

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



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

PREFACE

It may be recalled that there are as many as 108 Upanishads well known of which Mukhyopaniṣads are Brihadāranyaka, Katha, Taittirīya, Isha, and Svetaśhvareya all belonging to Yajur Veda; Chhāndogya and Kena to Sāma Veda; Atreya and Kaushitaki to the Rīg Veda School while Mundaka, Mandūkya and Prashna are of the Atharvā 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 Dvādaśa Upanishads in a single form. Besides Maitreya and Nārāyaṇa Upaniṣads as also Taittirīya Aranyaka were so released in the same manner. Now, the present attempt is to present the Essence of Subāla Upaniṣad to rooted Śukla Yajur Veda.

Subāla Upaniṣad touches on the key aspects of original nothingness. Paramatma is stable, inactive, immobile and insensitive- yet the Supreme. Prakṛiti 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 Prakṛiti. Thereafter it is vibration after vibration in 'ārohana and avārohana' manner being Prāna the Life Energy! Now, it is that knowledge of the Universe with which Sṛiṣṭi takes place that prompted Maharshi Subāla! The coverage mentions of the creation of Virāt Puruṣa- concepts of dharmaadharma- daharakaasha and Antaratma- life energy of prāna-Sthāvara jaṅgama sṛiṣṭi- body constituents and senses, epheral existence of creation- significance of food and energy-process of death- withdrawal of senses and prāna 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 Upaniṣad under reference from sources of Puranas, Co-Upaniṣads and Veda Vedāṅgas. The Message as underlined in this Upaniṣad is nought to stress the undercurrent of futility of human life but its inevitability which underscores the essentialty of following the human aspirations of dharma-ardha-kaama-mokṣhas through the divine process of jaagrāt-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 Upaniṣad, these are alerts to try repeatedly to reach the top of the mountain of Pure Bliss but never give up, as hindrances are step by step but failures might never deter the effort and effort alone.

Paingalopaniṣad 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 Vedāṅgas- Śāstra- Upaniṣads- 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 Bhūtas -'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 Akasha. Similarly the other elements get distributed giving again one full for each of the units. Thus Akasha

retains half of its own and one -eighth of other Elements. This process is called Panchekarana 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 'Panchekarana' 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 panchekarana 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-taijasa-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 Introspection and opening the petals of the Hridaya Kamala. This is enabled by Yoga- dhyana- Mrityunjaya Japa- Samsaara bandhana vimukti- vigjnaana- experience of Jaagrat-Swapna-Sushupta tri - avasthaas; overcoming the impact of Maya at each of the respective stages of normal life span- gradual resistance of the Pancha Karmendiyas and Pancha Jnaanendriyaas respectively of skin, eyes, ears, nose,

and releases aside from sparsha,darshana, shrotra, shvaasa/ aaghaana, 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 preceeding actions of the previous birth- death-rebirth series as what is called the ‘sanchita’ or of the carry- forward pluses and minuses and of ‘prarabdha’ or the on going life! As the Universe and its Charaachara Jagat, especially the human beings seek to happiness in their own ways and means; they pass through gradations of happines and contentment. These levels of flows vary in the three states of one’s own consciousness while being 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 Brihadaaranyaka, Katha, Taitthireeya / Taittireeya Aaranyaka, Isha, Svetaashvatara of Yajur Veda - Chhandogya and Kena of Saama Veda- Aitereya and Kausheetaki of Rig Veda as also of Mundaka, Maandukya and Prashna Upanishads was placed at the Lotus Feet of **Paramaacharya**. So were dedicated similarly the Essence of Maha Narayanopanishad and Essence of Maitriyi Upanishad of Shukla and Krishna Yajurvedas respectively.

The Essence of Chatur 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.

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OM Traikambakam yajaamahe sugandham pushti vardhanam, urvaarukamivaka bandhanaan mrityormuksheeyamaamritaat/ OM shanti shantih shantih/

ESSENCE OF SUBAALA UPANISHAD

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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 bhuutaadih, bhuutaadeh, aakaasham, aakaasaad vaayuh, vaayoragnih agneraapah, abdhyah prithivee, tad andam samabhavat; tat samvatsara maatram ushitvaa dvidhaakarot, adhastaad 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 paad, 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 an x 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 vyaakhyanaayam: 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 bhutani 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.)

[Brahmanda Purana is quoted : Brahma then meditated for long before taking up Srishti and Avidya or Ignorance came to emerge in Five Forms viz. *Tamo Moho Maha 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 causal nature and the result was of purposeless vegetation around mountains and trees; the thought of the Second ‘Tiryaksrota’ or a Zig-zag flow (srota is a flow and tiryak is wavery) flashed in his mind and the persons produced were ignorant and egoistic. Brahma then meditated further and the result was of ‘Satvika’ or ‘Urthwa Srota Srishti’, the Third in the Series of Creation; the Superior and Divine Beings thus created were highly virtuous, ever-happy, truthful and full of Satva Guna and they were Devas, whose Chief Mentor was Brahma himself. This Srishti was no doubt very satisfactory and Brahma was contented but he felt that there should also be the Fourth Creation of an ‘Arvaak (Abhimuka) Srotas’ titled ‘Sadhaka Sarga’ with a mix of Satvika and Rajasika nature with Tamasika features as well; the end products were Siddhas, Gandharva-like Beings and Manushyas. The Fifth Creation is titled Anugraha (Blessings) Sarga comprising four divisions viz. Viparyaya (Loss of Awareness), Shakti (Strength), Siddha (Accomplishment) and Mukhya (Principal); in other words Persons in these categories have little consciousness to begin with, gain strength, reach the Goal and then join the blessed category but they all are in the cycle of births and deaths. The Sixth Category related to the Bhutaadi Srishti of Creatures and Elements. Put it differently: Para Brahma’s first Creation was that of ‘Mahat’ or The Primary Principle; the Second was that of Tanmatras called Bhuta Sarga; the Third was Vaikarika Creation or Aindria Srishti relevant to Sense Organs as 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 Urthwa 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 ‘Kshatriyas’, Thighs are ‘Vaisyas’ and Feet are under the protection of ‘Sudras’. The ‘Virat Purusha’ has no beginning or end; is all powerful and all-prevailing.]

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

Apaanaan nishaada-yaksha raakshasa gandharvaas chaastibhyah parvataa lomabhyah 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 vyaakhyanaani upavyaakhyanaani cha sarvaani cha bhutaani hiranya jyotir yasmin- ayanam atmaadhikshiyanti bhuvanaani vishvaa aatmaanam dvidhaa karot, ardhenaa stree ardhenaa purushah, devo bhutvaan devaan asrajat, Rishir bhutvaa rishin yaksha raakshasa gandharvaan graamaani aaranyaaamischa 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- vaishvaanarah 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, oshadhasya 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 lightings 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 Uddhbuja 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. 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 uddhbujas 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 namaḥ 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. (Taaittiriya Aranyaka 10. 24.1)

A verse from the Rig Veda (2.33.9) calls Rudra ‘The Sovereign of the Universe: *Sthirebhiranghriḥ pururupaaya ughro babhruḥ shukrebhiḥ pipiṣehiranyaiḥ , 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 ityuktto 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 yeshaam Naamnaa Swayambhuva, Suryo Jalam Mahi Vaayurvahnir -aakaashameyvacha/ Dikshitaa Braahmanaschandra ityevam teyshtadhaa tanuh, Teshu Pujiyaswa Vandascha Namaskaarascha yatnatah/* (Then Swayambhu Brahma decided the serialim 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 Shiva's body at once and like Shiva, Aakash 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 Aakash; 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' OM as 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- Prasishyaas, Shakalya Veda Mitra scripted Samhitaas or Annotations and sub divided the same among five further sub-branches and taught these to Mudgala, Gomukha, Vaatsya and Shaaliya. Yet another of his 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-valkya’s own ‘Pravritti’ or distinction. **Sama 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 of Deva darsha and Patthya. Deva Darsha’s sishyas were Megha, Brahmabali, Shoaaulkaayani and Pippala. Pathya’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. Brahmarshis, Devarshis and Rajarshis.]

Ref Vedangas:

Six Vedangas constitute the ‘Sadhanas’ or the means to accomplish Mukti, viz. Shiksha, 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. Mundakopanishad 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 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 ‘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!’ 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, Pankti, Tishthup, Jagati, Ati Jagati, Shakvari, Ati Shakvari, Ashti Atyashti Dhriti, Viddhuti, Atidhriti, Kriti, Prakriti, Aakriti and so on and on. The mind 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 Kaalamaan 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, Grahachara, 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-Vrishabha-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; 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 Ashabdam 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 Alohita 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 nor 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, ahrasvam, 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 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 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 mountaintops, 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 kripaah; atha ya etad aksharam, Gargi, viditasmaa lokaat praiti, sa Braahmanaah/* (Maharshi Yagnyavalkya further explained to Gargi, that this Absolute Power is never visioned but indeed is the evidence and the faculty of vision itself! It is never heard but hears everything being the personification of hearing itself; it is never known for thinking but indeed is the Thinker and the manifestation of thought itself; It is not known but is indeed the Knower being Knowledge and Intellect itself; Gargi! This Super Power is like the unmanifested ether and is all pervading and the Ultimate Unknown!) III.viii.11) *Tad vaa etad aksharam, Gargi, adrushtam drushtar, ashrutam shrotur, amantam mantar, avigjnaatam vigjnaatur; naanyadatosti drashtu, naanyadatosti shrotru, naanyadatosti 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; tato ha vaachaknavy uparararaama, ityashtamam Brahmanam/* (Having been since convinced fully by the capability of Maharshi Yagnyavalkya to explain what Brahman was all about, Gargi addressed the congregation of Brahmanas who allowed her to ask two questions viz. whether Brahman had no characteristics and adjuncts and if so what Brahman actually was considered to be inferred on the authority of the Scriptures. She conceded that on the basis of a methodical analysis of ‘*neti, neti*’ or ‘*not this and not this*’, the Individual Self having discarded the adjuncts of body, organs and senses, the Maharshi rightly deduced that the transmigrating Soul was the Supreme Self as Brahman Himself; in other words, the same Individual Self minus the features but overcoming ignorance and desire and work

is called the Supreme Itself as verified by the ‘Anirvachaniya Vedas’ or the the Untold Scriptures. Gargi thus got convinced of the inherent and unique Truth that the Self was the Supreme!)

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

Hridayasya madhye lohitam maamsapindam, yasmimstad daharaam pundareekam kumudam ivaanekadhaa vikasitam heidayasya dashaa chidraani bhavanti; yesu praanaah pratishthitaah, sa yadaa praanena saha samuujyate tadaa pashyanti nadyo nagaraani bahuuni vividhaani cha, yadaa vyaanena saha samuujyate tadaa pashyati devaamscha risheemscha, yadaa apaanena saha samuujyate tadaa pashyati yaksha-raakshasa gandharvaan, yadaa udaanena saha samuujyate tJaagritiadaa pashyati deva lokaan devaan skandam jayantam cheti, yadaa samaanena saha samuujyate tadaa pashyati deva lokaan dhanaani cha, yada vairambhyena saha samuujyate tadaa pashyaaty drishtam cha shrutam cha bhuktamaabhuktam ca sach saa sach sarvam pashyati/ Athema 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, yagnaa naa yagnaa vaa, na maataa na pitaa na bamdhur na bandhavo na steno na brahmahaa 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 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 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, 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 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, teshaam sarveshu lokeshvakaama charo bhavati; atha ya ihaatmaanam anuvidya 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 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 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!)]

Prashnopanishad vide III.6-7 explains the **process of death**: III. 6-7) *Hridi hyesha Atmaa, atraitad ekashatam naadeenaam taasaam shatam shatam ekaikaashyam dvaa saptatir 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 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 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 jyotisa 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-recaction 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 pushkarinih 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 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 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, tan mano disham disham patitanvaanyatraayatanam 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 teshaam nibandhanam, ckakshur adhyaatmam, drashtavyam adhi bhutan/ Aadityas tatraadhi daivatam, naadee teshaam 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 teshaam 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 upaaseeta ajaram amritam abayam ashokam, anantam/* Among the principles enunciated by Paramatma in His unique Srishti of Tri Lokas, is ‘shrotra’ the faculty of hearing and that too is the extension of ‘Daharaakaasha’ of Antaratma as per the divine principle and the link is through the respective ‘naadi’ to the body of the Beings as per life principle. Indeed for the faculty of ‘shrotra’, the Beings in creation ought to venerate Paramatma , the *amritam abhayam ashokam anantam*, the deathless, fearless, sorrowless and interminable!

3. *Naasaadhyaatmam, ghraatavyam adhibhutam, prithivee tatraadhidaivatam, naadee teshaam nibandhanam, yo naasaayam yo ghraatavye yah 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 transcient 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, rasayitavyamadhibhutam, 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 tesham 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 tesham 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 bhuotikaasha. Indeed for the faculty of ‘Rudratva’, the Beings in creation ought to venerate Paramatma , the *amritam abhayam ashokam anantam*, the deathless, fearless, sorrowless and interminable!

9. *Chittam adhyaatmam, chitayitavyam adhibhutam, khsetrajnas tatraadhidaivatam, naadee tesham nibandhanam, yaschitte yas chitavitavye, yah khetragjne, 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 teshaam 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 teshaam 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 teshaam 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 teshaam 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 prajnona bahih prajnonobhyatah prajnona prajnaaghano na prajno naaprajnopi no veditam 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: *Uddalakohaarunih 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 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 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 naadees. 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 naadis 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 Sahasrara 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, Naaraayanah tvak cha spurashaitavyamcha, Naaraayano manascha mantavyam cha, Naaraayano buddhischa boddhavyamcha, Naaraayano ahamkaarascha ahamkatavyamcha, Naaraayanahschittam 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 Naaraayanah udhvahavah, sambhavo divyo deva eko Naaraayano maataa-pita-bhraataa, nivaasah, sharanyam, suhrud, gatir Naaraayano virajaa sudarshana suryaa jitaa soumyaamoghaa kunaaraamritaa satyaa madhyamaa naasheeraa shishuraasuraa suryaa bhaasvatee vigjneeeyaaani 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 Vishnroh 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, Jitaa, 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 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 dhyata dhyaanam Narayanah parah/* Narayana is the Supreme Truth named Brahma; the highest Self; the outstanding effulgence; the Eternal Self and the Unique Bridge between death and Everlasting Life of Reality, ignorance and illumination as the Singular Mediator. 5. *Yaccha kinchit jagatyasmin drishyate 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 vishvasyaayatanan mahat/* One's own heart as located a measure of distance by a finger span from navel to throat and that indeed is the abode of the Universe. This heart is like the dazzle of a garland of flames being the seat of approach to divinity and the Almighty. 8. *Santatagum siraabhistu laambhastyaa koshaanibham, 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, sgrabhugvi 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 gatyaaadhikaranam*-(9)*Utkrantigatyaa gatinam*/20) *Swatmanaa chottarayoh*/ 21) *Naanura -tacchuteriti chennetaraadhikaranam* / 22) *Swashabdonmanaabhyaam cha*/ 23)*Avirodhaschandanaavat*/ 24) *Avasthiti vaisheshyaaditi chennaadhyupagamadaadhridih*/ 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) *Nityopalabdhanupalabdh 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 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 veda; 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 completely 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 prithivyaa antarah, 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 adbh्यontaraah, 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 -antarah; 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) *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 aatmaanantaryaam -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 tishthandiv्यontarah, 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 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 -ndrataarakaadantarah, yam chandrataarakam na veda, yasya chandrataarakam shareeram, yash chandra taarakamantaro yamayati esha ta atmaaantranantaryamamritah/* (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 yamayayati, 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 sarveybhoy 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 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 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 cchitra- bhitti-prateekaashe gandharvaa- naagarupame kadalee garbhavaan nihsaare jalaa budbhudavac chanchale nishkritam aatmaanam, achintyarupam, divyam, devam, asangam, shuddham, tejaskaayam, aruupam, sarveshvaram, achintyam, ashareeram, nihitam guhaayaam, amritam, vibhajaamaanam, 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 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//*(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 sarvatokshi 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 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 vadenaa -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 Kaalamaana or the Time Schedule! He is ‘anor aneeyaan’ or subler than subtle; ‘mahato maheeyan’ or grand as the grander, ‘guhaayaam nihitoshya jantoh’ or exists in the caves of the hearts of all the Beings. He appears bland and immune with reference to the action- reaction set of symptoms; but as needed is responsive to sincere prayers to redeem blemishes and fulfill wishes. 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 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 bhutvaa 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 bhutvaa meghe bhavati meghe bhutvaa pravarsati 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, abyasha 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 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 dvaa saptatir 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 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) 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 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!)]

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 naasaam 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 ‘jitaa naadi’ reaches disfunctional. 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 yassparshayitavyam 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 evaapyeti yah kumaaram evaastameti, vairambham evaapyeti yo vairambham evaastameti, vigjnaanam evaapyeti 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 evaastameti, 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 Movement 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 evaapyeti 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 evaatsameti, 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 bhaasvateem evaatsam -eti, naagam evaapyeti yo naagam evaatsameti, vigjaanam evaapyeti yo vigjnaanam evaatsameti, aanandam evaapyeti ya annanam evaatsameti, 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 Consciousness 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, undivisive, unburnt, uncut, trembleless, and a symbol of Peace and Quiet Tranquility. He is beyond description even by hundreds of vedic expositions or of countless Scriptures including Saankhya and Yogic ways of life, severe austerities and following of ‘chaturashraya dharmas’ to perfection. It is through Self Realisation or by the Exclusive Introspection beyond bodily and mentally attachments that the Pure Self might open the floodgates of Bliss.

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

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

Atha hainam Raikvah papraccha, bhagavan, kasmin sarve sampratishthitaa bhavanteeti, rasaatala lokeshva iti ho vaacha, kasmin rasaatala loka otaascha protaashcheti; bhurlokeshta iti ho vaacha kasmin bhurlokeshta iti hovaacha, kasmin bhu 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 potaashcheti; satyalokeshva iti hovaacha. Kasminn satya lokaa otascha protaashcheti; prajaapatilokeshv iti hovaacha. Kasmin prajapati loka otaas cha protaashcheti; brahma lokeshv iti ho vaachas, kasminn brahma lokaa otaas protaashcheti; sarva loka aatmaani brahmani manaya ivautascha protaashcheti: 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-Bhuvar-Swar-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 the 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, kasminnu khalvaaditya 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 prtascheti/ 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 kosha, tasmin naadyas chatasro bhavanti, raamaa araamecchaa punar bhaveti/ Tatra raamaa punyena punyam lokam nayati; aramaa paapena paapam, icchayaa yat smarati tad abhi-sampadyate, 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 Karmendrias of respective actions, besides the controlling mind were created. By the union of ‘Maha Purusha’ and His own alternate form, ‘Prakruti’, a Golden Egg was produced in the huge sheet of water and grew up gradually. This Egg is massive as it contains the

‘Kshetrajna’ who made the Fore-most Appearance as the Originator of ‘Bhuta ganas’ including ‘Pancha Bhutas’ (Five Elements)

Section XII: Annam Paramatma

Naaraayanaad vaa annam agaatham, pakvam brahmaloke maha samvartake, punah pakvam aaditye, punah pakvam kratryaadi, punah pakvam jaalakililaklinnam paryushitam, puutam annam ayaachitam asamkriptam 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 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 complimen -tarity of food and Praana and as such there is a unity of purpose and as such the two enitities 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 ‘seshaghratanna’ 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 Dharmaauya, Sarva Bhutebhyah* as the fourth Bali; ensure that his hands, feet and face are wet, take water in hand for ‘Aouposshana’ stating *Annam Brahma Raso Vishnuh, Aham 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 bhuktwaa chandraayanam charet/*

(One should not take food on the nights of Sundays and ‘Purnimaavaasyaas’ as also during the day time on Chaturdashi and Ashtami; on 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 ghritamaada -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, Bhujano yadi pashyeta tadannantu parityajet/* (While taking the food, if one comes across a woman in menses, a chandala, a dog, or a hen, the rest of the meal must be discontinued.) Like wise, food material touched by crows or other birds, cat, dogs or other animals should be discarded. Food cooked with hairs, ants, flies etc. should be discarded too. Normally food cooked on the previous day should not be recycled but the carry forward fried food, curd or its layers are consumable on the next day. Milk of camels, sheep or other forest animals is forbidden for consumption. Eating Onions and Lassa 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 Patraas 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 varjyayitvaa taambulam khadayedbudhah/* (While eating the Tamboola or betel leaves as the finale of the Bhojana, the Bhojana Karta is advised to remove the mid-leaf tenders and consume without ‘churna’ to enable good digestion of the food consumed.)

XIII. Priority of disenchantment, stoic and equanimous nature

Baalyena tishthaaset, baalaa swabhovo asango niravadyo mounena paandityena niravadhikaaratalopalabhyeta, kaivalyam uktam nigamanam prajaapariruvaacha; mahat padam jnaatvaa vriksha moole vaseta kuchelosahaaya ekaaki samaadhisthaa aatmaa-kaama aaptakaamo nishkaamo jeerna kaamo hastini simhe damshe mashake nakule sarpa raakshashasa gandharve mrityo rupaani viditaa na bhibheti kutaschaneti vriksham iva tishthaaset, 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, mrityurvai 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 worldly matters and total freedom of self pronouncements of right and wrong judgments, abstinence of expression and gradual withdrawal 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 *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, Atmanyevaatananaa tushtah sthita pragnastadochyate!* -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 brahmacharya-grihastha-vaanaprastha and the sanyaasa, then he is blessed to open doors for the eligibility of the blissful oneness to Brahmata 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 ornamant 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 naural water to drink and eating ‘kandamoola phalas’ to survive healthily, control tongue and speech and above all practise morality. *Ativaadaanstitiksheta naavamanyeta kam chana, na chaimam 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 silcer or gold but of earthen or wooden; he seeks food just once that too accepts with pleasure and in very limited in quantity just for sustenance. Indeed when there is good food around meant for beggars then an ascetic goes for the remanants- never for taste and quality- but for sheer survival. Even while so filling the meagre intake, his thought process would be on the thoughts of the values of abstinance, avoidance of human pitfalls, resultant torments of the world of Yama, transmigratiion of Souls, and of the pursuit of Immortality. *Dehaadutkramanam chaasmaat punargarbhe cha sambhavam, yonikotisahashreshu sriteeshchaasyaantaraatmanah/ Adharma prabhavam chaiva dukkhaayogam 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 invarialby 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 auspciousness or otherwise are not adequateas long as they are not backed up my acts since he who decides to clean flows of water ought to be supported by the methodologies to clean it too; *Phalam katakavrikshasya yadyapyambuprasaadakam, na 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. Afterter all, merely knowing the name of a tree and of the fruit that one could secure from that tree is not enough to get the fruit on one’s lap but has to take the trouble of plucking it and wash with water too to be able to eat and experience its sweet juice and matter too! Whatever be the life time of Yati/Sanyaasi, the terminal stage of his existence needs to be spent by ‘shuchi snaanaas’ and constant

practices of breathe control; six pranaayaamas reciting Gayatri 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, Swadhyaya 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/ Praanaayaamairdahed doshaan dhaaranaabhishcha kilbisham, pratyaaahaarena sansargaan dhyaanenaaneeshvaraana 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 or inferior-is facilitated and expedited by the means of ‘dhyaana’. *Samyagdarshanasaampannah 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 Brahmatva the Bliss! ‘Ahimsa’ or injuring either the body or the psyche or of affecting the morale of any being among the ‘charaacharas’ of anyone Being in the Lord’s creation is the fundamental of a person, besides the ‘indriaya nigrha’ or total control one’s organs and senses or of detachment coupled with rigorous practice of austerities 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 flesh 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 chaiti 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 vidyadhi-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/ Dashalaksha -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 shauchamindriyanigraha, dheervidyaa satyamakrodho dashakam dharmalakshanam/ Dasha lakshanaani dharmasya ye vipraah samadheeyate, adheetya chaanuvartante te yaanti paramaam gatim/ Dashalakshanakam dharma manutishthan samaa -hitah, vedaantam vidhivatshrutvaa samnyasedanrino dvijah/* or Dwijas need to meticulously follow the ten following precepts viz. dhriti or patience and courage, 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 nigrha 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 ‘rinah’ or in-born debts through the three erstwhile stages of life may then cast 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 subsestance 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 Brahmatwa as a fulfilled ascetic of total renunciation! [Dharma Sindhu details the eligibility for and the duties of Sanyasis: *Brahmacharyaa Deva pravrajeydgrihaadvaa vanaadvaa Atha punaravrativa snaatakavaa 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 separated 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 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, 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 to Suryadi Devas, some to Bhumi, some to Vishnu, perform nivedana to Chandi-Vinayakaas, consume the rest, do Achamana and finally resort to sixteen Pranayamas. It is said: *Yati 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 Chaturobvasdet/ Ashtamaasa anvahaara -syaadya teenaam Samyata - atmanaam, Mahaa Kshetra pravishhtaanaam Vihaarastu na Vidyate/* (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 sarvadhya Nripa dandavat/ Manchakam Shukla Vastramcha Stree kathaa loulyamevacha, Divaaswaa - pasha 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, 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- 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 parigraha yateh, Parama hamsasya naadhikastu vidheeyate, Parah Parama hamsastu turyaakhyah Shriti shaasanaat/ Daantah Shaantah Satvasamah Pranavaabhyasa tatparah, Shravanaadiratassjuddhah nidhi dhyaanatatparah/ Brahma bhavena sampurya brahmandamakhilam stthitah/ 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 Tatvagayana!) Yagnyavalkya describes: *Dhyaanam shoucham tathaabhiksaa niytamekaanta 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 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 ekeebhavateeti parastaan 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 kataradvaa va sthaanam dahateeti/ Tasmai 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 ekeebhavatedeti; parastaan 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)

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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 Brahmadini. 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 mulaprakritir aaseet, tat pratibimbitam yat tat saakshi-chaitanyam aaseet/* Having spent a twelve year tutelage of hard learning from his mentor the illustrious Maharshi Yagjnyavalkya for twelve years, Paingala asked the pertinent query about the ‘parama rahasyam’ of accomplishing ‘kaivalyam’ and the Guru replied that the 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.*Ishaadishtithaavaranaa-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 tasyaatmajam 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 Avyakata 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 Aakash and far beyond was the Akasha 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 praadurbhutam 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/ Naraayanaamayano 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 dukkhaanaam 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 Srishti-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 sambhutam, 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, Brahmanid apnoti param, tadeshaabhyuktaa/ Satyam Janamanantam Brahma, yo Veda nihitam guhaayaam Parame vyoman, soshnute sarvaan kaamaan saha, Brahmanaa vipaschiteti// Tasmadvaa etasmaad aatmana aakaashaah sambhutam 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 apyesha shloko bhavati/* (Om. Brahman is the Truth that is the Infinite Knowledge and he who possesses that knowledge does indeed rejoice everything that Brahman does too. This Brahman is indeed within one’s own Self, the Origin of Akaasha even as from Akasha emerges Vayu. In the chain of Creation, Agni originates Water which manifests Earth in turn and there by herbs facilitate the output of food and thereby the man. Thus human beings-as also other species in the Lord’s Creation-is basically the product of ‘Anna’ the food: *annaad reto rupena parinataat purushah/*

Brahmanda Purana quoted again : Brahma Deva desired to initiate Creation and meditated; as there was darkness all around, he made the First ‘Abhavika Srishti’ of aimless and 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 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.

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 splitting 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 Pancheekarana 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 'quintuplication process' is known as 'Pancheekarana' or a systematic admixture of all the Pancha Bhutas into a warp-weft process of each formation of weaving a cloth!

8. *Sa pancha bhutaanaam rajomsham chaturtha kritvaa bhaaga trayaat pancha vrityaatmakam praanam asrajaat/ Sa tehaam turya bhagena karmendriyaani asrajaat/* 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 hatya, 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 perceptive 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 further Panchekarana!

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 lesaan 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 Paramatma Himself! Then Maharshi Yagjnyavalkya 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 quadrapulating 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 calculations.

Vaayu: 3. *Athaa pacheekrita mahaa bhuta rajomsha bhaaga traya samashtithah 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, tasmaadvaa 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 Taittireeya 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 bhhaga 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 Panchekarana 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 Devatas, 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.

[Taittireeya Upanishad is relevant: Sharpness of Mind and the depth of Understanding are the essential

inputs to access ‘Mahat’ / Bliss: II.iv.1) *Yato vaacho nivartante, Apraapya manasaa saha, Anandam Brahmano vidvaan, na bibheti kadaachaneti/ Tasyaisha eva sharira aatmaa, Yah purvasya, tasmaadvaa 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 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 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, 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!]

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. Bhrgulalli of Taittiriya Upanishad III: *Annam praanam chakshuh shrotram mano vaachamiti, tam hovaacha yato vaa imaani bhutaani jaayante, yena jaataani jeevanti, yatprayantyabhi samvishanti tad vijijnayasva tad brahmeti/ sa tapastatvaa/* 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 vyajaanaat, annaadhyeva khalvimaani bhutaani jaayante, annena jaataani jeevanti, annam prayatyabhi samvashanti, tad vigjnyaaya punareva varunam pitaram upasasaara, adheehi Bhagavo Brahmeti/ Tapasaa Brahma vijijnyaasavya, tapo Brahmeti, sa tapotasyat, sa tapastaptvaa/* Bhrgu 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 unsual ‘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 pratitishthati: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 chatustayam, 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 chatustaya 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 leshaajnanaa- 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 maranaavasthaah 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 artha vishaya grahana jnaanam jaagrad avasthaa bhavati/ Tatra bhrumadhyam 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 grahya grahaka rupa sphuranam svapnaavasthaa bhavati; tatra vishva eva jaagrad vyava -haara lopaan naadee madhyam cxharamstaijasatvam avaapya vaasanaa rupakam jagad vaichitryam svabhaasaa bhaasyan yathepishtam 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 'bhrumadhyam' 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 interregnum. That is the time for rest of the Self and its erstwhile busy activity.

9. *Chittaikakaarananaa sushupti avasthaa bhavati/ Bhrama vishraanta shakunih pakshou samhritya needaabhimukham yathaa gacchati, tathaa jeevopi jaagrat swapna 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 disrespective of the body activities. The sleeping state is thus described as the state of ignorance experienced by the Self as of a temporary break of bliss free from the body activities.

Bhagavad Gita viii.18-19 states: *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 swapna sushupti moorchaavasthaanaam anyaa brahmaadisthabaparyantam sarva jeeva bhaya pradaa sthuula deha visarjanee maranaavasthaa bhavati/ Karmendriyaani jnaanendriyaani tad tad vishayaan praanaan samhritya kaama karmanvitaa avidyaa 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 'jaagrat-swapna-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 aashritya chirakaala sevayaa bandham moksham kaschit prayaati/ Avichaara krito bandho vichaaraan moksho bhavati; tasmaat sadaa vichaarayet/ Adhaaropaapavaadatah svaruupam nischayeekartum shakyaate/ Tasmaat saaa vichaarayej jagaj jeevaparamaatmano jeeva bhaava jagadbhaava baadhe prtyag abhinnaam 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 spiritual knowledge, indriya nigraha, and lakshya sadhana. Manu Smriti Aachara Khanda samapti is quoted: *Esha sarveshu buthteshu gudhotmaa naprakaashate, Drushyate tvagraayaa buddhya sukshmayaa sukshma darshibhih/ Yacchedvaan manasi prajnyaastad 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 Kaarikas 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 taijasa 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 ekeebhutam prajnaa ghana evaanandamayo hi ananda bhuk chetho mukhah prajnaa ghana evaanadamayo hi aananda bhuk cheto mukhah prajnah triteeya paadah/* (The state of 'Sushupti' is of dense and deep sleep as differentiated from mere slumber in a state that is neither normal nor of dreams, desires, fears, feelings. This is the fulfilled state of 'prajna' being the third sphere of the Self when awareness is overpowered and unable to differentiate things, happenings and 'realities'. In this dreamless sleep, the person concerned becomes undivided as of a *Prajnaana ghana* or of an undifferentiated mass of over all consciousness and as *-ekeebhutam* -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 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.

Re.2) Gaudpaada Kaarikas on Mandukya Upanishad's 'Jaagradaadi Avasthas':

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 prajnyastridhaa 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 prajnadhaa bhogam nibodhata// Sthulam tarpayate praviviktam tu taijasam, Aaanandascha tathaa prajnam triithaa 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 hridyantarjjotih purushah; sa samaanah sannubhou lokaavanusancharati, dhyayateeva 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, nrishakshasam tvaa havishaa vidhema/ Sadyas -chkamaanaaya pravepaanaaya mrityave paarasmaa aashaa ashrunvan, kaamenaajanayanpunah/ Kaamena me kaama aagaat, hridayaadhudayam 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 'aarthas 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: Pahnopanishad: 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 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!)]

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 pratyaaavalamabanas-tvam 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 prasuyate; 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 shirogreevam dhaarayannacharam sthirah, samprekshya naasikaagram svam dishaashchaavalokayan/ Prashaantaatmaa vigatabheeh brahmachaari vrata sthirah, manssamyamyama - cchinto yukta aaseetamatparah/ Yugjnaannevam sadaatmaanam yogee niyata maanasah, shaatim nirvaana paramaam matsamsthaamadhigacchati/ Naatyashnatastu yogosti nachaikaantamanashnatah, na chaatissvapna sheelasya jaagrato naivachaarjuna/ Yuktaahaara vihaarasya yukta cheshtasya karmasu, yukta svapnaava bodhasya yogo bhavati duhkhaah/ 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 duhkkena gurunaapi vichaalyate/ Tam vidyaaddhukha samyoga viyogam yogasangnitam, na nishchayena yoktavyo yogorvinna chetasaa/ Sankalpa prabhavaan kaamaan tyaktvaa sarvaanasheshatah, manasaindriyagraamam viniyamya samastatah/ Shanyaishshanyairuparamet 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/ Yugjnyaannevam sadaatmaanam yogee vigata kalmashah, sukhena brahma samsparsam 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 duhkham 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 panchekrita bhutaanaan apancheekaranam kartum shokaamayata; brahmaanda tadgata lokaan kaarya ruupaamscha kaaranatvam praapayitvaa, tatah, suukshmaangam armanendriyaani praanaams - cha jnaanendriyaanyantah- kaarana chatushtayam chaikheekrityaa, 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; panchekrita mahaabhuta sambhava karma sanchita sthula deha karmakshyaat sadkarma paripaakato paancheekaranam praapya sukshmen aikee- bhutvaa kaarana rupatvamaa -sadya tat kaaranam kuustathe pratyag aatmaani leenam bhavati; tato braahmanah samaahito bhutvaa tat tvam padaikyameva sadaa kuryaat; tato meghaapaayaim shumaan ivaatvaavir -bhavati; dhyaatvaa madyastam aatmaanam kalashaantara deepavad; Angushttha maatram aatmaanam adhuuma rupakam/* Ishwara gets desirous of panchekarana 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/ Ashabdam*

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-antaryaami 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 paramaatha mahesharaakhyaam upalabhya, upalabdhiritaa prakaashaat krita krityaastishthati yatheshtam/ / Vyaapinam abhihitam ithyam 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 consciousness of Bhirava Mahadeva’s feet and eventually experiences and relishes the sense of merger finally with the abstract! In other words the Maha Tatwa Maheshwara by the Being’s awareness should cross then this bank of the river of ‘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 multiplicity to replace with Unity or Singularity and the spring of ever manifested bliss; that phenomenon is what Shiva! The way that the original question is asked , the high spiritualist would indeed define what Shivatwa is all out then that Spiritual Expert ought to know the reply. This outstanding awareness flows out from the great seas of Agamas, coupled with his ‘jnaana paripakwata’ or to sift the ‘mithya and satya’ or the illusion of materialism and the everlasting Truth of one’s existence. This paripakwata 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 involuntarily. 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 life lessness or videha mukti or moksha after death. Jivanmukti is a state that transforms one's nature, attributes and behaviors. Naradaparivrajaka Upanishad explains the liberated individual shows attributes such as that the person concerned could endure else's treatment; returns rebukes with softness; even under duress or physical torture sustains tolerance with unmitigated truthfulness; never craves else's praise or blessings; truly follows the dictum of Ahimsaa paramo 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; amaantivaadi 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 be 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-Brahma!') I.iii.3) *Atmaanam rathinam vidhui, shareeram rathameva tu, Buddhim tu saarathim viddhi, manah pragrahamevacha/* (This Individual Self is denoted as the Master of the Chariot, body is the chariot, charioteer is the 'buddhi' or the Intellect, mind is the bridle!) I.iii.4) *Indriyaani hahanaahu vishayaamsteshu gocharaan, Atmendriya mano yuktam bhokte -tyaahur maneeshinaam/* (The Pancha Indriyas are the horses viz. the Pancha Karmendriyas ie. the eyes-ears- mouth-nose-reproductive cum excretionary organs and Pancha Jnenendriyas of seeing-hearing-eating- breathing and the concerned of the last afore said. Besides, material objects are the roads as countless. Those who understand these details are called the Self and the latter has the body adjuncts and the mind detailed above) I.iii.5-8) *Yastva avigjnaavaan bhavati ayutena manasaa sadaa, Tasyendriyaani vashyaani sadashvaa iva saaratheh//Yastu vigjnaanaavaan bhavati yuktena manasaa sadaa, tasyendriyaani vashyaani sadashvaa iva saaratheh// 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 Pancha Indriyas 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 paraahyaarthaa, 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 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 jaagratah prapya varaan nibodhita, Kshurasya dhaaraa nishitaa duratyayaa, Durga payastatkavayo vadanti//Ashabdam asparsham arupam avyayam tathaa arasam nityam agandhavacchayat, Anaadyanantam mahatah param dhruvam nichaayya tanmrityu mukhaat pramuchyate// naachiketamupaakhyaanam mrityu -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 'jnanendriyas' and 'karmendriyas' are subject to change, repetitive transformation and death. Yet the Inner Self 'per se' and of course the Almighty continue to be the Unknown, complex, everlasting, omni present, endless, Unborn, and Unspent!]

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

[Svetaashvatara Upanishad makes it clearer vide III.17-21: *Sarvendriya gunaabhaasam sarvendriya vivarjitam, sarvasya Prabhum Ishaanam sarvaya sharanam brihat// Nava dvaare pure dehee hamso leelaayate 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 Kaalamaana or the Time Schedule! He is 'anor aneeyaan' or subler than subtle; 'mahato maheeyan' or grand as the grander, 'guhaayaam nihitoshya jantoh' or exists in the caves of the hearts of all the Beings. He appears bland and immune with reference to the action- reaction set of symptoms; but as needed is responsive to sincere prayers to redeem blemishes and fulfill wishes. With a effort of cognition of the Premordial and All 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 concentra -ted 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 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 pravarjanam 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 Shuchissusankalpit buddhiyuktah anindhanam jyotiriva prashaantamsabrahma bhaavam vrajet dvijaatah/* (Duly purified in body, mind and thought, a dvija having turned into a sanyasi should be like a burning wood covered with ash and finally absorb himself into Brahma Jyoti!) Yagnyavalkya describes: *Dhyaanam shoucham tathaabhiksaa niytamekaanta 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 addeseed to the Unknown as the latter is right within the Self. Manu Smriti is quoted: *Sanyasya sarvakarmaani karmadoshaan paanudan, niyato vedamabhyasya putraishvarya 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 accomplishning Brahmatwa 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, ghritha ghritham, 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 rupat vimuktah’; the ‘Param’ is the Supreme while ‘Paraat’ as stated as the fleeting flashes of Maya the forces of Illusion. Indeed, Maya is no doubt of ‘Paratah’ nature as it is uncontrollable by the mortal beings normally but in the context of the merger of the Self and the Supreme, Maya is pushed down and overcome as Truth gets vindicated and Reality prevails in the context of emancipation! Prashnopanishad vide IV.v. explains further: *Sa yathema nadyah syandamaanaah Samudraayanaah Samudram praapyastam gacchanti bhidyete taasaam naamarupe samudra ityeva prochyate/ Evame –vaasya paridrishtirimaah shodasha kalaah purushaayanaah purusha ityevam prochyate sa eshokalom- ruto bhavati/* or as the rivers merge with the Seas they lose their identity and are merely called as the Seas and similarly the body constituents disappear as they see the Parama Purusha. In the next Stanza, the Upanishad states: *Araa iva ratha naabhou kalaah yasmin pratishtithaah, 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 mrityo 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 veti 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 dhyaana 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, shaasthraa -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. *Vigineyokshara tanmaatiro jeevitam vaapi chanchalam, vihaaya shaasthra 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 yasgjnatathaivacha, 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 disconnection 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 Brahmeti jaanaati tasya muktir na jaayate/ Ya etadupanishadam nityam adheete sogni puuto bhavati,sa vishnu pooto bhavati, sa rudra puuto bhavati, sa sarveshu teertheshu snaato bhavati, sa sarveshu 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 paatakebhyah 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, Pranavaccharanas myriads of time, sanctification of ten each of the previous and future generations, saha bhojana panti bhojana of saadhakaas, riddance even of pancha maha paatakas and Ultimate Vishnutva with upward celestial vision!

24: *Tad 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 duhkha kaarana darshanatva- putra bhaaryaa grihaadi mamakaara raahitya-priyaapriya praapta saamyas sthitata- ekaagra ekaanta bhakti dhaarana- loukika jaana- vaahana ruchy raahitya and shadvarga kamakrodha moha mada matsaras too. This Antaratma is thus the reflection of Paramama who or what is unknown, everlasting-all pervasive- endless- unborn-and interminable!

Aham Brahmaasmi

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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 swear of Brahmanatva and is related to Bhu loka 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 praaneshuutkramaaneshu 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 Lord 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 Avimuktata or never abandon or give up!

Ref.Kurukshetra: from Vaamana Purana

Kurukshetram gamishyaami Kurukshetre 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 Kshetra 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 prapachhya 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 bhruevor ghraanashya cha yah sandhih 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 Brahman.

[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 maranamuktih*/ 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 Sthanams 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 Patala 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 snana 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 salute the unending numericals of both explorable and unknowable 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 Bhumi devatopyuchairathah syaapi yaa, Yaa baddhaa Bhuvi Muktidaasyur - 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 Ramyaa nrinaam sugatidaa kila sevyamaanaa, Atraagataa vividhadyupkrita kaarinopi paapakshaye virajasah sumabnh prakaashaah/* (Kashi is not only most enchanting but is famed all 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 who 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 samaakarnatyeva 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) *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 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 Shiva Mandiras 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 shatarudreeyeneti 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 Sthaanum Varadam Bhuvaneshwaram, Jagatpradhaanamadhikam Jagatpreetamadheeshvaram/

Jagadyonim Jagadveepam Jayanam Jagato gatim, Vishvaatmaanam Vishvasrujam Vishvamurtim Yashasvinam/ Vishveshvaram Vishvavaram Karmanaameeshvaram Prabhum, Shambhum Svayambhum Bhutesham Bhutabhavya bhavodbhavam/ Yogam Yogeshvaram Sharvam Sarvalokeshvareshvaram, Sarva-shrasthanam Jagatcchreshtham Varishtham Parameshthinam/ Lokatraya vidhaataaramekam Lokatrayaashrayam, Sudurjayam Jaganaatham Janma mrityu jaraatigam/ Jnaanaatmaanam Jnaana gamyam Jnaana shreshtham Sudurvidam, Daataaram chaiva Bhaktaanaam Prasaadavihitam Varanam/ Tasya paarishadaa Divyaarupairnaanaavidhairvibhoh, Vaamanaa Jatilaa Mundaah Hrasvagreervaa Maho - daraah/ (10) Mahaa kaayaa Mahotsaahaa Mahakarnaasthathaa Pare, Aananairvikritaih 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 kaschinnatasmin - agratah Sthite, nahi bhutam samam tea trishu lokeshu vidyate/ Gandhenaapi sangraame tasya krudhdasya shatravah, Visanginaa hata bhuyishthaa vepanti cha patatimcha/ Tasmai namastu kurvanto Devaattishthanti Vaidivi, ye chaanyee manavaa 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 Khadgadharanam 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 Svarnakshaayavai 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 - bhabodbhavam 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- hrasvagreva-madodara or of unstatured- crude - shaven- short necked- and big bellied - huge figured - high spirited-giant eared- deformed bodied Mahadeva Maheshwara. He is of 'Aananairvikritaih' or of deform faced; Paarthiva or of Giantlike bodied, or Vikrita of obnoxious form yet ever merciful; Mahadeva-Pujyamaana- Maheshvara- '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 taske of Maha Bharata Battle facing stalwart battle heros like Bheeshma- Drona adis and addressing Parama Shiva and his magnificence as follows: ' Rudraaya Shiti kanthaaya Kanishthaaya Suvarchase, Kapardine Karaalaaya Haryaksha varada' : Rudra Deva with poisoned throat, Kapardi as altruistic, concerned, kind, responsive.,, and coofident; Karaala or very horrifying to opponents; Haryaksha varada or the boons bestowed with tranquil eyes; Yamyaya or timeless; Rakta keshaaya 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 thousnads 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 ny Maha Deva, Senaanye Madhyamaaya or the Central Figure of Soldiery 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 Kankshaas** or three Natural Aspirations of Kanta, Kanaka and Keerti or Physical -Material-Fame and **Tryagnis** or Three fires of Kama/Lust, Krodha or Angerand Kshudha or Hunger.

Note: Sankalpa of Shata Rudreeya Paaraayana and anantara 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 Dehaadharis or Beings with Physiques; Ishana is the provider of Shobha or Charm; Bhima is that Form of Shiva who bestows Teja or radiance to various parts of Body like Eyes, Skin etc. while Chandra Swarupa of Shiva who rules the mind of the Beings is called Rudra and Yajamana Swarupa governing Buddhi or intellect of the Beings is designated as Maha Deva.

Pancha Mukha :While narrating the contents of *Shata Rudra Samhita* of Shiva Purana of Maharshi Veda Vyasa, Suta Muni addressed the congregation of Sages commencing the five major incarnations of Bhagavan Shiva: Sadyojata, Vamadeva, Tatpurusha, Aghoresha and Isana. The **Sadyojata** incarnation of Bhagavan in white colour was to bless Lord Brahma to initiate the process of ‘Srishti’(Creation), looking *Westward* and the Invocation of relevance is: *Sadyojatam prapadyaami 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 namas the 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 Vidyanam 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 Kshetrageya or the Supreme Soul. Bhagavan Siva is Sharva and omniscient. He is Bhava or the bestower and merciful. He is Rudra the corrector or punisher, if need be. He is spread out the whole Universe and is present 'Bahyantara' or inside-out of each being thus manifested as Ugra rupa. He who fulfils the wants of every animate or inanimate being and destroys all kinds of difficulties is called Bhima. To those who are unable to pull out themselves from their worldly chains of desires, relationships, senses of earthly belongings and so on, Bhagavan manifests as Pasupati. That Shiva who is noticeable in the most radiant form of Sun on the Skies and stands evidence to every being's actions and sufferings is called Isana. Shiva who provides coolness and happiness to every being as manifested in Moon is known as Maha Deva.

Shiva Dwasha from Skanda Purana

Prathamastu Maha Devo dviteeyastu Maheshwarah, Triteeyah Shankaro jneyas chaturtho Vrishabha - dhvajah/ Panchamah Kritivaasascha shashthah Kaamaanga naashanah, Saptamo Deva Deveshah Shri Kanthaschaashtamah smritah / Ishvaro navamo jneyo dashamah Paarvati patih, Rudra ekaadashascha dwaadashaha Shiva uchyate/ Dwaadashashitaani naamaani trisandhyah yah pathennarah, kritagnas - chaiva goghnascha bramahaa guru talpagah/ Stree baala ghaatukaschiva Suraapo Vrishaleepatih, muchyate sarva paapebhyo Rudra lokam sa gacchhati/

Reference of ' Shata Rudreeyam' as detailed in Skanda Purana follows:

1)Brahma dedicated a golden Linga to Bhagavan Siva named *Jagat Pradhana* and prays it at His feet 2) Sri Krishna set up a black coloured Linga called *Urjit* and prays to Siva's head 3) Sanaka and other Manasa Putras of Lord Brahma pray to Siva Hridaya (Heart) Linga as *Jagadrati* 4) 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 Yogeeshwar* 20) King Nimi considers the Ugal Netra or the Two Eyes as Parameswara Linga called *Sharva* 21) Dhanvanthari worships Gomaya Linga (cow dung) in the name of *Sarva Lokewswareswara* 22) Gandharvas perform Puja to wood based Siva Linga named *Sarva Sreshtha* 23) Lord Rama did intense 'Japa' to 'Vidyunmani' Linga in the name of *Jyeshtha* 24) Banasura paid homage to Marakathamani Linga named *Varishtha* 25) Varuna Deva offers reverence to a Sphatikamani Linga named *Parameswara* 26) *Lokatrayankara* is the name given to a Linga made of Munga (Black Pearl) by Nagagana 27) Devi Saraswathi pays reverence to Suddha mukta maya Linga named *Lokatrayashrita* 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 Urvashi 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, taddhaike prajapatyaam 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; juhoddartyaa prashneeyaata saajyam

havis 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 life 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 bindhuh pranamukhastatha / nado madhya mukha devam panchadhasau vijrumbhitah / (The letter ‘A’ represents My Northward Face, ‘U’ represents the Westward, ‘M’ stands for Southern Face, the ‘Bindu’ connecting the three words A-U-M is the Middle Faced Deva and the Fifth Face is over-awing.) A Singular Deity is thus manifest as ‘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 Deerga 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, Saamabhuitat kavayo vedayante, tam aumkaarenaivaayatanaanveti vidvaan yaccha - chaantam, ajaram, amritam, abhayam param cha//*(The ‘tisra matraa’ 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 Sama 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- grihastha-vaanaprastha- sanyasa

Atha hainam Atri prapaccha Yaagjnyavalkyam precchhaami tvaa Yaagjnyavalkya ayagjnopavaatee katham Brahmana iti. Sa hovaacha yaagjnyavalkyaah idam evaasya tad yagjnopaveetam ya aatmaapah praasyaachamaayam vidhih parivraajakaanam, viraadhvaane vaa anaashake vaa apaam praveshe vaa agni praveshe vaa mahaaprasthaane vaa, atha parivraad vivarna vaasaa mundoparigraha shuchir adrohee bhakshano brahma bhuyaayaa bhavateeti, yadi aaturaah shyaan manasaa vaachaa samyaset, esha panthaa brahmanaa haanuvrittaas stenaiti samnyaasii brahmavid 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 nityakarmaanushthaana yogyataa siddhyartham Brahma tejobhi vriddhartham 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/ YovissHAVatamo 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/ Uddhtyam Jaatavedasam Devam Vahanti Ketavah , Drushey Vishgvaaya Suryam*/ Finally after showing the Upaveeta to Surya, wear it reciting the ‘Yagnopaveetyam Paramam Pavitram’ Mantra again from the left shoulder around the neck down to the right side of the back. This posture is called ‘Upaveeta’, while the reverse is ‘Praacheenaa veeti’ and wearing it around the neck as a Maala or garland is called ‘Niveeta’. The Yagnopaveeta Dhaari is required to bathe and change it as per the Vidhi prescribed above in case of touching :*Chiti kaashtaa, Chiti Dhuma, Chandaala, Rajaswalaa, 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 tanmeraadhyataam, 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 homaas to Savitra Devata / Surya of thousand eight times or of minimum hundred eight times with Tila and Aajya. On wearing the new Yagnopaveeta as per procedure, the Kartha should intensify the Gayatri Japa to atone for the lost time of Sandhyaa -vandanaadi Vidhis. In the case of the non wearing of Upaveeta, then hundred Gayatri Japa is required; if without the Sacred Thread one performs Bhojana, then he has to perform eight thousand Gayatri; if the Upaveeta falls from the left shoulder to mid-arm or fore arm then three or six Pranaayamaas are to be done and a new Upaveeta is required to be worn. To ‘Brahmachari’ only one Yagnopaveeta is required but to a Snaataka

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 cleanliness 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 if he is quite unconcerned of Danda Vastras, he has to necessarily care for Bhiksha Paatra. Having thus secured the Bhiksha, he should do prokshana with *Bhusswaddaanamah* along with the Samasta Vyahrutis, offer portions of the Bhiksha to Suryadi Devas, some to Bhumi, some to Vishnu, perform nivedana to Chandi-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 Chaturbvasdet/ 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 sarvadhara 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 sheelasyaannavyakhyana 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 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 anunmattaa 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 maarge samyak sampannah shuddha maanasah praanasamdhaaranaartham yadhoktakaale vimukto bhakshyam aacharan udaara paatrena laabhaalaabhayoh samo bhutvaa shuunyaagaara devagrah trinakuuta valmeeka vriksha samoolaa kulaalashaalashalaagnihotra griha nadeepuulina giri kuhaara kandara kotara nirjhara sthaandileshu teshvaniketa vaasya prayatno nirmamah shukladhaayana paraayanodhya atmanishtho shubha karma nirumuulanaparah 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 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, 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, 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. (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 by 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 kavittvam 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 palanquin 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

Janashriti a popular person of charity heard about another greater person named Raikva : IV.i.1-8) *OM! Jaanashrutir ha poutraayanah shraddhaadeyo bahudaayee bahupaakya aasa, sa ha sarvataavasthaan 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 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, yaam Devatam upassa iti// Tam ha parah pratyuaacha, ahahaare twaa, Shudra, tavauva saha gobhirvastv iti; tad u ha punar eva Jaanashrutih 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: ahahaaremaah 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! 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 vihangma maarga. Thus two distinct approaches towards Brahma Vidya are the Paraa and Aparaa or Karma and Vairaagya Maarga. *Dvai vidye veditavye iti ha sma yad Brahma vido vadanti Paraachaiva - aparaacha/* (The 'Para-jnana' or the 'Aihika Jnana' of Brahma Vidya- in contrast to 'Apara-Jnana' or Amushmika Jnana. The Para Vidya- is through acquisition of knowledge of Veda Vedangaas and the system of Rituals, Regulations and conventional set of Rules that the knowledge of Scriptures so prescribe. The other Superior approach of higher learning without resorting to karma kaanda is of Self Realisation through total Control of Panchendriyas viz. the Karmendriyas or the Action-oriented organs and Jnaanendriyas or the sensory organs and mainly of Mind in essence. (Mundaka Upanishad I.i.4)

Hamsa -Parama Hamsas are the Paraajnaana sampanas. They shun and avoid the typical 'Shat Karmas' of dvijas: *Shatkarmaabhirou nityam Devaatithi pujakah, Huta sheshaantu 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 unorthodoxic even on the verge of nontraditional profanity and vulgarity. They tend to behave like mad persons but indeed were replete with 'atma jnana' 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 jnana'. 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!

Annexture

(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 vapushashshaambhavaamurthi bhedaah, Rudraashree
Rudra sukta pratita vibhavaanah prayacchantu soukhyam/*

NAMAKA PAARAAAYANA:

*Om Namo Bhagavetey Rudraaya/ Namastey Rudramanyava Utota Ishavey namah/ Namastey Astu
Dhanvaney baahubhyaamutatey namah, Yaata Ishusshivatamaa Shivam babhoovatey dhanuh
Shivaasharavyaaya tatoyaano Rudra Mridaya/ Yaatey Rudra Shiva tanora ghoraa paapakaashini,
tayaanastamavaashantamayaa Girishantaabhichakasheeh, Yaamishum Girishanta hastey bibhirshya
stavey/*

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

*Shivaam Giritrataamkuru maahigumseeh Purusham jagat/ Shivena vachasaatwaa Girishcchaa-
vadaamasi/ Yathanassarwamijjagadayakshmagum Sumanaa Aset/ Adhavyocha dadhivaktaa prathamam
daiviyobhishak/ 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 Vishwatasstwama yakshmayaa paribruja/ Namastey Astwayudhaayanaa tataaya dhrushnavey/ Ubhaabhyaamuta tey namo Baahubhyaam tadvadhananey/ 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 Uccharghoshayaa 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 Namah Ushneeshaney Giricharaaya kulungjaanaam Pataye Namoh Namah/ Ishumbhoy Dhanvaa Vibhaschavao Namoh Namah Aatanwanebhyah Pratidhaaneybhyaschavo namoh namah Aatanvatebhyah Pratidhaaneybhyascha vo Namoh Namah Aacchadbhyo visrujadbhyaschavo Namah Namasyadbhyo Vidyadbhruscha vo Namoh Namassabhabhyassabhaapatibhaschavo Namoh Namoh Ashwebhoyshwapatibhyascha vo namah/

(Tandava Murti Rudras! Your courage and intrepidity are so well recognised across the Worlds that even sudden spurts of enemies all around are faced by you with coolness and are not only subdued but extinguished for ever. Indeed You are the cynosure in the battle fields when you slit the throats of the most dreaded opponents by the least possible exertion even as you dance and revel in their 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).

Namah Aavyaadhi neebhyo Vividhyanteebhyaschavo Namoh Namah Uganaa 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 namassenaabhyassenaanibbhyascha vo namoh namah Khashatrubhya ssangraheetru bhyaschavo namoh namastakhabhyo Rathakaarebhyascha vo namoh namah kulaalebhyah Karmarebhyachavo namoh namah Pungushthebhyo nishaadebhyascha vo namoh namah Ishukrudbhyo dhanvakridbhavo namoh namoh Mrigayubhyasshwa nibhyaschavo namoh namah/

(Bhagavan! You could perforate and penetrate any body and any material from any where. You have the ability to control and subdue all kinds of forces be they malevolent or benevolent like Ganapati and his army or the evil species of Vinaayakas and their outfits. You also manifest as the forces of avariciousness or generosity and their respective corps. You also assume the forms of countless races and their Chiefs; of Devas and their attendants; of several Forms and the Formless; the Illustrious and the nameless insignificant; the Charioteers, Chariots and the Personalities driven there on; the individuals enlisted in armies as also the Senapatis; as carpenters or 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 Neelagreevaya cha Shitikanthaaya namah Kapardiney cha Vyuptakeshaaya cha Namssahasasraakshaaya cha Shata dhanvanecha Namoh Girishaaya cha Shipivishataaya cha Namoh Meedushthamaaya cheshumatey cha Namoh Hraswaayaa cha Vaamanaaya cha Namoh Brihatey cha Varshipeeyasey cha Namoh Vridhaaya cha Samvridhaney cha/ Namoh Agriyaaya cha Prathamaayacha Namah Aashavechaajiraacha Namah – ssheeghriyaayacha Sheebhyaa cha Namah Voormyaaya chaavyasnaaya cha Namah srotasyaaya cha Dweepyaaya cha/ Namoh Jyeshthaaya cha Kanishthaaya cha Namah Purvaajaaya chaaparajaayacha Namoh Madhyamaaya chaagalbhaaya cha Namoh Jaghanyaaya cha Budhniyaaya cha Namassobhyaya- cha Pratiparyaayacha Namoh Yaamyaya cha Kshemyaya cha Namah Urvaryaayacha Khalyaaya cha

Namashlokyaya chaavasanyaaya cha Namō Vanyaaya cha Kakshaaya Cha Namasshravaaya cha Pratishhravaaya 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 materializing such worthy soldiers for our shelter and well being).

Namo dundubhyaaya chaahananyaayananyaaya cha, Namō dhruṣṇavey cha paamruṣhya cha/ Namō dootāaya cha prahitāaya cha Namō nishanginey cheyudhudhiney cha, Namah steekshneyshaveycha-ayudhinecha/ Namah swāyudhāaya cha Sudhanvāyacha, Namah Srutyaayacha Pathyaayucha Namah Katyaaya cha neepyaaya cha/ Namah Soodyaayacha Sarasyaaya cha, Namō Nadyaaya cha Vaishantaayacha/ Namah Kupuaaya chaapatyaaya cha Namō Varshaayachaavarshaaya cha/ Namō Meghaaya cha Vidytyaya cha, Namah Idhriyaaya chaatapyaya cha Namō Vaatyāyacha reshmiyaayacha, Namō Vastavyaaya cha Vaastupataayecha/ Namah Somaayacha Rudraayacha, Namāstaamraayachārūnaaya cha/ Namasshangaaya Pashupatayenamah cha, Namā Ugraaya cha Bheemaacha cha/ Namō Agrey vadhaayacha doorey vadhaayacha, Namō hantrey cha haneeyasecha/ Namō Vrikshebhya Harikeshobhya namastaraaya, Namō Shambhavey cha mayo Bhaveycha/ Namah Shankaraaya cha Shivataraaya cha, Namasteerthyaaya cha Koolyaaya cha/ Namah Paryaaya chaavaaryaya cha, Namah Prataranaayachottarānaaya cha/ Namā Aataryayachalaadyayacha/ Namahsshapyaya 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

Name Inryaaya 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 cholapyaayacha/ Namolopyaaya cha Surmyaaya cha Namah Parnaaya cha Parnashadyaaya cha Namopaguramaanaaya chaabhignatey/ cha Namolakkidatey cha prakkidateyacha Namolah Kirikebhyo Devaanaagum Hridayebhyo Namolaveekshinakebhyo Namolavichintikebhyo Namolavaanirhatebhyo Namolavaameevatkebhyaha/ Draahye Andhasaspatey Daridraaneela lohita/ Esham Purushaanaa -meshaam Pashunaam maa bhermaaromolashaam kim chanaamamat/Yatey Rudra Shiva tanoosshiva Vishwaaha bheshaaji/ Shiva Rudrasya bheshaaji/ Tayaano Mrida Jeevasey/ Imagum Rudraaya tapasey Kapardiney Kshaya dweeraaya prabharaamahey matim yathaa nasshama sadwipadey chatushpadey Vishvam Pushtam graamey Asmin/ Anaaturam/ Mridaano Rudra tano mayaskrudhi Kshaya dweeraaya Namasa vidhyematey/ Yachanchayoschamanu 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 Namasa Vidhematey/. Aaaraateygoghna 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 Asminnivapantusenaah/ Parino Rudrasya hetirvranaktu paritveshasya durmatiraghayoh / Avasthiramaghavadbhyastanushva midhva-sttokaya tanayaya Mridaya/ Midhushtama Shivatama 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, Teshaagum Sahasra yojaneyva dhanvaani tanmasi, Asmin Mahatyarnaventa -rikshey bhavaa adhi)

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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/ Namō Rudrebhyo ye Prithivyaam yentarikshe ye Divi yeshaa mannām Vaato Varshamishava steḥ –bhyo Dasha Praacheer dasha Dakshinaa dasha Pracheetir dashorthvaastebhyo Namasteno Mridayantu teḥ yamdwishmo yaschano dheshititam vo jamdhey Dadhami/ Om Trayambakam yajaa mahy Sudandhim pushti vardhanam, Urvaaramiva bandhaanaamrityormuksheeya maamritaam// 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 sajosahaseymaa vardhantu vaangirah/ Dyumnair vejebhiraagatam/ Vaajaschamey Pravascha mey Prayatascha mey Prasitaschamey Dheetischa mey Kratuschamey Sarwaschamey Shlokaschamey Shraavaschamey Shrutischamey Jyotishcha mey Suvaschamey Pranaschameypaana cha Vyaanaschameysuschamey 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 Vridhdishchamey 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 satifying life; conmplete 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 ornamnted 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 Krishtapachanchameykrishta 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 maximam use for our livelihood and sensory gratifications like ‘Netraananda’ from the innumerable items in your Creation like Stones, soil, Sacred Mounains 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 Indraschameyntharikshham 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 manifestatations like Agni, Indra, Soma, Savita, Saraswati, Pusha, Brihaspati, Mitra, Varuna, Twashta, Dhata, Vishnu, Ashvini Devatas, Maruts, Vishwa Devas, Prithivi, Antariksha, Swarga, Ashta Dashas, Urtwa Loksas, and Devendra.)

*Agumshuschamey Rashmischameydaabhyascha Medhipatischama Upaagumshuschameyntaryaa-
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 Saavitrashamey 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 arr called as Idhma and Barhi and so on.)

*Idhmaschamey Barhischamey Vedischamay Dhishnaaschamey Srucaschamey Chamasaaschamey
Graavanaaschamey Dhishniyaaschamey Chamasaascha mey Graavaanaschamey Swaravaschama
Uparavaaschameydhishapaney cha mey Dronakalashschamey Vaayavyani cha Puta bhruccchama
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-Nirrti-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 Pasthohee cha ma Ukshaa cha mey Vashaachama Rushabhyash –chamey Vehacchameynadwaam cha mey Dhenuschmey Aayuryagjnena kalpataamapaano Yagnena kalpataam Vyaano Yagjnena Kalpataam Chakshuryagjnena kalpataam Shrotam Yagjnena kalpataam Mano Yagjnena kalpataam Vaakyagjnena Kalpataa-maatmaa Yagjnejna Kalpataam Yagjno Yagjnena 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 Tisraschamey Panchamey Saptachamey Navacha ma Ekadasha chamey Trayodashamey Panchdashamey Sapta dasa chamey Navadaha ch ma Ekavigumshatishchamey Trayovigum shatishchamey Panchavigimsharischamey Saptavigum shatishchamey Navavigum Shatishchama Ekatravigumshacchamey Trayastigumshacchamey Chatusrashchameyshtouta chamey Dwadashamey Shodasha chamey Vigumshatishchamey Chaturvigumshatishchamey veshtavigum shatishcha mey Dwaatrigum shacchmeyshattrigumshaccha 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!

Idaadevahurmanuryagjna 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

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ESSENCE OF KAIVALYA UPANISHAD

Nishkalam nishkriyam shaantam niravadyam niranjanam, amritasya param setum dagdhendhanam ivaanalam// Yadaa charmavad aakaasham veshtaaishanti manavaah, tadaa devam avigjnaaya duhkhasyaanto 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-Prajapator 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 pitaamahascha shraddhaa bhakti dhyaana 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 samsara 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 pishunaupavaadinaste 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 further step forward to realise Brahman: VII.vii.1-2) *Vijnaanam* vaa va dhyanaad 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 jnaanavabhisidhyati, 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 Ultimata 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 ‘sanyaasa 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 sukhaasansthaah shuchihi 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 Scripts of the yore. Mind is the essence of any Being and so is its root in the lotus heart. Upanishads symbolise the heart as a lotus which alone could point at what Paramatma is all about who indeed is virajam-vishuddham-vichintya madhye vishaadam, vishokam, and so on or impassioned, pure, devoid of wordly worries, unknown, unmanifested, endless, ever blissful and tranquil and immortal.

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

Dhyana Bindu Upanishad :

This Upanishad compares Brahman as the fragrance of lotus, butter in milk, oil from seeds, gold in the ores and the unique thread to knit the pearls of the Beings with life, while OM is the means of meditation and introspection. In general, Upanishads symbolise Lotus in ponds with seven petals- three as floating on waters and four stems below the water level that is of body above the water level and four below. Paramatma with ‘Antaratma’, Buddhi or Awakening normally known as Wisdom and 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 –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, 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 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, 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 Himalyas 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 Lakshmipriya 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 nivasika 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 bhutayonim 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.' Paramaarth 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-Danavas 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, Kapaaliney 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/ Rugyajuhssaamavedaaya Purushaayeshwaraayacha, ityevamaadicharitai stotraihi 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 Manmadhadeha naashana, Twameve Vishnuschaturaananatwam twameva Mrityurvaradastameva/ Twameva Suryo Rajanikarascha Vyaktiswameyvaasya charaacharasya/ Twameva Vahnih Pavanastwameva Twameva Bhumihi 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 twamindratwam 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, Tushti 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 Karmanam 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 araadhyam Hari-Hara-Virinchadibhirapi 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 ‘aarahana 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 samsaarisyad 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 umost radiance and Illumination, ‘satya sankalpa’ or of truthful resolution, never sets nor rises or ‘anaadyanta’ (stanza 64); dikkaalakalana 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: *Garbhaadhiyaasa purvaka maranaantaka dhukha chakra vibhraantah, aadhaaram bhagavantam shishyah papaccha paramaartham/ Aadhaara kaarika - abhihi tam gururabhi bhaashate sma tatsaaram, katatyabhinavaguptah Shivashaasana drishtiযোগেনা/* (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 ‘Paramaartham’ or the real purpose of Life asked the disciples of the Guru. Stanza 4) *Nija shakti vaibhava bharaad anda chatushta -midam vibhahgena, 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 vidyaamayee cha tatwa dasaam, 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 Vishva Rupas :

Shiva's Vishwa Rupa: Sanat Kumara enquired of Nandikeswara of Shiva's Vishwa Swarupa and the reply was: *Vishwa Rupasya Devasya Sarojabhava Sambhava/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; Arvaavasuv 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 ViraaajoAdhi 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-tejo-vaayura akaashaas’ and the Day and Night as the ‘Parithis’ or the boundaries of the Yagna Kunda; twenty one Tatwaas viz. Pancha Karmendriyas, Pancha Jnaanendriyas, Pancha Bhutas, Three Ahamkaaras, Three Tanmatras of Sprasha-Rupa-Rasa; and Mahatawa as Samidhaas; Devatas as Ritwiks and Brahma as Yanga Pashu) -----14) *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 Innner 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 evaadhastaat, sa uparishtaat, sa paschaat, sa purastaat, sa dakshinatah, sa uttaratah, sa evedam sarvam iti, athaato sarvam iti, athaatohamkaaraadesha eva, aham evaadhastaat, 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 sarvamiti; 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)

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

Atmaanam aranim kritvaa pranavamchottaraaraneem, jnaana nirmatanaabhyasaat 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 bhuuya 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 nirmatsathanaabhyasaat 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) *Tilleshu 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 life such as ‘baalya- vidyarthi- 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 ‘bahirpragjna’ 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 superimposed. *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 praspapiti, asya lokasya sarvaavato matram apaadaya, svayam vihatya, svayam nirmaaya, svena bhaasaa, svena jyotisa 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-recaction 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 pushkarinibh 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 ‘Taijasa’, the mind assumes *Antah prajna* or sub-consciousness becoming aware of the internal objects and these appear as real.)

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

Punashcha janmaantara karma yogaat sa eve jeevah svapiti prabuddhah/ utra traye 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 awakesness- dream and the dreamlessness. And the three bodies merge into what one realises as the totality of the Self or the reflection of the bliss.

Reference Maandukya Upanishad VII

Naantah-prajnaam, na bahis prajnaam, nobhayatah-prajnaam, na prajnaa-ghanam, na prajnaam, naaprajnaam, adrishtam, avyavahaarayam, agraahyam,alakshanam, achintyam, avyapadeshyam, ekaatma-pratyaya-sharam, prapannopashamam shaantam, shivam, advaitam, chaturdham man yante, 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 ‘Taijasa’; *na bahis prajnaanam* , or nor of external world eliminating ‘Vishva’; *na ubhayatah prajnaamam* - nor conscious of both the worlds or of the intermediate state between dream and awakesness; *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 *prapanchopashamam* 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 barhih, 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 Taijasa is identified with Hirayagarbha, Prajna with the Unmanifested Substance.

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

Yat param brahma sarvatmaa vishvassyaayatanam 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 alabdhwa 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 mulaah, 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 trivrit yekaikaa bhavati, tad uktam purastad eva bhavati, asya, Saumya, purushasya prayato vaan manasi sampadyate,manah praane, praanas tejasi,tejah parashyaam devataayam/ Sa ya eshonimaa aitat 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 chinmaatram Sadaa Shiva// Mayyeva sakalam jaatam, mayi sarvam pratishtthitam, 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 Taittiriya Upanishad- excerpts from Bhriuvalli

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 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 Bhrgu 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 Antaratma 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, 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 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, energizes 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 paraahyaarthaa, 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!)

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 japed/*

‘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 Vichaarana of Manu Smriti - Aacharana Khanda

In the past lives as in in the case of the ongoing , a dwija might have committed an unpardonable sin by commission or omission is stated to forbid an interaction with persons of virtue unless a ‘prayaschitta’ is performed. Quite a few persons behave as if their conduct is blemishless; he or she might have stolen gold jewellery especially of a 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, vastraapahaarakah 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 paatakaanyaaahuh 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 tyaga/ 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 stree, 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, parasree 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 tyaga/ 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 'apaatrikara'. Torturing and killing worms, insects, birds, and such helpless once caught, spoil flowers, creepers, plants, and trees is the degraded 'maalini karana'.)

Sarvam khalvidam Brahma tajjvalaaniti shaanta upaaseeta/ *Atha khalu kratumayah Purusho yathaa kratur asmin loke purusho 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! *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 lokebhayah/* 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 Aadrushyo 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/VishwarupahSwayam sreshtho Bala Veero Balaagranih, Gana kartaa Ganapatir digvaasaah kaamy yevacha/ Mantra vipat Paramo Mantrah Sarva bhava karo harah, Kamandala dhara Dhanvi Baana hastah Kapaalavaan/Shati Shataghni Khadgi cha pattishihaayudhi 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 Suvarchasah, Gajahaa Daityahaa Kaalo Loka dhaataa Gunaakarah/ Simha shardula rupaanaamardra charmeembara dharah, Kalayogi Mahaanaadah Sarvaschatuspathah/Sanacharah pretachaari Sarva Darshi Maheswarah, Bahu bhuto bahu dhanah Sarvasaaramriteshwarah/ Nitya priyo Nitya nrityo nartanah Sarva saadhakah, Sarvaarmuko Mahaabahur Mahaghor 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/ Jyotishaamayanam 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 Uragah khagah/ Bhikshuscha Bhikshu rupi cha Roudra rupah Surupavaan, Vasuretaah Suvar -chasvi VasuvegoMaha 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 Nandirnandikaro 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 balavaancchukra 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 Naravigraha, Swasti Swasti swabhaavas cha Bhogi Bhoga karo laghu/ 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, Lambitoshtascha 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 seersha Saamaasya Ruksahasrorjitekeshanah, Yajuh Paada bhujo Guhyaha Prakaashaujaastayaivacha/ Amovaarya prasaadascha Antarbhaavyah Sudarshanah, Upaaharah Priyah Sarvah Kanakah Kaanchana sthitah/ Naabhirnandikaro harmyah Pushkarah Sthapatih sthitah, Sarva Shaastro Dhanaschaadyo Yagno Yajwaa Samaahitah/ Nago Neelah Kavah 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 nishevita, Aashramathah Kapotastho Vishva - karmaa Patir Viraat/ Vishaala shaakhastaamroshtro hyum Ujaalah Sunischitah, Kapilakah 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/ Raakshasaghnatha Kaamaarir Mahaa dumshtro Mahaayudhah, Lambito Lambitoshtascha Lambahasto Varapradah/ Baahustwa ninditah Sarvah Shankarothaa pya kopanah, Amaresho Mahaa Dheero Vishva Devah Suraarihaa/ Ahirbudhnyo nikrutischa chekitaano halee tathaa, Ajaikapaccha Kaapaali sham Kumaro Maha Girih/ Dhanvantarir Dhumaketuh Suryo Vaishnavas - tathaa, Dhaataa Vishnuscha Shaktascha Mitratwashtaa dhara Dhruvah/ Prabhaasah Parvato Vaayur yama Savitaa Ravih, Dhritischaiva 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 - januralomlascha 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 vidbhudhah, Amoghah Samyamo Drushto Bhojanah Praana dhaaranah/ Dhritimaan 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 Sevita/ Mahaaketur dharaadhaata naikataananaratah 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 Mahjaabalah/ 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, Nyaaayo 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 Pitaa Maataa Pitaamahah, Swarga dwaaram Moksha dwaaram Prajaa dwaaramTrivishthapah/ 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 Shrimaamechchivardano Jagat/Yathyaa pradhaanam Bhagavaaniti Bhaktya Stutomayaa, Bhaktimevam Puruskritiya mayaa Yajnaparirvibhuh/ Tatojanujnaam praapyevam stuto Bhaktimataam gatih, Tasmaallabdhvaa stavam Shambornrupa strailokya vishrutah, Ashvamedha Sahasram cha Phalampraapya Mahaa Yashaah, Ganaadhipatyam Samp्राaptastandinastejasaa Prabho! Yah Patheycchrunuyaadaapi shraavayed braahmaanaanipa, Ahwamedha Sahasrasya phalam praapnoti vai Dwijaah/ Brahmagnascha Suraapascha steyeecha Guru talpagah,Sharanaagata ghaati cha Mitra Vishwaasa ghaatakah/ Maatruha Pitruha chaiva Veeraha Bhrunahaa 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 astu Sadaa Shivom/