditated as prosperity and fame and involves movement and use of strength; it controls Praana the up - breathing and the Apana or the out going or the exhaling.) III.xiii.3) Atha yosya pratyam sushih sopaanah, saa Vaak sognih tad etad Brahma varchasam annnaadyam iti upaaseeta Brahma varchase annaado bhavati ya evam veda/ (The western opening is Apaana and it signifies Vaak and Agni or Speech and Fire; it also stands for the two bywords for Study of Vedas and food for eating. It is of downward movement and results in ‘visarjana’ or excretion) III.xiii.4) Atha yosyodan sushih sa Samaanah, tan Manah, sa Parjan-yah, tad etad keertischa vyushtih cheti upaaseeta, kirtimaan vyushtimaam bhavati ya evam veda/ (The northern door is called Samaana, which is

about the stability of mind and gracefulness of body; it also represents clouds which invariably, signify 'nirmalata' or clarity of sky! III.xiii.5) *Atha yosyordhvah sushih sa Udaanaah, saVaayuh, sa Aakaashah, tad etad ojas cha mahah cheti upaaseeta, ojasvee mahasaanbhavati ya evam veda/* (The upward opening is Udaana, which is Vaayu or Air and Antariksha or Space as Brahman is to be meditated as in the Forms of Ojas or Vigour and Mahat or Infinity. Udaana being significant for upward movement stands for progress and status!) III.xiii.6) *Te vaa ete pancha Brahma-Purushaah swargasya lokasya dwaara-paah, sa ya etaan evam pancha Brahma Purushan swargasya lokasya dwaara-paan veda, asya kule veero jaayate, pratipadyate swargam lokam, ya etaan evam pancha brahma purushhan swargasya lokasya dwaarapaan veda/* (Now, these are the five persons of Brahman who are the five gate keepers of the heart, the heavenly world. Indeed once an entity is born in the world, the door keepers are pressed into service in the heavenly world. The new arrival is expected to become a model son serving heroic beings, redeeming the debts of his forefathers and engaging by themselves the duties of heavens well deserving to be worthy of the celestial stay! It is by controlling the body parts like eyes, ears, speech, mind and breath by constant meditation and regulating the outside activities that one could achieve Paramatma!)

Chhandogya Upanishad further explains about the Supremacy of Praana the vital force in the body of any Being vis-à-vis its Panchendriyas or organs and senses vide V.i.1: *OM/ Yo ha vai jyeshtham cha shreshtham cha veda jyeshthascha ha vai jyeshthascha bhavati praano vaava jyeshthascha sheshthascha/* (That Praana or the Vital Energy is the oldest and the best realisation especially in the context of transmigration of the Individual Souls as the latter keep shifting from one life to another, as none of the body organs get transferred except 'Praana' only. Now, in each life or existence only the Vital Energy is the common factor, which is truly stated to be the merger point of all the body organs and their senses. This is how the claim of superiority of all the temporary organs at the repetitive halt overs of one's lasting life link as jumping from one existence to another is dismissed and the continuity of the chain of life after life is assured by the Praana and Praana only and hence its claim of not only the continuity but also of its indispensability!)

Kaushitaki Upanishad too annotates: What Brahman is that Praana the Life Energy of the Universe is! II.1) *Praano Brahmeti ha smaaha Kaushitakih: tasyaha vaa etasya praanasya Brahmano mano dyutam, chakshur gopir, shrotram samshraavayitr, vaak pariveshtri; sayo ha vaa etasya oraanasya brahmano mano dutam veda dutavaan bhavati, yaschakshur goptr goptrimaan bhavati, yah shrotram samshraavayitr samshraavayitrmaan bhavati, yo vaacham pariveshtrim pariveshtrimaan bhavati, tasmai vaa etasmai pranaaya brahmanaa etaah sarvaa devataa aayaarhamaanaay balim haranti, evam haivaasmai sarvaani bhutaani ayaachamaanaaya balim haranti, ya evam veda tasyopanishan na yaached iti, tad yathaa graamam bhishidvaa labdhvopavishen naaham ato dattam ashneeyaam iti, ta evainam upamantrayante ye purastaat pratyachaksheeran esha dharmoyaachato bhavati, annadaastvevainam upamantrayante dadaama ta iti/* (Praano Brahmeti : Brahman is defined as the essence of Praana itself according to Kaushitaki Maharshi while mind is stated to be the center of all actions, thoughts and fancies and accordingly the various organs like senses; the eyes meant for vision are stated as the body protectors; ears are the recipients of hearing what other organs tend to say, see, act; speech sourced from the tongue and mouth are the body announcers of expressions, thoughts and of actions; mind is the nucleus or the clearing house of seeings, hearings, thoughts and actions; it is also the self starter and agent of provocation, inspiration, and the prime conductor of deeds. It could make or mar, construct or destroy and as such needs to be cajoled or warned or restrained. To enable or disable all the end uses or misuses of the various body organs and senses headed by the mind, the Praana or the breathing is identified by Brahman.

The divinities of mind, eyes, ears, speech and so on alongside the corresponding senses are controlled by Praana. These divinities always venerate and worship Brahma in their own interest while Brahma never expects it. In fact the general instruction is against begging; an example of begging is cited that a beggar in a village might not be such as to vow that he would not eat except alms are offered by villagers; but indeed the villagers themselves invite him and worship; after all ‘praana’ the life provider is at once the food of one’s very existence!)

Finally Prashna Upanishad is quoted: Praana indeed is the Magnificent Power House of control and coordination of body parts and senses thus: II.3-6) *Taan varishthah praana uvaacha, maa moham aapadyatha aham evaitat panchadhaat -maanam pravibhajyaitad baanam avastabhya vidhaarayaami iti, te shraddhaadhaana babhuvuhu, sobhimaanaad urdhvam utkramata iva, tasmin utkraamati yathetare sarva evoktraamante, tasmischa pratishthamaane sarva eva praatishthante, tad yathaa makshikaa madhu-kara-raajaanam utkraamantam sarva evoktraa -mante tasmischa pratishthamaane sarva eva praatishthante, evam vaan manas chakshuh shrotram cha te preetaah praanam stuvanti// Eshognis tapatyasha Surya esha parjanya Maghavaan esha vaayuh: esha prithivi rayirdevah sadasacchaamritam cha yat// Araa iva ratha naabhau praane sarvam pratishthitaam, Richoyajumshi saamaani yajnaah kshatram brahmacha//*(To the body organs and senses, Praana the Life Force exclaimed that the body-much less the organs and senses, could claim that the binding energy of existence should be itself and nothing else. Praana further explained that ‘ahameva panchadhaa aatmaanam pravibhajya’ or it would divide itself five fold as Praana- Apaana-Vyaana-Udaana- Samaana by assigning their duties respectively by ensuring the body parts and senses would not get disintegrated . Praana further explained that, for instance, when the mind of the concerned body would get irritated and indignant, then Praana would be roused and ascended and on gaining normalcy would remain in position just as the King of bees would take to furious flight his army of bees fly off around making buzzing noise and later on as the latter settles down the army settles too coolly; so do the body parts like speech, eyes, ears, tongue and so on act and react accordingly. ‘Araahiva ratha naabhau’ or just as spokes are fixed to the hub of a chariot are various extensions of Knowledge and its instruments of Actions are fixed on Praana such as Rigveda, Yajurveda and Saama Veda signified by the texts of metrical, prose and and musical Vedic texts; Yajnas, Kshatriyas and Brahmanas.)

Stanzas 2-5: *Vaangmanaschashthuh shrotraghraanareto buddhidyakritih sankalpaa me shunyantaam jyotiraham Virajaa vipaapmaa bhuyaasagum swaah/ Tvakcharma maamsa rudhira medo majjaa snaayavostheeneeni me shuddhyataam jyotir aham virajaa vipaapmaa bhuyaasagum swaah/ Shirah paani paada paashvya prishthorudara janghaa shishnopasthapaayavo me shuddhataam jyotiraham Virajaa vipaapmaa bhuyaasah swaahaam/ Uttishtha Purusha harati pingala lohitaakshi dehi dehi dadaaapayitaa me shuddhyantaam jyotiraham virajaa vipatmaa bhuyasagum swaah/*

May by this ‘ajya homa’, my Panchendriyas of Vaak-Manas-chakshu-shrotra-jihva-aaghraana-retas,buddhi-sankalpa or speech-mind-vision-hearing- taste-smell-semen-intellect-intention be all purified. May also seek that sins and the roots, obsessions and infatuations be destroyed by my oblations!

Further by means of my ‘aajyahoma karya’ or ghee oblations by body ingredients viz. twak-charma-maamsa-rudhira-medha-majjaa-snaayu-asthirupas of ‘sapta dhaatus’ viz. outer and inner skins-flesh-blood-fat-marrow-sinews and bones be all purified; further the oblations being offered may cause total destruction of my sins and their root causes.

Praising the glory of the Supreme Effulgence, may I offer ghee oblations to secure and purify my body parts viz. shira-paani-paada-parshvya-prishtha-uru-udara-janghaa-shishna-upastha-paayu or head-hands-feet-sides-back-thighs,- belly-shanks- generating organ and anus be all purified in a manner of my existence is blemishless and totally devoid of misleading sensations.

Harita-Pingala-Lohitaasya Maha Purusha or the Supreme Prajapati! as possessing the innate faculties of golden vision as of Surya by smashing my sorrows and hardships, of Agni with extraordinary radiance with capability of burning my sins to ashes, and of Rudra Deva to terminate all my obstructions in my Life of deeds of Virtue and Insight quest for Salvation.

Chhandogya Upanishad is quoted: This analyses that the three folded Development explained as Agni-Aapas-Prithvi are of three basic colours of red-white and black all emerging from and submerging into Oneness!VI.iv.1-4) *Yad Agne rohitam rupam tejasah tad rupam, yaccha shuklam tad aapam yatkrishnam tad annasya aapagaad agner agnitwam, vaachaarambhanam vikaro naamadheyam, treeeni rupaaneeti eva satyam// Yad Adityasya rohitam rupam tejasah tad rupam, yad shuklam tad aapam, yat krishnam tad annasya aapagaad adityaad aadityatwam, vaachaarambhanam vikaronaama dheyam, treeenirupaaneeti eva satyam//Yad Chandramaso rohitam rupam tejasah tad rupam, yaccha shuklam tad aapam yad krishnam tad annasya aapagaad Chandracchandratvam, vaachaarambhanam vikaro naamedheyam, treeeni rupaaneeti eva satyam//Yad Vidyuto rohitam rupam tejasah tad rupam, yaccha shuklam tad aapam, yad krishnam tadannasya aapagaad Vidyuto vidyutwam vaachaarambhanam vikaro naamadheyam treeeni rupaaneetyeva satyam/* (The gross Fire and of the subtle Fire both possess the same red complexion, where as the white colour of the gross Fire is like the white colour of subtle water and the black colour of the gross Fire is like the black colour of the subtle Earth. Therefore the distinction of Fire is clear and to say that fire has only red colour is misleading since Fire possesses all the three colours! The modifications are only names arising from the way that Vaak or speech varies. This is how the distinction made among Gods too is on the way that one speaks about since Agni, Aapas and Bhumi are of three ramifications of Brahman only! Hence the distinction of colours and the discrimination of Gods is merely for the understanding of human brain, the knowledge and of the speech! The process of making three Gods three fold is thus illustrative. Now the detailing of the Sun, Moon, and Lightning is as follows: Whatever is the red colour of Surya is also of the colour of Agni; that of its white colour is of water and that which that is of black colour is of Earth; the Sunhood, the Moonhood and the Earthhood are only as per variations of speech and thought, but indeed those which are true are the three colours only!Now there could be an objection that among the Pancha Bhutas the other two viz. Vayu and Akasha have been omitted; the explanation would be that Air and Space have the corresponding Panchendriyas of touch and sound and these are already covered by Agni and hence the ramification of Brahman remains three fold only)

Invocations to Pancha Bhutas, Pancha Jnaanendriyas, Atma-Antaratma-Paramatma-Hunger & Thirst

Shadshashthitamonuvaaka - Section Sixty Six

[Preface to this Section from Manu Smriti: *Udbarha aatmanaschivamanah sadasadaatmakam, manasaschaapya ahamkaaram abhimantaaram Ishvaram/ Mahaantameva chaatmaanam sarvaani trigunaanicha, vishaanaam graheetruni shanaih panchendriyaanicha/ Teshaam twavayavaan sukshmaan shannaam apyamita oujasaam, shanniveshyataat atmanaanaasu sarva bhutaani nirmame/ yanmrityu avayaah sukshmaastaye maanyaashrayayantishat, tasmaat shaariramyityaahustasya murtim*

maneeshanah/ Tadaa vishanti bhutaani mahaanti saha karmabhih, manaschaavayaih sukshmaih sarva bhutakrudavyayam/teshaamidam tu saptaanaam purushaanaammahoujasaam, sukshmaanyo murtimaatraanyah sambhavat avayavaadyupam/ Aadyayaadyasya gunam tweshaamavaaneti parah parah, yo yo yaavatithascheshaam sa sa taadgunah smrutah/ Sarveshaam tu sanaamaani karmaani cha pruthak pruthak., Vedashabdebhyah yevaadou pruthaksa samsthaascha nirmame/ (14-21) (Swayambhuta Shakti or the auto manifested energy viz. the Prakriti as per the express desire and decision of Parabrahma generated the ‘Maha Tatwa’ or ‘Maha Atma’ the Great Consciousness and the Super Soul as also the Tri Gunas or the Natural Characteristics or Instincts of Satvika- Rajasika-Tamasika ‘swabhavas’ or vibrations built into one’s own Self. Thre along the Pancha ‘Tanmatras’ or Five Jananendriyas and Five Karmendriyas or the senses and the sensory organs were created to readily respond and react; such as the eyes to receive the signals of the Self for vision; ears for the signals of sound; skin to react to touch; noses to react to smells as also breath, and the reproductive organs to intake and offtake. The entire process of directing the organs is the ‘manas’ or the impulses of mind known also as brain the unique center of the action-reaction cycle. The shabda-sparsha-rupa-rasa-gandha or sound-touch- vision-taste-smell functions are thus organised by the mind and the Subtle Self Consciousness which is Paramatma is the mute spectator. Thus indeed that Unique Energy called Paramatma manifested as Maha Naarayana, the Primary or Elemental Pancha Bhutas, the Golden Egg, Brahma the Supreme Architect, who created the Maha Prakriti, Ahamkara or the Supreme Consciousness, Maha Tatwa, Praana, the Secondary Five Elements, and further Srishti. From the Pancha Maha Bhutas again Brahma coordinated the following: from the Akaasha the Shabda Guna which paved the way via Vayu, from the interaction of Vayu and sparsha resulted in Agni, Agni’s formation is from Jal /water, the characteristic and form led to Prithvi, from Prithvi and Shabda led to ‘rasa’; indeed, Parabrahma at the very beginning of Srishti had eventually led ‘Shabda’ to ‘Karma and Vyavastha’ or Deed and Existence or Universal Set-Up / Establishment. Thus the coordination of the Seven Entities viz. Maha Tatwa, Ahamkara, Pancha Bhutas in subtle form led to Pancha Tanmatras. Thus the process of Srishti of Sthaavara-Jangamas or the Moveable and Immobiles was initiated by Brahma. Also the evolution of Vedas of Ruk-Yajur-Saamas as originated by Agni, Vaayu and Surya respectively .]

1-10. *Prithivyaaptejovaayuraakaashaa me shudyantaam, jyotiraham Virajaam vipaapmaa bhuyaasah swaah/Shabdaspasha rupa rasa gandhaa me shuddhyantaam, jyotiraham Virajaa vipaatmaa bhuyaasah swaah/ Manovaakkaaya karmaani me shuddyanaam, jyotiraham Virajaam vipaatma bhuyaasah swaah/ Avyaktabhaavairahankaaraih jyotiraham Virajaa vipatmaa bhuyaasah swaah/Aatmaa me shuddhyan - taam jyotiraham Virajaa vipaatmaa bhuyaasah swaah/Antaratmaame shudhyantaam jyotirah Virajaam vipaatmaa bhuyaasah swaah/ Paramatma me shuddhaantaam jyotiraham Virajm bhuyaasah swaah/ Kshudhe swaah kshustpipaasaaya swaah vividdhugdhai swaah, Rigvidhaanaaya swaah kashotkaaya swaah, om swaah/ Kshutpipaasaalam Jyeshthaamalakshmirnaashaayaamyaham, abhutimasamriddhim cha sarvaannirnuda me paapmaanah swaah/ Annamaya praanamaya manomaya vignaanamayam aanandamayaatmaa me shuddhyantaam jyotiraham virajaa vipaatmaa bhuyaasah swaah/*

By this ‘Aajyahoma’, may the origins of my Panchendriyas viz. the Pancha Bhutas of Earth-Water-Fire-Air and Sky be purified as also the ‘Arishadvargas’ or Six Enemies of Kama-Krodha-Moha-Lobha-Mada-Matsaras viz. Passion-Anger-Infatuation-Avarice-Arrogance-Jealousy.

May this oblation serve the essential purpose of purifying Pancha Tanmatras -as the ancillaries of Pancha Bhutas- viz.shabda-sparsha-rupa-rasa-gandha or sound-touch-vision-taste-and smell. My prostrations to Paramatma to uproot my sins and ego seeking to incite my mind by burning the latter to ashes.

Let my 'aajya homa' purify my thoughts in mind, voices from my tongue, and actions of my body; may the Almighty lead my path of sinlessness, sacrifice and virtue.

May Almighty suppress my 'Ahamhaara' or the Individual Ego, either openly or ventillating feelings of Self-Praise especially by way of inferiority complex. This oblation is being offered unto Agni Deva for this purpose precisely.

This oblation is directed to the Supreme to purify my physical self and prevent further lapses of my conduct and their roots and offshoots.

This 'ajya homa' being offered to Agni Deva be directed to my Antaratma to watch and warn my panchendriyas and mind so that henceforth the latter be controlled against the 'arishadvargas'.

This sacred 'ajya homa' implores Paramatma the Blissful Ananta Maha Deva to pardon my Ignorance to assess His features of being the Ayakta-Ananta-Shashwata-Sarva Vyapi and bestow me 'ahamkaara mukti'!

With this Swaaha Mantra, may I offer to the Supreme Unknown that as a human being of virtue abiding by justice and sacrifice, may I be freed from the pangs of hunger and thirst by blessing me and family with abundance of food and water. This oblation in Rigveda Mantras pioneered by 'Pranava Naada'OM' may hail the Essence of Paramatma, The Eternal Bliss! The utmost significance of Rik Mantras is justified vide Brihadaranyaka Upanishad vide II.iv.10) *Sa yadhaara edhaagner abhyaahitaat prathaag dhumaa vimshcha ranti, evam vaa aresya mahato bhutasya nishvasitam etad Rigvedo Yajurvedah Saamavedotharvaangarisa itihaasah puraanam vidyaa upanishadaa shloka sutraani anuvyaakhyaanaani vyaakhyaa naani asyaivaitaani nihshvasitaani/* (At the time of Srishti and Vidya or knowledge had not originated yet and only Pure Intelligence prevailed, then only Agni in its basic form was recognised but not the sparks, embers, flames and smoke was not; similarly this Universe was not differentiated in varied forms and nomenclatures or names. Like wise oh Maitreyi! Knowledge did not get diversified like Vedas viz. Rig Veda, Yajur Veda, Sama Veda, Atharvaangarisa, Shad Vedangas, Itihasa-Purana-Upanishads, Vidyas of different nature like geography, history, mythology, Art Forms, Shlokas, vyakhyanas, explanations and so on. Indeed, they are all like Praana, or the Breathing of the Self, the Basic Reality and the Paramatma or the Supreme Self!)

Paramatma! My oblation is to seek the imputities of hunger and thirst, hard luck and hardship, scarcity and shortages and over all 'Alakshmi'that preceded the personification of misfortune and negativity before the arrival of Lakshmi representing the opposite at the time of 'Samudra Madhana' or Churning of the Great Ocean.

May this 'aajyahoma' clean up and purify the Pancha Koshas or Body Sheaths of Annamaya-Praanamaya- Manomaya-Vigjnaanamaya-and Anandamaya! [Annamaya: Physical energy emanating from the food intake, bouncing up and down in the body in three kinds of Trigunas of Satvika-Rajasika-and Tamasika forms; Praanamaya: the cosmic Life Force travelling in blood vessels through out the body as the live electricity serving the Pancha Karmendriyas in five parts viz. Praana-Apaana- Udaana-

Samana-Vyana; Manomaya: Consciousness, perception, cognition and understanding of mind with offshoots of time, distance and causality / subtlety; Vigjnaanamaya or the Psyche comprising knowledge- awareness-inner perception-sub consciousness-time-distance-and causality/ acute subtlety; Anandamaya or contentment-fulfillment- or sheer bliss!]

Saptashthitamonuvaaka-Section Sixty Seven

Oblations by way of Vaishvadeva - Svishta Rites, besides Svishtakrit to Gaarhapatyaaagni

1) *Agnaye swaah, Vishyebhoy Devebhyah swaah, Dhruvaaya Bhumaaya swaah, Dhuvakhitaye swaah, Achyutakshitaye swaah, Agnaye swishtakrite swaah, Dharmaya swaah, Adhramaaya swaah, Adbhyudyah swaah, Aoshadhivanaspatibhya swaah, RakshoDevajanmeya swaah, Grihyaabhyah swaah, Avasaanebhyah swaah, Avasaanapatibhya swaah, Sarvabhutebhyah swaah, Kaamaaya swaah, Antarik - shaaya swaah, Yadejati Jagati yaccha cheshtati naamnobhaagoyam naamne swaah, Prithivyai swaah, Antarikshaaya swaah, Dive swaah, Suryaaya swaah, Chandramase swaah, Nakshatrebhyah swaah, Indraaya swaah, Brihaspataye swaah, Prajaapataye swaah, Brahmane swaah, Swadhaa pitrubhyah swaah, Nam Rudraaya Pashpataye swaah, Devebhyah swaah, Pitrubhya swadhaastu, Bhutebhyo namah, Manushyebhyo hantaa, Prajaapataye swaah, Parameshthine swaah/* The following thirty six oblations are addressed to Agni, the totality of Devas, Dhruva, Dhruva Kshetra, Achyuta Kshita or the Eternal Abode, Agni sacrifice as rightly offered, Dharma, Adharma, Jala Devata, Aoushadhi Vanaspati, Raksho-devajanaas, Gruhya or household deities , Avasaana or Deities in the outskirts of one's house, Avasaanapati or the Chief of outskirt Devatas, Sarva Bhutas, Kaama or the Lord of Desire, Antariksha , Dive or Swarga, Surya, Chandra, Nakshatra, Indra, Brihaspati, Prajapati, Brahma, Pitru Devatas, Rudra-Pashupati, Devas, Pitrugana or the Departed Souls, Bhutas or a wide range of Devataa samaana Swarupas, Manushyas, Prajapati, Parameshthi or Brahma the Chaturmukha.

Swaah to Dhanya-Dhana Lakshmi

2) *Yathaakupam shatadhaarah sahasradhaaro akshitah, evaa me astu dhaanyah sahasradhaaram akshitam, Dhana dhaanyai swaah/* As in the case of a perpetual well possesses hundreds and thousands of springs, may we entreat and worship Dhana-Dhanya Devi Lakshmi to bestow us with never ending supply of grains from thousands of resources. May we offer our oblations with 'tathastu' mantra swaah/ Taittireeya Upanishad III.ix.1 is relevant: *Annam bahu kurvita tad vratam prithivi vaa annam, akaashonnaadah, prithivyaam aakaashah pratishthitah, Akaasho prithivi pratishthitaa, tadevadanne pratishthitam, sa ya etadannaanne pratshthitam veda pratishthati, annavaamannado bhavati, mahaan bhavati prajayaa pashubhir brahmavarchasena, mahaan keertayaa/* (May food be plentiful on Earth: *Prithivi vaa annam* or Earth is food. *Akaashonnaadah* or Sky too is plentiful of Food. *Akaashoprithivi pratishthita* or Sky is supported by Earth. Thus one food is based on another. He who is aware of these realities of food, earth and sky are blessed indeed and has an overview of the Universe: ' Annamannaado bhavati, mahaan bhavati, prajayaa pashubhir brahmavarchasenamahaa keertayaa! May the Universe be plentiful of food with blessings of excellent progeny, cattle, radiance of purity and glory. As the prayer goes 'Sarve janaa sukhino bhvantu' or may Almighty bestow happiness and fulfillment to one and all! Thus one becomes the enjoyer, the enjoyment in essence and Brahman the very source of bliss!)

[An interesting episode about Devi Lakshmi's exit from Vaikuntha and re-entry following Kheera Saagara Mathana or the Churning of the Ocean of Milk by Deva-Danavas is detailed in Devi Bhagavata

Purana as follows: The foremost worship to Devi Maha Lakshmi was performed by Maha Vishnu Himself, followed by Brahma and Maha Deva. Also Svayambhu Manu, Indra, various Celestial Bodies, the entire Sagehood, humanity, Sub Terrain regions and indeed the whole Universe without exception are devoted to the Goddess for Prosperity, Happiness and Wellbeing of varying kinds- Dhana, Dhanya, Kirti, Vidya, Svasthya, Ayush, Punya and Moksha. Be that as it may, Sage Durvasa once visited Vaikuntha to pray to Maha Vishnu who out of appreciation gifted a Parijata Flower to the Sage. On return from Vishnu, Durvasa met Indra and gifted the Flower to Indra, as the Sage felt that Indra would be the best of Devas who deserved the gift. But out of vanity and intoxication of power, Indra gave the Sacred Flower to elephant Irvata, not comprehending the consequences. The sordid happening offended Devi Lakshmi and She as the Rajya Lakshmi of Indraloka left for Samudra Deva (Ocean of Kshira), Her father. She declared that She would leave a place as a general rule, where there was scant respect for Maha Vishnu, where there was no worship of Maha Deva too, where Ekadasa Pujas were not performed, Brahmanas were not respected, girls of marriageable age were left unwedded for long, where purity of body and mind were poor; where no fastings, pujas, Vratas, regular Sandhyavandans were performed and so on. Thus as She left, the chain reaction shook away all concerned right from Vishnu to Durvasa and Indra. The final impact was on Indra who sought the counsel of Deva Guru Brihaspati, both visited Brahma and finally to Maha Vishnu Himself. Maha Vishnu who apparently planned the episode to teach lessons to the persons concerned, advised the hard solution of Churning the 'Kshira Sagara' and involved Demons and Devas for the mammoth task by utilising Sumeru Mountain as the Churning Rod, Ananta Deva as the powerful string and Himself as the Kurma (Tortoise) Avatara. In the drama, Mahadeva also got a role of devouring the powerful poisonous fire 'Halahala' in His throat, thus giving Him the name of 'Neela greeva'. Various Sacred Objects emerged in the process of churning- the Uchchaisvara Horse, Kalpataru (Tree), Sacred Cow 'Kamadhenu', most significantly Maha Lakshmi Herself and finally 'Dhanvantari' the God of 'Vaidya' or of Medicine emerging with the Pot of 'Amrit', the Celestial Drink of Eternal Life of Youth. Indra was humbled and Maha Vishnu advised Maha Lakshmi to re-inter Indraloka once again. Coming fully to senses, Indra executed sincere 'Puja' formally by offering the traditional 'Shodasopacharas' the sixteen services of comfortable seat on a bejewelled carpet, Ganges water with sandal paste, flower perfumed scents, silky clothes to wear, excellent ornaments of gold and jewels, agarbathi (Incense) 'Dhupa', camphor and ghee soaked vick lighting, variety of luscious fruits, main-course food dishes, sugarcane and other juices, 'payasam' (boiled rice, cow milk, sugar and dry fruits), other Sweets, garlands, 'Achamaniya' (mouth rinsing with perfumed water), water to drink Ganga water and betel leaves with scented dry nuts as a digestive material. Thereafter, Indra meditated Maha Lakshmi with the Seed Mantra as Brahma taught him viz. *Om Srim Hrim Kleem Aim Kamala vasinayi Svaha* for hours together with earnest concentration. By the power of this Siddha Mantra, several illustrious personalities fulfilled their desires, like Kubera with unparalleled wealth; Daksha Savarni Prajapati and Mangala became Emperors of Seven Islands; Priyavrata, Uttanapada and Kedararaja became Emperors and Great Siddhas too. As Maha Lakshmi relaxed after the Puja so graciously, then Indra eulogised Her to say that She was Rajyalakshmi to Kings and Griha Lakshmi to house holders, Aditi or the Mother Figure to Devas, Surabhi born of Ocean, Embodiment of 'Suddha Tatva', the 'Svaha Svarupa' or the offer of Sacrifices to Agni; 'Svadhya Swarupa', or food offerings to the anxiously awaiting 'Pithris' of dead persons; 'Dakshina Svarupa' (the Fees paid to Sages and Brahmanas to perform Mantra-filled Sacrifices, Vratas, and Pujas), Bestower of the Best Boons to Mankind viz. 'Dharma (Virtue), 'Artha' (Wealth), 'Kama' (Fulfilment) and 'Moksha' (Salvation) and so on. Who ever recites the Siddha Mantra, Siddha Stotra and 'Sree Suktam' thrice a day would indeed be blessed with the Four Boons of Life.]

Aajya homa in favour of several Rudra Shakti Swarupas in Trilokas

3) *Ye Bhutaah pracharanti Divaanaktam balimicchanto vitudasya preshyaah, tebhyo balim pushtikaamo haraami mayi pushtipatirdhaatu swaah/* Various forms of Rudra Deva hovering on Earth, Antariksha, Suvar Loka, especially on Earth at the cremation grounds wandering days and nights with pernicious weapons hurting irrational humans. These energies do attack evil forces by furious winds and rains as destructive forces. At the same time the Rudra Swarupas help and benefit the genuine persons of virtue. May Rudra Deva and His servants bless us with safety and auspiciousness.

Ashtashashthitamonuvaaka-Section Sixty Eight

Recall of Omkaara Swarupas as Devatva-Trimurtitva-Paramatva

1-2) *Om tad Brahma, Om tadvaayuh, Om tadaatma, Om tatsatyam, Om tatsarvam, Om tadpurornamah/ Om Antahscharati bhuteshu guhaayaam vishvamurtishu, twam yagnastvam vashtkaarastvamindrasvah Rudrastvam Vishnustvam Brahmastvam Prajaapatih, tvam tadaapa jyotee rasomritam Brahma Bhurbhuvassuvarom/* Om that is Brahmataatvam; Om that is Vayu the sarvatra sutraatma; Om that is Jeevatma the Antaratma; Om that is Paramaarth Satyam; Om that is the totality of ‘Charaachara atmakam’ or of the Living Beings whether mobile or immobile ; Om that Purornama or the entirety of Creation featuring Trilokas of Bhu-Bhuva-Suva! That Invisible Paramatma is ever present and is hidden inside one’s consciousness assuming myriad forms as ever active and pulsating. He is the Yajna Swarupa; He is the emblem of sacrifice; He is Vashakaara or the Supreme Controller and Regulator; He assumes the Forms of Indra the Head Leader of Devas, He is Rudra the Exterminator and Revivor of Srishti again and again; He is Vishnu the Sustainer of the Universe; Brahma the Supreme Srishti Karta; Prajapati the Grand Ruler and Administrator! He is the Jala Deva as present in waterflows , rivers, oceans! He is the Surya Deva the Radiance; the Rasa the Essence of Fruits; the Amrita or Ambrosia; He is Brahma the Seat of Knowledge and the Veda Swarupa; the Manisestation of Trilokas of Bhu-Bhuva-Suva all absorbed in the Pranava the Supreme A-U-M representing the Truth of Srishti- Sthithi-Samhaara or Creation-Preservation- Destruction or the Cause-Causation-Collapse!

‘Shraddha’ the symbol of Faith and Endurance linked with Pancha Praanaas

Ekonsaptatitamonuvaaka- Section Sixty Nine

1-4) *Shraddhaayaam Praane nivishtomritam juhomi, Shraddhaayaamapane nivishtomritam juhomi, Shraddhhaayaam vyaane nivishtomritam juhomi, Shraddhhaayaamudane nivishtomritam juhomi, Shraddhhaayaam samaane nivishtomritam juhomi, Brahmanima atmaamritatvaaya/*

Amritopastaranamasi/

Shraddhaayaam Praane nivrittomritam juhomi, Shivomaa vishaa pradaahaaya/ Praanaaya swaah/ Shraddhhaamapaane nivishtomritam juhomi/ Shivomaa vishaapradaahaaya, Apaanaaya swaah/ Shraddhhaaya Vyaane nivishtomritam juhomi / Shivomaa vishaapradaaya, Vyaanaaya swaah/ Shraddhaayaam Udaane nivishomritam juhomi/ Shivomaa vishaapradaaya, Udaane swaah/

Shraddhaayaam Samaane nivishtomritam juhomi/ Shivomaa vishaapadaaya, Samaane swaah/ Brahmani ma Atmaamritatwaaya/

Amritopastaranamasi/

Being resolute in my faith, may I offer these repetitive five oblations of ambrosia into Praana-Apaana-Vyaana-Udaana- Samaana with veneration. By these repetitive oblations, may my human body (comprising the Inner Self) be united with the Supreme to attain Immortality! Jala Deva! As I prepare myself to consume Annabrahma the Eternal, may I announce that the food be assimilated into my body to quench my hunger and get digested as ambrosia into my body system.

As the Sacred Food is to be consumed, the 'Bhokta' is required to address Jala Devata stating *Amritopastaranamasi/* or may you protect and digest the intake of this 'Annabrahman' to 'Para Brahman'!

Saptatitamonuvaaka-Section Seventy

Shraddhaayaam Praane nivrishyaabhritah hutam, Praanamannenaapyayasva/ Shraddhaayaamapaane nivrishyaabhritah hutam, Apaanamannenaapyayasva/ Shraddhaayaam Vyaanena nivrishyaabhritah hutam, Vyaanamannenaapyayasva/ Shraddhaayaam Udaanena nivrishyaabhritah hutam, Udaanamannenaapyayasva/ Shraddhaayaam Samaane nivrishyaabhritah hutam, Samaanapannena apyayasva/ Being resolute in my faith, may I offer these repetitive five oblations of ambrosia into Praana-Apaana-Vyaana-Udaana- Samaana with veneration. By these repetitive oblations, may my human body (comprising the Inner Self) be united with the Supreme to attain Immortality!

Soon after consuming the Sacred Food, the 'Bhokta' is required to address Jala Deva stating : *Amritaapidhaamamasi/* or may you protect and digest the intake of this 'Annabrahman' to 'Para Brahman'!

Grandeur of the 'Angushtha Maatra Purusha'-the Supreme Controller of Life

Ekasaptatitamonuvaaka- Section Seventy One

Angushthamaatra Purushodangushtham cha samaashritah, Ishah sarvasya jagatah prabhuh prinaatu Vishvabhuk/ The Supreme Antaratma is in bliss as in the seat of power and magnificence and dwells in every Being's body as just of the thumb size from top to toe but the Controller of the Universe.

Kathopanishad is quoted: II.iii.17) *Angushtha maatra Purushontaraatmaa sadaa janaanaam hridaye samnivishthaah, Tam svaccha shareetaat pravrihen munjaad iveshikaam dhairyena: tam vidyaacchukramamritam tam vidyaacchukramamritamiti/*

(Ultimately, Purusha the Self as existing in the indwelling abode of heart is stated to be of a thumbsize Reality and it is essential to segregate that Reality from the body of Self like the stalk of the munja grass and visualise the Absolute Consciousness from the body as the 'Sukraamrutam' or the Pure an Clean Substance that is unadulterated and Ever Serene Immortality; indeed as the Serene Immortality!)

Shvetaashvatara Upanishad too is quoted: **III.xiii-xv)** *Angushtha maatra purushontaraatmaa sadaa janaanaam hridaye sannivishthah, hridaa manveesho manasaabhi klipto yadaa etad vidur amritaaste bhananti// Sahasra sheershaa purushah sahasraahshah ahasra paat,sabhumin vishvato*

vritwaa ati atisthad dashaangulam// Purusha evedamsarvam yad bhutam yaccha bhavyam
utaamritatavasyeshano yad annenaatirohati//

(The Inner Self is hardly of thumb size always resident of his heart the hub of distributing every 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 understatement of ‘dashangulam’ or of ten inches seeking to express in brief as that expression briefly covers Sapta Lokas, Sapta Paataalas, 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)

Dvisaptatitamonuvaaka-Section Seventy Two

Vaang ma aasana, namoh praanah, akshyoschakshuh, karnayoh shrotram, baahuvorbalam, uruvorjah, arishta vishvaanyangaani tanuh, tanuvaa me saha namaste asti maa maa himseeh/ Paramatma! May I beseech you not to hurt any part of my body but if any injury occurs, but do restore it its original position at once so that the enjoyment of physical existence is sustained. Let my power of speech, breath, vision, hearing and so on be at their normal stations like the mouth and tongue, nostrils, eyes, ears, and so also my stamina and vitality be restored to my arms and thighs. May my ‘tanu-tanuva’ or the gross and subtle bodies be kept intact or if need be restored forthwith.

Trisaptatitama anuvaaka-Section Seventy Three

Vayah Suparnaa upasedurindrah priyamedhaa Rishayo naaghamaanah, apa dhwaantam apa vuunirhi puudhim chakshur mumugdhiasmaannidhayeva baddhhaan/ Sages deeply engaged in Yajnas approached Indra Deva by the assistance of Surya Kiranas [or like well groomed birds] and earnestly prostrated before Him and begged that they be blessed by Him to break the bondage of life of darkness and miseries and transport into the brilliance of Eternal Joy! This Mantra originates from Rig Veda vide X.73.11

Mrityunjaya the Ultimate Reliever of the binding knots of ephemeral Life

Chatussaptatama anuvaaka - Section Seventy Four & Panchasaptatitama anuvaaka- Section Seventy Five

Praanaanaam grandhirasi Rudro maa vishantakah, tenaannenaapyaasva/ Mrityunjaya Rudra! My ‘praana’ the life force as sustained by food is protected in the knots of my breathing, organs and senses. Let my ‘antaratma’ which is but a reflection of your Self be prompted to unfasten the five knots of ‘Praanaapana udaana samaana vyaanas’ and relieve me to fly free to the joy of freedom!

Namo Rudraaya Vishnave mrityurme paahi/ Prostrations to Rudra Deva as of the Vishnu Swarupa, save me at the same time from ‘akaala mrityu’ since my commitments of fulfilling the promises of Dharma the Principles of Virtue still remain unfulfilled!

Agni the Lord of Yagjnas / Sacrifices

Twamagne dyubhih tvama aashushukshani twam adabhyah twam ashmanah pari, tava vanebhyasstvam aoushadeebhyastwam Nerinaam Nripate jaayaseshuchih/ Agni Deva! You appear in dyuloka and very soon manifest here too as the unique fund of illumination and radiance at the sacred spots of yagjnas / sacrifices. You are generated from the currents of speedy water flows carrying vidyut or clouds, or even by the friction of stones. You are also generated from forest woods, or herbs. Like Surya Deva, you too are ever pure, instantly clean and ever transparent. This stanza originates from Rrig Veda Mandala II. Sukta 1- stanza 1.

Saptasaptatita anuvaaka- Section Seventy Seven

Shivena me santishthasva syonena me santishthasva subhutena me santishthasva subhutena me santishthasva Brahmavarchasena me santishthasva yagjnasyadwimanu santishthasvopi te yajna nama upa te nama upate namah/ Paramatma Shiva the personification of auspiciousness be always with me as the provider of happiness, beneficence, Brahma varchas or splendour of Vedic knowledge and successful execution of yajna karyas, just as a cow fondles her calf!

Ashtasaptatitama anuvaaka-Section Seventy Eight

The quintessence of Satyam the Eternal Truth

Satyam param parah Satyah Satyena na suvargaat lokaan kadaachana nachyavante sataah hi Satyam tasmaat satye ramante/ Truthfulness is ‘*par excellence!*’ Truth alone is paramount! Truthfulness is bliss. Having accomplished Truthfulness none would ever slip down. Persons who attain it are named as ‘Sat’ or persons who reach the pinnacle and they indeed are of Satyam or Truthfulness!

Mundakopanishad is quoted: III.i.5) *Satyena labhyastapasaa hyesha atmaa samyajnaana brahmacharyena nityam, antahshareere jyotirmayo hi shubhro yam pashyanti yatayah khseena dishaah/*(The Self is achievable through the understanding as to what is truth and untruth as also tapsya 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 ‘samyak jnaana’ or the knowledge in completion as backed by tapsya is the gateway to Enlightenment; some of the essential inputs of such ‘samyak 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!)

III.i.6-9) *Satyameva Jayate naanrutam satyena panthaa vitato Deva yaanah, yenaakramanti rishayo hi aaptaa kaama tatra tat satyasya paramam nidhaanam// Brihaccha tad divyam achintyarupam sukshmaaccha tatsukshmataram vibhaati, duuraat suduure tad ihaantike cha pashaatsva ihaiva nihitam guhaayaam/ Na chakshusaa grahyate naapi vaachaa naanyar Devaih tapasaa karmanaavaa, jnaana prasaadena vishuddha sattvah tatastu tam pashyate nishkalam dhyayamaanah// Eshonur aatmaa chetasaa veditavyo yasmin praanah panchadhaa samvivesha, praanaischittam sarvam otam prajaanaam yasmin vishuddhe vibhavati esha aatmaa//* (The Unique Motto that Bharata Desha had rightly adopted is

‘Satyameva Jayate’ or Truth triumphs and never the Untruth. It is by the path of Truth that Devas tread and thus is called Devayana. It is again that very path that Rishis and Seekers of the Eternal Truth ascend by to finally achieve its heights. Brahman is attainable only through the disciplines of Truthfulness and similar traits: It is ‘Divya’ Self-Resplendent; ‘Achintya Rupam’ or of Unimaginable Form; Sukshmantaram or Subtle like ‘Antariksha’; Vibhaati or of such illumination of Surya Chandraadis; ‘sudure’ or extremely distant to the ignorant since the wise are awareness as deep within quite nearby; and ‘guhaayam’ or is deep in the cavity of everybody’s Self, but imperceptible to the blind and ignorant. Indeed it is incomprehensible by the sensory organs and faculties of vision, speech, and so on except through the minds’ eye that too by intense ‘dhyana’ fully backed by ‘Karma’ and ‘Dharma’; It is reachable by ‘jnaana prasaadena vishuddha sattva and jnaanamaya’ or only through the favourable medium of knowledge and purity of thought and deed. The subtle Self is within the heart where the Life Energy Praana enters the body of five forms of ‘praanaapaanodaana vyaana samaanas’ into the subtle Self hidden by the sensory organs but attainable clearly by the vision within.)

Tapas-Dama-Shama-Daana-Dharma to attain Liberation

1-5: *Tapas ityapa naanashanaaparam yadvi param tapastad dhurdhusham tad dhuraadhasha tasmaad tapasi ramante/ Dama iti niyatam Brahmacharinastatasmaad dame ramanti/ Shama itaranye Munas-tasmaadchameramante/ Shama ityaranye muna yastasmaacchame ramante/ Daanamiti sarvaani bhutaani prashasanti daanaannaati dushkaram tasmaat daane ramante/ Dharmam iti Dharmena sarvamidam parigriheetam, Dharmaannaatidushcharam tasmaaddharme ramanti/* Several persons of virtue that ‘tapas’ or austerity is a sure gateway to liberation and thus follow the principle of austerity and be fully contented with It. But some others religiously follow the path of ‘dama’ or detachment from the lure of Panchendriyas and the pleasures of the sensory organs and pursue that principle of total withdrawal vigorously while revel in the promise of liberation. Yet others like hermits practising ‘shama’ or calmness and peace of mind in the surroundings of forests and delight themselves in the prized aspiration of ‘nirvana’. A sizeable chunk of persons of virtue seek to the precept of ‘daana’ of food, money, housing, kanyas, nava dhaanyas, ghee, and also several valuables made of gold and precious stones- to select and well deserved men of letters; such ‘daana kartas’ no doubt aspire for Ultimate Paramananda! Strict followers of ‘Dharma’ or overall Life of Virtue as per Scriptural Duties or what all is prescribed in Veda-Vedaanga-Puranopanishads to the greatest possible are happy, contented and aim at the post life path of ‘deva yaana’ or the celestial path to finally accomplish Brahmatva and further to Bliss!

[Brihadaranyaka Upanishad is quoted in this connection: V.ii.1) *Trayaah Prajaapatyaah Prajapatau Pitari Brahmacharyam ushuh:- Devaa manushyaa asuraah; ushitvaa Brahmacharyam Devaa ueechuh, braveetu no bhavaan iti; tebhyo haitad aksharam uvaacha; da iti; vyaajaasishtaa iti, vyajnaasisshma iti hochuh, vyajnaasisshmeti hochuh, daamyateti na aatteti Om iti hovaacha vyajnaasishteti/* (Now there is a three kinds of disciplines of Self control possible and necessary prescriptions were given by Prajapati / Viraja to three classes of his progeny viz. Devas, Manushyas and Asuras. After completing their ‘Brahmacharya’ or Student Life, one after another class. First the Devas requested Prajapati for instructions as which discipline be pursued by them! Prajapati replied in a single letter word viz. **Da!** and asked the Deva Vidyarthi or Student- Probationers whether they have understood! They nodded their heads and repeated the ‘Upadesha’ or the Sermon as **Damayata / Control** or Self Control) V.ii. 2) *Atha hainam Manushyaa uucha: braveetu no bhavaan iti; tebhyo haitad evaaksharam uvaacha; da iti; vyaajnaa sishataa iti, vaajnaasisshma iti hochuh, dattaa iti na aattheti; Om itihovaacha vyajnaasishteti/* (The Brahmacharis / Vidyarthi of Manushyas or human beings then approached Prajapati who again gave the single word instruction of **Da** and queried them whether they had correctly understood the

instruction; they too nodded their heads and replied that the Teaching commanded by Prajapati as **Daana / Charity!**) V.ii.3) *Atha hainam Asuraa uuchuh, braveetu no bhavaan iti; tebhyo haitad evaaksharam uvaacha; da iti, vyagjnaa shishta it; tebhyo haitad evaaksharam uvaacha; da iti, vyajnaa shishta it, vyagjnaasishmaa iti hocuh, dayaadhvam iti na aattheti, Om iti hovaacha vyaajnaashishteti; tadetad evaisha Daivi vaag anuvaadati stanayitnuh; da, da, da, iti/ damyata, dutta, dayaadhvam iti/ Tad etat trayamshikshet DAMAM DAANAM DAMAYAM iti/* (Finally, the Asura probationers requested Prajapati to instruct them before they would assume the profession of Asuratwa and once again Prajapati gave the same single expression **Da**, but he was not sure whether the Asuras being fat minded they had readily understood the import of the word, and there were thunderous reverberations saying Control, Charity and **Daya/ Compassion!**]

As perhaps as a sequel to the above, Kathopanishad vide II.iii.1 -5 is quoted: 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 uchayate, Tasmin lokaah shrithaah sarve tadu naateti 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 totality 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 praana 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 shareeratvaayakalpate// Yathaadarshe tathaatmani yathaa svapne tathaa pitroloke, yathaapsu pareeva dadrishe tadhaa gandhava loke chaayaa 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!

Other means of Liberation viz. Procreation, Yajna Karyas, Maanasika / Inward Worship, and Sanyasa

7: *Prajanaiti bhuyaah tasmaat bhuishthaah prajaayante, tasmaat bhuishthaah prajaanane ramante/*

Several sections of Society strongly believe that procreation of large progeny by way of biological continuity is a means of Immortality and Liberation of their Souls. This concept may not be stressed in modern context but a full section of as many as 28 stanzas are devoted in Brihadaranyaka Upanishad; stanzas VI.iv.1-3 as follows: Procreation duties of man-woman on the pattern of a Sacrifice and rituals on arrival of a child VI.iv.1) *Esham vai bhutaanaam prithivi rasah, prithivya aapah, apaam oushadhayah,*

aoushadheenaam pushpaani, pushpaanaam phalaani, phalaanaam purushah, purushasya retah/ (This section deals with the ceremonies related to procreation for securing a son of good quality. A person who is an adept in the meditation of Vital Force and the method of the Mantha Ceremony as described in the previous pages, await to meet his wife at an appropriate time as also secure the seed of essence from the body would reap the best of opportunity for the procreation. Indeed, earth is the essence of all the Beings in the universe and is like honey to them all while water is the essence of, and surrounded with, the earth. Further, herbs are the effects of water and earth such as flowers, fruits, and seeds of human beings) VI.iv.2) *Sa ha Praja- patireekshaam chakre, hantaasmai pratishthaam kalpayaaneeti; sa streeyam sasruje; taam srisht -vaadha upaasta;tasmaat striyam adha upaaseeta, sa etam praanaacham graavaanam atmaanaa eva samuda paaraayat, tenainam abhya srujat/* (Prajapati, the Creator cogitated that since seed would be a precondition to procreation, he created a woman. Having created her as a fit receptacle to receive the seed that would need to push into) VI.iv.3) *Tasyaa vedir upasthah, lomaani barhih, charmaadhishavane samiddho madhyatastau mushkau; sa yaavaan ha vai vaajapeyena yajamaanasya loko bhavati, (taavan asya loko bhavati) ya evam vidwaan adhopahaasam charati, ashaam streenam sukrutam vrinke/ Atha ya idam avidwaan adhopahaasam charati, asya striyah sukrutam vrunjate/* (A woman's lower part is the (Sacrificial) altar, with her hairs as the -sacrificial- grass, her deep skin as the place for dissemination, the two labia surround the fire pit in the body while the man does a seemingly vaajapeya sacrifice or a ritual performance. The quality of the good act would result in fulfillment leading to worthy and creditable conception).

The Upanishad further quotes vide VI.iv-20-23: VI.iv.20) *Athainam abhipadyate, amoham asmi saa twam; saa tvamasi amoham; saamaaham asmi, Rukvam; dyaaur aham prithivi twam;taavehi samrabhaavahai, saha reto dadhaavahai pumse putraaya vittaye iti/* (Then the Karta embraces his wife asserting that he was the 'Praana' or the Vital Force and that she was the speech; that she was the speech and he was the vital force.; that he was the Saama Veda and she was the Rik Veda; that he was the heaven and she was the Earth! And then he invites her for union so that they would generate a male child!) VI.iv.21) *Athaasyaa uuruu vihaapayati- vijiheethaam dyaavaa prithivee iti; tasyaamartham nishthaaya, mukhena mukham samdhaaya trirenaam anulomaam anumaarshiti: Vishnur yonim kalpayatu, twashtaa rupaani pimshatu, Aasinchatu prajaapatirdhaataa garbha dadhaatu te; Garbham dhehi sinivaali, garbham dhehi Prutushtake, Garbham te Ashvinou Devaadhattaam pushkarasrujou/* (Then she spreads her thighs apart as the heaven and earth and as he strokes thrice reciting: Let Vishnu prepare the womb, Twashta various body forms, Pajapati fills up, and Dhaatru place the seed as Ashvini Devas the seed with lotus) VI.iv.22) *Hiranmayi arani yaabhyaam nirmantataamashvinou, Tam te garbham havaamahe dashame maasi sutaye, Yadaagnigarbhaa prithivi, yathaa dyuorindrena gvarbhini, Vaayu dishaam yathaa garbhamdadhaami te asaaviti/*(The two Ashvini Devatas curl and twist a flame with two golden sticks enabling a minute germ to grow over ten months with earth as the germ, heaven as pregnancy and air as its abode) VI.iv.23) *Soshyanteem adbhira abhyukshati; Yathaa Vayuh pushkaranteem samingayati sarvatah, evate garbha ejatu sahaavaitu jaraayunaa:Indrasyaayam vrajah krita sargalah saparishrayah, tam Indra nirjahi garbhena saavaraam saheti/* (As and when the woman gets ready to bring out the foetus , the Devas sprinkle water while the wind gets agitated in the lotus pond on all the sides and the foetus as covered around and protected by Indra Deva's fold and the latter would enable to cause the delivery)

Stanzas 8-10: *Agnaya ityaah tasmaadagnaya aadhaatavyah/ Agnihotramityaah tasmaadagnihotre ramante/ Yajna iti yajena hi Devaa divam gataastasmaad yagje ramante/* Some Yagnavettas very strongly get committed to Vedic Yagnas and get totally convinced that only the chosen route as per Vedic methodology would open the gates of Moksha in their post- Life. As prescribed by Vedas offering oblations to Panchagnis viz. Garhapatya, Anvaahaaryapachana or Dakshinaagni, Agnedhareeya, Aavasatya and Aahavaneeya. Vedas declare that a devoted person to these Five Agnis as per the prescribed procedure would get elevated to safety and reach the gates of Liberation.

Some who are surfiert with strong conviction that *yaavajjeevam agnihotram juhuyaat* or through out one's life long be committed to daily consecration to Agni Karyas as a sure path to Bliss.

Stanza 11: *Maaasam iti vidvaamsah tasmaad vidvaamsa eve maanase ramante/* Inward worship and constant introspection deep in one's mind is the sure path to Self Realisation. This calls for intensive concentration, assement and withdrawal of materialistic desires, 'panchendiya nigraha' and close application to the Eternal Truth vis-à-vis the ephemeral human existence. Deep perception of Reality and the irresistible pulls and pressures of Samsara need to be balanced against the Absolute Truth!

Stanza 12: *Nyaasa iti Brhmaa, Brahmaa hi parah parihi Brahmaa taani vaa etanya varaani tapah si nyaasa evaatyarechayat ya evam Vedotyupanishad/* Sat Nyasa-Sannyaasa-is far superior surpassing austerities; Brahma the Hiranyagarbha asserts that Sanyaasa is by far superior to all types of accomplishing 'Nirvana'! This has been reiterated by Vedopanishads and various other Scriptures too.

Dharma Sindhu is quoted the vedic methodology of Virajaa Homa and other rituals to assume Sanyaasa - ashrama and duties of a Sanyasi in the last Chapter: Sanyaasi Dharmas: Following the early morning Japa of *Brahmanaspatey*, observance of extreme clealiness in ablutions by four times more than in the case of others , Achamana, Dantadhavana with Pranava excepting on Dwadasis, Mrittikaa Snaana without Jala Tarpana, Vastra Dharana, Keshavaadi naama smarana, tarpana with *Bhustarpayaami, Bhuvastarpayami* etc. and dwikaala Vishnu Puja. Then the Sanyasi should visit well after Aparahna either five or seven houses for Bhiksha after the Grihastis should have by then eaten their food; the Yati who seeks Atma gyana has necessarily to secure Maadhukara Bhiksha. It is stated that even of he is quite unconcerned of Danda Vastras, he has to necessarily care for Bhiksha Paatra. Having thus secured the Bhiksha, he should do prokshana with *Bhusswaddaanamah* along with the Samasta Vyahrutis, offer portions of the Bhiksha toSuryadi Devas, some to Bhumi, some to Vishnu, perform nivedana to Chandi-Vinayakaas, consume the rest, do Achamana and finally resort to sixteen Pranayamas. It is said: *Yati hastey jalam dadyaacchi -kshaam dadyaatpunarjalam, Bhaiksham Parvata maatram syaattajalam Saagaropamam/* (If the Grihastis offer Bhiksha then that should be deemed as it were a mountain and the water that is provided by the Grihasti be compared to Maha Sagara!). *Eka raatram Vasedgraamey Nagarey Pancha Raatrakam, Varshaabhyo nyatra Varshaasu Maasaamstu Chaturobvasdet/ Ashtamaasa anvahaara -syaadya teenaam Samyataatmanaam, Mahaa Kshetra pravishtaanaam Vihaarastu na Vidyatey/* (Excepting the 'Chaatur maasaas' or the four months of the monsoon season, the Yati is required to tour eight months a year; while on the Sanchara, he could stay overnight in a Village, five nights in a town, and as many days as he wishes in a Kshetra.)*Bhikshaatanam Japa Snaanam Dhyaanam Shoucham Suraarchanam, Kartavyaani shadeytaani sarvadhaa Nripa dandavat/ Manchakam Shukla Vastramcha Stree kathaa loulyamevacha, Divaaswaapasha yaanam cha Yateenaam patanaanisha/ Vridhaa jalpam Paarta lobham sanchayam Sishya sangraham, Havyam Kavyam tathaannancha varjayeccha Sadaa Yatih/* (Bhikshaatana, Japa, Snaana, Dhyana, Shuddhi and Devarchana are the six major duties by Law. But Shayaa nidra, Shuddha vastraas, Stree related matters, storing of materials, sleep during the day time and travel by vehicles are the causes of a Sanyasi's downfall. Also, Vridha Sambhashana, Parta lobha, Dravya Sanchayana, Sishya Sangrahana and Havya-Kavya Bhojana are forbidden. *Yati patraani mridwenu darvalaa bumayaanicha, Na Tirtha Vaasi Nityamsyaannopavaasa paroyatih/ Nachaa dhya -yana sheelasyaannavyakhyaana parobhavet/* (Yatis are to retain wooden or earthen vessels only; they should always observe Tirtha Nivasa, Deergha kaala Upavasaas and engage themselves in the studies of Vedartha Granthas and related discussions only).

Further various Devatas and Maharshis commented on the Sanyaasi Dharmas as follows: Yama Deva defines Sanyaasa: *Yena santaanajaa doshah ye chasyuh karma sambavaah, Sanyaasastaan dahet sarvaan tushaadagniriva pratimaadikam/*(Either due to the problems created by progeny or due to the deeds done by the Self, the discontentment experienced by a person burns off like burnt rice husk to gold) Dakshan Prajapati affirms: *Trimshatparaamstrim shadaparaan trimshacchhapara -tah paraan, Sadyassan -*

nyasanaa deva narakaattraayete pitraan/ (On account of Sanyasa of a person in a vamsha, Pitru Devatas of thirty generations before and another thirty generatins ahead would be saved from narakas!) Samvarta Grandha classifies four types of Sanyasa viz. Kuteecha, Bahudaka, Hamsa and Paramahamsa. Bodhayana explains that Kuteecha after taking to Sanyasa retains shikha-yagnopaveeta and tridanda while practising Sahasra Gayatri would take food from relatives and friends. He should be absorbed in Japa- Dhyana- Pathana and concentrate on Paramatma always. Bahudaka after assuming sanyasa should sever family connections, take to bhiksha from seven houses and abstain from evening meal. Hamsa might retain yagnopaveeta, danda for self defence, and minimum cloth and spend most of the time in loneliness and meditation as food is non-significant. Parama hamsa is described by Atri Muni as follows: *Koupeena yugalam kandha danta ekah parigrahaah yateh, Parama hamsasya naadhikastu vidheeyate, Parah Parama hamsastu turyaakhyah Shriti shaasanaat/ Daantah Shaantah Satvasamah Pranavaabhyaasa tatparah, Shravanaadiratassjuddhah nidhi dhyaanataparah/ Brahma bhavena sampurya brahmandam - akhila sthithah/ Atma triptaschaatmaratah samaloshthaashma kanchanah tatvam padaika boddhaacch Vishnu rupam svayam sadaa nivaset paramahamsastu yatrakvaapi kathamchana/* A Sanyasi named Parama hamsa has no possessions except a 'koupeena' or loin cloth piece, a sheet to cover in winter and a danda or stick. As per Shruti's instruction he is named 'parama hamsa turi' and is of outstanding feaures as a Daanta-Shanta-Satvaguna-Pranava japi Shuddha, Satva guni, Pranava japi, Shraddha, Nidhi dhyana tatpara, Atma Tripta, Atma ratha, and Tatvagayana!) Yagnyavalkya describes: *Dhyaanam shoucham tathaabhiksha niyamekaanta sheelataa, Bhikshaschatvaari karmaani panhamam nopapadyate/* (To a bhikshu, there are four objectives of existence viz. Dhyana, Shoucha, Bhikshatana and Loneliness; there is no other fifth feaure except meditation to Paramatma) Kanva Muni instructs: *Ekaraatrim vasetb graame nagare pancha raatrakam, Varshaabhyonyatra varshaasu maasaamcha chaturovaset/* (A Sanyasi should be on contant move, spending one nigh in a village or five nights in a town, but during the rainy season, he should chaatur maasya) Vyasa Maharshi states: *Mokshaashramam yascharate yathoktam Shuchissusankalpit buddhiyuktah anindhanam jyotiriva prashaantamsabrahma bhaavam vrajet dvijaatah/* (Duly purified in body, mind and thought, a dvija having turned into a sanyasi should be like a burning wood covered with ash and finally absorb himself into Brahma Jyoti!)

Prajapati re-emphasizes the means towards Salvation

Ekonaashititamonuvaaka- Section Seventy Nine

1-6: *Praajaapatyohaaruni suparnayah Prajaapati pitaramupasasaara kim Bhagavantah paramam vadanteeti tasmai provaacha/ Satyena vaayuraavaati Satyena Vaayraavaati Satyenaadityorochate Divi Satyam vaacha pratiishtha Satye sarvam pratishthitam tasmaat Satyam paramam vadanti/ Tapasaa Devaamagram aayan tapasaarshayah Suvaranvanditan tapasaa sapatnaan pranudaama araatih tapasi sarvam pratishthitam tasmaad tapam paramam vadanti/ Damena daantaah kilbisham avadhunvanti Damena Brahmacharinah Suvargacchan Damo bhutaanaam duraadharsham Dame sarvam pratishthitam tasmaaddhamam paramam vadanti/ Shamena shaantaah shivamaacharanti Shamena naakam manuyonvindan Shamo bhutaanaam duraadharsham Shamo sarvam pratishthiam tasmaachhamam paramam vadanti/ Daanam yajnaanaam varutham dakshinaa, loka daataarah sarvabhutaan upajeevantim, Daane arati apaanudanta Daanena dwishanto mitraa bhavanti, Daane sarvam pratishthitam tasmaaddaanam paramam vadanti/ Dharme vishvasya jagatah pratishthaa loka dharmishtha prajaa upasampanti Dharmena paapamupanudanti Dharme sarvam pratishthitam tasmaad Dharmam paramam vadanti/ Prajaanam vai pratishthaa loka saadhu prajayaastantum tanvaanah pitrunaamanuno bhavanti; tadeva tasyaanrunam tasmaat prajananam paraamamparamam vadanti/*

Prajapati Deva explained to his son Aaruni about the distinguished manner in which Liberation could possibly be attained, he was emphatic that ‘Satyam’ or the Truthfulness alone triumphs as the key factor as by virtue of ‘Satyam’ alone as Vayu Deva blows wind, Bhaskara shines on the sky, speech and all other faculties of panchendriyas of Beings are manifested and indeed the essence of Truth alone would be the basic principle leading to Moksha. ‘Tapas’ and penance again is an aid to the hard way of attainment which Maharshis practised to attain Bliss. Dama or forbearance and extreme self control which often Asuras too practised for a numberless years to seek fulfillment even of violent and vitueless desires or which Sages seek for Eternal Joy. ‘Shama’ or of extreme disposition of calmness of body and extreme control of the ever changing mind and psyche, verging on ‘Ananda’ and tranquility. ‘Daana-dakshina’ at Sacrificial contexts and the spirit of philanthropy in general springing from the heart to the unfortunate sections of the Society’s have-nots is too an aid to reach the gateway of fulfillment leading gradually the path of Permanent Joy! ‘Dharma’ is to observe what the Sacred Scriptures as religious prescriptions; for instance, Paraashara Smriti calls for the duties of a Brahmana: *Shatkarmaabhirou nityam Devaatithi pujakah, Huta sheshaantu bhungagno Brahmano naavaseedati/ Sandhyaa snaanam japo homo Devataanamcha pujanam, Vishwa Devaatithi yaamcha shatkarmaani diney diney/*(Non- observance of six essential duties every day, besides Deva Puja and Atithi Seva and eating Yagna Sesha or the left overs of Yagnas would pull down a Brahmana to descend to lower worlds. The six duties are specified as Sandhya Vandana, atleast twice a day, Snaana that precedes ‘Bahyaantara Shuchi’ or Cleanliness of the body and mind, Japa, Homa, Devaarchana or Deva Puja, Atithi Seva or paying respects and attention to the guests who are already familiar or unknown especially the unknown. On waking up at Brahma Muhurta or four ghadias before Sun Rise, Devata Smarana; prathama darshana of Shrotrias, cows, Agni, and avoidance of sinners, digambaras, and beggars; Ablutions with yagnopa -veeta worn around the left ear; praataha snaana as bathing in the morning absolves the evil effects of bad thoughts, deeds and dreams in the bed; recitals of Jala devata/ Aaruna mantras in the course of the bathing; prataha snaanantara Deva Rishi Pitru Tarpana; Vastra dharana; and Vibhudi-Gandha-Kumkuma dharana on the forehead.]

Yet again, procreation to the continuity of progeny and worthy upbringing of the successive generations is yet another means of responsibility and joy in the ongoing lives could too add to the list of means towards the Path of Permanent Happiness, especially in the discharge the repayment of debt and sustaining the chain of generations as also upbringing the progeny to sustain Dharma and help defeat the evil of the forthcoming times. Indeed this is a fulfillment of discharging three types of debts viz. towards Devas, Pitrus and Maharshis.

Vedas prescribe Agni Karyas besides daily Agni performances twice for Salvation

9-11) *Agnayo vai trayee vidyaa Devayaanah pandhaa garhapatya Rik Prithivi rthantaram aavaahaarya pachanah Yajurantiksham Vaamadevyam aahavaneeyah Saamam Suvargo loko brihat tasmaad agneen paramam vadanti/Agnihotrah saayam pratigrihaanaam nishkritih svishthah suhrutam yajna kratunaam praayanah suvargasya lokasya jyotih tasmaat agnihotram paramam pavitram/ Yajna iti yajnohi Devaanaam yagneva hi Deva Divam gataa yajjena asuraan apaanudanta yajjena dwishanto mitraa bhavanti yajne sarva pratishthitam tasmaad yajnam paramam vadanti/* The Sacred Agni Karyas surely pave the path of Liberation. Rig Veda commends Garhapatyaagni, Yajur Veda the Anvaahaaraya - pachana in the midregion of Agni; and Saama Veda addresses Bhu Devi with Rathantara Saama, and with Ahavaneeya to Bhuvan-Suvar Lokas. Brihat Saama too is addressed to all celestial lokas. Indeed these Sacred Agnis lay the high paths to Salvation.

Agnihotra performances twice at dawn and dusk is stated as a daily duty to offset the blemishes and sins of every householder, besides frequent homa karyas, yajnas and kratu to forward radiant signals to celestial bodies. Yagas offer appropriate food substances to Devatas as ‘nishkaama karmas’ or without strings meant for ‘Loka Shanti’ or public welfare. Homa karyas or oblations with food substances into the Sacred Flames. Yajnas involve seven sacrifices with offerings called agnaadheya, agnihotra, darshapurnamaasa, aagrayana, chaaturmaasya, nirudhapshubandha, and soutraamani. Kratu denotes

somayaaga in which a *yupa* or sacrificial post is installed. Kratus are seven ‘somasamsthaas’ viz. Agnishtoma, Atyagnishtoma, Ukttha, Shodashi, Vaajapeya, Atiraatra, and Aptoryami.

It is being stressed that among the means of attaining Salvation, Vedas provide pride of place to Agni Karyas as that is ever commended by Devas as they are readily gladdened. Besides frightening and driving away the evil energies, even certain unfriendly quarters of Devas get pacified and initiate their blessings. Indeed Sacred Agni karyas always tend to win over the ‘homa kartas’.

Significance of Maanasika Puja or Inward Worship and Sanyasa

12-13) *Maanasam vai Prajaapatyam pavitram maanasena manasaa saadhu pashyati manasaa Rishayah prajaaasrujanta maanase sarvam pratishthitam tasmaanmaanasam paramam vadanti/ Nyaasa ityaahur maneeshino Brahmaanam Brahma Vishvah, katamah swayambhuh Prajaapatih samvatsara iti/* Maanasika worship has been commended by Prajapati, especially practised in loneliness far from crowds in a conducive environ when recitals of Mantras, Prayers, and religious material, besides the power of concentration is maximum with devotion and ‘shraddha’. Sages had been in their hold the might of salvation let alone the fulfillment of desires for themselves or to others for their well desired wishes. Sanyasa-‘Sat Nyaasa’- or Alliance with Truthfulness which in other words is Union with Paramatma is stated as the conquering the material world to approach nearer to the Line of Control and Beyond! The Sanyasi Dharmas have already been discussed in detail above.

Anna Stuti: From Surya to Varuna to Bhumi to Food to Strength to Mind to Sense -Control to Salvation

14-15: *Samvatsarovaadityo ya esha Aaditye Purushah sa Parameshthi Brahmatmaa/ Yaabhira adityastapati rashmibhistaabhih parjanyo varshati Parjenyenoushadhi vanaspatayah prajaayanta auoshadhivanaspatibhirannam bhavatyannena praanaah praanai balam balena tapstapasaa shraddhaa shraddhhyam medha medheyaa maneeshaa maneeshayaa mano manasaa shaanti shantayaa chittam chittena smritih smritayaa smrityaa smaarah smaarena vignaanam vignaanenaatmanam vedayati; tasmaadannam dadansarvanetaani dadaatyannaapraanah bhavanti bhutaanaam praanairmano manasascha vignaanam vigjnaanaadaanando Brahma yoni/* The Passage of Kaalamaan or the Time Schedule of Years comprising Seasons-Months- Weeks and Days notwithstanding, Surya Deva is ever present, but even yonder Surya is Parameshthi Hiranyagarbha is the Supreme Sustainer: It is He in the form of Aditya protects and as such the radiance of Sun Rays transform water into clouds which result in rains, crops, food, physical strength. This strength enables to self control, fasts, sacrifices, meditation, self control, mental balance and determination to witness the inner vision and the Essence of Truth which is Paramatma the Seat of Bliss. [Thus as the uninterrupted chain of Anna-to Ananda should be a perfect continuity. This is possible without diversions and leakages as the turn of the chain at the twisting point of physical strength could be critical as the latter might not slip into evil energies!]

Parama Purusha is Omni Potent- Omni Scient and Omni Present

16-18: *Sa vaa esha Purushah panchadhaa panchaatmaa yena sarvamidam proktam Prithivi chaantariksham cha Dvouscha Dishaamschaavantara dishaascha sa vai sarvamidam jagatsa sabhutam sa bhavya jigjnaasa - klupta Ritajaarayishthaah shraddhaa Satyopahaswaan tamasoparishtaata, jnaatvaa tamevam manasaa hridaa cha bhuyo na mrityumupayaahi vidwaan, tasmaannyaasameshaam tapasaam atiriktamaahuh/ Vasuranvo vibhurasi praane twamasi sandhaata Brahman twamasi Vishvasruttejodaat twamasyagnerasi vartchodaastwamasi Suryasya dyumnodaah twamasi chandramasa upayaamagriheet - asi Brahmane twaamahase/ Omityaatmaanam unjeet, etad vai Mahopanishadam Devaanaam guhyaam, ya emam veda Brahmano mahimaanamaapnoti tasmaad Brahmano mahimaanamityupanishad/*

Parama Purusha is all pervasive on Bhumi-Antariksha-Swarga and the spaces and interspaces in between these Lokas. A person who would have realised by the quest of the Truth such as a sanyaasi understands

that this Maha Purusha is identified as the Kaala chakra of the Past-Present- and Future and of five fold of awareness or of five fold of sensory organs and senses; panchabhutas or five elements; pancha praanaas; and pancha koshas. It appears that He has the semblance of a human being but a personification of Supreme Knowledge as imparted by His Master- Guru. He is self - luminous and beyond the darkness of ignorance. It is declared that the person who has the awareness of that Maha Purusha is all about would indeed have the 'nyasa of Sat' or a Sat-nyasa -a Sanyaasi. Indeed He possesses the Truth of That Maha Purusha!

Maha Purusha! You are the singular bestower of Parama Jnaana or the Ultimate Awareness! You are one visualized as in innumerable forms and images. You are the praana of the Life Force of all the Beings in the Universe. You are the mirror holding the activities in the Universe. You are Agni-Surya-Chandra-Heat and Radiance, Illumination, and Coolness ; the power of wealth; the Soma juice for oblations and indeed the Essential Truth!

Omityekaasharam Brahma! Om is the singular syllable that has necessarily be meditated upon by Vidyarthi, Grihasties, Vaanaprasthites and Sanyasins. This Unique Expression is the Symbol of Brahman. This is what the Mahopanishads guarded as a secret guarded by Devas, not to be revealed to the ignoramus and the undeserved.

Purusha Vidya

Ashititama anuvaaha: Section Eighty

Tasya evamvaidhusho yagnah asti tasyaatmaa yajamaanah shraddhaa patni shariramidhyam uro vedirlomaani barhivedah shikhaa hridayam yupah kaama aajyam manyuh pashustapognir damah shaamayitaa daanam dakhinaa vaaagdhotaam praana udgaataa chakshuradhvaryu mano Brahmaa shrotramagneet yaavad -dhriyate saa deekshe yadshnaati tadviryatpabati tasadasya somapaanam yadramate tadupasado yatsancharyut upavishyantutu tishthate cha sa pravargyo yanmukham tada

ahavaneeyo yaa vyaahrutir aahutiryadasya vigjnaana tajjuhoti yatsaayam praatarankti tat samidham yatpraatarmadhanindangum saayamcha taani savanaani ye ahoraatre tey darshapurna maasou ye ardhamasaascha te chaaturmaasyaani ya ritavaste pashubandhaa ye samvatsaraarscha parivatsaraar tehargunaahscha sarvavedasam vaa yetat yanmaranam tadavabhtita yetadvai jaraamaryam agnihotragumsatram ya evam vidvaanudagayane pramo Devaanaameva mahimaanam gatvaadityasyaa saayujyam gacchatyatha yo dakshine prameeyate pitrunaameva mahimaan gatvaa chandramasah saayujyam gacchtyetou vai Suryachandramasomahimaanou Braahmano vidvaanabhijayati tasmaad Braahmano mahimaanamaapnoti tasmaad Braahmano mahimaanmityu -panishat/ The performer of the Sacrifice who is a matured Jnaani who seeks to accomplish the Supreme which is the Inner Consciousness Itself realises that his wife herself is the personification of faith, that his own physique is the sacrificial 'aajyam' the samidhas; his chest is the agni-kunda; his hairs are the durva grass; Vedas represent his tuft; heart is the Yajna vedika; desire and passion is ghee; anger is the Bali Pashu; austerity the Agni; 'dama shama' the forbearance; speech, praana and vision are 'Hotar', Udgair and Adarvus are the priests respectively, Brahman is the head priest; life span is the initial homa; drink the soma juice; trikaala homas are savanas; day-night homa is 'darshanapurna'; paksha or maasa oblations are chatur masya; pashubandha is for a full season.

Purusha Vidya is explained in Taittiriya Aaranyaka (VI.iii.1; Naaraa 80) conceives of some sort of Purusha /human sacrifice which is different: ' Of that very man of knowledge, fancied for sacrifice, the Soul is the Sacrificer, faith is the wife , the body is the ghee or fuel, chest the altar, the bundle of grass as the tuft of the hair on head, heart as the sacrificial stake, desire as ghee again, anger as the animal, austerity as the agni or fire, self control as the dakshina to the priests, Speech is the hota or the Priest the

pourer of the aajya or the oblation, Praana as the Priest Udgata, the eye of the Priest Adhrvu and mind is Brahma; hence the instruments and actors in the Sacrifice! As such the traits of the Purusha Vidya are indeed not to be mixed up and added as the conceptions, the mantras engaged and the procedures involved are different from those of what Chhandogya Upanishad's example teaches. No doubt, the purpose of achieving Brahman is common in both the disciplines, as knowledge of the Self in association with total renunciation of every thing is the essence of approach. Hence the unity of purpose, while mixing of procedures is neither practical nor necessary.

However Chhandogya Upanishad explains Purusha Vidya as follows: III.xvi.1-6) *Purusho vaava Yajnyaah, tasya yaani chatur vimshati varshaani, tat praatah savanam, Chatur vimshati aksharaa Gayatri, Gayatram praatah savanam, tad asya vasavonvaayattaah, Praanaa vaava vasavah, ete hidam sarvam vaasayanti/* (Every human being is aptly compared as a daily Sacrifice performed to Devas; for instance, worship to Gayatri by way of meditation and recitation of the Gayatri Mantra comprising twenty four letters is comparable to the first twentyfive years of human life. This is the the ritualistic libation to Agnihotra in the morning phase addressed to Ashta Vasu Devas who represent the Praana or the Vital Force) In case of any bodily affliction of a human being during this morning phase of Sacrifice identified with Praana the vital force that Vasu devas representing the morning Sacrifice, the Vasus bless the Beings to carry forward the cure to the mid day libation to Agni as its integral part; this is how Vasu Devas signifying Praana the Vital Force bless the Being for treatment and cure in the afternoon session of the Sacrifice! Then comes the second phase of human life comprising the forty four years and that would be the mid-day libation; this represents the Chhandas of Trishtup Hymn which comprises forty four letters also comparable of fortyfour years of human life. This mid day worship is addressed to Ekaadasha Rudra Devas; as Praana the Vital Forces depart, Rudra Devas tend to resort to 'rodana' or crying! However there could be a carry forward third libation possible as Rudras might recommend to Adityas for cure in that phase. However, recovery of sickness in the second phase of Rudras becomes possible, then the vital forces would still be strong enough and Rudras would bless the Beings to carry forward to the ensuing third phase. As the time for the third libation arrives and so does the phase of further forty eighty years of life is heralded; this phase of the human life is under the influence of the Jagati Metre of Chhandas comprising another forty eight syllables and the third libation is accompanied by Jagati hymn and with this part of the Sacrifice is supervised by Dwadasha Adityas and the Vital Breaths of the concerned human life are controlled by Adityas; accordingly, all diseases or infirmities of the Beings are governed by Adityas. In the event of suffering a problem to the person concerned at this stage of life, then should worship the relevant Deity of Adityas, and as per their volition, the person concerned might be cured to survive beyond that limit of Life! In other words, may Adityas be pleased to overcome all the diseases of my life and sustain the vital forces to complete the sacrifices of the life and bestow the whole span of life which is hundred and sixteen years!)

Harih Om/ Sham no Mitrah sham Varunah sham no bhavatyarmaa sham na Indro Brihaspatih sham no Vishnururukramah, namo Brahmane, namaste Vayo, twameva pratyaksham Brahma vadishyaami Ritam vadishyaami Satyam vadishyaami tanmaamavatu tadyuktamvatu avatumaam avatu vaktaaram Om Shantih Shantih Shantih/ Om sahanaavavatu sahanoubhunaktu saha veeryam karavaavahai tejaswinaavatheetamastu maa vidvishaavahai Om Shantih Shantih Shantih/ (We pray to Mitra, Varuna, Aryamaan, Indra, Brihaspati and the all permeating Vishnu to bless us and bestow auspiciousness and wellbeing. We prostrate to Brahma with veneration! We pay obeisance in esteem to Vayu Deva as the discernible Brahman Himself to safeguard and preserve us, the teacher and the followers. We pray to Him to nourish us together with physical energy and mental sharpness. Indeed let there be peace, fulfillment and mutual amity in our environment and all the forces around.)

ANNEXURE: DURGA SUKTAM

*Jaatavedase sunavaama Somam-araateyato ni dahaati Vedah, sa nah parshadati Durgaani Vishvaa
naaveva sindhum duritaatiratygnih/*

To that sarvajna Agnideva called Jaataveda the origin of Vedas who is contented by the fire of vedic knowledge alone, besides sacrifices within and without the mortal self and liberate from all the sins of life, discontentments and the bondage of the world. [Rig Veda I.99 as also Maha Narayanopanishad II.1.

*Taam-Agni-Varnnaam Tapasaa Jvalanteem Vairocaneem Karma-Phaleshu Jushttam, Durgaam
Deveegum Sharannyamaham Prapadye su-tarasi tarase namah/*

To that Duraga Devi! I seek refuge as you are fiery and the seat of might and glory yet by your very name Durga you are inaccessible and insurmountable!; 'Sharanam aham'- by sincere prostration and earnest fall at your golden feet to mercifully ferry my boat of existence across this Ocean of perils.

*Agne tvam paarayaa navyo asmaan svastibhirati durgani Vishvaa, puushcha Prthvee bahulaa na urvee
bhavaa tokaaya tanayaaya sham yoh/*

Agni Deva the facet of Durga! you who are always worthy of praises for carrying one across this Samsara; Please do mercifully navigate us too by carrying us the mortal selves and cross these existences of ours across the samsara with merciful consideration towards happiness and contentment. [Rigveda I.189.2 as also Taittireeya Samhita I.i.14.12; Taittireeya Brahmana II.viii.2 & Naaraayana Upanishad II.3.

*Vishvaani no Durgahaa Jaatavedah sindhum na naavaa duritaatipatipashi, agne atrivanmanasaa
grunaano-smaakam bodhyavitaam tanuunaam/*

Jaatavedaa the originator of Vedas! Do mercifully demolish our grave sins and tribulations to safety and fulfillment and guard our destinies and tribulations safely and successfully across the samsara.[Rig Veda V.iv.9 and Taittireeya Brahmana vide II.iv.1

*Pritanaajitanguma sahamaanamugram Agni huvema paramaatsadhastyaat, saa nah parshadati
durgaanni vishvaa Kshsaamad-devo ati duritaaatyagnih/*

May we invoke from the high assemblies of Agni Swarupas viz. Panchaagis of Garhapatya-Aahavaneeya-Dakshina-Sabhya and Aavasya apart from Naachiketa. We offer our oblations to the Agni of Durga Devi most significantly to cross over this very difficult ocean of worldly existence! May that Fire of Durga carry us all through this mortal life subject to karma phala accounts and once for all burn off our internal enemies to ashes by kindling the Divine Fire!

*Pratnoshi kameedyo adhvaresshu sanaaccha Hotaa navyashca sattsu, svaam chaaagne tanuvam
piprayasvaamasbhyam cha Saubhagamaayasva/*

In your own Inner Self, Agni Deva in the form of Durga Devi! You are the Sacred most, unique source of happiness and joy for us as the source of sacrifice and fulfillment. [Rigveda VIII.xi.10 too]

*Gobhirjushtaamayujō nishiktam tavendra Vishnnoranusamcharema, naakasya prstthamabhi
samvasaano Vaishnnaveem loka iha maadayantaam /*

Devadeva! You are indeed detached from Sense Organs, Mind and Heart as also the Universe and absorbed with your own introspection. May we too be saturated inwardly with Your all pervading Bliss!

*Kaatyaayanaaya vidmahe Kanyaakumaari dheemahi, tanno Durgih prachodayaat/ Om Shantih Shantih
Shantih/*

May our mind and thoughts be ever anchored and absorbed on the Supreme Devi Kaatyaayani with intense concentration and unswerving devotion as our Singular Liberator. May there be Peace, Peace Always and Peace Alone Forever!

ESSENCE OF MAITRI UPANISHA

PREFACE

Magnificence of the Supreme is as much transparent as the Conscience of every Being : This is the prime theme of the Essence of Maitri Upanishad, the Chaturdasha Script of the series of translation and editing of Upanishads. The Essence of Dwadasha Upanishads was already released by the website of kamakoti.org-articles and two more viz. the Trayodasha translation of the Essence of Maha Narayana Upanishad and now the current one.

Thus both the Trayodasha and Chaturdasha of the series are the sequels to the Essence of Dwadasha Upanishads which covers Brihadaranyaka-Katha-Taittiriya, Isha and Svetashvatara Upanishads of Yajur Veda; Chhandogya and Kena Upanishads of Saama Veda, Atreya and Kausheetaki of Rig Veda base; and Mundaka, Maandukya and Prashnopanishads of Atharva Veda.

The teachings of accomplishing Paramatma and Antaratma are similar: viz. Vidya- Tyaga-Tapas-Knowledge- Austerity- Meditation- Worship of Brahma Swarupas or of various Deva Swarupas. The symbol of AUM is the Supreme personified. Kaalamaana is the vessel.Prana is the life force. Mind is the navigator.Panchendriyas are the steering wheel and their steadiness. The Utimate destination is right within! That Antarama is Paramatma. This indeed is Brahma Jnaana the Awareness. The steps are 'jaagrat-swapna-sushupta-tureeya', besides 'pathana-manana-manthana-tanmayatma-and taadaatmya. Pranava the Tisra Mantra AUM could scale the heights by the steps to reach the top to realise the Ananta-Ajara-Amrita-Abhaya Param or the Endless -Unaging-Everlasting- Unfailingly Protective-Supreme Bliss. Right within as Immortal in the Mortal Body as motivated by one's Mind driven by Panchendriyas and their acts of omission and commission , the Antaratma bears witness as a mute spectator yet as an ever active witness.

As the ardent devotees and path followers of Paramaacharya of Kanchi Mutt, as also of HH Jayendra Saraswati and HH Vijayendra Saraswati who shaped the hearts and dharmik acts of the family traditions, are proud to place yet another tulasi leaf at the lotus feet of Paramaacharya, whose grace is boundless.

V.D.N .Rao

January, 2017

CONTENTS

Preface

Chapter I: Awareness of the Supreme viz. the Conscience of 'own' own Self

Chapter II: Teaching on what the Self or the Inner - Conscience is all about! - Omni Presence of Prajapati in the entire 'Charaachara Jagat'-

Chapter III: Unity of Antarama and the Elemental Self-

Chapter IV: Unity of the Elemental Self and the Supreme - Means to attain Brahman : Vidya- Tyaga-Tapas or Knowledge-Austerity- Meditation- Worship of Brahma Swarupas or of various Devas are mile stones to Brahman the Supreme

Chapter V: Brahman's forms of Tri Murtis

Chapter VI: Paralellism and Unification of Paramatma and Antaratma-. The symbol of AUM is the Paramartha Satyam-the Eternal Truth of the Formless and the Form- Praana the vital energy and food the sustainer - Food paves way to Self Realisation- Anna Stuti- Kaalamaana the eternal cycle of time- Yoga the proven approach to Moksha Praapti- 'Tadaatmya or Unification of Individual Being and the Inner Self: Accomplishment of Everlasting Freedom- 'Antaraatma' vis-à-vis Sensory Organs and Mind - Individual Self as identified with Maha Surya as Yogis and Maharshis venerate- All the Devas submerge into the Almighty as all the Sky Waters into Oceans- Ultimate destination is the Universal Supreme, right within, but far distinctly beyond the Universe- Hurdles to Realize the Essence of Spiritual Knowledge or of 'Brahma Jnaana'

ESSENCE OF MAITRI UPANISHAD

Agnir Vaa yur Adityah Kaalo yah praanonnam Brahma Rudro Vishnur iti ekenyam abhidhyaayanti ekenyam--Brahmano vaa vaiataa agryas tanavah parasyaamritasya shareerasya tasyaiva loke pratimodatee ha yo asyaanushukta ityevam hyaaha Brahma khalvidam vaa va sarvam; yaa vaasyaa agryaa stanavastaa abhidhyaayed archyae nihinyaccha atas taabhihi shairvopari upari lokeshu charati, atha kritsna kshaya ekatvam eti purushasya, purushasya/ (Agni-Vaayu-Aaditya- Kaala-Praana- Food-Brahma- Rudra- Vishnu are all venerated one over another. Indeed, these are all but the various aspects of Paramatma the immortal yet the Formless and whosoever is worshipped in the entire Universe is Brahman indeed! The totality of the Universe is perishable and transient but the one who seeks unity with the Immortality would most certainly achieve it on that very Form by resolve of dedication!)

Chapter I

Awareness of the Supreme viz. the Conscience of own' own Self

1. *Brahma yagjno vaa esha yat purveshaam chayanam, tasmaad yajamaanas chidvaitaan Agneen aatmaanam abhidhyaaye; sa purnah khaluvaa addhaah vilalah sampadyate yagjnaah, kah sobhidyeeyam yah praanaakhyah; tasyopaakhyaanam/* The ancient Sages explained that laying the Sacrificial Agni to realise Paramatma is the realise one's own Antaratma and the very existence or one's own life! This is illustrated by the following example.

2. *Brihadratho vai naama raajaa vraajye putram nidhaapyattvedam ashaashvatam manyamaanah shareeram vairaagyam upetoranyam nirjagaama; sa tatra paramam tapa asthaayaadityam udiksha - maana urthvabaahustishthata varam vrineestishthati raajaanam abraveet, sa tasmai namaskrutvovaacha Bhagavan, naaham aatmavit twam tatwavit shushrumovayam, sa twam no bruheeti; etad vrittam purastad duhshakyam etat prashnam aikshvaaklaanyaan kaamaan vrinishveti shaakaayanyah shirasaasya charanaav abhimrishamaano raajemaam gathaam jagaada/* There was a King named Brihadratha who anointed his son as the Successor and felt that his life and body were ephemeral; having taken to a life of total detachment he reached a forest to practise severe austerity. He performed a sacrifice by standing erect with uplifted arms gazing at Pratyakhsa Bhaskara for thousand days. Then there was a Fire Ball Glow without smoke standing before him named 'Shaakaayanya' and asked Brihadratha to name a boon and the latter replied that he desired to know about the Self or the Antaratma! Shaakaayanya replied that the query was rather complicated and as such another material wish be asked for fulfillment.

3. *Bhagavan! Asti-charma-snaayu- majjaa-maamsa-shukra-shonita-shleshma-shru-dushikaa-vin- mutra-vaata-pitta-kapha-samghate durgandhe nihshareesmin shareere kim kaamopa bhogaih? Kaama-krodha-lobha-moha-bhaya- vishaadershyata viyogaanishta-samprayoga-kshut-pipaasaa-jaraa mrityu roga shokaadyaar abhigate asmin shareere kim kaamopabhogaih/* Bhagavan! What is the use of this body which smells foul with bones, skin, muscle, flesh, marrow, blood, semen, mucus, urine, stool, bad wind,

bile, phlegm, and such basic and ill born impurities! Further, this body is subject to the in-born enemies of kaama-krodha-lobha-moha-mada-bhaya-vishaada- irshya-viyoga-anishta-amprayoga-kshut-pipaasha-jara-mrityu-roga-shokaadi or lust-anger- greed- infatuation-arrogance-fear-sorrow- jealousy- desersion-aversion-hunger- thirst-old age-death-disease- sorrow and so on. Is such life worthwhile and what avail of that type of existence!

4. *Sarvam chedam kshayishnu pashyaamo yatheme damshama shakaadayas trina vanaspatayodbhuta pradvamsnah, atha kim etair vaa parenye mahaa dhanur daraash chakravartinah kechit sudyumna bhur-dyumnendradyumna kuvalashva vadhriya ashvapatih shashabindur harischandrombarisha naanaktu saryaati yayaayanaranoyokshasyenaadayah, atha marutta bharata prabhritayo raajaanah, mishato bandhu vargasya mahathateem shriyam thyatvaasmaal lokaad amum lokam prayaataa iti, atha kim etauor vaa parenye gandharvaasuraa yaksha bhutagana pishaachoraga grahaadeenaam nirodham pashyaamah iti, atha kim etair vaanyaanaam shshanam mahaarna vaanaam shikarinaam prapatanaam dhruvasya prachalanam vrashchanam vaatarajjuunaam nimajjanam prithivyaah sthaanaad apasharanam suraanaam ityetaid vidhosmin samsaare kim kaamopabhogaih, yair evaashitasyaa sakrud ihaavartanam drishyataa iti uddhartum arhasi, andhodapaanasto bheka ivaaham asmin samsaare bhagavan twam no gatistwam na gatih/* It is common knowledge that any thing or any Being or person is destined to perish like mosquitoes or gnats, grass or trees! Renowned warriors or Emperors of historic reputation like Sudyumna, Bhuridyumna, Indradyumna, Kuvalaashva, Youvanaashva, Vadhraashva, Ashva -pati, Sashabindu, Harischandra, Ambarisha, Anankta, Saryaati, Yayaati, Anaranya, Ukshasena, and the like had to perish finally. Quite a few Kings like Marutta, Bharata, and others took to renouncement by discarding wealth and fame from the mortal world to the other worlds of lasting glory. Besides human beings, destruction of extra terrestrial and superior Beings is equally inevitable as for instance Gandharvas, Asuras, Yakshas, Rakshasaas, Bhutas, Ganas, Pishachasas, Maha Sarpas, Vampires and so on. With the passage of ‘Kaala maana’ or the eternal Time Cycle, oceans had dried up, mountain peaks got smashed, the positioning of Pole Stars got dislocated, terrestrial positionings got disturbed, and even Devas experienced ‘sthaana bhramsha’ or dislodgment from their locations! Bhagavan! In this kind of ever-changing existence, what is the utility of the materialistic value and worth in such a boon that is bereft of Reality or anything short of ‘Paramaartha’ the Realisation of the Absolute Truth!

Chapter II

Teaching on what the Self or the Inner - Conscience is all about!

1. *Atha Bhagavaan Shaakaayanyah supreeto braveed Raajaanam, Maha Raja Brihadrateshvaaku vamsha dhwaja sheeghram atmajnaa kritakriyastvam marunnaamneti vishrotoseeti, ayam vaa va khalvaatmaa te, yahkatamo Bhagavaa iti, tam hovaacheti/ Dehendriya mano buddhi praanaanaam madhye kim anyatamah kim vaa tad vilakshane anya iti prashnaarthah, tatra samghaata vilakshana evaameti gururuttaram pratijajne/* The Lustrous Agni Jwaala named Saakaayanya was pleased with the reply of King Brihadratha the symbol of Ikshvaaku Clan and queried the latter to quickly whisper to the passing wind about what precisely the substance of his query. Then the specific and pointed question raised by the King was as to whether the ‘antaratma’ or the Inner Consciousness named Conscience was distinct from the Physique , its senses and mind and the connecting link of Praana or the composition of all these components ! In other words: Is the total composition of all these units what ‘Antaratma’ all about!

2. *Atha ya esha ucchvaasaavishtambhaaneno urthvam utkraanto vyayamaano avyayamaanaas tamah pranudati esha aatmaa iti aaha Bhagavan maitrih, iti evam hi aah, atha ya esha samprasaadosmaa - cchareeraat samutthayaa param jyotir upasampadya svena rupenaabhishpadyat iti esha aatmeti hovaachataad amritam, abhayam, etad Brahmeti/* Self is that who dispels ‘tamas’ or darkness or ignorance when respiration moves, does not stop up and down yet at the verge of breakdown as of that animated suspension of ‘praana’. This is the definition by Maitri! It states that at that very moment when the body verges into the climactic turn of the acme of pleasure and illumination which is called the Conscience or the Self or Bliss the Brahman which is Everlasting. Chhandogya Upanishad vide VIII.iii.4-5 annotates further: *Atha ya esha samrasaadosmaat shareeraat samutthaaya param jyotir upasampadyaa svena rupenaabhi nishpadyate, esha aatmeti hovaacha, etad amritam abhayam, etad brahmeti; tasya ha vaa etasya braahmano naama satyam hi// Taani ha vaa etaani trini akshraani sat-ti-yam iti;tad yat sat tadamritam, atha yat ti tan martyam, atha yad yam tenobhe yacchati yad anenobhe yacchati tasmaad yam, ahar ahar vaa evam vit swargam lokameti//* Now the Self is what exists in the heart and clean knowledge which leads to virtue as a stepping stone for the heavenly world. When a person is peaceful and composed, then only he could rise up from his body and dwell in his true nature of virtue. Indeed that is the Self in purity with neither fear nor falsehood. That truly is the Truth with is everlasting and an equivalent expression of Self or Brahman. The Truth comprises three words: ‘Sa’ for Immortal-‘ti’ for mortal and falsehood and ‘yam’ the controller. Truly enough, one who meditates Truth and Heart in unmitigated form are stated to be in the precincts of heaven!

3. *Atha khalviyam Brahma Vidya Sarvopanishad Vidya vaa Raajan asmaakam bhagavataa Maitrina khyaataaham te kathaishmaameeti, athaapahataa paapmaanans tigmaa tejasa urthvaretaso vaalikhilyaa iti shruyante, atha kratum prajaapatim abruvan, Bhagavaan Shakatam ivaa chetanam shariiram kasyaisha khalvaidrisho mahimaatindriya bhutasya enaitaid vidham etad chetanaavat pratishthaapitam prachodayitaa vaa asya, yad Bhagavan vetsi tad asmaakam bruheetii, taan hovaacheti/* Maha Raja! This is the ‘Brahma Vidya’ or all about the Awareness of Brahman as explained in various Upanishads and the Sacred Scriptures and underscored by the respectable Maitri. Now, you may have heard of Vaali -khilyaas of very short stature clinging to tree branches performing ‘tapas’. They were harnessed by Arunadeva the Charioteer of Bhaskara to yoke the chariot’s speed per nimesha at 2202 yojanas! [yojana 13 km as per Bhagavata Purana 900,000 yojanas] In the Surya Mandali, Devas and Rishis were praising the magnificence of Bhaskara, Gandhavas were singing, Apsarasas were dancing along the chariot, Sarpas were decorating the chariot, and six thousand Valakhilya Rishis were hanging on the four peripheries of the chariot. These include fourteen Gandharvas, Apsaraas and other demigods, divided into seven parties and perform ritualistic activities to worship the Supersoul through the Sun-god according to different names. These Vaalikhilyas are devoid of even traces of evil and are of brilliant glory and chastity. They addressed Kratu Prajapati and requested Him to explain about the physique of various Living Beings which was like a cart without any knowledge of the Supreme. They further desired to know about the nuances of Paramartha or the Awareness of the Supreme energy!

4. *Yo ha khalu vaavoparishthah shruyate guneshvivordhva retasah sa vaa esha shuddhah puutah shunyah shaantopraano niratmaanaanantokshayyah sthira shashvatolah swatantrah sve maheemni tishthati ajenadam shareeram chetanaavat pratishthaapitam prachodayitaa vaishopiasyeti, te hochur, Bhagavan, katham anendrashenaanishthe naitad vidham idam che tanavat pratishthaapitam prachodayitaa vaishosya katham iti, taan hovaacha/* The Vaalikhilyaas were then explained by Prajapati as follows describing the unique one who had the features of being aloof although he was in the midst of all other

human beings; he would be pure, spotless, empty or feeling lost, serene, gasping, mindless, stable, independent, and of such extra-ordinary traits. He stands for his own supremacy. Indeed He is His own self-driving force. Then the vaalikhilyas expressed their doubt that as to how that could be possible! In this context, two significant Upanishads are quoted: Chhandogya Upanishad VII.xxiv first: Infinity is beyond comprehension and indeed within One Self! VII.xxiv.1-2) *Yayta naanyat pashyati naanyachrunoti naanyad vijaanaati sa bhumaa; atha yatraanyat pashyati anyachchrunoti anyad vijaaniti tad alpam; yo vai bhumaa tad amritam, atha yad alpam tan mrityam; sa, Bhagavah, kasmin pratishtha iti; sve mahimni, yadi vaa na mahimneeti// Go ashvam iha mahimeti achakshate, hasti hiranyam daasa bharyam, kshetraani aayatanaaneeti; naaham evam bravimi, braveemiti hovaachaanyo hi anyasmi pratishthita iti/* (Now, the definition of Infinity would mean such that where one would not be able to see, hear, feel and understand any thing. In the situation of the Self and the Infinity get united or as both are the reflections of each other, whom should one see, hear, feel or understand! Brihadaranyaka Upanishad is quoted in this very context vide II.iv.14: As Maitreyi got enlightened, she got confused and told Yagjnyavalkya so and the latter explained to her: ‘*Yatra hi dvaitamiva bhavati taditara itaram jighnati, taditara itaram pashyati, taditara itaram shrinoti, taditara itaramabhivadati, taditara itaram manute, taditara itaram vijaaneeti; yatra vaa aya sarvamaatmaivaa bhutatkena kam jighnet, tatkena kam pashyet, tatkena kam shrinuyaat, tatkena kamabhivadet, tatkena kam manveet, tatkena kam vijaaneeyat? Yenedam sarvam vijaanati tam kena vijaaneeyat? Vijaataaramare kena vijneeyaaditi?*’ In other words, when there is duality, then one smells, sees, hears, speaks, thinks and knows differently. But now when Brahman and Self are just the same, then what should one smell, hear, speak, think, know, see, through what! This is because both are just the same: ‘Through what should one know That owing to which all this is known-through what, o Maitreyi, should one know the Knower?’ Thus Sanat Kumara explained to Narada that which indeed was the Infinite was Immortal while that which was finite was mortal! He further explained that in the mortal world, one’s glory comprised cows, horses, elephants, gold, servants, women, fields and houses. Then how indeed would one guess that Infinity and its glory could be measured! The reply was that Infinity was immeasurable and has no parallels!

5. *Sa vaa esha sukshmo agrahyo adrushyah purushasamjno buddhi purvam ihaivaavartemsheneti suptasyeva abuddhipurvam vibodhaa evamiti, atho yo ha khalu vaavaitasyaamsyam yaschaitaamaarah pratipurushah kshetragjnaah samkalpaadhy vasya abhimaanaanalingah prajapatir chetanedam shareeram chetnavat pratishthaapitam prachodayitaa vaishopyasyeti, te hochur bhagavan, yadyanendrashyena nishthenaitaad vidham idam chetnavat pratishthaapitam prachodayitaa vaishopyasyeti, te hochur bhagavan yadenendrashyena nishthenaitaad vidham idam chetnavat pratishthaapitam prachodayitaa vaishosya katham iti: taan hovaacheti/* Indeed the subtle, unrealisable, and invisible Self who is an inherent, indwelling awareness is a mute spectator within the body of each Being who is omniscient and omnipotent; that dormant and outstanding energy is a self-starter with resolution and Self-Interest; that Supreme Self as the ‘Antarama’ is Prajapati Himself, who is the Self-Driving Force par excellence! Prajapati is also known as Vaishva by whose innate vigjñana or knowledge and ‘buddhi-purvam’ or due to His native and inborn awareness realises the ‘kshetrajna’ the knower of the body; in other words, the Supreme Knower of ‘kshetram-shareeram-aham’! Chhandogya Upanishad explains: VII.xxv.1-2) *Sa evaadhasaat, sa uparishtaat, sa paschaat, sa purastaat, sa dakshinatah, sa uttaratah, sa evedam sarvam iti, athaato sarvam iti, athaatohamkaaraadesha eva, aham evaadhasaat, aham uparishtaat, aham paschaat, aham purastaat aham dakshinatah aham uttaratah aham vedam sarvam iti// Athaata aatmaadesha eva aatmaivaadhastaat, atmoparishthat, aatmaa paschat atma*

purastaat, aatma dakshinah, aatmottaatah, aatmamaivedam sarvanti; sa vaa esha evam pasyann evam manvaana eam vijaanannaatma raatir aatma krida aatma mithuna aatmaanandah, sa swaraad bhavati, tasye sarveshulokeshu kaamacharo bhagavati, tasyasarveshu lokeshu kaamacharo bhavati, atha yenyathaato viduh, anya raajaanas te kshayyaa loka bhavati, teshamsarveshu lokesva akaama-charo bhavati// (Brahman is omnipresent as he is below, above, behind, in front; in South, in North and is indeed all this. Hence His instruction that is not only Infinite but is also in everything from Brahma the Creator of the Universe to a piece of grass. Hence He is indeed the Individual Soul the Antaratma. Hence the further instruction that the Self is below, above, behind, in front, in all the Directions. Anyone who looks within has seen Him as he is one's mirror image! He is free of movement, speech, thought, vision, hearing and touch. The concept of duality is totally misplaced. This is so but for the interaction of the Jnanendriyas and karmendriyas or the body parts and the sensory organs. Mortality is for the body and never ever for the Soul and indeed that is the Eternal Truth)

Omni Presence of Prajapati in the entire 'Charaachara Jagat'

6) *Prajaapatir vaa ekogre tishthat, sa naaram ataikah, sotmaanam abhidhaatwaa bahveeh prajaa ashjrata, taa ashvamevaaprabuddhhaah apraanaah sthaanur iva tisha maanaa apasyaat, sa naaramata, somanyataitaasaam pratibodhanaayaabhyantaram vivishaami, sa vaayur ivaatmaanam kritvaabhya ntaram praavishat/ Sa eko naashakat: sa panchadhaatmaanam vibhajyotjate, yah praanopaanah samaana udaano vyaana iti/ Athaayam ya urthvam uktraamati esha vaa va sa praanotha yoyam avaan samkraamati esha vaa va sopaanotha yena vaa etaa anugraheetaa iti esha vaa vasa vyaanothaa yoyam shvishtho dhaatur annasyaapaane praapayati anishtho vaangenge samaana yati esha vaa vaa sa samaanaa samjnaa uttaram vyaanesa rupam chaiteshaam antaraa prasutir evodaanasyaatha yoyam peetaashitam udgirati nigirateeti vaishaa vaa saa sa udaanah, atho paamshur antaryaamam abhidavaty antaryaama upaamshunaachaita yor antaraa devoushnyam praasuvat/ Yad aoushnyam sa purushotha yah purusha sognir vaishvaanarah/ Anyatraapi yuktam ayam agnir vaishvaa -naro yoyam antah purushe yenedam annam pachyate yad idam adyate, tasyaisha ghosho bhavati/ Yametat karnaav apidhaaya shronisha da yado utkramishyan bhavati nainam ghosham shrinoti, sa vaa esha panchadhaatmaanam vibhajya nihito guhaayaam, mano mayah praana shareero Bhaa rupah satya sankalpa aakaashameti. Sa vaa eshosmaad hridantaraad akrataartho manyaataartham ashnaaneeti/ Athah khaaneemani yaanimaani etaani asya rashmayah karmendriyaani bhivoditah panchaabhee rashmibhir vishayam atti, iti budheendriyaani yaanimaani etaani asya rasmayah karmendriyaani asya hayaa, ratham shariram mano niyantaa, prakritee mayosya pratodaneena khalviritah paribhyraramatidam shareeram chakram iva mrityavenedam shareeram chetanavat pratishthaapitam rachoyavitaa vaishyopyasyeti/*

Prajapati felt loneliness and having got bored without any activity or diversion, created stone-like and lifeless objects as a pastime. He was then tempted to make them tick with life. That was possible only if he himself could enter into them partially. He then pondered deep and divided himself into five parts considering the essence of life as 'praana'- the basic component of existence of any Being as the inhalation by way of an intake of air as also the outlet for the praana as 'apaana' at an exit point of a body. Then apparently he had to create three support airs as 'vyaana' to balance the inhalation and exhalation. He then realised there would have to be 'panchendriyas' five organs of each physique of creation viz. Pancha Karmendriyas Five organs of mobility and Pancha Jnanendriyas Five Organs of Cognition viz. Ghrana-Rasana-Chakshu-Twak-Shrotra or Nose, Tongue, Eyes, Skin and Ears. Accordingly He manifested 'samaana' to mobilise food and liquids among the body parts as also '

udaana'to distribute the intakes appropriately. In this context, Pancha Karmendriyas or Five organs of mobility and Pancha Jnanedriyas Five Organs of Cognition viz. Ghrana-Rasana-Chakshu-Twak-Shrotra or Nose, Tongue, Eyes, Skin and Ears have an important role to play. Having created the various Beings thus, superimposing the Self into the Beings, then between the two was created, Prajapati manifested Himself as 'Vaishvaanara Agni' the Universal Fire, a facet of the latter being utilised for digestion of food and water consumed by the Beings.[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.) vide Brihadaranyaka Upanishad vide. V.ix.1]_This 'Jatharaagni' or the digestive fire does create mild sound which is dormant as one might feel by one's own eyes; when a human being departs, that inner heat leaves the body even while the 'Pancha Praanas' too do so. Thus, the inner breath, the heat and the senses as also the mind and memory power are the bodily assets are closely inter linked to the Inner Soul the 'daharaakasha' or the 'Antaratma' and as the life concludes It gets dissolved into the Outer 'Parama Akasha' and the Pancha Bhutas or the Prithivi-Aapas-Tejas-Vayu-Akasha. These very Five Elements comprising Earth-Water-Fire-Air-and Sky are also reflected as the Panchendriyas of a body or the Sensory Organs and their respective functions. Thus: *eshapancha dhaatmaanaam vibhajya nihito guhaayaam, mano mayah praana shareero bha rupah satya sankalpa aakaashameti/* These five outlets are the organs of perception and action comparable as five horses of a chariot or the body viz. existence or life, the charioteer being the 'buddhi' or mind; the whip being one's own conduct; the reins the organs of perception, and the Karmendriyas being the organ of action. Above all the Conscience or the Self is the 'watch dog' as it were which is the silent witness as titled as 'Antaratma' the true mirror-reflection of the Almighty Himself!

Chhandogya Upanishad vide III.13.8 aptly summarises the process of Prajapati's creation as follows: III.xiii.1) *Tasya ha vaa etasya hridayasya pancha deva-sushayah, sa yosya praan sushih: sa praanah tah-chakshuh, sa Adityah, tad etat tejonnaadyam iti upaaseeta, tejasvi annaado bhavati ya evam veda/* (This heart has five door-like openings protected by Devas. The eastern opening is Praana of the Pancha Praanas; this Praana being the up-breathing is in the eye of the body and is governed by Surya Deva. Praana is the cause and consequence of food and the form of well being) III.xiii.2) *Atha yosya dakshinah sushih sa vyaanah, tacchotram, sa Chandramaah, tad etacchreeesh cha yashah cheti upaaseeta shrimaan yashashvi bhavati ya evam veda/* (The southern door is Vyana, the ear and the Moon; this is meditated as prosperity and fame and involves movement and use of strength; it controls Praana the up-breathing and the Apana or the out going or the exhaling.) III.xiii.3) *Atha yosya pratyam sushih sopaanah, saa Vaak sognih tad etad Brahma varchasam annaadyam iti upaaseeta Brahma varchase annaado bhavati ya evam veda/* (The western opening is Apaana and it signifies Vaak and Agni or Speech and Fire; it also stands for the two bywords for Study of Vedas and food for eating. It is of downward movement and results in 'visarjana' or excretion) III.xiii.4) *Atha yosyodan sushih sa*

Samaanah, tan Manah, sa Parjan-yah, tad etad keertischa vyushtih cheti upaaseeta, kirtimaan vyushtimaam bhavati ya evam veda/ (The northern door is called Samaana, which is about the stability of mind and gracefulness of body; it also represents clouds which invariably, signify ‘nirmalata’ or clarity of sky! III.xiii.5) *Atha yosyordhvah sushih sa Udaanah, saVaayuh, sa Aakaashah, tad etad ojas cha mahah cheti upaaseeta, ojasvee mahasaanbhavati ya evam veda/* (The upward opening is Udaana, which is Vaayu or Air and Antariksha or Space as Brahman is to be meditated as in the Forms of Ojas or Vigour and Mahat or Infinity. Udaana being significant for upward movement stands for progress and status!) III.xiii.6) *Te vaa ete pancha Brahma-Purushaah swargasya lokasya dwaara-paah, sa ya etaan evam pancha Brahma Purushan swargasya lokasya dwaara-paan veda, asya kule veero jaayate, pratipadyate swargam lokam, ya etaan evam pancha brahma purushhan swargasya lokasya dwaarapaan veda/* (Now, these are the five persons of Brahman who are the five gate keepers of the heart , the heavenly world. Indeed once an entity is born in the world, the door keepers are pressed into service in the heavenly world. The new arrival is expected to become a model son serving heroic beings, redeeming the debts of his forefathers and engaging by themselves the duties of heavens well deserving to be worthy of the celestial stay! It is by controlling the body parts like eyes, ears, speech, mind and breath by constant meditation and regulating the outside activities that one could achieve Paramatma!) III.xiii.7) *Atha yad atah paro divo jyotirdeepyate vishvatah prashtheshu, sarvatah prastheshva anuttameshu uttameshu lokeshu, idam vaava tad yad idam asminn antah purushe jyotih/* (The illumination that brightens far above the heavens and the Lokas, even beyond the Creation of Brahman is truly within one self!) III.xiii.8) *Tasyaishaa drishtih, yatraitad asmin sharire samsparshenoshni maanam vijaanaati, tasyaisha suritih yatraitat karnaavapi grihyaninadam iva nadathur ivaagner iva jwalata upashrunoti, tad etad drushtam cha shruam cheti upaaseeta: chakshusyah shruto bhavati ya evamveda, ya evam veda/*(Truly indeed, the perception of THAT is THIS only! The Superlative Radiance of Brahman is felt by the heat of individual body itself. The faculty of hearing, vision, or feeling by touch are all similar to the body of the Self or on the universal scale of the Supreme as the hearings of thunders, visions of lightnings or burnings of Fire. He who knows these parallels is famed and venerable!)

7. *Sa vaa esha atmehoshanti kavayah, sitaasitaih karmaphalair anabhibhuta iva prati shareereshu charati avyaktavaat saukashmyaad adrusyavaad agrahyatvaat saukshmyaad adrushyavaad agrahyatvaan nirmamatvaach chaanavasthoshati kartaakartairvaavasthah, sa vaa esha shuddhah shirochalah chalepyovyagro nishpruhah prakshakvad avasthah svasthascha, ritabhug gunamayena patenaatmaanam antardhaayaa vashihthaa iti avasthita iti/* As the sages asserted, the Self is active among all the Beings in ‘Srishti’ freely wandering from one physique to another notwithstanding the actions of the individuals and their ‘karma phalas’ or the resultant fruits whether being positive or negative. That Self the Antaratma the Inner Conscience is invisible, subtle, indiscernible, and everlasting but totally detached and unaffected by the acts of omission and commission.

Chhandogya Upanishad is quoted as Prajapati explains to Indra vide VIII.xii.1): *Maghavan, martyam vaa idam shariram aattam mrutyunaa, tad asya amritasyaashareerasya atmaanodhishthaanaam, aatto vai sashareerah, priyaapriyaabhyaam, na vai sashareerayya satah priyaapriyaayor apahar asti, ashareeram vaa va santamna priyaapriye sprushtah/* (Do understand this Maghavan, said Prajapati: this body is mortal and is shrouded by death; that is also the place of the Self which is immortal but bodiless! Whatever is embodied as the body is subject to death as that encases the Immortal Self. This outer covering or the body is subject to pleasures and pains or desirable or nondesirable influences . But surely the unembodied Self is totally unaffected by the pluses and minuses or joys and sufferings. Thus the basic

inner light has nothing to do the darkness or some occasional flashes of light as joys as retained in the encased body.)

Kathopanishad is quoted as Yamadharm Raja explains to Nachiketa: II.ii.11-15) *Eko vashi sarva bhutaanantar- atmaa ekam beejam bahudhaa uyah karoti,tam atmastham yenupashyanti dheeraastshaam sukha shasvatam netareshaam// Nityonityaanaam chetanschetanaameko buhunaam yo vidadhaati kaamaan, tamaatmasyam yenupashyanti dheeraah; tshaam shaantih shasvato netareshaam// Tadetaditi manyante nirdeshyam oaramam sukham, katham nu tad vijaaneeyaam kimu bhaati vibhaati vaa// Na tara Suryo bhaati na chandrataarakam nemea vidyuto bhaanti kutoyam agnih, Tameva bhaantamanubhaati sarvam tasya bhashaa sarvam idam vibhati//* (The Inner Self like the Supreme is totally independent, unique, and all pervasive yet creates myriad forms all of the homogenous and untarnished Purity called Consciousness. It is stated that those discerning persons do visualise the Self in the hearts of themselves as that is not corruptible by material pulls nor subject to the influences of body organs and senses! May there be eternal peace and contentment to withdraw themselves into introspection and discard the frivolities and absorb the magnificence of the Self that is what Brahman all about! To a genuine query as to how one should know the Supreme Bliss; is it self radiant or not! The reply would inevitably be as to how Sun shines; how the Moon and Stars are luminous; how do one would witness flashes of lightnings on the Sky and indeed how is Fire so beaming and glowing! Are not all these indications of that Brahman whose glory is brilliant!)

Chapter III

Unity of Antararma and the Elemental Self

1. *Te hochuh, Bhagavan, yadi evam asyaatmano mahimaanam suchayaseeti anyo vaa parah; koyam aatmaakhyo yoyam sitaasitaih karma phalair abhibhuyamaanah sad-asad yonim aapadyataa iti avaanchordhvaa vaa gatir dwandwair abhibhuyamaanah paribhramati/* Vaalikhilya Rishis then desired to realise from Prajapati Bhagavan as to whether the Antaratma or Inner Conscience is similar like Paramatma, then how about 'Paramatma' the Supreme Most! No doubt the Antaratma is a mute spectator of the bodily actions, but being right within noting the positive and negative actions and their reactions deciding on the subsequent births and their fortunes or misfortunes as the case that might be, then how about the Elemental Self!

2. *Asti khalvanyoparo bhutaatmaakhyo yoyam sitaasitaih karma phalair abhibhuyamaanaah sad-asad- yonim aapadyataa iti avaannchordwaa vaa gatir dwandwair abhibhuyamaanaah paribhramateeti asyopavyaakhyaanam, pancha tanmaatras bhuta shabdhenochyanchyante tshaam yat samudaayam, tat shareeram iti uktam, athaamritosyaatmaa bindur iva pushkraa iti uktam, ataamritosyaatmaa binduriva pushkaraa iti/ Athobhibhutaatvaat sammudhatvam prayaatah, sammudhatvaad aatmastgham prabhum bhagavantam kaarayitaaram naapasyad gunoughar uhyamaanaah kalusheekritas chanchalo lupya - maanaah aspruho vyaagraschaabhimaanaitwam prayaataa iti, aham so mamedamiti, evam manymaa nonibhadnaati atmanantamaanam jaaleneva kha charah kritasyaanu phalair abhibhumaanaah sad-asad- yonim aapadyataa iti avaanchordhvaa vaa gatir dwandwair abhibhuyamaanaah paribhramati, katamaa esha iti taan hovaacheti/* This Elemental Self as distinguished from the 'mute spectator' as the 'Antaratma' would indeed have to be distinguished from the Internal Self, since the former institutes the

dispensation of ‘karma phala’ or the fruits of action of the earlier body to the new and prospective body by way of retuning to existence either to an earthly or even further worse or alternarively to a higher life. The body thus created would be the decision of the Elemental Self as the controller of the Five Elements but the ‘antaratma’ while continuing to be a drop of the Lotus leaf as the ‘Kshetrajna’ as distinguished by the ‘kshetra’ or the body which is that particular Being. Indeed that body is no doubt conditioned by the panchendriyas rooted to the Five Elements but the mind of the body has the liberty to perform acts of ommission or commission. Being inherent with floods of qualities- as arising from the interaction of ‘trigunas’of satvika-rajaska-tamasika mix- the body of the Being acts under the motivation of the ‘buddhi’ the mind and carries out actions shaded by one’s own ego distinguishing one’s own body vis-à-vis the selfish motivations of others as coloured by the feelings of ‘mine’ and ‘thine’. This is on the analogy of a caged bird in the snare of confusion and the fruits of the bird’s action get confounded on the positive and negative swings of the life’s pendulum!

3. *Athaanyatraapi uktam, yah kartaa soyam vai bhutaatmaa karanaih kaarayitaantah purushah/ Atha yathaagninaayaspindo vaabhibhutah kartrubhir hanyamaano naanaatwam upaiti evem vaa va khalvasau bhutaatmaantah purushenaabhibhuto gunair hanyamaano naanaatvam upaiti/ Chatur jaalam chatur dashaavidham chatur aseetidhaa parinatam bhuta ganam etadvai naanaatvasya rupam/ Taani ha vaa etaani gunaani purusheneritaani chakram iva mityaveneti/ Atha yathaayaspinde hanyamaane naagnir abhibhuyati evam naabhibhuyati asau purushobhi bhuyati evam naabhibhuyati asau purushobhibhuyati ayam bhutaatmopasamshlitatvaad iti/* It is stated that indeed the Elemental Self is the Doer Himself as he motivates action as driven by the Panchendriyas which in turn act by the Inner Self! The simile is that when an iron ball if ignited and gets melted it could be beaten to different forms. Likewise, the elemental self could be converted to eighty four different patterns of the iron by a potter at the wheel say like ‘chatur jaalam’ four nets or sheaths viz. matter-life-consciousness-and intelligence; or ‘chaturdashaa vidham’ or fourteen bhuvanaas viz. Sapt Lokas (Bhuloka, Bhuvanloka, Swarloka, Maharloka, Janarloka, Tapoloka and Satyaloka), and Sapt Patalaas (Atala, Vitala, Sutala, Talaatala, Mahatala, Rasatala and Patala) and a speculated ‘chatur aseetidhaaparinatam bhutaganam’ or eighty four fold Beings in srishti or say countless living species. Thus the Elemental Self is replete with the Live Beings!

4. *Athaanyatraapi uktam, shareeram idam mithunaad evodbhutam, samvarddhyutupetam nirayetha mutra dwarena nishkraantam, asthibhischitam, maamsenaanuliptam charmanaavanaddham vin-mutra pitta kapha majjaa medo vasaabhir anyaischaamayair bahubhih pari purnam, koshaiva vasunaa/* Indeed, persons with appropriate capacity to analyse are aware that the body of a Being, including of humans is the product of intercourse sexually. This body grows in the cover of ‘tamas’ or darkness out of a garbha and the impure urinary passage of a female, built up with bones, flesh, skin, full of faeces, urine, bile, phlegm, marrow, fat, grease, foul smell and diseases, considered as treasure house and fleeting joy for humans and other female species.

[Narayanopanishad however asserts in Section Seventy Eight vide stanza 7 that among the means of Liberation such as ‘tapas’- or deep meditation, ‘dama’ or detachment- shama’ or calmness by way of secluded or forest life - ‘daana’ of food, money, housing, kanya, or precious jewellery , vidya etc- and dhatmaacharana , procreation too is also significant path! The Upanishad states : *Prajanaiti bhuyaah tasmaat bhuishtaah prajaayante, tasmaat bhuishtaah prajaanaam ramant/* or Several sections of Society strongly believe that procreation of large progeny by way of biological continuity is a means of Immortality and Liberation of their Souls. This concept may not be stressed in modern context but a full

section of as many as 28 stanzas are devoted in Brihadaranyaka Upanishad; VI.iv.2) *Sa ha Prajapatireekshaam chakre, hantaasmai pratishthaam kalpayaaneeti; sa streeyam sasruje; taam srisht - vaadha upaasta; tasmaat striyam adha upaaseeta, sa etam praanaacham graavaanam atmaanaa eva samuda paaraayat, tenainaam abhya srujat/* (Prajapati, the Creator cogitated that since seed would be a precondition to procreation, he created a woman. Having created her as a fit receptacle to receive the seed that would need to push into) VI.iv.3) *Tasyaa vedir upasthah, lomaani barhih, charmaadhishavane samiddho madhyatastau mushkau; sa yaavaan ha vai vaajapeyena yajamaanasya loko bhavati, (taavan asya loko bhavati) ya evam vidwaan adhopahaasam charati, ashaam streenam sukrutam vrinke/ Atha ya idam avidwaan adhopahaasam charati, asya striyah sukrutam vrunjate/* (A woman's lower part is the (Sacrificial) altar, with her hairs as the -sacrificial- grass, her deep skin as the place for dissemination, the two labia surround the fire pit in the body while the man does a seemingly vaajapeya sacrifice or a ritual performance. The quality of the good act would result in fulfillment leading to worthy and creditable conception).]

5. *Athaanyatraapy uktam, sammoho bhayam, vishaado nidraa, tandri, pramaado jaraa, shokah, kshut, pipaasaa, kaarpanyam, krodho, naastikyam, agjnaanam, maatsaryam, naishkaarunyam, muudhatwam, nirvridattvam, niraakritivam, uddhatatvam, asamatvam iti taamasaani, antastrashnaa sneho raago lobho himsaaa, ratir dvishtir vyaavritatvam irshya, kaamam, asthitatvam, chalatvam, vyagratvam, jijeesaartho-paarjanam mitraanugrahanam parigrahaavalambo nishteshvindriyaartheshu dvishtirishtesvabhishvan - gah suktaswaronnatamasta iti raajasaani etaih paripurna etair abhibhuta iti ayam bhutaatmaan tasmaan nanaa rupaani aapnoteeti, aapnoteeti/* The body of a Being, with special reference to human beings is subject to innumerable and complicated characteristics such as panic and confusion, fear, depression, lethargy, sluggishness, heedlessness, old age, anguish, hunger, mental thirst, physical weakness, rashness, sacrilege and dissent, ignorance, revenge, envy, cruelty, stupidity, brazenness, meanness, recklessness, varying temperament, and such are of the fickle-minded. With such inborn and inherent features, human beings become extremely self-opinionated always thinking of the self and his or her own like. Indeed, these are the effects of the arishad vargas of kaama-krodha-lobha-moha- matsaras as the fall out of selfishness and ego. These are the illustrations of pride-prejudice- and passion! The body is affected by these types of aberrations quite evident among human beings. In fact this Upanishad is prominently motivated by Sankhya thoughts.

Gita states in Sankhya Yoga stanza 82-83: *Dhyayato vishayaan pumsah sangaste -shuupajaayate, sangaat sanjaayate kaamah kaamaat krodhobhi jaayate, Krodhaat bhavati sammohah sammohaat smriti -bhramshah, smritibhramshaad buddhinaashah buddhi naashaat pranashyati/* [Worldly affairs are the causes of desire; non fulfillment of desires leads to frustration and grief or discontentment; this mental state develops anguish and instability; this anger coupled with wrong judgment affects discretion and further failures].

Chapter IV

Unity of the Elemental Self and the Supreme

1. *Te khalu vaavorthva retasoti vismitaa abhisametyochuh, Bhagavaan namestetva anishaadhi, twam asmaakam gatir anyaa na vidyata iti; asyako vidhir bhutaatmaano yenedam hitvaatmaaneva saayujyam*

upaiti taan hovaacheti/ Vaalikhilya sages who were of extreme chastity and 'baahyaanatara shuchi' or of external and internal cleanliness then approached Bhagavan Prajapati in awe and veneration stating that there could be no other excepting Him to clarify as to what could be the methodology that once a Being on earth on the termination of life, the Inner Self would merge into the Elemental Self to whom the Pancha Bhutas or the Five basic Elements of Earth-Water-Fire-Air- and the Sky are anchored to!

2. *Athhayatraapi uktam, Mahaanadeeshuryamaya ivaanivartakam asya yat puraakritam, samudravelava durnivaaryam asya mrityoraagamanam, sadasad phalamayaih paashaih paangur iva baddham,bandhana - stasya ivaassvaatantrayam, yam avishayastasya iva bahu bhayaavastam, madironmatta iva moha madirottam, paapmaanaa griheeta iva bhraamyamaanam, mahoraga dashtaa iva vishayadastam, mahaandha-kaaram iva raagaandham, indrajaalam iva maayaamayam, svapna iva mithyaadarshanam, kadalee - garbha ivaasharam, nataiva kshanavesham, chitra bhitiriva mithyaamanoharamiti athoktam/ Shabda sparshaadayo hyaartha martyenartha ivaasthitaah, yashaam saktastu bhutaatmaa na smareta param padam/* Neither the flows of rivers nor the tides of oceans are irreversible and more certainly the call of death. All the Beings in Creation are prisoners of one's own doings, far worse than a lame person disabled to walk straight, or like one in the stronghold of death. Such persons are always exposed to dangers like an intoxicant with the liquor of 'maya' the make belief or delusion; he or she is like one smitten by a cobra with poison of passions and obsessions , like a person in dreams and delusions, like an actor changing his dresses, like false appearances devoid of reality, like objects of sound and vision totally misleading. But the Infinite Elemental Self is neither with earthly senses of the Beings as experienced by them nor the thick cover of Maya the Make Believe that the mortal Beings are subjected to since that Self is even far superior than even the Pancha Bhutas that had been Its own manifestations and offshoots. The mortals however are subjected to 'marana dharma'!

3. *Ayam vaa va khalvasya pratividhir bhutaatmaano yad vedavidyaadhigamah svadharmasya anucharanam; shvaashramesa evaanuktramanam, svadharmasya vaa etad vratam, stambashaakhe vaaparaani; anenorthva bhaag bhavati anyathaavaan iti esha svadharmobhihito yo vedeshu na svadharmaatikramenaashramee bhavati, aashrameshvevanaavasthas tapasvee vetyucyata ityetad ayuktam, naatapaskasyaatmaa-jnaanedhigamah karma siddhir veti; evam hyaaha: tapasyaa praapyate satvam, satvaat sampraapyate hyaatmaa, yam aaptvaa na nivatataa iti/* The only path to secure the knowledge about the Elemental Self is to pursue one's own 'svadharm' or the precepts of own 'varnaashrama'. Bhagavad Gita states vide karma yoga , chapter 3 stanza 35: *Shreyaan svadharmo vigunah, paradharmaat svanussthitaat, svadharme nidhanam shreyah, paradharmo bhyaavahah/* Discharging one's own prescribed duties as per one's own 'Varna' or of Braahmana-Kshatriya- Vaishya- and Service Classes of Society rather than pursue the duties of other classes. Even destruction or death pursuing one's own class duties should be preferable rather than assume the duties of others as the latter would be risky and dangerous . Hence the pursuit of the regular duties as prescribed in the Vedas. Varnaashrama vidhis are only relevant to the specific branch of the tree of the Samsara and deviations could be self destructive. Further the duties prescribed for 'Chatur Ashramas' of brahmacharya- vaivaahika-vaanaprastha -sanyaasa too are equally relevant and the kind of austerities which are prescribed too are worthy requirements. That is why prescription: *tapasyaa praapyate satvam, satvaat sampraapyate hyaatmaa, yam aaptvaa na nivatataa iti/* or It is by the practice of austerities as relevant to one's own varna and ashrama dharmas would generate 'satvam' or truthfulness and truthfulness alone leads to the perception of the Eternal Self; indeed that illustrious person alone reaches such a unique destination, from where there is no return!

4. Means to attain Brahman :Vidya- Tyaga-Tapas or Knowledge-Austerity- Meditation

Asti Brahmeti brahma vidyavid abraveed, Brahma dwaaram idam ityevaitad aah,yas tapasaapahata-paapmaa, Aum Brahmano mahimeti etaitad aaha, yah suyuktojasram chintayat, tasmaad vidyayaa tapasaa chintayaa chopalabhyate Brahma, sa Brahmanaah, sa brahmanaa para, sa Bramanaa para etaa bhavati adhidaivavam devebhyascheti, akshayyam, aparimitam,anaamayam, sukham ashnute ya evam vidvaan anena trikena Brahmopaste athayaih paripurnaabhi bhutoyam rahitascha tair vaiva muktastva atmaanveva saayujyam upaiti/ To know that one does not know but desires to know yet remains unknown is all what all knows! Brahman is he who realises the ‘vidya’ of Brahman and hence the statement by Kenopanishad: II.2-3) *Naaham manye suvedti no na vediti veda cha, yo naastadveda no a vediti veda cha/ Yasyaa matam tasyaha matam yasya na veda sah, anijnaatam vijaanataam vijnataamavijnaantaam//* (He does not know about Brahman, but that he does not consider that he does not know either; since he who claims that he knows indeed does not know. It is known to him to whom It is unknown; he does not know to whom It is known. It is unknown to those who know well and known to those who do not know! The Supreme is not an object even of extraordinary knowledge but of intense introspection and Self Realisation; it is neither by perception nor comprehension but of intuition alone. Brihadaranyaka Upanishad III.iv.2 : *evam evatad vyaapadishtam bhavati, yadeva saakshaad aparokshaad Brahma ya aatmaa sarvaanatah/ Na drishter drashtaaram pashye, na shrute shrotaaram shrinuyaat, na maater maantaram manaveetaah na vijnater vijnataaram vijaaneeyaah, esha ta atmaa sarvaantaraha, atonyaad aartam/* or Brahman is present in every Being; ‘ you cannot see the one who enables you to see things, since vision enabled normally is different from that particular ‘Self’ enabling to see everything as different. Similarly what one hears or thinks or hears or knows by way of vision, capacity to hear, the thoughts and the knowledge are all self sourced; thus one’s Self within is that very Self; everything else perishable ; this gross body consisting of organs and senses is perishable but the ‘Antaraatma’ or the Consciousness is imperishable and everlasting’. Mundaka Upanishad vide III. ii.3-4 is emphatic in stating that the Self is not attained by one who has no strength and determination and that the Source of Brahman is unattainable except by the ‘paripaktvata’ or climactic fruition of yoga, karma, tapasya and truthfulness. Further: *Naayamaatmaa pravachanena labhyo namedhaayaa, na medhaayaa na bahinaa shrutena, yamevaisha vrinute tena labhastasyaisha aatmaa vivrinute tanum svayam// Naayamaatmaa balaheenena labhoy na cha pramaadaattaapaso vyapyalingaat, etairupaayair yayate yastu vidvaamstashaisha aatmaa vitate Brahma dhaamaa/* or the Self is not possible of accomplishment either ‘pravachanena’or by sermons, nor ‘adhyaya’ or extensive and intensive study, nor even by ‘bahudha shrutena’ or by way of extensive teachings of Vidvans or Learned ones of knowledge and erudition; this is available by passionate thirst and unique dedication as a Singular Mission of Life! ‘ *esha atmaa tasya vivrinute svayam tarunum* or Self Revelation is possible by one’s own gift. All kinds of spiritual disciplines including knowledge, absence of delusions as created by Maya, high level of abstinences are no doubt the pro-active factors, but the Will of Almighty would be the Supreme factor!)

In view of the above, the entry breakthrough to realise Brahman to steer clear through the ocean of ‘samsara’ and free one self from all the evil provocations of the mind as driven by panchendriyas and strictly observe abstinece and austerity as the stepping stone. This is to be backed up by Vidya or knowledge of Brahman. Then meditation of ‘Aum’ as the magnificence of Brahman. **[See the explanation of AUM at the conclusion of this Stanza at *]** This enables the Realisation of Hiranya garbha the agent of Brahman and the ‘alter ego’ Maya. Hiranyagarbha Brahma operates by various

Divinities or the Functionaries through whom the former operates; the Panch Bhutas or the Five Elements operate as the connecting strings of the ‘Charaachara Jagat’ as the controllers of Panchendriyas plus the Prana the Sustaining Energy as also the ‘Kaal chakra’ the time cycle. Vidya or the knowledge of what is Brahman is thus the starting input, while ‘Tyaaga’ or austerity is the means and ‘tapas’ or deep meditation-introspection is the ‘grand finale’ the Bliss of Brahma and Absorption into the Magnificence!

* AUM is the true reflection of Srishi the Universe. Atharvana Upanishad states: *Sarvaan praanaan paramatmani pranaamayateeti pranavah/* Once Pranava recital is taken up then the ‘dehendriya praana mano buddhi’ or the body parts, life’s energy, the mind and its variations get stirred up and rejuvenated. *Sarveshaameva mantranaam Pranavah praanamuchyate/* or Pranava is the very Life’s force, and in reverse sense praana is pranava itself literally! *Pranavaadaparam japtvaa kadaa mukto bhavishyati/* or there could be no worship nor puja nor any ‘mantra’ without AUM! Omkaara comprises A kaara-U kaara-Ma kaara.

Prashnopanishad vide V.6-7 stanzas are quoted: V.3-5) *Sa yadi eka mantram abhidhaayeeta, sa tenaiva samveditastura jagatyaam abhisampadyate; tam Richo manushyaolak upanayante, sa tatra tapasaa bhahmacharyena shraddhayaa sampanno mahimaanam anubhavati// Atha yadi dvimaatrena manasi sampadyate sontariksham yajurbhir unneeyate soma lokam, sa somaloke vibhutim anubhuuya punaraavarte// yah punaretam trimaatrena Om iti ethenaiva- aksharena param purusham abhidhya - yeeta, sa tejasi Surye sampannah;adhaa paadodaras-tvachaa vinirmuktah sa saamabhir unneeyate brahma lokam, sa etasmaaj jeevaghanaatparaatparam purishayam purusham eekshate: tad eatou shokam bhavet//* (Even if one does not fully realise the true import of the Single word OM nor comprehend the constitution and basis of it, by one’s thought and partial meditation of it should enlighten the person concerned and ensure the attainment of birth next on earth. Rik Veda Mantras ensure human birth, and that gives ample possibilities of ‘tapasaa brahmacharyena shraddhayaa’ or meditation, self control and faith leading to application of mind to the Basic Truth and Reality. More intensive meditation on the OM mantra- comprising three Letters viz. A-U-M, if coupled with another letter viz. ‘U’ signifying the mind as also the relevant Yajur Veda would elevate a virtuous person to Soma Loka or the world of the Moon and turns around to human birth again. Further meditation by the third syllable ‘M’ of the word OM to ‘Param Purusham’ or Hiranyagarbha Brahma then, one would get unified with and identified by Surya Deva in the Solar Orbit resplendent with extraordinary luminosity. Then just as a serpent gets rid of its skin, then the enlightened person concerned deep in meditation gets rid of his sins on account negative deeds and once led by the Saama Veda Chants is purified and qualified from the pursuit of the Supreme) . Further: Omkaara contains ‘chatush paada’ or four feet, ‘tri sthaana’ or three places, and ‘pancha devata’ or five Gods; indeed if one is not aware of the meaning and status is not worthy of being a ‘dwija’ especially a brahmana! Omkara comprises ‘ashtaangaas’ or eight limbs viz: Vishva, Taijasa, Paagjna, Pratyagaatma relevant to Ishvara Bhagavan; and further ‘Chatur Maha Swarupas’ Virat Swarupa-Hiranyagarbha; then Avyaakrita or Maya; and ultimately Paramatma! Omkaara os also ‘Chatush Paada’ or four feet viz. Akaara-Ukaara-Makaara- ‘Ardha Maatra’! AUM also comprises ‘Tri sthaanas’ viz. Jagrata avastha- Swapnaavastha-Sushuptyavastha split again into Hridaya the heart-Kantha the neck-and Bhru Madhya or the Center of the forehead. Indeed the paramouncy of OMKARA is described by Smriti- Shrutis severally.

Bhagavad Gita sums up vide Chapter 8 stanza 12-13: *Sarva dwaaraani samyama mano hridi nirudhyacha, murdhnaa dhyaaya -atmanah praanamaasthito yoga dhaaranaam/ Omityekaaksharam Brahma vyaaharan maamausmaran, yah prayaatityajanam deham sayaati Paramaam gatim/* Whosoever is able to control the limbs and senses and stabilise the mind by ‘Yoga dhaarana’ and concentrate one’s thoughts and aim at Paramatma by reciting AUM and unite prana the life energy into ‘brahma randhra’ shall indeed accomplish HIM! Thus Omkaara is like an unfathomable ocean into which all kinds of meditations and worships of various forms of Paramatma merge into and whosoever is steeped into all types of Devas with no barriers of kula- mata-linga-vayo bhedas or differences of caste-faith-sex-age reach the Almighty alone indeed!

Taittiriya Upanishad vide I.v.1-5 and I.vii.1 is quoted respectively: The purport of the Celestial Symbols of ‘Bhurbhuvatsvah mahah’: I.v.1-2) *Bhurbhuvah suvareeti vaa etaas tisro vyaahrutayah, taasaamu ha smaitaam chaturteertham mahaachamasyah pravedayate maha hati, tad Brahmaa sa Atmaa angaanyanyaa Devataah, Bhuriti vaa ayam lokah, Bhuva ityantariksham, Suvariti asou lokah/ Maha iti aadityam, Adityenavaa va sarve lokaa maheeyante/ Mahaityaadityah Adityena vaava sarve lokaa maheeyante, Bhurati vaa Agnih Bhuva iti Vaayuh, Suvarityaadityah, Maha iti Chandramah Chandramasaa vaava sarvaani jyotimshi maheeyante/* (As the ‘Vyahritis’ or qualifying features of ‘Maha’ or Brahma are: ‘Bhu’ or the Earth, ‘Bhuva’ or the Intermediate Space, and ‘Svaha’ is the extra terrestrial world yonder or the higher worlds. Now, if Bhu is Agni, Bhuva is Vayu, Svaha is Surya then Maha is Chandra and the last is what the luminaries sparkle and glorify! Indeed if Vyahriti is called the trunk of the body of Hiranyagarbha Brahman, then the limbs are : bhu or the legs, bhuvah or the hands and svaha is the head!) I.v.3-5) *Bhuriti vaa Ruchah Bhuva iti Samaani Suvariti yajumsi, Maha iti Brahma, Braahmana vaava sarve vedaa ma maheeyante/ Bhurita vai Pranah, Bhuva ityapaanah suvariti vyaanah maha ityannam annena vaava sarve praanaa maheeyante/ Taa vaa etatas chaturdhaah chaturasro vyahritayah, taa yo veda saeda Brahma, Saveshmai Deva balim aavahanti/* (The word ‘Bhu’ connotes Rig Veda, ‘Bhuvah’ Saama Veda, and ‘Svaha’ for Yajur Veda while Maha is ‘Om’ or Brahman. Also ‘Bhu’ is the ‘Praana’, ‘Bhuvah’ is ‘Apaana’, ‘Suvah’ is ‘Vyana’, and ‘Mahah’ is ‘Anna’ or food. Thus the ‘vyahritis’ of Brahman are expressed in four significant viz. Brahman as Tri Lokas of ‘Bhurbhavassvah’; as three Devas of Agni, Surya and Chandra; three Vedas of Rik-Saama-Yaju and three Pranas viz. Apana-Vyana-Savana. Indeed he who absorbs these details attains supremacy of Brahman to himself as Devas offer a variety of gifts to him.)// I.viii. 1: OM is truly symbolic of Paramatma I.viii.1) *Omiti Brahma Omiti Sarvam Omityetad anukritirha sma vaa aapyo shraavatyetraa shraavayanti/ Omiti Saamaani gaayanti, Omshomiti shastraani shamshanti, Omityaradharyuh pratigaram pratigruh -nati/ Omiti Brahma prasouti Omityagnihotram anujaaneeti, Omiti Brahmanah pratyakshan aaha Brahmopaapna vaaneeti Brahmaivopaapnoti/* (Om is the most distinguishing expression summing up and signifying the Reality yet unknown! It is the Sum of anything and everything even as it is the beginning and the end of Creation, occurring again and again. By the mere sound, the word Pranava is empirical but supplemented with the Supreme, it envelopes the Universe plus more! Hence Om is Brahman. When Priests offer oblations to Agni along with the chanting of relevant mantras to specified Devas, all the formule and established procedures are practised accordingly: Rig Veda mantras set to tune are the Saamas ie. those that are not so set are the Shastras. The recitation of ‘Saamas’ with Om as in the case of ‘Om Shom’. The priest Adharvu for eg. in charge of Rik mantras seeks permission with the request ‘may we pray!’ and the reply would be : Om, this would please us! In other words: ‘Omitya - dharyuvuh pratigara pratigruhnaati’ Thus the permission to perform the Sacrifice is secured with the word

OM. When the prayer is thus offered with veneration to attain Brahman then indeed the Karta would attain Brahman for sure!

The relevant passage of the Verse does signify the words: *Aaakaashaat patitam toyam ythaa gacchati saagaram, sarva deva namaskaarah Keshavam pratigacchati/*

5. *Te hocur Bhagavaan abhivaadyaseeti abhivaadyaaseeti, nihitam asmaabhir etad yathaavad uktam manaseeti, atthottaram prahmam anubhruhiti, agnir vaayur aatityaah kaalo yah praanonnambrahma rudro vishnur iti ekenyam abhidhyaayanti ekenyam;shreyah yah sosmaakam bruhiti, tan hovaachati/*

Vaalikhalya Maharshis further questioned Prajapati: Bhagavaan! Indeed you are the Guide and the Singular Teacher. We do appreciate what you have clarified to us in so many matters relating the methodology of accomplishing Brahman. Now, could you guide us about another clarification as to the various Divinities and their 'inter se' seniority among them! For instance, agni-vaayu-surya-kaala-praana-anna-Brahma-Rudra- and Vishnu!

6. *Brahmanovaa vaitaa agrasya tanavah parasyaamritasya shareerasya tasyaiva loke pratimodatee ha yo yasyaanushaktah ityevam hyaah;Brahma khalvidam vaa va sarvam/Yaa vaasyaa agrayaa stanavastaa abhidhyaayed archayan nihnuuyaccha atastaabhih sahairvopari upari lokeshu charati, atha kritsnakshaya ekatvameti purushasya, purushasya/*

Prajapati clarified that the various celestial variations and trimurtis mentioned were but the forms of Parabrahma; indeed that Brahman is unknown, permanent, all- pervasive, endless, unborn, and eternal. Whosoever meditates and worships whatever form of aspect of that Paramatma that very trait and variation reaches Him alone. The Universe is subject to dissolution- revival-preservation and re-dissolution again followed by the cycle repeatedly with the heirachy of the supporting forms. Worship to each and every aspect or form of that Brahman finally reaches from the agents to the Supreme Master!

Chhandogya Upanishad vide III.14.1 is quoted: *Sarvam khalvidam Brahma tajjvalaaniti shaanta upaaseeta/ Atha khalu kratumayah Purusho yathaa kratu asmin loke purusho bhavat tathetah pretya bhavati, sa kratu kurveeta/* (This Universe in totality is Brahman from whom it is born, exists and dissolves; hence one ought to meditate with tranquility and with sincerity; as he exists with conviction and faith, so does he depart; indeed he or she shapes one's own destiny for sure!)

Chapter V

Brahman's forms of Tri Murtis:

1. *Atha yatheyam Kautsyaayani stutih/ Tvam Brahmaa tvaan cha vai Vishnustvam Rudrastvam Prajaapatih, tvam Agnir Varuno Vaayustvam Nishaakarah: tvam annastvam Yamah tvam Prithvi tvam Vishwam tvam athaachyutah, swarthe swaabhaavikerthe cha bahudhaa samsthitatrayi: Vishveshvarah namastubhyam Vishwaatmaa Vishwakarma krit Vishwabhug Vishwa -maayushtvam vishvakreedaarati prabhuh: namah shaantaatmane tubhyam, namo guhyaatmaaya cha, achintyaaprameeyaa anaadini dhanaayacha/* Maharshi Kutsyaayana's hymn of praise states as follows: You the Unknown and Unimaginable Paramatma! You are indeed in the Forms of Trimurtis viz. Vishnu-Rudra- Prajapati! You

are also Agni-Varuna-Vaayu-Indra-Nishaakara or the combined form of Surya-Chandra! You are the swarupa of Food and Yama Deva or the Sustainer and Demolisher of the Beings in the Universe. You are the Earth and other Pancha Bhutas or Five Elements and surely the ever Indestructible Supreme too. You are the totality of the Universe and the Never Ending Flow of Joy as albeit in a minute way at times by all the Beings in 'Srishti'. Our prostrations and venerations to You the Manifestation of Tranquility and the deeply hidden *achintyaaprameeyaa anaadinidhanaayacha/* or the Blissful-Incomprehensible-Endless Eternity!

2. *Tamovaa idam agra aaseed ekam, tat pare syaat tat tat pareneritam vishamatvam prayaati, etad rupam vai rajas, tad rajah khalveeritam vishvamatvam prayaati,etad vai satvasya rupam, tat sattvam everitam rasah sampasravat somishoyam yaschetaamaatrah prati purushah kshetragjnaah samkapaadhyava saayaabhimaana lingah prajaapatrir vishveti, asya praagyukta etas tanavah, atha yo ha khalu vaa vaasya taamasomshosau a brahmachaarino yoyam brahmaatha yo khalu vaa vaasya saatvikoshoshau sa brahmachaarino yoyam vishnuh; sa vaa esha ekas tridhaa bhutostadhaikaa - dashaadhaa parimitadhaa vodbhuta, udbhutavaad bhutam, bhuteshu charati pravishthah, sa bhutaanaam, adhipatir babhuvaa iti asaa atmaantar bahischaantarbahishcha/* At the very initial stage of Universal Existence there was utter darkness and only the Supreme Paramatma was present and desired to commence the process of differentiation. This desire when got intensified strongly and there emerged passion and from there 'Vishva' or Prajapati got manifested. The latter having realised darkness had, in turn, got intensified as passion which got self- created as SHIVA representing TAMO GUNA. Vishva then visibly marked the need for 'awareness' or knowledge and thus got self manifested as BRAHMA representing 'SATVA guna'. Then Vishva Deva realised that the students of knowledge and the means of sustaining them and preserving them too with qualities of and Sacred Knowledge and Virtue then VISHNU got self manifested as RAJO GUNA. Having thus self manifested as the Tri Murthis, Vishva Prajapati Himself eightfold as Praana-Surya- Chandra along with Stars and the Pancha Bhutas or the Five Elements. Then the Vishva Rupa futher extended His Own Form as Eleven Folded comprising Pancha Jnaanendriyas, Pancha Karmendriyas along with their interactions, and Mind. The twelfth fold then got added as Action viz. the Karma.Thus Vishva Prajapati provided the basic infrastructure to the Universe with the directive to Brahma to further the process of Srishti with the underlining principle of Truth and Virtue. Chhandogya Upanishad vide II.vi.1 states *Asadvaam idam agra aaseet, tato vai sadajayata, tadaatmaanam svayam akuruta, tasmaat tat sukrutam uchyate/ Yad vai tat sukrutam, raso vai sah, rasam hi evaayam labhvaanandi bhavati, ko hyo-vaanandayaati, yadaa hyevaisha etasminnadrushye naatmye nirukte nilayebhyam pratishtham vindate athasobhyam gato bhavati, yadaahi evaishaetasminn udaram antaram kurute, atha tasya bhayam bhavati, tatveva bhayam vidusho manvaanasya/* (Quite initially before the very beginning of Creation there was Brahman alone and as he created everything, He was titled as the Self- Creator as there was absolute nothingness therefore. The expression of 'sukrutam' is to be interpreted as 'svakrutam' as also 'sakrutam' as an exceedingly well performed act of Creation; indeed both these expressions firmly establish the pre-existence of Brahman. That this unique act of creation is nodoubt the Source of Joy who in any case what Brahman is, but also the Beings in Creation for their very existence. The process of breathing by way of inhaling and exhaling provides life to the Beings created and consequently a state of security and fearlessness as long as the breathing continues. As long as the state of joy and fearlessness continues and the big cover of security prevails. On the contrary, once a person feels even slight change in the balance of one's physique, the psyche and consciouness would undergo gradual metamorphosis and the complex of fear and denial of well being creeps in; that is the

state when the Beings view at Brahman not only as the power center of joy but also of awe and even terror when the situation of joy and freedom changes to the fear of Brahman and carefulness to alert the consciousness within to refrain from curves instead straight lines in one's deeds and thoughts! Hence the ideas of enlightenment versus ignorance which guide one's actions of virtue or vice ! Once the periodical cycle of life and death is baled out, the the bouts of ups and downs are terminated for ever and safe sailing reaches the shores of Brahman of bliss and fearlessness for ever!)

Chapter Six

Paralellism and Unification of Paramatma and Antaratma

1. *Dvidhaa vaa esha aatmaanaam bibharti ayam yah praano yaschaasaa Aadityotha dvau vaa etaasyaya panthaanaa antar bahischa ahoraatrenaitau vyaavartete, asau vaa aadityo bahiratmaa antaratmaa praanoto bahir aatmakya gatyanta antaraatmaat maano numeeyate gatih iti evam hyaahaatha yah kaschid vidvaan apahata paapmaakshaadyaaksho vadaata manaastan nishthaa avritta chakshuh so antaraatma - kyaa gatyaa bahir aatmanonumeeyate gatih ityevam ha aaha, atha ya eshontaraaditye Hiranmayah purusho yah pashyaatimaam hiranyavashat sa eshontare hrit pushkara evaashritonnam atti/* The Self as a Being is conditioned by his praana the vital energy inside the body, by his vision and experience of the Pratyaksha Bhaskara. Similarly, the path of discovering the Inner Self and the Supreme is similar- by discarding material senses by total abstinence and thoughts as influenced by one's mind and discover the Antaratma and by that awareness realise Paramatma. In other words the Supreme as invisible in the Solar Globe needs to be realised from the earth by one's interior lotus of the mortal heart as supported by Praana which in turn is sustained by food.

[This chapter is supplementary to the earlier chapter of Tri Murti 'amshaas' of Prajapati the Maha Purusha; it is in this context that Rig Vedavide IX.x.2 is quoted: *Purusha evedam sarvam yadbhutam yaccha bhavyam, utamritatvasyeshaano yadatrenaatirohathi/ yadatrenaatirohathi/* Whatever Srishti of all the Beings in totality is manifested by the Virat Purusha; indeed one fourth of the former is His creation while three feet of His is that of the Divya Lokas or the Celestial Worlds! Tri Murti manifestations too got shaped up by Tri Murtis]

2. *Atha ya eshontare hrit pushkare evaashritonnam atti sa eshognir divi shritah saurah kaalaakhoy - drishya sarva bhutaani annam attiti, kah pushkarah kim mayo veti, idam vaa va tat pushkaram yoyam aakaashosyemaas chatasro dishaash chatasra upadisho dalaa samsthaa aasam, arvaag vicharita etau praanaadityaa etaa upaasheetom iti etad aksharena vyaahritibhih saavitryaa cheti/* The Self who enters the lotus of humanity into their heart consuming similar kind of food just as the heat of the Surya Deva and enters the Invisible Antaratma in the 'daharaakaasha' and the 'kaalachakra' or the wheel of eternal time and the 'Akaasha' the external sky as created Paramatma. The lotus is indeed the space within and above, comparable to a tree which has as its leaves the Dasha Dishas or Ten Directions viz. Uttara or North-East or Purva-Dakshina or South-Paschim or West-Ishanya or North East -Agneya or South East-Nirriti or South West- Vayavya or North West-Urthwa or Upper Region. 'Praana' the Vital Energy and Surya Deva are parallels moving near each other. Now let the Self be revered with the utterances of Bhur-Bhuvah- and Swah along with the syllable OM- AUM -along the worshipful prayer of Savitri/ Gayatri.

3. The symbol of AUM is the Paramartha Satyam-the Eternal Truth of the Formless and the Form

Dve vaava Brahmano rupe murtaan cha aurmurtan cha;atha yan murta tad asatyam, yad amurtam tad Brahma, tajjyotih, yaj jyotih sa aadityah, sa vaa yesha ityedam atmaabhavat, sa tredhaatmaanam vyakurutaa, Aum iti, tisro maatraa etaabhih sarvam idam otam protam chaivaasmeeti, evamhyaahaiaad vaa aaditya Aum ityevam dhyaayata aatmaanam yunjeeteti/ Paramatma is realisable in two ways-one with form and another the formless. Now the Brahman with Form is stated as unreal or a empirical or by way of observation while He who is Real is the Permanent and Everlasting Truth which indeed is of Supreme Radiance and in a way like the Pratyaksha Bhaskara from whom the three folded AUM is derived. The entire Universe as woven like the warp and woof around Him who comprises the Three Letters and the analogy thus is that the Solar Orb of Surya Deva be worshipped and meditated upon as AUM. In sum, the Formed Paramatma is the Form and the Reality is Formless Avyakta- Shashwata-Sarvavyaapi-Anantam-Ajam-Avyayam tha is The Unknown-Everlasting- All Pervasive- Endless-Birthless- Undiminishing!

4.Athaanyatraapi uktam, atha khalu ya udgeethah sa pranavo yah pranavah sa ugeetha esha pranavaa iti/ Evam hyaahodgeetam pranavaakhyaam pranateraram bhaa rupam vigata nidram vijaram, vimrityum, tripaadam, tryaksharam punah panchadhaa jneyam nihita guhaayaam ityevam hyaadhorddhva mulam tripaad brahma shaakhaa aakaashaa vaayuvagni udaka bhumyaadaya ekoshvaattha naamaaitad brahmaitasyaitat tejo yad asaa aadityah AUM iti etad aksharasya chata, tasmaad AUM iti anenaitad upaaseetaajasram iti ekasya sambodhaeti evam hyaaha/ Etad evaaksharam punyam, etad evaaksharam param, etad evaaksharam jnaatvaa yo yad icchati tasya tat/ It is stated elsewhere [see Chhandogya Upanishad I.v.1 to be quoted hence] that Udgeeta or what is recited as a hymn is ‘pranava’ or Omkaara while what Omkaara is Udgeeta. Now Udgeeta -the Pranava Swarupa- is not only the prime performer of sacrificial tasks but the manifestation of the ‘antaratma’ the Three footed-Three Lettered AUM the five folded Pancha Bhutas as represented in the Panchendriyas of the Beings in ‘Srishti’. Indeed Paramatma is comparable to a massive fig tree as resplendent like Bhaskara whose essential radiance is what the syllable AUM represents! Hence the magnificence of the Supreme.

Chhandogya Upanishad vide I.v.1-6 is relevant: I.v.1) *Atha kalu udgitah sa pranavo yah pranavah sa udgita iti asau vaa udgita, esha pranava, Om iti hyesha swaraaneti/* (Pranava and Udgita are just the same. These are also the Forms of Surya Deva for brightness and Praana the Vital Energy for bestowing Life; Sun is ‘considered’ to be ever on the move , yet constant and the syllable Om too is all pervasive and this is Udgita is all about!) I.v.2) *Etamu evaaham abhayagaa –sisham tasmaan mama twam ekoseeti ha Kaushitakih putram uvaacha, rasmistwam paryaavartayaad bahavo vai te bhavishyantiti adhidaivatam/* (Maharshi Kaushitaki asked his son to ponder over the innumerable Sun Rays sincerely so that he would be blessed with several bright and virtuous sons; this is in the context of Divinities) I.v.3) *Athaadhyaatmam ya evaayam mukhyah praanastam udgitam upaaseetomiti hesha swaranneti/* (Referring to meditation and introspection on the individual plane in reference to the body, this should indeed be on the ‘praana’ in the mouth organ, which would need be recited in ‘udgita’ and significantly enough addressed to the Pranava Mantra OM; the similarity on the divine plane too as in respect of Surya Deva as applicable to the Vital Force) I.v.4) *Etamu evaaham abhyaagaasisham, tasmaan mamatwam ekoseetii ha Kausheetakih putram uvacha, praanaastwam bhumaanam abhigaayataad bahavo vaime bhavishyanteeti/* (Kausheetaki told his son that he should always worship ‘Praana’ the Vital Energy in his physique as present in various forms so that the son would beget several sons, since the Maharshi was blessed only with a single son! Indeed, the Vital Force in the mouth is as important as Surya Deva was and hence would bestow several sons as his many rays) I.v.5) *Atha khalu ya Udgitah sa Pranavah, yah Pranavah sa*

Udgita iti hotrshadanaad haivaapi durudgeetam anusaamaaharateeti anusmaaharatiti/ (Maharshi Kaushitaki asserted that Udgita was Pranava and vice versa and even if the Hota poured the oblations defectively and wrongly out of tune with the Udgita, it would matter no harm and the resultant cure of the bodily ailment would surely be accomplished and the desires of the Karta of the Udgita should be fulfilled!)

Rig Veda vide X.90 -3-4 stanzas are relevent : *Etaavaanasya mahimaato jyaayaancha Puurushah, paadosya vishvaa bhutaani tripaadasyaamritam divi/ Tripaaduurthva udait Purushah paadosyehaa-bhavat punah, tato vishvang vyakraamatsaashanaanashane abhi/* The entire universe is far bigger than the Virat Purusha; this immortal Master is the Supreme Energy to the Universe and the various Beings as sustained by food. Of His three feet, three lokas got manifested, one sustained by food and others otherwise.

5. *Athaanyatraapi uktam, svanavati eshaasyah tanuuh yaa AUM iti stree- punnaapumasaketi lingaavatee eshaataagnir vaayur aadityaa iti bhaasvati, esha atha Brama Rudro Vishnuriti adhipativatee, eshaatha garhapatyo dakshinaagnir aahavaaneeyaa iti mukhaavatee, eshaatha Rig Yajur Saameti vigjnaanaa -vatee, esha bhur bhuvan swar iti lokavatee, eshaatha bhutam bhavyam bhavisyaad iti kaalaavatee, eshaatha praanognih surya iti prataapavatee, eshaataannam aapas chandramaa iti aapyaayanaavatee eshaatha praanopaanovyaana iti praanavatee, esheti ata AUM iti uktenaitaah pastutaa architaa arpitaa bhavanteeti evam hyaahaitad vai atyakaama paraan chaparaan cha brahmayad AUM iti etad Aksharam iti/* AUM is a 'nisshabda shabda' or a silent sound heard by each and every Being irrespective of age, sex or neutral. This represents Agni-Vaayu- and Surya as the flickering flash within as long as the life lasts. Indeed that is the Real Self the Antaratma which is of the Form of Trimurtis as Brahma-Rudra-Vishnu essentially representing the Tri Gunas of Satvika- Tamasika -Rajasika or of srishtih-samhaara-shtitis. They also represent three types of Homaagnis or sacrificial Fires viz. Gaarhapatya- Dakshina-Ahaavaneeya Agnis viz. the Agni-Mukha Swarupas; or Rik-Yajus-Saama Veda the Knowledge Forms or Bhur-Bhuva-Swah the Forms of the Tri-Lokas-the Kaala maana of Past-Present -Future; Praana-Agni-Suryas the essences of Existence as the sustaining Shaktis; the preservation energies of Food- Water-Moon; the Sense Forms of Buddhi-Manas-Ahamkaaras or Intelligence-Mind-and the Awareness or sense of thoughts; or the Praana-Apaana-Vyaana or the breathing energies. Thus AUM not only represents 'paraa-aparaa' self- existence but also Paramatma too!

Paraa Vidya - Aparaa Vidya have been distinguished in Mundaka Upanishad vide 1.i.1-5 as follows : I.i.1-3) *Om, Brahma Devaanaam prathamah sambabhuva Vishvasya kartaa bhuvanasya goptaa, sa Brahma- Vidyaam sarva vidyaa pratishtham atharvaaya jyeshtha putraaya praaha/ Atharvane yaam pravadata Brahmaatharvaa taam purovaachaangire Brahma Vidyaam sa Bharadvaajaaya Satyavaahaaya praaha Bharadvajengirase paraavaraam/ Shaunako ha vai Mahaashaalongirasam vidhivad upaasannah papraccha, kasminnu Bhagavo vijnaatam bhavati iti/(OM, Brahma the Creator, Sustainer and Protector of the Universe was self manifested as the foremost of Devas who were appointed to administer its existence. Most initially, He taught the rudiments of Brahma Jnaana to His eldest son Atharvan who was apparently born of one of the most ancient cycles of unqualified Brahma Times. Atharvan in turn taught this Vidya to Angira of the yore and the latter transmitted the Knowledge to Satyavaha of the ancestry of Bharadvaaja and further down to Maha Yugas and Yugas through the ages. Shaunaka who was a householder of fame approached Maharshi Angira of the relevant generations and desired to know and asked him: 'Bhagavan! kasminnu vijnaate sarvamidam vijnatam?' or Respected Sir!*

What is That by which every thing becomes known!’ There is a reference in Chhandogya Upanishad (VI.i.3) cited in this context: A Brahmana Vidyarthi named Svetaketu who learnt Vedas in Gurukula for several years, returned home and showed off his knowledge around as his father asked the Vidyarthi: *Yenaashrutam bhavati, amatam matam, avijnatam vijunaatamiti!* Or what is that which is never heard is heard, unthought is never thought, and unknown is never known! Svetaketu got baffled and drew a blank. The kind father explained to Svetaketu: ‘Do listen what is the reply: ‘ A lump of earth denotes what earth is all about; just as all kinds of speech are the basis of speech itself; a lump of gold is what all ornaments could be made out of gold just as a nail cutter would realise what kinds of instruments could be made out of iron! Indeed it is that secret which could made of a staggering variety of plurality that a singular existence could roll out! That is what Brahma Vidya is all about!) 4-5) *Tasmai sa hovaacha, dvai vidye veditavye iti ha sma yad Brahma vido vadanti Paraachaiva -aparaacha/ Tatparaa Rigvedo Yajurvedah Saamavedorvavedah Shikshaa Kalpo Vyhakaranam Niruktam Chhando Jyotishamiti, atha paraa ayaa tadaksharamadhigamyate/* (The ‘Para-jnaana’ or the ‘Aihika Jnaana’ of somewhat inferior approach to Brahma Vidya- in contrast to ‘Apara-Jnaana’ or Amushmika Jnaana- is through acquisition of knowledge of Veda Vedangaas and the system of Rituals, Regulations and conventional set of Rules that the knowledge of Scriptures so prescribe. The other Superior approach of higher learning without resorting to karama kaanda is of Self Realisation through total Control of Panchendriyas viz. the Karmendriyas or the Action-oriented organs and Jnaanendriyas or the sensory organs and mainly of Mind in essence. The former route is detailed as the knowledge of Rik-Yajur-Saama-Atharva Vedas and the Shadvedangas of Shiksha, Kalpa, Vyakarana, Nirukta, Chhandas, Jyotisha.

Bhur-Bhuvah-Swah the Tri Lokas and worship of Gayatri - Bhaskara-and Savitri

6. *Athaavyaahritam vaa idam aaseet, sa Satyam Prajapatistapas taptvaanuvyaaharad Bhur-Bhuvah - Swar iti; eshaivaasya Prajaapateh sthavishtaa tanuryaa lokavateeti,swar iti; Swar iti asyaah shiro naabhir Bhuvo Bhuh paadaa Adityaaschakshuh, chakshur aayattaa hi Purushasya mahatee maatraa, chakshushaa hi ayam maatraascharati, Satyam vai chakshu, aksheene avasthito hi Purushah sarvaartheshu charati, etasmaad bhur bhuvah swar iti, upaaseetaanena hi prajapatir vishvaatmaa vishvachakshur ivopaasito bhavateeti, evam hi aahaishaa vai Prajaapati vishvaabhrit tanuur etasyaam idam sarvam antarhitam, asmi cha sarvasminn eshaa antarhriteti, tasmaad eshopaseetaa/* At the very beginning truly indeed only Prajapati was self manifested and by observing severe concentration uttered three words Bhur-Bhuvah-Swar and scured magnificent and huge His gross and universal form which comprised Aakaasha as the head, navel as the atmosphere, feet as the bhumi and the vision as the Pratyakta Bhaskara. Hence the manifestation of Prajapati; hence *prajaapatir vishvaatmaa vishva chakshur*/or Prajapati Himself is the Body Form as also His vision. Indeed the entire Universe is hidden in the Anratma Himself as the true reflection of Prajapati.

The purport of the venerable Symbols of ‘Bhurbhuvatvasuvah’ is described in Taittiriya Upanishad vide I.v.1-2 as follows: I.v.1-2) *Bhurbhuvah suvareeti vaa etaas tisro vyaahrutayah, taasaamu ha smaitaam chaturteertham mahaachamasyah pravedayate maha hati, tad Brahmaa sa Atmaa angaanyanyaa Devataah, Bhuriti vaa ayam lokah, Bhuva ityantariksham, Suvariti asou lokah/ Maha iti aadityam, Adityenavaa va sarve lokaa maheeyante/ Mahaityaadityah Adityena vaava sarve lokaa maheeyante, Bhurati vaa Agnih Bhuva iti Vaayuh, Suvarityaadityah, Maha iti Chandramah Chandramasaa vaava sarvaani jyotimshi maheeyante/* (As the ‘Vyahritis’ or qualifying features of ‘Maha’ or Brahma are: ‘Bhu’ or the Earth, ‘Bhuva’ or the Intermediate Space, and ‘Svaha’ is the extra terrestrial world yonder or

the higher worlds. Now, if Bhu is Agni, Bhuva is Vayu, Svaha is Surya then Maha is Chandra and the last is what the luminaries sparkle and glorify! Indeed if Vyahriti is called the trunk of the body of Hiranyagarbha Brahman, then the limbs are : bhu or the legs, bhuvah or the hands and svaha is the head!) I.v.3-5) *Bhuriti vaa Ruchah Bhuva iti Samaani Suvariti yajumsi, Maha iti Brahma, Braahmana vaava sarve vedaa ma maheeyante/ Bhurita vai Pranah, Bhuva ityapaanah suvariti vyaanah maha ityannam annena vaava sarve praanaa maheeyante/ Taa vaa etatas chaturdhaah chaturasro vyahritayah, taa yo veda saeda Brahma, Saveshmai Deva balim aavahanti/* (The word ‘Bhu’ connotes Rig Veda, ‘Bhuvah’ Saama Veda, and ‘Svaha’ for Yajur Veda while Maha is ‘Om’ or Brahman. Also ‘Bhu’ is the ‘Praana’, ‘Bhuvah’ is ‘Apaana’, ‘Suvah’ is ‘Vyana’, and ‘Mahah’ is ‘Anna’ or food. Thus the ‘vyahritis’ of Brahman are expressed in four significant viz. Brahman as Tri Lokas of ‘Bhurbhavassvah’; as three Devas of Agni, Surya and Chandra; three Vedas of Rik-Saama-Yaju and three Pranas viz. Apana-Vyana-Savana. Indeed he who absorbs these details attains supremacy of Brahman to himself as Devas offer a variety of gifts to him.)

7. *Tat Savitur varenyam iti asau vaa Aadityah savitaa sa vaa evam pravaraneeyaa aatmakaameneti aahur brahmavaadinotha bhargo devasya dheemaheeti, Savitaa vai devas tato yosya bhargaakhyastam chintayaameeti aahur bhahmavaadinotha dhiyo yo nah prachodayaat iti buddhahayovai dhiyastayo - smaakam prachodayaat iti aahur brahmavaadinah, atha bhargaa iti yo ha vaa aamushminn aaditye nihitas taarakokshini vaisha bhargaa iti rudro brahmavaadinotha, bha iti bhaasayateemaan lokaan, ra iti ranjayateemaani bhutaani, ga iti gacchhanti asminn aagacchanti asmaad imaah prajaas tasmaad bhara-ga-twaad bhargah, shaashvat suuyamaanaa naat Suryah savanaat savitaadaanaat aadityah pavanaat paavanothaapopyaayanaad iti evam hi aaha, khalvaatmanotmaa netaamrritas chetaa mantaa gantotsrashtaanaat kartaa vaktaa rasayitaa ghraataa drashtaa shrotaa sparshaiticha vibhur vigrahe sannivishtaa iti evam hi aaha, atha yatra dvaiteebhutam vigjnaanaam tatra hi shrunoti pashyati jighrati rasayati chaiva sparshayati sarvam aatmaa jaaneeteti, yatraadwaitee bhutam vigjnaanam kaarya-kaarana-karma-nirmuktam nirvachanam anoupam nirupaakhyaam kim, tad avaachyamyam/* ‘Brahma vaadis’ or those who aspire to identify with Paramatma the Inner Self seek to vision Savitri beyond the Pratyaksha Bhaskara as that very inimitable magnificence the outstanding all Omniscience. May our thought levels be elevated to vision the ever hidden pupil of that glorious SELF inward and Omnipresent! It is that Rudra the extinguisher of periodical Creation of Every object of Creation from time to time. ‘Bharga’ the Bhaskara is thus denoted as ‘Bha’ for radiance to the worlds- ‘Ra’ for sustenance-and ‘Ga’ for dissolution of praanis and lokaas alike. Thus the Pratyaksha Bhaskara assumes the double role of Preservation and Termination while the pivotal role of Savitri is to restart the cycle of ‘kaalamaan’ or the time schedule. As ‘Aditya’ assumes the role as the initiator and sustainer, ‘Paavana’ is the purifier, ‘Aapas’ is the instrument of growth. Indeed the Inner Self is the culminator as the Prime Leader the everlasting, all distinguisher, the thinker, the one who acts, the root of joy and sorrow, the voice lender, taster and smeller, and the hearer too. At the same time, there occurs a double nature involved as subject and object or Inner Self or the Conscience and the Concerned Being respectively. Yet the actual Actor on the stage of the Play of Life is the Being under reference-by it male or female of any moving or immobile species would kick-start the Physical Organs and senses to see-hear-feel-smell-taste even while the original director and prompter is the Antaratma the Inner Self- the very reflection of Paramatma the Supreme who is *kaarya-kaarana-karma-nirmuktam nirvachanam anoupam nirupaakhyaam kim, tad avaachyamyam/ kaarya-kaarana-karma-nirmuktam nirvachanam anoupam nirupaakhyaam kim, tad avaachyamyam/* But indeed what is that Abstractness, and that is what the Unknown all about.

In this context Brihadaraanyaka Upanishad is quoted: II.iv.14) *Yatra hi dwatamiva bhavati taditara itaram jighrati, taditara itaram pashyati, taditara itaram shrunoti, taditara itaram abhivadati, taditara itaram manute, taditara itaram vigjnaanaateeti; yatra vaa asya sarvamaatmaivaabhuttatkena kam manveeta, tatkena kam shrunuyaat, tatkena kamabhikvadet, tatkena kam manaveet, tatkena kam vijaaneeyaata! Vigjnataaramare kena vigjnaaneeyaaditi/* (Due to the actual existence of duality, nay the multiplicity, due to ignorance, smell is different, vision is different, the capacity of hearing varies, speech sounds diverse, the pattern of thinking or mindset is varied, and the faculty of the understanding is highly dissimilar too. But when the veil of ignorance is removed and since the Absolute Self which is neither dual nor multiple, every thing falls in place and one starts its attributes to hear, see, smell, touch, taste, feel, think and react precisely the same in unmistakable and distinctive uniformity! Therefore Maitreyi, one has to clearly understand as to who is the Singer, then the song is indeed just the same! The Self is thus the Supreme in that blueprint, be it vision, or hearing, or feeling, or thinking or whatever! ‘Vignataaramare kena vigjnaneeyaaditi’ or through what instrument should one know That Knower?

Kena Upanishad further annotates: To know one does not know but desires to know yet remains unknown is all what all one knows! II.1) *Yadi manyase suvediti daharamevaapi nyuunam tvam vettha brahmanorupam, yadasya twam yadasya deveshu atha nu meenaasyameva te manthe viditam/* (The teacher poses a question to the student whether he knows much about Brahman and exclaims that the latter might perhaps realise an outline but not in depth; the student said that he knew not much that he claims that optimal knowledge might still delude him; the student might have to deliberate to further perfect the Realisation. II.2-3) *Naaham manye suvedti no na vediti veda cha, yo naastadveda no a vediti veda cha/ Yasyaa matam tasyaha matam yasya na veda sah, anijnaatam vijaanataam vijnaatamavijnaantaam//* (The disciple agrees that he does not know about Brahman, but that he does not consider that he does not know either; since he who claims that he knows indeed does not know. It is known to him to whom It is unknown; he does not know to whom It is known. It is unknown to those who know well and known to those who do not know! The Supreme is not an object even of extraordinary knowledge but of intense introspection and Self Realisation; it is neither by perception nor comprehension but of intuition alone.

8. *Esha hi khalv aatmeshaanah Shambhur Bhavo Rudrah Prajaapatir Vishva shruk Hiranyagarbhah Satyam Praano Hamsah Shaastaa Vishnur Naraayanorkah Savitaa Dhaataa Vidhaataa Saamraad Indra Indur iti, ya esha Tapati Agnir ivaagneenaa pihitah sahasraakshena hiranmayenaandena, esha vaa jignaasitavyonveshtavyah, sarvabhutebhyobhayam datvaaranyam gatvaatha bahikretvendriyaarthaan svaach chariiraad upalabdheta enam iti/ Vishvarupam harinam jaatavedasam paraayanam jyotirekam tapantam, sahasra rashmih shatadhaa vartamaanah praanah prajaanaam udayaty esha Suryah/* This Antaratma or the Inner Self is Ishaana- Shambhu- Bhava-Rudra-Prajapati-Hiranyagarbha-Satyam-Praana-Hamsa-Dharma Shaasta- Vishnu-Narayana- Arka-Savita-Dhaata- Vidhaata-Saamraat-Indra-Indu the Chandra Deva. The Antaratma too is Radiance- Agni of the Five Elements as also replaceable by the heat within the body of all the Beings as concealed by the Hiranyagarbha or the Golden Egg’s all mighty Radiance. Such is the Antaratma that is most sought after as the Ultimate Refuge as the goal of fearlessness, since that indeed is right within the body as also in myriad forms in the Universe. That magnificent and golden Antaratma is all-pervasive and all knowing whos is the Ultimate Goal to be accomplished as the true reflection of Paramatma well beyond the Pratyaksha Bhaskara.

Prashnopanishad elucidates further I.5-8) *Adityo ha vai praano rayi reva Chandramaa rayirvaa etat Sarvam yan muurtam chaamuurtam cha tasmaat muurtireva rayih// Athaaditya udayan yat praacheem*

dishaam pravichati, tena praachyaam praanaan rashmishu sannidhatte, yat Dakshinaam yat pracheeteem yat udeechem yad adho yad urthvam yad yatantaraa disho yat sarvam prakaashayati, tena sarvaan praanaan rashmishu sanniddhatte// Sa esha Vaishvaanaro Vishvarupah praanoagnir udayate tad etad Richaabhyuktam//Vishva rupam harinam jatavedasam paraayanam jyotirekam tapantam, Sahasrarashmih shatadhaa vartamaanah praanah prajaanaam udayati esha Suryah// (Praana the Life Force is Surya and Food is Chandra. Food or Matter and Life's Energy in gross or 'Murtam' and subtle or 'Amurtam' forms in physical and cosmic senses respectively interact with each other and sustain the cycle of existence. Be that as it may, Aditya while rising enters in the Eastern direction and enables absorption of its rays into all the Beings in the East while as He illumines all the other sides of the South, the West, the North, -as also below, above and the Antariksha, providing shine and heat by his rays to all the living Beings. Surya is Life in several forms assuming an alternate form of Agni too ; after all Vaishvanara too is stated as the core and concentrate of all living Beings just as Vishvarupa is the essence of the totality of the Cosmic World. Thus the ones seeking to realise Brahman do realise that 'Vishvarupam' or Surya is 'harinam' or of myriad forms, 'jatavedasam' or the embodiment of enlightenment, 'parayanam' or the final resort of all Beings, 'ekam jyoti or the Singular Illumination of the Universe, 'tapantam' or the unique source of heat and radiation, and 'sahasra rashmih' or of thousand rays, and of 'pranah prajaanaam' or Life Energy of the infinite Beings)

9.Praana the vital energy and food the sustainer

Tasmaad vaa esha ubhayaatmaivam vid aatmaani evaabhidhyaayati aatmaani eva yajateeti dhyaanam prayogastham mano vidvabhishutut, manah putimam ucchistopahatam iti anena tat paavayet, mantram pathati,ucchistopahatam yaccha paapena dattam mritasukaad vaa vasoh pavitram agnih savituscha rashmayah punaantva annam mama dushkritaan cha anyat, adbhiih purastaad paridadhaati, praanaaya svaahaapaanaaya svaahaa vyaanaaya svaahaa samaanaaya svaahodadaanaaya svaaheti panchabhir abhijuhoti, athaavashishtam yata-vaag ashnaati atobdhir bhuyyaa evoparishat paridadhaati achanto bhutvaatmejyaanah praanognir vishvoseeti cha dvaabhyaam aatmaanam abhidhyaayet, praanognih paramaatmaa vai panchavaayuh samaashritah, sa preetah preenaatu vishvam vishvabhuk, vishvosi vaishvaanarosi vishvam tvayaa dhaaryate jaayamaanam, vishvan tu tvaam aahutayashcha sarvaah prajaas tatra yatra vishvaamritosheeti, evam na vidhinaa khalv anenaat taannatvam punar upaiti/ Thus who so ever might realise that Praana and Surya are to be worshipped, meditated intensely and absorbed into as a regular practice attains the initial pre-qualification to realise the Supreme. But since the defilements on account of mortal birth and the consequent impurity of mind and the distortions of panchendriyas would be in sway, the concerned person as still he needs to get purified by worshipping Vasu-Agni-and the rays of Savitri for the elevated level of purification. To start with before intaking the Anna the food, he should wrap up or bind the praana- the process of breathing with water first with praana the breath-apaana the breath-vyaana the breath- samana the breath-and udaana the breath viz. Intake-Outgo-Diffused-Preserving and Balancing the Vital Energy. As the five folded constituents of the Energy thus invoked with the syllable 'Svaaha', then the digestion of the food intake gets initiated; indeed, *atma jnaana rupam bhojanam* or the intake of food is like the pathway to an individual's self-awareness. At the conclusion of food intake, antaratma is recalled as the food being the ideal mix of praana and Vishvaanara Agni wherby the Supreme absorbs both the entities.

Chhandogya Upanishad explains in detail about Praana-Food-and Vaishvanara Agni vide Chapter V.2. *Navai Vaacho na chakshusmi na shrotraani na manaamseeti achakshate, praana iti evaachakshate,*

praano hi evaitaabni sarvaani bhavati/ (Vaak said that it claimed to be the most prosperous as you Praana are the most prosperous! Then the eyes confessed that the vital forces were the basis of the body as a whole, since pranaa was indeed the base!The ears felt puffed up about their importance since praana was their backup and finally the mind stated that that it assumed greatness as the vital energies indeed were their strength! When a reference is made to a human being, then one talks of him as one entity, but not as his organs of eyes, ears, speech or mind separately; it is the prana that is referred to as a totality!) Then the Methodology of executing ‘Mantha’ Sacrifice to Praana with its food and clothing is further in the defined in the same Upanishad and the resultant fruit of the Rite leads to fulfillment of desires. V.ii.1)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 stated 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) (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) Now, the meditation of Praana the Vital Force is initiated thus: 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 ‘Svaaha to Jyeshthaaya, Svaaha to Sheshthaaya’; 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) (After performing an offering with the mantra: Svaahaa to the richest, one should drop the residue into the mashpot; after making another offering with the mantra: Svaahaa to the base center, he should drop the residue into the mash pot; after performing the offering with the mantra:Svaahaa to prosperity, he should drop the residue into the mash pot; after making another offering with the mantra Svaahaa to the dwelling place, he should drop the residue into the mash pot) V.ii.6) (Then holding the mash pot while moving away a little, he recites the Mantra: You name is *Atma* 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) 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 prostates behind the Agni Kunda lying either on the animal skin 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) 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!)

10. *Athaaparam veditavyam, uttaro vikaarosyaatmaa yagjnaasya yathaannam annaashcheti, asopaa - kyaanam, purushaschetaa pradhaanaantasthah, sa eva bhoktaa praakritam annam bhunktvaaiti, tasyaamyam bhutaatmaa hi annam asya kartaa pradhaanah, tasmaat trigunam bhojyam bhoktaa purushontasthah, atra drishtam naama pratyaayam, yasmaat beejaa sambhavaa hi pashavas tasmaad beejam bhojyam anenaiva pradhaanasya bhojyatvam vyaakhyaatam, tasmaad bhoktaa purusho bhojyaa prakritis tatstho bhunktaa iti, praakritam annam trigunabheda parinamatvaan mahadaadyam*

viseshaanatam lingam, anenaiva chaturdashaa vidhasya maargasya vyaakhyaa kritaa bhavati sukha-duhkha moha samjnaanam hi anna bhutam idam jagat, na hi beejasya svaad uparigrahostiteeti yaavan aprasutih, tasyapi evam tistrasva avasthitaava annatvam bhavati kaumaaram youvanam jaraa parinatvaat tad annatvam, evam pradhaanasya vyaktataam gatasyopalabdir bhavati, tatra buddhyaadeeni svaaduni bhavanti adhyavasaaya sankalpaabhimaanaa iti, athendriyaarthaan pancha svaaduni bhavanti, evam sarvaaindriya karmaani praakakarmaani, evam vyaktam annam avyaktam annam, asya nirguno bhoktaa, bhoktaa bhoktratvaac chaitanyam prasiddham tasya, yathaagnir vai devaanaam annaadah somonannam agninaivaannam iti evam vit, soma samjnyam bhutaatmaagni samjnyavyaktaa mukhaa iti vachanaat purushohi avaktaa mukhena trigunam bhuntaa iti, yo haivam veda samnyaasee yogi chaatmayaajee chati, atha yadvan na kaschiccuunnyaagaare kaaminyaaah pravishtaan sprushateenindriyaarthaan tadvad yo na sprushati pratishthaan samnyaasee yogee chaatmayaaji cheti/ In reference to self sacrifice, the reference is food and the consumer; while the latter apparently consumes what nature provides, the elemental Self is what the individual self consumes and ironically the elemental self is the controller of nature. The individual self enjoys that kind of food as per his three gunas of satvika-raajasika-taamasika tastes. Thus the level of intellect and its influence on the individual self is the determinant of the kind of food that is consumed by the individual. The latter in turn is guided by the fourteen fold course viz. the four forms of antahkarana or the Conscience driven by the panchendriyas or five senses of perception and five senses of action. Having explained about the motivation process of consumption of food and the interplay of the panchendriyas, the taste of food consumption tends to cause pleasure or pain or fantasy. Now, three stages of life viz. childhood, youth and aging determine the taste which too are subject to change. Similarly the taste changes as per the intellectual, habitual, hereditary, and the demands of Panchendriyas of each Being. Even the food intake by Gods as also the Elemental Self is Soma as the product emerging from 'Agni Karyas' or Sacrifices. Each person's appetite is derived from renunciation, contemplation and the inherent trait of self sacrifice. Such of the renouncers have the least interest in sensual objects including amorous damsels being the practitioners of renunciation and self restraint.

11. Food paves way to Self Realisation

Param vaa etad aatmano rupam yad annam, annamayo hi ayam praanotha na yadi ashnati amanta shrotaa srpashtaa drashtaa vaktaa ghraataarasayitaa bhavati, praanaamshcotsrajaateeti, evam hi aahaatha yadi khalv aashnaati, praana samruddho bhutvaa mantaa bhavati shrotaa bhavati, sparshataa bhavati, vakta bhavati, rasayitaa bhavati, ghraataa bhavati, drashtaa bhavateeti, evam hi aha annaad vai prajaah prajeente yaah kaschit prithivee shretaah, evam hi aaha annaad vai prajaah prajaayante yaah kaschit prithvi shritaah atonnaiva jeevanti, athattad apiyanti antatah/ Indeed one's life is dependent on food as the Panchendriyas would not hear-smell-touch-vision-speak-smell or taste and exist even as his very vital energy is also at stake. Food indeed is the essence of Life.

Chhandogya Upanishad is quoted: VII.ix. 1-2) **Annam** vaava balaad bhuyah, tasmaad yadi api dasha raatrir nashneeyaat, yadi u ha jeevet, atha vaa adrishtaashrotaa manta boddhaa kartaa vijnaataabhavatk; athannasyaaye drashtaa bhavati, shrotaa bhavati mantaa bhavati, boddhaa bhavati, kartaa bhavati, vijnaataa bhavati; annam upaassveti// Sa yonnam brahmeti upaaste annavato vai sa lokaan paanavatobhisiddhyati; yaavad annasya gatam, tatraasya yathaa kaamacharo bhavati yonnam brahmeti upaaste; asti, bhagavah, annaad bhuya iti; annaad vaava bhuyostiti; tan me, bhagavaan, bravitva iti/ (Now how is strength derived as quite obviously, **Food** is not only the source but is certainly far superior to strength! In case a person abstains from food for ten nights and still survives, it

would be a wonder that he is able to see, hear, think, understand and perform. Once the food barrier is crossed, he could see, hear, think, understand, and perform! That is precisely why food is to be worshipped and deeply meditated to! Indeed Brahman sustains life from humans downward lest very existence is at stake otherwise. He who meditates on food as Brahman himself attains the worlds which is full of food and also its associate and even superior to it viz. water!)

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

Anna Stuti is quoted in this context from Maha Narayanopanishad Section 79. Stanzas 14-15: *Samvatsarovaadityo ya esha Aaditye Purushah sa Parameshthi Brahmatmaa/ Yaabhira adityastapati rashmibhistaabhih parjanyo varshati Parjenyenoushadhi vanaspatayah prajaayanta auoshadhi vanaspatibhirannam bhavatyannena praanaah praanai balam balena tapstapasaa shraddhaa shraddhhyam medha medheyaa maneeshaa maneeshayaa mano manasaa shaanti shantayaa chittam chittena smritih smritayaa smrityaa smaarah smaarena vigjnaanam vigjnaanenaatmanam vedayati; tasmaadannam dadansarvanetaani dadaatyannaapraanah bhavanti bhutaanaam praanairmano manasascha vigjnaanam vigjnaanaadaanando Brahma yoni/* The Passage of Kaalamaana or the Time Schedule of Years comprising Seasons-Months- Weeks and Days notwithstanding, Surya Deva is ever present, but even yonder Surya is Parameshthi Hiranyagarbha is the Supreme Sustainer: It is He in the form of Aditya protects and as such the radiance of Sun Rays transform water into clouds which result in rains, crops, food, physical strength. This strength enables to self control, fasts, sacrifices, meditation, self control, mental balance and determination to witness the inner vision and the Essence of Truth which is Paramatma the Seat of Bliss. [Thus as the uninterrupted chain of Anna-to Ananda should be a perfect continuity. This is possible without diversions and leakages as the turn of the chain at the twisting point of physical strength could be critical as the latter might not slip into evil energies!]

12.*Athaanyaraapi uktam, sarvaani ha vaa imaani bhutaani ahah prapatanti annam abhijjighrak shamaanaani, Suryo rashmibhir aadadaati anaam tenaasau tapati annenaabhishiktaah pachanteeme praanaa, agnir vaa annenoh jvalati annakaamedam prakalpitam braahmanaa, atonnam aatmeti upaashitetyevam hi aahaa/Annaad bhutaani jaayante, jaataani annena vardhante, adyatetti xha bhutaani tasmaad annam tad uchyate/* Indeed all the Beings in the worlds yearn for and run after food. Even Surya Deva is stated to feed Himself from his own rays and generate radiance. The heat enables creation of food to the Beings as also enables digestion and that indeed is the physical mechanism that

Brahma bestowed to all the living beings. That is how the food consumed and digested facilitates the process of growth from childhood to adults and therefore food is Paramatma him self.

Taittiriya Upanishad vide II.2 explains further as follows: The paramouncy of Food as this is the be all and end all of Creation via Praana/Life-II.ii.1) *Annaadvai prajaah prajaayantte, yaah kaascha prithvim shrutaah , atho annenaiva jeevanti, athainadapi yantyantatah, annam hi bhutaanaam jyeshthamn, tasmaat saroushadhamuchyate, sarvam vai tennamaatpanuvanti, yennam brahmopaasate, Annaad bhutaani jayante, jaataannyannena vardhante, adyatetti cha bhutaani, tasmaad annam tad uchyata iti/ Tasmaadvaa yetasmaadanna rasamayaat, anyontara aatmaa praanamayah,tenaisha purnah, sa vaa esha purushavidha eva, tasya purusha vidhataam, anvayam purushavidhah, tasya praana eva shirah, vyaano dakshina pakshah, apaana uttarah pakshah, aakaasha aatmaa, prithivi puccham pratishthaa, tadapyesha shloko bhavati/* (Food is the base that all the Beings on earth are born from, sustained by and at the end merged into. Since food is preceded by, born before, worshipped always, and eaten by all the Beings, it is precisely called Praana or the Life Force for all. As the Inner Self is made of this Life Energy which is the essence of food, the latter is an off shoot of Vayu the Air of the Pancha Bhutas or the Five Elements of ‘Prithivi-aapas-tejas-vaayu -akaashas’. Of this Vayu, the head of a Being is Praana, its right side is Vyana, left side is Apaana; Akasha or the Space is the Self of a Being, Earth is the tail that stabilizes.Thus ‘Annaat’or food transforms into ‘Prajaaah’ resting on earth; since ‘annam hi bhutaanaam jyeshthaanaam’ or as food is the first born, all the living beings originate from ‘annam’, sustain from it and finally merge into it; hence *Annam Brahma!*

13. *Athaanyatraapi uktam:Vishvabhrid vai naamaisha tanuur bhagavato vishnor yad idam annam, praano vaa annasya rasomanah praanasya vigjnaanam manasa, aanandam vigjnaasyeti, annavaan, praanavaan,manasvaan, vigjnaanavaan, aanandavaan cha bhavati yo haivam veda, yaavanteeh vai bhutaani annam adanti taavatsvan tasthoannam atti yo haivam veda, annam eva vijarannam annam samvananam smritam, annam pashunaam praanonnam jyeshtham, annam bhishak smritam./* Food indeed is the blessing to the Universe by Bhagavaan Vishnu who is the perserver and sustainer. The very existence of all the Beings in the Lokaas is indeed food as the quintessence of Life, besides the mind as the thinking capacity and understanding especially the material and spriritual aspirations alike. It is he or she who realises that the fall out of food is life, brain power and joy. It is food and food alone that prevents physical decay and strenghening of mental soundness. This applies to humanity, animals and other species alike.

Kaalamaana the eternal cycle of time

14. *Athaanyatraapi uktam: annam vaa asya sarvasya yonih, kaalashchaannasya, Suryo yonih kaalasya, Suryo yonih kaalasya, tasyaitad rupam yan nimishaadi kaalaat sambhrutam dwaadashaatmakam vatsaram etasyaagneyam kramenotkramena saarpaadyam shraavishthaardham aagneyam kramenot - kaamena saarpaadyam shravishthaardhaantam saumyam tatraikaikam aatmano navaamshakam sacharakavidham, saukshamyaatvaad upaiti aatmaa sambodhanaantaram iti yevam hi aah/ Yaavatyo vai kaalasya kalaas taavateeshu charati asau, yah kaalam brahmeti upaasheeta kaals tasyaati duuraam apasaraateeti, evam hi aaha: Kaalat sravantik bhutaani, kaalad vridhim prayaanti cha,kaale chaastam niyacchanti kaalo murtir amurtimaan/* While food doninates life, the factor of time and its major support the Pratyaksha Bhaskara controls the kaala maana. As Surya Deva moves northward in ‘Uttarayana’, Agni gains momentum while the former is on ‘dakshinaayana’ on the descent during the second phase,

Varuna Deva takes over dominance. During the course of Sun northward, kaala maana dominates the symbolic 'Maagha' or the sickle while 'sravishtha' or drum represents the south bound Bhaskara. Thus kaala maana is regulated by the movements of Surya Deva.

[Briefly explaining the 'kaalamaanā', Dharma Sindhu states: *Ayanaas* are of two kinds viz. Dakshinaayana and Uttaraayana: Surya's passage through six Raashis from Karka to Dhanu is called Dakshinaayana and the passage from Makara to Mithuna Rashis is called Uttaraayana. *Ritus* (Seasons) are counted both Soura-maana or of Surya's passage and Chandra maana or Chandra's passage-wise. Commencing from Meena / Mesha Raashis the passage of Surya through the subsequent two further Raashis is called *Vasanta Ritu* or Spring Season of pleasant weather roughly coinciding with Chaitra/Vaishaaka or March last to May last weeks when festivals like Ugadi, Shri Rama Navami, and Baishaakhi are celebrated. The subsequent Ritus are as follows: *Greeshma Ritu* or Summer coinciding with Jyeshtha-Aashaadha or the last portions of May-June being Summer and hot when festivals like Ratha Yatra and Guru Purnima are observed; *Varsha Ritu* or monsoon season coinciding with Shravana-Bhadrapada or the last portions of May-July being very hot observing Raksha Bandhana, Krishnma Ashtami, Ganesha Chaturthi, and Onam; *Sharad Ritu* or Autumn Season coinciding with Ashwin-Kartika Maasaas or last portions of September-November being mild weather celebrating Navaraatraas and Deepaavali; *Hemanta Ritu* or pre-winter Season coinciding with Margaseersha-Poushya of the last quarters of November-January celebrating Pongal and Samkranti; and finally *Shishira Ritu* or winter coinciding with Maagha-Phalguna Maasaas and the last quarters of January-March observing Vasanta Panchami, Shiva Raatri and Holi. The Chandra -maana procedure varies in the sense that the cycle of Seasons starts from the first day of Chaitra itself. In any case, the Shrouta-Smaarta Karmaas are re-emphasised and are better performed in Chaandra Ritus only.]

15. *Dve vaava braamano rupe kaalash chaakalaash chaatha yah praag aadityaat sokalokalotha ya aadityaad yah sakalah, sakalah, sakalasya vaa etad rupam yat samvatsarah, samvatsaraat khaly evemaah prajaah prajaayante, samvatsarenah vai jaataa vivardhante, samvatsare pratyastam yanti, tasmaat samvatsaro vai prajaa patih kaalonnām Brahma needam aamaa cheti evam hi aah, kaalah pachati bhutaani sarvaani eva mahaatmani, yasmin tu pachyate kaalo yas tam veda sa vedavit/* Paramatma has two forms viz. the 'kaalamaanā' and 'kaala rahita' or the time and timeless. Well before the time of Pratyaksha Bhaskara, Brahman was 'Avyakta' or the Unknown when the Universe was dark and non-existent. With the manifestation of Bhaskara, 'kaala maana' appeared and Sun is indeed the time schedule. Since then life and Beings of 'charaachara jagat' or the moving and the immovables got created and years rolled up and since then Prajapati got self-manifested and time at the abode of Brahman the Antaratma the true reflection of Brahman was realised; thus time schedule the regulator of Srishti or the process of 'srishti' was launched; indeed He who realises is the essence of vedas thus becomes the essence of Paramatma.

16. *Vigrahavaan esha kaalah sindhuraajah prajaanaam, esha tat sthatah savitaakhyo yasmaad eveme chandra rakshah-graha samvatsaraadayah suunante, athaibhyah sarvam idam atra vaa yat kinchit shubhaa drushyentah loke tad etebhyas , tasmaad aadityaatmaa brahmaatha kaala samjnaanam*

Aadityam upaashitaadityo brahmetyekatha evam hi aaha/Hotaa bhoktaa havir mantrō yagjno vishnuh prajaapatih, sarvah kaschit prabhuh saakshee yomushmin bhaati mandale/ Kaalamaanā is like the never drying Oceans as regulated by Savitur from whom Bhaskara emerged as also Chandra, Nakshatra mandali, and the planets and ‘ samvatasaras’ or years too. Indeed from Savitur the aspects of virtue and vice too were caused. Thus the Self of the Surya Deva is the reflection of Paramatma; indeed he is also the ‘bhokta’ and ‘bhukta’ or the enjoyer and the offerer of sacrificer- the Hota and the Yagna phala in the forms of the homa karyaa-the mantra reciter-Vishnu and Prajapati too is the unique Brahman whose witness is Aditya.

Chhandogya Upanishad is relevent vide III.xix.1) *Adityo Brahmeti aadeshah, tasyopa vyaakhyaanaayam: asad eveam agra aaseet, tatsad aaseet, tat samabhavat, tad aandam niravartata, tat samvatsarasya maatram ashaata, taqn nirabhidyaata, te aandakapaale rajatam cha suvarnam chaabhavataam/* (The very original teaching was that Aditya the Supreme Effulgence was Brahman the Paramatma! The explanation pertained was that in the very beginning, all this was unmanifest and non-existent. Then that became manifest and took the shape of an Egg and it existed in that position for a year; eventually the Egg got split up in two halves : one of gold and another of silver!) III.xix.2) *Tad yad rajataam seyam Prithvi, yat suvarnam saa dyauh; Yajjaraayu te parvataah, yad ulbam sa megho neeharah, yaa dhamanayah taa nadyah, yad udakam sa samudrah/* (Of the two halves of the Egg, the silvern portion got manifested as Earth and the golden half as Heaven. The outer membrane which was thick emerged as mountains and the thin membrane appeared as clouds and mist. Then the arteries shaped up as rivers and the Sea was like the bladder!) III.xix.3) *Atha yat tad ajaayata sosaavaadityah; tam jaayamaanam ghoshaa ululavonudatishthan, sarvaan cha bhutani, sarve cha kaamaah; tasmaat tasyodayam prati pratyayanaam prati ghoshaa uluklavonutthishthanti, sarvaani cha bhutaani sarve cha kaamaah/* (Then got genertated 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 etamevam Vidwaan Adityam Brahmeti upaastebhyaaso hayad enam saadhavo ghosha aa cha upa cha nimrederan nirmederan/* 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!)

17. *Brahma ha vaa idam agra aaseet, ekonantah, praagananto dakshinaatonantah; praateechi anantah udeechee ananta urthvaan chaavaan cha sarvatonantah; na hiyaasyaa praachyaadi-dishaa kalpaante ha tiryaaagvaan chorthvam vaa, anuhya esha paramatma aparimitojotarkyochintyaa esha aakaashatmaa; evaishaa kritsna khshaya eko jaagarteeti, etasmaad aakaashaad esha khalv idam chetaamaatram bodhayati; anenaiva chedam dhyaayate asminn aaditye tapati, agnau chaadhmake yaj jyotish chitraataram, udarsthotha vaa yah pachati annam; iti evam hi aah; yaschaishoaganau yashchaayam hridaye yaschaasaav aaditye sa esha ekaa itī ekasya haikatvam eti ya evamvedaa/* Indeed Brahman was the origin of the Universe being all pervasive in the east-south-west and north beyond above and deep below; the Supreme is avyatam-shashvatam-anantam and beyond the space. Into Him the Universe dissolves and recreates. He is radiance manifested beyond the Surya Bhagavan, the smokeless Agni-the Jatharaagni that digests; that extrardinary brilliance which is the Ultimate Bliss.

Chhandogya Upanishad is quoted III.14.1) ***Sarvam khalvidam Brahma tajjvalaaniti shaanta upaaseeta/ Atha khalu kratumayah Purusho yathaa kratur asmin loke purusho bhavat tathetah pretya bhavati, sa kratum kurveeta/*** (This Universe in totality is Brahman from whom it is born, exists and dissolves; hence one ought to meditate with tranquility and with sincerity; as he exists with conviction and faith, so does he depart; indeed he or she shapes one's own destiny for sure!) III.14.2) ***Manomayah praana shareero bhaarupah satya sankalpa aakaashaatmaa sarvakarmaa sarva kaamah sarva gandhah sarvarasah sarvamidam abhyaattovaakya- naadarah/***(The Self comprises of mind, the vital force of the body and inner conciousness; his soul is like the Space; he is essentially of good nature, good intentions, good actions and without complaints and cravings!)

Kaushetaki Upaniashad too is relevant: III.14.1) ***Sarvam khalvidam Brahma tajjvalaaniti shaanta upaaseeta/ Atha khalu kratumayah Purusho yathaa kratur asmin loke purusho bhavat tathetah pretya bhavati, sa kratum kurveeta/*** (This Universe in totality is Brahman from whom it is born, exists and dissolves; hence one ought to meditate with tranquility and with sincerity; as he exists with conviction and faith, so does he depart; indeed he or she shapes one's own destiny for sure!) III.14.2) ***Manomayah praana shareero bhaarupah satya sankalpa aakaashaatmaa sarvakarmaa sarva kaamah sarva gandhah sarvarasah sarvamidam abhyaattovaakya- naadarah/***(The Self comprises of mind, the vital force of the body and inner conciousness; his soul is like the Space; he is essentially of good nature, good intentions, good actions and without complaints and cravings!)

18. Yoga -the proven approach to Moksha Praapti

Yathaa tat prayoga kalpah praanaayaamah pratyaaaharo dhyaanam dhaaranaa tarkah samaadhihi shadangaa iti uchyaate yogah, anena yada pashyam pashyati rukma varnam kartaaram Eeshaam Purusham Brahmayonim;tadaa vidvaan punyapaape vihaaya parevyaye sarvam ekeekaroti; evam hyaah/ Yathaa parvatam aadeptyam naashrayaanti kadaachana/ The proven method of attaining the Paramatma is to controlling one's senses and 'panchendriyas', intense and highly concentrated six folded yoga shaking off the virtue and vice alike and seeking vision of eqaunimity and the permanent bliss; the common saying is that neither birds nor animals seek shelter on a burning mountain and likewise, sins and blemishes would take refuge to the Supreme.

Narada Purana is quoted the essence of Ashtanga Yoga as follows: Brahmarshi Narada gave a direct question to Sanaka Kumara as to which 'Karma' (Holy Action) would assure the attainment of Moksha and Sanaka replied that Yoga was indeed the unique way and 'Jnaan'backed by 'Bhakti' was the best form of Yoga- a mix of Karma Yoga and Jnaana Yoga, or a blend of 'Karma'(Action) with Bhakti (devotion). *Ahimsa Satyamakrodho Brahamacharyaa Parigrahou, Aneershyaa cha Daya chaiva yogayorubhayo samaah/* (Non-Violence, Truth, absence of hatred, Brahmacharya, Aparigraha or non acceptance, destruction of jealousy, mercifulness and benevolence-these are the features in required proportions). The person who treats the way that he himself desires to be treated is qualified for Yoga. Contrarily, the person who is overcome by envy and fault-finding might be immersed with Dhyana and Tapasya, but these noble qualities are considered futile. That is why restraint, self-control and equanimity in terms of speech, thought and action are the cornerstones of 'effective' Vishnu Puja . Given these basic pre-conditions, Pujas, Stutis, Fastings, Vratas, Purana Shravanas, Tirtha Yatras, Daanaas, Yagnas and the like assume redoubled proportions of efficiency and are truly termed as implements of Karma Yoga. The lack of distinction between Jeevaatma and Paramatma, signifying the Maha Vakyas of Vedas viz.

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

Kshetrajna Shakti is dormant in all Beings; it is minimal in ‘Jada’ rupas like trees and mountains, some what weak among animals and birds, but human beings are fairly aware of the Shakti; while it is conspicuous among higher levels like Gandharvas, Yakshas and of course Devas. Like the Sky the Kshetrajna Shakti is all pervading in different ‘Rupas’; it is the awakening of that Shakti which Yoga is all about.

Mundaka Upanishad asserts vide III.1.3 that by means of yoga one accomplishes the Supreme directly : III.i.3) *Yadaa pashyah pashyate rukma varnam kartaaram paramam brahma yonim, tadaa vidvaan punya pape vidhuya niranjanah paramam saamyam upaiti/*(As indeed when the Seeker of Reality finally confronts the vision of the golden hued Over Lord and merges with the non duality of Purusha and the Self as the **Source of Brahman**, the Seeker attains equation and then the riddance of gunas and features, merits and non merits, ‘punya paapas’ and indeed that is what all the highest goal!)

19. *Athanyatraapi uktam: yada vai bahir vidvaan mamam niyamendriyaarthaan cha praano niveshayitvaa nih sankalpas tatas tishthet, apraanaad iha yasmaat sambhutatah praanasamjnaako jeevaa tasmaat praano vai turaakhye dhaarayet praanam; iti evam hyaah: achittam chattamadhyastam achintyam guhyam uttamam, tatra chittam nidhaayeta tac chalingam niraashrayam/* As the person in the quest of Brahman control his mind from the extraneous influences and devoid of conceptions, then he is stated then in the tureeya or the ultimate sense and then with no attachments and merge his thoughts into the Brahman.

Mundaka Upanishad is quoted again vide III.i.7-8: *Brihaccha tad divyam achintyarupam sukshmaaccha tatsukshmataram vibhaati, duuraat suduure tad ihaantike cha pashaatsva ihaiva nihitam guhaayaam/ Na chakshusaa grahyate naapi vaachaa naanyar Devaih tapasaa karmanaavaa, jnaana prasaadana vishuddha sattvah tatastu tam pashyate nishkalam dhyayamaanah//* (Brahman is attainable only through the disciplines of Truthfulness and similar traits: It is ‘Divya’ Self-Resplendent; ‘Achintya Rupam’ or of Unimaginable Form; Sukshmantaram or Subtle like ‘Antariksha’; Vibhaati or of such illumination of Surya Chandraadis; ‘sudur’ or extremely distant to the ignorant since the wise are awareness as deep within quite nearby; and ‘guhaayam’ or is deep in the cavity of everybody’s Self, but imperceptible to the blind and ignorant. Indeed it is incomprehensible by the sensory organs and faculties of vision, speech, and so on except through the minds’eye that too by intense ‘dhyana’ fully backed by ‘Karma’ and ‘Dharma’; It is reachable by ‘jnaana prasaadana vishuddha sattva and jnaanamaya’ or only through the favourable medium of knowledge and purity of thought and deed.

Manu Smriti (Aachara Khanda) is quoted: 12.18 onward: a human being suffering from the evils of life pulling forcefully from attachments to the ‘arishad vargas’ and deep miseries emanating from sensual objects and their blemishes would hardly have any options except to carry forward to sufferings hence and lifes thereafter. It is stated that in respect of any Being- be it human or other species- Pancha Bhutas do play a vital role in resisting the battle against evil forces but when the mind forces the ‘panchendriyas’ or sensory organs floods of evil then the Five Elements too lose grip and thus let the Beings to head on and pave way for the torments in Yama Loka. Indeed the mind of a Being emanates action of virtue and vice and the mind keeps on whispering the need for dharma, but the thick layer of Agjnana or ignorance tends to ignore the whispers; the Prakriti or Nature possesses three features of Satva- Rajas-Tamo gunans whose mix constitutes the all engulfing characteristics of a Being. *Yo yadeshaam guno dehe saakalyenaatirichyate, sa tadaa tadgunapraayam tam karoti shareerinam/ Sattvam jnaanam*

tamojnaanam raagadveshau rajah smritam, etad vyaaptim adetshaam sarvabhutaashritam vapuh/ As the bodyframe comprising the mix of the ‘Gunaas’ of an individual Being is disproportionate then its reflexes too get affected likewise in three defined compartments of vipareeta or the worst kind of ignorance- a total cover of what is ignorance about- semi ignorance- and total absence of awareness or total agnana or ‘tamas’/ utter darkness as in some species of Nature. Indeed ‘Satvam Jnaanam tamojnanam raagadweshou rajah smritam’ explains the role of virtue in popularising the total negation of ‘raaga-dweshas’ for immunity. The three main kinds of ‘jnaana’ or of pure joy-tranquility-and total radiance are of Liberation and Personification of Absoluteness are the steps of what is termed as ‘Tadaatmya’ or Unity of Jeevatma and Paramaatma. Thus the mix of Absolute Truth represents the Identity of Satva-Rajo- Tamo Gunas! Such Identity is graded as ‘Agrayo-Madhyo-Jaghnasya’ or Uttama-Madhyama-and Athama; indeed this classification is of top and highly elevated states of Virtue in the Absolute Reckoning! *Vedaabhyaasastapo jnaanam shauchamindriyanigraha, dharmakriyaatmachintaa cha saattvikam gunalakshanam/ Arambharuchitaa adhairyamasatkaaryaparigraha, vishayopasevaa chaajasram raajasam guna lakshanam/* or Vedaabhyaasa, Tapa, Jnaana, Shaucha, Indriya nigraha, Dharmaacharana and constant meditation are the characteristics of Satva Guna, while initial but absence of sustained efforts, taking up well thought out endeavors but giving up on way to success, gradual slippages in terms of yielding to worldly attractions and bowing to sensual pleasures are the features of Rajoguna. Greed, sleepishness, lack of determination, cruelty, naastikata, habitual soliciting of favours, and dullness are the patent features of Tamo guna. Such is the description of qualities that feature out through one’s life in the past, present and future. The seriatum in which these are portrayed brings in the quality of the same at once in respect of good-indifferent-and outright bad degrees of active-passive-and shameful ways of living. Satva guna is defined as what a person of high virtue executing a deed that he is not ashamed of, nor he regrets performing but he gives immense self - yielding joy and contentment is delineated so and that indeed is the prime attribute of Satvaguna. *Devatvam saattvikaa yaanti manushyatvam cha raajasaah, tiryaktvam taamasaa nityamityeshaa trividhaa gatih/* or Satvika guna reaps Devatvam, Rajasa guna provides ‘Manushytawa’ or the human character, and Tamastwa results in ignorance ending up in the womb of animals, birds, reptiles and so on. *Esha sarveshu buthteshu gudhotmaa naprakaashate, Drushyate tvagraayaa buddhya sukshmayaa sukshma darshibhih/ Yacchedvaan manasi pragjnyaastad yacchecchanta aatmaani, Jnaanam aatmaani mahati niyaachet, tad yacchecchaanta aatmaani/* (This Purusha is hidden in all beings from Brahma to bunch of grass but is covered by maya or cosmic illusion born of the mix of Satva-Rajas and Tamo Gunas. Only Maharshis and Great Seekers might perceive him as a subtle entity; the Paramatma is stated to reveal to none due to Yoga Maya or the Great Illusion as covered by Ignorance. Only through purified intellect as is available to Seekers, a hazy profile of Hiranyagarbha is perhaps seen by their mind’s eye! The discerning person needs to merge into the ‘Indriyas’ or the organs into the intelligent Self and then infuse the latter into the ‘Paramatma’. While so doing, the name-form-action of that particular Self is totally negated and there had to be a ‘tadaatmyam’ or fusion of the two entities!)

‘Tadaatmya or Unification of Individual Being and the Inner Self:

20. *Athaanyatraapi uktam: atah prayaasya dhaaranaa taalurasana grani peedanaad vaan manah praana nirodhanaad , Brahma tarkena pashyatiyadaatmanaa aatmaanam yadaatmanaa aatmaanam anor aneeyaamsham dyotamaanam manah kshayaat pashyati tad aatmaanaatmaanam anor aneeyaamsam dyotamaanam manahkshayaat pashyati, yad aatmaanam drishtvaa niraama bhavati, niraatmakvaad asamkhyo yonischintyo moksha lakshanam iti etad param rahasyam aah: chittasya hi*

prasaadena hati karma shubhaashubham, prasannaatmaani stitvaa sukham avyayam ashnitaa iti/ As cited else where, the vision of the Self is possible by the highest cogitation for a person by the restraint of food consumption, keeping silent, control of breath and climactic concentration of mind on the analysis of the Inwardness. That indeed is the path of the mystery of existence. This alone is the approach to equanimity and action -lessness, by far the least of pluses and minuses of existence and that indeed is the fruit of Introspection of the Supreme Self the Antaratma. Maha Narayanopanishad section 12.xvi is quoted: *Dahlam vipaapam varaveshmabuta yata Pundareekam puramadyastamstham,tatraapi dalhe gaganam vishokam tasmin yadantastadupaasitavyam/* Right inside the stronghold fortress of human body, there is minute, sinless and pure lotus of the heart in which Supreme Paramatma resides. Inside that area is ‘daharaakaasha’ or the ‘inner most antariksha’ as the endless sky seeks to envelope Paramatma. It is that Supreme that is to be meditated intensely. Chhandogya Upanishad explains: VIII.i.1) *Harih Om, atha yad idam asmin Brahmapure daharam pundarikam veshma, daharosminn anta-raakaasha, tasmin yad antah, tad anveshtavyam, tad vaa va vijijnaasitavyam/* (Harih Om! There is a need to enable normal understanding to identify the Individual Self with the Absolute and Superlative Self; this is especially to conceive the Object with qualities like organs and senses in the mortal world viz. the Self, as juxtaposed with the Ultimate Reality in terms of Space, Time and other derivative features of the Pancha Bhutas or Five Elements. This is why normal knowledge of mortal conditions vis-à-vis the macro view of higher and applied situation becomes needed. Therefore then, a lotus like small space viz. ‘daharaakaasa’ within the dwelling place of Brahman is viewed for the understanding. The inference is that Brahman has manifested himself in the form of an Individual Soul called Existence and even as the latter is totally detached, there are officials of that abode who are responsible for the maintenance of that abode which is purely temporary ; once that Individual Soul-which is but a reflection of Brahman himself- is transferred then a new abode gets ready and the Manifested Brahman called Individual Self- is migrated too again on temporary duty. Thus the mirror images of the Original Brahman keep moving to varying abodes on purely temporary basis! But the original is always intact and the duplicate reflections are in circulation from birth to birth of the mortal bodies!)

21.Athaanyatrapi uktam/ Urdhvagaa naadee shushunmaakhyaa praanaa sancharinee taalvaantarvicchinnaa tayaa praanonkaara mano yuktaa yorthvam ukramet, taalavadhyagram parivartya indriyaani asamyojya mahimaa mahimaanam nireeksheta, tato niraatmakatvam eti niraatmaketvam niraatmakavaan eti, niraatmakatvaan naasukha dukkha bhaag bhavati labhata iti evam hi aaha: paraah puvam prishthaapya nigraheetaa nilam tatah, tiirtvaa param apaarena paschaad yunjeet murdhvaani/ As stated elsewhere: The upward ‘Sushumana Naadi’ in the body of a human being is instrumental to the passage of ‘praana’ intersecting the stomach and mind causing sensations of pain and pleasure as also the tip of tongue making way to the stomach but yet bind ‘antaratma’ to merge ‘into paramatma’ as the crown of the head as representing the eternal AUM.

Chhandogya Upanishad explains vide VIII.6.6 vividly describing the body nerves issued from the heart always interacting with the Sun and wind thus deciding the path of one’s departure from life: VIII.vi.1-6) *Atha yaa etaah hridayasya nadyaah taah pingalasya nimnastishthanti, shuklasya neelayasya peetasya lohitasyeti; asau vaa aadityah pingalah esha shuklah, esha neelah, esha peetah, esha lohithah// Tad yathaa mahaapatha aatata ubhau graamaugacchhaatimam chaamum cha;amusmaad adityaat praatayante taaasu naadisushruptaah, aabhyo naadibhyah praatayante temusminn aadityashruptaah//Tad yatraitat suptah samastah samprasannah svapnam na viaanaati aasu tadaa naadeeshu shruptha bhavati, tam na kaschana paapmaa sprushati, tejas hi tadaa sampanno bhavati// Atha yatraitad abalimaanam*

neeto havati, tam abhita aasheena aahuh jaanaasi maam, jaanaasi maam iti;sa yaavad asmaacchareetad anutkraanto bhavati, taavaj jaanati// Tadeshashloka:Shatam chaikaa cha hridayasya naadyah taasaam murdhaanaam abhinh abhinishtraaika tayordhvam ayann amrithatvam eti vishvavam anya utkramane bhavanti, utkramane bhavanti//(In the process of death, the status of the physical nerves and how Sun influences these is described. The veins in the body issuing out of the fleshy bulge called the lotus shaped heart that is meditated for Brahman is charged with subtle juices of varied colours akin to desires. The heat of Sun causes bile which when comes into contact with phlegm in the nerves assuming different colours as accentuated by wind contacts. The Wind-Phlegm mix brings about changes of colours, say blue with severe wind, white when excessive phlegm, yellow with their equal proportion and red on account of too much of blood count in the body. Thus the moods of a Being are changed as per the inputs involved. Now just as highways connect cities and villages, the rays of the Sun reach both the worlds; they enter human bodies as also places yonder the Sun. In the state of sleep, organs of the bodies are withdrawn. Similarly as death is drawn nearby, people around realise that he or she is no more. As the life departs, the Self goes upwards through the Sun rays. He reaches the Sun within the time that mind travels. Then the Soul of virtue goes upwards by making the sound of Om or downwards otherwise in the case of the unenlightened Souls. The gates of Brahma open to the blessed ones or shut to other Souls that search of their designated Lokas! In this connection, an apt verse is stated: The nerves connected to the heart are hundred and one. At the time of one's departure, one of the nerves of some blessed ones reach up to the crown of the head. Such of those going upwards through that nerve attain immortality while by various other nerves connecting other exit points totalling nine become the causes of departure; indeed they become the causes of departure!)

Prashnopanishad vide III.6-7 too is quote worthy: III. 6-7) *Hridi hyesha Atmaa, atraitad ekashatam naadeenaam taasaam shatam shatam ekaikaashyam dyaasaptatir dyaasaptatih pratishakhaa naadee sahasraani bhavanti, aasu vyaanascharati// Athaika -yordhva udaanah, 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, activating 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 naadyah taasaam murdhaanaam abhinh abhinishtraaika tayordhvam ayann 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 prana reaches the Sun within the time that mind travels. The nerves connected to the heart are hundred and one. At the time of departure, one of the nerves-Brahma Nadi- of the blessed ones reaches the crown of the head. While the opening of that nerve enables Immortality, vyana through other exit points totalling nine indicates definite return to the cycle of rebirths. Now the reference to Udaana; this vital force moves everywhere in the body from top to toe. When it takes an upward trend it leads to Deva Lokas and as it takes a downward trend it leads to 'manushya loka' if it is 'ubdhaabhyameva'; or as a result of paapa- punyaas or sins and virtues)

22. *Athhanyatrapi uktam: dve vaa va Brahmanee abhidyeye shabdas chaashabdasyasca, atha shabde - naiva ashabdam aavishkriyate, atha tatraaum iti shabdenordhvam ukraantoshabde bndhaanam eti athaayaisha gatih etad amritam, etat saayujyatvm, nivratatvam tathaa cheti; atha yathornaanaabhi tantu nontunordhvam ukraantovakaasham labhateeti evam vaa va khalv asaaly abhidyataa aum iti anenorthvam utkraantah swatantryam labhate, anyethaa pare shabdavaadinah:shravaan angushtayona atnar hridaya aakaasha shabdam aakarnayanti saptavidheyam tasyopamaa, yathaa nadyah kinkinee kaamsya chakraka bheda vikrantikaa vrishthir, nivaate vadaateeti, tam prithak lakshanam ateetya pare shabdevyakte brahmani astam gataah, tatra te prithag dharmino prithag vivekyaa yathaa sampanaa madhutvam nanaa rasaa iti evam he aah:dve brahmanee veditivye shabda brahma param cha yat, shada brahmani nishnaatah param brahmaadhi gacchati/* As stated elsewhere, AUM is the ‘shabdham’ and ‘gudham’ or the sound and unknown the revelation of the union of the Supreme and the Inner Self. It is like a spider that ascends the thread woven ahead, the Seeker too gains space gradually within one’s own free space by the sound of AUM heard by closing the ears and thumbs as to be heard within one’s own heart. This is like the seven fold comparison of flows of rivers, sound of bells, the croaking of frogs, rains, and the monologues in an open and silent place by oneself. Such sounds are akin to unknown Paramatma like the tastes of various juices comparable to that of pure honey. This is what like two Brahmins, one within and the Unknown!

Chhandogya Upanishad vide VI.9.1-2 explains that like honey bees collect honey from various flowers, the Eternal Truth that the Antaratma of all the Beings is similar: VI.ix.1-4) *Yathaa, Saumya, madhu madghukrito nistishanti, naanaatya yaanaam vrikshaanaam rasaa saavahaaram ekataam rasam gamayanti// Te yathaa tatra na ivekam labhante, amushyaaham vrikshasya rasosmi, amushyaaham vrikshasya rasosmeeti, evam eva khalu, Saumya, imaah sarvaah prajaah sati sampadya na viduh sati sampadyaamaha iti//Ta iha vyaaghro vaa simho vaa vriko vaa varaaho vaa keeto vaa patango vaa damsho vaa mashko vaa yad yad bhavanti tad aabhavanti// Sa ya eshonimaa aitadaamyam idam sarvam, tat Satyam, sa Atmaa, tyat tvam asi, Svetaketo iti; bhuyaa eva maa bhagavan vigjnapaytva iti; tathaa,Saumya, iti hovaacha/(Just as bees collect the essence of flowers of various trees and produce honey of a uniform quality from a bee hive, the various Beings irrespective of their origin, say as a product of this or another source of knowledge, produce the same awareness that all species of creatures merge into a singular Reality! These creatures, be they as tigers, lions,wolves, pigs, insects, grass hoppers or mosquitos finally named as the Truth which is the subtle essence of Existence. What ever existence they might originate from is not of consequence as their merger into Reality would be such as that specific being is judged by its own penchant and the resultant actions. Based on the fruits of these past actions, the concerned Self is judged and migrated accordingly from birth to birth. This is the subtle essence of existence; indeed that is Self which is essentially the Truth!)*

23. *Yathaanyatrapi uktam: yah shabdastad Aum iti etad aksharam yad asyaagram tacchaantam, ashabdham abhayam ashokam aanandam, triptam sthiram, achalam, amritam, achyutam dhruvam vishnu samjheetam sarvaaparataratvaaya tadetaa upaseeteti evam hyaaha: yosau paraatparo deva aumkaaro naama naamatah nisshabdah suunya bhutastu muurdhani sthaane tatobhyaset/* As mentioned elsewhere; the sound of ‘Aum’ terminates tranquility, soundless, fearless, sorrowless, blissful, ever contented, steady, everlasting, enduring, and all pervading Vishnu the Ultimate stated as the Supreme and the Innerself as nothingness yet the bliss as the one that prana leaves from ‘Brahma randhra’ of one’s the head.

24. *Ataanyatraapi uktam : dhanuh shareeram, Aum iti etaaccharah, shikhaasya manah, tamo lakshanam, bhitvaa tamotamaavishtam aagacchati; athaavishtam bhitvaalaatachakram iva sphurantam aadtya varnam uurjasvantam urjasvantam brahma tamasah paryam apashyad yad amushminn aadityetha some-agnau vidyuti vibhaati; ath khalv enam drishtvaamritatvam gacchateeti evam hyaah/ Dhyaanam antah pare tattve laksheshu cha nidheeyate ato vishesha vigjaanam vishesham upagacchati:maanase chavileene tu yat sukham chaatmaa saakshikam tad brahma chaamritam shukram saa gatih loka eva sah/* As stated elsewhere, one's physique is like a bow and arrow is the driving energy viz. AUM, mind is the sharp point of the arrow and darkness is the target the Unknown Paramatma. Once the Supreme becomes visionable as a wheel of Agni, then that gets familiar with what the fantastic 'Surya Varna' resplendent with enormous 'shakti' is like. There beyond the pitch darkness is chandra, Agni, Vidyut, and far far yonder, is the path of bliss yet right within one's own Antaraatma or the Self. Once one's own mind acts like an arrow with little faltering as fortified with confidence and concentration the arrow would hit the target viz. the Truth and Reality.

Mundaka Upanishad vide II.ii.3-4 are quoted in this context: II.ii.3) *Dhanur griheetvaa aupanishadam mahaasrtram sharam hyupaasaanishitam samdadheeta: aayamya tad bhagavatena chetasaa lakshyam tadevaksharam Soumya viddhi/* (Having taken into one's mind as its piercing arrow, that is appropriately sharpened by the Veda Vedangas and the resultant karma jnaana and precision of meditation, the Individual has to target the Supreme by releasing the mind and the purity of its thoughts deep within!) II.ii.4) *Pranavo dhanuh, sharo hyaatmaa Brahma tallakshyamuchyate, Apramattena veddhhaavyam sharavat tanmayo bhavet/* (The 'hunter' as duly equipped with high knowledge of maturity takes up 'Pranava Shabda' as the mantra the bow, releases Soul as the arrow -as totally ready and prepared with the maturity of karma and dharma but connected with the body of organs and senses- at the Ultimate 'Unknown Reality' as the target. If the arrow is to be released by an erring hunter then naturally the 'bull's eye' or the pointed target's eye might not be hit, despite repeated and concentrated efforts ! In other words, the effort has to be totally relieved of the traces of materialistic forces as generated by the 'Pancha Karmendriyas' and the 'Pancha Jnaanendriyas')

Bhagavad Gita XV.11-12 is quoted too: *Yatanto yogischainam pashyaantaatmanyavasthitam , yatanto-pasyanya atmanyavasthitam, yatyantopyakritaatmaano naainam pashyanta chetana/ Yadaaditya gatam tejo jagatdraasayatekhilam, yacchandramasi yacchhaagno tatteejo viddhi maamakam/* Those 'yogaatmas' are able to vision 'paramatma' within themselves in their very heart and those ignorant whose conscience is camouflaged by darkness with no rays of light could never do so. Do realise the resplendence of Sun, the coolness of Moon and the radiance of Agni; the Supreme within and without are the self-radiant.

25. *Athaanyatraapi uktam: Nidrevaanaantarhitendriyah shuddhitaatmayaa dhiyaa svapna iva tah yah pashyateendriya bilevivaashah praanavaakhyam pranetaram, bhaa rupa, vigata-nidram, vijaram, vimrityur, vishoko bhavati, iti evam hyaaha: evam praanam athomkaaram yasmaat sarvam anekadhaa, yunakti yunjate vaapi tasmaad yoga iti smritah: ektatvam praana manasor indriyaanaam tathaiva cha, sarva bhaava parityaago yoga iti abhidheeyate/* The following has been stated earlier that in the dream stage, senses are withdrawn and lose their control although the life's energy the leader 'praana' is intact. When in deep sleep known as the state of 'samprasaada', a person experiences perfect purity of mind and either a specific consciousness or of none; then in that state, the nervous system of the body comprising as many as 72000 nerves named 'hitaa' might get activated. These are the metabolic effects of the intake of

the food and drink into a human body and these extend from the heart to the pericardium- a fibrous sac-like membrane surrounding the heart connected to the main blood vessels extended from top to bottom of the body ie brain to feet. Thus the Self is conditioned by its reflexes emanating from its intellectual inputs. The dormant impulses come to the fore during the deep sleep. These impulses tend to reflect on the thought process screen of the person in the deep sleep; the thoughts might flash tendencies of a baby, a youth, adult, aged person, a King or a Brahmana! The tendencies might create religious fervour, fright, pride, extreme sorrow, happiness or helplessness! But, what one calls 'pranava' is of brilliance is sleeplessness, from from old age, life's termination, and totally rid of sorrow, senselessness and death when the Being joins the maha praana the atmosphere the syllable 'AUM' and that merger is possible by the merger with the oneness of breath, the mind and even the senses which is designated as Yoga the total fusion.

26. *Athaanyatraapi uktam: yathaa vaapsu chaarinah shaanikah sutrayantrenoddiryodaregnau juhوتي evam vaa va khalv imaan praanam Aum ityaneodddhir yaanaamayee agnau juhوتي, atas taptorveewva sotha yathaa taptorvi sarpis trina kaashtaa samparshenojjvalaateeti evam vaa va khalv asaav apraanaakhya praana samparsheno jvalati, atha yad ujvalati etad brahmano rupam chaitad vishnoh paramam padam, chatad rudrasya rudratvam, etad tad aparimitadhaachaataamanam vibhajya purayatimaan lokaan iti evam hyaah: vahneshcha yadvat khalu vishpulingah, Suryaana mahukashcha thaiva tasya praanaadayo vai punareva tasmaad, abhyuccharanteeh yathaakramena/* Again, as already stated elsewhere, a fisherman seeks fish in the waters with his net, as his hunger fire within him prompts him to do so. But, a person of awareness and ignites Agni in the 'homa kunda' with wood or grass with ghee with a syllable Aum then he interacts with all his life energy in the recitation of mantras, the flames go up and seeks Brahman in the highest forms of Vishnu or Rudra, then he visions in the sparks of the flames purified along with the radiance of the Surya Deva with breath taking stanzas coupled with determination and sacrifice!

Brihadaraanyaka vide II.1.20 is quoted: II.i.20) *Sa yathornanaabhis tantunoccharet, yathaagneh kshudraa visphulingaa vyuccharanti, evam evasmaad aatmanah sarve praanah, sarvey lokaah, sarve Devaah, sarvaani bhutaani vyuccharanti:tasyopanishat, satyasya satyam iti praanaah vai satyam, tesham esha satyam/* (Individual Selves having similar body parts manifest specific characteristics typical of their own; this is indeed so with all the Beings in creation, more so of humans. This is on the analogy of a spider weaving threads of similar nature or fire creating tiny sparks flickering all around. In the same manner human organs like tongue emanating sound and speech, hand and feet resulting in actions, skin creating odour, heart asking for breathing and mind deriving thoughts and so on. All the Devas preside over organs and worlds. Various other Beings ranging from a blade of grass upto Hiranyagargha manifest their own characteristics. Likewise all Individual Selves in existence are akin to Brahman and truly Upanishads are the hidden meaning of existence revealing just this Basic Truth that the Individual Self is the Supreme Self Itself!! Upanishads are thus the capacity to bring near to this Truth that Praana couched in a live body is the Self that is the Supreme Self and indeed THAT IS THE TRUTH!)

27. *Athaanyatraapi uktam: Brahmano vaavaitad tejah parasyaamrtasyaa shareerasya yacchareerasya-ushnyam asyaitad ghriram, athaavihi san nabhasi nihitam vaitad ekaagrenaivam antarhridayaakaasham vinudanti yat tasya jyotir iva sampadyaateeti, atas tad bhaavam achirenititi bhumyaav asyaspindam nihitam yathaaagnayaskaaraadayo naabhibhavanti pranashyati chittam tathaashrayena sahaivam, iti evam hyaah: hridyaakaashamayam kosham aanandam paramaalyam, svam yogascha tatosmaakam tejas chaivaagni suryayoh/* As stated elsewhere, the bodily heat inherent in a live Being is such as would

gradually melt away butter and ghee and even a mould of iron hidden underneath the earth too. The outer space above is radiant with heat and so is the inner space of each and every Being attracts that heat and brightness too. It is the intense concentration of mind that facilitates that store house of body and extreme conviction and 'yoga' which enable the discovery of 'Paramartha' the final Truth as a by product of Pramatma the Antaratma alike.

Mundakopanishad vide II.ii.1 describes the Undefinable/ Formless Supreme and the scope of Self-Realisation: II.ii.1) *Aavih sannihitam guhaacharam naama mahatpadam atraitat samarpitam, ejat praanan nimisha- ccha yad etad jaanatha sad asad varenyam param vijnaanaad yad varishtham prajaanaam/* (All the Vidvans of great knowledge of Veda Vedangaas and other Scriptures tend to seek the Highest but indeed is near at hand as the effulgent, manifest, stable, dynamic yet in the cavity of one's own heart! On Him as the axis one revolves, moves, breathes, and winks! It is that Entity that is the Being and the Non-Being, gross and subtle, 'Aavih' or as Vedas proclaim 'shines and blazes', 'sannihitam' or literally close by; 'guhaacharam naama' or visionable and hearable through the modes of sensory organs; It is 'mahat' or the greatest of all; 'padam' or the Ultimate Goal, 'samarpitam' or as fixed by the spokes to the nave of a chariot wheel; 'praanat' as that which breathes, fully alive and active; 'yat- nimishat' or winks with eye flaps as a sign of life; 'etat jaanatah' or be it understood well!)

Accomplishment of Everlasting Freedom

28. *Athaanyatraapi uktam: Bhutendriyaarthaan atikramya tatah praarjyaarjyam dhriti dandam dhanur griheetvaanaabhimaanayena chaive- shunyaa tam brahma dvaara param nihatyadyam sammoha moulee trishnersyaakundalee taandree raagaghavetryaabhimaanadhyakshah krodhajyam pralobhadandam dhanur griheetvecchaamaneya chaiveshunemaani khalu bhutaani hanti; tam hatvomkaara plavenaantar hridayaakaasya paaram tirtvaavirbhuentaraakaashe shanakaira vatair avaataivatakriddhaatukaamah samvishati evam brahma shaalaa vishet, tatash chaturjaalam brahmakosham pranudet, gurvaagamenti: atah shuddham, puutah, shunyah shaantopraano, niraatmaanantokshaayyah, sthira shasvatolah, swantantrah sve maheemini tishthati, atah sve maheemni tishthamaanam drishtvaavrittachakram iva sanchaara chakram aalokayati, it evam hyaah; saabhdhir maasais tu yuktasya nithamuktasya dehinah, anantah paramo guhyahsamyug yogah pravartate, rajastamobhyam viddhasya susamidhasya dehinah putra daaraa kutumbeshusaktasya na kadaachana/* This too has been mentioned earlier: once a yogi transcends pancha bhutas, panchendriyas, and renounces life, and assumes a bow and holds the string of an arrow with total freedom of thought; riddance of 'arishad- vargas' the eight enemies of humans viz. desire, anger, avarice, passion, arrogance, and greed as his earrings; besides impurities as his hand staff and alight the wavery boat of 'samsaara' merely by the practice of 'AUM kaara' emerging from the bottom of his heart and manage to the other side of the space in the heart when he enters the amazingly huge Hall of Brahman like a miner enters a fabulously glittering gold mine. Even as the Hall is entered, the four fold sheaths of Brahman viz. Physical-Mental-Spiritual-Terrestrial are worth amazingly transparent. He is pure, clean, void or a vacuum space, tranquil, breathless, selfless, everlasting, unborn, and absolute and magnificent looking down the cycle of time and of births and deaths. If only one were to sincerely practice yoga for six months and win over the 'arishad vargas' as afore mentioned then the 'sthita pragjna' with no attachments or strings attached then yoga becomes sensible.

Taittiriya Upanishad is quoted vide II.1-4: *Om, Brahavid apnoti param, tadeshaabhyuktaa/ Satyam Janamanantam Brahma, yo Veda nihitam guhaayaam Parame vyoman, soshnute sarvaan kaamaan saha, Brahmanaa vipaschiteti// Tasmadva etasmaad aatmana aakaashaah sambhutat aakaashaad vaayuh vaayoragnih, agner aapah, aadbhyah prithvi, prithivyaa oshadhayah, oshadhibhyo annam annaat purushah; sa vaa esha purusho anna-rasa-mayaha, tasyedam eva shiraha, ayam dakshinah pakshah, ayam uttarah pakshah, ayam aatmaa, idam puccham pratishthaah; tad apyasha shloko bhavati/* Om. Brahman is the Truth that is the Infinite Knowledge and he who possesses that knowledge does indeed rejoice everything that Brahman does too. This Brahman is indeed within one's own Self, the Origin of Akaasha even as from Akasha emerges Vayu. In the chain of Creation, Agni originates Water which manifests Earth in turn and there by herbs facilitate the output of food and thereby the man. Thus human beings-as also other species in the Lord's Creation-is basically the product of 'Anna' the food: *annaad reto rupena parinataat purushah/* The Purusha is made essentially of food and the resultant semen. That Being possesses a head balanced by a Southern or Right side and a Left side or northern side, besides a stabilising 'puccha' or tail as symbolic of Earth; *Ayam dakshina pakshah, ayam uttarah pakshah, ayam atmaa, idam puccham pratishthitaah/* Or in between the sides of the body trunk, the mid point is the 'Atma' or the Soul as Vedas are stated to define, while the analogy of the hanging tail of a cow or earth as the foundation. There are two analogies stated one on Atma and another on the tail; the analogy of the 'Atma' first: the Antaratma is in a 'guhaa' or in a secret place based on the concept of Inner Consciousness: viz. *avyaakrita akaashameva guha*, or, *antarhridaya akaasha/* Now, the Self also called Jeevatma or the ego is possessive of Pancha Koshas or Five sheaths viz. Annamaya (food based), Praanamaya (life based), Manomaya (Perception or instinc -tive based), Vigyanamaya (knowledge or intelligence based) and finally Anandamaya (based of sheer bliss the climactic state of Supreme consciousness). The second analogy about the tail as drawn from a reference of a cow's tail is representative of the nexus of Pancha Pranas or the vital forces of Paana-Apaana-vyana-udaana-samanas poured as it were into crucible. Having thus explained the principle of the Antaratma or the Individual Self comprising *inter alia* the unity factors of Space, Fire, Water, Air and Earth and the relativity of Pancha Koshas and Pancha Pranas on the one hand and that of Paramatma on the other, one another parallel example is about ten men crossing a river by a boat and as each time one counts the rest, one forgets counting himself too and only nine were counted; indeed the tenth is the Self; and the tenth one also the paramatma! It is the same as: *Satyam jnaanam anantam Brahma!* Or the Truth, the Subtle Knowledge and the Infinity! But Infinity is beyond comprehension but indeed within oneself! Chhandogya Upanishad(VII.xxiv. 1) explains about Infinity: *Yatra naanyat pashyati naanyachrunoti naanyad vijaanaati; atha yatraanyat pashyati anyacchrunoti anyad vijaaniti tad alpam; yo vai bhumaa tad Amritam, atha yad alpam tan mrityam; sda, Bhagavah, kasmin pratishthaa iti; sve mahimni, yadi vaa na mahimneeti/*(The definition of Infinity covers such that where one would not be able to see, hear, feel and understand any thing. In the situation of the Self and the Infinity, both get united and both are the reflections of each other, then whom should one see, hear, feel or understand. Brihadaranyaka Upanishad (II.iv.14) is quoted when Yagnyavalkya explained to Maitreyi: *Yatra hi dvaitamiva bhavati taditara itaram jighrati, taditara itaram pashyati taditara itaram shrunoti, taditara itaram abhivaadati, taditara itaram manute taditara itaram vigjnaanaateeti; yatravasya sarvam aatmaivaabhut tatkena kim jighret, tat kena kam pashyet tat kena kam shrunyaat tat kena kam manveeta, tatkena kam vijaaneeyat? Yenedam sarvam vijaanaati, tam kena vijaaneeyat, vijnaataraam are kena vijaaneeyaad iti/* Due to the apparent existence of duality due to ignorance, smell-vision-hearing-speech- thinking or mindset-and the faculty of understanding are dissimilar. But when the veil ignorance is removed and since the Absolute Self is

neither dual nor multiple, every thing falls in place and one starts recognising the attributes to see, hear, smell, taste, touch, think and react precisely the same unmistakable and distinctive uniformity! Then the Self is the Supreme in that blueprint, be it hearing, vision, or feeling or thinking! Moreover, Brahman is omnipresent as He is below, above, behind, in front, and in all the Directions. Any one who looks within would see him finds his mirror image. He is free of movement, speech, thought, vision, hearing and touch.)

29. *Evam uktvaantarhridayah Shakaayaanas tasmai namaskritvaa nayaa brahma vidyayaa raajan brahmanah panthaanam arudhaa putraah prajaapater iti, santosham dvandva-titikshaam shaantatvam yogaabhyaasaad avaapnoti iti, etad guhyatamam naaputraaya naa shishyaaya naashaantaya keertayed iti, ananya bhaktaaya sarvaguna ampannaaya dadyaat/* Recalling the opening stanzas of this very Upanishad vide I. 2, King Brihadratha anointed his son as the Successor and felt that his life and body were ephemeral; having taken to a life of total detachment he reached a forest to practise severe austerity. He performed a sacrifice by standing erect with uplifted arms gazing at Pratyaksha Bhaskara for thousand days. Then there was a Fire Ball Glow without smoke standing before him named ‘Shaakaayanya’ and asked Brihadratha to name a boon and the latter replied that he desired to know about the Self or the Antaratma! Shaakaayanya replied that the query was rather complicated and as such another material wish be asked for fulfillment. As the King argued and insisted as the life was futile, Shaakaayanya explained with his total concentration fixed on Brahma Jgnaana in the previous chapters. The King raised a query whether Prajapati taught the Jgnaana to his sons viz. Vaalikhilyas, and the reply followed that none should teach except to a son, a pupil or only to one with steady and decisive mind amenable to the practice of Yoga alone.

Brihadaranyaka Upanishad vide VI.iii.7-12) *Tam haitam Uddaalaka aarunir Vaajhasaneyaaya Yagjnyavalkyaayantevasina uktvovaacha; api ya enam sushke sthaanau nishinchet, jaayeranschaakaah praroheyuh palaashaaneeti/ Etam haiva Vaajasaneeyo Yagjnyavalkyo Madhukaaya Paingyaantevasina uktvovaacha; apiya enam sushke sthaanau nishinchet jaayeran shaakhaah praroheyuh palaashaaneeti/ Etam u haiva madhukah Paingyah Chulaaya bhaagavittayate-vaasina uktovaacha, api ya enam shushke sthaanau nishinchet jeyaraan shakhaah praroheyuh palaashaaneeti/ Etam u haiva Chulo Bhagavattir Janakaaya Aayasthunaayaantevasina uktovaacha, api ya enam shushke sthaanau niscinchet jaayeran shaakhaah praroheyuh palaashaneeti/ Etam haiva Jaanakir aayasthunaah satyakaamaaya Jabaalaa yaantevasina uktvovaacha, api ya enam shushke sthaanau nishinchet jaayeran shaakhaah, praroheyuh palaashaneeti/ Etam haiva Satyakaamo Jaabalontevaasibhya uktovaacha, api ya ainam shushke sthaanau nishinchet, jaayeranchaakhaah, praroheyuh palaashaaneeti/* (Son of Aruna named Uddaalaka taught the above to his disciple Yagjnyavalkya the famed Vaajasaneeya the originator of Shukla Yajurveda [as Vaishampayana the Guru was annoyed and made Yagjnyavalkya to vomit what all he learnt, and the latter learnt from Surya Deva the knowledge of fresh Yajurveda assuming the form of a Vaajasa or a male horse and thus initiated Shukla Yajurveda or Vaajasaneeya; the vomited portions that Vaishampayana made Yagjnyavalkya omitted was picked up by Vaishampayana’s other students by assuming the form of ‘Tittiris’ or partridge birds and thus Taittiriyeeya / the omitted portions of the Yajurveda got generated] and Yajnyavalkya blessed the posterity that once sprinkled with water, the dry stumps and branches would henceforth grow and leaves sprout. Then Yagjnyavalkya taught the procedure of the above Sacrifice to his student Madhuka, the son of Paingi and gave the instruction of sprinkling water on the dry stump to enable branches to grow and leaves to sprout. Madhuka taught the procedure to Chula, the son of Bhagavatta with the above instruction of sprinkling! Further down Chula taught the same to his student

Jaanaki the son of Ayasthuna who in turn taught the same to Satyakama the son of Jaabaala and the latter further taught this to his disciples with an embargo not to teach the procedure to none except to his son or a pupil. Indeed, this ceremony and its doctrine of the ‘Mantha’ along with the meditation on Praana or the Vital Force would certainly fulfill one’s desires. Another extreme caution in teaching the Mantha Vidya is stated to be that it should not be taught excepting to a pupil, a Knower of Vedas, an extremely knowledgeable person, one who exchange with another branch of such learning) VI.iii.13) *Chaturaudumbaro bhavati-audumbarah sruvah, audumbasachamasah, audumbara eedhmah; audumbaryaa upa manthanyau; dasha gramyani dhanyaani bhavanti; vreehi yavah tila maasha anupriyaangavo godhumascha mashuraascha khalvaas -cha khalakulaascha; taan pishtaan dadhini madhuni ghritaa upasinchati, aajyasya juhuti/* (The Sacred fig tree of four fold end uses: the ladle, the bowl, the fuel wood and the two mixing rods. The cultivated varieties of grain species numbered ten are rice, barley, sesamum, beans, anu, priyangu, wheat, lentils, and pulses. These items be crushed and soaked in curds, honey or ghee which are all worthy of offering as oblations to Agnihotra!)

Shvetaashvatara Upanishad too is quoted vide **VI.xix-xxii**) *Nishkalam nishkriyam shaantam niravadyam niranjanam, amritasya param setum dagdhendhanam ivaanalam// Yadaa charmavad aakaasham veshtaaishanti manavaah, tadaa devam avigjnaaya dukkhasyaanto bhavishyati// Tapah prabhaavaad deva prasaadaaccha brahmaa ha svetaashvataro tha vidvaan, atyaashramibhyah paramam pavitram provaacha samyag rishi samgha jushtam// Vedante paramam guhyam purakalpe prachoditam, naaprashanantaaya daatavyam naa putrayaa shishyaaya vaa punah// Yasya Deve paraa bhaktir yathaa deve gurau,tasyaite kathitaa hy arthaah prakaashante mahaatmanah//*

(Paramatma is an essence of Purity and Spotlessness as a singular identity of integration with no parts of division as there is ‘Advaitam’ or of Duality or Multiplicity; That Truth is actionless since other energies which too are self-generated managing the affairs of Existence of the Beings such as Brahma-Prajapati or Maha Purusha with the active assistance or Maya the Illusory Powers to run the system of as Life as assisted by the Sub Powers of Devas as materialised by the mutual inter-action of Maha Purusha and Maha Maya! Figuratively speaking, if only Akaasha or the Interminable Sky is like a piece of leather and capable of being rolled out then the Form and Feature of the Supreme is possible of Realisation and the search of Almighty and of Bliss is what one could ever aspire! The great Maharshi Svetaashvara thus concludes that from times immemorial Maha Jnanis and Maha Yogis have made all out efforts by the intense-most endeavors of high austerities and extraordinary dedication and faith backed of course by the proactive blessings of Brahman Himself but the search has been age-old and elusive but for flashes of lightnings but once the Truth is realised by thrusting into the Unknown Realms of Eternity then the Highest Mystery in the Vedanta and no Teacher or Guide could ever lead him to but only have to ‘Swaanubhava’ or Self Experience!

30. *Aum shuchau deshe shucih satvasthah sad adheeyanah saad vaadee saddhyaayaayee sad yaji syaad iti; atah sad brahmani satyabhilaashini nivrittosyaas tatphalaacchinapasho niraashayah parashva atmavad vigataabhayo nishkaama khsayyam aparimitam sukham aakramya tishthati paramam vai shvevadher iva parasyddharanam yat nishkaamatwam; sa hi sarva kaama maayah purushodhyavasaaya sampalpaabhimaana lingo baddhah; atas tad vipareeto muktah; atraika aahur gunah prakriti- bheda- vashaad adhyavasya atma bandham upaagatodhyasaayasya dosha kshayaadd hi mokshah,manasaa hyeva pashyati, manasa shrunoti, kaamah sankalpo vichikitsaa shraddhhaashraddhaa dhiti-raddhitir hreer dheer bheer iti etat sarvam mana eva, gunaughair uhyamaanah kalushikritas chaasthirash chalo*

lupyamaanah saspriho vyagras chaabhimanaanitvam prayata iti, aham so manedam ityevam manyamaano niadhnaati aatmananatam aatmam jaaleneva kheecharah; atah purushodhya vaasaaya samkalpaabhimaana lingo baddhah, atas tadvipareeto muktah, tasmaat niradhyavassayo nishkampalpo niraabhimaanas tishthet, etan moksha lakshanam, eshaatra brahma padavee eshotra dvaara vivaronenaasya tamasah paaramgamishyati; atra hi sarve kaamah samhita, iti atrodaaharati: Yada panchaavatishthaante jnaanaani manasaa saha, buddhishcha na vicheshtate taam aahuh paramaam gatim; etad uktaantarhridayaa shaakaakaayanas tasmai namaskritvaa yadhaavad upachaaree krita krityo marud uttaraayanam gato, na hi atrodvartamaanaa gatih, eshotra Brahma patah sauram dvaaram bhittvorddhenaa vinirgataa, iti atrodaaharati: anantaa rashmyas tasya deepavad yah sthito hredisitaasitaah kadru neelaah kalpita mridu lohitaah/ Urdhvam ekah sthitastashaam yo bhitvaa surya- mandalam brahma lokam atikramya tena yaanti paraam gatim/ Yad asyaanyaad rashmi shatam urthvameva vyavasthitam/ Tena deva kaayaanaam svadhaamaani prapadyate, yenanakika rupaschadastaad rashmayosya mridu prabhaah/ iha karmopabhogaya taih samsaarati sovashah tasmaat sarga svaargaapavarga hetur bhagavaan asaav Aditya iti/

(Aum: One ought to practise at a clean place, speak-study-introspect and totally untie material-family-and ephemeral knots and enquire of Brahman alone. Since one's mind is always the defying and slippery horse, that some how needs to be harnessed as that is the fountain head of the 'arishad vargas' - *Dhyaayato vishayan pumsah sangasteshuna jaayate sangtasanjaayete kaamah kaamaat krodhobhijaayate/ Krodhaadbhavati sammohah sammohaat smritivibhramah, smriti bhramshaad buddhi naashaat pranasyati/ Raagadvesha niyuktaitnu vishayaanindriyaischaran, Atma vashyarvidheyaatmaa prasaadadhigacchati/ Praasade sarva dhukhaanaam haavirsyovajaayate, prasanna chetaso hyaashu buddhih paryatatishthate/--Gita II.32-35/* The pulls and pressures of materialistic attractions lead to desire to possess- non fulfillment leads to anguish-this leads to frustration and anger- it leads to ego and agitation- that further creates desperation, mental disequilibrium, lack of peace of mind and futility of existence! Thus the innate ability to self teach the attitude of objectivity of 'Mine and Thine' is the very basis of the path of Contentment and liberation. When the Panchendriyas or five forms of senses and sensory organs are under control, then only the bridles of the horses are tightened and the cart gets steady to be able to drive straight on the high road to reach Bliss the lustrous Brahman, lest the labyrinth of lanes and bye lanes lose the way and badly stuck to the cycle of Time and keep revolving in the monotonous of life of deaths-births- deaths and births again. Once the Path of Brahman the Everlasting Luster is discovered, the door to the Amazing Rush of Radiance of the Original Surya Devaatma is throne open suddenly surprising the Jeevatma as identified with Paramatma.

Kathopanishad is quoted states: The Individual Self is denoted as the Master of the Chariot, body is the chariot, charioteer is the 'buddhi' or intellect, and mind is the bridle and the Panchendriyas are the horses: I.iii.4-11: I.iii.4) *Indriyaani haaanaahu vishayaamsteshu gocharaan, Atmendriya mano yuktam bhokte - tyaaahur maneeshinaam/* (The Pancha Indriyas are the horses viz. the Pancha Karmendriyas ie.the eyes- ears- mouth-nose-reproductive cum excretionary organs and Pancha Jnenendriyas of seeing-hearing-eating- breathing and the concerned of the last afore said. Besides, material objects are the roads as countless. Those who understand these details are called the Self and the latter has the body adjuncts and the mind detailed above) I.iii.5-8) *Yastva avigjnaavaan bhavati ayutena manasaa sadaa, Tasyendriyaani vashyaani sadashvaa iva saaratheh// Yastu vigjnaanaavaan bhavati yuktena manasaa sadaa, tasyendri - yaani vashyaani sadashvaa iva saaratheh// Yastva avigjnaavaan bhavati amanaakshah sadaashuchi, na satat padam aapnoti samsaaram chadhigacchati// Yastu vigjnaanaavaan bhavati samanaskah sadaa*

shuchih, satu tat padam aapnoti yasmaat bhuyo na jaayate// (The Panchendriyas attached to the Charioteer called the Intellect lacks discrimination as that of the Intellect too, then the vicious horses too get carried away with wrong deeds. But once Intellect in tune with the bridle of mind is endowed with care and discretion then the organs too like the good horses tend to run on the roads of safety and well being. Contrarily, the master of the chariot looks bewildered as mute spectator to the unapproved deeds of the Charioteer, the bridle and the horses thus for sure getting deeply engaged in the cycle of births and deaths with all the risks of existence again and again either as humans or animals or worms depending on the deeds of the body concerned! However if the charioteer as associated with the bridle and quality horses would certainly take to smooth roads without pitfalls and seek to escape the dreaded cycle of births and deaths!) I.iii.9-11) *Vigjnaana saarathiryastu manah pragrahavaannarah, sodhvanah paarapaamneti tadvishnoh paramam padam//Indriyebhyah paraahyaartha, arthebhyascha param manah, manascha paraabuddhir buddher aatmaa mahaan parah// Mahatah param avyaktam, avyaktaat purushah parah, Puruhaan na param kinchit: saa kaashthaa, saa paraa gatih/* (A person who is fortunate to possess a ‘saarathi’ or a charioteer of distinguishing ability with controlled psyche accomplishes the destination never to be born again and that indeed is the ‘Paramam Padam’ or the abode of the Supreme! Thus the ‘artha’ or the sense objects are ‘paraah’ or higher than the senses; in other words material objects are created to cater to ‘Indriyas’ but intelligence overcomes the temptations of the mind; the Antaratma or Inner Consciousness is on a far higher scale. Put in a different way, Maya or Illusion that tends to make the intelligence and action overpowers but the Consciousness is on a higher pedestal and has the ability to overcome the enticement. The pull of Maya is strong enough but ‘Mahat’ or the Great Soul is ‘Param, Avyaktam, and Purusham, Purushaat na param kim chit’ or the Culmination, Subtle, and Purusha the Supreme or nothing there beyond!)

‘Antaraatma’ vis-à-vis Sensory Organs and Mind

31: *Kim aatmakaani vaa etaanindriyaanii pracharanti udganta chiteshaam iha, ko niyanta veti aah; pratyahaatmaatkaanityaatmaa hi esham udganta niyanta vaapsaraso bhaanaveeyaash cha mareechayo naama, athaa panchaa rashmibhir vishayaan atti,katamaa aatmeti, yo yam shuddhah putah shunyah shaantaadi lakshanoktah svakair lingair upagrahyah,tasyaital lingam alingasyaagner yad ashunyam aavishchaapamaan yah shivatamo rasaiti eke; atha vaak shrotram chakshur manah praana iti eke buddhir dhritih smritih pragjnaa tad iti eke, atha te etasyavam yathaveha beejasyaankuraavaatha dhumaaarchirvispphullingaa ivaagnescheti, atrodhaaharanti; vahnascha yadvat kalu visphulingaah, Surya mayuukhasch tathaiva tasya praanaadayo vai punareva tasmaad, abhyuccharaanteeha yathaakramena/* Who precisely controls the sensations of the Beings especially the humanity and which is the point of restraint! It is the Individual Self which despatches and sustains five rays of brilliance. Some feel that the rays are like Fire amenable to Water, while others imagine that these are the inherent qualities of speech, vision, hearing, mind and Praana; yet others imagine of memory, understanding, and wisdom. In any case, these are sparks of fire, the Surya kiranans, life of Beings the vital force Praana, besides sprouts from seeds on the Earth.

Atreya Upanishad is quoted vide III.i.1-2: ‘Kah ayam atma? Or which is that Self worship worthy! III.i.1) Om koyamaatmeti vayamupaasmahe katarah sa atmaa, yena vaa pashyati, yena vaa shrinoti, yenavaa gandhaanaajighrati, yenavaa vaacham vyaakaroti, yenavaa swaadu cha vijaanaati/ (These questions are indeed relevant: Who is this that one needs to worship: The Antaratma or the Self! If so which one is this Self! Is this Self by whom one sees, smells odours of, one who hears about, by whom from one converses

with, or by whom one distinguishes as of sweet or sour nature! Are there two Souls on this body, one with praana or the Vital energy or a distinctly another!) The reply would be the ‘Antaratma’ or Inner Consciousness: III.i.2) *Yad etad hridayam manaschaitat, Samjnammajnaam prgjanam medaa drishtir dhartir matir maneeshha juutih smritih sankalpaah Kraturasuh kaamo vasha iti, Sarvaani evaitaani pragjnaanasya naama dheyaani bhavanti/* (The various nomenclatures of mental power called Intellect are the heart can assume ‘ Samjnam’ or emotive sentience being the state of consciousness, ‘Aagjnaanam’ or Authority, ‘Vigjnaanam’ or worldly awareness or knowledge, ‘pragjnaanam’ or instant mental responsiveness, ‘medha’ or brain power and retention capacity, ‘ dhrishti’ or discernment and perception through senses, ‘matih’ or capacity to think pros and cons, ‘manisha’ or masterminded skill planning, ‘ juutih’ or capacity of forberance, ‘smriti’ memory power, ‘sankalpa’ or ability to initiate and decide, ‘kratuh’ or determined tenacity and dedication, ‘asuh’ or calculated sustenance, ‘kaamah’ or craving obsession, and ‘vashah’ or forceful possession. All these are in short rolled into one word viz. **Conscience**. Indeed, its essence is heart and mind. Heart is the product of Varuna and water while heart emerges from mind. Mind is the offshoot of Chandra. Together, these constitute praana or the Vital Energy. Now the conscience as super imposed with various forms of senses viz. speech, vision, hearing, touch, taste and generation could cognize the Self while Brahman per se cannot be done so)

Brihadaranyaka Upanishad vide IV.4.18 too is quoted: IV.iv.18) *Praanasya Praanam uta chakshushah chakshu uta shrotasya shrotram, Manaso ye mano viduh, te nichikyur Brahma Puranam agryam/* (The Supreme is revealed as the Radiance of the Self or the Pure Intelligence and indeed the Elemental or the Quintessential Vital Force or the ‘Maha Praana’; It is also the Elemental or Rudimentary Eye or the Eye of the Eye, the basic Ear of the Ear, the other fundamental organs especially the Mind of the Mind. Thus the elemental sense objects of the Innermost Self divulge and declare themselves as the integral parts of the Supreme and Primordial Purana Brahman).

33. *Pancheshtako vaa eshognih samvatrarah tashyemaa ishtakaa yo vasanto greeshmo varsha sharad hemantah, sa shirah pakshasee prishthaa pucchavaan, eshognih purushavidah seyam prajaapateh prathamaa chitih, karair yajamaanam antariksham uthshiptvaa vaayave praayacchat, praanovai vaayuh’ praanognis, tasyema ishtakaa yah, praano vyaanopaanaah samaana udaanaah, sa shirah pakshasee prishthaa pucchavaan weshognih purushavidas tadidam antariksham prajapater dwiteeyaa chitih, karair yaajamaanam divam utshiptavendraaya praayacchat, asau vaa aaditya indrah, saishognih, tasyemaa ishtakaa yad rig-yaduh-saamaa atharvaanagirasaa itihaasah puraanam sa shiraa pakshasee pucch prishtavaan eshognih purushavidah, shashaa dyauh prajaapates triteeyaa chitih, karair yajamaanaasya atma videdaanaam karoti, yhaatmavid utkshipya brahmane praayacchat, tatraanandee modee bhavati/* Prajapati’s first sacrificial fire viz. the garhapatya agni homa arranged five bricks the kaala maana of the denomination of a samvatsara or a year comprising six rithus or seasons viz. vasanta or spring, greeshma or summer, varsha or rainy, sharad or autumn, and hemanta or winter. These constituted a head, two sides, a back and a tail. Earth is the homa kunda for Prajapati. As He raised his hand to the cosmos, he performed the second homa or the second sarifice named dakshinaagni manifested air the wind the breath or praana and the outcome was in five forms viz. praana-vyaana-apaana-samaana and udaana . With his head-two wings-a back-and a tail in position, Prajapati then proceeded with the third homaagni viz. aahavaneeya agni, and by raising both his hands, then Indra got manifested to receive the ‘yagina phala’ the fruit of the sacrifice . [Kathopanishad I-iii-1 cites Panchaagnis viz. Garhapatya- Ahavaneeya- Dakshinaagni-Sabhya-and Aavasatya- representing Heaven-Cloud-Earth-Man and Woman] In these

cases, the bricks constituted chatur vedas, angeerasaas, itihaasas and puraanas. Prajapati thus manifested Bhur-Bhuva-Swah viz. Earth-Atmosphere-Akaasha.

Maha Narayanopanishad in the opening stanzas itself describes Pajapati the immortal as follows: Stanza 1: *Ambhasya paare bhuvanasya madhye naakasya pushthe mahato maheeyaan, shukrena jyotirishi samanu pravishthah Prajaapatishcharati garbhe anantah/* Prajapati in the form of endless waters generated Bhur-Bhuvah- Swah or Bhumi-Aakasha-Swarga and above all a seed in the form of a foetus which multiplies into countless species as the latter are born-preserved for a while and degenerated. *Sukra* or Prajapati himself enters *Pranis* or Beings and after sustenance and destruction then *Jyotirishi* or transmigrates the *Antaratma* or the Inner Conscience. Thus the Paramatma replicates into Antaratma and the *Jeeva* or the Embodied Being rolls on in the eternal cycle of births and deaths merely carrying the load of *Karma* or the sum total of *Paapa Punyas* in the cycle of Time or the *Kaala maana*.

Stanza 2: *Yasmin tridasamcha vichaiti sarvayasmin Devaa adhi vishve nishaduh, tadeva bhutam tadu bhavyamaa idam tadakshare parame vyoman/* Prajapati the *Karta* having created the *Bhokta* or the recipient declared that He is the cause of existence of every creature as embodied besides the entirety of of all the causes too including preservation-dissolution-repeated transmigration of Souls too. As the imperishable Antaratma the Inner Conscience, Paramatma is the ‘raison d’tre’ as manifested *Vyoman* or *Aakaasha* which is but a constituent element of the Universe and in turn was the cause of the four elements of Prithivi-Aapas-Tejas-and Vayu or the Earth-Water-Fire -and Air.

The Upanishad further states vide stanzas 7-9 is quoted: *Tadevaagnih tadvaayuh tat Suryastadindu chandramaah, tadeva Shukramamritam tad Brahma tadaapah sa Prajapatih/* The Maha Prakriti who generated included the ‘Jagadupakaaraka Agni’ or the Fire that which is the benefactor to the Universe; then the Vayu Deva the sustainer; then the radiant and ever illuminator Surya; Moon the Lord of herbs; the Stardom and the Sukramamritam or the nectar the parental seed to perpetuate the human and all other species; Water and the other Pancha Bhutas or the Basic Elements; the Unique Brahma Deva and Prajapati the Creators of ‘charaachara jagat’ - the ‘Pranis’.

Stanzas 8-9: *Sarve nimeshaa jagjniro vidyutah purushaadabhi, kalaa muhurtah kaashthaad ahoraatraa - scha sarvashah/ Artha maasaa maasaah rutavah samvascharasta kalpantamaam, sa aapah pradudhe ubhe ime anrarikshamayo Suvah/* The Self Illuminated Personality generated the *Kaala maana* or the Time Cycle comprising nimeshas-kalaas-muhurtas-kaashthaas, days, fortnights, months, Seasons or Ritus viz. Vasanta or Spring-Greeshma or SummerVarsha or monsoon-Sharat or Monsoon-Hemanta or pre winter-and Shishira or winter, besides Samvatsaras or Years. Indeed this Brahman milked water besides antariksha or firmament and suvarloka or the swarga.

34: *Prithiveegarhapatyontariksham dakshinaagnir dyaur aahavaneeyah, tada eva pavamaanaa paapaavaka shuchaya aavishkritam etenaasya yajnam, yathah pavamaana paavaka shuchi samghaato hi jaatharah, tasmaad agnir yashtavyah chetavyah stotavyobhidhyaayatavyah;yajamano havirgriheetvaa devataabhidhyaanam icchati: hiranya varnah shakuno hridyaaditye pratitishthah madgur hamsas tejo vrishah sosminn agnau yajjamahe iti chaapi mantraartham vichinoti; tat savitur varenyam bhargosyaabhidhyeyam yo buddhyantastho dhyaayeeh manah shanti padam anusaraty aatmanyeva dhaatrereme shloka bhavanti:*

1.Yathaanirnindhano vahnih svayonaav upashaamyate tathavritti kshaach chittam svayonaav upaasyaamyate/ 2. Svayonaav upashaantasya manasah satya kaamatah, indriyaartha vimuudhasyaantarta karmavashaanugah/ 3.Etittam eva hi samsaaram , tad prayatnena shodhatet, yatchittas tanmayo bhavati guhyam etat sanaatanam/ 4. Chittasyahi prasaadena hanti karma shubha - ashubham prasannaatmaani sthitvaa sukham avyayamashnute:/ 5. Samaasaktam yathaa chittam jantore vishaya gochare, yadi evam brahmani, yadi syaat tat ko na muchyate bandhanaat/6.Manohi dvividham proktam shuddham cha ashuddam eva ha, ashuddham kaama samparkaat shuddham kaama vivarjitam/ 7.Laya vikshepa rahitm manah kritvaa sunischalam, yadaa yaati amaneebhavam tadaa tat paramam padam/ 8. Taavan mano niruddhavyam hridi yaavat kshayam gatam, etaj jnaanam cha moksham cha sheshaanye sheshaanye grandha vistaraah/ 9. Samaadhi nirdhauta malasya chetaso niveshitasyaatmai yadsukham bhava, na shaktey varnayitum giraa tadaa, svayam tad antahkaranena grihyate/ 10. Apaam aapognir agnau vaa vyomni vyoma na lakshayet, evam antargatam yasya manah sa parimuchyate/ 11. Mana eva manushyaanaam kaaram bandha mokshayoh, bandhaaya vishayaasangim moksho nirvishayam smritam, bandhaaya vishyaasangim moksho nirvishayaangim moksho nirvishayam smritam/

Atonagnihotryanagnichid ajnaanabhidyayinaam brahmanah padaa vyomaanu smaranam viruddham, tasmaad agnir yashtavyah chetavyah stotavyohibhidyaatavyayah/

(While Gaarhapatya Agni performed by Prajapati caused the creation of Bhumi, Dakshinaagni manifested Antariksha the atmosphere and aakaasha the sky was the result of Aahavaneeyaagni. As such these Agnis are Sacred and Pure and the digestive fire too is divine as a combine of the agnis and hence all kinds are pure-radiant- and worshipworthy. All the fires submegeing in the heart and Pratyaksha Bhaskra as the Golden Swan undoubtedly as Saviri be worshipped not to entangled in the material attractions by the pulls and pressures of misleading thoughts of mind . Indeed whatever one thinks pure that he repeats and the course of thoughts gets diverted from falsity to reality in the course of passage of time. Indeed *Shareeram swarga narakou bandha mokshobhyam tathaa kalpanaamaatram evaitat kim me kaaryam chidaatmanah/* In other words, it is the mind and emerging thought -waves in the ocean of ‘Samsaara’ as engaged in one’s lifetime that takes the course and direction towards the destination. The course is narrow, difficult and testing. Indeed, the body, heaven or hell are all directed by the mind the boat’s driver who would invarialby lead the course the smooth , attractive and long direction. But to opt for a short cut, -albeit difficult-require inputs of Indriya Nigrah or self control, patience ,and tremendous confidence, conviction and sacrifice. Of what avail indeed is intelligence and knowledge merely without application!Then only one could acquire the distinguishing capability of appropriate direction. Mind and thought take the course of purity or impurity; one turns to desire or non- desire. Once the barrier is crossed of both of them viz. then only the light of pure consciousness dawns and gradually the glow gets multiplied till Absolute Illumination and Radiance. Gradually too ‘bandha vimochana’ or the the knots bondage. In fact, the distinction of Pancha Bhutas or the Five Elements viz. Earth-Water-Fire-Air and Sky or the awareness of Me-Mine -Thou art Thou- gets dissolved. In essence it is the Mind which is the prime mover, that unlocks the thoughts. To ignite the Self the unique way of performing the agnihotra sacrifice is stated as essential: *Atonagnihotryanagnichid ajnaanabhidyayinaam brahmanah padaa vyomaanu smaranam viruddham, tasmaad agnir yashtavyah chetavyah stotavyohibhidyaatavyayah/*

35. *Namognaye prithivee kshite loka smrite lokam asmai yajamaandya dhehi, namo vaayaventariksha kshite loka smrite lokam asmai yajamaanya dhehi, nama aadityaya divi kshite loka smrite lokam asmai yajamaanasya dhehi, namo brahmane sarvakshite sarvasmrite sarvam asmai yajamaanaaya dhehi,*

hiranmayene paatrena satyasyaapihitam mukham, tat tvam puushann apaavranu satya dharmasya vishnave/ Yosaa aaditye purushah sosaa aham, esha ha vai satya dharmo yad aadityasya aadityatvam tacchukklam, purusham, alingam, nabhasontargatasya tejasomshamaatram etad yad aadityasya madhya ivety akshinyagnou chatad brahmaitad amritam etad bhargah etad satyadharmo nabhatontasya tejasomsha maatram, etad yad aadityasya madhye yajur deepyati aum apo jyotirasomritam brahma bhur bhuvah swar aum, ashtapaadam shuchim hamsam tri sutram anum avyayam, dvi dharmondham tejasendham sarvam pashyan pashyati, nabhasontargatasya tejsomsha maatram etad yad aadityasya madhye uditvaa mayukhe bhavata etad praana etad aapaa etacchandramaa etacchuram, etad amritam, etad brahma vishayam, etad bhaanur arnavas tasminn eva yajamaanah saindhva iva vleeyanta esha vai brahmaikataatra hi sarve kaamah samhita iti atrodaaharanti: amshudhaaraya ivaanuvaateritah samsphurati asaav antargatah suraanaam, yo haivamvit sa savit,sa dvitavit, saikadhaam etah syaat tad aatmakascha: ye vindava ivaabhyuccharanti ajasram, vidyud iva bhraarchisha parame vyoman, terchisho vai yashasa aashrayah vaashaaj jataabhirupaaiva krisna varimaanah/ (May the one who prostrates with veneration to Agni on Earth, Vayu in the atmosphere, Aditya in the heaven, Brahma all over the Universe and permeates the totality of Srishti. May Pushan unveil Paramatma the Unknown, Abstract, and Eternal.

Ishopanishad vide XV is quoted in this context that Truth and Immortality is concealed under the thick blanket of Ignorance and only Bhaskara Deva could unveil the Solar Orbit and let the golden vessel unravel the Brahman: *Hiranmayena paatrena satyasyaapihitam mukham, Tatvam Pushan apaavrunu satya dharmasya drishtaye/*(The Face of Truth as manifested by Brahman is indeed concealed in the Solar Orb called a golden vessel. May Pushan or Surya Deva reveal the nature of the Truth! It is in this context that the person of virtue prays to Surya Deva within whose Orbit is hidden the Unique Entity viz. Satya Brahman) At the same time, *yosyaa aaditye purushah, sosaa aham, esha ha vai satyadharmo aadityasy aadityavam tacchukklam purusham alingam nabhasontargatasya tejasam/* This Supreme is Pure, Purusha, Sexless, and that is the Self or Antaratma. In fact only a portion of the nectar in the center of Surya impossible to vision even by Maharshis and Maha Yogis with their inner vision that too shared by the Moon, and the life of Beings as their offshoots.

What Pushan unveils the Glorious Brahman is but a portion of the nectar in the midst of Bhaskara, which is also shared and enjoyed by Chandra, as also the charaachara jagat on earth too as the offshoots. The remainder comprises *inter alia* the Yajur Veda, Pranava Shabda, Water, Fire, and Brahman in the Form of Bhur-Bhuvas-Svarm AUM. The Supreme is eight footed - attainable by the ashtanga yoga, hamsa-swan like white purity, three stringed viz bhur-bhuvar-swar, minute or like a bindu, free from Trigunas and 'dvidharmordharmondham' or blind and passive of 'dharma - adharma', ignited by extraordinary radiance, yet 'sarvam pashyan pashyati' or the Omniscient or the all visible and knowledgeable. Only a portion of the Solar Orbid is visible even to Maha Yogis. Among the several Surya Kiranas, only two very significant rays are very subtle and immortal called Yajus the ocean of luminosity which generates agni-vayu- praana-water /chandra. Indeed that is the unknown 'bindu' the point of Reality of Brahman the ocean of Illumination. It is where Maharshis, Maha Yogis and the illustrious followers of Brahma get dissolved like a lump of salt.

In this context, Brihadaraanyaka Upanishad is quoted: II.iv.12) *Sa yathaa saindhava khilya udake praasta udakamevaanuvileeyet, na haasyedgrahanaayeva syaat, yato yatastatwaadadeeta klavanameva, evam vaa ara idam mahadbhutanantamapaaram vignaana ghana eva/ etebhyo bhutebhyah samuthaaya*

tanyenvaan vinashyati na pretya sangjnnsteetyare braveemeeti hovaacha Yagjnyavalkyah/ (Maharshi Yagjnavalkya explained to his wife Maitreyi that the great Reality called the Supreme Self is not a separate entity due to your own ignorance and due to your identity of your body organs and their functions subject to hunger and thirst being basically mortal. That is why a Being feels exposed to dangers of death and hence the risks and fear of existence, not knowing that the Being only changes forms, names, characteristics and attributes but remains the Self which indeed is the Supreme and the Absolute Reality only always! The Maharshi cites the illustration of a lump of salt dropped dissolves and thus difficult to retain its original nature and that precisely is the cause of non identification. One tends therefore that as and when the original Reality changes its form, name, features, fears of existence, anxiety of retaining the so called Self, etc. then the woods are confused as the forests or the Midhya or the Make Believe prevails and blocks the view of the Satya or the Truth!)

36. *Dve vaa va khalv ete brahma jyotisho ruupake shantam ekam samriddham chakam, atha yad shaantam tasyaadharam kham, atha yat samriddham idam tasyaannam, tasmaan mantraushaajyaa-mishaapurodaasha sthaalee paakaadhibhir yashtavyam antarvedyaam aashni avasheeshtair anna paanaishchaasyam aahavaneeyam iti matvaa tejasah samrddhayai puyaloka vijityaarthyayaamritasya-amritattasya chaatrodaaharanti: agnihotram juhaivaatswarga kaamo yamaraajyam agnis shtomenaa - bhiyaayati soma raajyam uktena, Surya raajyam uktena surya raajyam shodasheenaa swaraajyam atiraatrena prajaapatyam aasahasraa samvatsaraant kratuneti: vartyaadhaara sneha yogaad yathaa ddepasya samstith, antaryaandopayogaad imau sthitaav aatmashuhchee tathaa/* Brahman is of two forms; one is eternity and another is food backed by praana which again His own manifestation. This is why a person of virtue needs to execute sacrifices by the 'aahavaneeya agni' to ensure lasting food supplies at the altar of sacrifices with the sanctity of the appropriate hymns to invoke the Sacred Agnihotra and offerings of herbs, ghee, sacrificial cakes, cooked boiled rice and waters into the aahavaneeya agni in the homa kunda to ensure abundance of food, vigour physically, mentally and spiritually. One needs to perform Agnishtoma Yajna for a sixteen day duration to totally bypass naraka and win over the swarga loka, Atiraatra sacrifice for freedom of the Inner Soul and entrance of the Self to the Prajapati loka for thousand years but for the availability of the oil-wick-and support of Surya Deva and possible union of the Inner self and Paramatma.

37. *Tasmaad AUM iti anenaitad upaaseeta aparimitam tejas, tat trehaabhiihitam agnaav aaditye praane-thaishaa naadi annabahum iti eshaagnau hutam adityam gamayati, ato yo rasosrava sa ugitham varshati, teneme praanaah, praanebhyah prajaa iti atrodaaharanti: yadd havir agnau huuyate tad aadityam gamayati, tad Suryo rashmibhir varshati, tenaannam bhavati, annaadbhutaanaam utpatirityevam hi aah: agnau pratishthaahutih samyag aadityam upatishthate, aadityaaj jaayate vrishtir annam tatah prajaah/* The person with faith and dedication needs to deeply meditate and retrospect the Sacred Syllable AUM for lasting bliss. These syllables represent Agni-Surya-and Praana respectively. This medium ensures a way to plentiful food which in turn is to be offered to Agni there by reaching Surya. This flow causes rains by the udgeeta chant at the Sacrifice and has a further flow to Beings their generations. Such is the beneficent chain from Agni-to Surya-to Varuna / Rains-to food-to Praana of all the 'Charaachara Jagat'.

Manu Srmiti vide III.75-76 is quoted: *Swaadhyaaye nityayuktah syaaddeve chaiveha karmaani, Daiva karmaini yukto hi vibhatvaidam charaacharam/ Agnoy praastaahutih samyagaadityaayaajjaapate vrishteyrannam tatahprajaa/* Vedaadhyayana and agnihotra are to be hand in hand. Those engaged in

Devahoma karma do indeed feed and sustain generations. That very food which is offered to Agni to Surya to Varuna in the form of rains and facilitate generations of all the Beings to enjoy ‘anna’ or food.

38. *Agnihotram juhvaano lobha jaalam bhinatti, atha sammoham chitvaa na krodhaan stunvaaah kaamam abhidyayamaanas tatas chaturjaajam brahmakosham bhindad, atah param aakaasham atrahi sauraa sowmaagneya saattvikaani mandalaani bhivvaa tatah shuddhah satvaantarastham, achalam, amritam, achyutam, dhruvam, vishnu-samjnaanitam sarvaaparam dhaama satyakaama sarvagjnaatva samyuktam, svatantram, chatanyam, sve maheemni tishthamaanam pashyati atrodhaaharanti: Ravi madhye sthitah somah soma madhye hutaasanah tejomadhye sthitam sattvam sattvam satva madhye sthitochyutah/ Shareera praadeshaangushtha maatram anorapi anvayam dhyaat -vaatahparamataam gacchati, atrahi sarve kaamah samaahitaa iti atrodaaharanti; angushtha praadesha sharira maaram pradipa prataapvaat divis tridhaahi, tad brahmaabhishtuuyamaanam maho devo bhuvanaani aavishsha/ Aum namo brahmane namah/* Who so ever executes agnihotra sacrifice is normally devoid of anger and selfishness. Further he also could sever through the four sheaths of Brahma viz. manas, buddhi, ahamkaara, and chitta- all comprising antahkarana.. Clearance of ‘antahkerana’ this should elevate the person concerned to heights of space that should reach Suryaloka, Chandra loka, Agni loka, and further to cleanse his self and blesses to imbibe the Jnaana of the stable, immortal, indestructible Vishnu loka to accomplish glory. Thus indeed that the in the midst of Surya , Chandra and Agni is the angushtha maatra or of the thumb sized span of heart and herein the Supreme Self amid radiant splendour whom Brahma the eternal master craftsman prostrates. Indeed ‘Aum’ prostrates too.

Svetaashvatra Upanishad is quoted: II.iii.17) *Angushtha maatrah Purushontaraatmaa sadaa janaanaam hridaye samnivisthaah, Tam svaccha shareetaat pravrihen munjaad iveshikaam dhairyena: tam vidyaacchukramamritam tam vidyaacchukramamritamiti/*

(Ultimately, Purusha the Self as existing in the indwelling abode of heart is stated to be of a thumbsize Reality and it is essential to segregate that Reality from the body of Self like the stalk of the munja grass and visualise the Absolute Consciousness from the body as the ‘Shukraamrutam’ or the Pure an Clean Substance that is unadulterated and Ever Serene Immortality; indeed as the Serene Immortality!)

Chapter Seven

Individual Self as identified with Maha Surya as Yogis and Maharshis venerate

1. *Agnir Gaayatram trivrd tathaantaram vasantah praano nakshatram vasavah purastaad udyanti, tapanti, varshanti, stuvanti, punar vishanti, antarvivarenekshanti, achintyomurtho gabheero guptona vadyo ghano gahano nirgunah shuddho bhaasvaro gunabhug bhayo nivrittir yogishvarah, sarvagjno, maghoprameyonaadyantah shrimaan, ajo, dheemaan anirdeshyaah, sarvasrik, sarvasyamaatmaa, sarvabhuh, sarvasyeshaaah sarvasyaantaraantarah/* The Yogi commends and admires the setting scene of his intense concentration when with Agni, ‘usha kaala’ the pre- Sunrise, Gayatri meter of a ‘trivarti’ hymn of ‘Om Bhur bhuvah svah’ musical sound in the vicinity, the rathaantara chant, the ‘vasanta ritu’, the fading Stars on the sky, the grazing ‘Pashu devatas’, slight drizzle on the warming climate, and Brahmanas chanting of veda mantras, and the all round praise of Paramatma the achintya-amurta, gabhira, nirguna-shuddha-bhasvara-abhaya-nivritti kaarana- yogeswara, sarvajna, amogha, aprameya, aja,

anirdeshya, sarvasrik, sarvasyaatma, sarvabhuk, and sarvasyaantara or Unimaginable and formless , deep and unfathomable, trigunaateeta, pure, radiant, final refuge, the Supreme Yogaanubhava or the Singular Karta and Ganya / Practioner and Object - Target too; Omniscient, Omnipotent, Endless, measureless, birthless, Fountain of of Bliss, and Omni-Present as the Inner Self.

2. *Indras trishtub panchadasho brihad grismo vyaanah somo Rudro dakshinata udyanti, tapanti, varshanti, stuvanti, punar vishanti, antar vivarena, eekshanti: anaadyanto aparimito uparicchinnno, paraaprayojyah, swatanthro alingo amurta ananatahaktir dhaataa bhaskarah*/The Yogis also complement Indra Deva, the trishtub meter in ‘chhandas’, ‘Panchadasha Aaditya’ hymn, the Brihat chant, summer season, ‘Vyana’ of the Panchapraanas, Chandra Deva, Ekaadasha Rudras ruling the Southern direction- all these are warm, create rains, commend the Paramatma the ‘anaadyanta’, ‘aparimata’, acchinna, aparaaprayojya, swatantra, alinga, amurta, antahsshakti, dhaata, Bhaskara!

All the Devas submerge into the Almighty as all the Sky Waters into Oceans

3. *Maruto jagatee saptadasho vairupam, varshaa apaanah Shukra Adityaah pashchaad udyanti, tapti, varshanti, stuvanti, punar vishanti, antar viverenekshanti, tacchaantam, ashabdham, abhayam, ashokam, aanandam, triptatam, sthiram, achalam, amritam, achyutam, dhruvam, vishnusamjneetam, savaaparam, dhaama*/ Marud Devas rise as identified by the Jagati Meter of Prosody, Saptadasha or seventeen hymns, the Vairarupa chant, Varsha Ritu, the ‘apaana praana’ or of prana-apaana-vyaana-udaana-samaana; Shukra Graha the plaet of Venus, Dwaadashaadityas or Twelve Aditya Devas, and Sun set. These are keen to look for an entry gate for access and release themselves to reach their Ultimate Goal of Brahman who is shantam, ashabdham, abhayam, ashokam, aanandam, triptam, sthiram, achalam, amritam, achyutam, dhruvam, vishnu samjneetam, sarvaaparam dhaama or tranquil, soundless, fearless, sorrowless, blissful, ever contented, steadfast, immovable, immortal, steady, everlasting, and termed as Vishnu the pinnacle.

4. *Visve Devaa anushtub ekavimsho vairaaajah shrad samaano varunah saadhyaa uttarata udyanti, tapanti, varshanti, stuvanti, punar vishanti, antar vivurenekshanti, antah shuddhah, puutah, shuunyah shaantopraano niraatmaanantah*/ Vishvas are identified with anushtub chhandas, twenty one hymns, vairaja chanting, of pancha praanas the ‘samaana praana’, Varuna Deva, Saadhyaa Devas, Sun rise in the north. These Vishva Devas are warm, they provide and cause rains, and could enter one’s Inner Self, and keep in constant search for Paramaatma the quintessence of purity, transparency, quietude, eternal.

5. *Mitraavarunau pantis trinava trayatyastrimsho shakvara raivate hemanta shishiraa udaana angeerasash chandramaa urthvaa udyanti, tapanti, varshanti, stuvanti, punarvishanti antar vivarenekshanti, pranavaakhyam praanetaaram, bhaa rupam, vigatanidram, vijaram, vimrityum, vishokam*/ Now about the deleniation of Mitra and Varuna, representing pankti meter of prosody, Trivana and thirty three hymns, Shakvara and Raivata chants, intense and icy season, udaana vayu, Angeerasa, and Moon Rise. These aforesaid ones create warmth, rains, commendations, - all seeking an entry for he vision to Paramatma the incarnation of ‘pranava’, the creator of life to all Beings, the ever flowing lustrous flashes, the one totally devoid of sleep - dreams- semi concious sushapti and nirvana; Paramatma is beyond pleasure or pain and such mortal shortcomings.

6. *Shani Rahu Keturaga raksho yaksha nara vihanga sharabhe baadhaayodhastaad udyanti, tapanti, varshanti, stuvanti, punar vishanti, antar viveraneshanti, yah praajno vidhaaranah sarvaantaro-*

ksharah, shuddhah, puutah, bhaantah, kshaantah, shantah/ Shani Rahu-Ketu predicaments nor the mortal difficulties ever faced by serpents, rakashasa-yaksha-manushyas, nor of birds, deer, elephants and such harmful beings are totally negated by the Almighty. If one really and sincerely look within, there might be an entry point to search and introspect the Supreme manifestation of the everlasting, pure and lucid, ever lustrous, calmness and serenity and stillness.

Ultimate destination is the Universal Supreme, right within, but far distinctly beyond the Universe

7. *Esha hi khalv atmaantar hridayeneeyaan iddhhaagnir iva vishvaru aposyaivaannam idam sarvam asminn otaa imaah prajah, esha aatmaapahata papmaa vijaro vimrityur vishoko vichikitsovipaasha satya kaamah, esha setuh vidharanah, esha bhutaadhipatih, esha bhuta paalah, esha setuh vidharanah esha hi khalv aatmeshaanah shambur bhavo Rudrah Prajaapatir Vishva sikhiranya garbhah satyam praano hamsah shaastaachyuto vishnur naaraayanah, yashchaisognau yaschaayam hridayev yaschaasaav aaditye sa esha ekah, tasmai te vishvarupaaya satye nabhasi hitaaya namah/* Indeed Paramatma is the nucleus in the heart as kindled fire, yet with all apparatus like praana-heart-mind-and panchendriyas or sensory organs. Only Food is the sole machine to kick start the cycle. This is the formation of body by the Atma- within or without. The nucleus weaves 'pranis' and is totally devoid of the 'vikaaras' or the negativities like evil, age, death, sorrow, uncertainty of Life and death, entangles, age, sorrow, temporary contentment and reliefs. He is the creator of Beings subject to the ups-and downs of all the Beings whose past and present is according one's 'karma' both in the erstwhile and ongoing chain of births and deaths. Paramatma who strictly enforces their conduct and tick marks the dos and donts and that is called the fate of each and every Being. Thus Paramatma is free from all aberrations that are due to Beings and is free from evil, age, sorrow, hard luck or luck, disease, death and rebirth. He is kaarya-kaarana-nirmukta or free from the cause and effect cycle.- and mukti pradaayika as per the scale of pluses and minuses. Indeed He is the Singular Bridge who could let cross from the ocean of Samsara to the Land of Eternity. Hence He is essentially kind and helpful to the deserving. He is Narayana the all pervader as the creator and absorber of pancha bhutas the Five Elements and the Universe and Beings hidden beyond Surya and the Solar orbit.

Brihadaraanyaka Upanishad is quoted about the Warp and Woof of the cloth of Creation-Nature-and the Universe: III.vi.1) *Atha hainam Gaargii vaachaknavi papraccha, Yagnyavalkya, iti hovaacha, yad idam sarvam apasvotam cha protam cha kasminnu khalvaapa otascha protascheti; Vaayau Gargi iti; kasminnu khalu Vaayurotascha protashcheti; antariksha lokeshu Gaargi iti; kasminnu khalvantariksha lokaa otaascha protashcheti; Gandharva lokeshu Gaargi iti; kasminnu khalva Gandharvalokaa otascha protascheti; Aditya-lokeshu Gargi iti, kasminnukhalvaaditya lokaa otascha protascheti; Chandralokeshu Gargi iti; kasminnu khalu chandara loka etascha protascheti/ Nakshatra lokeshu Gargi iti; kasminnu khalu nakshatra lokaa otascha protascheti/ Deva lokeshu Gargi iti; kasminnu Deva lokaa otascha protascheti/ Indra lokeshu Gargi, iti, kasminnu khalva Indraloka otascha prtaascheti/ Prajapati lokeshu, Gargi, iti; kasminnu khalu Prajapati lokaa otaascha protascheti/ Brahmaloakeshu Gargi iti. Kasminnu khalu Brahmalokaa otaascha protascheti/ Gargi, maatpaakshireer iti, tato ha Gaargi vaachaknavi uparaaama/* (With a view to describe the nature of Brahman-who indeed is the Self within all the beings- the Elements of Nature from Earth to Sky arranged within one another are being discussed, Gargi, the daughter of Vachaknu asked Maharshi Yagnyavalkya as to how the Elements of Nature from Earth as the starting point are skillfully arranged like the warp and woof of a cloth! Then Yagnyavalkya explained that earth is permeated with water, water is pervaded by Vayu/ Air, Air by the Sky; and Sky is

infused with Gandharvas or the celestial minstrels and Gandharvas by Surya, and Surya by Chandra, Chandra by the Stars, Stars are overshadowed by Devas, Devalokas are overlooked by Indra, Indra loka is protected by the world of Viraja and the Viraja Loka finally by the world of Hiranyagarbha. Indeed the Supreme Self is Hiranyagarbha and one needs to suffice and peg upto that level itself, as that indeed is the Truth of the Truth! The Individual Self would indeed be beyond the barriers of Putreshana, Vitteshana, Lokeshana as also Khshudha, Pipaasa, Shoka, Moha, Jara and Mrityu. Fully satisfied with the Maharshi's explanation, Gargi the daughter of Vaachanu kept quiet and dumbfounded!)

Brihadaranyaka Upanishad is quoted again: IV.iv.22) *Sa evaa eha mahaan aja aatmaa yoyam vigjnaanamaayaah praaneshu ya eshontar -hridaya aakaashaah tasmin shete sarvasya vashi, sarvasyeshaanah sarvasyaadhipatih; sa na saadhunaa karmanaa bhuyaana no evaa saadhunaa kaneeyan/ Esha sarveshwarah, esha bhutaadhipatih, esha bhutapaalaah, esha seturvidharana eshaam lokaanaam asambhedaya/ Tam etam Vedaanuvachanena braahmanaa vividishanti, yagjnena, daanena, tapasaanaashakena; etam eva viditvaa munir bhavati, etam eva pravraajino lokam icchhantah pravarajanti/ Etadhasma vai tat poorve vidvaamsah prajaam na kaamayante: kim prajayaa karisyaaamah; yeshaam noyam aatmaayam loka iti/ te ha sma putraishanaa- yascha vittaishanaayascha lokaishanaayascha vyuttaaya, atha bhikshaacharyam charanti; yaa hyova putraaishanaascha vittaishanaascha, yaa vittaishanaa saa lokaashananaascha; ubhe hy ete eshane eva bhavatah, sa esha neti netyatmaa; agrahya, naa hi grahyate, ashiryaaah na hi sheeryate, asangaah na hi sajyate; aseeto na vyathate na rishyati, etam u haivaite na tarata iti, atah paapam akaravam iti, atah kalyaanam akaravam iti; ubhe u haivaisha etetarati, nainam kritaakrite tapatah/* (So far in this Brahmana, descriptions have been given about the release of the Inner Self consequent on death, the physical conditions prevalent at the time of death, how a being transmigrates from one body to another, the beginning of the quest for Brahma, how Vidvans looked about this quest, the methodology followed by Brahamavettaas and the prescribed Scriptures in this context, the variations in the approaches to realise Brahman especially in respect of the role of Pure Intelligence and Ignorance, the decisive positions of Atmagjnas in the search of Bahman, the unique significance of the Paramatma, Brahma Nishtha, and now a Preface to *that* Self and proposal about the Sadhana is being discussed: 'That' distinctive and singular is identified with intellect in the midst of organs and senses. It lies in the elemental ether which is in the heart and is the commander, protector and the dividing line of worlds. Brahmanas seek to realise 'That' through the learning of Vedas, Sacrifices, charities, austerities, and moderate use of enjoyments. In fact, 'grihastas' eventually become 'Sanyasis' or monks discarding homes, families, children, wealth and reach the stage of abandon and reject desires. Then they start the quest of the Truth and Illumination by the process of systematic elimination stating: *neti, neti* or not this, not this! This is because of the established scriptural evidences as well as 'tarka' or reasonings backed by Knowledge, Vidya and most importantly the Intuition called perception instinct. Then the realisation arrives in the process Examination: Is it perceivable, does it decay, is it attached; is it fettered, does it suffer injuries; the reply being an emphatic 'no', then the self examination begins: Have I done a good act, say a sacrifice, charity, desires, renunciation, acquisition of the 'relevant' knowledge and so on. Once the Individual reaches the stage of 'no return', then the pluses and minuses hardly matter to him at that most volatile stage when doubts cease to prick the Inner Conscience; indeed at that state or threshold of Realisation, the Self becomes devoid of merits or demerits since the evils are burnt into ashes like the blazing Fire burns the fuel, the impurities of gold are ridden and conviction firmly conquers and the Vision of The Brilliant Truth of the Self being the Supreme prevails!) IV.iv.23) *Tadesha ruchaabhuyuktam: esha nityo mahimaa Braahmanasya na vardhate*

karmaanaa no kaneeyaan, tasyaivaa syaat pada-vit tam viditwaa na lipyate karmaanaa paapakena/ Iti tasmaad evamvit shaanto daantaa uparatah titikshu samaahito bhutwaa atmani evaatmaanam pasyati, nainam paapmaa tarati, sarvam paapmaanam tarati; nainam paapmaa tapati, sarvam paapmaanam tapati, vipaapo virajo vichikitso braahmano bhavati; esha brahma lokah, samraat; enam praaptitosi iti hovaacha Yagjnyavalkyah; soham bhagavate videhaan dadaami, maamchaapi sahadaasyaayeti/ (The previous mentioned Truth is analysed by the following hymn: On the basis of the process of realisation of ‘not this, not this’, the credit of the Knower of Brahman is not affected by giving up ‘Karma Phala’ or the fruits of the deeds; indeed neither the glory of virtuous works nor of the true knowledge do not even touch evil deeds. Therefore the Seeker of Brahman, while realising this becomes self-controlled, equanimous, totally withdrawn into himself and gradually visions within the true Self bereft of the body effects. Then he transcends evil as also virtue and becomes freed from sins, doubts, fears and thus his concentrated inward vision enlightens him at least in the raw, empirical and primary sense, since the last step of Realisation still remains viz. the equation of the Self and the Supreme! The Maharshi then exclaimed to the Emperor that now he had attained the Brahmatwa and the latter replied to the Maharshi with reverence that not only the empire but also dedicate himself along with it!) IV. iv.24) *Sa vaa esha Mahaanaja Atmaannado vasudaanah; vidante Vasu ya evam Veda/* (That magnificent and birthless Self is indeed the unique provider of food, wealth, and fruits of all deeds, so avow the Scriptures!) IV.iv.25) *Sa vaa esha Mahaanaja Atma ajaro amaro amrito abhayo Brahma; abhayam vai Brahma; abhayam hi vai Brahma bhavati ya evam Veda/* (That Supreme Soul which is birthless or Self Manifested, undecaying or ageless and indestructible, fearless and protective is thus beyond the realms of description and imagination; indeed this is the Quintessence of Truth, Knowledge and Brilliance!)

Chhandogya Upanishad is also quoted that an Individual Being navigates to reach the bridge of faith from Darkness to Illumination: VIII.iv.1-3) *Atha ya atmaa, sa setur vidhritireshaam lokaanaam asambhedaaya naitam setum ahoraatre taratah, na jaraa na mrityur na shoko na sukrutam, na dushkrutam, sarve paapmaano to nivartante, apahata paapma hyesha Brahma lokaah// Tasmaad vaa etam setum teertvaandhah sannanandho bhavai, viddhah sannavidhho bhavati, upataapi sannanupaapi bhavati; tasmaad vaa etam setum teertvaapi naktam ahar evaabhi nishpadyate, sakrud vibhaato hyevaisha Brahma lokah//Tad ya evaitam Brahma lokam brahmachaaryena anuvindati, teshaam evaisha Brahma lokah, teshaam sarveshu lokeshu kaamacharo bhavati//* (Imagine that the Individual Self is a bridge to keep the two worlds of Maya or Unreality and Satya or of the Truth; this bridge serves a means of non-integration of the worlds as two lasting entities. The factors of day and night or of time concept, nor of age, illness, sorrow, evil or morality do not reach te bridge as the definitive divider of either of existences. Indeed, crossing the bridge, one lands in a totally distinctive world of Truth, Reality, and Genuinness. That is the world of Brahman! On crossing the bridge, miracles are encountered instantly as the blind gains vision, the wounded is healed, the person with sorrow, disgust, frustration and helplessness suddenly transforms with zeal for life, contentment, joy and enthusiasm. He then walks into a world of brilliance from pitch darkness: ‘ *Tamasomaa jyotirgamaya, mrityormaamritam gamaya/*’ On reaching into this world through celibacy, virtue, sacrifice, and singular dedication to Brahman, that person attains Brahmatva and Bliss with freedom of movement and realisation of Totality!)

Hurdles to Realize the Essence of Spiritual Knowledge or of ‘Brahma Jnaana’

8. *Athedaaneem jnaanopasargaa raajan moha jaalastaishaa vai yonih, yad asvargaih saha swargyasaisa vaatye purushaad uktopi adhah stambenaashlishyaanti, atha ye chaanye ha nitya pramuditaa nityaprava-*

sitaa, nitya yaachanakaa nityam shilopajeevinotha ye chaanye ha nitya puraayaachakaa ayaajya yujakaa shudra sishyaah, sudraascha shastra vid vaamshotha yechaanye ha chata -jata-nata- bhata-pravarjitaa-rangaavataarino raajakarmani patitaadayooha ye chaanye ha yaksha-raakshasa bhutagana pishaachoragaa grahaadeenaam artham purushkriyaa saamaayaama iti evam bruvaanaa, atha ye chaanye ha vrithaa kasaaya kundalinah kaapaaino'tha ye chaanye ha vrithaa tarka drishtaata kuhakendralinah kaapaalinotha ye chaanye ha vritha tarka-drashtanta-kuhakendrajaalair vaidikeshu parishthaatum icchanti, taih aha na samvaset, prateekshya bhutaa vai te taskaraa asvargyaa iti evam hi aah: nairaatmya-vaada-kuhakair mithyaa-drishtaanta hetubhih , bhraamyam loko na jaanaati veda-vidyaantarantu yat/ Recalling that as King Brihadhrata enquired of Shaakayana the revered expert on the 'antaratma', whether there could be insurmountable hurdles in the acquisition of 'brahma jnana', the latter replied that the cause and basic source is 'maya' the delusion the thick screen of vision and the pull and pull of force of materialistic enticements like the low shrub disabling the pull out. Invariably, a majority of the 'mantriks' of very base origin including even some kind of scriptural awareness with good intentions become victims of such so called experts with semi-baked smattering of stanzas only for the lure of quick cash and earn their livelihood as performing sacrifices which are like scents of dhupa deepa naivedyas are just as washed in mere ashes; such venders like travelling mendicants and actors abound in any kingdom or society. Such convincers could even invoke evil elements like demons, goblins, serpents. Hence the saying that the world is replete with misleading spell of doctrines and practices totally confuse and brahma jnaana becomes elusive and illusory.

9. *Brihaspatir vai Shukra bhutyendriyasya abhayaayaasurebhyah khayaayemaam avdidyaam ashrajat, tayaa shivam ashivam iti udeeshanti ashivam iti uddishanti asivam shivam iti vedaadi shastra himsaka dharmabhidhyaanam astv iti vadanti, ato nainaam abhidheeyetaani athaishaa bandheyevaishaa rati maatram phalam asyaa vrittachyutasyeva naarambhaneeyeti evam hyaah: duram ete vipareete vishyuchi, avidyaa yaa cha vidyeti jnaataa vidyaabheepsitam nachiketasammanyeha na tvaa kaamaa bahavololuptante vidyaam chaavidyaam cha yastad vedobhyaam saha, avidyaa mrityum teerthvaa vidyaaya amritam ashnute, avidyaam antare veshtaanamaanah, dandramyamaanaah pariyanti muudhaa andhenaiva neeyamaana yathaandhaah/* Indeed Brihaspati teaches Devatas while Shukraachaarya teaches Asuras. For the protection of Indra the head of Devatas, and for the destruction of Asuras, the latter created delusion and ignorance. The latter misled that darkness and ignorance are illumination and auspiciousness and vice versa. They even preached that Vedas were bundles of lies, misleading untruths and falsities. Hence is just like a barren woman, good only for physical pleasure and the essence of physical satisfaction would come out of ripe fruits and none other wise. Thus innumerable interpretations had descended to mankind which is a conglomerative mix of theories and interpretations invariably arising of ignorance and true clarification. It was the illustrious Nachiketa who could withstand, defy and Lord Yama Dharma Raja Himself who was ultimately convince the lad who was sacrificed by the latter's father himself ! Thus having crossed the barrier of mortal life gained immortal jnaana. Indeed those who are wrapped up by ignorance become the usual residue victims of kaala chakra of births and deaths.

Mundakopanishad and Katha Upanishad are suitably quoted: the former first: I.ii.8-9) *Avidyaayaam antare vartamaanaah svayam dheeraah panditam manyaamaanaah, janhanyamaanaah pariyantee muudhaah andhenaiva neeyamaanaa yathaandhaah/ Avidyaayaam bahudhaa vartamaanaa vayam kritaarthaah ityabhi manyant baalaah, yatkarmono na pravedayanti raagaat tenaaturaah khseena lokaaschyavante/* (As one remains in the tight jacket of ignorance believing in self deception that what ever was done by them is just right and continue to get bogged down in Rites and Sacrifices, little

realising that such acts of self purification are only one but certainly not the high path to Brahmatva and Final Liberation; do no doubt they might achieve lower goals of higher lokas but certainly return to the Eternal Cycle of Life after the fruits of the higher lokas are enjoyed and exhausted as derived from the erstwhile Karmas. In this context, Katha Upanishad viz.I.ii.4-6: *Durmate vipareete vishuuchi avidyaa yaa cha vuidyeti jnaataa, Vidyaa- bheepsinam Nachiketasam manye na tvaa Kaamaa bahuvololupanta// Avidyaamantare vartamaanaah svayam dheeraah panditammanyamaabnaah, dandrasyamaanaah pariyaanti muudhaa andhenaiva neeyamaanaa Yathindhitaah// Na saamyaparaayah pratibhaati baalam pramaadyantam vittamhena moodham, ayam loko naasti para iti maanee punagh punarvashamaapadyate me/* (In the context of Yama Dharma Raja testing the true credentials of Nachiketa, the former appreciated Nachiketa who scrupulously avoided the diversity of pleasures and the temptations of life and followed a unified and well defined code of virtue. Indeed while existing in the midst of ignorance and darkness, the majority of persons assume that they are the intelligent and enlightened and move fast round and round following curved and twisted means of existence, just like a *blind leading the 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 and confusing the woods for a huge forest! Persisting in the midst of Avidya or ignorance , the yet immature and unenlightened show off their self praise and even genuinely self decieve that they have hit the target of Salvation. Such persons as steeped deep in ‘Karmaacharana’ or practice of apparent virtues but yet get encircled in the strings of attachments and desires and get deprived of the Reality till the final exhaustion of Karma Phala which alone would qualify for Brahmatva!)

10. *Devaasuraa ha vai ya aatmakaamaa Brahmanintikam prayaataah, tasmai namaskrutvochuh, Bhagavaan, vayam aatma kaamaah sa twam no bruuheeti, atah chiram dhyaayatvaamanyataatmaano vai te suraa, atonyatamaam eteshaam uktam, tad ime moodhaa upajeevanti abhishvaanginas taryaabhi ghaatinonritaabhishamsinah satyam ivaanritam pashchanteenindrajalaavad iti, ato yad deveshv abhihitam tat satyam yad vedeshuuktam vidvaamsa tad upajeevanti tasmaad braahmano naavaideekam adheeheetaayam arthah syaad iti/* Both Devas and Asuras approached Brahma to teach them about Spiritual Knowledge as to where and how to discover Brahman the Supreme. Brahma realised that the secret knowledge if known to Asuras would be disastrous as the latter were fundamentally oriented to materialism and revel in the activities involving cruelty, destruction, vindictiveness and clinging to evil practices by birth itself, while Devas were merciful, rewarding for spiritual activities, and auspicious. Brahm had the predicament as a after all He created them with distinct features right opposite to each other to balance the Universe with opposites. Thus He had to resort to the art of diplomacy and taught the evil and virtue alike. He praised the evil while not advising it too.

Chhandogya Upanishad vide VIII.7 is quoted too: Both Indra from Devas and Virochana from Demons after long penance approached Prajapati to show them Brahman and the latter showed them of their own faces in water and mirror! *Ya aatmaa apahata paapmaa vijaro vishoko vijighatso pipaasah satya kaamah satya samkalpah sonveshtavyayah, so vijijnaasitavyayah sa sarvaamscha lokaan aapnoti sarvaamscha kaamaan; yas tam aatmaanam anuvidya vijaanaati: iti ha prajapatir uvaacha// Tadd hobhaye Devaasura anuyubudhire: te hochuh; cha lokaan aapnoti sarvaamshcha kaamaan iti; Indro haiva devaanaam abhipravavraaja, virochanosuraanaam; tau haa samvidanaaveva samitpaani Prajaapati sakaasham aajagatuh// Tau ha dwaatrimshatam varshaani brahmacharyam ushatuh: tauha prajapatir uvaacha, kim icchantaav avaastam iti; tau hochatuh ya aatmaapahata paapmaa vijaro vimrityur vishoko vijighasto pipaasah satya kaamah satyasamkalpah sonveshtavyayah- sa vijijnaasitaravyayah, sa sarvaamscha*

lokaan aapnoti sarvaamscha kaamaan yastam aatmaanaam anuvidyaa vijaanati it bhavato vacho vedayante;tam icchhantaav avaastam iti// Tau ha prajapatir uvaacha ya eshokshini purusho drushyata esha aatmeti hovaacha, etad amritam abhayam etad brahmeti; atha yoyam, bhagavah, apsu parikhyaa-yate yashchaayam aadarsho katama esha iti esha u evaishu sarveshvanteshu parikhyaa-yate iti hovaacha// (As one recalls that the Self rises to a state of tranquillity and composure Prajapati too desired to know the practical reasoning of attaining such a state when the Self would have no sin, no dishonesty no death, no displeasure, no hunger and thirst and no uncertain will! Then his desire came to be known from ear to ear and both Devas and Demons sought to ascertain the methodology of attaining such a status. Devas approached Indra to search the Self by realising as to which one would attain the status of freedom of movement all over the worlds and by which procedure this state could be achieved. The Demons too followed suit and commissioned Virochana among them to find out. Without the knowledge of each other both of the representatives performed Sacrifices to satiate Prajapati and observed celibacy for thirty two years. As they were finally visioned Prajapati and entreated him to teach various ways and means of accomplishing the state of such tranquility and bliss. Indeed both Indra and Virochana assumed of their deep knowledge, application of mind and practical abilities! Prajapati smiled instead of losing composure as otherwise neither of them should have been discontented. Thus he replied: *Yah esha akshini purushaha drishtyasha aatmeti!* That is: The person that is seen in the eye is this Self; this is Immortal, Fearless and that is Brahman indeed! He further quipped: This one is clearly seen in water and this one is in the mirror;whom do you think looks clearer! Then he declared in all seriousness: This one is **seen very clearly in all these!** Truly indeed the Individual Self and the Supreme Self are just the same!)

11. *Etad vaa va tat svarupam nabhasah khentarbhutaasya yat param tejas tat tredhaabhitam agnaa aatitye praana etad vaa va tat swarupam nabhasah khetarbhutasya yad aum iti, etad ahsharam anenaiva tad ubudyuyati, udayat,ucchvassati, ajasram brahmadheeyaalambam vaaraivaitat sameerane prakaashaa- prakshepaukshanya-sthaaneeyam etad dhumasyeva sameerane nabhasi prasaakhyai vot-kramya skandhatskandham anusaraty apsu prakshepako lavanasyeva ghritasya caushnyam ivaabhi - dhyaatu vistritir ivaivat ityatrodaahsarvam shareeram vidyotayati, tasmaad AUM ityanenaidt upaaseetaaparimitam tejah/ i) Purushaschaakshusho yoyam dakshinekshine avasthitah, Indroyam asya jaayeyam savye chakshunyavasthita/ ii) Samaagamas tayor eva hridayaantargate sushou tejas tallihita-syaatra pinda evobhayostayoh/ iii) Hridayaad aayatee taavac chakshus asmin pratitishthataa, saarane saa tayor naadee dvayor ekaa dvividhaa satee/ iv)Manah kaaayaagnim aahanti sa prerayati maarutam, maarutas turasi chara n mandram janayati swaram/ v)Khajaagniyogaad hridi samprayuktam, ano hi anur dviranuh kantha deshe, jihvaagra deshe trayanukam cha vividhih vinirgatam maarikam evam aahuh/ vi) Na pashyam mrityum pashyati na rogam nota dukkhataam, sarvam hi pashyan pashyati sarvam aapnoti sarvashah/ vii)Chakshusah svapnachaaree cha suptah suptaat parascha yah, bhedaas chaitesya chatvras tebhyas turyam mahttaram/ vii)Trishvekapaach chared Brahma tripaaccharati chottare, satyaantratopa- bhogaarthaah dvaiteebhaavo mahaatmana iti dvateebhaavo mahatmana iti/* As the ‘Daharaakaasha’ or the Inner Sky as visualised in one’s remote and hidden heart is flooded with luminosity representing the Supreme Self and is manifested as the essence of Life representing three entities viz. Surya-Agni-and Praana. The nature of this ‘Antaraatma’ is representative of the single and singular syllable AUM which is the awakening rooted to deep breathing upwards and downwards and indeed that is the steadfast support to intensely absorbed right in Paramatma. Breathing with Omkaara is like heat in melting butter and concentration in the range of meditational thoughts of the meditator emitting gradual illumination of mind.The concerned yogi who could anchor his meditation to the

Pranava becomes gradually enlightened and whosoever retains that vision in his right eye is like Indra, while if he retains in the left eye would only see his wife and earthly belongings. The union of his thoughts within the hollow of his heart as there is channel from the heart to the eye. The mind stimulates the fire in one's physique and the chain of the fire stimulates breathing which further impacts the chest which is almost inaudible. This creates a friction of atomic size and gets minimal sound eventually and stirs the throat and eventually to the tip of the tongue and as the sound gets bigger then it becomes an alphabet. Hence the chain reaction. Maha Yogis who are enlightened suffer neither sorrow nor earthly desires but experience jaagriti-swapna-tajasa-tureeya or awakesness-dream stage-sushupti-and merger. It is stated that the experience of falsity and truth, the Supreme Self thus merges with the Individual Self indeed.)

Brihadaraanyaka Upanishad IV.2.3 is quoted: *Athaitad Vaamekshani Purusha Rupam, esaasya Patni Viraat, tayoresha samstaavo ya esontar hridayaakaashah, athainayor etad annam ya eshontar- hridaye lohita pindah, athainayor etad praavaranam yad etad antar hridaye jaalakam iva; athainayor eshaa Shritih samcharani yaishaa hridayaad urthwaanaadi uccharati/ Yathaa keshah sahasraadhaa bhinnah evam ashyataa hitaa naama naadyontar hridaye pratishthaa bhavanti; etaabhir vaa aashravat aashravati; tasmaad esha praviviktaa haaratara evaiva bhavati asmaaccareeraad aatmanah/* (The left eye in the human form is called 'Viraja' or the better half or wife viz. the Matter. Indra of the Self is designated as Vaishwaanara the right eye, and Viraja the left eye, the matter or the wife, both being the objects of enjoyment. This couple named the matter and the Enjoyer are united that situation is called dreams. The Space that is within the lump of flesh named the heart of the body is their place of union and that indeed is the place where Indra and Viraja have each other's company! Their food or the source of sustenance called the lump of blood or the essence of the food as eaten, takes two forms; the gross part that goes down as excreta and the rest is metabolised in two ways due to action of the internal heat; one part is of medium fineness that passes through successive stages of blood nourishes the gross body made of five elements named Vishva or 'Vaishvaanara'; another penetrates through fine nerves and that is called the subtle body named 'Tajasa' and the third viz. the causal body is called 'Praagjnaa' or the very fundamental connection: these three forms correspond to wakefulness, dream state and dreamless sleep. Now, when one talks of the lump of blood in the heart or the finest food essence, there is a net like structure in the heart or warp; net like is the expression due to several openings of nerves; these nerves of the body are designated as 'Hitaa', placed in the lump of flesh viz. the heart. These branch off everywhere like filaments; this is how the subtle body contains food essence compared to the gross body).

Chhandogya Upanishad vide VII.26. 1-2 sums up to Brahmarshi Narada by Maharshi Sanatkumara as follows: *Tasya havaa etasyaivam pashyatah, evam manvaanasya, evam vijaanata atmaah praanah, atmaa aashaa, atmaah smaraha, atmataakaashah, atmaastejah, atmaapah, atmaa aavirbhaava-tirobhavau atmatonnam, aatamato balam, aamtmo vijnaanam, atmato dhyaanam, atmaschittam, atmatah sankalpah, aatmato manah, aatmo vaak atmo naama, aatmato mantrah, atmaani karmaani aatata evedam sarvam iti// Tad esha shloka: na pasho mrityum pashyati, na rogam notaduhkhataam, Sarvam ha pashyah pashyati, Sarvam aapnoti sarvashah iti// Sa ekadhaa bhavati, tridhaa bhavati, panaachadhaa saptadhaa navadhaa chiva punaschaikaadasha smritah, shatam cha dashachaikascha sahasraani cha vimshatih aahaara-shuddausattva-shuddhah, sattva-shuddhau dhruva smritih, smritilambhe sarva grabndhinaam vipramokshah; tasmaimridita kahaayaaya taasah param darshayati bhagavaan sanakkumaaraah: tam skanda ii aachakshate, tam skanda iti aachakshate/* (Once any person believes and gets convinced that he - or any Individual Self for that matter - happens to be the spring boat of the Praana, hope, memory, space,

water, form and look, strength, food, reasoning and intelligence, mental power, speech, knowledge, rites and all such abilities, then indeed that Self himself or each and every Self like himself, is certainly, nay undoubtedly, the Supreme Self himself with all the accomplishments listed and such as those which are even dormant in him but capable of! In this connection a Stanza with considerable hidden meaning has been described; it states: ‘The definition of one who accomplished Realisation of Truth is free from grief, illness and death; he can foresee each and everything and attain what he desires. He originally becomes one, then three fold-say Tri Gunas and five fold-say pancha bhutas, seven fold say Sapta Dvipas or Samudras, and nine fold, say Nava Grahas; he is called eleven say Ekaadasha Rudras, or one hundred and ten and one thousand and twenty and so on! He is a symbol of Purity, purity of food, nature, memory, heart, thought, and action. Then Sanatkumara pointed to Narada about spiritual freedom to escape from darkness, impurities of ignorance, attachment to desire and to speed up the bandwagon of knowledge, mind, thought, resolve, meditation and introspection to discover Truth finally as Himself! Once that stage is reached, then he becomes ‘Bhagavan’ or God like and He knows the source and cause of Existence, its termination, the entries and exits, as also the knowledge and ignorance of Reality. Brahmarshi Narada had that conviction of Sanatkumara being a Bhagavan and hence approached him for guidance and thus the latter titled himself as Skanda, like Lord Kartika Himself!)

As regards the mirror image of the Inner Self and the Supreme Brahman that the Maitri Upanishad concludes viz. *satyaantratopa- bhogaarthaah dvaiteebhaavo mahaatmana iti dvateebhaavo mahatmana iti/* Chhandogyopanishad vide VIII.i. 1 clarifies that despite the non-dual Reality of the Self and the Supreme as exists in the Lotus Heart of ‘daharaakaasha’ or the miniature sky, one’s own body parts are responsible for the deeds of the individual being and the ‘Antaratma’ is only a mute spectator: *Harih Om, atha yad idam asmin Brahmapure daharam pundarikam veshma, daharosminn anta-raakaasha, tasmin yad antah, tad anveshtavyam, tad vaa va vijjnaasitavyam/* (Harih Om! There is a need to enable normal understanding to identify the Individual Self with the Absolute and Superlative Self; this is especially to conceive the Object with qualities like organs and senses in the mortal world viz. the Self, as juxtaposed with the Ultimate Reality in terms of Space, Time and other derivative features of the Pancha Bhutas or Five Elements. This is why normal knowledge of mortal conditions vis-à-vis the macro view of higher and applied situation becomes needed. Therefore then, a lotus like small space viz. ‘daharaakaasa’ within the dwelling place of Brahman is viewed for the understanding. The inference is that Brahman has manifested himself in the form of an Individual Soul called Existence and even as the latter is totally detached, there are officials of that abode who are responsible for the maintenance of that abode which is purely temporary ; once that Individual Soul-which is but a reflection of Brahman himself- is transferred then a new abode gets ready and the Manifested Brahman called Individual Self- is migrated too again on temporary duty. Thus the mirror images of the Original Brahman keep moving to varying abodes on purely temporary basis! But the original is always intact and the duplicate reflections are in circulation from birth to birth of the mortal bodies!)

Martyam vaa idam shariram aattam mriyunaa, tad asya amritasyaa ashareerasya atmaanodhishthaanaam, aatto vai sashareerah, priyaapriyaabhyaam, na vai sashareeraaya sataha priyaapriyaayor apaharsti, ashareeram vaa va santamnaa priyapriye sprushtah/ Chhandogya Upanishad - VIII.xii.1. This body is mortal and is shrouded by death; that is also the place of the Self which is Immortal but bodiless! Whatever is embodied as the body is subject to death as that encases the Immortal Self. This outer covering or the body is subject to pleasures and pains or desirable or undesirable influences. But surely the unembodied Self is totally unaffected by the pleasures and pains.

ESSENCE OF CHAANDOGYA UPANISHAD

Preface

Being one of the prime Upanishads, next perhaps only to Brihadaranyaka Upanishad in significance, Chaandogy Upanishad is of the discipline of Saama Veda. Major references of Maharshis and Seekers like Kaushitaki, Satyamkama, Shvetaketu and Narada-Sanat Kumara and interactions between Indra and Prajapati are of high relevance in this Upanishad.

Outstanding Trusims and Maxims known as 'Maha Vaakyas' are replete in this Upanishad such as *Tat-tvam-asi* or 'You are That'; *Sarvam khalu idam Brahma* or 'This All Is Brahman Only' and *Akshitamasi, Achyutamasi, Praana samsthitamasi* or 'You are Indestructible, Undecaying and Praana the Essence of Life is Eternal'! These highly popular dictums are of unmistakable orientation of Advaita Philosophy, emphasizing that 'Paramatma' and 'Antaratma' are just the same. The role of 'Maya' or Fallacy is so strong and deep that the thick screen of dark ignorance totally camouflages the brilliance of Truth, owing to the severe sway of physical limbs and senses. 'Avidya' or Ignorance is thus to be necessarily surmounted by 'Jnaana' and 'Sadhana' to discover the Self! Nitya Karma, Upasana, Sankalpa are indeed the stations of this voyage in the furious onslaught of high tides of 'Samsaara Saagara' only to discover within!

The highlights of this Upanishad signify OM, chanting styles and modes of Vedas with special reference to Saama Veda and its metrical regulation, as also the spiritual meaning and import of mystic sounds; for instance this World is denoted by 'haukaara', Vayu is 'haikaara', Chandra is of 'atah kaara' and the Self is of 'ihakaara'; and its chanting in five divisions of himkaara, prastaava, udgita, pratihaara and nidhana is stated to be outstanding. Saama Chantings are related to Rains, Waters, Rithus or Seasons, and Coordination of Praana with Vaak, Chakshu, Shrotra and Manas!

Emphasis is laid on Sacrifices highlighting Garhapatya, Anvaharya, Ahavaniya, Vaishvanara Agnis and considerable details of ritualistic libations to Vasu-Rudra-Adityaadi Devatas as also Mantha Sacrifice on Praana and other Deities; death and aftermath including Deva Yaana; outlines of Shandalya, Madhu Vidyas etc; Sanat Kumara -Narada Samvada on the glory and Unity of the Self and the Supreme Self and Prajapati's demonstration of the Unity.

Invariably, the sum and substance of some 162 sections of the Eight Chapters are titled in the detailed Over-View page to facilitate the quick flow of understanding and the import of this Upanishad.

My heartfelt pranams to HH Vijayendra Saraswati for his rock like backing and unflinching encouragement for my writings on various topics; indeed I am ever beholden to him for his spontaneous blessings.

VDN Rao

OVER-VIEW

Chapter I of Thirteen Sections: i) Om is the very first sound and word of all Vedas and Scriptures expressed in Udgita on the chant of the Supreme; the chant of Udgita explains Universal Creation, Vedas, Meditation, and Rites with reference to Reality ii) Devas resorted to Udgita to suppress Demons and meditated to the pure form of Vital Force and conquered Asuras; humans too took to meditation with no contamination of the body parts and senses as addressed to OM while Praana overcame Asura-like forces like Maharshis proved by Udgita iii) On the divine level too, Udgita addressed to syllable OM and Praana would subdue enemies and enhance the intrinsic features besides enriching the Self but the methodology must be impeccable iv) The unmistakable excellence of the singular syllable OM topped with Veda Knowledge and consistent practice of virtue is a sure gateway to Devatva and Amaratva v) Udgita recognised as OM is Surya Deva and Pravaha Vayu and the desires of the Karta's Udgita would be certainly fulfilled despite shortcomings in oblations vi) Comparative analysis of Rig-Saama Vedas as Earth, Fire, Sky, Air, Sun, Heaven, Moon, Stars, and Hiranya Purusha: this is on the Divine Plane vii) Comprehension of Rig and Saama Vedas in the personal context of Eyes and Ears and their offshoot senses and desires viii) Discussion of Udgita as the supporter of Saama Veda on Praana, Food, Water, and Rains from higher lokas; no doubt Udgita is popular in higher Lokas too but applicability is not possible! Devas wishing to improve their status need therefore to Udgita xi) Saama and Sacrifices by them from Prithvi only! IX) The pre-eminence of Udgita of Saama Veda recognised on Earth is supported by Space; Brahman manifested Space as equally telling as Udgita in the higher lokas x) In a Soma Sacrifice, it is essential that the roles of Udgita, Athurvyu, Hota and Brahma need to be defined and they should address to specific Devatas, lest the Sacrifice might be ineffective and even futile! xi) Concerned Devatas at the Soma Yagna and so are the priestly duties; the King requests Ushashti to assume all the priestly duties and having so assumed the position totally exposes the existing priests. xii) In fact the rituals become ineffective as the incompetent priests are called flops and the Sacrifice becomes a farse! xiii) The Spiritual meanings of Saama Veda expressions and of the related mystic sounds explained!

Chapter II of Twenty Four Sections: i) Meditation on Saama tends to yield encouraging fruits in the psyche and perspective of life manifold and the person concerned becomes humbler by passage of time ii) Saama Veda is chanted in five divisions as himkara, prastava, udgita, pratihara and nidhana iii) Saama Veda to be sung in rains iv) Saama Veda to be chanted in the five folded phases in waters v) Concentration, worship and constant rendering of Saama Veda in entirety overcomes the extremities of the sixth Ritus or Seasons vi) As humans to the class of Pashu Vamsha, they owe allegiance and commitment to animals and hence Vidwaans take to five folded Saama chant to protect them and they too reciprocate vii) Coordination of five folded Saama Veda and Praana-Vaak-Chakshur-Shrotra and Manas viii) Now, the seven folded Saama Veda chanting of Vaak or Speech bestows Life's fulfillment ix) The seven folded Saama Veda as imposed on Surya and his course of the day x) Spiritual significance of the syllable numericals of Saama chantings xi) Synthesis of mind, praana, and Gayatra Saama leads to fulfillment of Life, longevity and progeny xii) Ratnaakara Saama Homa practice leads to prosperity and fame xiii) Due recognition of the female in Society, despite emphasis on abstinence xiv) Brihat Saama chant linked to and emerging from Surya xv) Vairupa Saama chants firmly linked up with Parjanya bestow success, joy and fame to the chanter xvi) Vairaja Saama Veda chants as unified with the qualities of Seasons or Rithus provide fulfillment to each and every being xvii) Shakvari Saama eulogises the multi splendoured worlds

xviii) Revati chant of Saama attuned to, possessed of and blessed by animals xix) Yajnavalkya chant of Saama Veda yields all round well being of body parts xx) Raajana chant of Saama well set to major Divinities of Agni, Vayu, Surya, Nakshatra, and Chandra xxi) Excellence of Saama Veda as applicable to mortals and far more so to Devas; Saama Vidvans are fully aware of five stages of existence viz. himkaara, prastava, udgita, pratihara and nidhana xxii) Saama Veda chantings need to be appropriate like to Agni as high sounding, Soma as melodious, elastic and adjustable to Vayu, soft but pitched to Indra and distinct and unique to Prajapati, while vowels being strong and resonant while consonants as soft and careful xxiii) Three branches of Dharma viz. Yajna- Adhyaaa-Daana or Sacrifice-Study- Charity and meditation of OM are the essences of Life xxiv) Assured fruits of offerings in Garhapatya Agni for Vasus in the mornings, Rudras in the noons and Aditya/ Vishvadevas in the evenings with Saama chantings.

Chapter Three of nineteen sections: i) Meditation on Surya the honey of Devas by Rig Veda chants- Meditation on the southern side rays of Surya by Yajur Veda Mantras iii) Meditation of the western side of Surya Deva's rays by Saama Veda iv) Meditation on the northern side Surya Kiranas or energy waves as heated up by Atharva Veda hymns v) Pranava and the hidden meaning of the scriptures like Upanishads on Brahman the Reality to bestow material and spiritual ends; vi,vii,viii, ix and x) The one who realises the immensity of Vedas provides the first-second-third-fourth and fifth oblations of nectar or the cosmic essence of Vedas to Vasus-Rudras-Adityas-Maruds and Sadhyas respectively would attain the status of those very Deities! xi) The utmost confidential Truth of worldly existence is the constancy of Surya without days and nights xii) Gayatri is the heart and Soul of Earth and Beings vis-à-vis the Unknown! xiii) Brahman as Pancha Pranas viz. Praana, Vyana, Apana, Samana and Udana governed by Surya, Chandra, Agni, Parjanya and Akasha controlling sensory organs like vision, ear, speech, touch and mind respectively xiv) Sarvam Khalvidam Brahma: True identity of the Self and the Supreme! xv) Treasure hunt of the Universe as Dishas provide protection as Space inside, Bhumi as bottomline, Dishas as corners of Swarga and Sky as the lid, while 'Bhurbhuvahswaha' provides safety new new borns xvi) Daily Sacrifices bless health and longevity by Devas xvii) Controlled mind set conditions Vipratva and sustained conviction xviii) Synthesis of body functions of the Self via Devas connected to seek Brahman xix) Self Manifestation of the Golden Egg and but the partial revelation of the Universe.

Chapter Four of seventeen sections: i) Janashruta a popular person of charity heard that one Raikya was far greater and virtuous ii) Janashruta approached Raikya offering several gifts and even his daughter to serve Raikya but he discarded them but agreed to teach him iii) Food being the product of five organs of Individual Self and five creations of Brahman viz. Pancha Bhutas but both the entities are the same iv) Then the story of Satyakaama Jaabala proves that nature and nurture are far more important than Vamsha and Gautama accepts Satyakaama as his disciple v) Vayu Deva the Deity of Dishas assumes the form of a bull and teaches Satyakaama about the magnificence of Brahman vi) He manifested just one 'Paada' or foot and Agni was a part of that single foot vii) Then Agni in the form of a Swan explained that beside him, Surya-Chandra-Vidyut too were manifested in that one foot viii) An aquatic bird confirmed what Agni stated and qualified further that Praana-Chakshu-Shrotra-Manas too were the objects of worship ix) Satyakaama returns to Guru Gautama as an enlightened person x) Sayakama now a Guru disqualified his student Upakhosla since his Agni karyas were faulty xi) But the Agni's flames defended Upakhosla and argued with the Guru but the latter stated that the primacy of Praana was ignored in the Agni Karyas xi) Garhyapatya Agni protected the student xii) Anvaharya Agni too protected the actions of the student xiii) Ahavniya Agni stated that the shortcoming be ignored xiv) Collectively the three types of Agnis prevailed on the Guru and said waterdrops on lotus leaf were like the small blemishes as long as the procedure was

not imperfect xv) Satyakama conceded and taught the student about the Divine Path after death to Brahma loka xvi) On learning the Divine Path, the Guru underlined Self purification by performing Sacrifices and the fundamentals be stressed xvii) Deficiencies in the context of well meaning Sacrifices are self corrective and the role of the Chief Priest with knowledge and experience is always proactive and discretionary!

Chapter Five of twenty four sections:i) Undoubted supremacy of Praana the vital force in the body of a Being vis-a-vis the organs and senses; ii) Methodology of executing 'Mantha' Sacrifice on Prana with its food and clothing defined and the resultant fruit of the Rite to achieve desired results iii) Status of Post Life Soul upto the stage of transmigration explained iv to ix) The course of transmigration interpreted by its five oblations to Ahava- neeya Agni and the final oblation creates water and the Person x) Deva Yaana or the Divine Path versus Saamaanya Yaana or the Common Route after death; cautions for do's and don't's while alive xi) An assembly of Vedic Pandits approached King Ashvapati to learn about Vaishvanara xii) Vaishvanara being a huge mass of radiance like Heaven is the Head of the Universal Self xiii-xvii) The Universal Self or the Vaishvanara has Surya as eye/ Vayu as breathing/ Space as the middle part, Water as the bladder-applicable to both the Universal and Individual Self, and Bhumi as the feet! xviii) Much unlike the blind man and the elephant, the Universal Self is comprehensive comprising Sky, Vayu / Praana, Space, Earth etc and so is Vaishvanara; xix to xxiii) Agnihotra Sacrifice by a person to Pancha Pranas coordinating for eg. Prana to Chakshu to Adiya and so on xxiv) Knowledge and performance of homa yield miraculous fruits but ignorance lands in futility!

Chapter Six of sixteen sections:i) Futility of Teachings lands in arrogance but not the realisation of Truth ii) 'Adviteeya' or the singularity of existence manifests surprising plurality all rolled out of the same Uniqueness iii) Andaja, Jeevaja and Udbhuja or born out of eggs, reproduction or sprouts iv) Having explained omissions of Sun, Moon, Lightnings, the three folded forms of Agni, Aapas and Prithvi, the three basic colours of red-white-black have been highlighted for merger into Oneness v) Three folded forms of Food-Water- Heat as evidenced by and emerging from Manas or Mind-Breathing and Speech vi) Svetaketu however doubted as to how mind was the product of food vii) Mind indeed is the dominant factor for the survival of food viii) Uddalaka explains to Svetketu about TAT TWAM ASI ix) Like bees collect honey from flowers, Truth or that Antaratma of all the Beings is similar too x) Rivers flow in the same direction and so do various Beings remain as the same species as they are born, yet the common thread of Antaratma is retained always xi) The illustration of a live banyan tree since got dried up is dead but the Eternal Soul moves on further xii) Tiny and wasteful seed of a massive banyan tree is realisable only by the mind and faith as that explains its subtle essence of the Self in which indeed is the truth! xiii) More explicitly explained is the salt dissolved in water which is the Supreme Self as AHAM BRAHMA ASMI! xiv) Practical knowledge reveals that how a kidnapped Gandhara citizen once freed was restored back home by his own general awareness, guidance and required action as that is the Subtle Essence of regaining the Self; indeed That is That! xv) A dying person loses speech, mind, energy and body warmth ready for merger into the Subtle Essence xvi) In the mortal world, justice is delayed but never denied; retribution and recompense are real and definite; indeed THOU ART THAT! THAT IS THE TRUTH AND THE SELF!

Chapter Seven of twenty six sections:i) Narada's attainment of enormous knowledge was but a tool to realise Brahman and hence approaches Sanat Kumara ii) The power of Speech in seeking Brahma Tatwa iii) Double vigour of Speech and mental caliber to realise Brahman iv) Strong Sankalpa or determination is an essential input in the quest of Brahman v) Sturdy Self Belief, Will Power,

Application of Mind to situations demanding dynamism of thought and action, should make Realisation possible vi) Meditation and deep contemplation are superior to Will Power vii) Vigjnaanam or Enlightenment as facilitated by the fund of knowledge takes a further step forward to realise Brahman viii) With all the faculties of mind and related factors enabling the exploration of Brahman, then where is the physical strength without which the energy level of body is absent or missing? ix) ‘Balam’ or strength is the derivative of food and indeed ‘Anna’ or Food is stated as Paramatma! x) Water has comparative sustaining power over food since that is truly the life line of Beings in the Universe xi) Heat Energy is the essence of water and the much needed rains originate from the Element of Fire which is the radiance of Brahman xii) Supremacy of Akaasha is such that Brahman himself might describe as Beings are not equipped xiii) Memory power is a sure means of attaining Brahman enabling one to see, hear, think and meditate xiv) Hope is Trust and Optimism by which a human being exists and expects to achieve Brahman xv) Praana is the Vital Energy signifying one’s existence that tantamounts to Self-consciousness as being none too distant from Truth and Brahman xvi- xvii) Narada defines that his greatest endeavor is to discover Absolute Truth as distinguished from speech, vital force and so on being transcendent of the Universe and Existence xviii-xix) Thought, deep perception and Faith are near to and towards the Truth xx-xxi) Nishtha or Commitment and Karyacharana or Involved Activity of Service lead to fulfillment xxii&xxiii) In pursuance of such Realisation, Narada entreated Sanatkumara to bless him for that Unique Joy of Infinity and Eternity xxiv) Infinity is beyond comprehension and indeed the Self Itself! xxv) That Brahman or Truth is nowhere else but within the Self xxvi) Sanatkumara sums up this to Narada as his ultimate Upadesha or his Spiritual Instruction!

Chapter Eight of fifteen sections: i) There is a small lotus like space of Brahman that should be realised ii) The Self however is a mute spectator in that small Space and the body parts and senses perform good and evil deeds iii) He who is equated to the Brahman brooks no barriers and his commands are obeyed always! Falsehood covers inability and integrity begets courage and Truth. iv) Individual Self navigates to reach the bridge of faith from darkness to radiance v) Tribute to Brahmacharya signifies Yagna or Sacrifice, ‘Sat trayana’ or Protection from Truth, and Anushana or fasting of all kinds vi) Body nerves from heart interact with Sun and Wind and decide on the departure of the body vii) Indra heading Devas and Virochana the representative of Danavas approached Prajapati to seek Brahman viii) They were shown reflections in mirror and water surface and confirmed that Self and Brahman were just the same and Virochana left satisfied ix) Indra was not convinced and returned to Prajapati again and the latter extended Indra’s life for further enlightenment x) Prajapati gave the analogy of dream stage when Self would not get affected anyway as organs would be withdrawn excepting the mind xi) As Indra still remained unconvinced, Prajapati allowed further life. xii) The latter then convinced Indra that the Inner Conscience had mind as the divine eye yet got influenced by the sensory organs; he gave the example of horse and carriage since the former has to carry the load of the body parts and senses viz. the mortal body xiii) Finally Indra got the vision of the Self and became ecstatic xiv) He prayed to Prajapati and requested to strengthen him never again to reenter the mortal world xv) Prajapati conveyed that Brahma bestowed the Supreme to him and he to Manu and to Maharshis down the line!

ESSENCE OF CHAANDOGYA UPANISHAD

Om is the very first sound and word of all Vedas and Scriptures expressed in Udgita or the chant of the Supreme; the chant of Udgita explains Universal Creation, Vedas, Meditation, Rites vis-à-vis the Reality

I.i.1) *Omityedat aksharam Udgitam upaaseeta, Om iti hridgaayati tasyopa vyaakhyaanam/* (Even as 'Udgita' or the chant of the Supreme signifies as OM emphasising that very word as the essence of Reality and Truth, Upanishads underline the proximity and the symbolic expression of Paramatma!) I.i.2) *Eshaam bhutaanaam Prithivi rasah prithivyaa aapo rasah, Aapaamoshadhayo rasa Aoushadhinaam purusho rasah purushasya vaak rasah, vaacha Rig rasaah, Richaa Saama rasaah, Saamnaa Udgito rasah/* (Of these several entities, earth is of the essence, from earth water is of essence, herbs and plants are of importance, human body is of essence, the organ of Speech is of significance, from the vocal origin are the Rigveda Mantras, Saamaveda Mantras and Udgita which indeed is Om being of primacy too) I.i.3) *Sa esha rasaanaam rasatamah paramah paraardhyostamo yad Udgitam/* (Indeed Udgita, being the foremost of the Lord's creation is stated to be of the core of the essentials) I.i.4) *Katamaa katamaa Ruk, katamat katamaat Saama, katamaah katama Udgita iti vimrishtam bhavati/* (Again, Udgita is considered as Rig Veda, which is Saama Veda, which again is Udgita!) I.i.5) *Vaageva Ruk Praanah saamomiti etad aksharam Udgitam, Tadeva etan mithunam yadvaak cha praanascha Rukcha Saamacha/* (As the organ of speech is Rigveda, Praana is Saama Veda and Om is Udgita, the synthesis of Vaak and Praana or of Speech and Vital Force are like that of Rik and Saama Vedas!) I.i.6) *Tadetan mithunam Omiti etasmin akshare samsrujyate yadaa vai mithuinam samaagacchata aapayato vai taananyonyasya kaamam/* (The pair of Vaak and Praana as also of Rik and Saama Vedas do fulfil each other's wishes thus the word of Om fulfills the desires of the concerned male-female couples!) I.i.7) *Aapayita ha vai kaamanaam bhavati ya etadevam Vidwaanksharam udgitam upaaste/* (Logically, a person who appreciates the above and meditates on Udgita as Om would indeed be eligible for fulfillment of wishes!) I.i.8) *Tadvaam etad anugnaaksharam, yaddhih kim chaanujaanaati omiti deva taddhhaah; eshaa eva samruddhyiryadanugjnaa, samarthayitaa ha vai kaamaanaam bhavati yetadevam vidwaan akshara udgitam upaasate/* (This syllable of OM itself provides consent of material and spiritual fulfillment and hence 'Pranava' or the expression of Om is the great fulfiller of 'Iham' and 'Param' or the best of both the worlds of existence!) I.i.9) *Teneyam trayi Vidyaa vartata, Om iti ashraavayati, Om iti shamsati, Om iti Udgaayati, etasyaivaa aksharasyaapachityai mahimnaa rasena/* (All the Vedic Rites are thus initiated by the utterance of OM ; even as Adharyu chants the hymns in favour of-or targetting at- Devas, Udgata sings in the commendation of the Rites as to be instructed for the worship of Om itself signified by the Vedas) I.i.10) *Tenebhau kuruto yaschaitad evam Veda yascha na veda, naanaa tu Vidyaa chaavidyaa cha; yadeva vidyaayaa karoti shraddhaayopanishadaa tadeva veeryavattatam bhavateeti, khalva etasyaiva aksharasyopa vyaakhyaanaam bhavati/ Iti prathama khandah/* (Even if Rites are performed without fully absorbing the significance of the word OM, yet with faith and meditation, the result would not be much less, but however, if coupled with the knowledge of what OM is, naturally the effect would be fuller; the Rites performed with 'Vidya' or Knowledge, besides 'Shraddha' or conviction and 'Upanishada' or meditation would certainly yield far reaching results!)

[This is the end of the First Section of the First Chapter].

Devas resorted to Udgita to suppress Demons and meditated on the Pure Form of the Vital Force and conquered Asuras; humans too at the personal level, took to the meditation with no contamination of the body parts and senses as addressed to the letter of OM and Praana conquerd Asura- like evil forces like Maharshis proved in Udgita

I.ii.1) *Devaasuraa ha vai yatrasamyetira ubhaye praajaapatyaah tadaaha Devaaudgitam aajahruh anenainaan abhi bhavishyaama iti/* (As Devas and Asuras were the descendants of Prajapati, yet representing virtue and vice respectively, Devas resorted to Udgita with the strong conviction of overcoming Asuras) I.ii.2) *Te ha naasikyam praanam udgitam upaasaam chakrire, tamhaasuraah paapmanaa vividhuh; tasmaat tenobhayam jighrati surabhi cha durgandhicha, paapmanaa hyesha viddhhah/* (Devas then meditated on ‘Praana’ as that being proximate to Pure Consciousness by way of Udgita through their noses, but the smell was either fragrant or putrid but never neutral without being tainted by the smell of viciousness and Devas had to discard the nose and smell!) I.ii.3) *Atha ha Vaachamudgitam upaasaamchakrire, tam ha suraah paapmanaa vivudhuh; tasmaat tenobhayam jaghrati surabhicha durgandhi cha, paapmanaa hyesha viddhhaa/* (Devas by the medium of Udgita made oblations to Vaak or Speech, but found that the quality of speech changed radically from niceties to nastiness, Truth and Untruth and fair to foul language; Devas then discarded Speech too) I.ii.4) *Atha ha chakshur Udgitam upaasaamchakrire, taddhaasuraah paapmanaa vividhuh; tasmaat tenobhayam pashyati darshaneeyam charadarshaneeyam cha paapmanaa hyetad viddham/* (Again taking resort to Udgita, Devatas picked up the option of eyes and vision and soon realised that one could as Asuras would most certainly do select visions of evil and vicious nature thus discarding this medium of vision too by Udgita) I.ii.5) *Atha ha shrotram udgitam upaasaamchakrire, taddhaasuraah paapmanaa vividhuh; tasmaat tenobhayam shrunoti shravaniyam chaashravaniyam cha, paapmanaa hyetad viddham/* (Then they selected ears and the resultant feature of hearing, but were affected badly by the extremes of praise and foulness of hearing and felt that the organ of ears and their sense of hearing was of foul nature or sometimes of niceties and as such could not select Udgita to worship Praana in its pure form.) I.ii.6) *Atha ha mana udgitam upaasaamchakrire, taddhaasuraah paapmanaa vividhuh, tasmaat tenobhayam sankalpayate sankalpaneeyamcha sankalpaneeyam cha, paapmanaa hy etad viddham/* (Devas thereafter selected mind as a possible medium of Udgita but they became aware that mind too as vicious since thoughts and imaginations are prone to virtue and vice; thus all of the body parts are prone to pluses and minuses and hence the applicability of Udgita to mind is unacceptable) I.ii.7) *Atha ha ya yevaayam mukhyah praanah tam Udgitam upaasaamchakrite, tam haasuraa ritwaa vidaadhvamsur, yathaas maa - nam aakhanam ritwaa vidhwamseta/* (Devas finally deliberated on the Udgita as the very vital force in the mouth and the demons were destroyed as a piece of earth approached as a huge rock; indeed the praana or the vital force could not do any harm by the demons; in other words, Praana in its pure form is such as to resist the Asuras!) I.ii.8) *Evam yathaasmaanam aakhanam ritwaa vidhvamsate evam haiva sa vidhvamsate ya evamidi paapam kaamayate, yaschainam abhidaasati: sa eshosmaakhanah/* (Hence, a person whose knowledge is deep and does never entertain evil thoughts is of Devatwa, comparable to a massive rock and as such evil influences of ‘Asuratwa’ can not destroy the virtuous on the analogy of small stone getting crushed by a huge boulder!) I.ii.9) *Naivaitena surabhi na durgadhi vijaanaati apahata paapmaa hy eva, tena yad ashnati yay pibati tenetaraan praanaan avati, etam u evaantatovit votkraamati, vyaadadaati evaantata iti/* (As long as the Vital Force in the mouth is not upset or bothered by evil influences, variations of fragrance or bad odour do not really matter or influence the person with

virtue; similarly good eating or healthy drink through vital force nourishes. Thus the interaction of Praana in a body of a person who is essentially virtuous is of good end use and speech, hearing, vision, mind and other body parts of wickedness and immorality are least affected by his psyche. After all, such a person when faces death he does surely open his mouth, any way!) I.ii.10) *Tam haangiraa udgitam upaasaam chakre, etam u evaangirasam manyantenagnaanam yad rasah/* (In the days of distant past, Maharshi Angirasa meditated on Praana as Udgita and till date lasting memories recall that Angirasa happened to be of the essence of body and sensory organs or ‘Angas’/ limbs especially of the mouth! I.ii.11) *Tena tam ha Brihaspatir udgitam upaasaam chakra, etam u evaa Brihaspatim manyante, vaaggih brihati tasyaa esha patih/* (Even Deva Guru Brihaspati contemplated on this Udgita and the world knows about his greatness because his speech was unique as he was the master of Vital Force too!) I.ii.12) *Tena tam haayasya udgitam upaasaamchakra, etam u evaayasyammaanyanta aasyaad yat ayate/* (Sage Ayaasya too identified himself with Udgita and he proceeded with the mouth and Vital Force) I.ii.13) *Tenatam ha Bako Dalbhyo vidaamchakaara, sa ha naimishiyaanam udgataa babhuva, sa ha smaibhyaah kaamaan aagaayati/* (Baka Dalbhya, the Udgita Priest of Naimishaaranya also chanted to fulfill the desires of Illustrious Kings like Dhritarashtra of Maha Bharata fame) I.ii.14) *Aaghataa ha vai kaam,anaam bhavati ya etad evam Vidwaan aksharam Udgitam upaasta iti adhyaatmam/* (Thus based on such illustrations, whosoever with sound knowledge about Praana meditates on the single syllable of OM which is Udgita by itself would indeed vindicate himself as the Fulfiller of Wishes by chanting the Udgita and meditate on one’s own personal level; such meditation on Divine Level shall follow in the ensuing section)

[This concludes the second section of the First Chapter]

On the Divine level too Udgita addressed to syllable OM and ‘Praana’ would overcome enemies and enhance intrinsic features besides enriching the Self; but the methodology of the Udgita must be impeccable!

I.iii.1) *Athaadhi daivatam ya evaasau tatati tamudgitam upaasitodyan vaa esha prajaabhya Udgaayati udyamstamo bhayamamahanti, apahantaa ha vai bhayasya tamaso bhavati ya evam veda/* (On the divine plane, one should meditate on Him who excels in effulgence like Surya Deva by Udgita. As that Deity like Surya rises up the Udgita should be in favour of all Beings in Srishti; as that Deva rises up, the Geeta disperses darkness, sorrow and fright. Indeed, he who possesses this knowledge shall surmount darkness, ignorance and fear!) I. iii.2) *Samaana u evaayam chaasau, cha oshnosou, swar iteemum aacakshate swara iti pratyaswara iti anum tasmaadvaa etam imam anum chodgitam upaaseeta/* (Indeed, this one is similar to that one; in other words, the Vital Energy /Praana in the mouth and Surya Deva on the sky are equally hot and mobile. One speaks of moving on always and another moves and returns; Surya is ever mobile and Praana returns too invariably! Praana is designated as sound and another is known as reflected sound! Both the entities viz. Surya and Praana should be praised and worshipped by the medium of Udgita, due to their inherent non-difference or impartiality yet of Loka Kalyana !) I.iii.3) *Atha khalu vyaanam evogitam upaaseeta; yadvai praaniti sa praano, yad apaaniti sopaaah; atha yah praanaapaanayoh sandhih sa vyaano, yo vyaanah sa vaak; tasmad apraanam anapaanam vacham abhivyaharati/* (One should deliberate and meditate on ‘Vyaana’ of the Pancha Vayus of Praana-Apaana-Vyaana-Udana-Samanas by Udgita. While Praana is inhaling and Apaana is exhaling, Vyaana is the convergence of both and as the latter calls for requiring effort, it causes **speech** or utterances as it is the midway to exhalation and inhalation, discounting the functions of praana and apaana as Vyaana is midway with maximum energy! I.iii.4) *Ya Vaak saa Ruk, tasmaad apraanam anapaanancham abhivyaha-*

harati; ya ruk tat saama tasmad apraanan anapaanan Saama gaayati yatsaama sa Udgistah tasmadapraanan anaapaanan udgayati/ (One achieves Rig Veda from that speech and as such the Rik Mantras are without the exhalation or inhalation of praana vaayu being a special form of the speech / utterance; now Saama Veda is a chant in Vyaana, which too is without inhalation or in breathing and exhalation or out breathing- that is being mid way! In other words, Ruk mantras are of special form of speech as originated by praana and apaana and Saama mantras are through Vyana.) I.iii.5) *Ato yaanyaayani veetyavanti karmaani, yathaagner manthanam, aajeh saranam dhruhasya dhanusha aayamanam, apraanam apapaanamstaaani karoti; etasya hetor vyaanam evodgitham upaaseeta/* (Where ever tasks involving strength and push are thus required to be executed by Udgita to Vyaana Vayu, for example in the case of ‘aarani’ or lighting up Agni or creating fire by rubbing two pieces of wood, or running fast to a targetted goal, bending the two ends of a strong bow and so on.) I.iii.6) *Atha Khalu udgita aksharaani upaasitodgitha iti praana evotpraanena hi uttishthati; vaagveervaacho ha gira ity aachakshatejanna tham anne heedam sarvaan sthitam/* (As one should meditate on Udgita, there should be awareness of what that term actually means: ‘Ut’ stands for Praana or breathing, as a person can operate deeds with the rise or strength of it; ‘gi’ signifies speech and ‘tha’ is based on food as food is the base) I.iii.7) *Dyour evot, antatriksham geeh prithvi tham; aditya evot Vaayur gir, agnistham; Saamab Veda evot, yajurvedo gir, Rigvedastham; dugdhesmai vaak doham,yo vaacho dohonnaavaan annaado bhavaan, ya etaani evam vidwaan udgitaaraaksharaani upaasta, udgita iti/* (Also, the expression ‘Ut’ stands for heaven, ‘gi’ is for Space or Atmosphere and ‘tha’ is earth. Saama Veda is ‘Ut’, Yajur Veda is ‘gi’, and ‘tha’ the Rig Veda. Further, speech yields milk and vice versa; a person who realises the intrinsic value of these viz. speech and milk possesses food and is an eater of ‘anna’ thus possessive of digestive power and most certainly realises the power of Ud-Gi-Tha; in otherwords, he is that person who is fully aware of all the inner meanings of the expressions concerned) I.iii.8) *Atha khalvaashih samruddhih upaseeta yena saamnaa stoshyan syaat tat saamopadhaavet/* (Thus, this is the way to attain fulfillment of desires; one should fully resort to meditation to pursue Saama chanting and appreciate its origin, prosody, ruling deities) I.iii.9) *Yasyaam ruchi tam rucham, yad aarsheuyam tam rishim, yam Devatam abhishtoshyan syaat tam Devatam upadhaavet/* (Hence one should reflect on the Ruk mantras that Saama Veda is established as also the corresponding Deities and Rishis before getting absorbed with the chant) I.iii.10) *Yena chhandasaa stoshyan syaat takl chaanda upadhaavet, yena stomena stoshyaamaanah syaat tam stomam upadhaavet/* (Besides understanding the details of Deities and Rishis, the chanter must also understand the awareness of the ‘Chhandas’, meter details, method of chanting, the group of relevant stanzas of the hymns, the details of affixes and suffixes and most importantly the meaning of the text of the hymn and the intonation.) I.iii.11) *Yaam disham abhistoshyan syaat taam disham upadhaavet/*(The Chanter must also know the direction facing which the chant would need to be performed) I.iii.12) *Atmaam antata upashryatya stuveeta; kaamam dhyayaan apramatto abhyaasho ha yad asmai sa kaamaah samrudhyeta, yat kaamah stuveeteti, yat kaamah stuveeteti/* (Finally, one should concentrate on the chant to be unfaltering, crystal clear and convincing so much as he should literally enter one’s own conscience and the Self; most importantly the chanter must be doubly sure and clear of which desire he would seek to realise and totally identify into one’s Vaak, Manas and Atma or speech, heart and Soul!)

[This concludes the third section of the First Chapter]

Unmistakable excellence of the Singular Syllable of OM topped with Veda Knowledge and consistent Practice of Virtue is a sure gateway to ‘Devatwa’ and ‘Amaratwa’

I.iv.1) *Omityedakshram udgitam upasetomiti hyudgaayati tasyopavyaakhyaanam/* (The Single Word OM needs to be loudly and clearly recited at the very commencement of ‘Udgita’ for excellent results of fulfillment; a **scientific explanation** was offered by modern astrophysists and astronomers that a Sound was produced due to the rapid movement of Earth, Planets and Galaxy the Milky Way with some lakh plus million Stars. The Galaxy, Moon and the Earth-all revolving around the Sun,each of which revolving on their own axes at a ming bogglingvelocity of 20,000 miles per second create a Super Sound Om as ancient Maharshis proclaimed it as OM. The Sum of the Gayatri Mantra is stated as the following; the kinetic energy generated by the said movement of the Universe comprising Bhur/Earth, Bhuvah / Planets and Swaha the Galaxy and the remainder was calculated at Mass x Velocity x 2. Thus the symbol of OM occupies a pre eminent status as the unmistakable medium to extol and realise the Supreme, to prefix all holy names, rites, Veda pathana, prayers, worships, Vratas, Sacrifices, and all possible deeds of virtue including ‘daana dharmas’, ‘Tirtha Yatras’ and so on) I.iv.2) *Devaa vai mrityor bibhyatah trayeem vidyaam pravishamaste chhandobhir acchaadayan, yad ebhir acchaadayams chhandasaam chhandas-twam/* (Devas being afraid of death practised Vedic Rites by way of oblations with appropriate ‘mantras’ which are covered by meters and chhandas as Devas covered themselves for protection against death; indeed the word ‘chhandas’ or prosody emerges from ‘chhand’ or ‘to cover’) I.iv.3) *tanu tatra mrityur yathaa matsyamudake paripashet; evam paryaapashyed ruchi saamni yajushi, te nu vividitvordhva Ruchah SaamnoYajushaah, svarameva pravishan/* (Death noticed Devas in Rig-Saama-Yajur Vedas too just as one might see a fish in waters, but having been purified by the Vedic Rites and possessing clean minds and practising detachment took to the final resort to the Om Shabda and its meditation only) I.iv.4) *Yadaa vaa Rucham aapnoti Om iti evaatiswarati evam Saamaivam Yajur eshau swaro yadetad aksharam etad amritam abhayam tat pravishya Devaamrita abhaya abhavan/* (As and when one obtains Ruk mantras by way of hard industriousness and study, one needs indeed to prefix the utterance of the mantra with Om; so is the case of Saama mantras or Yajur mantras which ought to be prefixed with the expression of Om. Indeed this combination of the Vowel Om with the Mantras would most certainly pave the path for immortality; this is the key to the Mantras to the Vowel that assures of fearlessness from death! This ‘ekaaksharam’ OM assures of ‘Amritam’ and ‘Abhayam! I.iv.5) *Sa ya etga devam vidvan aksharam pranouti etad evaaksharam swaram amritam abhayam pravishati, tat pravishya yhad amrita dreaah tad amruto bhavati/* (Thus he who extols the single and singular letter OM,enters into that very Letter or gets absorbed into that vowel and attains intrepidity and eternity. Having entered into it he accomplishes Devatwa and Amaratwa!)

[This concludes the Fourth Section of the First Chapter]

Udgita recognised as OM is Surya Deva and Pravaha Vayu and the desires of the Karta’s Udgita would be certainly fulfilled, despite shortcomings in oblations

I.v.1) *Atha kalu udgitah sa pranavo yah pranavah sa udgita iti asau vaa udgita, esha pranava, Om iti hyesha swaraaneti/* (Pranava and Udgita are just the same. These are also the Forms of Surya Deva for brightness and Praana the Vital Energy for bestowing Life; Sun is ‘considered’ to be ever on the move , yet constant and the syllable Om too is all pervasive and this is Udgita is all about!) I.v.2) *Etamu evaaham abhayagaa –sisham tasmaan mama twam ekoseeti ha Kaushitakih putram uvaacha, rasmistwam paryaavartayaad bahavo vai te bhavishyantiti adhidaivatam/* (Maharshi Kaushitaki asked his son to ponder over the innumerable Sun Rays sincerely so that he would be blessed with several bright and virtuous sons; this is in the context of Divinities) I.v.3) *Athaadhyaatmam ya evaayam mukhyah*

praanastam udgitam upaaseetomiti hesha swaranneti/ (Referring to meditation and introspection on the individual plane in reference to the body, this should indeed be on the ‘praana’ in the mouth organ, which would need be recited in ‘udgita’ and significantly enough addressed to the Pranava Mantra OM; the similarity on the divine plane too as in respect of Surya Deva as applicable to the Vital Force) I.v.4) *Etamu evaaham abhyaagaasisham, tasmaan mamatwam ekoseetii ha Kausheetakih putram uvacha, praanaastwam bhumaanam abhigaayataad bahavo vaim bhavishyanteeti/* (Kausheetaki told his son that he should always worship ‘Praana’ the Vital Energy in his physique as present in various forms so that the son would beget several sons, since the Maharshi was blessed only with a single son! Indeed, the Vital Force in the mouth is as important as Surya Deva was and hence would bestow several sons as his many rays) I.v.5) *Atha khalu ya Udgita sa Pranavah, yah Pranavah sa Udgita iti hotrshadanaad haivaapi durudgeetam anusaamaaharateeti anusmaaharati/* (Maharshi Kaushitaki asserted that Udgita was Pranava and vice versa and even if the Hota poured the oblations defectively and wrongly out of tune with the Udgita, it would matter no harm and the resultant cure of the bodily ailment would surely be accomplished and the desires of the Karta of the Udgita should be fulfilled!)

[This is the end of the fifth section of the First Chapter]

Comparative analysis of Rig-Saama Vedas as Earth, Fire, Sky, Air, Sun, Heaven, Moon, Stars, Hiranmaya Purusha; this is on the divine plane!

I.vi.1) *Iyameva Rik, Agnih Saama, tadetad etasyaam Richi adhyudam Saama, tasmaad Richi adhyudham Saama geeyate, antarikshameva saa Vaayur amastat saama/* (While Earth is like Rig Veda, Fire is like Saama Veda, yet Saama is instituted by Rik as Agni is located or unearthed on Earth after all! At the same time however, Prithvi and Agni are distinct entities although they are of identical of purpose and purport. Now, Saama Veda is chanted as established on Rig Veda; indeed the very first word of Saama is ‘saa’ or Earth and ‘ama’ is Fire and the synthesis of both the expressions is meant for enjoining meditation is on ‘Sa’ and ‘ama’!) I.vi.2) *Antarikshameva Rig, Vaayuh Saama, tadetad etasyaam Richi adhyudam Saama, tasmad Richi adhyudham Saama geeyate; antarikshameva saa, vaayur amastat Saama/* (Space or Atmosphere is the Rig Veda and Vayu or Air is Saama Veda; Saama is such as rests on Rik and hence Saama is sung as launched by the Rik. Therefore, Antariksha or Space which is the Rik, while Vayu as ‘ama’ is sung as Saama.) I.vi.3) *Dyaureva Rig Adityah Saama, tadetad etasyaam Richi adhyudham Saama, tasmaad Richi adhyudham saama geeyate, dyaureva saadityomahastat Saama/* (Just as Antariksha is akin to Rig Veda and Vaayu is like Saama, Swarga and Surya are comparable to Rig Veda and Saama Veda respectively; indeed Saama is established on Rik and also chanted as based on the Rik. *Sa* and *ama* are thus represented by Swarga and Surya!) I.vi.4) *Nakshatraanyeva Rik, Chandramaa Saama tadetad etasyaam Richi adhyudham Saama, tasmaad Richi adhyudham Saama geeyate, nakshatraanyeva saa, Chandramaa amastat Saama/* (Nakshatras are stated to be Rik and Moon as Saama; here again Saama Veda is well set up on the Rig Veda and Saama Veda is chanted as instituted in Rig Veda. Stars denote ‘Saa’ and ‘ama’ as Chandra, as the Ruler of the Stars thus making up as Saama) I.v.5) *Atha yadevaadityasya shuklam bhaah saiva Rik, atha yananeelam paraah krishnaam tat Saama, tadetad etasyaam Richi adhyudham Saama, tasmaad Richi adhyudham Saama geeyate/* (Now this white and bright radiance of Surya Deva is Rig Veda while the deep blue is like Saama Veda. This Saama is well entrenched in Rig Veda and as such Saama Veda is sung as per Rig Veda! Only persons with extremely sharp and deep vision of high concentration could notice this) I.vi.6) *Atha yad evaitad Adityasya shuklam bhaah saiva saa tha yannilam parah krishnam tadamah tat saamaatha ya eshontar aaditye hiranamayah*

purusho drusyate, hiranya shmashrur hiranya kesha aapranakhaat sarva eva suvarnah/ (Besides the white complexion of Surya as ‘Saa’ and the deep blue like black colour ‘ama’ known together makes up as Saama. In side the ‘Surya Bimba’ or the Globe of Sun, one could figure imagine a ‘Hiranmaya Purusha’ or a Golden Person whose each and every physical limb including a golden beard and golden hair exists, whose even the nails of hands and feet shine with glory!) I.vi.7) *Tasya yathaakapyaasam Pundareekam – evameekshini tasyoditi naama; sa esha sarvebhyah paapmaabhya uditi; udeti ha vai sarvebhyah paapmaabhyo yaevam Veeda/* (This Hiranmaya Purusha possesses a pair of eyes like a fresh and red lotuses and whose seat reminds one of a monkey! The title of this extraordinary Purusha is ‘ut’ or of Highness and surely has risen far above sins, evil and the negative forces of the Universe.) I.vi.8) *Tasya Rukcha Saama cha geneshnau, tasmad Udgatah, tasmad tvevogaataitasya hi gaataa; sa esha ye chaamushmaat paraanaacho lokah tesham cheshte Devackaamaanam cheti adhidaigvtam/* (This Hiranmaya Purusha’s two finger joints viz. Earth and Fire, Air and Sky and so on are of Rig Veda and Saama Veda thus of Udgata. The Singer of this is called ‘Udgatir’ priest as; he is the so called singer who is also posted as the Self, that is the Lord of Worlds beyond Surya Deva and of the Desires of Devas! Indeed this Section deals with the events and occurrences on the Divine Plane in some detail. Now hereonward, there would be a discussion on the Personal Plane!)

Comprehension of Rig and Saama Vedas in the personal context of Eyes and Ears and their off shoot senses and desires

I.vii.1) *Athaatyammam: Vaageva Ruk, Praanah Saama, tadead etasyaam Riche adhyudham Saama, tadetad etasyaam Riche adhyudham Saama, tasmaad Richve adhyudham Saama geeyate, Vaageva saa prfaanomah tat Saama/* (Now is about the application of meditation on the personal level or that of the most essential assets of human existence of ‘Vaak’ and ‘Praana’ or of Speech and Vital Force which are the key inputs of the Vedas and of Survival. Speech is the essence of Rig Veda while Saama is that of the Vital Energy. As in the erstwhile context of Divinity, Saama too is established on Rig Veda and Saama is thus sung as based on Ruk. Speech is *Sa*, and Vital Force is *ama*, thus making up as Saama.) I.vii.2) *Chakshureva Rig, atmaa Saama, tad etad etasyaam Riche adhyudham Saama giyate, chakshureva saatmaanah tat Saama/* (Eyes and the resultant sense of vision is stated to be the Rig Veda while the ‘Antaratma’ or the Inner Soul is the Saaman. This renderer of Saama Veda heavily rests on that of Rig Veda and hence the Saaman is chanted basically on the Rik and therefore the saying is that Saaman rests on the Ruk. In the context of Individual Self, the Eye is *saa* and the Soul *ama* is what *Saama*) I.vii.3) *Stotram eva Rigmkanah Saama, tadetad etgasyaam Riche adhyudhaam Saama, tasmaad Riche adhyudham Saama geeyate, stotram eva saa manomah tat Saama/*(The organ of hearing viz.Ear is stated to be Ruk and that of thinking and of thoughts viz. the Mind is Saama. The Saama Veda happily rests on Rig Veda and as such Saama is rendered based on the Rik. The Stotra or the ear is *saa*, while *ama* is the mind thus culminating in the chant of Saama) I.vii.4) *Atha yad etad akshanah shuklam bhaah saiva Ruk, atha yhan neelam parah krishnam tat Saama, tadetad wetashyaam Richi adhyudham Saama geeyate, atha yad eaivbaatadbakshanah shuklam bhaah saiva saathaa yanneelam paraah krishnam tadamastad Saama/* (What ever is the bright and white illumination of the human eyes is the Rig Veda and the blue cum dark black is known as Saama. Since Saama is set on Rig veda, it is rendered as set to the Rik. The white colour that eyes have is ‘Sa’ and the deep blue cum dark black is ‘ama’ thus creating Saama.) I.vii.5) *Atha ya eshontaraakshini Purusho drushyatec daiva Ruk, tat Saama, tad uktam, tad yajuh, tad Brahma, tasyai –tasya tadeva rupam yad amushya rupam, yaavamushya geshnau tau geshnau yan naama tannaama/* (The unique entity that is visioned in the eye is the Rik and Saama, the ‘Ukta’, the Yajur Veda and indeed

Brahma Himself! ‘That’ is realised so to a purified mind and of proven intellect; the Rik Mantras comprise of Sacred Letters as assembled in Verses and Saama is a compilation of Stotras or Hymns meant for chantings, since these are associated with ‘Ukta’ or Vedic clarifications in the form of Hymns, while Yajur Mantras are prose sentences like Swaaha, Swadha and Vashat to Devas, Pitru Devatas and other Beings respectively, all of them being in Speech Forms. Besides these, the appearance of Brahma too is visible in the eye as the essence of Vedas and as a reflection of the central point of Surya! Now the visions of all these are just the views of the finger joints which are well connected to each other merging into the Supreme! Indeed the fallacy of difference of these various entities is due to differences of location, nature and nomenclature but essentially, they are all well unified and integrated!) I.vii.6) *Sa esha yechaitasmaad arvaancho lokah teshamcheshte manushyaa kaamaanam cheti, tadn ya ime vinaayaam gaayanti etam te Gaayanti, tasmaatte dhana sanayah/* (That Unique Paramatma who is the undisputed Monarch of the Universe under his control and surveillance is at the same time the rewarder and punisher ; that is how the Beings extol His grandeur on musical instruments like Veena and become eligible for material riches!) I.vii.7) *Atha ya etad evam Vidwan Saama gayati ubhau sa gaayati somunaiva sa esha ye chaamushmaat parancho lokaastaamschaapnoti Deva kaamashcha/(All those who chant Saama with spiritual comprehension are indeed aware that the Almighty through the medium of ‘Surya bimba’ or Sun Globe under his protection provide the awareness of achieving their karma phala and bestows fulfillment of material desires and other-worldly stay for long !) I.viii.8) Atha nenaiva ye chetasmaadarvaancho lokaas eaamschapnoti manushyaa kaamanscha tasmad u haivam vid udgata bruyaat/* (It is in view of this fact of that the chanters of Saama Veda aspire for material fulfillment of all their desires and ambitions and resort to repetitive Udgita having realised that the Vidwans who discovered through Rik-Saama- Ukta-Yajur Vedas the outstanding vision in the center of Surya Bimba and eventually assume the status of Brahman Himself!) I.vii.9) *Kam the kaamam aagayaaniti eshaeva kaamaaganastyeshte, ya emam vudwan Saamgayai, Saama gayati/(* The Chanter of Udgita then enquired as to which song should he select, since which of the verses there of would most certainly lead to fulfillment of desire by their Singers!)

[This concludes the Seventh section of the First Chapter)

Discussion of Udgita as the supporter of Saama Veda on Praana, Food, Water and rains from higher lokas; no doubt Uditga is popular in higher lokas too yet applicability there not possible; Devas wishing to improve their status need therefore resort to Udgita/ Saama and the Sacrifices by them from Prithvi only!

I.viii.1) *Trayo hodgeethe kushalaa babhuvuha, Shilakah Shaalavatyah Chaikitaayano Dalbhyah, Pravaahaano Jaivaliriti, te hochurudgeethe vai kushalah smo hantodgeethe kathaam vadaama iti/* (Three experts of Udgeeta viz. Shilaka Shalaavatya, Chikitaayana Dalbhya and Pravaahana Jaivali agreed to have a discussion on the excellence of Udgita) I.viii.2) *Tatheti ha samupa vivishuh sa ha Pravaahano Jaivaliruvaacha bhagavantaavage vadataam Brahmanayor vadator vaacham shroshyaameeti/* (Initially, Pravaahana the son of Jaivali -apparently a Kshatriya King said that he would like to hear the discussion of the two Brahmanas first; by deduction, one realises that he too possessed some understanding of what was Udgita was all about) I.viii.3) *Sa ha Shilakah Shalvatsyah chikitaayanam Dalbhyam uvaacha hatatwaa pracchaaniti; prachheti ho vaacha/* (Shilaka then desired Dalbhya to reply a question and the latter agreed) I.viii.4) *Kaa saamno gatiritio, swara iti hovaacha; swarasuya kaa gatiriti, Praana iti hovaacha; Praanasya kaa gatiriti, anam iti hovaacha; annasya kaa gatiriti, aapa iti hovaacha/* (The reply to the

question as to what was the support and basis of Saama-both in the context of speech / swara as also of meditation, the reply was sound as a musical scale comprising Sa, Re, Ga. The next question was as to what was the basis of the sound; the reply was breathing or 'Praana'; the reply was 'anna' or food; indeed Brihadaranyaka Upanishad in II.ii.1 states: ' a baby's breath is in the middle of the body, its abode is the body, its covering is the head and the post is breath and the rope is food as nourishment'! Brihadaranyaka further states in V.vi.1: ' Mind , the outstanding asset of human body, considered as the innermost chamber of the heart is likened to the inner grain of say rice or barle-mental stamina and stability are the cause and effect of meditation'. The next question is about the basis of 'Anna' and the reply was : 'Aapaha' or Water!) I.viii.5) *Aapam kaa gatir iti, asau Loka iti hovaachaamushya lokasya kaa gatir iti, na Swargamlokam atinayed iti hovaacha, swargam vayam lokam saamaabhi samsthaapayaamah Swarga-samstaavam hi saameti/*(The origin of water is the rain originating from 'Amushya Lokas' viz. Swarga and other higher worlds beyond and Saama is thus established in those Worlds of Divinity while Saama is extolled in Swarga and beyond!) I.viii.6) *Tamha Shilakah Shaalaavatyajh chakitaayanam Dalbhyam uvaacha: apratishthitam vai kikli te, Daalbhya, Saama; yastwetahim bruyaanmurthaa te vipatishyateeti murthaa te vipatediti/*(Shilaka told Daalbhya that Saama Veda is due to its own magnificence and being higher than the high remained with no support literally yet without reaching the final accomplishment though; on the divergent to this conclusion, any body challenging to the contrary would have his head fallen!) I.viii.7) *Antaaham etad bhagavato vedaaniti, viddheeti hovaachamushya lokasya kaa gatiritib ayam loka iti hovaachaasya lokasya kaa gatiriti na pritishthaam lokam atinayediti hovaacha pratishthaam vayam lokam saamaabhi samsthaapayaamah pratishthaa samstaavam hi saameti/*(Dalbhya then politely enquired of Shilaka having agreed to the above conclusion as to what indeed would be the support of the world. The reply was that one should not carry the Saama veda concept beyond the world as Saama is venerated only in this world on Earth only! Then one might wonder as to how Devas resort to Udgita and Saama for accomplishment of their desires. The reply would indeed be that Devatas sustain themselves on the offerings from here on Earth! This world of Earth nourishes that world of Heaven through Sacrifices, Oblations and daanas to the Brahmanas who perform these deeds of virtue! Veda Texts proclaim that Devas are sustained in higer lokas on the basis of offerings from Earth! And in any case, Saama should not be carried to the higher Lokas!) I.viii.8) *Tan haPravaahano Jaivalir uvaachantavaddhai kila te Saalavatya Saama-yastvetarhi bruyaan moordhaa te vipashyateeti moordhaa te vipated iti/ Hantaaham etad bhaagavato Vedaaneeti vidheeti hovaacha/* (On hearing the above, King Pravaahana Jaivali appreciatively replied to Shalavatya that Saama Veda is not indeed unduly applicable beyond the Earth and joked that none could dare challenge this explanation and none need to let fall off one's head unnecessarily since the explanation was crystal clear!)

[This concludes the eighth section of the First Chapter]

The pre-eminence of Udgita of Saama Veda as recognized on Earth is supported by Space. Brahman as manifested as Space is also equally telling as Udgita in the higher lokas

I.ix.1) *Asya lokasya kaa gatiriti aakaasha iti hovaacha, sarvaaniha vaa imaani bhutaanyaakaashaa deva samutpadyaante aakaasham pratyastam yantyaakaasho hovaibhyayo jyaayaanaakaashah paraayanam/* (Shalavatya asked Prahaavana as to what would be the support and destination of the World and the King gave an instant reply that since all the Beings of Space originate from the Sky, their life termination too would occur there itself and as such Space being superior to its Beings, for those entities too merge there itself! For example when it is stated that Brahman as Antariksha and created Agni for instance, then Agni

too merges into Brahman; likewise all the Beings made by the Almighty are dissolved into the Space. This is how the 'Paraayanam' or the ultimate hold and destiny during all the timings of past, present and future for all the creations of the Lord are of the latter only!) I.ix.2) *Sa esha parovareeyaan Udgatah, sa eshonantah, paro vareeyohaasya bhavati, paro vareeyaso ha lokaan jayati ya etad vidwaan pariivariyam sam Udgeetam upaste/* (As in the case of the Brahman, Udgeeta too is the most Superior and the Ultimate. Whosoever meditates and chants on Udgeeta would indeed win the worlds and accomplishes the best and infinite win over the Lokas!) I.ix.3) *Tamhaitam atidhanvaaShounaka udara Shandilya ayoktat vo vaacha: yaavattaenam prajaayam Udgeetam vedishyante, paro vareeyo haibhas taavad asmimloke jeevanam bhavisyhati/* (Following the assertion of Pravahana, Atidhanva Shounaka told Udara Shandilya that as long as his progeny would become aware of the superiority of Udgeeta, so long their lives would be the best fulfilled far above the run of that of the commonplace) I.ix.4) *Tathaa mushmilloke lokaiti; sa ya etadevam Vidwaan upaasthe parovariya eva haasyaamimiloke jeevanam bhavati tatha amushmimilke loka itik, loka loka iti/* (Just as Udgata in Sama Veda proved to be unique significance in this life on Earth, the same fruits of the chant of Udgata are sure to be reaped in higher lokas as well and thus the benevolence of Almighty in the higher lokas too would be nonetheless any less!)

[This concludes the ninth section of the first chapter]

In a Soma Sacrifice, it is essential that the roles of Udgatas, Adhuryus, Hotas and Brahmas need to be defined and addressed to the specified Devatas, lest the Sacrifice might be ineffective and even futile

I.x.1) *Matachi heteshu kuruyshwa atikya saha jayayoshastir ha chakraayana ibhya grame pradraanaka uvaasa/* (In the Kingdom of Kurus, there was a severe thunderstorm once, and one Ushasti Chakraayana a possessor of elephants lived in a village with his wife Aatiki who was still a non-adolescent. As he was extremely distressed by the natural disaster, he looked around for some help). I.x.2) *Sa hebhyam kulmaa - shaan khadantam bibhikshe, tam ho vaacha netonye vidyante yaccha ye ma ima upanihitaa iti/* (Ushasti begged for food from another elephant owner who said that he could only spare some black pulses which he too was eating from the same vessel as remnants.) I.x.3-5) *Eteshaam me deheeti hovaacha taansmai pradadou hantaanaanoupaanam iti ucchishtam vai me peetam syaad iti hovaacha/ Na svid etepi ucchishthaah iti, na vaa ajeevishyam imaan akhaadaniti hovaacha, kaamo ma udakapaanam iti/n Sa ha khaaditwaatiseshan jayayaa ajahaara, saagra eva subhikshaa babhuva, taan pratigruhya nidadhau/* (As he was extremely hungry he accepted the remnant portion of the black gram and when asked to take water too, even which was the remnant from a pitcher, he did not accept since non-consuming wrong food was bad enough as that might land him in a swoon, but drinking wrong water might be avoidable; by so saying, he accepted the remaining faulty food to his young wife. In other words, the hidden message of this story would be that a person already possessive of learning, virtue and name who is in a position to doing good to himself and associates might yield and relax the normal behavior in an emergency but not open the gate of impropriety only to some extent when warranted but not open the flood gate and be damned! Now the child wife too, who had apparently found a source of food herself, did not show any disrespect for the husband but deposited the food' without any resentment!) I.x.6) *Sa ha paatah samjihaana uvacha, yad bataannasya labhemahi, labhemahi dhana maatram: raajasau yakshyate, sa maa sarvair aartvijair vrineeteti/* (Ushasti woke up next morning and surmised that if only he could earn a little at a Soma Sacrifice that the King of Kurus was performing and if only he might be selected for an employment there even including all the duties of a priests there!) I.x.7) *Tamjaayovaacha, hanta eta imeva kuklmaashaa iti;taan khaaditwaamum yajnam vitatam eyaaya/* (His wife encouraged him to pursue

the thought and offered the remnant black grams) I.x.8) *Tadrotgaatrin astaave stoshyaamaanaan upopavishesha, sa ha Prastotaaram u vaacha/* (Having gone to the Sacrifice thus he sat down near the chanters of Saama and the hymns; he then asked the Prastota. [Incidentally, a 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 Udgaata, Prastota, Pratiharta and Subrahmanya. Their task is to chant Saama Veda Mantras; Prastota was to sing the initial portion, Udgaata the second, and Pratiharta and Subrahmanya the third and the fourth portions respectively. This is called the Pancha Bhaaktika 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, Accha Vaak and Graavastut. Brahmas are normally coordinate and supervise the Soma Sacrifice and be alert to discover imperfections in the task and these are named Brahma, Brahmanaaschamsi, Agnidhra and Pota]. Now, Ushastin Chakrayana who was fully equipped with the knowledge the Soma Sacrifice quizzed the Prastota)I.x.9) *Prastotaryaa! Devataa prastaavamn anvaayhattaa, tam ched avidwaan Prastoshyasi, murdhaa te vipatishyatiiti/* (Arya Prastota! Hope you were chanting the hymn relevant to the specific Deity that was pertinent; if you confirm this then it would be alright, otherwise, your head might drop down! In other words, you might not be suitable for the recital!) I.x.10) *Evameva Udgaataaram uvaachodgaataryaa devatodgeetham anvaayattaa tam ched avidwaan udgaayasi murdhaa te vipatishyatiiti/* (Arya Udgita! If only you chant the Udgeeta without reference to the specified Devta, then too your head would fall!)I.x.11) *Evameva Pratihartaaram uvaacha Pratihartaaryaa Devataa pratiharam uvaacha, Pratihartaaryaa Devataa pratiharam anvaayattaa, taam ched avidwaan pratiharishyaasi, murdha te vipatishaatiti/* (Arya Pratiharta! If you sing without the knowledge of Deity concerned, then again your head would drop dead! Having said like this, Ushasti sat down quietly and there was silence in the congregation and the King looked bright even as the concerned priests wore a desolate look of deficiency and a sense of shame!)

[This is the tenth section of the First Chapter]

Concerned Devatas at the Soma Yagjna are well defined and so are the Priestly Duties; The King requests Ushasti to take over all the Priestly duties. Then Ushasti convinces the Priests concerned with Prastota, Udgeeta and Pratihara should chant with reference to their respective Deities viz. Praana, Surya and Food; other wise the Soma Sacrifice would be a waste!

I.xi.1-2-3) *Atha hainam Yajamaana uvacha, bhagavantam vaa aham vividishaaneeti;ushastirasmi Chaakraagana iti hovaacha/ Sa hovaacha Bhagavantam vaa aham ebheehi sarvair artvijaih paryaisheesham bhatgavato vaa aham avittyaa anyan avrashi/Bhagavaamstva evame sarvairarthijyair iti; tatheti; atha tarhi etaeva samatishrishtaah stuvatam;yaavat tvebhyo dhanam dadyhaah; taavan mama dadyaaiti, tathetiha yaajamnaana uvaacha/*(The chief Insruator of the Sacrifice then requested Ushasti Chakraayana who literally stole the show at the Sacrifice to introduce himself in detail and as the latter did so, the King who was indeed impressed by Ushasti's competence stated that it was the latter that the King had been searching all the time and requested to assume all the priestly responsibilities there after as also as much wealth as desired by Ushasti) I.xi.4) *Atha hainam Praastotopaasasaada: Prastotaryaa Devataa prastaavam anvaayatthaa, taam chedavidwaan prastoshyasi, murthaa to vipatishyaatiti; maa bhagavan avokat katamaa saa devateti/* (Then Prastotar Priest approached Chakraayana and queried as to who was the Divinity to be chanted initially in the 'Prastaava' or the Introductory Phase and warned Chakrayana to name the Deity correctly as Chakrayana's head would fall off otherwise) I.xi.5) *Praana it hovaacha,*

saervaani ha vaa imaani bhutaani praana meva abhisam vishanti, Praanam abhyujjihate, saisha Devataa prastaavam anvaayattaa; taam ched avidwaan praashtoshyo murthaa te vyapatishat tathoktasya mayeti/ (The reply given instantly was ‘Praana’ as the totality of Beings in ‘Srishti’ proceed towards and merge into breathing; the Divinity connected with ‘Srishti-Sthiti-Samhara’ or Creation-Sustenance and Destruction is Praana, without which there is no existence! This was the Divinity that ‘Prastaava’ or the Introduction Chanting was addressed to.) I.xi.6) *Atha hainam Udgaatiopasa saadgotar yaa devatodgetham anvaayattaa, tam ched avidwaan Udgaasyasi, murthaa te vipatishyaateeti: maa Bhagavan avocat, katamaa saa Devateti/*(Later Udgaayana asked Chakrayana as to who was the Deity concerned to Udgita and the latter replied !) I.xi.7) *Aditya iti hovaacha, sarvaani ha vaa imaani bhutaani aadityam ucchaih santam gaayanti; saishaa devatodgetham anvaaattaa, taam ched avidwaan Udgaasyah, murthaa te vyapatishyaat tathoktasya mayeti/* (The crisp reply was Surya Deva as all the Beings were certainly connected to the Sun God; if the chanting of Udgitha was done otherwise his head would fall, Chakrayana warned!) I.xi.8) *Atha hainam Pratihartopasasaada, pratihartar ya Devataa pratiharam anvaayattaa, taam ched avidwaan pratiharishyaasi, murdhaa te vipashyaateeti;maa bhagavan avochat, katamaa sa Devateti/*(Thereafter Pratiharta asked Chakrayana as to who was the Deity if Pratihaara was chanted without realising him and said that if the latter did not know this, his head would roll down!) I.xi.9) *Annam iti hovaacha, sarvaani ha vaa imaani bhutaani annameva pratihara maanaani jeevanti, saishaa Devataa pratiharam anvaayattaa, taam ched avidwaan pratyaaaharishyah, murdhaa te vyapatishyaat tathoktasya mayeti,, tathoktasya mayeti/* (Chakraayana replied that food indeed was the Deity that all the beings lived on; and if without knowing this fact pratihaara Saama was rendered then his head would fall off! Thus the sum total of this section would be that if parts of Saama Veda are chanted as Prastaava, Udgita and Pratihaara are meditated without realising the concerned Devatas are Praana, Surya and Food respectively, then the chanting and meditation of these parts of Saama would be futile at the Soma Sacrifice!)

Discounting the effectiveness of Rituals if these were not performed sincerely, then the Priests concerned are comparable to dogs and the Sacrifices tend to become a farse!

I.xii.1) *Athaatah shouva Udgithah taddha Bako Daalbhooy Glaavo vaa maitreyah swaadhyaayam udvavraaja/* (This is the story of Udgita witnessed by dogs! Baka Dalbhya or Glaava Maitreya named as the same person went forth for ‘Swaadhyaya’ or learning of Vedas. Indeed ‘Swaadhyaya’ pre-supposes purity of mind and physical discipline besides the study of Scriptures aiming at Moksha or Liberation). I.xii.2) *Tasmai svaas swetah praadur babhuva: tam anye svaana uopasametyochur annam no Bhagavaan aagaayatwa ashanaayaama vaa iti/* (He found a white dog and soon other dogs gathered around requesting the white dog to initiate singing as they were all very hungry! It was likely that a priest in the earlier life might have now got re-birth as the white dog!) I.xii.3) *Taan hovaacchaiva maa praatar upa-samiyaateeti; taddha Bakodaalbhyo glaavo vaa maitreyah pratipaalayaam chakaara/* (The white dog asked the rest of the dogs to assemble next morning and Baka Dalbhya kept a watch the next morning; apparently that would be the chanting of Udgita) I.xii.4) *Teha uyathaivedam bahishpavamaanena stoshya –maanah samrabdhaah, sarpantiti evam aasarpuste ha samupavishya him chakruh/*(While the priests held on one to another commending the ‘bhavishpavanaaya’ geeta or the hymn, the dogs too quietly made a line and having sat in silence they uttered the sound ‘heem’ resembling OM!) I.xii.5) *Om adaama, Om pibaama, Om Devo Varunah Prajaapatih savitaannam ihaabharat/ Anna patec annam idaahara, aaharah, Om iti!* (The dogs seemed to have sounded: Om, let us eat, Om let us drink, Om , may Lord Varuna, Prajapati and Savitur fetch food here! May the Deity of Food, do please bring food here! In other

words, the sole objective of the Udgita is only to secure food as the end all of the so called spiritual life and fictitious practice of Udgita chant of Saama Veda! The chanting of ‘Om adaama’ denotes : ‘let us eat’; ‘Om pibama’ or ‘let us drink’; Surya Deva stands for brightness, Varuna Deva devotes good rains on earth and Prajapati is prayed to provide nourishment; but in the false way of singing amounts to secure timely food and drink!)

[This ends the Twelfth Section of the First Chapter]

The spiritual meanings of Saama Veda words and of mystic sounds

I.xiii.1) *Ayam vaava loko hau kaarah, Vaayur haikaarah Chandramaa athakaarah, aatmeha kaarogniree kaarah*/(This World is ‘hau kaara’, Vaayu is ‘haikaara’, Chandra is ‘ athahkaara’, the Self is ‘ihakaara’ and Agni is ‘ee-kaara’. Chanting and Meditation of Saama Veda is linked with ‘shabdās’ or sounds signifying specified Deities. In Ratnakara Saama Veda, ‘Ayam Vaava lokah haukaarah’ or this world is of ‘hau’kaara; ‘Vaayuh haikaara’ in Vaamadweva Saama; ‘Chandrama atahkaarah’; ‘Atmaa ihakaarah’, while ‘Agni ihakaarah’. In other words, all the Saama songs are the tributes to Elements of Nature) I.xiii.2) *Aditya u kaaro nihava ye kaaro Vishve devaa ouhoikaarah;Prajapatirheem hi kaarah; praanah swaronnām yaam Vaak viraat/* (Surya Deva signifies the letter ‘u’; invocation is the letter ‘e’; Vishwa devas represent the syllable ‘auhoi’; Prajapati connotes the syllable ‘heem’; Praana implies the syllable of ‘svara’; ‘Anna’ or food indicates ‘stobhaa -ya’ and ‘Virat’ is ‘Vaak’) I.xiii.3) *Aniruktah trayodashah stobhah samcghaaro humkaarah/* (The expression ‘Anirukta’ is undefined and rather vague as it could be this or that! ‘Sanchaarah’ or it could be interpreted differently; Trayodashah or the Thirteenth ‘Shobha’ or ‘humkaara’ or unmanifested source of the World or indeterminate and amorphous) I.xiii.4) *Dugdhesmai Vaakdoham yo vaacho dohonnavaan annaado bhavati; ya etaam evam Saamnaam Upanishadam Vedopa –nishadam vedeti/ Iti trayodashah khandah, iti Chhaandogyopanishadin pratahmodhyaayah/* (Those who have the knowledge of this mystic way of meditation about the Saama Veda would be replete with the kind of extraordinary Vaak or the facility of Speech and the milk that flows from it, besides being a possessor of hearty food of spiritual fulfillment! Indeed this is the magnificence of Soma Songs and chantings!

[This is the thirteenth section of the First Chapter]

Meditation on Saama tends to yield highly encouraging fruits in the psyche and perspective of Life manifold and the person concerned becomes humbler by the passage of time

II.i.1) *Om samastasya khalu saamna upaasanam saadhu, yat khalu saadhu tat Saameti aachakshate, yad asaadhu tad a-saameti/* (Initiated by the glorious expression of Om, meditation of Saama Veda is excellent and even in parts the fruits are substantial. Meditation pertaining to the letter enhances further achievement. Upasana or meditation of Saama is graded as ‘Khalu’ or outstanding, or Saadhu or excellent, or ‘Sama’ or normal, but otherwise it is ‘A-saaman’!) II.i.2) *Tadutaapi aahuh Saamnainam upaagaad iti Saadhunainam upaagaad iti eva tad aahuh asaamnainam upaagaad iti asadhunainam upaagaaditi eva tad aahuh/* (Once one approaches in a friendly manner and with reverence and earnestness, the response is doubly constructive and pro-active, but once Saama is approached otherwise or even in a casual manner, the response would be likewise!) II.i.3) *Athotaapi aahuu Saama no bateti yat saadhu bhagvati saadhu bateti eva tad aahuh, asaama no bateti yad asaadhu bhavati asadhu bateti*

eva tad aahuh/ (Mostly those who approach Saama Veda in the correct perspective feel elated and highly fulfilled asserting that their great times have arrived; but to the contrary they could realise that the results were neutral or even negative!) II.i.4) *Sa ya etad evam vidwaansaadhuh Saameti upastebhyaasho ha yad enam Saadavo dharmaa aa cha gachheyur upa cha nameyuh/* (Once the realisation takes place about the effectiveness of meditation of Saama, the person concerned acquires growing qualities of further goodness in word, thought, and deed and becomes increasingly humble and totally balanced in outlook)

[This is the first section of the Second Chapter]

Saama Veda is chanted in five divisions as himkaara, prastaava, udgita, pratihara and nidhana:

II.ii.1) Lokeshu pancha vidhah Saamopaaseeta: Prithvi kim kaarah, Agnih prastaavonantarikshah udgitaah, Adityah pratiharo dyaur nidhanam iti Urthveshu/ (Saama Veda possesses five divisions and needs to be chanted in reference to five entities as worlds viz. Prithvi as Himkaara, Agni as Prastaava, Antariksha as Udgita, Surya as Pratihaara and finally Dyauh as nidhana or conclusion where all the Beings are finally deposited there. Now, these divisions are to be chanted in an ascending manner, as these Lokas are higher to each other!) II.ii.2) Athaavritteshu, dyaur him kaara, Adityah prastaavoh antariksham udgitaah Agnih pratijhaarah, Pritvi nidhaanam/(In the descendant order, Saama is sung with Sky/Heaven as himkaara, Surya as prastaava, Antariksha or Space as Udgita, Agni as Pratihaara and Earth as nidhaana; this is so since mortals are deposited on Prithvi finally). II.ii.3) *Kalpante haashmai lokaa urthvaah chaavrittaah cha ya et adevam vidwaam lokeshu pancha vidham saamopaaste/* (As one who realises Saama Veda as the repository of Dharma and Nyaaya or Virtue and Justice, he renders the Saama for the fulfillment of his desires thoroughly, both ways as the meditation is of a wholesome affair in five ways and means)

[This is the second section of the Second Chapter]

Saama Veda to be sung in five fold phases in the rains

II.iii.1) *Vrishtau pancha vidham Saamopaaseeta, purovaato himkaaro, megho jaayate sa prastaavah, varshati sa udgithah, vidyotate stanayati sapratiharah/* (The five fold Saama Veda needs to be chanted in rains in the easterly wind as himkaara, in the form of cloud formation as prastaava, in the course of rains as Udgita and when thunders sound and lightnings are flashed as pratihara in scattered forms and finally as rains subside and earth gradually gets dried up then as nidhaana!) II.iii.2) *Udgrahnaati tan nidhanam, Varshati haasmai varshayati ha ya etad evam Vidwaan vrishtau pancha vidham saamo - paaste/* (As there is a situation of ‘Anaavrishti’ or famine due to lack of long spells of rainlessness, then chanting of the five fold of Saama Veda in deep meditation would usher in rains in ample and optimal measure but without causing excesses)

[This is the third section of the Second Chapter]

Saama Veda to be chanted in the five fold phases in waters

II.iv.1) *Sarvaapsun pancha vidham Saamopaaseeta, megho yat samplavate sa him kaaro yad varshati sa prastaavo yaah praachyah syandaante sa udgithah, yah prateeyah sa pratiharah, samudro nidhaanam/* (One needs to chant five fold of Saama in different forms of water: as clouds are collected and rain is

about break in, then ‘himkaara’ is rendered. As rain pours down then appropriately ‘prastaava’ is chanted. When rain pours continuously then prastaava is rendered; while rivers are full of water then ‘Udhgita’ is recited and when rivers go in spate and flow westward then ‘Pratihara’ is sung and in the final stages of ‘nidhana’ all the waters are deposited in the High Seas!) II.iv.2) *Na haapsu praiti apsumaan bhavati ya etad evam vidwaan sarvaasva apsu pancha vidham samopaaste/* (He who thus meditates the five phased Saama Veda yields prosperity and well being in the current and forthcoming lives but conquers mrityu even in deep waters of oceans!)

[This concludes the fourth section of the Second Chapter]

Concentration, Worship and constant rendering of Saama Veda in its entirety overcomes the extremities of the Six ‘Rithus’ or Seasons

II.v.1) *Ritishu pancha vidhamam Saamopaseeta Vasanto heem kaaro, Greeshmah prastaavah, Varshaa Ugditaah, Sharat pratihaarah, Hemanto nidhaanam/* (An intelligent and sincere person who distinguishes the Seasons of a Year viz. Vasanta or Spring during Chaitra-Vaishakha; Greeshma or Summer during Jyeshtha-Ashaadha; Varsha or Monsoon during Shraavana- Bhadrapada; Sharad or Autumn during Ashwin-Kartika; and Hemanta in pre-winter during Margaseersha-Pushya practises the five fold Saaman; he renders Himkaara in Spring, Prastaava in Summer, Udgita in the Season of Rains, Pratihara in autumn and finally Nidhaana in Winter when all the Beings require protection of wind in various places for shelter) II.v.2) *Kalpante haasmaa ritava ritumaan bhavati ya etad evam Vidwaan ritushu pancha-vidham Saamopaaste/* (Those who are adepts of the ‘pancha vidhaana Saama’ and practise it sincerely are blessed by the positive benefits of all the Seasons and enjoy their fruits fully)

[This concludes the fifth section of the Second chapter]

As human beings top the ‘Pashu Vamsha’, they owe allegiance and commitment to animals and hence the vidwaans of the five fold Saama Veda chant it with sincerity do protect them and they too reciprocate

II.vi.1) *Pashushu pancha vidham Saamopaseeta, ajaa himkaarovayah prastaavah, gaava udgitoshwah pratihaarah, purusho nidhaanam/* (Manushyas are considered as the best of species in the Creation of the Almighty and the Learned among them fully conversant of the five ways of SaamaVeda ought to resort to active chanting; the ‘heem kaara’ be invoked in favour of the race of goats, ‘prastaava’ for sheep, udgita for cows pratihaara for horses and ‘nidhana’ for ‘maanava kalyaan’ or the welfare of mankind as a totality) II.vi.2) *Bhavanti haasya pashavah pashumaan bhavati ya etad evam vidwaan pashushu pancha-vidham Saamopaaste/*(Indeed animals enrich human beings by comparison and vice versa and thus the redemption of debt by the humans to the species of animals is loud and clear. Hence at least those humans who are of the distinguished minority ought to chant the five methods of Saama Veda; this is best performed by the human beings, in favour of the animals and finally for the sake of human beings themselves!)

[This concludes the sixth section of the Second Chapter]!

Cordination of Fivefold Saama Veda and Praana-Vaak-Chakshu- Shrotra- Manas

II.vii.1) *Praaneshu pancha vidham paro vareeyah Saamoptaaseeta, praano himkaaro, Vaak prastaavah, Chakshur Ugdeetah, Shrotram pratihaarah, mam nidhaanam paro parovareeyaamsi vaa etani/* (The five folded Saama Veda is far higher than the ‘Panchendriyas’ of human body. For example, ‘Himkaara’ the opening of Saama Veda is no way superior to ‘naasika’ or the nose, the organ of smell; Prastaava is indeed reckoned as far inferior to ‘Vaak’ or the organ of speech; Udgita is any day and time far beyond the status of ‘chakshu’ or the organ of Vision; ‘pratihara’ being the penultimate step of Saama Veda song cannot be higher in significance than ‘shrotra’ or hearing capability; and finally, ‘nidhana’ viewed from the view point of mind is far superior in the total scenario of Saama verses Body Organs!) II.vii.3) *Praano vareeyo haasya bhavati parovareeyaso ha lokaan jayati ya etad evam vidwaan praanesu pancha vidham paro vareeyah samopsata, iti tu pancha vidhasya/* (Those practioners of the ‘Pancha Vidha’ Saama Veda who are aware of the supremacy and dominance of the Veda versus the mortal organs of vision, breathing, speech, hearing and mind do indeed fulfill their life expectations far higher than what maximum that the welfare of body organs and senses could bestow!)

[This concludes the seventh section of the Second Chapter]

Now, the Seven folded Saama Veda Chanting of ‘Vaak’ or Speech bestowing Life’s fulfillment

II.viii.1) *Atha sapta vidhasya, Vaachi sapta vidham Saamopaseeta, yat kim cha Vaacho hum iti sac himkaaro, yat preti sa prastaavah, yadeti sa aadih/* (The seven folded chanting of Saama Veda in the form of ‘Vaak’ or the nuance or tone of Vaak / Speech is detailed: whatever is ‘hum’ in the Speech is ‘humkaara’ of the Saama Song; ‘indeed the concept of humkaara’ is that of ‘Prithvi’- which refers to Sapta Dwipas of Jambu, Plaksha, Salmaali, Kusha, Krouncha, Shaka and Pushkala and Sapta Samudras of Lavana, Ikshurasa, Sura, Ghrita, Dahi, Ksheera, and Suswaada. Further, the concept of ‘Prastaava’ includes Speech, ‘pra’ meaning speech. Hence the expression of Seven Folded Saama Veda. The total meaning of ‘Saptavidham Saama’ chant includes ‘Speech or Humkaara, Prastava, aadi, Udgita, pratihara, upadrava, and nidhana’!) II.viii.2) *Yad uditi sa udgeethah, yat prateeti sa pratihaarah, yad upeti sa upadraavah, yanneeti tan nidhanam/* (That which sounds as ‘Ut’ is stated to be Udgitha. That which sounds as ‘prati’ is pratihaarah. Which ever sounds as ‘upa’ is upadrava and that which sounds as ‘ni’ is nidhana) II.viii.3) *Dugdhesmai Vaak doham yo vaacho dohonnavaan annaado bhavati, sa etad evam vidwaan vaachi sapta vidham Saamopaaste/* (Thus a Vidwaan who is aware of the import of the Sevenfold Saama Veda as Vaak or Speech, should indeed secure the boon of plentiful milk and food, being the most significant pre requisites of contentment of life!)

[This concludes the eighth section of the Second Chapter]

The Seven folded Saama Veda as imposed on Surya and his course of a day

II.ix.1) *Atha khalvamum aadityam sapta vidham saamopaaseeta, sarvadaa samastena Saama, maam prati maam pratiti sarvena samastena Saama/* (Hereafter now, the Seven folded Saama is required to be meditated by superimposing part by part of it over Aditya or Surya Deva. Indeed Surya is identified with Saama for the same reason of being identified with Udgita; as explained earlier in I.v.1: ‘Atha khalu ya udgitah sa pranavo ya pranavah sa udgitha ityasou vaa Aditya udgeetha esha pranava omi hyesha swaranniti’ or Udgita is Om and vice versa; udgita is beyond Surya and continually sounds like Surya!) II. ix.2) *Tasmin imaani sarvaani bhutaani anvaayattaaniti vidyaat tasya yat purodayaat sa him-kaarah*

tadasya pashaavon vaayatthaah tasmaat te him kurvanti kimkaara bhajino hyetasya Saamnah/ (It is clear indeed that all the Beings in Creation are connected with Surya and the form of Surya before his rise is ‘himkara’. All the beings are not only connected to, but dependent on, Surya and are used to worship his form for their daily fulfillment; indeed *Himkaara* in Saama before his rise; animals utter that sound and hence the appropriateness at that time) II.ix.3) *Atha yat prathamodite sa prastaavah tadasya manushyaa anvaayattaah, tasmaat te prastuti kaamaah prashamsaa kaamah prastaavabhaajino hyetasya Saamnah/* (Once ‘Suryodaya’ takes place, human beings are associated with the Sun’s phase of *Prastaava* of Saama and at that time invariably tend to greet the Sun God for securing his blessings to make their day successful by way of luck and name) II.ix.4) *Atha yat sangava velaayaamsa aadih, tad asya vayaamsi anvaayattaani, tasmaattaani antarikshe naarambanaani aadaayaatmaanam paripatanti aadibhaajeeni hyetasy Saamnaah/* (When the phase of Surya spreading his rays rapidly called *Aadi* sets in, birds fly high freely on the sky as though they intend to worship ‘Aadi’ or Surya as corresponding to the Division ‘Aadi’ of Saama Veda!) II.ix.5) *Athayat samprati madhyan dine sa Udgithah, tadasya Devaa anvaayattaah, tasmaatte satthaamaah prajaapatyaanaam Udgitha bhaajino hyetasya Saamnah/* (As the mid-day or noon time arrives and Surya is right on one’s head on the Sky, it is the time for various Devas- the progeny of Prajapati, to engage themselves in the worship of *Udgitha* of Saama Veda since that is the zenith of Surya’s splendour on the firmament!) II.ix.6) *Atha yad urthwam madhyan- dinaat praag aparaahnaat sa pratihaarah, tadasya garbhaa anvaayattaah, tasmaatte pratihrataa naavapadyante pratihaara bhaajino hyetasya Saamnah/* (Then Surya moves on to post-immediate noon phase before the afternoon, when foetuses of various Beings are alerted and held aloft and high in the wombs when Vidwans chant *Pratihaara* of Saama Veda) II.ix.7) *Atha yad urthwam aparaahnaat praag astamayaat, sa upadravah, tad asiyaranyaa anvaayattaah, tasmaat te purusham drushtwaa kakshaam shvabhram iti upadravanti upadravaa bhaajino hyetasya Saamnah/* (During the post after noon phase in the course of Surya’s day before the Sun Set, animals tend to be on their return from grazing in the fields and the worshippers of Saama resort to *Upadrava* of Saama Veda)II. ix.8) *Atha yat prathamaastamite tannidhanam, tadasya pitaronvaayattaah, tasmaat taan nidadhaati nidhana bhaajino hyetasya Saamnah, evam khalvamumaadityam sapta vidham saamopaaste/Iti navamo khandah/*(When the Sun God commences his setting in, the Pitru Devas are associated with the phase, and as though the Shraaddha ceremonies are being laid on the Darbhass or Kusha grass symbolising the offer to the past generations of Pitru Devatas viz the deceased father and forefathers; this indeed is the time when the chanting of *nidhana* the seventh phase of Saama Veda is recited. This is how, **himkaara, prastava, aadi, udgitha, pratihara, upadrava and nidhana** are the seven folded Saama Veda swaras are chanted daily!)

[This is the end of the ninth section of the Second Chapter]

Spiritual significance of the syllable numericals of Saama Chantings

II. x.1) *Atha khalvaatma sammitam atimrityu sapta vidham Saamopaaseeta; himkaara iti tryaksharam prastaava iti tryaksharam tat samam/* (Thereafter, meditation on the seven folded Saama as Surya is the Supreme Self itself or the status of ‘atimrityu’ viz. the cause of beyondness or transcendence of death! The words of ‘himkaara’ or ‘prastaava’- both three letter words as pronounced in Sanskrit-possess the same intent; one denoting death and another beyond death) II.x.2) *Aadiriti dyaksharam pratihaar iti chaturaksharam tata ihaikam tatsamam/* (The two words viz. ‘aadi’ and ‘pratihaara’ are of two and four letter words respectively denoting number evenness that is ‘samatwa’ and hence claim equality)II.x.3) *Udgitha iti aksharamupadrava iti chaturaksharam tribhistriribhih Saamam bhavati aksharam atishish -*

yate tryaksharam tatsamam/ (Now, the name of Udgita has three letters where as the name of Upadrava has four letters; since there is an extra letter, yet the common minimum is of three letters and as such of equality being claimed) II.x.4) *Nidhanamiti tryaksharam tatsamameva bhavati taani ha vaa etaani dwa-vimshatiraksharaani/* (The name nidhana is possessive of three letters thus the totality being twenty two viz. 6+6+7+3) II. x.5) *Eka vimshati aadityam aapnoti; eka vimsho vaa itosaavaadityo, dwa vimshena param aadityaajjaayati, tan naakam tad vishokam!* (This is how a person could reach Surya Deva by the count of twenty one letters of chanting of Saama Veda; and by the twenty second one of the chant, can reach beyond by conquering higher positions of Surya, which is indeed called the state of bliss that is securely free from sorrow) II.x.6) *Aapnoti haadityaasya jayam, paro haasyaaditya jayaajjaya bhavati, ya etad evam Vidwaan aatma sammitamb ati-mrityu sapta vidham saamopaaste, saamopaaste!* (In sum, one becomes victorious over Death, by meditating on the seven phased Saama Veda as identified with the Antaratma of the Self Consciousness and cross the barriers of death and be victorious beyond Surya too; such a victory leads to Bliss and Lasting Deliverance)

[This is the end of the tenth Section of the Second Chapter]

Synthesis of mind, praana and Gayatra Saama leads to fulfillment of life, longevity and progeny

II.xi.1) *Mano himkaaro vaak prastaavah, chakshur udgitah, shrotram pratihaarah, praano nidhanam etat Gayatram praneshu protam/* (Meditation of Gayatra Saama with Gayatri Mantra followed by Saama chanting as relevant to the body organ and the respective Saama Chant would most successfully yield achievement of happiness, long life and excellent offspring! One's mind as hinkara, speech as prastava, vision as Udgita, hearing as pratihara, and praana the Vital Force as Nidhana, Gayatri is totally established in one's Self for excellent results) II.xi.2) *Sa ya evam etad Gayatram praneshu protam veda praani bhavati, sarvam aayureti, jyog jeevati, mahaan prajaya pashubhir bhavati, mahaan keertyaa mahaamanaah syat, tad vratam/* (Any body who could practise Gayatri Saama thus set to praana fully would enjoy long life of atleast hundred years without shortcomings of body parts and senses, be blessed with prosperity, fame and excellent progeny and shine as a 'Maha Manaha' or as an Illustrious Man of Achievements!)

[This is the end of the eleventh section of the Second Chapter]

Rathantara Saama Homa Practice leads to prosperity and fame

II.xii.1) *Abhimanthati sa him karaah, dhumo jaayate sa Prastaavah, jwalati udgitongaaraa bhavanti sa pratihaarah, upashaamyati tan nidhanam; samshaamyati tan nidhanam; etad rathantaram agnau protam/* (Rathantara Saama Veda established to Agni Deva possesses its unique place of chanting while 'abhimantaagni' or the Fire produced by rubbing wooden pieces has its own settings of the Veda. Its 'hinkaara' denotes its initial state; 'prastaava' its smoke; 'udgita' its bright flames; 'pratihara' its burning charcoal and 'nidhana' its closure.) II.xii.2) *Sa ya evam etad rathantaramagnau protam veda, Brahmavarchasi annaado bhavati, sarvam aayureti, jyog jeevati, mahaan prajayaa pashubhir bhavati, mahaan keertyaa; na pratyayaan agnin aacchaamen na nishteevet, tad vratam/* (A person conversant with Rathantara Saama Veda as dedicated to Agni is indeed a shining example of Veda Vidya, Brahma Varchas or the Radiance of Tempered Celibacy, contented stomach, excellent health, longevity and

acquisition of 'Putra Pashu Yasho Sampada'. The only caution in his life of fulfillment would be never to spit, cough and sneeze into the the Sacred Fire; that is keep the body, mind and Soul clean!)

[This is the end of the twelfth section of the Second Chapter]

Due recognition of the female in Society, despite emphasis on abstinence

II.xiii.1) *Upamantrayate sa heem kaarah, jnaapayate sa pratastaavah, striyaasaha shete sa udgithah, prati streem saha shete sa pratihaaraha, kaalam gacchati tan nidhaanam, paraam gacchati tan nidhaanam: etad Vaama Devyam mithune protam/* (Vama Deva chant of abstinence is not negation and derecognition of physical desires. Heem kaara is to summon a woman, prastava is to make a proposal, udgitha is when she surrenders, pratihara is to give finishing touch and nidhana is to wind up. This is the purport of the Vaama Deva Chant of Saama Veda) II.xiii.2) *Sa ya evam etad Vaamadevyam miyhune protam, Veda mithune bhavati, mithunaan mithunaat Prajayate, sarvam aayur eti, jog jeevati, mahaan prajayaa pashubhir bhavati mahaan keerthyaa, na kaanchana pariharet tad vratam/* (He who knows the Vamadevy Saama Chant is fully aware of the significance of procreation of Beings as it would lead to progeny, social status and fulfillment; indeed the emphasis of the Vama Deva Chant of Saama would be to underline the role of women as a Rule!)

[This is the end of the thirteen section of the second chapter]

Brihat Saama Veda Chant linked to and emerging from Surya

II.xiv.1) *Udyan himkaarah, uditah prastaavah, madhyan dina udgithoparaahnah, pratihaarostam yan nidhanam; etad brihadaaditye protam/* (The magnificence of Brihat Saama is denoted by the rising Surya Deva as himkara, as prastava by His rise, as Udgitha by his noon day exuberance, as pratihara by Surya's afternoon glory, and nidhana by the Sunset; this is how Surya Deva's glory is reflected in Brihat Saama Veda) II.xiv.2) *Sa ya evam etad Brihad Aditye protam veda, tejasvee annaadobhavati, sarvam aayureti, jyog jeevati, mahaan prajayaa pashubhir bhavati mahaan keertyaa: tapantam na nindet, tad vratam/* (He who is aware of the grandeur of Brihat Saama as firmly instituted on Surya Deva is indeed a sparkler of life with fame and prosperity, contentment and comprehensiveness; his progeny is ideal, animal wealth is plentiful and quality of virtue and justice is abounding. Here however is a word of caution that he should never ever despise the excessive blaze and heat of the violent flames of Fire but obey them and endure always!)

[This is the end of the fourteenth section of the Second Chapter]

Vairupa chant firmly linked with Parjanya bestows all round success, joy and fame to the Chanter

II.xv.1) *Abhraani samplavante sa himkaarah, meghe jaayate sa prastaavah, varshati sa Udgithah, vidyotate stanayati sa pratihaaraha, udgrahnati tan nidhanam, etad vairupam parjanya protam/* (The Vairupa or Saama Chant is firmly situated in the 'Meghas' or Clouds. As the clouds are collected, the Vairupa creates 'himkaara'; then thin wafer like strands of clouds called 'cirrus' are formed in the atmosphere initiating as 'prastaava'. When the rains are materialised, then the Vairupa sounds like 'Udgitha'. The 'Pratihara' accompanies the flashes of lightnings and roars of thunders. As the rains stop, that looks like 'nidhana'.) II.xv.2) *Sa ya evam etad Vairupa parjanya protam veda, Virupaamscha Surupaamscha pashun*

avarundhe, sarvam aayur eti, jyog jeevati, mahaan prajayaa pashubhir bhavati, mahaan keertyaa, varshaantam na nindet tad vratam/ (The Vairupya Vidwaan is convinced that the Saama is fully aligned to Clouds and lives happy and bright; indeed he gains growing prosperity, progeny, name and fame by the practice of Saama as fully set in ‘Parjanya’. The Vidwan however decides that never ever he should speak ill of the continuous downpour!)

[This is the end of the fifteenth section of the Second Chapter]

Viraja Saama chants as unified with the qualities of Seasons provide immense fulfillment to each and every Being

II.xvi.1) *Vasantohim kaarah, greeshah prastaavah, Varsha udgitah, Sharat pratihaarah, hemanto nidhanam, etat vairajam ritushu protam/* (Recalling the glory of Saama Veda chant through the Ritus or Seasons bestowing extreme happiness to the Chanter vide the earlier reference at (II.v.1), the Vairaja Saama Chant woven into the Ritus is classified as Vasanta Ritu aligned to Humkaara, Greeshma as Prastaava, Varsha Ritu as Udgia, Sharat as Pratihara, and Hemanta as Nidhana.) II.xvi.2) *Sa ya evam etad Vairajam ritishu protam veda, viraajati prajayaa pashubhir Brahma varchasena, sarvam aayur eti, jyog jeevati, mahaan prajayaa pashubhir bhavati mahaan keertya; ritum na nindet, tad vratam/* (The Learned One who is aware of the brilliance of Vairaja Saama as firmly anchored to various Seasons, lives the elegance, longevity, putra-pashu-vastu-kanaka-vaahanas and most importantly the erudition of the Veda. A caution note is sounded however that the ups and downs of ritus be never criticised as they bestow so much of joy as to outweigh negligible negatives!)

[This is the end of the sixteenth section of the Second Chapter]

Shakvari chant of Saama Veda eulogises the multi-splendoured Worlds

II.xvii.1) *Prithvi him-kaaro Antariksham prastaavah, Dyaur udgitah, Dishaah pratihaarah, Samudro nidhaanam, etaah Shakvaryo Lokeshu protah/* (Shakvari Saaman hymns are dedicated to the Worlds; these extol and pay tributes to Earth as the syllable of humkaara; the Antariksha or the Intermediate Space called Atmosphere as prastaava; Sky as Udgita; Ashta Dishas or the Eight Directions as pratihara and the oceans as the nidhana!) II.xvii.2) *Sa ya evam etaah Shakvaryo lokeshu protaa veda, lokee bhavati, sarvam aayur eti, jyog jivati, mahaan prajayaa pashubhir bhavati mahaan keertyaa;lokaan na nindet, tad vratam/* (A person with the knowledge and constant practice of Shakvari Sama Veda Chant which is essentially embedded into the magnitude and immense nature of the Worlds would enjoy a full span of comfortable life, and all round accomplishment of life. The only prudential warning to the Chanter is that he should not criticise nor ignore the over all magnificence of the Worlds!)

[This is the end of the seventeenth section of the Second chapter]

Revati Chant of Saama Veda attuned to, possessed of and blessed by animals

II.xviii.1) *Ajaa himkaaro vaayah prastaavah, gavaa udgitoashvaah pratihaarah, purusho nidhanam, etaah revaatyashu pashushu protah/* (Chanting the hymns of Revati Saama has its own boons of life pursuant to the praises of animals, especially when goats are revered as himkara, sheep as a prastaava, cows as udgita, horses as pratihara and human beings too considered as Pradhana Pashus or the Premier Animals.)

II.xviii.2) *Sa ya evam eta revatyaah pashushu protaa veda, pashum,aan bhavati, sarvam aayureti, jyog jeevati, mahaan prajayaa pashubhir bhavati mahaan keertyaa; pashun na nindet, tad vratam/* (A person who knows to recite Revati Saama with faith and devotion to animals shall indeed secure a full span of life, lives with contentment with good progeny and animals and of fame. Yet, the concerned human beings should never underestimate the power and service as imparted to humanity by them!)

[This is the end of the eighteenth section the Second Chapter]

‘Yagjnyayagjniya’ chant of Sama Veda yields all round well being of body parts

II.xix.1) *Loma him kaarah, twak prastaavah, maamsam udgitah asthi pratihaarah, majjaa nidhaanam, etad Yagjnyaaajniyam angeshu protam/* (Of the parts of human physique, body hair is comparable to ‘himkaara’ of Saama Veda, skin is akin to Prastaava, flesh is like udgita, bones like pratihara and bone marrow is like nidhana; these constituents of a human body are firmly set to the contents of the ‘Yagjnyayagjniya’ component of Saama Veda) II.xix.2) *Sa ya evam etad yagjnyayagjniyam angeshu protam vedaangi bhavati, naangena vihurchati, sarvam aayur eti, jyog jeevati mahaan prajayaa pashubhir bhavati mahaan keertya, samvatsaram majjno naashniyaat, idam vratam,majjaano naashneeyaati iti vaa/* (A scholar of ‘Yagjnyayaagni Saama’ who is fully set to the various body parts of a human being and is on constant chant of Yaagjnyayaagjnia Sama would enjoy total welfare of body, full life span, good name and what best is offered of his/her long life with happiness and contentment. Yet, he should refrain from eating meats for best results of the aforementioned blessings!)

[This ends the nineteenth section of the Second chapter]

Raajana Chant of Saama well set to major Divinities of Agni, Vayu, Surya, Nakshatra and Chandra

II.xx.1) *Agnir himkaraah, Vaayu prastavah, Aditya Udgitaah, nakshatraani pratihaarah, Chandramaa nidhanam: etad Raajanam Devataasu protam/* (The syllable of Agni is himkara, Vaayu is prastaava Aditya Udgita, Nakshatras are the pratihara and Chandra is Nidhana; thus all the major Deities are positioned to the essential parts of Saama Veda as in reference to Raajana Chant.) II.xx.2) *Sa ya evam etad Raajanam Devataasu protam vedaataasaam eva devataanaam salokataam saarsthitaam saayujyam gacchati, sarvam aayur eti, jyog jeevati, mahaan prajayaa pashubhir bhavati mahaan keertyaa; braahmanaan na nindet, tad vratam/* (Raajana Chant is essentially directed to Divinities of significance and as such yields to the chanters all the best of whatever is in their respective spheres of capabilities; indeed each of the Deities worshipped in the Raajana Chant, either individually or collectively, has the ability to bestow the best of fulfillment to them, especially long life, well being, good progeny and eminence! However, in their excitement, none indeed especially the Reciters of Saama Veda should belittle, much less condemn Brahmanas, the Seats of ‘Nishtha’ or self-discipline and ‘yama’ / ‘niyama’ or internal and external purification in general!)

[This ends the twentieth section of the Second Chapter]

Excellence of Saama Veda as applicable to Mortals and far more so to Devas; Sama Vidvans are fully aware of the five stages of existence viz. himkaara, prastava, udgita, pratihara and nidhana!

II.xxi.1) *Trayi vidyaa him kaarah, traya ime lokaah sa prastaavognir vaayur aadityah sa udgithah, nakshatraani Vaayaamsi Marichayah sa pratihaarah sarpaa gandharvaah pitara tan nidhanam, etat Saamna sarvasmin protam/* (The detailed knowledge about all the Three Vedas is concentrated in the single syllable of ‘himkaara’. The three Worlds viz. Bhur, Bhuvah and Swaha are prastaava. Agni, Vayu and Surya are the ‘Udgitha’. Nakshatras, Vaayaamsi or birds and Marichis or the Rays of Luster are pratihaara. Now, Serpents, Gandharvas and Pitru Devas or Manes are referred to as Nidhana . Thus Saama is fully established in every thing) II. xxi.2) *Sa ya evam etat Saama sarvasmin protam veda, sarvam ha bhavati/* (Indeed he who realises the above from the Saama Veda is well qualified to become everything) II.xxi.3) *Tadesha shloka: yaani panchadhaa treeeni treeeni, tebhyo na jyaayah param anyad asti/* (There is a verse in this context: There is nothing else more significant than realising five groups of three each of the Vedas, viz, himkara, prastava, udgita, pratihaara and nidhana!) II.xxi.4) *Yas tad veda sa veda sarvam sarvaa disho balim asmai haranti, sarvam asmeeti upaaseeta, tad vratam, tad vratam/* (Indeed, he who knows Saama Veda knows everything; there would be offerings from all the directions to such Sama Vidwans as they are the Self sufficient of knowledge and of Reality!)

[This ends the twentieth section of the second chapter]

Pronunciation of Saama Chanting should be appropriate like to Agni it be highsounding, Soma be clear and melodious, elastic to Vayu, Indra as soft but pitched up and to Prajapati as distinct and unique; likewise vowels be strong and resonant, aspirants as open and slurless but consonants as slow and careful!

II.xxii.1) *Vinardi Saamno vrune pashavyam iti agner udgithoniruktah Prajapateh, niruktah Somasya, mrudu shlakshanam Vaayoh, shlakshanam balavad Indrasya, krouncham Brihaspateh, apadhwaantam Varunasya: taan Sarvaan evopasevita, Vaarunam twa eva varjayet/* (Now the Chanter of Saama Veda proclaims that he would start singing the Veda in varying tunes and sounds: he would first chant the Veda at a high pitch and tune which should appeal to animals; then as Udgita having Agni as its presiding deity; then Saama as of ‘anirukta’ or a unique and indescribable tune with Prajapati as its presiding Deity; then the ‘Somasya Udgita’ with Chandra as the presiding Deity in ‘nirukta’ as in clear tone melody; then the ‘mridu’ or the ‘skakshanam’ or in soft tone to Vayu Deva as the Deity concerned; then to Indra Deva as the presiding Deity in a ‘slakshanam balvad’ or of soft yet efforted pitch of voice and then to Brihaspati the Deva Guru as the presiding deity in the tone of a krouncha bird. But, normally the chanting in favour of Varuna Deva as the presiding deity is avoided as in the tune of a cracked up sound of a gong/bell!) II.xxii.2) *Amritatwam Devebhya aagaayaanity agaayet swadhaam pitrubhya aashaam manushyebhyas - chah trinodakam pashubhyah swargam lokam yajamaanaayannam atmanaa agaayaaneeti etani manasaa dhyaanan apramattah stuvita/* (The Saama Chanter then decided to sing for the immortality of Devas; then he sang in favour of Pitru Devas in ‘Swadha’, later for the betterment of humanity, then he sang in ‘trinodakam’ or as of grass and water in favour of animals. Later, the Chanter decided to sing for ‘Swarga Loka’ and finally the ‘Yajamaani’ or the Kartha of the Sacrifice and most importantly for plentiful food for himself! As these chants, the Singer of the Saama Veda would sing in his own mind addressed to specific targets in view, yet, the pronunciation must be perfect distinguishing vowels, aspirates and consonants properly !) II.xxii.3) *Sarve swaraa Indreasyaatmaanah sarva ushmaanah Prajaapater aatmaanah sarve sprasha mrityor aatmanah, tam yadi swareshu upaalabhyetendram sharanam praapannobhuvam sa twaa prati vakshyateeti enam bruyaat/* (In the Saama Veda chant, all the ‘swaras’ or vowels are stated to be the limbs of Indra Deva, the aspirates like ‘sa, sha, ha’ etc are the limbs of Prajapati while the consonants are the limbs of death and destruction. In case any one finds fault with the

pronunciation of vowels, then the chanter need not get hurt but merely say that Indra would reply to the alleged mistakes but need not be rattled at once!) II.xxii.4) *Atha yadi evam ushma soopaalabheta, Prajapatim sharanam prapannobhoovam, sa twaa prati pekshyateeti enam bhuyaat, atha yadyenam sparsheshuupaalabheta: mriyumu sharanam, prapannobhuvam sa twaa prati dhakshhyateeti enam bruyaat/* (If one objects of pronouncing of aspirants, then the Chanter might take refuge from Prajapati who would take suitable action and in the event of mistakes of consonants, then the reply would be that mriyumu would take action required!) II.xxii.5) *Sarve swaraa ghoshavanto balavanto vaktavya Indre balam dadaaniti, sarve ushmanograstaa anirastaa vivartaa vaktavyaah Prajaapater aatmaanam paridadaa - neeti, sarva sparshaa leshenaanabhinihitaa vaktavya mriyur aatmaanam pariharaaneeti/* Indeed all the vowels must be pronounced with force and reverberation affirming that the offering was to Indra himself; the aspirants need to be an open mouthed clarity as the offering was Prajapati; while consonants be uttered slowly without mixing them up so as to say that mriyumu be spared for indiscretions if any!)

[This is the end of the twenty second section of the Second Chapter]

The three branches of Dharma or Virtue viz. ‘Yajno-Adhyaaya-Daana’ or Sacrifice-Study-Charity as also the meditation of the unique syllable of OM)

II.xxiii.1) *Trayo dharma skandhaah-Yajnodhyaayanam daanamiti; prathamastapa eva, dwiteeyo brahmachaarya aacharya kula vaasi, tritivyantam aatmaanam acharya kulevasaadayam: sarva ete punya lokaa bhavanti, Brahma samsthomritatwam eti/* (The three divisions of Virtue are stated to be Sacrifices to Agnihotra, Study of Scriptures and Charity as per one’s capacity. The prime most duty is the practice of Austerity comprising physical penances, ahimsa or non-killing, asteya or non stealing, frugality or non-ostentation, nigarva or modesty, and ‘satyaacharana’ or practice of truthfulness. The second is the acquisition of knowledge or quest for sacred wisdom and Brahma Vidya or the Learning of Reality and Materialism, by staying in the house of the Teacher and the third is brahmacharya or celibacy by body and mental control and renunciation of the world . All these accomplish the way of Virtue) II.xxiii.2) *Prajapatir lokaan abhyatapat; tebhyo abhitaptebhyah trayi vidyaa sampraasravat, taam abhyaatapat, tasyaa abhitaptaayaa etaani aksharaani sampraashravanta bhur bhuvah swar iti/* (As Prajapati made intensive introspection on the existence of the worlds, then he arrived at a three folded awareness of Vedas and of the three syllables viz. bhuh viz. Earth, bhuvah or Atmosphere, and swah or the Sky!) II.xxiii.3) *Taan abhyaapat, tebhyobhitaptebhya Omkaarah sampraasravat, tad yathaa sankunaa sarvaani parnaani samtrannaayani evam omkaarena sarvaa vaak samtrunnaomkaara evedam sarvam, Omkaakaara evedam sarvam/*(Prajapati then performed further introspection and then visualised the most potent and unique syllable **OM**. The word Om is basically constituted by three letters viz. a-u-m; since the vowel ‘a’ represents Vaak or speech, the word therefore is sarvam or everything. Om is thus indeed ‘ all these’ or every thing and any thing, or All Pervasive!And a repetition of the Sacred Syllable underlines emphasis and magnificence!)

[This concludes the twenty third section of the Second Chapter]

Assured fruits of offerings in Garhapatyaagni for Vasus in morning, Rudras in noon and Aditya-Vishva Devas in evenings with Saama Veda chantings

II.xxiv.1&2) *Brahmavaadino vadanti yad Vashunam praatahsavanam, Rudraanam maadhyam dinam savanam, Adityaanaam cha Vishweshamcha Devaanaam triteeya saavanam// Kwa tarhi yajamaanasya loka iti, sa yastam na vidyaat katham kuryaad, atha Vidwaan kuryaat/* (The ancient expounders of what Brahman was all about decided that ‘Praatah Savana or Kaala’ or the first part of a day time was dominated by Ashta Vasu Devatas, the ‘Madhyam Dina Savana’ or the mid-day belonged to Ekaadasha Rudras and the third ‘savana’ was signified by the presence of Dwadasha Adityas/ and ‘traitrim shati’ or 33 Vishwadevas. The ‘Yajamaana’ or the person performing a Sacrifice by himself is most likely to confuse himself and as such needs to let a Vidwan guide the Devas and the timings of the day when and how the Sacrifice be executed.) II.xxiv. 3) *Puraa praatar anuvaaasyopaa karanaaj jaghanena garhyapatyasyodan mukha upavishyasavaasavam Saamaabhigaayati/* (Well before chanting ‘Praataranuvaaka’ or the morning religious prayerful service, the Sacrificer is seated before the ‘Garhapatya Agni’ or the household fire in which he and his wife are normally expected to perform offerings of ghee etc. facing ‘uttara disha’ or northward, then sings Saama over which Vasudevas preside) II.xxiv.4) *Loka dwaaram apaavarnu pashyema twaa vayam raajyayaa iti/* (May the entry door of the world be opened so that viewing kingdom of yours be visioned! This is how the meditation is initiated) II. xxiv. 5&6) *Atha juhوتي namo agnaye prithiveekshite loka kshite lokam me yajamaanaaya vindaisha vai Yajamaanasya loka etaasmi// Atra yajamaanah parastaadaayushah swaahaapajahi parighamiti ukvottishthati; tasmai Vasavah praatah savanam, samprayacchanti/* (Then the oblation is poured with the mantra: ‘namognaye prithiveekshite, lokakshite’ or our salutations to Agni, we bow down to you, to those who live in this earthly world; do please secure this for me the Sacrificer; after this life of mine, do take away the bolt and bestow to me the joy of world of Vasus) II.xxiv.7&8) *Puraa madhyam dinasya savanasyopaakaranj jaghanena agneedhreeyasyodan mukha upavishya, sa Roudram saamaabhigaayati// Loka dwaaramn apaavrunu, pashyemka twaa vayam Vairaajyaaya iti/* (Now, at the beginning of the mid-day ‘saavana’, the Karta would be seated facing northward behind the Agnihotra and chants the Saama Veda in favour of Rudra Devas and requests that them to keep the door of Viraj open so that after his life’s fulfillment, he could enter and secure the enjoyments of that Loka too) II.xxiv. 9&10) *Atha juhوتي namo Vaayaven -tarikshite lokakshite lokam me yajamaanaay vindaisha vai yajamanasya loka etaasmi// Atra Yajamaanah parastaadaayushah swaahaapajahi parighamiti uktottishthati, tasmai Rudraa madhyam dinam savanam samprayacchanti/* (As he pours the offering in Agni, he recites the mantra: Namu Vaayaverantariksha- kshite: ‘My earnest salutations to you Vayu in the world and in the Intermediate Space; do accept my offering and secure me the world and the Intermediate Space for me the Sacrificer; indeed after the destined years of my life let me enter your world as I stand and pray to you to allow me to do so for my happiness and contentment!) II.xxiv.11-13) *Puraa triteeya savanasyopa karaanaj jaghanenaahavaniyasyodan mukha upavishya saVaishwadevam saamaabhigaayati// Loka dwaara apaavrunu, pashyema ywaa vayam swaaraajyaaya iti/ Adityam, atha Vaishwadevam, loka dwaram apaavranu pashema twaavayam saamraajyaaya iti/* (Initiating the third saavana, seated behind the ‘Aahavaniya Agni’ facing north, the karta chants Saama Veda over which Aditya Devas and Vishwadevas preside and the implore the Devas to keep the doors of their Lokas open to let him enter after their span is over.) II.xxiv.14-15) *Atha juhوتي nama Adityo nama aadiyebhyascha Vishwebhyascha Devebhyo divi- kshidbhyo loka- kshidbhyah lokam me yajamaanaaya vindata/ Esha vai yajamanasya lokah, etaasmi atra yajamaanah parastaad aayusghah swaahaapahata parigham iti ukvottishthati/* (As the Karta pours oblations by pronouncing: ‘Nama Adityebhyascha Vishwebhyascha Devebhyo’ or Salutations to you Aditya devas and Vishwadevas, do please accept my offerings and remove the barriers of your lokas as I am desirous of being there in your lokas after the termination of my life and enjoy my stay there!)

II.xxiv.16) *Tasmaa Adityascha Vishwe cha Devaastririteeya savanamb samprayacchanti, esha ha vai Yagjnyasya maatraam veda, ya evam veda, ya evam veda!* (To the Yajamana after the third offering of the day is offered in favour of Adityas and Vishwa Devas, indeed one realises the high significance of it; indeed one does truly realise the great significance of the daily offerings to Vasus, Rudras and Aditya-Vaishwa Devas at the three timings prescribed, then indeed one surely realise the fruits of the offerings; the rewards might vary but are assured!)

[This is the end of the twenty fourth section of the Second Chapter as also of the end the Second Chapter]

Meditation on Surya the honey of Devas by Rig Veda Chants

III.i.1) *Om: asau vaa Aadityo Deva-Madhu;tasya dyaaur eva tirashcheena vamshontariksham apupah, Marichaayah putraah/* (Om! Bhagavan Surya, the unique object of meditation of the Worlds, is for sure, the honey base of all the Devas. Now, heaven is akin to a bent bamboo stick, the ‘Antariksha’ or Atmosphere called also the Intermediate Space is indeed like a beehive and the ‘Surya kiranans’ or Sun Rays the off shoots are like the offspring of Sun!) III.i.2) *Tasya ye praancho rashmayastaa evaasya Praacyomadhu naadyah,Rucha eva madhukrut Rigveda eva pushpam taa aapastaa vaa etaa Ruchah/* (Indeed, the eastern rays of Surya Deva are like the eastern cells of the bee hive even as the Rik Mantras are the bees and Rik Veda by itself is a pure honey bearing flower of charm and fragrance! Honey is prepared by the Rik mantras by absorbing ‘aapah’ the water from the Rites enjoined by Rig Veda and the rites are the various flowers; the waters are the milk and butter poured into the fire in connection with the rites as that mix is called Soma turned into amrita or the nectar!) III.i.3) *Etam Rig Vedam abhyatapah – stasyayashasteja indriyam veeryam annaadyam rasojaata/* (Illumined and radiated by Rig Veda, the rites compared to flowers produce honey as sucked by bees as in the form of yasha-teja-veerya-anna-arogya or fame, radiance, virility-food and health) III.1.4) *Tad vyaksharat, tad aadityam abhitoshrayat, tad vaa etad yad etad aadityasya rohitam rupam/* (The honey juice flowed plentifully and settled on a side of the Surya Bimba or the Solar Orb and hence the bright redness that appears at the Sun Rise!)

[This is the end of the first section of the Third Chapter]

Meditation on the Southern Side Rays of Surya by Yajur Veda Mantras

III.ii.1) *Atha yesya dakshinaa rashmayastaa evaasya Dakshinaa madhu naadyo Yajushyeva madhu kruto Yajur Veda eva pushpam, taa amritaa aapah/*(The Southern rays of Surya Deva which by themselves are the honey cells on the Southern front are indeed the Yajur Veda mantras as bees, while the Yajur Veda itself as the flower and the juices are the flows of Soma or the nectar.) III.ii.2) *Taani vaa etaani Yajumshi etam Yajurvedam abhyaatapah tasya bhittaptasya yashah teja, indriyam, veeryam,annaadyam raso-jaayata/* (The Yajurmantras are like the southern front bees being the southern rays of Surya, bestowing ‘yashasteja indriyam veeryamannadya rasah’) III.ii.3) *Tadvaksharat, tadaadiyam abhitostrayat tad vaa etad yad etad adityasya Shuklam rupam/* (The honey juice flowed in abundance settled on Surya Deva hence his white radiance)

[This is the end of the second section of the Third Chapter]

Meditation on the western side rays of Surya Deva by Saama Veda Mantras

III.iii.1) *Atha yesya pratyaaancho rashmayastaa evaasya pratichyo madhu naadyah Saamaani eva madhu kritah Saama Veda eva pushpam, taa amritaanaapah/*(The western rays of Surya are by themselves the western honey cells, while the Saama Mantras are the bees and Saama Veda the fragrant flower. Those flows of Soma juice are the ‘amrita’) III.iii.2) *Taani vaa etaani Saamaanyetam Saama Vedamabhyatapah tasyaavbhitaptasya yashah teja indriyam veeryam annadyam rasojaayata/*(The Saama mantras as radiated by the western rays bestow keerti, kaanti, veerya, bala and anna!) III.iii.3) *Tadvyaksharat, tadaadityam abhitoshrayat tadvaa etad yadetad aadishyaa krishnam rupam/* (The profuse stream of honey like nectar gave the dark shade of appearance of Surya Deva on his side)

[This is the third section of the Third Chapter]

Meditation on the northern side of Surya kiranans or energy waves as heated up by Atharva Veda hymns

III.iv. 1) *Atha yesyodancho rashmayastaa evaasyodeechyo madhunaadyah atharvaangeerasa eva mathu kritah, itihaasa puraanam pushpam, taamrita aapah/* (As the northern rays of Sun are like the northern honey-cells and Atharva -Angirasa Mantras are like bees sucking juices such as the rites of the Ashwamedha Sacrifices contained in Itihasa-Puranas, the Atharva Veda flower yields sweet juices like nectar!) III.iv.2) *Tevaa etetharvaangirasa etad itihaasa puraanam abhyatapah tasyaabhitasya yashasteja indriyam veeryam annadyam, rasojaayata/* (The Atharva-Angirasa Veda Mantras are stated to radiate Itihasa Puranas and create juices like fame, brightness, vitality, and food) III.iv.3) *Tad vyaksharat, tadaadityam abhitoshrayat, 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!)

[This is the fourth section of the Third Chapter]

Pranava and the hidden meanings of Scriptures like Upanishads analysing Brahman the Reality bestow nectar leading to material fulfillment and spiritual enlightenment

III.v.1) *Atha yeshyordhvaa rashmayas taa evasyordhvaa madhunaadyo guhyaa evaadesshaa madhukruto, brahanaiva pushpa, taa amrita aapah/* (Brahman signifying the Unique syllable OM constitutes the upward rays of Surya representing the upper honey cells. In this context, the secret injunctions of Upanishads and Scriptures are indeed the bees and the flower is of OM while the waters or juices are the nectars) III.v.2) *Te vaa ete guhyaa aadeshah etad Brahmaabhyatapah tasyaabhitaptasya Yashas, teja, indriyam, veeryam, annadyam, rasojaayata/* (The mystical instructions issued by Upanishads are motivated by the flower of Pranava and thus originate juices in the form of fame, luster, vitality and strength provided by food) III.v.3) *Tad vyaksharat, tad aadityam abhitoshrayat, tad vaa etad yad etad adityasya madhye kshobata iva/* (The juices flowed in abundance and settled on the side of Surya Bimba which is what activates all across the Great Entity) III.v.4) *Te vaa ete rasaanaam rasah, Vedaa hi rasaah, tessaam ete rasaah, taani vaa etaani amritaanaam amritaani, Veda hi amritaah, tessaam etaani amritaani/*(Thus these flows of juices are indeed the essence of essences, as Vedas or Scriptures are all the true nectars! What all are the Sacrifices, Rites, Meditations, Dharmaacharanas, Guhya Mantras, splendours of Pranava and so on are the quintessence of what Brahman and Reality is all about!)

[This is the fifth section of the Third Chapter]

The one who realises the immensity of Vedas and provides the first offering of the nectar to Vasus would qualify for the status of Vasus

III.vi.1) *Tadyat prathamamamrutam tad Vasava upajeevanti agninaa mukhena, na vai Devaa asnanti na pibanti etad edvaamritam drushtwaa trupyanti/* (Among all the Deities the very first offering of the nectar, which is the cosmic essence of Vedas- is made to ‘Agni mukha’ as meant for Vasu Devas primarily. The Vasus, through Agni as their mouth, neither drink nor eat but are contented by the mere sight of the nectar! Indeed Vasu Devas do enjoy by their experience through their organs of vision and so on and by their experience of contentment!) III.vi.2) *Ta etadeva rupamabhisham vishanti etasmaad rupaad udyanti/* (The Vasu Devas when invoked do realise about the sincere offering performed and then retire into their appearance and from that appearance the emerge again!) III.vi.3) *Sa ya etad evam amritam veda, Vasuunaam evaiko bhutvaagninaiva mukhenaitad evaamritam drishtwaa trupyati, sa etad eva rupam abhisamvishati,etasmaad rupaad udeti/* (He who knows about this nectar would indeed become one among the Vasus themselves and become contented by seeing it through Agni the designated carrier. He retires into appearance and rises from that appearance! Indeed Vasus do realise that this honey/ nectar is not insignificant, for it emerged from the rites enjoined by Rig Veda, as radiated by Rik Mantras which were the bees and deposited as the red appearance of the eastern rays of Surya now just offered to Vasu devas! Thus indeed, Vasus most certainly realise the origin of this Sacred Offering! Therefore the person concerned who becomes one among the Vasus retires into the appearance and rises up from this appearance again! Indeed he too perceives every thing in that very way as of Vasu Devas!) III.vi.4) *Sa yaavad aadityah purastaad udetaa paschaad astam etaa, Vasuunaam eva taavad aadhipatyam swaraajyam paryetaa/* (Who ever realises the rulership and royalty that Vasu Devas enjoy do not merely be the beneficiary of a performer of rites and deeds of virtue, but also acquire the qualities of Leadership and Sovereignty of Vasu Devas and indeed this fact is valid as long as Surya rises in the East and sets in the West!)

[This is the end of the sixth section of the Third Chapter]

He who recognises the magnificence of Vedas and makes the second offering of the nectar to Rudras would for sure attain the Status of Rudras!

III.vii.1-3) *Atha yadwiteeyam amritam, tad Rudraa upajeevanti Indrena mukhena, na vai Devaa ashnanti, na pibanti, etad evaamritam drushtwaa trupyanti// Ta etad eva rupam abhishamvishanti, etasmaad rupaad udyanti// Sa ya etad evam amritam Veda rudraanaam evaiko bhutendrenaiva mukhenaitad evaamritam drushtwaa trupyati, sa etad eva rupam abhisamvishati, etasmaad rupaad uteti/* (The offer of the second nectar is to be made to Rudra Devas with Indra as the Chief. No doubt Rudra Devas neither eat the offering nor drink the nectar but get contented by seeing it. They retire into this nectar’s very appearance and from this appearance, they emerge. The great Vidwan who knows the import and magnitude of this nectar and offers it to Rudras through their chief viz. Indra Deva, has the enormous possibility of becoming Rudra himself. As he so attains the status of a Rudra, then he retires into this very appearance and again rises up from that appearance!) III.vii.4) *Sa yaavad-Adityah purastaad udetaa, pashchaad astam etaa, dwistaavad dakshinata udetottaratostam etaa, Rudraanaam eva taavad aadhipatyam swaraajyam paryeta/* (The person who has the distinctive knowledge about the rulership and autonomy of that Rudras possessed would most certainly attain the same, as emphatically as Sun rises in the East and sets in the West respectively in the mornings and evenings!)

[This concludes the seventh section of the Third Chapter]

The great Vidwan with the realisation of the intrinsic fame of Vedas presents the third offering of the nectar to attain the position of Adityas

III.viii.1-3) *Atha yattritiamamritam tadaadityaa upajeevanti Varunena mukhena na vai Devaa ashnanti na pibantidadevaamritam drushtvaa trupyanti/ / Ta etadeva rupamabhi samvishante etasmaad rupaad udyanti// Sa ya etad evam amritam vedaadityaanaam evaiko bhutwaa Varunenaiva mukhenaitad evaamritam drushtwaa trupyati, sa etadeva rupam abhisamvishati, etasmaad rupaad udeti/* (The third offering of the nectar is performed to Adityas whose Chief is Varuna Deva and Adityas while certainly not eating it or drinking, secure contentment by merely sighting it apparently. They then withdraw from their very appearance and also seem to re-emerge again. Indeed, the one who understands the significance of this offering of the ‘Amrita’ to Aditya Devas would surely emerge as one of the Adityas themselves as Varuna is their chief! As in the case of other Adityas too, the one offering the Amrita and assuming the status of Adityas now too retires into that very swarupan and re-emerges as Aditya afresh!) III.viii.4) *Sa etad aadityo dakshinata udetottaratostam etaa, dwih taavat paschaad udetaa purastaad astam etaa, adityaanaam eva taavad aadhipatyam swaraajyam paryetaa/* (For as long as Surya would rise in the east and sets down in the west, the Vidwan having performed the third offering of Amrita would retain his status as one among the Adityas!)

[This is the end of the eighth section of the Third Chapter]

Having recognised the superiority of Vedas in the Worlds, the personality of renown renders the fourth offerings of the inimitable ‘Amrita’ to Marut devas and attain Marutwa by himself!

III.ix.1-3) *Atha yaccharurthamamritam, tan Maruta upajeevanti Somena mukhena, na vai Devaa ashnanti, na pibanti, etad evaamritam drushtwaa trupyanti// Ta etadeva rupam abhisamvishanti, etasmaad rupaad udyanti// Sa ya etad evam amritam Veda, Marutaam evaiko bhutwaa somenaiva mukhenaitad evaamritam drushtwaa trupyati, sa etad eva rupam abhisamvishati, etasmaad rupaad udeti//* (As the fourth offering of Amrita to Marut Devas with their chief of Soma as their Chief is made in sincerity and faith by a learned person of esteem and deep knowledge of Vedas, Maruts have indeed enjoyed although of any signs of eating or drinking the offer made were not visible or felt! The Maruts being unnoticeably got contented by seeing it and withdrew for a while but re-emerged; indeed the person who made the fourth oblation of the nectar has himself come to become a Marut Deva as a proof of his faith and dedication, and just as what other Maruts did, got satisfied in the club of Maruts, disappeared and got reappeared!) III.ix.4) *Sa yaavad adityah paschaad udetaa, purastaad astam etaa, dwih taavad uttarata udetaa, dakshinatostam etaa, Marutaam eva taavad aadhipatyam swaraajyam paryetaa/* (The person of knowledge and faith who makes the offering to Maruts and eventually becomes one among them attains the freedom of action and commandship of Marut Devas and this fact is as evident as Sun rises in the east and sets in the west for ever!)

[This is the conclusion of the ninth section of the Third Chapter]

The fifth offering of Amrita to Sadhya Devatas with Brahma as their Chief made by a Vidwan of renown of Vedas shall indeed turn the Vidwan to the status of Sadhyas for ever!

III.x.1-4) *Atha yat panchaam amritam tat Saadhya upajeevanti Brahmanaa mukhena, na vai Devaa ashnati na pibanti, etad evaamritam drushtwaa trupyanti// Ta etad eva rupam abhishamvisanti, etasmaad rupaad udyanti/ / Sa ya etad evam amritam veda, saadhyaanaam evaiko bhutwaa Brahmanaiva mukhenaitad evaamritam ndrishtwaa trupyanti, sa etad eva rupam abhisamvishati, etasmaad rupaad udeti// Sa yaavad Adityaa uttarataaudetaa, Dakshinostam etaa, dwihb taavad urthwaa udetaarvaan astam etaa, saadhyaamnaam eva taava aadhipaatyam swaraajyam paryetaa//* (The fifth offering of the nectar by a Vidwan of Veda Vidya to Sadhya devatas under the Leadership of Brahma Deva himself would evidently fulfill the Devas although they do not seem to have tasted or eaten the offering but seemed to have enjoyed, disappeared and reappeared again. This time however the Vidwan who made the oblation with dedication had reappeared as a Saadhya himself, and for sure he would really be a Sadhya come what may, as long as Surya does not change his course of rising in the east in the morning and setting down in the west in the evenings!)

[This is the conclusion of the tenth section of the third chapter]

The utmost confidential truth of wordly existence is the constancy of Surya without days and nights!

III.xi.1) *Atha tata urthwa udetya naikvodegaa naastam etaa, ekala eva madhye sthataa, tad esha shloka/* (In reality, Surya Deva is always beyond the so called phases of ‘Udayaastamaas’ or Sun Rise and Sun Set as He is firmly established by himself and is ever alone! He provides the general feeling that he rises and sets only to enable and regulate the actions of various Beings in Srishti and human beings are no exception to this belief; indeed, there is a declaration of Upanishads to this effect as follows!) III.xi.2) *Na vai tatra na nimlocha nodiyaya kadaachana, Devaah tenaaham satyena maa viraadhishi Brahmanaa iti/* (May I never come into disagreement with Lord Brahma if the Truth is emphasised; o Devas! This is an eternal Truth being stated as Surya Deva is constant and stable but never ever rises and sets down ever) III.xi.3) *Na ha vaa asma udeti na nimlochati sukrud Divaa haivaasmai bhavati ya etaamevam Brahmo -panishadam Veda!* (The fundamental principle enunciated by the Almighty Brahma is thus as Surya being stable for ever, the worlds are of daylight forever!) III.xi.4-5) *Tad haitad Brahmaa Prajaa - pataya uvaacha, Prajapatir Manave, Manuh prajaabhyah, tad haitad uddaalakaayaarunaye jyeshthaaya putraya pitaa brahma provaacha// Idam vaava tad jyeshthaaya putraaya pitaa brahma prabruyaat pranaayaaya vaantevaasine/* (Brahma stated this basic truth to Prajapati, the latter confirmed it to Manu; Manu to his progeny; to the eldest son Uddalaka Aruni, his father spoke of this indeed was such; but of what Brahman stated should only be conveyed confidentially to the eldest son or to a competent disciple) III.xi.6) *Naanyasmai kasmai chana, yadi api asma imaam adbhih parigrahitaam dhanasya purnam dasdyaad, etad eva tato bhuya iti etad eva bhuya iti/* (Indeed, he should not impart this truism to none else whatsoever, enen though he is offered the the Earth surrounded by water filled with the totality od wealth; this secret is most certainly and undeniably far more significant than that, and emphatically far more significant than this!)

[This is the conclusion of the twelfth section of the Third Chapter]

The multi splendoured eminence of Gayatri is the heart and Soul of Earth and of the Beings vis-a vis the Unknown!

III. xii.1) *Gayatri vaa idam sarvam bhutam yad idam kim cha, Vaag vai gaayatri, Vaag vaa idam sarvam bhutam Gaayati cha traayate cha/* (Gayatri is the manifestation of all the Beings in Creation. Speech is Gayatri. It is that Vaak Devi who sings for and provides protection for one all! In the days of yore there were three principal media to secure Soma juice viz. Gayatri, Trishtup and Jagati; but only Gayatri could reach the kingdom of Soma as the other two got fatigued and retreated. Besides excellence in singing viz. ‘gaana’, Gayatri does ‘traana’ or protection of the ‘Praanis’ too) III.xii.2) *Yaa vai saa Gaayatriyam vaava saa yeyam prithivyasyaam heedam sarvam bhutam pratishthitametaameva naatisheeyati/* (This Gayatri is surely what Earth and Beings are all about and its totality is nothing beyond it- be it by way of commendation or fortification viz. shield) III.xii.3) *Yaa vaisaa prithivyaam vaava saa yad idam asmin purushe shareeram, asmin heeme praanaah pratishthihaah, etadeva naattishiyante/* (Gayatri as identified with Earth is also the totality of elements and organs alike; it is a body which is an earthly being. The body is equated with Gayatri since vital forces or Praanas are firmly established on earth and nothing beyond) III.xii.4) *Yad vai tat puruhe shareeram idam vaava tadyad idam asmin antah purushe hridayam, asmin hime praanaah pratishthaah, etadeva naattishiyante/* (Gayatri is indeed the heart of a human body which is the heart within a person as praanas or vital forces are firmly embedded in it and do not surpass beyond! That Praana is the mother and the father as well!) III.xii.5) *Saishaa chatushpadaa shadvidhaa Gayatri, tadetat Richaabhyanuktam/* (Gayatri is a metre with four feet and is of six fold in forms viz. Speech, Beings, Earth, Body, Heart and Vital Force; more over Gayatri is declared in Rig Veda!) III.xii.6) *Taavanasya mahimaa tato jyaayaamscha Purushah, Paadosya sarva bhutaani tripaadasyaamritam divi/* (Its magnitude and glory are so extensive as cover the Universe, yet Purusha the All Pervading Reality is boundless: all the Beings are just a foot of that Brahman and the remaining ‘Tripaada’ or the three feet is a mystery, presumably of His own effulgence of Immortality!) III.xii.7-9) *Yad vai tad Brahmoteedam vaava tadyoyam bahirdhaa Purushaad aakaasho yo vai sa barhithaa Purushaad aakaashah// Ayam vaava sa yoyamantah Puruso aakaasho yo vai sontah Purusha aakaashah// Ayam vaava sa yoyam antar-hridaya aakaashah tadetat purnam apravarti, purnam apravartinam shriyam labhate y evam Veda!* (That most incomprehensible Brahman is clearly the material Space within a person and also the Space within the heart; the total fullness is the All pervading and perhaps Immovable Unknown. He who knows that Reality is a constituent of that Totality of Indestructible Glory!)

Brahman as Praana, Vyaana, Apaana, Samana and Udaana governed by Surya, Chandra, Agni, Parjanya and Akasha; the paramount Radiance of Paramatma is nowhere else but within One Self!

III.xiii.1) *Tasya ha vaa etasya hridayasya pancha deva-sushayah, sa yosya praan sushih: sa praanah tah-chakshuh, sa Adityah, tad etat tejonnaadyam iti upaaseeta, tejasvi annaado bhavati ya evam veda/* (This heart has five door-like openings protected by Devas. The eastern opening is Praana of the Pancha Praanas; this Praana being the up-breathing is in the eye of the body and is governed by Surya Deva. Praana is the cause and consequence of food and the form of well being) III.xiii.2) *Atha yosya dakshinah sushih sa vyaanah, tacchotram, sa Chandramaah, tad etacchreeesh cha yashah cheti upaaseeta shrimaan yashashvi bhavati ya evam veda/* (The southern door is Vyana, the ear and the Moon; this is meditated as prosperity and fame and involves movement and use of strength; it controls Praana the up - breathing and the Apana or the out going or the exhaling.) III.xiii.3) *Atha yosya pratyam sushih sopaanah, saa Vaak sognih tad etad Brahma varchasam annaadyam iti upaaseeta Brahma varchase annaado bhavati ya evam veda/* (The western opening is Apaana and it signifies Vaak and Agni or Speech and Fire; it also stands for the two bywords for Study of Vedas and food for eating. It is of downward movement and results in ‘visarjana’ or excretion) III.xiii.4) *Atha yosyodan sushih sa*

Samaanah, tan Manah, sa Parjan-yah, tad etad keertischa vyushtih cheti upaaseeta, kirtimaan vyushtimaam bhavati ya evam veda/ (The northern door is called Samaana, which is about the stability of mind and gracefulness of body; it also represents clouds which invariably, signify ‘nirmalata’ or clarity of sky! III.xiii.5) *Atha yosyordhvah sushih sa Udaanah, saVaayuh, sa Aakaashah, tad etad ojas cha mahah cheti upaaseeta, ojasvee mahasaanbhavati ya evam veda/* (The upward opening is Udaana, which is Vaayu or Air and Antariksha or Space as Brahman is to be meditated as in the Forms of Ojas or Vigour and Mahat or Infinity. Udaana being significant for upward movement stands for progress and status!) III.xiii.6) *Te vaa ete pancha Brahma-Purushaah swargasya lokasya dwaara-paah, sa ya etaan evam pancha Brahma Purushan swargasya lokasya dwaara-paan veda, asya kule veero jaayate, pratipadyate swargam lokam, ya etaan evam pancha brahma purushhan swargasya lokasya dwaarapaan veda/* (Now, these are the five persons of Brahman who are the five gate keepers of the heart , the heavenly world. Indeed once an entity is born in the world, the door keepers are pressed into service in the heavenly world. The new arrival is expected to become a model son serving heroic beings, redeeming the debts of his forefathers and engaging by themselves the duties of heavens well deserving to be worthy of the celestial stay! It is by controlling the body parts like eyes, ears, speech, mind and breath by constant meditation and regulating the outside activities that one could achieve Paramatma!) III.xiii.7) *Atha yad atah paro divo jyotirdeepyate vishvatah prashtheshu, sarvatah prastheshva anuttameshu uttameshu lokeshu, idam vaava tad yad idam asminn antah purushe jyotih/* (The illumination that brightens far above the heavens and the Lokas, even beyond the Creation of Brahman is truly within one self!) III.xiii.8) *Tasyaishaa drishtih, yatraitad asmin sharire samsparshenoshni maanam vijaanaati, tasyaisha suritih yatraitat karnaavapi grihyaninadam iva nadathur ivaagner iva jwalata upashrunoti, tad etad drushtam cha shruam cheti upaaseeta: chakshusyah shruto bhavati ya evamveda, ya evam veda/*(Truly indeed, the perception of THAT is THIS only! The Superlative Radiance of Brahman is felt by the heat of individual body itself. The faculty of hearing, vision, or feeling by touch are all similar to the body of the Self or on the universal scale of the Supreme as the hearings of thunders, visions of lightnings or burnings of Fire. He who knows these parallels is famed and venerable!)

[This is the end of the thirteenth section of the Third Chapter]

True identity of the Individual Self and the Supreme Soul

III.14.1) *Sarvam khalvidam Brahma tajjvalaaniti shaanta upaaseeta/ Atha khalu kratumayah Purusho yathaa kratu asmin loke purusho bhavati tathetah pretya bhavati, sa kratum kurveeta/* (This Universe in totality is Brahman from whom it is born, exists and dissolves; hence one ought to meditate with tranquility and with sincerity; as he exists with conviction and faith, so does he depart; indeed he or she shapes one’s own destiny for sure!) III.14.2) *Manomayah praana shareero bhaarupah satya sankalpa aakaashaatmaa sarvakarmaa sarva kaamah sarva gandhah sarvarasah sarvamidam abhyaattovaakya-naadarah/*(The Self comprises of mind, the vital force of the body and inner consciousness; his soul is like the Space; he is essentially of good nature, good intentions, good actions and without complaints and cravings!) III.14.3) *Esha ma atmaantarhridayeneeyaan vriher vaa, yadgvaad vaa, sarshapaadvaa, shyaamaak aad vaa, shyaamaaka tandulaad vaa; esha ma atmaantar hridaye jyaayaanprthivyaah, jyaayaan diva jyaayaan ebhyo lokebhyah/*(The Self within the lotus of my heart is smaller than paddy, barley grain, mustard seed and so on but is indeed greater than earth, space, heaven and the totality of the Universe!) III. 14.4) *Sarva karmaa sarva kaamah sarva gandhah sarva rasah sarvamidam abhyaattho - vaak anaadara esha maatmaantarhridaya etad Brahma etam itah pretyaabhi sambhavitaasmeeti yasya*

syat addhaa navichiktsaasteeti ha smaah Shandilya Shandilyah/ (This Self of mine as present in my heart is what all that is performed by way of actions, what all is desired, of excellent tastes-smells-speaks, etc with no margins of non-fulfillment! Such is the status of Brahman; on departure of the mortal world, this Self of mine would leave the perishable body and be identified with Brahman. He who has this unshaken faith shall truly attain that status, as Shandilya Maharshi asserted again and again!)

[This is the end of the fourteenth of the Third Chapter]

Treasure hunt in the Universe as Dishas provide protection and the new borns seek asylum from ‘Bhurbhuvassuvah’ and the related Deities

III.xv.1) *Antarikshodarah kosho bhumi budhno na jeeryati, Disho hi asya sraktayo dyaur asyottaram bilam, Sa esha kosho Vasu dhanah tasmin Vishwam idam shritam/* (Reserve Assets referred to as a ‘Kosha’ or Treasury-of the Supreme Empire of Paramatma is truly full of Riches and Fortunes! This treasury possesses, *inter alia*, the Antariksha or the Space as its inside, Bhumi as its bottomline, Dishas or Directions as the corners of Swarga, and Sky as the upper lid ceiling; thus the wealth of the Lord’s creation is securely contained there within. Now, as a hero-like son is born to a father to safeguard the treasury of the Universe, the results of actions performed by the son determine the fruits of the treasury!)

III.xv.2) *Tasya praachi dig juhur, sahanaa naama Dakshinah, Raajni naama pratichi, subhuta naamodeechi, taasaam Vaayur vatsaha, sa ya etam evam vaayum dishaam vatsam veda, maa putra rodam rudam/* (The eastern side of the Treasury is named as *Juhu* since that word signifies oblations to Agni that people perform in the Eastern direction; the southern side is called as *Sahamaana*, since that word represents what the departed Souls are made to suffer or ‘sahante’ the various results of their vicious deeds in the southern side which is the realm of death; the western side of the Treasury is named as *Raajni* or brightness- the western glow- identified with King Varuna; and finally, the *Udichi* or the northern side is called *Subhuta* connected by Lord Shiva. Now Vayu Deva is the son of Directions and he who knows the Air is the son of Directions does not cry for the loss of the son, but takes shelter from the indestructible Treasury; on the other hand, the Son is reborn and secures shelter from the treasury once again!)

III.xv.3) *Arishtam kosham prapadye’ amunaa amunaa amunaa’ praanam prapadye, amunaa amunaa amunaa; bhuh prapadye amunaa amunaa amunaa, bhuvah prapadye amunaa amunaa amunaa; swah prapadye amunaa amunaa amunaa/* (The son assures himself that he would always take shelter from this indestructible treasury from this one or this one or this one! He takes shelter from **Praana** the vital force for the sake of this one, or this one or this one! Or he takes shelter from **Bhuvah or Bhumi** the endless Earth that is for the sake of this one, this one this one! Or he takes shelter from **Bhuvah or Antariksha** the Intermediate Space or for the sake of this one , this one, this one! Or he takes shelter from **Swah or Swarga** or for the sake of this one, this one or this one!)

III.xv.4-7) *Sa yad avocham Praanam prapadya iti Praano vaa idam sarvam bhutam yadidam kincha tameva tatpraaptasi// Atha yad avocham: bhuh prapadya iti prithvim prapadyentariksham prapadye, divam prapadya iti eva tad avocham// Atha yad avocham: bhuvah prapadya iti agnim prapadye, Vaayum prapadye, Adityam prapadya iti eva tad avocham// Atha yad avocham: swah prapadya iti Rig Vedam prapadye, Yajur Vedam prapadye, SaamaVedam prapadya iti eva tad avocham, tad avocham//* (The new born then decides to take refuge from Praana or the vital force and convinces himself that he should take shelter from Praana only; when he decides to take sanctuary from Bhu or Earth, then he also seeks it from antariksha or Atmosphere and Akaasha_ or Sky; when he decides to take protection from Bhuva then he meditates Agni, Vaayu and

Surya; when he decides to seek the care of Swah then he seeks shelter of Rig Veda, Yajur Veda and Saama Veda!)

[This is the end of the fifteenth section of the Third Chapter]

Human Life is reminiscent of Daily Sacrifices to enjoy one's health and ensure longevity as blessed by Vasus, Rudras and Adityas as per their deeds, worship and faith

III.xvi.1) *Purusho vaava Yajnyaah, tasya yaani chatur vimshati varshaani, tat praatah savanam, Chatur vimshati aksharaa Gayatri, Gayatram praatah savanam, tad asya vasavonvaayattaah, Praanaa vaava vasavah, ete hidam sarvam vaasayanti/* (Every human being is aptly compared as a daily Sacrifice performed to Devas; for instance, worship to Gayatri by way of meditation and recitation of the Gayatri Mantra comprising twenty four letters is comparable to the first twentfive years of human life. This is the the ritualistic libation to Agnihotra in the morning phase addressed to Ashta Vasu Devatas who represent the Praana or the Vital Force) III.xvi.2) *Tam ched etasmin vayasi kim chid upatapet, sa bruyaat, praanaa vasavah, idam me praatah savanam madhyaan dinam savanam anusamtanuteti, maaham praanaanaam vasunaam madhya yagjno vilopseeyati, uddhaiva tata eti agado ha bhavati/* (In case of any bodily affliction of a human being during this morning phase of Sacrifice identified with Praana the vital force that Vasu devas representing the morning Sacrifice, the Vasus bless the Beings to carry forward the cure to the mid day libation to Agni as its integral part; this is how Vasu Devas signifying Praana the Vital Force bless the Being for treatment and cure in the afternoon session of the Sacrifice!) III.xvi.3) *Athan yaani chatushchatvaarimshad varshaani, tan maadhyan-dinam-savanam chatush chatvaarimshad akshara trishtup,traishtubham maadhyan dinam savanam, tad asya Rudra anvaayattaah, praana vaava Rudraah, ete heedam, sarvam rodayanti/* (Then comes the second phase of human life comprising the forty four years and that would be the mid-day libation; this represents the Chhandas of Trishtup Hymn which comprises fourty four letters also comparable of fortyfour years of human life. This mid day worship is addressed to Ekaadasha Rudra Devas; as Praana the Vital Forces depart, Rudra Devas tend to resort to 'rodana' or crying! However there could be a carry forward third libation possible as Rudras might recommed to Adityas for cure in that phase)III. xvi.4) *Tyam ched etasmin vayasi kim chid upatapet sa bruyaat, Praana Rudrah idam me maadhyan dinam savanam triteeyha savanam anusamta - nuteti, maaham praanaanaam Rudraanaam madhye yagjno vilopseeyeti,uddhaiva tata etiagado haivabhavati/* (However, recovery of sickness in the second phase of Rudras becomes possible, then the vial forces would still be strong enough and Rudras would bless the Beings to carry forward to the ensuing third phace) III.xvi.5) *Atha yaani ashta chatvaarimshad varshaani, tat triteeya savanam,ashta chatvaarimshad-aksharaa jagatee, jaagatam triteeya savana, tad asya adityaa anvaayattah, praanaa vaavaadiyaah, ete heedam sarvamaadadate/* (As the time for the third libation arrives and so does the phase of further forty eighty years of life is heralded; this phase of the human life is under the influence of the Jagati Metre of Chhandas comprising another forty eight syllables and the third libation is accompanied by Jagati hymn and with this part of the Sacrifice is supervised by Dwadasha Adityas and the Vital Breaths of the concerned human life are controlled by Adityas; accordingly, ant diseases or infirmities of the Beings are governed by Adityas.) III.xvi.6) *Tam chedetasminvayasi kinchadupatapet sa bruyaat praanaaditya idam me triteeya saavanam aayur anu samtanuteti, maaham praanaanaam adityaanaam madhye yagjno vilopseeyeti, uddhaiva tata eti agado haiva bhavati/* (In the event of suffering a problem to the person concerned at this stage of life, then should worship the relevant Deity of Adityas, and as per their volition, the person concerned might be cured to survive beyond that limit of

Life! In other words, may Adityas be pleased to overcome all the diseases of my life and sustain the vital forces to complete the sacrifices of the life and bestow the whole span of life which is hundred and sixteen years!) III.xvi.7) *Etaddha smna vaiatad vidwaan aaha Mahidaasa Aitereyah; sa kim ma etad upa tapasi, yoham anena na presyaameeiti; sa ha shodasham varsha shatam ajeevat; praha shodasham varsha shatam jeevati, ya evam Veda!* (Mahidasa the son of Aitara reproached the illness not to distress it for the full term of human life of one hundred and sixteen years; indeed once there is a strong conviction that no disease could interrupt his maximum duration of life would surely fulfill his Sacrifice!)

[This is the conclusion of Sixteenth Section of the Third Chapter]

From a controlled mindset to conditioning as a confirmed embodiment of Virtue and 'Vipratwa' the transformation becomes gradual yet as an ever sustained conviction!

III.xvii.1) *Sa yad ashishishati yatpipaasati yanna ramate, taa asya dikshaa/* III.xvii.2) *Atha yad ashnati, yat pibati, yad ramate, tad upsadairati/* (As a person seeks to perform ritualistic Sacrifices, especially in the stages of initiation, apparently he becomes hungry, thirsty and somewhat restless and feels constrained somewhat) III.xvii.3) *Atha yaad hasati yajjakshati, yan maithunam charati, stuta shastrair evatadeti/* (Then, once, he eats, drinks and is relieved of the pangs of hunger and thirst, then he gets normalised as would then be mentally prepared to come up to the Ishti Sacrifice called Upanishad which is an oblation in the form of ghee poured into the Vedi Fire! In other words, he no longer feels constrained) III.xvii.4) *Atha yat tapo daanam aarjavam ahimsaa satya vachanam iti, taa asya dakshinaah/* (In that mood of normalcy, he is happy, laughing, eating and even enjoying with his wife, thus assuming the usual practice of virtue, 'veda pathana' and meditation! It is at that normal frame of mind and routine discipline, he practices austerity, charity, sincerity, ahimsa, Satya bhashana, ahimsa, asteya and so on) III.xvii.5) *Tasmaad aahuh soshyatiasoshteti punar utpaananam evaasya, tan maranam evaavabhithah/* (Therefore, the person is called as reborn and is no longer afraid of death as though he has finished his bath after a Sacrifice! In other words, he would literally belong to Brahmanatwa and dedicate himself to that mode of life literally!) III.xvii.6) *Tas haitad ghora aangirasah krishnaaya Devaki putraayoktvo vaacha, a-pipaasa eva sa babhuvasontavelaayaam etat trayam pratipaddyet: akshitam asi, Achyutam asi, praana-samsthitam aseeti: tatraite dvairuchau bhavatah/* (An incident is recalled that at the time of Shri Krishna Nirvana or while laying down the mortal incarnation of Krishna, Ghora Angirasa Maharshi advised that the latter that should become free from desire and take shelter at the final time from three Mantras: akshitam asi, achyutam asi, praana samsthitam asi! That is: You are Indestructible, You are Undecaying, You are Praana or the Quintessence of Life! Indeed as Lord Shri Krishna became free from thirst, two Rig Veda Mantras got manifested as follows!) III. xvii.7-8) *Aaad it pratnasya retasah, jyotih pashyanti vaasaram, Paro yadidhya te Divih// Ud vayam tamasah pari jyotih pashyanta uttaram svah pashyanta uttaram, Devam devatraa Suryam aganman jyotir uttamam iti /*(The Knowers of Brahman who indeed realise the most Outstanding and the Ageless Source Dazzle that far surpasses the intense luminosity of innumerable Suryas; they have their mind's eyes turned aside, with their purged by the rigours of asectic discipline visualise nothing else but effulgence all around!)

[This is the end of the seventeenth section of the Third Chapter]

Synthesis of bodily functions of the Self and the respective ruling Divinities while meditating the Mighty Brahman

III.xviii.1) *Mano Brahmeti upaaseeteti adhaatmam, athaadhidaivatam aakasho Brahmeti upaaseeta, ubhayam aadhistham bhavati adhyaatman chaadhidaivatam cha/* (On the personal plane as the Self, Brahman is meditated and subsequently on the Divine Plane as Akaasha or the Space; in other words, He is worshipped as the Invidividual Self with reference to body organs and sensory end-uses, while in the divine context as Brahman's the Entities as Pancha Bhutas or Five Elements and so on!) III.xviii.2) *Tad etacchatuspaada Brahma, Vaak Brahma, Praana paadah, chakshur paadah Stotram paadia iti adhyaatmam; athaadhidaivatam, agnih paado, Vaayuh paadah, Adityah paado Dishah paadah iti ubhyam evaadhishtam bhavati adyaatmam chaivaadhi daivatam cha/* (Paramaatma has four feet, viz. Vaak or Speech, Praana /Ghraana or Vital Energy/ Smell, Chakshu or Vision/ Eyes, Shrotra or hearing / Ear- all these on 'Adhyaatma para' or on the Individual Plane and the rest as of Adhidaivam or in the divine context) III.xviii.3) *Vaageva Brhamanah chaturtha paadah, sa Vaayunaa jyotishaa bhaati cha tapati cha, bhati cha tyapati cha keertyaa yashasaa Brahma varhasena, ya evam veda/* (Speech is the fourth foot of Brahman, which is brightness and radiance through the medium of Agni; indeed whoever is aware of the shine and heat by way of fame and brightness possesses Brahma Jnaana or what the knowledge of Brahma is about!) III.xviii.4) *Praana eva Brahmanaschaturthah paadah sa Vaayunaa jytishaa bhraati cha taopati chabhati cha keertyaa yashasaa Brahma varhasena ya evam Veda/* (Praana or the breath or smell is again the fourth foot of Brahman; it is brightness as also the heat generated by Vayu, the Air. The shine and heat are the fame and knowledge of Brahman again) III.xviii.5) *Chakshureva Brahmanah chaturthah paadah sa Vaayunaa jyotishaa bhaati cha tapati cha bhaati cha bhaati cha tapaticha keertyaa yashaa Brahma varhasena, ya evam Veda/* (Eye the fourth part of Brahman is the vision which is the representation of shine and heat again through the light of Surya Deva as also of the magnificence of Brahman) III.xviii.6) *Shrotram eva Brahmanah chatuirthapaadah, sa dihbhir jyotishaa bhaati cha tapati cha, bhaati chyab tapati cha keertyaa yashasaa Brahma varhasena, ya evam Veda, ya evam Veda!* (The faculty of hearing by the ears contitututes the fourth step again of Brahman, providing energy to Dishas or Directions and who so ever of Jnaanis or well versed with the features of Brahman are no doubt of high knowledge and great fame!)

[This is the close of the eighteenth section of the Third Chapter]

Self Manifestation of the Golden Egg and partial revelation of the Universe

III.xix.1) *Adityo Brahmeti aadeshah, tasyopa vyaakhyaanaayam: asad eveam agra aaseet, tatsad aaseet, tat samabhavat, tad aandam niravartata, tat samvatsarasya maatram ashaata, taqn nirabhidyata, te aandakapaale rajatam cha suvarnam chaabhavataam/* (The very original teaching was that Aditya the Supreme Effulgence was Brahman the Paramatma! The explanation pertained was that in the very beginning, all this was unmanifest and non-existent. Then that became manifest and took the shape of an Egg and it existed in that position for a year; eventually the Egg got split up in two halves : one of gold and another of silver!) III.xix.2) *Tad yad rajataam seyam Prithvi, yat suvarnam saa dyauh; Yajjaraayu te parvataah, yad ulbam sa meghe neeharah, yaa dhamanayah taa nadyah, yad udakam sa samudrah/* (Of the two halves of the Egg, the silver portion got manifested as Earth and the golden half as Heaven. The outer membrane which was thick emerged as mountains and the thin membrane appeared as clouds and mist. Then the arteries shaped up as rivers and the Sea was like the bladder!) III.xix.3) *Atha yat tad*

ajaayata sosaavaadityah; tam jaayamaanam ghoshaa ululavonudatishthan, sarvaan cha bhutani, sarve cha kaamaah; tasmaat tasyodayam prati pratyayanaam prati ghoshaa uluklavonutthishthanti, 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 etamevam Vidwaan Adityam Brahmeti upaastebhyaaso hayad enam saadhavo ghosha aa cha upa cha nimrederan nirmederan/* (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!)

[This is the termination of the nineteenth section of the Third Chapter]

Janashriti a popular person of charity heard about another greater person named Raikva

IV.i.1-8) *OM! Jaanashrutir ha poutraayanah shradhhaadeyo bahudaayee bahupaakya aasa, sa ha sarvataaavasthaan maapayam chakre, sarvata eva metsyanteeti// Atha ha hamsaa nishaayaam atipetuh, tadhaivam hamso hamsam abhyuvaada: ho hoyi bhallaaksha, Jaanashruteh pautrayaanasya samam Divaa jyotiraatamam, tanmaa prasaanksheeh tat twaa maa pradhaakshieedy iti// Tam u ha parah prati uvaacha kam vara enam etat santam sayugvaanam iva Raikvam aattheti, konu katham sayugvaa Raikva iti// Yathaa kritaaya vijitaayaadhareyaah samyanti, evam enam sarvam tad abhisameti, yat kincha prajaah saadhu kurvanti, yahtad veda yat sa veda, sa mayaitad ukta iti// Taduha Jaanashrutih poutraayana upashushraava, sa ha samjidhaana eva kshattaaram uvaacha, angaare ha sa- yugvaanam iva Raikvam aattheti, ko nu katjham sa-yugvaa Raikwa iti//Yathaa kritaaya vijitaayaadharveyaah samyanti, evam enam sarvam tad abhisameti, yat kincha prajaah saadhu kurvanti, yastad veda yat sa veda, sa mayaitad ukta iti// Sa ha kshattaanvishya, naavidam iti pratyeyaaya tam hovaacha yatraare Braahmanasyaanveshaanaa tadenam arccheti// Sodhastaaac chakatasya paamaanam kashamaanam upo- pavivesha, tam haabhyuvaada, twam nu bhagavah sa yugvaa Raikva iti: aham hy are; iti ha pratijijne; sa ha kshattaa, avidam iti pratyeyaaya//* (In the distant past, there was a descendant of one person named Janashruta, the grandson of a person of the same name who was of immense charity having built several rest houses and provided food and gifts for several of the public. Then this Janashruta Poutraayana- the grandson of the munificent grand father who happened to know the language of swans- heard from his terrace one evening the conversation of one of the swans spoke very high of the charity works of Janashruti and said that his name and fame was very popular all over. The other swan replied citing the great example of one Raikva the associate of a cart who was perhaps nothing in comparison with the so called grand son of Janashruta! On hearing this conversation of the swans, Janashruti asked his attendant , also a charioteer, to find out about one Raikva an associate of a cart. Meanwhile the conversation of the swans was ringing loud in his ears as it said: *Yathaa kritaaya vijitaaya adhaareyaah samyanti, evam enam sarvam tad abhisameti, evam enam sarvam tad abhisameti, yat kincha prajaahsaadhu kurvanti/*: ‘while many persons throw the dice, only the superior one wins the throw’! Meanwhile, the attendant cum charioteer of Janashruta found out a Brahmana staying near a chariot; he went in search of that Brahmana finally and asked him whether he knew one named as Raikya! The Brahmana replied tat he himself was Raikva!)

[This is the first section of the Fourth Chapter]

Janashruta approaches Raikwa with gifts and offers his daughter, but the latter discards gifts, yet agrees to teach

IV.ii.1-5) *Tad u ha Jaanashrutih poutraayanauh sat santaani gavaam ishkam ashwatari-ratham tad aadaaya pratichakrame, tam haabhyuvaada// Raikvemaani shat shataani gavaa, ayam nishkoyam ashwatarirathah, anu ma etam bhagavo devataam shaadhi, yam devataam upaassa iti// Raikvemaani shat shataani gavaam ayam nishkoyam ashwatarirathah, anu a etaam bhagavo devataam shadhi, yaam Devatam upassa iti// Tam ha parah pratyuaacha, ahahaare twaa, Shudra, tavauva saha gobhirvastv iti;tad u ha punar eva Jaanashrutitih potraayanah sahasram gavaam niksham ashwatari ratham duhitaram tadc aadaaya pratichakrame// Tam haabhyuvaada,Raivedam sahasram gavaam, ayam nishkoyam ashwatari rathah, iyam jaayayam graamo yasminn aasse:anv eva maa, Bhagavah, saadhiti.// Tasyaa ha mukham upodgrahnann uvaacha: ahahaaremaaah Shudra anenaiva mukhenaalaapayisyathaa iti; te haite Raikva parnaa naama mahaavriseshu yatraasmaa uvaasa satasmai hovaacha/ (Pursuant to the confirmation of the Brahmana that he himself was Raikya, Janashruti carried with him hundred cows, a golden necklace, a chariot drawn by horses and reached upto Raikya and offered all the gifts along with his daughter as the wife of the Brahmana. Raikya replied to Janashruta and reproachfully discarded the gifts including Raikya's daughter and said that he would not accept gifts from a low class person!He further stated that without all the gifts, he was prepared to instruct Janashruta all the same!In other words, Raikya accepted Janashruta as his student, who indeed ought to teach the proverbial six ways of knowledge viz. the gift of wealth, provision of intellect, understanding of Vedas, affection of co-beings and knowledge!)*

[This is the end of the second section of the Fourth Chapter]

Raikva's teaching to Janashruti about food being a product of five organs of the Self and five creations of Brahman!

IV.iii.1) *Vayur vaava samvargah, yadaa vaa agnir udvaayati, Vaayum evaapyeti, yadaa Suryostam eti vaayum evaapyeti, yadaa chandrostam eti Vaayum evaapyeti/ (Vayu is the final absorber and the entity of merger. As Agni is extinguished it merges into Vayu; when Surya sets off it goes into Vayu; as Chandra disappears then again it is absorbed into Vayu again; similarly any Being as extinguished has necessarily to be sucked in as Vayu!) IV.iii.2) Yadaapa uchushanti Vaayum evaapiyanti, Vaayur hi evaitam sarvaan samvrintke, iti aadhidaivatam/ (In the context of Divinities, as waters are dried up they merge into the Air, as Sun is set it is absorbed into Air and as Chandra is set, then the Moon too is merged into Air!) IV.iii.3) Athaadhyaatmam: praano vaava samvargah,sa yadaa swapiti praanam eva Vaak apyeti, praanam shrotram, praanam manah, praano hi evaitaan sarvaan samvrintke iti/ (In the context of an Individual Self, Praana or the Vital Force is the singular place of merger. Whenever there is a problem of merger of any sense organ, it is the Vital Force that is revived with, be it vision of the eyes, speech of the tongue, hearing of the ears, or of the thought of mind!) IV. iii.4) Tou vaa etau dvau samvargau, Vaayur eva Deveshu, Praanah praaneshu/(The two singular places of merger or absorption are Air in respect of Devas, and Praana in the context of individual organs) IV.iii.5) Atha ha Shaunakam cha Kaapeyam abhiprataarinam cha kaakshasanim parivishyamaanau Brahmachaari bibhikshe, tasmaa u ha na dadatuh/ (In the days of past, once a Brahmachari begged of food as it was being served to Shaunaka Kaapeya and Abhiprataarin Kaakshaseni. But he did not oblige!) IV.iii.6) Sa hovaacha:Mahatmaanah chaturu Deva ekah, Kah sa jagaara bhuvanasya gopaah/ Tam, Kaapeya, naabhipashyanti martyaah abhi*

prataarin bahudhaa vasantam, yasmai vaa edad annam tasmaa etan na dattam iti/ (The Brahmachari having been refused the food said that there was a high Deity called Prajapati, the protector of the Universe, but he has gulped down the four most illustrious entities! O kaapeya, O Abhiprataarin, the ordinary mortals are unaware of these; this food has not been served to Him to whom it is essentially meant for! In other words, the food that has been refused was meant for Brahman! The four illustrious Deities are Earth, Agni, Water and Vayu the Vital Force!) IV.iii.7) *Tad u ha Shounaka Kaapeyah pratimanvaanah pratyeyaaya aatmaa Devaanaam janitaa prajaanaam, Hiranya damshro babhaasonasurih: Mahantam asya mahaamaanam aahuh, anaadyamaano yad anannam atti, iti vaivayam Brahma chaarin, idam upaasmahe, dattaasmai bhiksham iti/* (Shaunaka Kaapeya then understood that the person who had not been offered food was not an ordinary person; he then asked the Brahmachari as to how mortals would not realise of Him and as they always meditated on him who was the father of all the Beings, who had golden teeth, who for sure was capable of eating, who was not unintelligent and that whatever he was eating was not food! They further gave him the food) IV.iii.8) *Tasma u hadaduh; te vaa ete paanchaanye panchaanye dasa santastat kritam, tasmaat sarvaasu dikshvannameva dasa kritam, saishaa viraad annaadi, tayedam sarvam drushtam, sarvamasyedam drishtam bhavati, annaado bhavati ya evam veda, ya edvam veda/* (Having given food to the Brahmachari, they explained that there were five entities which were different from the other five entities! In other words, on the personal plane, the five are the vital force, speech, vision, hearing and mind, while in the divine context, the other five are Vayu, Agni, Surya, Chandra and Aapa/water. Indeed these ten constitute that 'krita' or the dice face; thus in all directions, there are ten. Food is the highest bid and the Eater of the Food is indeed Viraja. Looked in another way, Viraja as a meter of Chhandas having ten letters which represents food; indeed the food and the eater are just the same! Equally true is that on the personal plane the Self or the Antaratma covered by organs and senses is truly the unique Brahman on the divine plane comprising the five Deities already mentioned!)

[This is the end of the third section of the Fourth Chapter]

The Story of Satyakaama Jaabaala proves that nature and nurture are more significant than 'Vamsha'

IV.iv.1-5) *Satyakaamo ha Jaabaalo Jabaalam maataram aamantrayaam chakre, Brahmacharyan, bhavati vivatsyaami, kim gotronvahanm asmeeti// Sa hainam ujvaacha, naaham etadveda, taata, yad gotrah twam asi, Jaabaala tu naamaaham asmi, Satyakaamo naama twam asi, sa Satyakaama eva Jmaabaalo bruveetha iti// Sa ha haridrumatam Gautamam etyovaacha, Brahmacharyam bhagavati vatsyaami, upeyaam bhagavantam iti// Tam ho vaacha, kim gotro nu, Saumya, aseeti; sa hovaacha, naahametad veda, bhoh, yadgotroham asmi appraccham maataram, saa maa pratyabraveet, bahvaham charantee paricharini yauvane twaam alabhe, saaham etan na veda yadgotrah twam asi, Jaabaalaa tu naamaaham asmi, Satyakaamo naama twam aseeti, soham Satyakaamo Jaabaalosmi, bhoh, iti// Tam hovaacha, naitad abrahmano vivaktum arhati; sdamidham saumya, aahara, upa twaa neshye, na satyaad agaa iti; Tam upanee yakrishaanaam abalaanaam chatuh shataa gaa niraakrtyovaacha, imaah, saumyaa anusamvrajeti, taa abhiprasthaapayann uvaacha, naa sahasrenaavarteyeti, sa ha varsha ganam provaasa, taayadaa sahasram sampeduh//* (The Story of Jaabaala-Satyakaamka reveals that nature and nurture are of far more significant than one's family lineage or Vamsha. Satyakama aims of practising Brahmacharya or celibacy in the true sense of the term by Snaana-Gayatri Japa- Homa-Vedaadhyayana- Guru Susrusha- Satya Vachana. He approached Haridrumata Gautama to accept him as his disciple and the latter enquired of his family lineage. He then asked his mother about his family

background. She replied that in her youth she was busy performing several duties and remained engaged in serving, but she would not know specifically about the ‘vamsha’; she as Jaabaala was his mother and he was Satyakama and as such the son would be named Jaabaala Satyakaama ! Satyakama returned to the Guru, who cogitated thus: a non- Brahman would not be able to say this and said : ‘fetch the ‘samidhas’ for the homa’; as Satyakama fetched the fuel then Gautama declared that Satyakaama would be accepted as his disciple! Having initiated Satyakama, the Guru selected four hundred sick and thin cows and said that he would not accept less than a thousand; indeed Satyakama lived for years and did return to Gautama with a thousand of well fed cows as Guru Dakshina!)

[This is the end of the fourth section of the Fourth Chapter]

Vayu Deva the Deity of Dishas in the form of a bull teaches Satyakama about Brahman’s one foot of manifested worlds and the fruit of meditation thereto!

IV.5.1-3) *Atha hainam rishabho bhuyavaada, Satyakaama iti, bhagavah iti ha pratisushrutwaa; praptaah, Saumya, sahasram smah, praapaya na acharya kulam// Brahmanah cha te paadam bravaaneeti, braveetu me, bhagavaan iti, tasmai hovaacha: Praachi dik kaala, praachi dik kaalaa, dakshinaa dik kalodeechee dik kalaisha vai, Saumya, chatush kalaah paado Braahmanah prakaashavaan naama// Sa ya etam evam vidwaamschatush kaalam paadam braahmanah prakashavaan iti upaste prakaashavan asmilloke bhavati, prakaashavato ha lokaan jayati, ya etam evam vidvaamschatush kalam paadam brahmanah prakaashavaan iti upaaste//* (As Satyakama was handed over four hundred ill fed cows by his new Guru Gautama that the pupil after his studentship should return to him thousand cows, Vayu Deva who was associated with Dishas or directions entered into a bull. The latter advised Satyakama that now that his tutorship was over, he should gift to Gautama the thousand well fed cows as his Guru Dakshina. Apparently, Satyakaama was blessed by the Guru. Vayu Deva in the form of the bull- an authority on the directions-continued his teachings to Satyakaama as the latter was fully equipped with austerity, faith and basic knowledge. The bull then explained that a quarter of Brahman, which was manifested and known, comprised four Directions: the Eastern, the Southern, the Western and the Northern. He also explained that who ever meditated the Directions would win the manifested worlds viz. the bright and realisable!)

[This is the end of the fifth section of the Fourth Chapter]

The bull further explained that Agni Deva being a part of Brahman’s manifested single foot had his role and of other Deities in that quarter!

IV.vi.1) *Agniste paadam vakteti, sa ha shvo bhute gaa abhiprasthapayaam chakaara taa yatraabhisaayam babhuvuh, tatraagnim upsamaadhaaya, gaa uparuddhya, samidham aadhaaya, pashchaad agneh praan upopavishesha//* (Vayu Deva in the form of the bull then explained that Agni would narrate of the roles of the Deities concerned to Satyakaama as follows: Agni would declare that it would be a part of Brahman’s one foot /quarter. Further, when the Sun rise happens and the herds of cattle are driven to pastures and again when Sun sets and cattle are driven home then the Agni deva be invoked by lighting up and be worshipped by being seated to the west of Agni and facing the east) IV.vi.2&3) *Tam Agnirv abhyuvaada, Satyakaama iti; Bhagavah, iti ha pratishushraava// Brahmanah, Saumya, te paadam bravaaneeti, braavitu me, Bhagavan iti; tasmai hovaacha; prithvi kalaantarksham kala, Dyauh*

kalaa, Samudrah kalaa, esha vai, Saumya, chatguskalaah paado Brahmanoantavaan naama/ (Agni told Satyakaama: Of the Sacred one ‘paada’ or foot of Brahman, Earth is one part, Inter mediate Space is one part, swarga is one part and Samudras or Oceans one part. Thus Brahman would be surely of one limitless entity of four parts!) IV. vi.4) *Sa ya etameva vidwaamchatuskaalm paadam brahmano anantavaan iti upaste, anantavaan asminlloke bhavati, anantavato ha lokaan jayati, ya etam evam vidwaams chatush – kalaam paadam Brahmano anantavaan iti upaaste/* (He who realises of that one foot of Brahman comprising four parts would meditate of being the Limitless would indeed become limitless!)

[This is the sixth section of the Fourth Chapter]

As expected by Agni a Swan conveyed to Satyakaama that Agni-Surya- Chandra and Vidyut comprised of Brahman’s single foot of manifested Universe!

IV.vii.1-2) *Hamsaste paadam vakteti, sa ha shobhute gaa abhiprastaapayaam chakaara, taa yatraabhisayam babhuvuhu, tatraagnuim upasamaadhyaya, ga uparudhya, samidham aadhaaya paschaadagneh praanupopavivesha// Tam hamsa upanipatyaabhyuvaada, Satyakaamma iti, Bhagavah, iti ha pratishu – shrava/* (Now, Agni Deva conveyed to Satyakaama that soon a Hamsa / Swan would converse with him about the glory of the Brahman’s first foot: the Swan exactly repeated as conveyed by Agni viz that when the Sun would rise the cattle were taken out, and at the Sunset they were brought back home when the faggots were fetched and the fire was lit up as he would be seated near the Fire facing East! Then the Swan would accost Satyakaama and the later would wait for the swan’s reply!) IV.vii.3) *Brahmanaah, Saumya, te paadam bravaniiti, braveetu me bhagavan, iti, tasmai hovaacha agnih kalaa, Suryah kalaa, Chandrah kalaa, Vidyut kalaa esha vai Saumya, chathush kalaa, paado Brahmano jyotishmaan naama/* The Swan would declare about a quarter of Brahman to Satyakama as follows : Agni is one part, Surya is another, Chandra another too and finally Vidyut or Lightnings yet another- thus Brahman’s single ‘paada’ is a huge lump of effulgence and glory. By now Satyakaama would be able to guess that the Swan was Surya himself!) IV.vii.4) *Sa ya etam evam idwaamschatus kalam paadam Brahmano jyotishmaan iti upaste, jyotishmaan basmimilloke bhagvati, jyotishmato ha lokaan jayati ya etam evam vidwaamschatush kalaam paadaan Brahmano jyotishmaan, iti upaste/* (A Vidwaan whosoever absorbs this knowledge about only one of the four feet of Brahman, would fulfill himself with the Utmost Brightness of this and meditation of that single foot would by itself secure him Supreme Bliss!)

[This is the seventh section of the Fourth Chapter]

As conveyed by the Swan, an Aquatic Bird also confirmed the paramouncy of the First Foot of Brahman connoting Praana, Chakshu, Shrotra and Manas as the unique objects of meditation!

IV.viii.1-2) *Madgushte paadam vakteti, sa ha shvobhute gaa abhiprastaapayam chakaara, taa yatraabhisayam babhuvuh, tatraagnim upasamaadhyaya, gaa uparudhyaa, samidham aadhaaya, pashchaad agneh praanupopavivesha// Tam madgur upanipatyaabhyuvaada, Satyakaama, iti bhagavah, iti ha pratishushraava//* (The Swan then stated that a Diver or Aquatic Bird would, owing to its association with water, would repeat the same as stated earlier viz. that as the Sun rise and Sunset then cows would be driven out to grass fields and back from there, Fire would be ignited with fuel and be worshipped facing the East but seated to the west of the Agni Kunda! Then the aquatic bird flew down and asked Satyakama for confirmation and the latter consented so!) IV.viii.3-4) *Brahmanah, saumya, te paadam bravaaneeti,*

braveetume bhagavan iti, tasmai hovacha, praanah kalaa, chakshuh kalaa, manah kalaa esha vai, Saumya, chatushkalah paado Brahmana aayatanavaan naama// Sa ya etam evam vidvaamschatush kalaam paadam Brahmanaayatanavaan iti upaaste, aayatanavaan asmimilloke bhavati, aayatanavato ha lokaan jayati, ya etam evam bvidvaamschatush kalam paadam Brahmana aayatanavaan iti upaaste/ (The bird then declaring to Satyakaama emphasised of the significance of Brahman's first 'paada' and signified Praana, Chakshu, Shrotam and Manas or the Vital Energy, Vision, Hearing faculty and of Thinking capacity respectively each of which occupy one quarter each of that Brahman's unique Single Foot of His known one, besides the three other non-manifested ones! Then the Aquatic Bird assured the humanity that whoever faithfully dedicated to that First and the only Manifested Foot would be an integral part of Brahma Jnaana and the Status of Everlastingness!)

[This is the end of the eighth section of the Fourth Chapter]

Satyakama returns to Guru Gautama fully contented!

IV.ix.1-3) *Praapahaacharya-kulam, tam aachaayobhyuvaada, Satyakaama iti; Bhagavah, iti ha pratishushrutvaa// Brahma vid iva vai, Saumya, bhasi, ko nu twaanushashaseti, anye manushyebhya iti ha pratijajne, bhagavaanstveva me kaamo bruyaat// Shrutgam hi eva bhagavad drishebhyah aachaaryaadd haiva vidyaa viditaasaadhishtham praapatiti, tasmai haitad evovaaha atra ha na kinchana veeyaayeti, veeyaayeti/* (As Satyakaama reached his Guru's residence, the Guru enquired of his well being. The Guru exclaimed that Satyakama was looking bright and happy with Brahma Vidya, then the latter replied that as far as human teachers were concerned, the Guru was indeed such that there was nothing else to be learnt from the Scriptures, and also he learnt additionally from woods and fields. Now, there is nothing more of knowledge that he would need to learn further! There was indeed nothing more than this!)

[This is the end of the ninth section of the Fourth Chapter]

Upakoshala the student of Guru Satyakama not qualified but the Flames of Fire began argument in favour of the Student since Life-Space-Bliss are all Brahman only!

IV.x.1-3) *Upakoshalo ha vai Kaamalaayanah Satyakaamee Jaabaale brahmacharyam uvaasa, tasya ha dwadasha varshaani Agneen parichachaara, sa ha smaanyaam antevaasinah sdamaavatyaamstam ha smaiva nasamnaavartyati// Tam Jaayovaacha, tapto Brahmachari, kushalam agneen parichachaarin, maa twaagnayah partipravochan, prabruhi asmaa iti, tasmaiha aprochyaiva pravaasaam chakre// Sa ha vyaadhinaanashitum dadhre, tam aachaarya-jaayovaacha, Brahmacharin, ashaana, kim nu naashnaasi iti; sa hovaacha, bahava imesmin purushe kaama naanaatyayaah, vyaadhibhish pratipurnosmi, naashisyami iti/* (As Satyakaama Jabala eventually became to be a Guru, one of his students named Upakoshala the son of Kamala, served Jaabala's Agni for twelve years and at the end of the studentship, all the Vidyarthi were passed but not Upakoshala, since faith and austerity were found wanting in that Vidyarthi to acquire the knowledge of Brahman! The teacher's wife named Jaya felt that after all Upakoshala practised auserity and Agni Karyas well enough and thus cajoled the student to eat his food. But the boy took to fast out of sorrow. The Teacher's wife prevailed on him to eat, but he replied that a person had many desires but in his state of sorrow, he would prefer not to eat!) IV.x.4) *Atha haagnayah samudire, tapto Brahmachari, kushalam nah paryachaarit, hantasmai prabraaameti: tasmaik hochuh, praano Brahma, kam Brahma, kham Brahmeti/* (The 'Agni Jwaalas' or the Fiery flames collectively

convened and said that this Brahmachari practised austerity well as also served them well; therefore they decided to collectively instruct the Acharya. They told the Guru as follows: *Praano Brahma, Kam Brahma. Kham Brahmehi!* or the Vital Force is Brahman, ‘ka’ is bliss being the Form of Brahman and ‘kha’ or Space too is Brahman itself!) IV.x.5) *Sa hovaacha Vijaanaami aham yat praano Brahma, kam cha tu kham cha na vijaanaamiti: te hochuh, yad vava kam tadeva kham,yadeva kham tadeva kam iti, praanam cha haasmai tad aakaasham chochuh/* (The Guru then replied to the flames: ‘Indeed I am aware that Vital Force is Brahman. But I am not sure of ‘ka’ and kha’ viz. Bliss and Space! Then the ‘Agni Jwaalas’ got into the explanation mode as follows in the ensuing section by equating Existence or Life, Space and Brahman the Source of Bliss!)

[This is the end of the tenth section of the Fourth Chapter]

The glory of Garhapatyaagni as the protector of the Karta and his generations

IV.xi.1&2) *Atha hainam Garhapatyonushashaasa, Prithvi agnir annam aditya iti,ya eshaaditye purusho drushyate soham asmi, sa edvaaham asmeeti// Sa ya etam Vidwaan upaaste, apahate paapa krityam, lokee bhavati, sarvam aayureti, jyog jeevati, naasyaavara- purushaah ksheeyante, upa vaam tam bhunjamo-smim cha lokemushmimcha ya etam evam Vidwaan upaaste/*(The Garhapatyan Agni or the usual household fire that is normally worshipped at homes now made the comment, nay an instruction to the Guru. It states that Prithvi, and Anna, and Agni and Surya have the same forms of Brahman : both Earth and Food are the objects of enjoyment and have common identity,while Agni and Surya are the eaters and illuminators.The person visioned in both these entities is the same and that is in both with common identity too // Whosoever realises this truism and meditates on Agni would indeed get freedom from sins and enjoys a full span of life that is fulfilling with contentment, progeny and fame.Indeed worship of the Garhapatya protects the person concerned as also the generations to follow!

[This is the end of the eleventh section of the Fourth Chapter]

The fame of Anvaharya Agni protects the person who executes it and of the next generations too

IV.xii.1-2) *Atha hainam anvaaharya pachanonushashaasa: aapo disho nakshatraani chandramaa iti,ya esh chamndramasi purusho drushyate soham asmi sda evaaham asmeeti// Sa ya etam evam Vidwaan upaastepahate paapakrityaam lokee bhavati, sarvam aayureti, jyog jeevati, naashyaavara purushah ksheeyante, upa vayam tam bhunjaamosmimscha lokemushmimscha, ya etam evam Vidwaan upaaste/* The ‘Anvaharaagni’ or the Dakshinaagni instructed Satyakama that Aapah or Water, Dishah or the Directions, Chandra or the Moon and Nakshatra or the Stars are all the forms of Brahman and the unified beneficiaries are in the groups of Anvahaniya Pachanaanna and Chandra while Warer and Nakshatras are of common identity. The person who is viewed in Chandra is indeed Brahman himself/ The Vidwan who is aware of there facts and meditates on the Anvaharaagni is protected fromk all sinful deeds, becomes a resident of Agni loka, and enjoys life and those of his generations as well!)

[This is end of the twelfth section of the Fourth Chapter]

The supremacy of Ahavaniya Agni and its protective magnitude of its performer and generations!

IV.xiii.1-2) *Atha haimnam aahavaneeyenu shashaasa, Praana aakaasho dyaur vidyud iti, ya esha vidyiti purusho drushyate, soham asmi, sa evaaham asmeeti// Sa ya etam Vidwaan upaastepahate paapakrityam, lokee bhavti, sarvam aayurb eti, jyog jeevati, naasyaavara purushaah ksheeyante, upa vayam tam bhunjaamo smimscha loka mumshimscha ya etam evaam Vidwaan upaaste/* (The Ahavaniya Agni then instructed Satyakaama the Guru of Upakoshala and its worth and consequence as the affinity of Praana and Akaasha or the Vital Energy and Space as also of Dyauh and Viduyut or Heaven and Lightning. Indeed Ahvaniya is the link between the heaven and Space from the view point of enjoyment. This Agni asserts that the person visible to Vidwans in flashes of lightnings and the Agni is Brahman himself! Those blessed ones who are the regular doers of this Agni are blessed and fully shielded against sinful deeds and thoughts)

[This is the end of the thirteenth section of the Fourth Chapter]

The wonder of a lotus leaf is such that water drops do not stick to the leaf just as sins committed unwittingly do sometimes get ignored in view of overwhelming acts of virtue!

IV.xiv.1-3) *Te hochuh Upakosala, eshaa, saumya, tesimal-vidyatma-vidyaa cha; Achaaryastu tegatim vakteti; Aajagaama haasyaachaaryah, tam aacharyobhyuvaadopakosala iti// Bhagavah, iti ha ptatishu – shraava; Brahma vid iva, Saumya, te mukham bhaati, ko nu tvaanushashaaseti, ko nu maanusheesyaad bhoh,biti iha apevanihnuta, ime nuunam idrishaa, anyaadrishaa itihaagnin abhyude; kim nu, Saumya, kila tevocham iti// Idam, iti ha pratijajne, lokaan vaava kila, Saumya tevochan, aham tu te tad vakshyaami yathaa pushkara- palasha aapo na shleeshyante, Evan evam vidipaapam karma na shishyataa ti, braveetu me bhagavaan ikti, tasmai hovaacha/* (The Gaarhapatya-Anvaahaarya-Ahavaniya Agnis addressed Upakosala confirmed that they had informally informed of their own capacities and the knowledge of the Individual Self-Antaratma, while his Teacher would be able to explain in greater details. Meanwhile, his Guru arrived and asked the student of the reason for his seeming brightness and the student replied that the three kinds of the Sacred Fires met him one after another and gave their instructions briefly and that his Guru would explain in greater details. The Guru then stated that while the Three kinds of Agnis explained of the worlds in general and of their own significance in particular, he would now explain how the knower of sinful acts might not stick to their effects as drops of water would not stick to a lotus leaf!)

[This is the end of the fourteenth section of the Fourth Chapter]

Guru Satyakaama then teaches Upakosha the Divine Path leading to Brahma Loka!

IV.xv.1) *Ya eshokshini purusho drushyate, esha aatmaa iti hovaacha, etad amritam abhayam, etad Brahmeti, tad yadi apyasmim sarpir vodakam vaasinchati, vartmaani eva gacchati/*(Any person who is recognised in one's own vision is one's own Self since none else is as look worthy as one self. Now, this Self is the Self Conciousness which is pure, devoid of inhibitions, fearless and undying; this 'Antaratma' is what Brahman all about: if one pours ghee or even water that flows on the eye lash sides but does not get attached to the eyes; in other words, the location of the area that enjoys that importance and the impurities attached are not stuck but flow away!)IV.xv.2) *Etam samyadvaama iti aachakshate, etam hi sarvaani vaamaani abhisamyanti, sarvaani enam vaamaani abhisamyanti, ya evam Veda!* (Brahman indeed is called 'samyadvaama' or the goal of all desirable and attractive things and all the 'things' be it

Articles or Beings-are attracted thereto!) IV.xv.3-4) *Esha u eva vaamaneerasha hi sarvaani vaamaani nayati sarvaani vaamaani nayati ya evam Veda// Esha u eva bhaaneenesa hi sarveshu lokeshu bhaati saveshu lokeshu bhaati ya evam Veda/* (Brahman is truly the bestower of all the desirable merits; indeed He is the unique bestower of all merits to one and all! Brahman is truly the bestower of radiance and brightness to one and all; indeed He is the bestower of radiance and brightness to one and all!) IV.xv.5) *Atha yad uchaivaasmin chavyam kurvanti yad cha na archisham evaabisambhavanti, archishohar ahna apuryamaana paksham, aapuryamaana pakshad yaan shad udanneti maasaastan, maasebhyah samvatsaraant, samvatsaraad Adityam, Adityaacchandramasam, Chandramaso vidyutam, tat Purusho maanavah, sa enam Brahma gamayati, esha Deva patho Brahma pathah, etena pratipadyamaanaa imam maanavam aavartan naavartanta iti,naavartanta iti/* (Now, the path of Brahma is being described: as one's departure of life is followed by last rites or not, that person reaches extraordinary illumination. From that light, he goes to a day of brightness, from the day to a fortnight of brilliance, followed by fortnights onward to the six months during which Sun travels north, then to a year, from where to the Sun, from the Sun to Moon from the Moon to Lightning. Since there is no other opening, there would be Deva Yaana or the Divine Path leading to a 'Purushah Amaanavah' or a Maha Purusha who takes the Soul to Brahma and that indeed is the Brahma Loka. Having reached there is no return till the spin of that Manvantara!)

[This concludes the fifteenth section of the Fourth Chapter]

Having described the Divine Path, Self Purification by performing Sacrifices constitutes an ideal course and the basics of Sacrifices are outlined

IV.xvi.1) *Esha ha vai yajno yoyam pavate, esha ha idam sarvam punaati, yad esha yannidam sarvam punaati, tasmaad esha eva yagnastasya manascha vaak cha vartanti/* (Referring to the context of meditation to ensure the Divine Path as mentioned above, defects in the performance of Sacrifices are identified and dealt with. It is that Air that blows in directions which might call for and lead to purification, quite apart from the defects of the 'vyahritis' of Vedic Texts pronounced or unannounced. For instance, when the Vedic Text is pronounced viz. 'Svaahaa Vaatedhaah' or svaaha is offered in the Air that blows as per its own direction! In other words, Air is associated with Sacrifices essentially and the principal role is played by Brahma the key figure. Moreover, speech and mind are equally sensitive to discrepancies of pronunciation and of thought. These two entities might lead to varying paths of sacrifice too moreso since these are activated by Praana and its variants especially the Apana or the exhaling part!) IV.xvi.2) *Tayor anyataraam manasaa samskaroti Brahma, Vaacaa hotaadhvaryur Ugaataa anyataraam; sa yatropaakrite praatar anuvaake puraa paridhaaniyaayaa Brahma vyaavavadati/* (The main Priest called Brahma sanctions his deputies by his mind. His major deputies are Hota, Adharvyu, and Udgata all of whom are sanctified by way of speech, mind and thought. While Brahma performs the entirety with his mind, Hota does by speech, and Adharvyu and Udgatir by either. As the morning service is over, Brahma breaks his silence then normally 'Praataranuvaaka' begins before rendering a hymn known as 'Pratidhaneeya'!) IV.xvi.3) *Anyataraam evavartaneem samskaroti, heeyatenyataraa, sa yathaikapaad vrajam ratho vaikena chakrena vartamaano rishyati, evam asya yajno rishyati, vajnaam rishyantaam yajamanonurishyati, sa ishtvaa paapiyaan bhavati/* (As the priest Brahma breaks the silence during the interval, he sanctifies one of the two paths viz. speech or mind; while one path is followed the other one is dismissed. Performance of the sacrifice otherwise attracts sin) IV.xvi.4) *Atha yatropaakrite praatar anuvaake na puraa paridhaaniyaya Brahma vyavavadati, ubhe eva vartaani samskurvanti, na heeyate - nyataraa/* (However, when Brahma does not break his silence when the 'Sastra' called 'praatar-

anuvaaka'is started until the hymn of 'paridhaaneeya' is initiated, then both the paths of speech and mind become sanctified or become valid and neither of these is destroyed!) .IV.xvi.5) *Sa yathobhayapaad vrajan ratho vobhaabhyaam chakraabhyaam vartamaanah prati tishthati, evam asya yagnah pratitishthati, yagnam pratishthitaantam yajamaano nupratitishthati, sa ishtvaa shreyaan bhavati/* (As a man walking on both of his feet or a two wheeled chariot remains well supported and stands intact, the 'Ishti' or the sacrifice is well established and the performer of the Sacrifice too becomes blessed and famed! Indeed Brahma the priest is stated to be wise enough in observing silence without raising the controversy of choosing speech or mind in the performing the 'Ishti'!)

[This is the conclusion of the sixteenth section of the Fourth Chapter]

Deficiencies in the context of well meaning Sacrifices are self corrective and the role of the Chief Priest with knowledge and experience is always pro-constructive

IV.xvii.1) *Prajapatir lokaan abhyatapat, tesham tapyamaanaanaam rasaan pravrihat, agnim prithivyaan vaayum antarikshat, adityam divah/* (Just as the Brahma of a Sacrifice and his deputies like Hota and Atharvya resorted to the performance of vyahriti sacrifice was taken up in the previous context, Prajapati meditated over the words and extracted essences viz. Agni,Prithvi,Antariksha, Vaayu, Aditya and Diva viz. Fire, Earth, Sopace, Air, Sun and Heaven) IV.xvii.2) *Sa etah tisro Devataa abhyatapat, taasam tapyamaanaanaam rasaan pravrihat Agner Richah, Vayor Yajumsi,Saamaani Adityaat/* (Then Prajapati brooded over three other Deities and extracted their essences too such as Rik Mantras from Agni,Yajur Mantras from Vayu and Saama Mantras from Surya Deva) IV.xvii.3) *Sa etaam trayeem vidyaam abhyatapat tasyaah tapyamaanaaya rasaan praavrihat, Bhur iti Rikbhyaah, Bhuvan iti Yajurbhyaah, Svar iti Saamaabhyaah/* (Prajapati then concentrated on the knowledge of the threeVedas and realised the juices of Bhuh from the Rik Veda Mantras, Bhuva from the Yajur Mantras and Svah from the Saama Mantras) IV.xvii.4) *Tadyadi Rukto rishyed bhuh swaaheti garhapatye juhuyaat, Richaam eva tad rasena Richaam veeryena Richam yagnasya visishthah sandhaati/* (In the eventuality of any prejudice to the Sacrifice owing to Rik Mantras, then there could be a corrective of 'garhapatya agni' mantra of 'Bhu Swaaha'; thereby the essence and power of Rik Mamntras would provide shield to the Sacrifice!) IV.xvii.5) *Atha yadi yajushto rishyed bhuvah svaaheti dakshinaagnau juhuyaat yajushaam eva tad rasena yajushaam veeryena yajushaam yagnasya virishtam samdadhaati/*(In the event of any deficiency from yajur mantras, one should make an oblation in the Dakshinaagni with the mantra of 'Bhuvah Svaaha', whereby the essence and might of Yajur mantras are able to rectify deficit and deficiency to the Sacrifice!) IV.xvii.6) *Atha yadi Saamato risyetswah swaahetyaahvaniye juhuyaat,Saamnaam eva tad rasena Saamnaamveeryena Saamnaam yagnasya virishtam samdadhaati/*(If there is any damage to the Saama Mantras, the Karta should perform an oblation in the Aahavaniyaagni with the Mantras of 'Suvah swaaha'and there by the juice and effectiveness of Saama Mantras themselves would rectify deficits if any of the Saama Mantras) IV.xvii.7) *Tad yathaa klavanena suvarnam samdadhyaat, suvarnena rajatam, rajatanena trapu, trapunaa seesham, seeshena loham, lohena daaru, daaru charmanaa/*(There is a combining possibility and leeway of various materials just as gold with borax salt, silver with gold, tin with the help of silver, lead with btin, iron with lead, timber with the help of irin and timbeer with the help of leather) IV.xvii.8) *Evameshaam lokaanaam aasaam Devataanaam asyaastrayaa vidyaayaa veeryena yagnasya vrishtaam samdadhaati, bsheshaja kruto ha vaa esha yagijnaah yatraivam vid Brahmaa bhavati/* (In the same way that there are possibilities of combining materials, one can most certainly rectify lapses in Sacrifices with the power of thee worlds, Devatas and

the Knowledge of Vedas. Sacrifices especially where there is the involvement of Brahma the priest and his retinue of Vidwans besides the deep knowledge and practice of Scriptures would act like cure of medicines under the care of physicians and surgeons!) IV.xvii.9) *Esha ha vaa Udak pravano yagnah, yatraivam-vid Brahmaa bhavati, evam vidam ha vaa eshaa Brahmaanam anu gaathaa: yato yata aavartate, tat tad gacchati maanavah/* (There is a legendary reference in Vedas that wherever there might be lapses in Sacrifices, Brahma in the very form of a Brahma Priest pushes up northward all such Sacrifices to ensure success!) IV.xvii.10) *Brahmaivaika ritvik kurun ashwabhirakshati, evam viddha vai Brahmaa yagnaam yajamaanam sarvaamscha ritvijobhirakshati, tasmaad evam vidam eva brahmaanam kurveeta, naanevam vidam, naanevam vidam/* (Brahma the priest of any Sacrifice is nodoubt a human being but holds on to his silence, being thoughtful, knowledgeable, and protective of the sacrifice as also the sacrificer; indeed he is like a mare protecting the fighters. This is why the saying that the thought, word and deed of Brahma the celebrant at any Sacrifice are final!

[This is the conclusion of the seventeenth section and of the Fourth Chapter]

Undoubted supremacy of Praana the vital force in the body of a Being vis-à-vis its organs and senses

V. i.1) *OM/ Yo ha vai jyeshtham cha shreshtham cha veda jyeshthascha ha vai jyeshthascha bhavati praano vaava jyeshthascha sheshthascha/* (That Praana or the Vital Energy is the oldest and the best realisation especially in the context of transmigration of the Individual Souls as the latter keep shifting from one life to another, as none of the body organs get transferred except ‘Praana’ only. Now, in each life or existence only the Vital Energy is the common factor, which is truly stated to be the merger point of all the body organs and their senses. This is how the claim of superiority of all the temporary organs at the repetitive halt overs of one’s lasting life link as jumping from one existence to another is dismissed and the continuity of the chain of life after life is assured by the Praana and Praana only and hence its claim of not only the continuity but also of its indispensability!) V.i.2) *Yo ha vai Vasishtham veda Vasishtho ha swaanaam bhavati vakvaava Vasishthah/*(In the scenario of collective thoughts as to which of the body organs is superior, the claim of Vaak or Speech is made since those with the faculty of speech are the richest and popular most!) V.i.3) *Yo ha vai pratishthaam veda, prati ha tishthasminscha loke musmimischa, chakshur vaava pratishtha/* (Among the arguments forwarded is that since vision of the eyes is paramount and lack of vision is like a dead wall of ability to see and perceive things and hence the claim of supremacy) V.i.4) *Yo ha vai sampadam veda, sa haasmai kaama padyante daivaascha manushyascha, shrotram vaava sampat/*(He is the blessed one indeed who could hear by the ears of both the mundane and divine events and proceedings and as such the claim of preeminence) V.i.5-7) *Yo ha vaa aayatanam veaayatanam hasvaanaam bhavati, mano ha vaa aayatanam// Atah ha praana aham-shreyasi vyudire aham shreyamni asmi, aham shreya asmiti// Te ha praanaahi Prajapatim pitaram etyochu, bhagavan, ko nah shreshtha iti; tan hovaacha, yasmin va utkrante shariram paapishthaatarfam iva driisyate, sa vah sheshtha iti//* (Finally the mind also claims its dominance since mind alone is the repository of vision, hearing and speech; then a dispute of superiority among the organs followed and they all approached Prajapati to solve the problem; Prajapati suggested that absence of any of them in human body would be considered as the best criterion of the superiority) V.i.8-11) *Sa ha vaak ucchakraama, saa samvatsaram proshyaparyetyovaacha, katham ashaktarte majjeevitumiti! Yathaa kalaa avadantah praanantah praanena pasyantachakshushaa shrinvantah chakshushaa shrinvantah shrotrenadhy ya -ayanto manasaivamiti pravesha ha vaak//Chakshur hocchakraama, tat samvatsaram proshya paryetyovaacha, katham ashaktarte mat jeevitamiti yathaandhaa aapashtantah, praanaanta*

pranena, vadanto vaachaa, shrunvantah shrotrena, dhyaayanto manasaivam iti, pravivesha ha chakshuh// Shrotram hockakraama, tat samvatsaram, proshya paryetyovaacha, katham ashkartarte majjeevitamiti, yadhaa badhira ashravantah, praanaanantaha praanena, vadanto vaacha, pashyaamtaschakshusha- dhyaananto manasaivam iti, pravivesha ha stotram// Mano hocchakraama, tat samvatsaram proshya paryatyovaacha katam ashkartarte majjeevitam iti, yathaa baala amaanushah, praanantah praanena, vadanto vaacha, pashyantashakshusaa, shrunvantah shrotrenaivam iti; pravivesha ha manah// (To start with, Speech left the body for a year and on return asked other organs as to how its absence for a year long was managed by the body and the reply was that its absence was no doubt felt as the person concerned was dumb but thanks to the vital force, the Individual was able to see, hear and think. Then the eyes left the body and on return after a year, other organs cooperated by hearing, speaking and thinking, thanks again to Praana being present to manage without the vision being present. Then ears disappeared away for the full term of a year, then the native replied that but for the fact of the person could not hear at all, his other attributes were in tact since after all he was alive as his vital energy was present indeed! Then the mind was in exile and on return other organs cried on its return saying: ‘Shrotram left the body, Chakshu left the body, Vaak deserted too and without Manas or mind, we felt like orphans with an undeveloped mind! Thank God, the Prana was in position!) V.i.12) *Atha ha praana ucchikramishan sa yathaa suhayah padvishashankun samkhidet, evam itaram praanaan samakhidat; tam haabhisametyochuh, bhagavannedhi, twam nah shreshthosi, motkrameer iti/* (Then the vital breath felt that after all, all the organs left and the damage to the body was only marginal and thus it would be my turn to disappear for the stipulated one year. Like a horse tied to its hooks, Praana was about to jump out, and all the organs gathered and prostrated before it, asserting that indeed Prana was the most indispensable one and they all conveyed as follows!)V.i.13-15) *Atha hainam Vaag uvaacha, yad aham vasishthomi, twam tad vasishthoseeti; atha hainamchakshur uvacha, yad ahampratishthaasmi twam tat pratishthaaseeti// Atha hainam shrotram uvaacha, yad aham sampadasmī twam tat sampad aheeti; atha hainam mana uvacha, yad ahamatanam asmi, twam tad aayatanam aseeti// Navai Vaacho na chakshusmi na shrotraani na manaamseeti achakshate, praana iti evaachakshate, praano hi evaitaabni sarvaani bhavati/* (Vaak said that it claimed to be the most prosperous as you Praana are the most prosperous! Then the eyes confessed that the vital forces were the basis of the body as a whole, since pranaa was indeed the base!The ears felt puffed up about their importance since praana was their backup and finally the mind stated that that it assumed greatness as the vital energies indeed were their strength! When a reference is made to a human being, then one talks of him as one entity, but not as his organs of eyes, ears, speech or mind separately; it is the prana that is referred to as a totality!)

[This is the end of the first section of the the Fifth Chapter]

Methodology of executing ‘Mantha’ Sacrifice to Praana with its food and clothing defined and the resultant fruit of the Rite leads to fulfillment 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 bhavatiti/* (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 stated 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; tasmadaavaa etad ashiyantah purastaccaadbhih 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 Vaiaagharapadyaaktvo vaacha, yadyap etacchushkaaya sthaanave bruyaat jaayeran nevaasmin- shaakhaaya, praroheyyuh palaashaneeti// Atha yadi mahajjigamishet,aaavasyaayaam deekshitvaa Pournavaamasyaam raatrau sarvaushadhaasya mantham dadhi madhunor upamatya, Jyeshthaaya Shreshthaaya swaahaa, iti agnaav aajasya hutvaa,manthe samaaptam avanayet/* (Now, the meditation of Praana the Vital Force is initiated; Satyakaama Jaabaala detailed the worship to Praana to Goshruti the son of Vyaaghrapaada 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 ‘Svaaha to Jyeshthaaya, Svaaha to Sheshthaaya’; 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) *Vasishthaayai swaaha,iti agnaavaajasya hutvaa, manthe sampaatam avanayet, pratishthayai swaahaa iti agnaav aajasya hutvaa, manthe sampatam avanayet, sampade swaahaa, iti agnaav aajasyaa hutvaa,manthe sampaadama - vanayet, aayataanaaya swaahaa, iti agnaav aajasya hutvaa manthe sampaatam avanayet/* (After performing an offering with the mantra: Svaahaa to the richest, one should drop the residue into the mashpot; after making another offering with the mantra: Svaahaa to the base center, he should drop the residue into the mash pot; after performing the offering with the mantra:Svaahaa to prosperity, he should drop the residue into the mash pot; after making another offering with the mana Svaahaa to the dwelling place, he should drop the residue into the mash pot) V.ii.6) *Atha pratishrutyaanjalau mantham aadhaaya japati;amo naamaasi, amaahi te sarvam ikdam, sa hijyeshthaah shreshtho raajaadhipatih, sa maa jyeshthyaam shreishthyaam 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 ityaachaamati, vayam devasya bhojanamiti aachamati, Shreshtham sarvaadhaatamam iti achamati, turam bhagasya dheemahi iti sarvam pibati, nirnujya kamsam chamasam vaa paschaad agneh samvishati charmani vaa sthandile vaa vaachamyamo prasaahah; sa yadi sriyam 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 prostates 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 shloka:Yada karmaashu kaamyeshu striyaam swapneshu pashyati, samriddhim tatrajaaneeyaata tasmin swapna nidarshane iti tasmni 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!)

[This is the end of the second section of the Fifth Chapter]

Status of Post Life Soul upto the stage of transmigration sought to be explained:

V.iii.1-5) *Swetaketur Haaruneyah panchalaanam samitim eyaaya, tam ha Pravaahano Jaivalir vaacha: Kumaaraa anu tvaasishat piteti; a nuhi Bhagava iti// Vetthaa yad itodhi prajaah prayantiti? Na, Bhagava, iti; Vetthaa Pithor Deva yaanaasya pitranasya cha vyaavartanam iti? Na, Bhagava, iti// Vettha yathaasau loko na samputayaa iti? Na Bhagava iti; vettha yatha panchamyaam aahutaavaapah purusha vachaso bhavanteeti naiva, Bhagava iti// Atha nu kim anushishtovochathaah, yoheemaani na vidyaat, katham sonushishto bruveeteti; sa haayastah piturardham eyaaya; tam hovacha: ananushishya vaava kila maa, Bhagavan, abraveet anu twaashisham iti// Pancha maa Raajanya bandhuh prashnaan apraaksheet, teshaam naikam cha naashakam viviktum iti; sa hovaacha: yathaa maa twam taata, etaan avadah, tathaaham eshaam naikam cha na veda yadi aham imaan avedishyam, katham te naavakshayam iti//* (Once Svetaketu the grandson of Aruna visited the Assembly of Paanchalas when Pravahana the son of Jivala questioned him about the course of mortals after death viz. where would they go to, when would they return, where would the paths of Devas and Pitru Devas be deviated and how in the fifth oblation to Agni, water would come to be known as a Being! Svetaketu drew a blank to the volley of five questions and returned to his father Gautama frustrated and narrated the incident of shame and disappointment.)
V.iii.6-7) *Sa ha Gautamah Raajnodham eyaya, asmai ha praapatyaarhaamchakaara; sa ha praatah sabhaaga udeyaaya; tam hovaaha: manushyaa, bhagavan Gautama, vittasyavaram vadrita iti, sa ho vaacha tavaiva, Rajan, maanushaam vitam, yaam eva kumaarasyante vaacham abhaasathaah, taam eva bruhiti a ha krucchhri babhuva// Tam ha, chiram vasyajnaanaapayaa chakaara; tam hovaacha: yathaa maa twam, Gautama, avadah, yatheyam na praak tvattah purr vidyaa Braahmanaan gacchati, tasmaad u sarveshu lokeshu kshartaasyava prashaasanam abhuditi, tasmai hovaacha//* (Gautama too felt bad about the incident and visited the King's court even as the latter extended all courtesies to Gautama but angry as was Gautama was referred to the insult meted to his grandson. Then King was annoyed too and said that in the days of yore, Brahmanas taught Kshatriya Kings but now it was a case in reverse and initiated serious discussion to Gautama!)

[This is the end of the third section of the Fifth Chapter]

The course of transmigration interpreted by five oblations to 'Ahavaneeya Agni' and the final oblation creates water and a person! (This process covers six Sections ahead in the Fifth Chapter ie till Section Nine)

V.iv.1-2) *Asau vaava lokah, Gautama, Agnih, tasyaaditya eva samit rashmayo dhumah, ahar archih, Chandramaa Angaaraah, nakshatraani visphulingah// Tasmimnetasmin Agnau Devaah shraddhhaam juhvati, tasya aahuteh Somo Raajaa sambhavati* (Now King Pravahana explained to Gautama that after death, the Soul would witness Agni, while Surya was the fuel, Sun Rays were the smoke, the day was the flame, Chandra as the coals and Nakshatras as the sparks. Now, this explains the question that the King asked Svetaketu about the fifth oblation resulting as water! As oblations are made to the 'Aahavaniyagni' in the morning and evening, the first and the second oblations are in reference to the Soul after death in favour of the place of its rest and enjoyment, then the third oblation to enable the Soul to reach the Antariksha or the Intermediate Space, then the fourth oblation satisfies heavenly stay for a while and the fifth oblation converts as semen or water as the Soul resumes its return journey to Earth. Now, into this fifth oblation, Devas enable and infuse faith and thus invoke Chandra Deva to create 'water'. Having

entered the world again, the Soul enters paddy or barley and some form of food transformed as semen entering a woman's womb ready for this world once again!)

[This is the end of the fourth section of the Fifth Chapter]

V.v.1-2) *Parjanya vaava, Gauytama, Agnih tasya Vaayreva samit, Abhram dhumah, Vidyud archi, Ashanir angaaraah, Hraadanayo visphulingaah// Tasminnetasmin Agnau Devah Somam Raajanam juhvati,tasya aahuterVarsham sambhavati//* (In reference to the second oblation, the particular Deity is 'Parjanya' or Cloud the Deva causing rainfall who is basically Agni the Fire; of this, Vayu is the fuel, cloud being the smoke, Vidyut or Lightning is the flame, thunder is the ember and the cloud rumblings are the sparks. Into that Agni, Devas offer bright Chandra as the oblation while rain originates from that oblation).

[This is the end of the fifth section of the Fifth chapter]

V.vi.1-2) *Prithvi vaava, Gautama, Agnih; tasyaah samvatsara eva samit, Aakaasho dhumah, ratrir archih, Dishongarah, Avaantara Disho visphulingah// Tasmin vaava Gaitama, Agnih: tasya Vaageva samit, praano dhumah, Ratrirarchih, Dishongarah, avaantara disho visphulingah// Tasminnetasminn Agnau Deva varsham juhvati, tasya aahuter annam sambhavati/* (Gautama, as explained earlier Bhumi is Agni essentially, while 'samvatsara' the time module is like the fuel, Aakasha is Dhuma or the smoke, nights are the flames, Dishas o Directions are the extinguished wooden pieces or the embers which are self luminous and the Antardishas or the Intermediate Directions of North East, South East, South West and North West are the sparks. Further, in that subdued Agni, Devas offer rainfall as an oblation and from that offering emerges 'Anna' or food in various forms as grains, paddy or barley)

[This is the end of the sixth section of the Fifth Chapter]

V.vii.1-2) *Purusho vaava Gautamaagnitasya Vaageva samit praano dhumah, jihaarchih, Chakshur - angarah shrotram visphulingaah// Tasminnetasmin Agnau Devaa anam juhvati, tasya aahute retah sambhavati/* (Gautama, Purusha or a male being is indeed the seat of Fire of which Vaak or speech is the fuel, Apaana or the outgoing breath is the smoke, tongue is the flame, eye is ember and ears are the sparks; indeed these are typical inciters to fan the desire for a woman; it is into this Agni, Gods offer food as the oblation out of which semen is generated)

[This is the end of the seventh section of the Fifth Chapter]

V.viii.1-2) *Yoshaa vaava Gautama, Agnih; tashyaa upasthaa evasamit, yad upamaatrayate sa dhumah, yonir archih, yad antah karoti te angarah, abhinandaa visphulingah// Tasminnetasmin Agnou Devaa reto uhvati, tasya aahutir garbhah sambhavati/* (Now the fifth oblation about which Pravahana of the Panchalas was driving Gautama at finally which waters generated from Agni! The successive stages of faith, moon, rainfall, food and semen have been offered as the oblations and water in the form of what covered around the foetus and this entity has been referred to as the 'person' or the Being or child indeed!)

[This is the end of the eighth section of the Fifth Chapter]

V.ix.1-2) *Iti tu panchamyaam aahutivaapah purusha vachaso bhavanteeti, sa ulbaavrato garbhah, dasha vaa nava vaa maasaan antah shayitvaa yaavad vaatha jaayate// Sa jaato yaavad aayusham jeevati, tam pretamdishtam itognaya eva haranti, yata eveto yatah sambhuto bhavati//* (Thus after the final oblation, waters are formed and the foetus covered by a casing called membrane rests inside it for nine to ten months and a child is born. Recalling the original poser by Pravahana to Svetaketu as to how water was formed after the fifth oblation named a person, the reply is given firmly. Now, once the ‘person’ is born, he would live as long as he is destined to live and there after he is carried to the same place from which he takes his birth viz. Agni again!)

[This is the end of the ninth section of the Fifth Chapter]

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

V.x.1-2) *Tadya ittham viduh, ye chemeranye shraaddha tapa iti upaaste,terchisham abhisambhavavanti, archishohah, ahna aapuryamanaapaksham, aapuryamaanaa pakshad yaan shad udaanneti maasaams – taan// Maasebhyah samvatsaram, samvatsaraad Adityam, Adityaacchandramasam,Chandramaso vidyutam; tat purusho maanavah, sa enaan Brahma gamayati, esha Deva Yaanah panthaa iti/* (There is a distinction of those who leave the world after practising Dharma in the true sense with faith, commitment, austerity and performance of Sacrifices to the Deity of Flames; such of the few, who realise by themselves from the power of Agni tend to be guided to reach the day light to Shukla Paksha to Uttarayana when Surya travels upward to north to a year to Surya Loka to Chandra Loka to the Abode of Lightnings where a Super human Entity leads them to Hiranyagarbha Brahma; this indeed is known as the Deva Yaana or the Divine Path.) V.x.3) *Atha ya ime graama istapurte dattam iti upaasate, te dhumam abhisambhavanti, dhumaad raatrim, raatrer apara 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) *Maasebhyah pitru lokam, pitru lokaad aaaasham, akaashat 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 ushityathaitam evaadhvaanam punarnivartante yathetam aakaasham, aakaashaad vaayum, vaayur bhutwaa dhumo bhavati, dhumo bhutwaabram bhavati/* (Once ‘yaavat sampaatam’ 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 meghe bhavati meghe bhutwaa pravarshti taiha veehiyavaa oshadhivaspatyah tila-maasha iti 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) V.x.7) *Tad ya iha ramaneeya charanaah, abyaasho ha yatte ramaneeyaam yonim aapadyeran, Brahmana yonim vaa kshatriyaa yonim vaa, Vaishya yonim vaa;atha ya iha kapuya charanaah abhyash yat tekapuyaam yonim apadyeran shwa yoni vaa shkara yonim vaa chandala yonim vaa/(Among human beings, depending on the merit or otherwise of their erstwhile acts in previous accounts, one might be born as a Brahmana, or a Kshatriya, a Vaishya or of lower classes and in the event of accounts of demerit, the Soul might as well be born as a dog, a pig or so.) V.x.8) Athaitaoh pathor na katarena cha na taanimaani khudraani asakrud aavarteeni bhutaani bhavanti, jaayasva, mriyasveti, etat triteeyam sthaanam tenaasau loko na sampuryate, tasmaajjugupseta, tadesha shloka/ (As a last resort, Souls of no consequence are born in a tertiary status, transmigrating from birth to birth as per saying of ‘be born and die’so that the other worlds are not overcrowded. Recalling the five questions posed by Pravahana to Svetaketu and Gautama (reference V.iii.1-4), the first question regarding the Nothern and Southern Paths or of Deva Yaana and Saamanya Yaana is being clarified as above. Indeed, the course of transmigration of Souls is not only complicated and incomprehensible but is fraught with insurmountable difficulties at every stage of self-existence and survial. Indeed there is a verse that sounds alarming signals to humanity cautioning them of grave pitfalls to refrain from and reminding them of five fires and of moral rectitude!) V.x.9) *Stheno hiranyasya suraam pibhascha, Gurostalpam aavasan Brahma haa chaete patani chatvaarah, panchamah chaaram staih/ (Stealing gold, drinking wine, sharing the bed of on one’s Guru and his wife and killing a Brahmana and keeping company of the concerned perpetrators of these sins either directly or indirectly are certain to be thrown into the abysmal sins!) V.x.10) Atha ha yaetanevam panchaagnim veda, na saha tairapi aacharan paapmaanaa 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!)**

[This is the end of the tenth section of the Fifth Chapter]

An assembly of Veda pundits approached King Ashvapati to learn the Self who is Vaishvanara

V.xi.1-4) *Praachinashaala Aupamanyava, Satya Yagjnaaa Paulishih, Indradyumno Bhaallaveha, Janah Saarkaraakshaya , Budila Ashvataraaashvih te hyete mahaashaala mahaashrotriyaah sametyaa meemaamsaam chakruh ko na atmaa,kim Brahmiti// Te ha sampadaayaamchakruh, Uddaalako vai bhagavanyotam Aarunih sanpratimam aatmaanaam vaishvaanaram adyheti, tam hantaabhyaa gacchaameti; tam haabhyaaajagmuh// Sa ha sampadayaam chakaara, prakshyanti maam ime mahaashaala maha shrotriyaah, tebho na sarvaam iva pratipatsye hantaaham anyam abhyaanushaa – saaniti//Tan hovaacha Ashyapatir vai, bhagavanto, yam kaikeyah, sampratimam atmaanam Vaishvaanaraam adhyeti, tam hantaabhyaaagacchhaameti; tam haagbhyaajagmuh// (There was an assembly of Veda Experts, viz. Praanchishala the son of Upamanyu, Satyayagjna the son of Pulusha, Indradyumna the son of Bhaallavi, Jana the son of Saarkaraaksha and Budila the son of Asvataraaashya- all of whom had a discussion of what is Brahman and who was this Self!They decided to approach to their Teacher Uddakaka the son of the illustrious Aruna who was an expert of the concept of the Self of the Universe viz. Vaishwaanra! But the latter felt that he was not competent enough to reply the riddles involved and therefore suggested the name of Ashvapati the son of Kaikeya and thus they reached him) V.xi.5) *Tebhyo ha praaptebhayah praatahaarhani kaarayaamchakaara,sa ha praatah samjihaana**

uvaacha; 'na me steno janapade na kadaryo na madyaapah, Naanaahitaagnir naa vidwaan, na svairi svairini kutah:yakshyamaano vai bhagavantah, aham asmi: yaavad ekaikasmaa ritwije dhanam daasyaami, taavad bhagavadbhyo daasyaami vasantu bhagavanta iti// Te hochu, yena haivaathena opurushascharet, tam haiva vadet; atmaanam evamam Vaishvaanaram samptari adhyeshi tam eva no bruheeti// Taan hovaacha: praatarvah prativaktaasmiti; te ha samit-paanayah purvaahne pratichakramire, taan haanipaneeyaivaaida uvaacha/ (On arrival at the Court of the King of Ashvapati, the latter received the guests with lot of veneration individually and even while leaving his bed in the early morning, he prefaced that in his kingdom there was no thief, miser or wine drinker; all his subjects were involved in Sacrifices and exclaimed that none was illiterate, characterless, argumentative, arrogant and above all law were abiding and highly virtuous!)V.xi.6-7) Te hochu yena haivaatthena purushas - charet, tam haiva vadet; aatmaanam evamam Vaishvaanaram samprati adhyeshi, tam eva no bruhiiti// Tan hovaacha: praatar vah prativaktaasmeeti; te ha samit- paanayah purvaahne pratichakramire, taan haanupaneeyaivaaitad uvaacha/ (The guests heard the King patiently and replied that they would wish him to explain about that very subject as would enlighten him the most and that would be about this very Self which indeed was Vaishvanara! Then he replied that they would have to wait or the next morning and the anxious householders like Prachinashala, Satya yajna, Indradyumna, Jana and Budila waited for the occasion with 'samidhas' or inputs to Fire Sacrifice in their hands!)

[This is the end of the eleventh section of the Fifth Chapter]

Vaishvanara being a huge mass of Radiance and Brightness like Heaven is the head of the Universal Self

V. xii.1-2) Aupamaanyava, kam twam aatmaanam upaassa iti: divameva bhagavo Raajan, iti hovaacha: esha vai sutejaAtmaaVaishvaanarah yam twam aatmaanam upaasse, tasmaat tava sutam prasutam aashyutam kule drushte// Atsi annam, pashyasi priyam, atti annam, pashyati priyam, bhavatiashya Brahma varchasam kule ya etam aatmaanam Vaishvaanaram upaste, Murdha tvesha Aatmaanah, iti hovaacha, murthaate vyaapatishyaat yan maam naagamishyaiti/ (As the King asked Prachinashala as to which entity that the Self was meditated to by him, the latter replied that he would meditate heaven as the Self in the form of Soma Juice during the Rite in favour of the self and members of the family; indeed the Self was Vaisvaanara possessed of enormous brightness like the heaven as the head of the Universe. The King further told Prachinashala that when he ate anna or food he would have satisfied himself and the family members as that satisfaction would have provided glimpses of Brahman. He felt that his approach to him was good in a way as his head would have fallen if he interpreted wrongly that the Rite was in favour of himself and of his family but not in favour of the Universal Self!)

[This is the end of the twelfth section of the Fifth Chapter]

The Universal Self or Vaishvanara has Surya as its Eye

V.xiii.1-2) Atha hovaacha SatyanYajnam Polushim: Praachina yogya, kam twam aatmaanam upassa iti: Adityameva bhagavo Raajan, iti hovaacha: esha vai Viswa rupaa aatma Vaishvaanarah, yam twam aatmaanam upass, tasmaat tava bahu visvarupam kule drushyate// Pravratto shvatari ratho daasi nikshah, atsi annam pashyasi priyam, atti annam, pashyati priyam,bhavati asya Brahma varchasam kule, ya etam evam aatmaanaam Vaishvaanaram upaste, Chakshustv etad aatmanah,iti hovaacha andho bhavishyah, yan maam naagamishya iti/(Then Praachayogya asked Satyayajna as to which Self was that he meditated and the reply came that it surely was Surya Deva and the King endorsed saying that this Self

was Vishvanara as Aditya was called Vishwarupa due to his varying hues and appearances. Also Surya had a chariot drawn by mules and was served by female servants with golden necklaces. He therefore meditated Vaisvanara even as he and family lineage enjoyed not only the food as the offering but even felt sensations of Brahman himself through the ‘Prashaad’. Indeed that Universal Self called Vishvaanara possessed Surya as his eye. The King further said that but for these Vidwans approaching him, they might have confused the Universal Self as the Individual Self as they along with family members performed the Rite and might have nearly lost their eyes for the indiscretion!)

[This is the end of the thirteenth section of the Fifth Chapter]

Vaisvaanara as the very Air or breathing of the Universal Self

V.xiv.1-2) *Atha hovaachendra- dyumnam hallaveyam:Vaiyaaghrapadya, kam twam aatman upaassa iti: Vaayum eva, bhagavo Rajan, iti hovaacha: esaa vai prathyag vartamaatma Vaisvaanarah yam twam aatmaanam upaasse tasmaat twam Prithag Balaya aayanti Prithag rathaastrenayonuyanti// Atsi annam pashyati priyam bhavati asya Brahma varchasam kule, ya etam evam aatmaanam Vaishvaaram uipaaste praanastva esha aatmanah,iti hovaacha,praanasta udakramishyat, yan maam naagamishya iti/* (As the King asked Indradyumna and Vyaghrapada as to whom they meditated the Self to, then the reply was ‘Vaayu’ or Air and the King said that meditation toSelf was indeed appropriate since Vaishvanara-Self had many directions and hence several chariots would be mobilised in several directions too; moreover, the food offered to Viashvaanara the Self was quite delicious and as such he and his lineage would enjoy and even see glimpses of Brahman from that enjoyment of food, quite apart from supplying Praana the Vital Energy to the Self. The King again reminded the householders that it was providential that they called on the King lest they might have mistaken the Individual Self as the Universal Self and eventually might even have lost their lives for want of Praana!)

[This is the end of the fourteenth section of the Fifth Chapter]

Space or the middle part of the body of Universal Self or Vaisvaanara

V.xv.1-2) *Atha hovaacha Janam Sharkaraakshya: kam twam aatmaanam upaassa iti:Aakaasham eva bhagavo Rajan, iti hovaacha: eshaavai bahula atmaa Vaishvaanarah, yam twam atmaanam upasse, tasmaat twam bahulosi prajayaa cha dhanena cha// Atsi annam, pashyasi priyam, atti annam, pashyati priyam, bhavati asya Brahmavarchasam kule ya etam evam aatmaanam Vaishvaanaram upaaste samdeha tvesha aatmanah, iti hovaacha samdehaste yashiryat, yan maam naagasmishya iti/*(The King asked Jana the son of Sharkaraakshya as to which of the characteristics that he performed Vaishvanara the Universal Self and the former replied the he and his family members worshipped Vaishvaanara and the reply was that Space being the mid-body portion of the Self was meditated upon. The King too felt that it was quite apt and befitting to do so as the mid part of the body or Space signified progeny and wealth; the food that he and co members of the family would have indeed enjoyed as the left over of the rite to Vaishvanara and even given the fulfilment of sighting the shadow-profile of Brahman himself! He was further happy that the Vidwans who visited the King might have otherwise perhaps mistaken the Self as the Individual Self since they enjoyed the taste of the left over food after the Vaishvanara Rite but not as the Supreme Self, in which case they could have had their mid body emaciated!)

[This is the end of the fifteenth section of the Fifth Chapter]

Water of Universal Self as also the bladder of the Individual Body are distinguishable both being of the same worship path of Vaisvanara

V.xvi.1-2) *Atha hovaach, Budilam Asshvatarashvim, Vyaghrapadya, kam twam aatmaanam upassa iti, apa eva bhagavo Rajan, iti hovaacha: esha vai rayir atmaa Vaishvaanarah, yam twam aatmaanam upasse, tasmaat twam raymaan pushtimaan asi// Atsi annam, pashyasi priyam,atti annam pashyati priyam,bhavatyasya Brahmavarchasam kule ya etam evam aatmaanam Vaishvaanaram upaaste, bastisteesha aatmaanah, iti hovaacha bastiste vyabhetsyata, yan mam naagamisya iti/* (Then the King asked Budila the son of Ashvatarashva, O Vyaghrapaadya, which Self do you meditate and the latter replied to the King that it was the water- in the Universal Self's sense and the bladder in the Individual Self's sense. The King justified this worship as after all, food emerged from water and any human being would derive health, well being and prosperity from the same!The food offered to 'Vaishvanaraagni'too was tasty from the left over of the offering from the Karta and family members. Meanwhile theKing expressed his happiness since the learned men arrived at the Royal Court and had the full details of the Vaishvara Rite from the demonstration of it by the King; otherwise they might still thought the Self was the Individual Self but indeed that was the Universal Self; if that mistaken view persisted that Vaishvanara was a different entity and the Self as also the Supreme Self were different too then there would have been an explosion of the Karta's bladder!)

[This is the end of the sixteenth section of the Fifth Chapter]

Bhumi as the feet of the Supreme Self or the same as of Vaishvaanara

V.xvii.1-2) *Atha hovaacha Uddalakam Arunim:n Gautama, kam tvam aatmaanam upaassa iti: Prithvim eva, bhagavon rajan, iti haacha: esha vai pratshthaatmaa Vaishvaanarah yam twam aatmaanam upasse, tasmaat twam pratishthosi prajayaa cha pashubhis cha// Atsi annam, pashyasi priyam,bhavati ashya brahma varchasam kule ya etam aatmaanam vaishvaanaram upaaste, paadau tvetaavaatmaanatah, iti hovaacham paadau te vyalaasyetaam, yan maa naagamishya iti/*(In response to the King's query to Uddalakam / Gautama, they confirmed that they worshipped the Self as Prithvi and the King endorsed that Earth which also was Vaishvaanara had two feet as reputed being the originator of human offspring and of various animals and that its food was wholesome and tasty being the left over of Vaishvaanara Rite even as the remainder was eaten by the karta's family members. The King was glad that these Vidwans called on him so that an explosive revelation was averted for the two feet Self would have otherwise been erroneously thought of as the Supreme Self and the vidwans would never have reached him as their feet would have collapsed for ever!)

[This is the end of the seventeenth section of the Fifth Chapter]

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 Vaishvaanara.

V.xviii.1-2) *Taan hovaacha: etevai khalu yuyam prithag ivemam aatmaanaam vaishvaanaram vidvaamso annam atthaa,yas twa etam evam pradeshamaatram abhivimaanam atmaanaam Vbaisvaanuaram upasthe sa sarveshu lokeshu sarveshu bhuteshu sarveshu atmaashva annamatti//Tashya ha vaa eashyaatmamno Vaishvaanarasya mutthaiva sutejah, chakshur vishwa rupah, praanah prithvagvartam aatmaa, samdeyo bahubalaah bastir eva rayih, prithvi eva paadau ura eva vedih, lomaan barhih hrdatam*

Garhapartyah, manonvahaahrya pachanah , aasyam aahavaneeyah/ (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 Viashvanara 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!)

[This is the end of the eighteenth section of the Fifth Chapter]

Agnihotra Sacrifice by the Self to Praana, Vyaana, Apaana, Samaana and Udaana in the Universal context

V. xix.1-2) *Tad yad bhaktam prathamam aagacchet, tad homeeyam, sa yaam prathamam aahutim juhuyaat tam juhuyaat, PRAANAAYA svaaheti, praanastrupyati// Praanetripyat chakshus tripyati Adityas tripyati, Aditye tripyati dyaus tripyati, Divi tripyantaam yay kim cha dyauschaadityas chaadhitishthatah, tat tripyati tasyaanutriptim trupyati prajayaa pashubhir annaadyena tejasaa Brahma varchasena/* (When food is offered as an oblation to Agni foremost, the Mantra is recited as ‘Svaaha’ to Praana or the outgoing breath and thus Praana gets satisfied. As Praana is contented then ‘Chakshu’ or the EYE is satisfied and so does Aditya; and as Sun is contented the heaven too is happy and in return Sun is satisfied again in the circuit and as a result, the children, house hold animals, food, happiness in the family and Vedic Knowledge are all contented as Praana is fulfilled)

[This is the end of the nineteenth section of the Fifth Chapter]

V.xx.1-2) *Atha yaam ditiyam juhuyat taam juhuyaat,VYAANAAYA swaaheti vyanastrupyati// Vyaane tripyati shotram trupyati Chandramasi tripyati Dishaah tripyanti, Dikshu tripyanteeshuyat kim cha Chandramas chaadhitishthanti, tat tripyati, tasyaanu triptim tripyatib prajayaa pashubhir annaadyena tejasaa Brahma varchasena/* (Then food is offered as the second oblation to Agni reciting ‘svaaha’ to Vyana or the Vital Force between the Praana and Apaana or the inhaling and exhaling breaths. This would indeed satisfy Vyana and the beneficent circle would get energised by satisfying the Shrotra or the Ears, then Chandra and Dashas or Directions are satisfied thus ending the circle with Chandra again would get contented and once again progeny, animals, edible food, body brightness and Vedic Knowledge would get activated!)

[This is the end of the twentieth section of the Fifth Chapter]

V.xxi.1-2) *Atha yaam tritiyam juhuyaattaam jujuhanapaanaaya svaahet APAANA trupyati/ Apaane tripyati Vaak tripyati vaachi tripyantyaam agnistripyati, Agnou tripyati prithivi tripyati, prithivyaam tripyantaam yat kimcha prithivichaagnischa adhiti sthaatah tat tripyati, tasyaanu triptim tripyati prajaa pashubhir annadyena tejasa Brahma varchasena/* (The third offering of food is performed with the mantra of ‘Svaahaa’ to ‘Apana’ the incoming breath, then Apana is contented and so would be the speech, fire, earth and the eater himself is blessed with progeny, animals, physical brightness and Vedic knowledge)

[This is the end of the twenty first section of the Fifth Chapter]

V.xxii.1-2) *Atha yaa chaturtheem juhu yaatsamaanaaya swaheti SAMANAS trupyati// Samane trupyati manas trupyati, manasi tripyati parjanyaas tripyati, parjanyae tripyati vidyut tripyati, vidyuti triptayatyaam yat kim cha vidyuc ca parjanyaas chaadheetishthatah, tat tripyati tasyaanutriptim tripyati prajayaa pashubhir annadyena tejasa Brahmavachasena/* (The fourth offering is to be made with Svaaha mantra to Samana as that one of the Pancha Pranas is contented where after, mind is satisfied, clouds become satisfied, lightnings are satisfied and the Chief of Clouds is satisfied too. Then the eater of ‘anna’ is satisfied too with progeny, animals, physical brightness and above all the glory of Vedic knowledge!)

[This is the end of the twenty second section of the Fifth Chapter]

V.xxiii.1-2) *Atha yaam panchamim juhuyaat UDAANAYA svaaheti, Udaanas trupyati// Udanetrupyati twak tripyati, twachi tripyatyaan Vayus tripyati Vaayah tripyati Aakaashas tripyati, Akaashe tripyati yat kim cha vaayus chaakashashaa –dhitishthatah, tat tripyati, tasyaanu triptim tripyati prajayaa pashubhirannaadyena tejasaa Brahma varchasena/* (he fifth oblation is then offered with the mantra Svaaha to Udaana the Vital Energy that rises upward in the human body and consequently Udaana would get contented; this follows that ‘Twak’ or the skin would be satisfied; Vayu gets contented, Sky would be contented too and the Chief of both the Sky and Air also got satisfied. Finally the Consumer would be happy to bless the Kartawith progeny, animals, physical charm, and the brilliance of Vedic Knowledge!)

[This is the end of the twenty third section of the Fifth Chapter]

Knowledge and performance of Agni Homa could yield miraculous fruits but ignorance lands in futility!

V.xxiv.1-5) *Sa ya idam Avidvaan Agni hotram juhوتي,yathaangaaraan apohya bhasmaani jujuyaat, taadrak tat syaat// Ata ya etad evam vidwaa agnihotram juhوتي, tasya sarveshu lokeshu sarveshu bhuteshu sarveshvaatmaasu hutam bhavet// Tad yathesheekaa tulam Agnau protam praduyeta, evamn haasya sarve papmaanah pradyuyante, ya etad evam Vidwaan agnihotram juhوتي//Tasmaad u haivamvid yadyapi chandaalaayocchishtam prayacchhet, Atmaani haivaasya tad Vaivishvaanare hutam syaad iti, tad esha shloka//Yatthaa iha kshuditaa baalah maatarmm paryupaasate evam sarvaany bhutaani Agnihotram upaasate iti agnihotram upaasata iti/* (Whosoever offers Sacrifice to Agnihotra without knowing the meaning and significance of doing so is like removing wood or coal and performing oblation on dead ashes! However if once a person with knowledge offers the Fire Sacrifice even by flimsy grass, his oblations are such as to serve all the worlds, Beings and all the components of that person viz. his body, mind, organs, senses and his intellect. Even persons of the most depraved section of the Society would secure relief from his lowest status if only a person of appropriate knowledge performed the oblation. There is verse to convey this message: just as children craving for food from their mother secure relief

from acute hunger, so is the Agnihotra Sacrifice is awaited for relief from their depravities almost instantly! This indeed is the message of the Sacrifice being performed by persons of knowledge even that is not executed as prescribed!)

[This is the conclusion of the twenty fourth section of the Fifth Chapter]

Futility of Teachings lands in arrogance but not the realisation of Oneness of the Supreme!

VI.i.1-3) *Om; Svetaketurhaaruneya aasa, tam ha pitovaacha:Svetaketo, vasabrahmacharyam, na vai, Sauma, asmatkuleenonaanuchya Brahma bandhur iva bavateeti// Sa ha dwadasa varsha upetya chaturvimshati varshaah sarvaan vedaan adheetya mahamaanaa anuchaanamani stabdhaa evaaya, tam ya pitovaacha, Svetaketo, yannu saumya idam mahamaanaa anuchaanaamani stabdhosi utatam aadeshm apraakshyah// Yenaashrutam bhavati, amatam matam, avigjnaatam vigjnaatamiti: katham nu, bhagavah, sa aadeshho bhavateeti//* (Om! Once there was a Brahmana boy named Svetaketu, the grandson of Aruna was advised by his father that in his lineage all the persons lived in a Guru's house as a celibate and learnt Scripures; accordingly Svetaketu learnt Vedas till his age was twenty four years and returned rather conceited of his learning and even as immodest. The father then asked the son as to what was that which was never heard was heard, unthought was thought and the unknown was known. The arrogant and self-opinionated Svetaketu parried the query and said as to in which way that kind of advice would be relevant and useful!) VI.i.4-7) *Yathaa, Saumya, ekena mritpindena sarvam mrimmayam vigjnaatam syaat, vaachaarambanam vikaaro naama dheyam mrittiketi eva satyam// Yathaa Saumya, ekena lohamaneena sarvam lohamayam vijnaatam syat, vaachaarambhanam vikaro naama dheyam lohamiti eva satyam/ Yathaa Saumya, ekena nakha-nikrananena sarvam kaarshnayasam vigjnaatam syat, vaachaa rambhanam vikaro naama dheyam krishnayasam iti eva satym evam Saumya saadesho bhavatiti// Na vai nunam bhagavantasta etad avedishuh yaddhi etad avedishyan, katham me naavakshyan iti bhagavamstveva me tad braveetvaiti; tathaa, Saumya, iti hovaacha/* (Do listen as to how the instruction is valid as clear as a lump of Earth denoting what earth is about: just as all kinds of speech are the basis of speech only, earth too is a reality. A lump of gold would make one realise what are the various ornaments that could be made of that lump; and just as by a nail cutter, one would know what all the kinds of iron that could be made of! All kinds of speech are real and so is the reality of the variety of speech that is possible of! The son was nonplussed for a reply and put the blame on his teachers stating that they did not teach him of this and might also not be aware of this!)

[This is the end of the first section of the Sixth Chapter]

'Adviteeyata' or Singular Existence manifests surprising Plurality all rolled out from same uniqueness

VI.ii.1) *Sadeva, Saumya, idamagra aaseed ekam evaaditiyam, taddhaika aahuh, asad evedam agra aaseed ekam evaadwiteetam, tasmaadasatah sajjaayata/* (Svetaketu's father then stated that in the beginning, there was only one Being in existence with none else and out of that single existence emerged a second) VI.ii.2) *Kutas tu khalu, Saumya, evam syaat, iti hovaacha, katham,asatah sajjaayeteti, sat tveva, Saumya, idam agra aaseed ekam evaadwiteeyam/* (Indeed by which logic this was possible that existence could come out of non-existence especially the proposition was that at the beginning there was no other existence! The inference could be argued that three possibilities might be drawn: the term 'ekam' might have exluded 'sajaatiyata' or of the same tree like another tree; 'swagata bheda' or internal variation of the same tree's leaves, flowers or fruits; or 'vijaateeyata' or the differece of a tree from say a

rock. But when one is referring to some one like the Unique Brahman, the aforesaid possibilities are ruled out!) VI.ii.3) *Tad aikshata, bahu syaam prajaayeteti, tat tejosrijaata: tat teja aikshata, bahu syaam prajaayeteti, tat aposhrijaata, tasmaad yatra kvacha shochati svedate vaa purushah, tejasa eva tad adhi aapo jaayante/* (Then thus Singular Existence resolved to create many and to start manifested Agni; that Agni saw and decided to create many and created water. This indeed was eventually later that whenever or whosoever suffers by way of sweat, that is apparently created from Fire; that is how water is a product of heat!) VI.ii.4) *Taa aapa aikshanta, bahvyah syaamaPrfajaayemaheet taa annam ashrajanta tasmaad yatra kvacha varsheeti tadeva bhuyishtham annam bhavati, adbhyaya eva tadhyannaadyam jaayate/* (Now these waters too felt that they should be many and created in excellent forms and this is how water in the form of rains created bountiful food; indeed thus food emerged from waters undoubtedly!)

[This is the end of the second section of the Fifth Chapter]

Andaja, Jeevaja and Udhbujja or births from Eggs, Reproductive Organ and Sprouts

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

The three folded Development explained further as Agni-Aapas-Prithvi and of three basic colours of red-white and black all emerging from and submerging into Oneness!

VI.iv.1-4) *Yad Agne rohitam rupam tejasah tad rupam, yaccha shuklam tad aapaam yatkrishnam tad annasya aapagaad agner agnitwam, vaachaarambhanam vikaro naamadheyam, treeni rupaaneeti eva satyam// Yad Adityasya rohitam rupam tejasah tad rupam, yad shuklam tad aapam, yat krishnam tad annasya aapagaad adityaad aadityatwam, vaachaarambhanam vikaronaama dheyam, treenirupaaneeti eva satyam//Yad Chandramaso rohitam rupam tejasah tad rupam, yaccha shuklam tad aapam yad krishnam tad annasya aapagaad Chandracchandratvam, vaachaarambhanam vikaro namedheyam, treeni rupaaneeti eva satyam//Yad Vidyuto rohitam rupam tejasah tad rupam, yaccha shuklam tad aapam, yad krishnam tadannasya aapagaad Vidyuto vidyutwam vaachaarambhanam vikaro naamadheyam treeni rupaaneetyeva satyam/* (The gross Fire and of the subtle Fire both possess the same red complexion, where as the white colour of the gross Fire is like the white colour of subtle water and

the black colour of the gross Fire is like the black colour of the subtle Earth. Therefore the distinction of Fire is clear and to say that fire has only red colour is misleading since Fire possesses all the three colours! The modifications are only names arising from the way that Vaak or speech varies. This is how the distinction made among Gods too is on the way that one speaks about since Agni, Aapas and Bhumi are of three ramifications of Brahman only! Hence the distinction of colours and the discrimination of Gods is merely for the understanding of human brain, the knowledge and of the speech! The process of making three Gods three fold is thus illustrative. Now the detailing of the Sun, Moon, and Lightning is as follows: Whatever is the red colour of Surya is also of the colour of Agni; that of its white colour is of water and that which that is of black colour is of Earth; the Sunhood, the Moonhood and the Earthhood are only as per variations of speech and thought, but indeed those which are true are the three colours only! Now there could be an objection that among the Pancha Bhutas the other two viz. Vayu and Akasha have been omitted; the explanation would be that Air and Space have the corresponding Panchendriyas of touch and sound and these are already covered by Agni and hence the ramification of Brahman remains three fold only) VI.iv.5-7) *Etaddha sma vai tad vidvamsa aahuh purve mahashalaa mahaashrotriyaah na nodya kaschana ashrutam, amatam, avigjnaatam, Uddhaaharishyatiti hi ebhoy vidaam ckakruh// ad u rohitam ivaabhud iti tejasah tad rupamiti tad vidvam chakruh, yad u shuklam ivaabhud iti aapam rupam iti tad vidvam chakruh, yad u krishnam ivaabhuditi annasya rupam iti tad vidvam chakruh// Yad avigjnaat ivaabhud iti etaasaam eva Devataanaam samaasah, iti tad vidaamchakruh, yathaa nu khalu, Saumya, imaastisro Devataah purusham praapya trivrit trivrid ekaika bhavati, tan me vijaaniheeti//* In the ancient times, the great householders of Knowledge and of Vedas asserted that excepting these three entities of ‘Agni-Aapas-Prithvi’ nothing else was ever thought of, heard of and realised of. Also they thought of Agni as red, water as white and earth as black. They also felt through generations that there were three Gods alone and after coming into contact with a person of three more body organs of head heart and hands!)

[This is the end of the fourth section of the Sixth Chapter]

The three folded forms of Food-Water-Heat evidenced by and resulted as Mind-Breathing and Speech

VI.v.1-4) *Annam ashitam tredhaa vdheeyate, tasya ha stavishtho dhaatuh tat pureesham bhavati, yo madhyams tan maamsam, yo nishthastan manah// Aapah pitaas tredhaa vidhiyante, taasaam yah sthaavishto dhatu tan mutram bhavati, yo madhyaas tallohitam, yonishthah sa praanah// Tejoshitam tredhaa vidheeyate, tasya yah sthavishto dhatustad asthi bhavati, yo madhyamah sa majjaa, yonishthah saa Vaak// Annamayam hi, Saumya, manah, aapomayah pranah, tejomayi Vaag iti; bhuya eva maa Bhagavan vigjnaapatitva iti; tathaa Saumya, iti hovaacha//* (Whatever food is consumed takes three forms of which the grossest form is ‘purisham’ or body reject / faeces, the medium constituent being flesh and the finest form as one’s own mind; indeed mind is the body’s divine vision!_ Water consumed too is divided as urine, blood and the Vital Force. ‘Tejas’ or radiance as consumed takes the gross form of bones, the secondary as marrow and the tertiary as the organ of Vaak or Speech! Svetaketu was thus instructed in sum that mind was the result of food, vital force was made of water and speech comprised of Fire!)

[This is the end of the fifth section of the Sixth Chapter]

Svetaketu still unconvinced as how mind was the product of food!

VI.vi.1-5) *Dadhnah, Saumya, mathyamaanasi yonimaa, sa urthvah samiduishati, tat sarpir bhavati// Evam eva khalu, Saumya, annnasyaasya maanasya, yonimaa sa urthvabh samudeeshati, tan mano bhavati// Apaam Saumya! Peeya maanaanam yonimaa, sa urthwaah samudeeshati, sa praano bhavati// Tejasaah Saumya! Ashyaamaanasya yonimaa sa urthvaa samudeeshati, saa vaag bhavati// Annamayam hi, Saumya, manah, aapomayah praanaah, tejomayi Vag iti: bhuyaa eva maa, Bhagavan, vigjnyaapa - yatva iti; tathaa, Saumya, iti hovaacha!*(As curd is churned, the essence of it floats and turns into butter and in the same manner, food when consumed its concentrate surfaces as one's mind and its thoughts. When water is taken in sizeable quantities, its subtle essence is turned as Praana the vital energy. Like wise, fire is taken its subtle part emerges as Vaak or Speech! By way of anlysis thus mind is made of food, praana of water, speech is made of fire. Thus Svetaketu's father tried to reason out; he might have somewhat conceded that water and fire might have been reponsible for 'Srishti', was still not totally convinced that mind was the end product of food alone! Then the father of Svetaketu would have to explain further!)

[Thi closes the sixth section of the Sixth Chapter]

Mind is indeed the most dominant factor for survival by food!

VI.vii.1-7) *Shodasha kalaah, Saumya, puruysha, pancha dadhaahanimaashih, kaamam apah piba, aapo mayah praano na pibato vicchetsyaata iti// Sa ha panchadashaahani naashaath hainamupasasaada kim bravimi bho iti, ruchah Saumya, yajumshi saamaaneeti; sa hovaacha, na va maa pratibhaanti bho iti// Tam hovaacha, yathaa, Saumya, mahatobhyaah hitasyaikongarah khadyota matraah parshishtah syaat, tena tatopi na bahu dahet, eam Saumya te shodashaanaam kalaanaam ekaa kalaatishishtaa syat, tayaitatih vedaan naanubhavasi, ashana, atha e vijnaasyaseeti// Sa haashatha hainamupasasaada, tam ha yat kimcha papraccha sarvam ha pratipede// tam hovaacha, yathaa Saumya, mahatobhyaahi tasyaikam angaaram khadyota maatram parishistham tam trinairupasamaadhaaya prajjvalayet, tena tatopi bahu dahet// Evam Saumya te shodashaanaam kalaanaam eka kalaati shishtaabhut, saannenopasamaahitaa prajjvalit, tayaa etarhi vedaan anubhavasi, annamayah, Saumya, manah, aapomayah praanaah, tejomayi Vaag iti taddhaasya vijajnaaviti// Panchendriyasya purushasya yad eva syaad anaavratam, tadasya pragjnaa sravati padaad ivodakam//* (The fine essence of food that is consumed by a person is such as to impart vigour and energy to the mind. That energy as imparted is stated to possess sixteen parts of the body to nourish viz. sixteen human parts viz. Five Jnanendriyas, Five Karmendriyas, Five Senses and Mind. In case a person is on fast for fifteen days, then he should survive on water as the Vital Energy might be made good; but it would depart if he forgoes water! If the person does not take food for fifteen days as pointed out by Svetaketu to his father, then the latter might as well recite the Veda Mantras of Rik-Saama-Yajur, but Svetaketu expressed his doubt whether that would occur to his mind in such a situation! The father then said that out of a huge fire, only a single piece of coal of the size of a fire fly is left out and made to blaze up by covering with a dry straw then that coal piece too would for sure get ablaze! Similarly only one of the organs viz. the mind which was indeed not but a small but a very significant body part should be able to satisfy the hunger of fifteen other body parts! Svetaketu who took food after the fifteen day gap of hunger was indeed able to recite the Rik-Sama-Yajur Mantras even by a miniscule food after a gap of a fortnight even! This was how Svetaketu was indeed fully convinced. The father of Svetaketu thus gave a practical demonstration as to how the mind consisted of food just as breathing consisted of water and speech consisted of heat. The concluding verse thus signified that when

the mind of a person comprising fifteen human parts and senses is not supported by food, his intelligence would be at serious stake, just as the mind becomes dysfunctional unprotected by food!)

[This is the end of the seventh section of the Sixth Chapter]

Uddaalaka Aruni explains to his son Svetaketu about basic needs of human existence as opposed to the Inner Self and deduces the origin, context and connotation of TAT TVAM ASI or THOU ART THOU!

VI.viii.1-2) *Uddaalako haarunih Svetaketum putram uvaacha, swapnaantam me Saumya, vijaaneehiti, yatraitat purushah svapiti naama, Sataa Soumya, tadaa sdampanno bhavati, svam apito bhavati, tasmaad enam svapiteeti achakshate, sva hi apeeto bhavati, tasmaad enam svapititi achakshate, svam hi apeeto bhavati// Sa yathaa Shaakinih sutrena prabaddho disham disham patitvaanyatraayatanam alabdhvaa praanam evopashraayate, praana-bandhanam iti//* (Uddalaka Aruni asked his son Svetaketu to learn from him about deep sleep; he would then be considered that his mind entered his Individual Consciousness or Soul as though the person entered into a mirror in the form of a reflection, or like the reflection of Sun in water. It is in that state, his individual self is identified with his mind and the thought process gets adjusted to varying situations, besides all his actions like hearing, seeing, talking, running, enjoying or lamenting, singing, crying, becoming jealous or liberal, etc. are all enacted as per the dictates of his dreams. In that dream situation, the mind flies in various directions as though a bird or a kite is tied to a string which indeed is like the Praana or Vital Force! Mind is what surpasses the Praana but is deeply rooted into it!) VI.viii.3-4) *Ashana pipaase me, Saumya, Vijaaneehiti, yadraitat purusho ashishishati naama, aapaeva tad ashatam nayante: tad yathaa gonaayo shvaanaayah purushanaaya iti, evam tad apa achakshateshanaayeti, tatraitaachngam utpatitam, Saumya, vijaaneehi, nedam amuulam bhavishaya-teeti// Tasya kva mulam syad anyatraannaat, evam khalu, Saumya, annena shungenaapo mulam anviccha, adbhih, Saumya, shungena san mulam anviccha, san moolaah, Saumya, imaah sarvaah prajaah sad-aayatanah sat pratishthah//* (Then Uddalaka after sensitising about mind and praana, taught his son Svetaketu about hunger and thirst: when a person is hungry, then water leads him to food, like a leader who for instance as a leader of horses, cattle, men etc. Thus as in the case of a body too, the roots demand offshoots to spring up since after all the laws of Nature so demand invariably. In the same manner as an offshoot for food, the tendency calls for an off shoot for water, or heat, or a Being ! Indeed for every Being, its Existence has to have a root too and all the places of existence are the places of merger called 'satpratishtha'; truly all such abodes of Existence are the merger points of culmination and dissolution too!) VI.viii.5-7) *Atha yatraitat purushah pipaasati naama, teja eva tat peetamnayate, tad yathaa gonaayoshvanaayah purushanaaya iti, evam tat teja aachashta udanyeti,tatraitad eva shungam utpatitam, Saumya, vijaaneehi nedam amulam bhavishyateeti// Tasya kva mulam syaad anyatra adbhyaha, aabhih Saumya,shungena san mulam anviccha; san mulah, Saumya, imaah sarvaah prajaah saayatanaah, satpratishthaah, yathaa nu khalu, Saumya, imaas tisro Devataah purusham praapya trivrit trivrityekaikaa bhavati, tad uktam purastaad eva bhavati, asya, Saumya, purushasya prayato vaan manasi sampadyate,manah praane, praanas tejasi,tejah parashyaam devataayam/ Sa ya eshonimaa aitad aatmyam idam sarvam, tat satyam, sa aatmnaa: **Tat tvam asi**, Shvetaketo, iti;bhuya eva maa bhagavaan vigjnaapayatva iti, tathaa, Saumya, iti hovaacha/* (Referring to the aspect of thirst, the urge for quenching it due to dehydration arises from Fire and hence the latter is called the leader of water just as one calls a leader of cattle, or horses or men! Also, water is known as the sprout of Fire which is the root! Similarly all kinds of existence have an origin as their root. Existence is called the abode as also the place of merger, besides being the root or origin. This is how each of the Gods viz. Food, Water and Heat merging

into Mind-Vital Force and Speech manifest as three fold and three fold as these Deities come into contact with a Self! As soon as a self or a person departs from a body, then speech is withdrawn into mind, mind into prana, prana into Fire and Fire into the Supreme! This is therefore so that body is the sprout of fire, water and earth/ food as existence. As Brihadaranyaka Upanishad stated (vide III.VIII.11): *Tad vaa etad aksharam, Gargi, adrushtam drashtur, ashrutam shrotru, amanram mantru, avigjnaatam vigjnyatru; naanyadatosti drashtu, naanyadatosti shrotru, naanyadatosti mantru, naanyadatosti vigjnyatru, yetasminnu khalakshare Gargyakaasha otascha protischeti: Gargi!* This Absolute Power is seen by none as it is not a sense object and as such, it is its own evidence since it is the ability of vision by itself; similarly it is never heard as it is not an object of hearing by itself; it is never the thought as it is not the object of thinking, but is the Unique Thinker and personification of thought. Thus, finally it is this existence that is the subtle essence and all that merges into That or The Self! And that indeed is the Self: TAT TWAM ASI or THAT IS THE SELF and truly THAT IS THE TRUTH. THAT IS THE SELF AND THOU ART THOU!)

[This is the end of the eighth section of the Sixth Chapter]

Like honey bees collect uniform honey from various flowers, the Truth is that Antaratma of all the Beings is similar

VI.ix.1-4) *Yathaa, Saumya, madhu madghukrito nistishanti, naanaatya yaanaam vrikshaanaam rasaa saavahaaram ekataam rasam gamayanti// Te yathaa tatra na ivekam labhante, amushyaaham vrikshasya rasosmi, amushyaaham vrikshasya rasosmeeti, evam eva khalu, Saumya, imaah sarvaah prajaah sati sampadya na viduh sati sampadyaamaha iti//Ta iha vyaaghro vaa simho vaa vriko vaa varaaho vaa keeto vaa patango vaa damsho vaa mashko vaa yad yad bhavanti tad aabhavanti// Sa ya eshonimaa aitadaamyam idam sarvam, tat Satyam, sa Atmaa, tyat tvam asi, Svetaketo iti; bhuyaa eva maa bhagavan vigjnapaytva iti;tathaa,Saumya, iti hovaacha/(Just as bees collect the essence of flowers of various trees and produce honey of a uniform quality from a bee hive, the various Beings irrespective of their origin, say as a product of this or another source of knowledge, produce the same awareness that all species of creatures merge into a singular Reality! These creatures, be they as tigers, lions,wolves, pigs, insects, grass hoppers or mosquitos finally named as the Truth which is the subtle essence of Existence. What ever existence they might originate from is not of consequence as their merger into Reality would be such as that specific being is judged by its own penchant and the resultant actions. Based on the fruits of these past actions, the concerned Self is judged and migrated accordingly from birth to birth. This is the subtle essence of existence; indeed that is Self which is essentially the Truth!)*

[This is the end of the ninth section of the Sixth Chapter]

Rivers flow in same direction and so do various Beings remain as the same species as they are born, yet the same common thread of Antaratma is retained too always!

VI.x.1-3) *Imaah Saumya, nadyah purastaat syandante, pashchaat praatichya taah samudraat samudram evaapiyanti, sa Samudra eva bhavati, taa yathaa tatra na viduh, iyamahamasmi, iyamahamasmeeti// Evam cha khalu Saumya, imaah sarvaah prajaah sata aagamya na viduh, sata aagacchahaamah iti, ta iha vyaghro vaa simho vaa, vruko vaa, varaaho vaa,keetovaa, patangovaa, daamshovaa,mashakovaa, yad ya bhavanti tad abhavanti// Sa eshonimaa aitaad aatmyaam idam sarvam, tat satyam, sa aatmaa, tat tvam asi, Svetaketo, iti;bhuyaa eva maa, bhagavaan vigjnaayatw iti;Saumya, iti hovaacha/ (When ever a river*

flows eastward or westward, they finally merge into the Sea on either side of the Earth but do not claim it much less even realise it about their antecedents and even existence. Like wise no animal or bird much less an insect make claim of their ancestry but just be in that very status. Svetaketu! That which the Self is indeed that very Self and that indeed is the Truth!)

[This is the tenth section of the Sixth Chapter]

The illustration of a live tree since got totally dried up is dead but the Eternal Soul of the tree moves on!

VI.xi.1-3) *Asya, Saumya, mahato vrikshasya yo mulebhyaahanyaat, jeevan sravet; yomadhyebhya - ahanyaat jivan sravet yogre bhyaahanyaat, jeevan shravet yogrebhayaahanyaat, jeevan shravet sa eva jeevenaat- maan unuprabhutah pepeeyamaano modaamaanas tishthati// Asya yad ekam shaakham jeevo,jahati, atha saa shushyati, dwiteeyam jahati, atha saa shushyati, triteeyam jahati, atha saa shushyati, sarvam jahaati sarvah shushyati evameva khalu Saumya viddhi iti hovacha// Jeevaapetam vaava kiledam mriyate, na jeevo mriyataa iti, sa ya eshonimaa aitam atmanyaam idam sarvam, tat Satyam, sa aatmaa, tat tvam asi; Swetaketu, iti; bhuyaa eva maa, bhagavan vigjnaapaava iti; tathaa, Saumya, iti hovaac ha/(If a tree is struck at the root of a big tree, it would no doubt survive but emanate juice; that is what would happen when the tree is struck in the middle, or top thus signifying that it is permeated with the same individual soul. Yet if many branches get dried up and repeated efforts would not help to revive and the tree would need to be discarded, then the tree would cease to exist with its individual soul; but the Soul does not, repeat not, die but only gets separated! That which was the subtle essence which the tree had now got transmigrated! That is called That! Uddalaka thus desired this fact to Svetaketu by way of a telling illustration!)*

[This is the eleventh section of the Sixth Chapter]

The tiny and wasteful seed of a massive banyan tree is realisable only by mind and faith as that explains its subtle essence of the Self in it which indeed is That Truth

VI.xii.1-3) Nyagrodha phalam ahreteedam bhagavah iti; bhinddhuti; bhinnam bhagavah, iti;kim atrapashyaseeti;anvya ivemaa dhaanaah, bhagavah, iti; aasaam angaikaam, bhinddhit, bhinnaa bhagavah, iti;kim atrpashyaseetii, na kim chana, bhagavah, iti//Tam hovaacha yam vai, Saumya, etam animaanam nanibhaalayase, etasya vai Saumya, eshonimnaa evam mahaan nyagrodhas tishtyhati shraddatsva, Saumya// Sa ya eshominnaa, aitam aatmyam idam sarvam, tat Satyam sa Aatmaa, tat tvam asi, Sveaketu, iti; bhuyaa eva maa, bhagavaan vigjnyaa payatva iti; tathaa Saumya, iti hovaacha// (As Svetaketu was asked by his father to fetch a banyan fruit and asked to break it, the son did so and found small seeds / grains which were not even edible. The father explained that in a huge and tall banyan tree, the seeds were virually useless. He explained that a tree like the banyan that stood royal with mighty branches, trunk, fruit, and leave sprang up on earth, but one did not realise its utility. Then he explained that its subtleness was some thing that could not be perceived especially the seed which was so small like of a atom, but still the tree stood with grace and dignity. Indeed the subtleness of the seed was such that it raised a tree of its giant size! Indeed it was this subtleness which was not perceivable unless that mind and faith were not in place! It was such subtle essence of the Self which was all about to be realised! That is the subtle essence which is the Self; That is the Truth; indeed Thou art That!)

[This is the end of the thirteenth section of the Sixth Chapter]

More explicit example of The Self was explained by dissolved salt in water which indeed was the Supreme itself as ‘Aham Brahma Asmi’!

VI.xiii.1-3) *Lavanam etad udakevadhaaya, atha maa praatar upasidathaa iti; sa ha tathaa chakaara; tam hovaacha: yad doshaa lavanam udakevaadhaah, anga tadaahareti, tadd haavamrushya na viveda; yathaa vileenam, evam// Angaasyaantaad aachameti: katham iti;lavanam iti;madhyaad aachameti, katham iti; abhipraashyaitad atha mopaaseedathaa iti; tadd ha tathaa chakaara, tacchashvat samvartante; tam hovaacha: atra vaava kila sat, Saumya, na nibhaalayase, atraiva kila//Sa ya eshonimaa aitad aatmyam idam sarvam, tat sarvam, tat satyam, sa aatmaa, tat tvam asi, Svetaketo iti; bhuya eva maa, bhagavaan, vigjnyaapayatvaiti; tathaa, Saumya, iti hovaacha/ (Svetaketu was asked by his father to fetch salt and mix it up overnight and next morning there was no trace of the salt as it was fully dissolved. When he was asked to taste the water at the top layer, middle layer and at the bottom of the container, the water was uniformly salty and he confirmed that the salt was right inside the water. Then the father explained that existence of a matter was due to the cause of fire, water and food and also due to touch of the salt, taste of the salt and of dissolution due to water were all the subtle essences of these materials. That Inner Self was the motivation. That indeed is the Truth. Svetaketu! Thou art the Truth!)*

[This is the end of the thirteenth section of the Sixth Chapter]

Practical demonstration of how a kidnapped visitor from Gandhara returned back home thanks to knowledge, guidance and required action: that is the subtle essence of the regain of the Self and That is That!

VI.xiv.1-3) *Yathaa, Saumya, purusham Gandhaarebhyah abhinaddaaksham aneeya tam tatotijane visarjet, sa yathaa tatra praan vodan vaatharaan vaa pratyam vaa pradhmaayitaabhinaddhaaksha aaneetobhinaddaaksho vishrustah// Tasya yathaabhinahanam pramuchya prabrulyaat, etam disham Gandhaaraah, etam disham vrajati, sa graamaad graamam prucchhan opandito medhaavi gandhaaraan evopasamupadyeta evam evahaachaayavaan purusho veda, tasya taavad eva chiram yaavan na vimokshye, atha sampatsya iti//Sa ya eshonimaa aitad aatmyam idam sarvam, tat satyam, sa aatmaa, tat tvam asi, Svetaketo, iti; bhuya eva maa, bhagavaan, vigjnaapayatva iti; tathaa Saumya iti hovaacha// (Then supposing an imaginary situation of a person from Gandhara Desha to a lonely forest here, was brought as hand tied and blind folded, being directed by shouts about the directions of left and right and suddenly got freed without the handicaps of tied hands and blind folds, then if that person were to be intelligent enough, then he would enquire from the passers by as to how to return back to Gandhara! Due to the earlier restraints that he suffered here, his single desire would be to return to Gandhara and merge with his erstwhile existence! As he would be freed from the restraints of bondage, his desire would be to return as fast as possible to where he belonged, especially when he realised that he would have to return sooner or later, despite temporary comforts if any, and since that his basic place was far more cosy and joyful! Then he would certainly look for a Guru or Guidance to save him from lack of appropriate knowledge and removal of ignorance! On the basis of this knowledge and guidance, then he would take suitable action by way positive and pro active deeds! Once such actions commence to yield results and the period of bondage is exhausted, then the visitor returns back to his original place! The explanation is that once knowledge is dawned, the sins are expiated, the desirable actions bear fruits, as ‘knowledge burns all actions to ashes, and all of one’s actions become dissipated’, then ‘a man established in Brahman attains immortality’! This was how Uddalaka Aruni proved once again to Svetaketu provided*

the practical example of a person from Gandhara desha forced to visit elsewhere under duress and when freed tried his best to return back with the help of proper information, especially by a teacher and follow up action sought to return to Gandhara! Thus that which is the subtle essence got That as the Self. That is the truth that a Self regained the hard way! That Truth is the Self viz. Thou art That!)

[This is the end of the Fourteenth section of the Sixth Chapter]

A dying person loses speech, mind, vital energy and body warmth ready for merger into the subtle essence

VI.xv.1-3) *Purusham, Saumya, utopataapinam jnaayatah paryupaasate, jaanaasi maam, jaanaasi maam, iti;tasya yaavan na vaan manasi sampadyate, manah praane,Praanah tejasi, tejah parasyaam devataayam, taavaj jaanati// Atha yadasya vaan manasi sampadyate, manah prane, praanastejasi, tejaah parasyaam devataayaam, atha na jaanati// Sa ya eshonimaa aitam aatmyam idam sarvam, tata satyam, sa aatmaa, tat tvam asi, Svetaketu, iti;bhuyaa eva maa, bhagavaan, vigjnapayatva iti; tathaa, Saumya, iti hovaacha/* (As relatives surround a dying person and ascertain whether they could recognise them, he would be able to do so as long as his speech, mind, vital force, body warmth and awareness of his consciousness are united with each other; contrariwise; if his speech is not in tune with mind, mind into the vital force, the praana is not reflective of the body warmth and the warmth is not united his consciousness, then the person ceases to exist. That indeed is the time while the process of transmigration of the Self would commence. Indeed, That subtle existence of the Self in the quest of new abodes has begun; That is the Self and that is the Truth: Thou art That!)

[This is the end of the Fifteenth section of the Sixth Chapter]

In the mortal world, justice may be delayed or even denied in place of injustice, but retributions or compensations are but True and Real; That is That as the Self and indeed Thou art Thou for ever!

VI. xvi. 1-3) *Purusham, Saumya, uta hasta grahitam aanayanti, apaahaarsheet, steyam akaarshit, parashum asmai tapata iti, sa yadi taya kartaa bhavati, tata evaanritam atmaanam kurute, sonritaabhi sandhonritenaatmaanam antardhaaya parashum taptam pratigrihnati, sa dahyatetha hanyate// Atha yadi tasyaakartaa bhavati, tata eva satyam aatmaanam kurute, sa satyaabhisandhah satyenaatmaanam antardhaaya parashum taptam pratigrihnati, sa na dahyate, atha muchyate// Sa yathaa tatra naa daahyeta aitam aatmyam idam sarvam, tat satyam, sa aatmaa, tat tvam asi, Svetaketu, iti; tadd haasya vijajnaaviti vijajnaaviti//* (That truth triumphs in the long run is the normal dictum in the Universe and it is on this principle that Devatva and Asuratva are stated to prevail. The illustration given by Uddalaka to Svetaketu was that when a person who committed theft and got retribution on being killed by a burnt axe then the act was stated as justified. But in case this was not true and if the crime of theft was rubbed on him by vested interests and got punished and killed, then however there was remorse for the offence not done, but would certainly be compensations in his ensuing life. The person who actually escaped the punishment and survived wrongly, there would be retributions in the instant and further lives with added punishments! Indeed ‘That is the Truth’ and ‘That is the Self’. Uddalaka then explained further to Svetaketu : ‘That art Thou’ since justice might be delayed in the eyes of the World but most certainly is never ever denied!)

[This is the end of the sixteenth and final section of the Sixth Chapter]

Narada's attainment of knowledge was but a tool to realise Reality and hence approaches Sanatkumara

VII.i.1-5) *Adheehi, Bhagavah, iti hopaasasaada Sanatkumaaram Naaradaah ,tamhovaacha:yad vettaa tena mopaseeda, tatasta urthvam vakshyaameeti sa hovaacha// Rigvedam, Bhagavah, adhyemi yajurvedam Saamavedam Atharvanam chaturtham, itihaasa puraanaam panchamam vedaanaam vedam, pitryam, raashim, daivam, nidhim, vaakovaakyam, ekaayanam, deva vidyam, brahma vidyam, bhuta vidyam, kshatra vidyam, nakshatra vidyam, sarpa-devajana-vidyam, etat, bhagavah, adhyemi/ / Soham,bhagavah, mantra vid evaasminaatma vit; shrutam hyevame bhagavad druishebhyah, tarati shokam aatma vit iti; soham, bhagavah, shochaami, tam maa, bhagavaan, sokasya paaram taarayatva iti; tam hovaacha yad vai kin chaitad adhyaageeshthah naamaivaitat// Naamavaa Rig vedo Yajur ve4dah Saama veda atharvanaschaturtha itihaasa puraanaah panchamo vedaanaam pitro raasir daivo, nidhir vaakovaakyam, ekaayanam, deva vidyaa, brahma vidyaa, bhuta vidya, kshara vidyaa, nakshatra vidyaa, sarpa-devaajana-vidyaa naamaivaitat naamopaassveti// Sa yo naama brahmeti upaste yaavan naamno gatam, tatraasya yathaa kaamchaaro bhavati yo naama brahmeti upaste:'sti, bhagavah, naamno bhuyati; naamno vaava bhuyistet; tan me bhagavaan braveetviti/(This is a key Chapter of the Chhaandogya Upanishad being the conversation of Brahmarshi Narada and the illustrious Sanat Kumara of the Brahma Maanasa Putras of Sanaka-Sanandana-Sanatana Sanat Kumaras. As Narada approached Sanatkumara to teach him about the Unity of the Self with Existence, the latter asked Narada to first describe as to what all was learnt heretofore so that he could then deduce as to how other things of inferiority to Existence were known and what kind of vision was required in the context. The Kumara further desired to ascertain as to what level of understanding Narada had to define the Supreme Reality called Infinity, for instance like showing the Moon on the branch of a tree to a child through the leaves of a near by tree! Indeed knowledge of the Self would be in the realms of the possibility only when seeking to locate the best goal of life! Then Narada narrated that he read Rik-Yajur-Saama-Atharvana Vedas, Itihasa Puranas as the Fifth Veda,Vyakarana, Rites for thePitru ganas, Ganita, Astrology and Astronomy, Natural Sceinces, Menerology, Logic, Sciences of Archery, MilitaryTactics, Science of Poison Cure, Fine Arts of Music, Poetry, Dance and of Sounds! But Narada confessed that he had only textual knowledge except a few of practical applications. Even what all he learnt was by way of subjects and names and that his objective was specific viz. know of Self beyond sorrow and that his request too was specific vix. To take him beyond sorrow to Eternal Bliss! Sanat Kumara replied that indeed what all he acquired was by way of titles of texts and of learning, but the real learning was far more specific namely meditation on an Image, indeed that of Vishnu who was Unknown, being 'Avyaktam Shasvatam Vishnum Anantam Ajam Avyayam'! Any one who meditates on the name of that Reality called, say, Brahman, would acquire freedom of barriers of space, time, distance and knowledge! Now, a systematic analysis of natural features and their magnificence vis a vis the supreme self is attempted step by step like the power of Speech, the might of Mind, the strength of will and thought and the effectiveness of prayers and concentration to discover Brahman!)*

[This is the end of the first section of the seventh chapter]

The power of **Speech** in seeking the Brahma Tatwa

VII.ii.1-2) **Vaak** *vaava naamno bhuyasi, Vaag vaa Rigvedam vigjnaapayati, Yajur Vedam Saama Vedam Atharvanam chaturtham itihaasa puraanam panchamam vedaanaam, pitryam Raasim Daivam Nidhim Vaakovaakyam, ekaayaanam, Deva vidyam, Brahma vidyam, Bhuta vidyam, Kshatra vidyam, Nakshatra*

vidyam, sarpa-devajana vidyam, Divimcha prithivim cha, Vaayum chaakaasam chaapashcha tejas cha devaamscha manushyaamscha pashumischa vaayamscha trina vanaspatin swaapadaani aakita- patanga- pipilikaam dharmamadharmamcha satyam chantantram cha saadhu chaasaadhucha hridayejnam cha; yad vai vaan naa bhavisyat na dharmo naadharmam vyagjnaapaapayishyat, na satyam naantaram, na saadhu aasaadhu naa hardayajno naahridayajno naahridayajno vaag evaitat sarvam vijnaapati, vaacham upaass veti// Sa yo vaacham brahmeti upaate, yaavad vaacho gatam tatraasya yathaa kaamachaaro bhavati, yo vaacham brahmeti upaaste ; asti, Bhagavaah vaacho bhuyaa iti; vaacho vaava bhuyosteeti; tanme, bhagavaan, braveetva iti// (Indeed, Speech is most certainly far more significant than being a mere name of a particular regulation of thought, be it Vedas, Itihasa Puranas, or several other media of expression and the deep and endless mine of disciplines that Narada mentioned about ranging from truths and untruth, good and bad, pleasant and unpleasant. If there is no speech, there would be no knowledge, thought, fact, reality or otherwise or truth and falsehood, thus making the line of distinction too thin and vague as distinct among humans from an animal, bird or an insect! Hence Knowledge and Virtue are the very fundamentals of Existence and so is the expression of that fund of awareness as in the medium of Speech that occupies primacy to realise what Brahman is all about! Those who meditate Speech as Brahman thus acquire freedom of expression about him and vindicate our realisation of Him for sure!)

[This is the end of the second section of the Seventh Chapter]

Double vigour of Speech and Mental Caliber to realise Brahman

VII.iii.1-2) **Mano** *vaava Vaacho bhuyah yathaa vai dve vaamalake dve vaamala kole dvau vaaksau mushtiranubhavatvi evam vaacham va naama cha manobhavati sa yadaa manasaa manasyati mantraanadheeyi yeti, athaadhite, karmaani kurveeyeti, atha kurute, putraamscha pashumseccheyeti atheccate, imam cha lokam, amumceccheyeti; mana upaassveti// Sa yo mno Brahmeti upaaste, yaavamanaso gatam; asti bhagavaah, manaso bhuyaa iti; tan me, Bhagavaan, braviviti// (Sanatkumara stated that while knowledge and speech were important no doubt, but mind and its clarity signifying maturity of judgment would be in fact be of greater consequence. Mind being an internal organ would be a tested companion and like two juicy fruits of speech and mind would further add to double power of meditation. For example knowledge and speech coupled with thinking and discretion would have double advantage to chant mantras, to perform rites, to take up tasks and accomplish fruits of success! This is how meditation of Brahman by utilising mind becomes doubly constructive and fruitful!)*

[This is the end of the Third Section of the Seventh Chapter]

Strong Samkalpa or Determination is the most essential input in the quest of Brahman!

VII.iv.1-3) **Samkalpo** *vaa va manaso bhuyaan, yadaavai samkalpayate atha manasyati,atha vaacham rayati taam u naamneerayati, naamni mantraa ekam bhavanti, mantreshu karmaani//Taani havaa etaani samkalpaikaayanaani samkalpaatmakaani samkalpe pratishthaani samkalpetam dyavaa- prithvi, samkalpetaam vayuschaakaasham cha, samkalpantaamaapas cha tejas cha, tesaam samkalptyai varsham samkalpate, Varshasya samkalptyaa annam samkalpate, annasya samkalptyai praanah samkalpyante, praanaanaam samkalptyai mantraah samkalpyante, mantraanaam samkalpyantai karmaani samkalpaunte, karmaanaam samkalptyi lokaah samkalpate, lokasya samkalptai hsarvam samkalpate saesha samkalpaah samkalpam upaassveti/ Sa yah samkalpam Brahmeti upaaste kliptaan va*

sa lokaan dhruvaan dhruvah pratishthaan pratishthovyatha- maanaan avyathamaanobhi sidhyati, yaavat samkalpasya gatam tatraasya yathaa kaamachaaro bhavati, yah samkalpam brahmeti uaaste; asti, bhagavah, samkalpaad bhuyaa iti; samkalpaad vaava bhuyosteeti; tan me bhagavan, braveetva iti// (Even if one's knowledge base is strong and his Vaak or speech be of impeccable quality, his mind is to be attuned enough to seek Brahman and his 'Sankalpa' or determined 'Will' would need to be fine-tuned in an effort to seek Brahman! A firm will power is indeed very significant while inclination, capability to recite the Mantras and perform Rites as backed up by comprehension of the empirical data are essential too. Indeed application of appropriate Mantras to the Rites as aimed at is no mean task any way, but as is said the horse has to be taken to the tub of water and more importantly would have to be made to drink! Thus the where-with-all being in perfect placement, meditation being a highly subjective motivation, has to emerge by buttressed Samkalpa! No doubt, he who meditates on Brahman would attain the world of Truth and Lasting Joy but the samkalpa has to be reinforced!

[This is the end of the fourth section of the Seventh Chapter]

Sturdy Self Belief, Will Power, Application of Mind to situations demanding dynamism of thought and action should make realisation possible

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

Meditation and Contemplation are superior to Will Power

VII.vi.1-2) **Dhyaanam** vaa va chittaad bhuyah, dhyaayativa Prithivi, dhyaayativaantariksham, dhyaayativa dyauh, dhyaayantivaapoh, dhyaayantiva parvataah, dhyaayantiva Deva Manushyaah, tasmad ya iha manushyaanaasm mahaitvam praapnuvanti dhyaanaapaadaamsha ivaiva te bhavanti, atha yelpaah kalahinaha pishunaaupavaadinaste atha ye prabhavah dhyaanaapaadaamsha ivaiva te bhavanti; dhyaanam upaassveti// Sa ya dhyaanam Brahmeti upaaste, yaavad dhyaanasya gatam, tatraasya yathaa kaamacharo bhavati yo dhyaanam brahmate upaaste; asti, bhagavah, dhyaanaad bhuya iti; dhyaanaad vaava bhuyostiti; tan me, bhagavaan, braviviti/ ('Dhyaanam' or meditation is more effective than the consideration of Will Power since after all the Self Determination has to pave way for Meditation. The process of meditation to Brahman is not a simple task! Primarily, one has to conquer the material world centering the Earth. Then the contemplation needs to surmount 'Dyauh' or the Intermediate Space. It is not an easy task to overcome the pulls and pressures of the Swarga by 'dhyana'. Then meditation of the glory of water and the high mountains needs to be prevailed upon. Then comes yet another intensity of humanity and divinity which has such a strong pull that is simply unimaginable and that complexity of that tough intensity is a near impossibility! Those among human beings who had already scaled the dizzy elevations and summits of glory in the pursuit of Brahman are not only few and far between but even of the stature of Naradas and Maharshis slip down the valleys of failures out of jealousies and pettinesses. Such situations abound when meditation becomes warranted against pinnacles of meditation! It is stated that he who meditates on Meditation, he who is identified with what Meditation is all about, he attains freedom of movement of thought, action and deed; and he who is identified with meditation is indeed the Reality of Meditation itself!)

[This is the end of the sixth section of the Seventh Chapter]

Vigjnaanam or **Enlightenment** as facilitated by the fund of knowledge takes a further step forward to realise Brahman

VII.vii.1-2) **Vijnaanam** vaa va dhyaanaad bhuyah, vijnaanena va Rig Vedam vijaanaati, Yajur vedam Saama Vedam Atharvanam chaturtham, itihaasa puraanam panchamam, Vedaanaam Vedam, pitryam, raashim, daivam, nidhim, vaakovaakyam, ekaayanam, deva vidyaam, brahma vidyaam, bhuta vidyaam, kshaatra vidyam, nakshatra vidyam, sarpa devajana vidyaam, divam cha prithivim cha vaayum chaakaasham, chaapascha tejas cha, devamscha manushyaamcha pashumcha vayaamsicha trina vanaspatinshvaapadaani aakeeta patanga pipeelikam dharmam chaadharmam cha satyam chaanritam cha saadhu chaasaadhu cha hridayagjnaam chaahridayajnaam chaannam cha rasam chemam cha lokam amum cha vigjnaanenaiva vijaayanti, vigjnaanam upaassveti// Sa yo vigjnaanam Brahmeti upaaste, vigjnaanavato vai sa lokaan jnaanavatobhisidhyati, yaavad vigjnaanasya gatam, tatraasya yathaa kaamocharo bhavati, yo vijnaanam Brahmeti upaaste; asti, bhagavah, vigjnaanaad bhuya iti; vigjnaanaad vaa va bhuyosteeti; tan me bhagavan, braviviti/ (Reverting back to to basics, Sanat Kumara did appreciate the fund of extraordinary Vigjnaana of Brahmarshi Narada, which indeed was the breaking point of the quest of Brahman! Indeed, dhyanam or contemplation is possible on the strength of knowledge and **enlightenment!** Knowledge is amassing huge funds of empirical information and facts, while Vijnanam is the capacity for assimilation and understanding which is the bottom of **Critical Analysis!** Now, he who meditates on such deep and close assessment of Brahman, might be able to understand the range and depth of Brahman! But alas, none is sure to gauge the range and depth of Brahman as the proverbial origin and depth of Shiva Linga remains enigmatic! He who meditates Brahman might have a hope on the understanding of what kind of Truth that he is!)

[This is the end of the seventh section of the Seventh Chapter]

With all the faculties of mind and related factors enabling the exploration of Brahman, where is the physical **strength**, without which the energy level of body is absent and missing!

VII.viii.1-2) **Balam** vaa va vijnaanaad bhaayah: api hashatam vijnaanavataam eko balavan aakam – payate, sa yadaa balee bhavati, athothataa bhavati uttishthan paricharita bhavati, paricharan upasattaa bhavati, upaseedan drashtaa bhavati, shrotaa bhavati, mantaa bhavati, boddhaa bhavati, kartaa bhavati, vijnaataa bhavati, balenavai prithivi tishthati, balenaantariksham, balena dyauh, balena parvataah, balena devamanushyaah, balena pashatvaascha vayaamsi cha trine vanaspatayahshvaapadaani aakeeta-patanga-pipeelakam, balena lokastishthati, balam upaassveti// Sa yo balam brahmeti upaaste, yhavat balasya gatam, tatrasya yatjhaa kaama charo bhavati, yo balam brahmeti upaaste; asti, bhagavah, balaad bhuya iti; balaad vaa vabhuyostiti; tanme, bhagavaa, bravitva iti// (Mentally and psychologically ready with outstanding back up of knowledge, excellent capability of Vaak Shakti or command of speech, determination and will power, capacity of meditation and enlightenment, Sanat Kumara emphasised to Narada, that a person of full equipment to realise Brahman should be physically strong too and possess optimal **strength** which most certainly could not be dispensed with! Strength is far superior to Vigjnaana or Enlightenment and a strong person by his very physical appearance would stand out among hundreds of others and any person of similar capabilities should indeed be an ideal observer, hearer, visioner, thinker, performer and a man of exceptional Understanding and Enlightenment! It is stated that one's Vijnana or Enlightened Understanding overcomes Antariksha and Swarga on the celestial side then he on the earthly plane overakes the fabulous heights of parvatas, Gods and human beings, animals of cruelty and ferocity, birds and reptiles, water based species, trees, insects, flies and ants. He who meditates on his strength based on muscle and might must by all means be esteemed as the right candidate with all the erstwhile qualifications to seek Brahman as he rises above all as the best observer, careful listener, rational thinker, a visioner, performer and the unmistakable deliverer of Brahma Tatwa!)

[This is the end of the eighth section of the Seventh Chapter]

Balam or Strength is the derivative of Food and indeed Annam is stated as Paramatma!

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

[This is the end of the ninth section of the Seventh Chapter]

Water has comparative significance over food since it is truly the life line of Beings in the Universe!

VII.x.i-2) **Apo** vaa annaa bhuyasyah, tasmaad yadaa suvrishthir na bhavati, vyaadhiyante praanaah, annam kaaniyo bhavishyatiti, atha yadaa suvrishthir bhavati, aanandinaah praanaa bhavanti, annam bahu bhavishyatiti, aapa evema murtaah yetam prithivi, yad antariksham, yad dyauh, yat parvatah, yad deva-manushyaah, yat prasaavaascha vaayaamsi cha trina vanaspatayah, shvapadaani aakeeta patanga pipilikaam, aapa evema murtaah: apa upassveti// Sa yopo brahmeti upaaste, aapnoti sarvam kaamaan triptimaan bhavati; yaavad apaam gatam, tatrasya yathaa kaamacharo bhavati; yo po brahmate upaaste; asti, bhagavah, adbhyo bhuya iti; adbhyo vaa va bhuyostiti; tan me, bhagavaan, braviviti// (On a comparative analysis, water is superior for two reasons: a person can survive with water for a more days than without food; also when there is lack of plentiful rainfall, then persons state in anguish that food would be scarce now. When there is good rain fall, public would feel happy that food would be plentiful. In extreme cases then there is too much of rain and floods spoil standing crops, public would get alarmed too, due to bad prospects of food. Indeed water is far more crucial than food. Water as truly meditation worthy as it takes all forms on earth, intermediate space, in heaven, on mountains, where gods or humans, animals and birds, grass, trees, fish, worms, and even ants exist and survive on! Indeed, existence of all Beings depends squarely on water, since there is water there is joy, contentment and all round fulfillment for one and all in the Creation of Brahman!)

[This is the end of the tenth section of the Seventh Chapter]

Heat energy is the essence of water and the much needed rains originate from the Element of Fire which is but the radiance of Brahman

VII.xi.1-2) **Tejo** vaava adbhyo bhuyah, tasmaad vaa etad vaayum aagrhyaakaasham abhitapati, tad aahu, nishochati, nitapati, varshisyti vaa iti, teja eva tat purvam darshayitvaathaapaah srujate; tad etad urthwaabhischa tirashchibhishcha vidyubhihi ahraadaash charanti; tasmaad aahuh: vidyotate, stanayati, varshishyati vaa iti, teja eva tat purvam drshayatvaathaapah srujate: teja upassveti// Sa yas tejo Brahmeti upaaste, tejasve vai sa tejasvat lokaan bhaasvatopahata-tamaskaan abhisidhyati, yaavat tejaso gatam, tatrasya yathaa kaamacharo bhavati, yastejo Brahmeti upaaste; asti, bhagavah, tejaso bhuya ii; tejaso vaa va bhuyosteeti; tan me, Bhagavaan, bravitva iti// (**Tejas** or heat caused by Fire is far more noteworthy than water in the universe also heating up the Antariksha or the intermediate space supported by Vayu /Air. When it is said that the atmosphere is heating up then the indication is that it is going to rain and that is how heat and radiation would lead to water. Fire taking to the form of thunders travels with flashes of lightnings and together they lead to rains. Thus one needs to basically meditate to Tejas or Fire when it is said that the worlds too get brilliant and bright destroying darkness and dullness and that is what the basic Reality is and Brahman is!)

[This is the eleventh section of the Seventh Chapter]

Supremacy of Akaasha is such that Brahman himself might describe it while Beings in the worlds are too insignificant and ill equipped to do so

VII.xii.1-2) **Akaasho** vaa va tejaso bhuyaan: Aakaashe vai Surya Chandramasaav ubhauh vidyun nakshatraani Agnih, Aakaashenaahvayati, Akaashenashrunoti, Aakaashena pratishrnoti, Aakaashe ramate, Aakaashe na ramate, Aakaashe jaayate, Aakaasham abhijaayate: Aakaasham upaassveti/ Sa ya

Aakaasham Brahmata upaaste, akaashavato vai sa lokaan prakaashavato sambhaaddhaan urugaaya - vatobhisidhyati yaavad Aakaashasya gatam, tatraasya yathaa kaamacharo bhavati, ya Aakaasham Brahmata upaaste; asti, Bhatgavaah, Aakaashaad bhuya iti; Aakaashaad va va bhuyosteeti; tan me, Bhagavaan bravitv iti/ (Indeed among the Pancha Bhutas or Five Elements, viz. Prithivi, Aapas, Tejas, Vaayu and Aakaashas or Earth-Water-Agni-Air and the **Sky**, the last but not the least is the Sky undoubtedly as it holds the Surya, Chandra, Nakshatraas, Vidyut or Lightnings, and Agni in position. All the activities in the Universe including the Sapta Lokas of Bhu-Bhuvah-Swar-Mahar-Janar-Tapas and Brahma Lokas are performed, seen, heard, enjoyed by the medium of Akasha; Dasa Dishas or Ten directions witness the activities by Akasha; Astha Loka Palakas of Indra-Agni-Yama-Nirrti-Varuna-Vaayu-Kebera and Ishana are active only by the courtesy of Aakasha; births and deaths of Souls are facilitated by Aaksaha; growth and decadence are effected and visioned by Akasha; indeed Aakasha is the unique witness of activities of shrotra, chakshu, vaak, twak, and reproduction! Indeed there is no existence possible without the Sky! One needs therefore to meditate Akasha as Brahman himself!)

[This is the of the twelfth section of the Seventh Chapter]

Memory power is a sure means of accomplishing Brahman enabling one to hear, see, think and meditate

VII.xiii.1-2) *Smaro vaa va aakaashaad bhuyah, tasmaad yadi api bahava aashiram asmaranttah, naiva te kamchana shrunyuh, na manveeran na vijaneeran yaddaa vaa va te smarehu, atha shruneuyu, atha manveeran, atha vijaareenan, smarena vai putraan vijaanaati, smarena pashuun;smaram upaassveti// Sa yah smaram Brahmata upaaste, yaavat smarasya, yathaa kaamacharo bhavati, yah smaram Brahmata upaaste; asti, Bhagavaah smaraad bhuya iti; smaraad vaa va bhuyostiti; tan me bhagavan, bravitv iti/* (Having stated that among the Pancha Bhutas , Akaasha has a unique role in the quest of Brahman, Sanat Kumara made a distinction of Space among the Pancha Bhutas in the macro context, and though strictly not comparable, referred to another significant aspect of the **Memory Power** in the personal context. His memory power would occupy a high priority in the attainment of the Absolute Truth called Brahman, since all the faculties of a human being like seeing, hearing, thinking, would all be on one side and the singular capacity of Memory is on the other. Once the memory is strong, one's own capability to hear, think, observe, analyse and so on is facilitated! That is why the need for meditation on memory as Brahman!)

Hope is trust and optimism by which a human being exists and expects to achieve!

VII.xiv.1-2) *Aashaa vaa va smaraad bhuyasi, asheddho vai smaro mantaan adheete karmaani kurute, putraamscha pashumscha pashumshcechate, imam cha lokam amum cecchate: aasham upaassveti// Sa ya aasham Brahmata upaaste, aashaayasya sarve kaamaah samrudhyanti, amoghaa haashyaashisho bhavanti, yaavad aashaayaa gatam, tatraasya yathaa kaamacharo bhavati ya aasham Brahmata upaaste; asti, Bhagavaah,aashaayaa bhuyaa iti; aashaayaa vaa va bhuyostiti; tan me, bhagavaan, bravitv iti/* (Hope is the spring of human life and even those who have been successively disillusioned in life have a ray of hope that one day he or she would witness improvements! In fact hope seeks to forget memories or ignore dark patches and rouse hope again! Moreover, good memories if sustained, provide inspiration and help memorise Mantras, prayers, rites, and so on while bad memories act as precautions and motivate fresh bouts of hope to perform better! Hope wishes for prosperity, good progeny and all round success and fame! Thus indeed meditate on hope. Whoever meditates on hope as Brahman would secure freedom of movement as far as and as much as hope prevails and sustains!)

[This is the end of the fourteenth section of the Seventh Chapter]

Praana is the Vital Energy signifying one's very existence that tantamounts to Self Consciousness as being none too distant from Truth and Brahman!

VII.xv.1-4) *Praano vaa va aashaaya bhuyan, yathaa vaa araa naabhau samarpitaah, evam asmin praane sarvam saparpitam, praanah praanena yaati, praanaah praanam dadaati, praanaaya dadaati, praano ha pitaa, praano maataa, praano bhartaa, praanah svasa, praana aacharyah, praano Braahmanah// Sa yadi pitaram vaa maataram vaa bhraataramvaa svasaaram aacharyam vaa brahmanam vaa kimchid bhrusham iva pratyaaah, dhik tvaatveeti evainaam aahuh, pitruhaa vai tvam asi, maatruhaa vai tvam asi, bhraatruhaa vai tvam asi, svashruhaa vai tvam asi acharyaha ai tvam asi, braahmanahaa vai tvam aseeti//Atha yadi api enaan utkraanta praanaanschulena samaasam vyati sandahet naivainam bruyah pitruhaaseeti na maatruhaaseeti na bhraatruhaaseeti na svasaarahaaseeti na acharyahaaseeti na brahmanahaaseeti//Praano hi evaitaani sarvaani bhavati, sa vaa esha evam pashyan, evam manvaah, evam vijajanann ativaati bhavati, tam ched bruyaaah ativaadi asheeti, ativaadi asmeeti bruyaat, naapahnunuveeta//* (Praana the Life Energy supercedes Hope and Optimism. It is **the Conscious Self** called 'Pragjnaatma' or the Individual Self which is as significant to one's own near and dear, say like the parents, brothers and sisters, teachers or a learned Brahmanas. If one ceases to esteem one of these lovednes, then it is stated that he had no Praana or scruples and compunction and that he was unworthy of his existence! As and when such a person is dead, then none has pity for him and out of spite and latent hatred, one would not even mind to shove his body and bones into fire with disgust murmuring that the departed one deserved no mercy and consideration. That indeed is the power of Praana or the Life Breath when persons of virtue are gone, there would be spontaneous feelings of sorrow, admiration of the departed one and of genuine disinterest and despondency lingering at each and every memory of his, his qualities of speech or other abilities, genuine goodness and justifiable name and fame. By narrating this, Narada was presumably able to attempt to excel be it in his art of speech, conviction, identification with external elements and their unification with his Pragjnaatma or the Individual self; he appeared perhaps sensitised Sanatkumara by way of step by step elevation of the Self towards an ordeal to realise Brahman the Truth from gaining knowledge to Sankalpa to meditation to befriending 'Pancha Bhutas' to cleansing Praana and wondered as to what other inputs might still be required to seek the Truth! Would not Praana or the Vital Force be the final step indeed! Sanat Kumara smiled and expressed that Narada was yet to measure further distances as Truth appeared elusive further!)

[This is the end of fifteenth section of the Seventh Chapter]

Narada defines that his greatest endeavour was to discover Absolute Truth as distinguished from speech, vital force and so on being far transcendent of Universe and Existence!

VII.xvi.1) *Esha tu ativadati yah styenaativadati;soham, Bhagavah, satyenaativadaaniti; Sartam tv eva vijijnaasitavyam iti; Satyam, Bhagavah, vijijnaasa iti// VII.xvii.1) Yadaa vai vijaanaati, atha Satyam vadati, naavijaanan satyam vadati, Vitjnanneva satyam vadati, vijnaanam tveva vijijnaasitavyam iti; Bhagavah, vijijnaasa iti/* (Apparently, Narada referred to excellence of Praana in absolute sense and not in a common place manner while mentioning earlier of the Truth and thus Sanatkumara's remark of Truth being elusive! He affirmed therefore that his greatest endeavour was to realise Truth the Infinite! Narada once again underlined that he mentioned of realising the Truth as it indeed was the Most Absolute Truth beyond all the frontiers of speech, praana, elements and so forth! He further stated that he was not one of

those who said that he understood Truth; also some stated that they did not understand what in fact understanding actually meant. It was in this dilemma that one needed to understand understanding. Indeed his major desire was to understand what indeed was worth understanding!)

[This ends the sixteenth and seventeenth sections of the Seventh Chapter]

Thought, deep perception and Faith towards Truth

VII.xviii.1) *Yadaa vai manutemanute, atha vijaanati, naamatvaa vijaanati, matvaiva vijaanati, matistveva vijinaa sitavyeti; matim bhagavah vijinaasa iti/ VII.xix.1) Yadaa vai shraddhaadhaati, atha manute, naashraddhhaadhan manute, shraddaaddhaad eva manute, shraddhaa tveva vijinaasitavyeti; shraddham Bhagavah, vijinaasa iti/* (If a person really thinks and deliberates deeply enough, then he understands effectively; contrarily when he thinks superficially his understanding would be likewise! Therefore one must have the real yearning for understanding; Brahmarshi Narada confessed that he desired understanding intensely! Now, when his thinking was profound, it would beget faith and only when he had faith then he would think deeper. One ought to therefore desire to reflect with faith. The Maharshi then expressed his resolve that by all means he would seek and sincerely pursue faith with conviction to realise Truth!)

[This ends the eighteenth and nineteenth sections of the Seventh Chapter]

Nishtha or Commitment and Karyaacharana or Involved Activity of Service leading to fulfillment!

VII.xx.1 and VII.xxi.1) *Yadaa vai nistishthati, atha shraddhaadhaati, nanistishthan shraddhadhati nistishthanneva shraddhadhati, nishtaa tveva vijinaasitavyeti; nishtham, bhaavan, vijinaasaa iti// Yadaa vai karoti atha nistishthati, na kritvaa nistishthati, kritvaiva nistishthati, kritistveva vijinaasitavyeti; kritim Bhagavo vijinaasa iti//* (When there is commitment and dedication, that precedes faith; in the absence of faith there cannot be commitment. One attains faith by service with devotion. It is indeed devotion only that one needs to acquire. Now, when ‘Yadaa vai karoti’ or when one acts or takes action, that presupposes control of senses and practice of mental control or concentration. Once that kind of focussed deliberation is secured, devoted service and ‘nishkaama karana’ or service without expectation becomes possible. That indeed the seed of happiness in the real spiritual way!)

[This ends the twentieth and twenty first sections of the Seventh Chapter]

Pursuant to such Fullfillment, Narada entreated Sanatkumara to bless him for that Unique Joy of Infinity and Eternity!

VII.xxii.1 and VII.xxiii.1) *Yadaa vai sukham labhatetha karoti, naasukham labdhvaa karoti sukham eve labdhvaakaroti sukham tveva vijinaasitavyam iti; skkham, Bhagavah, vijinaasa iti// Sa vai bhumaat sukham, naalpe sukham asti, bhumaiva sukham; bhuma tveva vijinaasitavya iti; bhumaanaam, Bhagavah, vijinaasaa iti/* (As one acts and performs dynamic service firmly embedded in total dedication, then that bestows ‘sukham’ or enjoyment; indeed there cannot be such happiness without dedicated service backed up by ‘nishtha’ and ‘shraddha’. This happiness is certainly not in reference to material context, which is tantamount to endless craving and flimsily fleeting! The joy that is under reference is most hard-earned as a result of a long chain of variables starting from speech enabled by strong knowledge of appropriate nature, clean mind, strong will, thought, meditation, understanding,

physical energy based up by good food and water of suitable heat and relief space, good memory, aspiration, vital energy, truthfulness, thinking capacity and mental sharpness, faith, determination, nishkama karma! Indeed it was that kind of Happiness that Narada aspired for! He specifically referred to : Yo vai bhumaa tat sukham aalpe sukhamatsi bhumaiva sukham bhumaa tyeva vijijnaasitavya iti! Narada specifically aimed at That joy which is truly endless and Infinite!

[This ends the twenty second and twenty third section of the Seventh Chapter]

Infinity is beyond comprehension and indeed within One Self!

VII.xxiv.1-2) *Yayta naanyat pashyati naanyachrunoti naanyad vijaanaati sa bhumaa; atha yatraanyat pashyati anyacchrunoti anyad vijaaniti tad alpam; yo vai bhumaa tad amritam, atha yad alpam tan mrityam;sa, Bhagavah, kasmin pratishtha iti; sve mahimni, yadi vaa na mahimneeti// Go ashvam iha mahimeti achakshate, hasti hiranyam daasa bharyam, kshetraani aayatanaaneeti; naaham evam bravimi, braveemiti hovaachaanyo hi anyasmi pratishthita iti/* (Now, the definition of Infinity would mean such that where one would not be able to see, hear, feel and understand any thing. In the situation of the Self and the Infinity get united or as both are the reflections of each other, whom should one see, hear, feel or understand! Brihadaranyaka Upanishad is quoted in this context vide Br.II.iv.14: As Maitreyi got enlightened, she got confused and told Yagjnyavalkya so and the latter explained to her: ‘Yatra hi dvaitamiva bhavati taditara itaram jighnati,taditara itaram pashyati, taditara itaram shrunoti, taditara itaramabhivadati, taditara itaram manute, taditara itaram vijaaneeti; yatra vaa aya sarvamaatmaivaa bhutatkena kam jighnet, tatkena kam pashyet, tatkena kam shrunuyaat, tatkena kamabhivadet, tatkena kam manveet, tatkena kam vijaaneeyat? Yenedam sarvam vijaanati tam kena vijaaneeyat? Vijnataaramare kena vijneeyaaditi? In other words, when there is duality, then one smells,sees, hears,speaks thinks and knows differently. But now when Brahman and Self are just the same, then what should one smell, hear, speak, think, know, see,through what! This is because both are just the same: ‘Through what should one know That owing to which all this is known-through what, o Maitreyi, shouldone know the Knower?’ Thus Sanat Kumara explained to Narada that which indeed was the Infinite was Immortal while that which was finite was mortal! He further explained that in the mortal world, one’s glory comprised cows, horses, elephants, gold, servants, women, fields and houses. Then how indeed would one guess that Infinity and its glory could be measured! The reply was that Infinity was immeasurable and has no parallels!

[This is the twenty fourth section of the seventh chapter]

That Brahman or Truth is nowhere else but the Self of all!

VII.xxv.1-2) *Sa evaadhastaat, sa uparishtaat, sa paschaat, sa purastaat, sa dakshinatah, sa uttaratah, sa evedam sarvam iti, athaato sarvam iti, athaatohamkaaraadesha eva, aham evaadhasaat, aham uparishtaat, aham paschaat, aham purastaat aham dakshiatah aham uttaratah aham vedam sarvam iti// Athaata aatmaadesha eva aatmaivaadhastaat, atmoparishthat, aatmaa paschat atma purastaat, aatma dakshinah, aatmottaatah, aatmamaivedam sarvanti; sa vaa esha evam pasyann evam manvaana eam vijaanannaatma raatir aatma krida aatma mithuna aatmaanandah, sa swaraad bhavati, tasye sarveshulokeshu kaamacharo bhagavati, tasyasarveshu lokeshu kaamacharo bhavati, atha yenyathaato viduh, anya raajaanas te kshayyaa loka bhavati, teshamsarveshu lokesva akaama-charo bhavati//* (Brahman is omnipresent as he is below, above, behind, in front; in South, in North and is indeed all this.

Hence His instruction that is not only Infinite but is also in everything from Brahma the Creator of the Universe to a piece of grass. Hence He is indeed the Individual Soul the Antaratma. Hence the further instruction that the Self is below, above, behind, in front, in all the Directions. Anyone who looks within has seen Him as he is one's mirror image! He is free of movement, speech, thought, vision, hearing and touch. The concept of duality is totally misplaced. This is so but for the interaction of the Jnanendriyas and karmendriyas or the body parts and the sensory organs. Mortality is for the body and never ever for the Soul and indeed that is the Eternal Truth)

[This is the end of the twenty fifth section of the Seventh Chapter]

Sanatkumara sums up to Narada and provides the final Upadesha or his Spiritual Instruction

VII.xxvi.1-2) *Tasya havaa etasyaivam pashyatah, evam manvaanasya, evam vijaanata atmaah praanah, atmaa aashaa, atmaah smaraha, atmataakaashah, atmaastejah, atmaapah, atmaa aavirbhaava-tirobhavau atmatonnam, aatamato balam, aamtmo vijnaanam, atmato dhyaanam, atmaschittam, atmatah sankalpah, aatmato manah, aatmo vaak atmo naama, aatmato mantrah, atmaani karmaani aatata evedam sarvam iti// Tad esha shloka: na pasho mrityum pashyati, na rogam notadukkhataam, Sarvam ha pashyah pashyati, Sarvam aapnoti sarvashah iti// Sa ekadhaa bhavati, tridhaa bhavati, panaachadhaa saptadhaa navadhaa chiva punaschaikaadasha smritah, shatam cha dashachaikascha sahasraani cha vimshatih aahaara-shuddausattva-shuddhih, sattva-shuddhau dhruva smritih, smritilambhe sarva grabndhinaam vipramokshah; tasmairidita kahaayaaya taasah param darshayati bhagavaan sanakkumaaraah: tam skanda ii aachakshate, tam skanda iti aachakshate/* (Once any person believes and gets convinced that he - or any Individual Self for that matter - happens to be the spring boat of the Praana, hope, memory, space, water, form and look, strength, food, reasoning and intelligence, mental power, speech, knowledge, rites and all such abilities, then indeed that Self himself or each and every Self like himself, is certainly, nay undoubtedly, the Supreme Self himself with all the accomplishments listed and such as those which are even dormant in him but capable of! In this connection a Stanza with considerable hidden meaning has been described; it states: 'The definition of one who accomplished Realisation of Truth is free from grief, illness and death; he can foresee each and everything and attain what he desires. He originally becomes one, then three fold-say Tri Gunas and five fold-say pancha bhutas, seven fold say Sapta Dvipas or Samudras, and nine fold, say Nava Grahas; he is called eleven say Ekaadasha Rudras, or one hundred and ten and one thousand and twenty and so on! He is a symbol of Purity, purity of food, nature, memory, heart, thought, and action. Then Sanatkumara pointed to Narada about spiritual freedom to escape from darkness, impurities of ignorance, attachment to desire and to speed up the bandwagon of knowledge, mind, thought, resolve, meditation and introspection to discover Truth finally as Himself! Once that stage is reached, then he becomes 'Bhagavan' or God like and He knows the source and cause of Existence, its termination, the entries and exits, as also the knowledge and ignorance of Reality. Brahmarsi Narada had that conviction of Sanatkumara being a Bhagavan and hence approached him for guidance and thus the latter titled himself as Skanda, like Lord Kartika Himself!)

[This is the twentysixth and final section of the Seventh and penultimate Chapter]

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

VIII.i.1) *Harih Om, atha yad idam asmin Brahmapure daharam pundarikam veshma, daharosminn antaraakaasha, tasmin yad antah, tad anveshtavyam, tad vaa va vijijnaasitavyam/* (Harih Om! There is a need to enable normal understanding to identify the Individual Self with the Absolute and Superlative Self; this is especially to conceive the Object with qualities like organs and senses in the mortal world viz. the Self, as juxtaposed with the Ultimate Reality in terms of Space, Time and other derivative features of the Pancha Bhutas or Five Elements. This is why normal knowledge of mortal conditions vis-à-vis the macro view of higher and applied situation becomes needed. Therefore then, a lotus like small space viz. 'daharaakaasa' within the dwelling place of Brahman is viewed for the understanding. The inference is that Brahman has manifested himself in the form of an Individual Soul called Existence and even as the latter is totally detached, there are officials of that abode who are responsible for the maintenance of that abode which is purely temporary ; once that Individual Soul-which is but a reflection of Brahman himself- is transferred then a new abode gets ready and the Manifested Brahman called Individual Self- is migrated too again on temporary duty. Thus the mirror images of the Original Brahman keep moving to varying abodes on purely temporary basis! But the original is always intact and the duplicate reflections are in circulation from birth to birth of the mortal bodies!) VIII.i.2-3) *Tam ched brhuyuh, yad idam asmin Brahma Puredaharam punadikam veshma, daharosminn atharaakaashah kim tad atra vidyate yad anvesh-tavyam yad vaa va vijijnaasitavyamiti sa bruyaat // Sa bruyaat: yaavaan vaa ayam akaashah, taavan eshontarhridaya aakaasha; ubhe asmin dyaavaa prithvi antar eva saahite, ubhavagnischa vaayuscha Surya Chandramasaav ubhau, vidyun nakshatraani yacchaasyehaasti yaccha naasti sarvam tad asmin saahitam iti/* (As one enquires that since at the abode of Brahman there was a lotus space then what would be that small space that would have to be realised! The reply has to be as follows: That specific space within the heart is as huge and cosmic as space outside within which are enveloped the heaven and earth, Fire and Air, Surya and Chandra, lightnings and Stardom, and so on! Whatever one perceives in the Universe is but a part of the unknown!) VIII.i.4-5) *Tam ched bruyuh asminsched idam Brahma pure sarvam smaahitam sarvaani cha bhutaani sarve cha kaamaah yadaitajjaraa vaapnoti pradhvamsate vaa, kim tatotishisyataiti// Sa bruyaat: naasya jaraayaitajjeeryati, na vadhenaasya hanyate; etat Satyam Brahma puram asmin kaamaah samaahitaah; esha atmaa-pahata-paapmaa vijaro vimrutyur vishoko vijighaastopipaasah, satya kaamah satya sankalpah, yathaa hi eveha prajaa anvaavishanti yatha anushasha-sanam, yam yam antam abhikaama bhavanti yam janapadam, yam kshetra bhaagam, taam tam evopa jeevanti//* (The next query would be that if all aspirations and desires of the Beings are fulfilled in the abode of Brahman, then how about old age, diseases and such problems occurred, and what would be the answer to such natural mis-happenings! Then the answer would be that Brahman would not be victim of age, disease, death. Indeed this is always so in the true abode of Brahman where only positive blessings are derived. This is Brahman or the Self that has no decay, disease and death; it would be free from sins, and the resultant negative impact of sorrow, hunger, thirst, unfulfilled desires and unfailing will. But if the mind which is the head of body limbs misdirects vision, speech and the concerned senses, understandably the serving agents would obey their master and sins or virtues as the case might be are recorded on the balance sheet of Fate, while the Self or the Inner Conscience which for sure is not responsible for the acts of omission and commission would remain as a mute spectator! Eventually the Being with its body adjuncts would have to suffer or enjoy the consequences; the blame or blessing is thus not, repeat not, due to the Self or Brahman since both being the same of Purity, but perhaps to what is called Fate or the balance sheet account on the basis of the body actions!) VIII.i.6) *Tad yatheha karmajito lokah ksheyate, evam evaamutra punyajito loakaah kshayite; tad ya ihaatmaanam ananuidyaa vrajanti etamscha satyaan kamaan, tesaam sarveshu lokeshvakaama charo bhavati; atha ya ihaatmaanam anuidyaa*

vrajanti etaamscha satyaankamaan, tessaam sarveshu lokeshu kaamcharo bhavati/(Just as the deeds of evil are exhausted the results get diminished, the impact of virtuous deeds too gets lessened. Therefore, those who depart from this world without realising the Self as instructed by teachers or on their own efforts continue to be in the endless chain of births and deaths . But the select handful who succeed enjoy freedom of movement and enjoy bliss)

[This is the end of the first section of the Eighth chapter]

He who gets equated to the Supreme Self brooks no barriers and his wishes become instant commands!

VIII.ii.1-10) *Sa yadi Pitru loka kaamo bhavati sankalpaadevaasya pitarah samuttishthanti tena pitru lokena sampanno maheeyate//Atha yadi Maatrulokakaamo bhavati sankalpaad evaasya Maatarah samushthanti tena maatrulokena sampanno maheeyate// Atha yadi Bhraatruloka kaamo bhavati sankalpaad evaasa bhraatarah samuttishthanti tna bhraatrulokena sampanno maheeyate// Atha yadi svashruloka kaamo bhavati sankalpaadevaasya svasarah samuttishthanti tena svasrulokena sampanno maheeyate// Yada sakhilokakaamo bhavati sankalpaadevaasya sakhaayah samuttishthanti tena sakhilokena sampanno maheeyate// Atha yadi Gandhamaalyaloka kaamo bhavati sanakalpaadevasya Gandhamaalyakaamo bhavati sankalpaad evasya Gandhamaalye samuttishatthantena Gandhamaali lokena sampanno maheeyate// Yatha yad annapaana loka kaamo bhavati, sankalpaadevaasyaanna paane samuttishthaah, tena anna paana lokena sampanno maheeyate// Atha yadi geeta vaadita loka kaamo bhavati, sankalpaad evaasya geetavaadite samushthisth tena geeta vaadita lokena sampanno maheeyate// Atha yadi stree loka kaamobhavati, samkalpaad evaasya streeyaah samutthishthanti tena stree lokena sampanno maheeyate// Yam yam antam abhikaamo bhavati, yam kaamam kaamayate, sosya samkalpaad eva amuttishthanti, tena sampanno maheeyate/* (Should one become desirous of Pitru Devas as objects of desire, the forefathers appear by his very wish and he gets fulfillment of that wish. Similarly the mothers of previous births, brother,sisters, friends, or perfumes and flower garlands, food and drinks, song and music, women and so on would be before them and abide by their wishes! Whatever place, object, desire that he then in that state of Brahman becomes his instant command at once. Such is the glory of the person who realises the Inner Self or the Supreme Consciousness!)

Falsehood covers inability and integrity begets courage in the realisation of Truth; the term ‘Satya’ denotes control of falsehood and vindicates the Truth

VIII.iii.1-5) *Ta ime satyaah kaamaah anrutaapidhaanaah, tessaam satyaanaam sataam anritam apidhaanam:yo yo hasyetah praiti, na tam ihadarshanaaya labhate// Atha ye chaasyeha jeeva ye cha pretaayacchaanyad iccham na labhate, sarvam tadatra gatvaa vindat,atrahi asyate satyaah kaamaah, sarvam tadatra gatvaa vindate, atra hi ayaite satyaah kaamah anritaapidhaanaah,tad yathaapi hiranya nidhim nihitam akshetraajnaa uparyupari sancharato na vindeyurevamevemaah sarvaah prajaa ahahragacchantya ete Brahma loam na vindanyanrutena hi pratyudhah// Sa vaa esha Aatmaa hridi tasyatadeva niruktam hridayamiti tamaad hridayam aharaharvaa evamvit swargam lokam eti// Atha ya esha samrasaadosmaat shareeraat samutthaaya param jyotir upaasampadyaa svena rupenaabhi nishpadyate, esha aatmeti hovaacha, etad amritam abhayam, etad brahmeti; tasya ha vaa etasya braahmano naama satyam hi// Taani ha vaa etaani trini akshraani sat-ti-yam iti;tad yat sat tadamritam, atha yat ti tan martyam, atha yad yam tenobhe yacchati yad anenobhe yacchati tasmaad yam, ahar ahar vaa evam vit swargam lokameti//* (Pretension and dishonesty are the facades of unfulfilled and suppressed desires; in one’s life dormant desires like excellent eating, clothing, women, earnings and fame but since these are

not reachable, falsehood covers up the desires and excuses are given for want of effort, incapability and diffidence. Even when a relative or a dear friend departed, falsehood claims extreme distress since the show of loss might look for an opportunity of some gain! At the most it might be lip sympathy or a sign of self importance and bravado. In fact falsehood is so intense that the more a person is clever and worldly wise while truth is trampled and covered deep down! This is how pure knowledge is self effacing while ignorance passes off as so called ‘commonsense’ or worldly wisdom! Now the Self is what exists in the heart and clean knowledge which leads to virtue is a stepping stone for the heavenly world. When a person is peaceful and composed, then only he could rise up from his body and dwell in his true nature of virtue. Indeed that is the Self in purity with neither fear nor falsehood. That truly is the Truth with is everlasting and an equivalent expression of Self or Brahman. The Truth comprises three words: ‘Sa’ for Immortal-‘ti’ for mortal and falsehood and ‘yam’ the controller. Truly enough, one who meditates Truth and Heart in unmitigated form are stated to be in the precincts of heaven!

[This is the end of the third section of the eighth chapter]

Individual Self navigates to reach the bridge of faith from Darkness to Illumination

VIII.iv.1-3) *Atha ya atmaa, sa setur vidhritireshaam lokaanaam asambhedaaya naitam setum ahoraatre taratah, na jaraa na mrityur na shoko na sukrutam, na dushkrutam, sarve paapmaano to nivartante, apahata paapma hyesha Brahma lokaah// Tasmaad vaa etam setum teertvaandhah sannanandho bhavai, viddhah sannavidhho bhavati, upataapi sannanupaapi bhavati; tasmaad vaa etam setum teertvaapi naktam ahar evaabhi nishpadyate, sakrud vibhaato hyevaisha Brahma lokah//Tad ya evaitam Brahma lokam brahmacharyena anuvindati, teshaam evaisha Brahma lokah, teshaam sarveshu lokeshu kaamacharo bhavati//* (Imagine that the Individual Self is a bridge to keep the two worlds of Maya or Unreality and Satya or of the Truth; this bridge serves a means of non-integration of the worlds as two lasting entities. The factors of day and night or of time concept, nor of age, illness, sorrow, evil or morality do not reach the bridge as the definitive divider of either of existences. Indeed, crossing the bridge, one lands in a totally distinctive world of Truth, Reality, and Genuinness. That is the world of Brahman! On crossing the bridge, miracles are encountered instantly as the blind gains vision, the wounded is healed, the person with sorrow, disgust, frustration and helplessness suddenly transforms with zeal for life, contentment, joy and enthusiasm. He then walks into a world of brilliance from pitch darkness: ‘*Tamasomaa jyotirgamaya, mrityormaamritam gamaya*’ On reaching into this world through celibacy, virtue, sacrifice, and singular dedication to Brahman, that person attains Brahmatva and Bliss with freedom of movement and realisation of Totality!)

[This is the end of the fourth section of the Eighth Chapter]

A tribute to ‘Brahmacharya’/ Celibacy also named ‘Yajina, ‘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 ishtamiti aachakshate, brahmacharyameva tat, brahmacharyena hi eveshvtaamaatmaanam anuvindat// Atha yat Sattraayanam iti aachakshate brahmacharyam eva tat, brahmacharyena hyeva sata aatmanastraanam vinate; atha yan mounam iti aachakshate brahmacharyam eva tat brahmacharyena evatat, brahmacharyena hi evaatmaanam anuvidya manute//Atha yad anaashakaayanam iti aachakshate brahmacharyam eva tat, esha hyaatmaa na nashyati yambrahmacharyena anuvidae; atha yad*

*aranyaayanam iti aachakshate brahmacharyam evatat; Tad arashcha ha vai nyashchaarnavau brahma loke triteeyashyaam ito divi, tad airam madeeyam sarah, tad ashvatthah soma-savanah tadaparaajita puur brahmaanah, prabhuvimitam hiranyam// Tad ya evaitaav **aram cha nyam** chaarnavau brahma loke brahmacharyena anuvindati, tesham evaisha brahma lokaah 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 'Sattrayana' or deliberation and meditation of how to protect one self viz. trayana 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 constituent 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! The next stanza refers to Ara and Nya viz. the Bridge between the two oceans by these names of Untruth and Truth!)

[This is the end of the Fifth Section of the Eighth Chapter]

Body nerves issued from heart always interacting with Sun and Wind decide the manner of one's departure as also their destination!

VIII.vi.1-6) *Atha yaa etaa hridayasya nadyaah taah pingalassya nimmastishthanti, shuklasya neelayasya peetasya lohityasyeti; asau vaa aadityah pingalah esha shuklah, esha neelah, esha peetah, esha lohithah// Tad yathaa mahaapatha aatata ubhau graamau gacchhaatimam chaamum cha; amusmaad adityaat praatayante taaasu naadisushruptaah, aabhyo naadibhyah praatayante temusminn aatityashruptaah// Tad yatraitat suptah samastah samprasannah svapnam na viaanaati aasu tadaa naadeeshu shruptho bhavati, tam na kaschana paapmaa sprushati, tejas hi tadaa sampanno bhavati// Atha yatraitat abalimaanam neeto havati, tam abhita aasheena aahuh jaanaasi maam, jaanaasi maam iti; sa yaavad asmaacchareetad anutkraanto bhavati, taavaj jaanati// Tadeshashlokaah: Shatam chaikaa cha hridayasya naadyah taasaam murdhaanaam abhinih abhinihshtraaika tayordhvam ayann amrithatvam eti vishvavam anya utkramane bhavanti, utkramane bhavanti//*(In the process of death, the status of the physical nerves and how Sun influences these is described. The veins in the body issuing out of the fleshy bulge called the lotus shaped heart that is meditated for Brahman is charged with subtle juices of varied colours akin to desires. The heat of Sun causes bile which when comes into contact with phlegm in the nerves assuming different colours as accentuated by wind contacts. The Wind-Phlegm mix brings about changes of colours, say blue with severe wind, white when excessive phlegm, yellow with their equal proportion and red on account of too much of blood count in the body. Thus the moods of a Being are changed as per the inputs involved. Now just as highways connect cities and villages, the rays of the Sun reach both the worlds; they enter human bodies as also places yonder the Sun. In the state of sleep, organs of the bodies are withdrawn. Similarly as death is drawn nearby, people around realise that he or she is no more. As the life departs, the Self goes upwards through the Sun rays. He reaches the Sun within the time that mind travels. Then the Soul of virtue goes upwards by making the sound of Om or downwards otherwise in the case of the unenlightened Souls. The gates of Brahma open to the blessed ones or shut to other Souls that search of their designated Lokas! In this connection, an apt verse is stated: The nerves connected to the heart

arehundred and one. At the time of one's departure, one of the nerves of some blessed ones reach up to the crown of the head. Such of those going upwards through that nerve attain immortality while by various other nerves connecting other exit points totalling nine become the causes of departure; indeed they become the causes of departure!)

[This is the end of the sixth section of the Eighth Chapter]

Both Indra from Devas and Virochana from Demons after long penance approached Prajapati to show them Brahman and the latter showed them of their own faces in water and mirror!

VIII.vii.1-4) *Ya aatmaa apahata paapmaa vijaro vishoko vijighatso pipaasah satya kaamah satya samkalpah sonveshtavyayah, so vijijnaasitavyayah sa sarvaamscha lokaan aapnoti sarvaamscha kaamaan; yas tam aatmaanam anuvidya vijaanaati: iti ha prajapatir uvaacha// Tadd hobhaye Devaasura anuyubudhire: te hochuh; cha lokaan aapnoti sarvaamshcha kaamaan iti;Indro haiva devaanaam abhi-pravavraaja, virochanosuraanaam; tau haa samvidanaaveva samitpaani Prajaapati sakaasham aajagatuh//Tau ha dwaatrimshatam varshaani brahmacharyam ushatuh: tauha prajapatir uvaacha, kim icchantaav avaastam iti; tau hochatuh ya aatmaapahata paapmaa vijaro vimrityur vishoko vijighasto pipaasah satya kaamah satyasamkalpah sonveshtavyayah- sa vijijnaasitaravyayah, sa sarvaamscha lokaan aapnoti sarvaamscha kaamaan yastam aatmaanaam anuvidyaa vijaanati it bhavato vacho vedayante;tam icchhantaav avaastam iti// Tau ha prajapatir uvaacha ya eshokshini purusho drushyata esha aatmeti hovaacha, etad amritam abhayam etad brahmeti; atha yoyam, bhagavah, apsu parikhyaa-yate yashchaayam aadarshe katama esha iti esha u evaishu sarveshvanteshu parikhyaa-yate iti hovaacha//* (As one recalls that the Self rises to a state of tranquillity and composure vide VII.iii.4, Prajapati too desired to know the practical reasoning of attaining such a state when the Self would have no sin, no dishonesty no death, no displeasure, no hunger and thirst and no uncertain will! Then his desire came to be known from ear to ear and both Devas and Demons sought to ascertain the methodology of attaining such a status. Devas approached Indra to search the Self by realising as to which one would attain the status of freedom of movement all over the worlds and by which procedure this state could be achieved. The Demons too followed suit and commissioned Virochana among them to find out. Without the knowledge of each other both of the representatives performed Sacrifices to satiate Prajapati and observed celibacy for thirty two years. As they were finally visioned Prajapati and entreated him to teach various ways and means of accomplishing the state of such tranquility and bliss. Indeed both Indra and Virochana assumed of their deep knowledge, application of mind and practical abilities! Prajapati smiled instead of losing composure as otherwise neither of them should have been discontented. Thus he replied: *Yah esha akshini purushaha drishtyaa esha aatmeti!* That is: The person that is seen in the eye is this Self; this is Immortal, Fearless and that is Brahman indeed! He further quipped: This one is clearly seen in water and this one is in the mirror;whom do you think looks clearer! Then he declared in all seriousness: This one is **seen very clearly in all these!** Truly indeed the Individual Self and the Supreme Self are just the same!)

[This is the end of the seventh section of the Eighth Chapter]

On visioning their own reflections, Indra and Virochana left Prajapati as Self and the Supreme were same:

VIII.viii.1-5) *Uda sharaava aatmaanam avekshya yad aatmano na vijaanithah, tanme prabrutam iti tau hoda sharaave vekshaamchakraate;tau ha parjaapatiruvaacha: kim pashyatha iti;tau hochatuh, sarvam evedam aavaam, Bhagavah, aatmaanam pashyaava, aalomabhya aa nakhebhya pratirupam iti// Tau ha*

prajaapatir uvaacha, saadhvalankrutau suvasanau parishkrutau bhutvoda shaaraave vekshaam charaate tau ha prajaapatir uvaacha: kim pashyatha iti//Tau hochatuh, yathaivedam aavaam, Bhagavah, saadhvaalankratau suvasanau parishkrtau svah, evam evemau, Bhagavah saadhvalankritau suvaasanau parishkritaaviti; eshaatmeti hovaaha, etad amritam, abhayam etad Brahmeti, tau ha shaanta- hridayau pravavrajaatuh// Tau haanveekshya prajaapatir uvaacha, anupalabhyaatmaanam ananuidyavrajatah; yataara etad upanishado bhavishyanti deva vaa asura vaa, te paraabhavishyanteeti; sa ha shaanta hridaya eva Virochanosuraan jagaama; tebhyo haitaam upanishidam provaacha, aatmaiveha mahayyaah aatmaa paricharyah, aatmaanam evaiha mahaayann aatmaanam paricharann ubhau lokaav aapnotee - maam chaamum cheti// Tasmaad api adyaihaadadaaam ashreddhaadhaanam ayaajaamaanam-aahuh, aasuro bateti; asuraanaam hi eshopanishat pretasya shareeram bhikshayaa vasanenaalankaare- neti samskuravanti, etenahiamum lokam jeshyanto manyante// (On seeing their own reflections, both Indra and Virochana said that indeed these were their own reflections from top to bottom; both were well presented, well dressed and truly their own reflections, but how could the reflections of their own! Either Prajapati was being humorous or there might be a catch. As they both looked unconvinced, then Prajapati explained the reality that the Self was not to be confused with the body adjuncts including the mind even as one Deva or another ruled over various Indriyas but the Antaratma being a reflection of Paramatma was totally one and the same and what Indra or Virochana witnessed was not, repeat not the mortal body and the Self and the Supreme were identical! Both Indra and Virochana were then convinced and desired to leave. But Prajapati stated that were leaving naway but without attaining the Self and realising the Truth in practice! Then Prajapati advised them of the mystic teaching: The Self is as worship worthy as Brahman and instead of serching elsewhere for him, one needed to look inward itself as the Self was right within oneself ! It is unfortunate that little reasing this Truth, one ignores Brahmacharya in the full sense - as explained in the very fifth section of this Chapter- as also practice of Charity, meditation, introspection, and practice of what virtue is all about! This would truly lead to freedom of movement and bliss!)

[This is the end of the eighth section of the eighth chapter]

Indra returned to Prajapati not fully convinced yet as the latter extended Indra's life for further enlightenment

VIII.ix.1-3) *Atha hendropraapyaiva Devaan etad bhayam dadarsha, yathaiva khalvayam asmin shareere saadhvalankrite bhavati, suvasane suvasanah, parishkrite parishkritah, evam evaayam asminn andhendho bhavati, sraame sraamak, parivrikne parivriknah; asaiva sharirasya naasham anvesha nasyati, naaham atra bhogyam pashyaamiti// Sa samit, paanah punar eyaaya, tam ha prajaapatir uvaacha, Mahgavan, yacchaanta hridayah praavraajih, saardham virochanena, kim icchan punar aagama iti; Sa hovaacha yathaiva khalvayam, Bhagavah:asmin shareere saadhvalankrite saadhvalankrito bhavati, suvasane suvasanah, parishkrute parishkrutah evam evaayam asminn andhendho bhavati, sraame sraamah, parivrikno parivriknah, asyaiva sharrasya naasham anvesha nashyati naaham atrabhogyam pashyaamiti// Evam evaisha, Maghavan. Itihovaacha, etam tveva, te bhuyonuvyaakhyaasyaami; vasaaparaani dvaatrimshatam varshaaneeti; sa haaparaani dvatrimshatam varshaani uvaasa, tasmai hovaacha//* Having left Prajapati, Indra on way back to Devas who actually deputed Maghavan (Indra) to ascertain the ways and means of discovering the Self was partly satisfied with Prajapati's demonstration of the Self and the Supreme were identical, was however not fully convinced. No doubt the mirror / water reflection of himself was not too clear: if the body of the original was well dressed then the image reflection would be nice too but if the original was blind or lame, or crippled, the reflection too would be similar. This was

not convincing that the Supreme and the Self could be the same, after all! So he returned to Prajapati once again reaching him back after Sacrifices and severe meditation. Prajapati replied that having been already convinced, as Virochana too did, why did you return again! When Indra expressed his doubt again, Prajapati explained : Since obviously the object of comprehension had some defect obstructing the understanding, his life would be extended by thirty two years!)

[This is the end of the ninth section of the Eighth Chapter]

Prajapati gave the analogy of a dream when the Self was unaffected as organs were withdrawn excepting mind so as to convince Indra that the Self was identical to Brahman

VIII.x&xi.1-4) *Ya esha sapne mahiyamaanash charati esha aatmaa, iti hovaacha; etad amritam abhayam etad Brahmeti; sa hashaanta hridayah pravavraja; sa haapraapyai devaan etad bhayam dadarsha; tad yadi apeedam shareerm andham bhavati, anandhahsa bhavati, yadi sraamam asraamah naivaishosya doshena dushyati// Na vahenaasya hanyate, naasya sraamyena sraaah, ghnanti tvainam, vicchhadayan-teeva apriyavetteva bhavati, api roditeeva, naaham atra bhogyam pashyaamiti// Sasamit paanah punar eyaava, tam ha Prajaapatir uvaacha: Maghavan, yacchaanta hridayah praavraajeeh, kim icchan punar aagame iti; sa hovaacha tad yadi apeedam, Bhagavah, shariram andham bhavati, anandhah sa bhavati, yadi sraamam asraamah naivaishosya doshena dushyati//Navadhenaasya hanyate, naasya sraamyena sraamah, ghnaanti tvevaim vicchaadayaanteeva apriyaavettaiva bhavati api roditeeva, naaham atrabhogyam pashyamiti, evam evaisha, Maghavan iti hovaacha etam tveva te bhuyo nuvyaakhyaa -syaami; vasaaparaani dvaatrimshatam varshaneeti; sa haaparaani dvaatrimshatam varshaani uvaasa, tasmai hovaacha//* (Prajapati then explained the Self in two situations viz. one as the Self in a dream stage and another the Self as a Spirit; in these two situations an Individual Self would experience both external and internal objects while in the latter case the Self exists without such experiences. To the experience of Self in dream stage first and as the Absolute Self in the ensuing section. In the dream stage, the Self is free from his own body defects like being blind, deaf, lame, unintelligent, timid, disabled, stupid and so on and that he is handsome, strong, intelligent, confident, well appreciated and so on. In that dream stage again, he is not killed despite the feeling of actual death and once he regains consciousness he is alive after all! Indra felt that the dream situation not being real, he is not convinced of the Self being free from fear, does not face death in reality and so on. The Self is sinful, afraid, timid and unstable of mind. Therefore the dream situation is unconvincing about the significance of the Self! Then Prajapati argued that he cited the dream state example only to prove that just as in the dream stage, the Self remains unaffected even as the body would eventually perish and that was the simple message which wanted Indra to learn. But as Indra still remained unconvinced especially since organs, senses, and vital energies were intact in the dream state, the Prajapati accorded further extension of five more years of life to practise sacrifices, secure intense knowledge and perform further introspection, as they say normally Indra lived for hundred and one years; this is so because the dream state explanation did not impress and click! Prajapati once again asserted that there was nothing more than the Self!)

[This is the end of the eleventh section of the Eighth Chapter]

Immortal Self called the Supreme is like the horse drawing a cart as a spectator to the deeds by the body!
All the deeds of the Self are squarely responsible by the body/sensory organs that are mortal!

VIII.xii.1) *Maghavan, martyam vaa idam shariram aattam mrutyunaa, tad asya amritasyaaashareerasya aatmaanodhishthaanaam, aatto vai sashareerah, priyaapriyaabhyaam, na vai sashareerayya satah priyaapriyaayor apahar asti, ashareeram vaa va santamna priyaapriye sprushtah/* (Do understand this Maghavan, said Prajapati: this body is mortal and is shrouded by death; that is also the place of the Self which is immortal but bodiless! Whatever is embodied as the body is subject to death as that encases the Immortal Self. This outer covering or the body is subject to pleasures and pains or desirable or nondesirable influences . But surely the unembodied Self is totally unaffected by the pluses and minuses or joys and sufferings. Thus the basic inner light has nothing to do the darkness or some occasional flashes of light as joys as retained in the encased body.) VIII.xii.2) *Asareero Vaayuh, bhram, Vidyut, Stanayitur ashareeraani etaani; tad yathaitaani amushmaad aakaashat samutthaaya param jyotir upasampadya svena svena rupenaabhi nishpadyante/* (Now, Air, clouds, lightnings, or thunders have no body and are established in their own forms or bodies. These have all the off shoots of the Sky having their own positions and forms yet reach to the Sun even being in their own positions) VIII.xii.3) *Evam evaisha samprasaadosmaat sareeraat samutthhay param jyotir upasampadya svena rupena abhinishpa - dyate, sautamah purushah, sa tatra paryeti, jakshat kreedam ramamanaah sribhir vaa yaanair vaa jnaatibhir vaa nopajanam smarannidam shariram: sa yathaa prayogya aacharane yuktah, evam evaayam asmin shareere praano yuktah/* (In the same way as air, clouds, thunders with no body of their own reach up to Surya, so does the Self enjoys the pleasures and pains of the body parts as a mere inward spectator only and does not identify with the activities like the mouth that speaks, the ears that hear, the eyes that see, the skin that touches, the mind that thinks and so on. This serene and relaxing Self being established and identified its own image called the Supreme is a witness of the activities of the ‘jnanendriyas’ and ‘karmendriyas’: there the Self moves about laughing, sporting, enjoying women, riding vehicles, and so on in the same manner that a horse is harnessed to a cart; this is indeed the illustration of the Self and the Body! This truly sums up as: ‘Dehaadi vilakshanam Atmano rupam’ or the deeds and experiences of a body are the Witness Form of the Self!!) VIII.xii.4) *Atha yatraitad aakaasham anu vishannam chakshuh, sa chaakshusha purushah darshanaaya chakshu; atha yo veda: idam jighraaneeti, saaama gandhaaya ghraanam, atha yo veda: idam abhivyaaharaaniti sa atmaa, abhivyaahaaraaya vaak, atha yo veda; idam shrunavaaneeti, sa aatmaa, shravanaaya, shrotram/* (The one who is the Unique Observer is the Self and the Sense Organs are the instruments of perception. For instance vision by eyes integrated with space is for seeing. Likewise, the Self Consciousness smells with the nose, speaks with mouth, touches with skin and hears with ears) VIII.xii.5) *Atha yo veda; idam manvaaneetui sa aatmaa, manosya daivam chakshuh, sa va esha etena daivena chakshusaa manasaitaan kaamaan pashyan ramate/* (Now, the conscious-ness activates mind the divine eye as the agent of the Self ; the Self by itself does not initiate any action as all the actions are wrongly attributed to it; indeed all the actions are the handiwork of those organs which are associated with the Self. That body actions are initiated and executed by the Self is a gross misrepresentation of facts!) VIII.xii.6) *Ya ete Brahma loka tam vaa etam Devaa atmaanam upaasate, tasmaat tesham sarve cha loka aatthaah sarvecha kaamaah, sa sarvaamscha lokaa aapnoti sarvaamscha kaamaan yastam atmaanam anuvidya ijaanaat, iti ha Prajaapatir uvacha, Prajapatir uvaacha/* (Undeniably indeed, the entire Universe inclusive of all Divinities do esteem and worship the Self by the might of knowledge, resolve, introspection backed by Sacrifices, Deeds of Virtue and unified meditation. He who visions within secretes the worlds: this was what Prajapati asserted and again to Indra! This magnificent Brahma Vidya about the splendour of the Self is so easy to know but unattainable to digest!)

[This is the end of the twelfth section of the Eighth Chapter]

An ecstatic rapture expressed on the splendid vision of the SELF!

VIII.xiii.1) *Shaamaacchabalam prapadye shabalaacchhaayaam prapadye ashva iva romaani vidhuya paapam, Chandra iva Raahor mukhat pramuchya,dhutvaa shariram, akrutam kritaamaa Brahma lokam abhi sambhavami, abhisambhavaami/* (This is an outstanding Mantra of Achievement whose Declaration grossly implies as follows: From the darkness of Unreality, I discovered the Truth; I have shaken off ignorance as a horse shakes off its manes and as Chandra is freed from the clutches of Rahu! Now, I will surely attain Brahman even as I will leave the mortal body to Immortality! I will most certainly attain!)

[This is the thirteenth section of th Eighth Chapter]

The departing prayer to attain glory of lasting Existence and never to enter the slippery place of rebirth!

VIII.xiv.1) *Aakaasho vai naama naama rupoyor nirvahitaa te yadantaraa tadbrahma, tadamritam sa aatmaa, Prajapateh sabhaam veshma prapadye, Yashoham bhavaami braahmanaanaam, yasho raajnaam yasho Vaishaam yashohaam anupraapatsi: sa haayam yashashaam yashah shyetam adatkam adatkam shyetam lindu maabhigaam, lindu maabhigaam/*(To enable meditation, one looks up to that which is Space since that is believed as the name and form of Brahman.That is not only omni- present but Immortal. That now as per present realisation is the Self! May I now pass the assembly hall of Prajapati and his abode! May I secure the glory of Brahmanas, Kshatriyas and Vaishyas too! Truly indeed, I am the fame of fames. May I never ever enter the slippery place of rebirth!

[This is the fourteenth section of the Eighth Chapter]

Brahma instructed the Supreme Vidya of Brahman to Prajapati who in a chain bestowed to Manu and to Teachers further

VIII.xv.1) *Taddhaitad Brahmaa Prajaapataya uvaacha, Prajaapatir manave, Manuh prajaabhyah, Aacharya kulaad vedam adheetya yathaa vidhaanam, Guroh karma atisheshena abhisamaavritya kutumbe sthitvaa, shuchau deshe svaadhyaayam adheeyaanah, dhaarmikaan vidadhat, aatmani sarvendriyaani sampratishthaapya ahimamn sarva bhutani anyatra teertebhyah sa khalvevam vartayan yaavad aayusham Brahmaloam abhisampadyate, na cha punaraavartate, na cha punaraavate//* (Brahma instructed this unique awareness to Prajapati who in chain to Manu and to the Teachers. Practising Brahmacharya by study of Vedas and Scriptures and other duties the Student returns home and become a householder, train his students, beget sons and help them with discipline and virtue. Then withdraw his organs into the Self, practise introspection, terminate into Brahma never to return. This is the True Essence of Mortal Existence and the Beginning of Eternal Bliss!!)

[This is the end of the fifteenth section of the Eighth and closing Chapter of Chaandogya Upanishad]

OM TAT SAT

ESSENCE OF KENA UPANISHAD

Contents

Introduction

Who indeed is the Instructor to direct Individual Beings and Mind

Is reverse response possible to the Instructor and what is the process of Learning

To know one does not know but desire to know the yet Unknown

It is Maya the Yakshi seeking to mislead even Devas of the Truth

Devi Uma explains to Devas about the nature and implications of Brahma Vidya

Awareness of Brahman from the cosmic and Individual Levels

Scope of accomplishment

ESSENCE OF KENA UPANISHAD

*Om aapyaayantu mamaangaani vaak praanas chakshuh shrotram atho balam indriaani cha sarvaani/
Sarvam brahmopanishadam maaham brahma niraakuryaam maa maa brahma niraakarot anivaraa
kaaranam astu aneeraakaaranam mestu/ Tad aatmaani nirate ya upanishatsu dharmaaste mayi santu/
Aum Shanti Shanti Shantih/*

(Let my physical parts and senses be strong, my vital energy, speech, vision, and hearing capacity be fortified. May this Life and Well Being be dedicated to Brahman and just as Brahman be deep rooted in my thoughts and prayers may Brahman not reject me ever. May never ever be any time for Him to leave me support less but shower blessings and fortunes always. Let the Truths and Principles of Virtue contained in Upanishads guide me and steer clear safe passage of Samsara to auspicious and happy destinations. Om, Peace, Peace and Peace again!)

Introduction:

‘Keneshitam’ or by whom is this directed to and the inevitable answer is that the directive is to ‘Manas’ or the Mind by the Outstanding Instructor Parameshvara Himself. What is the purport and message of the Instruction: the contents of the Teaching are two folded viz. the Paraa Vidya and Aparaa Vidya. The former Knowledge is intended to ‘Sadyo Mukti’ or of the short term Liberation and Aparaa Vidya aims at Superior Learning to accomplish ‘Krama Mukti’. The Paraa Vidya seeks to overcome desires by of *withdrawal* of Mind from the pulls and pressures of material desires by way of abstinence and Sacrifices, Charities and such other ‘Karma Kaanda’ or KarmaYoga, while Aparaa Vidya necessarily involves elevated levels of ‘Atma Samskaara’ or *purification* of mind and focus on Inner Consciousness by the demolition of of the thick blanket of Ignorance and by way of ‘Samyak Drishti’ or Inward Vision as reflected into unification with the Supreme, leading up to the ladder of Krama Mukti. Paraa Vidya is essentially enabled by Saama Veda of the ‘Gayatra Saamas’ highlighting Sacrifices, Rites and Meditations controlled by Mind and Praana the Vital Force as further controlling actions and their far-reaching effects. Brihadaranyaka Upanishad vide I.v.16 explains: *Atha trayo vaava lokaah, manushya lokah, pitru lokah, deva loka iti/ Soyam manushya lokah putrenaiva jayyah, naanyena karmanaa; karmanaa pitru lokah, vidyayaa deva lokah, deva loko vai lokaanaam shreshthah: tasmaad vidyaamprashamshanti/* or there are three lokas attainable viz. the manushya, pitru, deva lokaas; the world of humans is to be attained through sons alone, that of pitru devas by way of Sacrifices and Deeds of Virtue, and the worlds of Devas by high learning or knowledge and hence knowledge is the most preferred). Having explained thus, the Brihadaranyaka vide IV.iv.22 further states that while the Individual Self is unaffected by the deeds of virtue or vice, Brahmanas seek to upgrade themselves by the study of Vedas, by yajnas, daanas, sacrifices, penances, fastings and such other works. Karmakaanda attains offspring, wealth, fulfillment of material ends, and finally turns persons as ascetics and terminates their lives; yet the Self is unattached and whatever the body and mind do has no bearing on the karma phala, be it good or bad. Hence in the ultimate analysis, the return of the Self, be it from Swarga Loka or Pitru loka, albeit by intermission of time is only to postpone the process of rebirth after the exhaustion of the temporary liberation, but why not one indeed seek ‘Aparaa Vidya’ or Superior Learning to earn

‘Krama Mukti’ and secure ‘taadaatmya’ or Unification of Jeevatma into Paramatma by way of Self Realisation! Having complimented Nachiketu as the sincerest Seeker of the Ultimate Truth with his steadfastness and unique resolve, Yama Dharma Raja conveys vide I.ii.8 Katha Upanishad : *Na narenaa varena prokta esha sunijneyo bahudhaa chintamaanah/ Anyaprokte gatratra naasti aneeyaa hi atarkyam anu pramaanaat/* or the Self is indeed such that he is not available for hearing and even if he hears is unable to understand him; blessed be he who understands this from an efficient Instructor. The Self has to be such that one could appropriately assimilate and that he certainly not be an inferior person. On the contrary, the person not able to understand properly might misinterpret the essence of Truth. 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 to the Self; ‘na asti ara gatih; or when transmigration is not referred to; and ‘na agatih’ or of non realisation! In other words no interpretation is possible by logic and argument as being subtle than the atomic quantity, is but only taught by Self-experience! Hence the distinction of Paraa Vidya and Aparaa Vidya!

Who indeed is the Instructor to direct the Individual and his Mind!

I.1) *Om Keneshitam patati preshitam Manah kena praanah prathamah pratyuktah, Keneshitaam vaachamimaam vadanti chakshu shrotram ka u devo yunakti/*

(Who instructs one’s own mind to reach and react to any object or situation so that it further directs one of the ‘Panchendriyas’ or ‘jnanendriyas’ - the sensory organs and ‘karmendriyas’ or the functionary organs to act! Who is the foremost to activate Praana the Vital Energy and demand the obedience of mind to revitalize for setting the action-reaction cycle! Who again is the original source that rejuvenates speech to utter and ears and hear! ‘Ka u devo yunakti vaacham chakshu shrotram!’ or who indeed is that unique and ever resplendent Being directing towards their sensory recipients of speech, vision and hearing organs!)

I.2) *Shrotrasya shrotram manaso mano yad vaacho ha vaacham sa u praanasya praanah, Chakshusha chakshuratiomuchya dheeraah pretyasmaah lokaadamritaah bhavanti/*

(Since that Great Source of Energy and Effulgence is the Ear of all ears with the faculty of hearing, the Mind of the minds, the Speech of speech, the Life of lives, the Eye of all eyes and so on the persons of High Learning do realise that all the organs and senses are essentially Self Born- albeit against the principle of self sufficiency in a body- since Self Realisation or Awareness is clearly distinguishable from the body faculties! Brihadaranyaka Upanishad vide IV.iii.6 clarifies that it is due to the light of the Self that one is able to sit: *Astam ita Aaditye, chandramasi astam ite, shaante agnou, shaantaayam vaachi, kim jyotir evaayam purusha iti/ Atmaivaasya jyotir bhavati aatmanaivaayam jyotishaaste, palyaayate, karma kurute, vipalyeti iti/* or if Sun, Moon, Fire and Speech were non existent, then how human beings could manage their actions! The reply would be that the Self serves as his light that would enable the human to sit, go about, work and return home. Thus the light is within the body itself yet indeed distinct from it; the awareness or the consciousness is different from the organs and senses; there is light within other than the body, yet that Self itself! *Katama Atmeti! Yoyam vijnaanamayah; praaneshu hridayaan –tarajjotih purushah/* or the person called the Self comprises of awareness or knowledge of the senses of vision, hearing, touch, smell etc all directed to and emerging from its own radiance and illumination within. Katha Upanishad-II.i.13- is quoted: *Nityonityaanaam chetanaschetanaanaam eko bahunaam yo vidadhaati kaamaan, tamaatmasthanu pashyanti dheeraah tesaam shaantih shasvatonetareshaam/* or the Inner Self as the Supreme is totally independent, unique and All Pervasive yet creates myriad forms of

all the homogeneous and untarnished purity called Consciousness; it is stated that those discerning persons do visualise the Self in the hearts of themselves as that is not corruptible by material pulls nor subject to the influences of body organs and senses. May there be eternal peace and contentment to withdraw themselves into introspection and discard frivolities and absorb the magnificence of the Self! Now having talked of the faculties of shrotra-vaacha-chakshu-manasa, an elaboration is attempted on 'Praana' the vital energy. Taaittiriya Upanishad-II.vii.1-describes that at the beginning, Brahman was Self Created : *Yat vai sukrutam rasou vai sah, rasam hi evaayam labhavaanandi bhavati, kah hi eva anyaat kah pranyaat/* or the Self-Creator was the source of happiness; who indeed would inhale and exhale and if this source of major joy were non-existent, how could the supreme space within the heart would have sustained! Katha Upanishad-II.ii.3-further describes: *Urthvam Praanam unnayahati apaanam pratyagasyati, madhye vaamanamaaseenam vishve devaa upaasate/* or the Self is the driving force of Praana as the upward breathing and Apaana as the downward breathing; indeed Praana or the Vital Force energises the body parts and senses like speech, vision, hearing and thinking by mind. The Self is seated in the middle part of the body yet all expansive and is worshipped by all the Devas; in the Universal context, the Self moves about like the Swan compared to Sun as a swan symbolising all pervasive consciousness).

Reverse reply as to the Source and Process of Knowing THAT would involve cycle of births and rebirths

I.3) Na tatra chakshurgacchati na vaangacchati no manah, na vidyo na vijaaneemo yathyait adnushihshyaat/

(To the opening question as to which was the Original and Foremost Source that directed the Mind and the Vital Force to activate the body organs and senses of a Being to be fully functional, the explanation has been provided in the paragraphs above. This being so, the reverse process is not relevant as the body parts and senses are impossible to reach the Original Radiance which directed praana-mind-and the physique quite distinguished from the Inner Self which is the Supreme Itself. Neither the vision of the eyes, nor the faculties of speech and so on, besides 'manas' or mind the internal controller of limbs and senses could never ever see, hear, feel, speak about and even think, comprehend, imagine that Original Source.

I.4) Anyat eva tadviditaadatho aviditaadadhi, iti shushruma purveshaam ye nas tad vaacha chakshure/

(Indeed that Supreme Brahman is far beyond comprehension and is unknown; yet the Self is possibly different from the known yet unknown or the 'Vyaktaavyakta Swarupa' as the Self is Supreme. Having prefaced that the Letter AUM is Brahma, Maandukya Upanishad's second stanza affirms: *Sarvam etat Brahma ayam atmaa brahma sah ayam aatmaa chatushpat/* or as all this is being talked about, this Self is Brahman and is possessed of four quarters as Vishvaanara the Virat Purusha, Taijasa or the Subtlety signifying Hiranyagarbha, Prajna or the State of Bliss and Turiya or Tadaatmya or the Unity of the Self or 'Antaratma' as the Reflection of Paramatma! Brihadaranyaka Upanishad vide III.iv.1 explains: *Yat saakshaad aparokshaad Brahma, ya aatmaa sarvaantarah tam me vyaa chaksveti, esha ta aatmaa sarvaantarah, yah praanena praaniti, saa atmaa sarvaantarah yah praanena praaniti sa ta aatmaasarvaantarah yopaanena paaniti sa ta aatmaa sarvaantarah yo vyaanena vyaaniti, sa ta aatmma sarvaantarah, ya udaanena udaaniti, sa ta aatmaa sarvaantarah, esha ta aatmaa sarvaantarah/* or the Self within all is That which breathes through the Praana or the Life Force is that which is in all; that which moves downwards is the Self within all; that which pervades through the

vyana is the Self that is within all; that which goes out through the Udana is the Self again within all! What one hears or knows by way of vision, capacity to hear, think, comprehend viz. the gross body consisting of organs and senses is perishable, but the 'Antaratma' or the Self Consciousness is imperishable and everlasting.

I.5) *Yad vaacha nabhyuditam yena vaag abhyudyate, tad eva brahma tvam viddhi nedam yad idam upaasate/*

(It is that essence of Inner-Consciousness alone which is the Reality and Truth but what is expressed by Speech is certainly not as the latter is submerged with the body organs and senses viz. the root of the tongue, throat, head, teeth, nose, lips and stomach. Brihadaranyaka Upanishad vide III.vii.17 states: *Yo vaachaa tishthan vaachontarah, yam vaang na veda, yasya vaak shariram, yo vaachamaantaro yamayati, esha taatmaanah antarayaam amritah/* or that entity who resides in the mouth as the organ of speech and stays right within it is oblivious of it, but its full form is within it and is in full command of its actions as is indeed the master of that organ being Brahman himself! *Tadeva tvam brahma -tmam viddhi* or that Truth is what the inner consciousness is fully aware of this.)

I.6) *Yanmanasaa na manute yenaahur manomatam, tadeva brahmatvam viddhi nedam yadidam upaasate/*

('Manas' or mind, which too is among the body organs representing thoughts, intellectual power and depth of comprehension is no doubt different from speech as described above. Yet as in the case of speech is also disabled to visualise about the Inner-Self. It certainly does control all the limbs and senses of the body regime like speech, but is not what Brahman nor its alternate version of the Conscience that could replace even certainly the ability of speech. May it be that mind in the driver's seat of the limbs and senses that might coordinate the body functions but in the context of bodily instincts alone it is unable to see, hear about, feel, smell and speak of Brahman nor is qualified to reach the Inner Consciousness. Brihadaranyaka Upanishad vide I.v.3 describes vividly about mind, speech and the life force and the comparative virtues of these major players in Life: *Triney atamaa kuruta idi- mano vaacham praanam, tanyaatmane kurutaa; anyatra manaa abhuvan naadarshanam, anyatra manaa abhuvam naashrousham iti; manasaa hi eva pashyati manasaa shrunoti, kaamaah sankalpo vichikhsaa shraddhaashraddhaa, dhurutiradhrutir dheeraadheeryeti sarvam manasaa eva/ tasmaadapi pratishthaaprapratiseesh pushtat upaspushtho manasaa vijnaanaati/* or Prajapati designed three items viz. the mind, the organ of speech and prana the vital force; normally it is stated by many that they are absent minded, or that they have not noticed, or they have not properly heard; thus it is through one's mind that one hears, notices or sees. Mind is the deposit of desire, resolve, doubt, faith or want of these faculties, steadiness or wavering, sense of shame or shamelessness, intelligence or dullness, fear or courage and so on. Mind reacts if one is touched or sees or hears and so on. Notwithstanding the high status in the context of body based faculties, mind is indeed however not qualified to think deep about Brahman)

I.7-9) *Yacchakshushaa na pashyati yena chakshuushi pashyati, tad eva brahma tvam nedam yadidam upaasate// Yacchoshrena na shrunoti yenaashrotramidam shrutam, tad eva brahma viddhi nedam yadidam upaasate// Yatpraanena na praaniti yena praanah praneetate, tad eva brahmatvam viddhi nedam yadidam upaasate/Iti Kenopanishadi Prathama khandah//*

(Whatever is seen by the eyes or recognized and observed by way of one's own consciousness in innumerable forms, features, and dimensions in correlation with other body parts and senses as also ably

aided by mental faculties and ‘praana’ does not indeed by any stretch of imagination would be possible to visualise the Self or Brahman. Similarly, that person is unable to hear with his ears, the sound waves that are basically enabled by and originated from ‘Aakaasha’ which is connected with the activity of the mind and about the actuality of the form and essence of the Inner consciousness as stated as a reflection of Brahman himself! Equally true is the faculty of smell as enabled by Praana and Vayu that could in no way realise what Antaraatma is the identity of which being that of the Supreme itself!)

[This is the close of the First Chapter of Kena Upanishad]

To know one does not know but desires to know yet remains unknown is all what all one knows!

II.1) *Yadi manyase suvediti daharamevaapi nyuunam tvam vettha brahmano rupam, yadasya twam yadasya deveshu atha nu meenaasyameva te manthe viditam/*

(The teacher poses a question to the student whether he knows much about Brahman and exclaims that the latter might perhaps realise an outline but not in depth; the student said that he knew not much that he claims that optimal knowledge might still delude him; the student might have to deliberate to further perfect the Realisation. Indeed, as in Brihadaranyaka Upanishad vide III.viii.11, Maharshi Yagnyavalkya instructs Gargi: *Tad vaa etad aksharam, Gargi, adrushtam drushtar, ashrutam shrutur, amantam mantar, avijnaanam vijnaatur, naanyadatosti drashtu, naanyadatosti shrotru, nanyadastoti mantru nanyadatosti vijnaastru; etasminnu khalvakshare Gargya aakaash otascha protashcheti/* or ‘Gargi! this Absolute Power is never seen by anybody as it is not a sense object and as such, it is its own evidence since it is the ability of vision by itself; similarly It is never heard as it is not an object of hearing but is the Singular Hearer and the embodiment of hearing itself; It is never the Thought as the object of Thinking Ability but the personification of Thought and Intellect by itself; It is this Absolute Power that the unmanifested Ether is permeated all over. Brahman or the Supreme Energy is indeed the direct and instantaneous Self within all the species and yet, is beyond and afar the attributes of hunger, thirst, desire, lust, anguish, envy etc. That Reality is the Ultimate Goal and the Truth of the Truth!’)

II.2-3) *Naaham manye suvedti no na vediti veda cha, yo naastadveda no a vediti veda cha/ Yasyaa matam tasya matam yasya na veda sah, anijnaatam vijaanataam vijnaatamavijnaantaam//*

(The disciple agrees that he does not know about Brahman, but that he does not consider that he does not know either; since he who claims that he knows indeed does not know. It is known to him to whom It is unknown; he does not know to whom It is known. It is unknown to those who know well and known to those who do not know! The Supreme is not an object even of extraordinary knowledge but of intense introspection and Self Realisation; it is neither by perception nor comprehension but of intuition alone. Brihadaranyaka Upanishad III.iv.2 : *evam evatad vyaapadishtam bhavati, yadeva saakshaad aparokshaad Brahma ya aatmaa sarvaanatah/ Na drishter drashtaaram pashye, na shrute shrotaaram shrunuyaat, na maater maantaram manaveetaah na vijnaater vijnaataram vijaaneeyaah, esha ta atmaa sarvaantaraha, atonyaad aartam/* or Brahman is present in every Being; ‘ you cannot see the one who enables you to see things, since vision enabled normally is different from that particular ‘Self’ enabling to see everything as different. Similarly what one hears or thinks or hears or knows by way of vision, capacity to hear, the thoughts and the knowledge are all self sourced; thus one’s Self within is that very Self; everything else perishable ; this gross body consisting of organs and senses is perishable but the ‘Antaraatma’ or the Consciousness is imperishable and everlasting’. Mundaka Upanishad vide III. ii.3-4 is emphatic in stating

that the Self is not attained by one who has no strength and determination and that the Source of Brahman is unattainable except by the ‘paripaktvata’ or climactic fruition of yoga, karma, tapasya and truthfulness. Further: *Naayamaatmaa pravachanena labhyo namedhaayaa, na medhaayaa na bahinaa shrutena, yamevaisha vrinute tena labhastasyaisha aatmaa vivrinute tanum svayam// Naayamaatmaa balaheenena labhoy na cha pramaadaattaapaso vyapyalingaat, etairupaayair yayate yastu vidvaamstashaisha aatmaa vitate Brahma dhaamaa/* or the Self is not possible of accomplishment either ‘pravachanena’ or by sermons, nor ‘adhyaya’ or extensive and intensive study, nor even by ‘bahudha shrutena’ or by way of extensive teachings of Vidvans or Learned ones of knowledge and erudition; this is available by passionate thirst and unique dedication as a Singular Mission of Life! ‘*esha atmaa tasya vivrinute svayam tarunum*’ or Self Revelation is possible by one’s own gift. All kinds of spiritual disciplines including knowledge, absence of delusions as created by Maya, high level of abstinences are no doubt the pro-active factors, but the Will of Almighty would be the Supreme factor!)

II.5) *Iha ched avedeed atha satyam asti na ched ihaavedin mahatee vinashtih, bhuteshu bhuteshu vichintya dheeraah pretyaasmaal lokaad amritaah bhavanti/ Iti dveteeyakhandah//*

(On Realising the Supreme Truth, the Individual becomes aware that the Inner Consciousness or the ‘Antaratma’ itself is within itself as the ‘Paramatma’. Those blessed ones who finally realise that the Great Birthless Self is nowhere else but right within would have achieved bliss and Immortality or else would have continued again as the victim of the miserable vortex of the cycle of births and deaths and his endeavours would have been truly infructuous! On the contrary: Mundaka Upanishad vide III.ii.9 describes: *Sa yo havai tatparam brahma veda brahmaiva bhavati, naasyaabrahmavit kule bhavati, tarati shokam tarati paapmaanam guhaa gandhibhyo vimuktomrito bhavati/* or the great accomplisher of the Supreme Brahman hardly realises his status as indeed he is already merged in that flood Radiance. None in his erstwhile clan would ever be aware of that position. Even while alive, he would be as: ‘tarati shokam’ or overcomes grief of mind, ‘tarati paapmaanam’ or in the state of sinlessness, or as the ‘sthitaprajnya’, the one with of unique balance of senses and mind or ‘guhaa grandhi baahya vimukha’ or freed from the knots of the unknown cave hidden in a mortal heart as shrouded by ignorance and Maya of existence; and as ‘Amartah’ or the Immortal and Eternal. Bhagavad Gita in Sankhya Yoga, chapter two, stanzas 55-58 Lord Krishna defines the State of Bliss enjoyed by a ‘Stitha Prajnya’: *Prajahaati yadaa kaamaan sarvaa Partha! manogataan, Atmanyevaatanamaa tushtah sthitaprajnastadochyate// Duhksheshvanudvigna manaah suksheshu vigata spruhaha, Veeta raaga bhaya krodhah sthita dheermuniruchyate// Yah sarvatraanabhi snehah tat tat praapya shubhaashubham, naabhinandati na dveshti tasya prajnaa pratishthitaa// Yadaa samharatechaayam kurmongaaneeva sarvashah, Indriyaaneendriyaardhebhyah tasya prajnaa pratishthitaa//* or Parthaa! It is he who demolishes the desires of this and other lokas and is able to maintain balance of mind in a natural and pure state of happiness is known as a ‘Stitha prajna’! He who could withstand floods of problems and difficulties as also quick spells of elation and ecstasies face with even temperament, normalcy and equanimity with no traces of fear, joy or anger is defined as a ‘Sthitaprajna’; he who is able to neither stretch out limbs and senses or nor withdraw these in extreme situations like a tortoise is termed as a ‘Sthitaprajna’!)

[This concludes the Second Chapter]

It is Maya the Yakshi ever preventing Jeevas and Devas alike to discover the Truth!

III. 1-2) *Brahma ha devebhyo vijigye tasya ha braahmano vijaye devaa amaheeyanta/Ta ekaikshantaa-
maakam evaayam vijayosmaakamevaayam mahimaa iti// Tadd haishaam vijaaj nau tebhyo ha praadur
babhuva tanna vyajaanat kimidam yakshamiti//*

(Brahman is truly unknown to those who are either not keen to know or those who desire to know but are unable to know despite their high keenness to know and make enormous efforts but still cannot know. It was in this context that the Supreme appeared to have at one stage created Maya or the dense cover of Ignorance over the Devas and allowed them the feeling of victory in the battle of evil forces and of virtues ensuring the stability of the Universe; Devas got elated that the success was their own not realising the magnificence of Brahman the Supreme. The reference to this incident is vividly explained vide Brihadaranyaka Upanishad I.iii.1-7:*Dvayaah Prajaapatyaah Devesha Asuraascha tatha kaaniiyasaa eva Devaah jyaayasaa asuraah ta eshu lokesv aspardhaanta, te ha Deva uuchuh, hantaasuraan yajgnya udgethenaa-
tyayaameti/* or the descendants of Prajapati are classified as Devas and Asuras and while the former are but a few in number and younger in age, Asuras were larger in number and older. Then Devas decided in mutual agreement to dominate the Lokas by performing Sacrifices viz. Jyotishtoma through 'Udgita' or through identity with 'Praana' or the Vital Force as prescribed in Scriptures delivered by Brahma Himself as per the repetition of the relevant mantras. Further stanzas of the Brihadaranyaka state: Devas decided that the speech and correct pronunciation and intonation of Udgita was essential for the success of Udgita and the rest of the 'karmaacharana' would be equally efficient in respect of Asuras and Devas too any way. Thus Devas took extra care and concentration about Udgita; they asked Praana to chant Udgita, then the nose responded and whatever happiness is possible for the Devas was enjoyed by the chanting but Asuras who realised the game plan of Devas and promptly spoiled by spreading all foul and evil smells. Then the Devas somehow got over the situation and then approached eyes to concentrate while rendering the Udgita; the Asuras played mischief and the rendering priests could with great difficulty resist tempting obscenes; the horrible sounds as spread all around the ears of the renderers of Udgita too were similarly overcome by the grit and resolve of the ears of the renderers. Devas consulted the minds of the Udgita chanters and they obliged with the chantings as their minds were so clean that Devas had no bounds of joy as the minds did not waver at all except the chanting and nothing else; the Devils wondered at the purity of the minds of the chanters though they tried their very best but could not distract. Devas then enquired of the vital force in the throats of the chanters to chant the Udgita for them and the priests readily agreed again and rendered it which was set to perfect rhythm and tempo; it was so attractive that despite the disturbances by demons it was extraordinary; the images of the devils failed and as a piece of earth quivered and quaked as though the Asuras got crushed and perished! *Te aikshanta asmaakameka evaayam vijayosmakam evaayam mahimaa iti/* Devas felt self-elated at their victory even as Brahman was indeed aware of their conceit. They had a vision but none could ever distinguish what precisely that was; was it a Spirit or Yaksha or Yoga Maya or an Imperceptible Embodiment of Trigunas of Satva-Rajas-Tamo gunas! *Tebhyo ha Praadurbhuva tanna vyajaanat kimidam yakshamiti/* or That Manifestation indeed appeared but is surmised that might be like that of Yaksha.)

III.3-4) *Te Agnim abruvan agnim jaataveda etad vijnaaneehi kimidam yakshamiti tatheti// Tad abhyadravat, tam abhyavadat koseeti, Agnirvaa aham asmi iti abraveet, Jaatavedaa aham asmi iti//*

(Devas when asked the Form of Yaksha to identify itself as it looked like Agni being radiant and sizzling then the Yaksha confirmed that its name was **Jaataveda** another Title of Fire and as was asked again It asserted that It was indeed Agni).

III. 5-6) *Tasminstvayi kim veeryamiti, apeedam sarvam daheyam yadidam prithivyaam iti// Tasmai trinam nidadhauh etad daha iti, tad upa preyaaya sarva javana, tan na shashaakaa dagdhum, sa tata eva vivavrate, naitad, ashakam vijnaatum yadetad yaksham iti/*

(Then Devas asked as to what power was vested in Jaataveda, then the instant reply was that he could burn up anything and everything on Earth. When Devas produced a straw and asked Jataveda to burn it up, then the Yaksha failed to do so and quietly receded into background. Devas made fun of Jaataveda saying that as to what kind of Agni was he!)

III. 7-10) *AthaVaayum abruvan, vaayav etad vijaaneehi kim etad Yaksham iti, tatheti// Tad abhyadravat tam abhayavadat koseeti Vaayur vaa aham asmeeti abraveen maataarishvaa aham asmeeti// Tasmimstvayikim veeryam iti apeedam sarvam aadadeeyam yad idam prithivyaam iti// tasmai trinam nidadhauh etadaadatsveti, tad upapreyaaya sarvajaveny tanna shashaakaadaadum, sa tata eva nivarte natad ashakam vijnaatum yadetad yakshamiti//*

(Devas asked Yakshi-like Maya, having failed to convince them earlier to identify Itself provided another probable opportunity and the latter asserted that It was Vayu Deva the Deity of **Matarishva**, another form of Air. He further asserted that It had all the powers of what Vayu Deva could and that It could blow of even heavy substances including mounains let alone heavy weight objects on Earth! Then Devas kept a blade of grass on earth and asked Matarishva to blow it up. As It could not succeed then Devas heckled Yaksha and joked what kind of Vayu Deva was he!)

III.11) *Athendram abruvan, Maghavan, etad vijaaneeh kim etad Yakshan iti tatheti, tad abhayadravat; tasmaad tirodadhe/*

(As Devas concluded that this Yaksha was indeed a shadow of Maya seeking to fool them, they approached Maghavan or Indra to please investigate the appearance of the Yakshi and even while this occurence happened the Maya Yakshi disappeared.)

III.12) *Sa tasminnevaakaashe striyam aajagaama bahu shobhamaanaam Umaam Haimavateem taam hovaacha kim etad Yaksham iti/*

(At the very place where Indra visioned on the Sky the Yaksha Svarupa, there appeared an extremely charming and gracious Devi identifying Herself as ‘Uma Haimavati’ who in her sonorous and resonant voice exclaimed *Kim etam Yaksham iti!* ‘or who was this Yaksha you are all excited about’! Markandeya Purana in the Chapter on Devi Sapta Shati II.55 is quoted: *Ittham yadaa yadaa baadhaa daanavotthaa bhavishyati, tadaa tadaavateeraaham karishyaai ari samkshatam/* or as and when demomaic influences seek to dominate, the Mother of the Universe would certainly descend to Earth to curb tendencies of debonaic disturbances; Devi Durga is represented by Her divine wisdom or Brahma Vidya and protects virtue and justice. Apparently in the context of Devaasura battle at the end of which Devas claimed victory but made them realise that it was not their greatness but indeed of that of the excellence and glory of Brahman himself! Also it was a grim reminder to Devas as certainly applicable to human beings viz. *Karmanyevaadhikaaraste maaphaleshu kadaachana, maa karma phala heturbhuh maa te sangotva karmani/* or One has the liberty only to perform duties as prescribed and have no control over the fruits of the works and hence should not neglect the responsibilities since the fruits shall be reaped as per the Nature’s laws as Lord Krishna asserted in Bhagavad Gita ‘s Sankhya Yoga II.47. The moral of the Story

would be that as Devas were puffed up by their success in executing the battle with Danavas, they had no achievement of their own but was the Will of Paramatma while Devas as mere instruments of the Act!)

[This concludes Chapter Three of Kena Upanishad]

Devi Uma explains the essential nature and implication of Brahma Vidya

IV.1) *Sa Brahmeti hovaacha, Brahmano vaa etad vijaye maheeyadhvam iti,tato haiva vidaamchakaara brahma iti/*

(Devi Uma explained : Indeed *Brahmanovaa etad vijaye*: it was undoubtedly the victory of Good over Evil as the Supreme had so willed but Devas foolishly claimed as their own and Devas were mere the players in the drama as conducted by of Him, despite the vanity of the latter shouting: *asmaakam eva ayam vijayah, asmaakam eva mahimaa/* or ours is victory, ours is the glory!)

IV.2-3) *Tasmaad vaa ete Devaa atitaraami vaanyaana devaan, sa hyenan nedhishtham pasprushuh, te hyenat prathamam vidaamchakaara brahmeti// Tasmaad vaa Indrotitaraamivaanyaana devaan, sa hyenan nedhishtham pasparsha, sa hyenat prathamam vidaamchakaara brahmeti//*

(Among the various Devas, the three prime of them viz.Agni, Vayu and Indra stand out as they even came proximate to Brahman and in any case visualised him personally. In any case Indra being their Leader, might even have excelled in his proximity and perhaps might have gone very near to Him! Katha Upanishad vide II.ii.9 -10 describes : *Agnir athaiko bhuvanam pratishtho rupam rupam pratirupo babhuva, ekasthaa sarva bhutaantaraatmaa rupam rupa pratirupo bahischa// Vaayurthaiko bhuvanam pratishtho rupam rupam pratirupo babhuva, etasthaa sarva bhutaantaraatmaa rupam rupo bahischa/* (The Self enters inside all the Beings, like Fire enters the world by assuming varied forms and shapes; this is its own raw form just like the Sky as the body warmth. The Self again enters the world like Air does in varied forms, intensity of speed etc. as the breathing of the Beings! Similarly Indra too would have too.)

Awareness of Brahman both from cosmic and Individual levels

IV.4) *Tasyaisha aadeshah yadetad vidyuto vyadyutadaa iteen nyaamimishadaa, itydhidaivatam/*

(In the divine context, the touch and feel of Brahman is on the analogy of a ‘Vidyutah’ or a flash of lightning. It is also like a *nyamimishat* or like the flap of an eye or a sudden wink of an illusory vision of the Almighty. Briharanyaka Upanishad vide II.iii.6 explains in the divine context- besides the mortal context the form being of air and atmosphere constituting Praana the vital force and the resultant breathing enabling physical organs and senses- *tasya haitasya purushasya rupam yathaa maharaajanam vaasah yathaa paandv aavikam, yathendragopah, yathaaagnyarchih, yathaa pundariikam, yathaa sakrid vidyuttam; sakrudvidyutteva, ha vaa asya shreer bhavati, ya evam veda/ Athaata aadeshah na iti na iti, na hi etasmaad iti, na ity anyat param asti; atha naama dhyeyam satyasya satyamiti/ Praanaa vai satyam tesham esha tasyam//* or That Purusha Swarupa is such as he dons a saffron robe; he is like an Indragopa insect, looks like the flames of Fire, as a pure and white lotus flow and like a flash of lightning! This is the Instruction. This indeed is Praana and that is the Truth! As Bhagavad Gita in ‘Akshara Parabrahma Yoga’ reference VIII.3-4 stanzas describe: *Aksharam Brahma Paramam svabhovoddhyaa - tamuchyate, Bhuta bhaavod bhavakaro visargah karma sanjnitah/ Adhibhutam ksharobhaavah Purushaschaadhidaivatam, Adhi yajnohamevaatra dehe dehabhritaam vara/* (Arjuna, dehadhaari

shreshtha! Atma which is indestructible and outstanding is Itself called Brahman and is His normal trait is to reveal His Universal and of Adhyaatmika Form. His principal task is Srishti-Sthiti-Samhara and hence famed as 'Adhibhuta' and 'Apara Prakriti'; 'Para Prakriti' Purusha is termed as 'Adhi Daivika'! [Adhi bhautika is physique related, Adhi Adhyaatmika is mind related, and Adhi daivika is God made in common parlance]

IV.5) *Athaadhyaatmam, yadetat gacchateena cha manah anena chaitad upasmarati abheekshanam sankalpah/*

(In the Individual context, Devi Uma's Instruction is as follows. *Atha adhyaatmam* or this teaching is in respect of the Indwelling Self or the 'Antaratma'. The Individual Self is always embedded into and anchored onto mind: *Yadetat gacchati iva cha manah/* or Brahman is intimately connected to 'Manas' or the mind. *Anena abheekshanam upasmarati etat sankalpah* or this mind is repeatedly introspective of Brahman. Taittiriya Upanishad vide II.iv.1 emphasises that sharpness of mind and depth of Understanding are the essential inputs to access Mahat/Bliss: *Yato vaacho nivartante, apraapya manasaa saha, anandam brahmano vidvaan, na bibheti kadaachaneti/ Tasyaisha eva sharira aatmaa, yah purasya, tasmaadvaa etasmaan manomayaat, anyontara aatmaa vijnaamayah, tenaisha purnah, sa vaa esha purusha vidha eva, tasya purushavidha pakshah, yoga aatmaa, mahat puccham pratishthaa/* or No person with enlightenment is ever afraid of facing trying situations one he has realised Bliss which is Brahman. This situation follows due to strength of mind even in physical framework of a human being; more so when the internal self is buttressed with knowledge. In such a context, faith is stated as one's head, righteousness is the right side of the body, truth the left side and concentration is the body and 'Mahat' or the first born Intellect or the depth of absorption which is all pervading named Satya Brahman or Prajapati the stabilising tail! Brihadaraanyaka Upanishad vide V.iv.1 is quoted: *Tad vai tat etad eva tadasya Satyameva; sa yo haitam mahad yaksham pradhaamajam veda; Satyambrahmeti; jayaati - malokaan, jita invaasaa asa ya haitam mahad yaksham prathamajam veda; Satyam Brahmeti, Satyam hi eva Brahma/* or meditation is targetted to Prajapati Brahman who has been described as his hridaya-intellect; further as Truth. That Truth is Satya Brahman. The phrase 'Satyameva' signifies the idioms 'Sat' or 'Tyat' viz. Murta-Gross and 'Amurta'-subtle, the gross being 'Pancha bhutatmika' or of Five Elements as also of 'Arishadvargas' viz. Kama, Krodha, Lobha, Moha, Mada, Matsaraas; indeed Satya Brahman is invincible, the very first born and all pervading!)

Scope of Accomplishment

IV.6) *Taddhah tadvanam naama tadvanam iti upaasitavyam sa ya etad evam vedaabhi hainam sarvaani bhutaani samvaanchanti/*

(Brahman is indeed the most desired, adorable, worshipped and eulogised by each and every Being, alike the human and others with discernment; it is to be meditated upon as such or *tadvanam naama prakhyaatam* or Brahman is distinctly yearned and craved for!

IV.7) *Upanishadam bho bruheetyuktaa ta upanishadraahmi vaava ta upanishadama brumeti/*

(Recalling the earlier query of the disciple request to the Acharya at the beginning of the Second Chapter of this Kenopanishada, the former asked the student whether he had an idea of what Brahman was all about and the sishya with half conceit replied: *meemaamsyameva te manye viditam/* The reply sounds that

after all the process of reasoning would provide ‘Brahma Vidya’ or the knowledge of Brahman! Now at the end of the final chapter one realises that to know of Brahman is what is to be known and that one knows not much but to know what is not known is yet to be known! Thus the Teacher provides the cryptic reply that he has imparted the subtle and secret knowledge: *Upanishadam bho bruheeyuktaa/* Having received the reply of the teacher, the Student might even retort and say : ‘Is it all this that one could teach to conclude that the intelligent ones should turn away from the material world to realise Brahman!’ Now the probable reply from the Preceptor could as well be: ‘This is all that what one could teach; there is nothing beyond this!’ In Sum, the basics are the Creation of the Universe, the prime support of life is praana, the origin and destination of mortal existence, shodasha kalaas and the Self named as Antaratma or the Conscienc and its True Reflection of Brahman like salt and water! The Prashna Upanishad vide VI-7-8 concludes: *Taan ho vaacha, etaavad evaaham etat param brahma veda, naatah param asti iti/ Te tam archayantah, tvam hi nah pita yosmaakam avidyaayaah param paraam tarayasi iti; namah paramarshibhyo namah parama rishbhyah/* Maharshi Pippalaada replied to the sixth and final question of Sukesha the son of Sage Bharadvaja about the ‘shodasha kalaas’ of human body and how the sensory organs are restricted to the physical acts only and once the Self of Glory titled ‘Antaratma’ or the Inner Consciousness jumps from one to another cycle of births and deaths on a repetitive basis, the ‘shodasha kalaas’ get replaced in the subsequent lives again and again. Having so replied, the Maharshi confessed that beyond the stage of Hiranyagarbha, he might not be able to comprehend any further about the Parama Tatva or the Brahman the ‘Avyataavyakta’ or the One Realised and Unrealisable! He hinted to the Seekers of Brahma Vidya that not only one might not be able to ‘seek’ or learn but one would have to be intuitive or self experienced all by themselves. He further commended those glorious Maharshis who had by the dint of their deep faith and dedication accomplished the Supreme Vision and got absorbed into that Unique Truth and the Outstanding Vision Itself!)

IV.8) *Tasyai tapo damah karmeti pratishthaa Vedaah sarvaangaani Satyam aayatanam/*

(Intense concentration coupled with faith in totality, ceaseless renouncement and refrain from sense objects and desires, besides the utmost performance of prescribed duties constitute the cornerstones of Self Discipline; indeed Rites, Sacrifices and the attendant Karma kaanda are the action oriented legs while Vedas represent the ‘sarvangaas’ or the limbs and Truthfulness is the Abode. In this context, the experience of realisation of Brahman by Indra and Virochana representing Devas and Danavas respectively as described by Chhandogya Upanishad VIII.vii-xii is highly relevant. Both of them with the sole objective of dominating the worlds performed severe Tapasya, Sacrifices, Celibacy and extremely severe schedule of karma kanda even without each other’s knowledge. Finally, Prajapati obliged them with his appearance and advised them to attain the state of tranquility and bliss. Both of them entreated Him to learn way and means of attaining so that they could further intensify thier efforts to attain deep knowledge, application of mind and practical abilities. Prajapati smiled and instead of losing composure as neither of the two be disappointed said: *ya esha akshini purushah drishtyaa esha aatmeti/* That is: the person that is seen in the eye is the Self and that is Immoral, Fearless and that is Brahman indeed! He further quipped: This one clearly seen in water and that one is in the mirror; whom do you think looks clearer! Then he delared in all seriousness: This one is seen very clearly in all these! Truly indeed the Individual Self and the Supreme Self are just the same. Having said thus, Prajapati disappeared. On seeing their own reflections, both Indra and Virochana saw their own reflections, and while Virochana returned happy and self-believed that indeed he was the unchallenged hero of invncibility of the worlds, Indra knew that there was a catch tried again to vision Prajapati for a clarification and practised Sacrifices

with intensified zeal and fervour. In his repeated vision, Prajapati gave the analogy of a dream stage when the Self was unaffected as body organs and senses were withdrawn excepting mind and hence the Self was unaffected since eventually the body would perish but the Self or the 'Antaraatma' was eternal. As Indra was still not convinced and performed tapasya yet again, Prajapati finally explained: the mortal body shrouded by death and destruction is also the abode of the Self which by itself is bodiless yet immortal. The outer covering of the body is subject to pleasures and pains, but the basic inner light has nothing to do with the darkness and some flashes of light. The serene and relaxing Self being established and identified its own image called the Supreme is a witness of the activities of the jnaanendriyas and karmendriyas headed by mind. The Immortal Self is like the horse drawing a cart as a spectator to the deeds of the body and all the deeds of the Self are squarely responsible by the body/sensory organs which are mortal and mind is the driver who too is mortal! The eternal horse takes to yet another carriage afresh with another set of organs, senses and a driver too! The Brihadaranyaka Upanishad vide VIII.xii.6 affirms: *Ye te Brahmaalke tam vaa etam Devaa amaanam upaasate, tasmaat teshaa sarve cha lokaa aatthaah sarvecha kamaah, sa sarvaamschalaaaapnoti sarvamscha kaamaan yastam atmaanam anuvidya ijaanaat, iti Prajaapatir uvaacha Prajaapatir uvaacha/* or Undeniably indeed the entire Universe inclusive of all divinities do esteem and worship the Self by the might of knowledge, resolve, introspection backed by Sacrifices, deeds of virtue and unified meditation. He also sees within the secrets of the worlds; this was what Prajapati asserted again and again to Indra/ This magnificent Brahma Vidya about the splendour of the Self is so easy to know but unattainable to digest!

IV.9) *Yo vaa etamevam vedaapyahatya paapmaanamante svarge loke jyeye pratishthati, pratishthati/*

(Whoever knows all this- as knowledge indeed is the basis- and has dispersed blemishes and sins, as also 'preshitam' or willed and decided by Him, would thus be able to be firmly seated in the boundless bliss called Brahman! The pre- conditions prescribed are: a) knowledge b) sin- lessness and c) Will of Brahman. As regards Knowledge is concerned, Mundaka Upanishad details Para Vidya and Aparaa Vidya. Para Jnaana is the essence of Four Vedas viz. Rig-Yajur-Saama-Athatvanas; Six Vedangas of Shiksha-Kalpa-Vyakarana- Nirukta-Chhandas-Jyotisha, besides Karma Jnana encompassing Sacrifices, Charities, and so on besides Aparaa Vidya essentially about the Role of Maya, Cycle of Births and Deaths, Transmigration of Souls by way of Dakshina-Uttara Marga, Paapa Vimukti and finally the Will of Brahman towards Atma Sakshatkaara or Self Realisation. Besides the Knowledge detailing the Para and Aparaa Vidyas and the climactic sinlessness and even the magnificent input of Brahma Vidya, indeed the Will of the Supreme reflected in one's own Inner Consciousness would prevail finally; indeed the will of the Final Bliss would prevail!)

[This is the Fourth and Final Chapter of Kena Upanishad]

Asato maa sad gamaya, Tamasomaa Jyotirgamaya, Mrityor maamritam gamaya / (Brihadaranyaka Upanishad vide I.iii.28)

(Lead us from Unreal to the Real, from Darkness to Splendour, from Death to Salvation! Lead us from Fantasy to Awareness, Ignorance to Knowledge, and Mortality to Immortality!)

ESSENCE OF AITAREYA

CONTENTS

Invocation

I.i)

Supreme Power 'Paramatma' got self manifested and created Lokaas

The Worlds that He created were Ambhas-Marichi-Mara- Apa or Heaven-Sky-Earth and Water

Paramatma materialises 'Loka Palakas' and creates a Virat Swarupa or Human Proto Type

He designed body organs and their resultant functions of the Virat Purusha

I.ii)

Virat Swarupa and concerned Ruling Elements clamoured for food and abodes and then Supreme conferred the concepts of 'Karma' and 'Prapti' viz. Desire/Deed and Fruit/ Eligibility

Almighty created a cow and a horse but Devas were reluctant to enter their bodies

Then He materialised a human being as per the design of Virat Purusha and they readily entered it

Various Devas entered respective stations like Agni in the mouth's speech, Vaayu in nose's praana, Surya in the eyes as vision, Dishas in the ears as hearing faculty, Vanaspati in skin's touch, Chandra in mind and heart, Mrityu as outbreath and Varuna /Jala Deva as excretions and progeny

Bhagavan also accommodated hunger and thirst to share the body organs as these were not Devas

I.iii)

In the process of Creation, Brahman created food and Lokas and Loka Palakas or corresponding Devas ruling the body organs and senses to appease their hunger/ thirst

He concentrated on Water and resultant product viz. food was generated

Having materialised food, Brahman tried body organs to absorb but none of the organs or sense extensions evinced ready interest

The first body part and its sense organ viz. nose and smell rejected food as neither is in the need although the smell is inviting

Another Karmendriya or body part and the Jnaanendriya or the sensory organ viz. the eyes and their vision too failed acceptance of food although the the look of food is attractive

Ears and good hearing failed to attract the worth of good food except extol its taste

The body skin and touch of food does not evoke ready interest but for its feel

Mind and thoughts of good food have only academic interest but does not have compelling desire

Reproductive organ too is not enamoured of food except the excretory organ has a reverse interest

Finally, it was the Vital Energy that responded to the need of food as that indeed was the devourer of food

How does Bhagavan then enter the body of a Being!

Bhagavan then decides to enter as the Consciouness through the tiny cleavage of 'Kapaala' or the skull and enjoys three abodes of a human being viz. awakeness-dream stage- deep sleep / 'sushupti'

Thus Bhagavan enters the human body as the 'Antaratma' or Inner Consciousness of the Individual Self

Designated as Idindra or Indra is the Antaratma which is Paramatma alone!

II.i

The Individual Being is conceived by the vogour of male-female interaction and the semen leads to birth

The woman nourishes the foetus, protects and delivers a baby

The man assumes responsibility to the wife, baby and continuity of generations

The fathe teaches the son about the performs of good deeds by way of redeeming the three debts to Devas, Pitras/Parents and the Seers

The Eternal Truth as expressed by the Soothsayers is about the transmigration of Souls

Indeed a person of that Awareness of Truth would certainly fulfill of what all Life is expected of and would have no rebirth

III.i

'Kaha yam Atma'? or which is that Self worthy of worship!

The reply would be that the Antaratma or the Inner Conciouness is permeated from Brahma to a grass piece

Ascent of Self Conciouness submerges into Brahman the Supreme once mortals attain Immortality or at least intervals of it!

ESSENCE OF AITEREYA UPANISHD

Invocation:

Vanme manasi pratishtha, Manome vaachi pratishtham; aaviraavirmaa edhi: Vedasya maa aanishthah; Shrutam me maa prahaashih/ Anenaadhetenaahoraatraan samdaadhyaadhaami, Ritam vadishyaami Satyam vadishyaami/ Tanmaan avatu tad vaktran avatu, avatumaam avatu vaktaaram avutu vaktaaram/Om Shantih Shantih Shantih/ (Speech is firmly set in Mind, Mind is well set in Expression; May my expression be well positioned in the framework of Vedas and Learning as embedded in Truth; indeed let this be sustained always irrespective of day or night; let me think of, speak of and feel of Truth alone which should protect the Speaker, Thinker and Doer forever; indeed let Peace, Peace alone and Peace always prevail)

Supreme Power ‘Paramatma’ got self- manifested and created the Lokas

I.i.1) *Om Atmaa vaa idameka evaagra aaseet, Nanyat kinchanamishat, Sa ikshata lokaannu srijaa iti/* (Om, At the very outset only Paramatma or the Absolute Self in Unique Glory was self manifested and that Eternal Spondour decided to generate the Universe)

The Worlds that He created were Ambhas, Marichi, Mara and Aapa or Heaven, Sky, Earth and Water

I.i.2) *Sah Imaam Lokaanasraja/ Ambho mareechirmaraapombhaha parena Divam Dyouh pratishthaantari- ksham Marichayah Prithivi Maro ya adhastat taa aapah/* (That Supreme Self crafted these ‘Lokaas’ viz. Heaven, Sky to support the Heaven, the Earth and the Water beneath the Earth. Indeed Higher Lokas apparently constitute Bhuvan Loka, Swar Loka, Mahar Loka Janar Loka, Tapo Loka and Satya Loka, besides Bhu loka and the Sapta Patalas under Water are Atala, Vitala, Sutala, Talaatala, Mahatala, Rasaatala, Patalas.

Paramatma felt that he should materialise ‘Loka palakas’ or the Chief Administrators of each of the Worlds so generated; he also created a Virat Swarupa being the prototype of Human Beings

I.i.3) *Sa ikshateme nu Lokaa Lokapaalannu srija iti, Sodabhaya eva Purusham samuddhrirtya mur - chayat/* (Paramatma then felt that having materialised the various Lokas felt the need for Loka Palakas to administer and safeguard these assets thus created; the ‘Ashta Palakas’ or the Eight Governors were Indra, Agni, Yama, Nirruti, Varuna, Vayu, Kubera and Ishana. He also generated from the Waters, the concept of a prototype human form -Virat Swarupa-as a Purusha or a Being and gave a shape to him endowed with limbs and sensory organs)

Paramatma designed body organs and their resultant functions of the Virat Purusha

I.i.4) *Taam abhyatapat, Tasyaabhitaptasya mukham nirabhidyataptasya mukham nirabhidyatayata yathaandam: mukhaad vaah, Vaachognir naashike nirabhidyataam naasikaabhyaam praanah, pranaad vaayuh, akshini nirabhidyataam, akshibhyaam chakshuhu, chakshusa aadityah, karnou nirabhidyataam, karnaabhyaam shrotram, shrotaad dishaa, twan nirabhidyata, tvaacho lomaani lomaabhya oushadhi-*

vanaspatayah, hridayam nirabhidyaata, hridayaan manah, manasa chandramaah, naabhir nirabhidyaata, naabhyaa apaanah, apaanaan mrityuh, shishnaam nirabhidyaata, shishnaad retah, retasaa aapah/ (The Supreme Self designed the process of creation as follows: from his ‘Mukha’ (face), the mouth surfaced ‘vaak’ the vocal chord from which emerged sound and speech; from the faculty of speech materialised Fire; as the Supreme Self’s nostrils parted, the sense of smell and the resultant Vayu or Air got generated. Similarly His ‘Akshini’ or two eyes turned up vision and eye sight; from the latter emerged Surya or the Sun; from the ears generated sound and the faculty of hearing and the sense of Dishes or directions. From the skin came the sense of touch, herbs and trees. From the heart the mind and Chandra or the Moon. The navel of the Supreme’s physique the organ of outbreath and resultant death to the Beings; The Lord’s seat of generative organ came procreation and semen which materialised water). This was how the cycle of Panchendriyas of the Supreme Self caused Pancha Karmendriyas, Pancha Jnanendriyas and Pancha Bhutas viz. the Body Parts of Deed, Sense and Elements in their respective Places!

[This ends the First Section of the First Chapter]

The Virat Swarupa and the concerned ruling Elements clamoured for Abodes and Food and the Supreme conferred the concepts of ‘Karma’ and ‘Prapti’ viz. Desire and Deed and Fruit and Deservedness

I.ii.1) *Taa etaa Devataah srushtaa asmin mahatarnave prapatan tam ashanaaya pipaasaabhyaam anavaarjat; taa enam abruvaan aayatanaan nah prajaaneeh yasmin pratishthaa annam adaa eti/* (The Virtat or the prototype Human Being, besides the various Devatas as created were initially abandoned into an Ocean of Existence or ‘Samsara’ and were subjected to hunger and thirst; they all prayed to the Supreme Creator as to where would be their abode and hunger that could fulfil their sustenance and satisfy their basic needs of existence. They stated that the World was like an Ocean full of hunger, thirst, sorrow and disease and then two objects were hurled down into the ocean of ‘Samsara’ viz. ‘Karma’ and ‘Praaptam’ or Action and Result! Thus the fate of each Being has been decided on the basis of Its own Deed and Fruit! To enable sustenance of the Beings, these two foremost inputs or criteria became evidently revealed. Each individual as has been provided common body parts and senses and were left for themselves to utilise the facilities and opportunities intelligently for their betterment or unwisely for their own ruin! The quantum, quality of opportunity is indeed common to one and all but the sagacity or foolishness of each Being’s actions decide their individual proclivities!

Almighty created a Cow and Horse, but Devas felt that these were woefully inadequate

I.ii.2) *Taabhyo gaam aanayhat taa abruvan, na vai noyam alam iti, taabhyoshvam aanayat taa abruva, na vai noyam alam iti/* (Bhagavan then materialised a cow but Devas replied that it might not be enough to fulfill their requirements; He showed a horse but still they were not too happy)

Then He materialised a human being and Devas were extremely delighted and entered into the Human Body

I.ii.3) *Tabhyah purush aanyat taa abruvan, sukrutam bateti purusho vaa vasukrutam, taa abraveed, ythaaya taanam pravishaateti* (Then He brought the prototype ‘Virat’ or the human being and Devas felt extremely happy as the principle of ‘Sukruta’ or ideal Abode was perfectly suited in the three senses of being a model Product of ‘Maya’ or Illusion created by Him, the Principle of Virtue and the Creator as

Paramatma himself! ; then Bhatgavan asked them to enter into their respective abodes of the Virat Purusha)

Various Devas entered respective stations like Agni in mouth's Speech; Vyayu as nose's Praana; Surya in Vision and Eyes; Dishas as ears and hearing; Vanaspati in skins and touch; Chandra in heart; Mrityu in Out Breath and Jala Deva as excretions and progeny!

I.ii.4) *Agnir vaak bhutwaa mukham praavishad, Vaayuh praano bhutwaa naashike pravishad, Adityah chakshur bhutwaakshini pravishad, Dishah shrotram bhutwaa karnou praavishann, Aoushadhi vanaspatayo lomaani bhutwaa twascham praavishaamsh Chandramaa Mano bhutwaaa hridayam praavishan, Mriyur apaano bhutwaa naabhim praavishad, aapo reto bhutwaa shishnam praavishan/* (Agni Deva entered the mouth of the Beings in the form of Voice or Speech; Vayu Deva made his entry into the nostrils and not only as Praana or Life but also as the capacity to smell; Surya Deva entered the eyes and afforded vision or the sense of sight; Dasha Disha Deva or the Lord of Directions entered the ears and bestowed the sense of hearing; Vanaspati Deva or the Lord of herbs, plants and trees entered the pores of skin and hairs and granted the sense of 'sparasha jnana' or that of touch and absorbing power; Chandra Deva firmly entered into the heart and mind to control the psyche and of reactive mode of behaviour; Mrityu Deva the God of Death entered the navel in the form of Apaana or the compressed air which indeed is the control of Life Force and of out-breath. And finally Jala Deva or the God of Water, as also of the urge of urination of the generative organ and passion that results in the discharge of semen through it.)

Bhagavan also accommodated hunger and thirst to share body organs since these are not Devas

I.ii.5) *Tam ashanaaya pipaashe abrutaam aavaabhyaam aviprajanaaneeheeti te abraviit, etaasva eva vaam Devataashvabhajaami, etaasu bhaaginnou karomiti: tasmaad yasyai kasyai cha Devataayai havir gruhyate bhaaginyaa veaasyaam ashanaaya-pipaashe bhavatah/* (Bhagavan having thus accommodated berths in the body of the Beings to various Devas, heard the voices of hunger and thirst and pacified them too and directed them to share the senses of various organs like speech, breathing, hearing, touching, mental energy, and reproduction; indeed these are but feelings; as and when human beings perform oblations in respect of various Devas, then hunger and thirst are become an integral part of the oblations as cooked food and ghee!)

[End of Second Section of the First Chapter]

In the process of creation, Bhagavan created food to Lokas and Loka Palakas or the corresponding Devas ruling the body organs and senses to appease their hunger and thirst

I.iii.1) *Sa Ikshateme nu Lokaascha Lokapaalakaaschaannam ebhyah shrijaa iti/* (Bhagavan then said to Himself that since Lokas and Loka Palakas have thus been placed properly, creation of food to sustain the worlds has now to be addressed to).

He concentrated on the Water and the resultant product viz. food was generated

I.iii.2) *Sopobhyatapat:taabhyobhitaptaabhoy murtir ajaayata, yaa vai saa Murtir ajaayataannam vai tat/* (The Lord considered in deep thought of water and therefrom a solid form viz. food got resulted; this

indeed was the support base of ‘Charaachara Jagat’ or the sustainer of all the Moving or Unmoving Beings from Brahma to grass pieces.)

Having materialised food, Bhagavan tried to seek its ready absorber/ taker among the body organs and their sense extensions

I.iii.3) *Tad enad aabhisrushtam parantya jighamyamshat tad vaachaa jighrikshat tannaashaknod vaachaa graheetum; sa yad hainad vaacha grahaishyaad abhivyaahritya haivaannam atrapsyat/* (The food thus got created was not palatable and hence he sought to persuade it with encouraging speech and conversation but still could not succeed);[the food remained unconsumed despite the efforts of nice breathing; it remained uneaten even by the help of good vision or by its attractive sight; no satisfaction of nice appreciation of the quality of food tempted the consumer; no touch of the food helped to generate interest to actually consume it either; the mind nor the generative organ helped interest in the actual consumption of the food, but finally the out breathing of Vayu or Air did the trick.]

The first body part and its sense organ viz. nose and breathing rejected food as neither of these are in need of food although its smell is inviting

I.iii.4) *Tad praanenaajidhrikshat, tan naashaknot praanena grahitum, sa yad hainat pranena grahitum; sa yadhainat pranena grahaisyad abhi pranyaa haivanam atrapsyat/* (The food was sought to be eaten by breathing but could not since breathing did not help the consumption of food, although its smell was inviting)

Another Karmendriya or body part and the corresponding Jnaanedriya or the sensory organ viz. Eyes and Vision too failed acceptance of food, albeit the look of food might be nice

I.iii.5) *Tat chakshushaa jighrukshat tannaakshano cchakshushaa graheetum sa yaddainat chakshusaa ghraishyad drushtwaa haivannam atrapsyat/* (Bhagavan desired to absorb food by the good sight of the eyes. But he did not succeed to eat food by sight of scenic beauty and excellent viewing but one would be contented by merely seeing the food only!)

Ears and good hearing failed to attract the worth of good food except extoll its taste

I.iii.6) *Tat chhotshotrenaa jighrakshat tan nashakashenoc chotrena grihnetum sa yaddainacchotrenaagrahasis cha charutwaa haivaannam atrapsyat//* (Then he tried to eat food by good hearing but realised that enjoyment of music and cadences of wonderful hearing does not accentuate hunger)

The body skin and touch of the food too does not invoke ready interest but for feel of food

I.iii.7) *Tat twachaajighra tan naashaknot twachaa graheetum; sa yad hainat twachaagrahaishyat sprushtawaa haivaannam atrapsyaat/* He then tried the medium of ‘sparsha’ by soft skin like the flowery silkiness which would indeed be in different contexts but one if famished of food and the pangs of hunger are on top of the mind, and velvetness of touch is simply ignored!

Mind and thoughts of good food are only of academic interest but are not of such compelling desire to grab it!

I.iii.8) *Tan manasaa jighrakshat, tan naashaknon manas grahitum; sa yad hainan manasaagrahaishyaad dhyaatwaa haivaannam astrapsyat/* The next medium that he tried is to engage one's mind and deep thoughts that should draw his attention to food, but as the thoughts fill up his mind he felt that food might not be the sole prize of attention as he is by now unable to concentrate on 'Annam' only at this stage, since all other body parts have also not evinced great interest, let alone craving for it!

Reproductive organs are not enamoured of food and if at all the excretory organ might have a reverse interest of it

I.iii.9) *Tat shishnena jighrukshat tannaashaknochishnena graheetum; sa yad hainach chishnena grahaishyaad visrujya haivaanam atrapsyat/* (The temptation of sex by holding one's own generative organ failed too; he was not able nor interested in holding the organ, and even the emission of fluid / body reject would far outweigh the mere yearning of food!)

Finally, it was the Vital Energy that responded to the need of food as that indeed is the devourer of food

I.iii.10) *Tadapaanena jighrakshat, tad aavayat, saishonnasya graho yad vayur annayur vaa esha yad vaayuh/* (Finally, the person concerned sought to hold the out breath of the Vital Force Praana which indeed craves for food as created by Paramatma. The gasper of breath is truly the food and food alone and hence one's existence is not by excellent vision, good smell, capacity to hear and enjoy it, wonderful touch by skin, nicety of taste, an even the enjoyment of sex but ultimately the real fact of existence is 'Apaana' of the 'Pancha Praanas of praana-apaana- vyaana-udaana-samaana' 'Vaayu' / Air sustained by food!)

How does Bhagavan then enter the Body of a Being!

I.iii.11) *Sa ikshata katham nvidam madrate syaaditi sa ikshata katarena prapadya iti, sa ikshata yadi vaachaabhi vyahatahrtam yadi pranenaabhi praanitam yadi chakshusaa drushtam yadishrotrena shrutam yadi twachaa sprushtam yadi manasa dhyaatam yadyopaanenaabhya paanitam yadi shish vistrushtam ata kohyamiti/* (Bhagavan then felt that if all the tasks are performed by various Devas concerned and if food too as the sustaining source is provided, then how himself could enter the body! If expression is through the organ of speech, breathing is through the nose, vision is through eyes, hearing is through ears, touching is by skin, and thinking is through my mind, and emission is by the reproductive organ, food is absorbed by the Vital Force, then what is the role by Bhagavan! Indeed in this cycle of cause and effect syndrome, does Bhagavan get ignored as the Ruler has appointed agents and the latter steal the show of existence instead! Also, He should witness the continuous fun of the organs and senses that each Being experiences by way of speech, smell, vision, hearing, touch experience, reproduction and the role of the monitor of mind!

Bhagavan then decides to enter as Consciousness through the cleavage entrance of 'Kapaala' or the mid-portion of human head and enjoys three abodes of each Human Being viz. awakeness-dream stage and deep sleep of 'Sushupti'!

I.iii.12) *Sa etam eva seemaanam vidaryata dwaaraa prapadyata, saishaa virdrutirnaama dwaah tadetan naandayanam, Tasya traya aavasayastraayaha swaapnaah, ayam aavasatoyam aavasata iti/* (After opening that very end, Bhagavan enters through the opening known as 'vidriti' or the gap or the crevice which indeed is very delightful; that cleft at the parting portion of hair on the 'crown' area would indeed

be appropriate as eyes-ears-nose are the abodes of Staff Members. Further, He has ‘trayah swapnah’ or three kinds of Abodes viz waking, dream and deep sleep! It is stated that the right eye signifies the waking state or of full consciousness, the mind represents the dream state and the space within the human heart functions as deep sleep stage.

Bhagavan thus enters the human body as the ‘Antaratma’ or the Individual Soul!

I.iii.13) *Sah jaatobhutaani abhivyaiktyaat kim ihaanyam vaavadishad iti, sa etam eva Purusham Brahma tataamamapashyat idamadarsham iti/* (As soon as a Being is born, Bhagavan enters the body of all but the awareness as the individual Soul or ‘Antaratma’ is perceived mostly in human Beings. He or she identifies with the Self and realises of being a man or woman, the state of mind of being happy or otherwise, body defects or abilities and so on. In other words, the Self owns the pluses and minuses of existence. As Almighty enters the body, the Purusha inside realises this awareness indeed; the Antaratma or the Individual Self recognises too but as camouflaged by organs and senses does conveniently perform indiscretions !)

Designated as Idindira or Indra is indeed the ‘Antaratma’ which is ‘Paramatma’ alone!

I.iii.14) *Tasmaad Idandro naamedendro ha vai naama tam idindram santam Indra ityaachakshate parokshena, Parokshapriyaa ivahi Devaah, Parokshapriyaa ivavi Devaah/* (Thus His name is Idindira; indeed He is truly known as Indra as Devas call him as Indra for short; these Devas are fond of such indirect names as Indra for Idindira but basically this Antaratma is indeed that Paramatma Himself! The Truth and Reality as Paramatma the playful Creator-Preserver-Destroyer enters the Bodies of Beings as the Individual Self.)

(This is the third section of Prathama Khanda or the First Chapter)

The Individual Being is conceived by the vigour of a male-female interaction and the semen leads to a birth

II.i.1) *Om Purusheha vaa ayamadito garbho bhavati yadehadretad etat sarvebhyongebhyastejah sambhutam, Atmane evaatmanaam vibharti,tad yathaa striyaam sinchate athaiyajjanayati, tadasyprathamam janma/* (In the case of every human being, the very first stage of birth is that of an embryo, as a result of the strength of semen that a male yields to a female).

The woman nourishes the foetus, protects and delivers a baby

II.i.2) *Tat striya atmabhuyam gacchati yathaa swam angam tathaa, tasmad enaam na hinasti, saasyatam atmaanam atra gatam bhaavayati/* (As the man and woman are united with limb to limb, she too enjoys as much as the male)

The man assumes responsibility to the wife, baby and for continuity of generations

II.i.3) *Saa bhaavayatri bhavativya bhavati, tam stree garbjham vibharti, sograeva kumaaram janmanogredhi bhhaavayati, sa yat kumaaram janmanogredhi bhavayati aatmaanameva tad bhaavayatiesham lokaanaam samtatya evam samtataa hime lokaah tat asya divityam janma/* (As she is the nourisher being the one responsible to nourish the embryo, she needs to be nourished too; the father is therefore responsible to nourish the mother as also the embryo, quite apart nourishing himself to ensure the second birth after the actual delivery of the child, which indeed is the second and formal arrival of the child into the world so that there would be a continuity of the generations)

The father teaches the son about the performance of good deeds by way of redeeming of three debts to Devas, Parents and Seers

II.i.4) *Sosyaayam atmaa punyebhyah karmaabhyah pratidhiyate, Athaasyaayam itara aatma kritha krito vayo gataah praiti, sa itah prayanneva punar jaayate, tad asya triteeyam janm, tadyukta mrishnaa/* (The son as he grows becomes the substitute of the father to get trained to perform virtuous deeds and redemption of three debts; as the father gets aged, looks after him till the father's departure of his life; indeed this is the third stage of the son's life time as the cycle of life and its evolution is ever dynamic and eternal: this is the Truth of Existence, says the Seer!)

The eternal Truth as expressed by the Soothsayer is about transmigration of Souls

II.i.5) *Garbhe nu swannanveshaam avedam aham Devaanaam jaanimaani vishwaa, Shatam maa pua aayashirakshanan aghah sheno jivasaa niraadiyamiti, Garbha evaitadchayano Vamadeva evamuvaacha/* (While in the state of pregnancy lying in the mother's womb as hundred strong holds of steel guarded the embriyo in a cage, the latter realises of what Devas are all about but once like a hawk when the baby bursts out kicking out of the womb, the awareness of Devas and of the aftermath of birth, the memories of the child are fully expunged as the screen of 'Maya' envelopes the child, asserts Vamadeva the reputed Teacher!)

Indeed a person of this awareness of Truth would most certainly fulfill what all a life is expected from it would have no rebirth!

II.i.6) *Sa evam vidwaan asmad Charita bhedaad urthwa utkranyaamunishmin swarge loke sarvaan kaamaan aaptaamritah samabhavatah sambhavat/* (Any Vidwan who is aware of this everlasting truism of Life as springs up from its shackles that when his physique ends up after fully enjoying existence and fulfils its obligations is deemed indeed as immortal, never to return to existence again!)

(End of Chapter Two)

'Kah ayam atma? Or which is that Self worship worthy!

III.i.1) *Om koyamaatmeti vayamupaasmahe katarah sa atmaa, yena vaa pashyati, yena vaa shrunoti, yenavaa gandhaanaajighrati, yenavaa vaacham vyaakaroti, yenavaa swaadu cha vijaanaati/* (These questions are indeed relevant: Who is this that one needs to worship: The Antaratma or the Self! If so which one is this Self! Is this Self by whom one sees, smells odours of, one who hears about, by whom from one converses with, or by whom one distinguishes as of sweet or sour nature! Are there two Souls on this body, one with praana or the Vital energy or a distinctly another!)

The reply would be the 'Antaratma' or Inner Conciousness

III.i.2) *Yad etad hridayam manaschaitat, Samjnammajnaam prgjanam medaa drishtir dhartir matir manesha juutih smritih sankalpaah Kraturasuh kaamo vasha iti, Sarvaani evaitaani pragjnaanasya naama dheyaani bhavanti/* (The various nomenclatures of mental power called Intellect are the heart can assume ' Samjnanam' or emotive sentience being the state of consciousness, 'Aagjnaanam' or Authority, 'Vigjnaanam' or worldly awareness or knowledge, 'pragjnaanam' or instant mental responsiveness, 'medha' or brain power and retention capacity, ' dhrishti' or discernment and perception through senses, 'matih' or capacity to think pros and cons, 'manisha' or mastermindedness skill planning, ' juutih' or capacity of forberance, 'smriti' memory power, 'sankalpa' or ability to initiate and decide, 'kratuh' or determined tenacity and dedication, 'asuh' or calculated sustenance, 'kaamah' or craving obsession, and

‘vashah’ or forceful possession. All these are in short rolled into one word viz. **Conscience**. Indeed, its essence is heart and mind. Heart is the product of Varuna and water while heart emerges from mind. Mind is the offshoot of Chandra. Together, these constitute praana or the Vital Energy. Now the conscience as super imposed with various forms of senses viz. speech, vision, hearing, touch, taste and generation could cognize the Self while Brahman per se cannot be done so)

Self Consciousness is permeated from Brahma down to a piece of grass!

III.i.3) *Esha Brahmaisha Indra esha Praja Patir ete sarve Deva imaani cha Pancha Maha Bhutaani Prithivi Vaayuraakaasha Aapo Jyotishettyetaaneemaani cha kshudra mishraaneeva/ Beejaanitaraani chetaraani chandjaani cha jaarujaani cha swedajaani cha chodbhujjaani chashwaa gaavah Purushaa hastino yaatkincheda Praani jangamam cha particha yaccha sthaavaram sarva tatpragjnaanetram pragjnaane pratishthitam pragjnaanetro likah pragjnaa pratishthaa pragjnaanam Brahma/* (This Self or Conscience is alike Brahma, Indra, Prajapati, all the Devas; Pancha Bhutas or Five Elements of ‘Prithivyaapastejovaayura akaashas’ or Earth, Air, Fire, Air and Sky; besides the huge creations as also tiny creations like Yonija or born of womb, Andaja or born of eggs, Swedaja or born of sweat, Udbhuja or born of sprouts of earth; also four legged and two legged creatures, like horses, cows, elephants, human beings, and those of Charaachala or beings of mobility and stationary fixtures like mountains and hills. This entire ‘Srishti’ or Universal Creation is indeed guided by the Supreme Consciousness, set up by the Supreme Consciousness, guided by the Supreme Consciousness and supported by the Supreme Consciousness. Indeed all the Jnaanendriyas, Karmendriyas, Pancha Bhutas, Organs and Functions, in fact each and every attribute and action of the Totality of Universe is the Supreme Self that rolls the functions of Karta-Karma-Kriya!)

Ascent of Self-Consciousness submerges into Brahman once mortals attain intervals of Immortality

(III.i.4) *Sa etena pragjnenaate manaasmaal lokaad utkaryamumishmin swarge loka sarvaan kaamaan aapta -amiritaah sambhavat sambhavat/* (The Self or the Inner Conscience flies up to submerge into the Supreme at the end of mortal life span of the native and once again THE STATUS OF IMMORTALITY.

ESSENCE OF KAUSHITAKI UPANISHAD

Contents

Concepts of Devayaana and Pitruyaana soon of death explained briefly

Description of Devayaana upto Brahma Loka

As an Illustrious Individual reaches Brahma Loka, his identity explained

What Brahma is that Praana the Life Energy of Universe is!

Inner Sacrifice and Worship explained

Significance of Ukta or Recitation of Mantras

Worship of Surya to eradicate sins and Chandra for success and wealth

Ultimate Revelation of Brahma

Grandeur, Valor and Glory of Indra the epitome of Praana the very existence

Supremacy of Vital Energy reinforced to enable Body functions and of Life

Composite analysis of Brahma Vidya and rudiments- A Perspective

Brahma in Celestial Forms as Surya, Lightning, Thunder, Wind, Space, Fire & Water

Worship of Antaratma the Reflection of Paramatma

The Individual Self as present in all the Beings

The Ultimate Truth of Identity of the Individual Self and the Supreme

KAUSHITAKI UPANISHAD

Vaangme manasi pratishtha, manome vaachi pratishthatmaaviraa veeryam edhi vedasya ma aaneesthah shrutam me maa prahaashih, anenaadheetenaa ahoraatraan samdadhyaamryutam vadishyaam satyam vadishyaami tanamaavavatu tadvaktaaramavatvatu maamavatu vaktaaaramavatu vaktaaaram/ Om Shanti Shantih Shantih/

(May my speech be firmly set in Mind, Mind set well in Expression; Expression well positioned in the framework of Vedas and higher Learning as embedded in Truth; indeed let this be sustained irrespective of day and night; let me introspect, speak of and experience the feel of Truth and Truth alone protecting the Speaker, Thinker and the Doer for ever; let Peace, Peace alone and Peace always prevail!)

Concepts of Deva yaana and Pitru yaana soon after death explained in brief

I.1) *Chitro ha vai Gangyaayanir Yakshyamaana Aariunim vavre; sa ha putram Shvetaketum prajighaaya yaajayeti; tam haabhyaagatam prapaccha, Gautamasya putraasti samvratam loke dhaasyasi anyatamo vaadhvaatasya, maa loke dhaasyaseeti; sa hovaacha naaham etad veda hantaacharyam pracchhaa iteeti, hantaachaaryam pracchaneeti: sa ha samit paanii Chitram Gaangyayanim pratichakrama upaayaaniti: tam hovaacha, Brahmaarhosi, Gautama, yo na maanam upaagaah, ehi vyeva tvaa jnaapayishyaamiti/*

(Chitra Gargaayani selected Aaruni to perform a Sacrifice and the latter deputed his son Svetaketu to meet Gargyaayani. Then Gargyaayani asked Aaruni and addressed the latter as the son of Gautama! ‘would the said Sacrifice be intended to fructify transmigration of a Soul after life’s termination end up back to this very life or to a destination unknown’. Svetaketu got rather puzzled to this enigmatic question and showing some annoyance replied to Chitra: ‘Sir, I have to consult my father’, meaning thereby that he would only know the methodology of performing the Sacrifice as prescribed to one’s ability but as to what would be the end result of the Sacrifice and whether the Soul after death would be destined to which Loka might not be in his purview. Then Svetaketu returned to his father and reported back. Then Gautama who too had no answer but realises the hidden meaning of the question by a person of Gargyaayani’s calibre and eminence! Therefore Gautama asked his son to accompany him back to Gargyaayani to seek explanation of the enigmatic question. Apparently the reference is about the passage the Soul after death would be by the Devayana or Pitruyana. Indeed the Soul after death while transmigrating by Deva yaana would not return to a new life on Earth but would proceed elsewhere on attainment of liberation by securing the knowledge as the Supreme Brahman, while the transmigration would be destined to Pitruyaana implying there by that the Soul would return back to earth in one form of species or other as a human or animal or bird or whatever depending on the fruiton of one’s own Karma as what is named as Fate or Destiny! Thus both Gautama and his son Svetaketu approached back to Gargyaayani with samidhas in hand as a mark of veneration to Gargyaayani. On reaching the latter, Gautama requested him to accept him as to his disciple. Gargyaayani then commenced the explanation.)

I.2) *Sa hovaacha, ye vai ke chaasmaallokaat prayanti chandramaasam eva te sarve gacchanti, tesham praanaih purva paksha aapyaayate taan aparaa pakshena prajanayati, etad vai svargasya lokasya dvaaram yaschchandrastaam yah prati aahatam atisrijate: atha yo na prati aahaa tam iha vrishtir*

bhutva varshati sa iha keeto vaa, patangovaa, matsyovaa, shakunir vaa, simho vaa, varaaho vaa parashvaan vaa, shardulo vaa, purushovaa, anyo vaa teshu teshu sthaaneshu pratyaajaayate, yathaikarmaa yathaa vidyam, tam aagatam pracchati ko sheeti, tam pratibruyaata: vichakshanaad ritavo reta aabhritam paanchadashaat prasutaat pitriyaavatah, tam maa pumsi kartaryerayadhvam pumshaa kartraa maatari ma nishincha/ sa jayaa upajaayamaano dvaadashaa trayodasha maaso dvaadasha trayodashena pitrasaasam tad videham pratitad-videham, tan maratvomartya vaa abharadvam tena satyena tena tapasaa riturasmy aartavosmi, kosi, tvam asmeeti, tam arisrijate/

(As and one leaves the world they are all destined to reach the Moon. If the person departs during the Shukla Paksha or the brighter fortnight ending Purnima, then he thrives on the vital breathing spirits and in the Krishna Paksha ending Amavasya, then for sure is destined to be born again and thus indeed the Moon is the gate way to the world of Swarga or other wise. The Soul having reached the gateway seeks entry to higher lokas and if the gates are opened the Soul would be extremely fortunate; other wise joins the rains down back to earth. During the return journey perhaps the experience of heaven or hell are perhaps faced. As per the karma phala, the Being is reborn as worm, insect, fish, bird, lion, boar, snake, tiger, or a human being. When born thus, the person is born in the twelfth or thirteenth month and when asked about its identity, then the reply would be that an agent brought its seed on the womb of a mother by a father. The persistent question as the true identity of the Praani who herebefore the twelfth or thirteenth month of the delivery was , the reply came out : *tvam asmeeti/* or 'I am you!' In other words the True Identity of the SELF before the actual birth persists , but no sooner that the birth takes place than the thick cover of Ignorance and Maya would prevail and then only the individual is set free armed with a seasonal admission and temporary entry permit to Existence is accorded, free for its bodily actions and reactions to be initiated by the limbs and senses and mind and the meter of a fresh account of pluses and minuses is set and activated then).

Description of 'DevaYaana' upto Brahma Loka

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 yeshtiyaa vijaraa nadilyo vrikshah saalajyam samsthaanam, aparaajitamaayatanam, Indra Prajaapati dvaara gopau, vibhu pramitam, vichakshanaasandi amitaujah paryankah, priyaa cha maanasee, pratirupaacha chakshushi, pushpaani adaayaavayato vai cha jagaani ambaaschaambaavaseesh cha apsarombayaanadyah, tam ittamvid aagacchati, tam Brahma haabhidhvaavatah, 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; 'Yeshtias' 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 samsthaana’ - the ‘Saalaja Pattana’ or the City of Saalaja which denotes the curved bow strings akin to the banks of Saala Vriksha or the Tree of Fame, typically signifying abundance of water in multifarious forms like rivers, lakes and water flows, besides fertile farms and gardens around; ‘Aparaajitam’ or the Invincible Raja Mandir of Hiranyagarbha; ‘Pramitam Vibhu’ or the Glorious Hall of the Lord; ‘Vichakshana’ Simhaasana or the Unique Throne of Brahma; ‘Aasandi Sabha Vedi’ or the Central Platform; ‘amitaujaah’ 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!)

I.4) *Tam pancha shataani aprasasaam pratiyanti, shatam phala- hastaah, shatam aanjana hastaah, shatam mailya hastaah, shatam vaaso hastaah, shatam churna hastaah; tam brahmaalankaarena alalam kurvanti, sa brahmaalankaarenaalankrato brahma vidvaan brahmaabhipraiti; sa aagacchatidram hradam, tam maanasaatyeti, tam itvaa samprativedo majjanti; sa aagacchati muhurtaan yeshtihan tasmaad apadravanti, sa aagahhati, vijaraam nadeem tam manasavaatyeti, tat sukrita-dushkrite dhanutevaa, tasya priyaa jnaatayah sukritam upayanti apriyaa dushkritam; tad yathaa rathena dhaavayan ratha chakre paryavekshetaivam aho raatre paryavekshetaivam sukrita dushkrite sarvaani cha dvandvaani, sa esha viskrite vidushkruto brahma vidvaan brahmaivaabhipraiti/*

(Towards the Individual Self five hundred Apsaras / nymphs rushed as soon as he arrives in the Brahma Loka to welcome him, hundred of them with fruits in hands, hundred with ‘anjanaas’ or ointments, hundred with flower garlands, one hundred with ‘vastras’ like garments, and another hundred with scented perfume powders. They adorn him with OM like Brahma himself welcoming him. He goes upto the Lake ‘Aara’: he crosses it by his mental power; on approaching the Lake and as the ‘yeshtikas’ aforementioned and those with ‘samvida’ and ‘prativeda’ or thoughts of approved and disapproved nature are rid of and purified. He then reaches by mind again the River Viraja the Ageless and alights a chariot recognising the wheels of good and bad and upon the pairs of opposites drives on to Brahman.)

I.5): *Sa aagacchatilyaam vriksham tad brhma gandha pravishati, sa aagacchati saalajyam samsthaanam tam brahma rasah pravishati, sa aagacchati aparaajitam ayaatanam tam brahmateja pravishati, sa aagacchati indra prajaapato dvaara gopau taav asmaad apadravatah, sa aagacchati vibhu pratimam, tam brahma yashah pravishati, sa aagacchati vichakshanam aasadeem brihad rathantare saamanee purvau paadau shyaitanaudhase chaapau paadau, vairupa vairaje anuchye shaakvara raivate tiraashchi, saa prajnyaa prajnyaa hi vipashyati, sa aagacchati amitaujasam paryankam sa praanas tasya bhutan cha bhavishyaccha purvau paadau, shreescheraa chaaparau bhadrarayajnaayaajaneeye sheershanye brihad rathaantare anuuchye, Richascha Saamaani cha praachinaatanaani, yajushmi tirashchinaani somaaashva upastaranam ugeethoparaascha yah shrieer upabarhanam, tasmin bramaste, tam ittham vit paadednavaagra aarohati, tam brhmaa pricchati hoseeti, tam pratibruyaat/*

(The blessed chosen and distinguished Individual then arrives at the Ilya tree and the fragrance of Brahma enters into him; he then moves on to the City of Saalajya, then to the abode of Aparajita as the the smoothening aroma of Brahma sinks deep into him; he further approaches the two illustrious Deities of Indra and Prajapati positioned as the gate keepers and finally arrives at the hall of Vibhu as the glory of

Brahma is soaked into him. He then visions the Simhasana the golden and bejewelled throne, whose fore feet are the Saama Veda verses 'Brihad' and 'Ratnankara' while the 'Sayita' and 'Naudhasa' of Saama are the two hind feet, the 'Vairupa' and 'Vairaja' are the two lengthwise side pieces where the two cross pieces are stated as 'Saakvara' and 'Raivata'. As he approaches the couch named 'Amitaujas' or of immeasurable radiance, 'Bhadra' and 'Yajaayajniya' constitute the head pieces; Rig verses and Saaman chants are the stretched chords lengthwise while the Yajus formulas as the crossed ones. The moon beams are the cushion, Ugitha the bolster and prosperity the pillow. Brahma sits on this couch and asks the visitor: 'who are you?'

As the illustrious Individual Visitor reaches Brahma Loka, his identity explained

I.6): *Riturasmi aartavosmi akaashaad yoney sambhuto bhaaryaayai retah, samvatsarasya tejo, bhutaasya bhutasyaatmaa, bhutasya bhutasya tvam aatmaasi, yas tvam asi soham asmi, tam aaha koham asmeeti, satyam iti, bruyaat, aimtadyat satyamiti, yadanyad devebhyascha pranebhyascha tat sad, atha yad devaascha praanaascha tattyam, tadetayaa vaachaabhivyaahritaye satyamiti, etaavad idam sarvam aseeti evainam sarvam aaseeti evainam tad aaha, tad etacchlokenaabhyuktam/*

(The reply from the visitor is: Indeed the Self is the Truth in Reality! It is the Self all Beings and Brahma Himself in origin! My past tense was that of a season and was intensely connected with 'Kaala Maana' the Time Schedule. It was from the 'Antariksha' that I got sourced initially and from the womb of a woman as in the normal process of Creation. I am thus the Self of every Being just as you too are That too. Thus the reply to your question as to who am I, the true reply should be that **I am you!** I am the Truth the Real Truth! Whatever is distinguished from Devas (sense organs) and vital breaths is 'Sat' while Devas and the vital breaths are the 'tyam', hence the expression of 'Satyam' as explained in a Rig hymns further)

I.7): *Yajuudarah Saama shiraa asaavrinmurtir avayah, sa Brahmeti vijneya Rishir Brahma mayo mahaan iti, tam aaha kena me paumshyaani naamaani aapnoteeti, praaneneti bruyaat, kena napumsakaaneeti manaseti, kena stri naamaaneeti, vaacheti, kena gandhaaneeti, praaneneti, kena rupaaneeti, kena karmaaneeti, hastabhyaamiti, kena sukha dukhkeiti, shareereneti, kena anandam ratim prajaatim it; upastheneti, kenetyaa iti, padaabhyaamm iti kena dhiyo vijnaatavyaam kaamaan iti, prajaanaayaivet, bruyaat, tam aaho aapo vaikhallume lokoyam tesaav iti, saa yaa brahmano jitiryaa vyashtistam jitim jayati, taam vyashtim vyashnute ya evam veda, ya evam veda!*

(Brahma is defined by BrahmaVettas as possessive of Yajur Veda as his belly, Saama Veda as his head, the body-form being of Rik Veda thus the full personality being Immortal. To the query *kena poumshyaani naamaani* or as to how Brahma acquired as masculine name and form the reply is *praaneneti* or due to the Vital Energy; *kena stri naamaaneeti* or as to how Brahma acquired the female form, the reply would be: *vaacheti* or by speech; *kena napumsakaaneeti* or Brahma acquired genderless form then the reply would be: *manaseti* or because of the mind and thoughts; *gandhaaneeti praaneneti* or the odour the reply again is: due to the breath; the form is due to eyes and eyesight; Voice and sounds by ears; food tastes by tongue; actions by hands; 'sukha-dukkhas' or joys/ sorrows by the physique; happiness and procreation due to generative organ; movement by the feet; and desires due to intelligence and imagination. Brahma states further that his thoughts and desires emerge from his Intellect and brain power, while his worlds are truly symbolic of water. Thus whatever is described of Brahma is equally applicable to the visitor too. That is the Truth! Indeed that is the Truth!)

[This is the completion of th First Chapter]

What Brahma is that Praana the Life Energy of the Universe is!

II.1) *Praano Brahmeti ha smaaha Kaushitakih: tasyaha vaa etasya praanasya Brahmano mano dyutam, chakshur gopir, shrotram samshraavayitr, vaak pariveshtri; sayo ha vaa etasya oraanasya brahmano mano dutam veda dutavaan bhavati, yaschakshur goptr goptrimaan bhavati, yah shrotram samshraavayitr samshraavayitrmaan bhavati, yo vaacham pariveshtrim pariveshtrimaan bhavati, tasmai vaa etasmai pranaaya brahmana etaah sarvaa devataa aayaarhamaanaay balim haranti, evam haivaasmai sarvaani bhutaani ayaachamaanaaya balim haranti, ya evam veda tasyopanishan na yaached iti, tad yathaa graamam bhishidvaa labdhvopavishen naaham ato dattam ashneeyaam iti, ta evainam upamantrayante ye purastaat pratyachaksheeran esha dharmoyaachato bhavati, annadaastvevainam upamantrayante dadaama ta iti/*

(Praano Brahmeti : Brahma is defined as the essence of Praana itself according to Kaushitaki Maharshi while mind is stated to be the center of all actions, thoughts and fancies and accordingly the various organs like senses; the eyes meant for vision are stated as the body protectors; ears are the recipients of hearing what other organs tend to say, see, act; speech sourced from the tongue and mouth are the body announcers of expressions, thoughts and of actions; mind is the nucleus or the clearing house of seeings, hearings, thoughts and actions; it is also the self starter and agent of provocation, inspiration, and the prime conductor of deeds. It could make or mar, construct or destroy and as such needs to be cajoled or warned or restrained. To enable or disable all the end uses or misuses of the various body organs and senses headed by the mind, the Praana or the breathing is identified by Brahman. The divinities of mind, eyes, ears, speech and so on alongside the corresponding senses are controlled by Praana. These divinities always venerate and worship Brahma in their own interest while Brahma never expects it. In fact the general instruction is against begging; an example of begging is cited that a beggar in a village might not be such as to vow that he would not eat except alms are offered by villagers; but indeed the villagers themselves invite him and worship; after all ‘praana’ the life provider is at once the food of one’s very existence!)

II.2: *Praano Brahmeti ha smaaha Paingyas tasya vaa etasya praanasya brahmano vaak parastaah chakshur aarundhate, chakshuh parastaah shrotram aarundhate, shrotram parastaat mana aarundhate, manah parastaat praana aarundhate, tasmaivaa etasmai praanaaya brahmana etaah sarvaa devataa ayaachamaanaaya balim haranti, evam haivaasmai sarvaani bhutaani ayaachamaanaayaiva balim haranti, ya evam veda tasyopanishan na yaached iti, tad yathaa graamam bhikshitvaa labdhvo pavesen naaham ato dattam ashneeyam iti, ta evainam upamantrayante ye purastaat pratyachaksheeran, esha dharmoyaacheto bhavati, annadaastvevainam upamantrayante, dadaama ta iti/*

(Praano Brahmeti : Just as Kaushitaki described that Praana is Brahma, Paingya Maharshi too endorses and in fact buttresses the view that Brahma, the essence of Praana being what the vision of the eyes is and closely enfolded with the attribute and elemental power of the ears’ capacity of hearing, fully supported by the mind; indeed the mind is backed up by the vital energy without which life is nonexistent. And Brahma is what the Vital Energy all about! The divinities of mind and the ‘Panchendriyas’ as backed by other Devas are understandably in obeisance to Praana the personification of Brahma again as described in the above version of Kaushitaki; Brahma never demanded worship of Devas, but spontaneously enough the latter pay continuous homage to Brahma, more so apparently due to their

apprehension of the ‘asuras’ getting nearer to Him! In any case, Praana the vital energy is the binding power of Devas. Hence their voluntary service to Praana the alternate to Brahma!)

II.3: *Athaata eka dhanaavaridhanam: yad eka dharmam abhidyaayaat, purnamaasyaam vaamaavasyaa -yaam vaa shuddha pakshhe vaa punye nakshatra eteshaam ekasmin parvany agnim upasamaadhaaya parisamuuhya paristeerya paryukshya dakshinaam jaanvaachya sruvenaajyaahuteer juhوتي:Vaang naama devataavarodhaneesaa memusmaad idam avarundhyaat tasyai svaaha:Praano naama devatava -rodhani saa memusmaad idam avarundhyaat tasyai svaaha: Chaksur naama devataavarodhaneesaa mesudmaad idam avarundhyaat tasya svaaha;Shrotram naama devataavaro -dhani, saa memusma - adidam avarundhyaat tasyai svaaha; Mano naama devataavarodhani saa memsumaadida mavarun - dhyaat tasyai svaaha; prajnaa naama devataavarodhani saa me musmaad idam avarundhyaat tasyai svaaha ity:atha dhuma gandham prajighraa yaajyale penaangaany anuvimrujya vaachamyamobhi pravrajyaardham bruyaad duutam vaa, prahinuyaal labhate haiva/*

(Praana is stated as the unique gift of Almighty Brahma to the Universe: *Praanasya naamadheyam, jagati asminneka evadhana rupa eke dhanah* or Praana the Vital Energy is the singular treasure to the Worlds. Taittiriya Upanishad vide II.iii.1 aptly describes: *Praanam devaa anu praananti, manushyaah prashavashcha ye, praano hi bhutaanaamaayuh, tasmad sarvaayushamuchyate, sarvameva taayaarur – yanti, ye praanam brahmopaasate, praanohi bhutaanaamaayuh, tasmaat sarvaayusamuchyat iti/* or Praana is common to ‘devatva’ and ‘manushyatva’ or of Devas and Humanity; also there are two ‘divides’ of a human being, one being the physical and another the more significant as the Internal Self. Praana is common to both the embodied self as also the inner-consciousness. It is further stated that Praana is sustained by food sustaining the vital body; the Inner Consciousness is sustained by mind. It is to this Praana the Vital Energy, an individual needs to perform a Fire Sacrifice oblations either on the night of a ‘Purnima’ or during the Shukla Paksha under an auspicious constellation at a clean place over sacred grass or darbhas with water sprinkled area with cow ghee to the divinities of Speech, Vital Force, Eyes, Ears, Mind and Wisdom. Then having inhaled the smell of the Sacred Dhuma or smoke, smeared the limbs with the ointment of the remainder ghee, pray to the Almighty on silence and think within as also declare of the wish for the fruit to be bestowed!)

II.4: *Athaato daivah smar yasya priya bubhuushed yasyai vaa yeshaam vaiteshaam evaikasmin parvani etayaivaavritaitaaa aajyaahuteer juhوتي, Vaacham te mayi juhomi asau svaaha; praanam te mayi juhomi asau svaaha;praanam te mayi juhomi asau svaaha; chakshuste mayi juhomi asau svaaha; shrotram te mayi juhomi asau svaaha; manas te mayi juhomi asau svaaha; prajmaam te mayi juhomi asau svaaha ity; atha dhum gandham prajighraajyalepaamgaani anuvimrujya vaachaamayobhi pravrajya samsparsham jigamished api vaataad vaa tishthet sambhaashamaanaah priyo haiva bhavati smaranti haivaasya/*

(Just as in respect of oblations to be performed at the corresponding times as mentioned in the stanza above, persons desirous of achieving divine powers also should observe similar schedule; such divine powers could range from winning over a woman by a man or vice versa and so on. The procedure of oblations as above by followed for the fulfillment viz. oblations of ghee in favour of Vaak or Speech, Praana, Eyes, Ears, Mind, and prajna or maturity of wisdom. Thereafter on conclusion of the oblations, withdraw oneself within to profusely inhale the smell of the sacred smoke of the oblations, smear all over the body with the ghee and pray, meditate, fall silent for introspection, and express within one self first

and latter with the medium of mantras and wishes for the fulfillment of the desired divine powers concerned!)

Inner Fire Sacrifice:

II.5: *Athaatah samyamaanam praatardanam aantaram agnihotram iti aachakshate, yaavad vai purusho bhaashate na taavat praanitam shaknoti, praanam tadaa vaachi juhوتي, yaavad vai purushah praaniti na taavad bhashitam shaknoti, vaacham tadaa praane juhوتي, ete anante amrite aahuti jaagrachha svapan cha santatam juhوتي; atha yaa anyaaa aahutayountavatsyah taah karmanyoo hi bhavanti taddhaasmaitat purve vidvaamshognihotrma na juhavaanchakruh/*

(Having described the format of the Sacrifice by way of oblations into Agni as ‘Baahya saadhana’ or external sacrifice in favour of purifying Vaak-Praana-Drishti-Shravana-Mano-Prajnaas, Pratardana Maharshi recommends the medium of fulfillment of desires viz. by invoking the ‘Antaraagni’ or igniting the Inner Fire and observing total self restraint. Indeed a person would then sacrifice speech while breathing, and sacrifice breathing while during in speech. These are two unending immortal oblations that one is offering continuously whether walking or sleeping. This is the reason why some Seers of the yore preferred not to resort to offer Agnihotra Sacrifices but mainly resort to inner sacrifices. [This is not however the Ashtanga Yoga comprising Yama or observing moral code, niyama or self purification, asana or proper seating posture, pranayama or breath control, pratyahara or withdrawal of mind from senses, dhyana or concentration, dhyana ie deep meditation, and samadhi or union with object of meditation]

Significance of Ukta or Recitation

II.6: *Uktam brahmeti ha smaaha Sushka Bhringarah, tad Rig iti upaaseeta, sarvaani haasmai bhutaani shraishyaayaabhyarchante, tad yajur iti upaaseeta, sarvaani haasmai bhutaani shraishthyaayaa yujyante, tatsaameti upaaseeta, sarvaani hasmai bhutaani shraishthyaaya sannamante, tacchreer iti upaaseeta, tad yasha iti upaaseeta, tatteja iti upaaseeta, tad yatha itacchreemattaamam yashasvitamam tejasvitamamiti shastreshu bhavati evam haiva sa sarveshu bhuteshu shrimattamo yashasvitamas tejasvitamobhavati ya evam veda, tadedat aishtikam karma mayam aatmaanam adhavyuh samshkaroti, tasmim yajurmayam pravayati yajurmayan rig mayam hota rinmaye saama mayam udgaataa, sa esha trayyai vidyayah atmaisha u eaitad indrasyatmaa bhavati, ya evam veda/*

(Maharshi Sushka Bhringara is of the firm view that ‘Ukta’ or recitation is the facile way of approaching and pleasing Brahma; the Reciter may meditate on the target as Rig Veda Richas or hymns of extolling the magnificence of Brahma; he may also utilise the medium of ‘Yajus’ or the formule of Sacrifices as for sure this medium ensures the unification of the Sacrificer and the Sacrificed as the typical example of the act of Sacrifice in totality; he may choose the medium of Saama Veda too as the latter ensures all the heads would be in non stop bows and bends in deference to the Lord, His unquestioned supremacy, splendour and glory. It is through any of these media of ‘Ukta’, the ‘Adhvuryu’ priest initiates and concludes the Yajnas and enables himself as also the Karta to execute the karma with external and internal cleanliness, patience, discipline and dedication inspiring others to emulate the example. In this context he weaves what comprises of as Yajur mantras being the yajus that resound the ‘Sabha’ or the sizeable audience with intonations of cadence getting into raptures, while the ‘hot’ priest would weave ‘Rucha Mantras’ that elevate every body with sky high experiences of ‘Brahamananda’ literally!

‘Udgatir’priest too would weave musical notes of Saama and the confluence of the three types of Rush of Notes would no doubt enthral the Sabha of like minded audience of Vidvans and commoners alike, but what is more, the Self as the participants and the ‘Kartas’ too would most certainly experience ‘Indratva’ as Indra is the traditional Master of the Ceremonies of Deva Yajnas!)

Worship of Surya to eradicate sins and Chandra for life’s success and wealth

II.7: *Athaatah, sarva jitaah Kauseetakestriny upaasanaani bhavanti, sarvajiddha sma Kaushiakir-udayantam Aadityam upatishthate yajnopaveetam krutvodakam aaneeya trih prasichyodapaatram vargosi paapmaanaam me vridhiti, etayaivaavrita madhye santam udvargosi paapmaanam ma udvridheeti, eta yavaavritaastam yantam samvargosi paapmaanam me samvriddhanti, tad yad ahoraatraabhyam paapam akarot sam tad vrinkte, tatho evaivam vidvaan etayaivaavritaadityam upatishthate yad ahoraatraabhyaam paapam karoti, sam yad vrinkte/*

(Maharshi Kausitaki performs three ‘Dainika Suryopaasanas’ or daily venerations to Surya Deva to root out his sins to the rising Sun at the early mornings, mid day Sun and the Sunsets; he would each time perform the investiture with his ‘Yajnopaveetam’ or the Sacred Thread, having fetched water in a vessel and sprinkling it on his head and body and recite the following relevant mantras at the Sun rise, mid Sky Sun and Sunset respectively: *Vargosi paapmaanaam me vridhiti; udvargosi paapmaanaam ma udvridheeti, samvargosi paapmaanaam me samvriddhanti/* or Pratah kaala Surya Deva! Deliver me from my sins; Aparaaahna Surya Deva! Do deliver me from my sins; Saayam Surya Deva! Do kindly absolve me from my sins of the day and night. As thus recommended by the Maharshi, three daily homages as prescribed are sure to absolve his sins of the day on a recurring basis!)

II.8: *Atha maasi maasi amaavaasyayam vrittaayaam pashchaa chandra maasam drishyamaanaam upatishthetaitayaivaavrita harita trine vaa pratyasyati, yan me susheemam hridayam divi chandra -masi shritam manyeham maam tad vidvaamsam maaham putryam agham rudam iti, na hy asmaat purvaah prajaah praititi nu jaata putrasya tathaajata putrasyaapyaasva sametu te sam te paayaamsi u yantu vaajaa yam aadityaa amshumaapyaayanteeti, etaas tisraa richo japvitvaa maasmaakam pranena prajayaa pashubhir aapyaayayishthaah yosmaan dveshti yam cha vayam dvishmas tasya praanena prajayaa pashubhir aapyaayaya svaaindreem aavartam aavarta adityaasyaavritam anaavrat iti dakshinam baahum anvaavartate/*

(As the new Moon is seen on the western Sky, that is on Amaavasya at the end of the Krishna Paksha or the dark phase, individual needs to throw two blades of green grass and offer his prayers stating: may my heart rest on the bright Moon and bestow its grace to abandon all my worries for the welfare of my children; may I be granted to increase my vigour so that abundance of milk and food be gathered even to gladden the heart of Aditya too -the inference here being that while Chandra is the female partner of Surya the Agni being the husband; may as a result of such abundance of food and milk facilitate my vigour too to enable me to acquire further progeny and alongside may my family acquire further cattle too to support the enhanced size of the family! Thus the individual prays Chandra in Rig Veda verses repeatedly further stating that there should not be stress on the ‘praana’ or the vital force of either his or of his children or even his cattle even. Thus having prayed to Chandra, the individual turns to pray to Indra and Surya)

II.9: *Atha pournamaasyaam purastaacchandramaasam drishyamaanam upatishtheta etayaa vaavritaa, Somo raajaasi vichakshanah, pancha mukhosi prajaapatir braahmanaas ta ekam mukham tena mukhena raajnotsi, tena mukhena maam annadam kuru, raajaa ta ekam mukham, tena mukhena vishnotsi, tena mukhena maam annadam kuru, shyenasta ekam mukham, tena mukhena maa pakshinotsi, tena mukhena maam annadam kuru agnishta ekam mukham tenemam lokamatsi tena mukhena maam annadam kuru, tvayi panchamam mukham, tena mukhena sarvam bhutaani atsi, tena mukhena maam annadam kuru, maasmaakam praanena prajayaa pashubhir avaksheshthaa yosmaan dveshtiyaccha vayam dvishmas tasya praanenaprajayaa pashubhir avaksheeyasveti, daivam aavartam aavarta adityasyaavritam anvaavarta iti dakshinam baahum avaavartate/*

(As one worships Chandra Deva on the night of the full Moon, as it appears in the East of the horizon, the worship would be similar as above. Further, the prayer should state: Chandra Deva, you are the King Soma as the Pancha Mukha Brahma the Lord of Creation! Brahma is of one mouth of yours. With that mouth you eat the Kings; with that mouth you make me an eater of food. The King is another mouth and with that mouth you sustain and feed the Subjects of the King. It is with that mouth he makes me viz. this as the worshipping of the Individual too. Now the hawk too is one mouth of yours and with that mouth, you eat birds. It is with that mouth that he makes the worshipper an Individual. Agni is another mouth of Brahma with which the whole world is eaten from. Lord Brahma! Within You is the Fifth mouth! We request you, Lord Brahma! not to waste away the vital breath as that sustains us, our offspring and our cattle. Apparently the inference in this stanza is about the 'Varnaashrama' of Brahma, Kshatriyas and others! Now, having prayed thus the Individual who worships Surya Deva foremost and then Chandra Deva now, where he turns towards Devas for veneration)

II.10: *Atha samveshya jaayaayai hridayam abhimrshat yatte susheeme hridaye shritam antah praaapatau tenaamritatvasyashaane maa tvam putryam agham nigaa iti, na hy asyaah purvaah prajaah praiteti/*

(The Worshipping Individual retires then and as he is about to withdraw into his bed then he converses with his wife and soothes her with his conversation and says: as we should have trust and faith with our prayers and surrender ourselves to the will of Prajapati, indeed He would never ever let us down and our children. May you never fall into sorrow as he would surely ensure that our children would never die before us.)

II.11: *Atha proshyaayan putrasya murdhaanam abhijighret, anga angaat sambhavasi hrudyaad adhi jaaayase, aatmaavai putra naamaasi sa jeeva sharadhaa shatam asaaviti naamaasya dadhaatyasmaa bhava, paraashur bhava , hiranyam agram bhava, tejo vai, putra naamaasi sa jeevaa sharadha shatam asaaviti naamasya grishnaati athainam parigrihnaati, yena praaaja patih prajaah paryagrhinaat tad arishtyai tena tvaa parigrihnaami ashaaviti, athaasya dakshine karne japati asmai pranyadhi maghavaan rjeeshin iteendra shreshhaani dravinaani dheteti savye, ma chethaa, maa vyavasthitaah, shatam harada aayusho jeevasva, putra te aamnaa murdhaanam abhijighraameeti, trirasya murdhaanam abhijighret gavaam tvaa hinkaareabhiinkaromeeti trir asya murdhaanaam abhihinkuryaat/*

(Then the person who has so far prayed to Surya, Chandra, Indra and Prajapati, on his return from his meditations and worships, goes out and finds his son, embraces him passionately and exclaims that the son was his great gift of Prajapati himself and was born out from him limb by limb, heart by heart and blesses him to live for hundred years with health, fame and prosperity; he exalts him stating that even if lived like a stone, he should be an axe and of gold. He further says that just as Prajapati embraces and

blesse his creatures, may the son too deserve the same; may Indra bestow the best of 'Iham and Param' since indeed as the sons truly save the fathers from 'Punnama Naraka'!

Ultimate Revelation of Brahma

II.12: *Athato daivaha parimara, etad vai Brahma deepyate yad agni jvalati,athaitan mritaye yanna jvalati, tasyaadityam eva tejo gacchati vaayum praana;etad vai brahma deepyate yad aadity drishyate-thaitan mriyate yan na drishyate, tasya chaandramaasam eva tejo gacchati vaayum praana; etad vai brhma deepyate yahhchandramaa drishyatethaitan mriyate yan na drishyate, tasya vidyutam eva tejo gachati vaayum prtaanastaa etaah sarva devataa vaayum eva pravishya aayau mritvaa na mricchante: tasmaad eva punar udeerata iti adhidaivatam; athaahyaatmam/*

(In the context of Divinities, Brahma is ever resplendent and everlasting even as various Devas would have to sooner than later perish. Agni burns famously but dies when it does not burn; its radiance goes to the Sun and vital breath to the Air; but Brahma shines forever! Surya Deva is an illustrious fund of brightness but when absent on the sky he becomes traceless as its luminosity merges with Moon and vital energy merges with Vayu; yet Brahma is everlasting ! Likewise the lightnings flash and disappear as fast yet the dazzle of Brahma is for ever. Such examples could be several but finally the Outstanding Brahma is long lasting !)

II.13: *Etad vai Brahma deepyate tad vaachaa vadati, athainam mriyate yan na vadati, tasya chakshur eva tejo gacchati praanam praanaa, etad vai Brahma deepyate yacchusha pashyati athainam mriyate yan na pashyati tasya shrotram eva tejo gacchati praanam praana, etadvai brahma deepyate yacchrotrena shrunoti, athainam mritaye yan na shrunoti; tasya mana eva tejo gacchati praanam praana, etad vaa brahma deepyate yan manasaa dhyayati, athainam mriyate yan na dhyayati;tasya praanam eva tejo gacchati praanam praanas taa vaa etah sarvaa devataah praanam eva pravishya praane mritvaa na mricchante, tasmaad eva punar udeerate, tad yadi ha vaa evam vidvaamsam ubhau parvataav abhipravarteyaataam dakshinaash chottarashcha tustuurshamaanau na hainam strinveeyaataam athaya enam dvishanti yaan cha svayam dveshti ta evainam parimriyante/*

(In the context of the Self as an individual, Bhagavan Brahma is ever resplendent; when an individual speaks, the speech cannot be forever and as the individual dies, the power and light of speech goes to the eye and eventually to the vital breath before the end of the life, yet the radiance of Brahma is long lasting. The vision of an individual's eye goes off with the death of the body, as the vision reaches the ears and further on to the vital breath which merges finally with the Universal Vital Energy and the Air of the Five Elements; thus the light of the vision of an Individual disappears, but indeed the brilliance of Brahma is long lasting! As an Individual hears with his or her's ears, then the shine of the hearing ability is brightened, but the death of the individual transfers the hearing capacity to the mind which further merges with the praana and further with Vayu Deva; yet the luminosity of Brahma is least disturbed as it is everlasting! In the context of an Individual mind too, the explanation is no different as its brilliance is purely temporary as the death of the individual takes place, its shine vanishes and merges into Praana and further to the Vayu of the Pancha bhutas; but indeed the ever intensity of the dazzle of Bhagavan Brahma stands out least disturbed! Thus the sparkle of the Divinities, let alone of Individual Selves, prevails as long as their existence persists, but not so of Bhagavan Brahma as he is everlasting! Indeed, the vital energy of Devas and of Beings is shuffled back and forth of the northern and southern directions that the mountains are set as the end limits of the Universe that Lord Brahma Himself prescribes; thus those who

have no faith and devotion for Him and to those that do not deserve sympathy due to their persistent evil deeds would never shine but suffer darkness.)

II.14: *Athaato nihshreyasaadaanam, etaa ha vai devataa aham-shreyase vividamaanaa asmaacchariraad ucchakramuh tadd haapraanat sushkam daarubhuutam shishyethainad vaak pravivesha tad vaachaa vadacchishya eva, athainacchakshu pavivesha tad vaachaa vaadacchishya eva,athainacchakshuh pashyaccishya eva, athainacchotram pravivesha tad vaachaa vadacchakshusha pashyacchhotrena shinvacchishya eva athainam manah pravivesha tad vaachaa vadacchakshusha pashyacchhotrena shranvan manasaa dhya yacchishya eva, athaiat praanah parivesha tat tata eva samuttashhau taa vaa etah sraa devataah praane nihshreyasam vidityaa praanam eva pra jnaatmaanam abhisambhuya sahaiv aiaih sarvair asmaacchareeraad ucchakramuh sa vaayu pravishataa aakaashaatmaa svareti, sa tad gacchati yatraite devaas tat praapya yad amritaa devaas tad amrito bhavati ya evam vadam/*

(As to the process of exiting life from the body of an individual being, the significance of organs and their corresponding senses comes under discussion; as the body lies like a log of wood, then speech asserted its importance and vision as enabled by the eyes claimed its definitive role too. Then ears and the capacity to enable hearing too is felt in the process of revival of life. Now the individual would have felt that he could not speak, see and hear. Then mind followed suit enabling the abilities of speech, vision and the potential of hearing once the body gets revived. The climactic effect is felt as a shocker to the abilities of speech, vision, hearing and thinking when Praana the vital Energy enters; indeed all other capabilities would have been put to nought otherwise and hence the highest and unique contribution made by the vital Energy, being the undisputed leader of all ! Not only the organs and senses of the body of an individual, but the concerned divinities like Surya for vision, Antariksha and Vayu for hearing, Brihaspati for speech, and Chandra for mind too surrendered to Brahma Deva for his ‘nihshreyasham’ or highest excellence and prostrated in homage as indeed He is the highest of all as the embodiment of Vital Energy. Brihadaranyaka Upanishad vide VI.i. 1-14 details how individual organs disputed and declared Praana as the inevitable monarch of all: ‘ Speech paid unreserved homage to the Vital Force and declared that indeed Praana was the unique energy that physical existence was made possible of and as such was the unchallenged Vasishtha of all the Beings . The eyes and their consequent steady vision of a person expressed their gratitude and acknowledged their uniqueness of Praana. The ears commended Praana similarly and that all the prosperity of the worlds would be at its beck and call. The mind stated that all the knowledge, capability of thinking and the self control devices required for abstinence, sacrifice and meditation for Soul searching would be its gifts to Praana as the latter’s absence was the essence of life and living! Chhandogya Upanishad too devotes the full length on the utmost significance of Vital Force vide V.i.1-15 and concludes: Vaak, drishti, shravana, manasa said that they claim superiority since praana is the most prosperous, the basis of the body, the total back up and their innate strength! When a reference is made to a human body then one talks of him as an entity, but not as his organs of eyes, ears, speech or mind separately; it is the Prana that is referred as a totality; indeed so is Srishti and of Brahma! Similarly, all the divinities having recognised the excellence of the vital breath enter the Air and Space seek to attain Brahma.)

II.15: *Athaatah pitaa putreeyam sampradaanam iti chaaksate, pitaa putram preshyannaahvayati navais trinair agaaram samsteerya agnim upasamaadhaayodakumbham sapaatram upanidhaayaahatena vaasaaa sampracchhanah pitaa sheta etya putra uparishtaad abhinipadyata indriyair indriyaani samprasyaapi vaasmaa aaseenaayaabhi mukhaayaiva samprayaadyaad, athaasmai samprayacchati*

vaacha,me tvayidadhaaneeti pitaa, vaacham te mayi dadha iti putrah, praanaam me tvayidadhaaneeti putraah, chakshurmetvayi dadhaaneeti pita, chakshurme mayi dadhaa iti putrah, shrotram me dadhaaneeti pitaa shrotram me mayi dadha iti putrah, anna rasaam me tvayi dadhaaneetipitaa, anna rasaam me mayi dadhaa iti putraah, karmaani me tvayi dadhaaneeti pitaa,karmaani memayi dadhaa itui putrah, sukha duhkhome tvayi dadhaaneeti pitaa, sukha duhkhe te mayi dadha iti putrah, annandam ratim prajaatim me tvayi dadhaaneeti pitaa, aanandam ratim te mayi dadhaa iti putrah, ityaamtemayi dadhaa iti pitaa, ityaatemayi dadhaa iti putrah,manome tvayi dadhaaneeti pitaa, manas te mayi dadhaa iti putrah, prajnaam me tvayidadhaaneeti pitaa, prajnaam mayidadha iti putrah, yadi u vaa apaabhigadah syaat samaasenaiva bruyaat, praanaan me tvayi dadhaaneet pitaa,praanaan te mayi dadha iti putrah, atha dakshinaavrad upanishkraamati, tam pitaanumantrayate, yasho bhahmavarchasam keertisvaa jushataam iti, athetarah savyam amsam nvavekshate paaninaam tardhaaya asanaantena vaa pracchhaadya, svargam lokaan aamaan aapnuhiti sa yadi agadah syaat putrasyaishvaree pitaa vaset parivaa vajet yadi u vai preyaat yadevainam samaapayeyuh, yathaa samaapayitavyo bhavati, yathaa samaapayitavyo bhavati/

(As an Individual faces death, the above discussion brings out the excellence of Praana the vital energy vis a vis the organs and senses as also of the fact of praana being what is Brahma is all about in both the cases of an Individual as well as of divinities backing up the organs and senses. Now, in the context of death again, details of a traditional ceremony of transmitting thoughts of a dying father to the survivor son are given; indeed as a result of the last minute transmission of thoughts, if the father survives fortunately then he would prolong his life as a Sanyasi or otherwise in case as a most possible and impending death then the son would obviously dutifully perform the obsequies anyway. Then the gist of the exchange of conversation between the dying father and the surviving son is as follows: the father wishes the son to firmly anchor his speech, vital breath, vision, hearing capability, food and its tastes, deeds or actions, senses of pleasure and pains, enjoyment of procreation, movements, mind and thoughts, his long standing knowledge and wisdom, his vital breath, his fame in the Society, honour, spiritual shine and the fruits of his experience. Now the chances his survival would finally be in the hands of the Supreme Creator and Terminator Himself!)

[This is the close of the Second Chapter]

Grandeur, valour and glory of Indra the epitome of Vital Energy the Praana, the very Existence!

III.1: *Pratardano ha vai daivo daasih Indrasya priyam dhaamo prajagaama yuddhena cha paurushena cha ta hendra uvaacha pratardana, varam vrinisveti, sa hovaacha pratardana tvam eva me vrineeshva yam tvam manushyaaya hitatamam manyasa iti, tam hendra uvaaha, na vai varo varasmai vrineete, tvam eva vrineesveti avaro vai kila meti, hovaaca prataranah, atho khalv indrah satyaad eva neyaaya satyam heendrah, tam hendra uvaacha, maam ev vijaaneeyam trisheershanam tvaastram ahanam, arunmukhaan yateen salaavrikebhyah praayaccham, bahveeh sandhaa atikramya divi prahlaadeeyaan arunam aham antarikshe paulomaan, prithvyaam kalakanjan, tasya me tatra na loma chanaameeyate; sa yo maam veda na ha vai tasya kena chana karnaanaa loko meeyate, na brunahatyayaa na maatar vadhena, na pitru vadhena aasya paapam chakraso mukhaan neelam veteeti/*

(Pratardana the son of Divodaasa made enormous efforts of virtue and sacrifice by way of fortitude and struggle finally succeeded in accomplishing Indra Loka. On arrival, Indra the Chief of Devas was pleased and offered to bestow a boon. Pratardana asked Indra to grant him such a boon that would benefit

humanity. Indra said that those who have secured superiority in life would normally ask boons for further heights of achievement but surprisingly enough there is somebody like Pratardana who asks for fulfillment of the desires of mankind instead! Indra appreciated the offer as Pratardana replied : *satyaad eva neyaaya satyam* where by Indra replied that indeed it was so! Indra further endorsed appreciatively: ‘That is what I deem most beneficial for mankind; I destroyed the three headed son of Tvashtri viz. Vritra with Vajra the thunderbolt ; I delivered the ascetics called Arunmukhas to the wolves; I killed the followers of Prahlada on the sky such as Namuchi,Vala and several Daitya warriors; I killed sixty thousand danavas named Paulomas born to Puloma and Kaalkaanjas born to Kalaka the wives of Kashyapa Muni on Antariksha and Bhumi respectively! All these battles indeed fought by me only to destroy evil and revive Dharma, all this without losing a single hair on head or injuries to my followers, not by stealing nor bhruna hatya or killing of embriyos, nor matricide, patricide and such heinous acts but purely to vindicate dharma and nyaya or virtue and justice which are the cardinal principles of universal welfare! Indeed of one commits a sin, the darkness of not only the mind but even the darkness of face prevails!)

III.2: *Sab hovaacha, praanosmi,prajnaatma tam maam aayur amritam iti upaasva, aayuh praanah, praano vaa aayuh, yaavad hi asmin sharire praan vasati taavad aayuh, praanena hu evaasmin lokemritatvam aapnoti, prajnaayaa satyam sankalpam, sa yo maam aayur amritam iti upaaste sarvam aayur asmin loke ety aapnoti amritatvam akshitam svarge loke ; taddhaika aahur ekabhuyam vai praanaa gacchhanteeti, na hi kaschaana shaknuyaat sakrid vaacha naama prajnaapayitum chakshusaa rupam, shotrena shabdham, manasaa dhyanam ekabhuyam vai praana bhutvaikaikam etaani sarvaani prajnaapayantiti, vaacham vadanteem sarva praanaa anuvadanti, chakshuh pashyat sarve praanaa anupashyanti shrotram shrinvat sarve praanaa anushranvanti, mano dhyaayat sarve praanaa anudhyaayanti, praanam praanantam sarve praana anupraananti, evam u haitad iti hendra uvaachaasti tv eva praanaanaam nishreyasam iti/*

(Indra Deva then declared : *Praanosmi!* or : ‘I am the Praana, the Vital Energy to one and all! He exhorted that he must be worshipped for fulfillment and to discover the Path of Immortality, since Life is breath and breath is the Life, for existence is literally hinged on to Praana’. He further declares that it is due to the vital force alone that one retains his oneness and identity or individuality or else he would get lost in the vast wilderness of the universe; then only one is distinguished by his name, face, form by the eyes, sound by the ears, thoughts by the mind, complexion by skin, and so on. Indeed it is the vital force that marks the individual, his or her position by the speech that speaks, eyes that see, ears that hear and above all the mind that thinks, imagines, sings, smells, acts and reacts, so on. While speech speaks, vital energy speaks after it; as ears hear vital breath hears along and when the breath breathes all the vital breaths breath too there after. Indra is thus the Praana, the Life and the very Existence. He is the prajnatma- the Self with intelligence; he indeed is the buddhi, vritti, svabhava and ‘sarva praanaanan jeevana kaaramam’!)

III.3: *Jeevati vaag apeto muukaan hi pashyaamah, jeevati chakshur apetondhaan hi pashyaamah, jeevati shrotraapeto badhiraan hi pashyaamaah, jeevati manopeto balaan hi pashyaamah, jeevati baahucchinno jeevati uru chinna iti evam hi pashyamah iti, atha khalu praana eva prajnaat medam shariram parisrahyotthaapayati, tasmaad etad evoktham upaaseeteti, saishaa praane yo vai praanah saa prajnaa, yaa vaa prajnaasa praanah, tasyaishaiva drishtir etad vijnaanam, yatraitat purushah suptah svapnam na kaanchana pashyaty athaasmin praana evaikadhaa bhavati tad enam vak sarvaih naamabhih*

sahaapyeti, chakshuh savaih rupaih sahaapyeti, shrotram sarvaih shabdaih sahaapyeti, manah sarvaih dhyaanaih sahaapyeti, sa yadaa pratibudhyate yathaagner jvalatah sarvaa disho visphulinga vipratishtherann evam evaitasmaad aatmanah praanaa yathaayatanam vipratishtante praanebhyo devah, devebhyo lokaah, tasmaad etad evoktham upaaseeteti,saishaa prane sarvaaptih, yo vai praanah saa prajnaa yaa vaa prajnaa sa praanah, tasyaishaivasiddhir etad vijnaanam, yatraitat purusha aarto marishyanaabalyam etya sammoham eti, tam aahur udakraameet chittam, na shrunoti, na pashyati, na vaachaa vadati, na dhyayati, athaasmin praana evaikadhaa bhavati, tad enam vaak sarvaih naamabhihsahaapyeti, chakshuh sarvainrupaih sahaapyeti, shrotram sarvai shabdaih sahaapyeti, mana sarvaih dhyaanaih sahaapyeti, sa yadasmaacchhariiraad utkraamati sahaivaitaih utkraamati/

(Indeed an intelligent person should meditate on ‘ukta’ to the breathing energy which controls and sustains all the organs and senses since as one normally finds a possible defect in any specific organ it is the problem of adequate supply of the vital energy; one finds across a dumb person as he is deprived of the ability of speech; a blind person suffers from the absence of eyes resulting in the lack of vision; a deaf person is disabled to hear as his ears are non-functional; a mad person suffers from the defect of mind and thus behaves oddly; similarly the shortcoming of arms or legs disables body movements. In all these cases, adequate resource of vital energy and the breathing spirit falls short. Again, when a person is so asleep that he sees no dreams then he becomes one with that breathing spirit alone. Then speech with all sounds gets absorbed and so do the eyes and ears while mind with all the thoughts is shrunk into itself. As soon as the individual wakes up, the vital energy sparks off like blazing fire to reactivate all the organs and senses as usual and invoke the respective deities like Surya the source of vision, Vayu the individual breathing process quite apart from the Universal Energy anyway, Chandra the mind, Antariksha the ears and the sense of hearing and of reaction to sounds and so on. Thus the internal breathing energy alerts the individual to revitalise and wake off from the sleep. To prove this point of sleep stage, a sick person nearing death falls into the state of unconsciousness when the physical senses slow down although the fundamental vital energy too slows down the flow of Universal Energy into the branch of the individual energy even as the abilities of vision, speech, hearing, touch, smell and body movement get affected and as finally the control of mind and brain power slows down and the link of the internal flow of vital energy gets terminated from the Universal Energy that what Indra Deva is!

Supremacy of Vital Energy reinforced to enable body functions and fulfilment of Human Life

III.4: *Vaag evaasmin sarvaani naamaani abhivishryajyante; vaachaa sarvaani naamaani aapnoti; praana evaasmin sarve gandha abhivishryajyante;praanena sarvaan gandhaan aapnoti, chakshur evaasmin sarvaani rupaani abhivishryajyante; chakshusaa sarvaani rupaani aapnoti;shrotram evaasmin sarve shabdaa abhivishryajyante, shrotrena sarvaan shabdaan aapnoti;manaa evasmin sarvaani dhyanaani abhivishryajyante manasaa sarvaani dhyanaani aapnoti; saha hy evaasmin shareere vasatah sahotkraamatah, atha yathaasyai prajnaayai sarvaani bhutaani ekam bhavanti, tad vyaakhyaasyaamah/*

(Recalling Pratardana’s assurance of the greatest gift to the Universe viz. the vital energy, Indra Deva further describes the far reaching uniqueness of the all pervasive Praana and its special primacy accorded to the power of ‘Vaak’ as speech being the prime signal of the impending termination of life as death gets drawn nearby. Then the vital energy takes its toll by odours or the capability of smell. Then the praana gradually obliterates the ability to see and the vision of eyes. The next casualty would be the power of

hearing sounds by the ears. The mind is affected and gives up thinking as the thought process sinks in by the gradual disability to think and imagine. Thus the vital and physical qualities being with drawn too then the exit point is stated as being the nearest flash out!)

III.5: *Vaag evaasyaaekam angam udulham, tasyai naama prashastaat parivihitaa bhuta maatra, praana evaasya angam udulham, tasya gandhah, parastaat prativihitaa bhuta maatraa, chakshur evaasya ekamangam uduulham, tasya rupam parastaat prativihitaa bhuta maatraa, shrotram evaasya ekam angam udulham, tasya shabdaa parastaat prativihitaa bhuta maatraa, jihavaivaasyaa ekam angam udulham tasya anna rasah purastaatprativihitaa bhuta maatraa, hastaav evasya ekamangam udulham, tayoh karma parastaat prativihita bhuta maatraa, shareeram evaasya ekam angam udulham, tasya sukha dukkhe parastaat prativihitaa bhuta maatraa, upastha evasyaa ekam angam uduulham tasyaanando ratih prajaatih parastat prativihitaa bhuta maatraa, paadaav evaasya ekam angam uduulham, tayor ityaah parastaat prativihitaa bhuta maatraa mana evaasya ekam angam udulham, tasya dheeh kaamaah parastaat prativihitaa bhuta maatraa/*

(Indeed all the faculties of the body of a human being are thus externally supported and correlated. Take speech for example which is externally originated as its function emerges from intelligence- as *Prajnaa vibhaagam*. Breathing is linked with an external element. Eyes are again originated from the faculty of vision connected to Forms. Ears are again connected externally connected with sound. Taste is food linked to tongue. The two hands and legs are connected to movement and works. Pleasure and pain are externally oriented too to mind while generative organs yield happiness and procreation and mind ends up in thoughts and desires. Thus the objects of existence and individual functions of body parts and hence the cause-effect analysis.)

III.6: *Prajnaayaa vaacham samaaruhyaa vaachaa sarvaani naamaani aapnoti prajnaayaa praanam samaaruhyaa praanena sarvaan gandhaan apnoti prjnaaya chakshuh amaaruhyaa chakshushaa sarvaani rupaani apnoti prjnaaya shrotram samaaruhyaa shrotrna sarvaan shabdaan aapnoti, prajnaaya jihvaam samaaruhyaa jihvaaya sarvaan anna rasaan aapnoti prjnaaya hastau samaaruhyaa hastaabhyaam sarvaani karmaani aapnoti, prjnaaya shariram samaaruhyaa shareerena shkha dukkhey aapnoti, prajnaayopasthaam samaaruhyopasthenaanandam ratim prajaatim apnoti, prajnaayaa paadau samaaruhyaa paadaabhyaamsarvaa ityaa aapnoti, prajnaayaa manah samaaruhyaa manasaa sarvaani dhyaanaai apnoti/*

(Once the faculty of speech is controlled by intelligence then it attains its perfection. Having harnessed the breathing process by intelligence then breath regains odours. Then similarly as eyes and vision are enabled fully then the capability of vision regain its forms. Likewise control of ears regains all kinds of sounds. Organising of tongue would then result in full revival of tastes while intelligent handling of hands and legs would not only facilitate free movement of the limbs but lead the way to the experience of pleasure and pain. Control of the generative organs and senses satisfy the urges of the body but also that of the aspirations of procreation. Likewise, control of hands and feet enables free movement and the best control of one's mind enables thoughts of virtue and justice!)

III.7: *Na hi prajnaapetaa vaan naama kinchana prajnaapayet, anyatra memano bhudity aaha naaham etan naama prajnaasisham iti, na hi prajnaapetah praan gandham kanchanaapajnaapayet, anyatra me manobhuud iti aaha naaham etam gandham prajnaasisham iti, na hiprajnaapetam chaskhuurupam kinchana prajnaapate, anytra me mano bhuditi aaha naaham etad rupamprajnaasisham iti, na hi*

prajnaapetam shrotram shabdham kaanchan prjnaapatet anyatra me manobhud iti aaha naaham etam shabdham prajnaasisham iti; na hi prajnaapetajihvanna rasam kanchana prajnaapayet anyatr me manobhuu iti aaha naaham etam anna rasam prajnaasisham iti, na hi prajnaapetam shareeram sukhanna dukkham kinchana prajnaapayet anyatra me manobhuud iti aaha naaham etat sukham na dukkham prajnaasisham iti, na hi prajnaapeta upastha aanandam na ratim na prajaatim kaanchana prajnaapaayet anyatra me mano bhuid iti aaha naaham etam aanandam na ratim na prajaatim prajnaa sisham iti, na hi prajnaapetau paadaav ityaa kanchana prajnaapayetaam anyatra me manobhud ity aaha naaham etaam ityam orajnaasisham iti na hi prajnaapeta dheeh kaachana sidhyen na prajnaata-vyam prajnaayeta/

(The priority of Intelligence enabling individual cognition of body parts and senses is essential. Individual reactions and vibrations of speech are necessary inputs to the mind that one's name and what abouts are known or forgotten or not known at all. Similarly odours to smell, forms to see, sounds to hear, tongue to taste, hands and legs to move, act and react; experience joys or sorrows; enjoy the act of procreation and understand the issues of the progeny etc. are all the influences of mind, its dullness or sharpness. It is the Mind which is the Chief Coordinator that receives and transmits the signals to and from of the sensory organs and that indeed is that is the Intelligence all about.)

III.8: *Na vaacham vijijnaaseeta vaktaaram vidyaat, na gandham vijijnaaseeta ghraataaram vidyat, na rupam vijaaseeta drashtaaram vidyaat, na shabdhamvijijnaaseeta shrotaaram vidyaat, naanna rasam vijijnaaseetaannarasasya vijnataaram vidyaa, na karma vijijnaaseeta kartaaram vidyaat, na sukhaduhkhe vijijnaaseeta sukha dukkhayor vijnataaram vidyaat, naanandam na ratim na prajaatim vijijnaaseeta aanandasya rateh prajaater vijnataaram vidyaat netyaam vijijnaaseetataitaaram vidyaat, na mano vijijnaaseeta mantaaram vidyaat, tavaaeta daashaiva bhuta maatraa adhiprajnaam dasha prajnaamaatraah syur, yad vaa prajnaa maatra na syur na bhuta maatraasyuh, na hyanyatarato rupam hinchana sidhyen no etan naanaa tad yathaa rathasyareshu nemir arpio naabhaav araa arpita evam evaitaa bhuta maatraah prajnaamaaraasva arpitaah na saaduna karmanaa bhuyaana bhavati n o evaa sadhuunaa karmanaa bhuyaana bhavati no evaasaadhunaa kaniyaan, esha hi eva saadhu karma kaarayati tam yam ebhyo lokebhya unneeneeshata esha u evaasaadhu karma kaarayati tam yam adho nineeshate, esha lokapaala esha lokaadhipatih, esha lokeshah sa ma atmeti vidyaat sa ma aatmeti vidyaati/*

(There needs to be a perfect coordination of the faculty of knowledge or perception 'per se' and the Jnanendriyas and Karmendriyas or the Agents of Knowing and those of Action to carry out in respect of any Individual Self; Mind is the medium of the transmission and regulation of action. In other words the three entities of the organ of sense, the appropriate object and the sense of recognition need to be in a single and unified operation of mind! The examples are given in the Stanza: Speech is not only a faculty but also what one is desired by the speaker. Similarly smell is what the person concerned is able to smell. Taste of the food is such as the one who likes or does not like and the extent to which the person so experiences. Sound has to be such as to attract the attention of the hearer. Any particular action should be such as to take the approval of whosoever desires to perform. Pleasure or pain cannot by themselves act but what the Individual concerned is desired or ignored / experienced. Mind is only a mere body- device to act but cannot act on its own and cannot be forced by the thinker unless he desires to think. Also, in turn, the ten agencies of Jnaana and Karma viz. the knowledge and action tools need to be activated by the mind, again at the express direction of the thinker. Would there be no elements be Intelligence, there would not be elements of existence either. Just as a chariot of the felly is fixed on the spokes and the

spokes are fixed on the hub, so do the elements of existence are fixed in the faculties of intelligence and the latter are fixed on the breathing spirit; further the breathing energy is everlasting universally. And that again is the Self or the Antaratma the reflection of Paramatma. Indeed He is the Supreme and the Supreme Again!

[This is the conclusion of the eighth section of the Third Chapter]

Composite Analysis of Brahma Vidya in rudiments- A Perspective

IV.1-2) *Atha ha vai gargo Balaakir anuuchaanaha sampasta aasa, so vasad usheenareshu savasan matyeshu kurupaanchaaleshu kaaseevidehsv iti, sa haajaatatshatrum kaashyam aabrajyovaacha: Brahma te bravaaneeti, tamhovaacha ajaatashatruh sahasram dadma iti, etasyaam vaachi janako jhanaka iti u janaa dhaavanteeti// Aditye brihad Chandramasi annam, vidyuti satyam, stanayitnau shabdo, vaayaav - indro vaikuntha, akaashe purnam, agnau vishaasahir, apsu teja iti adhidaivatam; adhaadhaa dhyaat - mam :aadarsho pratirupaashchaayaayaam dviteeyah, pratishrutkaayaam asuriti shabde mrityuh, svapne yamah, shariire prajaapatih, dakshine aksheene aksheeni vaachah, sarvekshini satyasya//*

(Gargya Baalaaki famed in Scriptures stated to have lived among Ushinaras, Matsyas, Kuru Panchalas, KashiVidehas and such other Kings approached King Ajata Shatru of Kasi and declared the he could teach Brahma Vidya; the King was too happy to readily announce that he would offer thousand cows in turn ; normally rare offers as by Illustrious Maharshis of Baalaki's stature would have drawn ready admirations every where especially of the declaration of the King when applauses received saying: Oh, Janaka ! Janaka! Then Baalaki began his narration: 'Alike from the view point of Devas and Human Beings, the explanation begins about Devas first. The major Divinities referred to are the Unique Surya, Chandra the 'Anna' or food, Lightning the Truth, Thunder the Reverberating Sound, the Great Vayu/Indra, Akaasha the Fullness, Agni the conqueror , Apsu or water the bright and rapid flow are among the Divinities. In the context of 'Adhyaatmam' or the Self the reference is as follows: 'prati rupam' or ' aayaayaam' or mirror as the reflection, 'dviteeya' or the shadow the double, 'pratishrut kaayaam' or echoing of life, 'shabde mrityu' or the kill of life as sound, sleep or Yama the lord of death; Prajapati the Ruler of Existence or Life, speech as the right eye and the Final Truth the left eye.

(The above reference is on the very lines of , and more or less of a repetition of the Chapter I. Section V. of Briharanyaka Upanaishad.)

Brahma in Celestial Forms as Surya, Lightning, Thunder, Wind, Space, Fire, Water

IV.3-10) *Sa hovaacha Baalaakih, ya evaisha 'Aaditye' purushastam evaaham upaasa iti, tam hovaacha Ajaatashatruh, maa maitasmin samvaadayishtaa 'brihat paandura vaasaa' atishthaah sarveshaam bhutaanaam murdheti vaa aham etam upaasa iti, sa yo haitam evam upaasatetishthaah sarveshaa bhutaanaa murdhaa bhavati// Sa hovaacha Baalaakih, ya evaisha 'Chandramasi' purushastam evaaham upaasa iti tam hovaacha Ajaatashatruh, maa maitasmin samvaadayishtha 'annashyaameti' vaa aham etam upaasa iti, sa yo haitam evam upaastennasyaatmaa bhavati// Sa hovaacha Baalaakih, ya evaisha 'Vidyuti' purushastam evaaham upaasa iti tam hovaacha Ajaatashatruh, maa maitasmin samvaadayish - thaah 'satyastaatmeti' vaa aham etam upaasa iti, sa yo haitam evam upaaste, satyasyaatmaa bhavati// Sa ho vaacha Baalaakih, ya evaisha 'Stanayitnau' purushastam evaaham upaasa iti, tam hovaacha Ajaatashatruh, maa maitasmin samvaadayishthaah, 'shabdasyaatmeti' vaa aham etam upaasa iti, sa yo*

haitam evam upaaste, shabdassyaatmaabhavati//Sa hovaacha Baalaakih, ya evais 'Vaayau' purushastam evaaham upaasa iti, tam hovaacha Ajaatashatruh, maa maitasmin samvaadayishthah, Indro Vaikuntho paraajita seneti vaa aham etam upaasa iti, sa yohaitam evam upaaste Jishnur ha vaa Aparajaishnur anyatasstatajaya bhavati//sahovaacha Baalaakih, ya evaisha 'Aakaashe' purushastam evaaham upaasa iti, tamhovaach Ajaatashatru, maa maitasmin asamvaadayishthaah, purnam apravtitti brahmeti vaa aham etam upaasa iti sa yo aitam evam upaaste puryate prajayaa pashubhir yashasaa brahmavar - chasena svargena lokena sarvam aayureti// Sa ho vaachaa Baalaaki yah easha 'Agnau' prusushatam evaaham upaasitam hovaacha Ajaatashatruh, maa maitasmin samvaadayishthah, 'visha sharir' iti vaa aham hetam evam upaasha iti sa ho haitam evam upaaste visha sharir ha vaa anyeshu bhavati// Sa hovaacha Baalakih, ya evaishopsu purshas tam evaaham upaasa iti, tam hovacha Ajaatashastru maa maitasmin samvaada yishthaah 'Tejasaa' Atmeti vaa aham etam upaasa iti, sa ho haitam evam upaaste' tejasaa' aatmaabhavati,ti adhidaivtam athaadhyaatman//

(Gargya Baalaaki then explains to King Ajaatashatru a systematic delineation of Deities in whom Brahma is reflected as his 'amshas' or formulations as all these facets of His magnificence are replete with His multi-powered splendours, each of which is highly worthy of meditation and individual worship. The embodiment of **Surya** Deva clad in the white bright clothing leads the list of Divine Entities who indeed is the 'Pratyaksha Daivam' or the readily visible and felt Deity whom the entire Universe is looked up on the Sky with instant awe and wonder! He is eagerly awaited at His Rise-Climactic Appearance- and His Setting for the day demanding admiration and worship. Baalaaki then on that order describes the personification of **Chandra** Deva who among other illustrious features of his is essentially the originator of **food** the sustenance power of the Self of Beings in the Universe creating recurring energy of preservation of all the Beings in various forms like abundance of crops, medicinal herbs and seeds to carry on the process of recycling; he is also the power of mental energies of human beings and of Knowledge the base of Veda Vedangas as also the Leader of the Learned Brahmanas the torch bearing perpetuators of the values of Virtue, Dharma, Karma and Sacrifices! Indeed such Chandra Deva is worthy of high esteem for daily worship! Gargya then commends another distinctive manifestation of **Vidyut** of Lightning the flash of **Truth** of 'Antaraatma' the Inner Self and the Hidden Reality of the Universe especially as a reminder of the Maya that human beings are often misled into the snares of ignorance and darkness but possible to lead ahead to brightness as per the Vedic Dictum of 'Tamasomaa jyotirgamaya'; indeed that Vidyut as a flash of Reality is worthy of salutation and worship! Gargya Baalaaki then extols the manifestation of **Stanayitnu** or Thunder as a personification that originates 'Shabda' the Sound waves and variations as 'Naada Brahma' the true manifestation of Brahma appropriately titled as 'Shritis' as Vedas and 'Udgitas' as Upanishads the singular media of Language handed over to generations in the Cycle of Time through Kalpa-Yuga-Samvatsara-Rithus; the Shabda is also the Vedangas especially 'Shiksha' enveloping 'Uccharana' or Pronunciation-Intonation and Cadence besides Sangeeta, Nritya, Naatakas all being ramifications of Shabda. Indeed such rich gift of Brahma Deva to humanity and Devas alike serves the wondrous form of Brahma Himself is highly worthy of approbation and worship! Baalaaki then commends **Vayu** the Deity of Wind another outstanding form of Brahma and specifically of Praana the 'alter ego' or modification of Indra Vaikuntha himself the invincible Single Army of Valour and Skills who destroyed personifications of Evil that challenged the forces of Dharma and Nyaaya or virtue and justice and threatened the entire Universe to end up; such evil forces like Vritrasura and Pauloma Kaalankajas were extinguished with pluck and bravery by Indra the Lord of Vayu the Praana of very existence the Lord's creation! The Pancha Praanas comprising Praana-Vyana-Apaana-Udaana-

Samanas controlling vision, hearing, speech, touch and mind are the identity of the sensory organs indeed. Intense meditation and worship of Praana the Vayu Deva redesignated Indra Deva would bestow physical triumph and never dying spirit of intrepidity and success. Then Baalaaki suggests that **Aakasha** representing the endlessness and eternity of Brahma Devas typical creation of enigma and mystery in His scheme of 'Srishti' that even Devas and Sanakaadi Maharshis have ever digested nor solved let alone by human beings! The inscrutability and vagueness of the Supreme is shrouded by the very concept of comprehension and equally so is the 'Daharaakaasha' or the Antariksha of the 'Antaraatma' the typical reflection of the 'Paramatma'. There is no other way of praying and worshipping except looking upward to the Sky and Space beyond and submerge one's thoughts inward within with marvel and dread! The highly Learned Baalaki recommends to King Ajaatashtru that intense meditation to the Space as the non active Brahma bestows the material wealth of offspring, cattle, fame and the invaluable radiance of Brahma and the ultimate fulfillment of human life! The next very prominent Deva among the Brahma Swarupa is of **Agnihotra** assuming the Panchagni Swarupas or of Five Flames viz. Garhapatya, Aahavaneeya, Dakshinaagni, Sabhya and Avasatya representing Heaven, Cloud, Earth, Man and Woman as explained vide Katha Upanishad-I.iii.1. Further Chhandogya Upanishad vide IV.vi.1: *Agniste paadam vakteti, sa ha shvo bhute gaa abhiprasthaapayam chakaara, taa yatraabhi saayam babhuvuh, tatraagnim upasamaadhaaya, gaa uparudhya, samisham aadhaaya, paschaad agneh praanupopavivesha/* or Agni declares that It is a part of Brahma's one quarter and when Sun Rise occurs and herds of cattle are driven to pastures and again when Sun sets cattle are driven home and Agni be invoked by lighting up and worshipped by being seated to the West of Agni and facing the East. The next stanza explains that of the sacred quarter of Brahma , Earth is one part, the Intermediate Space is one part, Swarga is one part and Samudras or Oceans the fourth. Brahma is surely the all pervasive one in all the parts! This Kaushitaki Upanishad assures that whoso ever prostrates before Agni Deva with veneration would become irresistible indeed! Gargya Baalaaki then describes the essentiality of **Aapsu Purusha** or of Water for the very existence and sustenance of all the Beings. Several of Maha Puranas made distinct references to the manifestations of 'Naara' or water and 'Aayana' or the Abode combined to denote 'Naarayana' or Bhagavan Vishnu as the 'Paramatma' who caused even the creation of Pancha Bhutas or the Five Elements which too get destroyed at the Maha Pralaya or the Great Dissolution at the termination of the Universe after each Kalpa. Brahma Purana for instance highlights that Maharshi Markandeya survived even after all the 'Sthaavara Jangamas' or the Moving and Immovable Beings were destroyed and so did the Elements but the 'Chiraayu Markandeya' survived the Kalpa although struggled and reached atop the extraordinary Vata Vriksha and found a Unique Baala Mukunda in tiny baby form sucking his thumb playfully and that was Narayana Himself! Such was the repute of Basic Water beyond the comprehension even of normal 'Pancha Bhutas' themselves! It is to that Apsu Purusha that what the premordial 'Naara' is for ever that one needs to worship for as to that Luminosity of the Self which is everlasting! That is '*Tejasaa bhavati, iti Adhidaivatam, athaadhyaatmaam*' or that is the embodiment of Supreme Brightness, the Self Illumination and The Greatest Illumination That!)

Worship of the Antaratma the reflection of Paramatma

IV.11-18: *Sa hovaacha Baalaakih ya evaisha aadarshhe Purushastam evaaham upaasa iti, tam hovaacha Ajaatashatruh, maa maitasmin samvaaayishthaah, pratirupa iti vaa aham etam upaasa iti, sa yo haitam evam upaaste pratirupo haivaasya prajaayaam aajayatanaa pratirupah// Sa hovaacha Baalaakih ya evaisha Chaayaayaam purushastam evaaham upaasa iti, tam hovaacha Ajaatashatruh, maa maitasmin samvaadayisthaah, dviteeyonapaga iti vaa aham etam upaasa iti, sa yo haitam evam upaaste vindate*

*dviteeyaat, dviteeyavaan hi bhavati// Sa hovaacha Baalaakih, ya evaisha **pratishrutkaayaam** purushastam evaaham upaasa iti, tam hovaacha Ajatashatruh, maa maitasmin samvaadayishthaah **asur** iti vaa aham etam upaasa iti, sa yo haitam evam upaaste na puraa kaalaat sammoham eti// Sa hovaacha Baalaakih, ya evaisha **shabde** purushastam evaaham upaasa iti, tam hovaacha Ajaatashatruh, maa maitasmin samvaadayishthaaah **mrityur** iti vaa aham etam upaasa iti, sa yo haiam evam upaaste na puraa kaalaat praateeti// Sahovaacha Baalaakih ya evaitat Purushah **suptah svapnaayacharati** tam evaaham upaasa iti, yamo raajeti vaa aham etam upaasa iti, sa yo haitam evam upaaste sarvam haasmaa idam shraishthyaaya yamyate// Sahovaacha Baalaakih, ya evaisha **shareere** Purushuastam evaaham upaasa iti, tam hovaacha Ajaatashatruh, maa maitasmin samvaadayishthaah, Pajaapatir iti vaa aham etam upaasa iti, sa yo haitam evam upaaste prajaayate prajayaa pashubhir yashashaaa Brahma varchasena svargena lokena sarvam aayur eti// Sa ho vaacha Baalaakih, ya evaisha **Dakshine** Purushastam evaaham upaasa iti, vaachabaatmaagner aatmaa jyotisha aatmemna vaa aham etam upaasaiti, sa yo haitam, evam upaasta eteshaa sarveshaam aatmaa bhavati// Sa hovaacha Baalaakih, ya evaisha **savyekshini** Purushastam evaaham upaasa iti, tam hovaacha Ajatashatruh, maa maitasmin samvaadayishthaah, satyasyaatmaa, vidyuta aatmaa, tejas aatmeti vaa aham etam upaasa iti, sa yohaitam evam upaasta etesham sarvesham aatmaa bhavati//*

(It is the Invisible Purusha the ‘Antaratma’ of all the Beings in the Universe, be they the Yonijas, Andajas, or Udbhujas, which is a mirror **Reflection** or ‘Sadarsa’ or of the ‘Adrishya’ the Original that I meditate as you too should said Gargi Baalaki advising the King Ajatashatru, as that ‘Pratirupa’ or the alternate form is indeed worthy of veneration; then Ajatashatru stated that in any case he venerates that Reflection since that such meditation would lead to offspring of his extraordinary faculties. Brihadaranyaka Upanishad vide II.i.9 is quoted: *Sa hovaacha Gargyah, ya evaayam aadarshe purushah etam evaaham brahmo paasa iti, sa hovaacha Ajatashatruh, maa maitasmin samvadishthah, Rochishnur haasyaa prajaa bhavati, atho yaih samnigachati, sarvaamstaan atirochate/* Having explained at length of describing Brahma about the alternate swarupas of Brahma like Surya, Chandra, Vidyut or Lightning, Sky, Vayu, Agni and Water, Gargya said that in this mirror if Brahma were shown then he would be worthy of worship as the Reflection of that Brahma would be as of ‘Rojishnu’ or of stunning brilliance readily commanding instant admiration! Baalaaki then commends sincere worship to the ‘Chaayaayam Purusha’ or the **Shadow** Likeness and ‘dviteeyonapagah’ or the secondary inseparable manifestation which for sure is possessed of the Reality and the King confirms that such intense worship to that Form or ‘Vigraha’ has been already practised as the Reality Itself would secure the same impact as that which becomes possessed of the Primary Source. Gargya then asked the King to realise Brahma Vidya to strictly practise the worship the ‘pratishruti’ or the **Echo** of the Antarama as distinguished from chhaaya or shadow afore-cited but cautions the King to Life but certainly worship that echo not to let slip into unconsciousness before his time of death as rapture in worship should not lead to ‘sammohana maranam’ or death like situation! The King again confirms that indeed he takes the said precaution and resorts to the process of worship accordingly. Continuing the process of convincing, Gargya continues his prescription to pray to that Truth of what Brahma stands for and describes that during sleep, one would encounter **dream** state which would just be akin to one’s existence as if in death. King Ajatashatru surely realises the extremity of dreams that might even sound like death when Lord Yama could directly encounter ‘mrityu’ and face death-like situations and hence that eventuality be avoided by intense prayers. Baalaaki still argues with the King to worship the Antaratma within the **Physique** but the latter in any case had been in constant worship of **Prajapati** already to increase offspring, cattle and fame and thereafter the full life to attain

heaven. Then Baalaki suggests in final desperation to convince the King to worship the **right eye** of the physique as the **Self** signifies **Agni and Radiance** and to that the Person in the **left eye** as the **Self and Truth** , but way of the body language of the King, he understands now that the latter knows it all and that the King's practical knowledge is far more superior than his text book's theoretical know-how, yet he is polite enough not to show off wisdom and erudition compared to Baalaki's knee deep knowledge . That indeed is the maturity of the King compared to the upstart Baalaaki!

The Individual Self as present in all the Beings

IV.19: *Tata u ha Baalaakis tushneenam aasa, tam hovaacha Ajatashatru etaavannu Baalaaki iti, etaavad iti hovaacha Baalaakih, tam hovaacha Ajaatashatruh, mrishaavai khalu maa samvaadayishthaa Brahma tebravaaniuiti, yo va Baalaaka etesham Purushaaaam kartaa, yasya vai tat karma, sa vai Baalaaka etesham Purushaanaam kartaa , yasya vai tat karma, sa vai veditavya iti: tata u ha Baalaakih samit paanih pratichakrama upaayaneeti, tam hovaacha Ajaatahatruh, pratilomarupam eva tan manye yat kshatriyo braahmanam upanayetaihivyeva, tvaa jnaapayishyaamiti, tam ha paanaav abhipadya pravavraajavtau8 ha suptam Purusham Aajagmatuh, tam haajaatashatruh aamantrayaachakre, Brihat paandaravaasah soma raajann iti, a u ha shishya eva, tata u hainam yashtsyaavichiklshepa sa tataeva samuttaashthau tam hovaacha Ajaatashatruh, kvaisha etad Baalaake purushoshayishta, yastraitad pabhut yata etad aagaad iti, hitaa naama purushasya naadyo hridayaat uritatam abhipratanvanti, tad yathaa sahasradhaa kesho vipaadeetas taavad avyah pingalasyaanimnaa tishthanti, shuklasya krishnasya peetasya lohitasya cha, taasu tadaa bhavati yadaa suptah svapnam na kanchana pashyati/*

(Having failed to finally convince the King who indeed possesses far superior depth and experience even while the rough bravado and vanglorious demeanor of Balaaki is showing off, the latter falls silent and gets subdued. The King then declared that he could instruct about Brahma Vidya to Baalaaki who travelled to many Kingdoms such as of Usheenaras, Matsyas, Kurupanchalas and Kasividehas and 'enlightened' them all has since he met with his nemesis now at the hands of Ajatashatru the King of Kashi. When Baalaaki who has, all said and done, does know a smattering outline of Brahma Vidya, if not its perfection, requested the King for the favour of his Instruction. Ajatashatru states that customarily it is the class of Brahmanas to teach Kshatriyas and their Kings but not the other way around but since Baalaki insists the King has agreed to accept him as his disciple rather reluctantly lest there should not be any ill feeling among the fellow Brahmanas! As a part of the practical exercise then the King made the student to accompany him outside his Rooyal Palace to a Public Place. Both of them have approached a person in deep sleep and since as he is in that state, tried to wake up up addressing him as Soma since he is dressed in white robes. The King then explains that the person concerned on the way side being fast asleep is restful while his body channels s named *hita* extend from heart to the surrounding the body, the pericardium, are fully functional. There would be hair like channels thousand-fold, flowing white thin fluid of black, yellow and red colours and as the person concerned would be fast asleep with no dreams whatsoever.

The Ultimate Truth of Identity of the Individual Self and of Brahma

IV.20: *Athaasmin praana evaikadhaa bhavati, tad enam vaak sarvair naamabhih sahaapyeti, chakshuh sarvaih shabdaih sahaapyeti, manah sarvair dhyaanaih sahaapyeti, sa yadaa pratibudhyate yathaagner jvalatah sarvaa disho visphulingaa vipratishtheerann evam evaitasmaad atmanah praanaa yathaaya – tanam viprashthante, praanebhyo deva devebhyo lokaah, sa esha praana eva prajnaatmedam shareeram*

aatmaanam anupravishtha aalomabhyaa aankhebhayah, tad yathaa kshurah kshura dhanevopahito vishvambharovaa vishvambharakuaaya evam evaisha prjnyaatmedam shareeram aatmaanam anupravishtha aalomabhya aanakhebhayah, tam etam aatmaanam eta aatmaanonvavasyante: yathaa shreshthinam bhunjati evam evaisha prajnnamaitair atmabhir bhunktam evam evaita aatmaana etam aatmaanam bhunjanti sa yaavaddha vaa indra etam aatmaanam na vijajne taavad enam asuraa abhibbhuvuh, sa yada vijanetha hatvaasuraan vijitya, sarveshaam cha devaanaam, sarveshaam cha bhuaanam shaishthyam svaaraajyam, adhipatyam paryait tatho evaivam vidvaan sarvaan paapmaanopahatya savashaam cha bhutaaaam shraishthyaam svaaraajyam, aadhipatyam paryeti ya evam Veda, ya evam Veda/

(Ultimately now the Truth is declared as Supreme Brahma is united into the Individual Self! Praana the Vital Energy being the true manifestation of Brahma merges into the Self; that the Antaratma and Paramaatma or the Identical Oneness is the Reality. Praana the alternate form of the Inner Consciousness enlivens the body-frame, purely on temporary basis along side its carriage of limbs and the linking energies of senses, all headed by the mind as the agent-provocateur or the causative substance. Then existence of a Being gets activated and then the inner light is energised. Then speech together with the body identity gives its name, ears along side all sounds gets activated, the mind as the manager of body parts and their respective functions takes its position. Thus the 'he' or 'she' or 'it' is ignited with existence of life, as from a blazing fire sparks off in various directions and the vital breaths reach different stations simultaneously as the functions of vision, hearing, breathing, tasting, touch, movement, generation, excretion, reproduction, and thinking get activated. Praana then enters the body as whole and the Self thus makes its ingress upto the nails and hair roots. Indra in the form of Praana enters the body alright and enables its functions by directing his designated Devas activate the body functions to see, hear, breathe, and comprehend to but some how it skipped his attention that demons would follow suit and either disable the body parts and senses or influence them to misdirect and misuse. But as long as the instruments are enabled well for appropriate end-purposes, the pre-eminence of the body is sustained till such time that the Vital Energy stays and finally merges with the Truth, most probably to return again and again, unless It merges into Brahma forever!)

[This concludes the Essence of Kaushitaki Brahmana Upanishad]

Omiti Brahma Omiti Sarvam Omityetad anukritirha sma vaa aapyo shraavayetyaa shraavayanti, Om iti Saamaani gaayanti, Om Shomiti sahasraani shaastraani shamshanti, Om iti adhvaryuh, pratigaram pratigrunaati, Om iti Brahma prasauti, Om iti agnihotram anujaanaati, Om iti Brahmanah pravakshyann aaha, Brahmopaapnaa vaaneeti, Brahmaivopaapniti/Sham no Mitrah sham Varunah, sham no bhavatyarmaa, sham na Indro Brihaspatih, sham no Vishnur uru kramah, namo Brahmane namaste Vaayo tvam eva pratyaksham Brahmasi, tvam eva pratyaksham Brahmaavaadisham, Rutam avaadisham, Satyam avaadisham, tan maam aaveet, tad vaktaaram aaviit, aavin maam,aaveed vaktaaram, Om Shantih, Shantih, Shantih/ (Taittiriya Upanishad I.viii.1 and I.xii.1 respectively).

ESSENCE OF MUNDAKA UPANISHAD

Contents

Brahma Vidya down the ages

Two approaches to Brahma Vidya-the Para and Aparā or Karma and Vairagya Yoga

From Abstraction to Perception-Brahman manifests as Hiranyagarbha

Power of Scriptural Knowledge & Karma Jnaana-Rituals & Practice-half effort won

An approach to Brahma Tatva- the basic concept of Supreme Brahman

Virat Swarupa distinguished from Brahman as alternate form of the Self & His Srishti

Description of the Undefinable & Formless Supreme & the scope of Self-Realisation

The Story of two birds, one seeking material joy and another the Spiritual Bliss

Self as the source of Brahman attainable by Yoga, Karma, Tapasya and Truthfulness

Role of 'Maya' and the recourse of Rebirth

Ultimate Accomplishment, its nature, pattern and emancipation

Prostrations to Rishis for enlightenment

Conclusion

ESSENCE OF MUNDAKA UPANISHAD

Om bhadram karnebhih shrunuyaama Devaah bhadram pashyemaakshabhiryatraah, Sthirairairangaistushtuvaam sasthanubhirvyashema Devaahitam yadaayuh/ Svastina Indro Vriddhashravaah, Svastinah Pushaa Vishvavedaah, svasti nastaarkshyo arishtanemih, Svasti no Brihaspatirdadhaatu/ 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 oversees 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!)

Brahma Vidya down the generations

I.i.1-3) Om, Brahma Devaanaam prathamah sambabhuva Vishvasya kartaa bhuvanasya goptaa, sa Brahma- Vidyaam sarva vidyaa pratishtham atharvaaya jyeshtha putraaya praaha/ Atharvane yaam pravadata Brahmaatharvaa taam purovaachaangire Brahma Vidyaam sa Bharadvajaaya Satyavaahaaya praaha Bharadvajengirase paraavaraam/ Shaunako ha vai Mahaashaalongirasam vidhivad upaasannah papraccha, kasminnu Bhagavo vijnaatam bhavati iti/

(OM, Brahma the Creator, Sustainer and Protector of the Universe was self manifested as the foremost of Devas who were appointed to administer its existence. Most initially, He taught the rudiments of Brahma Jnaana to His eldest son Atharvan who was apparently born of one of the most ancient cycles of unqualified Brahma Times. Atharvan in turn taught this Vidya to Angira of the yore and the latter transmitted the Knowledge to Satyavaha of the ancestry of Bharadvaja and further down to Maha Yugas and Yugas through the ages. Shaunaka who was a householder of fame approached Maharshi Angira of the relevant generations and desired to know and asked him: ‘Bhagavan! kasminnu vijnaate sarvamidam vijnatam?’ or Respected Sir! What is That by which every thing becomes known!’ There is a reference in Chhandogya Upanishad (VI.i.3) cited in this context: A Brahmana Vidyarthi named Svetaketu who learnt Vedas in Gurukula for several years, returned home and showed off his knowledge around as his father asked the Vidyarthi: *Yenaashrutam bhavati, amatam matam, avijnatam vijunaatamiti!* Or what is that which is never heard is heard, unthought is never thought, and unknown is never known! Svetaketu got baffled and drew a blank. The kind father explained to Svetaketu: ‘Do listen what is the reply: ‘A lump of earth denotes what earth is all about; just as all kinds of speech are the basis of speech itself; a lump of gold is what all ornaments could be made out of gold just as a nail cutter would realise what kinds of

instruments could be made out of iron! Indeed it is that secret which could made of a staggering variety of plurality that a singular existence could roll out! That is what Brahma Vidya is all about!)

Two distinct approaches towards Brahma Vidya-the Paraa and Aparaa or Karma and Vairaagya Maarga

Li.4-5) Tasmai sa hovaacha, dvai vidye veditavye iti ha sma yad Brahma vido vadanti Paraachaiva - aparaacha/ Tatparaa Rigvedo Yajurvedah Saamavedorvavedah Shikshaa Kalpo Vyhakaranam Niruktam Chhando Jyotishamiti, atha paraa ayaa tadaksharamadhigamyate/

(The ‘Para-jnaana’ or the ‘Aihika Jnaana’ of somewhat inferior approach to Brahma Vidya- in contrast to ‘Apara-Jnaana’ or Amushmika Jnaana- is through acquisition of knowledge of Veda Vedangaas and the system of Rituals, Regulations and conventional set of Rules that the knowledge of Scriptures so prescribe. The other Superior approach of higher learning without resorting to karama kaanda is of Self Realisation through total Control of Panchendriyas viz. the Karmendriyas or the Action-oriented organs and Jnaanendriyas or the sensory organs and mainly of Mind in essence. The former route is detailed as the knowledge of Rik-Yajur-Saama-Atharva Vedas and the Shadvedangas of Shiksha, Kalpa, Vyakarana, Nirukta, Chhandas, Jyotisha.

[As Narada Purana explains in extensive details, Shiksha refers to ‘Ucchhaarana’ or Pronunciation, Sangeeta, Nritya, Naataka, Chitralkhana and other Fine Arts. Kalpa Grandha comprises Nakshatra-Veda-Samhita-Angirasa-Shanti-and Griha Kalpas; in the Nakshatra Kalpa the Study of Chandra and Stars is described; in the Veda Kalpa, the methodology of accomplishing the ‘Chaturvidha Purushardhas’ or the four major human objectives of Dharma-Artha-Kaama-Moksha are detailed. In the Samhita Kalpa the guai dance of ancient Rishis to ‘Tatva Darshi’. In the Angirasa Kalpa, Lord Brahma himself is stated to have described about the Abhichaara Vidhi Vidhaana Mantras regarding the procedures of magical-charm-benevolent as also malevolent karmas like Vasheekarana, Mohana, Ucchhatana and Unmada disciplines. In the Shanti Kalpa, Mantras and Procedures to ward off dangers and usher in good tidings from Celestial, Terrestrial and Extra-Terrestrial Sources have been detailed. The Griha Kalpa details Homa Karma, Mudra Vidya of Mrigi, Hamsi and Suukari or Abhicharika Karmas, Abhishekas in favour of Varuna-Surya-Indra-Vayu-Sapta Rishiganas and of course of Rudra Deva, Devis as also of Nava grahas. Griha Kalpa also encompasses Vriddhi Karyas, Grahana ‘daana-abhisheka- pujas’ and so on. Vyakarana or Grammar constitutes Veda Mukha or the face of Vedas encompassing Pratyayas or Prefixes and Suffixes, Vibhaktis or Cases of: Pradhama / Vachanas-Dviteeta /Accusative of Objects-Triteeya / Instrumental- Chaturthi / dative- Panchami / ablative or where action is involved-Shashthi/ possessive-Saptami/ locative of action-and Sambodhana / demonstrative or addressing some one. Vyakarana also refers to Subhaanta prakarana or Mangalaacharana; Naama/Sarva naamaas; Taddhita pratyayanta shabdhas or noun form suffixes; Dhatus or tissues or elements of Sanskrit language; Samaasas or Compound nouns and Kaaraka prakarana. The last mentioned is as follows: (i) Karta Kaaraka or first vibhakti / nominative case or Subject used with Verb- (ii) Karma Kaaraka or second vibhakti / accusative case denoting the object-(iii) Kaaraka Kaaraka or third vibhakti / instrumental case denoting agent and action- (iv) Sampradana Kaaraka or fourth vibhakti / dative case denoting object and action- (v) Apaadaana Kaaraka or fifth vibhakti / ablative case denoting seperation or division (vi) Genitive Kaaraka or sixth vibhakti/ possessive case denoting noun to noun- (vii) Adhikaara Kaaraka or seventh vibhakti / Locative case denoting the place of action and finally (viii) Sambodhana Kaaraka or the eighth vibhakti as in the prathama Kaaraka addressed to a person. Nirukta or the etymological or derived-rhetoric-artificial

interpretation which is essentially an extension of Vyakarana aiming to bring out the hidden meaning of Vedas and Scriptures like Upanishads not fully expressing the total intent, interpretation and implication; the word 'nir' connotes the comprehensive sense that is sought to be conveyed and 'ukta' states what is expressed but pointing out a lot that is not revealed. Nirukta as far as 'karnarupa' or of ear form is concerned besides the 'mano rupa' or of the Understanding and Absorptive is concerned is stated to be classified in five basic Varnas or classifications / forms: Aaagama, Viparya, Vikara, Vinaasha and Uttama Yogas. The famed Yakshacharya who followed the Great Grammarian Panini is stated to have explained the Implicit Undertone of Nirukta succinctly: 'if a blind person happens to stumble a pillar, is the fault of a pillar!' Chhando Shastra or the Science of Prosody is a highly significant component of Vedangas as *Chaandaha paadau tu Vedasya* or denoting the fifth division of Vedangaas. Chhandas is of two kinds one for Vaidik or related to Vedas and another for Loukik or of general use. Vaidik Chhandas is for three major applications: *Anushtup Yajati*, *Brihatya Gaayati*, *Gayatrya Stoutatii* or Anushtup is used for Yagnas, Brihati is used for singing and Gayatri Chhandas is for Stutis. The Loukika Chhandas is used for Puranas, Itihasas, and Kavyas in poetical forms. Both the Vaidik and Loukik chhandas are Matrik or and Varnik or based on Matras and and Varnas or of Units or Quality. The Chhando Shastra is fundamentally based on Ganas or groups of three Aksharas or Letters, some being Guru or Big and Laghu or Small; for instance **Ya**-Maa-Taa or a combination of hrasva-deergha-deergha is called Yagana; **Maa**-Taa- Raa comprising Deergha-Deergha- Deergha is called Magana; **Taa**-Raa- Ja or Deergha-Deergha-Hrasva is Tagana; **Raa**-Ja-Bhaa or Deergha-Hrasva- Deergha is Ragana; **Ja**-Bha-Na or Hrasva-Deergha-Hrasva is Jagana; **Bhaa**-Na-Sa of Deergha-Hrasva-Hrasva is Bhagana; **Na**-Sa-La or Hrasva-Hrasva-Hrasva is Nagana and finally **Sa**-La-Gaah or Hrasva-Hrasva- Deergha summarising **Ya-Maa-Taa-Raa-Ja-Bhaa-Na-Sa!** The Ruling Deities are Ya gana- Jala, Ma gana-Prithvi, Ta gana-Aakasha, Ra gana-Agni, Ja gana-Surya, Bha gana-Chandra, Na gana (Aayu or Life and health) and Sa gana (Vayu). The Gana Phala is Vriddhi and Abhyudaya or Development and Progress for Ya gana; Lakshmi or Wealth for Ma gana, Dhana Naasha for Tagana, Vinasha for Ra gana, Roga or Ill-health for Ja gana, Su Yasha for Bha gana, Ayu for Na gana, and bhramana or travel for Sa gana. These are but the preliminaries of Chhando Shastra: there is a frighteningly huge phraseology of concepts of Karna, Karatala, Payodhara, Vasu charana and Vishta depending on the Laghu-Guru words; Padya or Stanza; Paada or Line consisting of the number of lines; Yati or the pausing point; Praasa or the last words with rhythms of specified lines; Vrittis or circles like Samavritta, Artha vritta, Vishama vritta depending on the deergha-hrasva aksharas. There are also types of Chhandas ranging from one to twenty six lettered lines such as Ukta, Ayukta, Madhya, Pratishtha, Supratishtha, Gayatri, Ushnik, Anushtup, Brihati, Panklti, Tishthup, Jagati, Ati Jagati, Shakvari, Ati Shakvari, Ashti Atyashti Dhriti, Viddhuti, Atidhriti, Kriti, Prakriti, Aakriti and so on and on. The ming boggling multitude of Chhandas or Poetic Structures in Sanskrit Language is a standing proof of the eloquence and magnificence of its 'Vaangmaya' or Literature! The Sixth Vedanga is by far the most complicated and exhaustive one viz. the Jyotisha Shastra, specialising in which asks for several births of human lives of virtue with cumulative knowledge of excellence! The relevant Skandhas or Chapters are stated to be of high significance in this extraordinary Vedanga viz. Ganita Siddhanta, Jaataka / Hora Siddhanta, Samhita, Panchanga Saadhana, Grahana Sadhana of Lunar and Solar Eclipses and Dik Sadhana. In Ganita there is parikrama of Yoga, Antara, Gunana, Bhaajana, Varga, Varga mula, Ghana, Ghanamula, Gaha Maadhyama, Anuyoga or te knowledge of Desha, Disha and Kaalamaanana or Place, Direction and Time; Udaya-Astama-Chhaadhikara or Rise-Setting-Dusk, Grahayuti or Graha Yoga etc. In Jaataka Skandha, descriptions are given in Jaati Bhedas, Graha Yoni or the details of Jati, Rupa, Guna; viniyonija or janma phala according to human beings, Garbhaadhaana, Janma, Arishta,

Ayuraadaaya or Life Span, Dashaa Krama, Karmaajeeva, Ashtaka Varga, Raja Yoga, Naabha Samyoga, Chandra Yoga, Raasi Sheela, Stree Jataka Phala, Mrityu Vishaya Nirnaya, Muhurta Nirnaya, Gochaara, Grahachaara, Varsha Lakshana, Tithi-Dina-Nakshatra yoga, Karana, Muhurta, Upa Graha, Yaatra phala and so on. Panchanga Sadhaana or of Tithi-Vaara-Nakshatra-Karana and Yoga would determine the nature of the person concerned. Ayanaamsha Sadhana denotes movement units. There is a whole lot of Surya Siddhanta, a distinct discipline altogether. Jaataka Skandha deals Rashis of Mesha-Vrisha-Mithuna-Karka-Simha-Kanya-Tula-Vrischik-Dhanu-Makara-Kumbha-Meena. In the context of a specific Rashi, Shadvargas are calculated in terms of Hora from Sun Rise to Sun Set, Drekhana or a division of one third of a Rashi or a varga, Namaamsha, Dvashaasha and Trishamsha as each Rashi comprises thirty Amshas; each Rashi having nine Navamshas. Calculations of Navaamsha Jnaana are exacting, since nine Amsha / Kaalas are involved. Graha Kaalamaan discusses Muhurta, Ahoratra, Paksha, Maasa, Ritu, Varsha depending on the 'Rasaas' or Tastes commencing from Surya viz. Katu or Mircha, Chandra viz. salt. Mangal : tikta or bitter, Budha: mishra or mixed, Guru : Madhura or sweet, Shukra : Amla or bitter, Shani : Kashaaya or herbal decoction. Svabhava maitri or natural compatibility of Grahas also needs to be examined. For example Surya's friends are Chandra, Mangal, and Guru; Budha is a normal friend of all Grahas; but Shukra and Shani are enemies; Mangala's friends are Chandra, Surya and Guru; Budha's friends are Shukra and Surya; and so on. Thus mutual compatibility is examined. **Nakshatra Phala:** at birth are also detailed viz. Ashvini-handsome and well ornamented; Bharani-capable and talented; Kritika-steady minded and fond of sex; Rohini- born wealthy and contented; Mrigashira: Luxurious; Ardra: born violent and stubborn; Punarvasu-even minded and disciplined but too wealthy; Pushya-imaginative and ever happy; Aslesha: obstinate yet virtuous; Magha- born rich and devoted; Purva Phalguni-charitable, adjustable and sociable; Uttara Phalguni: wealthy and comfortable; Chitra-well dressed and charming; Svati-virtuous, moralistic and charitable; Vishakha-cunning, greedy and harsh; Anuradha: fond of Travel and non resident; Moola: wealthy, happy, helpful; Poorvaashadha and Uttaraashadha-happy and hearty, disciplined and virtuous respectively; Shravana- rich, happy and famed; Dhanishtha- donors, wealthy and enterprising; Shatabhisha-win over opponents but cunning; Purva - bhadra- rich yet heavily effeminate; Uttaraabhadra-independent, assertive, speech makers and attractive; and Revati-energetic, enterprising, pure hearted and rich. Similarly Raashi Janma Phalas -both Chandra and Surya maana janma; Muhurta nirnaya are all well within the ambit of the Jyotisha Vedaanga.]

Indeed, adequate grounding of the so called 'Paraa jnaana' of Veda-Vedangas, the code of Rituals and the 'parijnaana' or the Karma Kanda enables and constitutes a solid step to the Higher or Superior 'Aparaa Jnaana' to accomplish 'Tadaksharam' or that Ultimate!

From Abstraction to Perception- Brahman manifests as an Image of Hiranyagarbha Brahma

I.i.6) *Yattad adreshyam, agrahyam, agotram avarnam achakshushashrotram tadapaanipaadam, Nityam Vibhum Sarvagatam Susuksham tadavyayam yad bhuta yonim paripashyanti dheeraah/*

(On the solid foundation of the so called 'Inferior' knowledge of Veda Vedangas, Superior Enlightenment which is not definable: 'agraahyam' or beyond comprehension; 'adrishyam' or imperceptible by the Sensory Organs and Senses; 'agotram' or of unknown nativity, 'avarnam' or featureless and unphysiued; 'achakshuhshrotram' or without the eyes nor ears! But Svetaashvatara Upanishad (III.11) clarifies: *Sarvaanana shiro greevah sarva bhuta guhaashaha sarva vyaapeesha sa Bagavan tasmaat sarva gatash Shivaha/* Maha Shiva is present in every body's 'hridaya-guha' or the cavity of hearts, faces, heads and

necks as ‘sarvagatam’ or all pervading and ‘susuksham’ or minutely subtle; ‘tadavyayam’ or Undiminishing and ‘tad bhuta yonim’ or the Source Cause!)

I.i.7) *Tatorna naabhih shrujate grihnate cha, yathaa prithivyaam oshadhasya sambhavanti, yathaa satah purushaat keshalomaani tadaksharaat sambhavateeha vishvam/*

(The Parama Purusha Paramaatma weaves around the unparalleled and unique Universe just as Earth grows herbs and trees or a human being issues out hairs on body and head just as a spider spreads out and withdraws its thread)

I.i.8) *Tapasaa cheeyate Brahma, tatannam abhijaayate, Annaat praano manah satya lokah karmasu chaamritam/*

(By way of his sankalpa and will power called ‘Tapasya’, Brahman expands himself and originates the Unmanifested ‘Anna’ or the ‘quintessential food’ as an unmanifested ‘Source of the Sources’ from which is evolved ‘Praana’ or the very Original Source named Existence or Life whom some believe as Hiranyagarbha, as followed by Cosmic Mind or Brain Power, as also the Pancha Bhutas or the Five Basic Elements of Nature viz. Earth-Water-Fire and Light-Air-and Sky. There after the Worlds viz. Bhur-Bhuvar-Svar-Mahar-Janar- Tapo-Satya Lokas. Then the ‘karmasu’ or as the Cause and the fruit of the ‘karma’ or Rituals is the End Result viz. ‘Amrita’ the pinnacle of Immortality; but the concept of Karma is cyclical through births and deaths and indeed there is a mirage of the end of Karma elongated into perhaps billions of Kalpa Kaalaas.)

I.i.9) *Yah Sarvajnah Sarva Vidyasya Jnaanamayam Tapah, Tasmaadetad Brahma naama rupamannam cha jaayate/*

(It was from this ‘Sarvajnyah-Sarva Vidyasya-Jnaanamaya’ Paramatma or the Omniscient and the Unique Fund of Knowledge out of His mere sankalpa- which tantamounts to what mortals call as ‘Tapas’ or deep introspection-that a derivative Brahma, viz. Hiranyagarbha, his existence, form and his sustenance viz. food got materialised. *Anaadi-nidhanam Brahma shabda-rupam yad aksharam, vivartate artha bhavena prakriyaa agato yatah!* (Vakyapadiya I.i) Or the Adi Brahman who has no beginning nor end, who is formless, soundless yet Eternal transformed as the imitative manifestation and the latter appeared with a form, sound and above all a significant purpose viz. Srishti-Sustenance and Samhara !)

[This concludes First Mundaka, Chapter One]

Power of Knowledge of Scriptures and Karma Jnaana -Rituals and Practice- but an effort only half won!

I.ii.1) *Tadetat Satyam mantreshu karmaani kavayo yaanyapashyamstaani Tretaayaam bahudhaa santataani, taani aacharata niyatam, Satyakaamaa esha vah panthaah sukrutasya loke/*

(The Truth indeed is that the ancient Rishis say of Treta Yuga like Vasishtha had well visualised the unity of purpose and effectiveness of the Mantras of various Rituals highlighted in all the three principal Vedas of Rig-Yajur-Saama nomenclature. Constant practice and performance of the Karmas as stressed in the Vedas ought to usher in the desired objectives of truthful devotion and dedication.)

I.ii.2) *Yadaa lelaayate hyerchih samiddhe havya vaahane, tadaajya bhaagaavantarenaahutih pratipaada - yechardhayaahutam/*

(As the Agni in the homa kunda is kindled and set ablaze, the flames shoot up, then is the time to offer the oblations to ‘havya vaahana’ the carrier to Devas, with faith both the parts of the classified butter or ghee along with the appropriate Veda Mantras, precisely in between the right and left called the ‘aavaapa -sthaana’. It may be noted that that the ‘aahutis’ are to be done in plural number twice daily through out one’s life. Another precaution is that on Darsha and Pournamaasa- Amavasya and Pournami- special oblations are offered on right and left sides also in the special deference to Agni and Chandra, besides the usual place viz. the ‘aavaapa sthaana’ or in the midst).

I.ii.3) Yasyaagnihotram adarsham apournamaasam achaaturmaasyam anaagraayanam athithivarjitam cha, Ahutam avaislvadevam avidhaanaa hutam aa-saptamaamstasya lokaan hinasti/

(A person who normally practices the daily Agnihotra fails to perform special oblations on Amavasya-Pournamis, chaturmasyas, harvest rituals, and without securing the blessings of Atithis, and the Vaishlvadeva Rites daily is cursed by Agnihotra in seven worlds of Bhur-Bhuva-Svara-Maha-Jana-Tapa and Satya that he would visit after his death for seven generations!)

I.ii.4) Kaali Karaali cha Manojavaa cha Sulohitaa yaa cha Sudhumravarnaa, Sphulingini Vishvarupi cha Devi Lolaayamaanaa iti Sapta Jihvaah/

(The Sapta- Jihvaas or the Seven Tongues of Fire Flames are Kaali (black), Karaali (ferocious), Manojava (Speed of Mind), Sulohita (extremely red hot), Sudhumra varna (coloured like thick smoke), Sphulingini (emitting cracky sparks) and Vishvaruchi (blazing all around); these are the ‘lolaayamaana-agnis’ or the ever moving flames of speed and spread!)

I.ii.5) Yeteshu yashcharate bhraajamaaneshu yathaakaalam chaahutayo hlaadadaayanam, tam nayanyetaah Suryasya rashmayo yata Devaanaam patirekodhivaasah/

(Those who perform the ‘Agni Karyas’ as prescribed, the ‘aahutis’ would turn the flames themselves as extended tongues and keep mingling with ‘Surya Kiranas’ and at an appropriate time in the course of such several exercises lead the Karta to the single Lord who presides over all the Devas)

I.ii.6) Yehyeheeti tam aahutayas suvarchasah Suryasya rashmibhir yajamaanam vahanti, Priyaam vaachamabhivadantyorchayantya esha vah punyah sukruto Brahma Lokah/

(The dedicated and highly concentrated oblations to the flames of the Fire accompanied by the Mantras as performed consistently are so well received by the Sun Rays that when a ripe time arrives and warmly welcome the Soul of the Karta as the well deserved fruit of his ‘Sukrita Karma’ and accompany it towards the virtuous path leading to Brahma Loka.)

I.ii.7) Plavaa hyete adrudhaa yajna rupaa ashtaadashoktam avaram yeshu karma, etacchreyo yebhinandanti muudhaa jaraamrityum te punarevaapiyanti/

(However, deluded by Maya, one tends to boast of performing ‘ashtaadasha Yajna rupa’ or sacrifices with sixteen Ritviks besides the self and his wife and imagine that he would have qualified for higher lokas and avoid rebirth. Indeed, he does not realise that as age overtakes him to death, he would be back to the cycle of life one again! Performing a Sacrifice without Jnaana or full knowledge hardly would mean much as : ‘kevalam jnaana varjitam karma’ would remain unbaked! Vasishtha Maharshi taught Lord Shri Rama :

Kaalam yajna tapo daana tirtha devarchana brahmaih, chiram aadhi, sapopetaah kshapayanti mrigaa eva/ (Sacrifice, austerity, charity, tirtha yatra, worship to Devas are no doubt supplementary virtues for relieving miseries in the current and future births, yet do not assure without higher Knowledge of Brahma. Bhagavat Gita aptly describes in Shraddhaatraya Vibhaga (XVII.5-6): *Ashastra vihita ghoram tapyante ye Tapojanaah, Damdhaahankaara samyuktaah kaamaraaga balaanvitaah/ Karshayantah shareerastham bhuta graamamachetasah, Maam chaivaantah shareerastham taan vidhyaasura nishchayaan/* (Those without following the essence of Shastraas while performing severe austerities, but assume boastful arrogance, ‘kaamakrodhas’, ‘raaga dveshaads’ etc continue to display devilish nature devoid of real purity!)

I.ii.8-9) *Avidyaayaam antare vartamaanaah svayam dheeraah panditam manyamaanaah, janhanyamaanaah pariyantee muudhaah andhenaiva neeyamaanaa yathandhaah// Avidyaayaam bahudhaa vartamaanaa vayam kritaarthaah ityabhi manyant baalaah, yatkarmo na pravedayanti raagaat tenaaturaah khseena lokaaschyavante/*

(As one remains in the tight jacket of ignorance believing in self deception that what ever was done by them is just right and continue to get bogged down in Rites and Sacrifices, little realising that such acts of self purification are only one but certainly not the high path to Brahma and Final Liberation; do no doubt they might achieve lower goals of higher lokas but certainly return to the Eternal Cycle of Life after the fruits of the higher lokas are enjoyed and exhausted as derived from the erstwhile Karmas. In this context, Katha Upanishad viz.I.ii.4-6: *Durmate vipareete vishuuchi avidyaa yaa cha vuidyeti jnaataa, Vidya- bheepsinam Nachiketasam manye na tvaam Kaamaa bahuvalolupanta// Avidyaamantare vartamaanaah svayam dheeraah panditammanyamaabnaah, dandrasyamaanaah pariyanti muudhaah andhenaiva neeyamaanaa Yathindhitaah// Na saamyaparaayah pratibhaati baalam pramaadyantam vittamhena moodham, ayam loko naasti para iti maanee punagh punarvashamaapadyate me/* (In the context of Yama Dharma Raja testing the true credentials of Nachiketa, the former appreciated Nachiketa who scrupulously avoided the diversity of pleasures and the temptations of life and followed a unified and well defined code of virtue. Indeed while existing in the midst of ignorance and darkness, the majority of persons assume that they are the intelligent and enlightened and move fast round and round following curved and twisted means of existence, just like a *blind leading the 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 and confusing the woods for a huge forest! Persisting in the midst of Avidya or ignorance , the yet immature and unenlightened show off their self praise and even genuinely self deceive that they have hit the target of Salvation. Such persons as steeped deep in ‘Karmaacharana’ or practice of apparent virtues but yet get encircled in the strings of attachments and desires and get deprived of the Reality till the final exhaustion of Karma Phala which alone would qualify for Brahma!)

I.ii.10) *Ishtaapurtam manyamaanaa varishtham naanyachchreyo Vedaante pramuudhaah, Naakasya prushthe te sukruenubhutvemam lokam heenataram lokam vaa vishanti//*

(Persons saturated by Sacrifices and Rituals as per the perfection of what Vedas and other Scriptures imply and impress and content themselves attaining temporary reliefs of what ever is destined by the balance of merits and demerits and as soon as the account of fruits is over and return back to the vortex of rebirths. In this connection, Prashnopanishad (I.9) is recalled: *Samvatsaro vai prajaapatistasyaayane dakshinam chottare cha, tady ha vai tadishtaapurte kritamityupaasate te Chandramasameva*

lokamabhijayante/ sa eva punaraavartante tasmaadeta Rishayah prajaakaamaa dakshinam pratipadyate, esha harayiryah pitruyaanah/ or in the context of a full year of Dakshinaayana and Uttaraayana of the Surya, the Prashna Upanishad explains that at death of creatures, two courses are open viz. of the Southern and Northern; those who follow Rituals, austerities, charities etc. would achieve the world of Chandra or Pitru Loka by the Southern Course).

I.ii.11) *Tapah shraddhaa ye hyupasanyantaranye shaantaa vidvaamso bhaiksha charyaa charantah, Surya dvaarena te Virajaah prayanti yatraamritah sa purusho hyaavyayaatmaa/*

Those however who take to total renunciation in forests and hermitages, begging alms for mere sustenance as long as they face death finally get rid of the dirt of living and take to the path of the Sun en route the Ultimate Truth far beyond and indeed far within the Antaraatma or the Innermost Self as the Quintessence of Truth Itself! Manu Smriti (XII.50) analyses: ‘Persons of wisdom would however prefer the superior course-the Northern One referred to the Prashnopanishad above -as that indeed is the highest goal of Hiranyagarbha, Prajaapatis or the Lords of Creatures viz. Marichi, Dharma the Mrityu Deva and Mahat the Unmanifested Maya!’

I.ii.12-13) *Parishya lokaan karmachitaan Braahmano nirvedam aayan naasti akrutah kritena, tad vijnaanaartham sa gurum evaabhigachhet samit paanish shrotriyam brahma nishtham// Tasmai sa vidvaan upaasannaaya samyah prashanta chittaaya shamaanvitaaya, enaaksharam purusham veda satgyam provaacha taam tatvato Brahma vidyaam/*

(Having analysed the effectiveness of observing ‘Karma kaanda’ or the Rituals and all the other acts of worldly virtues, a Vaidika Brahmana resorts to introspection and then with the agni samidhas in hand approaches a Preceptor who is a reputed Brahma Vetta with the singular query of what next ; he supplicates the Preceptor as in his introspection he becomes aware that Karma is at the most a stepping stone of Brahma Tatva but not the direct product of Karma! Thus the Brahmana who realised the significance of the role of a preceptor approaches the Preceptor with his heart as clean and organs and senses too under full control and sincerely begs of him to teach the essence of Brahma Tatva! Indeed a Preceptor too has to be duly qualified as one whose conscience is clean, devoid of blemishes, conceit, dispassionate, self controlled, erudite in veda vedangas, and has spent his erstwhile life in chastity is stated to be well qualified to expound the Theory of Brahma Tatva!)

[This is the end of the Second Chapter as also of the First Mundaka]

An approach to Brahma Tatva- the basic concept of Supreme Bharman

II.i.1) *Tadetad Satyam: Yathaa sudeeptaat paavakaad visphulingaah sahasrashah prabhavante saruupaaha tathaaksharaad vividhaaha, Saumya, bhaavaah prajaayante tatra chaivaapi yanti/*

(That indeed is the Truth! Soumya or you the pleasant contented one! Just as a fully blazing Agni issues out countless sparks all around, the perpetual fire originates different creatures and merge back! Brihadaranyaka Upanishad vide II.i.20 explains: *Sa yathornanaabhis tantunoccharet, yathaagneh kshudraa visphungaa vyuccharanti, evam aatmaad aatmaanah sarve praanaah, sarvey lokaah, sarve devaah sarve bhutaani vyuccharanti: tasyopanishat satyasya satyam iti praanaah vai satyamn tesaam esha satyam/* or Individual Selves having similar body parts manifest specific characteristics typical of their own; this is indeed so with all the beings in creation more so of humans. This is on the analogy of a

spider weaving threads of similar nature or fire creating tiny sparks flickeing all around. In the same manner human organs function like tongue emanating sound and speech, hand and feet resulting in actions, skin creating odour, heart demanding breathing, and mind deriving thoughts and so on. All the Devas preside over organs and worlds. Various other Beings ranging from a blade of grass upto Hiranyagarbha manifest their own characteristics. Likewise all the individual selves in existence are akin to Brahman and truly Upanishads are the hidden meaning of existence revealing just this Basic Truth that the Individual Self is the Supreme Self Itself! Upanishads are thus the capacity to bring near to this Truth that Praana couches in a Live Body is the Self that is the Supreme Self and indeed THAT IS THE TRUTH!)

II.i.2) *Divyo hi amurtah Purushah sabaahyaantaro hi ajah, Apraano hi amaanah shubhrohyaaksharaat aparah paraah/*

(Purusha or the all pervasive yet the resident of one's heart or the Antaratma as well as the Paramatma is essentially the 'divya' or the self effulgent; 'amurtah' or form less; 'sabaahyaantarah' or existent within and without; 'ajah' or unborn or birthless; 'apraanah' or devoid of vital force being self existent; 'amaanah' or devoid of mind or thoughts since what is done by Him is a 'Sankalpa' or a 'niraya'; 'Shubhrah' or the embodiment of Purity; 'Aksharah' or Imperishable and 'Aparah' and 'Parah' far beyond comprehension though Realisable! Brihadaranyaka Upanishad vide IV.iii.7 is relevant: *Katamaa Atmeti! Yoyam vijnaanaamayah: Praaneshu hridayaantarajjotih Purushah; sa samanaah sannubhau lokaavanu sancharati dhyayateeva lelaayateeva, sa hi svaapno bhutvevam lokamatikraamati mriyo rupaani/* (As Maharshi Yajnyavalkya was asked about what was the Self; the reply was as follows: 'The person called Self comprises of awareness or knowledge of the senses of vision, hearing, touch, smel all directed to and emerging from his own heart and the light within. Even being steady and stable, he remains where he exists and yet wanders by way of imagination or in a deam state of mind. He exists here yet imagines in a non real phase of mind by sheer ignorance and flight of fantasy'! Having thus explained, the next stanza elucidates further: 'This Individual Self at the time of his mortal birth assumes a body with organs and senses of seeing, hearing, touching, digesting food, capacity to procreate and thinking and so on and as such becomes the victim of evils with or without 'paapa punyaas' or sins and virtues; when death of the mortal body envelopes, he discards the body leaving the account of virtues and vices along to the next birth in the eternal cycle of births and deaths unless there is Salvation! In this cycle, the chariot of life is driven by the five horses on either side called Pancha Karmendriyas and the corresponding Pancha Jnnaanendriyas with mind in the driver seat, but the 'Antaraatma' as the mute spectator!)

II.i.3) *Yetasmaad jaayate praano manah sarvendriyaanicha, Kham Vaayujjotiraapah prithivi vishvawsya dhaarini/*

(It is from this Parama Purusha the Life Energy Praana is originated as also the Mind, besides the Senses, Antariksha, Vaayu, Jyoti or Fire, Water, Earth the 'Vishvasya Dharini' or the support of the entire Universe; these Pancha Bhutas possess the qualities of shabda, sparsha, varna, svaad and ghraana or sound, touch, colour, taste and smell respectively all emanating from the Purusha. This Purusha is stated to trascendental or the Superior Most, as differentiated by the Virat Svarupa within the Brahmanda or the Cosmic Egg who in turn is stated to have manifested as Life Energy or the Praana renamed as Hiranya - garbha. The Supreme Most is perhaps visualised as : *Avidya-Vishaya-Vikara bhuta namadheyaha antaratma* and through Maya is interpreted as : *chaitanyam nirupaadhikam shuddham avikalpam Brahma Tatva jnaanaanaad jeevanam kaivalyam tadeva maayaa pratilimbata rupena kaaranam bhavati/* In short The Absolute! Now, the Virat Svarupa is described further:)

Virat Svarupa distinguished from Brahman as the alternate form of Antaratma and the process of Srishti

II. i.4) *Agnirmurthaa Chakshusee Chandra Suryau, Dishaa shrotre, Vaagvivartaascha Vedaah; Vaayuh Praano hridayam Vishvam, asya padbhyaam prithivi hyeshaa sarva bhutaantarantaraatmaa/*

(The Virat Svarupa who is the Antaratma or the Inner Conciousness possesses Agni as his head, his eyes as Surya Chandras, Dishas or Directions as the ears, Vedas as his speech, Vayu as the vital force, the Universe as his heart and hi feet as the Bhumi. Bhagavad Gita's Eleventh Chapter on 'Vishvarupa - darshana Yoga' makes an elaborate description as asserted by Arjuna of Pandavas who was over-awed by the Vision vide 18-20 stanzas are quoted: *Tvamaksharam paramam veditavyam tvamasya vishvasya nidhaanam, tvamasya yasshaasvata dharma goptaa sanaatanasvam Purushomarome// Anaadimadhya – antam anantaveeryam ananta baahum Shashi Surya netram, pasyaami tvaam deepta hutaashavaktram svatejasaa Vishvamidam tapantam// Dyaavaa prithivyoridamantaram hi vyaaptamtvayekena dishascha sarvaah, drushtvaadbhutam rupamugram tavedam lokatrayam pravyathitam mahaatman!*

(Krishna Paramatma! It is my strong conviction that you are the Parama Purusha, the unique entity that is highly realisable, the singular axis to the wheel of the Universe, the Ultimate Refuge Point, the Supreme Protector of Virtue and Natural Justice, and the Ageless Purusha Svarupa. You are the One with no beginning, mid point and termination, the embodiment of power and energy, possessive of myriad hands and feet, with the countenance of Fire at once blazing and effervescent, Surya and Chandra as the eyes of radiance and tranquility, and of outstanding source of Universal activity and dynamism. Mahatma! You are the Undefianable Self that ever fills in and radiates with the totality of Existence and Life!)

II.i.5-7) *Tasmaadagnih samidho yasya Suryah Somaatparjanya oshadhaya prithivyaam, Puman retah sinchati yoshitaayaam vahneeh prajaah Purushaatsamprasutaah// Tasmaadruchah saama yajuushi deekshaa yagnascha sarve kratavo dakshinaascha, Samvatsarascha yajamaanascha lokaah, Somo yatra Pavateyatra Suryah// Tasmaaccha Devaa bahudhaa samprasutaah Saadhyaa manushyaah pashavo vyaamsi, Praanaapaanou vreehiyavou tapascha shraddhaa satyam brahmacharya vidhischa//*

(From the Parama Purusha emerges Agni which is the 'samidha' or the fuel to Surya. From Him Chandra and Parjanya or rains emerge too and the resultant 'oshadhis' or herbs and food grains on Prithvi; from Him again the Male and Female species, besides the entire 'Charaachara Jagat' or the total contents of the Universe, especially the 'Vahni' or the Common Fire facilitating the humanity to perform 'Karma' or Rituals and the consequent deeds of Virtue or Dharma and Nyaaya or Justice. Then He manifested himself as Vedas of Rucha or metrical verses and mantras that have their letter, feet, regulated length, with Gayatri, Anushup, Trishtup, etc Meters; Yajur mantras or formulas; Saama or chants embellished with 'stobha' etc. and tune consisting of five parts viz. himkaara, prastaava, Ugeetha, Pratihara and nidhaana; principles of Deeksha or initiation by donning munja grass girdle and the consequent Yagna prakriyas; dakshinas to Brahmana priests and the concepts of Kratus or Sacrifices and of Yajamani- Ritviks as the Sacrificers so that Dharma and Karma are perpetuated and Universal principles of Sun, Moon, Parjanya, Vayu and so on are sustained for ever. Parama Purusha also created Devas in various groups, notably Ashta Vasus, Dvadasha Adityas, Ekaadasha Rudras and others. Then he created human beings, animals, birds, Life Force of 'Praanaapaanas' or the incoming and out going Air, food for sustenance and various precepts like tapas or meditation, shraddha or perseverance and resolve; Satyam or Truthfulness; Brahmacharya or continence and Vidhi or discipline and regulation.)

II.i.8) *Sapta Praanaah prabhavanti tasmaat Saptaarshita samidhah Sapta homaah, Sapta ime lokaayeshu charanti praanaa guhaashaya nihitaah Sapta Sapta/*

(Parama Purusha also created seven life breaths viz. two eyes, two ears, two nostrils and a tongue; seven flames as at I.ii.4 above; seven kinds of samithas or fuels; seven kinds of oblations catering to each of the perceptions of the relevant sense objects; ‘sapta ime lokaah’ or seven seats of the senses; ‘charanti praanaa’ or the moving about sense organs -all resting in the cavity of the body or the heart, thus all the seven-seven results of the ‘karmas’ of the persons of ignorance).

II.i.9) *Atah Samudraa girayascha sarve asmaad syantante sindhuvassarva rupaah, ataschasarvaa oshadhayo rashmascha yenesa bhutaistshthate hyaantaraatmaa/*

(Parama Purusha created Sapta Samudras named Lavana or of salt, Ikshurasa or sugarcane juice, Sura or wine, Ghrita or of ghee, Dahi or curd, Ksheera or milk, and Susvaada or sweet water; Sapta Giris viz. Sumeru, Kaikaasa, Malaya, Himalaya, Udyachala, Agastyachala, Suvela and Gandhamaadana; besides the Sapta Saptas included: Sapta Lokas of Bhu-Bhuvar-Swar-Mahar-Janar-Tapo-and Satya; Sapta Patalas of Atala-Vitala-Sutala-Talaatala, Mahatala, Rasaatala and Paataala; Sapta Dvipas viz. Jambu, Plaksha, Salmaali, Kusha, Krouncha, Shaka and Pushkala. From Him also flow out rivers, grains, juices and so on and it is on the support of the food that the Internal Self is nourished and sustained.)

II.i.10) *Purusha evedam Vishvam karma tapo Brahma paraamritam, etaddyo veda nihitam guhaayaam so’ vidyaagranthim vikirateha Soumya!*

(It is indeed all this creation of the Universe , Karma, Knowledge, Life and so on that the Parama Purusha has blessed humanity with. He who becomes aware of that Supreme and Immortal is all about would have destroyed the most quizzical knot of ignorance!)

[This concludes the first chapter of the Second Mundaka]

Description of the Undefinable / Formless Supreme and the scope of Realisation of the Self

II.ii.1) *Aavih sannihitam guhaacharam naama mahatpadam atraitat samarpitam, ejat praanan nimishaccha yad etad jaanatha sad asad varenyam param vijnaanaad yad varishtham prajaanaam/*

(All the Vidvans of great knowledge of Veda Vedangaas and other Scriptures tend to seek the Highest but indeed is near at hand as the effulgent, manifest, stable, dynamic yet in the cavity of one’s own heart! On Him as the axis one revolves, moves, breathes, and winks! It is that Entity that is the Being and the Non-Being, gross and subtle, ‘Aavih’ or as Vedas proclaim ‘shines and blazes’, ‘sannihitam’ or literally close by; ‘guhaacharam naama’ or visionable and hearable through the modes of sensory organs; It is ‘mahat’ or the greatest of all; ‘padam’ or the Ultimate Goal, ‘samarpitam’ or as fixed by the spokes to the nave of a chariot wheel; ‘praanat’ as that which breathes, fully alive and active; ‘yat- nimishat’ or winks with eye flaps as a sign of life; ‘etat jaanatah’ or be it understood well!)

II.ii.2) *Yad architam yad anubhyonu cha, yasmin loka nihitaa lokinascha, tadetaksharam Brahma sa praanastadu vaan manah tadetad satyam tadamritam tad veddhavyam Souma viddhi/*

(Whatever is subtle and unique is ‘Praana’, the Life Force which itself is Brahman, which alone enables the speech and mind and that indeed is the Reality. You the Learned Soumya, target that ‘ aksharam Brahma’ to shoot and accomplish! Brihadaranyaka Upanishad IV.iv.18 explains : *Praanasya praanam uta chakshushah chakshu uta shrotasya shrotram, manaso ye mano viduh, te nichikyur Brahma*

puraanam agrayam/ or Paramatma is revealed as the radiance of the Self or the Pure Intelligence and the quintessential Vital Force or the the ‘Maha Praana; It is also the Elemental or Rudimentary Eye of the Eyes, the basic Ear of the Ears, and the fundamental organs especially the Mind of the Minds! Thus the Elemental Sense Objects of the Inner Most Self divulge themselves and declare themselves as the integral parts of the Supreme and Premordial Purana Brahman!) The Brihadanyaka Upanishad describes further in the subsequent Stanza: *Manasaiva anudrashtavyam, naiha naanaasti kimchaa:mrityoh sa mrityum aapnoti ya iha naaneva pashyati/* or indeed there is no duality of the Self and the Supreme Self as they are but the reflections of each other and the basic Truth is vindicated only by the elemental Mind which is but the characteristic of Pure Knowledge. This Truism of Non Duality is witnessed from an Individual’s journey from mortal life to death to death and back to life invariably again, but the super imposition of unawareness named ignorance!) Kenopanishad’s very opening Stanzas viz. 1 and 2 corroborates: *Om! Keneshitam patati preshitam manah kena Praanah prathamah praiti yuktah, Keneshitaam vaachamimaam vadanti chakshuh shrotram ka u devo yunakti/ Shrotrasya shrotram manaso mano yad vaacho ha vaacham sa u praanasya praanah, Chakshushas chakshuratimuchya dheeraah , pretyaasma allokaa -dadamrita bhavanti/* or Who has directed one’s mind to any object or event! Who indeed is that the Praana or the Life Energy that is preceded by and commanded to one’s mind! Who is that crucial input which prompts speech to utter and ears and eyes to hear and see respectively!The reply is that That is the Mind of the minds, the Speech of the speeches, the Eye of the eyes , the Life of the lives, and therefore those who are the highly knowledgeable identify the Self with senses realise that the Self is the Supreme Self!)

II.ii.3) *Dhanur griheetvaa aupanishadam mahaasrtram sharam hyupaasaanishitam samdadheeta: aayamyata bhagavatena chetasaa lakshyam tadevaksharam Soumya viddhi/*

(Having taken into one’s mind as its piercing arrow, that is appropriately sharpened by the Veda Vedangas and the resultant karma jnaana and precision of meditation, the Individual has to target the Supreme by releasing the mind and the purity of its thoughts deep within!)

II.ii.4) *Pranavo dhanuh, sharo hyaatmaa Brahma tallakshyamuchyate, Apramattena veddhhaavyam sharavat tanmayo bhavet/*

(The ‘hunter’ as duly equipped with high knowledge of maturity takes up ‘Pranava Shabda’ as the mantra the bow, releases Soul as the arrow -as totally ready and prepared with the maturity of karma and dharma but connected with the body of organs and senses- at the Ultimate ‘Unknown Reality’ as the target. If the arrow is to be released by an erring huntsman then naturally the ‘bull’s eye’ or the pointed target’s eye might not be hit, despite repeated and concentrated efforts ! In other words, the effort has to be totally relieved of the traces of materialistic forces as generated by the ‘Pancha Karmendriyas’ and the ‘Pancha Jnaanendriyas’)

II.ii.5) *Yasmin dyauh prithivi chaantariksham otam manah saha praanaanischa sarvaih, tam evaikam jaanatha aatmaanam, anyavaacho vimunschatha, amritasyaisha setuh/*

(Indeed the Supreme Reality is for sure connected with and mutually interacted by the ‘Panchendriyas’ of Jnaana and Karma or the Awareness on the one hand and the resultant Actions on the one hand, and the Five Embodiments of Earth, Inter space and Heaven as also the Mind and Praana the Vital Force. Therefore the unique bridge of the self and the Supreme is just the body instincts and the spiritual

impulses with mind as as the bridge between Mortality and Immortality! Svetaashvatara Upanishad vide III.8. is quoted to qualify the message: *Vedaahametam Purusham mahaatman Aditya varnam tamasah parastaat, tameva viditvaa atimrityumeti naanyah panthaa vidyate ayanaaya/* or Brahman is of the inimitable splendour of the only comprehensible Aditya beyond the utter darkness of death. There could never ever be a possible path of realising the true nature of that Blissful Reality free from ignorance crossing the ocean of Samsaara! The same Upanishad vide VI.15- *Eko hamso bhuvanaasyaayasya madhye, sa evaagnisalile sannivishtah, tameva viditvaatimrityumeti, naanuah panthaa vidyateyanaaya/* or there is a bird trapped right in the thick of ‘Samsaara’ which indeed is midst of fire in the ocean; there is no way out of this world except by passing through it except by death!)

II.ii.6-8) *Araa iva ratha aabhou samhita yatra naadyah sa eshontashcharate bahudhaa jaayamaanah, Omityevam dhyayatha aatmanam svasti vah paraaya tamasah parastaat// Yah sarvajnah sarva vidyaisha mahimaabhuvi, Divye Brahmature hyesha vyomnaatmaa pratishthitah// Manomayah praana shareeranetaa pratishthitonne hridayam sannidhaaya tad vijnaanena paripashyanti dheeraah anandarupamamritam yadbhavati/*

(The Antaratma moves about manifold and multiformed since the heart of its physique is fixed with several nerves all around just as the spokes on a hub of a chariot wheel; one should indeed meditate that with the unique symbol of Om so that it severs the encumbrances and disperses darkness and cruise through the obstructive tides and reach finally the shores of brightness. The Self is ‘Sarvajna’ the Omniscient, ‘Sarva Vid’ or the embodiment of Knowledge, ‘Mahimaa bhuvi’ or the glory of the Universe, ‘Divye Brahma Pure’ or His Abode of magnificence viz. the Self; Vyomini or in the expansive Space of the heart or Consciousness; ‘manomaya’ or fully conditioned by one’s mind, ‘praana sharira neta’ or the resident of the ‘Shuksma Deha’ or of Vital Energy; ‘hridayam sannidhaaya’ or well deposited in the interiors of the heart; ‘vijnaanena’ or as the essence of Scriptures, ‘ananda rupaamritam’ or indeed as the blissful nature of immortality!

II.ii.9) *Bhidyate hridaya grandhischidyante sarva samshayaah, ksheeyante chaasya karmaani tasmin drishte paravare/*

(As the ‘hridaya grandhis’ or knots of the heart are snapped and dissolved while doubts of ignorance are cleared, then instantly the desires disappear and all the actions are totally terminated when the dazzle of the Self which is indeed the Supreme is realised! Brihadaranyaka Upanishad vide IV.iv.7 is relevant: *Yadaa sarve pramuchyante kaamaa yeshya hridi shritaah, atha martyoramrito bhavatyatra Brahma samushnuta iti,tad yathaahinirvlayanti valmike mritaa pratyasaa shayeeta,evam eveedam shareera shete athaayam ashareeromritah praano brahmaiva, teja eva soham bhagavate sahasram dadaami/* or when all the desires concentrated in mind are totally destroyed and when ‘maranaa dharma’ or the natural order to die gets replaced by immortality, then thi Self is stated to have attained ‘Amritava’ or Brahma prapti. Just as a serpent discards its outer skin and becomes far more alert and energetic as earlier, then the Self too is stated to overcome desires such as ‘putreshana’, ‘vitteshana’, lokaishana or of children, wealth, worldly and material pull and lure and then the weapon of knowledge would accomplish liberation, even living in one’s own body! Indeed , liberation does not always necessarily mean termination of the on going life! The organs of a person having achieved the real purpose do not depart but are merged in their own cause viz. the Self as they are! Also as Katha Upanishad vide II.iii.14-16 states: *Yadaa sarve pramuchyante kaama yeshya hridi shritaah, atha martyormrito bhavatyatra brahma samaashnute/ Yada*

sarve pratibhidante hridayasyesyeh granthayah, atha martyomruto bhavati etaavaad anushaa - shanam/Shatam chaikaacha hridayasya naadyaastaasaam murdhaanih srutgaikaa, tayordhvam aayannamritavam eti vishvanaanya utkramane bhavanti/ or when all the desires sticking to the heart fade off and as the mortal becomes immortal, then it is stated that one attains the Truth of Brahman; that is the state when desires, thoughts, and doubts in mind vanish! When all the knots of the heart are demolished- indeed even if the Being were still alive, then the status of ‘mityormita’ or ‘jeenan mukti’ is attained! When all the hundred and one nerves of the heart pass through the ‘sushumna nadi’ or the crown of the head takes to ‘Uttara marga’ or the Solar Path then the actual transformatin from mortality to Immortality is state to have taken place: ‘asato maasadgamaya tamaso maa jyotirgamaya, mityormaamritam gamaya’; as the body’s nerves are otherwise dysfunctional, thus the Final Truth emerges)

II.ii.10-12) *Hiranmaye pare kosho Virajam Brahma nishphalam, tad shubhram jyotishaam jyotisham jyotih tadyad aatmavido vuduh/ Na tatra Suryo bhaati na chandrataarakam nemea vidyuto bhaanti kutoyamagnih, Tameva bhantamanubhati sarvam tasya bhaasaa sarvamidam vibhati// Brahmaiveda- mamritam purastaad brahma, paschaad brahma, dakshinaastaashottarena adhaaschordhvam cha prasrutam brahmavedamn vishvamidam varishtham// Iti Mundakopanishadi dviteeyamundake dviteeya khandah//*

(Right within the luminous sparkle of a golden sheath is Brahman, devoid of taints and blemishes nor with parts. That Supreme of the highest purity and clarity is indeed the Brightness of the Brightness. That is what all the Seers and Seekers seek for and see with supreme satisfacton and surprise! Indeed neither the Sun pales into insignificance; the Moon , Stars, and Lightnings lose their shine and flash; Fire loses its radiance and heat and all these entities just follow their directives as per His nods! Svetashvatara Upanishad VI.14 quotes precisely the same as: *Na tatra Suryo bhaati na Chandra Taarakam----vibhati/* Also, Kathopanishad vide II.ii.11 is relevant: *Suryo yathaa sarvalokasya chakshurnalipyate chaakshusaih baahyadoshaih, ekastathaa sarvabhutaanrataatmaa na lipyate loka dhukhena Brahmaah/* or thec Self is least unaffected by the sorrows of Beings just as the Sun-the eye of the Universe is totally unaffected by the natural calamities and rejoicings in the world; the super imposition of the illnesses or the wellness of the body is hardly a matter of concern to the Self. Bhagavad Gita’s Fifteenth Chapter on Purusha Prapti Yoga Stanza 6 is also quoted in this context: *Na tadbhaasate Suryo na Shashanko na Paavakah yadgatvaa na vivartante taddhhaama paramam mama/* or That Paramapada Status or the Supreme Position of Brahman cannot be signified by that of Surya, Chandra or Agni as Paramatma is Swayam Prakasha or Self Illuminated. Once that Status is accomplished, then there is no return as that indeed is His Abode! In fact the Ninth Chapter of Gita titled Raja Vidyaa Raja Guhya Yoga deals extensively with Brahman’s Uniqueness such as stanza 6: *Yathaakaasha sthito nityam Vayusssarvatrago mahaan, tathaa sarvaani bhutaani mat sthaaneetyupadhaaraya/* or the Supreme states that the Akaasha is profound and eloquent with th ever dynamic Vayu or Air as all the Beings exist due to this. Bhagavan further states in Gita inn this very chapter vide 16-19: *Aham kraturaham yagnah svadhaahamahamoshadham, Mantroham ahamevaajyam ahagnir aham hutam/ Pityaahasadya Jagato Maataa Dhaataa Pitaa mahah, Vedyam pavitramomkaarah Rigsaamayajurevacha/ Gatirbhartaa Prabhussaakshi nivaasa - scharanam suhrut, Prabhavah pralayah shtaanam nidhaanam beejamavyayam/ Tapomyahamaham varsham nigruhaamyutsrijaami cha, amritamchauiva mityuscha sadasadccchhaahamnarjuna! Or ‘ I am the entire content of the mantras of the’ Shroucha Smaarta Pitru Yajna Karmas and the offerings like food, aajya of ghee and various other homa dravyas of bhojya or the offerings to Agni; I am the Creator of the Rig Yajur Samaa Vedas; parents grand parents and relatives; the ‘Veda saara Pranava’ is the Self; Veda Vedyaa, ‘Jagannaasha beejaa’; Utpatti Laya Sthaana, Parama gati or the Path of Ultimate Refuge, Srishti- Sthiti-Samhaara kaaraka and so on!)*

II.ii.11) *Brahmaivedamamritam purastaadbrahma pashchaad Brahma, dakshinachhottarena, athaschorthvm cha prastram Brahmavaivedam vishvam idam varishtham/*

(The Ultimate Truth is the immortality of Brahman every where, be it at the rear, the right, or the left. That Eternal Truth is valid everywhere irrespective of Directions, always irrespective of the Kaala Chakra spanning years, centuries, Yugas, Kalpas and so on. 'Brahmai vedam Vishvamidam Varishtham' or Brahman is the Universe and beyond the Universe, beyond comprehension and far beyond 'Satyaasatya' or The Truth and even the Non Truth!)

[This is the conclusion of the second chapter of the Second Mundaka]

The Story of Two Birds one seeking material joy and another lasting spiritual bliss

III.i.1) *Dve Suparnaa Sayuja sakhaaya samaanam vriksham parishasvajaate, tayoranyam pippalam svaaddhvatti anaishnan anyobhichaakasheeti/*

(An analogy of two companion birds named Suparna and Sayuja is drawn sharing the same tree as one is busy eating the fruits of the tree while the other remains watching without tasting; this is just as two persons are enjoying the taste even as the other refrains. While one regales by rejoicing the sweet results of different kinds of material happiness the other person calculates and weighs the pros and cons of the karma and the resultant reactions Bhagavad Gita opens a similar analogy too vide the Purushottama Prapti Yoga viz. XV chapter 1: *Urthvamula madhaasshaakhaam ashvattham praahuravyayam, cchhandaamsi yasya parnaani yastam vedsa vedavit/* or there is an Ashvatta Tree whose roots are comparable to 'Samsara' with roots visible on the ground and branches leaning down stated as of lasting life with Vedas as its leaves and the characteristics are well realised by a Veda Pandita. Kathopanishad vide II.ii.1 states: *Urthva mulovaakshaakha eshoshvattahsanaatanah, tadeva shuram tad brahma, tad evamritam uchyate, tasmin lokaah shrutaah sarve tadunaateti kaschana, etadvai tat/* or the cause and effect manifestation is discussed since the gigantic peepul tree with its root emerging of Brahman the immortal and the worlds there from. The sprawling tree is replete with innumerable extensions of features ranging from Pancha Bhutas of the Five Elements, Devas, Dishas and Virtues on the one side even with defending energies of the Universe as the relieving points and on the other hand a huge multitude of evils, old age, deaths, sorrows, diseases, struggles, besides material attractions all over. Yat Brahman puts a lid on the totality of situations, alike the pluses and minuses, yet with the defined boundaries and ground regulations well in place! Indeed That is That!)

III.i.2) *Samaane vrikshhe Purusho nimagnoneeshayaa shochati muhyaamaanah, jushtam yadaa pashya-tyanyameeshamasya mahimaanamiti veetashokah/*

(Thus the ephemeral attractions are easily drowned in by the majority while a far few only resist the temptations yet both the clans belong to the same very tree of Samsara. The struggle is against the temporary excitement versus self control and patient faith for bliss perhaps in the excruciating and even prolonged long term with total liberation.)

Self as the Source of Brahman attainable by Yoga, Karma, Tapasya and Truthfulness

III.i.3) *Yadaa pashyah pashyate rukma varnam kartaaram paramam brahma yonim, tadaa vidvaan punya pape vidhuya niranjanah paramam saamyam upaiti/*

(As indeed when the Seeker of Reality finally confronts the vision of the golden hued Over Lord and merges with the non duality of Purusha and the Self as the **Source of Brahman**, the Seeker attains equation and then the riddance of gunas and features, merits and non merits, ‘punya paapas’ and indeed that is what all the highest goal! Maitri Upanishad describing the Yoga method is quoted vide VI.18: *Tathaa tat prayoga kalpah praanaayaamah pattyaadhaaro dhyaanamdbhaaranaa tarkah samaadhih shadangaa iti uchyate yogah, anebna yadaa pashyam pashyati rukma varnam kartaaram Isham Purusham Brahma yonim; tad vidvaan punya paape vihaaya parevyaye sarvam ekeekaroti; evam hyaaha: yathaa parvatam aadeeptam naashrayanti kadaachana/* or the Yoga way for achieving identity, control of breath, total withdrawal of senses, deep meditation, intense concentration, contemplative enquiry and absorption is stated to be the ‘Shadanga Yoga’ or the six folded yoga to attain the identity with the Supreme; as animals and birds do not attempt mounting burning mountain peaks, so sins would find no shelter in those who is absorbed in Brahman! Again Kausheetaki Braahmana Upanishad vide I.5 is quoted: *Tad yathaa rathena dhaavayan ratha chakre paryavekshetaivam aho raatre paryavekshetaivam sukrita dushkrite sarvaani cha dvandvaani, sa esha visukruto vidushkrito brahma vidvaan Brahmaiva - abhipraiti/* or a person driving a chariot would examine the two wheels before riding it in the same way as at the day and night, the good works and the opposite; similarly a vidvan surpasses the good and evil and then only seeks to reach Brahman after a thorough self-examination or introspection!)

III.i.5) *Praanohtesha sarva bhutair vibhaati vijaanan vidvaan bhavate naativaadee, Atma kreedaa atmaratih kriyaavaanesha Brahmavidaam varishthah/*

(As a person of wisdom is fully aware of the common knowledge that existence is essential and prana or th vital force is th key factor, he would rather target the Self or the Antaratma instead of getting into the rigmarole of esoteric exercises and show off knowledge but delight in and get enrossed in the Self as per established routes. This is why Bhagvad Gita vide Sankhya Yoga, Chapter Two, Stanza 47 underlines the fundamental Principle: *Karmanyevaadhikaaraste maaphaleshu kadaachana, maa karmaphala heturbhu maa te sangotva karmani/* or Bhagavan Krishna emphasises to Arjuna that one has only the liberty of performing the prescribed duties as they would have no control of the end results or of the quality of reaping the fruits! More elaborately explained is Brihadaranyaka Upanishad vide IV.iv.22) *Sa evaa eha mahaan aja aatmaa yoyam vigjnaanamayaah praaneshu ya eshontar -hridaya aakaashaah tasmin shete sarvasya vashi, sarvasyeshaanah sarvasyaadhipatih; sa na saadhunaa karmanaa bhuyaana no evaa saadhunaa kaneeyan/ Esha sarveshwarah, esha bhutaadhipatih, esha bhutapaalaah, esha seturvidharana eshaam lokaanaam asambhedaya/ Tam etam Vedaanuvachanena braahmanaa vividishanti, yagnena, daanena, tapasaanaashakena; etam eva viditvaa munir bhavati, etam eva pravraajino lokam icchhantah pravarajanti/ Etadhasma vai tat poorve vidvaamsah prajaam na kaamayante: kim prajayaa karisyaaamah; yeshaam noyam aatmaayam loka iti/ te ha sma putraishanaa- yascha vittaishanaayascha lokaisha - naayascha vyuttaaya, atha bhikshaacharyam charanti; yaa hyova putraaishanaascha vittaishanaascha, yaa vittaishanaa saa lokaashananaascha; ubhe hy ete eshane eva bhavatah, sa esha neti netyatmaa; agrahya, naa hi grahyate, ashiryaaah na hi sheeryate, asangaah na hi sajyate; aseeto na vyathate na rishyati, etam u haivaite na tarata iti, atah paapam akaravam iti, atah kalyaanam akaravam iti; ubhe u haivaisha etetarati, nainam kritaakrite tapatah/* or having given so far the descriptions about the release of the Inner Self consequent on death, the physical conditions prevalent at the time of death, how a being transmigrates from one body to another, the beginning of the quest for Brahma, how Vidwans looked about this quest, the methodology followed by Brahma vettaas and the prescribed Scriptures in this context, the variations in the approaches to realise Brahman especially in respect of the role of Pure Intelligence and Ignorance, the decisive positions of Atmagjnas in the search of Bahman, the unique significance of the Paramatma, Brahma Nishtha, and now a Preface to *that* Self and proposal about the Sadhana is being discussed: ‘That’ distinctive and singular is identified with intellect in the midst of organs and senses. It lies in the elemental ether which is in the heart and is the commander , protector and the dividing line of worlds. Brahmanas seek to realise ‘That’ through the learning of Vedas, Sacrifices, charities, austerities, and moderate use of enjoyments. In fact, ‘grihastas’ eventually become ‘Sanyasis’ or

monks discarding homes, families, children, wealth and reach the stage of abandon and reject desires. Then they start the quest of the Truth and Illumination by the process of systematic elimination stating: *neti, neti* or not this, not this! This is because of the established scriptural evidences as well as ‘tarka’ or reasonings backed by Knowledge, Vidya and most importantly the Intuition called perception instinct. Then the realisation arrives in the process Examination: Is it perceivable, does it decay, is it attached; is it fettered, does it suffer injuries; the reply being an emphatic ‘no’, then the self examination begins: Have I done a good act, say a sacrifice, charity, desires, renunciation, acquisition of the ‘relevant’ knowledge and so on. Once the Individual reaches the stage of ‘no return’, then the pluses and minuses hardly matter to him at that most volatile stage when doubts cease to prick the Inner Conscience; indeed at that state or threshold of Realisation, the Self becomes devoid of merits or demerits since the evils are burnt into ashes like the blazing Fire burns the fuel, the impurities of gold are ridden and conviction firmly conquers and the Vision of The Brilliant Truth of the Self being the Supreme prevails!)

III.i.5) *Satyena labhyastapasaa hyesha atmaa samyajnaana brahmacharyena nityam, antahshareere jyotirmayo hi shubhro yam pashyanti yatayah khseena dishaah/*

(The Self is achievable through the understanding as to what is truth and untruth as also tapsya 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 ‘samyak jnaana’ or the knowledge in completion as backed by tapsya is the gateway to Enlightenment; some of the essential inputs of such ‘samyak jnaana’ are ‘nitya brahma charya’ or abstinence for good; ‘jihvaamritam maya’ or straightforwardness, non pretentiousness, and falsehood; ‘antashshareera 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 hue!)

III.i.6-9) *Satyameva Jayate naanrutam satyena panthaa vitato Deva yaanah, yenaakramanti rishayo hi aaptaa kaama tatra tat satyasya paramam nidhaanam// Brihaccha tad divyam achintyarupam sukshmaaccha tatsukshmataram vibhaati, duuraat suduure tad ihaantike cha pashaatsva ihaiva nihitam guhaayaam/ Na chakshusaa grahyate naapi vaachaa naanyar Devaih tapasaa karmanaavaa, jnaana prasaadena vishuddha sattvah tatastu tam pashyate nishkalam dhyayamaanah// Eshonur aatmaa chetasaa veditavyo yasmin praanah panchadhaa samvivesha, praanaischittam sarvam otam prajaanaam yasmin vishuddhe vibhavati esha aatmaa//*

(The Unique Motto that Bharata Desha had rightly adopted is ‘Satyameva Jayate’ or Truth triumphs and never the Untruth. It is by the path of Truth that Devas tread and thus is called Devayana. It is again that very path that Rishis and Seekers of the Eternal Truth ascend by to finally achieve its heights. Brahman is attainable only through the disciplines of Truthfulness and similar traits: It is ‘Divya’ Self-Resplendent; ‘Achintya Rupam’ or of Unimaginable Form; Sukshmantaram or Subtle like ‘Antariksha’; Vibhaati or of such illumination of Surya Chandraadis; ‘sudure’ or extremely distant to the ignorant since the wise are awareness as deep within quite nearby; and ‘guhaayam’ or is deep in the cavity of everybody’s Self, but imperceptible to the blind and ignorant. Indeed it is incomprehensible by the sensory organs and faculties of vision, speech, and so on except through the minds’eye that too by intense ‘dhyana’ fully backed by ‘Karma’ and ‘Dharma’; It is reachable by ‘jnaana prasaadena vishuddha sattva and jnaanamaya’ or only through the favourable medium of knowledge and purity of thought and deed. The subtle Self is within the heart where the Life Energy Praana enters the body of five forms of ‘praanaapaanodaana vyaana samaanas’ into the subtle Self hidden by the sensory organs but attainable clearly by the vision within.)

III.i.10) *Yam yam lokam manasaa samvibhaati vishuddha sattvah kaamayate yaamscha kaamaan, tam tam lokam jayate taamscha kaamah tasmaad aatmajnam hyerchayed bhuri kaamah/*

(So far what ever afflictions had been experienced so far are instantaneously faded and replaced by the person concerned of pure consciousness and now on the screen of his inner vision could experience the

lokas of his choice, be it the world of Devas or Manes, whatever desires are thought of are fulfilled now with the Brahma Jnana. Indeed the Knower of the Antaratma the Pure Consciousness or the Self possessed of all the abilities can obtain and world or its joys instantly!)

[This is the conclusion of the first chapter of the Third Mundaka]

Role of Maya and Cause of Re-Birth

III.ii.1-4) *Sa vedaitat paramam Brahma Dhaama yatra vishvam nihitam bhaati shubhram,upaasate puru - sham ye hi akaamaaste shukram etad ativaranti dheeraah// Kaamaanyah kaamayate manyamaanah sa kaamabhirjaayate tatra tatra, paryaptakaamasya kritaatmanastu ihaiva sarve praviliyanti kaamaah// Naayamaatmaa pravachanena labhyo na medhayaa, na medhayaa na bahunaa shrutena, yamevaisha vrinute tena labhyastasyaisha aatmaa vivrinute tanum svaam// Naayamatmaa balaheenena labhyo na cha pramaadaattapaso vyapyalingaat, etairupaayair yatate yastu vidvaamstashaisha aatmaa vitate Brahma dhaamaa!*

(Indeed, the persons of great knowledge and enlightenment having become desireless seek to overcome the eventuality of rebirth and concentrate on the worship of the Supreme Abode of Brahman. But, those who continue the pursuit of some desirable ends, even while brooding on the virtues in general, do have some of their wishes still unfulfilled and thus continue the cycle of rebirth due to the fact that the totality of causes is yet to be destroyed! The Self is not possible of accomplishment neither ‘pravachanena’ or by extensive and intensive study, nor ‘medhaaya’ that is by way of high level of absorption and power of comprehension, nor ‘bahudha shrutena’ that is by hearing the preachings by many Learned persons: this is only available by passionate thirst and unique dedication as a singular Mission of Life: ‘esha atmaa tasya vivrunute svayam tanum’ or by one’s own gift as a Self Revelation! All kinds of spiritual disciplines including knowledge, absence of delusions as created by the play of Maya, high level abstinence are no doubt among the proactive factors, but the Will of Almighty would be the supreme factor! In any case, the definite climate is created for the attainment of the Self by the negation of principles as it is not in the realms of possibility by one’s succumbing to forces as weakness of mind and its lack of resolve, susceptibility to delusions, knowledge without monasticism and so on.)

The Ultimate Accomplishment, its nature, pattern, and emancipation

III.ii.5-6) *Sampraapyainam Rishayo jnaana triptah kritamaano vitta-raagah prashantaah, te sarvagam sarvatah praapya dheeraa yuktaatmaanah sarvam evavishanti// Vedaanta- vijnaana-sunishchitaarthah - sanyaasa yogaadyatayah shuddhasatvaah, te brahmalokeshu paraantakaale paraamritaah parimucchyanti sarve//*

(Once having visualised the Ultimate Truth as the very Self and none else, the Rishis become ‘jnaana triptas’ or contented with that outstanding revelation and as ‘kritaamanaah’ or getting established in the identity of the Self, experience the qualities of ‘veetaraagah’ and ‘prashaantah’ or freedom of attachments and composure as all the senses get totally withdrawn. They thus perfect themselves as dispassionate, tranquil Souls merge themselves into the All Knowing having once for all snapping the physical adjuncts created by the thick layer of ignorance ! Those have transformed themselves as the Supreme Self’ being the ‘Vedanta-Vijnaana-Sunishchitaarthas’ or with the mastery and sharpness of Veda Jnaana, have since turned out as ‘shuddha satvaah’ or purified in mind through ‘sanyasa yoga’ or the yoga of monk like existence of solitude, worship and contemplation. At ‘paraantakaale’ or the time of termination of life, these glorious Souls become ‘brahma lokeshu’ as ‘paraamritaah’ or of Immortality just as without the footprints of birds untraced on the surface of running flow of water! However, words of caution have been sounded that the mystery of Brahma Vidya should not be imparted freely to the undeserving; Svetaashvatara Upanishad vide VI.22 states: *Vetaante paramam guhyam puraakalpe prachoditam, naaprashaantaaya daatavyam naaputraayaashishyaaya vaa punah/* or the unique mystery in the

Vedaanta as declared in the ages of the yore should be imparted to those whose credentials of Self Control were not tested but safely perhaps to trusted sons and students!)

III.ii.7) *Gataah kaalaah pancha dasa pratishthaa Devaascha Sarve pratidevataasu, Karmaani vijnaanamayasha Atmaa parevyaye sarva ekeebhavanti/*

(At the Time of achieving ‘Mukti’ or Deliverance, the fifteen body constituents headed by Praana are merged into the respective divinities, and the karmas and the resultant fruits as expected of the body constituents to perform get unified into the Supreme! The unification process involves absorption of the Pancha-Panchendriyas viz. the five each of the jnaanendriyas and karmendriyas or Jneya-Karma sensory organs are all ruled over the Praana and as Prashnopanishad vide VI. iv explains the divine causes and effects: *sa praanamasruja praanaashrajata shraddhaam Kham Vaayurjyotiraapah Prithiveendrayah manah, annamannat viriyam tapo mantraah karma lokaa lokeshu cha naam cha/* He transformed himself to create praana the vital Energy; from praana the faith, the Pancha bhutas or the five Basic Elements of Nature viz. Prithivi-Aaapas-Tejo-Vaayu- Akashsa ; the resultant organs, mind, food, from food the vigour, tapas or Self Restraint, mantras, karma or sacrificial deeds, worlds and the names of the respective worlds. Hence the process of unification of the Self with the Supreme. The state of Nirvana is that of a closed account of what one loosely call is that of Fate and the submerger of the Inner consciousness and the Reality. This denotes the situation of ‘Sarve ekeebhavanti’ or every thing becomes indistinguishable; and that is ‘pare avyaye’ or the Infinite, Undecaying, Unknown yet Right Within!)

III.ii.8) *Yathaa nadyah syandamaanaah Samudrostam gacchanti naama rupe vihaaya, tathaa vidvaan naama rupaad vimuktah paraatparam purushamupaiti divyam/*

(Just as rivers merge with Seas, totally losing their names, origins and their courses, so do the Individual Selves merge completely in ‘Paraatparam Purusham Divyam’ as these rivers become ‘naamarupa vihaya’ and ‘naama rupaad vimuktah’; the ‘Param’ is the Supreme while ‘Paraat’ as stated as the fleeting flashes of Maya the forces of Illusion. Indeed, Maya is no doubt of ‘Paratah’ nature as it is uncontrollable by the mortal beings normally but in the context of the merger of the Self and the Supreme, Maya is pushed down and overcome as Truth gets vindicated and Reality prevails in the context of emancipation! Prashnopanishad vide IV.v. explains further: *Sa yathema nadyah syandamaanaah Samudraayanaah Samudram praapyastam gacchanti bhidyete taasaam naamarupe samudra ityeva prochyate/ Evame – vaasya paridrishtirimaah shodasha kalaah purushaayanaah purusha ityevam prochyate sa eshokalom-ruto bhavati/* or as the rivers merge with the Seas they lose their identity and are merely called as the Seas and similarly the body constituents disappear as they see the Parama Purusha. In the next Stanza, the Upanishad states: *Araa iva ratha naabhau kalaa yasmin pratishthitaah, ta vedyam Purusham veda yathaa maa vo mrityuh parivyathaa/* or just as the spokes of a chariot wheel are fixed to hub, the body limbs are aligned to the axis named mind but collapse of the wheel or death of the Being is unaffected by the driving force of the Unknown Purusha!)

III.ii.9) *Sa yo ha vai tatparam Brahma veda brahmaiva bhavati, naasyaabrahmavit kule bhavati, tarati shokam tarati paapmaanam guhaa- gandhibhyo vimuktomrito bhavati/*

(A great accomplisher of the Supreme Brahman hardly realises his status as indeed he is already merged in that flood of Radiance. None in his erstwhile clan would ever be aware of that position. Even while alive, he would be as: ‘tarati shokam’ or overcomes grief of mind; ‘tarati paapmaanam’ or is in the state of a blemishlessness or as of the state of a ‘Sthitaprajna’; ‘guhaagrandshibhyaha vimuktah’ or freed from the knots of the unknown cave hidden in a mortal heart as shrouded by ignorance and Maya of existence; and as ‘ Amartah’ or the Immortal and Eternal)

III.ii.10) *Tadetat Richabhyuktam: Kriyaavantah shrotriyaa Brahma nishthaah svayam juhvata ekarshim shraddhayantah tesham evaitaam Brahma vidyaam vadeta shirovratam vividhivadyaih tu cheernam/*

(This Parama Mantra is 'abhyuktam' or is revealed as follows: Those who are 'kriyavantah shrotriyah brahma nishthaah' or as preconditioned as the practitioners as designated disciplines, scrupulous observers of Vedic duties and seekers of Hiranyagarbha and further of Brahman beyond; also as the 'svayam kartas' or self performers of Ekarshi Sacrifices with faith and dedication are qualified to learn Brahma Vidya and practise the concerned Principles as per the Vedic Vow of holding Agni on the head as per Atharva Veda!)

Prostrations to Ancient Rishis for the Revelations

III.ii.11) *Tadetat Satyam Rishir Angiraah purovaacha, naitad acheerna vratodhite,namah parama Rishibho namah parama Rishabhyah/*

(As the Great Rishi Angirasa declared: 'The above certainly is the Truth of the Truths as preached in the times of the yore. Those who do not undertook the fulfillment of this vow to intensely cogitate about this Truth and of this Highest Reality are refrained to study this Upanishad! 'Saashtaanaga Pranaamas' to the Illustrious Maharshis and Brahma Vid Maha Jnanis! Our 'Shashtaanga Pranamaas' again and again!' OM Tatsat!)

Conclusion:

One is beholden to Maharshi Mundaka to teach the posterity of what the ancient Sages transmitted down the Kalpas and Yugas of the peripheries of what Brahma Himself taught about the 'Parijnaana' of Brahma Vidya. Indeed the 'parijnaana' cannot be even signified as 'uparijnaana' or only the peripheries! The mere quintessence of the Distant Approach to Brahma Vidya is indeed stated as 'None too Distant'! But the process of Its Comprehension is too distant like the phenomenon of a mirage!

Mundakopanishad provides a brief approach to the outline like the Preface of a Thesis! The Contents of the Preface itself demands intensive introspection and extensive knowledge. The 'Paraaparaa' approach to Brahman looks innocuously simple. The 'Para' is what all Veda Vedangas have instructed; let alone the Ocean of Vedic Knowledge; even appropriate conception and command of any of the Veda Vedangas like Shiksha, Kalpa, Nirukta, Chhanda, Vyakarana and Jyotisha would ask for births and rebirths; a Brief on the Vedaangas has been purposefully outlined from NaradaMaha Purana to indicate the enormity of the same. Absorption of Karma Jnaana is a process of several cycles of births too! But, some jnanis with the attainment of the cumulative fruits of erstwhile lives might perhaps attain the 'Parijnaana' even in their early phases of life and backed by the 'Paraajnaana' attempt for the 'Aparajnaana'. The outlines of the Superior Vidya as the steps of the ladder after alighting all the earlier ones might then be visualised to ultimately discover after all the harrowing efforts, as that of the Subtle Self Itself right within as described in the final chapter; the preconditions to the attainment of Brahma Vidya as summarised in the Second Chapter of the Third Mundaka of this Upanishad in the resemblance of the contemporary context of an Agreement as per clause of 'THE TERMS AND CONDITIONS APPLY'!

[This is the Close of Mundaka Upanishad and the Auspicious Beginning of Introspection!]

MAANDUKYA UPANISHAD

(with Gaudapaada's Kaarika)

OM/ Bhadram karnebhih shrunuyaama devaa bhadram pashyemaaksha bhiryajatraah, Sthirai rangaistushtuvamsastanubhir vyashema deva hitam yadaahuh// Svastina Indro vriddhyashravaah svastinah Pushaa Vishvavedaah, Svasti nastaarkshyo arishtanemih svasti no Brihaspatirdadhaatu// 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 Pusha the God of Earth bestow to us excellent disposition and lenience towards us as we might falter and fail. May Garuda Deva who oversees 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 the Path of Material Prosperity and Spiritual Fulfillment; may the Universe be surfeit with Peace, Peace and Peace always!)

Introduction:

Being the glorious revelation of the illustrious Maharshi Manduka of the Eternal Truth and Reality, Mandukya Upanishad visioned Twelve 'Paramaatha Shlokas' or the poignant Statements providing the epitome of Vedas and Upanishads. Hence the Truism : *Maandukyam ekameva alam mumukshunaam vimuktaye/* One single and far fetching Upanishad is a direct exposition even excelling Brihadaranyaka or Chhaandogya Upanishad as it seeks to hit direct the Actuality of Existence and Beyond, without frills and fringes and the aids of examples and explanations. The Basics are explained as the utmost magnitude and far-reach of Pranava or Omkara, the magnificence of 'Antaratma' or the Inner Consciousness called as the Self and 'Paramaatma', the Super Self ; the Vaishvanara or the Virat Purusha possessive of four quarters of Spheres of Action viz. the 'Jaagarita' or the Waking State, the 'Tajjasa' or the Dream State, 'Sushupta' or 'Praajna' the Deep Sleep, and 'Sarvajnata' or the Omniscience; the features of Virat Purusha and Pranava the Ultimate! Thus existence commences and climaxes with Pranava! Indeed the Quintessence of Life and Beyond is the sum and substance of Maandukya Upanishad. The 'Gaudapada Kaarikas' or amplificatory annotations are embedded in each of the Twelve Maandukya Stanzas.

Maandukyay I and II

Omityeyed aksharam idam sarvam tasyopavyaakhyaanam bhutam bhavad bhavishyad iti sarvam omkaara eva yac chaanyat trikaalaateetam tadapi omkaara eva// Sarvam hyetad Brahma, ayam aatmaa Brahma, soyam aatmaa chathushpaat/

(The most Sacred Word is the exposition of the Universe in totality and the 'Kaala maana' or the Past-Present-Future . *Tasya upavyaakhyaanam* or that - Om- is indeed the visual exhibition and elucidation of the yesterday-today -and tomorrow! *Sarvametat Brahma* or this Om is all about Brahman; *Ayam aatmaa Brahma* or the Self is Brahman too. Obviously thus OM and Brahman and Self are all the same. And this equation has *chathushpaad* or four feet or quarters described as Vishva-Tajjasa-Praajna and Turiya, all merging in successive stages)

Maandukya III

Jaagarita sthaano bahisprajnah saptaanga ekonavimshati mukhah sthula bhug Vaishvaanarah prathama paadah/

(The first quarter is of Vaishvaanara whose sphere of activity is in the *Jaagarita sthaana* or the State of Wakefulness. He enjoys the *Bahirprajna* or the awareness of the happenings around in relation to the objects on the open Society as he is equipped with *saptaangas* or seven limbs to see, hear, smell and breathe, move about, feel, generate and clear out and above all think. Chhandogya Upanishad vide V.xviii.2 explains about the consciousness of the objects outside as indeed that of an imagery of Agnihotra or Vaishvanara Sacrifice as in the case of Vaishvanara Self: ‘Heaven as head, Surya as the eyes, Air as Praana, Sky as the middle portion of the body, water as the bladder, Earth as the two feet, sacrificial altar as the chest, kusha grass as his hair; Garhapatyagni as his heart; Aavaahaarya Pachana Agni as the mind, and Aavavaneeya Agni or that into food as oblation as his mouth. Thus He the Viashvanara Self is possessed of *Saptaangas*. Now, He is also possessive of *ekonavimshati mukhah* or nineteen mouths-viz. ‘pancha jnanendriyas’ or five senses of perception and ‘pancha karmendriyas’ or five organs of action, besides ‘pancha praanas’ of ‘praana-apaana-udaana-vyaana-samaana’ as also the mind again comprising the faculty of thinking- intellect-ego and wisdom or what one calls as judgment. Thus Viashvanara is known as ‘Vishva’ or the enjoyer of what all the Universe is capable of offering by way of pleasures and experiences and ‘Nara’ or the leader of the organs and mind backed up by the Vital Forces! Now the Self Consciousness, or the Composite Self in short, is the Virat Svarupa or the composite form of all the gross bodies and the Unique Symbol of what all Universe is made of-maintained by- and -periodically destroyed too , giving way to another cycle of the Time capsule. Indeed the Virat Svarupa is a designation of self manifestation and the self- prescribed, even as the Supreme remains yet unknown! The apprehension of dualism is totally misleading , misunderstood , unestablished and painstakingly denied by Upanishads. Chhandogya Upanishad vide VI.ii. 1-2 is quoted as saying that: *Sad eva idam agra aaseed ekam evaadeeteeyam taddhaika aahuh, asad evedam agra aaseed ekam evdviteeyam, tasmaad asatah sajjaayata/ Kutas tu khalu, Saumya, evam syaat, iti ho vaacha, katham, asatah sajjaayeteti, sat tveva, Saumya, idam agra aaseed ekam evadviteeyam/* Or in the beginning there was only one Single Existence with none else, and out of that emerged a second. Indeed by which logic this was possible that existence could come out of non- existence, especially the proposition was that at the beginning there was no other existence! The inference could be argued that three possibilities might be drawn: the term ‘ekam’ might have excluded ‘sajjaayata’ or of the same tree like another tree; ‘svagata bheda’ or internal variation of the same tree’s leaves, flowers, or fruits; or ‘vijaateeyata’ or the difference of a tree from say a rock. But when one is referring to some one like the Unique Brahman, the aforesaid possibilities are simply ruled out! Having thus explained about the unity of Vaishvanara and the Supreme Unknown, Brihadaranyaka Upanishad in Madhu Brahmana vide II.vi.1 is suggestive of the unity of ‘Taisaja’ and ‘Praajnaa’ as well with the Virat Purusha besides Hiranyagarbha as well. The Madhu Vidya or the doctrine of Honey as applicable to the Beings is equally applicable to Elements and Concepts as well the Self: *Iyam Prithivi sarveshaam bhutaanaam madhu, asyai prithivyai sarvaani bhutaani madhu; yashchaayam asyaam prithivyaam tejomayomritamayah Purushah, yashchaayam adhyatmam shareerah tejomayomritamayah Purushah, ayameva yoyam atmaa, idam amritam, idam Brahma, idam sarvam/* or Earth is like madhu or honey which is the essence of all the Beings from Virat Purusha and Hiranyagarbha to a blade of grass. The Virat Svarupa or the Composite Self comprises of

four entities viz. Prithivimaya, Tejomaya, Amritamaya and Purusha. This is indeed the Atma, Amrita, Prajna, Brahma and Sarvam or the Totality !)

Mandukya IV

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

(‘Taijasa’ is the second quarter and its sphere of activity is the dream state or sub-consciousness. Its consciousness is in-rooted or inward bound and looking within; it is possessed of seven body limbs and nineteen mouths, and is capable of experiencing the joy of subtle objects. This Taijasa which is essentially stationed in ‘svapna sthaana’ is no doubt active otherwise too but since there are direct means of awareness by way of mental vibrations, it is dormant excepting in the dream stage when it gets activated. Brihadaranyaka Upanishad aptly explains vide IV.iii.9 : *Tasya vaa etasya purushasya dvai eva sthaane bhavatah: idam cha paraloka shtaanam cha sandhyam triteeyam svapnasthaanam; tasmin sandhye sthaane tishthannete ubhe sthaany pashyati idam cha paraloka sthaanamcha/ Atha yathaakrameyam paraloka shtaanam bhavati tam aakramam aakramya, ubhayaan paapmaanaa aanannadaamscha pashyati/ Sa yaataa praspapiti, asya lokasya sarvaavato matram apaadaya, svayam vihatya, svayam nirmaaya, svena bhaasaa, svena jyotisaa praspapiti; atraaya purushah svayam jyotirbhavati/* or an individual possesses two places of stay viz. his present birth and the next birth, while there is a dream stage which is an interval of the two. Now, over and above the waking and dream states there are two worlds between which the individual-self bears resemblance to knowledge or awareness in the unbroken series of deaths and births. In the waking state the individual self gets mixed up with the purpose of body organs and their functions, awareness or intelligence, the mind and thoughts and the extraneous influences as also the action-reaction syndrome. But in the dream stage the organs and senses remain inoperative and the self gets disintegrated except with the mind. Actual sufferings and of joys are experienced in reality of the wakeful state while in the dream state such experiences are merely imagined due to the activity of mind. During the sleep, the Self takes along the material of the everhappening experiences of the world and tears himself apart to build his own world of ‘so called’ reality since existence itself is unreal. One might however wonder after all the sense objects are experienced in dreams just as in the case of waking state then how could one deduce that the organs do not function too! In the next stanza the reply is given: *Na tatra rathaa na ratha yogaah, na panthaano bhavanti; atha rathaan, ratha yogaan, pathah srijate; na tatraanandaa, mudah pramudo bhavanti, athaanandaan, mudahpramudah srijate; na tara vashaantaah pushkarinyah sravantyo bhavanti; atha vashaantaan pushkarinih shravanteeh srijate, sa hi kartaa/* or in the dream stage, the individual self creates his own world, puts his body aside and creates himself with chariots, horses, highways for the chariots. In actuality, he might not have pleasures, enjoyments, fame and name, material prosperity, swimming pools, tanks and rivers or whatever unfulfilled desires; contrarily at the same time, he might imagine fears and failures, defeats and even deaths. After all, the individual is the agent of making unreal things real; his wishes as horses and apprehensions as possibilities. It is through the light of the Self that he sits, moves about, works and returns. The Pure Intelligence termed as the light of the Self would thus illuminate that body and its organs through the mind and allows the acts to function accordingly as per the latter’s dictates, since the Self is but an Agent! Thus returning to the concept of ‘Taijasa’, the mind assumes *Antah prajna* or sub-consciousness becoming aware of the internal objects and these appear as real.)

Maandukya V

Yatra supto na kam chana kaamam kaamayate na kam chana svapnam pashyati tat sushuptam, sushupta sthaana ekeebhutah prajnaa ghana evaanandamayo hi ananda bhuk chetho mukhah praajnaa ghana evaanadamayo hi aananda bhuk cheto mukhah prajnah triteeya paadah/

(The state of 'Sushupti' is of dense and deep sleep as differentiated from mere slumber in a state that is neither normal nor of dreams, desires, fears, feelings. This is the fulfilled state of 'praajna' being the third sphere of the Self when awareness is overpowered and unable to differentiate things, happenings and 'realities'. In this dreamless sleep, the person concerned becomes undivided as of a *Prajnaana ghana* or of an undifferentiated mass of over all consciousness and as *-ekeebhutah* -since he is the specific host of duality as of the states of waking, dream, and other states of mental vibrations. This state verges on being *ananda bhuk* or of bliss. In Brihadaranyaka Upanishad vide IV.iii.32, Maharshi Yajnyavalkya explains to Emperor Janaka: *Salila eko drashtaadvaito bhavati, esha brahma lokah, samraad iti/ Hainam anushashaasa yajnyavakkyah; taasya paramaa gatih, etaashta parama sampat, eshosya paramo lokah, eshosya parama aanandah; etasyaiva anandasyaanyaani bhutaani maatram upajeevanti/* or That person becomes transparent like the flow of water as the Seeker has no duality what so ever. There is indeed no witness but a single witness of the Self becoming the Supreme being free from the limiting attachments or appendages of body, organs, and senses that is Brahman Itself without a second! That is its highest accomplishment, this is the Supreme Bliss! Indeed, just one particle of that Bliss keeps the Universe ticking! Thus having achieved the outstanding bliss, the person in 'sushupta' state becomes *cheto mukha* experiencing the experimental and experiential status even during 'prajnatva' or at the two way door of consciousness and deep sleep.)

Maandukya VI

Esha sarveshvarah esha sarvajnaaah, eshontaryaami, esha yonih sarvasya prabhavaapyayau hi bhutaanaam/

(Most certainly, this Prajnatva even in normalcy is embedded in the Experiencer of Sushupti as he is now called *Sarveswara* or the Unique Lord of all. He is then the Supreme Brahman Himself! He is the Omniscient, Omni present and Omni potent of all as the Creator-Sustainer-Destroyer of the Universe. Chhandogya Upanishad vide VI.vii-1&2 in reference to the conversation of Uddalaka Aaruni teaches his son Svetaketu: *Uddaalakohaarunih Svetaketum putram uvaacha, svapnaantam me Saumya, vijaanaaheeti, yatraitat purushah svapiti naama, sataa, Soumya, vijaaniiheeti, yatraitat purushah svapiti aama, sataa, Saumya, tadaa sampanno bhavati, svam apiito bhavati, tasmaad enam svapiiteeti aachakshate, svam hy apeeto bhavati// Sa yathaa shakinih sutrenaprabaddho disham disham patitvaanyatraayatanam alabhavaa bandhanam evopashrayate, evameva khalu, Saumya, tan mano disham disham patitanvaanyatraayatanam alabdhvaa praanam evopashrayate, praana bandhanam hi, Saumya, mana iti//* or Uddalaka Aaruni asked his son Svetaketu to learn from him about deep sleep; he would then be considered that his mind entered his individual consciousness or Soul as though the person entered into a mirror in the form of a reflection, or like the reflection of Sun in water. It is in that state, his individual self is identical with his mind and the thought process gets adjusted to varying situations, besides all his actions like hearing, seeing, talking, running, enjoying or lamenting, singing, crying, becoming jealous or liberal etc. are all enacted as per the dictates of his dreams. In that dream situation, the mind flies in various directions as though a bird or even a kite is tied to a string which indeed is like

the Praana the vital force! Mind is what surpasses the Praana but is deeply rooted into it! Having thus explained, the Prajna Svarupa is manifested as the *Antaryaami, Yonih, Sarvasya, Prabhava-apyayau bhutaanaam* or as the Inner Controller and Regulator, the Singular Source of Creation and Dissolution)

Gaudapaada Kaarika (G.K) I on Mandukyasa I -6

G.K I:

Bahishprajno vibhurvishvo hyaantah prajnastu taijasah, Ghanaprajnastathaa prajna eka eva tridhaa smritah/

(While 'Vishva' or the Individuals in collection discerns all the extraneous objects, 'Taijasa' experiences all subtleties or nuances of the internal features of all entities. 'Prajna' is the consciousness in totality. Indeed it is just the same entity considered in three ways viz. waking-dream-deep sleep or sushupti. In this context, the analogies of a large fish moving along river banks or a hawk flying in the sky is cited as in Brihadaranyaka Upanishad IV.iii. 18-19: *Tad yathaa mahamatsya ubhe kuule anusamcharati, purvam chaaparam cha, evam evaamayam Purusha etaav ubhaav antaav anusamcharati, svapnantam cha buddhhaantam cha// Tad yathaasminn aakaashe shyeno vaa suparno vaa viparipatya shraantah samhatya pakshau samlayaayaiva dhriyate, evam evaayam purusha etasmaa antaaya dhaavati yatra na kamchana kaamam kaamayate, na kam chani svapnam pashyati/* or as a huge fish swims alternately on the eastern and western banks of a river, the Self has no difference in either of the states of existence viz. that of wakefulness or dream as it is not overpowered by the organs and senses resulting in motivations, desires and actions as by nature free to act on its own fully independent, free to act on its own, enlightened and Pure. Similarly as a hawk flying free and roams in all directions as it pleases and desirous of taking rest and relaxation reaches its nest and falls asleep. The Self too so connected with the results of its contact with body parts and actions as covered by the veil of ignorance in the waking state desires rest into deep sleep. Thus the transcendence or the superiormost excellence of the Self is established in the three stages of awakeness-dream stage and sushupti)

G.K. 2:

Dakshinaakshi mukhe Vishvo manasyantastu Taijasah, Aakasho cha hridi praajnyastridhaa dehe vyavasthitah/

(Seeking to annotate Vishva-Taijasa and Prajna, Gaudapaada explains that Vishva the Composite Self being the 'Antaratma' of all that exists in the Universe especially in reference of Praana is met with in the right eye since that happens to be the place of experience; Taijasa is in built one's own mind as the motivating and thinking power; Praajna is in the heart directly connected with Aakaasha or Space. Indeed these three entities of the physique are the built-in features of existence. Now the support of Vedic Texts is provided in each of the three components of the Self viz. the Vishva, Taijasa and Prajna. About Vishva first. Brihadaranyaka Upanishad vide IV.ii.2: *Indho ha vai yoyam dakshinekshan purushah; tam vaa etamindham santamindra ityaa chakshate parokshenaiva; paroksha priyaa iva hi devaah pratyaksha dvishaa/* or This Entity who is in the right eye is called Indha or Indra as normally devas are fond of being called indirectly and do not like being addressed directly. Though Vishvanara exists equally in all the organs and senses, he is specially referred to as being present in the right eye which is noted for clarity of

perception. As regards Taijasa, ‘manasyantu taijasah’ or as Taijasa being in mind that entity too is an integral part of Vishva itself. Taijasa as an integral part of waking state and of the thought process is sustained by elightenment and is linked with action-reaction syndrome. But Prajna is distinguished as ‘Aakaasho cha hridi prajnaa’ or since Prajna is linked with Space and of consciousness further integrated with very existence sourced from Praana the vital force: Chhandogya Upanishad ref. IV.iii.3 is quoted: *Atha adhyaatmam: praano vaava samvargah, sa yadaa svapiti praanameva vaag ayeti, praanam chakshuh, praanam chakshuh, praana shrotram, praanam manah, praano hyevaitaan sarvaan samvrinte iti/* or specifically with reference to the Self or the Antaratma: Praana or the very breath is the singular place of merger; whenever there is any problem of merger of any sense organ, it is the vital force that needs to be revived with; be it vision of the eyes, speech of the tongue, hearing of the ears or the thought of the mind! Hence the Gaudapaada Kaarika 2 concludes: *Trividhaa dehe vyavasthitah/* or the very existence of the body comprises of three ways viz. Vishva-Taijasa-Praajna!)

G.K.3-5:

*Vishvo hi sthulabhuk nityam taijasah praviviktabhuk, Ananda bhukthaa praajnadhaa bhogam nibodhata//
Sthulam tarpayate praviviktam tu taijasam, Aaanandascha tathaa praajnam trithaa truptim nibodhata//
Trishu dhaamasi yhadbhogyam bhoktaa yascha prakeertitah, Vedaitadubhayam yastu bhungjaano na lipyate//*

(While Vishva is delighted with the magnitude and variety which represents as gross, Taijasa is joyous with subtleness and intricacies while Prajna is immersed in idyllic bliss. Thus enjoyment is three fold. The ‘sthula’ or gross yields fulfillment, the subtle satisfies the Taijasa while Praajna gets ecstatic with bliss alone. The Self seeks experience of all the three phases of satisfaction no doubt but does not identify with any as nothing is added or subtracted from its state of tranquility. Much unlike the Vishva or Taijasa or Praajna, the Self as the ‘bhokta’ or the enjoyer even while enjoying-‘bhunjaanaha’- but does not get affected-‘na lipyate’. This is just as in the case of fire which does not lose or gain in its basic traits by consuming its own fuel)

G.K.6:

Prabhavah sarva bhaavaanaam sataamiti vinishchayah, Sarvam janayati praanah chetoshuun purushah prithak/

(As covered by Ignorance or Maya the ‘Make Believe’, each and every Being has its own origin, category, name, form and feature. This fact indeed is well established and widely known; ‘sarva bhaavaanaam sataam’ or all the entities exist in their different modes as super imposed. *Praanah janayati sarvam* or Praana the alternate of Brahman manifested everything and every body. *Purushah janayati prithak chetosmin* or Purusha created rays of consciousness separately. Brihadaranyaka Upanishad vide I.iv.1 asserts: *Atmaivedam agra aseetpurushavidhah sonuveekshya naanyadatmano pashyat soham asmite agrevyaharat, tatoham naamaabhavat, tasmadapi etarhi aamantritah, aham ayam iti evaagra uktvaa, athaanyan naama prabhurute yadasya bhavati, sa yatpurvosmaat sarasmaat sarvaan paapmana aushat, tasmaat purushah, oshati ha vai sa tam, yosmaat poorvo bubhushati, ya evam veda/* or at the beginning, it was only the ‘Purushaakaara’ or human like Atma who found that there was none else and thus he pronounced himself as ‘Ahamasmi’ or ‘I am myself’! Till date one addresses the Self likewise. Since he would have practised Dharma in his earlier Incarnation and now he has no contender, he said to himself

that whatever evils might have existed in the past would have been burnt off and as such he claimed the status of Purusha the Virat or Viraja. Mundaka Upanishad vide II.ii.11 states: *Brahmaivavedamamritam purastad brahma, dakshinacchottarena, athaschorthvam cha prastram Brahmavaivedam vishvam idam varishtham/* or the ultimate Truth is the Immortality of Brahman everywhere, be it the rear, the right, or the left. That Eternal Truth is valid every where irrespective of Directions, always irrespective of ‘kaala chakra’ or the cycle of time. ‘Brahmai vedam vishvamidam varishtham’ or Brahma is the Universe and beyond; He is beyond comprehension and even ‘Satyaasatya’ or the Truth and even the Non truth! Reverting back to Praana and Creation, Mundaka Upanishad is quoted again ref. I.i.7: *Tathorna naabhih grihnatecha, yathaa prithivyaam oshadhasya sambhaavanti, yathaa satah purushaat keshalomam tadaksharat sambhavateeh vishvam/* or the Maha Purusha weaves around the unparalleled Universe just as Earth grows herbs and trees, just as human beings issue out hairs on body and head just as a spider spreads out and withdraws its thread. More tellingly is the correlation explained vide II.i.20 of Brihadaranyaka Upanishad: *Sa yathornaabhis tantunoccharet, yathaagneh kshudraa visphulingaa vyucchharanti: tasyopanishat, satyasya satyam iti praanaah vai satyam, tesaam esha satyam/* or the Individual Selves having similar bod parts manifest specific characteristics typical of their own; this is so with all the Beings in creation, more so of humans. This is on the analogy of a spider weaving threads of similar nature or Fire creating tiny sparks flickering all around. In the same manner all Individual Selves in existence are akin to Brahman and truly Upanishads are the hidden meanings of existence revealing just this Basic Truth that the Individual Self is the Supreme Self Itself. Upanishads are the capacity to bring near to this Truth that Praana couched in a live body is the Self that is the Supreme and THAT IS THE TRUTH!)

G.K. 7: *Vibhutim prasavam tvanye manyante srushtichintakaah, swapna maayaasarupeti srishtiranthaiur vikalpitaah/*

(While those Vidvans who are indeed aware of the magnificence and splendour of the Almighty are sure of the origin and process of Creation and of human and all other beings, but the ignorant ones feel overawed and surmise that their creation in uniformity of species as prototypes is a fantasy, a dream and sheer magic. Maharshi Dadhyan taught Madhu Vidya to Ashvini Kumar Devas, as bearing horse heads, explained vide II.v.18-19 of Brihadaranyaka Upanishad as follows: *Purash chakre dvipaadah, purash chakre chatush -paadah, purah sa pakshee bhutvaa purah purusha aavishat iti// sa vaa ayam purushah sarvaasu puursu purishayah, nainena kim cha naanaavitam, nainena kim cha naasamvitam//* or Paramatma manifested himself as with two feet like human beings and birds and later on as four feet animals; since He entered in a subtle form, he is called Purusha. Indeed there is nobody that is not covered by him in any imaginable form as enveloped by him inside and outside. In other words there is nothing that is not pervaded by him in the form and category of that very species. The next Stanza states: *Rupam rupam pratirupo bahuuva, tad asya rupam pratichakshanaaya; Indro maayaabhih puru rupa eeyate, yuktaa hyasya harayah shataa dasha iti/* or As each specie of the Lord’s creation as biped or quadruped or innumerable other forms, the process of creation got multiplied as ‘prati svarupas’ prototype replicas of similar features, organs and their respective functions in perpetuity till the termination of creation till another such cycle gets renewed. This indeed sounds like a ‘Indramaya’ as one does observe a magician throwing up a rope skyward, ascend it with bare arms; disappear and reappear in pieces fall down, and as the pieces are regrouped get ready to ascend the rope once again. This kind of magic or fantasy is somewhat comparable to those of Taijasa and Prajna states again, ie. in the respective stages of Awakeness-dream stage-and deep sleep. This is only to prove that the Beings created by the Almighty

are such as to one draw wonders how Srishsti could have taken place in such a manner of a magic or dream!)

G.K.8-9:

Icchaamaatram prabhoh srishtiri srushtau vinishchchitaah, Kaatprasutim bhutaanaam manyante kaalachintikaah// Bhogaartham srishtiriyaneye kreedarthamiti chaapare, Devasyaisha svabhaavoyamaapta kaamasya kaa spruhaa//

(While some are possessive of deep conviction that creation is but a mere will of the Lord, others including astrologers and so called rationalists that the birth of Beings is due to Kaalamaan or the Time Cycle and Graha-Chaara alone . Those who realise that Paramatma alone created the Universe and the Beings believe that He did so for his *bhogaardham* and *kreedardham* or his enjoyment, sport and entertainment. Indeed what else could be the purpose of that outstanding and glorious Fund of Effulgence might otherwise have!

Maandukya Upanishad resumed

Maandukya VII

Naantah-prajnaam, na bahis prajnaam, nobhayatah-prajnaam, na prajnaa-ghanam, na prajnaam, naaprajnaam, adrishtam, avyavahaarayam, agrahyam,alakshanam, achintyam, avyapadeshyam, ekaatma-pratyaya-sharam, prapannopashamam shaantam, shivam, advaitam, chaturdham man yante, sa atmaa,saa vijneyah/

(Now, the delineation of the Self: Considering that the Self comprises of ‘Chatush Paada’ or of Four Quarters, this State is described: *Naantah Prajnaanam* or that is not of consciousness of the internal world eliminating ‘Taijasa’; *na bahis prajnaanam* , or nor of external world eliminating ‘ Vishva’; *na ubhayatah prajnaanam* - nor conscious of both the worlds or of the intermediate state between dream and awakeness; *na prajnaanaa ghanam*- nor an undifferentiated mass of consciousness; *na prajnam na aprajnam*- neither knowing nor unaware, beyond empirical dealings, inconceivable, indescribable, sole core and concentrate of Singular Self in whom existence merges with phenomena, or the unique and tranquil non duality. Indeed That is the Self and That is the Truth that generations Seek to Realise! This is the Climactic Knowledge which is never seen, heard, felt, thought, and expressed but only experienced as in the Status of ‘Turiya’ in which the Statement is embedded as ‘Thou Art Thou’. In Chhandogya Upanishad Chapter VI.viii. Uddalaka Aruni explains to his son Svetaketu about the unique Self Realisation of ‘Tat Tvam Asi’ as step by step Instruction: first as deep sleep; then the mind enters Individual Consciousness or the Antaraatma as though a person would enter into a mirror in the form of a reflection, or like the reflection of Sun in water. It is in that state, his individual Self is identified with his mind and the thought process to get adjusted to varying situations, besides all his actions like hearing, seeing, talking, running, enjoying or lamenting, singing, crying, becoming jealous or being liberal and so on all enacted as per the dictates of his dreams. In that dream situation, the mind flies in various directions as though a bird or a kite is tied to a string which indeed is Praana or the Vital Force. Mind is what surpasses the Praana but is deeply rooted into it. Then Uddalaka sensitised Svetaketu about food and water in life’s and the havoc that hunger, thirst and heat could create in one’s existence. *Saumya! Imaas*

tisro devataah Purusham praapya trivrit trivridekaaikaa bhavati, tad uktam purushaad eva bhavati, asya purushasya praayato vaan manasi sampadyate, manah praane, praanastejasi, tejaah parashyaam devataayaam/ -VI.viii.7-or These three basic needs do amalgamate into mind-vital force and speech and the trio or threesome being the deities of existence seek to contact with the Self. As soon as the Self departs from a body, then speech is withdrawn into mind and other faculties follow suit, then mind to the Vital Force, praana into Fire and Fire into the Supreme: *Sa ya eshonimaaaitad aatmyam idam sarvam, tat satyam, sa aatmaa: Tat Tvam Asi!* Now, Brihadaranyaka Upanisha vide III.VIII.11 amplifies the concept of the Unity of the Self and the Supreme: *Tad vaa etad aksharam, adrushtam drushtar, ashrutam shrotur, amantam mantar, avijnaatur vijnaatur; etasminnu khalvakshare aakaash otascha protaashcheti/* This Absolute Power is never seen by anyone as it is not a sense object; it is never heard, never thought as It itself is the embodiment of Thought and Intellect. It is the Absolute Power that the unmanifested Ether is permeated all over; in a methodical analysis of *neti neti* or ‘not this not this’, the Individual Self is truly devoid of body adjuncts, organs and senses, and is but the transmigrating Soul from birth to birth till such time that ignorance is cleared and discovers Its identity with Brahman! As *prapan chopashamam* or when the worldly phenomena are ceased and *eka-atmapratyaa sara* or proof and singular belief of Unity of Self and Supreme is secured, then only the Self is meditated upon: ‘At the time when the Universe was not differentiated as of proper name and form, then the Unique Self entered all the Beings into limbs and of body systems deep inside and like Agni within, so that they all tick the vital force, speech, vision, hearing, thinking and so on; *sa yota ekaikam upaaste, na sa veda, na sa veda, akritsno hy eshota ekaikena bhavati, aatmeti evopaaseetaa atra hi ete sarva ekam bhavanti, tad etad padaneeyam asya sarvasya yad ayam aatmaa, anena hy etad sarvam veda yathaa ha vai padenaanuvindet; evam kirtim vindate ya evam veda/* only the Self or the Soul within needs to be prayed to enabling various body functions, since the Self or Inner Conscience controls all the sensory organs. The identity of the Self is such that one knows the kind of animal is known by its footprints and the specific individual is for his fame or his/her characteristics or associations.)

G.K.10-13:

Nivritteh sarva dhukhaanaa meeshaanah Prabhuravyayah, Advaitah sarva bhaavaanaam devasturyo vibhuh smritah// Kaarya kaarana buddhai taavishyete vishva taijasou, Praajnah kaarana buddhyastu dvai tou turye na sindhatah//Naatmaanam na paraamschaiva na satyam naapi chaanmritam, Praajnah kinchana samvetti turyai tat sarvadruk sadaa// Dviatasyaagrahanam tulyamubhayoh praajnya turyoh, beeja nidraayutah praajnah saa cha turyo na vidyate

(With a view to assuage all kinds of sorrows as reflected by the three stages of Vishva-Taijasa-Prajna, Gaudapada explains that Self as the reflection of the Supreme is the only answer so that the Turiya stage could be reached as the state of self reasisation and identity with the Supreme as of bliss. The two concepts of Visva and Taijasa are the ‘*kaarya kaarana baddhau*’ or bound together as the cause and effect, and Praajna is bound by the causal state as is conditioned by the ‘*kaarana*’ or the material attractions and so on. But Turiya is beyond the cause and effect syndrome. Now, unlike in the Vishva and Taijasa, Praajna though conditioned by the causal state is unaffected by the philosophy of non duality of the Self Consciousness and of the Supreme, essentially due to the thick layer of Ignorance and that is how Praajna and Turiya are somewhat distinguished. Even as the Unity concept is unknown, yet the essential difference of these two states is that prajna is in deep sleep but sleep is non existent in Tureeya!)

G.K 14-16:

Svapna nidraayutavaa dyau praajnastva svapananidrayaa, na nidraam naiva cha svapnam turyo pashyanti nischitaah// Anyathaa grihnatah svapno nidraa tatvam ajaanatah, viparyaase tayoh ksheene tureeyam padamashnute// Anaadi maayayaa supto yadaa jeevah prabudhyate, ajam anidram asvapnam advaitam buddhaye tadaa//

(As explained above, ‘Svapna’ or the dream state refers to false perception as one confuses a rope for a serpent while ‘nidra’ or sleep means plain sleep suggestive of darkness when reality is non recognizable. Thus sleep and dream are of the states of Vishva and Taijasa as the cause and effects. But prajna is conditioned by sleep only as the causal state, while Turiya is unaffected by the cause and effect syndrome! Dream is falsity and sleep is unaware of Reality. When the limitations of both dream and sleep are lifted, one enters *Turiya padam* or the state of Turiya is achieved as neither of sleep nor of awakeness is applicable. Then the jeeva or the transmigrating Soul is awakened from the cover of Maya then there are no feelings or sentiments, no perceptions nor knowledge of erstwhile awakeness. Then the individual realises: Thou art That; and That is Ajam or birthless, Anidram or sleepless, Asvapnam or dreamless, Advaitam or non dual or only the Self as in the Turiya state)

G.K. 17-18:

Prapancho yadi vidyeta nivaret na samshayah, Mayaamaatramidam dvaitam, advaitam paramardhatah// Vikalpo nivirteta kalpito yadi kenachit, Upadeshaadayam vaado jnaane dvaitam na vidyate//

(‘Mayantaram idam dvaitam’ or it is only an illusion or Maya that duality of existence is a justified phenomenon as of one’s own hallucination and ‘Advaitam paramaarthatah’ or of Existence and Beyond is the Supreme Truth. The Universe appears and disappears and so does the Body with adjuncts of organs and senses; the cycle of births and deaths is ever recurring even as as the Self and the Supreme are identical. How does indeed one could ever instruct till one experiences the contrary! In other words, only self experience could teach but lack of faith leading to darkness might end up to further darkness; hence the cautionary note of Upanishads: ‘Asato maasadgamaya, tamasomaa jyotirgamaya, mrityormamritam gamaya’!)

Maandukya Upanishad resumed

Maandukyias VIII- XI:

Soyam aatmaadhyaksharam aumkaarodhimaatram paadaa maatraa maatraashchapaadaa akaara ukaara makaara iti/

(*Omityedaksharam idam Sarvam!* The Singular Word AUM signifying the entirety of Universe and Beyond! The Self is described as the four quarters of Vishvanara, Taijasa, Prajna, and the Atman or the Pure Consciousness; as identified with Bliss. This Word A-U-M is *Aatma-Adhyaksharam-Adhimaatram* or symbolic of Atma-the Akshara or the Eternal Syllable of Omkaara-and the Adhimaatram or the Quintessence of Vedas and the Letters identified with the Vijnana or Knowledge *par excellence* namely!

The very opening chapter of Chhandogya Upanishad -I.i.1- is devoted to Om the First ever sound of Anirvachaneeya Vedas expressed in Udgita explaining Universal Creation, Scriptures, Meditation, Rites and so on extolling the Reality signifying the Supreme Paramatma as reflected in Antaratma the Self! It says: *Omityedat aksharam Udgitam upaaseeta, Om iti hrid gaayati tasyop vyaakhyaanam/* or even as 'Udgita' or the chant of the Supreme signifies OM emphasising that very word as the essence of Reality or the Truth, Upanishads underline the proximity and the symbolic expression of Patamatma. The following verses describe that of the several entities of Creation, Earth is of importance, from Earth water is of fundamental nature; herbs and plants yielding food is imperative, human body is the basis, the organ of speech is of vital, from the vocal origin are the Rig-Saama /Udgita mantras and thus the expression of OM is of quintessence. Udgita, being the foremost of the Lord's Creation, is stated as the core of the essentials. As the organ of Speech is Rigveda, Praana is Saama Veda, and Om is Udgita, the synthesis of Vaak and Praana or of Speech and the Vital Force. The pair of Vaak and Praana as also of Rik and Saama do fulfill each other's wishes thus the word Om fulfills the desires of male-female couples. This syllable of OM itself provides content of material and spiritual fulfillment and hence 'Pranava' or the expression of Om is the great aspirations of 'iham' and 'param' or the best of both the worlds. All the Vedic Rites are initiated by the utterance of OM; even as the Adharyu or the Initiator initiates the chants of the hymns in favour of targetting at Devas, while the Udgita sings in commendation of the Rites as instructed for worship of OM itself signified by Vedas. Even if the Rites are performed without fully absorbing the significance of the word OM, yet with faith and meditation the result would not be any less, but however, if coupled with the knowledge and import of what OM is all about, naturally the effect would be fuller; the Rites performed with Vidya or knowledge, coupled with 'Shraddha' or Conviction and Upanishada' or Deep Meditation would lead to instant fruits'.

Referring to Prashna Upanishad, the reply by Brahmajna Pippalaada Maharshi being the fifth and penultimate question posed by Satyakama the Seeker explains the outstanding connotation of OM succinctly: *Bhagavan, manushyeshu praanaantam Omkaaraam abhidhyaeeeta, katamam vaa va sa tena lokam jayateeti/ Tasmai sa hovaavha etad vai, atyakaama, Paramchaaparam cha brahma yad omkaarah, tasmaad vidvaan etenaivaayatane naikataram anveti/* or 'what indeed the life-long and meditation of 'Omkaara' that one would accomplish from! The 'abhidhyaana' or the most intense contemplation would indeed call for total absorption of senses into Paramatma Himself!' Then the Maharshi explained that the Pranava Shabda connotes the Realisation of the Self as also the Supreme which indeed are one and the same; one is the qualified Atma and the Absolute Paramatma! The Maharshi further described in the subsequent three stanzas: 'Even if one does not fully realise the true import of the Single Word OM, nor comprehend the constitution and basis of it, or even by one's utterance, thought and partial meditation of it should enlighten the person concerned for the attainment of next birth on earth. Rik-and other Veda mantras ensure human birth and that gives ample possibilities of 'tapasaa brahmacharyena shraddhaya' or meditation, self control and faith leading to application of mind to the Basic Truth and Reality. Intensive identity with the Pranava mantra OM comprising the Letters viz. A-U-M, coupled with another Letter U signifying the Mind as also the relevant Yajur Veda mantras would elevate a virtuous person to Soma Loka or the world of Moon and turns around to a more purposeful life of a Sage again on Earth. The latter's further absorption by the third syllable 'M' of OM would lead his path to Hiranyagarbha then, identifying withb Surya Deva in the Solar Orbit, attaining extraordinary luminosity. Then just as a serpent sheds its outer skin, the enlightened person concerned being deeply immersed in meditation gets rid of his deeds, alike negative and positive, is purified by Saama Veda Mantra chants and gets qualified

for further pursuit of the Supreme. The ‘Tisra Mantra’ or the three letters viz. A-U-M are no doubt within the range of death itself. But together further introspection of ‘baahyaabhyantara madhyamaasu’ or the three phases of ‘Jaagrat-Svapna-Sushupta’ or Awakeness-dream stage-deep sleep stages viz. external-internal-intermediate stages leads to the realms of qualitative mortality to Immortality. Thus once the purport of each and all letters is unified, then the enlightenment is least disturbed. In sum, ‘pathana-manana-tanmayata’ or reading- repetition and total absorption of Rig Veda Mantras achieves human birth, Yajur Veda Mantras accomplish Antariksha or the Intermediate Outer Space; and of Saama Veda chantings attain what Seekers crave for viz. the Truth Beyond! Thus the mere Pranava could scale dizzy heights by steps to realise the Aanta-Ajara-Amrita- Abhaya Param or the Endless-Unaging-Everlasting-Ageless-Immortality!)

Mandukya IX:

Jaagaritasthaano Vaishvanarokaarah prthamaa maatraapter aadimat vaad vaapnoti ha vai sarvaan kaamaan aadihcha bhavati ya evam veda/

(Vaishvaanara or the Virat Svarupa or the ‘Antaratma’ the Self / in his ‘jaagarita sthaana’ or in his sphere of activity of wakefulness represents the first syllable of ‘Akaara’ of the AUM shabda. Indeed the sound of ‘A’ is representative of the Head as described in Chhandogya Upanishad vide V.xviii.2: *Tasya ha vaa etasyatmano vaishvaanarasya muurdhaiva sutejah, chakshur vishva rupaah, praanaah prithagvartam - aatmaa samdeho buhulah, bastireva rayih, prithivyeva paadaav uraeva vedih, lomani barhish, hridayam garhapatyah, manonvaahaarya pachanah, aasyam aahavaneeyah/* or Vaishvanara’s Self has his head as heaven, Surya as his eyes, Vaayu as his praana, Sky as the middle segment of the body, Water as his bladder, Earth as the feet, sacrificial altar as his chest, kusha grass as his hair, Gaarhatya Agni as his heart, Aavaahaarya Pachana Agni as the mind, and his mouth as the oblation of food into Ahavaneeya Agni. Having thus explained the ‘prathama maatra’ or the first letter of AUM being the status of awakeness, Vaishvanara is stated to attain all desirable things : *sarvaan kaamaan aapnotih* as he is ready to make fulfillment a possibility. Now, Vaishvanara is the Self in the individual context while He is so in the cosmic connotation or the Universal context. Similarly Taijasa is identified with Hirayagarbha, Prajna with the Unmanifested Substance.

Maandukya X & XI:

Svapna sthaanastaijasa Ukaaro dviteeyaa maatrotkarshaat ubhayatvaadvotkarshati ha vai jnaana samatatim samaanash cha bhavati naasyaabrahma vit kule bhavati ya evam veda/Sushupta sthaanah prajno makaarastrateeya maatraamiterapeeter vaa minoti havaa idam sarvam apiitishca bhavati ya evam veda//

(The second syllable of AUM being ‘U’ is represented by Taijasa the state of dream and ‘svapna sthaana’ is the sphere of the Self being in the intermediate stage; indeed the Individual possesses the characteristics of being wakeful as also of the dream stage viz Vishva and Prajna. He sure has a sense of fulfillment of worldly affairs as also of interest of ‘Brahman’; in fact, persons of this category do have that of jijnasa of Brahman: ‘asya kule na bhavati naansya abrahmavit’ or none is born in our line without the interest of Brahman. The third letter of OM is ‘M akaara’ signifying Prajna with the Self’s sphere of activity is in the sleep state. This is so stated since the analogy is of ‘miteh’ or of measurement. Any item of measurement in say a vessel has two sizes of entering and terminating or birth and death of any Praani

that is Vishva and Taijasa; like wise a syllable when pronounced has a beginning and ending: Akaara is the entry and Ukaara and Makaaras or of merger points of Taijasa and Prajna. *Minoti ha vai idam sarvam* or the individual being fully aware and cognisant of the Universe and then seeks merger.)

Gaudapaada Kaarikas on Mandukyaas X-XI

G.K.19-23:

Vishvasyaatva vivakshaayam aadi saamaanyam uttatam, maatraa samprati pattau syaadaapti saamaanyameva cha// Taijasasya utva vijaane utkarsho drishyate sphtam, maatraa sampatipattou syaadubhyatvam tadhaa vidham//Makaara bhava prajnasya maanasaamaanyaamutkatam, maatraa sampatipattou tu layasaamaanyamevacha//Trishu dhaamasuyastulyam vetti nishchitah, sa pujoyah sarva bhutaanaam vandyaschaiva Maha Munih// Akaaro nayate Vishvamukaaraschaapi taijasam, Makaarascha punah praaajnam naamaatre vidhyate gatih//

(In case the identity of Vishva is questioned with that of the first syllable of AUM viz. ‘A’, then the doubt arises whether or not the concept of the Universe being the first is justified or not; if that doubt is felt as baseless, then indeed the view that Universe does exist and then only the depiction of the syllable ‘A’ gets fully justified. Similarly, if there were any apprehension that ‘Taijasa’ is not the portrayal of ‘U’ then too the concept of dream stage of human beings is relevant or not comes under review. As the stages of ‘ubhayatvam’ or of awakeness and a dreams are indeed justified, then the inter- mediacy of ‘U-kaara’ of the Sacred Expression of A-U-M gets justified too. In the same way, the Final Letter of AUM viz. ‘M’ gets vindicated as agency of ‘Prajna’ the causal state of sleep. Thus the illustrious Sages who realise the nuances of human existence are indeed aware of the three stages of Vishva-Taijasa-Prajna being truly and ideally representative of the three Letters of AUM- since A characterizes the gross Universe named the waking state viz. Vishva; U represents the dream stage of the subtle Universe; and M symbolizes sleep the causal state of Prajna. Hence the three prominent three phases of Life of the Great Self viz. the outstanding ‘Antaratma’ are highly worthy of meditation and worship !)

Maandukya XII-the Ultimate

Amastrascha turyo avyavahaaryah prapanchopashamah shivodvaita evam Aumkaara aatmaiva samvishati aatmanaatmaanam ya evam veda ya evam veda/ Om Shantih, Shantih, Shantih//

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

Gaudapada Kaarikas on Maandukya XII

G.K.24-26:

Omkaaram paadashah Vidyaat paadaa maatraa na shamshayah, Omkaaram paadashah jnaatvaa na kinchadapi chintayet// Yunjeeta pranavo chetah pranavo Brahma nirbhayam, Pranavo nityayuktasya na bhayam vidhyate kvachit// Pranavo hyaaparam Brahma praavascha Parah smritah, Apurvonantaro baahyah aparah Pranavovyayah//

(As 'Omkaara' is to be realised quarter by quarter or by the designations of Vishva-Taijasa- Praajnya-Turiya as indeed they are all ramifications of the composite Self, there indeed is no other knowledge or its pursuit needed as all the desires and material aspirations are met totally besides the spiritual requirements are fulfilled too. One needs however to concentrate or 'yunjeeta cheta pranave brahma nirbhayam' or fix one's mind in stability on Omkaara the embodiment of Brahman. Then *pranavo nityayuktasya na bhayam vidyate kvachit*: or Pranava shields and safeguards fear or disasters any where and always. Taittiriya Upanishad vide II.ix amplifies the Parama Rahasyam or the Secret Instruction of Upanishads: *Yato vaacho nivartante apraapya manasaa saha, anaanandam brahmano vidvaan, na bibheti kutaschaneti/ Etam vaa vaava na tapati kimaham saadhu naakakaravam kimaham paapoamakaravamiti, sa ya evam vidvaanete aatmanam sprunute ubhed hi evaisha aatmaanam sprunute, ya evam veda, ityupanishad/* Once Enlightenment dawns in the mind and thoughts of a person due both to knowledge, constant introspection and 'Satkarma' or the cumulative fruits of births and deaths, that blessed Soul conquers fear by unveiling the Reality that despite the play of misleading signals sounded by Panchendriyas and the mind too, the Great Bliss is within the Self! The person bemoans that through out the perpetual cycle of births-deaths-and births again, as to why wisdom did not dawn so far and why was the past tense prevailed with more of misdeeds than acts of virtue and justice! So far, he has been misdirected to wag the tongue and speech, to perform and witness evil acts, to taste wrong foods, to smell foul, to refrain against evil hearing, to walk wrong lanes to handle evil acts wantonly, to entertain unjust feelings and thoughts in mind and misuse the organs of generation. It is none too late however to search for the Inner Conscience as the reflection of the Supreme atleast now that the object of search is neither on the Skies nor clouds, in the wind, fire, water, Sun or Moon or elsewhere but indeed the nearest, ay, that Itself as That or This! That indeed is the most secret of revelations of Upanishads, Vedas and the Totality of Knowledge redesignated as the consummation of Bliss! Pranava signifies both the facets of Brahman viz. the 'Para' and 'Apara' as loosely described as the Inferior and Superior Brahman. OM is thus both the Cause and Effect; yet, it is 'Aparah' or no cause precedes it since It has no origin. It is also 'anantarah' and 'abaahyayah' It is dimensionless being nothing within and nothing without. Moreover, It is 'aparam' and 'anaparam' or free from the Inside-Outside features yet like the analogy of lump of salt in water since it is truly homogeneous and consistent.)

G.K. 27-29) *Sarvasya Pranavo hyaadirmadhyayantarasthaiva cha, Eva hi Pranavam jnaatvaa vyashnute tadanantaram// Pranavam hyeshvaram vidyaat sarvasya hridi samshitam, Sarva vyaapi namoshankaram matvaa dheero na shochati// Amaatronantamaatrascha divyasyopashamah Shivah, Omkaaro vidito yena sa munirnetaro janah//*

(OM is 'sarvasya' or 'Adi-Madhy-Anta' of the synthesis of the Beginning-Sustenance-Dissolution of the the Universe but yet again is also the antithesis of Life and Death syndrome as 'Vyaktaavyakta' phenomenon of Revelation and Non Existence like magic or hallucination. *Pranavam Ishvaram vidyat/* or

be it known that Pranava is another manifestation of Paramatma Ishvara; He is right within one's own heart or in the hearts of all the Beings in Srishti as the hearts are the high seats of perceptions, memories, and action-reaction controllers. Indeed that is the place worthy of prayers, supplications, and worship as that Reality is in the Self Itself! *Omkaaram sarva vyapinam* or is Omni Present; *Dheero na shochati!* He who realises perfectly being the Truly Enlightened One is never subject to any grief and is ever joyful. Devarshi Narada approached Brahmarsi Sanatkumara as detailed in Chhandogya Upanishad vide VII.i.3: *Soham, Bhagavah, mantra vid evaasmi naatma vit;shrutam hyevame bhagavad drishtebyah, tarati shokam aatma vid iti;soham, bhagavah, shochami, tam maa sokasya paaram taarayatva iti/* or 'Sir, I am only in the know of words, mantras and prayers but not a Knower of the Self. It has been heard by me from those like you that whosoever realises the Self would be able to cross the barriers of anguish and sorrow. Can you very kindly guide me to cross over the other side of sorrow! Thus the Learning that : *Sarnavyaapinamonkaaram matvaa dheero nashochayati/* or Intense introspection and meditation of the all pervasive Self is free from sorrows and enjoys the Eternal Bliss! Finally Om is *amaatrah* or has no measures or dimensions, *anantah* or is Infinite, *Shivah* or the Embodiment of Auspiciousness, *Advaitah* or Indivisible and Homogenous with Absolute Unity and Non Duality; who so ever absorbs this Paramount Truth and Supreme Reality is acclaimed as a Yogi and an Unblemished Reflection of Brahman Himself!)

[This concludes Gaudapaada Kaarikas and the Essence of Maandukya Upanishad]

Prajnaanaamshu prataanaih sthiracharani karavyaapibhivaryaapya lokaan bhuktvaa bhogaantha-vishthaanpunarapi dhishanod bhaasitaan kaamajanyaana/ Peetvaa sarvaan visheshaansvapiti madhura bhungmaayayaa bhojayanno maayaa samkhaa tureeyam paramamritamajam brahmayattannoismi// Yo Vishvaatmaa vidhija vishayaan praashya bhogaanyastha vishthaan, pashchaachaanyaansvamati vibhavaajjotishaa svena suukshmaan// Sarvaanetaan punarapi shanaih svaatmani sthaapayitvaa, hitvaa sarvaan sheshaan vigata guna ganah paatvasou nastureeyah//

(I bend and salute that Brahman having experienced mental variations of joys and sorrows as per the rays of consciousness that shine or fade my mind conditioned by ignorance or knowledge in the successive states of awakeness,dreams or sleep as per the intensity of the cover of Maya, and always seek to fulfill Self Consciousness as but the reflection of the Supreme. May that fourth state of our minds experience the earlier phases of Vishvanara-Taijasa-Prajna and accomplish the Utimate Turiya when the gross objects of enjoy the fruits of virtue and experience subtle objects of enjoyment, further in the state of sound sleep of material dissolution and promptly withdraw myself into that heightened state of Prajna and unify the Self into what Supreme is designated otherwise!)

ESSENCE OF PRASHNA UPANISHAD

Contents

Preface

Sukesha, Bharadwaja, Satyakaama, Kaushalya, approach Pippalaada about Brahman

The First question: Creation of Universe and the sustaning power of Existence

Surya Deva as the bestower of Praana and Life

Two courses destined for Beings after death-the Southern and Northern paths

The Second Question: Prime supports of Life and Body with Praana as the binding entity

Praana is the magnificent Power House of control and coordination of body parts & senses

The Third question: From where and whence Life is born, sustained and then departs

The Fourth Question: In Dream Stage what controls body faculties !- the Mind or the Soul?

Without dreams in sleep, one gets united with the Self Conciousness and the Supreme

The Fifth Question: significance of OM as gateway to virtuous human birth and beyond

The Sixth Question: Shodasha Kala attributes of subtle body as salt in water detailed

Conclusion

ESSENCE OF PRASHNA UPANISHAD

Om bhadram karnebhih shrunuyaama Devaah bhadram pashyemaakshabhiryajatraah, sthirair angaistanustustuvamsastanuubhih vyashema deva hitam yadaayuh/ Svastina Indro vridhdhahshravaah svastinah Puushaa Vishvavedaah, svastinaatarkshyo arishta nemih, svasti no Brihaspatir dadhaatu, 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; 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 oversees 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 the path of material prosperity and spiritual fulfillment, may the Universe be surfeit with Peace, Peace and Peace again!)

Preface:

Basically, the Prashnopanishad is an explanation of the mantras of Mundaka Upanishad covering Six Questions and Replies. The First three Questions are related to the extensive and intensive aspects of Rites and Meditation as also the fruits, even to the consequent surfeit and perhaps of repugnance. The Fourth Question elaborates the conceptualisation of 'Brahma Tatva' while the Fifth Question deals with the methodology of achievement and the Sixth One is the Climactic Realisation of the Enlightenment.]

Sukesha, Bharadvaja, Satyakama, Kaushalya, Kabandhi approach Maharshi Pippalaada about Brahman

I.1-2) *Om! Sukeshacha cha Bharadvaja, Shaibyascha Satyakaamah, Soiryaaneecha Gargyah, Kausalyaashvalaayano, Bhargavo vaidurbhih , Kabandhe esha ha vai tatsarvam vakshyateeti te ha samitpaanayo Bhavantah Pippalaadmupasanaah// Taan ha sa Rishur vaacha bhuya eva tapasaa brahma charyena shraddhayaa samvatsaram samvatsya yathaakaamam prashnaan pucchat yadi vijnaasyaamah sarvam sa vo vakshyaama iti/*

(Maharshi Pippalaada was approached by a few Seekers of Supreme Brahman with 'samidhas' or the Sacred material for offering Agnihora kept in hands as a sign of veneration and faith : these were Sukesha, the son of Bhraradvaja; Satyakama the son of Shibi, the grandson of Soorya born of the family of Garga; kaushalathe son of Ashvala the famed descendant of the line of Bhrigu born in Vidarbha; and Kabandhi the descent of Katya. Indeed these were the illustrious progeny of renowned lineages and great experts of Rites and Meditation ; proficiency in this discipline constitutes the primary step of the so called Inferior Brahman, now seeking the next decisive step of the Superior Realisation of the Absolute Brahman! The Maharshi then asked them to reside at his place for a year practising Brahmacharya and and full control of their physical senses and of mind as per his teachings. Under his training during the period they should observe the regulations and might thereafter enquire of him about their doubt and ever express their views and doubts!)

The First Question was about the Creation of Universe and the Sustaining Power of Existence

I.3-4) *Atha Kabandhi Katyaatyana upetya prapaccha, Bhagavan, kuto ha vaa imaam prajaa; prajayanta iti// Tasmai hovaachavai prajaa kaamovai Prajapatih sa tapotapyata sa tapyasatvaa sa mithunam utpaadayate, rayim cha praanam cha, iti etau me badhdhaa prajaah karishyata iti//*

(Thereafter the training period, Kabandhi the progeny of Katya asked Pippalaada as to how the Beings in the Universe were born and the latter replied : Prajapati who was desirous of ‘Srishti’ or the Creation of Moving and Non-Moving Beings cogitated the Vedic way as Hiranyagarbha by his erstwhile thoughts of ability to create and generated ‘ rayim cha praanam cha or Moon or Food and Agni or Surya the Praana the vital force. He planned that : *etau* or that these two viz. Fire and Food as the cause and effect, would generate *praja karishyatah bahudha* eventually!)

Sun as the Praana and Life

I.5-8) *Adityo ha vai praano rayi reva Chandramaa rayirvaa etat Sarvam yan muurtam chaamuurtam cha tasmaat muurtireva rayih// Athaaditya udayan yat praacheem dishaam pravichati, tena praachyaam praanaan rashmishu sannidhatte, yat Dakshinaam yat pracheeteem yat udecheem yad adho yad urthvam yad yatantaraa disho yat sarvam prakaashayati, tena sarvaan praanaan rashmishu sannidhatte// Sa esha Vaishvaanaro Vishvarupah praanoagnir udayate tad etad Richaabhuyuktam//Vishva rupam harinam jaatavedasam paraayanam jyotirekam tapantam, Sahasrarashmih shatadhaa vartamaanah praanah prajaanaam udayati esha Suryah//*

(Praana the Life Force is Surya and Food is Chandra. Food or Matter and Life’s Energy in gross or ‘Murtam’ and subtle or ‘Amurtam’ forms in physical and cosmic senses respectively interact with each other and sustain the cycle of existence. Be that as it may, Aditya while rising enters in the Eastern direction and enables absorption of its rays into all the Beings in the East while as He illumines all the other sides of the South, the West, the North , -as also below, above and the Antariksha, providing shine and heat by his rays to all the living Beings. Surya is Life in several forms assuming an alternate form of Agni too ; after all Vaishvanara too is stated as the core and concentrate of all living Beings just as Vishvarupa is the essence of the totality of the Cosmic World. Thus the ones seeking to realise Brahman do realise that ‘Vishvarupam’ or Surya is ‘harinam’ or of myriad forms, ‘jatavedasam’ or the embodiment of enlightenment, ‘parayanam’ or the final resort of all Beings, ‘ekam jyoti or the Singular Illumination of the Universe, ‘tapantam’ or the unique source of heat and radiation, and ‘sahasra rashmih’ or of thousand rays, and of ‘pranah prajaanaam’ or Life Energy of the infinite Beings)

Two courses destined for Beings - the Southern and the Northern Paths in terms of Dakshina-Uttarayanam

I.9-10) *Samvatsaro vai Praja patih, tasyaayane dakshinachottaramcha, tad yeha vai tad ishta purte kritam iti upaasate, te chaandramasam eva lokam abhijayante, ta eva punaraavartante tasmaadete Rishayah prajaa kaama dakshinam pratipadyante, esha ha vai rayir yah pitraayanah// Ahtottarena tapasaa brahmacharyana shraddhaaya vidyayaatmaanam anvishyaadityam abhijante, etadvai praanaanaam aayanam etad amritam abhayam, etad paraayanam, etamaan na punaraavartant, ityasha nirodhah, adesha shloka//*

(In each Samvatsara or a year there are two ‘Ayanaas’ - the Dakshinayana and the Uttaraayana. Of these, the Lunar and Solar Tithis occur of which Purnima and Amavasya or the Full Moon and No Moon occur

too. It is in the Southern Course that virtuous Brahmanas perform beneficent ‘Karma’ by way of Sacrifices and Acts meant for Public Good , seek to win favours of Chandra Deva and attain Swarga Loka after life as also excellent prosperity and progeny now and rebirth; the Southern Path also bestows blessings of Pitru Devatas whose course is plentiful food and fulfillment in the series of births. Mundaka Upanishad vide I.ii.10 is quoted: *Ishtaapurtam manyamaanaa varishtam naanyachreyoVedayante pramuudhaah, naakasya prushthe te sukrutenubhutvemam lokam heenataramlkam vaa vishanti/* or those persons who are saturated by Sacrifices and Rituals as per what Vedas and other Scriptures imply and impress and attain reliefs of what ever is destined by the balance of merits and demerits and as soon as the account of fruits is over return back to the cycle of rebirths. Thus the Southern Path is attained by the virtuous ‘karma phala’. This is stated to be achieved either for ‘ istha’ or ‘purta’ or one’s own benefit or for public good. The ‘ishta’ is : *Agnihotram tapas satyam vedaanaam upalambhanam, atithyam vaishvadevam cha ishtam iti abhidheeyate* or to perform Fire sacrifices, meditation, truthfulness, Vedic rituals are all for the Self Fullfillment. On the other hand the Public Good deeds are: *Vaapi kuupa tataakaadi devataayaatanaani cha, anna pradaanam aaraamah poortamiti abhidheeyate/* such as digging streams, wells and water flows, donations of way side choultries for yattris, and ‘Anna daanaas’ to the have nots and Atithis are meant for Social Welfare. ‘Athottarena’ or as regards the Northern Course, the acts that one is expected of would be of more arduous nature: ‘ Tapasaa brahmacheryena shraddhayaa vidya yaa abhijaayante Adityam’ or by way of observing celibacy, intense faith and tolerance, vidyaayaa or acquisition of Scriptural Knowledge, and intense meditation ad introspection only that one could achieve and so on are the essential inputs to attain Aditya along the Northern Course. ‘Etat vai aayatanaam praanam, etad amritam abhayam, etad paraayanam, etatsmaanna puraraavartante iti kritam/ or that indeed is the final resort of Pancha Praanas and the sensory organs including mind; that is also the Abode of Indestructability, Fearlessness and the Supreme Goal from where none returns. It is indeed that is clearly the distinction of the Southern and the Northern Courses. There is a Stanza which amplifies the significance of the Courses as explained ahead)

I.11-15) *Panchapaadam pitaram dvaadashaakritim Diva aahuhu pare ardhe purishinam, atheme anya u pare vichakshanam sapta chakre shadar aahurarpitam// Maaso vai prajaapatih tasya krishna paksha eva rayih, shuklah praanah tasmaad eta rishayah shukla ishtim kurvanti, itara itarasmin// Ahoraatro vai Prajaapatih, tasyaahar eva praano raatireva rayih; praanam vaaete praskandanti ye divaa raatyaa samyujyam te brahmacharyam eva tadyad raatrou ratyaa samujjyante// Annam vai Prajapatih, tato ha vaitad retah, tasmaad imaah prajaah prajaayante// Tadye ha vai tat Prajapati vratam charanti te mithunam utpaadayante, tesaam evaisha brahma loko yeshaam tapo brahmachaayam yeshu satyam pratishthitam/ Tesaam asau Virajo Brahma Loko na yeshu jihvam, anritam, na maayaa cheti/*

(In the context of ‘Kaalamaana’, time is like an eternal cycle of Kalpa-Yuga-Samvatsara-Ayana-Ritu-Maasa- Dinaadis. The reference now is to the father of Time and the Universe. It is stated that He is of Five Feet or of Ritus or Seasons with Sishira and Hemanta combined as one [Vasanta-Greshma-Varsha-Sharad/ Hemanta -Shishira]; ‘dvashaakritam’ or of twelve monts; ‘ pureeshimam’ or surfeit with water; ‘ardhe pare dive’ or Antariksha in between Earth and Heaven; ‘aahum arpitam’ or fixed as nave of wheels; ‘saptachakre’ or as drawn by seven wheels suggestive of seven horses. In short, Bhagavan Surya the Source of ‘Kaalamaana’ or the Measure of the Ever dynamic Time, is the cause of the Universe with twelve months as his limbs. He as the Lord of all the Beings is also the Bhagavan of ‘Ahoratraas’ or the days and nights as the days are comparable to Praana the Life Energy and nights as the food. Those who indulge in mis-utilise day time in passion during the day time are stated to undervalue the value and

significance of the Praana or the Vital Force. At the same time the concept of Brahma charya places restraint on celibacy, since chastity is not total abstinence but only to the desired limits of procreation but not for physical obsession. Brihadaanyaka Upanishad VI.iv.2) is quoted in this context: *Sa haprajaapatir- eeksham chakre:hantaasmai pratishthaam kalpayaaneeti; sa striyam sasruje; taam sristvaadha upaasta; tasmaat striyam adha upaaseeta, sa etam praanaacham graavaanamk aatmana eva samudapaarayati, tenainaam abhyasrijat/* or Prajapati, the Creator cogitated that since seed would be a precondition of procreation, he created a woman and having created her as a fit receptacle to receive the seed that would need to push into) Thus having stressed the significance of brahmacharya, abstinence but not negation is not what Scriptures stated! ‘Tatah annam vai retas’ and ‘tasmaat prajaayante imam prajaah’ or from the food alone the seed and virility are generated and hence the Beings. Thus recalling the First Question of Kabandhi as ably replied by Mahtama Pippalaada, Prajapati the Creator from his Vedic Perspective created Surya and Chandra, Praana and Anna, Kaala Chakra, Ayanas, the resultant days and nights, man and woman and the Praja. More significantly Prajapati paved the way for the Southern-Northern Courses and the Inferior and Superior Kinds of Ephemeral Cycle of Death and Births and Brahma Tatva! In any case, the persons once born should not only become victims of Maya and are cautioned against degeneration displaying rather blatantly such sordid qualities of falsehood, crookedness, immorality and abject depravity. While mentioning all these aspects, Pippalaada stressed to Kabandi that having replied the First Question, it would be prudent, nay, pertinent that the on going generations of humanity begetting sons and daughters ought to strictly observe the principles of Dharma and Nyaya or of Virtue and Justice and possibly pursue the Northern or if not the Southern Paths for intermittent or lasting reliefs from the cycle of births and deaths!

[This is the conclusion of the First Chapter being the Reply to the First Prashna]

The Second Question : Prime Supports of Life and Body with Praana as their binding force

II.1-2) *Atha hainam Bhargavo Vaidarbhih prapaccha, Bhagavan! Katyeva Devaah prajaam vaidhaarayante, katara eta prakaashayante, kah punar esham varishtha iti// Tasmai sa hovaacha, aakaasho ha vaava esha devo vaayur agnir aapah pruithivi vaan manaschakshuh shrotram cha, te prakaashyaabhivadanti, vayametad baanam avashtabhya vidhaarayaamah/*

(Bhargava of Vidarbha Desha asked Pippalaada Maharshi as to how many powers would support, sustain and shine the Universe and which indeed was the outstanding among them. The Maharshi named Akasha, Vaayu, Agni, Aapah, Prithivi, Vaak, Manas, Chakshu, Shrotram or Ether /Sky, Wind, Fire, Water, Earth, Speech, Mind, Eyes and Ears respectively. ‘Vayametad baanam avastabhya vidhaarayaamah’ or body is stated to be the binding entity that combines the organs and senses together ensuring that no disintegration would be possible; indeed all these units strongly uphold, support mutually and sustain the totality!

Praana indeed is the Magnificent Power House of control and coordination of body parts and senses

II.3-6) *Taan varishthah praana uvaacha, maa moham aapadyatha aham evaitat panchadhaat -maanam pravibhajyaitad baanam avastabhya vidhaarayaami iti, te shraddhaadhaana babhuvuhu, sobhimaanaad urdhvam utkramata iva, tasmin utkraamati yathetare sarva evokraamante, tasmischa pratishthamaane sarva eva praatishthante, tad yathaa makshikaa madhu-kara-raajaanam utkraamantam sarva evotkraa -mante tasmischa pratishthamaane sarva eva praatishthante, evam vaan manas chakshuh shrotram cha te preetaah praanam stuvanti// Eshognis tapatyasha Surya esha parjanya Maghavaan esha vaayuh: esha*

*prithivi rayirdevah sadasacchaamritam cha yat// Araa iva ratha naabhau praane sarvam pratishthitaam,
Richoyajumshi saamaani yajgnaah kshatram brahmacha//*

(To the body organs and senses, Praana the Life Force exclaimed that the body- much less the organs and senses, could claim that the binding energy of existence should be itself and nothing else. Praana further explained that ‘ahameva panchadhaa aatmaanam pravibhajya’ or it would divide itself five fold as Praana- Apaana-Vyaana-Udaana- Samaana by assigning their duties respectively by ensuring the body parts and senses would not get disintegrated . Praana further explained that, for instance, when the mind of the concerned body would get irritated and indignant, then Praana would be roused and ascended and on gaining normalcy would remain in position just as the King of bees would take to furious flight his army of bees fly off around making buzzing noise and later on as the latter settles down the army settles too coolly; so do the body parts like speech, eyes, ears, tongue and so on act and react accordingly. ‘ Araahiva ratha naabhau’ or just as spokes are fixed to the hub of a chariot are various extensions of Knowledge and its instruments of Actions are fixed on Praana such as Rigveda, Yajurveda and Saama Veda signified by the texts of metrical, prose and and musical Vedic texts; Yajnas, Kshatriyas and Brahmanas.)

*II.7-12) Prajaapatischarasi garbhe tvameva pratijaayase, tubhyam praana prajaastva imaa balim
haranti yah praanaih pratishthasi// Devaanaam asi vahnitamah pitrunaam prathamaa svadhaa,
Rishinaam charitam satyam atharvanaanangirasaam asi// Indrastvam praana,tejasaa Rudrosi
parirakshitaa, twam antarikshe charasi Suryasatvam jyotishaam patih// yadaatvam abhivarshasi
athemaah praanate prajah, anandarupaas tishthanti kaamaayaannam bhavishyateeti// Vraatyastvam
praana, ekarshir attaa vishvasya satpatih,vayam aadyasya daataarah, pitaa tvam maatarishvaa, nah//
Yaate tanuur vaachi pratishthaa yaa shrotre yaa cha chakshishi, yaa cha manasi santataa shivaam taam
kuru motkrameeh//*

(Praana! You are the singular force that enters the womb of Pranis as created by the Prajapati the Lord of Creation and facilitating the births and carrying the imprint of their parents; indeed you are the one who brings gifts to the new born ones such as various faculties of breathing, vision, hearing, movement, and so on. Actually you are the recipient of food, sustenance and support. You are the ‘Svaaha’ or the offerings of food by human beings through Yagnas and homakriyas to Devas and ‘Svadha’ or the offerings by humans by way of Agni karmas and tarpanas that Pitru Devatas are sustained and satisfied with! Moreso, you are the one to conduct body organs and senses and also constitute the ‘atharva angeerasam’ or the essence of the body as Vedas sing your praise as ‘Atharva’ and equate ‘Praana as Atharva’. Praana! You are Indra the Chief of Devas and also due to your courage and strength are Rudra Deva himself! You are the ‘Parirakshita’ or the preserver of the Universe; ‘twam charasi antarikshe’ or the unique one moving about on the Sky by rising and setting as Surya the Lord of ‘ jyotishaam’ or as the Lord of Luminaries! Praana! As you pour down from the Skies as the Rain God, ‘Praanate prajaah ananda rupaastishthanti’ or all the inhabitants of the worlds continue enjoying happiness in anticipation of excellent crops and plentiful food to eat to their heart’s contentment. Praana!You are ‘ vraatyah’ or naturally pure being the first born and none could have given you a name or purify you; ‘ekarshi’ or the follower of Atharva Veda as Agni since you are the ‘aattaa’ or the natural consumer of oblations to Agni; you are the ‘satpatih vishvasya’ or the Lord of all Beings in the Universe without whom existence becomes non existent. Oh ‘Matarishva’! or the Vedic name of Father , you are the alternate name of the ‘Pita’ or paternity! You assume alternate aspects of a ‘vaachi’ or Orator,’Shrotre’ the Best ever hearer as well; the Chakshusi or the Visioner ‘par excellence’; ‘santata manasi’ or the best ever convincer of minds and thoughts;

‘Shivam’ the embodiment of auspiciousness ; Praana! Be calm and composed and keep all the senses under perfect control and never allow them to rise!)

II.13) *Praanasyedam vasho sarvam tridive yat pratishthitam, Maateva putraan rakshaswa shrishcha pragjnaam cha vidhehi na iti//*

(The totality of Life and all that exists under heavens is under the control of Praana the Life’s Force and Energy! Praana Devi! ‘Rakshasva Mataa iva putraan’ or do protect all of us, the Beings in the Universe, as a mother and bless us with ‘shriyascha pragjnaam’ or prosperity and high mark of knowledge! Chhandogya Upanishad devotes a full section vide V.i.1-15 about the Undoubted Supremacy of Praana the vital force in the body of every Being in Creation vis-à-vis its Organs and Senses. *Yo ha vai jyeshtham cha sheshtham cha veda jyssthamscha ha vai jyeshthamscha bhavati praano vaava jyeshthamscha shreshthamscha/* In the context of transmigration of Individual Souls as they keep shifting from one life to another, as none of the body organs get transferred except Praana only. Vaak or Speech claimed since with the faculty of Speech one becomes the richest and the most popular. Similarly vision, hearing ability, and understandably the mind claimed superiority by displaying their faculties. Prajapati then suggested that absence of each faculty for a year by turns be judged as the criterion. As the respective body parts and their corresponding senses disappeared for a year by turns and returned back, there were no doubt inconveniences due to their handicaps but some how life went on. The Upanishad vide V.i.12 is quoted: *Atha ha praaa ucchikramishan sa yathaa suhayah padvishashankun samakhidet, evam itaran praanaan samakhidat; tam habhisametyochuh, bhagavannedhi, twam nah shreshthosi motkrameer iti/* or the vital breath felt that after all, the organs left and the damage to the body was only marginal and thus it would be my turn to disappear for the stipulated one year. Like a horse tied to its hooks, Praana was about to jump out and all the organs gathered and prostrated before the Praana, asserting that indeed praanaa was the most indispensable one ! When a reference is made to any Being, then one talks of the Being as one entity, but not as the organs of eyes, ears, speech or mind separately; it is the Praana that is referred as the totality!)

[This concludes the Second Chapter being the Second Question]

TheThird Question: From where and whence Life is born, sustained and then departs!

III.1-2) *Atha hainam Kaushalyascha Ashvalaayanah papraccha, Bhagavan, kuta esha praano jaayate, katham aayaati asmimshareere, aatmaanam vaa pravibhajya katham pratishthate, kenotkraamate, katham baahyam abhidhatte, katham aadhyaatmam iti// Tasmai sa hovaacha, atiprashnaan prucchasi, brahmishthoseeti tasmaat teham braveemi/*

(Kausalya, the son of Ashvala asked requested Maharshi Pippalaada a typical and searching question as to wherefrom and whence human life would be born, how would Praana enter the body, how does it distribute itself and settle in the body; in what way would it depart’ what are its external supports and would indeed connect itself with the Individual Self! Considering the mystical and transcendental nature of the question, the Maharshi exclaimed that the enquirer ought to be a true Seeker of Brahman for his subtle enquiries and agreed to reply as succinctly as possible).

III.3- 5) *Atmaanaa esha praano jaayate, yathaishaa purushe chhaayai tasminn etad aatatam, mano kritena aayaati asmin shareere// yathaa samraadevaadhikritaan viniyunkte, etaan graamaan etaan*

graamaan adhitishthasveti, evam evaisha pranah itaraan paanaan pruthak pradhag eva sannidhatte// Paayuupasthe apaanam, chakshuh shrotre mukha naasikaabhyaam praanah svayam pratishthe, madhye tu samaanah esha hyetaddhutam annam samam nayati, tasmaad etah saptarchisho bhavanti//

(From One's own Self or the Inner Consciousness viz. the Maha Purusha, Praana or Life is generated and fixed and as an effect of the body and mind as also the resultant actions follow. Mundaka Upanishad also sounds similarly vide II.i.2-3: *Divyo hi amurtah Purushah sa baahyantaro hi ajah, Apraanohi amaana shubhrohya aksharaatn aparah paraah/* or Purusha or the all pervasive yet resident of one's heart or the Antaratma is the self effulgent, formless, existent within and without, unborn, devoid of praana, mind and thoughts but by his decision materialised pure-imperishable-incomprehensible yet Realisable reflection of the Self. In Brihadaranyaka Upanishad vide IV.iii.7 Maharshi Yagnyavalkya visualised as was asked about the Self replied: *Katama Astmeti! Yoyam vignaanamayah: praaneshu hridayaantarajjotih Purushah; sa samanaah sannubhau lokaavanusancharati dhyaayateebalelaayateeva,sa hi svaapno bhutvevam lokamatikraamati mrityrupaani/* or the person called Self comprises awareness of the senses of vision, hearing capacity, touch, smell-all directed to and emerging from his own heart and the light within. Even being steady and stable, he remains where he exists and wander by way of imagination or in a dream state of mind. He exists here yet imagines in a non- real phase of mind by sheer ignorance and flight of fantasy! Brihadaranyaka Upanishad vide II.i.18 describes the dream stage: *Sa yadraitaya svapnaayaacharati, te haasyaa lokaahaah; tadyuteva maharaajo bhavati; utaiva mahaa brahmanah, utte vocchaavaacham nigacchati; sa yathaa mahaa raajo jaanapadaan griheetvaa sve janapade yathaa kaamam parivartet, evamevaisha hetat praanaan griheetvaa sve shareere yathaa kaamaan parivartate/* (As the Self is passing through the phase of dream state, then he feels on top of the world like an emperor sometimes like an ideal and virtuous brahmana as though he is carrying all his subjects freely; just as his 'praanaan griheetvaa sve shareere yathaa kaamam parivartate' or his 'praanas' or breaths and senses moves about in his body as he pleases! Brihadaranyaka Upanishad vide IV.iv.6 further explains that Action follows Action; as the Individual Self transmigrates from one birth to another, the erstwhile subtle body or its subtle mind is transferred to the new gross body's mind and then the previous desires and works get terminated and a fresh account of paapa punyas gets created! Now in the fresh birth, 'yathaa saamrat eva viniyukte' or as the King orders his officers, then 'Praanaah sannidhatte prithak prithak eva itaraan praanaan' or the Principal Praana engages the other pranas or the organs accordingly seperately! The 'apaana' or the out breath is located in the organs of excretion and generation, Praana, the chief of the main life breath is in the eyes, ears, mouth and the nose; the 'Samaana' or the equalising breath is in the middle and that is what receives food as that has the cause for distributing energy all through the body from the seven flames in the stomach, when as that digestive energy reaches the heart and as per the directives of the brain in the head the channels of distribution are despatched to seven organs viz. the two each of eyes, ears, nostrils and the mouth.)

III. 6-7) *Hridi hyesha Atmaa, atraitad ekashatam naadeenaam taasaam shatam shatam ekaikaashyam dvaasaptatir dvaasaptatih pratishakhaa naadee sahasraani bhavanti, aasu vyaanascharati// Athaika - yordhva udaanah, 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 naadyah taasaam murdhaanaam abhinh abhinishtraika tayordhvam ayann amritatvam eti vishvavam anya utkramane bhavanti/* In the context of the process of death, the status of the physical nerves and how Sun influences these is described: the veins of the body issuing out of the fleshy bulge called lotus shaped heart is charged with juices of varied colours akin to human desires. The heat of the Sun causes bile which when comes into contact with phlegm in the nerves assuming different colours as accentuated by wind contacts. As life departs, the Self goes upwards through the Sun rays and the praani reaches the Sun within the time that mind travels. The nerves connected to the heart are hundred and one. At the time of departure, one of the nerves-Brahma Nadi- of the blessed ones reaches the crown of the head . While the opening of that nerve enables Immortality, vyana through other exit points totalling nine indicates definite return to the cycle of rebirths. Now the reference to Udaana; this vital force moves everywhere in the body from top to toe. When it takes an upward trend it leads to Deva Lokas and as it takes a downward trend it leads to ‘ manushya loka if it is ‘ubdhaabhyameva’; or as a result of paapa- punyaas or sins and virtues)

III.8-9) *Adityo ha vai baahya praana udayati, esha hyenam chaakshusham praanam anugrahnaanah prithivyaam ya Devataa saishaa purushasyaapaanam avashtabhyaantaraah yad aakaakaashas sa samaano vaayur vyaanah// Tejo ha vai udaanah tasmaad upashaanta tejaah punarbhavam indriyair manasi sampadyamaanaih//*

(Surya indeed is the external praana which ascends in favour of Praana that is present in the eye. The Deity of Earth favours attracting the ‘apaana’ in a human being. The Antariksha as signified by Vayu Deva is ‘Samaana’ and Vyana is Air in the common parlance. The interpretation is that while Surya-Bhumi-Antariksha are stated as of the divine context, Praana-Apaana-Samaana are stated as eyes, exiting wind of human beings and common Air respectively. As regards Udaana, Tejas and common light are the divine and human forms respectively. As explained above,Udaana is the cause of death too, besides all the deeds requiring force in the normal course of life.)

III.10-12) *Yatchistastenaisha praanam aayaati, praanaastejasaa yuktah sahaatmaanaa yathaa samkalpitam lokam nayati// Ya evam vidvaan praanamveda na haasya prajaa heeyate, amrito bhavati, tadesha shloka: // Utpattim aayatim shtaanam vibhutvam chaiva panchadhaa,adhyaatmam chaiva praanasya vijnaayaamritam ashnute, vijnaayaamritam 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 yuktah tejasaa nayati lokam yathaasankalpitam’ or the Life Force along with the light within leads to the lokas as felt and deserved! Any person of knowledge who understands of what praana as all about certainly knows that the Departed Soul or the Antaratma then merges in its own origin. In this context, there is a relevant verse: A person of knowledge of Praana would thus be sensitised with its origin, entry, place of residence and the process of exit by achieving its next destination as per one’s own actions of a mix of virtues and vices; very few attain Immortality and the majority return back to Life again; this is the Truth of Life and that indeed again is the Truth of Life!)

[This is the end of the Third Question and the Third Chapter]

The Fourth Question: In the dream stage what controls body faculties! -The Mind or the Soul?

IV. 1-2) *Atha hainam Sauryaayani Gargyah papraccha, Bhagavan, etasmin purushe kaani svapanti, kaani asmin jaagrati, katara esha devah svapnaan pashyati, kasyaitat sukham bhavati, kasminnu sarve sampratishthitaa bhagavanti iti// Tasmai sa hovaacha: yathaa Gargya, marichayor arkasyaastam gacchatah sarvaa etasmistejomandala ekeebhavanti, taah punah punar udayatah pracharanti, evam ha vai tatsarvam pare deve manasi ekeebhavati, tena tarhyesha purusho na shrunoti, na pashyati, na jighrati, na rasayate, na sprushate, naabhivadate, naadatte, naanandayate, na visarjate, neyaayate, svapiteeti aachakshate//*

(Gargya, the grandson of Surya, posed the fourth question to Maharshi Pippalaada about the details of the physical limbs that are rested in the condition of deep sleep and kept awaken in the concerned person individual and would there be any extraordinary force visualised in the dream stage. Gargya further asked whether that divine force would drive the individual to joy and what details further could be provided in this context! Thus these are the delicate questions involved in Gargya’s enquiry: the organs of the person with praana in the dream stage or the innermost perception, whether they are all unified, whether they have experienes and on recovery from the dreams to waking state and the Unique Force that makes the happenings occur. Apparently, Gargya referred to some Unknown Immutable and Absolute Force which was perhaps beyond comprehension yet beneficent. The key-hint about the last portion of the query is provided by Munadaka Upanishad vide II.i.1 viz: *Tadetad Satyam: yathaa sudeeptaat paakavaad sahasrashah prabhavate sa ruupaah tathaaksharaad vividhaaha, Saumya, bhaavaah prajaayante tatra chaivaapi yanti/* or Just as a fully blazing Agni issues out countless sparks all around, the perpetual fire originates various creatures and merge back; That is the Truth! In reply to the rather complicated query of Gargya, Pippalaada replied: ‘ Yathaa marichayah arkasya astam gacchatah sarvaa etasmih tejomandale ekeebhavanti’: just as the rays of the setting Surya become unified in ‘Surya bimba’ or the Solar Orbit and again scatter away at Sun Rise, the mind of the person in dream stage could neither hear, see, smell, taste, touch, speak, understand, enjoy, reject nor move about and that one would think that the person has slept off!)

IV.3-5) *Praanaagnaya evaitasmin pure jaagrati, garhapatyo ha vaa eshopaanaah, vyaanovaahaarya pachanaah, yadgaarhapatyaat praneeyate pranayaanaad aahananeeyah praanaah// Yad ucchaasavetaav aahuti samam nayateeti samaanah, mano hava yaajamaanaah, ishtaphalam evodaanaah, sa evam yajamaanam ahar ahar brahma gamayati// Atraisha devah svapne mahimaanam anubhavati, yadrushtamdrushtam anupashyati, shrutam shrutam evaarthar anushrunoti, desha digantaraischa prati anubhytam punah punah prati anubhavati, drushtamchaadrishtam cha shrutam chaashrutam chaanubhutam chaanaanubhutam cha satasatyaccha sarvam pashyati sarvah pashyati//*

(‘Praanaagnaya evaitasminn Pure jaagrati’ or the three principal Praanas viz. the mainstream Praana, Apaana and Vyana in the body are the most essential ingredients of the Life Force enabling the city of human body to tick. Now, life is stated as comparable to Sacrifices . The three significant forms of Praana are the counterparts of three Agnis: Apaana resembling the Garhapatyaagni or the house holder’s Fire as is used in the vedic pattern since it is kept alive in the Sanatana Homes, Vyaana as the ‘Anvaarhaanya pachana’ is Southern Agni used for offerings to Pitru Karyas while ‘Aahavaniya’ is obtained from ‘Garhyapatya’ and resembles Apaana or the outbreath drawn from Praana the in-breath and that fills the lungs and released thereafter. Samaana is the equalising balance between inhalation and exhalation just as

of the role of Hota the priest between two oblations. In this context, Mind plays the role of the 'Yajamani' or the Sacrificer, while the 'Yajna phala' is 'Udaana' or what Brahman the Almighty bestows! This is why the Vaajasaneyaka Yagnya Mantra denoting and signifying the functions of Praana viz. *Vaak chitah, praanaah chitah, chakshuh chitah* and so on. Having thus explained, back to the query that Gargya the Seeker, 'which is the Deity who experiences the Dream stage!' 'Atra svapne mahimaanubhavati!' Indeed the mind is the apparent reply no doubt but is that not an instrument of perception! The counter argument would be that indeed the Self Consciousness or the 'Antraatma' is essentially conditioned by the Mind, be it in Reality or the Stage of Wakefulness or Dream Stage! Brihadaraanyaka Upanishad vide IV.III.7 states: *Katama Atmeti! Yoyam vijnaanamayah; praaneshu hriddatantarjotih purusha; sa samaanah sannubhou lokaavanusancharati dhyaayateeva lelaayateeva, sa hi svaapno bhutvemam lokamatiraamati mrityu rupena/* or the person called the Self comprises of awareness or knowledge of the senses of vision, hearing, touch, smell etc. all directed to and emerging from his own way imagination, or in a dream state of mind or even in the situation of death!. He exists here yet imagines a non real state of mind by sheer ignorance. Being thus identified he loses hold over his sub-conscious thoughts. As the same Upanishad explains vide IV.iii.31 the Self has no contact with the sense objects: *yatrava anyaadvishyaat, tatra anyonyat pashyet, anonya jighret, anyonyad rasayet, anyonyad vadet, anyonyad cchrunuyaat, anyonyan manveet, anyonyat sprushet, anynyad vijaaneeya/* or while in a waking or profound sleep state, there is always something else thought-is not, repeat not, separate but an integral part of the Self; if body is non-existent, the Self vanishes since the concerned body instruments of the Self! That is precisely why the Self is able to smell, taste, hear, think, touch and know!)

Without dreams as a person sleeps in actuality gets united with the Self and then the Supreme

IV.6-9) *Sa yadaa tejasabhibhuto bhavati atraisha devah svapnaan na pashyati atha tadetasmin sharire etatsukham bhavati// Sa yathaa, Saumya, vayaasmi vasho vrisham sampratishthante, evam ha vai tat sarvam para aatmaani sampratishthante// Prithivicha prithivi maatraacha tejascha tejomaatraacha vayuscha vaayu matraacha akaashaschaakaasha maatraacha, chakshuscha drashtavyam cha, shrotram cha shrotravyam cha ghraanamcha ghraatavyam cha, rasascha rasayitavyam cha, tvak cha sprashayitavyam cha, vaak cha vaktavyam cha, hastau chaadaatavyam cha, upastaschaanandayitavyam cha, paayuscha visarjayitavyam cha paadau cha gantavyam cha, manaschamantavyam cha, buddhischa boddhavyam cha, ahamkaaraschaahakartavyam cha, chittam cha chetayitavyam cha, tejascha vidyotayitavyam cha, praanascha vidhaarayitavyam cha// Esha hi drashtaa spashtaa shrotaa ghraataa rasayuta mantaaboudhaa kartaa vijnaanaatma Purusha, sa pareshwara aatmaani sampratishthate/*

(Existence of a human being during sleep but without dreams is what obtains when mind gets united with Solar rays as consciousness named Brahman itself paving the way to happiness and fulfillment. It is in this context that the Inner Self remains neutral when mind and senses are rested too. Then in such a situation, the senses proceed towards the mind just as birds proceed towards a tree. The Elemental Pancha Bhutas or the Five Basic Five Elements of Nature as the offshoots in one's body viz. the organs of vision, hearing, smell, taste, touch, speech, hands, sex, excretion, feet and the mind along with thought-egoism, and awareness and the basic Praana the life force as the Hiranyagabha himself are bundled together in that semi-state of Life. The Purusha encompassing the body and the organs being used to the nature of the senses and action and reaction syndrome becomes established in the Supreme Self!)

IV.10-11) *Param evaaksharam pratipadyate a yo ha vai tadacchhaayam ashareeram, alohitam, shubhram, aksharam vedayate; yastu Soumya,sa sarvajnah sarvam bhavati sarvamevaavisha iti// Vijnanaanatma saha Devaishcha sarveh praanaa bhutaani sampratishthanti yatra, Tadaksharama vedayate yastu Soumya sa sarvajnah sarvamevaa vishesheti//*

(That illustrious Seer who realises the shadowless, formless, colourless , pure , Purusha attains the Supreme Itself too. Here again he is stated to have realised : ‘tadaksharam vedayate yastu sa sarvajnah sarvamervaa vishethitah/ or that everlasting and every thing that Brahman is! He who realises the Self amid the body organs and senses besides the Five Elements as merged into the relevant Deities too merges finally into that Supreme!)

[This is the conclusion of the Fourth Question being the Fourth Chapter]

The Fifth Question: Utmost Significance of OM as the gateway to virtuous human birth and beyond

V.1-2) *Atha hainam Shaibhah Satya kaamah prapachha, sa yo havaitad, Bhagavan, manushyeshu praanaaantam Omkaaram abhidhyaeeeta, katamam vaa va sa tena lokam jayateeti// Tasmai sa hovaacha etad vai, Satyakaama, param chaaparam cha brahma yad omkaarah, tasmaad vidvaan etenaivaayatane- naikataram anveti//*

(What precisely is the significance that is most discussed about the singular word of OM asked Maharshi Pippalaada by Satyakaama the son of Sibi: ‘what indeed the life- long meditation of which one accomplishes from’! The ‘abhidyaana’ or the intense contemplation would call for Self-Identification like the total absorption of senses into Paramatma himself! Then the Maharshi explained that the Pranava Shabda connotes the Realisation of the Self as also the Supreme which indeed are one and the same or the qualified Atma and the Absolute Paramatma)

V.3-5) *Sa yadi eka mantram abhidhyaeeeta, sa tenaiva samveditastura jagatyaam abhisampadyate; tam Richo manushyaolak upanayante, sa tatra tapasaa bhahmacharyena shraddhayaa sampanno mahimaanam anubhavati// Atha yadi dvimaatrena manasi sampadyate sontariksham yajurbhir unneeyate soma lokam, sa somaloke vibhutim anubhuuya punaraavarte// yah punaretam trimaatrena Om iti ethenaiva- aksharena param purusham abhidhyaeeeta, sa tejasi Surye sampannah;adhaa paadodaras- tvachaa vinirmuktah sa saamabhir unneeyate brahma lokam, sa etasmaaj jeevaghanaatparaatparam purishayam purusham eekshate: tad eatou shokam bhavet//*

(Even if one does not fully realise the true import of the Single word OM nor comprehend the constitution and basis of it, by one’s thought and partial meditation of it should enlighten the person concerned and ensure the attainment of birth next on earth. Rik Veda Mantras ensure human birth, and that gives ample possibilities of ‘ tapasaa brahmacharyena shraddhayaa’ or meditation, self control and faith leading to application of mind to the Basic Truth and Reality. More intensive meditation on the OM mantra- comprising three Letters viz. A-U-M, if coupled with another letter viz. ‘U ’ signifying the mind as also the relevant Yajur Veda would elevate a a virtuous person to Soma Loka or the world of the Moon and turns around to human birth again. Further meditation by the third syllable ‘M’ of the word OM to ‘Param Purusham’ or Hiranyagarbha Brahma then, one would get unified with and identified by Surya Deva in the Solar Orbit resplendent with extraordinary luminosity. Then just as a serpent gets rid of its skin, then

the enlightened person concerned deep in meditation gets rid of his sins on account negative deeds and once led by the Saama Veda Chants is purified and qualified from the pursuit of the Supreme.

V.6-7) *Tisro matraa mrityumatyah prayuktaa anyonyasaktaa anaviprayuktaah, kriyaasu baahyaabhyan - tara madhyamaasu samyak prayuktaasu na kampatejnaah// Rigbhiretam, yajurbhir antariksham, Saamabhurtat kavayo vedayante, tam aumkaarenaivaayatanaanveti vidvaan yacchachaantam, ajaram, amritam, abhayam param cha//*

(The 'tisra maatraa' or the three letters viz. A-U-M of OM are no doubt within the range of death but itself. But together, the meditation of ' baahyaabhyantara madhyamaasu' or the three phases of 'jaagrat-svapna-sushupta' or awakeness-dream stage-sleep viz. the external- internal-intermediate stages leads to the realms of mortality or of Immortality. Thus once all the three letters are united, then the person of enlightenment is least disturbed. In sum, ' pathana-manana-tanmayata' or reading-repetition-total absorption of Rigveda mantras achieves human birth, of Yajurveda mantras accomplish Antariksham or the Intermediate Interspace; of Saama mantra chantings one attains what the Seekers would be delighted in for recognition viz. the Truth beyond. Thus the mere Pranava could scale heights by steps to reach the top to realise the Ananta-Ajara-Amrita-Abhaya Param or the Endless-Unaging- Everlasting- Ageless-Immortal Supreme!)

[This concludes the Fifth Question and of the Fifth Chapter]

Sixth Question: As per Sankhya Jnaana, Shodasha Kala Attributes of the Subtle Body in Srishti detailed

VI.1-2) *Atha haina Sukeshaa Bhaaradvaajah prapaccha/ Bhagavan Hiranyanaabhaah Kaoshalyo Rajaputro maam upetyaitam prashnam aprochata; shodashakalam, Bharadvaja, purusham veta,tamahamkumaaram abruvam, naaham imam veda, yadyaham imam avedisham katham te naavakshyam iti, sa muulo vaa esha parishshyati yonritam abhivadati, tasmin naarhaami anritam vaktum, sa tuushmim ratham aaruhya pravavraaja, tam tvaa prucchhaami kvaasau purusha iti// Tasmai sa hovaacha, ihaivaanta shareere, Saumya, sa purusho yasmninetaah shodasha kalaah prabhavant iti//*

(Sukesha the son of Bharadvaja told Pippalaadi Maharshi that once a Prince of Kosala Desha approached Sukesha and enquired whether he was aware of the Purusha of 'shodasha kalas' or sixteen body parts. Then Sukesha replied in the negative as that was not clear about this 'Dharma Sandeha' or a root question and the Prince left unreplied and left; now that an opportunity cropped up he sought Pippalada Maharshi, a fit person, to kindly explain as to that Purusha with and where would he exist. Pippalaadi Maharshi replied that it was indeed that due to the cover of ignorance which the sixteen body parts which were merely the body adjuncts were erroneously construed as the 'shodasha kalaas'since they were stated to condition the movements of the 'Self consciousness'. Brihadaranyaka Upanishad vide II.iv.12 explains that Maharshi Yagnyavalkya enlightened his wife Maitriyi: *Sa yathaa saindhavakhilya udake praasta udakavevaanu vileeyat, na haasyedgrahanaayeva syaat, yatoyastatvaaadadeeta klavanaameva, evam vaa ara idam mahad bhutaamanantamapaaram vigjnaana ghana eva/ etabyho bhutebhyaha samutthhaaya tanyenvaan vinashyati na pretyasanjnnasteetyare braveemeeti hovaacha Yagnyavalkyah/* or Maharshi Yagnyavalkya explained to Maitreyi that the great Reality called the Supreme Self was not a separate entity due to your own ignorance and due to your identity of your body organs and their functions as being subject to hunger and thirst being the body being mortal. That was why a Being would feel exposed to dangers of death and the risks and fear of existence not knowing that the Being only changes forms,

names, characteristics and attributes but remains the Self which indeed would remain the Supreme and the Absolute reality always! The Maharshi cites the example of a lump of salt dropped in water dissolves and thus difficult to retain its original nature and that precisely is the cause of non identification. One tends therefore to that as and when the original Reality changes its form, name, features, fear of existence, anxiety of retaining the so called self etc.the midhya or the make believe prevails and blocks the view of Satya or the Reality! The Maharshi cites the illustration of a lump of salt dropped dissolves and thus difficult to retain its original nature and that precisely is the case of non-identification. One tends threfore that as and when the original Reality changes its form, nature, features of existence anxiety of retaining the Self blocking the vision of Satya or Truth the Reality. As Maytreyi got confused , she referred to the concept of duality but the Maharshi reiterated of Oneness and Unity and explained further in the next stanza: *Sa hovaacha Maitreyi, atraiva maa Bhagvavan amuumuhat, na abhidheeyate, na pretya samjmnaseeti; sa ho vaacha na vaa areham moham brakeemi, atam vaa ara idam vijnaanaaya/* or the same entity possessed of varying attributes and the Self was superimposed by ignorance like a burning wood was covered by ash and that Pure Intelligence which indeed appeared variegated by modifications of name, organs, and their attributes and the falsity of decay and destruction. On the other hand, the Self is indestructible, all knowing and infinite! As regards, the cover of ignorance due being to ‘shodsha kalaas’ in the sleep stage, or due to improper knowledge of Reality versus Falsity, the reply would be that Purusha as per the Veda Texts is within the body as connected to the physical parts interconnected with the Inner Soul further connected to Outer Sky.!)

VI.3) *Sa ikshaamchakre, kasminn aham utkraanta utkraanto bhavishyaami, kasminvaa pratishthite pratishthaasyameeti/*

(Now how would the Purusha so endowed with the sixteen body parts about whom Pippilaada explained to Sukesha depart and detach from the body concerned: *kasmin utkraante bhavishyaami aham* or which specific entity would rise up the body from and become My Self! Indeed the Self is the Doer and the Enjoyer too; thus as a result, It becomes continuous from birth to birth of the body. Brihadaranyaka Upanishad vide again II.iv.14 explains : *Yatrahi dvatamiva bhavati taditra itaram jighrati, taditaram pashyati, taditara itaram shrunoti, taditara itaram abhivadati, taditara itaram manute, taditara itaram vijnaaneeyaaditi/* or due to the actual existence of duality or even multiplicity, as also due to ignorance, the faculties of smell, vision, hearing, speech, thinking or mind set and of thought etc. react the same way. But when the veil of ignorance is removed and since the Absolute Self which is neither dual nor multiple, every thing falls in place and one starts its attributes to hear, see, smell, touch, taste, feel, think and react precisely the similar way. One has therefore to understand that Self is Supreme in blueprint, be it the vision, or hearing or feeling or thinking; thus the concepts of the Self and the Supreme are of the inevitable identity! Now Mundaka Upanishad vide I.i.4 further defines the ‘Para and Aparaa Vidya’ ways and means : *Tasmai sa hovaacha, dai vidye veditaye iti hama yad Brahma vido vadanti paraachaava aparaacha/ Tatparaa Rigvedo Yajurvedah Saamavedorvavedah Shikshaa Kalpo Vyakaranam Niruktam Chhando Jyitishamiti, atha paraa ayaa tadaksharamadhigamyate//* or the Paraa Jnaana is defined as of somewhat inferior approach to Brahma Vidya in contrast to ‘Aparaa Jnaana’; the former being through the acquisition of knowledge of Veda Vedangas and the system of Rituals, Regulations and Rules that the knowledge of Scriptures so prescribe. On the other hand, the Superior approach of higher learning with less reliance on karma kanda is of Self Realisation through total control of Panchendriyas and of Mind)

VI.4) *Sa praanam asrajata , praanaaccraaddhaam kham vaayur jyotir aapah prithiveendriyam manah annam annaad veeryam, tapo mantraah karma lokaah, lokeshu cha naama cha/*

(Purusha, the Hiranyagarbha, as the Chief Creator manifested Praana the Life Force; from Praana He created Shraddha or Faith and Conviction, ‘kham’ or space, ‘Vaayurjyotiraapah’ or Air, Fire, and Water, besides ‘Prithvi Nidrayah Manah’ or Earth, Organs and Mind; ‘Annaat Veeryam Tapah’ or Food, Vigour and Self Control; ‘Mantraah karma lokaah lokeshu cha naamacha’ or the Veda Mantras, Rites, worlds, names and nomenclatures of Beings and Forms)

VI.5) *Sa yathema nadyah syandamaanah samudraayanaah samudram praapyaastam gacchhanti bhidyete taasaam naama rupe samudra iti evam prochyate, evam evaasya paridrashtur imaah shodasha kalaah purushaayanaah purusham praapyaastam gacchhanti bheedyate chaasaam naama rupe purusha iti evam prochyate sa eshokalmrito bhavati, tadesha shloka://Araa iva rathanaabhee kalaa yasminpratishthitaah, tam vedyam Purusham vedan yathaamaa vo mrityuhparivyathaa iti//*

(All the ‘Jeeva Nadees’ or the ever flowing rivers are finally destined to merge into the High Seas. The rivers once merged thus, their original name, length and breadth, course and colour are transformed too without any trace. Similarly the ‘Shodasha Kalaas’ or the sixteen constituents of human beings counting from Praana the Life Force get merged into the all pervading Purusha but there would be no trace of the merging traits and features. Hence the Immortality of the Self albeit in recurring forms, sex, as also even species! Death is but a gateway to another cycle of births and rebirths. Having explained that there are two stages of dream state and death of human life, Prajapati explains to Indra Deva the traits of merger in Chhandogya Upanishad vide VIII.xii.1: *Maghavan, martyam vaa idam shariram aattam mrityunaa, tad asya amritasyaa ashareerasya atmaanodhishthaanaam, aatto vai sashareerah, priyaapriyaabhyaam, na vai sashareeraaya sataha priyaapriyaayor apaharsti, ashareeram vaa va santamnaa priyapriye sprushtah/* or Prajapati exhorts Indra as follows: This body is mortal and is shrouded by death; that is also the place of the Self which is Immortal but bodyless! Whatever is embodied as the body is subject to death as that encases the Immortal Self. This outer covering or the body is subject to pleasures and pains or desirable or undesirable influences. But surely the unembodied Self is totally unaffected by the pleasures and pains. The Chhandogya Upanishad vide the Stanza 5 clarifies amply: *Ata yo veda: idam manvaaneti sa atmaa, manasya daivam chakshu saa manasaitaan kaamaan pashyan ramate:* or the consciousness activates mind the divine mind as the agent of the Self; the Self by itself does not initiate any action nor even the divine aspect of mind but the physical part of the mind is squarely responsible for the deeds. Thus the physical actions are initiated and executed by the body parts headed by the physical mind. Antaratma or the Self remains as a spectator to the actions of the sensory organs of the body which is but mortal.)

VI.6) *Araa iva ratha naabhaa kalaa yasmin pratishthitaah, ta vedyam Purusham veda yathaa maa vo mrityuh parivyathaa iti/*

(One is indeed aware that Purusha the Hiranyagarbha is worthy of realisation and is the prime mover of the ‘kala chakra’. The entire Universe is designed, detailed and dented too by Him and acts like the wheel hub with spokes arranged or the organs fixed, providing temporary reliefs periodically, lest longer the life beyond limits would inflict very long existence of prolonging misery but mercifully providing intermittent reliefs and hence the contraction of periodical pauses and ever long birth- death syndrome!)

VI.7-8) *Taan ho vaacha, etaavad evaaham etat param brahma veda, naatah param asti iti// Te tam archayantah, tvam hi nah pita yosmaakam avidyaayaah param paraam taarayasi, iti; namah parama rishibhyo namah parama rishibhyah//*

(Maharshi Pippalaada thus replied the sixth question of Sukesha, the son of Bharadvaja about the Shodasha Kalaas of human body and how the sensory organs are restricted to the physical acts only and once the Self of Glory titled Antaratma or the Inner Consciousness jumps from one to another cycle of births and deaths on a repetitive basis, the shodasha kalaas get replaced in the subsequent births again and again. Having so replied, the Maharshi confessed that beyond the stage of Hiranyagarbha, he might not be able to comprehend any further about the Parama Tatva or Brahman the 'Avyaktaavyakta' or the one Realised and Unrealisable! Thus he hinted to the Seekers of Brahma Vidya that not only one might not be able to 'seek' or learn but would have to be only 'intuitive' or 'self-experienced suo motto' by themselves. He further commended those Glorious Maharshis who had by dint of their deep faith and dedication accomplished the Supreme Vision and got absorbed into that Unique Truth, some as of mortal glories being 'Jeevan Mrityus' and the other apparently as a part of that Outstanding Vision Itself!)

Conclusion:

To conclude, the Six Questions which were ably replied to are about Creation of Universe and Methodology of Realisation; Prime Supports of Life and Praana; Origin and Destination of Mortal Life; From here to whither to!; Dream Control-mind or Soul!; Om- gateway to better life and beyond; and Shodasha Kalaas and Self like salt in water!

Om vaangme manasi pratishthitaa mano me vaacha pratishthatam aaviraaveerma edhi vedasya ma aneesthah shrutam me maa prahaaseeranena adheetenaahoraatraan samdadhaami ritam vadishyaami satyam vadishyaami tanmaamavatu tad vaktaaram avatu vaktaaramavatu vaktaaram//Om shantih shantih shantih//

(Speech is firmly set in Mind, Mind is well set in expression; may my expression be well positioned in the framework of Vedas and Learning as embedded in Truth; indeed let this be sustained always irrespective of day or night; let me think of, speak of and feel the Truth alone which should protect all those who speak, think and cogitate and most essentially perform and practise forever! May Peace, Peace and Peace alone prevail forever!)

ESSENCE OF CHATURUPANISHADS

(SUBAALA - PAINGALA- JAABAALA-KAIVALYA)

Preface

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

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

Paingalopanishad emphasises: The term of what REALITY connotes the Ultimate-which is Experimental and Illusory. It is that Supreme who through intermittent stages might be accomplished but the path is rather ever evasive and illusive like a mirage. From the physical body to the Truth in quintessence is a rather far cry. The analysis of body itself is inexplicable let alone the Reality. This is what the Veda Vedangas- Shastra- Upanishads- Puranas-Itihasaas which perhaps reveal the kaleidoscopic maze but never ever a clear path. It is in this context that the term of 'Pancheekarana' acquires significance. Pancheekarana is in relation to 'Maha Bhutas -'Panchendriyas' and thus the 'Aarishad -vargas'. **Pancheekarana** process involves each of the Five Elements splitting into two halves and one half of each further spilling into four parts. Thus 'space' splits into two and one of the halves further splitting into four parts. Likewise each of the elements undergoes divisions. The four of one-eighth parts are now

distributed to other elements. Thus air, fire, water and earth each of them get one eighth of Aakasha. Similarly the other elements get distributed giving again one full for each of the units. Thus Akasha retains half of its own and one-eighth of other Elements. This process is called Pancheekaranam or grossification of the five of the Elements in their subtle or fundamental nature. In other words, division of each of the Elements by two equal parts and further into four equal sub parts with each of the other four elements and so on and such 'quintiplication process' is known as 'Pancheekarana' or a systematic admixture of all the Pancha Bhutas into a warp-weft process of each formation of weaving a cloth! Thus Paramatma having done the pacheekarana of quadrupulating or dividing five into four of the pancha bhutas, created firstly the gross body of the collection of the skull-skin- intestines-bones- nails and flesh as the features of Prithvi. Then the subtle body with hunger- thirst- heat- fainting or loss of consciousness, as characteristics of Agni. Vaayu imparts movement, breathing, lifting weights, running , jumping and such activities. Ether of the Five Elements imparts of anger, anguish, anxiety and lust. Indeed this impulse- combination emanates from the gross body which. as per the 'Karma' and of 'Doshas'; Karma is of three basic nature viz. Sanchita the mix of good and bad deeds of carry forward of janmas; Prarabdha or the mix of ongoing life's deeds and the Agaami or the forecasts for future janmas in the light of the remote and present calculations. Now the reversal: Ishwara gets desirous of pancheekarana in a turn around manner. From the very original niraakaara- nirguna-nirnayaateeta- or with no shape-no trait- non descriptive Paraatpara, Prakriti as the 'alter ego' disappears, the causal form of the Universe gets dissolved, the pancha bhutas are wound up in the reverse chain to Earth to Water to Fire to Air to Ether and then the Ahamkaara or the Self Sense. The Virat Swarupa and Hiranyagarbha too become casualties in the reverse retreat. The causal body/ gross body as the facsimiles vanish, and so does the human body, the charaachara jagat, kaalamaaa, the concept of kaarya-kaarama-karma is dissolved too. The subtle body merges into the unchanging Inner Self which indeed is a reflection of the 'Sthaanu' itself. The three states of vishva-tajasa-pragjna are dissolved too on account of the fact that the adjuncts of the Inner Conscience and thus the Inner Self gets merged into the Ultimate Effulgence remains as 'Thou Art Thou' as the thumb sized mid part of one's heart.

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

Kaivalya Upanishad emphasises the fundamental necessity of overcoming the strong hold and clutches of the Make Belief of Maya and Prakriti or Agjnaana or Ignorance and gradually ascend the steps of Arishad Vargas of Kaama- Krodha- Lobha-Moha- Mada- Matsaras and opening the successive screens of Intospection and opening the petals of the Hridaya Kamala. This is enabled by Yoga- dhyaana- Mrityunjaya Japa- Samsaara bandhana vimukti- vigjnaana- experience of Jaagrata-Swapna-Sushupta tri -

avasthaas; overcoming the impact of Maya at each of the respective stages of normal life span- gradual resistance of the Pancha Karmendiyas and Pancha Jnaanendriyaas respectively of skin, eyes, ears, nose, and releases aside from sparsha,darshana, shrotra, shvaasa/ aagrhaana, and visarjana or the senses of touch- vision-hearing and speech- breathing and smelling and the relieving-- all motivated by mind and activated with praana the vital energy. This apart, the roots established of the Panchendriyas of the mortal bodies too get snapped with the mortal turning immortal. Yet, the Self re-enters in successive bodies yet again and again in the eternal Kaala maana the Time Cycle, repeatedly as a piece of grass, or an insect, a bird, a jalachara, an animal or the human being in thi charaachara jagat or the mobile or immobile. The process of rebirth is fundamentally based on the Karma or the good or bad impact of the preceding actions of the previous birth- death-rebirth series as what is called the ‘sanchita’ or of the carry- forward pluses and minuses and of ‘prarabdha’ or the on going life! As the Universe and its Charaachara Jagat, especially the human beings seek to happiness in their own ways and means; they pass through gradations of happiness and contentment. These levels of flows vary in the three states of one’s own consciousness while being awoken or dreams or dreamlessness of sub consciousness. Even birds, animals or fish might perhaps go into trances of such a stage of senselessness! These stages might be of drops to flows of streams- rivers and so on but finally submerge into oceans and the individual selves most ultimately onto Pure Consciousness and thus to Parama Shiva the Eternal! Thus the Singular Paramatma is the Ultimate from whom the Universe containing one and all from grass pieces to Devas- Trimurtis and their in born abilities is manifested or de-manifested as the Supreme with his better half or the Prakriti!

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

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

VDN RAO

Chennai

*OM Traikambakam yajaamahe sugandham pushti vardhanam, urvaarukamivaka bandhanaan
mrityormuksheeyamaamrita/ OM shanti shantih shantih/*

ESSENCE OF SUBAALA UPANISHAD

CONTENTS

Section I: From Nothingness to Brahmanda the Golden Egg: Brahma Srishti initiated from Nothingness to Unique Brahmanda- Ref: Self Manifestation of Golden Egg and Partial Revelation of the Universe- Ref. From Nothingness to Ahamasmi

Section II: Further Creation of Charaachara Jagat- Deities and Devils representing Virtue and Vice- Virat Purusha :Ref. to Apaana Vaayu as also about Srishti- Ref. Virat Purusha: from Puranas, Vedas, Upanishads and Vedangas

Section III: Attainment of Emancipation and Ultimate Bliss: Ref. The course and attainment of Liberation

Section IV: Daharaakaasha- Praana- Naadi structure - Stages of Jaagrit-Svapna-Sushupti. about Daharaakaasha; Ref. Jaagrataadi Avasthas

Section V: Activities of the Self and their Integration by Paramatma. Ref. Maandukya Upanishad and Gaudapaada Kaarika. Ref. About Naadis and Chakras:

Section VI: Narayana the hub of the very Universe and Existence. Ref. Mantra Pushpam-opening portion

Section VII: Narayana is in ‘Daharaakaasha’ the Antaratma as the reflection of Paramata Ref. Analysis of non - recognition of Narayana Shakti among ‘panchabhutas’ and Surya Chandras, let alone ‘panchandriyas’ Ref : from Chhandogya Upanishad IV.i and ii.

Section VIII: Antaratma and the Ephemeral Body Refs. Antaratma unaffected by Individual’s action: Shetaashvatara- Chhandogya-:Prashna Upanishads

Section IX: Process of Universal Dissolution Ref. Details of Pancha Pranas and Upa Pranas

Section X: It is the Anraratma that holds the Key to Paramatma Ref. 1. From Brihadarankya Upanishad : This is on the analogy of Pursuit beyond the warp and woof of the cloth of Creation, Nature and Universe vide III.vi.1) Ref.2. Bhagavat Gita -Vigjnaan Yoga Chapter VII.Stanzas 6-7

Section XI: The pattern of body dissolution on death Ref. from Markandeya Purana

Section XII: Annam Paramatma Refs. to Annam from Brihadaranyaka and Chhandogya Upanishad also on Bhojana Nirnayas

Section XIII. Priority of disenchantment, stoic and equanimous nature Refs a) Brihadaranyaka Upanishad b) Manu Smriti

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

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

Section XVI: Conclusion

ESSENCE OF SUBAALA UPANISHAD

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

Introduction:

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

Section I: From Nothingness to Brahmanda the Golden Egg:

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

Brahma Srishti initiated from Nothingness to Unique Brahmanda

Maharshi Subaala appears to have requested Brahma Deva as to how when there was nothing at all at the very beginning a totally non existent- indeed non existent Universe came alive! The reply was that from NOTHING, apparently total darkness, got manifested the Pancha Maha Bhutas in a cyclical cause and effect manner; the Subtle Elements of ethereal vayu to agni to jala to bhumi. Then emerged 'Anda' named 'Brahmaanda'- the Lustrous or the 'Golden Egg'! This Egg after a year's incubation got split into two halves; the lower segment got solidified as 'Bhumi', the upper one as 'Aakaasha' and the one in between as the 'Antariksha'. And hence the Tri Lokas. Then a Maha Purusha a Virat Swarupa as of 'sahasra shaarsha, sahasraaksha, sahasra paat, sahasra bahur' or with thousand heads, thousand eyes, thousand

feet and thousand hands got self manifested. Straight away the, He created a ‘Khanda Parashu Purusha’ or anx like Being as the Supreme Destroyer even before initiating ‘Srishti’ or Creation. This alarmed Brahma Deva , especially the Purusha caught hold of Brahma’s throat! Being singular, Brahma in his self defence, created ‘ Seven Manasa Putras’who in turn further seven more sons and these are surfiert with Truthfulness. And these are Prajapatis by themselves too. Then from the Vitat Purusha, Chatur Varnas emerged as Brahmanas from the mouth, Kshatriyas from the arms, Vaishyas from the thighs, and from the feet the lower class. Further Prajapati’s mind created Chandra Deva, from his vision Surya Deva, while from ears the Vayu Deva and the Vital Energy of Praana itself. All these entities of Chandra-Surya-Vayu Deva originated from Prajapati’s ‘hridaya’ itself!

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

Chhandogya Upanishad is quoted: III.xix.1) *Adityo Brahmeti aadeshah, tasyopa vyaakhyaanaayam: asad eveam agra aaseet, tatsad aaseet, tat samabhavat, tad aandam niravartata, tat samvatsarasya maatram ashaata, tan nirabhidyata, te aandakapaale rajatam cha suvarnam chaabhavataam/* (The very original teaching was that Aditya the Supreme Effulgence was Brahman the Paramatma! The explanation pertained was that in the very beginning, all this was unmanifest and non-existent.Then that became manifest and took the shape of an Egg and it existed in that position for a year; eventually the Egg got split up in two halves : one of gold and another of silver!) III.xix.2) *Tad yad rajataam seyam Prithvi, yat suvarnam saa dyauh; Yajjaraayu te parvataah, yad ulbam sa megho nehaarah, yaa dhamanayah taa nadyah, yad udakam sa samudrah/*(Of the two halves of the Egg, the silvern portion got manifested as Earth and the golden half as Heaven. The outer membrane which was thick emerged as mountains and the thin membrane appeared as clouds and mist. Then the arteries shaped up as rivers and the Sea was like the bladder!) III.xix.3) *Atha yat tad ajaayata sosaavaadityah; tam jaayamaanam ghoshaa ululavonu datishthan, sarvaan cha bhutani, sarve cha kaamaah; tasmaat tasyodayam prati pratyayanaam prati ghoshaa uluklavonutthishthanti, sarvaani cha bhutaani sarve cha kaamaah/* (Then got genertated 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 etamevam Vidwaan Adityam Brahmeti upaastebhyaaso hayad enam saadhavo ghosha aa cha upa cha nimrederan nirmederan/* (As these swift developments were witnessed in a quick sweep, whosoever took stock of the events , went into raptures of joy and anticipation and unconsciously dedicated themselves into intense meditation of Surya as Brahman the Supreme experiencing heights of delight!)

Ref. From Nothingness to Ahamasmi:

Brihadaranyaka Upanishad is quoted: Prajapati’s ‘Ahamasmi’or ‘I am myself’ that manifests Purusha and Prakriti- Creation of Beings) (Liv.1) *Atmaivedam agra aaseetpurushavidhah, sonuveekshya naanyadatmanopashyat soham asmite agre- vyaharat,tatoham naamaabhavat, tasmadapi etarhi aamantritah, aham ayam iti evaagra uktwaa, athaanyan naama prabhrute yadasya bhavati, sa yat purvosmaat sarasmaat sarvaan paapmana aushat, tasmaat purushah,oshati ha vai sa tam,yosmaat poorvo bubhushati,ya evam veda/*(At the beginning, it was only the Purushaakaara or human like Atma who found that there was none else and thus he pronounced himself as ‘Ahamasmi’ or ‘I am Myself’ . Till date one addresses the self likewise. Since he woud have practised Dharma in his earlier incarnation and

now he was the very first without a contender, he said to himself that whatever evils might have existed in the past would have been burnt and as such he claimed the status of Purusha the Virat or Viraja.)

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

from his feet. He also created lightning, thunder, clouds, rainbows, Mantras of Rig-Yajur-Saama Vedas, Yaksha-Piscacha-Gandharva-Apsara-Kinnara-Raakshaas; birds, animals, reptiles and seeds.]

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

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

Apaanaan nishaada-yaksha raakshasa gandharvaas chaastibhyah parvataa lomabhya ouoshadi vanaspatayo lalaataat krodhajo rudro jaayate, tasyaitasya mahato bhutasya nishvaasitam evaitad yad rigvedo yajurvedah saama vedodatharva vedah shikshaa kalpo vyakaranam niruktam chhando

vyotishaam ayanam nyaayo meemaamshaa dharma shastraani vyaakhyaanaani upavyaakhyaanaani cha sarvaani cha bhutaani hiranya jyotir yasmin- ayanam atmaadhikshiyanti bhuvanaani vishvaa aatmaanam dvidhaa karot, ardhena stree ardhena purushah, devo bhutvaan devaan asrajat, Rishir bhutvaa rishin yaksha raakshasa gandharvaan graamaani aaranyaamischa pashuun asrajat, itaraa gaur itaronadvaan itaro vadave taroshvaa itaraa gardabheetaro garbhadaa itara vishvam bhareetaro vishvambharah/ Sonte vaishvaanaro bhutvaa samdagdhvaa sarvaani bhutaani prithivee apsu praleeyata aapas tejasi praleeyante, tejo vaayou vileeyate, vaayur aakaashe vileeyata vleeeyata aakaasham indriyesva indriyaani tanmaatreshu tanmaaraani bhutaadau vileeyante, bhutaadir mahatee vileeyate, mahaan avyakte vileeyate, avyaktam akshare vileeyate, aksharam tamasi vileeyate, tamah paredeva ekeebhavati parastan na san, naashan, naasadasad iti etan nirvaanaanushaasanam iti vedaanushaashanam iti vedaanushaashanam/

The Supreme Personality created from his ‘apaana’ the ‘nishaadaas’ or jungle beings, Yakshas, Rakshasaas and Gandharvas. From Virat Purusha’s body bones got manifested mountain ranges, and from the body hairs emerged forestry of herbs and trees The Supreme Personality created from his ‘apaana’ the ‘nishaadaas’ or jungle beings, Yakshas, Rakshasaas and Gandharvas. From Virat Purusha’s body bones got manifested mountain ranges, and from the body hairs emerged forestry of herbs and trees From the Virat Purusha’s fore head emerged Rudra Deva, the personification of anger and restlessness. From the Supreme’s ‘nishvaasa’ or the outbreathing were created Rig-Yajur-Saama-Atharvana Vedas, Shat Vedangas of Shiksha -_Siksha, Kalpa, Vyakarana, Nirukti, Chhandas and Jyotisha, Celestial and Terrestrial beings; Pancha Bhutas of prithivi-aakaasha tejus-vaayu -aakaasha; and the principle of ‘Mahat’ that is from nothingness to the creation of the Universe!

Ref Apaana:

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

Brihadaranyaka I.1.1 is quoted: I.1.1) *Om/ Ushaa vaa ashwasya medhyasya shirah, Suruyaschakshuh Vaatah Praanah Vyaattaragnir- vaishwaanarah Samvatsara Atmaashwasya medhasya/ Dyouh prishtham Antarikshamudaram Prithivi paajasyam Dishah paarshve Avaantardishah parshwah Rutavongaani Maasaashrthamaasascha parvaani ahoraatraani pratishthaah nakshatraanyasthaanaani Nabho maamsaani/ Uvadhyaam sikataah sindhavo gudaah yakruccha klomaanascha parvataah Aoushadhyascha vanaspatayascha lomaani udyan purvaarthah, oshadhayascha vanaspatayascha lomaani, udyan*

purvaardhah nimlochan jaghanaardhah, yad vijrumbhate tad vidyotate, yad vidhunute tat stanayati yanmehati tad vasshati; vag evasyavaak/ (Om, while comparing an Ashwamedha or Horse Sacrifice to Nature, then Ushahkaala or the early dawn is comparable to its head, its breathing or life-force as Air, its eyes like Surya, its open mouth as Agni/ Fire or Vaishwanara and the body of the ‘Ashwa’ as comparable to a Year or better still the ‘Kaalamaana’ or the Time Cycle; its back as ‘Swarga’; its belly like sky; its hoof like Earth; its sides like one fourths of a year; its limbs like the Seasons of a Year; its body bone joints like months and fortnights; its hooves like days and nights; its bones like Nakshatras or Stars; and its flesh like clouds. The Sacrificial horse’s food in the stomach is like sand, its blood vessels are rivers, liver and spleen are comparable to mountains and the hairs like herbs and tree. The rising Surya is the horse’s forepart while the hind part like the Sun set. The horse’s yawns are comparable to lightnings and its body shakes and shrieks are like thunders; its urination is like downpour rainfall and neighing is like sound waves!)

Ref Srishti:

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

Ref Virat Purusha:

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

[Sarvo vai rudrastasmai rudraaya namo astu, purusho vai rudrah sanmaho namo namah vishvam bhutam bhuvanam chitram bahudhaa jaatam jaayamaanam ca yat sarvo hyesha rudrastasmai rudraaya namo astu / All this indeed is Rudra to whom one prostrates with veneration as He alone is the Purusha and the Soul of creatures. The material universe, the created beings, and whatever there is severally existent in the past and that is indeed this Rudra. (Taittiriya Aranyaka 10. 24.1)

A verse from the Rig Veda (2.33.9) calls Rudra ‘The Sovereign of the Universe: *Sthirebhiranghah pururupaaya ughro babhruh shukrebhih pipisehiranyaih , Ishaisaanaadasya bhuvanasya bhurerna vaa*

yoshd rudraadasuryam / With firm limbs, multiform, the strong, the tawny adorns himself with bright gold decorations: The strength of Godhead never departs from Rudra, him who is Sovereign of this world, the mighty.

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

But Brahmanada Purana is far more explicit : Brahma meditated for a son as renowned and powerful as himself and found a boy name Nilalohita on his lap: *Ruroda suswaram ghoram nirdahanniva tejasaa, Drushtwaa rudatam sahasaa Kumaram Nilalohitam/ Kim rodishi Kumareti Brahmaa tam pratyabhashata, Sobraveedyehi mey naama prathamam twam Pitamaha/ Rudrastwam Deva naamaasi sa ityukto rudahpunah, Kim rodishi Kumaareti Brahmaa tam pratyabhashata/ Naama dedi dwiteeyam mey naama iktyuvaacha Swayambhuvam, Bhavastwam Deva naamnaasi ityuktah sorudatpunah/ -----* (As the child cried so terribly as though he would burn himself with his radiance, Brahma asked him as to why was he crying so much the child asked Brahma to give him a name first and Brahma replied that the child would be named **Rudra**. The child continued to cry and when asked by Brahma as to why the child continued to cry, the latter asked Brahma to give a second name as **Bhava**.) As this process of crying continued, Brahma gave the child further names as **Sharva, Ishaana, Pashupati, Bhima, Ugra and Maha Deva**. The Child then stopped crying but desired that the Eight Names given to him as Nilalohita be serialised with their inner meanings and Brahma explained as follows: *Tato Visrushtaastanava yashaam Naamnaa Swayambhuva, Suryo Jalam Mahi Vaayurvahnir -aakaashameyvacha/ Dikshिता Braahmanaschandra ityevam teyshtadhaa tanuh, Teshu Pujyaswa Vandascha Namaskaarascha yatnatah/* (Then Swayambhu Brahma decided the serialtim of the Names depending on the significance of Surya, Jala, Bhumi, Vaayu, Vahni, Akaasha, Dikshita Brahmana and Chandra; these are the Ashta Tanus or Eight Forms worthy of salutation and worship without fail). Among these Eight Swarupas, Rudra would be likened as Surya whose radiance is unparalleled and should never be seen at the time of Sunrise or Sunset; Brahmanas should take their bath and on securing external and internal purification must perform Sandhya Vandana at both Sun Rise and Sun Set as also recite Gayatri, and Ruk-Yajur-Saama Veda Suktaas and Surya worship which tantamounts to Rudra Puja. Recital of Ruk-Suktas should be done at the Sun Rise and that of Yajussukta at mid-day besides Gayatri Japa during thrice a day. None should pass urine before the un God. Rudra's physical Feature of per his Prathama Tanu is stated to be Roudri, his wife's name is Suvarchala and his progeny is Shani. The Second Form of Shiva is Bhava and his position among the series of Ashta Tanus is in 'Apas' or water ; Jala is the Life Provider and Preserver. As Sarva Bhutaas are sustained by Shiva, in his Bhava Swarupa. None should attempt to turn water impure by mala-mutra varjana, vivastra-snaana, nishthinana or spitting. As Water has the nature of flow, its speed should not be restricted as the natural feature is to reach Samudra which is its beloved. However, as

Munis identified Medhya Jala (Pure water) or Amedhya Jala (Contaminated water), the latter variety must be discarded. The Third Form of Ishwara is Sharva and his prescribed position is Bhumi whose strong strength and stamina entered Shiva's bones and Bhumi is thus called Sharva too; any tilled land or under the shade of trees, none should desecrate in any manner lest he or she would certainly attract the wrath of Sharva. Devi Vikeshi is Sharva's wife and Angaraka his son. Ishana is the fourth name of Nilalohita and is served by Vaayu or Wind. Vaata is the regulation of Shiva; it provided Pancha Pranaas to Ishana. None should wind as being mild or furious and also none should pollute it with poisons nor go against its natural speed. Those who respect air respect Ishana himself; Wind needs to be respected with Yajnas and Sacred deeds or else Ishana could play havoc with the severity of hurricanes and blizzards. Ishaana's wife is called Shiva and his sons are Manojava and Avignaatagati or Speed of Mind and of Mysterious Movement. Pashupati is the fifth Swarupa of Shiva; his designated form and features are of Agni. No person should play with fire, dump impurities into it and cross it or seek to warm up feet or hands in cold climate as it would strike back the person concerned; the fiery element is full of Pashupati's instincts and thus requires veneration. Indeed Agni burns of every one after death and at the same time burns off food in digestion; Pashupati too is a preserver as also a Destroyer. Swaha Devi is Pashupati's wife and his son is Skanda. The sixth name of Maha Deva is Bheema and as soon as Brahma announced Nilalohita's name, Akakasha entered Siva's body at once and like Shiva, Aakasha too is Omni Present encasing the totality of Universe. The Ashta Diks or the Eight Directions are stated to be his wife and Swarga his son. Any sin committed by a person is recorded by Aakasha; the least one should is to refrain from throwing Mala-Mutras, and open-to-Sky copulation. Ugra was the seventh Swarupa of Nilalohita and his regulatory control is of a Dikshita Brahmana or a Brahmana who practises the Ashtanga Yoga of Yama-Niyama-Asana- Pranaayaama- Pratyahara- Dharana- Dhyana-Samadhi. Chaitanya or Enlightenment of a Model Brahmana thus entered Shiva's personality as soon as his name was announced by Brahma as Ugra or the Epitome of Rigorousness and Ruthlessness as a Dikshita would never err nor lapse. Most appropriately, his wife's name and nature are Diksha and his progeny is called Santana or Virtuous Offspring. The Ashtama Tanu or Vibhuti / Body variation of Shiva is named Maha Deva with Chandra as the regulatory control signifying coolness and placidity and no sooner that Brahma assigned the name of Maha Deva to Shiva than Chandra entered his heart and thus gave the epithet of Shashidhara to Shiva. As Chandra controls Brahmanas, Auoshadhis (herbs) and Trees, Brahmanas are to be revered and herbs and trees are to be given special consideration on Amavasyas and Purnimas, besides festival days or special occasions in any family. Since Chandra is the Cool Mind of Shankara in his benevolent Form, Maha Deva is worshipped for securing boons on such days of speciality. His wife's position is of Rohini and of son's is of Budha in the context of Shiva's vibhuti as Maha Deva.]

Ref. Vedas and Scriptures

[Brihadaranyaka Upanishad is quoted: Vaak Brahman highlights speech signifying Vedas and Scriptures screaming loud about Truth / Untruth! V.viii.1) Vaacham dhanumupaaseeta;tasyashchatvaarah stanaah; Swaahaakaro Vashatkaaro hantakaarah; tasyai dvau stanou Devaa upajeevanti- Swaahaakaaram cha Vashatkaaramcha Hantakaaram Manushyaah; Swadhaakaaram Pitarah; tasyaah Praanarushabhah, Mano Vatsah/ Ityashtamam Brahmanam/ (Another facet of meditating Brahman is through 'Vaak' or Speech, meaning Vedas and Scriptures. This highly specialised means of praying to the Lord viz. Speech or Vedas is likened to a Cow. This most auspicious component of Dharma or Virtue and Justice embodied as a cow which possesses four teats of meditation akin to what calves suck are known as the sounds of Swaaha, Vashat, Hanta and Swadha! Swaha and Vashat are the sounds signifying the oblations to Agni targetted to Devas; hanta is meant for human beings as the food for them, literally meaning; ' if required';

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

[Vishnu Purana details : **Veda Vriksha, Veda Vyasaas, Veda Vibhajana, Vedangaas and Puranas:** Maharshi Parashara presented an analysis of Vedas to Maitreya Maha Muni as to how various Veda Vyasaas of different Yugas attempted divisions of Vedas. He compared Vedas as a Maha Vriksha comprising Veda Shaakhaas (Branches) in thousands and it would be impossible to declare classifications as they vary by Yugas, Times and Situations. Even in Dwapara Yuga there were variations as noticed in different Manvantaras. But one fact appeared to be clear that Bhagavan Vishnu created Veda Vyasaas of his own 'Amsha' or Alternatives who kept in view the contexts and exigencies of Loka Kalyana made the best possible variations from the Single Veda now in Four 'Shakhaas'. In the evolution of the twenty eight Dwapara Yugas, as many Vyasaas emerged from the positions of Brahma, Prajapati, Shukracharya, Brihaspati, Surya, Mrityu, Indra, Vasishtha, Sarasvata, Tridhama, Trishikha, Bharadwaja, Antariksha, Varni, Traiyaruna, Dhananjaya, Kratigjna, Jaya, Bharadwaja, Gautama, Haryatma, Vaajashravaa Muni, Somavamsha's Trina Bindu, Riksha, / Valmiki, Shakti, Jatukarna and the latest Krishna Dwaipayana (the son of Maharshi Parashara). The Maharshi stated that after his son Krishna Dwaipayana, the next Vyasa would be Ashwatthaama. Having prefaced thus about the Evolution of Veda Vyasaas, Parasara Maharshi defined and conceptualised the 'Avinaashi Ekaakshara Mantra' OMas Brahma. This Pranava Brahma represents Bhuloka-Bhuvarloka-Swarloka; that Pranava Brahma also represents Ruk-Yajur- Saama and Atharvana Shakhas of the Paramaika Veda Vriksha. **Rig Veda Shakha:** As prompted by Lord Brahma, Mahatma Krishna Dwaipaayana Vyasa took the assistance of four of his disciples to fully assimilate the Totality of the Single Veda and entrusted the task to Maha Munis viz. Paila in regard to Rig Veda, Vaishampayana to Yajur Veda, Jaimini to Saama Veda and Sumantu to Atharva Veda; besides Vyasa

entrusted the task of Itihasas and Puranas to Maha Muni Lomaharshana. In the days of yore, there was only Yajur Veda and that was divided as four Vedas on the basis of ‘Yagna-anushthana Vyavasta’ or the Procedures of Performing Yagnas and the Chyatur hotra Vidhi was as follows: Yajur Veda Vidhi by Adhvaryu, Ruk Veda Vidhi by Hota, Sama Veda Vidhi by Udgata and Atharva Veda Karma by Brahma. Subsequently, Vyasa did the editing of Ruk and Yajur Vedas and part-scripting of Sama Veda; through Atharva Veda, Vyasa then established the Raja Karma and Brahmatwa. Thus Vyasa had done the distribution of the Chatur Vedas in the form of Four Veda Vrikshas from the Maha Veda Vriksha. As regards the Rig Veda Vriksha, Maharshi Paila divided this Veda into two Shaakhaas and made his Sishyas Indraprimiti and Bashkala responsible to read them. Bashkala made further division into four Upa Shakhaas which in turn were subdivided among four further Sishyas viz. Bodhya, Agni maadhak, Yajnyavalkya and Parashara (ie the present Purana Karta of Vishnu Purana). Further on, Indraprimiti taught his son Manduka Muni. In this Parampara(link) of Sishya- Prashishyaas, Shakalya Veda Mitra scripted Samhitaas or Annotations and sub divided the same among five further sub-branches and taught these to Mudgala, Gomukha, Vaatsya and Shaaliya. Yet another of his upils called Shakapurna prepared three Veda Samhitas and a fourth Grandha on ‘Nirukta’. And thus the Sishyas carried on the Samhitas further. **Yajur Veda Shakha:** Maharshi Vaishampayana who was entrusted Yajur Veda by Veda Vyasa converted the Shakha into a Tree which got twenty seven Shakhas. One of the most intelligent Sishyas of the Maharshi was called Yagnavalkya. Once the Guru could not to reach a Meet of all the co-Students at an appointed time and date failing which the punishment was to be Brahma hatya pataka; the Guru and requested his Sishyas to perform a Vrata as an atonement. But the egoistic Yagnavalkya boasted that he alone was enough to perform the Vrata and the enraged Vaishampayana cursed Yagnavalkya and asked him to vomit whatever was learnt by him since he talked as though he was Supreme and others were useless !Yagnavalkya apologised no doubt but Guru did not relent; although the former said that he himself could do the Vrata out of veneration and devotion to his Guru but did not out of arrogance nor out of spite for his co-students! Any way, Yagnavalkya pulled out Yajurveda in the form of a blood-stained Murti and left the Guru. The Sishyas consumed the remains of what Yagnavalkya vomitted by assuming the forms of ‘Tithiris’ or partridges and hence that part of Veda is called Titthiriya! Yagnavalkya then extolled Surya Deva stating: *Namassavitrey dwaaraaya Mukteyramita tejasey, Rugyajussaama bhutaaya Trayee dhaamney cha tey Namah/---*and as the latter appeared before the Muni in the form of an ‘Ashvya’ horse and bestowed to him the Yajur Veda in Vajapa / form thus called Vajapa Yajur Veda, which even Vaishampayana was not conversant with! (*Yaagnyavalkyastadaa praaha pranipatya Divaakaram, Yajumshi taani mey dehi yaani santi na mey Gurou!*)The Vaaja Shrutis that Kanva and other Maharshis realised were of as many as fifteen Shaakhaas which indeed were of Yagna-alkya’s own ‘Pravritti’ or distinction. **Saama Veda Shaakha:** Jaimini’s son Sumantu and his son Sukarma dealt with one each of the branches of Sama Veda. Then Sukarma made thousand sub branches of Sama Veda and taught some to Kausalya Hiranya Nabha and the rest to another Sishya named Paushpanji. Hiranyanabha had five hundred Sishyas and they learnt Udeechya Saamaga. Hiranya naabha also propagated Praachya Saamaga. Paushpanji had four main Sishyas viz. Lokaakshi, Naudhami, Kakshivaan and Laangali and these and their next generations popularised their own Samhitas. Hiranyanabha’s yet another disciple Maha Muni Kriti and his pupils taught twenty four Samhitaas further. **Atharva Veda Shaakha:** Sumantu Muni taught Atharva Veda to his pupil Kabandha and the latter taught one branch of Atharva Veda to each to Deva darsha and Patthya. Deva Darsha’s sishyas were Megha, Brahmabali, Shoaulkaayani and Pippala. Patthya’s students were Jaabaali, Kumudaadi and Shounaka and they were responsible to segregate Samhitaas. Shounaka sub-divided his Samhitas to Vibhru and Saindhava. The latter’s sishya Munjikesha

further distributed his Samhitaas into five Kalpaas named Nakshatra Kalpa, Veda Kalpa, Samhita Kalpa, Angirasa Kalpa and Shanti Kalpa; it is stated that the ‘Ruchaas’ or Hymns of these Kalpaas are among the popular Vikalpas. **Puranas:** Purana Visharada Veda Vyasa made a format of various Purana Samhitas viz. Akhayana, Upaakhyaana, Gaathaa, and Kalpa Shuddhi. Lomaharshana Suta was the most acclaimed Sishya whom Vyasa made him study in depth. Suta’s pupils were Sumati, Agnivarcha, Mitraayu, Shaamsapaayana, Akrutavarna, and Saavarni; Lomaharshana construed his works on their Samhitas. Parashara Maharshi stated that the Vishnu Purana Samhitaas were scripted on these bases. Among the Eighteen Puranas the foremost was stated to be Brahma Purana, followed by Paadmya, Vaishnava, Shaiva, Bhagavata, Naaradeeya, Markandeya, Agneya, Bhavishyata, Brahma Vaivarta, Lainga, Vaaraaha, Skanda, Vaamana, Kourma, Maatsya, Gaaruda, and Brahmanda Purana. Munis scripted several Upa-Puranaas too. Among all these, descriptions were invariably made about Srishti, Pralaya, Devataadi Vamshaas, Manvantaraas, Raja Vamsha Charitraas and so on. Sarga, Prati Sarga, Vamsha, and Manvantaraadi varnanaas are invariably covered in the Works of Vaishnava Orientation. **Vidyas:** Maharshi Parashara enumerated fourteen Vidyas viz. Shat Vedangas, Four Vedas, Meemaamsa, Nyaya, Puraana and Dharma Shastra. In addition four more main Vidyas were to be included viz. Ayurveda, Dhanurveda, Gandhrva, and Artha Shastra. Among Rishis, there are three major categories viz. Brahmashis, Devarshis and Rajarshis.]

Ref Vedangas:

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

[As Narada Purana explains in extensive details, Shiksha refers to ‘Ucchhaarana’ or Pronunciation, Sangeeta, Nritya, Naataka, Chitralkhana and other Fine Arts. Kalpa Grandha comprises Nakshatra-Veda-Samhita-Angirasa-Shanti-and Griha Kalpas; in the Nakshatra Kalpa the Study of Chandra and Stars is described; in the Veda Kalpa, the methodology of accomplishing the ‘Chaturvidha Purushardhas’ or the four major human objectives of Dharma-Artha-Kaama-Moksha are detailed. In the Samhita Kalpa the guai dance of ancient Rishis to ‘Tatva Darshi’. In the Angirasa Kalpa, Lord Brahma himself is stated to have described about the Abhichaara Vidhi Vidhaana Mantras regarding the procedures of magical-charm-benevolent as also malevolent karmas like Vasheekarana, Mohana, Ucchhatana and Unmada disciplines. In the Shanti Kalpa, Mantras and Procedures to ward off dangers and usher in good tidings

from Celestial, Terrestrial and Extra-Terrestrial Sources have been detailed. The Griha Kalpa details Homa Karma, Mudra Vidya of Mrigi, Hamsi and Suukari or Abhicharika Karmas, Abhishekas in favour of Varuna-Surya-Indra-Vayu-Sapta Rishiganas and of course of Rudra Deva, Devis as also of Nava grahas. Griha Kalpa also encompasses Vriddhi Karyas, Grahana ‘daana-abhisheka- pujas’ and so on. Vyakarana or Grammar constitutes Veda Mukha or the face of Vedas encompassing Pratyayas or Prefixes and Suffixes, Vibhaktis or Cases of: Pradhama / Vachanas-Dviteeta / Accusative of Objects-Triteeya / Instrumental- Chaturthi / dative- Panchami / ablative or where action is involved-Shashthi/ possessive-Saptami/ locative of action-and Sambodhana / demonstrative or addressing some one. Vyakarana also refers to Subhaanta prakarana or Mangalaacharana; Naama/Sarva naamaas; Taddhita pratyayanta shabdhas or noun form suffixes; Dhatus or tissues or elements of Sanskrit language; Samaasas or Compound nouns and Kaaraka prakarana. The last mentioned is as follows: (i) Karta Kaaraka or first vibhakti / nominative case or Subject used with Verb- (ii) Karma Kaaraka or second vibhakti / accusative case denoting the object-(iii) Kaaraka Kaaraka or third vibhakti / instrumental case denoting agent and action- (iv) Sampradana Kaaraka or fourth vibhakti / dative case denoting object and action- (v) Apaadaana Kaaraka or fifth vibhakti / ablative case denoting separation or division (vi) Genitive Kaaraka or sixth vibhakti/ possessive case denoting noun to noun- (vii) Adhikaara Kaaraka or seventh vibhakti / Locative case denoting the place of action and finally (viii) Sambodhana Kaaraka or the eighth vibhakti as in the prathama Kaaraka addressed to a person. Nirukta or the etymological or derived-rhetoric-artificial interpretation which is essentially an extension of Vyakarana aiming to bring out the hidden meaning of Vedas and Scriptures like Upanishads not fully expressing the total intent, interpretation and implication; the word ‘nir’ connotes the comprehensive sense that is sought to be conveyed and ‘ukta’ states what is expressed but pointing out a lot that is not revealed. Nirukta as far as ‘karnarupa’ or of ear form is concerned besides the ‘mano rupa’ or of the Understanding and Absorptive is concerned is stated to be classified in five basic Varnas or classifications / forms: Aagama, Viparya, Vikara, Vinaasha and Uttama Yogas. The famed Yakshacharya who followed the Great Grammarian Panini is stated to have explained the Implicit Undertone of Nirukta succinctly: ‘if a blind person happens to stumble a pillar, is the fault of a pillar!’ Chhanda Shastra or the Science of Prosody is a highly significant component of Vedangas as *Chaandaha paadau tu Vedasya* or denoting the fifth division of Vedangaas. Chhandas is of two kinds one for Vaidik or related to Vedas and another for Loukik or of general use. Vaidik Chhandas is for three major applications: *Anushtup Yajati*, *Brihatya Gaayati*, *Gayatrya Stoutatii* or Anushtup is used for Yagnas, Brihati is used for singing and Gayatri Chhandas is for Stutis. The Loukika Chhandas is used for Puranas, Itihasas, and Kavyas in poetical forms. Both the Vaidik and Loukik chhandas are Matrik or and Varnik or based on Matras and and Varnas or of Units or Quality. The Chhanda Shastra is fundamentally based on Ganas or groups of three Aksharas or Letters, some being Guru or Big and Laghu or Small; for instance **Ya**-Maa-Taa or a combination of hrasva-deergha-deergha is called Yagana; **Maa**- Taa- Raa comprising Deergha-Deergha- Deergha is called Magana; **Taa**-Raa- Ja or Deergha-Deergha-Hrasva is Tagana; **Raa**-Ja-Bhaa or Deergha-Hrasva- Deergha is Ragana; **Ja**-Bha-Na or Hrasva-Deergha-Hrasva is Jagana; **Bhaa**-Na-Sa of Deergha-Hrasva-Hrasva is Bhagana; **Na**-Sa-La or Hrasva-Hrasva-Hrasva is Nagana and finally **Sa**-La-Gaah or Hrasva-Hrasva- Deergha summarising **Ya-Maa-Taa-Raa-Ja-Bhaa-Na-Sa!**The Ruling Deities are Ya gana- Jala, Ma gana-Prithvi, Ta gana-Aakasha, Ra gana-Agni, Ja gana-Surya, Bha gana-Chandra, Na gana (Aayu or Life and health) and Sa gana (Vayu). The Gana Phala is Vriddhi and Abhyudaya or Development and Progress for Ya gana; Lakshmi or Wealth for Ma gana, Dhana Naasha for Tagana, Vinasha for Ra gana, Roga or Ill-health for Ja gana, Su Yasha for Bha gana, Ayu for Na gana, and bhramana or travel for Sa gana. These are but the preliminaries of

Chhando Shastra: there is a frighteningly huge phraseology of concepts of Karna, Karatala, Payodhara, Vasu charana and Vishta depending on the Laghu-Guru words; Padya or Stanza; Paada or Line consisting of the number of lines; Yati or the pausing point; Praasa or the last words with rhythms of specified lines; Vrittas or circles like Samavritta, Artha vritta, Vishama vritta depending on the deergha-hrasva aksharas. There are also types of Chhandas ranging from one to twenty six lettered lines such as Ukta, Ayukta, Madhya, Pratishtha, Supratishtha, Gayatri, Ushnik, Anushtup, Brihati, Panklti, Tishthup, Jagati, Ati Jagati, Shakvari, Ati Shakvari, Ashti Atyashti Dhriti, Viddhuti, Atidhriti, Kriti, Prakriti, Aakriti and so on and on. The ming boggling multitude of Chhandas or Poetic Structures in Sanskrit Language is a standing proof of the eloquence and magnificence of its 'Vaangmaya' or Literature! The Sixth Vedanga is by far the most complicated and exhaustive one viz. the Jyotisha Shastra, specialising in which asks for several births of human lives of virtue with cumulative knowledge of excellence! The relevant Skandhas or Chapters are stated to be of high significance in this extraordinary Vedanga viz. Ganita Siddhanta, Jaataka / Hora Siddhanta, Samhita, Panchanga Saadhana, Grahana Sadhana of Lunar and Solar Eclipses and Dik Sadhana. In Ganita there is parikrama of Yoga, Antara, Gunana, Bhaajana, Varga, Varga mula, Ghana, Ghanamula, Gaha Maadhyama, Anuyoga or the knowledge of Desha, Disha and Kaalamaana or Place, Direction and Time; Udaya-Astama-Chhaadhikara or Rise-Setting-Dusk, Grahayuti or Graha Yoga etc. In Jaataka Skandha, descriptions are given in Jaati Bhedas, Graha Yoni or the details of Jati, Rupa, Guna; viniyonija or janma phala according to human beings, Garbhaadhaana, Janma, Arishta, Ayuraadaaya or Life Span, Dashaa Krama, Karmaajeeva, Ashtaka Varga, Raja Yoga, Naabha Samyoga, Chandra Yoga, Raasi Sheela, Stree Jataka Phala, Mrityu Vishaya Nirnaya, Muhurta Nirnaya, Gochaara, Grahachaara, Varsha Lakshana, Tithi-Dina-Nakshatra yoga, Karana, Muhurta, Upa Graha, Yaatra phala and so on. Panchanga Sadhaana or of Tithi-Vaara-Nakshatra-Karana and Yoga would determine the nature of the person concerned. Ayanaamsha Sadhana denotes movement units. There is a whole lot of Surya Siddhanta, a distinct discipline altogether. Jaataka Skandha deals Rashis of Mesha-Vrisha-Mithuna-Karka-Simha-Kanya-Tula-Vrischik-Dhanu-Makara-Kumbha-Meena. In the context of a specific Rashi, Shadvargas are calculated in terms of Hora from Sun Rise to Sun Set, Dreksana or a division of one third of a Rashi or a varga, Namaamsha, Dvashaasha and Trishamsha as each Rashi comprises thirty Amshas; each Rashi having nine Navamshas. Calculations of Navaamsha Jnaana are exacting, since nine Amsha / Kaalas are involved. Graha Kaalamaana discusses Muhurta, Ahoratra, Paksha, Maasa, Ritu, Varsha depending on the 'Rasaas' or Tastes commencing from Surya viz. Katu or Mircha, Chandra viz. salt. Mangal : tikta or bitter, Budha: mishra or mixed, Guru : Madhura or sweet, Shukra : Amla or bitter, Shani : Kashaaya or herbal decoction. Svabhava maitri or natural compatibility of Grahas also needs to be examined. For example Surya's friends are Chandra, Mangal, and Guru; Budha is a normal friend of all Grahas; but Shukra and Shani are enemies; Mangala's friends are Chandra, Surya and Guru; Budha's friends are Shukra and Surya; and so on. Thus mutual compatibility is examined.

Nakshatra Phala: at birth are also detailed viz. Ashvini-handsome and well ornamented; Bharani-capable and talented; Kritika-steady minded and fond of sex; Rohini- born wealthy and contented; Mrigashira: Luxurious; Ardra: born violent and stubborn; Punarvasu-even minded and disciplined but too wealthy; Pushya- imaginative and ever happy; Aslesha: obstinate yet virtuous; Magha- born rich and devoted; Purva Phalguni-charitable, adjustable and sociable; Uttara Phalguni: wealthy and comfortable; Chitra-well dressed and charming; Svati-virtuous, moralistic and charitable; Vishakha-cunning, greedy and harsh; Anuradha: fond of Travel and non resident; Moola: wealthy, happy, helpful; Poorvaashadha and Uttaraashadha-happy and hearty, disciplined and virtuous respectively; Shravana- rich, happy and

famed; Dhanishtha- donors, wealthy and enterprising; Shatabhisha-win over opponents but cunning; Purvaa -bhadra- rich yet heavily effeminate; Uttaraabhadra-independent, assertive, speech makers and attractive; and Revati-energetic, enterprising, pure hearted and rich. Similarly Raashi Janma Phalas -both Chandra and Surya maana janma; Muhurta nirnaya are all well within the ambit of the Jyotisha Vedaanga.]

Section III: Attainment of Emancipation and Ultimate Bliss:

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

Ref. The course and attainment of Liberation

Brihadaranyaka Upanishad is quoted: III.viii.8) *Saa hovaacchai tad vai tadaksharam Gargi Brahmanaa abhivadanti, asthulam, ananyu, ahraswam, adeergham, alohitam, asneham, acchhayam, atmaah, avaayav, anaakaasham, asangam, arasam,agandham,achakshusham, ashrotram avaak, amanah, atejaskam, apraanam, amukham, amaatram, anantaram abaahyam; na tad ashnaati kim chaana, na tad ashnaati kashchana/* (Maharshi Yagnyavalkya replied Gaargi Devi that what 'Brahma Vettaas' or the Knowers of Brahman sought to explain that the latter was 'Akshara' or Undecaying or Imperishable and that would indeed be the negation of the following features: that is Brahman is neither gross not minute, neither short nor long, neither like glowing red like Agni nor adhesive or oily like water, neither shadowy nor dark, neither Air nor Space, unattached or uncommitted, neither savoury nor odorous, with neither eyes nor ears, without voice nor mind, without radiance nor brightness, without Praana/ vital Force, mouth or measure, without interior or exterior, is neither edible nor can eat and so on. Thus it is totally devoid of substance, attributes, features and qualities!) III. viii.9) *Etasya vaa aksharasya prashaasane Gargi Surya chandra -masou vidhrutou tishthatah, etasya vaa aksharasya prashaasane Gargi nimeshaa muhurtaa ahoraatraa -nyardhamaasaa maasaa ritavah samvatsaraa iti vidhrytaastishthanti; etasya vaa aksharasya prashaa -sane Gaargi nimeshaa muhurtaa ahoraatraanyadha maasaa maasaa ritavah samvatsaraa iti vidhrutaa -stishthanti; etasya vaa aksharasya prashasane Gargi praahchyonyaa nadyah*

syadante shvetebhyah parvatebhyah, praticyonyaah yam yan cha dishamanu; etasya vaa aksharasya prashaasani Gargi dadaato manushyaah prashamsanti, yajamaanam Devaah darvim pitaronvaayattaah/ (Vedas having discarded all kinds of substances, affairs and aspects of the Absolute and Indisputable Power named as Brahman, its Existence is adduced by inferential evidences which are felt, recognised and directed. It is therefore ascertained by proofs such as Sun, Moon, Earth, Air, Fire, Sky and so on. It is under the definitive canons and tenets of that Supreme Power, Sun and Moon are held in their positions, heaven and earth are maintained; ‘kaala maana’ or the Time Cycle of moments, muhurtas of 48 minutes each, days and nights, fortnights, months, seasons and years are well-regulated; rivers normally flow eastward from white mountauns, others flow westward without changing the direction and respective courses; human beings praise the agents of that Great Immutable called Devas or Gods-each of them performing their respective duties without fail notwithstanding the passage of Time as per their own schedules of duty chart; Gods and Manes or Pitru Devas depend on the Sacrifices besides the Practice of Dharma and Nyaya or Virtue and Natural Justice as applicable to Societies and so on. Indeed the Supreme Power thus asserts itself its Authority irrespective of the passage of Time. It is inferred that natural justice prevails and pronounced deviations are sought to be corrected by the ‘Unseen Hand’ from time to time!) III.viii.10) *Yo vaa etadaksharam Gargya aviditvaasmin loke juhoti, yajate, tapas tapyate, bahini varsha sahasraani antavad evaasya tadbhavati; yo vaa etad aksharam, Gargi, aviditwaasmaa lokaat praiti, saa kripaaah; atha ya etad aksharam, Gargi, viditasmaa lokaat praiti, sa Braahmanaah/* (Maharshi Yagnyavalkya further explained to Gargi, that this AbsolutePower is never visioned but indeed is the evidence and the faculty of vision itself! It is never heard but hears everything being the personification of hearing itself; it is never known for thinking but indeed is the Thinker and the manifestation of thought itself; It is not known but is indeed the Knower being Knowledge and Intellect itself; Gargi! This Super Power is like the unmanifested ether and is all pervading and the Ultimate Unknown!) III.viii.11) *Tad vaa etad aksharam, Gargi, adrushtam drushtar, ashrutam shrotur, amantam mantar, avigjnaatam vigjnaatur; naanyadatosti drashtu, naanyadatosti shrotru, naanyadastoti mantru, nanyadatosti vigjnaatru; etasminnu khalvakshare Gargya aakaashotascha protashcheti/* (Gargi! This Absolute Power is never seen by anyone as it is not a sense object and as such it is its own evidence since it is the ability of vision by itself; similarly It is never heard, as it is not an object of hearing but is the singular Hearer and the capacity of hearing by itself; It is never the Thought as is not the object of thinking, but is the Unique Thinker and the personification of Thought and Intellect by itself! Gargi! It is by this Absolute Power that the unmanifested Ether is permeated all over. Brahman or that Supreme Energy is indeed the direct and instantaneous Self within all the species and is beyond and afar the several attributes of hunger, thirst, desire, lust, anguish, envy etc. That Reality is the Ultimate Goal and the Truth of Truth and the Unique!) III.viii.12) *Sa hovaacha Braahmanaana Bhagavantasta Deva bahumanyedhwam yadasmaan - namaskaarena muchyedhwam; na vai jaatu ushmaakamimam kashchid Brahmodyamjeteti; tatoha vaachaknavy uparararaama, ityashtamam Braahmanam/* (Having been since convinced fully by the capability of Maharshi Yagnyavalkya to explain what Brahman was all about, Gargi addressed the congregation of Braahmanas who allowed her to ask two questions viz. whether Brahman had no characteristics and adjuncts and if so what Brahman actually was considered to be inferred on the authority of the Scriptures. She conceded that on the basis of a methodical analysis of ‘*neti, neti*’ or ‘*not this and not this*’, the Individual Self having discarded the adjuncts of body, organs and senses, the Maharshi rightly deduced that the transmigrating Soul was the Supreme Self as Brahman Himself; in other words, the same Individual Self minus the features but overcoming ignorance and desire and work

is called the Supreme Itself as verified by the ‘Anirvachaniya Vedas’ or the the Untold Scriptures. Gargi thus got convinced of the inherent and unique Truth that the Self was the Supreme!)

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

Hridayasya madhye lohitam maamsapindam, yasmimstad daharaam pundareekam kumudam ivaanekadhaa vikasitam heidayasya dashaa chidraani bhavanti; yeshu praanaah pratishthitaah, sa yadaa praanena saha samyujyate tadaa pashyanti nadyo nagaraani bahuuni vividhaani cha, yadaa vyaanena saha samujyate tadaa pashyati devaamscha risheemscha, yadaa apaanena saha samujyate tadaa pashyati yaksha-raakshasa gandharvaan, yadaa udaanena saha samujyate tJaagritiadaa pashyati deva lokaan devaan skandam jayantam cheti, yadaa samaanena saha samujyate tadaa pashyati deva lokaan dhanaani cha, yada vairambhyena saha samujyate tadaa pashyaaty drishtam cha shrutam cha bhuktamaabhuktam ca sach saa sach sarvam pashyati/ Athemaa dashaa dashaa naadyo bhavanti/ Taasaam ekaikasya dwaadasha patir dwaadasha patih shakhaa naadee sahasraani bhavanti/ Yashminn ayam aatmaa svapiti svapiti shabdaanaam cha karoti/ Atha yad dwiteeye samkoshe svapiti tademam cha lokam param cha lokam pashyati, sarvaan shabdaan vijaanaati, sa samprasaadaa iti aachakshate , praanaah shareeram poarirakshati, harisasyaa neelasyaa peetasyaa lohitasya shvetasya naadyo rudhirasya poorna athaatraitad daharam pundareekam kumudam ivaanekadhaa vikasitam/ Yathaa keshaha sahasradhaa bhinnas tataa hitaa naama naadyo bhavanti/ Hridi aakaashe pare koshe divyoyam aatmaa svapiti/ Yatra supto na kaanchana kaamam kaamayate, na kamchana swapnam pashyati, na tatra devaa na devalokaa, yagjnaa naa yagjnaa vaa, na maataa na pitaa na bamdhur na bandhavo na steno na brahmaaha tejaskaayam amritam saleelam vanam bhuyas tenaiva maargena jaagraaya dhaavati samraad iti hovaacha/

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

Now the references:

Daharaakaasha:

Despite the non-dual Reality of the Self and the Supreme as exists in the Lotus Heart of ‘Daharaakaasha’ or the Small Space, one’s own body parts are responsible for deeds and the Self is but a mute spectator ! Chhandogya Upanishad: VIII.i.1) *Harih Om, atha yad idam asmin Brahmature daharam pundarikam*

veshma, daharosminn anta-raakaasha, tasmin yad antah, tad anveshtavyam, tad vaa va vijijnaasitavyam/ (Harih Om! There is a need to enable normal undersanding to identify the Individual Self with the Absolute and Superlative Self; this is especially to conceive the Object with qualites like organs and senses in the mortal world viz. the Self, as juxtaposed with the Ultimate Reality in terms of Space, Time and other derivative features of the Pancha Bhutas or Five Elements. This is why normal knowledge of mortal conditons vis-à-vis the macro view of higher and applied situation becomes needed. Therefore then, a lotus like small space viz. ‘daharaakaasa’within the dwelling place of Brahman is viewed for the understanding.The inference is that Brahman has manifested himself in the form of an Individual Soul called Existence and even as the latter is totally detached, there are officials of that abode who are responsible for the maintenance of that abode which is purely temporary ; once that Individual Soul- which is but a reflection of Brahman himself- is transferred then a new abode gets ready and the Manifested Brahman called Individual Self- is migrated too again on temporary duty. Thus the mirror images of the Original Brahman keep moving to varying abodes on purely temporary basis! But the original is always intact and the duplicate reflections are in circulation from birth to birth of the mortal bodies!) VIII.i.2-3) *Tam ched brhuyuh, yad idam asmin Brahma Puredaharam punadikam veshma, daharosminn atharaakaashah kim tad atra vidyate yad anvesh –tavyam yad vaa va vijijnaasitavyamiti sa bruyaat // Sa bruyaat: yaavaan vaa ayam akaashah, taavan eshontarhridaya aakaasha; ubhe asmin dyaavaa prithvi antar eva saaahite, ubhavagnischa vaayuscha Surya Chandramasaav ubhau, vidyun nakshatraani yacchaasyehaasti yaccha naasti sarvam tad asmin saahitam iti/* (As one enquires that since at the abode of Brahman there was a lotus space then what would be that small space that would have to be realised! The reply has to be as follows: That specific space within the heart is as huge and cosmic as space outside within which are enveloped the heaven and earth, Fire and Air, Surya and Chandra, lightnings and Stardom, and so on! Whatever one perceives in the Universe is but a part of the unknown!) VIII.i.4-5) *Tam ched bruyuh asminsched idam Brahma pure sarvam smaahitam sarvaani cha bhutaani sarve cha kaamaah yadaitajjaraa vaapnoti pradhvamsate vaa, kim tatotishisyataiti// Sa bruyaat: naasya jaraayaitajjeeryati, na vadhenaasya hanyate; etat Satyam Brahma puram asmin kaamaah samaahitaah; esha atmaa-pahata-paapmaa vijaro vimrutyur vishoko viji- ghaastopipaasah, satya kaamah satya sankalpah, yathaa hi eveha prajaa anvaavishanti yatha anushasha -sanam, yam yam antam abhikaama bhavanti yam janapadam, yam kshetra bhaagam, taam tam evopa jeevanti//* (The next query would be that if all aspirations and desires of the Beings are fulfilled in the abode of Brahman, then how about old age, diseases and such problems occurred, and what would be the answer to such natural mis-happenings!Then the answer would be that Brahman would not be victim of age, disease, death. Indeed this is always so in the true abode of Brahman where only positive blessings are derived. This is Brahman or the Self that has no decay, disease and death; it would be free from sins, and the resultant negative impact of sorrow, hunger, thirst, unfulfiled desires and unfulfilling will. But if the mind which is the head of body limbs misdirects vision, speech and the concerned senses, understandably the serving agents would obey their master and sins or virtues as the case might be are recorded on the balance sheet of Fate, while the Self or the Inner Conscience which for sure is not responsible for the acts of ommission and commission would remain as a mute spectator! Eventually the Being with its body adjuncts would have to suffer or enjoy the consequences; the blame or blessing is thus not, repeat not, due to the Self or Brahman since both being the same of Purity, but perhaps to what is called Fate or the balance sheet account on the basis of the body actions!) VIII.i.6) *Tad yatheha karmajito lokah kheeyate, evam evaamutra punyajito loakaah kshayite; tad ya ihaatmaanam ananuvidyaa vrajanti etamscha satyaan kamaan, tesaam sarveshu lokeshvakaama charo bhavati; atha ya ihaatmaanam anuvidyaa vrajanti*

etaamscha satyaankamaan, teshaam sarveshu lokeshu kaamcharo bhavati/(Just as the deeds of evil are exhausted the results get diminished, the impact of virtuous deeds too gets lessened. Therefore, those who depart from this world without realising the Self as instructed by teachers or on their own efforts continue to be in the endless chain of births and deaths . But the select handful who succeed enjoy freedom of movement and enjoy bliss)

Chhandogya Upanishad vide VIII.vi.6) *Shatam chaikaa cha hridayasya naadyah taasaam murdhaanaam abhinh abhinishtraika tayordhvam ayann amritatvam eti vishvavam anya utkramane bhavanti*/ In the context of the process of death, the status of the physical nerves and how Sun influences these is described: the veins of the body issuing out of the fleshy bulge called lotus shaped heart is charged with juices of varied colours akin to human desires. The heat of the Sun causes bile which when comes into contact with phlegm in the nerves assuming different colours as accentuated by wind contacts. As life departs, the Self goes upwards through the Sun rays and the praani reaches the Sun within the time that mind travels. The nerves connected to the heart are hundred and one. At the time of departure, one of the nerves-Brahma Nadi- of the blessed ones reaches the crown of the head . While the opening of that nerve enables Immortality, vyana through other exit points totalling nine indicates definite return to the cycle of rebirths. Now the reference to Udaana; this vital force moves everywhere in the body from top to toe. When it takes an upward trend it leads to Deva Lokas and as it takes a downward trend it leads to ‘manushya loka if it is ‘ubdhaabhyameva’; or as a result of paapa- punyaas or sins and virtues) III.8-9) *Adityo ha vai baahya praana udayati, esha hyenam chaakshusham praanam anugrahnaanah prithivyaam ya Devataa saishaa purushasyaapaanam avashtabhyaantaraah yad aakaakaashas sa samaano vaayur vyaanah// Tejo ha vai udaanah tasmaad upashaanta tejaah punarbhavam indriyair manasi sampadyamaanaih*/(Surya indeed is the external praana which ascends in favour of Praana that is present in the eye. The Deity of Earth favours attracting the ‘apaana’ in a human being. The Antariksha as signified by Vayu Deva is ‘Samaana’ and Vyana is Air in the common parlance. The interpretation is that while Surya-Bhumi-Antariksha are stated as of the divine context, Praana-Apaana-Samaana are stated as eyes, exiting wind of human beings and common Air respectively. As regards Udaana, Tejas and common light are the divine and human forms respectively. As explained above,Udaana is the cause of death too, besides all the deeds requiring force in the normal course of life.) III.10-12) *Yatchistastenaisha praanam aayaati, praanaastejasaa yuktah sahaatmaanaa yathaa samkalpitam lokam nayati// Ya evam vidvaan praanamveda na haasya prajaa heeyate, amrito bhavati, tadesha shloka: // Utpattim aayatim shtaanam vibhutvam chaiva panchadhaa,adhyaatmam chaiva praanasya vijnaayaamritam ashnute, vijnaayaamritam 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 yuktah tejasaa nayati lokam yathaasankalpitam’ or the Life Force along with the light within leads to the lokas as felt and deserved! Any person of knowledge who understands of what praana as all about certainly knows that the Departed Soul or the Antaratma then merges in its own origin. In this context, there is a relevant verse: A person of knowledge of Praana would thus be sensitised with its origin, entry, place of residence and the process of exit by achieving its next destination as per one’s own actions of a mix of virtues and vices; very few attain Immortality and the majority return back to Life again; this is the Truth of Life and that indeed again is the Truth of Life!)]

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

naadee sahasraani bhavanti, aasu vyaanascharati// Athaika -yordhva udaanah, 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, activating the various directions of the heart spreading all over the joints, shoulders and vital parts. It is this Vyana of the Pancha Pranaas that demands of the body parts of deeds that require strength to perform.

Maandukya Upanishad is quoted on the Jaagrataadi avasthas:

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

Mandukya IV: *Svapna sthaanontah prajnah saptaanga ekonavimshati mukhah pravivikta bhuk taijaso dviteeya paadah/* (‘Taijasa’ is the second quarter and its sphere of activity is the dream state or sub-consciousness. Its consciousness is in-rooted or inward bound and looking within; it is possessed of seven body limbs and nineteen mouths, and is capable of experiencing the joy of subtle objects. This Taijasa which is essentially stationed in ‘svapna sthaana’ is no doubt active otherwise too but since there are direct means of awareness by way of mental vibrations, it is dormant excepting in the dream stage when it gets activated. Brihadaranyaka Upanishad aptly explains vide IV.iii.9 : *Tasya vaa etasya purushasya dvai eva sthaane bhavatah: idam cha paraloka shtaanam cha sandhyam triteeyam svapnasthaanam; tasmin sandhye sthaane tishthannete ubhe sthaany pashyati idam cha paraloka sthaanamcha/ Atha yathaakrameyam paraloka shtaanam bhavati tam aakramam aakramya, ubhayaan paapmaanaa aanannadaamscha pashyati/ Sa yaataa praspapiti, asya lokasya sarvaavato matram apaadaya, svayam vihatya, svayam nirmaaya, svena bhaasaa, svena jyotisaa praspapiti; atraaya purushah svayam jyotirbhavati/* or an individual possesses two places of stay viz. his present birth and the next birth, while there is a dream stage which is an interval of the two. Now, over and above the waking and dream states there are two worlds between which the individual-self bears resemblance to knowledge or awareness in the unbroken series of deaths and births. In the waking state the individual self gets mixed up with the purpose of body organs and their functions, awareness or intelligence, the mind and thoughts and the extraneous influences as also the action-reaction syndrome. But in the dream stage the organs and senses remain inoperative and the self gets disintegrated except with the mind. Actual sufferings and

of joys are experienced in reality of the wakeful state while in the dream state such experiences are merely imagined due to the activity of mind. During the sleep, the Self takes along the material of the everhappening experiences of the world and tears himself apart to build his own world of ‘so called’ reality since existence itself is unreal. One might however wonder after all the sense objects are experienced in dreams just as in the case of waking state then how could one deduce that the organs do not function too! In the next stanza the reply is given: *Na tatra rathaa na ratha yogaah, na panthaano bhavanti; atha rathan, ratha yogaan, pathah srijate; na tatraanandaa, mudah pramudo bhavanti, athaanandaan, mudahpramudah srijate; na tara vashaantaah pushkarinyah sravantyo bhavanti; atha vashaantaan pushkarinsh shravanteeh shrijate, sa hi kartaa/* or in the dream stage, the individual self creates his own world, puts his body aside and creates himself with chariots, horses, highways for the chariots. In actuality, he might not have pleasures, enjoyments, fame and name, material prosperity, swimming pools, tanks and rivers or whatever unfulfilled desires; contrarily at the same time, he might imagine fears and failures, defeats and even deaths. After all, the individual is the agent of making unreal things real; his wishes as horses and apprehensions as possibilities. It is through the light of the Self that he sits, moves about, works and returns. The Pure Intelligence termed as the light of the Self would thus illuminate that body and its organs through the mind and allows the acts to function accordingly as per the latter’s dictates, since the Self is but an Agent! Thus returning to the concept of ‘Tajasa’, the mind assumes *Antah prajna* or sub-consciousness becoming aware of the internal objects and these appear as real.)

Maandukya V . *Yatra supto na kam chana kaamam kaamayate na kam chana svapnam pashyati tat sushuptam, sushupta sthaana ekeebhutih prajnaa ghana evaanandamayo hi ananda bhuk chetho mukhah praajnaa ghana evaanadamayo hi aananda bhuk cheto mukhah prajnah triteeya paadah/* (The state of ‘Sushupti’ is of dense and deep sleep as differentiated from mere slumber in a state that is neither normal nor of dreams, desires, fears, feelings. This is the fulfilled state of ‘praajna’ being the third sphere of the Self when awareness is overpowered and unable to differentiate things, happenings and ‘realities’. In this dreamless sleep, the person concerned becomes undivided as of a *Prajnaana ghana* or of an undifferentiated mass of over all consciousness and as *-ekeebhutih* -since he is the specific host of duality as of the states of waking, dream, and other states of mental vibrations. This state verges on being *ananda bhuk* or of bliss. In Brihadaranyaka Upanishad vide IV.iii.32, Maharshi Yajnyavalkya explains to Emperor Janaka: *Salila eko drashtaadvaito bhavati, esha brahma lokah, samraad iti/ Hainam anushashaasa yajnyavakkyah; taasya paramaa gatih, etaashta parama sampat, eshosya paramo lokah, eshosya parama aanandah; etasyaiva anandasyaanyaani bhutaani maatram upajeevanti/* or That person becomes transparent like the flow of water as the Seeker has no duality what so ever. There is indeed no witness but a single witness of the Self becoming the Supreme being free from the limiting attachments or appendages of body, organs, and senses that is Brahman Itself without a second! That is its highest accomplishment, this is the Supreme Bliss! Indeed, just one particle of that Bliss keeps the Universe ticking! Thus having achieved the outstanding bliss, the person in ‘sushupta’ state becomes *cheto mukha* experiencing the experimental and experiential status even during ‘prajnatva’ or at the two way door of consciousness and deep sleep.)

Maandukya VI. *Esha sarveshvarah esha sarvajnaah, eshontaryaami, esha yonih sarvasya prabhavaapyayau hi bhutaanaam/* (Most certainly, this Prajnatva even in normalcy is embedded in the Experiencer of Sushupti as he is now called *Sarveswara* or the Unique Lord of all. He is then the Supreme Brahman Himself! He is the Omni -scient, Omni present and Omni potent of all as the Creator-Sustainer-

Destroyer of the Universe. Chhandogya Upanishad vide VI.vii-1&2 in reference to the conversation of Uddalaka Aaruni teaches his son Svetaketu: *Uddaalakohaarunih Svetaketum putram uvaacha, svapnaantam me Saumya, vijaanaaheeti, yatraitat purushah svapiti naama, sataa, Soumya, vijaaniiheeti, yatraitat purushah svapiti aama, sataa, Saumya, tadaa sampanno bhavati, svam apiito bhavati, tasmaad enam svapiiteeti aachakshate, svam hy apeeto bhavati// Sa yathaa shakinih sutrenaprabaddho disham disham patitvaanyaatraayatanam alabhavaa bandhanam evopashrayate, evameva khalu, tan mano disham disham patitanvaanyaatraayatanam alabdhvaa praanam evopashrayate,praana bandhanamhi/* or Uddalaka Aaruni asked his son Svetaketu to learn from him about deep sleep; he would then be considered that his mind entered his individual consciousness or Soul as though the person entered into a mirror in the form of a reflection, or like the reflection of Sun in water. It is in that state, his individual self is identical with his mind and the thought process gets adjusted to varying situations, besides all his actions like hearing, seeing, talking, running, enjoying or lamenting, singing, crying, becoming jealous or liberal etc. are all enacted as per the dictates of his dreams. In that dream situation, the mind flies in various directions as though a bird or even a kite is tied to a string which indeed is like the Praana the vital force! Mind is what surpasses the Praana but is deeply rooted into it! Having thus explained, the Prajna Svarupa is manifested as the *Antaryaami, Yonih, Sarvasya, Prabhava-apyayau bhutaanaam* or as the Inner Controller and Regulator, the Singular Source of Creation and Dissolution)]

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

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

2. *Shrotram adhyaatmam, shrotavyam adhibhuta, dishas tatraadhi daivatam, naadee tashaam nibandha - nam, yah shrotre yah shrotavye yo dikshu yo naadyaam yah praane yo vijnaane ya annandeyo hridi aakaashe ya etasmin sarvasminn antaresamcharati soyam aatmaa, tam aatmaanam upaaseetaa ajaram amritam abayam ashokam, anantam/* Among the principles enunciated by Paramatma in His unique Srishti of Tri Lokas, is 'shrotra' the faculty of hearing and that too is the extension of 'Daharaakaasha' of Antaratma as per the divine principle and the link is through the respective 'naadi'to the body of the Beings as per life principle. Indeed for the faculty of 'shrotra', the Beings in creation ought to venerate Paramatma , the *amritam abhayam ashokam anantam,* the deathless, fearless, sorrowless and interminable!

3. *Naasaadhyaatmam, ghraatavyam adhibhutam, prithivee tatraadhidaivatam, naadee tashaam nibandhanam, yo naasaayam yo ghraatavye yah prithivyaam yo naadyaam yah praane yo vigjaane yo aanande yo hride aakaashe ya etasmin sarvasyaminn antare samcharati soyam aatmaa, tam aatmaanam upaaseeta ajaram, amritam, abhayam, ashokam, anantam/* Naasika the smelling nose is the next

significant of the Panchendriyas tied to Earth of the ‘daharaakaasha’ as manifested by Paramatma in the divine principle and the corresponding ‘naadi’ in the eternal chain in the transcendent principle. Indeed for the faculty of ‘naasika’, the Beings in creation ought to venerate Paramatma , the *amritam abhayam ashokam anantam*, the deathless, fearless, sorrowless and interminable!

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

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

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

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

8. *Ahamkaarodhyaatmam, aham kartavyam adhibhutam, Rudrastraadhidaivatam, naadee tshaam nibandhanam, yohamkaare, yo hamkaartavye, yo Rudre, yo naadyaam, yah praane, yo vigjnaane, ya*

annande, yo hridi aakaashe, ya ekasmin sarvaasminn sarvasminnantare samcharati soyam aatmaa, tam aatmaanam, upaaseeta ajaram, amritam, abhayam, ashokam anantam/ Ahamkaaram or the feeling of self consciousness is in the realm of Paramatma and that indeed is His trait. With Rudra as the celestial principle, that tantamounts to deep vigjnaana / paramount knowledge which is ecstasy personified in the interior of his own awareness or his own psyche which is the essence of bliss. The ‘naadi’ in the celestial sense is but in the mortal sense too as the link of Paramatma- daharaakaasa-Rudra the personification of outstanding wisdom; thus from darahaakaasha to bhoutikaasha. Indeed for the faculty of ‘Rudratva’, the Beings in creation ought to venerate Paramatma , the *amritam abhayam ashokam anantam*, the deathless, fearless, sorrowless and interminable!

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

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

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

12. *Paadaav adhyatmam, gantavyam adhibhutam, Vishnustatraadhidaivatam, nadee tesham nibandhanam, yah paade, yo gantavye, yo Vishnou, yo naadyaam, yah praane, yo vigjnaane , ya aanande samcharati soyam aatmaa, tam aatmaanam, upseeta ajaram amritam, abhayam, ashokam, anantam/* Feet are in the context of Jeevatma and Vishnu in the divine principle. The connecting link is the naadi

and as the 'bhoutikaatmaa' the Inner Self. This naadi as connected to the ever present Vishnu as the ever mobile in the akaasha as also the daharaakaasha. One should always meditate that 'Vishnutva' and the faculty of mobility, and the various Being in 'srishti' ought to venerate Paramatma , the *amritam abhayam ashokam anantam*, the deathless, fearless, sorrowless and interminable!

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

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

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

Ref. Maandukya Upanishad 7 and Gaudapaada Kaarika of the same chapter as follows:

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

Relevant Gaudipaada kaaraka 7 on Maandukya Upanishad 7:

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

Ref. About Naadis and Chakras: The sanskrit word ‘naadi’ derives from the root Nad, which means flow, motion, vibration. These ‘naadis’ are creative energies of the subtle body. Just as the negative and positive forces of electricity flow through complex circuits, in the same way, vital force and mental force flow through every part of one’s physiquis by these nadees. There are countless naadis in the body with three main channels up the spine, right, left and centre. These are known as ida, pingala & sushumna. The left nostril is connected to the ida network of naadis, the right nostril is connected to the pingala network of naadis and when both nostrils flow together, the main channel or sushumna network is stimulated. They connect at special points of intensity called chakras. When these naadis flow freely, one is vital and

healthy or vice versa. The brain and the spinal chord along with the nerves emanating constitute the nervous system of the body. The nervous system is divided into two main systems: the 'central nervous system' and the peripheral nervous system. Central nervous system consists of the brain and spinal cord. Peripheral nervous system consists of the nerves which gather information while others transmit instructions of one's mind / brain. Peripheral nervous system is divided into two systems: somatic nervous system & autonomic nervous system. Somatic nerves participate in the organism's relationship with its external environment. Autonomic nerves are more involved in regulating vital internal functions. The autonomic nervous system is divided into two categories: sympathetic & parasympathetic nervous system. The sympathetic nervous system goes into action to prepare the organism for physical or mental activity. The activation of the parasympathetic nervous system causes a general slowdown in the body's functions in order to conserve energy. The nadis determine the nature and the quality of the nervous system, with its extensive network of nerves and plexus covering the entire physique.

Devi Bhagavata

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

In other words, a perfect Yogi has to perform Puraka, Pranayama, fix the mind on Mooladhara lotus, contract and arouse Kundalini Shakti by lifting by ‘Vayu’ between anus and genitals, pierce through the Adi Swayam Linga through various lotus petals and lotuses as described above, reach Sahasrara or thousand petal lotus and Bindu Chakra by the Union of Prakriti and Purusha.]

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

Naiveha kim chanaagra aaseed amulam, anaadhaaram, imaaah prajah prajaayante, divyo deva eko Naaraayamnas chakshuscha drashtavyam cha, Naayaayanah shrotram cha shrotavyam cha, Naaraayano ghraanam cha ghraanatvamcha, Naaraayano jihvaa cha rashayitavyam cha, Naaraayanans tvak cha spurashaitavyamcha, Naaraayano manascha mantavyam cha, Naaraayano buddhischa boddhavyamcha, Naaraayano ahamkaarascha ahamkatavyamcha, Naaraayananschittam cha chetayitavyamcha, Naaraayano vaak cha vaktavyamcha, Naaraayano hastoucha aadaatavyamcha, Naaraayanah paadoucha gantavyam cha, Naaraayanah paayuscha visarjayitavyamcha, Naaraayana upasthascha aanandayitavyamcha, Naaraayano dhaataa vidhaataa , karta vikartaa, divyo deva ekoNaaraayana Aadityaa, Rudraa, Maruto Vaasvoashvinaav, Richo-Yajuumshi Saamaani mantrogniraajyaahutir Naaraayanaa udhvahavah, sambhavo divyo deva eko Naaraayano maataa-pita-bhraataa, nivaasah, sharanyam, suhrud, gatir Naaraayano virajaa sudarshana suryaa jita soumyaamoghaa kunaaraamritaa satyaa madhyamaa naasheeraa shishuraasuraa suryaa bhaasvatee vigneeeyaani naadee naamaani divyaam garjati, gaayati, vaati, varshati varunoryaamaa chandramaah kalaa kalir dhataa brahmaa prajaapatir maghavaa divaasaashchaardhaa- divaashaschaa kaalaah kalpaaschordhvam cha dishaascha sarvam Naaraayanah/ Purusha evedam sarvam yad bhutam yaccha bhavyam utaamritatvasy Ishaano yad annenaatirohati tad Vishnoh paramam padam sadaa pashyanti Surayah diveeva chakshur aatatam tad vipraaso vipanyavo jaagravaamshah samindhate vishnor yat paraamam padam, tad etan nirvaanbaanushaashnam iti, vedaanu- shaashanam iti, vedaanushaashanam/ At the time of Srishti at the beginning , Narayana was the mainstay. What one visions with the eyes is Narayana, what one hears with the ears is Narayana, what one smells and breaths is Narayana, what ever touches with skin is Narayana, what ever tastes with the tongue is Narayana, whatever thinks in the mind is Narayana, whatever power of understanding is Narayana, the self sense and its scope is Narayana, whatever the two hands seek to handle is Narayana, whatever one traverses by the feet is Narayana, what ever excretary functions are handled is Narayana, what ever generative functions are performed yielding happiness as also further creation is Narayana. The sustainer and designer of childhood-youth-old age is Narayana; the performer and non performer too is Narayana; the unending dazzle of life is Narayana; the Adityas, Rudras, Maruts, Ashvins, Vedavedangas, sacrificial Agnis and the accompanying mantras is Narayana; parents, close relatives, friends- even foes-is Narayana; Viraja, Sudarshana, Jita, Soumya, the Amogha, the Amrita, Satya; Madhyama, Naashira, Shisura, Asura, suurya, and Bhaasvati all being the divine channels is Narayana; thunders, windblows, rainas, Aryama, Chandra, ‘kaala maana’ ranging from seconds to yuga- kalpas is Narayana; Brahma the Creator, Prajapati, Indra, Dasha Dishas, and indeed what ever is past-present and future is Maha Vishnu Narayana. This is ‘Vedaanushaashanam’!

Ref.Mantra Pushpam :

Sahasra sheersham Devam Vishwaakshah Vishwa Shambuvam,Vishwa Narayanam Devam aksharam paramam prabhum/Vishwatah paramam nitya Vishvam Narayanah Harim, Vishwamevedam Purusha tadvishwamupa- jeeyati/Patim Vishwasyaatmeshwarah shaswatah Shivamachyutam, Naraayanam Mahaa jneyam Vishwaat- maanam paraayanam/The totality of the Universe is caused , permeated and preserved by Parama Deva who is self-manifested with as a mass of effulgence with countless heads and eyes as the bestower of compassion for all the Beings. He resides inside within one and all as the Supreme Master directing them to follow His Regulations to destroy evil and ignorance and not to indulge in vice and

disorder. He is also the representation of several Divinities surpassing them all. He is endless, unknown, eternal, all pervasive, destroyer of darkness and ignorance, protector of the Universe and the individual Beings that He created as one's own indweller. Indeed He is the final destination and refuge. Rig Veda's (X. 90) Purusha Sukta is quoted: *Sahasra sheerashaa Purushah sahasraaksha sahasrapaat,sa bhimim vishvato vritvaatyatishtha dashangulam/Purusha evedam sarvam yadbhutam yaccha bhavyam utaamritatwasyeshaano yadatre -naati rohati/Etaavaanasya mahimaato jyaayaamscha Purushah, paadosya Vishwaa bhutaani tripaadasyaamritam divi/ Virat Purusha* with thousands of heads, eyes, and feet signifies a multi-pointer omni-presence of the Singular Being, enveloping the Earth and beyond all over the Universe in ten directions represented by His ten fingers. This Maha Purusha is the essence of Creation of all the times covering the past-present-future. The entire Creation is woven by the immortal presence of this Unique Lord as the food to all the Beings and surpass the gross world as the personification of Immortality. The Purusha is far greater than greatness as inexplicable in words and rests His feet on Bliss. 4. *Narayanam param Brahma tatwam Narayanah parah, Naraayana paro jyotiraatma Narayanah param, Narayanah paro dhyaata dhyaanam Narayanah parah/ Narayana* is the Supreme Truth named Brahma; the highest Self; the outstanding effulgence; the Eternal Self and the Unique Bridge between death and Everlasting Life of Reality, ignorance and illumination as the Singular Mediator. 5. *Yaccha kinchit jagatyasmin drishyate shrutyatepivaa, antah bahischa tatsarvam vyaapya Naraayana sthitah/ Narayana* is perceptible due to one's proximity as He is the closest within yet is imperceptible as He is as huge as the Universe and beyond; He could be visualised yet invisible; He could be heard yet unheard. He is all over both within and without as the ever constant and established. 6. *Anantamavyayam kavigum samudrentam vishwa shambhuvam, padmakoshapratikaasham hridayam chaapyadhomukham/ The Virat Purusha* is endless, constant, omni-sceint, and the termination of struggle and hardships; He dwells till the end the ocean of one's own heart as 'samsaara' or materialism till the goal of strife. Indeed, one's own heart needs to be awaken and inward looking into the bud of the lotus flower by deep meditation by questioning the very purpose of existence! 7. *Atho nishtyaa vitasyaante naabhyaamupari tishthati, hridayam tadvijaaneeyaad vishvasyaayatanaan mahat/ One's own heart* as located a measure of distance by a finger span from navel to throat and that indeed is the abode of the Universe. This heart is like the dazzle of a garland of flames being the seat of approach to divinity and the Almighty. 8. *Santatagum siraabhistu laambhastyaa koshannibham, tasyaante sushirah sukshmam tasminsarvam pratishthitam/ The heart* is suspended in an inverted position surrounded by arteries like a lotus bud and there is a narrow space called 'sushumna nadi' into which everything is supported including one's mind, senses, and all the faculties, besides being the high gate of awareness of Paramatma the bridge between darkness and illumination ie. ignorance to lasting joy! 9-11. *Tasya madhye mahaagnir vishwaarchir vishwatomukhah, sograbhugvi bhajan tishthann aahaa -ram ajarah kavih/ tiryamurthar madhihshyaayi rashmayah tasya santataa] Santaapayati swam dehamaapaadatalamastakam, tasya madhye vahnishikhaa aneeyordhvaa vyavasthithaa/ Neelatoyada- madhyasthaa vidyullekheva bhaaswaraa, neevaarashukavartanvi peetaa bhasvatyanuupamaa/ In this 'sushumna nadi' or the narrow space rests 'Mahaagni' swarupa the resplendent 'Antaratma' as the flames spreading all over the body as scattered vertically and horizontally keeping the body warm from head to toe; these flames devour the food intake and absorb it. From the center of the golden colour Mahagni dazzle like flashes of Vidyut or lightning as on the thick of rain bearing clouds' run across the body as minute as an awn of a paddy grain representing the subtlety of the Atman. Svetaashvatara Upanishad to annotate further: V.9: *Vaalagra shata bhagasya shatadhaa kalpitasya cha bhaago jeevah vijneyah sa chaanantyaayakalpate// The Individual Self* is of hair splitting atomic formulation to the extent of division into innumerable units*

counting till potential infinity. Brahma Sutras vide III.3.19-32 clearly prove the concept of atomicity of the Antaratma with potentiality of infinity: *Utkraanti gatyadhikaranam-!9)Utkrantigatyaa gatinam/20) Swatmanaa chottarayoh/ 21) Naanura -tacchuteriti chennetaraadhikaranam / 22) Swashabdonmanaabhyaam cha/ 23)Avirodhaschandanaavat/ 24) Avasthiti vaisheshyaaditi chennaadhyupagamadaadhridah/ 25) Gunaadwaa Lokavat/ 26) Vyhatireko gandhavat/ 27)Tathaacha darshayati/ 28)Prudhgupadeshaat/ 29)Tadguna saarasvaat tu tadavya -padeshah praajavat/ 30) Yaavadaatma bhaavittaaccha na doshastaddarshanaat/ 31) Pumstvad-vat twasya satobhivyaktiyogavit/ 32) Nityopalabdhanupalabhdhi prasangyonyatara niyamo vaanyathaa/ or II.iii.19) Utkraanta gatyaa gateenaam/What is the size of the Individual Soul at its entry of the body made of the Pancha Bhutas and its exit therefrom! Apparently since its size is not as per the body, but is it of atomic size or of infinity as indicated by Vedic Texts! II.iii.20) *Swatmanaa chottarayoh/* As to size of the Soul, whether atomic or infinite or otherwise still unconfirmed, the course of its action by way of departure from the body needs to be analysed. This is especially so since the means of its exit are to be defined in relation to the body parts that it existed in as of then. Following Brahma Sutras are quite relevant: II.iii.23) *Avirodhah chandanaavat/* Just as a drop of sandalwood paste applied on a part of the body produces a heavenly sensation all over the body, similarly the Inner Soul though of infinitesimal nature manifests itself the whole body though located at one part of the body. After all, the Soul is connected to skin and it is logical that the the whole skin gets the sandal wood paste experience. II.iii.24) *Avasthiti vaishyaaditi chenna abhyupagamaat hridi hi/* The doubt is that the example of sandal wood paste giving joy all over the body might be possible since the Inner Soul existed at the point of its existence. But that objection to this doubt is that the Soul is after all spread all over the body.*

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

Antah shareere nihito guhaayaam ajaa eko nityo yasyaa prithivee shareeram yah prithiveem antare samcharan yam prithivee veda; yasyaapah shareeram yopontare samcharan yam apo na viduh,; yasya tejah shareeram yopontare samcharan yam tejo na vedaa; yasya vaayuh shareeram yo vaayum antere samcharan yam vaayur na veda; Yasyaakaashah shareeram ya aakaasham antare samcharan yam aakaasho na veda; yasya manah shareeram yo antare samcharan yam manona veda; yah buddhih shareeram yo buddhim antare samcharan yam buddhir na veda; yashyaahamkaarah shareeram yohamkaarani antare samcharan yam ahamkaaro na veda; yasya chittam shareeram yas chittam antare samcharan yam chittam na veda; Yasyaavyaktam shareeram yovyaktam antare samcharan yam avyaktam na veda; Yashyaaksharam shareeram yoksharam antare samcharan yam aksharam na veda; yasya mrityuh shareeram yo mrityum antare samcharan yam mrityur na veda; sa va sarvaa bhutaantara - atmaapaha tapaapmaa divyo deva eko naaraayanaah. Etam vidyaam apaanratatamaaya dadaav apantaraatmo brahmane dadaav, brahmaa ghoraangirase dadau, ghoraangiraa raikvaaya dadav, raikvo raamayaa dadav, raamah sarvebh dadaav iti evam yo nirvaanaanushaashanam iti vedaanushaashanam/

Right atop the ‘daharaakaasha’ is the Form ever unknown and imperceivable, whose body is Bhumi yet Bhumi is unaware; ‘naara’ or waters are His movement flows yet the waters are never of Him. Vidyut or Lightning is his ever flashy appearance yet light is unawre of Him; Air is His body with free and brisk movement yet Vayu is quite ignorant of his identity; again ether or the sky enables His free and fast movement, yet the ‘ akaasha’ is totally unaware of his presence. Mental Energy constitutes His body but one’s own mind is totally ignorant of His presence. Similarly, one’s own ‘avagaahana shakti’ is Narayana’s body but that capability is completey unknown about Him. Similarly, the senses, feelings of joys and sorrows, bodily movements, vikaaraas, panchadriyas and their sensations of praana-apaana-udaana- vyana-samaana kaaryas are never realised that these are all full of Narayana but all those features are never known to them. Even death is unaware of one’s death! The yet unmanifested body, its

perishable feature, the existing feature of the body and its time of perishing are only and only known to Narayana. He alone is the consciousness, free from virtue and vice, as the ever radiant ‘anthahkarana’ as the unknown yet imperishable, ever present yet unseen, all pervading yet unrealizable, everlasting, and free from decay or development. This paramount vidya was imparted to Apaantaraatmaas and then to Brahma- to Ghora Angiras-to Raikva to Rama and later on to all the well deserved Beings. This indeed is Veda Vaak Itself! [Ref. 2 on Raikva vide Chhandogya Upanishad IV.i-ii]

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

Brihadaranyaka Upanishad III. vii.3) *Yah prithivyaam tishthan prithivya antaraha, yam prithivi na Veda, yasya Prithivi shareeram, yah prithivimantaro yamayati, esha ta atmaanyatatarya amri -tah/* (Indeed all the Beings that are settled on earth and are well within it but are unaware of their powers and authority; neither the Self of a being is aware of its body is the earth nor that it controls the earth; much less it knows of its being the Supreme and Immortal Brahman!) III.vii.4) *Yopsu tishthann adbhyyontaraah, yam aapo na viduh, yasyaapah shareeram, yopontaro yamayati, esha ta atmaantaryaami amritaah/* (He who dwells in water, and is within it, whom water does not know, whose body is water, and who is in command of water from within, and who as the Self is the Master and the Supreme Head himself!) III.vii.5) *Yognou tishthaan agner -antaraha; yamagnir na veda, yasyaagnih shareeram, yognim antaroyamayati, esha ta atmanyatarya -amritah/* (Whoever inhabits in Agni and is within it, whom Agni is unaware of, whose body is fire and who controls fire from within is the Internal Ruler, his own Immortal Brahman) III.vii.6) *Yontarisha tishthantarikshaadantaraha, yamantariksham na veda, yasyaantariksham shariram yontarikshamantaro yamayati, esha ta atmanantaryamamritah/* (That very Being who resides on the Sky which is right within him but does not have that awareness, whose body itself is the sky and who regulates from within is indeed the Internal Controller as also the Everlasting Self!) III.vii.7) *Yo Vaayo tishthanvaayontaraha yam Vaayur na veda, yasya Vaayuh shareeram, yo Vaayumantaro yamayati, esha ta atmaanantaryaam -amritah/* (The Being who has his abode in Air itself and is right within it, whom Vayu is unrecognised, but whose physique is in it and who regulated Air from within is the Inside Controller and indeed your perpetual Self) III.vii.8) *Yo divi tishthandivyyontaraha, yam dyounam veda, Yasya dyoh shareeram, yo divamantaroyamaiti, ha ta atmaanantaryaamritah/* (He who settles in swarga for good and enjoys in that Place but Swarga itself does not realise so, whose manifestation is there in Swarga itself and actually controls that Place from within, then he is not only the Internal Ruler but is also the Supreme Being!) III.vii.9) *Ya aditye tishthannadityaadantaraha, yamaadityo na vedaa yasma adityah -shareeram, ya aadityamantaro yamayati, esha ta atmaantaryaamritah/* (Be there a situation that a Being is an inhabitant of Surya Loka and is right within that Loka, and Surya is not conscious of it, yet that body is in that Loka itself as also controls that Loka from within as its Regulator, he indeed is the Supreme Hiranyagarbha himself!) III.vii.10) *Yo dikshu tishthindigbhyontaraha, ya disho na viduh, yasya dishah shareeram, yo dishontaro yamayati, esha ta atmaanyantaryaamamritah/* (Whoso -ever resides in Dishas or Directions of the Universe and is settled in the Directions physically and even controls the the Eight Directions is indeed the Brahman himself who is eternal!) III.vii.11) *Yash chandra taarake tishthamshcha -ndrataarakaadantaraha, yam chandrataarakam na veda, yasya chandrataarakam shareeram, yash chandra taarakamantaro yamayati esha ta atmaantranantaryamamritah/* (He who is located in Moon and Stars and stays among them, yet these have no knowledge of it, yet his physical presence is there for sure and also controls their movements and so on from within and is the regulator of these entities is indeed the Ultimate Paramatma!) III. vii.12) *Ya aakasho tishthannaakaasha ntaraha, yama -akasho na veda, yayaakaashah shareeram, ya aakaashamantaro yamayati, esha ta atmaantaryaama -mritah/* (He who is the inhabitant of the sprawling Ether and the physical occupant even without the reckoning of the Ether itself and more so as the its Administrator is indeed the definitive Brahma!) III.vii.13) *Yastamasi tishthastamasantaraha, yam tamo va veda, yasya tama; shareeram, yastamontaro yamayati, esha ta atmaantaryaamamritah/* (Anybody who is settled for good in the darkness even without its comprehension and is physically present always controlling the degrees of darkness is indeed the Utmost

Hiranyagarbha!) III. vii.14) *Yastejasi tishthantejasiontarah, yam tejo na veda, yasya tejah shareeram, yastejontaro yamayati, esha ta aatmaantaryaamritah: ityadhiodauvatam,athaadhibhutam/* (The one who is in the utmost brightness as a resider always yet despite that brilliance is unaware of his physical existence and what is more that entity controls the luminosity is indeed the paramount Paramatma; so far the description is about the various Devas like Earth, Water, Fire, Sky, Air, Heaven, Sun, Directions, Moon and Stars, Ether, Darkness and Brightness. Now the reference henceforth would be to various Beings). III.vii.15) *Yah sarveshu bhuteshu tishthan sarvyebhoy bhutebhyontarah, yam sarvaani bhutaani na viduh, yasya sarvaani bhuaani shareeram, yah sarvaani bhutaanayantaro yamayati, esha ta aatmaanyantarya amamritahitya adhibhutam; athaadhyaatmam /* (The person who resides in all the beings and is within them, whom none knows about, whose body is all beings controlling all the beings from within, is the Internal Chief , your own Supreme Power. This is with reference to all the Beings in Creation and their respective bodies). III.vii.16) *Yah prane tishthan praanaadantarah, yam praano na veda, yasya praanam shareeram, yah praanamaantaro yamayati, esha ta atmaantaryaamamritah/* (Now in reference to a body , be it of a human or of any specie of creation from grassroot upward; specifically about the prana or of vital force of a human body; he who inhabits say his nose together with his prana, the organ of speech viz. the mouth, th eye, the ear, the mind or manas, the twacha or the skin, likewise the eye, ear, the skin, the intellect and the organ of generation. Specifically with reference of the present Stanza, the person who is present in the nose is indeed within it yet whom the nose does not know, his body is itself the nose and conrols it from within ; it is the Intetior Commander and the link to the Brahman!) III.vii. 17) *Yo vaacha tishthanvaachontarah, yam Vaang na veda, yasya vaak shareeram, yo vaachamantaro yamayati, esha ta aatmaanyaantaryaamamritah/* (That person who resides in the mouth the organ of speech and stays right within it although the organ of speech is oblivious of it, yet its full form is within and is in full command of its actions as is indeed the Master of that organ and even the everlasting Super Master viz. Brahman himself!) III. vii.18) *Yas chakshushi tishthaamchakshushontarah, yam chakshurna veda, yasya shrotram shareeram, yah shrotramantaro yamayati, esha ta aatmaanyant - aaryaamritah/* (He who dwells in the eyes, is within it, whom the eye does not see and realise his existence nor he realises that he is the master of vision and the self controls all the actions of vision himself and as such is the eternal chief himself !) III.vii.19) *Yah shrotre tishthanchohraad antarah, yam shrotram na veda, yasya shrotram shareeram, yah shrotramantaro, esha ta aatmaan antaryaamamritah/* (That Being himself exists in the ears of a body, although the body is ignorant of this reality nor the ears themselves so realise although factually speaking these very ears are masters by themselves of the Self and as such also the Immortal Selves themselves!) III. vii.20) *Yo manasi tishthan manasontarah, ya mano na veda, yasya manah shareeram yo manasontaro yamayati, esha ta aatmaa antaryaam amritah/* (This individual under reference resides in his ‘manas’ or mind and happens to stay right within him Self but strangely enough the Individual Self has no knowledge that this mind stays with himself and the manifestation of that mind is in his body and moreso controls this very Self as this fact is very well known to the Supreme Self!) III.vii.21) *Yastwachi tishthanstvachontarah, yam tvam na veda, yasya twak shareeram, yastwacha - mantaro yamayati, esha ta aatmaantaryaamamritah/* (He who exists in the skin, stays within though the skin does to know about its existence nor of its physical presence and not even the fact that it controls the skin from within, and is the Internal Ruler as also the Parameshwara himself!) III.vii.22) *Yo vigjnaane tishthi vigjnaantarah, ya vigjnaanam na veda, yasya vigjnaanam shareeram, yo vigjnaanamantaro yamayati, esha ta aatmaantaryaamamritah/* (The intelligent being that inhabits in intellect is surfiet in it, but the aspect of intelligence does not know it and is even unaware that intellect controls it and is indeed the Supreme Monarch of universe and even far beyond) III.vii.23) *Yo retasi tishthan retasontarah, yam reto na veda, yasya retah shareeram, yo retentaro yamayati esha ta aatmaantaryamamritah; adrushto drashtaa, ashrutah shrotaa, amato mantaa, avigjnaato vigjnaataa; naanyotosti drashtaa, nanyotosti shrotaa, naanyotosti mantaa, aanyotosti vigjnaataa, esha ta atmaantaryamamritah, atonyadaartam, tato hoddaalaka aarunikpuraraam/ iti saptamam Brahmanam/* (He occupies the organ of generation and is within it even without the organ of generation realising so, its full form is within and controls from within as the Internal Ruler while even is the Ultimate! He is never seen but s the witness; he is never heard but is the Hearer; he is never thought of but is the Thinker; he is never known but is the Knower; there is no

other witness but the Self and none else knows of him; he is the Internal Sovereign and indeed is the Immortal Self. Everything else but Him is mortal indeed. Then Uddalaka, the son of Aruna, kept quiet thinking aloud of what all Maharshi had been discussing in detail! Thus it is well established that either with reference to the supporting Deities or the Inner-Consciousness or the Self and of course the linked in Paramatma, every thing else, be it the body, its 'jnanendriyas' and 'karmendriyas' are subject to change, repetitive transformation and death. Yet the Inner Self 'per se' and of course the Almighty continue to be the Unknown, complex, everlasting, omni present, endless, Unborn, and Unspent ie. *Avyaktam - shasvatam-vishnum- anantam- ajam-avyayam!*]

Ref IV.i and ii from Chhandogya Upanishad:

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

Section VIII: Antaratma and the Ephemeral Body

Antah shareere nihito guhaayaam shudhah soyam aatmaa sarvasya medo-maamsa-kledaavikeerne shareeraa madhyeyanantopahate cxhitra- bhitti-prateekaashe gandharvaa- naagarupame kadalee garbhavaan nihsaare jalaa budbhudavac chanchale nishkritam aatmaanam, achintyarupam, divyam, devam, asangam, shddham, tejaskaayam, aruupam, sarveshvaram, achintyam, ashareeram, nihitam guhaayaam, amritam, vibhrajamaanam, aanandam, tam pashyanti vidvaamsastena laye na pashyanti/ Antaratma or the Inner Consciousness inside the heart of a physique covered by mind and panchendriyas is the secret yet the sacredmost place is pure yet unrealisable. Indeed that is located at the *Sanctum Sanctorum* of a body full of flesh, blood and fat. This resembles a substance of durability amid vulnerability, like a wall painting of a castle in air yet being the pith of a plantain tree, or even as a drop of a water bubble. Indeed, that outstanding nucleus of Antaratma is pure, incomprehensible, lustrous, detached, form less, isolated, spotless, disembodied, isolated and blissful.

Refs. Antaratma unaffected by Individual body's action: Shetaashvatara- Chhandogya:-Prashna Upanishads

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

Chhandogya Upanishad vide VIII.i.5 is quoted: *Naasya jarayaitaj jeeryati, na vadhenaa -sya hanyate, etat satyam brahma puram asmin kaamah samaahitaah, esha atmaapahata- paapmaa vijaro vinimriyur vishoko vijighastopipaasah, satya kaamah satya samkalpah yathaa hy evaha prajaa anvaavishanti yathaanushashanam, yam yam antam abhikaama bhavanti yam janapadam, yam kheta bhaagam, tam tamevopajeevanti/* or 'The Antaratma or the Individual Self is not subject to age, disease, and death; it would be free from sins and the resultant negative impact of sorrow, hunger, thirst, unfulfilled desires of existence and of unfailing will. But if the mind which is the head of the body limbs misdirects vision, speech, and the other concerned senses, understandably the serving agents would obey their master and sins or virtues are recorded on the balance sheet account on the basis of body actions then while such actions cannot be accountable against the inner conscience. The the Self would be a witness to the accounts done as an evidence to the action but is certainly not involved in the actions by themselves! Now to the meaning of the next stanza, the 19th of this Upanishad: This Supreme Entity has neither hands nor

feet, can vision without no eyes, hear without ears and think sharply without mind and in short possesses no body parts nor senses; indeed a rare phenomenon but truly existent and active None could possibly know about Him and is known as primordial and ageless disregard of Kaalamaan or the Time Schedule! He is ‘anor aneeyaan’ or subler than subtle; ‘mahato maheeyan’ or grand as the grander, ‘guhaayaam nihitoshya jantoh’ or exists in the caves of the hearts of all the Beings. He appears bland and immune with referene to the action- reaction set of symptoms; but as needed is responsive to sincere prayers to redeem blemishes and fulfill wishes. The final stanza of the chapter concludes with a effort of cognition of the Premordial and All prevading Energy of Parama Shiva as ‘ajaram puranam sarvaatmaanam sarva gatam vibhutva’ or the undecaying, primordial, infinite Supreme who is the One that could break the syndrome of births-deaths-and births again and absorb into the Blissful Eternity!)

Chhandogya Upanishad vide V.x.1-2 presents an excellent description as follows: Deva Yaana or the Divine Path versus Saamaanya Yaana or the Route of Commoners after death; cautions for do’s and don’t’s in active life: *Tadya ittham viduh, ye chemeranye shraaddha tapa iti upaaste,terchisham abhisambhavavanti, archishohah, ahna aapuryamanaapaksham, aapuryamaanaa pakshad yaan shad udaanneti maasaams –taan// Maasebhyah samvatsaram, samvatsaraad Adityam, Adityaad chandra - masam,Chandramaso vidyutam; tat purusho maanavah, sa enaan Brahma gamayati, esha Deva Yaana panthaa iti/* (There is a distinction of those who leave the world after practising Dharma in the true sense with faith, commitment, austerity and performance of Sacrifices to the Deity of Flames; such of the few, who realise by them-selves from the power of Agni tend to be guided to reach the day light to Shukla Paksha to Uttarayana when Surya travels upward to north to a year to Surya Loka to Chandra Loka to the Abode of Lightnings where a Super human Entity leads them to Hiranyagarbha Brahma; this indeed is known as the Deva Yaana or the Divine Path.) V.x.3) *Atha ya ime graama istapurte dattam iti upaasate, te dhuma abhisambhavanti, dhumaad raatrim, raatrer apara 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 dharm 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) *Maasebhyah pitru lokam, pitru lokaad aaaasham, akaashat 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 ushitvathaitam evaadhvaanam punarnivartante yathetam aakaasham, aakaashaad vaayum, vaayur bhutwaa dhumo bhavati, dhumo bhutwaabram bhavati/* (Once ‘yaavat sampaat’ 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 pravarshti taiha veehiyavaa oshadhi vanaspatyah tila-maasha iti 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) V.x.7) *Tad ya iha ramaneeya charanaah, abyasho ha yatte ramaneeyaam yonim aapadyeran, Brahmana yonim vaa kshatriyaa yonim vaa, Vaishya yonim vaa;atha ya iha kapuya charanaah abhyash yat tekapuyaam yonim apadyeran shwa yoni vaa shkara yonim vaa chandala yonim vaa/*(Among human beings, depending on the merit or otherwise of their erstwhile acts in previous accounts, one might be born as a Brahmana, or a Kshatriya, a Vaishya or of lower classes and in the event of accounts of demerit, the Soul might as well be born as a dog, a pig

or so.) V.x.8) *Athaitaoh pathor na katarena cha na taanimaani khudraani asakrud aavarteeni bhutaani bhavanti, jaayasva, mriyasveti, etat triteeyam sthaanam tenaasau loko na sampuryate, tasmaajjugupseta, tadesha shloka/* (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 suraam pibhascha, Gurostalpam aavasan Brahma haa chaete patani chatvaarah, panchamah chaaram staih/* (Stealing gold, drinking wine, sharing the bed of on one’s Guru and his wife and killing a Brahmana and keeping company of the concerned perpetrators of these sins either directly or indirectly are certain to be thrown into the abysmal sins!) V.x.10) *Atha ha yaetanevam panchaagnim veda, na saha tairapi aacharan paapmaanaa 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!)

[Prashnopanishad vide III.6-7 explains the **process of death**: III. 6-7) *Hridi hyesha Atmaa, atraitad ekashatam naadeenaam taasaam shatam shatam ekaikaashyam dvaasaptatir dvaasaptatih pratishakhaa naadee sahasraani bhavanti, aasu vyaanascharati// Athaika -yordhva udaanaah, 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, activating 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 naadyah taasaam murdhaanaam abhinih abhinishtraika tayordhvam ayann amritatvam eti vishvavam anya utkrामane 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 prana 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 ‘ubdhaabhyaameva’; or as a result of paapa- punyaas or sins and virtues) III.8-9) *Adityo ha vai baahya praana udayati, esha hyenam chaakshusham praanam anugrahaanaah prithivyaam ya Devataa saishaa purushasyaapaanam avashtabhyaantaraah yad aakaakaashas sa samaano vaayur vyaanaah// Tejo ha vai udaanaah tasmaad upashaanta tejaah punarbhavam indriyair manasi sampadyamaanaih//*(Surya indeed is the external praana which ascends in favour of Praana that is present in the eye. The Deity of Earth favours attracting the ‘apaana’ in a human being. The Antariksha as signified by Vayu Deva is ‘Samaana’ and Vyana is Air in the common parlance. The interpretation is that while Surya-Bhumi-Antariksha are stated as of the divine context, Praana-Apaana-Samaana are stated as eyes, exiting wind of human beings and common Air respectively. As regards Udaana, Tejas and common light are the divine and human forms respectively. As explained above,Udaana is the cause of death too, besides all the deeds requiring force in the normal course of life.) III.10-12) *Yatchistastenaisha praanam aayaati, praanaastejasaa yuktah sahaatmaanaa yathaa*

samkalpitam lokam nayati// Ya evam vidvaan praanamveda na haasya prajaa heeyate, amrito bhavati, tadesha shloka: // Utpattim aayatim shtaanam vibhutvam chaiva panchadhaa,adhyaatmam chaiva praanasya vijnayaamritam ashnute, vijnayaamritam ashnute, iti//(Whatever frame of mind and thoughts occur to a human being at the time of the end of life, indeed those very thoughts and feelings along with the functioning of the organs similarly attuned do surface then. Then the prime Praana of the dying person along with Udaana , the Consciousness tapers off and ‘ praana yuktah tejasaa nayati lokam yathaasankalpitam’ or the Life Force along with the light within leads to the lokas as felt and deserved! Any person of knowledge who understands of what praana as all about certainly knows that the Departed Soul or the Antaratma then merges in its own origin. In this context, there is a relevant verse: A person of knowledge of Praana would thus be sensitised with its origin, entry, place of residence and the process of exit by achieving its next destination as per one’s own actions of a mix of virtues and vices; very few attain Immortality and the majority return back to Life again; this is the Truth of Life and that indeed again is the Truth of Life!)]

Section IX: Process of Universal Dissolution

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

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

3. *Naasam evaapyeti yo naasam evaastameti, ghraatavyam evaapyeti yo ghraatavyam evaastameti, prithi -veem evaapyeti yah prithiveem evaastameti, jitaam evaapyeti yo jitaam evaastameti, vyaanam evaapyeti, yo vyaanam evaastameti, vigjnaanam evaapyeti yo vigjnaanam evaastameti, tad amritam, abhayam, ashokam, anata nirbeejam evaapyeti hovaacha/* The Self who absorbs the nose and the faculty of smell and of breathing of the departing ‘praani’ by way of the exiting Vyaana. Then the praani snaps off connection with Bhumi. In this process, the praani’s ‘jita naadi’ reaches dysfunctional. Then the former Inner Self merges into the Immortal-Fearless-Sorrowless-Eternal-and Birthless Paramatma.

4. *Jihvaam evaapyeti yo jihvaam evastam eti, rasayeetavyam evaapyeti yo rasayeetavyam evaastameti, Varunaam evaapyeti yo Varunam evastameti, soumyam evaapyeti yah soumyam evaastam eti, udaanam evaapyeti ya udaanam evastameti, vigjnaanam evaapyeti yo vigjnaanam evaastameti, tad amritam, abhayam, ashokam, ananta nirbeejam evaapyeti hovaacha/* The Individual Self at the time Universal Dissolution seeks to absorb the ‘jihva’ or the tongue and the faculty of taste when the tongue and its principal Varuna Deva the Lord of Waters too snaps connection with the Self and vice versa too. The Soumya naadi in the respective body gets disfunctional and so does the other way too. This automatic process happens with reference to the body’s extinction by the Udaana Vayu’s exit. Eventually Inner Self merges into the Immortal-Fearless-Sorrowless-Eternal-and Birthless Paramatma.

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

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

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

8. *Paadam evaapyeti yah paadam evastameti, ganatvamevaapyeti yo ganatvam evastameti, Vihsnum evaapyeti yo Vishnum evaastameti, satyam evaapyeti yah satyam evaastameti; antaryaamam evaapyeti yoantaryaamam evastameti, vigjnaanam evaapyeti yo vigjnaanam evastameti, tad amritam, abhayam, ashokam,ananta-nirbeejam evaapyeteeti, hovaacha/* He the Self withdraws the feet movement and the ability to walk and the very concept of walk movement in the Universe. This affects Vishnu Himself as He is the Lord of Momement controlling speed and motion. Along with Vishnu, the Saya naadi too gets dissolved. Eventually the concept of Satyam or the outstanding principle of Truthfulness too gets dissolved into the Satya Naadi while the ‘antaryaami vaayu’ and further the Jeevatma get dissolved into the Supreme Most Paramatma who is Immortal-Fearless- Sorrowless- Eternal and Birthless.

9. *Paayum evaapyeti yah paayum evaastameti, visarjitavyam evaapyeti yo visarjayitavyam evaastam eti, mrityum evaapyeti yo mrityum evaastameti, madhyamam evaapyeti evaapyeti yo madhyamam*

evaastameti, prabhanjanam evaapoyeti yah prabhanjanam evaastame, vigjnaanam evaapyeti yo vigjnaanam evaastameti, tad amritam, abhayam, ashokam, ananta-nirbeejam evaapyateeti hovaacha/ The Self of a destructible body withdraws its ability of excretion and the very concept of excretion as the Lord Mrityu Deva loses his grip over that ability and even Mrityu Deva himself gets extinguished at the time of Pralaya. This strange occurrence happens as the absorptive capability of Mrityu too gets destroyed and so did the concept of death by itself! This is possible as the naadi 'Madhyama' reaches extinction and so does the prabhanjana vaayu. Thus the Individual Self gets absorbed into the Deathless, Brave, Feature - less, Never Ending and Beginning-less Paramatma.

10. *Upastham evaapyeti ya upastham evaastameti, aanandayitaavyam evasthameti, prajaapatim evaapyeti yah prajaapatim evastameti, naaseeram evapyeti yo naaseeram evastameti, kumaaram evaapyeti yah kumaaram evastameti, vijgnaanam evaapteti yo vigjnaanam evaastameti, tad amritam, abhayam, ashokam, ananta nirbeejam evaapyeti hovaacha/* Antaratma absorbs the generating organ and vice versa. As the creative organ as the source of sexual satisfaction gets extinction its root Prajapati who created the Panchendriyas too get extinction by the absorption in the 'nastraa nadi' and simultaneously the naadi disappears too. The process of the extinction is facilitated by the upa vaayu named kumara and atonce the vaayu too is evaporated. Thus the Self is merged with Paramatma who is Immortal, Fearless, sorrowless, eternal and birthless.

11. *Mana evaapyeti yo manaa evastam eti, mantavyam evaapyeti yo mantavyam evaastam eti, chandram evaapyeti yaschandram evaastameti, shishum evaapyeti yah shishum evaastameti, syenam evaapyati yah syenam evaastameti, vigjnaanam evaapyeti yo vigjnaanam evastameti, tad amritam, abhayam, ashokam, ananta niebeejam evaapyeeteeti hovaacha./* The Self of a destructible body of any Being is nodoubted equipped in varied levels of a mind with layers of intelligence but with the death evaporates into Chandra Deva but the latter too at the Pralaya kaala would go extinct. The departing body's Self consciousness perishes into the shishira vaayu by the mutual collapse of the 'syena naadi'. Ultimately, the Self merges into Paramatma who is Immortal, Fearless, Sorrowless, Eternal and Birthless.

12. *Buddhim evaapyeti yo buddhim evaastameti, boddhavyam evaapyeti yo boddhavyam evaastameti, Brahmaanam evaapyeti yo brahmaanam evaastameti, Suryam evaapyeti yah Suryam evastameti Krishnam evaapyeti yah Krishnam evaastameti, vigjnaanam evaapyeti yo vigjnaanam evaastameti tad amritam, abhayam, ashokam, ananta-nirbeejam evaapyeteeti hovaacha/* As the Antaratma of the fleeting Beings and their 'buddhi' or the mentality gets demerged with the departed body then the controller of the buddhi viz. Brahma Deva the Creator of the 'charaachara jagat' too ceases to exist at the time of 'Maha Pralaya'. Eventually the 'Antaratma' enters the Surya Nadi of the dying body even as the Surya Naadi too gets evaporated. Eventually Krishna Vaayu too disappears into the Self but the latter too merges into the Immortal, Fearless, Sorrowless, Eternal and Birthless Bliss of the Supreme Most.

13. *Ahamkaaram evaapyeti yoham kaaram evaastameti, aham kartavyam vaapyeti yoham kartavyam evaastameti, Rudram evaapyeti yo Rudram evaastameti, asuraam evaapyeti yo asuraaram evaastameti, shvetam evaastameti, vigjnaanaanaam evaapyeti yo vigjnaanaam evaastameti, tad amritam abhayam ashokam anantinirbeejam evaapyeeteeti ho vaacha/* As the 'antaratama' absorbs the 'ahamkaara' or the self- ego or the feeling of the self, then what all the self- feeling of gets extinguished. Similarly the 'Rudratva gets absorbed into the asura nadi and vice versa into the krishna vaayu thus the Self loses its awareness and merges into Paramatma the Immortal, Fearless, Sorrowless, Eternal and Birthless

14. *Chittam evaapyeti yaschittam evaastameti, chatayitavyam evaapyeti , yaschetavyam evaastam eti, Kshetrajnaam evaapyeti yah Kshetrajnaam evaastameti, bhasvateem evaapyati yo bhasvateem evaastameti, naagam evaapyeti yo naagam evaastameti, vigjaanam evaapyeti yo vigjnaanam evaastameti, aanandam evaapyeti ya annanam evaastameti, tureeyam evaapyeti yas tureeyam evaastameti, tad amritam abhayam, ashokam, anantam, nirbeejam evaapyeti, tad amritam, abhayam ashokam ananta -*

nirbeejam evaapyeteeti hovaacha/ As the Jeevatma called Kshetragjna absorbs the thinking awareness then the Mind or Self Concioussness and the entire thought process of the dying body collapses thus the Kshatregjna is absorbed into the ‘bhasvati naadi’ and absorbs into the Naaga Vaayu as these are respectively absorbed into the ‘antatatma’ or the kshetragjna and ultimately indentify with ‘Turiya’ the Bliss which too gets absorbed into Paramatma the Immortal, Fearless, Sorrowless, Eternal and Birthless. That is THE ULTIMATE!

Ref. Some details of Pancha Pranas and Upa Pranas

[In this context, *prana vayu* is not overall prana but a sub-prana or prana vayu which is located in the chest between the larynx and the diaphragm, and governs the respiratory system and functioning of the heart. Prana vayu, literally “forward moving air”, moves inwards and regulates all the ways in which we take in energy - from the inhalation of air, eating of food, and drinking of water, to the reception of sensory impressions and mental experiences. It provides the basic energy that drives us in life. Imbalance in prana vayu is associated with heart and lung conditions. Diminished prana vayu leads to depression and lethargy. *Apana vayu* is centered in the pelvic region below the navel and experienced as a downward flowing movement on exhalation. It controls the functioning of the kidneys, bladder, colon, rectum, and reproductive organs. Literally “air that moves away”, apana vayu moves downwards and outwards, and is responsible for the elimination of feces, urination, menstruation, orgasm, birthing a baby, as well as the elimination of carbon dioxide through the breath. On a deeper level it governs the elimination of negative sensory, mental and emotional experiences. Blockage of this wind can result in constipation, sexual dysfunction, menstrual problems, hemorrhoids, as well as inability to let go and move on. *Samana vayu*, literally “balancing air”, is situated between the navel and ribcage, and acts as the stabilizer between the two opposing forces of prana and apana. It moves from the periphery to the center and rules all the metabolic activities involved in digestion. It digests and assimilates incoming energy, supplying the internal heat to "cook" the food we eat and to absorb sense impressions, emotional experiences and thoughts. Imbalance can affect the function of any digestive organs as well as mental ability of assimilation. *Udana vayu* is a manifestation of prana which pervades the head and throat. It literally means “upward moving air”, and its upward movement governs the growth of the body, the ability to stand, the nervous system, thought, speech, communication, effort and will. Udana vayu is the energy that can be used for self-transformation and spiritual growth. Imbalance can result in problems of cognition and communication. At the time of death, udana draws the individual consciousness up and out of the body. *Vyana vayu*, literally “outward moving air”, moves prana shakti from the center to the periphery. Being distributed from the core of the body out to the extremities this manifestation of prana pervades the whole body and acts as reserve energy for other prana vayus that require an extra boost. Associated with the peripheral nervous system and circulation, it induces the movement of food, water and oxygen as well as blood, lymph and nervous impulses throughout the body. Vyana governs relaxation and contraction of all muscles, the movements of the joints, as well as circulation of emotions and thoughts in the mind. Imbalance can cause poor peripheral circulation or numbness on a physical, emotional or mental level. All prana vayus are intimately linked to one another. One enjoys health and well-being only if prana vayus are balanced and work in harmony. Generally, Prana and Udana work opposite to Apana as the energy of collection and assimilation versus the force of elimination. Samana represents the energy of contraction while Vyana is expansion. Along with the five major pranas, there are five minor or *upa pranas*. *Naga* is responsible for belching and hiccupping. *Koorma* opens the eyes. *Devadatta* governs yawning. *Krikara* induces hunger and thirst. *Dhananjaya* is in charge of decomposition of the body after death.]

15. *Ya evam nirbeejam veda nirbeeja eva sa bhavati, na jaayate, na mrityate, na muhyate, na bhidyate, na dahyate, na chidyate, na kampate, na kupyate, sarvadahanoyam aatmeti aachakshate naivam aatmaa pravachana shatenaapi lakshyate, na babahu shrutena, na buddhi jnaanaashritana, na medha yaa, na vedair na tapobhir ugrair na saamkhair na yogair naashtramair naanyair aatmaanam upalabhyate, pravachanena prashamshayaa vyutnaanena tam etam braahmanaa shushruuvaamsho nuuchaanaa upalabhanted shaanto shaantaa ppuparatas titikshuh samaahito bhutvaatmani evaatmaanam pashyati sarvasyaatmaa bhavati ya evam veda/* Paramatma is known as seedless tree, unborn, undying, unperplexed or confused, undivisible, unburnt, uncut, trembleless, and a symbol of Peace and Quiet Tranquility. He is beyond description even by hundreds of vedic expositions or of countless Scriptures including Saankhya and Yogic ways of life, severe austerities and following of ‘chaturashraya dharmas’ to perfection. It is through Self Realisation or by the Exclusive Introspection beyond bodily and mentally attachments that the Pure Self might open the floodgates of Bliss.

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

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

Atha hainam Raikvah papraccha, bhagavan, kasmin sarve sampratishthitaa bhavanteeti, rasaatala lokeshva iti ho vaacha, kasmin rasaatala loka otaascha protaashcheti; bhurlokeshva iti ho vaacha kasmin bhurlokeshva iti hovaacha, kasmin bhur loka otaascha protaash cheti; suvar lokeshva iti hovaacha kasmin suvar loka otaascha protaash cheti; mahar lokeshva iti hovaacha, kasmin maharlokaa otaascha protaashcheti; jano lokeshva iti hovaacha, kasmin janarloka otaascha protaashcheti; tapo lokeshva iti hovaacha, kasminn tapoloka otaas potaascheti; satyalokeshva iti hovaacha. Kasminn satya lokaa otascha protaascheti; prajaapatilokeshav iti hovaacha. Kasmin prajapati loka otaas cha protaascheti; brahma lokeshv iti ho vaachas, kasminn brahma lokaa otaas protaascheti; sarva loka aatmaani brahmani manaya ivautascha protaascheti: sa hovaachaivam etaan lokaan aatmaani pratishthaan veda, aatmaiva sa bhavati iti, etan nirvaanaanushashanam iti, vedaanushaashanam iti vedaanushaashanam/ Maharshi Raikva enquired of Brahma as to where among the worlds would Paramatma be! Is in the Adholokas of Sapta Patalaas named - Atala, Vitala, Sutala, Talaatala, Mahatala, Rasatala and Paatalas that Paramatma is woven as a cloth woven of warp and woof! Or is it in Bhur-Bhavar-Svar-Mahar-Jana-Satya-Tapo Lokas that Paramatma is woven as a cloth woven of warp and woof. Or in what are the Prajapati’s worlds established in the Universe that Paramatma is woven as cloth woven as warp and woof! Or is Paramatma in Brahma’s worlds that is woven as a cloth in warp and woof! The final answer by Brahma to Maharshi Raikva is stressed as to wherever the Self is located it is there and There Alone tha Paramatma exists and that is the Ultimate Doctrine for Liberation. Indeed that is the Unique Doctrine firmly established by Vedas!

Refs. 1. From Brihadarankya Upanishad : This is on the analogy of Pursuit beyond the warp and woof of the cloth of Creation, Nature and Universe vide III.vi.1) Atha hainam Gaargii vaachaknavi papraccha, Yagnyavalkya, iti hovaacha, yad idam sarvam apasvotam cha protam cha kasminnu khalvaapa otascha protascheti; Vaayau Gargi iti; kasminnu khalu Vaayurotascha protashcheti; antariksha lokeshu Gaargi iti; kasminnu khalvantariksha lokaa otaascha protashcheti; Gandharva lokeshu Gaargi iti; kasminnu khalva Gandharvalokaa otascha protascheti; Aditya-lokeshu Gargi iti, kasminnukhalvaaditya lokaa otascha protascheti; Chandralokeshu Gargi iti; kasminnu khalu chandara loka etascha protascheti/ Nakshatra lokeshu Gargi iti; kasminnu khalu nakshatra lokaa otascha protascheti/ Deva lokeshu Gargi iti; kasminnu Deva lokaa otascha protascheti/ Indra lokeshu Gargi, iti, kasminnu khalva Indraloka otascha prtaascheti/ Prajapati lokeshu, Gargi, iti; kasminnu khalu Prajapati lokaa otaascha protascheti/ Brahmaloakeshu Gargi iti. Kasminnu khalu Brahmaloakeshu otaascha protascheti/ Sa hovaacha Gargi maatipraaksheeh, maa te murdhaa vyapattaat, anati prashnyaam vai devataamati pruchaashi Gargi, maatpaakshireer iti, tato ha Gaargi vaachaknavi uparaaraama/ Iti shashtham Brahmanam/ (With a view to describe the nature of Brahman-who indeed is the Self within all the beings- the Elements of Nature from Earth to Sky arranged within one another are being discussed. Gargi, the daughter of Vachaknu asked Maharshi Yagnyavalkya as to how the Elements of Nature from Earth as the starting point are skillfully arranged like the warp and woof of a cloth! Then Yagnyavalkya explained that earth is permeated with water, water is pervaded by Vayu/ Air, Air by the Sky; and Sky is infused with Gandharvas or the celestial minstrels and Gandharvas by Surya, and Surya by Chandra, Chandra by the Stars, Stars are overshadowed by Devas, Devalokas are overlooked by Indra, Indra loka is protected by the world of Viraja and the Viraja Loka finally by the world of Hiranyagarbha; the Maharshi then hastened to tell Gargi not to go beyond the Hiranyagarbha Loka as her head might even fall off if even by mistake or design the process of enquiry must not stop at that stage of Hiranyagarbha itself! Indeed the Supreme Self is Hiranyagarbha and one need to suffice and peg upto that level itself, as that indeed is the Truth of the Truth! The Individual Self would indeed be beyond the barriers of Putreshana, Vitteshana, Lokeshana as also Khshudha, Pipaasa, Shoka, Moha, Jara and Mrityu . Fully satisfied with the Maharshi's explanation, Gargi the daughter of Vaachanu kept quiet and dumbfounded!)

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

Section XI: The pattern of body dissolution on death

Atha hainam Raikvah prapaccha, bhagavan, yoyam vigjnaanaghana utkraman sa krna katarad va va shtaanam utsrujyaapakaraamateeti; tasmai sa hovaacha, hridayasya madhye lohitaam maamsa pindam yasmimstad daharam pundareekam kumudam ivaaneekadhaa vikasitam; tasya madhye samudrah, samudrasya madhye koshah, tasmin naadyas chatasro bhavanti, raamaa araamecchaa punar bhaveti/ Tatra raamaa punyena punyam lokam nayati; aramaa paapena paapam, icchhayaa yat smarati tad abhisampadyate, apunarbhavayaa kosham bhinnati, kosham bhitvaa sheersha kapaalam bhinnati/ Aapo

bhitvaa tejo bhinnati/ Tewjo bhitvaa vaayam bhinnati/ Vaayum bhitvaakaasham bhinnati, aakaasham bhitvaa mano bhinnati/ Mano bhitvaa bhutaadim bhinnati, bhutaadim bhitvaa mahaantam bhinnati, mahaatmam bhitvaa avyaktam bhinnaatti, avyaktam bhitvaaksharam bhinnati/ Aksharam bhitvaa mrityum bhinnati/ Mrityumvaipare deva ekeebhavateeti, parastaan na san naasan sad asad iti etan nirvaanaanushaashanam iti vedaanushaashanam iti vedaanushaashanam/ Maharshi Raikva enquired of Brahma as to how the consciousness of a Being is lost and the awareness reaches the exit door. The reply was that the red mass of flesh at the center of the heart called ‘dahara’ or like a red lotus with its petals spread all over the body in different directions has an ocean and amidst the ocean there is a sheath [Pancha Koshas: or Five Sheaths of Human Body called Annamaya (Physical Energy), Praanamaya (Vital Energy), Manomaya (Mental Faculty), Vigyanamaya (Buddhi or Sharpness of Discrimination) and Anandamaya (Bliss)] The master sheath are connected to four ‘naadis’ named Ramaa- Aramaa-Iccha-and Apurvabhava. Of these Rama leads to righteousness, Arama leads to unrighteousness, Iccha the object of desire and further to Apurarbhaava. The interaction of these breaks the shell of the crest or the skull, which is the basic element of Bhumi and further to the other pancha bhutas of water-light-air and finally into the ether. Further once the interconnect of Pancha bhutas is snapped the mind breaks off and further to the Panchendriyas of Jnaana and Karma bases. Eventually the subtle elements are damaged and thus the Maha Tatva. Eventually, the destination of the Prani enters the real of the Unmanifested Imperishable - ness! Hence the process of death getting unified with the Antaratma and its reflection of Paramatma! This indeed the Vedic pronouncement .

Reference from Markandeya Purana:

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

‘Kshetrajna’ who made the Fore-most Appearance as the Originator of ‘Bhuta ganas’ including ‘Pancha Bhutas’ (Five Elements)

Section XII: Annam Paramatma

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

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

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

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

Chhandogya Upanishad Balam or Strength is the derivative of Food and indeed Annam is stated as Paramatma! VII.ix. 1-2) *Annam* vaava balaad bhuyah, tasmaad yadi dasha raatrir nashneeyaat, yadi u ha jeevet, atha vaa adrishtaashrotaa manta boddhaa kartaa vijnaataabhavatk; athannasyaaye drashtaa

bhavati, shrotaa bhavati mantaa bhavati, boddhaa bhavati, kartaa bhavati, vijnataa bhavati; annam upaassveti// Sa yonnam brahmeti upaaste annavato vai sa lokaan paanavatobhisiddhyati; yaavad annasya gatam, tatraasya yathaa kaamacharo bhavati yonnam brahmeti upaaste; asti, bhagavah, annaad bhuya iti; annaad vaava bhuyostiti; tan me, bhagavaan,bravitva iti/ (Now how is strength derived as quite obviously, **Food** is not only the source but is certainly far superior to strength! In case a person abstains from food for ten nights and still survives, it would be a wonder that he is able to see, hear, think, understand and perform. Once the food barrier is crossed, he could see, hear, think, understand, and perform! That is precisely why food is to be worshipped and deeply meditated to! Indeed Brahman sustains life from humans downward lest very existence is at stake otherwise. He who meditates on food as Brahman himself attains the worlds which is full of food and also its associate and even superior to it viz. water!)

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

(One should not take food on the nights of Sundays and ‘Purnimaavaasyaas’ as also during the day time on Chaturdashi and Ashtami; on Ekadashis however one should observe full fasting by day and night too). *Yastu paani taley bhunktey yascha phukkaara samyutam, Prasrutaanguli -bhiryaschatasya go maamsavachaata/* (One should not eat food by picking it up by hand or straight from the storage vessel while doing ‘phootkaara’ or with stretched fingers; such eating is considered as that of cow meat). *Naajeerney bhojanam krutwaatkuryaannaati bubhukshitah, naardraavaasaa naardra shiraa napaadaa ropitey -karey/* (Never eat while in indigestion, nor without hunger, never too with wet clothes nor wet head; never also eat while keeping hand on the feet. *Nocchishto ghrinamaada -yyaanna padaa bhajanam sprushet/* (Do not pick up Ghritha Patra one self while in the process of eating, nor move the Bhojana Patraas by feet). Do not perform ‘Auoposhana’ in a Pankti while other Brahmanas are still eating; whosoever either does so or leaves away ignoring others still eating is forbidden since the one who leaves and another who continues to eat are both blemishable. *Lavanam vyanjanmam chaibva Ghritam Tailam tathaivacha, Lehyam peyam cha vividham hastadattam na bhakshayet/* (One should not serve by one’s hand items such as Salt, Pickles, Ghee, Oils, Liquids nor one should accept and consume the same). *Taamrey gavyam Kaamsey Naarikelekshu rasou sagudam daandha saguda maadrakam cha Madya samam/* (Cow milk served in copper vessels and Sugarcane juice in bronze vessels, jaggery mixed curd or jaggery mixed ‘Adrak’ or ginger are worse than Madya or intoxicants. *Udakyaamapi chaandaalam shwaanam kukkutamevacha, Bhujaano yadi pashyeta tadannantu parityajet/* (While taking the food, if one comes across a woman in menses, a chandala, a dog, or a hen, the rest of the meal must be discontinued.) Like wise, food material touched by crows or othe birds, cat, dogs or other animals should be discarded. Food cooked with hairs, ants, flies etc. should be discarded too. Normally food cooked on the previous day should not be recycled but the carry forward fried food, curd or its layers are consumable on the next day. Milk of camels, sheep or other forest animals is forbidden for consumption. Eating Onions and Lissan calls for Chandrayana Vrata Prayaschitta. The left-over food should be given away to negligible Praanis saying *Rouravey puya nilaye Padmaarbuda nivaasinaam, Praaninaam sarva bhutaanaamakshayya mupatishthatu/* Also *Achantopya shuchistaavadyaavat paatra manuddhrutam, Uddhrutepya shuchistaavannomrujjutey Mahi/* (It is stated that till such time ‘Shuddaachamana’ is done, Bhojana Paatraas are removed for cleaning and Bhumi is cleaned up with cow dung water, the ‘Karya krama’ of Bhojana is not stated to have concluded finally). *Parnasya -agraan cha moolamcha siraamchaiva viseshatah, Churna parnam varjyayitwaa taambulam khadayebudhah/* (While eating the Tamboola or betel leaves as the finale of the Bhojana, the Bhojana Karta is advised to remove the mid-leaf tenders and consume without ‘churna’ to enable good digestion of the food consumed.)

XIII. Priority of disenchantment, stoic and equanimous nature

Baalyena tishthaaset, baalaa swabhovo asango niravadyo mounena paandityena niravadhikaaratalopalabhyeta, kaivalyam uktam nigamanam prajaapariruvaacha; mahat padam jnaatvaa vriksha moole vaseta kuchelosahaaya ekaaki samaadhithaa aatmaa-kaama aaptakaamo nishkaamo jeerna kaamo hastini simhe damshe mashake nakule sarpa raakshashasa gandharve mrityo rupaani viditaa na bhibheti kutaschaneti vriksham iva thishthaaset, chidyamaanopi, na kupyate, na kampate, aakaasham iva tishthaaset, chadyamaanopi na kupyate na kampate, satyena tishthaaset satyoyam aatmaa, sarvesham iva gandhaanaam prithivee hridayam, sarveshameva rasaanaam apo hridayam, sarveshaam eva rupaanaam tejo hridayam, sarveshaameva sparshaanaam vaayur hridayam, sarveshaam eva gateenaam avyaktam hridayam, sarveshaameva sattvaanaam mrityur hridayam, mrityrvai pare deva ekee bhavateeti, parastaan na san naasan na sad asad iti etan nirvaanaanushaashanam iti vedaanushaashanam, iti vedaanushaashanam/ Adapting the characteristic behavioral pattern of a child is ideal for true Seeker of the Almighty. Non attachment of the ongoing wordly matters and total freedom of self pronouncements of right and wrong judgments, abstinence of expression and gradual with drawals of sense perceptions are the basic functional prerequisites and this is only the beginning of Vairagya. Prajapati prescribes that after

following the basics, the Seeker gets isolated at the foot of a tree, dons a loin cloth and maintains total quiet and develop fearlessness and anger ignoring elephants, attacks of vanya mrigas, snakes, demons, evil spirits. He should be unmoved like a tree. Even if he is cut asunder he has to withstand for death after all is a gateway to Truthful brilliance. Simultaneously and far more significantly is the process of even upgraded introspection of Truth. Indeed the it is the heart within which rests the Pancha bhutas, maha tatwas, sensory organs and their interplay which embraces Antaratma the very mirror like reflection of Paramatma. Indeed Death alone relieves the Inner consciousness to attain the Bliss.

References: a) Brihadaranyaka Upanishad b) Manu Smriti

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

Manu Smriti: Chapter 6; Stanzas 39-97: As a human being decides to enter the fourth stage of life after brahmachrya-grihastha-vaanaprastha and the sanyaasa, then he is blessed to open doors for the eligibility of the blissful oneness to Brahmatwa and the of freedom of absolute safety and fearlessness; indeed when he ends up from mortal existence then at that very moment accomplishes the eligibility. As he moves out of his house, he discards all worldly matters and requirements and becomes carefree in the real sense of existence. Solitude becomes his companion and silence his ornament while death becomes his goal and liberation his ultimate destination. He discards daily duties of Agni karyas and practice of dharma vidhis but has the singular quest for Truth as of a sat-nyasa! He has no possession excepting a ‘bhiksha paatra’,

no abode excepting the shadow of a tree, no dress except a piece of cloth to cover the body. *Naabhinandeta maranam naabhinandeta jeevitam, kaalameva prateeksheta nirvesham bhritako yathaa/* He neither wishes to die nor seeks to live, but awaits death and the liberation his target. He has no need for a servant to help nor a wife as a companion. He sets his foot as guided by sight, purified by free air with plentiful natural water to drink and eating ‘kandamoola phalas’ to survive healthily, control tongue and speech and above all practise morality. *Ativaadaanstitiksheta naavamanyeta kam chana, na chaimam dehamaashritya vairam kurveeta kena chit/ Kruddhyantam na pratikrudhyedaakrushtah kushalam vadet, saptadvaaraavakeernaam cha na vaachamanritaam vadet/* He should maintain poise while hearing harsh words, insult none nor turn into enmity even against one’s own body hurt; anger begets further anger and even against insults one deeds to control the ‘panchandriyas’ of mind, face, nose, eyes and tongue thus showing up expressions any of these. Be delighted unto one self even avoiding sensualities and keeping one’s own conscience as his true companion and be totally engaged in the pursuit of eternal joy alone. Even for fame and recognition, much far from earning livelihood, never fall into the traps of practising astrology, palmistry, lectures on devotion and virtue and related trades nor utilise one’s learning and knowledge except for self-realisation. A sanyasi should abstain from visiting those in the state of vanapratha or Brahmanas, nor where there are birds, dogs, beggars, etc. as a true sanyasi’s mission of life is only to seek ‘moksha’ and nothing short of it. Such a typical sanyasi neither seeks attention nor a following with show offs; his very few vessels are not made of silver or gold but of earthen or wooden; he seeks food just once that too accepts with pleasure and in very limited in quantity just for sustenance. Indeed when there is good food around meant for beggars then an ascetic goes for the remnants- never for taste and quality- but for sheer survival. Even while so filling the meagre intake, his thought process would be on the thoughts of the values of abstinence, avoidance of human pitfalls, resultant torments of the world of Yama, transmigration of Souls, and of the pursuit of Immortality. *Dehaadutkramanam chaasmaat punargarbhe cha sambhavam, yonikotisahasreshu sriteeshchaasyaantaraatmanah/ Adharmaprabhavam chaiva dukkhayogam shareerinaam, dharmaaartha prabhavam chaiva sukhasanyo - gamakshayam/* or once a body is born out as from billions of yonis / garbhas, the minds- limbs - senses of the concerned body proprietor-surely distinct from the Jeevatma or the Conscience- tends to be driven by the forces and pressures of the material world are invariably led by the impulses of Adharma and thus the message of sanyasa is all about! How the dehadhaaris or the body owners are driven into the vicious circle of material impulses chasing shadows is what a sanyasi should cogitate. The sanyasi thus needs to question himself and analyse within himself of ‘dharmaacharana’ to speed down and eventually break the circle and combat forces against values of virtue with knowledge and wisdom. He needs to meditate Paramatma in the minutest analysis as to how the fallouts of virtue and vice with equanimity and poise. But indeed, mere thoughts of auspiciousness or otherwise are not adequate as long as they are not backed up by my acts since he who decides to clean flows of water ought to be supported by the methodologies to clean it too; *Phalam katakavrikshasya yadyapyambuprasaadakam, na naamagrahaadeva tasya vaari praseedati/ samrak -shanaartham jantunaam raatraavahani vaa sadaa, shareerasyaatyaye chaiva samiikshya vasudhaam charet/* for the ‘raksha’ or safety of all the beings in the Universe, even paramatma needs to take up suitable measures day in and day out and likewise a human being too ought to execute steps to undertake effective measures to ensure that he does not slip down into the traps of the ground. After all, merely knowing the name of a tree and of the fruit that one could secure from that tree is not enough to get the fruit on one’s lap but has to take the trouble of plucking it and wash with water too to be able to eat and experience its sweet juice and matter too! Whatever be the life time of Yati/Sanyaasi, the terminal stage of his existence needs to be spent by ‘shuchi snaanaas’ and constant

practices of breathe control; six pranaayaamas reciting Gayari Mantra of of Bhur-bhuva-swah with vyahriti and pranava ie ‘Om’ is considered as ‘Parama Tapa’ or the highest form of austerity as on day in and day out! [*Yoga sadhana is the Practice of physical exercises and alignment of the body limbs and the inner consciousness deriving not only physical fitness by way of memory power, health, longevity and various direct benefits of good sight and hearing, good digestion, correctives of deficiencies of limbs like diabetes, blood pressure, cholesterol, weight control, epilepsy etc, by harnessing the Karmendriyas and Jnaanindriyas but also by pursuing the path of Realising the Supreme. The most significant Yoga is that of ASHT ANGA YOGA is not only a Physical Exercise but a Spitiual Experience and Discipline comprising Yama-Niyama-Asana-Prana yama-Pratyahara- Dharana-Dhyana-Samadhi: *Yama* comprises Ahimsa or Non-Violence, Satya or Truthfulness, Asteya or non stealing, Brahmacharya or celibacy, and Aparigraha or non- greediness; *Niyama* comprising Shoucha or Purity, Santosha or Contentment, Tapas or austerity, Swadhyaaya or Self Teaching or Inrtrospection and Ishwara Pranidhana or inquisitiveness of Divinity; *Yogasana* or the sitting posture of a yogi which serves five purposes viz. normal activity of limbs, exercise of limbs, mental energy, intellectual enhancement and Spiritual Awareness- there could be many postures of Asanas while standing, forward bending, supine or prostrate, inverted, abdomnal or lumbar, twisting, back beding, balancing and on on but the Padmasana is the most popular for Ashtanga yoga; *Pranayama* or control of breathing- the methods being Sahita Kumbhaka or retention techniques for physical and mental soundness, Surya bhedi Pranayama or inhalation (Puraka) through right nostril and exalation (Rechaka) through the right nostril for good digestion and removing impurities of body and mind, Ujjayi Pranayama or travel of breathing between nose and heart to control cough and cold besides removal of impurities, Bhramari or concentrated and fixed pattern of breathing to improve concentration and will power, Murccha Pranayama is an extreme form of breath retention which only yogis could perform as it would be a near unconscious state and finally Kewali Pranayama is temporary stoppage of breath; *Pratyahara* is extraction and suppression of senses from karmendriyas and Jnaanendriyas; *Dharana* or retention of that stage for long durations; *Dhyana* or immersion of the Self in deep meditation and *Samadhi* or the climactic stage of trance] *Dahyante dhmaayamaanaanaam dhaatunaam hi yathaa malaah, tathendriyaa -naam dahyante doshaah praanasya nigrhaat/ Praanaayaamaairdahed doshaan dhaaranaabhishcha kilbisham, pratyaaahaarena sansargaan dhyaanenaaneeshvaraan gunaan/* or just as the ‘dhaatus’(metallic ores) like of gold are cleaned of their blemishes and polished thereafter, ‘Praanaayaamaas’ do purify the breathing process and uproot physical ailments and diseases, while ‘dharana’ washes off sins, ‘dhyaanas’ maintain and control the ‘karmeindriayas’ and ‘jnaanendriyas’ or the organs and senses, thus bringing about equanimity and total poise of human life. Purification of the inner consciousness of human beings born of any origin of nobility-be it superior ir inferior-is facilitated and expedited by the means of ‘dhyaana’. *Samyagdarshanasampannah karmabhirna nibadhyate, darshanena viheenastu sansaaram pratipadyate/* or ‘Brahma saakshaatkaara’ is not necessarily facilitated by ‘karmaacharana’ but certainly leads to the wherewith-all or the equipment by ‘jnaana’ or the awareness of Brahmaatva the Bliss! ‘Ahimsa’ or injuring either the body or the psyche or of affecting the morale of any being among the ‘charaacharas’ of anyone Being in the Lord’s creation is the fundamental of a person, besides the ‘indriaya nigrh’ or total control one’s organs and senses or of detachment coupled with rigorous practice of aysterities are stated as the hardest and hallmark criteria of ‘dharmaacharana’. *Asthithunam snaayuyutam maamsashonitalepanam, charmaavanaddham durgandhi purna mutra pureeshayoh/* once the person dies he leaves the body framework secured temporarily encased in skin with flesh, blood , bones and tendons or the five elements of which bones are the beams, tendons as chords and fless and blood being the mortar which represent the Five Elements of

‘Prithyaapastejovaayuraakaashas’! Indeed these five constituents of human body as cased by skin are essentially foul smelling, loaded with foul smell, old age, diseases, pain, passion, misery, hatred and basically of perishable nature! As the Antaratma is freed from the body, like a bird flies away from a fallen tree, the person concerned is detached from the Soul and the body gets rid of miseries leaving behind its memories and an account of a chapter of pluses and minuses. Then, being aware of the just terminated life and its ‘sukrita’ or ‘dushkrita’, then that Atma submerges into the most luminous fund of Eternal Bliss, while the fate of the just dead Being, joins the stream of ‘Kaala’ or the ever flowing time cycle of births and deaths as per the forms of a running account but being segregated individually as the proverbial balloons on the stream of time. *Yadaa bhaavena bhavati sarva bhaaveshu nihsprihah, tadaa sukhamavaapnoti pretya chaitiha cha shaashvatam/* or as the Jeeva becomes aware of its pluses and minuses of the just concluded life time he or she gets ready to face the rewards or punishments before jumping into the ‘kaala pravaaha’ of births and deaths there again. Back ‘home’ or at the scene of death, the awareness of a parent, or wife or a husband as the case that be, shall eventually diminish excepting as memories of the relatives but the Soul merges into the Parmatma while a high gate of ignorance segregates the ‘floating balloon’ on the kaala pravaha! This being the actuality or Realism of Existence, the Requirement of human life underscores the following: *Adhiyajnam brahma japedaadhi daivikameva cha, adhyaatmikam cha satatam vedaantaabhihitam cha yat/ Idam sharanam ajnaanaam idameva vijaanataam, idamanvichhataam svargam idamaanantyamichhataam/* or Remember always in the form of constant Japa Mantra about Yagna karyas / Sacrifices and Austerities, besides worships of Devas, introspections of Veda Jnaana and Vedaanta, the pulls and pressures of Ignorance and of Maya, Materialism versus Realism and the Ways and Means of gaining knowledge of the Eternal Bliss. In this process of Karma Yoga, Dwijas at the evening of their lives take to Sanyasa and pursue the life of ascetism, discard every need except for truly bare existence and only pursue the Path of Bliss. In the life time of a dwija, there are four periods of life are involved ie. Brahmachari-Grihastha-Vaanaprastha-and Sanyasi or a vidyarthi-householder-hermit and ascetic in that order/ As per the principles of Vedas and Smritis, the Grihastha is to support those engaged in the other ashramas of a dwija’s life, like Brahma -chaaris, hermits and ascetics just as an ocean is the final absorber of all types of water bodies some as lakes and some as rivers. *Dasha lakshanaani dharmasya ye vipraah samadheeyate, adheetya chaanuvartante te yaanti paramaam gatim/ Dशलaksha -nakam dharmamanutishthan samaa -hitah,vedaantam vidhivatshrutvaa samnyasedanrino dvijah/* or the dwija is expected of following ten basic principles of dharma and by following these, he becomes eligible for moksha; besides redeeming the debts on account of Rishi-Pitru Devas, the practice of the ten fundamental principles be practised lifelong: *Dhritih kshamaa damosteyam shauchamindriyanigrahaah, dheervidyaa satyamakrodho dashakam dharmalakshanam/ Dasha lakshanaani dharmasya ye vipraah samadheeyate, adheetya chaanuvartante te yaanti paramaam gatim/ Dशलakshanakam dharmamanutishthan samaa -hitah,vedaantam vidhivatshrutvaa samnyasedanrino dvijah/* or Dwijas need to meticulously follow the ten following precepts viz. dhriti or patience and courage, kshama or pardoning other’s lapses and shortcomings, Dharma or Self Control, Asteya or observance of non-stealing of material and rightful belongings, shoucha or ‘baahyaantarashudhi’ viz. external and internal purity, Indriya nigraha or Self control or restraint against Arishadvargas or the six basic instincts of kaama-krodha-lobha-moha-madamatsaryas; dheervidya or Shastra jnaana / knowledge of Sacred Scriptures, Atmajnaana or Self-Awareness , Satya vadana- Satya pravartana or Truthful speech and conduct and Krodha or Peaceful demeanor. Thus a dwija with honest control and pay-offs of Rishi-Pitra-Deva ‘rinās’ or in-born debts through the three erstwhile stages of life may then caste -off all the dharmas of a householder, then take to

sanyasa having conquered the desires of life do sustain the rest of life with minimal subestanse but that does not however abandon the Vedic back-drop: *sanyasetsarva karmaani Vedamekam sa sanyaset/* or do desert all the Karmas or human deeds but not Vedas and their contents of virtue! Finally: Sanyasya sarvakarmaani karmadoshaan paanudan, niyato vedamabhyasya putraishvare sukham vaset/ Evam samnyasya karmaani svakaarya paramosprihah, sanyaasenaapahatyainah praapnoti paramam gatim/ or abandoning all the rites and duties of the erstwhile ‘varnaashramas’, then totally concentrate on the sole and singular target of accomplishing Brahmata as a fulfilled ascetic of total renunciation! [Dharma Sindhu details the eligibility for and the duties of Sanyasis: *Brahmacharyaa Deva pravrajeydgrihaadva vanaadvaa Atha punaravrativa snaatakovaa Utsanaagniranagnikovaa yada hareva virajettada hareva pravrajat/* (Be it a Brahma –chaari or who has done samavarta or returned home after studies or a Snaataka, Grihsta, Saagnika, Anagnika, or Vanastha- any person could get Vairagya and take to Sanyaasa on that very day). Any body who is anxious, on the threshold of death, or highly disturbed in mind or other-worldly wise, is qualified to assume Sanyaasa. In taking ‘Aatura Sanyasa’ or in a restless mind, there would not be duties to observe except declaring themselves as Sanyasis. But in the case of those Brahmanas who are in the quest of ‘Atma jnaana’ and are ready for ‘Danda Grahana’and such formalities are only eligible and are called Vividisha Sanyasis. ‘Vidwat Sanyasa’ is open to Kshatriyas and Vaishyas too. Basically there are four classifications of genuine Sanyasis viz. Kuteecha, Bahoodaka, Hamsa and Parama Hamsa. Kuteecha is the one who stays away aloof from normal life in a seperated Kuteera or an abode, wearing Yagnopaveeta and Shikha as also Kaashaya Vastra and Tridanda, eating from relatives and observing Atma Nishta. Bahoodaka is the one who deserts family members, observes the niyamaas of Kaashaya Vastra etc. and receives alms and Bhojana from among seven houses while being fully engaged in absorbing Tatwa Jnaana. Hamsa Sanyasi is similar to Bahoodaka but also wears a single Danda. Parama Hamsa is distinguished without Shikha-Yagnopaveeta and is a concentrated version of a Superior Sanyasi to whom it is immaterial to wear Kaashaya vastra or not but does adorn with Danda Dharana. *Eka Dandam samaashritya Jeevanti bahavo Naraah, Narakey Rouravey Ghorey Karma tyaagaatpatamtitey, Kaashtha Dando Dhrutey yena Sarvaashi Jnaana varjityah sayaati Narakam ghoram/* (Those who have no Vairagya but assume the ‘Vesha’ or outfit of a Sanyasi for his livelihood would indeed visit Narakas; Sriti Vachana states: by merely adorning with Danda without Karma Tyaaga those who who show off as Sanyasis would definitely visit Ghora Narakas.)

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

be compared to Maha Sagara!). *Eka raatram VasedgraameyNagarey Pancha Raatrakam, Varshaabhyo nyatra Varshaasu Maasaamstu Chaturbvasdet/ Ashtamaasa anvahaara -syaadya teenaam Samyata - atmanaam, Mahaa Kshetra pravishtaanaam Vihaarastu na Vidyatey/* (Excepting the ‘Chaatur maasaas’ or the four months of the monsoon season, the Yati is required to tour eight months a year; while on the Sanchara, he could stay overnight in a Village, five nights in a town, and as many days as he wishes in a Kshetra.)*Bhikshaatanam Japa Snaanam Dhyaanam Shoucham Suraarchanam, Kartavyaani shadeytaaani sarvadhaa Nripa dandavat/ Manchakam Shukla Vastramcha Stree kathaa loulyamevacha, Divaaswaa - pasha yaanam cha Yateenaam patanaanisha/ Vridhaa jalpam Paarta lobham sanchayam Sishya sangraham, Havyam Kavyam tathaannacha varjayeccha Sadaa Yatih/* (Bhikshaatana, Japa, Snaana, Dhyaana, Shuddhi and Devarchana are the six major duties by Law. But Shayaa nidra, Shuddha vastraas, Stree related matters, storing of materials, sleep during the day time and travel by vehicles are the causes of a Sanyasi’s downfall. Also, Vridha Sambhashana, Parta lobha, Dravya Sanchayana, Sishya Sangrahana and Havya-Kavya Bhojana are forbidden. *Yati patraani mridwenu darvalaa bumayaanicha, Na Tirtha Vaasi Nityamsyaannopavaasa paroyatih/ Nachaa dhya -yana sheelasyaannavyakhyaana parobhavet/* (Yatis are to retain wooden or earthen vessels only; they should always observe Tirtha Nivasa, Deerga kaala Upavasaas and engage themselves in the studies of Vedarttha Granthas and related discussions only).

Essence of Dharma Bindu vide kamakoti.org/articles as also vide google is quoted further: Sanyasa Dharmas: Yama Deva defines Sanyasa: *Yena santaanajaa doshah ye chasyuh karma sambavaah, Sanyaasastaan dahet sarvaan tushaadagniriva pratimaadikam/*(Either due to the problems created by progeny or due to the deeds done by the Self, the discontentment experienced by a person burns off like burnt rice husk to gold) Dakshan Prajapati affirms: *Trimshatparaamstrim shadaparaan trimshacchhapara -tah paraan, Sadyassannyasanaa deva narakaattraayete pitraan/* (On account of Sanyasa of a person in a vamsha, Pitru Devatas of thirty generations before and another thirty generatins ahead would be saved from narakas!) Samvarta Grandha classifies four types of Sanyasa viz. Kuteecha, Bahudaka, Hamsa and Paramahamsa. Bodhayana explains that Kuteecha after taking to Sanyasa retains shikha-yagnopaveeta and tridanda while practising Sahasra Gayatri would take food from relatives and friends. He should be absorbed in Japa- Dhyaana-Pathana and concentrate on Paramatma always. Bahudaka after assuming sanyasa should sever family connections, take to bhiksha from seven houses and abstain from evening meal. Hamsa might retain yagnopaveeta, danda for self defence, and minimum cloth and spend most of the time in loneliness and meditation as food is non-significant. Parama hamsa is described by Atri Muni as follows: *Koupeena yugalam kandha danta ekah parigrahaah yateh, Parama hamsasya naadhikastu vidheeyate, Parah Parama hamsastu turyaakhyah Shriti shaasanaat/ Daantah Shaantah Satvasamah Pranavaabhyaasa tatparah, Shravanaadiratassjhuddhah nidhi dhyaanatatparah/ Brahma bhavena sampurya brahmandamakhilam sthitah/ Atma triptaschaatmaratah samaloshtaashma kanchanah tatvam padaika boddhaacch Vishnu rupam svayam sadaa nivaset paramahamsastu yatrakvaapi kathamchana/* A Sanyasi named Parama hamsa has no possessions except a ‘koupeena’ or loin cloth piece, a sheet to cover in winter and a danda or stick. As per Shruti’s instruction he is named ‘parama hamsa turi’ and is of outstanding feaures as a Danta-Shanta-Satvaguna-Pranava japi-Shudda, Satva guni, Pranava japi, Shddha, Nidhi dhyaana tatpara, Atma Tripta, Atma ratha, and Tatvagyaana!) Yagnyavalkya describes: *Dhyaanam shoucham tathaabhikhsaa niyamekaanta sheelataa, Bhikshaschatvaari karmaani panhamam nopapadyate/* (To a bhikshu, there are four objectives of existence viz. Dhyaana, Shoucha, Bhikshatana and Loneliness; there is no other fifth feaure except meditation to Paramatma) Kanva Muni instructs:

Ekaraatrim vaset graame nagare pancha raatrakam, Varshaabhyonyatra varshaasu maasaamcha chaturvaset/ (A Sanyasi should be on constant move, spending one night in a village or five nights in a town, but during the rainy season, he should chaatur maasya) Vyasa Maharshi states: Mokshaashramam yascharate yathoktam Shuchissusankalpit buddhiyuktah anindhanam jyotiriva prashaantamsabrahma bhaavam vrajet dvijaatah/ (Duly purified in body, mind and thought, a dvija having turned into a sanyasi should be like a burning wood covered with ash and finally absorb himself into Brahma Jyoti!)]

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

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

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

Atha hainam Raikvah prapaccha, Bhagavan, yoyam vigjnaana ghana utkraamam sa kena kataradva va sthaanam dahateeti/ Tasmait sa ho vaacha, yoyam vigjnaana ghana utkraaman praanam dahati; apaanam, vyaanam, udaanam, samaanam, vairambham, mukhyam, antaryaamam, prabhanjanam, kumaaram, syenam, shvetam krishnam naagam dahati; prithivi-aapas-tejo-vaayuv-aakaasham dahati; jaagaritam, svapnam, sushuptam, tureeyam cha mahataam cha lokam param cha lokam dahati;lokaakam dahati; dharmadharmam dahati; abhaaskaram, amayaadam, niraalokam, atah param dahati; mahaantam dahati;avyaktam dahati, aksharam dahati; mrityum dahati; mrityurvai pare deve ekebhavatedeti; parastan na san naasan na sad na asad iti etan nirvaanaanushaashanam, iti vedaanaanushaashanam iti vedaanushashanam/

Raika Maharshi then enquired of Brahma Deva as to how the Self as of a high seat of knowledge and supreme awareness of the happenings of the entire Universe and oceans of the Charaachara Jagat could be dissolved! The reply was that vital energy as a composite of Pancha Praanaas burns off at the time of Dissolution. These Pancha Pranas burn off the Self via these and these are praana-apaana-vyana- udana, samaana, besides the vairamba, the mukhya, the antaryaama, the prabhanjana, the kumara, the syena, the sveta, the krishna and the naaga. Further the Praana Vayu destroys the Pancha Bhutas; the four stages of life named Jaagrat- Swapna-Sushupti and of the Turiya too. Then occurs the dissolution of the Universe either tangible or intangible beside the features of Dharma- Adharma and of Nyaaya and Anyaaya. In the process, Srishti collapses without limitations and Death overshadows the radiance of the Antaratma

merging into Paramatma and the original stage of Darkness comes to play. Thus Paramatma is of existence and of non existence and that Ultimate Most Liberation is aptly described by Vedas as the doctrine to be obeyed and prostrated to!

XVI. Conclusion

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

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

ESSENCE OF PAINGALA UPANISHAD

(Pancheekarana Saaraamsha included)

CONTENTS

Indroduction

**Chapter I: A)The Unknown - The Self- Prakriti- Hiranygarbha
B) Virat Purusha- Pancha Bhutas-Pancheekarana- Panchendriyas**

Reference from Brahmanda Purana- Reference from Kurma Purana : Evolution of Brahmanda (the Golden Egg) and popular features of the Supreme Architect - References. Taittiriya Upanishad and Brahmanda Purana- Reference of Maha Bhagavata about Virat Purusha - the Primeval Force: Pancheekaranam

Chapter II: Gross-Subtle-Causal Bodies- Pancha Koshas- Tri Avasthas- Death-Release

Process of Pancheekarana:

Prithivi- Vaayu / Praana (Ref. Taittireeya Upanishad II.iii.1 is relevant: Praana is the common pivotal to the Physical and Inner Self of all the Beings - Mind is the key indicator of Reality and Falsity as the Wise extol Mind and sift Truth from Untruth:

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

Pancha Koshas-

References: Bhriguvalli of Taittireeya Upanishad- Some details of Panchakaas

Tri Avasthaas

References: 1) Maandukya Upanishad- 2) Gaudapaada Kaarakas on Mandukya-3) Brihadaranyaka Upanidhad on 'Jaagrataadi Avasthas' 4) Taittiriya Aaranyaka- Mrityu Sukta 5) Prashnopanishad on process of death and 6) Chhandogya Upanishad on nervous collapse

Final Release of the Self

References: Bhagavad Gita and Manu Smriti

Chapter III: Introspection and Accomplishment

References: a) Bhagavad Gita's Jnaana Yoga Chapter VII- on Atma Sanyama - Stanzas: 12-32 and b) Kashmiri Shaivism of 'Paramaadha Saara'

Chapter IV:Maharshi Yagjnyavalkya teaches his disciple Paingala about 'Atma Jnaana' - The Essence of Truth

Conclusion

ESSENCE OF PAINGALA UPANISHAD

(Pancheekarana Saaraamsha included)

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

Indroduction

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

who were well-to-do on earth. On hearing this, Maitreyi requested Yajnavalkya to teach her about atma jnaana instead.

**Chapter I: A)The Unknown - The Self- Prakriti- Hiranyagarbha
B) Virat Purusha- Pancha Bhutas-Pancheekarana- Panchendriyas**

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

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

5.*Ishaadishthitaavaranaa-shaktito rajo drikta mahadaakhyaa vikshepa shaktir aaseet/ Tat pratibimbitam yat tad hiranyagarbha chaitanyam aaseet, sa mahat tatvaa abhimaanee spashtaaspashta vapur bhavati/* Due to the overwhelming urge to ‘rajas’ or of innate drive of creativity in Ishvara, ‘Mahat’ or the concept of Prakriti’s volatility takes the form of ‘Hiranyagarbha’ or the Root Cause of Consciousness the ‘Mahat Tatwa’ a a rather hazy form or distinctly- yet indistinctly!

Reference from Brahmanda Purana : The transformation of Maha Purusha and his ‘alter-ego’ Prakriti ie the Kshetrajna and Maha Tatwa led to the **Brahmanda** or the Golden Egg in which sat the Four Faced **Hiranya Garbha**-Brahma, the Creator. Within the Golden Egg, are situated Seven Lokas, Prithivi, Seven Samudras and Seven Dwipas, Massive Mountains and Thousands of Rivers. Within the Golden Egg are the Sun, Moon, Stars, Planets, Wind and Lokaloka. While there is an enclosure of water as huge as ten times more around the Golden Egg, there is ten times more of Tejas or Radiance surrounding the water. Ten times larger than the enclosure of Illumination is of Vayu (Wind). Around the the enclosure of Wind is that of Ether (Akaasha or the Sky) which is ten times more of Wind. Even enveloping the enclosure of ‘Nabhas’ or Ether is that of ‘Bhutadi’ (Ahamkara or Ego) and that too ten times larger. Yet another enclosure to Bhutadi is ten times more of Nabhas , but that of ‘Mahat’ is equally bigger to Bhutadi. Filnally, Mahat is surrounded by ‘Pradhana’ or the Supreme. Thus there are seven enclosures around the Cosmic Egg viz. water, radiance, wind, ether, Bhutadi, Mahat and the Pradhana the Unknown; all these ‘Avaranaas’ cling to each other.

Reference from Kurma Purana : Evolution of Brahmanda (the Golden Egg) and popular features of the Supreme Architect : *Prakrtutim Purusham chaiva Pravishyashu Maheshwarah, Khshobhayaamaasa yogena Parena Parameshwarah/ Pradhaanaat kshobhamaanaaccha tathaa Pumsah Puraatanaat, Praaduraaseen -mahad beejam Pradhaana Purushatmakam/ Mahatmaanaa Mati Brahma Prabuddhih Khyaatireeshwarah, Prajnaa Dhrutih Smritih Samvidetasmaaditi tat smrutam/Vaikaarikasthaijamascha Bhuta -adish chaiva Taamasah, Trividhoyamahankaaro Mahatah Sambubhuva ha/ Ahamkaarobhi -maanascha kartaa Mantaacha sa smrtutah,Atmaacha Pudgalo jeevo yatah Sarvaah pravrutayah/ Pancha Bhutaanyahamkaaraat tanmaatraani cha janjirey, Indriyaani tathaa Devaah Sarvam tasyataatmajam Jagat/* (Parameshwara assumed the dual Forms of Purusha and Prakriti and following their interaction appeared a Maha Beeja called Mahatma, Mati, Prabuddha, Khyati, Pragjna, Dhruti, Smruti and Samvit. This Maha Tatwa was the ‘Adi Karana’ or the Prime Cause of Creation or Three Kinds of Ahamkara (Ego or Self Awareness) viz. Vaikarika, Taijasa, and Taamasa. This Ahamkara took to six kinds of Pravrittis or manifestations viz. Abhimaan, Karta, Manta, Atma, Pudgal and Jeeva. The Ahamkara created Pancha Bhutas of Prithvi-Jala-Teja-Vaayu and Akasha or Earth-Water-Radiance-Air and Sky; the Ahamkara also created Five ‘Tanmatras’ (Subtle Forms of Matter) of Shabda-Sparsha-Rupa-Rasa-Gandha or Sound-Touch-Vision-Taste and Smell; the corresponding Indriyas or Physical Parts of Ears-Skin-Eyes-Tongue and Nose). The undefinable ‘Manas’ or Mind is stated to be the first Vikara (Change or Transformation) and therefore Vaikarika Srishti got initiated by Vaikarika Ahamkaara. This Srishti comprised five Karmendriyas of hands, legs, mouth and organs of generation and excretion besides Jnanendriyas of Ears, Nose, Eyes, Tongue and Skin and the Eleventh Indriya is of the Manas or Mind which is ‘Ubhayaatmaka’ or a common feature. This is the Creation of Bhuta -tanmatraas and Bhutaatma Praja Srishti. Vikara prapta Bhutas produced Shabda Tanmatra which further produced Akasha ; the Vaikarika Akasha created Sparsha Tanmatra and created Vaayu; Vaikara prapta Vaayu produced Rupa tanmatra ; (from Vayu Teja got created and further to Rupa); after interaction Teja created Rasa tanmatra which in turn produced Jala and its resultant product of rasa; Jala and Gandha led to Sanghaat or Prithvi Tatwa and so on. The seven ‘Mahaatmas’ (Top Significances) viz. the Mahat, Ahamkaara and the Pancha Tatwas are inter-dependent and their combination only could take up Srishti. *Purushaadhishti Tatvaaccha Avykata anugrahena cha, Mahadaaayo viseshaantaa hyanda mutpaadayantidey/*(There was a common role of Purusha, Maha Tatwa, Pancha Bhutas and others in floating the Brahmanada). The Brahmanda was floating on a huge mass of water and inside the

Brahmanda was Kshetrajna Purusha also called Hamsa, Hiranya -garbha, Kapila, Chaandomurti and Sanatana. Within the Brahmanda were Meru, Mountains and Samudras. Also present were Devatas, Asuras, Maanavas, Nakshatras, Vayu, Surya and Chandra. Outside the Brahmanda, there was a wide spread of water ten times larger than the size of the Golden Egg. There also was illumination of ten times more of the water and ten times further was the volume of Vayu. Far more voluminous than the size of the Vayu was that of Aakasha and far beyond was the Akakasha was thick layer of Ahankara; spread all over Ahankara was that of Maha Tatwa; indeed the Maha Tatwa was stated to be of the Great Unknown! Bhagavan Kurma Deva thus explained to Rishis about the genesis of Brahmanada and confirmed that the Maya surrounded the seven layers of Jala, Tejas, Vayu, Aakaasha, Ahankara, Maha Tatwa and Paramatma. He also described with conviction to the Rishis the meaning of some of the Names that He assumed in different contexts: *Ekopi Sanmahadevastridhaasou sama vasthitah, Sargarakshaa layagunairnirgunopi Niranjanah, Ekadhaa sa dwidhaachaiva Tridhaacha Bahudaa punah/ Yogeshwarah Shariraani karoti vikaroticha, Naanaa kruti kriyaa rupa naamavanti Swaleelayaa/ Hitaayachaiva Bhaktaanaam sa eva grasatey punah, Tridhaa vibhajya chaatmaanam Trikaalye sampravartatey, Srujatey Grasatey chaiva veekshatey cha viseshatah/ Yasmaat srushtaanugruh -naati grasateycha punah prajaah, Gunaatmakatwaat Trailokye tasmaadekah sa ucchyatey/ Agrey Hiranya garbhah sa praadurbhutah Sanatanah, Aditwaadaadi Devaasou Ajaatatwaadajah smrutah/ Paati yasmaan Prajaah Sarvaah Prajaapatiriti smrutah, Deveshu cha Mahadevo Mahadeva iti smritah/ Brihatvaaccha smruto Brahmaa Paratwaat Parameshwarah, Vashitwaadapya vashyatwaadishwarah paribhashitah/ Rishih Sarvatragatwena Harih Sarvaharo yatah, Anupaadyaachha Puurvataat Swayam -bhuriti sa smrutah/ Naraayaanamayano yasmaat tena Naaraayanah smrutah, Harah samsaaraharanaad vibhutvaad Vishnuruchyatey/ Bhagavaan sarva Vijnaanaadavanaadomiti smrutah, Sarvajnah Sarva Vigjnaanaat Sarvah Sarvamayoyatah/ Shivah sa nirmalo yasmaad Vibhuh Sarvagato yatah, Taaranaat Sarva dukhaanaam Taarakah parigeeyatey/ Bahunaatra kimuktena Sarvam Brahmamayam Jagat, Aneka bheda bhinnastu kreedayatey Parameshwarah/* (Even as a Unique and Singular Entity, the Nirguna-Niranjana assumed Three Forms since the tasks expected were some what self-contradictory viz. Creation-Preservation and Extermination and three distinct Gunas or Features were required to take up the deeds. Maha Deva was in fact accustomed to assume various Forms-some times as one, or two or three and even as in Ananta Rupas or in Endless Profiles. He was playfully habituated to sport different forms, deeds and names appropriate to exigencies of Srishtih-Sthiti and Samhara; this was so since he performed the tasks on his own or by his agents. As he executed the deeds simultaneously with the predominance of one Guna or another or all of the Gunas together, he came to be called *Advaita* to the One and Only; at the beginning itself he was the foremost to appear he was named as *Adideva*; as he was never born he was named *Ajanma*; as he was deeply involved in the happenings of one and all among the human beings, he was named *Prajapati* and as he was the Supreme of Prajas or the People; as he was the Foremost of the Devas, he was called as *Maha Deva*; he was the 'Parama' or the Ultimate, and was thus named *Parameshwara*; as he well-known as Sarva Harana at the time of Pralaya of the Universe or at the end of one's Life Journey, he had the name of *Hari*; as he was Self-Generated or put in differently he got Materialised on his own, he was known as *Swayambhu*; as he was popular as the Final Refuge Point or Ayana of one and all, he was named *Naraayana*; it was in another context that he was lying or Ayana on 'Naara' or Water popular as Ksheera Sagara his most popular name was Narayana; as he is Omni Present anywhere in the Universe occupying the Entirety he is called *Vishnu*; as he is the Omni-Scient of the goings-on all over spread the length and breadth of the Totality he had the Unique Epithet of OM; as he was the Epitome of Visishtha Jnaana or the Distinctive Knowledge of Everything, he was called

Sarvgjna; as he was Atma Swarupa he was known as *Sarva*; *Shiva* as he was Mala Shunya; *Vibhu* as he was *Sarva Vyapta* or All- Pervading and *Taraka* as he could steer clear of any types of obstacles. Indeed, is there a need for overemphasis of the obvious by way of explanations about Parameshwara, his innumerable and varied Rupas, leelaas or his playful activities! Suffice to say that the very Existence of the Universe is owed to him!)

6: *Hiranya gabhaadhishtita- vikshepa-shakti tastamodristaahamkaraabhidhaa sthula shaktir aaseet, tat pratibimbam yat tad viraat chatanyam aaseet/ Sa tad abhimaanee spashta vapuh, sarva sthoola paalako vishnuh pradhaana purusho bhavati/ Tasmaa aatmana aakaashah sambhutih, aakaashaad vaayuh, vaayor agnih, agner aapah, adbhyah prithivee, taani pancha tanmaatraani trigunaani bhavanti/* The hazy appearance of Hiranyagarbha ushers in ‘self sense’ and the urge to create which is known as ‘Virat Conciousness’; this conciousness or self awareness initiates creation and seeks to preserve what is created and thus the principle of ‘Vishnu’ as the agent of sustenance. This Virat Conciousness urges the creation of Pancha Bhutas as in a cyclical pattern; that is from ether to air- to fire-to water- to Earth and further to Tri Gunas of Satva-Rajo- Tamasikas viz. srishti-sthiti-samhara or creation-preservation- destruction.

References. Taittiriya Upanishad and Brahmanda Purana

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

Brahmanda Purana quoted again : Brahma Deva desired to intitiate Creation and meditated; as there was darkness all around, he made the First ‘Abhavika Srishti’ of aimless and casual nature and the result was of purposeless vegetation around mountains and trees; the thought of the Second ‘Tiryaksrota’ or a Zig-zag channel / flow (srota is a flow and tiryak is wavy) flashed in his mind and the persons produced were ignorant and egoistic. Brahma then meditated further and the result was of ‘Satvika’ or ‘Urthwa Srota Srishti’, the Third in the Series of Creation; the Superior and Divine Beings thus created were highly virtuous, ever-happy, truthful and full of Satva Guna and they were Devas, whose Chief Mentor was Brahma himself. This Srishti was no doubt very satisfactory and Brahma was contented but he felt that there should also be the Fourth Creation of an ‘Arvaak (Abhimuka) Srotas’ titled ‘Sadhaka Sarga’ with a mix of Satvika and Rajasika nature with Tamasika features as well; the end products were Siddhas, Gandharva-like Beings and Manushyas. The Fifth Creation is titled Anugraha (Blessings) Sarga comprising four divisions viz. Viparyaya (Loss of Awareness), Shakti (Strength), Siddha (Accomplish - ment) and Mukhya (Principal); in other words Persons in these categories have little consciouness to begin with , gain strength, reach the Goal and then join the blessed category but they all are in the cycle of

births and deaths. The Sixth Category related to the Bhutaadi Srishti of Creatures and Elements. Put it differently: Para Brahma's first Creation was that of 'Mahat' or The Primary Principle; the Second was that of Tanmatras called Bhuta Sarga; the Third was Vaikarika Creation or Aindria Srishti relevant to Sense Organs as Prakruta creations evolved by full consciousness and fore-knowledge; the Fourth Category was Mukhya Sarga related to the Creation of Immobiles; the Fifth was of Tiryak Srota of animals and lower species; the Sixth was Urthva Srota of Divine nature viz. Devatas; the Seventh was of Arvak Srota or Sadhakas including Manushyas; and the Eighth was of Anugraha Sarga as per the four classifications afore-mentioned. The Ninth category was of Kaumara Sarga of the Manasa Putras of Brahma viz. Sanaka, Sanandana, Sanaatana and Sanat Kumaras of extreme brilliance but were 'Viraktaas' or dis-interested in and dis-associated from the Deed of Creation as they excelled in the quest of Paramatma.

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

Described as 'Purusha', the Primeval Force of Creation possesses countless heads, eyes and feet pervading the entire Universe, far beyond the miniscule level of human comprehension. He is Omnipresent, omniscient and omnipotent. He is immortal, intangible, and inexpressible. Whatever has been described, visualised or imagined by way of His Glory is far surpassed. It is stated in *Purusha Suktham* (a Vedic compilation of Hymns) that hardly one quarter of the Purusha is comprehended as the totality of His Creation and the rest of Him is unmanifested. From the manifested part sprang the 'Brahmanda' or the Cosmos, the countless forms of living or non-living species and the Five Elements (Earth, Water, Fire, Air, and Sky) as also the Divine Architect, 'Visva Karma', The Master-Builder. The Gigantic and Colossal Manifestation of the Material World be likened with the Body of The Absolute Truth, wherein the concepts of Time-The Past, The Present and The Future-converge into One. Sages conceived the 'Virat Swarupa' or The Body comprising Various Limbs: The Bottoms of The Feet as 'Patala'; the Heels and Toes as the Planets named 'Rasatala'; Ankles as 'Mahatala' Planets; the Shanks as 'Talatala' Planets; The Knees as the 'Mahatala' Planets; the two Thighs as 'Atala' and 'Vitala' Planets; The Hips as the 'Mahitala' Planets and the Navel as the Inter- Space. The Chest of The Giant Body is likened to the Luminary Planetary System, The Neck as the 'Mahar' Planets; and The Mouth and Forehead are the 'Janas' and 'Tapas' Planetary Systems respectively. The Sages described the Topmost Planetary Structure comprising Thousand Heads as 'Satya Loka'; His Arms as Demi-Gods ('Devatas') conducted by 'Indra' as the Chief; the Ten Directional Sides as His Ears; the Physical Sound as Sense of Hearing; the Two Nostrils as Aswini Kumars; Material Fragrance as The Sense of Smell; His Throat as the Blistering Fire; His Eyepits as the Outer Space; Eye Balls as the Power of Vision (The Sun); Eye Lids as Day and Night; Eye Brows are the Places where Brahma and Super Personalities Reside; His Palate is the Director of Water 'Varuna'; and His Tongue is the Spring of Juices or the Sense of Taste; Cerebral Passage are the Vedas; His Jaws of Teeth are the Lord 'Yama', the Dispenser of Death and Justice; The Set of Teeth is the Art of Affection; His Smile is the most fascinating and deceptive Material Energy; Upper Portion of His Lips is Modesty; His Chin is the Craving and Thirst; His Breast is Religion and His Back Irreligion; His Genitals the Brahma or the Creator; His Two Testicles are Mitra-Varunas; His Waist is the Ocean; His Bones are the Hills and Mountains; The Veins of His Gigantic Body are the Rivers; His Body Hairs are Trees; His Breath is the Omnipotent Air; His Movements are Passing Ages; His Actions are the Reactions or the Three Modes of Material Nature; Hairs on His Head are the Clouds carrying water / rain; His Intelligence is the Supreme Cause of Material Creation; His Mind is the Moon or the Reservoir of all Changes; His Ego is Rudradeva; His Residence is Humanity; His Musical Rhythm is the Celestial

Existence of ‘Gandharvas’ ‘Vidyadharas’ and Angels; and so on. The Face of the Gigantic Body is of ‘Brahmanas’, Arms are ‘Khsatriyas’, Thighs are ‘Vaisyas’ and Feet are under the protection of ‘Sudras’. The ‘Virat Purusha’ has no beginning or end; is all powerful and all-pervading.

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

Pancheekaranam

7. *Srashtu kaamo jagat yonis tamogunam adhishtaya sukshma tanmaatraani bhutaani sthuuleekatum so kaamyata/ Shreshtheh parimitaani bhuutaani ekam ekam dvidhaa vidhaaya punashcharudhaa kritvaa svastetara dviteeyaamshaih panchadhaa samojya panchhkrita bhutair ananta koti brahmaandaani tad tad andochita chatur dashaa bhuvanaani tad tad bhuvanochita golaka sthuila shareeraani ashrajat/ ‘Jagadsrashta’ having realised that at the very beginning, there was nothing except ‘tamas’ or inactivity, inertia and total sluggishness which might be as well be termed as a state of sat-chit-ananda. Then He initiated the srishti of subtle elements which eventually took to forms and the gross elements. [Chhandogya Upanishad explained vide VI.ii.3) *Tad aikshata, bahu syaam prajaayeteti, tat tejosrijaata: tat teja aikshata, bahu syaam prajaayeteti, tat aposhrijaata, tasmaad yatra kvacha shochati svedate vaa purushah, tejasa eva tad adhi aapo jaayante/* (Then thus Singular Existence resolved to create many and to start manifested Agni; that Agni saw and decided to create many and created water. This indeed was eventually later that whenever or whosoever suffers by way of sweat, that is apparently created from Fire; that is how water is a product of heat!)] Now, dividing each of the gross elements- viz. from Aakasha to*

Vaayu to Agni to Water to Bhumi which were eventually named as the Pancha Maha Bhutas of 'Prithivi- Aapas- Tejas- Vaayu and Aakaasha' - is termed as '**Pancheekarana**'. The process involves each of the five elements splitting into two halves and one half of each further spilling into four parts. Thus we have space splitting into two and one of the halves further splitting into four parts. Like that each of the elements undergoes divisions. The four of one-eighth parts are now distributed to other elements. Thus air, fire, water and earth each of them get one eighth of Aakasha. Similarly the other elements get distributed giving again one full for each of the units. Thus Akasha retains half of its own and one-eighth of other Elements. This process is called Pancheekaranam or grossification of the five of the Elements in their subtle or fundamental nature. In other words, division of each of the Elements by two equal parts and further into four equal sub parts with each of the other four elements and so on and such 'quintiplication process' is known as 'Pancheekarana' or a systematic admixture of all the Pancha Bhutas into a warp-weft process of each formation of weaving a cloth!

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

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

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

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

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

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

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

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

Inner energy to align with the Supreme through the layers of Hiranyagarbha- Maha Purusha- the Body- Pancha Bhutas- Panchendriyas and the futher Pancheekarana!

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

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

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

Vaayu: 3. *Athaa pacheekrita mahaa bhuta rajomsha bhaaga traya samashthitah praanam asrajat;praanaapaana vyaanodaana samaanaah praanavritthayah/ Naaga Kurma Karkara Devadutta Dhanamjaya upa praanah hridaasana naabhi kantha sarvaangaani sthaanaani; aakaashaadi rajo guna tureeya bhaagena karmendriyaam ashrajat; vaak paan padaa paayu upasthaas tad vrittayah; vachaanaadana gamana visarjanandaas tad vishayah/* As per the procedure of 'Pancheekarana', the outcome of tripling the Pancha Bhutas now rests with Vayu the vital part of which constitutes the Pancha Pranas of Praana-Apaana-Vyaana-Udaana- Samaanas with their respective functions . Besides, the Pancha Upa Praanas such as Naaga-Kurma-Karkara-Devadatta- and Dhananjaya have their functions too. The heart, the anus, the navel, the throat and the limbs as seated. A significant portion of Aakaasha

activate vocal limb as well as hands, legs and excretion and generation too thus enabling expression, understanding, movement and visarjana and kaama too. [Prana vayu, literally the “forward moving air”, moves inwards and regulates all the ways in which we take in energy - from the inhalation of air, eating of food, and drinking of water, to the reception of sensory impressions and mental experiences. It provides the basic energy that drives us in life. Imbalance in prana vayu is associated with heart and lung conditions. Diminished prana vayu leads to depression and lethargy. *Apana vayu* is centered in the pelvic region below the navel and experienced as a downward flowing movement on exhalation. It controls the functioning of the kidneys, bladder, colon, rectum, and reproductive organs. Literally “air that moves away”, apana vayu moves downwards and outwards, and is responsible for the elimination of feces, urination, menstruation, orgasm, birthing a baby, as well as the elimination of carbon dioxide through the breath. On a deeper level it governs the elimination of negative sensory, mental and emotional experiences. Blockage of this wind can result in constipation, sexual dysfunction, menstrual problems, hemorrhoids, as well as inability to let go and move on. *Samana vayu*, literally “balancing air”, is situated between the navel and ribcage, and acts as the stabilizer between the two opposing forces of prana and apana. It moves from the periphery to the center and rules all the metabolic activities involved in digestion. It digests and assimilates incoming energy, supplying the internal heat to "cook" the food we eat and to absorb sense impressions, emotional experiences and thoughts. Imbalance can affect the function of any digestive organs as well as mental ability of assimilation. *Udana vayu* is a manifestation of prana which pervades the head and throat. It literally means “upward moving air”, and its upward movement governs the growth of the body, the ability to stand, the nervous system, thought, speech, communication, effort and will. Udana vayu is the energy that can be used for self-transformation and spiritual growth. Imbalance can result in problems of cognition and communication. At the time of death, udana draws the individual consciousness up and out of the body. *Vyana vayu*, literally “outward moving air”, moves prana shakti from the center to the periphery. Being distributed from the core of the body out to the extremities this manifestation of prana pervades the whole body and acts as reserve energy for other prana vayus that require an extra boost. Associated with the peripheral nervous system and circulation, it induces the movement of food, water and oxygen as well as blood, lymph and nervous impulses throughout the body. Vyana governs relaxation and contraction of all muscles, the movements of the joints, as well as circulation of emotions and thoughts in the mind. Imbalance can cause poor peripheral circulation or numbness on a physical, emotional or mental level. All prana vayus are intimately linked to one another. One enjoys health and well-being only if prana vayus are balanced and work in harmony. Generally, Prana and Udana work opposite to Apana as the energy of collection and assimilation versus the force of elimination. Samana represents the energy of contraction while Vyana is expansion.]

Ref. Taittiriya Upanishad II.iii.1 is relevant: Praana is the common pivotal to the Physical and Inner Self of all the Beings: *Praanam devaa anu praananti, Manushyaah pashavashvascha ye, praano hi bhutaanaa -maayuh, tasmaat sarvaayushamuchyate/ Sarvameva taaayuryanti, ye praanam Brahmopaasate, Praanohi bhutaa naamaayuh, tasmaat savaayushamuchyate iti/Tasyesha yeva sharira aatmaa, yah purvasya, tasmaadva etasmaat praanamnayaat, Anyottara aatmaa manomayah, tenaisha purnah, savaa esha purushavidha eva, tasya purushavidhataam, anvayah purusha vidhah, tasya yajureva shirah, rukdakshinah pakshah, Saamottarah pakshah, Aadesha aatmaa, Atarvaangeerasah puccham pratishthaa, tadayasha shloko bhavati/* (There are two ‘divides’ of a human being, one is the physical and another that is more significant is the Internal Self. Praana is common to both the embodied self as well as to the inner consciousness or of all the beings including humans and of Devas respectively. In the context

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

Mind:4. *Evam bhuta satvamsha bhaha traya samavishtintah karanam asrajat; anrahkarana mano buddhi chittaamhakaaraas tad vritthayah; samkalpa nishchaya smaranaabhimaana ananu samdhaanaas tad vishayah; gala vadaana naabhi hridaya bhru madhyam sthaanam; bhuta satva tureeya bhaagena jnaanendriyam ashrajat; shrotra tvak chakshur jihvaghraanaas tad vrittayah; shabda sparsha ruupa rasa gandhaas tad vishayah; dig vaataarkaprachetoshvi vahneenindropendra mrutyukaah; chandro vishnus chaturvaktra shambhuuscha kaaranaadhikpaah/* As the rhythmic pattern of the Pancheekarana is continued, the inner consciousness gets constituted and alongside with mental calibre, thinking capacity, and self sense. Memory, resolve, affection, capacity to sift truth and untruth, decision making and such other judgments are the offshoots.

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

[Taittiriya Upanishad is relevant: Sharpness of Mind and the depth of Understanding are the essential inputs to access 'Mahat' / Bliss: II.iv.1) Yato vaacho nivartante, Apraapya manasaa saha, Anandam Brahmano vidvaan, na bibheti kadaachaneti/ Tasyaisha eva sharira aatmaa, Yah purvasya, tasmaadvaas etasmaan manomayaat, anyontara aatmaa vigjnaamayah, tenaisha purnah, sa vaa esha purusha vidha eva, tasya purushavidha- taam, anvayam purushavidhah, tasya shraddhaiva shirah, ritam dakshinah

pakshah, satyam uttarah pakshah, yoga aatmaa, mahah pucchham pratishthitaa/ tadapi esha shloka bhavati/ No person with enlightenment is ever afraid of facing trying situations once he has realised Bliss which is Brahman. This situation follows due to the strength of mind even in the physical framework of a human being; more so when the internal self is buttressed with knowledge. In such a situation, faith is stated as one's head, righteousness is the right side of the body, truth the left side and concentration is the body and Mahat or the First Born Intellect or the depth of absorption which is all-pervading named Satya Brahman (Praja pati) is the stabilising tail; Brihadaranyaka Upanishad aptly describes Intellect as the varied form of Satya or Truth as the 'hridaya' too. The Upanishad vide V.iv.1 is quoted: *Tad vai tat etad eva tadasya Satyameva; sa yo haitam mahad yaksham prathamajam veda; Satyam brahmeti; jayaatimalokaan, jita invaasaa asa ya evam etan mahad yaksham prathamajam veda; Satyam Brahmeti, Satyam hi eva Brahma/* or meditation is targetted to Prajapati Brahman who has been described as his 'hridaya' or intellect; further qualification of that Hridaya-Intellect-Brahman pertains to Truth as well. That Truth is Satya Brahman; the expression 'tat' or 'that' is repetitive since Hridaya-Intellect-Brahman and now the Truth all refer to just the same. The phrase 'Satyameva' also signifies the idioms Sat or Tyat viz. Murtha (Gross) and Amurta or Subtle, th gross body being 'Pancha bhutaatmikaa' or of Five Elements and is unconquerable by enemies like 'Arishadvargas' or Kaama-Krodha- Lobha-Moha-Mada Matsaras; indeed Satya Brahman is invincible, the very first born and all pervading!]

Pancha koshas:

5. *Atthaannamaya praanamaya-manomaya-vigjnaanamaya-anandamayah panchakoshaha, annaa - rasenaiva bhutvennaa rasenaabhivridhim praapyaanna rasamaya prithivyaam yad vileeyate sonnamaya koshah; tadeva sthuula shareeram/ Karmendriyaih saha praanaadi panchakam praanamaka koshah; jnaanendriyaih saha manomaya koshah; jnaanendriyaih saha buddhir vigjnaanamaya koshah, etat kosha trayam linga shareeram; svarupa jnaanam aanandamaya koshas tat kaarana shareeram/ Pancha*

Koshas: or Five Sheaths of Human Body are called Annamaya (Physical Energy), Praanamaya (Vital Energy), Manomaya (Mental Faculty), Vigyanamaya (Buddhi or Sharpness of Discrimination) and Ananda maya (Bliss). The sheath of Food is what Earth yields and that is the essence of the intake of the Beings. As that constitutes the gross body, the vital energy praana in the five principal forms of 'praanopaana udaana vyaana samaana' forms and that sheath of the pancha koshas is titled 'praanamaya jeeva' in the context of the vital principle. Then the Manomaya kosha is based on perception and of mental depth. These three 'koshaas' of food-life- and mind lead to discrimination arising from vigjnaana the knowledge. Now the causal body is Bliss which leads to 'Chit or Ananda'.

Ref. Bhrigulalli of Taittireeya Upanishad III: Annam praanam chakshuh shrotram mano vaachamiti, tam hovaacha yato vaa imaani bhutaani jaayante, yena jaataani jeevanti, yatprayantyaabhi samvishanti tad vijijnayasva tad brahmeti/ sa tapastavaa/ Food, vital force, vision by the eyes, hearing capability by the ears, mind with which to think and imagine and 'vaak' or tongue by which to speak constitute among the various means to the knowledge of Brahman. III.ii.1) *Annam Brahmeti vyajanaat, annaadhyeva khalvimaani bhutaani jaayante, annena jaataani jeevanti, annam prayatyabhi samvashanti, tad vigjnyaaya punareva varunam pitaram upasasaara, adheehi Bhagavo Brahmeti/ Tapasaa Brahma vijijnayasavya, tapo Brahmeti, sa tapotasyat, sa tapastaptvaa/* Bhrigu commenced his intense introspection of Brahman and then initially concentrated about the possible means of Brahman as food, for after all food is the prime source of Praana and sustenance that the totality of humans as well as all other species heavily bank upon. III.iii.1) *Praano Brahmeti vyajanaat, praanaadhyeva khalvimaani bhutaani jaayante, Praanena jaataani jeevanti, praanam prayantyaabhi samvishanteeti/* (Bhrigu after

intense introspection further got convinced that Praana the vital force ought be Brahman as after all the Beings originate from, get sustained and finally merge into Brahman and as such Praana ought to be Brahman as the ‘Srishti-Sthiti- Laya Kaaraka’. He should have been convinced within himself that comprising as it does of five kinds of subsidiaries of Praana-Apaana-Vyana-Udaana-Samanas each having their own functions of Intake-Outgo- Diffused-Preserving and Balancing Vitality of the physiques of all the Beings, the Vital Energy would have all the glories of Brahman as the indwelling Spirit of the Self! III.iv.1) *Mano Brahmeti vyanjanaat, Nanaso hyeva khavimaani bhutaani jaayante, Mamasaa jaataani jeevanti, Manah pratyanti abhisamvishanteeti*/(The Maharshi then realised that ‘Manas’ or the Mind in generic way should be Brahman. Indeed it is the Mind that is the most dominating entity of human body as a chariot, attached with Pancha Jnaanendriyas or the Five Sensory Organs and Pancha Karmendriyas or Five action oriented organs as horses by a charioteer called Manas / Mind. Mind is the spring of life or the germinator, it preserves it well as the sustainer and the terminator or the point of merger too.III.v.1) *Vijnaanam Brahmeti vyajaanaat, Vijnaanadyeva khalvimaani bhutaani jaayante, Vijnaanena jaataani jeevanti, Vijnaanam prayantyaabhi samvishaantiti*.(The Maharshi having performed extraordinary austerities and unusual ‘Tapas’ then realised that strong base of Knowledge would, after all the deep introspection, be the ‘raison d’tre’ of Brahman; indeed Knowledge throws light on the cause and origin of life of all the Beings in Creation, having been born how they are sustained and preserved and finally how they are merged back into the knowledge itself! Knowledge is the very essence, import and significance of existence of all species in the Lord’s creation from Brahma the Originator down to a piece of grass! Regretfully, notwithstanding the all out endeavors made by Bhrigu could not yet to consummate to discover what Brahman could be; Varuna hence suggested that another milestone of endedavours be reached yet! And thus the Maharshi sought to put in all out efforts with maximum intensity so as to unify his heart and soul together as he proverbial last straw of determination, faith and total dedication! Anando Brahmeti: **Bliss is Brahman**; from bliss is originated Creation, sustained and merged! III.vi.1) *Anando Brahmeti vyajaanaat, Anandaad hyeva khalvimaani bhutaani jaayante, Anandena jaataani jeevanti, Ananden prayantyaabhi samvishyantiti, saishaa Bhargavi Vaaruni vidyaa, Parame vyomaman pratitishthataa, sa ya evam veda pratitisyhthati:annavaannaado bhavat, mahaanbhavati prajayaa pashubhirbrahma varchasena, mahaan keertyaa*/(In the ultimate analysis, Brahman is Bliss; it is from bliss that the Universe is initiated from, preserved along and terminated into! This Ultimate Truth is realised after prolonged and intensified disclosure by Bhrigu as imparted by Varuna Deva in several stages and layers of revelations stating from ‘Annam Paramatma’ to ‘Praano Brahmeti’ to ‘Mano Brahmeti’ to ‘Vijnaanam Brahmeti’ to finally ‘Anando Brahmeti’!He who realises thus is totally saturated with bliss as the unique possessor and enjoyer of the essence of food, the best of the quality of Life, of progeny, cattle, auspiciousness, fulfillment of life and acme of glory! A step by step revelation of Paramatma the Embodiment of Ecstasy is a process of evolution from existence of Life supported by Food or nourishment, activated by ‘Pancha Pranas’, driven and reinforced by mental strength, strengthened and qualified by a strong base of knowledge an finally surfeited with an enormous mass of Ultimate Spiritual Ecstasy designated as Bliss! The analysis of Brahman is a balance of macrocosmic complex structure of Brahman/ Paramatma made of Pancha Bhutas or Five Elements, besides the Celestial Forms of Surya-Chandra Nakshatras, Indra, Prajapati and Brahman to the microcosmic mirror form of Antaraatma embodied by Nature with Panchendriyas, essence of food, praana, manas, vijnana, topped up by Mahadananda the Brahman!)]

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

7. *Ishaajnyaa viraajo vyashtideham pravishya buddhim adhishtaya vishvatvam agamat/ Vigjnaana - atmaa chidaabhaaso vcishvo vyaavahaariko jaagrat sthuula dehaabhimaani karmaabhiriti cha vishvasya naama bhavati/ Ishaajnyaa sutraatmaa vyashti-sukshma shareeram pravishya mana adhishtaya taijasatvam agamat/ Taijasah praatibhaasikah svapnakalpita iti taijasasya naama bhavati/ Ishaajnyaa mayopaadhir avyakta samanvito vyasti kaarana shareeram pravishya pragjnatvam agamat/ Pragjno vacchinnaha paraamarthikah sushupti abhimaaneeti pragjnasya naama bhavati. Avyakta leshaajnaana-cchita paramaarthika jeevasya tatvamasyaadi vaakyaani brahmanaikataam jaguh netarayor vyaavaahaa - rika praatibhaasikayoh, antahkarana pratimibita chaitanyam yattad evaavasthaa trayabhaag bhavati/ Sa jaagrat-svapna-sushupti avasthaah praapya ghaatee yantravad udvigno jaato mrita ivaashthito bhavati/ Atha jaajrat-svapna-sushupti moorchaa maranaavastaah panchaa bhavati/* As per the command of Paramatma, the gross body of Beings get directed to the state of Virat Atma or of the State of 'Vishva' or Self Consciousness named as Antaratma. That may be termed as Body Awakening. Subsequently, the Body envisages the next stage of 'Taijasa'. This stage envisions the world of appearances which is what 'dreams' denote of. Then follows Paramatma's directive His own conceptual and purely reflective SELF or the Antaratma -as self conditioned by Maya the Illusion - to attain the next stage of Pragjna, the State of Indifference which is 'en route' to the quest of Truth. That indeed is what Vedas affirm as That Thou Art. Thus the Awareness or Consciousness as enlivened in an individual body is awakened from the pitch darkness of Maya the shrouded Ignorance quite in disregard of the material demands of Panchendriyas and a misdirected Mind continues the search for the road of Truth which after all right within the Self after crossing the hurdles of Awakeness- the Illusions- and Indifference defying the Illusions of the empirical state and then and thus the Truth. The successive stages are of waking-dreaming-deep sleeping - faded awareness or of sub consciousness and then The Truth.

8. *Tad tad Devataagrahaanvitaih shrotraadi jnaanendriyaih shabdaadi arttha vishaya grahana jnaanam jaagrad avasthaa bhavati/ Tatra bhruumadhyam gato jeeva aapaadamastakam vyaapya krishi shravana -adi akhila kriyaa kartaa bhavati/ Tad tad phalabhuk cha bhavati/ Lokaantaragatah karmaarjita phalam sa eva bhunkte/ Sa saarvabhoomavad v yavahaaraccraanta antarbhavanam praveshtum maargam graahya graahaka rupa sphuranam svapnaavasthaa bhavati; tatra vishva eva jaagrad vyava -haara lopaan naadee madhyam cxharamstaijasatvam avaapya vaasanaa rupakam jagad vaichitryam svabhaasaa bhaasyan yathepishitam svayam bhunkte/* All the Beings in the vast Srishti are blessed with the faculty of perception, barring some exceptions, as they could hear, see, smell, feel and touch, with the kindness of the respective Deities of the organs concerned. This is in the state of awakening. The individual's Inner- Consciousness is known as being in the 'bhru madhya' or the mid point of one's eyebrows as that awareness is able to watch all the body parts from top to bottom or from head to foot. Then like an emperor who keeps a vigil on his subjects, the person concerned keeps enjoying the benefits from his subjects and the activities expected by them are in good place. Then the emperor gets tired with fatigue the sense organs are tired too and then shift over to another body afresh. This is denoted by shifting the perceptions from one body to another. Hence from the state of awakening to a dream stage. Then Vishva or the Inner Consciousness reaches the next state viz. Taijasa. That precisely coincides with the absorption of the body structure which thus become non functional with periodic rest and internum. That is the time for rest of the Self and its esrtwhile busy activity.

9. *Chittaikakaaranaa sushupti avasthaa bhavati/ Bhrama vishraanta shakunih pakshou samhritya needaabhimukham yathaa gacchati, tathaa jeevopi jaagrat svapna prapanche vyavahkritya shraanto-*

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

Bhagavad Gita viii.18-19 states: *Avyaktaadvyaktayassarvaah prabhavantya hara -agame, raatryaagame praleeyante tatraivaavyakta sangjnake/* All the 'bhutajaalaas' or Beings in Srishti are born of day break and by the close of the day and by night, they get into the lap of Prakriti! *Bhuta -graamassa evaayam bhutvaa bhutvaa prleeyate, ratryaagame avashah Paarthah! Prabhavatyaharaa game/ Paartha!* Bhutajaalaas do always are born in the mornings but die by the evenings as per Lord Brahma's daily routine!

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

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

Bhagavad Gita asserts vide VII.19 explains: *Bahuunaam janmanaamante jnaanavaanmaam prapadyate, Vaasudevassarvamiti sa mahaatmaa sururlabhah/* After a very very exceptional life only, a Saadhaka gets could assert by the Luminosity of Awakening and declare that 'Sarvam khalvidam Brahma'!

12. *Tadaa sadgurum aashriya chirakaala sevyaa bandham moksham kaschit prayaati/ Avichaara krito bandho vichaaraan moksho bhavati; tasmaat sadaa vichaarayet/ Adhaaropaapavaadatah svaruupam nischayeekartum shakyate/ Tasmaat saaa vichaarayej jagaj jeevaparamaatmano jeeva bhaava jagadbhaava baadhe prtyag abhinnam brahmaivaavashisyata iti/*The remote possibility of bondage of the cyclical births-deaths-and births again and again is only under the tutorship of a co enlightened Teacher alone, backed solidly by spritual knowledge, indriya nigras, and lakshya saadhana. Manu Smriti

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

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

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

Re.2) Gaudpaada Kaarikas on Mandukya Upanishad's 'Jaagradaadi Avasthas':

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

state of tranquility. Much unlike the Vishva or Taijasa or Praajna, the Self as the 'bhokta' or the enjoyer even while enjoying-'bhunjaanaha'- but does not get affected-'na lipayate'. This is just as in the case of fire which does not lose or gain in its basic traits by consuming its own fuel)

Ref.3) Brihadaranyaka Upanishad explains about the Supreme- the Self- Mortal Body- the Truth: IV.iii.7-22) Katama Atmeti! Yoyam vigjnaanamayah;praaneshu hridayantarjjotih purushah; sa samaanah sannubhou lokaavanusancharati, dhyaayateeva lelaayateeva, sa hi swaopno bhutwemam lokamatikraa-mati mrityo rupaani/ ' what is the Self! The Maharshi's elucidation is as follows: The person called self comprises of awareness or knowledge of the senses of vision, hearing, touch, smell etc all directed to and emerging from his own heart and the light within. Even being steady and stable, he remains where he exists and yet wanders by way of imagination, or in a dream state of mind. He exists here yet imagines a non-real phase of mind by sheer ignorance and flight of fantasy. Being thus identified, he loses hold over his sub conscious thoughts and his imaginary deeds; indeed this dream state is one form of death or non-reality! In other words, death too is like a dream state of the Self which is indeed eternal except the situation of varied sets of body, organs and senses; put in another way, the so called realities of this and next existence are two and dreams are of a third existence! This individual at the time of birth assumes a body and organs along with senses of seeing, hearing, touching, digesting food intake, capacity of procreating , thinking and so on and as such becomes the victim of evils with or without awareness of 'paapa- punyas' or merits or demerits. When death envelops him, he discards the home of the evils viz. his body while of course retaining whatever virtue he might have left behind. This individual possesses two places of stay viz. his present birth and the next birth, while there is a dream state which is the interval of the two. Now over and above the waking and dream states, there are two worlds between which the individual self bears a resemblance to knowledge or awareness in the unbroken series of deaths and births. In the waking state, the individual Self is mixed up with the purpose of body organs and their functions,awareness or intellect, the mind and thoughts, and the extraneous influences as also the action-reaction syndrome. But in the dream stage, the organs and senses remain inoperative and the self gets disintegrated except with the mind. Actual sufferings and of joys are experienced in reality of the wakeful state while in the dream state such experiences are merely imagined due to the activity of mind. During the sleep , the Self takes along the material of the ever-happening experiences of the world and tears himself apart to build his own world of the 'so called' reality since existence itself is unreal! One might however wonder that after all the sense objects are experienced in dreams just as in the case of the waking state then how could one deduce that the organs do not function too! In the dream state, the Individual self creates his own world, puts his body aside and creates himself with chariots, horses, highways for the chariots. In actuality, he might not have pleasures, enjoyments, fame and name, material prosperity, swimming pools, tanks and rivers or what ever unfilled desires; contrarily at the same time, he might imagine fears and failures, defeats and even deaths. After all the Individual is the agent of making unreal things real; his wishes as horses and apprehensions as possibilities! It is through the light of the Self that he sits, moves about, works and returns. The Pure Intelligence termed as the light of the Self, would thus illuminate that body and organs through the mind and allows the acts to function accordingly is per the latter's dictates, since the Self is but an Agent! Indeed deep sleep provides relief from monotony of human existence and is a healthy sign of sound health and balance of mind; in that state one averts fears and apprehensions as also yearnings and unfulfilled ambitions which are all the reflections of mind and wishful thinkings. In that stage the Self is remotely related to divinity and mysticism and tends to associate with the consciousness of the sense organs. Thus the Individual Self assumes the non- reality to transform itself to reality and from dreams to the state of actuality! In other words, the Self seeks to associate himself with that kind of consciousness of the sense-organs and identify himself with Hiranmaya Purusha, or the Golden Person or the lonely Swan or the Parama Hamsa surfiety with pure intelligence! Indeed the Immortal 'Hiranmaya Purusha'or the Golden Personality can and always does freely around all over, yet guards and preserves this repulsive and disgusting nest viz. the body with the consciousness of the sense organs, with the help of the Vital Force that has five fold functions of Praana-

Apaana- Vyaana- Udaana and Samana; indeed the Self would fly free from this ugly nest and roam free again. Indeed, this Golden Bird has little connection with it, nor of the ether in the body, but even as He is free to leave and roam, it is his play to stay a while and collect impressions and good fun, acting as if an able bodied adult pretends and plays innocence with an ignorant child and then hops over at myriad such nests at once simultaneously! In the 'Swapnaavastha' or in the context of dreams, innumerable forms were displayed attaining the higher and lower states such as of Devas or say of animals and birds. Notwithstanding these variations and impressions in the profile of Creation, Bhagavan always rejoiced at once, be it in the company of fair sex, laughing away with friends and companions, or viewing horrible sights of cruel animals or poisonous species. Indeed this is His sport comprising villages and townships, women, eatables and endless variety of things of interest or aversion, but none whatsoever could see Him, hear Him and feel Him, let alone comprehend Him! Vedas state that the Individual Self centering right with organs and senses is distinct yet unimaginable to guess what that is all about! That is why, Physicians say 'do not wake Him up suddenly from sleep in a dream state!'; this is because if the appropriate organ is not diagnosed, the result could be more of a cure than otherwise! Hence one should be woken up gradually as the senses are recovered from the dream state to the waking state; but to say that the organs and senses are isolated from the body or ceased to function in the dream state would be fallacy as these are only rested then and as such the body light is quite in position even then. Thus the Self moved from the waking and dream states with the same facility as of moving from one life to another after death! If however death is not the nature of a particular Self, then that would mean, liberation would indeed be possible! Being in the 'Samprasaada' or in unique status of composure, the Individual Self in a dream stage of profound sleep, returns to his former condition. In the dream state, he is described as being beyond the despairs of his heart; he roams freely in imagination quite untouched by the pluses and minuses of the state of wakefulness; however he returns in the reverse order to the former condition with all the pleasures or pangs. Indeed he was unaffected by his erstwhile experiences and of an elevated status of detachment. Now, the path of that kind of detachment leading to Self-Liberation! Indeed, the Self is unattached in the dream state and on return from it reverts to the erstwhile status of being on the waking state. Non attachment of the Self is *not due to inactivity of the Self* for he enjoys or is troubled by imagined happenings as the Self is in profound sleep and then recovers from that state to normalcy. After experiencing the joy or sorrow during the dream status, the Self is untouched by whatever he would experience in the *wakeful stage* since the Infinity is detached and having gone back from the dreams to the former state the Infinity is unattached again! In other words, Brahman is neutral and absolutely detached irrespective of the Individual Self is in dreams or wakefulness or even in death! The Self is different from the body and organs irrespective the two States of Existence viz. the wakefulness and the dream state. As a fish swims alternately on the eastern or the western banks of a river, the Self has no difference in either of the states of existence viz. wakefulness or of dreams. Indeed, the fish is not overpowered by either of the force of the currents of water. In other words, the body and organs along with the motivating causes, desires and actions are only the attributes of the non Self, as the Self is distinct from these. Thus the Self is by nature is free to act on its own, fully independent, enlightened and Pure. Just as a hawk or a swifter falcon flying a lot and roaming quite a bit would get exhausted by stretching its wings quite a lot, and would desire to return to its nest, the Self too would like to experience a break, rest and fall asleep. The Self so connected with the results of acts performed by the contact of body and organs in the waking state would then have neither desires nor even dreams and a thick cover of ignorance which is the root cause of evil deeds is enveloped over him. The Self is stated to be free from ignorance and is detached. One might say that the state of deep sleep too he is free from ignorance; but a person in dream state is not away from desire, work, and so on. Thus the contradiction is not only invalid but awfully misplaced. Indeed the Self- Radiant Atman can never be substituted to a person in deep sleep. Thus in the context of the Supreme Self, a father is no father, a mother is no mother, Vedas with prescriptions of Dharma and Karma or Virtue and Deeds like Sacrifices, Rites etc are considered as 'Avedas' or something beyond existence in Reality; worlds are no worlds ; Gods are no Gods, thieves are no thieves, killers of noble Brahmanas are no killers, chandalas are no chandalas, varna sankaras are no varna sankaras, monks are no monks. The Self is untouched by good or evil as also sorrows and joys of

existence. It is untouched by virtuous deeds or detestable evil works, since it is beyond the affections or afflictions, since like the Supreme Brahman, the individual Self too is Intelligence in Pure Form and is unaffected by neither by the bodily aberrations nor by natural phenomena like the heat of Fire, the cold of chilled waters, the speed and ferocity of winds and rains, the dizziness of mountain heights or the depths of oceans! Both the entities are reflections of each other and are totally unaffected by body parts and senses; indeed both entities being the same and identical, the Self and the Supreme are free from the beings and doings of body organs and senses!

Ref. 4 Taittiriya Aranyaka : 3.15.1-6 : Mrityu Sukta *Hariam harantamanuyanti Devaah, Vishvasyeshaanaam vrishabham mateenaam, Brahma swarupamanu medamaagaat, ayanam maa vividheervikramasva/ Ma cchido mrityo maa vadheeh maa me balam vivruho maa pramosheeh, prajaam maa me reerisha aayurugna, nrichakshasam tvaa havishaa vidhema/ Sadyas -chkamaanaaya pravepaanaaya mrityave paarasmaa aashaa ashrunvan, kaamenaajanayanpunah/ Kaamena me kaama aagaat, hridayaadhbudayam mrityoh, yadameeshaamadah priyam tadaituup maamabhi/ Pare mrityo anuparehi panthaam, yaste sva itaro Devayaanaat, chakshushmate shrinvate te braveemi, maa nah prajaam reerusho mot veeraan/ Pra poorve manasaa vandamaanah naadhamano vrishabham charshaneenaam, yah prajaanaam eka karanamaanusheenaam mrityum yaje prathamaja -amritasya/* 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! You are source and form of terror and panic to all the Beings with 'Praana'; all the 'ashta dishas' receive the 'aartha naadaas' or the signals of frightening 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!

Ref 5: Prahnopanishad: explains the **process of death:** III. 6-7) *Hridi hyesha Atmaa, atraitad ekashatam naadeenaam taasaam shatam shatam ekaikaashyam dvaasaptatih dvaasaptatih pratishakhaa naadee sahasraani bhavanti, aasu vyaanascharati// Athaika -yordhva udaanah, 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, activating the various directions of the heart spreading all over the joints, shoulders and vital parts. It is this Vyana of the Pancha Pranaas that demands of the body parts of deeds that require strength to perform.

Ref 6: Chhandogya Upanishad on nervous collapse vide VIII.vi.6) *Shatam chaikaa cha hridayasya naadyah taasaam murdhaanaam abhinih abhinishtraika tayordhvam ayann amritatvam eti vishvavam anya utkramane bhavanti/* In the context of the process of death, the status of the physical nerves and how Sun influences these is described: the veins of the body issuing out of the fleshy bulge called lotus shaped heart is charged with juices of varied colours akin to human desires. The heat of the Sun causes bile which when comes into contact with phlegm in the nerves assuming different colours as accentuated by wind contacts. As life departs, the Self goes upwards through the Sun rays and the praani reaches the

Sun within the time that mind travels. The nerves connected to the heart are hundred and one. At the time of departure, one of the nerves-Brahma Nadi- of the blessed ones reaches the crown of the head . While the opening of that nerve enables Immortality, vyana through other exit points totalling nine indicates definite return to the cycle of rebirths. Now the reference to Udaana; this vital force moves everywhere in the body from top to toe. When it takes an upward trend it leads to Deva Lokas and as it takes a downward trend it leads to ‘manushya loka if it is ‘ubdhaabhyameva’; or as a result of paapa- punyaas or sins and virtues) III.8-9) *Adityo ha vai baahya praana udayati, esha hyenam chaakshusham praanam anugrahaanaah prithivyaam ya Devataa saishaa purushasyaapaanam avashtabhyaantaraah yad aakaakashas sa samaano vaayur vyaanah// Tejo ha vai udaanah tasmaad upashaanta tejaah punarbhavam indriyair manasi sampadyamaanaih//*(Surya indeed is the external praana which ascends in favour of Praana that is present in the eye. The Deity of Earth favours attracting the ‘apaana’ in a human being. The Antariksha as signified by Vayu Deva is ‘Samaana’ and Vyana is Air in the common parlance. The interpretation is that while Surya-Bhumi-Antariksha are stated as of the divine context, Praana-Apaana-Samaana are stated as eyes, exiting wind of human beings and common Air respectively. As regards Udaana, Tejas and common light are the divine and human forms respectively. As explained above,Udaana is the cause of death too, besides all the deeds requiring force in the normal course of life.) III.10-12) *Yatchistastenaisha praanam aayaati, praanaastejasaa yuktah sahaatmaanaa yathaa samkalpitam lokam nayati// Ya evam vidvaan praanamveda na haasya prajaa heeyate, amrito bhavati, tadesha shloka: // Utpattim aayatim shtaanam vibhutvam chaiva panchadhaa,adhyaatmam chaiva praanasya vijnayaamritam ashnute, vijnayaamritam ashnute, iti//*(Whatever frame of mind and thoughts occur to a human being at the time of the end of life, indeed those very thoughts and feelings along with the functioning of the organs similarly attuned do surface then. Then the prime Praana of the dying person along with Udaana , the Consciousness tapers off and ‘ praana yuktah tejasaa nayati lokam yathaasankalpitam’ or the Life Force along with the light within leads to the lokas as felt and deserved! Any person of knowledge who understands of what praana as all about certainly knows that the Departed Soul or the Antaratma then merges in its own origin. In this context, there is a relevant verse: A person of knowledge of Praana would thus be sensitised with its origin, entry, place of residence and the process of exit by achieving its next destination as per one’s own actions of a mix of virtues and vices; very few attain Immortality and the majority return back to Life again; this is the Truth of Life and that indeed again is the Truth of Life!)]

Chapter III: Introspection and Accomplishment

1-2: *Atha hainam Paingalah prapaccha Yaagjnyavalkyam, maha vaakya vivaranam anubruheeti/ Sa ho vaacha, Yaagjnyavalkyastat tvam asi, tvam brahmaaspadam brahmaasmeeti anusandhaanam kuryaat; tatra parokashya shaabalah sarva jnaanaatvaadi lakshano maayopaadhih sacchidaananda lakshano jagadyonistad pada vaachyo bhavati; sa evaantahkarana sambhinna bodhosmaat pratyavalambanastvam pada vaachyo bhavati, parajeevopaadhi mayaavidye vihaaya tad tvam pada lakshyam pratyaga - abhinnam brahma;tatvamaaseeti aham brahmaasmiti vaak yaartha vicharah shravanam bhavati; shravana manana nirvichikiserthe vastunni ekataanavattayaa chetah sthaapanam nidhidhyaasanam bhavati;dhyaatardhyaane vihaaya nivaastasthitaa deepavad dhyeyaika gocharam chittam samaadhir bhavati; tadaaneem atma gocharaavrittayah samutthitaa agjnaataa bhavanti; taah smaranaad anumeeni - yante; ihaanaadi samsaare samchitaah karma- kotayonenaiva vilayam yaanti; tatobhyaasapaatvaat sahasrashah sadaa amrita dhaaraa varshati; tato yogvittamaah samaadhim dharma megham praahuh; vaasanaa jaale nihishesham amunaa pravilaapite karma sanchaye punya paape samuulonmulite praak paroksham api karatalaamalakavad vaakyam apratibaddhaa paroksha saakshaatkaaram prasruyate; tadaa jeevaanmukto bhavati/* Maharshi Paingala asked his Guru Yagjnyavalkya to present the essence of outstanding texts of the yore and the Guru initiated with his narration of ‘Aham Brahmaasmi’ or ‘ I am the Supreme Myself’. Indeed this enigma continues till one does not realise that the Self is Brahman himself and that one has to realise from within. This fundamental and simple Truth is what Brahma Vidya all about. True knowledge is not to confuse but to eradicate ignorance. The essential tool is introspection,

devotion and meditation based on dharma to ascertain this Absolute Truth of ‘Thou art Thou’. The perceptible pull of Maya is so powerful that it envelops this imperceptible Reality and the great high wall of opaqueness vs. transparency. The Sat-Chit- Ananda or the Truthful-Ever Dynamic- Ever lasting Bliss is not cognisable except my constant introspection, which sets the engine of motivation, acquisition of the right learning, action, intensification of practice by way of lighting a small lamp to destroy darkness of ignorance and then ushering in with increased lighting by further and further introspection and practice eventually opening the flood gates of unending radiance. This is why the key to open the successive gates to success is Saadhana. Control and cleanliness of body limbs and of surroundings-food intake- and most significantly transparent mind and thoughts are rudimentary essentials. As the lighting of the lamps, the power of practice yields drops of nectar which eventually the streams of nectar flow in different directions. That is Brahmananda.

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

Tattaikaagram manah kritvaa yatachittendriya kriyah, upavishvaasane yujyaat yogamaatmna vishuddaye/ Namam kaaya shirogreavam dhaarayannacharam sthirah, samprekshya naasikaagram svam dishaashchaavalokayan/ Prashaantaatmaa vigatabheeh brahmachaari vrata sthirah, manssamyamyama - cchinto yukta aasetamatparah/ Yugjnaanannam sadaatmaanam yogee niyata maanasah, shaatim nirvaana paramaam matsamsthaamadhigacchati/ Naatyashnatatu yogosti nachaikaantamanashnatah, na chaatissvapna sheelasya jaagratoivachaarjuna/ Yuktaahaara vihaarasya yukta cheshtasya karmasu, yukta svapnaava bodhasya yogo bhavati dukkhahaa/ Yadaa viniyatam chittam aatmanyevaapatishthate, nispruhassarva kaamebhyo yukta ityuchyate tadaa./ Yathaa deepo nivaatastho negjnate sopamaa smritaa, yogino yatachittasya yugjnyato yogamaatmanah/ Yatopara mate chittam niruddham yogasevayaa, yatra chaivaatmanaatmaanam pashyaannaatmani tushyati/Sukhamaatyantikam yattat buddhigraahyamateetindriyam,vetti yatra na chaivaayam sthitashchalati tattvatah/ Yam labdhvaachaa - aparam laabham manyate naadhikam tatah, yasmin sthito na dukkhena gurunaapi vichaalyate/ Tam vidyaaddhukha samyoga viyogam yogasangnitam, na nishchayena yoktavyo yogorvinna chetasaa/ Sankalpa prabhavaan kaamaan tyaktvaa sarvaanasheshatah, manasaindriyagraamam viniyamya samastatah/ Shanyaisshanyairuparamet budhya dhriti griheetayaa, aatma samstham manah kritvaa na kinchidapi chintayet/ Yato yato nisparati manaschanchalamashiram, tatasto niyamaityanyeva vasham nayet/ Prashaanta manasam hyenam yoginam sukhamuttamam, upaitishaantarajasam brahmabhutam - akalmasham/ Yugjnyaanannam sadaatmaanam yogee vigata kalmashah, sukhena brahma samsparsham atyantam sukha mashnute/ Sarva bhutasthaatmaanam sarva bhutaanichaatmani, eekshate yoga yukta - atmaa sarvatra samadarshanah/ Yomaam pashyati sarvatra sarvam cha mayi pashyati, tasyaaham na pranashyaami na cha me na pranashyati/ Sarvabhutastham yomaam bhajatyekatvamaashitah, sarvathaa vartamaanopi na yogee mayivartate/ Aatmoupamyena sarvatra samam pashyati yorguna, sukham vaa yadivaa dukkhamn na yogee paramomatah/ Indeed it is possible to accomplish everlasting ‘Atma Shanti’ or Self Fullfillment. A ‘jitendriya’ or the controller of Panchendriyas or Sensory Organs of Realisation and Action is certainly able to do so. The ‘karma bandhas’ or of cyclical nature of ‘Arishdvargas’ or the proverbial Six Enemies of Desire-Anger- Jealousy - Intolerance - Arrogance- Possession, each of which impacting another. Every human being is subject to desires; if the desires are not fulfilled, there would be disappointment and eventual frustration; this further shapes up as anger which results in lack of the mental poise and imbalance. If one is able to control desires and dislikes, then there can be regulation of mind and least disturbance of peace. This Individual Self is denoted as the Master of the Chariot, body is the chariot, charioteer is the ‘buddhi’ or the Intellect / Mind the bridle. The Pancha Indriyas are the horses viz. the Pancha Karmendriyas ie.the eyes-ears- mouth-nose-reproductive cum excretory organs and Pancha Jnenendriyas of seeing-hearing-eating- breathing and the concerned of the last afore said. Besides, material objects are the roads as countless. Those who understand these details are called the Self and the latter has the body adjuncts and the mind. Further, the ‘nava dwaaraas’ or the nine gates / gates viz. two eyes, two nostrils, two ears, one mouth, the anus and the genital condition the living entities and are responsible for the actions as motivated by the mind need not at all deter the latter and keep the self

composed; after all these are as good as the nine outlets of a body which be even considered as a sacred Devalaya or a Temple. After all, the Almighty does not entrust the duty either of karma or karma kartrutva or karma phala to a human being. It is the 'prakriti svabhaava' or a natural tendency. Why do the humans adopt that is merely the act of Nature by virtue of Maya or Illusion which the Self is not able to resist; that cover of Maya be gradually lifted up by SAADHANA. Indeed again, Paramatma never ever incites nor encourages 'punya paapa karma' but leaves the fruits to the individual alone and it is the drama enacted by Prakriti alone and makes a toy of the Beings. Now, since one is helpless against the play of Prakriti, the singular way out is by 'saadhana' alone. Again, Paramatma neither accepts nor rejects one's deeds and is totally immune; the ignorant human beings get dragged into controversies due again owing to the shroud of Maya and it is only after the Light of Awareness is lit, that could lead to 'samyak drishti'. The deeds of omission and commission are earned totally and ought to reap the fruits doubtless. As the clouds of 'Agjnaana' are cleared only, would not the radiance Sun rays shine! It is then that the Luster of 'Jnaana' would gradually reveal the 'vastu tatva' or of Nature and Naturalities! 'Mamo buddhi' or the Mental Energy of a human thus directed and applied to Parameshvara with the serious and sharp tool of 'saadhana' that the 'agjnaana kalmasha' and take steps forward to 'Punaraavritti' or a break to the cycle of 'Punarjanma'. A true Jnaani with applied practice of 'vidyaa vinayata' or of mature knowledge and behavioral pattern would earn 'samyak drishti' or of equanimous vision would treat a brahmana of traditionality versus a low class human even consuming dog meat, or a cow or even another animal visions that composure, poise and mental stability. One might wonder that such 'sama drishti' is rather not possible of 'samaanatva' regardless of the objectivity of tradition, caste, creed, sex, nature ! This type of typical 'Advaita Drishti' and Absolute Vision would revert and swing back to the original of 'Aham Brahmaasmi' or 'Thou art Thou'; then only the 'bhoutika' or the physical impulses get totally cleared, and indeed that type of 'saadhana' could reach the goal of 'Janma raahitya'. **Lighting of Lamps is a continous Effort of Saadhana to reach that kind of Utopia which envelopes the strategy to destroy the opposing forces- build-explore-cogitate and power plan. That what Saadhana is all about!**

3. *Ishah pancheekrita bhutaanaan apancheekaranam kartum shokaamayata; brahmaanda tadgata lokaan kaarya ruupaamscha kaaranatvam praapayitvaa, tatah, suukshmaangam armanendriyaani praanaams -cha jnaanendriyaanyantah- kaarana chatushtayam chaikeekrityaa, sarvaani bhoutikaani kaarane bhuta panchake samyojya bhuumim jale, jalam vahnau, vahnim vaayau, vaayum aakaashe, chaakaasham ahamkaare, chaahamkaaram mahati, mahad avyakte, avyaktam purushe kramena vileeyate; viraaddirnaya garbheshvara upaadhi vilayat paramaatmani leeyante; pancheekrita mahaabhuta sambhava karma sanchita sthula deha karmakshyaat sadkarma paripaakato paancheekaranam praapya sukshmen aiikee- bhutvaa kaarana rupatvamaa -sadya tat kaaranam kuintasthe pratyag aatmaani leenam bhavati; tato braahmanah samaahito bhutvaa tat tvam padaikyameva sadaa kuryaat; tato meghaapaayaim shumaan ivaatvaavir -bhavati; dhyaatvaa madyastam aatmaanam kalashaantara deepavad; Angushtha maatram aatmaanam adhuuma rupakam/* Ishwara gets desirous of pancheekarana in a turn around manner. From the very original niraakaara- nirguna-nirnayaateeta- or with no shape-no trait- non descriptive Paraatpara, Prakriti as the 'alter ego' disappears, the causal form of the Universe gets dissolved, the pancha bhutas are wound up in the reverse chain to Earth to Water to Fire to Air to Ether and then the Ahamkaara or the Self Sense. The Virat Swarupa and Hiranyagarbha too become casualities in the reverse retreat. The causal body/ gross body as the facsimiles vanish, and so does the human body, the charaachara jagat, kaalamaaa, the concept of kaarya-kaarama-karma is dissolved too. The subtle body merges into the unchanging Inner Self which indeed is a reflection of the 'Sthaanu' itself. The three states of vishva-taijasa-prajna are dissolved too on account of the fact that the adjuncts of the Inner Conscience and thus the Inner Self gets merged in to the the Ultimate Effulgence remains as 'Thou Art Thou' as the thumb sized mid part of one's heart.

4-6: *Prakaashamantam anthastham dhyaayet keetastham avyayam, dhyaayan naaste munims -chaiva chaasupter aamritestu yah/ Jeevanmuktas savigjneeayah sa dhanyah kritakrityavaan, jeevaan mukta padam tyaktvaa svasede kaalasaatkrite, vishatya deha muktaavam pavanospanda -taam iva/ Ashabdham*

asparsham avyayam tathaa rasam nityam agandharvacchayat, anaadi anantam mahatahaparam, dhruvam, tadeva shisyati amalam niraamayam/ Indeed, a person of dharma has always to aim at the nirvikaara-nirnaashaka-antaryami Paramatma who nodoubt makes endless manifestations yet being Singular and Indwelling. Sages engaged in constant and uninterrupted stance tend to either into trance or are surpass death. Even as they are alive with vital energies, such Mahatmas are termed ‘*jeevan mrityus*’; they are as known as the liberated even while alive in their own body and its instincts and once physically dead, the absorb into the Supreme and that stage is aptly known as disembodied Liberation. Subsequently on physical termination, the Mahatma accomplishes the Supreme is totally devoid of vikaras such as sound-form-taste and waste- but is Everlasting-Unending-and indeed Singular.

References: 1. Kashmiri Shaivism of ‘Paramaadha Saara’ - 2. Narada Parivraajaka Upanishad

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

Ref.2: Narada Parivraajaka Upanishad:

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

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

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

Ref. Kathopanishad I.iii.2-17: I.iii.2) Yah seturi jaanaa- maksharam Brahmayat paramam abhayam titeershataam paaram Naachiketam shakemashi/ (This setu or the bridge is between the Naachiketa Fires and Sacrificers on one hand and those who wish to cross it beyond 'samsaara' to 'abhayam-aksharam-Brahama!) I.iii.3) *Atmaanam rathinam vidhui, shareeram rathameva tu, Buddhim tu saarathim viddhi, manah pragrahamevacha/* (This Individual Self is denoted as the Master of the Chariot, body is the chariot, charioteer is the 'buddhi' or the Intellect, mind is the bridle!) I.iii.4) *Indriyaani hahaanaahu vishyaamsteshu gocharaan, Atmendriya mano yuktam bhokte -tyaahur maneeshinaam/* (The Pancha Indriyas are the horses viz. the Pancha Karmendriyas ie.the eyes-ears- mouth-nose-reproductive cum excretionary organs and Pancha Jnenendriyas of seeing-hearing-eating- breathing and the concerned of the last afore said. Besides, material objects are the roads as countless. Those who understand these details are called the Self and the latter has the body adjuncts and the mind detailed above) I.iii.5-8) *Yastva avigjnaavaan bhavati ayutena manasaa sadaa, Tasyendriyaani vashyaani sadashvaa iva saarathih//Yastu vigjnaanaavaan bhavati yuktana manasaa sadaa, tasyendri -yaani vashyaani sadashvaa iva saarathih// Yastva avigjnaavaan bhavati amanaakshah sadaa shuchi, na satat padam aapnoti samsaaram chadhigacchati// Yastu vigjnaanaavaan bhavati samanaskah sadaa shuchih, satu tat padam aapnoti yasmaat bhuyo na jaayate//* (The Panchen - driyas attached to the Charioteer called the Intellect lacks discrimination as that of the Intellect too, then the vicious horses too get carried away with wrong deeds. But once Intellect in tune with the bridle of mind is endowed with care and discretion then the organs too like the good horses tend to run on the roads of safety and well being. Contrarily, the master of the chariot looks bewildered as mute spectator to the unapproved deeds of the Charioteer, the bridle and the horses thus for sure getting deeply engaged in the cycle of births and deaths with all the risks of existence again and again either as humans or animals or worms depending on the deeds of the body concerned! However if the charioteer as associated with the bridle and quality horses would certainly take to smooth roads without pitfalls and seek to escape the dreaded cycle of births and deaths!) I.iii.9-11) *Vigjnaana saarathiryastu manah pragrahavaannarah, sodhvanah paarapaamneti tadvishnoh*

paramam padam//Indriyebhyah paraahyaarthaah, arthebhyascha param manah, manascha paraabuddhir buddher aatmaa mahaan parah// Mahatah param avyaktam, avyaktaat purushah parah, Puruhaan na param kinchit: saa kaashthaa, saa paraa gatih/ (A person who is fortunate to possess a ‘saarathi’ or a charioteer of distinguishing ability with controlled psyche accomplishes the destination never to be born again and that indeed is the ‘Paramam Padam’ or the abode of the Supreme! Thus the ‘ arthaah’ or the sense objects are ‘paraah’ or higher than the senses; in other words material objects are created to cater to ‘Indriyas’ but intelligence overcomes the temptations of the mind; the Antaratma or Inner Consciousness is on a far higher scale. Put in a different way, Maya or Illusion that tends to make the intelligence and action overpowers but the Consciousness is on a higher pedestal and has the ability to overcome the enticement. The pull of Maya is strong enough but ‘Mahat’ or the Great Soul is ‘Param, Avyaktam, and Purusham, Purushaat na param kim chit’ or the Culmination, Subtle, and Purusha the Supreme or nothing there beyond!) I.iii.12-13) *Esha sarveshu buthteshu gudhotmaa naprakaashate, Drushyate tvagraayaa buddhya sukshmayaa sukshma darshibhih/ Yacchedvaan manasi pragjnyaastad yacchecchanta aatmaani, Jnaanam aatmaani mahati niyaachet,tad yacche -cchaanta aatmaani/* (This Purusha is hidden in all beings from Brahma to bunch of grass but is covered by maya or cosmic illusion born of the mix of Satva-Rajas and Tamo Gunas. Only Maharshis and Great Seekers might perceive him as a subtle entity; the Paramatma is stated to reveal to none due to Yoga Maya or the Great Illusion as covered by Ignorance. Only through purified intellect as is available to Seekers, a hazy profile of Hiranyagarbha is perhaps seen by their mind’s eye! The discerning person needs to merge into the ‘Indriyas’ or the organs into the intelligent Self and then infuse the latter into the ‘Paramatma’. While so doing, the name-form-action of that particular Self is totally negated and there had to be a ‘tadaatmya’ or fusion of the two entities!)I.iii.14-17) *Uttishthat jaagrat prapya varaan nibodhita, Kshurasya dhaaraa nishitaa duratyayaa, Durga payastatkavayo vadanti//Ashabdam asparsham arupam avyayam tathaa arasam nityam agandhavacchayat, Anaadyanantam mahatah param dhruvam nichaayya tanmriyumu mukhaat pramuchyate// naachiketamupaakhyaanam mriyumu -proktam sanaatanam, uktvaa shrutvaa cha medaavi Brahma kote mahiyate//Yaimamparamam guhyaam shraavayed Brahmasamsadi, Prayatah shraaddjha kaale vaa tadaantyaaya kalpate, Tadaanangyaaya kalpat iti/* (This is a clarion call to all the creatures sleeping in ignorance: you must soon arise, awake and get alert from the seeds of evil! Indeed, the wise and knowledgeable must soon tread the sharp and slippery path of the dangerous razor’s edge which could be hurting mortally, yet would be so worthwhile attempting the hardest as the termination point is bliss itself! The end of this arduous journey would free from the jaws repeated deaths and births. While attempting this the operational maneuvering has to be performed with extraordinary dexterity: the mission to Reality is truly subtle; it is subtle as one has to manage Pancha Bhutas or Five Elements and their extensions; earth is possessed of smell, taste, vision, touch and sound while water of the four of the preceding; Agni the last three or colour, touch and sound; Air of smell and sound and Akasha the sound as its quality. The Mission is subtle due also to gradual elimination of the sway of Panchendriyas. The grossness of wrong signals of Indriyas be therefore softened as one proceeds on the razor’s edge! The essence of Upanishads thus exhorts to distance from the jaws of death and seek proximity to what is titled as ‘Ashabdam-asparsham-arupam-avyayam’ or the soundless, touchless, formless- and endless Truth which also is ‘Arasam-Nityam-Agandham-Anaadyantam-Mahatam-Param-Dhruvam or respectively the Tasteless, Constant, Odourless, devoid of Origin and Termination, Truly Distinctive and Superior and Changeless. The exhortation of Upanishads to the Creatures of Knowledge and Intellect is to detach from the tight and merciless grasp of the jaws of death comprising ignorance, desire and misleading actions away from the Reality and Truth! Lord Yama related to Nachikea the eternal Truism that a ‘Medhavi’ or a person of quintessential intellect is always acclaimed and glorified only for his endeavors to draw himself to the regions of Brahman the Truth! Truly enough, should a Vidwan after his own purification recite this Eternal Truth at an assembly of Brahmanas observing a death ceremony about this Highest Secret of Existence and its Aftermath!)]

2. *Indriyaani hayaan aahur vishayaamsteshu gocharaaran, jangamani vimaanaani hridayaani maneeshanah/* The sensory organs viz. 'jnaanendriyaas and karmendriyaas' are compared to horses but Brahman is indeed aware of the movements, ways and destinations aimed at of all such 'wind chariots'.

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

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

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

4. *Praarabdha karma paryanram ahinirmokavad vyavaharati, chandravaccharate dehee sa muktaschaakinetanah/* As long as Praadabha Karma- be it *Ichha* (personally desired), *Anichha* (without desire) and *Parechha* (due to others' desire) - inclusive of sanchita and aagaami- needs to be cleared and then only could be the reference of Liberation. Uptill then, the Praani like a serpent would have to

quagmire on in and out of a body till final relief just as the Moon on the sky wanders home less on the sky!

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

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

6. *Naashoucham naagni kaaryam na cha pindam nodakakriyaa, na kurtaat paarvanadhheeni, brahma bhutaaya bhikshava/* Neither ‘ashoucha’ nor ‘agni kaaryas’, rituals related to funerals, nor the observance of ‘pitru pinda pradaana’, pournami- Amavasya duties expected of ‘grihasthis and vaanaprasthaas’and not even the duties observed at the solar- lunar eclipses are epected of a true sanyasi, except manan-dhyaana-nidhidhyaasa addeeed to the Unknown as the latter is right within the Self. Manu Smriti is quoted: *Sanyasya sarvakarmaani karmadoshaan paanudan, niyato vedamabhyasya putraishvare sukham vaset/ Evam samnyasya karmaani svakaarya paramospriah, sanyaasenaapahatyainah praapnoti paramam gatim/* or abandoning all the rites and duties of the erstwhile ‘varnaashramas’, then totally concentrate on the sole and singular target of accomplishing Brahmata as a fulfilled ascetic of total renunciation!

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

8. *Yaavaacchopaadhi paryantam taavahchhushruushayed gurum, guruvaad gurubhaaryaanaam tat putreshu cha vartanam/* As long as the gap of knowledge prevails, the teacher and the taught need to stay together and the guru’s wife and son be venerated too.

9. *Shuddha maanasah suddha chidrupah sahimshnuh sohamasmeeti praapte jnaanena vigjnaane jnyeye paramaatmaani hridi samsthite dehe labdha shaanti padam gate tadaa prabhaa mano buddhi shuunyam bhavati; amritena triptasya payasaa kim prayojanam; evam svaatmaanam jnaatvaa vedaih prayojanam kim bhavati; jnaanaamrita triptaa yogino na kim chit kartavyam asti, tad asti chen na, satatvaa vid bhavati/ Duurasthopi na duurasthah pindavarjitah pindavastopi pratyagaatmaa sarvavyaapee bhavati, hridayam nirmalam kritvaa chintayitvaapi anaamayam ahameva sarvamiti pashyet param sukham/* As one transforms and accomplishes pure consciousness, then arrives at the the stage of ‘Aham Brahmaasmi’. That awareness fills in the achiever’s heart and accordingly the body and its panchendriyas and the ‘mano bhaava’ too get saturated with that awareness. Thus the inner knowledge impacts on the disutility of the physical actions and the mind too gets filled up with that awareness. For a true yogi, there arrives ‘samyak drishti’ of equanimity and tranquility ; then the yogi gets saturated as there is nothing else to achieve. Then the Truth and the climatic consciousness prevails. That indeed is the state of jeevan mukti and then the vision of bliss.

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

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

11. *Dehe jnaanena deepite buddhir akhandaakaara rupaa yadaa bhavati, tadaa vidvaan brahma jnaanaagana sarva bandham nirdhahet, tatah pavitram parameshvaraakhyam, advaita rupam vimalambaraabham yathodake toyam anupravishtam, tathaatma rupo nirupaadhi samsthitah/* As the Parama Yogi realises the Truth by opening the flood gate of vigjnaana, then the Inner Self merges with

the truly devoid of impurities like one flow of water which is of 'angushta maatra' or of a tiny water shed gushes into the oceanic proportion thus merging to attain complete identity.

12. *Akaashavat sukshma shareera atmaa na drishyate vaayuvad antaraatma sa baahyaam abhyantara nishchalaatmaa jnaanolakya pashyati chaantaraatmaa/* The Inner Self inside the heart of each and every being, be it of human or of charaachata srishti, is invisible as Vayu the Prana itself.

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

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

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

16. *Idam jnaanam, idam jneyam, tat sarvam jnaatumicchati, api varshatisahasryuh, shaastraa -nantam naadhigacchati/* Vidyaapathana by way of intense and constant study of Scriptures for thousand years even is endless and fathomless. Yet the 'jnaana saara' for long long time nodoubt helps but not to reach enlightenment of perishability onto immortality.

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

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

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

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

21. *Yadaa yati unmaaneebhavastadaa tat paramam padam, yatra yatra mano yaati tatra tatra param padam/* Beyond that type of a context as described above, when the Seeker of Atma Jnaana in such contexts only- repeat in such contexts alone, human mind might could scale up higher and higher heights.

22. *Tatra tatra param brahma sarvatra samavasthitam, hanyaan mushtthibhir aakaasham kshudaatah khandayet tusham/* The Supreme is gloriously present everywhere. Yet, the husk needs to be cleared of the grain to appease one's hunger even as the latter kicks in to one's stomach with fisticuffs.

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

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

Conclusion

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

AHAM BRAHMAASMI

ESSENCE OF JAABAALA UPANISHAD

(Shata Rudreeyam signified)

Introduction

Stanza 1: ‘Avimukta Kshetra’

Ref. from Vamana Purana

Stanza 2: Vaarana Naasi Kshetra Mahatmya

Ref. from Shiva Purana

Stanza 3. Outstanding Effectiveness of ‘Shata Rudreeya’ Recital

Ref. Text and Meaning of **Shata Rudreeyam**

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

Ref. Alternate version of Shata Rudreeyam from Skanda Purana

Stanza 4: ‘Saardhakata of Pranava - AUM- Smarana

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

Stanza 5: Yagnopaveeta vidhis of brahmacharya- grihastatha-vaanaprastha- sanyasas

Ref. on a) Upaveeta Dharana- b) Anyupaveeta prayaschitta-d) Sanyaasi Dharmas from Dharma Sindhu

Stanza 6: Parama Hamsatva towards the Ultimate Attainment

Conclusion

Annexture : Shri Rudra Namakam Chamakam

AHAM BRAHMAASMI

ESSENCE OF JAABAALA UPANISHAD

(Shata Rudreeyam signified)

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

Introduction

Three principal names of Brihaspati, Yagjnyavalkya and Atri dominate this Upanishad: The son of Sage Angira, Brihaspati happened to be the most Learned Vidwan, who was ‘Jitendriya’ or the Conquerer of Physical Limbs and Internal ‘Gunas’; he was steeped in the comprehension of Vedas, Shastras and all other Scriptures, had the capacity to apply the knowledge to practical situations and was ideally suited to be the Guru of Devatas. Immensely delighted by his ‘Tapasya’, Bhagavan Siva granted the most important boon of appointing him as Deva Guru; Siva stated that ‘Brihat’ or Great Devas needed a ‘Pati’ or a Teacher and as such he would be known as Brihaspati to one and all. Siva also told that on Brihaspativars (Thursdays) any new task commenced after worshipping the Linga set up in the name of ‘Brihaspatiswara’ or to Brihaspati himself would be very successful. Such is the glory of Brihaspati! Yagjnyavalkya had the distinction of vomiting the collection of Yajurveda which he learnt from his guru Vaishampaayana even as the nearby other disciples were too anxious to assume the forms of ‘tittiries’ or partridges and swallowed the omitted portions. Eventually, Yagjnyavalkya decided not to learn from humans and approached Surya Deva for assistance for long long penances. Pleased by Yagjnyavalkya’s penance, Surya descended in the form of a horse and disclosed a new form of Veda immortalised as Shukla Yajurveda or Vayajasaneya (‘Vaji’ being a horse) from his manes, as distinguished from Krishna Yajur Veda, not known to Vaishampayana too; the Shukla Yajur has the rhythm of a horse gallop! Atri Maharshi is of the group of Saptarshis, besides, Vasishtha, Marichi, Angeerasa, Pulastya, Pulaha and Kratu- all revolving around Dhruva Mandali or the Pole Star on the sky. He is among the three main divinities who propounded the sacred thread, next after Brihaspati, which has three strands symbolising Creation (Brahma and the letter A), sustainability (Vishnu and the letter U) and Dissolution by Shiva. The first of three threads is provided for the Brahma vrata or of the oath of Brahmanatva and is related to Bhuloka the second set of three threads is given after marriage and is related to the Bhuvana loka the solar

system while the third set of three threads Deeksha (initiation) and is related to svarga loka. His wife among the illustrious Parivratas named Anasuya had the distinction of converting Tri Murtis as babies since in the absence of her husband at the residence they arrived home to test her chastity and demanded food on the condition of serving food in nudity! On return Atri was overjoyed to find the birth of Dattaatreya!

Stanza 1: 'Avimukta Kshetra'

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

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

Ref.Kurukshetra: from Vaamana Purana

Kurukshetram gamishyaami Kurukshere vasaamyaham, Ya evam satatam bruyat sopi Paapaih pramuchyate/ Paamsavopi Kurukshetre Vaayuna samudiritaah, Api dushkrita karmaanam nayananti paramam gatim/ Dakshinena Saraswatya drushadvidyuttarena cha, ye vasanti Kurukshetre te vasantib trivishtape/Manasaapyabhikaamasya Kurukshetram Yuddhishtara, Paapaani vipranashyanti Brhama lokam cha gacchati/ Gatvaa hi shraddhayaa yuktah Kurukshetram Kurudvah, Phalam prapnoti cha tadaa Rajasuyaasshwamedhayoh/

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

Stanza 2: Vaarana Naasi Kshetra Mahatmya

Atha hainam Arih prapacchya Yaagjnyavalkyam, yashonanto vyakta aatmaa tam katham aham vigjnaaneeyam iti/ Sa hovaacha Yaagjnyavalkyah so vimukta upaasyo ya esha ananto avyata aatmaa so vimukte pratishthata iti/ Varanaayaam naashyaam cha madhye pratishthitaa iti/ Kaa vai varanaa kaa cha naasheeti, sarvaan indriya kritaan doshaan vaarayateeti tena varanaa bhavateeti/ Katamam chaasya sthaanam bhavateeti bhruuvor ghraanashya cha yah sandhah sa esha dyour lokasya parasyacha sandhir bhavateeti, etad vai sandhim sandhyaam brahma vida upaasataiti, so vimuktam jnaanam aachaseyo vai tad evam vedeti/

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

[Inferentially one might ponder over at 'Varana Naashi' Tirtha- on the banks of Ganga into which the two rivulets merge. The region intermediate to the two rivers viz. Varana and Asi is called 'Varanaashi', the outstanding Tirtha of Bharata Desha among the Seven Most Distinguished of Tirthas: *Ayodhya Mathura Maya* (Kankhal Haridwar) *Kasi Kaanchi Avantika* (Ujjain) *Dwarika*/ Now the famed statement is: *Kashyam hi marananmuktih/* and this Statement draws lakhs of human beings from all over to stay at Kashi till their life's termination, especially at the threshold of death. This Place is also renowned as the Vidya Peeth or the Seat of Learning and Kashi Vidvans are renowned all over. Kashi is also among the distinguished Dwadasha Shiva Linga Sthanas and the reputed Fifty One Shakti Peethas as Devi Vishalakshi at Manikarnika is the abode of Devi Sati's right 'Karnakundala' or the Ear Ring fell at the Daksha Yajnas destruction. Maha Kaala Bhairava Maha Deva had the unique honour of carrying the skull of Brahma's fifth head as a begging bowl with which to receive Devi Annapurna at her door step daily to atone retributory penance for Brahma Hatya till he got rid of the sin's effect in Pataala Loka and finally the begging bowl saga ended. The most significant 'Ghats' worthy of Bathing spread out all along the hallowed Ganga banks at Kashi are essentially five viz. Varana Sangama Ghat, Pancha Ganga Ghat, Manikarnika Ghat, Dashaaswamedha Ghat and Asisangama Ghat. Varana sangama Ghat snaana is significant especially on Bhadra Shukla Dwadasha, and worship at Vashishtheshwara and Rutishwara Shiva Mandiras on the left side of the Varana River. Near Varana sangama are also there Chaturbhuja Keshava at the Vishnupadodaka tirtha and also Harihareshwara Shiva, besides Vedeshwara, Nakshatreshwara, and Sweta Dwipeshwara Maha Deva Mandiras. Pancha Ganga ghat is stated to be of the Sangama of Five Sacred Rivers viz. of Yamuna, Saraswati, Kirana and Dhutapaata in Gupta Swarupa or hidden forms as 'Antarvahinis' with main Ganga. This is called Vishnu Kanchi Tirtha or Bindu Madhava Tirtha where a Brahmana bhakta called Agnivindu gave Narayana Darshana and the latter directed the brahmana to stay there for good. Pancha Gangeshwara and Bindu Madhava Mandirs are signified for

worship especially after Kartika month snaanas. Most significant is the *Manikarnika Snaana* at Veera Tirtha at Manikarnika Kund which is approachable by twenty one steps on all the four sides. Inside this Kund there is a Bhairava Kund Spring and is stated to be the most clean and Sacred. Veereshwara Shiva Puja is stated to be highly fulfilling. Dashashwamedha Ghat is another important Ghat which was the Unique Place where Lord Brahma performed Ten Ashwamedha Yagnas; bathing in this ghat is stated as special, especially on Jyeshtha Shukla Dashami; besides Dashashwamedheshwara Shiva, veneration to Shula Tankeshwara Shiva and Abhinava Vinayaka are stated to be extremely beneficial. Asi sangama ghat is the Sangama Tirtha of Asi river with main flow of Ganga which is stated as Haridwara Tirtha also reputed for Kartika snaanas especially on Krishna Paksha Shashthi. Kashi Mahatmya: *Kashyaam Vidhaatumamarairapi Divya Bhumou satirthalinga gananaarchana to na shakya, yaaneeha gupta vivartaani puraataanaani siddhhaani yojitakarrah pranamaami tebhya/* (The number of Holy Tirthas and Shiva Lingas in Kashipura worthy of worship is impossible to count even by Deva ganas. I can only sal ute the unending numericals of both explorable and unknowble features of this Unparalleled Siddha Peetha with folded hands and prostrations!) Padma Purana, Uttarakhanda. As per Skanda Purana, Kashi Khanda, Kashi is stated to be identified by twelve main Names: Kashi, Varanaasi, Avimukta, Anandkaanana, Mahashmashana, Rudraavaasa, Kaashika, Tapahsthal, Mukti Bhumi and Shri Shiva Puri/ Tripuraari Raajanagari. Skanda Purana describes Kashi Mahatmya in Kashi Khanda as follows: *Bhumishthaapi na yatra Bhumid devatopyuchairathah syaapi yaa, Yaa baddhaa Bhuvimuktidaasyur - amritam yasyaam mritaa jantavah/ Yaa nityam Trijagat pavitra tatini teero Suraih sevyate, Saa Kaashi Tripuraariraja nagari Paayaadapaayaajjagat/* (That which is on Earth itself but is even beyond Trilokas, that which is right under Swarga and even higher Lokas, yet still far superior and beyond the reach of Lokas and severed of the hardest shackles of Earth and of higher Lokas, that which is the bestower of moksha, that which is worshipped and served well by Ganga which in turn is served by Devas and that which is saved by Tripurari Maha Deva of the entire Universe and its Creation). Narada Purana delineates Kashi as follows: *Vaaraanasi tu bhuvanatraya saara bhutaa Ramiya nrinaam sugatidaa kila sevyamaanaa, Atraagataa vividhadyupkrita kaarinopi paapakshaye virajasah sumabnh prakaashaah/* (Kashi is not only most enchanting but is famed alkl over the Trilokas. If worshipped properly, it bestows the path of Salvation for sure. Several sinners of far reaching consequences too are liberated and attain celestial features). In Kashi khanda of Skanda Purana assures: *Ananyaani Mukti kshetraani Kaashiprapti karaanicha, Kashim prapya vimucchyet naanyat Teertha kotibhih/* (There is no other Mukti Kshetra like Kashi among crores of other Tirthas, and attaining his Kshetra is a sure step to rid of all human blemishes and accomplish Fulfilment) *Kadaa Kaashyaam gamishyaami kadaadrukshyaami Shankaram, Iti shravaanah satatam Kashivaasa phalam labhet/* (What kind of fear is faced from ‘Samsara’ one one makes up a firm resolve is embedded in mind to worship Shankara in person!) *Yashaam hridi sadaivaaste Kaashitwaashi vishaamgadah, Samsaaraashivishavisham na teshashaam prabhavet kwachit/* (Whosoever pronounces the two words of Kashi and rejoices the musical sound would never ever have to listen to the discordant notes about the jarring sounds of Samsara). *Shrutam karnaamritam yena Kashityaksharayugmakam, Na samaakarnayatyeva sa punarbhaajaam kathaam/* (Even from far off distances, the sonorous sounds of ‘Kashi Kashi’ are heard and meditated upon, they need not exert much to find the path of Salvation). The region intermediate to the two rivers viz. Varana and Asi is called ‘Varanaashi’, the outstanding Tirtha of Bharata Desha among the Seven Most Distinguished of Tirthas: *Ayodhya Mathura Maya (Kankhal Haridwar) Kasi Kaanchi Avantika (Ujjain) Dwarka/* Now the famed statement is: *Kashyam hi marananmuktih/* and this Statement draws lakhs of human beings from all over to stay at Kashi till their life’s termination, especially at the threshold of death. This Place is also

renowned as the Vidya Peeth or the Seat of Learning and Kashi Vidwans are renowned all over. Kashi is also among the distinguished Dwadasha Shiva Linga Sthanas and the reputed Fifty One Shakti Peethas as Devi Vishalakshi at Manikarnika is the abode of Devi Sati's right 'Karnakundala' or the Ear Ring fell at the Daksha Yajnas destruction. Maha Kaala Bhairava Maha Deva had the unique honour of carrying the skull of Brahma's fifth head as a begging bowl with which to receive Devi Annapurna at her door step daily to atone retributory penance for Brahma Hatya till he got rid of the sin's effect in Pataala Loka and finally the begging bowl saga ended. The most significant 'Ghats' worthy of Bathing spread out all along the hallowed Ganga banks at Kashi are essentially five viz. Varana Sangama Ghat, Pancha Ganga Ghat, Manikarnika Ghat, Dashaaswamedha Ghat and Asisangama Ghat. Varana sangama Ghat snaana is significant especially on Bhadra Shukla Dwadasha, and worship at Vashishtheshwara and Rutishwara ShivaMandiras on the left side of the Varana River. Near Varana sangama are also there Chaturbhuj Keshava at the Vishnupadodaka tiretha and also Harihareshwara Shiva, besides Vedeshwara, Nakshatreshwara, and Sweta Dwipeshwara Maha Deva Mandiras. Pancha Ganga ghat is stated to be of the Sangama of Five Sacred Rivers viz. of Yamuna, Saraswati, Kirana and Dhutapaata in Gupta Swarupa or hidden forms as 'Antarvahinis' with main Ganga. This is called Vishnu Kanchi Tirtha or Bindu Madhava Tirtha where a Brahmana bhakta called Agnivindu gave Narayana Darshana and the latter directed the brahmana to stay there for good. Pancha Gangeshwara and Bindu Madhava Mandirs are signified for worship especially after Kartika month snaanas. Most significant is the *Manikarnika Snaana* at Veera Tirtha at Manikarnika Kund which is approachable by twenty one steps on all the four sides. Inside this Kund there is a Bhairava Kund Spring and is stated to be the most clean and Sacred. Veereshwara Shiva Puja is stated to be highly fulfilling.]

Stanza 3. Outstanding Effectiveness of 'Shata Rudreeya' Recital

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

TEXT AND IMPORT OF SHATA RUDREEYAM

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

Vyasa uvaacha: Prajaapateenaam Prathamam Tejasaam Purusham Prabhum, Bhuvanam Bhurbhuvam Devam Sarva lokeshvaram prabhum/ Ishaanam Varadam Paartha drishnavaanasi Shankaram, tam gaccha sharanam Devam Varadam Bhuvaneshwaram/ Mahaadevam Mahaatmaanam Ishaanaam Jatilam Shivam, Tryaksham Mahaa bhujam Rudram Shikhinam Cheera vaasanam/ Maha Devam Haram Sthaanam Varadam Bhuvaneshwaram, Jagatpradhaanamadhikam Jagatpreetamadheeshvaram/

*Jagadyonim Jagadveepam Jayanam Jagato gatim, Vishvaatmaanam Vishvasrujam Vishvamurtim Yasha-
svinam/ Vishveshvaram Vishvavaram Karmanaameeshvaram Prabhum, Shambhum Svayambhum
Bhutesham Bhutabhavya bhavodbhavam/ Yogam Yogeshvaram Sharvam Sarvalokeshvareshvaram,
Sarva-shrashtham Jagatcchreshtham Varishtham Parameshthinam/ Lokatraya vidhaataaramekam Loka-
trayaashrayam, Sudurjayam Jaganaatham Janma mrityu jaraatigam/ Jnaanaatmaanam Jnaana gamyam
Jnaana shreshtham Sudurvidam, Daataaram chaiva Bhaktaanaam Prasaadavihitaan Varaan/ Tasya
paarishadaa Divyaarupairnaanaavidhairvibhoh, Vaamanaa Jatilaa Mundaa Hrasvagreevaa Maho -
daraah/ (10) Mahaa kaayaa Mahotsaahaa Mahakarnaasthathaa Pare, Aaanairvikritaih Paadaih,
Paartha Veshaischa Vaikritaih, Eedrisyaissa Mahadevah Pujyamaano Maheshvarah, sa Shivastaata
Tejasvi prasaadaadyaatitegratah/ Tasmin ghore sadaa Paartha Sangraame rohamarshane, Drounikarna
kripairguptaam Maheshvaasaih prahaaribhih/ Kastaam Senaam tadaa Paartha manasaapi pradhar -
shayet, Rite Devaanmeheshvaasaad bahurupaam Maheshvaraat/ Sthaatumutsahate kaschinnatasminn -
agratah Sthite, nahi bhutam samam tea trishu lokeshu vidyate/ Gandhenaapi sangraame tasya
kruddhasya shatravah, Visangjnaa hata bhuyishthaa vepanti cha patatimcha/ Tasmai namastu kurvanto
Devaattishthanti Vaidivi, ye chaanyee maanavaa lokeyecha swargajito naraah/ Ye bhaktaa varadam
Devam Shivam Rudram Umaapatim, iha loka sukham praapyate yaanti paramaam gatim/ Namaskuru -
shva kounteya tasmai shaantaaya va sadaa, Rudraaya Shitikanthaaya Kanishthaaya Suvarchase/
Kapardine Karaalaaya Harayaksha Varadaaya cha, Yaamyaaaraktakeshaaya Sadvritte Shankaraa -
yacha/ (20) _Kaamyaaaraktakeshaaya Mundaaya Kanishthaaya Suvarchase, Bhaskaraaya Suteer -
thaaya Devadevaayaramhase/ Ushneeshane Suvaktraaya Sahasaakshaaya meedhushe, Girishaaya
Sushaantaayapataye Cheeravaasase/ Hiranya baahave Raajannugraaya pataye dishaam, Parjanya
patayechaiva bhutaanaam pataye namah/ Vrikshaanaampataye chaiva Gavaam pataye tathaa, vrikshair-
aavritakaayaaya sevanye madhyamaayacha/ Sruvahastaaya Devaaya Dhanvine Bhargavaayacha,
Bahurupaaya Vushvasyapataye Munjavaasase/ Sahasra shirase chaiva Sahasranayanaayacha, Sahasra
baahavechiva Sahasra charanaayacha/ Sharanam gaccha Kounteya Varadam Bhuvaneshvaram,
Umaapatim Viruupaaksham Dakshamyagjna nibarhanam/ Prajaanaamvatimavyagram Bhutaanaam -
patam Avyayam/ Kapardinam Vrishaavartam Vrishanaabham Vrishadhvajam/ Vrishadarpam
Vrishapatim Vrishashringam Vrisharshabham, Vrishaankam Vrishabhodaaram Vrishabham
Vrishabhekshanam/ (30) Vrishaayudham Vrishasharam Vrisha bhutam Mahashwaram, Mahodaram
Mahakaayam Dveepicharmanivaasinam/ Lokesham Varadam Mundam Brahmanyam Braahmanapriyam,
Trishula paanim Varadam Khadgacharmadharam Shubham/ Pinaakinam Khadgadhararam Lokaanaam
Patimeeshvaram, prapadye sharanam Devam sharanyam Cheeravaasanam/ Namastasmai Sureshaaya
yasyavaishavanassakhaa , Suvaasase namo nityam Suprataaya Sudhanvine/ Dhanurdharaaya Devaaya
Priyadhanvaaya Dhanvine, Dhanvantaraaya Dhanushe Dhanvaachaaryaaya te namah/ Ugraayudhaaya
Devaaya namassuravaraaya cha, Namostu Bahurupaaya namaste Bahudhanvine/ Namostu Sthaanave
Nityam namastasmai Sudhanvine, Namostu Tripuraghnaaya Bhavaghnaaya cha vainamah/
Vanaspateenaam Pataye Naraanaam pataye namah, Maatruunaam patayechaiva Ganaanaam
patayenamah/ Gavaamcha pataye nityam Devaanaam pataye namah/ Puushno danta vinaashaaya
TryakshaayaVaradaayacha, Haraaya Neelakanthaaya Svarnakashaayavai namah/*

Maharshi Vyasa underscored that Maha Deva Ishana the superior to Prajapati Maha Purusha and asserted that Ishana- Ishaanam sarvavidyaanaam Ishvarassarva bhutaanaam Brahmaadhipatir brahmanodhipati brahmaa Shivomeastussadaashimom/-was indeed the Over Lord of Trilokas and was the inexplicable phenomenon of Three Letters of Bhur- Bhuva- Svah. Parama Shiva is notable as of Maha Bhuja- Rudra- Shikhi being of long jataajuta- and Cheeravaasa of skinclad figure. Indeed He is Maha Deva-Hara the sin

destroyer-Sthaanu or stable, inactive, immobile and insensitive- yet the Supreme. Shiva is quiescent and motionless. He is Varada the boon granter and Tribhuvaneshvara. Indeed He is Jagat Pradhaanamadhika or far greater to Prajapati the head of charaachara jagat. He is thus 'Jagat- pradhaanamadhikam' or of superiority to the head of the 'Prajā'. He as Jagadyoni or seed of Jagat as the Root Cause, Jagad Dweepa or the Singulat Source of Radiance, and again the unique insignia of victory, Vishvaatma or the Universal Soul, Visvasruja or the Architect of the Universe, Jagadprateeramadhikam or of dominance beyond the Head of the Universe, Visvasrujam-Vishva Murtim-and Yashasvinam or of the highest universal acclaim. He is Vishvesvara-Vishva vara or the Greatest Boon to the Universe, Karunaameeshvaram or the symbol of kindness, Prabhum, Shambhum, Svayambhum or of Appearance all by Himself Self, Bhutabhavya - bhadbodbhavam or the Omniscient of the Past-Present-Future of all the Beings, He is a Yogi- Yogeswara- Sharva with no reference of region-religion- caste- Raashi- Nakshatra- etc.-Sarva Lokeshwara-Sarva shreshtha- Jagat shreshtha- Varashtha, Parameshthi-Lokatraya vidhaata -Asmekam or the Unique most-Lokatrayaashramam-Sudurjayam or Beyond Accomplishment- Janannaatham- Janmamrutyu jaraatigam or beyond the reach of birth-death-age; jnaanatmikam-'jnaana gamyam jnaana shreshtham' or the the targettable-approachable much less achievable to the supreme most knowledge-sudurvidam or inexplicable-daaraaram or the highest giver-bhaktaanaam prasaada vihitaan varaan or the sole distributor boons to the well deserved devotees; such highest celestial vaanmna-jatila-munda- hrasvagreema-madodara or of unstarred- crude - shaven- short necked- and big bellied - huge figured - high spirited-giant eared- deformed bodied Mahadeva Maheshwara. He is of 'Aananairvikritaih' or of deformed faced; Paarthiva or of Giantlike bodied, or Vikrita of obnoxious form yet ever merciful; Mahadeva-Pujyamaana- Maheshwara- 'Sashivastaata tejasvi prasaadaadyaatitegratah' or of the most auspicious radiance far excellence far superior to that of Aditya. 'Tasmin ghore sadaa paartha sangraame romaharshane'- He is yet the terrible most in the battle front as his devotees are awe stricken at his deeds with their hairs stand erect- and eardrums get shrilled with their thrilled minds. His army gets enraptured in body and mind. As the followers get mesmerised his opposition stalwarts soaked in arrogance get subjected to smithereens. 'Tasmai namastu kurvanto devaastishthanti vaidivi,' from the high skies the 'deva samuhas' shower rains of flowers while human beings on earth prostrate with reverence and gratitudinal devotion. Tripuraasura samhara was a case in point. At the sametime, Ishvara as Kounteya in Maha Bhatata was aware Parama Shiva was described as the incarnation of 'shaanta' the most tranquil. He prayed to Him well before facing the uphill task of Maha Bharata Battle facing stalwart battle heroes like Bheeshma- Drona adis and addressing Parama Shiva and his magnificence as follows: ' Rudraaya Shiti kanthaaya Kanishthaaya Svarchase, Kapardine Karaalaaya Haryaksha varada' : Rudra Deva with poisoned throat, Kapardi as altruistic, concerned, kind, responsive., and confident; Karaala or very horrifying to opponents; Haryaksha varada or the boons bestowed with tranquil eyes; Yamyaya or timeless; Rakta kshaaya or of blood red hairs, Sadvritte or of Noble Caused, Shankara, Kaamyaya or desire fulfiller, Haranetra or of auspicious looks, Sthaana or stable, Purusha or the outstanding and peerless male, Harakeshaya or mangalakara green hairs, Mundaaya or clean head shaven, Kanishthaaya or the youngest yet the Jyeshtha or the senior most, Svarchase or of sparkling physique. Parama Shiva is Bhsakara the emblem of radiance, Suteerthaaya or the the Resident of the hallowed punya kshertas, bahu rupaaya of of countless forms, Sharva the Omni Present, Priyaaya- Priyavaasaaya the hallmark of Love and the seat of Affection, Ushneeshine or of Figure of Heat and Light, Suvaktraaya or of noble faced, Sahasraakshaaya or of thousands of eye visions, Meedhushe or ever bountiful, Gurishaaya- Sushantaaya-Pataye - cheeravaasine '/ skin dressed, Hiranya baahave or of golden hands of strength and shine; Raajannugraata or the King of Kings, Pataye dishaam or the overlord of dashadishas [viz. Kubera North - Yama South- Indra - Varuna West- Ishana North East- Agni South East- Nirruti North West- Brahmai Horizon and Vishnu Sapta Patalas] -Parjanya pataye or the Over Lord of Rains, Bhutanaam Pataye or the Overlord of Pancha Bhutas, Vrikshaa naam pataye, Gavaamcha pataye of the Head of cows and all other animals, Vrikshairaavritaaya or the entire trees and plants as surrounded by Maha Deva, Senaanye Madhyamaaya or the Central Figure of Soldierly and of Armies, Sruva hastaaya since Shiva is known as the chief holder of ladles in all the homa kaaryas; Dhanvine the bow which carries 'paashupatastra' in his battle escapades, Bhaargava or the symbol of extreme radiance and heat, He is of bahu rupa-vishvasya

pati-Munjavaasa or the skin dressed, Sahasra shirase, sahatra nayane, sahasra baahave, sahasra charane! This is how and why Arjuna before the maha bharatha battle sought refuge from Uma pati-Virupaaksha-Daksha Yagjna destroyer! Maha Deva is known as ‘ bhuta pati- avyaya- kapadina-vrishaavarta or he as surroundef by bulls, his flagship too being Vrishabha dhvaja. Indeed He is Vrishapati-Vrisha shringa or horns, vrishanka, vrishabhodaara as of the patience typical of bulls, vrisha shara or as potent of bull like arrows sure to deatroy the roots of enemies! Maheshwara is also Mahodara-Maha Kaaya and is clad with glittering skin. He is Lokesha-Varada-Munda or shaven-Brahmanya and Brahmana Priya. He carries Tishula- Varada-Khadga charma dhara-Pinaakina or the bow carrier popular as pinaaki, khadga dhara-Lokapati! Our earnest prostrations to Suresha-Shravana Sakhaa extremely fond of Lord Subrahmanya-Dhanvantaraaya and Priya dhanvaaya, Dhanvatara Acharya Swarupa! ‘Namostu bahurupaaya namaste bahudhanvine, namotu Sthhanave Nityam namastasmai sudhanvine, namostu Tripuraasuraantakaaya, Bhava samsaara saagara paaraaya!’ Parama Shiva is also acclaimed as Maatrana- Ganaamna- Gavaamna-Yagjnaana-Apaamna- Trakshaaya of Trinetra-Triguna- Trishula- Trikaala of past, present, and furure-Trikarana of mano vaachaa shravana- Tryayaavasthaa hara of baalya, youvana vaarthakya -Taapatraya hara or of Adhibhoutika, Adhi Daivika and Adhaatmika- Tri Margas for Moksha prada of Jnaana, Karma and Upasana; Trividha Kankshas or three Natural Aspirations of Kanta, Kanaka and Keerti or Physical - Material-Fame and Tryagnis or Three fires of Kama/Lust, Krodha or Angerand Kshudha or Hunger.

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

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

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

Pancha Mukha: While narrating the contents of *Shata Rudra Samhita* of Shiva Purana of Maharshi Veda Vyasa, Suta Muni addressed the congregation of Sages commencing the five major incarnations of Bhagavan Shiva: Sadyojata, Vamadeva, Tatpurusha, Aghoresha and Isana. The **Sadyojata** incarnation of Bhagavan in white colour was to bless Lord Brahma to initiate the process of ‘Srishti’(Creation), looking *Westward* and the Invocation of relevance is: *Sadyojatam prapadyaami Sadyojathaayavai namo namah/ bhavey bhaveynaati bhavebhasvamaam Bhavodbhavayanamah/* From the body of Sadyojata, four disciples were created viz. Sunad, Sunandan, Visvanandan, Upanandan. Greetings to Sadyojata Shiva are: *Vandeham Salalam kalankarahitam Sthonormukham paschimam.* The **Vamadeva** incarnation of Shiva has red complexion, looks *Northward* in deep meditative posture and is along with four sons created from His

physique viz. Viraj, Vivah, Vishok and Visvabhavan for blessing Lord Brahma to preserve and heal the objects of Creation.. Invocation to Him states: *Vamadevaya namo Jyeshthaya namah Jyeshthayanamo Rudraya namah Kalaaya namah kalavikaranaya namo balavikaranaya namo balaaya namo balapramadhanaya namah Sarva bhuta damanaaya namo manonmanaaya namah*. Greetings to Vamadeva are: *Vandey Purna Sasaanka mandala nibham Vaktram Harasyottharam*. Shiva's incarnation of **Aghoresha** looks South and of blue complexion representing destructive/ regenerative energy and Invocation to Shiva states: *Aghorebhyo thagorebhyo ghora ghoratarebhyaha/ Sarvebhyassarva sarvebhyo namasthe astu Rudra rupebhyah*. The sons of Aghora Shiva are Krishna, Krishna Sikha, Krishna Mukha and Krishna Kantha dhari. Greetings to Aghora states: *Vande Dakshina -meeswarasya kutila bhrubhanga Roudram Mukham*. **Tatpurusha** is the Eastward incarnation of Maha Shiva being of yellow complexion and of deluded or misled Purusha. Invocation to Tatpurusha states: *Tat Purushaya vidmahe Maha Devaaya dhimahi tanno Rudrah Prachodayaath*. Salutation to this aspect of Shiva is: *Vande Siddha Suraasurendra namitam Purva Mukham Sulinaha*. Finally, **Ishaana** facing South East is Sada Shiva who is Eternal, Omni Potent and Omni Present. The Prayer to Him states: *Esanassarva Vidyanaam Eswarassarva Bhootanam Brahmadhi patir Brahmanodhi pathir Brahma Sivemo astuh Sada Shivom!* While many Incarnations of Siva are cited, the most significant additions to the Pancha Mukhas or Five Faces of Shiva are described as **Ashta Murtis** (Eight Idols) viz. Sharva, Bhava, Rudra, Ugra, Bhima, Pasupati, Isana, Maha Deva. Bhava, Rudra and Sharva represent the Five Elements of Earth, Water, Fire, Ether, Sky as also Sun, Moon, and Kshetragya or the Supreme Soul. Bhagavan Siva is Sharva and omniscient. He is Bhava or the bestower and merciful. He is Rudra the corrector or punisher, if need be. He is spread out the whole Universe and is present 'Bahyantara' or inside-out of each being thus manifested as Ugra rupa. He who fulfils the wants of every animate or inanimate being and destroys all kinds of difficulties is called Bhima. To those who are unable to pull out themselves from their worldly chains of desires, relationships, senses of earthly belongings and so on, Bhagavan manifests as Pasutpati. That Shiva who is noticeable in the most radiant form of Sun on the Skies and stands evidence to every being's actions and sufferings is called Isana. Shiva who provides coolness and happiness to every being as manifested in Moon is known as Maha Deva.

Shiva Dwasha from Skanda Purana

Prathamastu Maha Devo dviteeyastu Maheshwarah, Triteeyah Shankaro jneyas chaturtho Vrishabha - dhvajah/ Panchamah Krittivaasaascha shashthah Kaamaanga naashanah, Saptamo Deva Deveshah Shri Kanthaschaashtamah smritah / Ishvaro navamo jneyo dashamah Paarvati patih, Rudra ekaadashascha dwaadashaha Shiva uchyaate/ Dwaadashashitaani naamaani trisandhyah yah pathennarah, kritagnas - chaiva goghnascha bramahaa guru talpagah/ Stree baala ghaatukaschiva Suraapo Vrishalepatih, muchyate sarva paapebhyo Rudra lokam sa gacchhati/

Reference of ' Shata Rudreeyam' as detailed in Skanda Purana follows:

1)Brahma dedicated a golden Linga to Bhagavan Siva named *Jagat Pradhana* and prays it at His feet 2) Sri Krishna set up a black coloured Linga called *Urjit* and prays to Siva's head 3) Sanaka and other Manasa Putras of Lord Brahma pray to Siva Hridaya (Heart) Linga as *Jagadrati* 4) Sapta Rishis pray to 'Dharbhaankura maya' (Dharbha made) Linga called *Viswa Yoni* 5) Devarshi Narada conceived Siva Linga as an all pervasive 'Aakash' (Sky) and prayed to *Jagatvija* 6) Devaraj Indra prays to a Diamond Linga called *Vishvatma* 7) Surya Deva prays to a copper Linga called *Vishwasruga* 8) Chandra performs Puja to a Pearl Linga known as *Jagatpathi* 9) Agni Deva prays to an Indra Nila Mani Linga named *Viswesvara* 10) Brihaspathi prays to a Pushparajamani with the name *Visva Yoni* 11) Sukracharya pays

penance to a Padmaragamani Linga called *Viswakarma* 12) A golden Linga is worshipped by Kubera called *Iswara* 13) Viswa Deva Ganas perform puja to a Silver Linga called *Jagatgati* 14) Yama Dharma raja pays his obeisance to a peethal (brass) Linga named *Shambhu* 15) 'Ashtavasus' execute 'Aradhana' to a Glass made Linga called *Shambhu* 16) Maruganas do puja to a Triloha Linga (three kinds of metals) called *Umesh / Bhupesh* 17) Raakshasas pay penance to an iron Linga and named Siva as *Bhuta Bhavya Bhavodbhava* 18) Guhyaka Ganas perform puja to a mirror-made Siva Linga named *Yoga* 19) Muni Jaigeeshva does Upasana to Brahmarandhra maya Linga named *Jaigeeswara Yogeaswar* 20) King Nimi considers the Ugal Netra or the Two Eyes as Parameswara Linga called *Sharva* 21) Dhanvanthari worships Gomaya Linga (cow dung) in the name of *Sarva Lokewswareswara* 22) Gandharvas perform Puja to wood based Siva Linga named *Sarva Sreshtha* 23) Lord Rama did intense 'Japa' to 'Vidyunmani' Linga in the name of *Jyeshtha* 24) Banasura paid homage to Marakathamani Linga named *Varishtha* 25) Varuna Deva offers reverence to a Sphatikamani Linga named *Parameswara* 26) *Lokatravankara* is the name given to a Linga made of Munga (Black Pearl) by Nagagana 27) Devi Saraswathi pays reverence to Suddha mukta maya Linga named *Lokatravashrita* 28) Sani Deva performs 'Japa' on Saturday Amavasya midnight at Maha Sagara Sangama the Bhavari (Honey Bee) Swarupa Linga named *Jagannadha* 29) Ravana implored to a Linga made of Chameli flower and named it *Sudurjaya* 30) Siddhaganas paid respects to Manasa Linga called *Kama Mrityu Jaraatiga* 31) Raja Bali worshipped Yashamaya (Famed) Linga named *Jnanatma* 32) Marichi and other Maharshis pray to Pushpamaya (flowerful) Linga with the name *Jnana gamya* 33) Devathas who performed noble deeds made approbation to Shubhamaya Linga (Propitiousness) named *Jnaanajneya* 34) Maharshi Phenaj (foam) who drank Phena did Upasana to Phena Linga called *Sarvavid* 35) Sage Kapila performed Japa to Balukamaya Ling named *Varada*. 36) Saarasvat, the son of Devi Sarasvathi did Upasana to Vanimaya Linga named *Vaageeswara*. 37) Sivaganas made a Linga of Bhagavan Siva and provided penance to *Rudra*. 38) Devathas made a Jambu River golden Linga to pray to *Sitikantha*. 39) Budha prays to Shankhamaya (conchshell) Linga by the name of *Kanishtha*. 40) The Two Ashvini Kumars pray to Muktikmaya Parthiva Linga named *Suvedha*. 41) Ganesha made a Siva Linga made of Wheat Flour worships it by the name of *Kapardi* 42) Mangala Graha (The Planet of Mars) made a Buttermade Linga called *Karaala* to pray. 43) Garuda prays to an Odanamaya Linga named *Haryaksha*. 44) Kamadeva Manmadha prays to a jaggery made Linga called *Rathida*. 45) Sachi Devi, the Consort of King Indra paid reverence to a Salt-made Linga *Buddhakesha*. 46) Visvakarma prayed to a Prasaadamaya (or of the shape of a Mahal / Building) Linga called *Yamya*. 47) Vibhishana made a dustful of Linga called *Suhrutam* to pray. 48) Raja Sagar who brought Ganga from Siva's Head made a 'Vamsamkura' Linga called *Sangat*. 49) Rahu made a Hing (asafoetida) made Linga named *Gamya* to worship. 50) Devi Lakshmi made a Lehya Linga named *Harinetra* and worshipped it. 51) Yogi Purush prays to Sarvabhuthatha Linga called *Sthaanu*. 52) Human beings prepare a wide variety of Lingas and worship them by the name of *Purusha*. 53) Nakshatras (Stars) pray to Tejomaya (full of Radiance) Linga called *Bhaga / Bhaskara*. 54) Kinnaras make a Dhaatumaya Linga by the name of *Sudeepth* for Japas. 55) Brahma Raakshasa Ganas pray to Asthimaya (Bones) Linga named *Deva Deva*. 56) Charanas worship dantamaya (full of Teeth) Linga called *Ramhas*. 57) Sadhya ganas pray to Saptaloka maya Linga titled *Bahurupa*. 58) Ritus worship Doorvaankura maya Linga named *Sarva*. 59) Celestial Damsel Urvasi prays to Sindhura Linga named *Priya Vasan*. 60) Apsaras perform Archana to Kumkuma Linga called *Abhushana*. 61) Guru Deva performs puja to Brahmachari Linga named *Ushnivi*. 62) Yoginis offer their obsequiousness to Alakthak Linga by name *Suvabhruk*. 63) Siddha Yoginis worship Srikhanda Linga named *Sahasraaksha*. 64) Dakinis perform puja to Lingas made of Mamsa or Meat and call Siva by the name of *Sumidhsha*. 65) Manna Ganaas worship Annamaya Linga called

Girisha. 66) Agasthya Muni worships Vreehimaya Linga to Siva named *Sushanth*. 67) Muni Devala made Yavamaya Linga and called Siva with the name of *Pathi*. 68) Valmiki Muni made a Linga of Valmikas and prayed to *Cheera Vasa*. 69) Pratardan prays to Baana Linga named *Hiranyabhuj*. 70) Daityagana made Rayi made Siva Linga and prayed to *Ugra*. 71) Daanavas worship a Nishpaavaj Linga known as *Dikpathi*. 72) Baadal (Clouds) pray to Neeramaya (waterful) Lingas called *Parjanya*. 73) Yaksharaj made Maashamaya Linga and performed puja to *Bhutapathi*. 74) Pitruganas made Tilamaya (Sesame seeds) Linga and worshipped Siva as *Vrishapathi*. 75) Gouthama Muni worships Godhulimaya Linga named *Gopathi*. 76) Vanaprastha ganas display veneration to a phalamaya (full of fruits) Linga named *Vrikshavrita* 77) Karthikeya is highly devoted to Siva in the form of a stone Linga called *Senanya* 78) Ashtavatar Nag worshipped Dhanya linga called *Madhyama*. 79) Yagna Kartha prayed to Purusha Linga named *Sthruva hasta*. 80) Yama worships ‘Kalaaya samaya’ Linga called *Dhanvi*. 81) Parasurama prays to Yavaankura Linga named *Bhargava*. 82) Pururava prays to Ghritamaya (Gheeful) Linga by name *Bahurupa*. 83) Mandhata paid admiration to a Sugary Linga by name *Bahuyug*. 84) The clan of Cows utilises a Dugdhamaya Linga (full of Milk) for paying their respects and sincere devotion to *Nethra sahasrak*. 85) Pathivrata Sthrees (Women devoted to their husbands) worship to Bhatrumaya Linga called *Viswapati*. 86) Nara and Narayana worship Siva in the form of Mounji Linga named *Sahasra Sirsha*. 87) Pruthu worships Thaaksharya Linga known as *Sahasra Charan*. 88) Birds pay their homage to Vyoma Linga in the name of *Sarvatmaka*. 89) Prithivi prays to Gandhamaya Linga named as *Dvithanu*. 90) The entire Animal Kingdom prays to Bhasmamaya Linga known by the name of *Maheswara*. 91) Rishiganas perform Upasana to Jnanamaya Linga called *Chirasthan*. 92) Brahmanas do penance to Brahma Linga in the name of Siva as *Jyeshtha*. 93) Sesha Nag worships to ‘Gorochanamaya’ Linga named *Pashupathi*. 94) Vasuki Nag prays to Visha (poison) Linga with the name of *Shankara*. 95) Takshaka Nag prays to Kaalakutamaya Linga called *Bahurup*. 96) Karkotaka Nag pays esteem to Halahalamaya Linga named *Pingaksha*. 97) Shringi prays to Vishamaya Linga by the name of *Dhurjati*. 98) Puthras (Sons) perform in the name of Pitrumaya Linga (Fathers) called *Vishwarupa*. 99) Siva Devi worships Parama maya Linga named *Vyambak*. 100) Matsya and such other Jeevas pray to Shastramaya Linga named *Vrishakapi*. ***Phalashruti*** : Whoever recites Siva Sata Rudreeyam in the morning, the sins committed by the mind, tongue and action get vanished; diseases and fatigue get dissolved; fear and apprehension evaporate; and worries and anxiety disappear. Those who utter the hundred names of Parama Siva and make Salutations to Him as many times would instantly secure mental peace and contentment.]

Stanza 4: ‘Saardhakata’ of Pranava - AUM- Smarana

Atha hainam Janako vaideho yaagjnyavakyaam upasametyovaacha, Bhagavan, samnyaasam (nu) bruuhiti/ Sa hovaacha Yagjnyavalkyah; brahma charyam parisampaapya grihee bhavet, grihee bhutvaa vanee bhavet, vanee bhutvaa pravrajat, yadi vetarathaa brahmacharyaad eva pravrajat, grihaad vaa vanaad vaa/ Atha punaraavittee vaa vratee vaa snaatako vaa asnaatako votsannaagniko vaa yad ahareva virajet tad ahareva pravrajat, taddhaikae praajapatyaam evastim kurvanti tad u tadhaa na kuryaat agneemeeva kuryaat/ Agnir ha vai praanah praanameva tathaa karoti/ Traidhaataveeyaam eva kuryaat, etayaiva trayo dhaatavo yaduta saatvam rajas tama iti/ Ayam te yonir ritvijo yato jaatah praanaad arochathaah, tam praanam jaanan agna arohitaano vardhayaa rayim, iti anena mantrena agnim aajightet, esha ha vaa agner yonir yah praanah praanam gaccha svaaheti evam evaitad aaha/ Graamaad agnim aahritya puurvaadad agnim aaghraapatet/ Yadagnim na vindet apsu juhuuyaat, aapova sarva devataah sarvaabhyo devataabhyo juhomi svaaheti; juhvoddartyaa prashneeyaata saajyam

havir anaamayam mokshamantrah trayyaavam vedet, etad brahma, etad upaaseetavyam, evam evaitad bhagavanniti vai Yaagjnyavalkyah/

King Janaka of Videha approached Maharshi Yagjnyavalkya to teach him the nuances of renunciation. The reply was that after the varnaashramas of brahmacharya- grihsatha-vaanaprastha-and then the stage of renunciation. Whether the human has or not performed the duties of the preceding ashramas or not, such as paajaapatyadi agnikaryas or not would be a relevant issue before declaring himself as a sanyasi! Indeed, Agni is Life in the successive stages of Life; Agni is of 'saardhakata' and Agni is the original form of like from the original source to the lifelong karya kramaas to in one's course of life ranging from birth to death. For instance Garbhaadana samskaara involves Praajaapatya Homa- Jaata Karma- Anna Praashana- choodaa karana- naama karana- vidyaarambha-upanayana- sandhaavandana- brahmachaari dharmas-vivaaha-griha pravesha- santaana kriyas - all the grihastha- vaanaprastha-sanyasa karyacharana with viraja homa and so on. Besides the series of prajapatya agni kaaryaas, one should also 'Tri dhaata - veeya' Sacrifice. The three gunas of satva- rajas- and tamas are burnt off to accomplish 'sthitapaginya - tva'. Thus agni is a part of life and so too the inhaling the smoke of Agni kaaryaas! Hence one extols Agni that It is the source of birth and from whom life begets 'Praana' and one seeks to climb up the latter steps to acquire material wealth right up to spiritual wealth. Besides Agni, one has also to venerate water. As one travels, in the event of the absence of Agni, water becomes an excellent substitute. One should pray to Jala Devata by reciting the mantra in one's maanasika puja offering Water to Devas preferably with ghee which indeed cures all types of physical and psychological tribulations. While making the oblations, the mantras concerned be accompanied by OM.

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

i. Shiva Purana: The Mighty Power of Omkara and Panchakshari Mantras- Bhagavan Shiva affirmed: *Omkaro mam mukhajjaagney pradhamam matprabhodhakah /Vachakoyamaham vaachyo mantroyam hi madaatmakah/ tadananusmaranam nityam mamananusmaranam bhavet/* (The word Omkara emerged from Me first; whoever recites this Mantra always is on My own track); *'A' kara uttarapurvam' u' karah Paschima -ananat / 'M'karo dakshina mukhaad binduh pranamukhastatha / nado madhya mukha devam panchadhasau vijrumbhitah /* (The letter 'A' represents My Northward Face, 'U' represents the Westward, 'M' stands for Southern Face, the 'Bindu' connecting the three words A-U-M is the Middle Faced Deva and the Fifth Face is over-awing.) A Singular Deity is thus manifest as 'Omikakshara' or as Siva Sakti that is all-pervasive and omni-potent. Bhagavan Siva declared that continuous recitation of the Mantra Raja 'OM' summing up all the Vedas and Scriptures and representative of His Five Faces is a definite means of Happiness during one's life time and Salvation thereafter. Omkara Mantra, thus originated from the root letters of Akara, Ukara, Makara, Bindu and Nada (Sound) or 'Panchakshari' is the saviour Mantra gifted to Humanity which could be recited as *Om Shivaya namaha* or the Shiva Panchakshari as the Deergha Mantra or Gross Mantra or simply as 'Hrasva' Mantra in the word OM. In any case, the Triumvirate viz. Brahma, Vishnu and Mahesa are amply displayed in the three letters A, U and M and together with the fuller 'Panchakshari' the complete display of Bindu and Nada, the fuller demonstration of Siva Skati becomes prominent. Also, the Most Potent word of OM has to be certainly used before any recitation of Vedas or Mantras as an unavoidable Starter! By chanting Pranava Mantra nine crore times, it is said that one secures the power of controlling the 'Pancha Bhutas' or the Five elements of Nature and even breaks the basic eight bondages of life viz. the 'Panchatanmatras' (five sensory reactions of touch, smell, sound, taste and appearance) as also control Nature, Intelligence and Ego.

ii. Chhandogya :The awareness of trilokas representing Bhu-Bhuvah-Suvah and the totality of the higher knowledge is summed up in the single and singular OM. The opening stanza of Chhandogya Upanishad states: *Omityedat aksharam Udgitam upaaseeta, Om iti hridgaayati tasyopa vyaakhyaanam/* (Even as ‘Udgita’ or the chant of the Supreme signifies as OM emphasising that very word as the essence of Reality and Truth, Upanishads underline the proximity and the symbolic expression of Paramatma!) Om is the very first sound and word of all Vedas and Scriptures expressed in Udgita or the chant of the Supreme; the chant of Udgita explains Universal Creation, Vedas, Meditation, Rites vis-à-vis the Reality. Om is the very first sound and word of all Vedas and Scriptures expressed in Udgita or the chant of the Supreme; the chant of Udgita explains Universal Creation, Vedas, Meditation, Rites vis-à-vis the Reality.

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

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

Atha hainam Atrih prapaccha Yaagjnyavalkyam precchhaami tvaa Yaagjnyavalkya ayagjnopavaateer katham Brahmana iti. Sa hovaacha yaagjnyavalkyaah idam evaasya tad yagjnopaveetam ya aatmaapah praasyaachamaayam vidhiih parivraajakaanam, viraadhvaane vaa anaashake vaa apaam praveshe vaa agni praveshe vaa mahaaprasthaane vaa, atha parivraad vivarna vaasaa mundoparigrahaah shuchir adrohee bhakshano brahma bhuyaayaa bhavateeti, yadi aaturaah shyaan manasaa vaachaa samyaset, esha panthaa braahmanaa haanuvrittaas stenaiti samnyaasii brahmaavid iti evam bhagavan yagjnyavalkyah/

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

Ref.on a) Upaveeta Dharana- b) Anyupaveeta prayaschitta-d) Sanyaasi Dharmas from Dharma Sindhu

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

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

Vratastha two or three required. Those who desire to live long should wear more than many Sacred threads. So much about the significance of Yagnopaveeta- Dharana- Praayaschittha.

c) Sanyaasi Dharmas: Following the early morning Japa of *Brahmanaspatey*, observance of extreme cleanness in ablutions by four times more than in the case of others , Achamana, Dantadhavana with Pranava excepting on Dwadasis, Mrittikaa Snaana without Jala Tarpana, Vastra Dharana, Keshavaadi naama smarana, tarpana with *Bhustarpayaami*, *Bhuvasstarpayami* etc. and dwikaala Vishnu Puja. Then the Sanyasi should visit well after Aparahna either five or seven houses for Bhiksha after the Grihastis should have by then eaten their food; the Yati who seeks Atma gyana has necessarily to secure Maadhukara Bhiksha. It is stated that even of he is quite unconcerned of Danda Vastras, he has to necessarily care for Bhiksha Paatra. Having thus secured the Bhiksha, he should do prokshana with *Bhusswaddaanamah* along with the Samasta Vyahritis, offer portions of the Bhiksha toSuryadi Devas, some to Bhumi, some to Vishnu, perform nivedana to Chandi-Vinayakaas, consume the rest, do Achamana and finally resort to sixteen Pranayamas. It is said: *Yati hastey jalam dadyaacchi -kshaam dadyaatpunarjalam, Bhaiksham Parvata maatram syaattajalam Saagaropamam/* (If the Grihastis offer Bhiksha then that should be deemed as it were a mountain and the water that is provided by the Grihasti be compared to Maha Sagara!). *Eka raatram VasedgraameyNagarey Pancha Raatrakam, Varshaabhyo nyatra Varshaasu Maasaamstu Chaturobvasdet/ Ashtamaasa anvihara -syaadya teenaam Samyataatmanaam, Mahaa Kshetra pravishtaanaam Vihaarastu na Vidyatey/* (Excepting the ‘Chaatur maasaas’ or the four months of the monsoon season, the Yati is required to tour eight months a year; while on the Sanchara, he could stay overnight in a Village, five nights in a town, and as many days as he wishes in a Kshetra.)*Bhikshaatanam Japa Snaanam Dhyaanam Shoucham Suraarchanam, Kartavyaani shadeytaaani sarvadhaa Nripa dandavat/ Manchakam Shukla Vastramcha Stree kathaa loulyamevacha, Divaaswaapasha yaanam cha Yateenaam patanaanisha/ Vridhaa jalpam Paarta lobham sanchayam Sishya sangraham, Havyam Kavyam tathaannancha varjayeccha Sadaa Yatih/* (Bhikshaatana, Japa, Snaana, Dhyaana, Shuddhi and Devarchana are the six major duties by Law. But Shayaa nidra, Shuddha vastraas, Stree related matters, storing of materials, sleep during the day time and travel by vehicles are the causes of a Sanyasi’s downfall. Also, Vridha Sambhashana, Parta lobha, Dravya Sanchayana, Sishya Sangrahana and Havya-Kavya Bhojana are forbidden. *Yati patraani mridwenu darvalaa bumayaanicha, Na Tirtha Vaasi Nityamsyaannopavaasa paroyatih/ Nachaa dhya –yana sheelasyaannavyakhyaana parobhavet/* (Yatis are to retain wooden or earthen vessels only; they should always observe Tirtha Nivasa, Deergha kaala Upavasaas and engage themselves in the studies of Vedartha Granthas and related discussions only).

Stanza 6: Parama Hamsatva towards the Ultimate Attainment

Tatra parama hamsaa naama samvartakaarini Shvetaketu Durvaasha Ribhu Nidaagha Jarabharata Dattatreya Raivataka prabhtutayah avyaktalingaaha avyaktaacharaah anumattaa unmattavad aachara-tas tridandam kamandulam shikyam paatram jala pavitram shikhaam yagnopaveetamcha iti etat sarvam bhuhsvaaheti apsu parityaji aatmaanam anvicchet / Yathaa jaataruupadharo nirgantho nishparigrahas tad tad brahma marge samyak sampannah shuddha maanasah praanasamdhaaranaartham yadhoktakaale vimukto bhakshyam aacharan udaara paatrena laabhaalaabhayoh samo bhutvaa shuunyaagaara devagrah trinakuuta valmeeka vrikhsha samoolaa kulaalashalashalaagnihotra griha nadeepuulina giri kuhaara kandara kotara nirjhara sthaandileshu teshvaniketa vaasya prayatno nirmamah shukladhaayana paraayanodhya atmanishtho shubha karma nirumuulanaparash samyaasena deha tyagam karoti, sa paramahamso naama paramahamso naameti/

Mahatmas like Samvartaka, Aaruni, Shvetaketu, Durvaasa, Ribhu, Nidaagha, Jada Bharata, Dattatreya and Raikvataadis are reputed as Parama Hamsas. Their ways of life, pattern of conduct of acts and actions

and daily living methodologies are strange and unorthodox even on the verge of nontraditional profanity and vulgarity. They tend to behave like mad persons but indeed were replete with 'atma jnaana' and practice of high level Yoga, even as they reject tridanda or self control of thoughts-words and deeds, kamandalu, tuft and the sacred yagjnopaveeta, agni karyas, and 'aachamanas and tarpanas' with waters and so on. They would tend to assume childlike innocence, fill in their stomachs of thirst and food from alms, live under trees, shrubs, caves, temples or river banks, yet replete with 'atma jnaana'. Quite effortlessly they attain self sense by concentrated introspection and such indeed are the characteristics of a Parama Hamsas.

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

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

Yoga Practice

The lack of distinction between Jeevaatma and Paramatma, signifying the Maha Vakya of Vedas viz. Tatvamasi or Sohamasi constitute the basis of Vedas and forms of the *Ashtanga Yoga* viz. *Yama, Niyama, Aasana, Pranahaara, Pratyahaari, Dharana, Dhyana and Samaadhi*. The relevant definition is: *Yamaascha, Niyamaavaschaiva, Asanaani cha sattama, Praanaayaamah, Pratyaharo Dharana Dhyanamevacha, Samaadhi Munusreshthah yogaangaani Yatha kramam/* While 'Yama' denotes Ahimsa, Satya, Steya (non-stealing), Brahmaharya, Aparigraha, Akrodha, Anasuya and Daya are the constituents of Yama; Niyama' comprises of Tapas, Swadhyaya (self-learning), Santosha (contentment), Shaucha (Cleanliness), Aradhana or worship and Sandhyapasana. 'Tapa' includes meditation, Chandrayana and other Vratas which signify fastings, Pujas, Stutis etc. 'Swadhyayana' encompasses Japas of three kinds viz. Vaachika/ Uchhaarana or Vocal, Upaamshu or slow and distinct rendering and 'Maanasa' or recitation within while considering the meaning and context of the Mantra). 'Santosha' basically refers to mental satisfaction that the life style is smooth and contented, organised, wholesome and virtuous. 'Shuchi' means 'Bayha Shuddhi' or physical as also 'Antassuddhi' without interaction with the 'Arishat vargas' viz. Six enemies from within viz. Kama, Krodha, Lobha, Moha, Mada, and Matsara; 'Aradhana' including 'Stuti' by 'Manas', 'Vani' or vocal; 'Kriya' or Tirtha Yatras, bathings, Daanas, good deeds such as digging of water bodies/ wells, construction of Public Utilities etc. and most significantly 'Sandhyopasana'. Aasana is the next significant 'Yoga Sadhana'; it is stated that there are thirty prominent Aasanas 'Sitting postures' viz. Padmasana, Swastikasana, Peethasana, Simhasana, Kukkutasana, Kunjarasana, Kurmasana, Vajrasana, Varaahasana, Mrigasana, Chailikasana, Krounchasana, Naalikasana, Sarvatobhadrasana, Vrishabhasana, Nagasana, Matsyasana, Vyaghrasana, Artha Chandrasana, Dandavatasana, Shailasana, Khadgasana, Mudgarasana, Makarasana, Tripathasana, Kaashtasana, Sthanurasana, Vaikarnikasana, Bhowmasana and Veerasana. The next Yoga Sadhana is Pranaayama which could be Agarbha or Sagarbha; the Agarbha type is without Japa and Dhyana and the better kind one is while performing Japa and Dhyana. Pranayama comprises 'Rechaka' or exhaling air through left nose, 'Puraka' is inhaling through the right nose and 'Kumbha' is holding air as also 'Shunyaka' (stand-still). The right 'nadi' of the human beings is called 'Pingala' whose Deity is Surya / Pitru yoni. The left Nadi is 'Ida' / Deva yoni nadi whose Deity is Moon. In between the Pingala and Ida nadis is a minute and hidden nadi called 'Sushumna' whose 'Adhi Devata' or Deity is Lord Brahma.

Pratyahaara is the next Yoga Sadhana, by which 'Indriyas' or Limbs are controlled by being dis-associated with worldly matters. This is the preparatory step of mind-control when one could close the eyes or even keep them open but possess high degree of concentration on a blank screen or any chosen object irrespective of surrounding visions, sounds, nasal / touch reactions and mind-borne reactions except the focussed one, say an illumination through which to probe the Almighty! Having conquered the external limbs and internal feelings, a stage is set to hold or practise Dhaarana of the required vision of Paramatma even for split seconds by regulating the vision and once that is practised, the length and depth of the visualization could be prolonged as Yogis could. The vision when continued the Yogi enters a stage of Samadhi when the Yoga Purusha could neither hear, nor see nor react to any situation, except the one that is focussed! Such a situation is not death but death-like since that trance could be retrieved, as claimed by those Maharshis who experienced! They were able to realize Para Brahma Paramatma in their hearts that was ever lasting, pure, dazzling and complete through their inner vision. In the World, there are three kinds of feelings viz. 'Karma- 'Brahma' and 'Ubhayatmaka Bhavanas'. Till Karma Bhavana is not demolished or controlled, one would not visualise Brahma Bhavana. Only when differences of worldly nature and Para Brahma are completely merged, that state is called as Brahma Gyan or of the real Nirakara Vishnu. Also, there are three kinds: 'Para', 'Apara' and Karma Shaktis. Bhagavan is the Para Shakti; 'Kshetrajna' is the Apara Shakti and 'Avidya' (ignorance) is the Karma Shakti. Indeed, Kshetrajna Shakti is dormant in all Beings; it is minimal in 'Jada' rupas like trees and mountains, some what weak among animals and birds, but human beings are fairly aware of the Shakti; while it is conspicuous among higher levels like Gandharvas, Yakshas and of course Devas. Like the Sky the Kshetrajna Shakti is all pervading in different 'Rupas'; it is the awakening of that Shakti which Yoga is all about. (Narada Purana)

Avadhuta Dattatreya as an Avatar of distinction :

Considered as 'Dutta' or awarded by Trimurtis and born to Sage 'Atreya' and Sati Anasuya, Dattatreya is a combined 'Avatar' (Incarnation). He was a mystic Saint Par Excellence called 'Avadhuta' or of the eccentric type. The word 'Ava' denotes 'bad materials' and 'dhuta' denotes 'washed away' thus meaning that he washed away all bad things. Such a Person is stated to be of Pure consciousness in human form. [Depicted as a Three headed Avatar, representing the Three Gods of Brahma, Vishnu and Siva; the Three 'Gunas' of Rajasik, Satvik and Tamasik nature; Three Stages of Consciousness viz. waking, dreaming and dreamless Sleep; and the Three Time Capsules of Past, Present and Future, Dattatreya is pictured as seated in meditation along with his Shakti, under a 'Udumbara' Tree of fulfillment of desires on a Rock- a Gyana Peetha, along with Four Dogs denoting the Four Vedas. He was considered as the Guru of 'Ashtanga Yoga' or the Eight-folded Yoga comprising Yama (Truthfulness and Morality), Niyama (Cleanliness and discipline), Asana (Right Posture), Pranayama (Control of Life Force), Pratyahara (Withdrawal of Senses from Wordly objects and desires), Dharana (Concentration), Dhyana (Meditation) and Samadhi (Alignment of Super Consciousness with Almighty). The main Principles of 'Dattatreya-following' are Self-Realisation and of God, Inter-relation of God-Man and Creation, Overcoming Ego by Yoga and Renunciation, and Gyana or Enlightenment and the inavitality of a Guru.] Even from the childhood, Dattatreya was full of 'Vairagya' (Renuncia -tion), but his followers and admirers were several. He always desired to have privacy, introspection and aloofness and shunned adulation, popularity and proximity. That was why he avoided company and preferred staying indoors. With a view to escape from the attention of Muni Kumars, he meditated on the banks of a Sarovar incognito in disguise for innumerable years. He was inside water practising 'Ahstanga Yoga' (Eight Limbed Yoga) and finally

emerged with a façade of a being a drunkard, a debauch and a degraded person devoid of morals and social values. He displayed nudity with a youthful and coquettish woman, in obscene poses, while drinking and loose-mannered fashion. Despite these efforts of being corrupt, care-less and licentious, the followers of Dattatreya did not get deterred but made great efforts to get closer to him. As King Kartaveeryarjuna, the thousand armed tyrant who was a great devotee of Dattatreya was killed by Parasurama as the latter's father the great Sage Jamadagni's death was avenged, the Ministers and Royal Family members sought to install the Prince Arjun as the King, but he refused as Kingship would lead to violence, lack of mental peace and death. There upon, Sage Garg advised the reluctant Prince to visit Sahyadri Mountain where Mahatma Dattatreya stayed as he was the incarnation of Bhagavan Vishnu and the illustrious son of Sage Atri and Sadhvi Anasuya an outstanding Maha Pativrata. Sage Garg told Prince Arjun that Indra was badly defeated in a battle with 'Daityas'(Demons) and consulted Deva Guru Brihaspati who replied that Indra should immediately worship and seek an audience with Dattatreya. Indra approached the latter but he said that he was not in a fit condition as he was drunk in the amorous and unclean company of a woman. Being aware of the misleading statement of Dattatreya, Indra replied that just as the powerful and auspicious Sun rays did not become impure by touching either a chandala or a Brahmana, the holy union of Lakshmi and Vishnu could never ever be construed as unclean and unholy! Mahatma Dattatreya smiled since He was only testing Indra's sincerity. He then asked to challenge the most leading Daityas to a Battle in His presence at His Place; the Daityas assembled (into a trap) and asked to show up in the presence of Maha Lakshmi. The Daityas were mesmerised Devi Lakshmi's form and face and even forgetting that they were challenged to a fight, became extremely passionate and when she hinted that she would like to leave to her abode, pushed aside her servants and lifted the 'palki' on their heads. Dattatreya once again smiled and told Indra and Devas that for sure the Daityas would be defeated now as they kept Lakshmi on their head indicating that she would leave them all now. He explained: *Nrunaam paadasthita Lakshminilayam samprapachhyati, sakthnoscha samsthita vastram ratnam naanaa-vidham vasuh/ Ratnam naana-vidham vasuh/ kalatrada krodhasthapatya manorathanpuurayati purushaanaam hrudisthithaa/ Lakshmirlakshmivataam sreshthaa kantastha kantha bhushanam, Abheeshta bandhu daaraischa tatha slesham pravaasibhih/Mrushtaannam Vaakya laavanya majnaamavitathaam tatha, Mukhastithaa kavivam cha yacchhatyu-dadhi sambhavaa/ sirotata samtyajati tathonyam yaatichashrayam, seyam shirogata daityanaparisthitajaati saampratam/* (Devi Lakshmi when falls on the feet of human beings blesses them with happy homes, falls on either of the thighs bestows clothes and jewellery, on secret place blesses with life-partners, on the lap gives children, on the heart fulfills all the desires, on the neck gives ornaments on the necks, beloved distant relations and good company of women; if Lakshmi falls on the face of human beings she approves attraction and brightness of the visage, accomplishments and a literary outlook. But if Lakshmi falls on one's head, then she is ready to leave the person concerned.) Thus, Dattatreya advised Devas to take up arms and attack since his vision would further weaken the Demons; also, when the Demons have committed the sin of becoming highly passionate over another person's wife, their strength would get diluted. Devas attack over the Demons was readily successful and Indra regained his Throne in Swarga Loka. Sage Garg advised Prince Arjun, the son of Kartaveeryarjuna to pray to Dattatreya who gave the Prince considerable confidence and courage to face the institution of Kingship boldly. Markandeya Purana.

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

While the Physical Body is ephemeral, the Inner Soul or 'Atma' is an integral part of 'Paramatma' or the Super Force, the Inner Soul's existence is however subject to the survival of physical life. The Body is

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

Raikva another Parama Hamsa as detailed vide Chhandogya Upanishad

Janashruti a popular person of charity heard about another greater person named Raikva : IV.i.1-8) *OM! Jaanashrutir ha poutraayanah shradhhaadeyo bahudaayee bahupaakya aasa, sa ha sarvataavasthaan maapayam chakre, sarvata eva metsyanteeti// Atha ha hamsaa nishaayaam atipetuh, tadhaivam hamsa hamsam abhyuvaada: ho hoyi bhallaaksha, Jaanashruteh pautrayaanasya samam Divaa jyotiraatamam, tanmaa prasaanksheeh tat twaa maa pradhaakshieediy iti// Tam u ha parah prati uvaacha kam vara enam etat santam sayugvaanam iva Raikvam aattheti, konu katham sayugvaa Raikva iti// Yathaa kritaaya vijitaayaadhareyaah samyanti, evam enam sarvam tad abhisameti, yat kincha prajaah saadhu kurvanti, yahtad veda yat sa veda, sa mayaitad ukta iti// Taduha Jaanashrutih pautrayana upashushraava, sa ha samjidhaana eva kshattaaram uvaacha, angaare ha sa- yugvaanam iva Raikvam aattheti, ko nu katjham sa-yugvaa Raikwa iti//Yathaa kritaaya vijitaayaadharveyaah samyanti, evam enam sarvam tad abhisameti, yat kincha prajaah saadhu kurvanti, yastad veda yat sa veda, sa mayaitad ukta iti// Sa ha kshattaanvishya, naavidam iti pratyeyaaya tam hovaacha yatraare Braahmanasyaanveshaanaa tadenam arccheti// Sodhastaac chakatasya paamaanam kashamaanam upo-pavivesha, tam haabhyuvaada, twam nu bhagavah sa yugvaa Raikva iti: aham hy are; iti ha pratijijne; sa ha kshattaa, avidam iti pratyeyaaya/* (In the distant past, there was a descendant of one person named Janashruta, the grandson of a person of the same name who was of immense charity having built several rest houses and provided food and gifts for several of the public. Then this Janashruta Poutraayana- the grandson of the munificent grand father who happened to know the language of swans-heard from his terrace one evening the conversation of one of the swans spoke very high of the charity works of Janashruti and said that his name and fame was very popular all over. The other swan replied citing the great example of one Raikva the associate of a cart who was perhaps nothing in comparison with the so called grand son of Janashruta! On hearing this conversation of the swans, Janashruti asked his attendant , also a charioteer, to find out about one Raikva an associate of a cart. Meanwhile the conversation of the swans was ringing loud in his ears as it said: *Yathaa krityaa vijitaaya adhaareyaah samyanti, evam enam sarvam tad abhisameti, evam enam sarvam tad abhisameti, yat kincha prajaahsaadhu kurvanti/*: ‘while many persons throw the dice, only the superior one wins the throw’! Meanwhile, the attendant cum charioteer of Janashruta found out a Brahmana staying near a chariot; he went in search of that Brahmana finally and asked him whether he knew one named as Raikya! The Brahmana replied tat he himself was Raikva!)

Janashruta approaches Raikwa with gifts and offers his daughter, but the latter discards gifts, yet agrees to teach: IV.ii.1-5) *Tad u ha Jaanashrutih poutraayanauh sat santaani gavaam ishkam ashwatari-ratham tad aadaaya prati chakrame, tam haabhyuvaada// Raikvemaani shat shataani gavaa, ayam nishkoyam ashwatarirathah, anu ma etam bhagavo devataam shaadhi, yam devataam upaassa iti// Raikvemaani shat shataani gavaam ayam nishkoyam ashwatarirathah, anu a etaam bhagavo devataam shadhi, yam Devatam upassa iti// Tam ha parah pratyuaacha, ahahaare twaa, Shudra, tavauva saha gobhivastv iti; tad u ha punar eva Jaanashrutitih potraayanah sahasram gavaam niksham ashwatari ratham duhitaram tadc aadaaya pratichakrame// Tam haabhyuvaada, Raivedam sahasram gavaam, ayam nishkoyam ashwatari rathah, iyam jaayayam graamo yasminn aasse: anv eva maa, Bhagavah, saadhiti.// Tasyaa ha mukham upodgrahmann uvaacha: ahahaaremaah Shudra anenaiva mukhenaalaapayisyathaa iti; te haite Raikva parnaa naama mahaavriseshu yatraasmaa uvaasa sataismai hovaacha/* (Pursuant to the confirmation of the Brahmana that he himself was Raikya, Janashruti carried with him hundred cows, a golden necklace, a chariot drawn by horses and reached upto Raikya and offered all the gifts along with his daughter as the wife of the Brahmana. Raikya replied to Janashruta and reproachfully discarded the gifts including Raikya’s daughter and said that he would not accept gifts from a low class person! He

further stated that without all the gifts, he was prepared to instruct Janashruta all the same! In other words, Raikya accepted Janashruta as his student, who indeed ought to teach the proverbial six ways of knowledge viz. the gift of wealth, provision of intellect, understanding of Vedas, affection of co-beings and knowledge! And the Self Knowledge is what culminates vide VI.xvi is indeed 'That is the Truth' and 'That is the Self'. 'That art Thou' since justice might be delayed in the eyes of the World but most certainly is never ever denied!)

Conclusion

There are two approaches towards the Awareness of Paramatma: one is the normal approach of bhakti involving karma kaanda-vijnana- vairagya-moksha and another which Parama Yogis follow is noted as vihangamaarga. Thus two distinct approaches towards Brahma Vidya are the Paraa and Aparaa or Karma and Vairaagya Maarga. *Dvay vidye veditavye iti ha sma yad Brahma vido vadanti Paraachaiva - aparaacha/* (The 'Para-jnaana' or the 'Aihika Jnaana' of Brahma Vidya- in contrast to 'Apara-Jnaana' or Amushmika Jnaana. The Para Vidya- is through acquisition of knowledge of Veda Vedangaas and the system of Rituals, Regulations and conventional set of Rules that the knowledge of Scriptures so prescribe. The other Superior approach of higher learning without resorting to karma kaanda is of Self Realisation through total Control of Panchendriyas viz. the Karmendriyas or the Action-oriented organs and Jnaanendriyas or the sensory organs and mainly of Mind in essence. (Mundaka Upanishad Li.4) Hamsa -Parama Hamsas are the Paraajnaana sampanas. They shun and avoid the typical 'Shat Karmas' of dvijas: *Shatkarmaabhirou nityam Devaatithi pujakah, Huta sheshaantu bhungagno Brahmano naavaseedati/ Sandhyaa snaanam japo homo Devataanamcha pujanam, Vishwa Devaatithi yaamcha shatkarmaani diney diney/* (The six duties are specified as Sandhya Vandana, atleast twice a day, Snaana that precedes 'Bahyaantara Shuchi' or Cleanliness of the body and mind, Japa, Homa, Devaarchana or Deva Puja, Atithi Seva or paying respects and attention to the guests who are already familiar or unknown especially the unknown.) Parashara Smiti. Mahatmas like Samvartaka, Aaruni, Shvetaketu, Durvaasa, Ribhu, Nidaagha, Jada Bharata, Dattatreya and Raikvataadis are reputed as Parama Hamsas. Their ways of life, pattern of conduct of acts and actions and daily living methodologies are strange and unorthodox even on the verge of nontraditional profanity and vulgarity. They tend to behave like mad persons but indeed were replete with 'atma jnaana' and practice of high level Yoga, even as they reject tridanda or self control of thoughts-words and deeds, kamandalu, tuft and the sacred yagnopaveeta, agni karyas, and 'aachamanas and tarpanas' with waters and so on. They would tend to assume childlike innocence, fill in their stomachs of thirst and food from alms, live under trees, shrubs, caves, temples or river banks, yet replete with 'atma jnaana'. Quite effortlessly they attain self sense by concentrated introspection and such indeed are the characteristics of a Parama Hamsas. The two distinct approaches of Para and Aparaa could however lead to the same objective. If there is a close look, Aparaa is none too easy any way. The normal generations are hardly oriented to the Aparaa Vidya as that is possible for 'Kaarana Janmas' alone as the very special class backed by the karma paripakvata of sanchita-prarabdha- and most essentially the Agaami too since the 'karma katrutva' of the future account gets totally closed as the Parama Hamsas tend to absorb into the Unknown! To the recall of such exemplary Parama Hamsas one could but admire as one does to the Supreme!

Annexure

(Krishna Yajurvedeeya Taittireeya Samhitaayaam Chaturthakaande Panchama prapaathah)

Asyashri Rudrasya prashnasya- Aghora Rishih anushtup cchandah-sankarshana murti swaruupo yosaav aadityah parama purushah sa esha Rudro devataa- agnikratucharameshthakaayaagum SHATA RUDREEYE japaabhisheke viniyogah/

Anga nyaasa- Karanyaasah

Nyaasa:

Agnihotraatmane angushthaabhyaam namah- Darshapurnamaasaatmane tarjaneebhyaam namah/ Chaturmaasyaatmane madhyamaabhyaam namah-Nirudhapashubandhaatmane anaamikaabhyaam namah- Jyotishthomamane kanishthikaabhyaam namah-Sarva kritaatmane karatala karaprishtha - abhyaam namah/

Agnihotraatmane-hridayaaya namah/ Darsha purnaatmane shirase swaaha- Chaaturmaasaatmane shikhaaya vashat/ Niroodha pashubandhaatmane-kavachaaya hum/ Jyotishthomaamane- netratrayaaya voushat/ Sarvakritaatmane-astraaya phut/ Bhurbhuvassuromiti dagbandhah/

Dhyaanam:

Aapaataala nabhasthalaanta bhuvana brahmaanda maavisphurajjyoti sphaatika linga mouli vilasat puurnendu vaantaamritaih/ Astokaapluta mekameeshamanisham Rudraanuvaakaan japan, dhyaaayet - eepsitasiddhaye dhruvapadam viprobhisham checchivam/ Brahmaanda vyaapta dehaa bhasita ruchaabhasamaanaa bhujangaih, kanthe kaalaah kapardaahkalita shashikalaashchanda kodanda hastaah/ Tryakshaa rudraaksha maalaassulalita vapushasshaambhavaamurthi bhedaah, Rudraashree Rudra sukta pratitita vibhavaanah prayacchantu soukhyam/

NAMAKA PAARAAAYANA:

Om Namoh Bhagavatey Rudraaya/ Namastey Rudramanyava Utota Ishavey namah/ Namastey Astu Dhanvaney baahubhyaamutatey namah, Yaata Ishusshivatamaa Shivam babhoovatey dhanuh Shivaasharavyaaya tatoyaano Rudra Mridaya/ Yaatey Rudra Shivaa tanora ghoraa paapakaashini, tayaanastamavaashantamayaa Girishantaabhichaakasheeh, Yaamishum Girishanta hastey bibhirshya stavey/

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

Shivaam Girirataamkuru maahigumseeh Purusham jagat/ Shivena vachasaatwaa Girishscchaa- vadaamasi/ Yathanassarwamijjagadayakshmagum Sumanaa Aset/ Adhavyocha dadhivaktaa prathamodaiviyobhishak/ Aheegscha sarvaan janbhayanthsarvaascha yaatu Dhaanyah/ Asou yastaamro Aruna Uta Babhrussumangalah/ Yechemaagum Rudraa Abhito dikshu/

(Shiva the Original and Primary Purusha and the dweller of Mountains who is kept in the highest esteem by the Devas and all others! Do kindly favour and plead for me, my family, cattle and all the rest so that we all exist in Peace, Prosperity, Excellent Physical and Mental Health and all round auspiciousness. You are indeed the outstanding Physician as also the destroyer ; do very kindly not let us harm by visible and invisible antagonists. Like Surya Deva who is red in the early mornings and as day progresses gets gradually golden yellowish and beneficent, Rudra Deva! you too get angry initially but merciful and auspicious eventually when we approach you with veneration).

Shritassahasra shovai shaagum heda Eemahey/Asou yovasarpati Neela Greevo Vilohitah/ Utainam Gopaa Adrushannudahaaryah/ Utainam Vishwaa Bhutaanisadrushto Mridayaati nah/ Namu Astu Neela greevaaya Sahasraakshaaya meedhushey/ Athoye Asya Satvanoham tebh yokarah namah/ Pramumcha dhanvanastwamubhayoraaraartni yorjyaam yaaschatohasta ishava// Paraataa bhagavovapa/ Avatatatyadhanu stwagum Sahasraaksha Shateshudhey/ Nisheeryashalyaanaam Mukhaa Shivonas - sumanaa Bhava/ Vijyam Dhanuh Kapardino vishalyo baanavaagum Uta/ Aneshaanasyeshava Aabhurasya nishangdhih/ Yaatey hetirmeedhushta hastey babhuvatey dhanuh/ Tayaasmaan Vishwataswama yakshmayaa paribruja/ Namastey Astwayudhaayanaa tataaya dhrushnavey/ Ubhaabhyaamuta tey namo Baahubhyaam tadvhanvaney/ Pari tey Dhanvano hetirasmaanrunaktu Vishwatah/ Athoya Ishudhistavaarey Asminnidhehitam/ Namastey astu Bhagavanvishveyshwaraaya Mahadevaaya Triambikaaya Tripuraantakaaya Trikalaagni Kaalaaya Rudraaya Neela kanthaaya Mrityunjayaaya Sarveshwaraaya Sadaa Shivaaya Shriman Mahaa Devaaya namah/

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

Namo Hiranya Baahavey Senaanye Dishaam cha Pataye Namu Namu Vrikshebhya Harikeshebhya Pasunaam pataye Namu Namassinchiraaya twishematey Patheenaam pataye Namu Namu Harikeshaayopaveetney Pushtaanaam Pataye Namu Namu Bhavasya heytai jagataam pataye Namu Namu Rudraayaata taaviney Kshetraanaam Pataye Namu Namah/ Rohitaaya sthapataye Vrikshaanaam Pataye namo nam Mantriney Vaanijaaya Kakshaanaam Pataye Namu Namu Bhuvantaye Vaarivaskrutaayoushadheenaam Pataye Namu Nama Ucchaghoshaayaa krandayatey Pateenaam Pataye Namah/

(Maha Rudra! You are the one with golden hands, the Commander-in-Chief of the Divine Forces, the Over Lord of the Universe. Our greetings to the trees with fresh green leaves tufted on your head-hair; to the 'Pashus' or the human-bovine-sky bound and underworld Beings who are too engaged in your worship; Your physique emits varied complexions of yellow, crimson, and red ; You are the rider of a bull; the All-Knowing Bhagavan whose vision penetrates every body and every thing; You are the Lord of mighty trees and insignificant plants and grass; You bestow food; You are the dark haired, the wearer of Yagnopaveeta; the grantor of health and strength; the unique Savior of the Worlds; the destroyer of tribulations; the recuer of Kshetras Sacred Places, Forests and Fam Lands; the Advisor to Advisors; the Lord of Traders and Entrepreneurs; the Supreme Controller of Army and Defence Forces; the Creator of Existence and the Universe and the Singular Physician; indeed You are the Outstanding Warrior who rumbles and cracks enemies away. At the same time,- being all pervading You do most certainly protect the desperate calls of your devotees and bless them with timely succor!)

Namassahamaanaaya nivyaadhina Aavyaadhineenaam Pataye Namoh Namah Kakubhaaya nishanginey steynaanaam Pataye Namoh Namoh nishangina Ishudhimatey Taskaraanaam Pataye Namoh Namoh vanchatey Parivanchateystaayunaam Patayey Namoh Namonicheravey Parichaarayaanaam Pataye Namoh Namasprikaa vibhyojighaam Sadbhyoumushataam Pataye Namoh Namoh Ushneeshaney Giricharaaya kulungjaanaam Pataye Namoh Namoh/ Ishumbhoy Dhanvaa Vibhaschavao Namoh Namoh Aatanwanebhyah Pratidhaaneybhyaschavo namoh namoh Aatanvatebhyah Pratidhaaneybhyascha vo Namoh Namoh Aacchadbhyo visrujadbhyaschavo Namoh Namoh Namosyadbhyo Vidyadbhruscha vo Namoh Namoh Namassabhabhyassabhaapatibhaschavo Namoh Namoh Ashwebhoyshwapatibhyascha vo namoh/

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

Namoh Aavyaadhineebhyo Vividhyanteebhyaschavo Namoh Namoh Uganah bhyassrugumhatee bhyasvo Namoh Namoh grisebhyogritsapati bhyaschavo Namoh Namoh Vraatebhyo Vraatapati bhyaschavo namoh namoh Ganebhyo Ganapatibhyaschavo namoh namoh Virupebhyo Vishwarupescha vo namoh namoh Mahadbhyah Kshullakebhyascha vo namoh namoh Rathibhyorathebhyascha vo namoh namoh Rathebhyah/Rathapatibhyascha vo namoh namoh namassenaabhyassenaanibhhyascha vo namoh namoh Khashatrubhya ssangraheetru bhyaschavo namoh namoh Rathakaarebhyascha vo namoh namoh kulaalebhyah Karmarebhyaschavo namoh namoh Pungushthebhyo nishaadebhyascha vo namoh namoh Ishukrubhyo dhanvakridbhavo namoh namoh Mrigayubhyasshva nibhyaschavo namoh namoh/

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

Namoh Bhavaaya cha Rudraayacha Namassharvaaya cha Pashupataye cha Namoh Neelagrevaya cha Shitikanthaaya namoh Kapardiney cha Vyuptakeshaaya cha Namssahasaraakshaaya cha Shata dhanvanecha Namoh Girishaaya cha Shipivishataaya cha Namoh Meedushthamaaya cheshumatey cha Namoh Hraswaayaa cha Vaamanaaya cha Namoh Brihatey cha Varshipeeyasey cha Namoh Vriddhaaya cha Samvriddhaney cha/ Namoh Agriyaaya cha Prathamaayacha Namoh Aashavechaajiraacha Namoh – ssheeghriyaayacha Sheebhyaa cha Namoh Voormyaaya chaavyasnaaya cha Namoh srotasyaaya cha Dweepyaaya cha/ Namoh Jyeshthaaya cha Kanishthaaya cha Namoh Purvajaaya chaaparajaayacha Namoh Madhyamaaya chaagalbhaaya cha Namoh Jaghanyaaya cha Budhniyaaya cha Namassobhyaya- cha Pratiparyaayacha Namoh Yaamyaya cha Kshemyaya cha Namoh Urvaryaayacha Khalyaaya cha

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

Namo dundubhyaaya chaahananyaayananyaaya cha, Namu dhru navey cha paamrushya cha/ Namu dootaaya cha prahitaaya cha Namu nishanginey cheyudhudhiney cha, Namah steekshneyshaveycha- ayudhinecha/ Namah swaayudhaaya cha Sudhanvaayacha, Namah Srutyaayacha Pathyaayucha Namah Katyaaya cha neepyaaya cha/ Namah Soodyaayacha Sarasyaaya cha, Namu Nadyaaya cha Vaishantaayacha/ Namah Kupuaaya chaapatyaaya cha Namu Varshaayachaavarshaaya cha/ NamuMeghaaya cha Vidytyaya cha, Namah Idhriyaaya chaatapyaya cha Namu Vaatyayacha reshmiyaayacha, Namu Vastavyaaya cha Vaastupataayecha/ Namah Somaayacha Rudraayacha, Namastaamraayachaarunaaya cha/ Namasshangaaya Pashupatayenamah cha, Nama Ugraaya cha Bheemaacha cha/ Namu Agrey vadhaayacha doorey vadhaayacha, Namu hantrey cha haneeyasecha/ Namu Vrikshebhyo Harikeshobhyo namastaraaya, Namu Shambhavey cha mayo Bhaveycha/ Namah Shankaraaya cha Shivataraaya cha, Namasteerthyaaya cha Koolyaaya cha/ Namah Paryaaya chaavaaryaya cha, Namah Prataranaayachottaranaaya cha/ Nama Aataryayachalaadyayacha/ Namahshapyaya che phenyaya cha, Namah sikatyaaya cha Pravahaaya cha/

(Our prayers to you Maha Deva! For our sake again, You take the Form of War Drum and and club; You would never show your back in battles and is highly calculative of war schemes; some times you assume the role of mediator [like Lord Krishna mediating between Pandavas and Kauravas] when Wars are ahead; You sport a sword and arrows when wars become inevitable as at the demolition of Tripuraasuras; then you are fully armed with most potent weapons. Bhagavan! You are present every where- by high ways to the narrowest lanes as also thin water to huge sarovaras, streams or water falls from high altitudes, swampy places or sludges, or fountains and wells; or Jeena Nadis or ever flowing Rivers like Ganga, or rain waters in the absence of rains.Rudra Deva! You assume the Forms of clouds and lightning or rains mixed with Sunshine in the Sharad Ritu /Autumn Season or Varsha/ Rainy season or rains cloud bursts or hail storms. Our greetings to Soma Deva/ Rudra Deva! You appear with copper complexion and

with red rosy lips; You are the symbol of joy auguring happiness to one and all as also the Pashupati or the Over Lord of all the Live Beings; You are terrifying and formidable to even look or glance capable of punishing unhesitatingly of the enemies nearby or away; you are the most ruthless exterminator at the Time of Pralaya. Maha Deva! Your head hair remind us of to the Grand Trees and the green leaves signifying prosperity; You are the personification of Salvation and of Pranava Mantra; You are the Flagship of joy and contentment; You are Icon of Auspiciousness ‘par excellence’! You are the representation of the Blessed Tirthas of Sacred Rivers like Ganga and their banks; You are the magnificent Paramatma who is on the other side of the Ocean of Samsara and You are the Mantra which is germinated by the Knowledge of what you are all about that could ferry the lashing waves and reach you; You are the One who is present when we enter Samsara and inspire us to perform those ‘Karmas’ or Deeds as the Fruits in your Storage or the Destiny; You are every where-be it the grass on the banks or the foam of the water body waves hitting on the banks);

Nama Irnyaaya cha Prapadyaaya cha Namah Kumshilaaya Kshayanaaya cha Namah Kapardiney cha Pulastaye cha Nama Goshthyaaya cha Gruhyaaya cha Namastalpaaya cha gehyaaya cha Kaathyaaya cha Gahvareshtaayacha Namohridayaya cha Niveshpyaaya cha Namah Paagum Savyaa cha Rajasyaya cha Namasshukyaaya cha Hariytyaayacha Namolopyaaya cholapyayacha/ Namolopyaaya cha Surmyaaya cha Namah Parnaaya cha Parnashadyaaya cha Namopaguramaanaaya chaabhignatey cha Namolakkidatey cha prakkidateycha Namovah Kirikebhyo Devaanaagum Hridayebhyo Namoloveekshinakebhyo Namolovichintkebhyo Nama Aanirhatebhyo Nama Aameevatebhyaha/ Draahey Andhasaspatey Daridraaneela lohita/ Esham Purushaanaa -meshaam Pashunaam maa bhermaaromo eshaam kim chanaamamat/Yatey Rudra Shivaa tanoosshivaa Vishwaaha bsheshaji/ Shivaa Rudrasya bsheshaji/ Tayaano Mrida Jeevasey/ Imagum Rudraaya tapasey Kapardiney Kshaya dweeraaya prabharaamahey matim yathaa nasshama sadwipadey chatushpadey Vishvam Pushtam graamey Asmin/ Anaaturam/ Mridaano Rudro tano mayaskrudhi Kshaya dweeraaya Namasaa vidhyematey/ Yacchanchayoschamanu raayajepitaa tadashyaama tava Rudra praneetou/ Maano mahanta muta Maano Arbhakam Maana Yukshantamuta Maana Yukshitam/ Maano vadheeh Pitaram Maataram mota Maataam Priya Manasta nuvah/ Rudrareerishah// Manastotaketa naye maana aayushi maano goshu maano Ashveshureerishah/ Veeraanmaano Rudra bhamito vadheer havishmanto Namasaa Vidhematey/. Aaraateyogghna Uta Puurushaghney kshayadweeraaya sumna masmet te astu/ Rakshaachano adhicha Devabroohyatho cha nassharma yacchawi barhaah/ Stuthishrutam garta sadam yuvaanam Mriganna bheema mupahatnumugram/ Mridaa jaritrey Rudrastavaano Anyantey Asminnivapantusenah/ Parino Rudrasya hetirvranaktu paritveshasya durmatiraghayoh / Avasthiramaghavadbhyastanushva midhva-sttokaya tanayaya Mridaya/ Midhushtama Shivatamaa Shivo nah sumana bhava paramey Vriksha aayudham nitya krittim vasana achaara Pinaakam bibhadragahi/ Vikirida Vilohita namastey stu Bhagavaah, Yastey sahasraagum hetayonnyamasmannina pantu tah/ Sahasraani Sahasradha bahuvostava hetayah, Tasamishano Bhagavaah parichina mukha krudhi// Sahasraani sahasrasho ye Rudraa adhi bhumyaam, Tessaagum Sahasra yojaneyva dhanvaani tanmasi, Asmin Mahatyarnaventa - rikshey bhavaa adhi)

(Bhagavan! You are present in such odd places as salty and trampled , rocky and rough, and such others where none chooses to visit. Yet you rest with your matted hair as a headgear and appear relaxed before your devotees! You stay in go-shaalas and homes, reside in huge, deep jungles and impermeable mountain caves, through dust and hazy spots, alike in shrivelled deserts where no grass or greenery is in sight, on Earth or fathomless Oceans; you are with hordes of Rudra Ganas around you with piercing tridents and other dreadful weapons ready to attack and smash. But Bhagavan! You are fond of encouraging Devas in our heart and bless them in your Virat Swarupa; indeed they are blessed and get entrusted with their responsibilities of administering the affairs of the Universe! Parameshwara! You choose to be poor despite your being the origin of opulence! You expose us humans to miserable conditions devoid of food and such other bare needs of livelihood to us, children, domestic animals! Neela lohita! We do realise that you are dispassionate and impartial and we ought to suffer and deserve

retribution from the store of our misdeeds; Yet, do kindly pardon us as you are our unique shelter. May our sins be destroyed as we do desire to initiate a positive account of our selves here onwards and be worthy of our devotion to you. We will indeed truly seek to follow the foot steps of Manu and seek to deserve our prostrations to you. But as of now, Bhagavan! Do not torment us, our elders, babies and our entire generation. We beseech you Rudra Deva the fierce and ruthless to the Evil; yet, you are Shiva too the embodiment of Shubha and Mangala-auspiciousness and fulfillment. Do also advise to Devas to give full consideration in our favour too to help us and fulfill our wishes. While we make sincere supplications to you Maha Rudra! when you as a youthful Lion ready to destroy, let not your Ganas attack us but the Evil Forces; instead you do bless us and our family members even as diverting your weapons far away from us! May those Rudra Ganas loosen the strings and their bows be taken off from us by thousands of yojanas! Rudra Bhagavan! You possess thousands of destructive weapons in your thousands of arms and indeed You command all of them; but let not the weaponry turn against our faces!)

Neela greevaasshiti kantha Sharvaa adhah kshamaacharaah, Neelaasshiti kanthaa divam Rudra upashritaah/ Yey Vrikshesu suspinjaraa Neelagreeva Vilohitaah, Yey bhutaanaamadhipatayo vishikhaasah Kapardinah/ Ye Anneshu vividhyantanti paatreshu pibato janaan/ Ye pathaam padhi rakshaya Yailabrudaaya vyudhah/ Ye Tirthaani pracharan srukavantoti nishanginah/ Yayetaavanta –scha Bhuyaagumascha disho Rudraa vitasthitirey/ eshaagum Sahasra yojaney dhanvaavi tanmasi/ Namu Rudrebhyo ye Prithivyaam yentarikshe ye Divi yeshaa mannam Vaato Varshamishava stey –bhyo Dasha Praacheer dasha Dakshinaa dasha Pracheetir dashorthvaastebhyo Namasteno Mridayantu tey yamdwishmo yaschano dheshititam vo jamdhey Dadhami/ Om Trayambakam yajaa mahy Sudandhim pushti vardhanam, Urvaaramiva bandhaanaamrityormuksheeya maamritaat// Yo Rudro Agnou yo apsu ya Aoushadheeshu yo Rudro Vishwaa Bhuvanaa vivesha tasmai Rudraaya namo astu/ Om Shantisshaantisshaantih/

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

CHAMAKA PAARAYANA

Om/ Agnaa Vishnu sajoshaseymaa vardhantu vaangirah/ Dyumnaair vejebhiraagatam/ Vaajaschamey Pravascha mey Prayatascha mey Prasitaschamey Dheetischa mey Kratuschamey Sarwaschamey Shlokaschamey Shraavaschamey Shrutischamey Jyitishcha mey Suvaschamey Pranaschameypaana cha Vyaanaschameyusachamey chittam cha ma Aadhitatanchamey aakchamey Manschamey Chaksshushcha mey Shrotam chamey Dakshaschamey Balam chamey Ojaschamey Sahaschamey Aayuschamey Jaraa

chamey Aatmaachamey Tanushamey Sharma chamey Varmachameyengaani cha mey Sthaani chamey Paroogumshicha mey Shareerani chamey/

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

Jyeshtham cha ma Aadhipatyamcha mey Manuschamey Bhaamaschameyschameybhyascha mey Jemaachamey Mahimaa chamey Varimaachamey Prathimaachamey Varshmachamey daaghryaa chamey Vriddhischamey Satyamchamey Shraddhaachamey Jagacchamey Dhavamchamey Vashaschamey Twishaschamey Kreedaaachamey Modaschamey Jaatam chamey Janishyamaanam -chamey Suktamchamey Sukrutamchamey Vittam chamey Vedyamchamey Bhutamchamey Bhavishyacchamey Sugamchamey Supathamchamey Ruddhamchama RuddhaschameyKliptamchamey Kliptischamey Matischamey Sumatischmey/

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

Shamschmey Mayamschamey Priyamchameynukaamaschamey Soumanschamey Bhadramchamey Shreyaschamey Vashyaschamey Yashaschamey Bhagaschamey Dravinamcha mey Yantaachamey Dhartaachamey Kshemaschamey Dhritischamey Vishwamchamey Mahaschamey Samvicchmey Jnaatramchmey Sooschamey Prasooschamey Seeramchamey Layaschamey Rutamchameymritam chamey yakshmamchamey naamayacchamey Jeevatuschamey Dirghaayutwamchameynamitram cha mey Bhayam chameySugamam chamey Shayanamchamey Shoocha chameystudinam chamey/

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

Urkyachamey Suritaa cha mey Payaschamey Raschamey Ghritamchamey Madhuchamey Sagdhischamey Sapeetischamey Krishischmey Vrishtischmey Jaitramchamey Oudbhidyam chamey Rayischamey Raayaschamey Pustamcha mey Pushtischamey Vibhuchamey Prabhuchamey Bahuchamey Bhuyaschamey Purnamchamey Purnaaramchamey Khitischamey Kooyavaaschame-nnam chameykshucchamey Vreehaschamey Yavaaschamey Maashaaschamey Tilaaschamey Maashaaschamey Mudgaaschamey Khalyaaschamey Godhummaschamey Masuraaschamey Priyangavaschamey vanavschamey Shyaamaakaaschamey neevaaraaschamey/

(With excellent agricultural returns due to timely and ample rains, may we enjoy tasty and tongue tantalising food in the stimulating company of intimate family members, close relatives and friends. May we be blessed with good crops of Paddy, wheat, and minor grains like barley, grams, gingelly, beans, lentils, pepper, corn and varieties of rice and spices as also plants, creepers apart from abundant milk and

products, ghee, natural honey enrich our food; May we also be ornamented with golden articles in great variety studded with gems and precious stones to ensure our lives worth living!)

Ashmaaschamey Mrittikaachamey Girayaschamey Parvataaschamey Sikitaaschmey Vanaspataya – schamey Hiranyam chameyyaschamey seesam cha mey trapuschamey Shyaamam cha mey Lohamchamegnischa ma Veerudhaschma Aoushadhayaschamey Krishtapachanchameykrishtha pachan – chamey Graamaschamey Pashava Aranyaascha Yagnena Kalpantaam Vittham cha Vittischamey Bhutam chamey Bhutischamey Vasuchamey Vasatischamey Karmachamey Shaktischameyrthascha ma Evascha ma Itischamey Gatischamey/

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

Agnischama Indraschamey Somaschama Indraschamey Savitaa chama Indraschamey Sarasvatee chama Indrascha mey Pushaa cha ma Indraschamey Brihatispatischam Indraschamey Mitraschama Indraschamey Varunaschama Indraschamey Twashtaa cha ma Indraschamey Dhataa chama Indras – chamey Vishnuschama Indraschameyshwinouchama Indraschamey Marutaschama Indraschamey Vishweychamey Devaa Indraschamey Prithivichama Indraschamey ntharikshham cha ma Indras -chamey Douscha ma Indraschamey Dishasch ma Indraschamey Moorthaa cha ma Indraschamey Praapatischama Indraschamey/

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

Agumshuschamey Rashmischameydaabhyascha Medhipatischama Upaagumshuschameyntyaryaa- maschama Aindra Vaayavaschamey Maitraa Varunaschama Ashvinaschamey Pratiprasthaanascha- mey Shukrascha mey Mantheechama Agrayanaschamey Vaishwa devascha mey Dhruvascha mey Vaishvaanaraschama Ritugrahaaschametigraahyaascha ma Aindraagascha mey Vaishwadevascha mey Marutwateeyascha Mahendrascha ma Adityascha mey Saavitraschamey Saarasvataschamey Poushnaschamey Paatnivaschamey Haariyojanaschamey/

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

Idhmaschamey Barhischamey Vedischamay Dhishnaaschamey Srucaschamey Chamasaaschamey Graavanaaschamey Dhishniyaaschamey Chamasaascha mey Graavanaaschamey Swaravaschama Uparavaaschameydhishapaney cha mey Dronakalashschamey Vaayavyani cha Puta bhruccama Aadhavaneeyaschama Agnidhramchamey havirthaanam chamey Grihaaschamey Sadaschamey Puro daashaaschamey Pachataaschameyvabhritaschamey Swagaakaaraaschamey/

Agnischmey Gharmaschameyrkaschamey Suryaschamey Praanaschameshwamedhaschamey Prithiveeschmeyditischameyditischamey dyouschamey Shakwarirangulayo Dishaschamey Yagnena kalpantaamrukchamey Sdaamachamey Somaschamey Yajuschamey Deekshaachamey Tapaschama Rutaschamey Vratam chameyhoraatrayordrushtyaa Brihadrathantareda mey Yagnena kalpetaam/

(May Bhagavan bless us in performing Yaaga Karyas meant in favour Agni in Samaayana Yagas; Karma as called Pravargya, Arka as per Indra-Arka-Purodamsha; Surya as per Surya Charu; Prana Homa as per Prayaya Swaaha; Angulya Homa as per the invocation of Virat Purusha's fingers viz.Prithvi, Aditi, Diti, Dyou and Shankari; and Disha Yagas or invocations as per the Eight Directions of Prak-Agneya-Dakshina-Nirruiti-Vayavya-Uttara-Ishaanyas; May all these be yagas as invoked by various Devas illustrated be succesful! May the fruits of rendering Rik-Yajur-Saam mantras be attained and so do the diksha or obeservance of discipline, Tapas and Vratas be effective enough as a proof of which there should be appropriate 'Vrishti' enabled!)

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

Ekaa chamey Tiraschamey Panchamey Saptachamey Navacha ma Ekadasha chamey Trayodashamey Panchadashamey Sapta dasha chamey Navadaha ch ma Ekavigumshatischamey Trayovigum shatischamey Panchavigimsharischamey Saptavigum shatischamey Navavigum Shatischama Ekatravigumshacchamey Trayastigumshacchamey Chatusrashchameyshtouta chamey Dwadashamey Shodasha chamey Vigumshatishchamey Chaturvigumshatischamey veshtavigum shatishcha mey Dwaatrigum shacchmeyshatrigumshaccha meyshtaachatwaarigum shacchamey Vaajascha Prasavaschaapijascha Kratuscha Suvashcha Moorthaa cha Vyashchniya shaantyaayanasshaantyas cha bhouvavanascha Buhvanaschaadhipatyascha/(May all the odd numbers from One to thirty three plus be beneficent to human beings as also the even numbers from four to forty eight specified plus as significant to Devas be all be auspicious; May Maha Deva grant abundant food as facilitated by the beneficent circle of Food- Crops-Yagnas-Surya- Varsha-Prithivi-Good Crops and Food; more than the production process of food and its diistribution management, the resolve to produce and enjoy the results of the food is the most significant!

Idaadevahurmanuryajna neerchrubrihaspatir ukthaamadaanishgum sishadwishve devaa ssukta vaachah Prithivi Maatar maamaahigum sseermadhu Manishye Madhu janishthey Madhu Vakshaami Madhu vadishyaami Madhu mateem Devebhyo Vaachamudyaasagum Shrashreynaam Manushyo –bhyastam maa Devaa Anantu Shobhaayai Pitaronumadantu/ Om Shantissaantih/ Harim Om tatsatu/

ESSENCE OF KAIVALYA UPANISHAD

Contents

Stanzas 1-2 : Release from the clutches of Maya / Ignorance and from mortality to Immortality
Reference: Chhandogya Upanishad stressing the inputs of will power- meditation and enlightenment and

Stanza 3: Intensive Introspection overcomes Arishad Vargas

Stanza 4: Renunciation and Vigjnaana guides to Emancipation
Reference from Mundaka Upanishad towards to the Ultimata

Stanza 5: Renunciation and Intense Yoga Practice

Stanza 6: Hridaya Kamala awakens Antaratma
References from Dhyaana Upanishad- Chhandogya Upanishad - and from Soundarya Lahari

Stanza 7: Essence of Parama Shiva
References 1. Brahmanda Purana 2. Soundarya Lahari and 3. 'Paramaartha Saara'

Stanza 8: Parama Shiva is the total Representation of all the Deities and Devatva -
Reference Linga Purana's description of Shiva's Vishva Rupas

Stanza 9: Parama Shiva is Mrityunjaya to His Bhaktas- Mrityunjaya Mantra
Reference excerpts from Purusha Sukta and Linga Purana about Mrityunjaya Mantra

Stanzas 10 : Self Awareness is the Realisation of the Supreme
Reference Chhandogya Upanishad : That Brahman or Truth is nowhere else but the Self of all!

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

Stanza 12: Role of Maya the Make Believe as during one's normal life
Reference Maandukya Upanishad III and Gaudapaada Kaarika thereon

Stanza 13: Svapna or the Dream stage as the impact of Maya the Make-belief gene
'vikaaras' like joy-sorrow-fear-hatred and so on -- Reference Mandukya Upanishad IV

Stanza 14: Even as a Human Being subject to Actuality- Dreams- Sushupti the impact is
as per body alone on the Antaratma the Self which is the Supreme Ref. Mandukya VII

Stanza 15: The 'Pancha Bhutas' that impact on Panchendiyas of Mortal Bodies

Stanza 16: 'Tat Tvam Asi- 'Thou Art Thou'- Reference Chhandogya Upa

Stanzas 17- 18- 19: The Three States of Consciousness from Jaagrat-Svapna- Sushuptis
lead to 'Ananda' of varied levels and these all directed to the Ocean of Bliss and to Sada Shiva!
Reference from Taittireeya Upanishad- excerpts from the section of Bhriguvalli

Stanzas 20-21-22- 23: Ultimate assertion by Paramatma; Reference Kathopanishad

Stanzas 24-25 : Phala Shruti- Reference Manu Smriti- Aachara Khanda- Prayashchitta Prakarana

Annexure : Shiva Sahasra Naama

ESSENCE OF KAIVALYA UPANISHAD

Nishkalam nishkriyam shaantam niravadyam niranjanam, amritasya param setum dagdhendhanam ivaanalam// Yadaa charmavad aakaasham veshtaaishanti manavaah, tadaa devam avigjnaaya dukkhasyaanto bhavishyati// Tapah prabhaavaad deva prasaadaaccha brahmaa ha svetaashvatarotha vidvaan, atyaashramibhyah paramam pavitram provaacha samyag rishi samgha jushtam// Vedante paramam guhyam purakalpe prachoditam, naaprashanantaaya daatavyam naa putrayaa shishyaaya vaa punah// Yasya Deve paraa bhaktir yathaa deve gurau,tasyaite kathitaa hy arthaah prakaashante mahaatmanah// (Paramatma is an essence of Purity and Spotlessness as a singular identity of integration with no parts of division as there is ‘Advaitam’ or of Duality or Multiplicity; That Truth is actionless since other energies which too are self-generated managing the affairs of Existence of the Beings such as Brahma-Prajapati or Maha Purusha with the active assistance or Maya the Illusory Powers to run the system of as Life as assisted by the Sub Powers of Devas as materialised by the mutual inter-action of Maha Purusha and Maha Maya! Figuratively speaking, if only Akaasha or the Interminable Sky is like a piece of leather and capable of being rolled out then the Form and Feature of the Supreme is possible of Realisation and the search of Almighty and of Bliss is what one could ever aspire! The great Maharshi Svetaashvara thus concludes that from times immemorial Maha Jnanis and Maha Yogis have made all out efforts by the intense-most endeavors of high austerities and extraordinary dedication and faith backed of course by the proactive blessings of Brahman Himself but the search has been age-old and elusive but for flashes of lightnings but once the Truth is realised by thrusting into the Unknown Realms of Eternity then the Highest Mystery in the Vedanta and no Teacher or Guide could ever lead him to but only have to ‘Swaanubhava’ or Self Experience! [Shvetaashvatara Upanishad VI. xix-xii]

Introduction

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

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

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

2. *Tasmai sa hovaacha pitaa- mahashcha pitaamasascha shraddhaa bhakti dhyana yogaad avehi, na karmanaa na prajaayaa dhaneva tyaagenaikeya amritatvam aanashuh/* Brahma replied that Brahman

might be realised by shradda-bhakti-dhyaana-and yoga or conviction, devotion, contemplation and focussed mental application but not by occupation, progeny, material prosperity . The preparatory grounding needs to be abandonment of samsaara coupled with rejection of desires, backed by deep introspection.

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

Sturdy Self Belief, **Will Power**, Application of Mind to situations demanding dynamism of thought and action should make realisation possible : VII.v.1-3) **Chittam** vaa va samkalpaad bhuyah, yadaa vai chetayatetgha samkalpayate atha manasyaati, atha vaacham iraayati, tam u maamnirayati, naamni mantra ekam bhaanti, mantreshu karmaani// Taani ha vaa etaani chittaikaayanaani chitte pratishthitaani, tasmaad yadi api bahu vid achitto bhavati, naayam astitibevainam aahuh, yad ayam veda, yad vaa ayam vidvaan nettham achittah syaad iti, atha yadi alpa viccchittavaan bhavati, tasmaa evota shushrutante, chittam hi evaisham ekaayanm, chittam aatmaa,chittam pratishtha, chittam upaassveti// Sa yash chittam brahmeti upaste, chittaani vai sa lokan dhruvaan dhruvah pratishtaan pratishtoyatamaanaan avyatamaanobhisidhyati, aavacchittasya gatam tatrasya yathaa kaamacharo bhavati, yashchittam brahmeti upaaste: asti, bhavavah, chittaad bhuyaa iti; chittaad vaa bhuyostiti; tamn me, bhagavaan, bravitva iti// (Having made the Sankalpa or a firm decision, then the perseverance and staying power of what has been resolved would be the sustenance that needs to be followed up; the chitta or the intelligence to hold despite obstacles is thus superior to the will. As one deserves and desires, he wills, decides and ascertains as how to give a practical shape to the realisation of the goal; in the process he resorts to think, propel the organ of speech to utter mantras and perform the rites. It is possible that there might be shortcomings and the application of intelligence would need to be supplemented from other sources; in other words, one needs to meditate on the thought process and wherever felt necessary make amendments as rigidities should be softened. Indeed, all possible omissions and commissions in the approach be incorporated and the modus operandi be revised as felt needed on a dynamic graph. The proverb states that most of the sections of the Society never even launch a project as they are basically diffident and know of their limitations; some handful of these do launch the project but as several hindrances crop up somewhere on way give up as tension overtakes their strong- enough will; but those very very few in millions face all the obstacles and finally reach the goal dropping many on the sideways! All these actions of perseverance emerge from thought and practical application of intelligence! Thus he who may be literally solitary to seek Brahman ought to contemplate and reflect deeply on intelligence in the form of Will Power to attain the absolute and unqualified world of Brahman as far as Will Power prevails.**Meditation** and Contemplation are superior to Will Power VII.vi.1-2) **Dhyaanam** vaa va chittaad bhuyah, dhyaayativa Prithivi, dhyaayativaantariksham, dhyaayativa dyauh, dhyaayanti vaapoh, dhyaayantiva parvataah, dhyaayantiva Deva Manushyaah, tasmad ya iha manushyaanaasm mahaitvam praapnuvanti dhyaanaapaadaamsha ivaiva te bhavanti, atha yelpaah kalahinaha pishunaaupavaadinaste atha ye prabhavah dhyaanaapaadaamsha ivaiva te bhavanti;dhyaanam upaassveti// Sa ya dhyaanam Brahmeti upaaste, yaavad dhyaanasya gatam, tatraasya yathaa kaamacharo bhavati yo dhyaanam brahmate upaaste; asti, bhagavah, dhyaanaad bhuya iti;dhyaanaad vaava bhuyostiti;tan me, bhagavaan, bravitviti/ ('Dhyaanam' or meditation is more effective than the consideration of Will Power since after all the Self Determination has to pave way for Meditation. The process of meditation to Brahman is not a simple task! Primarily, one has to conquer the material world centering the Earth. Then the contemplation needs to surmount 'Dyauh'or the Intermediate Space. It is not an easy task to overcome the pulls and pressures of the Swarga by 'dhyana'. Then meditation of the glory of water and the high mountains needs to be prevailed upon. Then comes yet another intensity of humanity and divinity which has such a strong pull that is simply unimaginable and that complexity of that tough intensity is a near impossibility! Those among human beings who had already scaled the dizzy elevations and summits of glory in the pursuit of Brahman are not only few and far between but even of the stature of Naradas and Maharshis slip down the valleys of failures out of jealousies and pettinesses. Such situations abound when meditation becomes warranted against pinnacles of meditation! It is stated that he who meditates on Meditation, he who is

identified with what Meditation is all about, he attains freedom of movement of thought, action and deed; and he who is identified with meditation is indeed the Reality of Meditation itself!) Vigjnaanam or **Enlightenment** as facilitated by the fund of knowledge takes a futher step forward to realise Brahman: VII.vii.1-2) **Vijnaanam** vaa va dhyanaaad bhuyah, vijnaanena va Rig Vedam vijaanaati, Yajur vedam Saama Vedam Atharvanam chaturtham, itihaasa puraanam panchamam, Vedaanaam Vedam, pitryam, raashim, daivam, nidhim, vaakovaakyam, ekaayanam, deva vidyaam, brahma vidyaam, bhuta vidyaam, kshaatra vidyam, nakshatra vidyam, sarpa devajana vidyaam, divam cha prithivim cha vaayum chaakaasham, chaapascha tejas cha, devamscha manushyaamcha pashumcha vayaamsicha trina vanaspatinshvaapadaani aakeeta patanga pipeelikam dharmam chaadharmam cha satyam chaanritam cha saadhu chaasaadhu cha hridayagjnaam chaahridayajnaam chaannam cha rasam chemam cha lokam amum cha vigjnaanenaiva vijaayanti, vigjnaanam upaassveti// Sa yo vigjnaanam Brahmeti upaaste, vigjnaanavato vai sa lokaan jnaanavobhisidhyati, yaavad vigjnaanasya gatam, tatrasya yathaa kaamocharo bhavati, yo vijnaanam Brahmeti upaaste; asti, bhagavah, vigjnaanaad bhuya iti; vigjnaanaad vaa va bhuyosteeti; tan me bhagavan, bravitva iti/ (Reverting back to to basics, Sanat Kumara did appreciate the fund of extraordinary Vigjnaana of Brahmarshi Narada, which indeed was the breaking point of the quest of Brahman! Indeed, dhyanam or contemplation is possible on the strength of knowledge and **enlightenment!** Knowledge is amassing huge funds of empirical information and facts, while Vijnanam is the capacity for assimilation and understanding which is the bottom of **Critical Analysis!** Now, he who meditates on such deep and close assesment of Brahman, might be able to understand the range and depth of Brahman! But alas, none is sure to gauge the range and depth of Brahman as the proverbial origin and depth of Shiva Linga remains enigmatic! He who meditates Brahman might have a hope on the understanding of what kind of Truth that he is!)]

Stanza 3: Intensive Introspection overcomes Arishad Vargas

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

Stanza 4: Renunciation and Vigjnaana guides to Emancipation

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

Reference from Mundaka Upanishad towards to the Ultimatae III.ii.5-6) *Sampraapyainam Rishayo jnaana triptah kritamaano vitta-raagah prashantaah, te sarvagam sarvatah praapya dheeraa yuktaatmaanah sarvam evavishanti// Vedaanta- vijnaana-sunishchitaarthah -sanyaasa yogaadyatayah shuddhasatvaah, te brahmalokeshu paraantakaale paraamritaah parimucchyanti sarve//* (Once having visualised the Ultimate Truth as the very Self and none else, the Rishis become ‘jnaana triptas’ or contented with that outstanding revelation and as ‘kritaamanaah’ or getting established in the identity of the Self, experience the qualities of ‘veetaraagah’ and ‘prashaantah’ or freedom of attachments and composure as all the senses get totally withdrawn. They thus perfect themselves as dispassionate, tranquil Souls merge themselves into the All Knowing having once for all snapping the physical adjuncts created by the thick layer of ignorance ! Those have transformed themselves as the Supreme Self’ being the ‘Vedanta-Vijnaana-Sunischitaarthas’ or with the mastery and sharpness of Veda Jnaana, have since turned out as ‘shuddha satvaah’ or purified in mind through ‘sanyasa yoga’ or the yoga of monk like existence of solitudde, worship and contemplation. At ‘paraantakaale’ or the time of termination of life,

these glorious Souls become ‘brahma lokeshu’ as ‘paraamritaah’ or of Immortality just as without the footprints of birds untraced on the surface of running flow of water!

Stanza 5: Renunciation and Yoga

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

Stanza 6: Hridaya Kamala awakens Antaratma

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

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

Dhyana Bindu Upanishad :

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

Chhandogya Upanishad:

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

VIII.i.1) *Harih Om, atha yad idam asmin Brahmapure daharam pundarikam veshma, daharosminn antaraakaasha, tasmin yad antah, tad anveshtavyam, tad vaa va vijijnaasitavyam/* (Harih Om! There is a need to enable normal understanding to identify the Individual Self with the Absolute and Superlative Self; this is especially to conceive the Object with qualities like organs and senses in the mortal world viz. the Self, as juxtaposed with the Ultimate Reality in terms of Space, Time and other derivative features of the Pancha Bhutas or Five Elements. This is why normal knowledge of mortal conditions vis-à-vis the macro view of higher and applied situation becomes needed. Therefore then, a lotus like small space viz. ‘daharaakaasa’ within the dwelling place of Brahman is viewed for the understanding. The inference is that Brahman has manifested himself in the form of an Individual Soul called Existence and even as the latter is totally detached, there are officials of that abode who are responsible for the maintenance of that abode which is purely temporary ; once that Individual Soul-which is but a reflection of Brahman himself- is transferred then a new abode gets ready and the Manifested Brahman called Individual Self- is migrated too again on temporary duty. Thus the mirror images of the Original Brahman keep moving to varying

abodes on purely temporary basis! But the original is always intact and the duplicate reflections are in circulation from birth to birth of the mortal bodies!) VIII.i.2-3) *Tam ched brhuyuh, yad idam asmin Brahma Puredaharam punadikam veshma, daharosminn atharaakaashah kim tad atra vidyate yad anvesh –vavyam yad vaa va vijjnaasitavyamiti sa bruyaat // Sa bruyaat: yaavaan vaa ayam akaashah, taavan eshontarhridaya aakaasha; ubhe asmin dyaavaa prithvi antar eva saahite, ubhavagnischa vaayuscha Surya Chandramasaav ubhau, vidyun nakshatraani yacchaasyehaasti yaccha naasti sarvam tad asmin saahitam iti/* (As one enquires that since at the abode of Brahman there was a lotus space then what would be that small space that would have to be realised! The reply has to be as follows: That specific space within the heart is as huge and cosmic as space outside within which are enveloped the heaven and earth, Fire and Air, Surya and Chandra, lightnings and Stardom, and so on! Whatever one perceives in the Universe is but a part of the unknown!) VIII.i.4-5) *Tam ched bruyuh asminsched idam Brahma pure sarvam smaahitam sarvaani cha bhutaani sarve cha kaamaah yadaitajjaraa vaapnoti pradhvamsate vaa, kim tatotishisyataiti// Sa bruyaat: naasya jaraayaitajjeeryati, na vadhenaasya hanyate; etat Satyam Brahma puram asmin kaamaah samaahitaah; esha atmaa-pahata-paapmaa vijaro vimrutyur vishoko viji-ghaastopipaasah, satya kaamah satya sankalpah, yathaa hi eveha prajaa anvaavishanti yatha anushasha -sanam, yam yam antam abhikaama bhavanti yam janapadam, yam kshetra bhaagam, taam tam evopa jeevanti//* (The next query would be that if all aspirations and desires of the Beings are fulfilled in the abode of Brahman, then how about old age, diseases and such problems occurred, and what would be the answer to such natural mis-happenings! Then the answer would be that Brahman would not be victim of age, disease, death. Indeed this is always so in the true abode of Brahman where only positive blessings are derived. This is Brahman or the Self that has no decay, disease and death; it would be free from sins, and the resultant negative impact of sorrow, hunger, thirst, unfulfilled desires and unfulfilling will. But if the mind which is the head of body limbs misdirects vision, speech and the concerned senses, understandably the serving agents would obey their master and sins or virtues as the case might be are recorded on the balance sheet of Fate, while the Self or the Inner Conscience which for sure is not responsible for the acts of omission and commission would remain as a mute spectator! Eventually the Being with its body adjuncts would have to suffer or enjoy the consequences; the blame or blessing is thus not, repeat not, due to the Self or Brahman since both being the same of Purity, but perhaps to what is called Fate or the balance sheet account on the basis of the body actions!) VIII.i.6) *Tad yatheha karmajito lokah kheyate, evam evaamutra punyajito loakaah kshayite; tad ya ihaatmaanam ananuvidyaa vrajanti etamscha satyaan kamaan, tesaam sarveshu lokeshvakaama charo bhavati; atha ya ihaatmaanam anuvidyaa vrajanti etaamscha satyaankamaan, tesaam sarveshu lokeshu kaamcharo bhavati/*(Just as the deeds of evil are exhausted the results get diminished, the impact of virtuous deeds too gets lessened. Therefore, those who depart from this world without realising the Self as instructed by teachers or on their own efforts continue to be in the endless chain of births and deaths . But the select handful who succeed enjoy freedom of movement and enjoy bliss)

Now the Soundarya Lahari details the Lotus feet of Amba:

87. *Himaani-hantavyam hima giri nivasaika chaturau, Nisaayaam nidraanam nishicha para bhaage cha vishadau; Varam lakshmee paathram shriyam ati srijanatau samayinam Sarojam tvad paadau janani jayatash chitram iha kim/ Jagajjanani! Padadwaya prabhajaala paraakruta saroruhaa/* Both of Your celebrated feet defy and demean the splendour the distinction of lotus flowers. You as the brilliant daughter of Himalayas ever moving about on icy mountains would witness a situation of closing lotuses in cold and frost and their openings during the day times due to Sunshine. Indeed your paada padmas are always fresh in the nights and days alike. Could the fearless beautiful and fragrant natural lotuses be comparable ever with the reputation of your unparalleled feet! *Dhunaanam pankougham parama sulabham kankakulairvikaasa vyaasangam vidadhad aparaadheena manisham/ Nakhendu jyotsnaabhirvishada ruchi kaamaakshi nitaraam asaamanyam manye sarasijamidam tepada yugam/* Normal lotuses are born of padma ‘pankha’ are moving about and are basically dependent on

Surya Kiranas for full bloom .Jagajjanani's are not sullied with mud but is 'Pavanaagni sambhava'. Indeed Devi's 'shri charanas' possess extraordinary excellence, as they emanate both 'loukikaananda' and 'Aloukikaananda' or worldly joy as well as eternal bliss! Vidwan Lakshmidhara explains: Sarva Loka Janani! You are ever calm and peaceful alike during day or night, irrespective of timings and is also ever ready to protect and provide refuge to your devotees. Is it not an astonishing revelation that while you are equanimous on an icy mountain or in the company of Lakshmi priya sarojas alike! Undoubtedly indeed your sacred feet are replete with far reaching features than the fully bloomed lotuses that are Lakshmi's favourites! MAHA SWAMI of Kanchi compares Amba's feet with lotuses; the lotus wilts on snow since *himaneni hantavyam*. Now, *Himagiri nivasaika chaturou/* or Her feet will neither wilt nor fade as she walks in snow; further the lotus folds or seems to sleep at night: *Nishaaya nidharaanaam/* The folding of the lotus at night is like one sleeping with one's eyes closed. Her feet are always on the move to let devotees secure their blessings. *Nishi charama bhaage cha visadau:* awake this whole night ablossom/ Further, the Lotus Goddess Lakshmi to reside in it: *Varam Lakshmeepaatram/* Further: *Shriyam atisrujantau samayeenaam/* they create Lakshmi for each and every one of those who follow the way of worshipping Amba called 'Samaya'. In other words Amba's feet grant her devotees good fortunes in all respects. The sacred feet confer on Her devotees all auspiciousness, all wealth. If the lotus keeps Lakshmi within itself, the sacred feet of Amba pours out Lakshmi to every one. *Sarojam tvapaadhau janani jayatas -chitramiham kim:* Janani: Your feet triumph over the lotus: indeed Amba's auspicious are for ever!

Stanza 7: Essence of Parama Shiva

Tam aadimadhyanta viheenam ekam vibhum chidaanandam aruupam adbhutam Umasahaayam parameshwaram prabhum trilochanam neela kantham prashaantam dhyaatvaa munir gacchati bhutanim samasta saakshim tamasah parastaat/

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

References 1. Brahmanda Purana 2. Soundarya Lahari and 3. 'Paramaatha Saara'

1. Brahmanda Purana:

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

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

*Janardanam/ Tatah sarvey vayam bheetaaswaameva sharanam garaah, Suraanaamasuraanaam cha shrutwaa vaakyam bhayaavaham/ (Pitamaha Brahma! When the ocean was being churned, terrible fire of poisonous fumes emerged which was like 'Kaalaagni' that might destroy the Universe at the terminal time of the Yuga. It has even turned the red physique of Janardana into black colour and on seeing this we got frightened and have come to you for refuge!) Brahma replied that the Kalaagni thus created is not possible of elimination by neither himself nor Vishnu but could only be extinguished by Shankara alone; so saying Brahma recalled Omkara Mantra and prayed to Parama Shiva as follows: Namastubhyam Virupaaksha Namastey Divya chakshusey, Namah Pinaaka hastaaya Vajrahastaaya vainamah/ Namahstrailokya naathaaya Bhutaanaam pataey namah, Namah Suraari hantrecha Soma Suryaagni chakshusey/ Brahmaney chaiva Rudraaya Vishnavey chaiva tey namah, Sankhyaaya chaiva Yogaaya Bhutagnaamaaya vai namah/ Manmathaanga vinaashaaya Kaala prushtaaya vainamah, Suretasetha Rudraaya Devadevaaya ramhasey/ Kapardiney Karaalaaya Shankaraaya Haraaya cha, Kapaaliny Virupaaya Shivaaya Varadaayacha/ Tripuraghna Makhagnaaya Maatranaam pataye namah, Vriddhaaya chaiva Shuddhaaya Muktaayaiva Balaayacha/ Lokatrayaikaveeraaya Chandraaya Varunaayacha, Agraaya chaiva chograaya Vipraayaaneka chakshusey/ Rajasey chaiva Satvaaya Namasteyvyatayonaye, Nityaaya chaivaanityaaya nityaanityaayavainamah/ Jagataamaarti –naashaaya Priyai Naaraayanaaya cha, Umaapriyaaya Sharvaaya Nandivaktraankitaayacha/ Pakshamaasarthamaasaaya Ritusamvatraraa -yacha, Bahu rupaaya Mundaaya dandinecha Varuthiney/ Namah Kapaala hastaaya Digvaasaaya Shikhandiney, Dhanviney Rathiney chaiva Yaminey Brahmachaariney/ Rujyajuhssaamavedaaya Purushaayeshwaraayacha, ityevamaadicharitai stotrih stutya namostutey, evam stutwaa tato Brahmaa pranipatya varaananey/ (Our prayers to you Virupaksha or of Uneven and of Divine Eyes; Our greetings to you Pinaaka Hasta, Vajra Hasta, Trailokyanaadha, Bhutapati, Suraari; You have Soma-Surya and Agni as your eyes; You are Brahma, Rudra and Vishnu; Samkhya, Yoga and congregation of all Spirits; You are the Destroyer of Manmatha; Kala Prushta or the Backing of Kala Deva or the God of Time; the Sacred Virility; Rudra; Deva Deva; Kapardini, Karaala; Shankara; Hara; Kapalini, Virupa; Shiva; Varada or the Benefactor; the Killer of Tripurasura; the Destroyer of Daksha Yajna; the Chief of Deva Matrikas; Sanatana, Shuddha; Mukta; Bala; Unique Hero of Three Lokas; Chandra, Varuna, Agra or the Elder; Ugra or the Irate; Vipra, Multi-Visioned; Personification of Rajasa and Satwa Gunas; of Unknown Origin; Nitya or Everlasting; Anitya or Temporary; Both Permanent and Unstable; Perceivable and Imperceivable; Chintya or Possible of Meditation and Achintya or beyond Contemplation; Shiva! You are the Form of various Time Units like Fortnight, Months, Seasons, and Years; You are Multi-Figured; of Shaven head; wearer of a 'Danda' or Staff; Leader or Army called Varudhini; Kapala hasta or the holder of a Skull; Digvastra; Shikhandi or of a tufted head, Dhvani or Sound; Rathi or the Charioteer; Yami or Self-Controlled; the Embodiment of Ruk-Yajur-Sama Vedas; Purusha; Ishwara and Bhagavan who is praised on several ways by devotees!) As Brahma eulogised Shiva as above, the latter enquired of the reason of Brahma and Devas approaching him and Brahma explained the urgency of the situation as Devas and Danavas undertook the deed of churning the Ocean of Milk and in the process emerged 'Kaalaagni' or the unprecedented and ever-increasing out-break of huge poisonous conflagration enveloping the Skies and there was no other might in the Worlds except himself capable of devouring the 'Halahal'. Maha Deva readily agreed to consume the poison and as soon as commenced to do so, his throat turned blue and there was a sensation in the throat as though Takshaka the King of Cobras was licking his tongue and the 'Kaalakuta' or the worst kind of poisonous stream was discharging which Maha Deva controlled instantly lest the flow would travel down and possibly damage the body parts presumably hurting the Lokas in his stomach; then he retained the enflamed blue-coloured poison in his throat and thus secured the epithet of **Nilakantha**; Suraasuraas, Yaksha, Gandharva, Bhuta, Pischacha, Uraga and Raakshasas were bewildered to witness the Scene of Maha Deva's gulping the Halahala and broke into spontaneous and exclamatory commendation: and exclamatory commendation: *Aho Blam Viryaparaakkramastey twaho Vapuryoga balam tavesha/ Aho Prabhutwam tava Deva Deva Mahaadbhutam Manmathadeha naashana, Twameve Vishnuschaturaanatwam twameva Mrityurvaradastameva/ Twameva Suryo Rajanikarascha Vyaktiswameyyaasya charaacharasya/ Twameva Vahnih Pavanastwameva Twameva Bhumih Salilam twameva, Twamevy Suryasya**

charaacharasya Dhaataa Vidhhaata Pralayastwameva!(Ishwara! What an unimaginable and most surprising capacity that you possess! Your valour and intrepidity are unique and awe-inspiring! Manmadha naashaka! Deva Deva! How extraordinary is your Governance! You are Vishnu! You are the Chaturmukha or Four Faced Brahma! You are Mrityu, You are Varada, You are Surya, You are Chandra, You are indeed the Form of ‘Charaachara Jagat’; You are Agni; Vaayu Deva too; You are Prithvi; You are Jala; indeed you are the Supreme Creator, the Preserver and also the Extinguisher!). Bhagavan Shiva asserted: Any of my Bhaktaas would read or hear this incident of Nilakantha would secure benefits galore: Brahmanas would enrich their knowledge of Vedas; Khsatriyas secure plenty of Land; Vaishya would reap immense profits and riches and all others would secure happiness. Those who suffer from ill-health and chronic diseases would gain excellent health; if under any kind of duress including even imprisonment would become free; the expectant mothers would be assured of easy and comfortable deliveries; unmarried would secure admirable life-partners; those who lost wealth would recover it in double measure. Such devotees would also receive the fruits of charity of hundreds of cows; those who read even a Stanza would be rid of bad dreams, obstacles, evil spirits and fears of any kind!

Shiva as a Column of Fire: When King Bali conquered Swarga by defeating Indra and Devas, Vishnu assumed the Incarnation of Vama Deva and subdued Bali and freed TriLokas from the rule of Daitya-Danavas. The ever grateful Devas were re-instated and approached Bhagawan Vishnu lying the Milk of Ocean; they accompanied Siddha-Brahmarshi- Yaksha- Gandharva-Apsara- Naga-and others to convey their gratitude to Narayana as Dharma was revived and injustice was abolished. Vishnu then replied that he was redeemed by a higher Deity who created the Universe in totality and that he was made to conceive from his belly a lotus on which was materialised another magnificent Being with Four Heads seated on a deer skin and carrying Kamandalu or the Vessel of Sacred Water called Brahma. Even as Vishnu mentioned this, Brahma arrived and asked Vishnu as to who was he! Brahma stated that he was a Swayambhu or Self-Born and Vishnu claimed that he was not only the Creator but the preserver too. While this dialogue was going on, there appeared a huge ‘Agni Stambha’ or a Column of Fire. Both Brahma and Vishnu visioned the Column which was unusually resplendent and hot and as they went nearer it looked like a Linga an image of cosmic manhood and a Phallic symbol. It was made neither of Gold nor Silver nor even of a metal nor stone. It was seen or disappeared in flashes and looked as high as Sky and far underneath the Ground. The vision of this fiery column was frightening even to Vishnu and Brahma, let alone Devas and others who approached Vishnu for thanks-giving. Both Brahma and Vishnu realised that their own egoistic seniority inter-se was meaningless as there indeed was another far Superior Entity was visible before them. Brahma suggested that he would like to see the height of the Fiery Linga and requested Vishnu to assess its depth and gave themselves an outer limit of thousand years to accomplish the discovery failing which they could return to the same Place. As both of them failed in their missions they returned and prayed to the Linga as follows: *Namostu tey Lokasuresha Deva Namostutey Bhutapatey Mahaatman, Namostutey Shasvata Siddha Yoginey Namostutey Sarva Jagat pratishthita/ Parameshti Param Brahma twaksharam Paramam padam, Jyesthastwam Vamadevascha Rudrah Skandah Shivah Prabhu/ Twam Yagnastwam Vashatkaarastwamomkaarah Paratapah, Swaahaakaaro Namaskaarah Samskaarah Sarvakarmanaam/ Swadhaakaarascha Yagnascha vrataani niyamaastathaa, Vedaa lokaascha Devaascha Bhagavaaneva Sarvashah/ Aakaashasya cha Shabdastwam bhutaanaam Prabhavaapyayah, Bhumou Gandho Rasaschaapsu tejorupam Maheshwarah/ Vaayoh sparshascha Devesha Vapushchandra -masastathaa/ Buddhou Jnaanam cha Devesha Prakruter beejamevacha/ Samhartaa Sarvalokaanaam Kaalo Mrityumayomtakah, Twam dhaarayasi lokaam streemstwameva srujasi Prabho/ Purvena Vadanena twamindrastwam prakaroshi vai, Dakshinena tu vaktrena lokaansamkshipasye punah/ Paschimena vaktrena Varunastho na samshayah, Uttaarena tu vaktrena Somastwam Devasattamah/ Ekadhaa Bahudhaa Deva Lokaanaam Prabhavaa- pyayah, Adityaa Vasavo Rudraa Marutascha Sahaashvinah/ Saadhyaa Vidyaadharaa Naagaaschaaranascha Tapo - dhanaah/ Vaalakhilyaa Mahaatmaanastapah Siddhaascha Suvrataah/ Tatwatah Prasutaa Devesha yechaanye niyatavrataah, Umaa Sitaa Sinivaali Kuhurgayatrya evacha/ Lakshmih Kirtirdhrutirmedhaa Lajja Kantirvapuh Swadhaa, Tushiti Pushtih Kriyaachaiva Vaachaam Devi Saraswati, Twattah Prasutaa Devesha Sandhyaa Raatristathaiva cha/ Suryaayutaanaamayutaprabhaava Namostutey Chandra*

Sahasragoura, Namostutey Vajra Pinaakidhaariney Namostutey Saayaka chaapa paanaye/ Namostutey Bhasma vibhushitaanga Namostutey Kaama Sharira naashana, Namostutey Deva Hiranya garbha Namostutey Deva Hiranyavaasasey/ Namostutey Deva Hiranya yoney Namostutey Hiranyanaabha / Namostutey Deva Hiranya retasey Namostusey Netrasahasrachitra/ Namostutey Deva Hiranyavarna Namostutey Deva Hiranyakesha, Namostutey Deva Hiranya Vira Namostutey Deva Hiranya daayiney/ Namostutey Deva Hiranya Naatha Namostutey Deva Hiranya Naada, Namostutey Deva Pinaakapaaney Namostutey Shankara Nilakantha/ (Salutations to You the Lord of Lokas, Devas and Sarva Bhutas, Mahatma! You are the One with everlasting yogic powers and the One who established in all over the Lokas; You are the Parameshthi or the Supreme Deity, Param Brahma or the Ultimate Brahma, the Final Destination; You are the Jyeshtha or Senior Most, Vamadeva, Rudra, Skanda, Shiva and Prabhu; You are the Yagna Swarupa; Vashatkara or the All- Pervasive Supreme Controller and the Personification of Sacrifices; Omkara Swarupa; Swahakara or the Embodiment of all Yagna karmas; Samskaara or the Great Reformer; Sarva Karmanaam or He who directs all the Sacred Deeds; Swadhaakara or the Emblem of all the deeds in connection with worship to Pitru Devatas; the decider of the Regulations in the performance of Yagnas and Vratas; You are the Highest Authority on Vedas, to the Lokas, of Devas and for everything. You are the Akaasha (Sky) and its Shabda (Sound); You are the Origin and Termination of all the Beings; You are the Bhumi and its Gandha or smell; you are the Physique of Chandra; the Feelings of the Heart and the Knowledge of the Mind; You are the Basic Seed to Prakriti or Nature; You are the Samharta or Mrityu or Kaala; you are the Preserver and Sustainer of all the Lokas; the Supreme Creator; you keep Indra on your Eastern side; retain all the Lokas on your Southern side; keep Varuna on your west; keep Soma on your Northern side; Devadi Deva you are the creator and destroyer of the Lokas not once but again and again repeatedly. Maha Deva! You are the manifestation of Adityas, Vasus, Rudras, Maruts, Aswinis, Sadhyas, Vidyadharas, Naagas, Charanas, Valakhilyas the Tapaswis; Siddhaas; and all the Mahatmas. Parama Shiva! you are the Srashta of Uma, Sita, Sinivali, Kuhu, Gayatri, Lakshmi, Kirti, Dhriti, Medha, Lajja, Kanti, Vasus, Swadha, Tushti, Pushti, Kriya, Sarasvati, Sandhya, and Raatri. You have the brilliance of Ten Thousand Suryas and thousand Chandras; Vajra Pinaka Dhari or the Wearer of Pinaka or Bow and Arrows of Diamond-like radiance, rigor and resistance! Both Brahma and Vishnu continued to extol Parameshwara further: Bhasma Vibhushita, Mammadha marana kaaraka; Hiranya Garbha, Hiranya Vaktra, Hiranya Yoni, Hiranya Naabha, Hiranya Retasa, Sahasra netra yukta; Hiranya Varna, Hiranya Keshha, Hiranya Veera, Hiranyaprada, Hiranya Natha, Hiranya dhvani kaaraka; Shankara; and Nilakantha!) As Nilakantha was glorified by Brahma and Vishnu as above, he replied with the thunderous voice of clouds and a reverberating voice that filled up the Universe stating that he was indeed pleased with their commendation and asked them to visualise his Maha Yoga Shakti as they could not ascertain his beginning or end of his Linga Swarupa. He confirmed that both of them were born to him and were of his own 'Amsha' or his Alternate Shakti. Brahma was born of Maha Deva's right hand and Vishnu from his left hand and was invincible in any Loka! He blessed both of them and directed them to discharge their duties viz. Brahma to create and Vishnu to Preserve Dharma (Virtue) and Nyaaya (Justice).

2. Soundarya Lahari:

Prakriti is energy, activity, vibration and creative power. Parameshvara is stable, inactive, immobile and insensitive- yet the Supreme. Kanchi Mahaswami states: ' Shiva is quiescent and motionless and Shakti that keeps everything pulsating, from planets and stars to the atom, and is inseparably united. Shiva can be called matter and Shakti energy. Not only are Shiva and Shakti united being basically the same as confirmed by atomic science according to which too matter becomes energy. Thus 'without being united with you, can Shiva even stir! The first vibration by which the Parabrahman becomes aware of Itself is caused by Amba. Thereafter it is vibration after vibration in 'aarojana and avarohana' manner being Praana the Life Energy!'

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

Paramaatha Saara:

Yadi punar amalam bodham sarva sumutteerna boddhur kartrumayam, vitamam anastami- todita bhaa rupam satyasankalpam// Dik kaala kalana vikalam dhruvam avyayam Ishwaram supari- purnam, bahutara shakti vraata pralayodaya virachinaika kartaaram//Srishtyaadi vidhi suvedhasam aatmaanam Shivam ayam vibhudhyeta, kathamiva samsaarisaad vitatasya kutah kva vaa sharanam/ (Stanzas 64-66) (How magnificent it would be to vision The Self as Parameshwara Parama Shiva! Indeed, He is Nirmala or the undefiled consciousness, Chitanya or of the essence of purity and energetically ever active, Niratishaya or the Singular One with exaltation over the entirety of the Universe, ‘jnaatrutwa and kartruvya swarupa’ or one with sublime awareness and the foremost guidance to dutifulness - the subject and the agent; ‘vistruta’ or omnipresent and omniscient, bhaa rupam or the utmost radiance and Illumination, ‘satya sankalpa’ or of truthful resolution, never sets nor rises or ‘anaadyanta’ (stanza 64); dikkaalalana vikala or free from limitations of space and time, dhruva or of utmost steadfastness, avyaya or everlasting, Ishwara the top most paramatma, suparipurna or the One with completeness of sagacity

and virtue, ‘bahutara shakti vraatapralayodara’ or the Supreme Creator of Innumerable Shakti Utpatti-dharana-pralaya kara or the Generator- Administrator-and Terminator of Endless variety of Powers (stanza 65); the Unique one with the paramount expertise to plan and execute to perfection to create the art of crafting and maintaining the ‘Samsara’ that permeates ‘Shivatwa’ or of Heights of Auspiciousness; how indeed are you capable of crafting such amazing Universe! My total dedication and sincere prostrations to you Maheshwara!) Stanza 1: *Param parastham gahanaad anaadim ekam vishishtam bahudha guhaasu, sarvaalayam sarva chachaacharastham twameve Shambhum sharanam prapadye/* (Maha Shambho! We beseech you as the ultimate refuge since you indeed are the totality of the Universe. This awareness is camouflaged by ‘gahanaadi’ or the skies and the related ones which constitute the all covering ‘Maya’ the non reality beyond which is visioned the real and the permanent; this Maya covers all the Beings including the so called embodiments of knowledge and perception down to unintelligent ignoramus and even ‘sthavara jangamas’ or the Beings with or without mobility. You are but actually the final destination of one and all ranging from maha jnanis to insects. You are the Parama Tatwa Bhokta as the truly independent Bhogya Swarupa) Stanza 2-3: *Garbhaadhivaasa purvaka maranaantaka dhukha chakra vibhraantah, aadhaaram bhagavantam shishyah papaccha paramartham/ Aadhaara kaarika - abhih tam gururabhi bhaashate sma tatsaaram, katatyabhinavaguptah Shivashaasana drishtiyogena/* (As the ‘Duhkha Chakra’ or the ever revolving cycle of sorrow with flashes of some joy like reliefs, eversince one’s births and deaths of each and every Being, what indeed be ‘Paramartha’ or the real purpose of Life asked the disciples of the Guru. Stanza 4) *Nija shakti vaibhava bharaad anda chatushta -midam vibbhagena, shatirmaayaa Prakritih Prithivicheti prabhaavitam Prabhunaa/* (Bhagavan Maheshwara who indeed is the Ever Blissful Magnificence overshadowed the Universe in Entirety and divisioned the ‘Anda Chatustaya’ or Four folded ‘Brahmanda’ viz. Shakti, Maya, Prakriti and Prithvi or the Energy, the Ignorance/ Make Belief, the Nature and Earth. Vastu Swarupa or Materialism that binds any Being; Atma Tatwa or the Mistaken Self or the ‘Mahaa- Ahamkaara’ or the Complex Self Ego mistaken as ‘Aham Brahmasmi’; ‘Praakritika Antahkarana’ or the Self stimulated by ‘Panchendriyas’ as devised by ‘Jnaanendriyas’ for smell, taste, hear, touch and reproduce and ‘Karmendriyas’ or nose, tongue, ears, skin and the last .The action-reaction agency being the Mind is essentially qualified for motivation and is governed by the proportionate mix of Satva-Rajas-Tamo gunas and Bhagavan Vishnu is the Chief Anchor of the unique mix thereof. Now the ‘Prithvyanda’ the fourth part of the ‘Anda Chaturasya’ of Earth: this is applicable one and all in ‘Srishti’ right from human beings down to ‘krimi-keetaas’ or ‘sthaavara jangamas’ or the moving and non moveable Beings whose Creator is Brahma Deva Himself. Stanza 5) *Tatraanatarvishmamidam vichitratanu karana bhuvana santaanam, bhoktaa cha tatra dehi Shiva eva griheeta pashubhaavah/* (From these four parts of the Universe in totality, a fantastic range of physiques of Beings got generated with faces, hands, feet and so on - some which fly to high skies, some which dwell in water, some crawl underground with differently abled of a staggering variety. Indeed, all the Beings in the entire creation surfeit with ‘pashu bhava’ or lack of appropriate knowledge-base of Awareness of Paramartha is Maheshwara Himself. Stanza 14: *Shiva Shakti Sadaa Shivataam eshwara vidyaamayem cha tatwa dashaam, Shakteenaam panchaanaam vibhakta bhavena bhaasayati/* (By recalling the Shuddha Tatwas or the Pure Elements viz. Shiva, Shakti, Sadaashiva, Ishwara, Sadvidya Mayi, the Parama Tatwas represent the Swa Swarupas or the Forms of Individual Selves as the Unique Integrated Maha Tatwa. The Swa Swarupas are representative broadly of Chid-Ananda-Ichaa-Jnaana-Kriya the Pancha Maha Shaktis or alternatively Shiva, Shakti, Sadaa Shiva, Ishwara and Vidya. The Collective Form is named ‘Atyanta Chamatkaara Swaswarupa’ and there beyond the SHIVA TATWA. Now, one interpretation of the Shuddha Tatwaas states: Shuddha Vidya is This-ness in Thisness; Ishwara denotes Thisness in I-ness; Sadaashiva signifies I-ness in Thisness; Shakti is I-ness and Shiva is I AM NESS. ‘Ahamidam’ and ‘Aham Asmi’.]

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

Sa Brahmaa sa Shivaa sendrah soahsharah paramah svaraata, sa eva vishnuh sa praanaah sakaalognih sa chantrama/. Parameshwara is the totality of divinity, be He Brahma the creator, Shiva the ‘karma

nirnaya karta' or of the pluses and minuses of every pranis as well as the Divinities of all classifications, He is Indra the Head of Devas; He is Vishnu the preserver and the sustainer of law and order in Srishti too. He is life and vitality the Praana; He is Kaala maana of the the eternal binks of eyes to shad rithus or seasons, years, yugas, kalpas and so on till eternity. He is Pancha Bhutas and the fall out of Panchen - driyas, and the coolness of Chandra in the nights vis a vis the radiance of the day of Surya.

Reference Linga Purana's description of Shiva's Vishwa Rupas :

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

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

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

Reference excerpts from Purusha Sukta and Linga Purana about Mrityunjaya Mantra

Purusha Sukta:

1) *Sahasra Sirsha Purshah Sahasraakshah Sahasra paat, Sa Bhubim Vishvato Vrutwaa 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 Vedagum sarvam yadbhutam yaccha bhavyam, Utaamritatwa--syeshaanah yadanney naa ti rohati*/(He is and was always

present submerging the past and the future and is indestrucible and far beyond the ephemeral Universe) 3) *Yetaavaa nasya Mahimaa Atojyaaya -gumscha Puurushah, Paadosya Vishwa Bhutaani Tripaadasya -amritam Divi/* (What ever is visualised in the Creation is indeed a minute fraction of His magnificence and what ever is compehensible is but a quarter of the Eternal Unknown) 4)*Tripaadurdhwa Udait Purushaha Paadosyehaa bhavaatpunah, Tato Vishvan -gvyakraamat saashanaa nashaney abhi/* (Three-fourths of the Unknown apart, one fourth emerged as the Universe and the Maha Purusha is manifested across the Totality of the Beings including the animate and inanimate worlds) 5) *Tasmaadwiraadajaayata ViraajoAdhi Puurushah, Sa jaato Atyarichyata paschaadbumimatho purah/* (From out of that Adi Purusha, the Brahmanda came into Existence and Brahma spread himself all over and became Omni Present. Then He created Earth and Life to Praanis.) 6)*Yatpurushena havishaa Deva Yagna matanvata, Vasanto Asyaaseedaajyam Greeshma Idhmassharaddhavih/* (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 Abadhnan Purusham Pashum/* (To this Yagna, Pancha Bhutaas of ‘Prithi-vyaapas-tejovaayura akaashaas’ and the Day and Night as the ‘Parithis’ or the boundaries of the Yagna Kunda; twenty one Tatwaas viz. Pancha Karmendriyas, Pancha Jnaanendriyas, Pancha Bhutas, Three Ahamkaaras, Three Tanmatras of Sprasha-Rupa-Rasa; and Mahatawa as Samidhaas; Devatas as Ritwiks and Brahma as Yanga Pashu) -----14) *Chandramaa Manaso jaatah Chaksho Suryo Ajaayatam, Mukhaadindraaschaagnischa Praanaadvaayurajaayata/* (From His Mind was manifested Chandra Deva, His eyes Surya Deva, His face Indra and Agni and from His Prana the Vayu Deva);15) *Naabhyaa aaseedantariksham Seersshno 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 Tamasastu paarey, Sarvaani Rupaani Vichitya Dheerah Naamaani krutwaabhivadan yadaastey/* (Thus I have realised that Paramatma manifested Himself in innumerable Forms and nomenclatures and that He is a Kaarya-shila or of Practicalities, Mahimanvita or of Undefinable Grandeur, the Ever Lustrous Sun-Like Appearance or of Inner Consciousness far away from Darkness or Agjnaana)---

Linga Purana:

Trayambika Mantra and its explanation

*Om Trayambakam yajaamahe sugandhim pushtivardhanam,
Urvaarukameva bandhanaat Mrutyormuksheeya Maamrutat/*

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

Stanzas 10 : Self Awareness is the Realisation of the Supreme

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

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

Reference Chhandogya Upanishad : That Brahman or Truth is nowhere else but the Self of all!

VII.xxv.1-2) *Sa evaadhastat, sa uparishtat, sa paschaat, sa purastat, sa dakshinatah, sa uttaratah, sa evedam sarvam iti, athaato sarvam iti, athaatohamkaaraadesha eva, aham evaadhastat, aham uparishtat, aham paschaat, aham purastat aham dakshinatah aham uttaratah aham vedam sarvam iti// Athaata aatmaadesha eva aatmaivaadhastat, atmoparishthat, aatmaa paschat atma purastat, aatma dakshinatah, aatmottaatah, aatmamaivedam sarvanti; sa vaa esha evam pasyann evam manvaana eam vijaanannaatma raatir aatma krida aatma mithuna aatmaanandah, sa swaraad bhavati, tasye sarveshulokeshu kaamacharo bhagavati, tasyasarveshu lokeshu kaamacharo bhavati, atha yenyathaato viduh, anya raajaanas te kshayya loka bhavati, teshamsarveshu lokesva akaama-charo bhavati//* (Brahman is omnipresent as he is below, above, behind, in front; in South, in North and is indeed all this. Hence His instruction that is not only Infinite but is also in everything from Brahma the Creator of the Universe to a piece of grass. Hence He is indeed the Individual Soul the Antaratma. Hence the further instruction that the Self is below, above, behind, in front, in all the Directions. Anyone who looks within has seen Him as he is one's mirror image! He is free of movement, speech, thought, vision, hearing and touch. The concept of duality is totally misplaced. This is so but for the interaction of the Jnanendriyas and karmendriyas or the body parts and the sensory organs. Mortality is for the body and never ever for the Soul and indeed that is the Eternal Truth)

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

Atmaanam aranim kritvaa pranavamchottaraaneem, jnaana nirmatanaabhyaasaat paasham dahati panditaah/ Arma jnaana of the 'vigjnaana vetta panditaas' or of erudite seekers the Self Awareness tend to arrange two sticks in their homa karyas as the lower stick as their entire body while the upper stick with the 'pranava naada' OM and kindle the flame of their spiritual knowledge to burn off the 'Agnaaa' the Ignorance and the weight of snachita and prarabhdha karmaas or the sins and good deeds as accumulated in previous lives and the ongoing.

Reference Shvetaashvatara Upanishad

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

I.xiv) *Svadeham aranim kritvaa oranavam co'ttaraaramim, dhyaana nirmatsathanaabhyaasaat devam pashyen nigudhavat/*(Struggle to surmount all kinds of impediments is fraught with innumerable means of material desires and practices on one hand and sharpen the edge of spiritual bent of mind with tenacity, dedication and extraordinary faith on one's own ability on the other hand. This is some thing that calls for a revolutionary transformation in one's daily routine and psyche. It demands sufferance, self-negation, and total abstinence to the point of break down by way of extreme self denial. Control of mind and detachment by the severe possible hold and command of organs and senses of chakshu-shravana-naasika-manasika-twak media as also the yoga practice without desired ends and the corresponding controls but even without pursuing and terminating the

further strife to merely attain 'siddhis' like Anima and Garimaadi powers but of the Ultimate Siddhi of uniting the Self with the Supreme with no interference and curiosity of materialism and its ends but bring out to one's fold from one's own heart!)

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

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

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

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

Reference Maandukya Upanishad III and Gaudapaada Kaarika thereon

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

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

Stanza 13: Svapna or the Dream stage as the impact of Maya the Make-belief generates 'vikaaras' like joy-sorrow-fear-hatred and so on

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

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

Reference Mandukya Upanishad IV

Svapna sthaanontah prajnah saptaanga ekonavimshati mukhah pravivikta bhuk taijaso dviteeya paadah/ ('Taijasa' is the second quarter and its sphere of activity is the dream state or sub-consciousness. Its consciousness is in-rooted or inward bound and looking within; it is possessed of seven body limbs and nineteen mouths, and is capable of experiencing the joy of subtle objects. This Taijasa which is essentially stationed in 'svapna sthaana' is no doubt active otherwise too but since there are direct means of awareness by way of mental vibrations, it is dormant excepting in the dream stage when it gets activated. Brihadaranyaka Upanishad aptly explains vide IV.iii.9 : *Tasya vaa etasya purushasya dvai eva sthaane bhavatah: idam cha paraloka shtaanam cha sandhyam triteeyam svapnasthaanam; tasmin sandhye sthaane tishthannete ubhe sthaany pashyati idam cha paraloka sthaanamcha/ Atha yathaakrameyam paraloka shtaanam bhavati tam aakramam aakramya, ubhayaan paapmaanaa aanannadaamscha pashyati/ Sa yaataa prasvapiti, asya lokasya sarvaavato matram apaadaya, svayam vihatya, svayam nirmaaya, svena bhaasaa, svena jyotisaa prasvapiti; atraaya purushah svayam jyotirbhavati/* or an individual possesses two places of stay viz. his present birth and the next birth, while there is a dream stage which is an interval of the two. Now, over and above the waking and dream states there are two worlds between which the individual-self bears resemblance to knowledge or awareness in the unbroken series of deaths and births. In the waking state the individual self gets mixed up with the purpose of body organs and their functions, awareness or intelligence, the mind and thoughts and the extraneous influences as also the action-reaction syndrome. But in the dream stage the organs and senses remain inoperative and the self gets disintegrated except with the mind. Actual sufferings and of joys are experienced in reality of the wakeful state while in the dream state such experiences are merely imagined due to the activity of mind. During the sleep, the Self takes along the material of the everhappening experiences of the world and tears himself apart to build his own world of 'so called' reality since existence itself is unreal. One might however wonder after all the sense objects are experienced in dreams just as in the case of waking state then how could one deduce that the organs do not function too! In the next stanza the reply is given: *Na tatra rathaa na ratha yogaah, na panthaano bhavanti; atha rathaan, ratha yogaan, pathah srijate; na tatraanandaa, mudah pramudo bhavanti, athaanandaan, mudahpramudah srijate; na tara vashaantaah pushkarinyah sravantyo bhavanti; atha vashaantaan pushkarinih shravanteeh srijate, sa hi kartaa/* or in the dream stage, the individual self creates his own world, puts his body aside and creates himself with chariots, horses, highways for the chariots. In actuality, he might not have pleasures, enjoyments, fame and name, material prosperity, swimming pools, tanks and rivers or whatever unfulfilled desires; contrarily at the same time, he might imagine fears and failures, defeats and even deaths. After all, the individual is the agent of making unreal things real; his wishes as horses and apprehensions as possibilities. It is through the light of the Self that he sits, moves about, works and returns. The Pure Intelligence termed as the light of the Self would thus illuminate that body and its organs through the mind and allows the acts to function accordingly as per the latter's dictates, since the Self is but an Agent!

Thus returning to the concept of ‘Tajjasa’, the mind assumes *Antah prajna* or sub-consciousness becoming aware of the internal objects and these appear as real.)

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

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

Reference Maandukya Upanishad VII

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

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

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

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

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

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

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

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

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

Reference from Chhandigya Upanishad

Uddaalaka Aruni explains to his son Svetaketu about basic needs of human existence as opposed to the Inner Self and deduces the origin, context and connotation of TAT TVAM ASI or THOU ART THOU!

VI.viii.1-2) *Uddaalako haarunih Svetaketum putram uvaacha, swapnaantam me Saumya, vijaaneehiti, yatraitat purushah svapiti naama, Sataa Soumya, tadaa sdampanno bhavati, svam apito bhavati, tasmaad enam svapiteeti achakshate, sva hi apeeto bhavati, tasmaad enam svapititi achakshate, svam hi apeeto bhavati// Sa yathaa Shaakinih sutrena prabaddho disham disham patitvaanyatraaayatanam alabdhvaa praanam evopashraayate, praana-bandhanam iti//* (Uddalaka Aruni asked his son Svetaketu to learn from him about deep sleep; he would then be considered that his mind entered his Individual Consciousness or Soul as though the person entered into a mirror in the form of a reflection, or like the reflection of Sun in water. It is in that state, his individual self is identified with his mind and the thought process gets adjusted to varying situations, besides all his actions like hearing, seeing, talking, running, enjoying or lamenting, singing, crying, becoming jealous or liberal, etc. are all enacted as per the dictates of his dreams. In that dream situation, the mind flies in various directions as though a bird or a kite is tied to a string which indeed is like the Praana or Vital Force! Mind is what surpasses the Praana but is deeply rooted into it!) VI.viii.3-4) *Ashana pipaase me, Saumya, Vijaaneehiti, yadraitat purusho ashishishati naama, aapaeva tad ashataam nayante: tad yathaa gonaayo shvaanaayah purushanaaya iti, evam tad apa achakshateshanaayeti, tatraitaacchngam utpatitam, Saumya, vijaaneehi, nedam amuulam bhavishyateeti// Tasya kva mulam syad anyatraannaat, evam khalu, Saumya, annena shungenaapo mulam anviccha,adbhih, Saumya, shungena san mulam anviccha, san moolaah, Saumya, imaah sarvaah prajaah sad-aayatanah sat pratishthah//* (Then Uddalaka after sensitising about mind and praana, taught his son Svetaketu about hunger and thirst: when a person is hungry, then water leads him to food, like a leader who for instance as a leader of horses, cattle, men etc. Thus as in the case of a body too, the roots demand offshoots to spring up since after all the laws of Nature so demand invariably. In the same manner as an offshoot for food, the tendency calls for an off shoot for water, or heat, or a Being ! Indeed for every Being, its Existence has to have a root too and all the places of existence are the places of merger called 'satpratishtha'; truly all such abodes of Existence are the merger points of culmination and dissolution too!) VI.viii.5-7) *Atha yatraitat purushah pipaasati naama, teja eva tat peetamnayate, tad yathaa go naayoshvanaayah purushanaaya iti, evam tat teja aachashta udanyeti,tatraitaad eva shungam utpatitam, Saumya, vijaaneehi nedam amulam bhavishyateeti// Tasya kva mulam syaad anyatra adbhyaha, aabhih Saumya,shungena san mulam anviccha; san mulah, Saumya, imaah sarvaah prajaah saayatanaah, satpratishthaah, yathaa nu khalu, Saumya, imaas tisro Devataah purusham praapya trivrit trivrit yekaikaa bhavati, tad uktam purastaad eva bhavati, asya, Saumya, purushasya prayato vaan manasi sampadyate,manah praane, praanas tejasi,tejah parashyaam devataayam/ Sa ya eshonimaa aitaad aatmyam idam sarvam, tat satyam, sa aatmnaa: **Tat tvam asi**, Shvetaketo, iti;bhuya eva maa bhagavaan vigjnaapayatva iti, tathaa, Saumya, iti hovaacha/* (Referring to the aspect of thirst, the urge for quenching it due to dehydration arises from Fire and hence the latter is called the leader of water just as one calls a leader of cattle, or horses or men! Also, water is known as the sprout of Fire which is the root! Similarly all kinds of existence have an origin as their root. Existence is called the abode as also the place of merger, besides being the root or origin. This is how each of the Gods viz. Food, Water and Heat merging into Mind-Vital Force and Speech manifest as three fold and three fold as these Deities come into contact with a Self! As soon as a self or a person departs from a body, then speech is withdrawn into mind, mind into praana, praana into Fire and Fire into the Supreme! This is therefore so that body is the sprout of fire, water and earth/ food as existence. This Absolute Power is seen by none as it is not a sense object and as such, it is its own evidence since it is the ability of vision by itself; similarly it is never heard as it is not an object of hearing by itself; it is never the thought as it is not the object of thinking, but is the Unique Thinker and personification of thought. Thus, finally it is this existence that is the subtle essence

and all that merges into That or The Self! And that indeed is the Self: TAT TWAM ASI or THAT IS THE SELF and truly THAT IS THE TRUTH. THAT IS THE SELF AND THOU ART THOU!)

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

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

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

Reference from Taittireeya Upanishad- excerpts from Bhriguvali

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

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

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

III.x.3-4) *Yasha iti Pashu, Jyotiriti nakshatreshu, Prajapatih amritamaananda ityupasthe, sarvamiyaa-*

kaashe, tatpratishtethy upaaseeta pratishthavaan bhavati tammaha ityupaaseet mahaanbhavati tanmana ityupaaseeta maanavaan bhavati//Tannama iti upaaseeta nanmayam tesmai kaamaah tad brahmeti upaaseeta brahmavaan bhaati tadbrahmanah parimara ityupaaseeta paryenam mriyante dvishaantah sapatnaah pari yepriyaa bhraatruvyah sa yaschaayam purushe yascha saavaaditye sa ekah// Contemplation to Brahman is performed for cattle wealth since a man secures reputation as such; similarly worship to Brahman be done for the sparkle of Stars; for the joy of the organ of procreation, for everything in space; for immortality to become Brahman himself and so on. Constant meditation provides support from Brahman; the more intense is the introspection of what Brahman is yields further realisation and confidence; the depth of worship yields fulfilment of bend-down and control of desires. ‘As one worships Him so he becomes’ ; *Naayamaatmaa pravachena lahyo na medhaana bahunaa shrutena, Yamevaishavrinite tena labhastasyaisha aatmaa vivrunute tanum svaama/* All kinds of desires could be fulfilled, not only through knowledge, study or intellect but the Self is attainable by seeking and bydestroying ignorance that envelops the Reality. The Self as coupled with the highest abstinence strengthened by the spiritual disciplines of fortitude, and selflessness, becomes revealed. On the other hand, the great Six Enemies within viz. desire, anger, narrow mindedness, attachments, arrogance and jealousy- need to be suppressed. Indeed it is that person who is seen in Sun too. That indeed is the Truth: ‘Tat twam asi’ or That is the Self! That is the Truth; Thou art thou!

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

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

Stanzas 20-21-22- 23: Ultimate assertion by Paramatma

Anor aneeyaan ahameva tadvan mahaa aham vishvam idam vichitram/Puraatanoham, Purushoham eeshohiran mayoham, Shiva rupamashmi// Apaani paadoham achintya shaktih pashyaami achakshush sa shrunomi akaaranah, aham vijaanaami vivikta rupo na chaasti vetta, mama chit sadaaham// Vedair anekair ahameva vedyah vedaanta krid veda vid eva chaaham: na punya paape mama naashti naashah, na janma dehendriya buddhirasti// Na bhumir aapo mama vahnir asti, nachaanilo mesti na na cha ambaram cha, evam viditvaa paramaatma rupam,guhaashayaam nishkalam adviteeyam, samasta saakshim sad asad viheenam prayaati shuddham paramaatma rupam//

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

Reference Kathopanishad

I.iii.3) *Atmaanam rathinam vidhui, shareeram rathameva tu, Buddhim tu saarathim viddhi, manah pragrahamevacha/* This Individual Self is denoted as the Master of the Chariot, body is the chariot, charioteer is the ‘buddhi’ or the Intellect, mind is the bridle! *Indriyaani hahanaahu vishayaam - steshu gocharaan, Atmendriya mano yuktam bhokte -tyaahur maneeshinaam/* (The Pancha Indriyas are the horses viz. the Pancha Karmendriyas ie.the eyes-ears- mouth-nose-reproductive cum excretionary organs and Pancha Jnenendriyas of seeing-hearing-eating- breathing and the concerned of the last afore said. Besides, material objects are the roads as countless. Those who understand these details are called the Self and the latter has the body adjuncts and the mind detailed above) I.iii.5-8) *Yastva avigjnaavaan bhavati ayutena manasaa sadaa,Tasyendriyaani vashyaani sadashvaa iva saaratheh//Yastu vigjnaanaavaan bhavati yuktena manasaa sadaa, tasyendri –yaani vashyaani sadashvaa iva saaratheh// Yastva avigjnaavaan bhavati amanaakshah sadaashuchi, na satat padam aapnoti samsaaram chadhigacchati// Yastu vigjnaanavaan bhavati samanaskah sadaa shuchih, satu tat padam aapnoti yasmaat bhuyo na jaayate//*(The Panchendriyas attached to the Charioteer called the Intellect lacks discrimination as that of the Intellect too, then the vicious horses too get carried away with wrong deeds. But once Intellect in tune with the bridle of mind is endowed with care and discretion then the organs too like the good horses tend to run on the roads of safety and well being. Contrarily, the master of the chariot looks bewildered as mute spectator to the unapproved deeds of the Charioteer, the bridle and the horses thus for sure getting deeply engaged in the cycle of births and deaths with all the risks of existence again and again either as humans or animals or worms depending on the deeds of the body concerned! However if the charioteer as associated with the bridle and quality horses would certainly take to smooth roads without pitfalls and seek to escape the dreaded cycle of births and deaths!) I.iii.9-11) *Vigjnaana saarathiryastu manah pragrahavaannarah, sodhvanah paarapaamneti tadvishnoh paramam padam//Indriyebhyah paraahyaarthaah, arthebhyascha param manah, manascha paraabuddhir buddher aatmaa mahaan parah// Mahatah param avyaktam, avyaktaat purushah parah, Puruhaan na param kinchit: saa kaashthah, saa paraa gatih/* (A person who is

fortunate to possess a ‘saarathi’ or a charioteer of distinguishing ability with controlled psyche accomplishes the destination never to be born again and that indeed is the ‘Paramam Padam’ or the abode of the Supreme! Thus the ‘ arthaa’ or the sense objects are ‘paraah’ or higher than the senses; in other words material objects are created to cater to ‘Indriyas’ but intelligence overcomes the temptations of the mind; the Antaratma or Inner Consciousness is on a far higher scale. Put in a different way, Maya or Illusion that tends to make the intelligence and action overpowers but the Consciousness is on a higher pedestal and has the ability to overcome the enticement. The pull of Maya is strong enough but ‘Mahat’ or the Great Soul is ‘Param, Avyaktam, and Purusham, Purushaat na param kim chit’ or the Culmination, Subtle, and Purusha the Supreme or nothing there beyond!) I.iii.12-13) *Esha sarveshu buthteshu gudhotmaa naprakaashate, Drushyate tvagraayaa buddhyaa sukshmayaa sukshma darshibhih/ Yacchedvaan manasi pragjnyaastad yacchecchanta aatmaani, Jnaanam aatmaani mahati niyaachet,tad yacchecchaanta aatmaani/* (This Purusha is hidden in all beings from Brahma to bunch of grass but is covered by maya or cosmic illusion born of the mix of Satva-Rajas and Tamo Gunas. Only Maharshis and Great Seekers might perceive him as a subtle entity; the Paramatma is stated to reveal to none due to Yoga Maya or the Great Illusion as covered by Ignorance. Only through purified intellect as is available to Seekers, a hazy profile of Hiranyagarbha is perhaps seen by their mind’s eye! The discerning person needs to merge into the ‘Indriyas’ or the organs into the intelligent Self and then infuse the latter into the ‘Paramatma’. While so doing, the name-form-action of that particular Self is totally negated and there had to be a ‘tadaatmya’ or fusion of the two entities!)

Stanzas 24-25 : Phala Shruti- *Yah Shatarudreeyam adheetesogni puuto bhavati, sa vaayu puuto bhavati, sa aatma puuto bhavati sa suraapaanaat puuto bhavati, sa brahma hatyaayaah, sa suvarna steyaata puuto bhavati, sa krityaakritya puuto bhavati, tasmaad avimuktam aashrito bhavati, atyaashramee sarvadaa sakrud vaa japet/*

‘Pathana- aacharana-manana’ or the study-practice-absorption of ‘Shata Rudreeyam’(as detailed in the Essence of Jaabaala Upanishad vide the website of kamakoti. org/ articles and books) ought to purify the air surrounding a Saadhaka. Even ‘Pancha Maha Paatakas’, let alone the lesser sins, are washed out and cleansed out as fire destroys dry grass and wood. So does the inner meaning and context of the contents of Kaivalya Upanishad which indeed is the concentrate of ‘Atma Jnaana’ and the methodology of accomplishing it. One that Outstanding Awareness arrives, human beings should break open into the barriers of ‘Agjnaana’ the Darkness to Pure Radiance: ‘Asatomaajyotirgamaya’. This is the singular key to unlock the Treasure of KAIVALYA the Unique Redemption!

Reference of Praayaschittha Vicharana of Manu Smriti - Aacharana Khanda

In the past lives as in in the case of the ongoing , a dwija might have committed an unpardonable sin by commission or omission is stated to forbid an interaction with persons of virtue unless a ‘prayaschitta’ is performed. Quite a few persons behave as if their conduct is blemishless; he or she might have stolen gold jewellery especially of a brahmana and such blemishworthy person would have diseased finger nails, or as drinker or hard liquor would possess black teeth, a miser of unbearable body smell, a brahmahatya committer of tuberculosis, a liar of strings of untruth gets defaced, a thief of foodgrains of improper body parts, a grain adulterator of undesirable fingers and of other other edible products of extra and redundant limbs; a stealer of food, clothes, Scripts and horses get punished by dyspepsia, dumbness, leprosy and lameness; a stealer of lamps, their extinguisher, an adulterer, committer of jeeva himsa become blind, squint, limb swellings and specified body disorder respectively; *Annahartaamayaaavitvam maukyam vaag apahaarakah, vashtraapahaarakah shvaitryam pangutaam ashvahaarakah/Himsayaa vyaadhi bhuyastwam rogitwaamahimsayaa/* In this manner, due to their shortcomings in the present or earlier births, human and other beings are born as insensitive, dumb, blind, deaf, and deformed, and those of normal virtue spurn them off. Since such human beings would not have performed adequate atonments, they become

liable to such deformities. *Brahmahatyaa suraapaanam steyam gurvanganaagamah, mahaanti paatakaanyaahuh sansargashchaapi taih saha/* or brahmana hatya, suraapaana, thieving, guru stree vyabhichaara, are considered as maha paatakas or their equivalents. Indeed blatant lying to impress others, complaining to authorities, falsely implicating others as complaints to teachers and elders are as heinous as brahma hatyaadis. Veda tyaaga/ Veda ninda, untrue and misleading evidences, mitra droha / mitra vadha, eating forbidden food, and consuming deha visarjanas are six abhorable habits as irremediable disorders of human life. Swindling deposits of treasures, horses, silver articles, land, diamonds and precious stones, is as condemnable as stealing gold. Vyabhichaara with sisters, other women, low class strees, and such are as abhorable as 'guru bharyaa gamana'. Harassing and physical torture of cows, and far worse than by killing them, performing sacrifices and agni karyas for the detestable criminals, para sreee gamana, self selling like chandaalas, neglect of teacher, parents, wife and sons, Vedaadhyana and nityaagni at home, allowing weddings of the younger brother first by way of kanyaa daana with agni saakshi and full social interaction; kanyaa dushana, charging interest on loans without being a vaishya; vrata bhanga kaarana, selling off one's jalaasaya, wife, child, and so on; non performance of upanayana to sons as per dharma, bandhu tyaaga/ dushana', allowing the education of children by corrupt practices, selling off certain possessions unworthy of sale; assuming total authority of gold and precious jewellery by being a brahmana, total control of mines, factories, mechanical works, allowing wife's veshya vritti, practice of vashikarana and mrityu kaarana means of living, cutting trees as firewood for no special reasons of 'punyaaagni karyas' but for eating prohibited food; continued practice of being indebted, study of 'asabhya' or objectionable books and literature and practice of unworthy songs and dances; stealing foodstuffs and animal fodder, vyabhichaara with intoxicated women in brothels; killing females, low class persons, vaisya-kshatriyas, and naastikata or atheism are all called glaring 'upapaatakas'. Out-right insulting, beating and manhandling Brahmanas, drinking intoxicating liquors, cheating and resorting to unnatural 'purusha maithuna' are stated to be of 'gati bhramsha' and 'jaati bhramsha' leading to irretrievable sins. Once taking to the heinous path of killing donkeys, horses, camels, elephants, goats, sheep, fish, snakes, buffalos, the offence should pave the path of evil and liable to 'samkarikarana'. Approvingly accept gifts from the degraded class of the society, taking to the duty of trade and business without being a vaishya, providing labour and service to the lowest class, and taking to utter falsehood is named 'apaatrikaraana'. Torturing and killing worms, insects, birds, and such helpless once caught, spoil flowers, creepers, plants, and trees is the degraded 'maalini karana'.)

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

Annexure : Shiva Sahasra Naama from Linga Purana

Om Sthirah Staanuh Prabhurbhaanuh ParavaromVarado Varah/Sarvatmaa Sarva Vikhyaatah Sarvah Sarvakaro bhavah, Jati Dandi Shikhandi cha Sarvagah Sarva Bhavanah/Harisha Harinaakshascha Sarva Bhuta harah Smrutah, Pravrutthischa Nivruttischa Shantaatmaa Shaswato Dhruvah/Shmashaana vaasi Bhagavankhacharo gocharordanah, Abhivaadyo Maha Karmaa Tapasvi Bhuta dhaaranah/Unmatthaeshah prachhinnah Sarva lokah Prajapatih, Maharupo Maha Kaayah Sarva Rupoh Mahaayashaah/Mahatmaa Sarva bhutascha Virupo Vaamano Narah, Lokapaalontarhitaatmaa prasaadobhayado Vibhuh/Pavitrasha Mahaams -chaiva niyato niyataashrayah, Swayambhuh Sarva karmaacha Aadiraadikaro nidhih/ Sahasra aksho Visaalaakshah Somo Nakshatra saadhakah, Chandrah Suryah Shanih Ketuh graho Grahapatirmatah/ Rajaa Rajyodayah Kartaa Mriga baanaarpanoghanah, Maha Tapaa davirtapaa Adrushyo Dhana Saadhakah/ Samvatrah kruto Mantrah Praanaayaamah Param Tapah, Yogi Yogo Mahaabeejo Mahaaretaa Maha Balah/ Suvarna retaah Sarvajnah Subeejo Vrisha Vaahanh, Dasha baahustwa nimisho Nila Kantha Umaapatih/Vishwarupah Swayam sreshtho Bala Veero Balaagranih, Gana kartaa Ganapatir digvaasaah kaamy yevacha/ Mantra vipat Paramo Mantrah Sarva bhava karo harah, Kamandala dharo Dhanyi Baana hastah Kapaalavaan/Shati Shataghni Khadgi cha pattishihayudhi Mahan, Ajascha Mriga Rupascha Tejastejaskaro Vidhih/Ushnishi cha suvakrascha Udgano vinastatha, Dirghacha Harikeshascha Suteerthah Krishna yevacha/Shrugaala rupam Sarvaartha Mundah Sarva Shubhankarah, Simha shardula swarupas -cha gandhamkaari Kapardipi/Urthwaretorva lingicha Urthwa shaali nabhastalah, Trijati cheera vaasaas cha Rudrah Senapatirvibhuh/Ahoraatramcha naktam cha tigmanyuh Svarchasah, Gajahaa Daityahaa Kaalo Loka dhaataa Gunaakarah/ Simha shardula rupaanaamardra charmeembara dharah, Kalayogi Mahaanaadah Sarvaschatuspathah/Sanacharah pretachaari Sarva Darshi Maheswarah, Bahu bhuto bahu dhanah Sarvasaaromriteshwarah/ Nitya priyo Nitya nrityo nartanah Sarva saadhakah, Sarvaarmuko Mahaabahur Mahaghoru Mahatapaah/Mahashiro Mahapaasho Nityo Giricharo matah, Sahasra hasto Vijayo Vyavasaayohyaninditah/ Amarshano Marshana atmaa Yanjahaa Kaama naashanah, Dakshahaa parichaari cha prahaso Madhya mastathaa/Tejopahaari Balavaanviditobhydito bahu, Gambhira ghosho Gambiro Gambhira bala vaahanah, Nyagrotharupo Nyagrotho Vishva karmaacha Vishva bhuk/ Teekshno -paayascha Haryaswah Sahaayah Karma kaalavit Vishnuh Prasaadito yagnah Samudro badavaamukhah/ Hutaashana sahaayascha Prashaantaatmaa Hutaashanah, Ugra tejaa Mahaa Tejaa Jayo Vijaya kaalavit/ Jyotishaamayanaam siddhih Sandhirvighraha yevacha, Khadgi Shankhi jati jwaali khacharo dyucharo Bali/Vaishnavi Panavi Kaalah Kaala kanthah katam katah/ Nakshatra vighraho bhaavo nibhavah swatomukhh/ Vimochanastu sharano Hiranya kavachobhavah, Mekhyalaakruti rupascha Jalaacharaha stutastathaa/ Veenicha panavi taali naali kalikutastatha, Sarva turyaaninaadi cha Sarva vyaapya parigrahaah/ Vyaala rupi bilaavaasi gruhaavaasi tarangavit, Vrikshah Shri maala karmaa cha Sarva bandha vimochanah/Bandhanastu Surendraanaam yudhi Shatru vinaashanah, Sakhaa pravaaso durvaapah sarva shadhu nishevita/ skandopya vibhaavascha tulyo yagna vibhaagavit, Sarva vaasah Sarva chaari Durvaasaa Vaasavomatah/ Haimo Hemakaro yagnah Sarva dhaari Dharottamah, Aakaasho nirvirupascha vivaasaa Uregah khagah/ Bhikshuscha Bhikshu rupi cha Roudra rupah Surupavaan, Vasuretaah Suvar -chasvi Vasuvego Maha bakah/ Mano Vego nischaacharah Sarvaloka shubha pradah, Sarvaavaasi trayi vaasi Upadeshakaro dharah/ Muniratma Munirlokaha sabhaagyascha Devascha Vaama Devascha Vaamanah/ Siddhi yogaapahaari cha Siddhah Sarvaartha saadhakah, Akshunnah Kshunna rupascha Vrishano Mruduravyayah/ Maha Seno Vishaakhascha Shashthi bhogo gavaam patih, Chakra hastaastu Vishthambhi Mulastambhana yevacha./ Ruthur Rutukarastaalo Madhur madhukaro varah, Vaanaspatyo Vaajasano nityamaashraya pujitah/ Brahmachaari Loka chaari Sarva chaari suchaaravit, Ishaana Ishwarah Kaalo nischaachari-hyanekadruk/ Nimitthastho nimittham cha Nandirandikaro Harah, Nandeswarah Sunandi cha Nandano Vishamardanah/ Bhagahaari niyantaa cha Kaalo Loka Pitaamahah, Chaturmukho Maha Lingaschaaru Lingastathaiva cha/ Lingaadhyakshah Suraadhyaksha Kaalaadhyaksho yugaavahah, Beejaadhyaksho yugaavahah, Beejaadhyaksho Beeja kartaa Adhyaatmaanugato Balah/ Itihaasascha Kalpascha Damano Jagadeswarah, Dambho Dambhakaro Daataa Vamsho Vamshakarah Kalih/ Loka Kartaa Pashupatir Maha Kartaa hyadhokshajah, Aksharam Paramam Brahma balavaancchakra eva cha/

Nityohyaneeshah Shuddhaatmaa Shuddho maano Gatirhavih, Praasaatastu Balo Darpo Darpino Havya Indrajit/ Veda kaarah Sutra kaaro Viddhjaamscha Paramardanah, Maha megha nivaasi cha Maha ghoru Vashee karah/ Agnijwaalo Mahajwaalah Pari dhumaavruto Ravih, Dhishanah Shankaro Nityo Varchaswi Dhumra lochanah/ Nilatathaanga luptashcha Shobhano Naravigrahah, Swasti Swasti swabhaavas cha Bhogi Bhoga karo laghuh/ Utsangascha Mahaangascha Mahaa Garbhah Prataapavaan, Krishna Varnah Suvarnascha Indryaha Sarva Vaarnikah/ Mahaapaado Maha hasto Maha Kaayo Mahaashayah, Maha murdhaa Maha maatro Maha Mitro Nagaalayah/ Maha Skandho Mahaa karno Mahoshthascha Mahaa - hanuh, Mahaanaaso Mahaakantho Mahaagreevah Smashaanavaan/ Mahabalo Mahaatejaa hyantaraatmaa Mrigaalayah, Lambitoshthascha Nishthascha Maha Maayah Payonidhih/ Mahaa Daanto Mahaa Damshtro Mahaa jihvo Mahaa Mukhah, Mahaa Nakho Mahaa romaa Mahaa Kosho Mahaa Jatah/ Asapatnah prasaadascha pratyayo Geeta saadhakah, Prasvedano swahenascha Aadikascha Maha Munih/ Vrishako Vrishaketuscha Analo Vayuvahanah, Mandali Meru vaasascha Deva vaahana eva cha/ Atharva seershah Saamaasya Ruksahasrorjitekeshanah, Yajuh Paada bhujoh Guhyaha Prakaashaujaastayaivacha/ Amovaarya prasaadascha Antarbhaavyah Sudarshanah, Upahaarah Priyah Sarvah Kanakah Kaanchana sthitah/ Naabhirnandikaro harmyah Pushkarah Sthapatih sthitah, Sarva Shaastro Dhanaschaadyo Yagno Yajwaa Samaahitah/ Nago Neelah Kaviih Kaalo Makarah Kaala pujitah, Sagano Ganakaarascha Bhuta bhaavana saarathih/ Bhasma shaayi Bhasma goptaa Bhasma bhuta tanurgunah, Aagascha Vilopascha Mahatmaa Sarva pujitah/ Shuklah Stree rupa sampannah Shuchirbhuta nishevithah, Aashramathah Kapotastho Vishva - karmaa Patir Viraat/ Vishaala shaakhastaamroshtho hyum Ujaalah Sunischitah, Kapilkah Kalashah Shtula Aayudhaschaiva Romashah/ Gandhravo hyaditistaaksharyo hyavijneyah Sushaaradah/ Parshva dhaayodho Devo hyartha kaari Subaandhavah/ Tumbu Veenoo Mahaa kopa Urthwa retaa Jaleshayah, Ugro Vamsha karo Vamsho Vamsha vaadi hyaninditah/ Sarvaanga rupi Mayavi Suhrudohyaanilobalah, Bandhano Bandha Kartaa cha Subandhana Vimochanah/ Raakshasaghnoota Kaamaarir Mahaa dumshtro Mahaayudhah, Lambito Lambitoshthascha Lambahasto Varapradah/ Baahustwa ninditah Sarvah Shankarothaa pya kopannah, Amaresho Mahaa Dheero Vishva Devah Suraarihaa/ Ahirbudhnyo nikrutischa chekitaano halee tathaa, Ajaikapaccha Kaapaali sham Kumaro Maha Girih/ Dhanvantarir Dhumaketuh Suryo Vaishnavas - tathaa, Dhaataa Vishnuscha Shakrascha Mitratwashtaa dhara Dhruvah/ Prabhaasah Parvato Vaayur yama Savitaa Ravih, Dhruvischaiva Vidhaata cha Mandhaata Bhutabhavanah/ Neerasteerthascha bheemascha Sarva Karmaa Gunodyuhah, Padmagarbho Mahaa garbhaschandra vaktro Nabhonaghah/ Balavaanschopa shaantascha Puraanah Punya kruttamah, Krura kartaa Kruravaasi Tanuraatmaa Mahoushadhah/ Sarvaashayah Sarvachaari Praaneshah Praaninaampatih/ Deva Devah Sukhotsiktah Sadasatsarva ratnavit/ Kailaasastho Guhaavaasi Himvadgiri samshrayah, Kulahaari Kulaakartaa Bahuvitto Bahuprajah/ Praanesho Bandhaki Vriksho Nakulaschaadrikastathaa, Hraswagreevo Mahaa - januralomascha Mahoushadhih/ Siddhantakmaari Siddhaarthaschando Vyaakaranodbhavah, Simha naadah Simhadrashtaha Simhaasyah Simhavaahanah/ Prabhaavaatmaa Jagatkaalah Kaalah Kampi Tarustanuh, Saarango Bhuta Chakraankah Ketumaali Subodhakah/ Bhutaalay Bhutaatiraho- raatro Malobhalah, Vasubhrut Sarva Bhutaatmaa Nischalah Suvidhurbhudhah/ Asuhrutsarva Bhutaanam Nischakaschala vidbhudah, Amoghah Samyamo Drushto Bhojanah Praana dhaaranah/ Dhrutimaan matimaanstryakshah sukrutastu yudhaam patih, Gopaalo Gopati graamo Gocharma vasano harah/ Hiranya baashuscha tathaa Guhaa vaasah praveshanah, Mahaamanaa Mahjaakaamo Chitta Kaamo Jitendriyah/ Gangaadharascha Suraapascha Taapa karma rato hitah, Mahaa Bhuto Bhutavratohyaapsaro Gana Sevithah/ Mahaaketur dharaadhaata naikataanaratah swarah, Avedaniya Aavedyah Sarvagascha Sukhaavahah/ Taaranascharano Dhaataa Paridhaa Pari Pujitaha, Samyogo Vardhano Vriddho Ganikoya Ganaadhipah/ Nityo Dhaataa Sahaayascha Devasurapatih, Yuktascha Yukta baahuscha Sudevopi Suparva - nah, Aashaadhascha Sushaadhascha Skandhodo Harito Harah, Vapuraavarta maanaanyo Vapuh Sreshtho Mahaa Vapuh/ Shiro Vimarshanah Sarva Lakshya Lakshana Bhushitah, Akshayo Ratha geetascha Sdarva Bhogi Mahjaabalalah/ Saamnaayotha Mahaamnaayas Tirtha Devo Maha Yashaah, Nirjeevo Jeevano Mantrah Subhago Bahu Karkashaha/ Ratnabhutotha Ratnaango Mahaarnava Niopaatavit, Mulam Vishaalo hyamrutam Vyaktaavyaktastaponidhih/ Aarohanodhirohascha Shiladhaari Maha Tapaah, Mahaa Kantho Maha Yogi Yugo Yugakaro Harih/ Yugarupo Maharupo Vahyano Gahano Nagah, Nyaayo Nirvaapano - paadah Pandito hyachalopamah/ Bahumaalo Mahaa Maalah Shipivishthah Sulochanah, Santaano Bahulo

Baahuh sakalah Sarvapaavanah/ Karasthali Kapaalicha Urthwa samhanano yuaa, Yatra Tantra Suvikhyaato Lokah Sarvaashrayo Mriduh/ Mundo Virupo Vikruto Dandi Kundi Vikurvanah, Vaaryakshah Kakubho Vajree Deepta Tejaah Sahasrapaat/ Sahasra murthaa Devendrah Dsarva Deva mayo Guruh, Sahasra baahuh Sarvaangah Sharanyah Sarva Loka krut/ Pavitram Trimathur Mantrah Kanishthah Krishna Pilgalah, Brahma danda vinirmaataa Shataghna Shata paasha dhruk/ Kalaa Kaashthaa Lavo Maatraa Muhurtoha Khapaa Khsanah, Vishwa kshetra prado beejam Lingamaadyastu Nirmukhah/ Sadasadyaktamavyaktam Pita Maataa Pitaamahah, Swarga dwaaram Moksha dwaaram Prajaa dwaaram Trivishthapah/ Nirvaanam Hridayaschaiva Brahma lokah Paraa gatih, Devaasura vinirmaataa Devaasura paraayanah/ Devaasura Gururdevo Devaasura Namaskrutah, Devaasura Mahaa Maatro Devaasura Ganaashrayah/ Devaasura ganaadhyaksho Devaasura gana granih, Devaadhi Devo Devashi Devaasura Varapradah/ Devaasureshwaro Vishnur devaasura Maheshwarah, Sarva Devamayochintyo Devaatmaa Swayambhavah/ Udagatastrikamo Vaidyo Varadovarajovarah, Ijyo Hasti thaa Vyaaghro Deva Simho Maharshabhah/ Vibudhaagrya Surah Sheshthah Sarva Devastathottamah, Samyuktah Shobhano Vaktaa Aashaanaam Prabhavoyvayah/ Guruhn Kaanto Nijah Sargah Pavitrah Sarva vaahanah, Shringi Shringa Priyo Babhru rajaraajo niraamayah/ Abiraamah Susharano Niraamah Sarva saadhanah, Lalaataaksho Vishwa Devo Harino Brahma varchasah/ Sthaavaranaam Patischaiva Nmiyatondriya vartanah, Siddhaardhah Sarva Bhutaatho achintyah Satyaha Shuchivratah/ Vrataadhipah Param Brahma muktaanaam Paramaa gatih, Vimukto Muktakeshascha Shrimeaamechivardano Jagat/ Yathya pradhanam Bhagavaaniti Bhaktya Stutomayaa, Bhaktimvam Puruskritya mayaa Yajnaparivibhuh/ Tatojanujnaam praapyevam stuto Bhaktimataam gatih, Tasmaallabdhvaa stavam Shambornrupa strailokya vishrutah, Ashvamedha Sahasram cha Phalampraapya Mahaa Yashaah, Ganaadhipatyam Sampraaptastandinastejasaa Prabho! Yah Patheycchrnunyaadaapi shraavayed braahmaanaanipa, Ahwamedha Sahasrasya phalam praapnoti vai Dwijaah/ Brahmagnascha Suraapascha steyeecha Guru talpagah, Sharanaagata ghaati cha Mitra Vishwaasa ghaatakah/ Maatruha Pitruha chaiva Veeraha Bhrunaha tathaa, Samvat - saram kramaajjaptwaa Trisandhyam Shankaraashramey/ Devamisthaa Tri Sandhyam cha Sara Paapai pramuchyatey/

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

***Ishaanam Sarva Vidyaanaam, Ishvarah Sarva bhutaanaam, Brahmaadhipatih Brahmanodhipatih
Brahmanodhipatih Brahmaa Shivome ast Sadaa Shivom/***