

ESSENCE OF PRATYAKSHA BHASKAR

(References- Part I: Puranas; Part II: Upanishads; Part III: from Vedas; Part IV: other Sources)

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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

Essence of Shiva Sahasra Lingarchana

Essence of Paraashara Smtiti

Essence of Pradhana Tirtha Mahima

Dharma Bindu

Essence of Upanishads : Brihadaranyaka , Katha, Tittiriya, Isha, Svetashwara of Yajur Veda- Chhandogya and Kena of Saama Veda-Atreya and Kausheetaki of Rig Veda-Mundaka, Mandukya and Prashna of Atharva Veda ; Also ‘Upanishad Saaraamsa’ (Quintessence of Upanishads)

Essence of Virat Parva of Maha Bharata

Essence of Bharat Yatra Smriti

Essence of Brahma Sutras

Essence of Sankhya Parijnaana- Also Essence of Knowledge of Numbers

Essence of Narada Charitra; Essence Neeti Chandrika

Essence of Hindu Festivals and Austerities

Essence of Manu Smriti*----- Quintessence of Manu Smriti*

Essence of Paramartha Saara*

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PREFACE

(Pratyaksham Devata Suryo Jagatchhaykshu Divakarah, tasmaad abhayadhikaraachid Devata naasti shaashvati/ Yasmaadidam jagajjaatam layam yaasyati yatra cha/(Bhagavan Suryanarayana is the readily available vision to the eyes in the whole Universe beyond whom could be no other Deity; the entire 'Jagat' has emerged and also terminated only by him.)

Praktyashya Bhaskara Darshana is indeed a boon to 'charaachara Jagat' as well as a standing and ready reminder to us human beings to sincerely observe the established principles of Dharma-Nyaya- and Karma expected of us without expecting results! Even Bhaskara Deva performs His duties! Who commands Him to do so! Only Pratyaksha Bhaskara Himself has to explain!

The more a limited human mind about Pratyaksha Bhasara introspects, the deeper one gets unclear and hazy about this eternal phenomenon! Prima facie, descriptions of Puranas appear to have succeeded in explaining the 'ifs and buts' and the peripherals; Upanishads seem to defy intensive definition and Vedas too -on the face of it- have reached the semblances of precision about what is Readily Seen yet Unknown! Perhaps only Jnanis like Maharshis and Devas with access to 'nirukta' or the 'gupta jnaana' possess the Unknown and Undefined. As the vortex like guess work continues for ever; one is reminded of the analogy the proverbial elephant and the blind!

As the topic of a Script on Pratyakshara Bhaskara was mooted to HH Vijayendra Saraswati of Kanchi Mutt, he remarked spontaneously: 'that is all about Jnaana', sounding whether 'Ajnanis' could hardly fathom 'Jnaana'! But the everhelpful Swami guided me about three Sources of a) Puranas b) Upanishads and c) Vedas and encouraged me to attempt a Script as He always encourages a student but with a smile! He infused interest in me, as though that human perseverance ought to be tried even in the face of utter bewilderment! His suggestions were drops of 'amrit' that enabled my struggle to sketch this Script in pooling my best thoughts and efforts so as to possibly get me a pass mark!

Some oft remembered concepts have been referred to like Mantra Pushpa and Sandhya Vandana etc. vide 'Aruna Prashna' in Taittireeya Aranyaka - besides several other facts in the rest of Upanishads; Ratha Saptami, Planetary System, Eclipses' etc in Puranas; and Aditya Hridaya and Surya Namaskaaras from 'Other Sources'. A detailed Surya Shataka in sanskrit by Mayura Pandita- contemporary to Kalidasa too as translated into English is annexed.

This indeed is the outcome as the Essence of Pratyakshara Bhaskara which is dedicated and placed at the lotus feet of **Maha Swami Paramacharya.**

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ESSENCE OF PRATYAKSHA BHASKARA

Adideva namastubhyam praseeda mama Bhaskara Divaakara namastubham Prabhakara namostute, Sapaswarathamaarudham Prachandam Kashyapaatmajam shvetapadmaharam Devam tam Suryam pranamaamamyham/ Lohitam rathamaarudham sarva loka pitaamaham, mahaa paapaharam Devam tam Suryam pranammmyaham/ Traigunyam cha mahaashuram Brahma Vishnu Maheshwaram, Mahaa paapaharam Devam tam Suryam pranamaamyaham/ Brumhitam tejah punjam cha Vaayum aakaasha - meva cha, Prabhum cha sarva lokaanaam tam Suryam pranamaamyaham/ Bandhuka pushpa sankaaasham haara kundala bhushitam, ekachakradharam Devamam Suryam pranamaamyaham/ Tam Suryam jagatraaram mahatejah pradipanam, maha paapa haram Devam tam Suryam pranamaa mya - ham/ Tam Suryam jagataa naatham jnaana vigjnaanamokshadam, maha paapaharam Devam tam Suryam pranamaamyaham/ Suryaashtakam pathennityam graha peedaan pranaashanam, aputro labhate putram daridro dhanavaan bhavet/ Aaryaah sapta sadaa yastu saptamyaa saptadhaa jayet, tasya gehamcha deham cha padamaa Satyam aunchati/ Nidhiresha daridraanaam roginaam paramoushadham, siddhi sakala karyaanaam gaayeyam samskritaa Raveh// (Suryaashtakam)

Introduction:

Pratyaksha Bhaskara is glorified by Vedas, Upanishads, Puranas and innumerable other Sources. Following are a few excerpts from Puranas, Upanishadas and Vedas to signify that magnificence of Surya eva as there are countless adulations to whom one visions, feels, and notices daily as the distant one on Akasha but too near in one's 'daharaakaasha' of the Antaratma or the Inner Conscience! He is the Singular Vyakta Deva yet *Shaaswatam Vishnum Anantam Ajam Avyayam* or Everlasting, All pervading, Limitless, Self Born and Beyond Comprehension!

Be that as it may, one stands and stares the only magnificence right above, the Singular Bhagavan that none could ever miss, but might ignore casually. Thus He is there always - one may not deeply think of Him but ignore Him either; indeed He is the everlasting Entity evoking the Singular Feeling of the eternal Truth of Existence. One sees Him unless blind; one hears of Him sometimes with rumbling of clouds on the sky unless one is deaf; one feels Him unless one has no touching sensation; one cannot eat food as there are no crops to be sustained without Him; one cannot think of Him unless one has no mind; one cannot exist as one cannot breathe; and finally one cannot exist without His existence! The cause and effect cycle is as everlasting as the Pratyakshara Bhaskara is eternal; like the food and water, mind, thought and prana might fly away from us the two way traffic of Beings, but as the Natural Gifts to them, He is omni present, omni scient and omni potent.

The magnificence of Pratyaksha Bhaskara is neither escapable nor ignorable at any time or Season; yet, like the kaala maana or the Time Cycle, one's age might wither and memory might dry up in the struggle for existence! But He is There Ever and Ever!

Part I: REFERENCES FROM PURANAS

Bhagavata Purana

Lokaaloka is the border beyond which are the three other Lokas, viz. Bhurloka, Bhuvanloka and Swarloka. On the top of Lokaloka, there are four Gajapatis controlling the planetary system on the four directions; They are Rishabha, Pushkara Chuda, Vamana and Aparajita. The distance from Lokaloka to Bhuvanloka is as much distance as from Meru to Lokaloka. That is a billion miles further. This space is named Aloka Varsha. Lord Sun is situated in Anthariksha in between Bhurlok and the Bhuvanlok. It is the Sun Planet which reveals the entire Universe from various directions and is thus the centre. Sun is the potent energy who is seen and felt to normal human beings and indeed the super indicator to all parts of the Universe, including the sky, the World, the higher planets and the lower planets.

Sukhadeva Maha Muni thus explained to King Parikshith that the entire Universe has a diameter of fifty crore yojanas or 4 billion miles. Like the grain of wheat, the lower part of the Universe topping the Earth is sliced half way of the upper part with Antariksha or the outer space as the divider. The Planet of Sun is situated in the outer space moving forward from north to south (Dakshiyahana) and from south to north again (Uttarayana), emanating tremendous heat and light. The setting of Dakshinayana to Uttrayana is considered to be of significance as it heralds the six monthly movement influencing the trend of fortunes. As per the movement of Sun through the equator, or beneath it or above and from Tropic of Capricorn (Makara) to that of Cancer (Karkataka) and back, the zodiac signs are passed through too in a systematic manner and the duration of day and night too are short, equal or different. When Sun passes through Aries (Mesha) and Libra (Tula), days and night are equal. As Sun passes through the five Signs headed by Taurus (Vrishabha), the duration of day increases till Cancer and thereafter decreases by half an hour a day each month till Capricorn (Karkataka) in Libra, when day and night are equal again. When Sun passes through the Five Signs beginning from Vriscika, the duration of days decreases compared to nights until Capricorn and gradually increases month after month till they are equal in Aries. As a rule, till Sun travels north the nights become longer and when Sun travels south the days become longer. Sun travels around Manasottara Mountain in a circle. On the Mountain to the east of Sumeru is the Devadhani, the residence of Indra, the King of Gods; to the South is Samyami, the Abode of Yama Raja, God of Death; the West is Nimkolani of Varuna, the God of Rains/Water; and the north is Vibhavari the abode of Moon. Thrayimaya, named as the Chariot of Sun visits all the abodes of Indra, Yama, Varuna and Moon traverses all the Residences of these Gods covering the words 'Bhur Bhuv Swaha' at a speed of 27 million miles approx in one muhurta (30 muhurtas a day)! Interestingly, the Chariot of Sun God is 28 million miles long and seven million miles wide! Arunadeva, the Charioteer, controls the horses and sits in front of the Sun God, but looks backward to Sun. It is said that there might be thousands of rays of Sun, but the important ones are only seven, representing Seven Planets, Viz. Sun, Moon, Mars, Mercury, Jupiter, Venus, and Saturn. [But, as per 'Aditya Hridayam' Prayer: There are many more rays which are important, viz. *Esha Brahmecha Vishnuscha Sivah Skandah Prajapathih, Mahendro Dhanadah Kalo Yamah Somohyapamathihi, Pitharo Vasavassadhyah-yassvinow Maruto Manuh Vayur Vahnih Praja Prana Ritu Kartah Prabhakarrah*].

Moon travels faster than Sun. The distance between Sun and Moon is 100,000 yojanas (800,000 miles). In two lunar fortnights, Moon passes through a period of a Samvatsara or a year. In two and quarter days, Moon passes through a month of the Sun, or in one day, it passes through a fortnight of the Sun. Hence,

the divergence of Solar and Lunar calculations and Calendars. As the Moon is waxing, it is a day for Gods and a night for Pitru Devatas. The waxing fortnight gradually diminishes the shine till the Moon-fall day (Amavasya) and the waning Moon picks up the shine day by day till Moon-rise day (Pournami). Moon is known as 'Jeeva' (life-provider), or 'Manomaya' (mind-alterer) or 'Annamaya' (potency provider from herbs and plants), 'Amritamaya' (source of life to all) and 'Sarvamaya' (all pervading). From Moon to the Group of Stars, the distance is 200,000 yojanas (16,00,000 miles). Headed by Abhijit, there are twenty eight Stars revolving on their own axis. Above the Group of Stars is the Planet of Venus (Sukra), almost of the distance from the Moon to the Group of Stars. It is a benevolent planet, especially as a provider of good rains and prosperity and moves at the same pace as Sun God. Mercury or Budha, the son of Moon is situated from Venus (16,00,000 miles) or 72,00,000 miles from Earth and this Planet too is benevolent excepting when not moving along with Sun, thus causing cyclones, excess or no rainfall and dusty storms. Equidistant from Mercury or 80,80,000 miles above Earth, is the Planet of Mars (Mangal), which is generally not considered favourable, travelling along with other planets every three fortnights and creates tensions. The Planet of Jupiter (Guru) is away from Earth by some 10,400,000 miles-again 16,00,000 miles away from the planet of Mars- is considered generally benevolent to Brahmins and Universe, unless takes a curved path in conjunction with other planets. Saturn, which is 12 million miles above Earth is also considered generally unhelpful. Normally, each planet is 16,00,000 miles apart from another planet, but the distance from Saturn to the Group of 'Sapta Rishis' or the Seven Sages is 8,800,000 miles from Saturn ie. 20,800,000 miles from Earth. Indeed, the Seven Sages are always the great well wishers of the entire Universe. The Sapta Rishis, viz. Marichi, Angirasa, Atri, Pulsastya, Pulaha, Krathu, and Vasishthaborn in Lord Brahma's thoughts to help in the act of Creation. (Reference Maha Bharatha; Shanti Parva). The Seven Sage Constellation of the Great Bear (Ursa Major) is indeed the great well wisher of the entire Universe. The Sapta Rishis circambulate around the Pole Star, or Dhruva Tara, which is as good as the Abode of Supreme Lord and is prayed to by religious mortals and Gods alike.

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

n the back of its neck Jupiter; on its chest the Sun and the core of heart Narayana Himself; within its mind the Moon; navel the Venus; breasts Aswini Kumars; within its life-air or Pranapana is Mercury; neck Rahu; all over body the comets and pores innumerable Stars. Thus Sisumara Chakra is a mini version of the Supreme Almighty Himself.

[Vishnu Sahasranamam (Slokam 47 states: *Anirvinnah Stavishtho bhur_dharma yupo Mahamakha/ Nakshatra nemi_nakshatri Kshama Kshamah Samihanah*. Anirvannah (He Who Is Never Unhappy); Stavishtho: (He Who Is Colossal); Bhuh: The Supporter Of All; Dharma Yupah :(He Who Is United With Dharma or Virtue); Maha makha: (The Greatest Yagna or Sacrifice leading to Moksha or Salvation); Nakshatra nemi: (He Who Makes the Stars Move or He Who Mobilises the Sisumara Chakra and along with it the Entire Universe); Nakshatri (The Driving Force of Sisumara); Kshamah:(He Who Is Most Competent); Kshamah: (The Non- Reduceable or The Remainder Entity After The Pralay Or The Final Deluge); Samihanah: (Regulator and Well –Wisher)]

Suka Muni advised King Parikshith to recite the Sisumara Chakra Mantra as follows: *etat uha eva bhagavatah vishnoh srava Devata mayam rupam ahah ahah sandhayam prayatah vasyatah niriksamana upatistheta namo jyotir-lokaya kalayanayanimisam pataye maha-purusayabhidhimahiti*:(etat--this; u ha--indeed; eva--certainly; bhagavatah--of the Supreme personality of Godhead; vishnoh--of Lord Vishnu; sarva-devata-mayam--consisting of all the demi-gods; rupam--form; ahah-ahah--always; sandhyayam--in the morning, noon and evening; prayatah--meditating upon; vasyatah--controlling the words; niriksamana--observing; upatistheta--one should worship; namah--respectful obeisances; jyotir-lokaya--unto the resting place of all the planetary systems; kalayanaya--in the form of supreme time; animisam--of the demigods; pataye--unto the master; maha-purushaya--unto the Supreme person; abhidhimahi--let us meditate; iti--thus.The body of the sisumara, thus described, should be considered the external form of Lord Vishnu, the Supreme Personality of Godhead. Morning, noon and evening, one should silently observe the form of the Lord as the Sisumara-chakra and worship Him with the above mantra.

Bhavishya Purana

Surya ‘Mahatmya’, ‘Saptami Vrata’: Method and Reward of ‘Ratha Satpami’: It was on ‘Saptami’Tithi that Bhagavan Surya made his initial manifestation to the Universe. His original Appearance inside a Holy Egg continued and from there itself, he grew and hence was called ‘Martaanda’. He was wedded to the daughter of Daksha Prajapati, called Sanjna, and begot Dharma Raja, Vaivasvata and Yamuna Devi. But since Sanjna was unable to bear the heat and dazzle of Surya Deva, created from her shadow a similar substitute, called Chhaya Devi to proxy her and left for Uttarakuru Desha to perform Tapasya in the form of as a horse. Meanwhile, Chhaya Devi gave birth to Shaneswara and Devi Tapati, but aftersome time, Chhaya Devi’s partial attitude to her own children and those of Sanjna came to be noticed; Yama Dharma pointed out to Chhaya Devi about the differential treatment and in course of the argument, Yama raised his right leg’s ankle which was objected to by Chhaya and she gave a curse to Yama that if his feet ankles were placed on Earth they would be eaten by worms! As Dharma Raja complained to Surya Deva, the father assuaged the feelings of his son, who was in fact a specimen of virtue, saying that the ‘shaap’ of Sandhya Devi was not to be too harmful since, after all, worms might take away the flesh and blood of his ankle to Bhuloka but feet would be in tact any way. Sandhya was frightened and blurred the truth to Surya Deva that Sanjna materialised her to deputise her and the latter left to her father’s place; Daksha told Surya Deva that Sanjna could not withstand his heat and had been performing Tapasya in the form of a

orse at Uttarakuru. Surya requested Vishwakarma to reduce his heat and radiance and after assuming the forms of a horse approached Sanjna and by the mutual contact of the noses of Surya and Sanjana in horse forms were born Ashvini Kumars and Raivata. Since the Episode of Sanjna and Surya occurred on Sapta Tithi of Magha Shukla Paksha as above, the day is considered as most auspicious to signify the union the Couple. Those who perform the Saptami Vrata of Bhagavan Surya by keeping fast on Shashthi, the previous day as well as on that day till the dusk time, perform formal Puja on Saptami, give away a good food with plenty of Vegetables to Brahmanas along with Vastras, dakshina and gifts, and break the fast with the food observing silence during the night would be eligible to the fulfillment of desires, victory, and even Kingship. King Kuru observed this Vrata for several years at Kurukshetra on Magha Saptami and attained fulfillment of all desires. Kartika Shukla Saptami, Bhadrapada Panchami /Shashthi, Vaisakha Tritheeya, and again on Ashvin Navami are also considered auspicious to observe the Vrata.

Lord Shri Krishna advised his son Samba that there could be no other Deity like Suryanayana since he could be sighted readily on the Sky. He said: *Pratyaksham Devata Suryo Jagatchhaykshu Divakarah, Tasmaadabhayadhika kaachiddevata naasti shaashvati/ yasmaadidam jagajjaatam layam yaasyati yatracha*/(Bhagavan Suryanarayana is the readily available vision to the eyes in the whole Universe beyond whom could be no other Deity; the entire ‘Jagat’ has emerged and also terminated only by him.) Time measurement is facilitated only by him since the earliest Satya Yuga; he is the unique cause for the Presence of Grahas (Planets), Nakshatras (Stars), Yogas, Karanaas, Rashis, Aditya, Vasu, Rudra, Vayu, Agni, Ashvani Kumaras, Indra, Prajapati, Dishas, Bhuh, Bhuvah, and Swah. Besides, he is the permanent ‘Saakshi’ (Evidence) of Mountains, Rivers, Samudra, Naga and all other ‘Charaachara’ or Stationary and Mobile Beings; the World wakes up with him and sleeps due to him; Vedas, Shastras and Itihasas are never tired of praising him as Paramatma, Antaratma and such other truisms; he is present every where, he is eternal and he is all-knowing; and he is the only and distinctive refuge-point to every one always. Having said this, Lord Shri Krishna advised his son Samba about the method of regular and daily worship so demolish sins and ‘Vighnas’ (obstacles). Early morning, before Sun rise, one should complete the ablutions, bathing, wearing clean clothes and offering ‘Achamana’ or sipping of three spoonful water by reciting Kesavaya Swaha, Narayana Swaha, and Madhvavaya Swaha etc. and offer ‘Arghya’ (water with both the palms) to Suryanarayana by mentally reciting the ‘Sakshaatkara Mantra’ viz. *OM KHAKHOL - KHAYA SWAHA*; perform Tri-vidha Praanaayama of Purak, Rechak and Kumbhak or the inhaling, holding and exhaling the four kinds airs viz. Vayavi, Agneyi, Mahendri and Vaaruni for attaining ‘baahyaantara suddhi’ or external and internal purity by means of ‘Soshan’, ‘Dahan’, ‘Stambhan’ and ‘Plaavan’ of one’s body. Then, one has to integrate the ‘Sthula’ or the physical and ‘Sukshma’ or the miniscule ‘Indriyas’ or limbs. Thereafter one has to perform ‘Anganyasa’ as follows:

OM KHAH SWAHA HRIDAYAYANAMAH, OM KHAM SWAHA SHIRASEY SWAHA, OM ULKAAYA SWAHA SHIKHAANAI VASHATU, OM YAYA SWAHA KAVACHAAYA HUM, OM SWAAM SWAHA NETRATHRAYAYA AOUSHATU, OM HAAM SWAHA ASTRAAYA PHAT .

Thereafter, water is sprinkled on all the worship materials and performs the worship by way of all the Services including offerings of flowers, incense material, lighting of oil-soaked cotton vicks and camphor lighting, Naivedya etc. Worship by day is to be done to Surya Deva’s idol and by the night through Agni Deva and facing East in the morning while facing west in the evening and night. At all these times, the worship is to be performed by thinking of an Eight Leaf Lotus with Surya in the center and reciting the mantra *Om kakholkhaya Swaha*. After the Services of Dhyana (meditation), Awahana (welcome), Naama

uja, Pushparchana, Dhupa, Deepa, Naivedya, Vastra etc. ‘Mudras’ should be displayed viz. Vyoma Mudra, Ravi Mudra, Padma Mudra, Mahaswata Mudra and Astra Mudras. If the worship is carried out in this manner for a year with devotion and sincerity, then no diseases would reach that person anywhere nearby, no shortage of monetary funds would ever be felt, no possibility of disrepute or controversy would occur in life and no limitation of well being and success is faced ever. Lord Shri Krishna further described to son Samba the names of Surya Deva to be worshipped on each Saptami of in months of a year: In Magha month, he is worshipped by the name of ‘Varuna’; in Phalguna month as ‘Surya’, in Chaitra as ‘Vaishakha’; in Vaishakha as ‘Dhata’; in Jeshtha as Indra; in Ashaadha as ‘Ravi’, in Shrivana as ‘Nabha’; in Bhadrpada as ‘Yama’, in Ashwin as ‘Parjanya’; in Kartika as ‘Twashta’, in Margasirsha as ‘Mitra’; and in Poushya as ‘Vishnu’.

After performing the Saptami Vrata year-long as above, ‘**Ratha Saptami**’ is to be executed on Magha Shukla Saptami, marking the seventh day of ‘Uttarayana’ or the northerly movement of Surya Deva in a year. Vernal equinox starting from Capricorn or Makara symbolically reverses the direction of Surya’s chariot from his southerly to northerly direction. The Charioteer Aruna is seated facing Surya Deva on the chariot drawn by seven horses representing seven colours the names of the horses being Jaya, Vijaya, Ajaya, Jayanti, Aparajita, Mahajaya, Nanda and Bhadra. Ratha Saptami also marks the birth day of Surya Deva, heralding the commencement of Spring Season celebrated as the season of harvesting and is celebrated as season of joy and auspiciousness all over Bharat. Surya Deva’s chariot has one ‘Chakra’, three ‘Naabhi’ or Chakra fixer, five ‘ares’ or cutters and eight ‘nemis’ ((nails); the length of the Ratha is of ten thousand yojanas of length and width; Devas, Rishis, Gandharvas, Apsaras, Nagas and Rakshasas travel along on the Chariot on bi-monthly basis of change; Bhagavan Suryanarayana is always mobile day and night taking rounds of Sapta Dwipas. The names of the ‘Saptaashvas’ are If the Ratha is at Amaravati of Indra then it happens to be noon, Sunrise time at Samyamnipuri of Lord Yama, midnight at Varuna Deva’s City called Sukha, and at Chandra Deva’s Vibha Nagari the Suryasta / evening. Thus Sun God circumambulates the entire Universe daily. The directions are also determined by the movement of Surya Deva; similarly the degrees from zero to three hundred sixty as Surya moves to twenty, thirty, forty and so on till ninety by mid-day; Surya Deva’s movement also decides the position of the Navagrahas (Planets); he decides the rotation of ‘Ritus’ or Seasons of Vasanta, Greeshma, Varsha, Sharad, Hemanta, and Sishira. Surya Deva’s colours also are transformed according to the Seasons, viz. Kapila Varna in Vasanta, furnace gold in Greeshma, Sweta or white in Varsha / rainy season, Pandu Varna in Sharad Ritu, copper colour in Hemanta Ritu and Rakta Varna (blood red) in Sishira Ritu. [Incidentally there are seven notes of Music-Sa, Ri, Ga, Ma, Pa, Da and Ni; there are Seven Chakras in a human body viz. Mulaadhara, Swaadhishtana, Manipuraka, Anahata, Vishuddhi, Aagna, and Sahasrara; seven kinds of Sahitya, viz. Kaavya, Nataka, Alamkara, Purana, Itihaasa, Shastra and Smritis; and Seven Chhandas viz. Jayanti, Jagati, Usnik, Trishthup, Anushthup, Pankti and Bhubhruti].

[As regards, Ratha Saptami , Dharma Sindhu annotates as under :Maagha Shuka Saptami popularly called Ratha Saptami has to be in Arunodaya or else the previous day’s Shashthi-Saptami yoga be considered as suitable for the Snaanaas provided the Saptami ghadiyas are not too far away from the Arunodaya of the previous day. The Arunodaya Snaana Mantra states: *Yada Janma krutam paapam mayaa janmasu Janmasu, Tanmey Rogam cha shokam cha Maakarihantu Saptami/ Yetatjanmakrutam paapam yaccha janmaantaraarjitam, Manovaakkaayajam yaccha jnaataajnaatey cha ye punah/Iti Sapta vidham paapam Snaanmey Sapta Saptikey, Sapta Vyaadhi samaayuktam hara Maakari Saptami / (May the entirety of my sins accumulated in my present and previous births on account of conscious and*

nconscious acts or those perpetrated by my vocal or mental roots be dissolved on this Makara Saptami and may this Sacred Snaana with my earnest and heartfelt supplications and obeisances to you Surya Deva, in the form of Seven kinds of Sins and Seven types of Diseases be destroyed for ever!). The Arghya Mantra to the 'Pratyaksha Devata' Bhagavan Surya states: *Sapta Saptivaha preeta Saptaloka pradeepana, Saptami sahito Deva gruhanaarghya Divaakara/* (Divaakara! You are affectionate of riding on the chariot drawn by Seven Horses with Seven Names and bestow splendour to Seven Lokaas obviously fond of the numeral of Seven; Bhagavan! may I have the privilege of offering 'Arghya' on this Saptami Tithi to mark my reverence!

Surya Deva's 'Ratha Yatra and 'Indrotsava' are propitious to the whole Universe and where ever these are celebrated there would not be any famine, natural calamities, fear of robberies or political upheavals. On Margaseersha Shukla Saptami, if one takes a devotional bath and after Surya Puja offers 'Naivedya' of cooked rice with ghee and jaggery, the person concerned would be destined to reach Brahmaloaka. '*Nadi Snaanas*': On Poushya Shukla Saptami, holy bathings along with Veda Mantras in favour of Surya Deva, preferably coinciding Surya 'Abhishekas', would assume considerable significance at Prayaga, Pushkara, Kurukshetra, Naimisha, Pruthudak (Pehva), Shona, Gokarna, Brahmaavarta, Kushhavarta, Bilvaka, Neelaparnvat, Gangaadwar, Kaalapriya, Mitraavan, Chakra Tirtha, Rama Tirtha, Ganga, Yamuna, Sarasvati, Sindhu, Chandrabhaaga, Narmada, Vipaasha (Vyasanaadi), Taapi, Shiva, Vetraavati, Godavari, Payohni (Mandakini), Krishna, Venya, Shatadru (Satelej), Pushkarini, Kaushiki (Kosi) and Sarayu. The holy baths accompanied by worship of Sun God with devotion would certainly yield memorable results. After the baths in the Rivers and Abhishekas to Suryanarana 'Pratima', the Idols of Surya as well as those of Sanjna and Chhaya are transferred to a Chariot drawn by seven horses as also Aruna, the Ratha Sarathi, and with decorate the interior of the chariot with figurines of Tri Murthis of Brahma, Vishnu, Maheswara, Dikpalakas and so on; the Ratha should be accompanied by Seven Brahmanas, signifying Sapta Rishis reciting Veda Mantras, as also Gandharvas denoting singers and dancers and taken around a Temple / main roads of the Villages/ Town ships etc. The Organisers, participants, Brahmanas and all who witness the Ratha Yatra would be blessed as their mere presence at the Event removes property, enhances health, great opportunities of Life and attainment of Suryaloka.

Brahmopadesha to Yagnavalkya Muni about Surya 'Naama-Stotras': Lord Brahma's 'Upadesha' (Instruction) of Surya Deva's 'Naama Stotra' to Yagnavalkya Muni as follows: *Namah Suryaya Nityaya Ravayerkaaya Bhanavey, Bhaskaraya Mataangaaya Maartaandaaya Vivasvathey/ Aaadityayaadi Devaaya Namastey Rashmimaliney, Divaakaraya Deeptaaya Agnaye Mihiraayacha/ Prabhaakaraya Mitraaya Namasteyditi sambhavah, Namu Gopataye nityam dishaam cha patayenamah/ Namu Dhaatrey Vidhaatrey cha Aryamno Varunaayacha, Puushney Bhagaaya Mitraaya Parjanyaayamshavey Namah/ Namu Himakrutey Nityam Dharmaya Tapanaaya cha, Harayey Haritaashvaaya Vishvashvaya Patayenamah/ Vishnavey Brahmaney nityam Thriambakaaya tathaatmaney, Namastey Sapta lokesha Namastey Sapta Saptaye/ Ekasmah Namastubhyameka chakra rathaaya cha, Jyotishaam pataye nityam Sarva Praana bhrotey namah/ Hitaaya Sarvabhutaanaam Shivaayaarti haraaya cha, Namah Padma prabodha - aya namo Vedaadi murtaye/ Kaadhijaaya Namastubhyam Namastaaraa stutaayacha, Bheemajaaya Namastubhyam Paavakaayacha vai namah/ Dhishanaaya namo nityam namah Krishnaaya nityadaa, Namostwaditi putraaya Namu Lakshyaaya Nityashah/* (Lord Brahma told Sage Yaagnavalkya that any person recites the above 'Dashapadi' both in the morning and evening, his / her desires expressed or otherwise would surely be fulfilled; if the person is imprisoned or involved in any problem of dispute would be freed instantly and would be authorised for reaping the end-results of Dharma, Artha, Kama and

Moksha; he should be able to secure the best of his ongoing life as well as the forthcoming and by the grace of Ravi Deva should be able to overcome all difficulties in the day to day life.

Surya's Dwadasha Murtis and his Moderated Form (Stuti by Devas included): Sumantu Muni informed King Shataanika that Samba, the son of Shri Krishna set up a Temple of Bhagavan Suryanarayana on the banks of the River Chandrabhaga where in the remote past Surya Deva performed 'Tapas' after creating devas and human beings and also giving birth of himself to Aditi Devi as 'Adithya'; he also assumed Twelve other Murtis viz. Indra, Dhata, Parjanya, Pusha, Twashta, Aryama, Bhaga, Vivishwan, Amshu, Vishnu, Varuna and Mitra. Among these twelve Murthis, Indra was Chief of Devas ruling Amaravati and destroying Daityas and Danavas from time to time. Dhata being in the Status of Prajapati took up the task of Creation; Parjanya in the Form of Sun rays rained all over the Universe; Pusha is in the form of Mantras engaged for Prajaaposhana; Twashta is present in the form of 'Vanaspati' and 'Aushadhi' (Vegetable Oils and Herbal Medicines); Aryama who provides protection and relief to humanity; Bhaga is in the form of Earth and Mountains; Vivishwan in the form of Agni / Fire and is the cooking facilitator of food as also of the destroying power; the ninth name of Surya Deva is Amshu or of the form of Chandra Deva who provides coolness and pleasure of existence; Vishnu is the tenth name of Surya who constantly checks the evil forces in the World and slays Danavaas and establishes virtue from time to time by assuming Incarnations; Varuna is the eleventh appearance present in water as the source of life and fertility staying in Oceans, Rivers and various water profiles; and finally, Mitra or form of propitiousness and help to humanity. In whatever form he might be, Surya Deva is indeed the 'Karanam, Kaaranam and Karta' or the Act, Action and the Supreme Actor in the drama of Life! Bhakti (Devotion), Shraddha (fortitude) and Puja (Worship) sum up the meanings of human life! The corresponding Twelve Names of Aditya are stated to identify with the *Twelve Months of a Year* viz. Chaitra with Vishnu, Vaishakha with Aryama, Jyeshtha with Vivishwan, Ashadha with Amshuman, Shravana with Parjanya, Badrapada with Varuna, Ashwin with Indra, Kartika with Dhata, Margasirsha with Mitra, Pausha with Pusha, Magha with Bhaga and Twashta in Phalgun.Surya Deva has thousands of *Kiranas (Rays)* of which four hundred rays, known as Chandana generate Vrishti or rains; three hundred kiranas of yellow colour provide coolness entitled Chandra; three hundred more rays coloured white bestowing Aushadhis, Swadha, and Amrit by which human beings, Pitras and Devas are all happy. The names of the twenty most important rays are stated to be Heti, Kiran, Gow, Rashmi, Gabhasti, Abheeshu, Ghan, Usnu, Marichi, Naadi, Deedhiti, Saandhya, Mayukha, Amshu, Saptarchi, Suparna, Kara and Paada.

EVA STUTI: At the time of 'Pralaya' or the Great Destruction when darkness engulfed the Universe, the foremost materialisation was of 'Buddhi' (Intelligence) which led to 'Ahamkara' (Self-image), which in turn created the 'Pancha Bhutas' or Five Elements of Earth, Water, Fire, Wind and Sky whose interplay led to the emergence of the Golden Egg containing Seven Lokas and Seven Oceans and Tri Murtis. A massive embodiment of Radiance appeared and the Devas extolled the Adi Deva as follows: *Adi Devosi Devanaam eeshwaraanaam Tameeswarah, Adikartaasi Bhutaanaam Deva Deva Sanaatanah/ Jeevanam sarva satvaanaam Deva Gandharva Raakshasam, Muni Kinnara Siddhanaam tadhaivoraga pakshinaam/ Twam Brahma twam Mahaa Devastvam Vishnustwam Prajaapatih, Vayurindrascha Somescha Viviswaan Varunastathha/ Twam Kaalah Srishtikarta cha hartaa Traataa Prabhustatha, Saritah Saagarah Shailavidhyudindra dhanushi cha/ Pralayah Prabhuvashaiva Vyaktaavyakta Sanaatanah, Eshwaraat parato Vidyaa Vidyayah Paratah Shivah/ Shivaatparataro Devastwameva Parameswarah, Sarvatah Praanipaadastwam Sarvatokshi shiro mukhah/ Sahsraamshustwam tu Deva Sahasrakiranasa -thaa, Bhuraadi bhurbhuvahaswascha maharjanastapatasthaa/ Pradeeptam deeptiman nityam Sarvaloka*

prakaashakam, Durnireeksham Surendraanaam Yadyapam tasya the namah/ Sura sidhhir ganair - jushtamBhrugvatri pulahaadibhih, Shubham Paramamavyagram yadruupam tasya the namah/ anchaateetsthitaam tadvai dashokaadasha eva cha, Arthamasamatikramyasthitam tatsurya mandaley, Tasmai rupaya the deva pranataam Sarva Devataah/ Vishwakruth-Visha bhrutbhumamcha Vishwanarasuraarchitam, Vishwashitamachintyam cha yadrupam tasya tey namah/ Param Yagnaat param Devaatparam Lokaatparam divah, Duraatikrameti yah khyatastasmaadapi Paramparaat/ Paramaatmeti vikyhatam yadrupam tasya tey namah, Avigneyamachintyam cha Adhyaatmaga tamavya - yam/ Anaadi nidhanam Devam yadrupam tasya tey namah, Namonamah Kaaranakaaranaya Namonamah Paapavinaashanaaya/ Namonamo Vanditavandanaya Namonamo Rogavinaashanaaya, Namonamah Sarva varapradaaya Namonamah/ Sarva balapradaaya Namonamo Gyaananidhey, Sadaiva Namonamah Panchadashaatmakaya/(Hey Sanatana Deva, You are the foremost Creator and the Supreme Adi Deva; You are the Sourcer of Life of Devas, Gandharvas, Raakshasas, Munis, Kinnaras, Siddhas, Nagas, etc.; You are Brahma, Shiva and Vishnu; Prajapati, Vayu, Indra, Soma, Vishvaswaan, Varuna and Kaala; You are the Creator, Destroyer and Preserver of the World; You are the Rivers, Oceans, Vidyut and Rainbows, Pralaya, Prabhava or cycle of birth and death; You are the comprehensible and incomprehensible; the Vidya/ knowledge prompted by Ishvara, Shiva prompted by Vidya and Paramadeva prompted by Shiva; You are spread all over the feet, legs, eyes, head and face; Your thousands of blazing rays illuminate all over including the Lokas of Bhuh, Bhuvah, Swah, Mahah, Janah, Tapah, and Satya; You are not possible to vision even by Indra and all other Devas, yet provide propitiousness and Peace to Munis like Bhrgu, Atri, Pulaha, and many other Siddhas; Your basic Rupa or Form is just not possible to visualise by the Five / Ten / or Eleven Indriyas (Faculties); We pray to that Form of Vishvasrashta, Vishvasthita and Vishvabhuta who is Unique, worshipped by Indra and all other Devas; You are the Holy Form of Yagnas, Devatas, Lokas and the Great Sky and even far beyond as You are Endless, inexplicable, and inexhaustible; and You are the reason of reasons, sinless and sin-destroyer, worshipped by the Highest of the Highest, Panchadashatmika and the bestower of the best of boons and Powers; We greet You with all humility and veneration!). As all the Devas prayed to Surya Deva, the latter appeared and asked for the boon of considerably diminishing his conflagration and radiance; Surya Deva requested Vishvakarma to trim down his severity and with the Shakti so reduced be utilized for aterialising Vishnu Deva's Sudarshana Chakra, Shiva's Shula, and various other 'Ayudhas' or weapons like maces, Vajras, Dhanush and arrows, and so on. Thus Surya Deva's extreme heat and illumination got reduced substantially and thus became some what less harsh and ruthless.

'Vyoma' the 'Ayudha' of Surya and its 'Lakshanas' (Features): Surya Deva's 'Ayudha' (Weapon) is 'Vyoma' with Four Shringas or Horns, like Varuna's 'Paasha', Bramha's 'Hunkaar' sound, Vishnu's Chakra, Triambika's Trishula, and Indra's Vajra. Within Vyoma are situated Eleven Rudras, Twelve Adityas, Ten Vishwa Devas, Eight Vasuganas and Two Ashwini Kumars. The Rudras are Hara, Sharva, Triambika, Vrishhakapi, Shambhu, Kapardi, Raivata, Aparajita, Eshwar, Ahibrudhna and Bhuva; the Vasus are Dhruva, Dhara, Soma, Anila, Anala, Apu, Pratyusha and Prabhasa; Kratu, Daksha, Vasu, Sathya, Kaal, Kaam, Dhruvi, Kuru, Shankumaatra and Vamana are the Vishvadevas; and Ashwinikumars are Naasatya and Dasna. Also Vyoma includes Saadhya, Tushita, Marut and other Devatas; Swayambhu, Swaroachisha, Uttama, Tamasa, Raivata, Chakshusa and the current Manu Vaivaswata (the future Manus being Arkasaawarni, Brahmasaavarni, Rudrasaavarni, Dharmasaavarni, Dakshasaavarni, Roucha and Bhoutya); Indras of the corresponding Manvantaras, viz. Vishnubhuk, Vidyuti, Vibhu, Prabhu, Shikhi, Manojava and Ojaswi (the future ndras being Bali, Adbhut, Tridiva, Susaatvika, Kirti, Shatadhaama and

ivaspati); Saptarshis viz. Kashyapa, Atri, Vasishtha, Bharadwaja, Gautama, Vishwamitra and Jamadagni; Seven Marutganas viz. Pravaha, Aavaha, Udyuha, Samvaha, Vivaha, Nivaha and Parivaha along with seven each sub-Ganas; Three Agnis viz. Suryagni named Shuchi, Vaidyut Agni called Paavaka, and Arani which is produced by 'Manthana' or churning called Pavamaana; Progeny of thirty nine Agnis; Brahma Putras viz. Samvatsara, Parivatsara, Indratsara, Anvatsara and Vatsara; Three Pitras viz. Souma, Bahirshad and Agnishvatta; Nava Grahas of Surya, Soma, Bhauma, Budha, Guru, Shukra, Shani, Rahu and Ketu; fathers of the Grahas excepting Bhauma whose originator being Bhu Devi) respectively being Kashyapa, Dharma, Chandra, Prajapati Bhrigu(father of Guru and Shukra), Surya, Simhika and Brahma. Sapta Lokas are Bhu, Bhuvah, Swar, Mahar, Jana, Tapas and Brahma; the Ruling Deity of Bhu loka is Agni; that of Bhuvarkala where Marudganas stay the Deity is Vayu; Swarlok is the Place of stay for Rudra, Ashwini kumars, Aditya, Vasuganas and Devaganas and the Chief is Surya; in Maharlok Prajapatis are the Ruling Deities; the fifth is Janaloka where the residents are the donors of Bhumi; the Tapolok is the residing Place of Ribhu, Sanatkumar and Rishis like Vairaj; the Seventh is Satya loka where those who are rid of the cycle of birth and death and attained 'Mukti' and the Ruler is Brahma Himself. Deva, Danava, Gandharva, Yaksha, Bhuta and Vidyadharas are all the residents of Vyoma too. So are Maruts, Pitars, Agni and Grahas; that is the reason why, human beings must practise the worship of Vyoma. The names of Vyoma are Akash, Kha, Dik, Antariksha, Nabha, Ambara, Pushkar, Gagan, Meru, Vipul, Bila, Aapochhidra, Shunya, Tamas and Rodasi. There are Seven Samudras of Lavan (Salt), Ksheer (Milk-Sugar mix with cooked rice), Dadhi (Curd), Ghrita (Ghee), Madhu (Honey), Ikshu (Sugar cane juice) and Suswad (Sweet water). Six rain bearing Great Mountains are Himavan, Hemakut, Nishadh, Neel, Sweta and Shringvan, while the Central Mountain is called Maharajat. Mahendri, Agneyi, Yama, Nairuti, Vaaruni, Vaayavi, Soumya and Ishaani are the Deva Nagars atop these Mountains. Above Prithvi is Lokalok Mountain and beyond it is Andakapaal; much beyond are stated to be the Places of Agni, Vayu, Sky etc. Far above are expected to be Bhagavan Surya. Underneath Earth are the under-Sea Lokas of Tala, Sutala, Patala, Talaatala, Atala, Vitala and Rasatala. Kanchana Meru Mountain is spread out in the Center of Earth at a height of eighty four thousand yojanas or approx. one hundred ixteen thousand km (@fifteen km per yojana). Meru has four 'Shringas' or towers named 'Soumanasa' made of Gold, 'Jyotisha' made of 'Padmaraaga', 'Chitra' made of 'Sarvadhātu' (All-metal) and 'Chandroujask' made of Silver. Surya Deva rises from the Soumanasa Shringa at Uttarayana and sets at Dakshinayana at Jyotishka Shringa. The Place in between the two Shringas is known as Vyoma where Surya Deva resides.

Surya Deva cures Sambu's Leprosy: When Sambu the son of Shri Krishna had 'Kushthu Vyadhi' (Leprosy), he made sincere and elaborate prayers to Surya Deva saying that Surya Paramatma popularly called Aditya providing illumination all over the Universe was the embodiment of various Deities such as Achintya rupa Vishnu, Pitamaha Brahma, Rudra, Mahendra, Varuna, Akaash, Prithvi, Jala, Vayu, Chandra, Megha, Kubera, Vibhaavas and Yama; that he was actually of the 'Mahadevamaya Anda' (Egg) whose brightness had spread all over the Universe; that he protects the Beings including Humanity and various other Species in the Creation ; that he saves from human sufferings including Kushthu and other intractable diseases as also 'Angaviheenata' (Lack of Limbs); that he was the 'Pratyaksha' (Readily Visionable) Devata who could liberate from any physical ailments and that he should please cure his longstanding malady. Surya Deva was pleased with the prayers of great intensity by Sambu and appeared before him and by the mere touch of one of his rays got completely cured and provided a second birth to him. Surya Deva further desired Sambu to spread the message far and wide that prayers of mere Twenty

ames of his by any one in the humanity, or the entire Srishti comprising Devas, Rakshasas, Yakshas, Gandharvas or any sinner of any kind or classification with dedication would be readily be answered, as there was no need to recite Sacred Veda Mantras and not even thousand names of Surya Deva; The most Sacred names of Surya Deva so suggested to Sambu are as follows: Vikartan (Who slashes any kind of dangers or difficulties); Viviswan(Prakasha Rupa), Maartand (who stayed for long in a Egg); Bhaskar, Ravi, Lokaprakashak, Shriman, Loka Chakshu, Graheswara, Loka saakshi, Trilokesh, Karta, Harta, Tamistra (Destroyer of Darkness); Tapan, Taapana, Shuchi or Purity, Saptasyavaahana, Gabhasihast (Rays as his extended hands); Brahma and finally ‘Sarva Deva Namaskruta’. Recital of these minimal Names of Surya Deva with utmost purity, dedication and sincerity would bestow excellent health and disease-lessness, fame and life’s contentment and purposefulness.

‘Tri Murtis’ eulogize Surya’s Virat Rupa and His Worship as ‘Omkara’ /’Vyoma’: At the beginning of Kalpa, Tri Murthis became victims of ‘Ahamkaar’ (Self-image) and when a gigantic form of luminosity appeared on the Sky, they were taken aback as to how this huge illumination emerged from! As the Great Light approached and dazzled their vision, the personification of Surya Deva in a ‘Virat Rupa’ (Colossal Form) got materialised, the Tri Murthis and Devaganas greeted it again and again with veneration.

Lord Brahma eulogized the Virat Swarupa of Surya Deva as follows: Namastey Deva Devesha Sahasra kiranojjvala, Loka Deepa Namastestu Namastey Konavallabha/ Bhaskaraaya Namonityam Khakholkaya Namonamah, Vishnavey Kaalachakraaya Somaayaamita tejasey/ Namastey Pancha Kaalaaya Indraaya Vasuretasey, Khagaaya Lokanathaaya Ekachakra rathaayacha/ Jadvitaya Devaaya Shivaayaamita tejasey, Tamoghnaaya Surupaaya tejasaam nidhaye namh/ Arthaya Kamarupaaya Dharmaayaamita tejasey, Mokshaaya Moksha rupaaya Suryaaya Namonamah/ Krodhalobha viheenaaya lokaanaam sthith hetavey, Shubhaya Shubharupaaya Shubhadaaya Shubhhaatmaney/ Shantaaya Shantarupaaya Shanatayesmaasu vai namah, Namastey Brahmarupaaya Braahmanaaya namonamah/ Brahma Devaaya Brahmarupaya Brahmaney Paramaatmaney, Brahmanye cha prasaadam cha vai kuru Deva Jatpathey/ eva Devesha! Loka Deepa! Kona Vallabha! You are the source of phenomenal illumination to the whole World; You are all the Deities like Bhaskara, Vishnu, Kaalachakra, Soma, Kaala, Indra, Vasu, Agni, Khaga, Lokanatha rolled in one as the Ekachakri, bestowing propitiousness and positiveness all over; You are the Embodiment of Dharma, Artha, Kama and Moksha; You are the Personification of Tranquility and Peace, devoid of anger, greed, jealousy and partiality; You are the Parabrahma Himself!

Lord Shiva complimented Surya Deva as follows: Jaya Bhaava Jayaajeya Jaya Hamsa Diwakara, Jaya Shambho Mahaabaho Khaga Gochara Bhudhara/ Jaya Loka Pradipaaya Jaya Bhano Jagatpathey, Jaya Kaala –jayaayanta Samvatsara Shubhaanana/Jaya Devaaditeh putra Kashyapaananda vardhanah, Tamoghna Jaya Saptasha Jaya Saptashva vaahana/ Grahesha Jaya Kaanteesha Jaya Kaalesha Shankara, Artha Kaamesha Dharmesha Jaya Mokshesha Sharmada/ Jaya Vedaanga Rupaaya Graha Swarupaya vai namah, Satyaya Sathya Rupaaya Swarupaaya Shubhaya cha/ Krodha lobha vinaashaya Kaamanaashaya vai Jaya, Kaalmaasha pakshi rupaaya Yati rupaaya Shaambhavey/ Vishvaya Vishva rupaaya Vishva karmaaya vai Jayah, Jayonkaara Vashatkaara Swaahaakaara Swadhaamaya/ Jayascha Megha rupaayacha Agni rupaaryamaaya cha, Samsaaraarnava peetaaya Moksha dwara pradaaya cha/ Samsaara arnavamagnasya mama Deva Jagatpathey, Hastaavalambano Deva Bhava twam Gopatedbhuta/ (Bhagavan Surya Deva! Victory to You the Cause of Universal Existence; You are the Ajeya or the Invincible, Hamsa or Swan like Veda Rupa, Divakara or the Day-Maker, Mahabaahu or the Mighty Handed, Bhudhara or the Holder of Earth, Gochara or the Readily Visible / theTransitor of Planets,

Bhava, Khaga, Loka Pradeepa, Jagtpati, Bhanu, Kaala, Ananta, Samvatsara and Shubhaanana or the auspicious-Faced, Victory to You! You are the Cause of Happiness of Your Father Kashyapa, the Son of Devi Aditi, Saptaashwa vahana or the Rider of Seven Horses, Saptasha or the Master of the Seven, the Destroyer of Darkness, the Chief of Planets, the Lord of Illumination, Kaalesha, Shankara, the Facilitator of Chaturvarga viz. Dharma, Artha, Kama and Moksha; You are the Vedanga Rupa, Graha Rupa, Sathya Rupa, Surupa, Destroyer of Anger and such other Enemies of Human Weaknesses, Kalmaasha pakshi Rupa and Yati Rupa; You are the Vishwa Rupa, Vishwakarma, Omkara, Vashatkara or the Controller and the Director of Actions, Swahakara / Swadhaarupa or the offerings to Agni homas; Ashwamedha rupa or the Sacrificial Horse Yagnas; Agni Rupa. Lord Surya, do kindly hold the hand and lead the World! Victory to You!

Bhagavan Vishnu paid tributes to Surya Deva at his Virat Swarupa as follows: *Namaami Devadevesham Bhutabhavanamavyayam, Diwaakaram Ravim Bhaanum Maartaandam Bhaskaram Bhagam/ Indra Vishnum Harim Hamsamarka Lokagurum Vibhum, Trinetrām Thraiksharam Thriangam Trimurthim Trigatim Shubham/ Shanmukhaya Namō Nityam Trinetraya Namō Namah, Chaturvimshati Paadaaya Namō Dwaadasha paanaye/ Namastey Bhupataye Lokaanam pathayenamah, Devaanaam pataye Nithyam varnaanam pathaye namah/ Twam Brahma Twam Jagannatho Rudraswam Prajaapatih, Twam Somastwam tathaadistyastvam omkaaraka eva hi/ Brihaspatirbudhastwamhi twam Shukrastwam Vibhaavasuh, Yamastwam Varunastwam hi namastey Kashyapaatmaja/ Twaya tathamidam Sarvam Jagatsthaavara jangamam, Twat eva Samutpannam Sadevaasura maanusham/ Brahma chaaham cha Rudrascha samutpanno Jagatpatey, Kalpaadou tu puraa Deva sthitaye Jagatonagha/ Namastey Veda Rupaaya Ahorupaaya vai namah, Namastey Jnaanarupaya Yagnaaya cha Namō Namah/ Praseedaas - maasu Devesha Bhutesha Kiranojjvala, Samsaaraanava magnaanaam prasaadam kuru Gopathey, Vedaantaya Namō Nityam Namō Yagna kalaaya cha/ (Salutations to You Devadevesha! You are popular by the names of Diwakara, Ravi, Bhanu, Martanda, Bhaskara, Bhaga, Indra, Vishnu, Hari, Hamsa, and Arka; You are Vibhu, Trinetradhaari, Thryaksharatmaka, Thryangatmaka, Trimurti, Trijagati; You have six faces, twentyfour feet and twelve hands, the Chief of the Occupants of all the Lokas; Jagatswami! It is only You who is Brahma, Rudra, Prajapati, Soma, Aditya, Omkara, Brihaspati, Budha, Shukra, Agni, Bhaga, Varuna, and Kashyapaatmaja. You stretch out the entire Universe comprising all the mobile and immobile Beings; You are the Creator of Devas, Asuras and Manavas; You are responsible for the materialisation of the World, its preservation and its termination when the Trimurthis were created too' You alone are the Vedarupa, Divasaswarupa, Yajna and Jnaanarupa; Be kind to us Kiranojjvala, Bhutesha, Gopatey, You are completely absorbed in the affairs of 'Samsara', the personification of Vedanta and Yagna Kalaa, Victory be with You!)*

As Surya Deva was immensely pleased by the salutations and praises of Tri Murthis, He appeared before them in the Form of Great Illumination and bestowed the boons of Creating, Administering and Extinguishing the World to them respectively. They sought a favour from Surya Deva that since He was essentially a Mass of Heat and Fire without a Figure and Structure, He might please assume a tangible Form of a Murti (Idol) which would facilitate their worship to Him. Surya Deva replied that He could assume four kinds of Murti Swarupas, the first one being of Rajasa Guna signifying Braahmi Shakti which creates the Universe; the Second with Satvika Guna representing Vishnu Shakti being responsible for Preservation and Administration; thirdly with Tamasika Guna of Siva Shakti destroying the Evil, Sins and Immorality; and finally the Omkara which has both Akaara and Niraakaara Swarupas and devotees are advised to worship the last Form which has a 'Nirlipta' / 'Samata' (Balancing) Energy. In fact, Surya

esired that the best method of worship would be to direct it to ‘**Vyoma**’. Thus Lord Brahma worshipped Vyoma at Pushkarini Tirtha, Vishnu did his Puja to Voyma through ‘Salagrama’ and Siva prayed to Vyoma from Gandhamadana Mountain. A person who reads or hears the Tributes to Surya by Tri Murtis as above would be bestowed by wealth, health, progeny, Vidya and contentment as also peaceful end of life resulting in Salvation.

Surya ‘Mahatmya’, ‘Saptami Vrata’: Method and Reward of ‘Ratha Satpami’: It was on ‘Saptami’ Tithi that Bhagavan Surya made his initial manifestation to the Universe. His original Appearance inside a Holy Egg continued and from there itself, he grew and hence was called ‘Martaanda’. He was wedded to the daughter of Daksha Prajapati, called Sanjna, and begot Dharma Raja, Vaivasvata and Yamuna Devi. But since Sanjna was unable to bear the heat and dazzle of Surya Deva, created from her shadow a similar substitute, called Chhaya Devi to proxy her and left for Uttarakuru Desha to perform Tapasya in the form of as a horse. Meanwhile, Chhaya Devi gave birth to Shaneswara and Devi Tapati, but aftersome time, Chhaya Devi’s partial attitude to her own children and those of Sanjna came to be noticed; Yama Dharma pointed out to Chhaya Devi about the differential treatment and in course of the argument, Yama raised his right leg’s ankle which was objected to by Chhaya and she gave a curse to Yama that if his feet ankles were placed on Earth they would be eaten by worms! As Dharma Raja complained to Surya Deva, the father assuaged the feelings of his son, who was in fact a specimen of virtue, saying that the ‘shaap’ of Sandhya Devi was not to be too harmful since, after all, worms might take away the flesh and blood of his ankle to Bhuloka but feet would be in tact any way. Sandhya was frightened and blurted the truth to Surya Deva that Sanjna materialised her to deputise her and the latter left to her father’s place; Daksha told Surya Deva that Sanjna could not withstand his heat and had been performing Tapasya in the form of a horse at Uttarakuru. Surya requested Vishwakarma to reduce his heat and radiance and after assuming the forms of a horse approached Sanjna and by the mutual contact of the noses of Surya and Sanjana in horse forms were born Ashvini Kumars and Raivata. Since the Episode of Sanjna and Surya occurred on Saptami Tithi of Magha Shukla Paksha as above, the day is considered as most auspicious to signify the union the Couple. Those who perform the Saptami Vrata of Bhagavan Surya by keeping fast on Shashthi, the previous day as well as on that day till the dusk time, perform formal Puja on Saptami, give away a good food with plenty of Vegetables to Brahmanas along with Vastras, dakshina and gifts, and break the fast with the food observing silence during the night would be eligible to the fulfillment of desires, victory, and even Kingship. King Kuru observed this Vrata for several years at Kurukshetra on Magha Saptami and attained fulfillment of all desires. Kartika Shukla Saptami, Bhadrapada Panchami /Shashthi, Vaisakha Triteeya, and again on Ashvin Navami are also considered auspicious to observe the Vrata.

Lord Shri Krishna advised his son Samba that there could be no other Deity like Suryanayana since he could be sighted readily on the Sky. He said: *Pratyaksham Devata Suryo Jagatchhaykshu Divakarah, asmaadabhayadhika kaachiddevata naasti shaashvati/ yasmaadidam jagajjaatam layam yaasyati yatracha/* (Bhagavan Suryanarayana is the readily available vision to the eyes in the whole Universe beyond whom could be no other Deity; the entire ‘Jagat’ has emerged and also terminated only by him.) Time measurement is facilitated only by him since the earliest Satya Yuga; he is the unique cause for the Presence of Grahas (Planets), Nakshatras (Stars), Yogas, Karanaas, Rashis, Aditya, Vasu, Rudra, Vayu, Agni, Ashvani Kumaras, Indra, Prajapati, Dishas, Bhuh, Bhuvah, and Swah. Besides, he is the permanent ‘Saakshi’ (Evidence) of Mountains, Rivers, Samudra, Naga and all other ‘Charaachara’ or Stationary and Mobile Beings; the World wakes up with him and sleeps due to him; Vedas, Shastras and Itihasas are never tired of praising him as Paramatma, Antaratma and such other truisms; he is present every where,

he is eternal and he is all-knowing; and he is the only and distinctive refuge-point to every one always. Having said this, Lord Shri Krishna advised his son Samba about the method of regular and daily worship so demolish sins and 'Vighnas' (obstacles). Early morning, before Sun rise, one should complete the ablutions, bathing, wearing clean clothes and offering 'Achamana' or sipping of three spoonful water by reciting Kesavaya Swaha, Narayana Swaha, and Madhvavaya Swaha etc. and offer 'Arghya' (water with both the palms) to Suryanarayana by mentally reciting the 'Sakshaatkara Mantra' viz. *OM KHAKHOL - HAYA SWAHA*; perform Tri-vidha Praanaayama of Purak, Rechak and Kumbhak or the inhaling, holding and exhaling the four kinds airs viz. Vayavi, Agneyi, Mahendri and Vaaruni for attaining 'baahyaantara suddhi' or external and internal purity by means of 'Soshan', 'Dahan', 'Stambhan' and 'Plaavan' of one's body. Then, one has to integrate the 'Sthula' or the physical and 'Sukshma' or the miniscule 'Indriyas' or limbs. Thereafter one has to perform 'Anganyasa' as follows:

OM KHAH SWAHA HRIDAYAYANAMAH, OM KHAM SWAHA SHIRASEY SWAHA, OM ULKAAYA SWAHA SHIKHAANAI VASHATU, OM YAYA SWAHA KAVACHAAYA HUM, OM SWAAM SWAHA NETRATHRAYAYA AOUSHATU, OM HAAM SWAHA ASTRAAYA PHAT .

Thereafter, water is sprinkled on all the worship materials and performs the worship by way of all the Services including offerings of flowers, incense material, lighting of oil-soaked cotton vicks and camphor lighting, Naivedya etc. Worship by day is to be done to Surya Deva's idol and by the night through Agni Deva and facing East in the morning while facing west in the evening and night. At all these times, the worship is to be performed by thinking of an Eight Leaf Lotus with Surya in the center and reciting the mantra *Om kakholkhaya Swaha*. After the Services of Dhyana (meditation), Awahana (welcome), Naama Puja, Pushparchana, Dhupa, Deepa, Naivedya, Vastra etc. 'Mudras' should be displayed viz. Vyoma Mudra, Ravi Mudra, Padma Mudra, Mahaswata Mudra and Astra Mudras. If the worship is carried out in this manner for a year with devotion and sincerity, then no diseases would reach that person anywhere nearby, no shortage of monetary funds would ever be felt, no possibility of disrepute or controversy would occur in life and no limitation of well being and success is faced ever. Lord Shri Krishna further described to son Samba the names of Surya Deva to be worshipped on each Saptami of in months of a year: In Magha month, he is worshipped by the name of 'Varuna'; in Phalguna month as 'Surya', in Chaitra as 'Vaishakha'; in Vaishakha as 'Dhata'; in Jeshtha as Indra; in Ashaadha as 'Ravi', in Shravana as 'Nabha'; in Bhadrapada as 'Yama', in Ashwin as 'Parjanya'; in Kartika as 'Twashta', in Margasirsha as 'Mitra'; and in Poushya as 'Vishnu'.

After performing the Saptami Vrata year-long as above, '**Ratha Saptami**' is to be executed on Magha Shukla Saptami, marking the seventh day of 'Uttarayana' or the northerly movement of Surya Deva in a year. Vernal equinox starting from Capricorn or Makara symbolically reverses the direction of Surya's chariot from his southerly to northerly direction. The Charioteer Aruna is seated facing Surya Deva on the chariot drawn by seven horses representing seven colours the names of the horses being Jaya, Vijaya, Ajaya, Jayanti, Aparajita, Mahajaya, Nanda and Bhadra. Ratha Saptami also marks the birth day of Surya Deva, heralding the commencement of Spring Season celebrated as the season of harvesting and is celebrated as season of joy and auspiciousness all over Bharat. Surya Deva's chariot has one 'Chakra', three 'Naabhi' or Chakra fixer, five 'ares' or cutters and eight 'nemis' ((nails); the length of the Ratha is of ten thousand yojanas of length and width; Devas, Rishis, Gandharvas, Apsaras, Nagas and Rakshasas travel along on the Chariot on bi-monthly basis of change; Bhagavan Suryanarayana is always mobile day and night taking rounds of Sapta Dwipas. The names of the 'Saptaashvas' are If the Ratha is at Amaravati

of Indra then it happens to be noon, Sunrise time at Samyamnipuri of Lord Yama, midnight at Varuna Deva's City called Sukha, and at Chandra Deva's Vibha Nagari the Suryasta / evening. Thus Sun God circumambulates the entire Universe daily. The directions are also determined by the movement of Surya deva; similarly the degrees from zero to three hundred sixty as Surya moves to twenty, thirty, forty and so on till ninety by mid-day; Surya Deva's movement also decides the positioning of the Navagrahas (Planets); he decides the rotation of 'Rutus' or Seasons of Vasantha, Greeshma, Varsha, Sharad, Hemanta, and Sishira. Surya Deva's colours also are transformed according to the Seasons, viz. Kapila Varna in Vasanta, furnace gold in Greeshma, Sweta or white in Varsha / rainy season, Pandu Varna in Sharad Ritu, copper colour in Hemanta Ritu and Rakta Varna (blood red) in Sishira Ritu. [Incidentally there are seven notes of Music-Sa, Ri, Ga, Ma, Pa, Da and Ni; there are Seven Chakras in a human body viz. Mulaadhara, Swaadhishtana, Manipuraka, Anahata, Vishuddhi, Aagna, and Sahasrara; seven kinds of Sahitya, viz. Kaavya, Nataka, Alamkara, Purana, Itihaasa, Shastra and Smritis; and Seven Chhandas viz. Jayanti, Jagati, Usnik, Trishthup, Anushthup, Pankti and Bhubhruti].

[As regards, Ratha Saptami , Dharma Sindhu annotates as under :Maagha Shuka Saptami popularly called Ratha Saptami has to be in Arunodaya or else the previous day's Shashthi-Saptami yoga be considered as suitable for the Snaanaas provided the Saptami ghadiyas are not too far away from the Arunodaya of the previous day. The Arunodaya Snaana Mantra states: *Yada Janma krutam paapam mayaa janmasu Janmasu, Tanmey Rogam cha shokam cha Maakarihantu Saptami/ Yetatjjanmakrutam paapam yaccha janmaantaraarjitam, Manovaakkaayajam yaccha jnaataajnaatey cha ye punah/Iti Sapta vidham paapam Snaanmey Sapta Saptikey, Sapta Vyaadhi samaayuktam hara Maakari Saptami /* (May the entirety of my sins accumulated in my present and previous births on account of conscious and unconscious acts or those perpetrated by my vocal or mental roots be dissolved on this Makara Saptami and may this Sacred Snaana with my earnest and heartfelt supplications and obeisances to you Surya Deva, in the form of Seven kinds of Sins and Seven types of Diseases be destroyed for ever!). The Arghya Mantra to the 'Pratyaksha Devata' Bhagavan Surya states: *Sapta Saptivaha preeta Saptaloka pradeepana, Saptami sahito Deva gruhanaarghya Divaakara/* (Divaakara! You are affectionate of riding on the chariot drawn by Seven Horses with Seven Names and bestow splendour to Seven Lokaas obviously fond of the numeral of Seven; Bhagavan! may I have the privilege of offering 'Arghya' on this aptami Tithi to mark my reverence!]

Surya Deva's 'Ratha Yatra and 'Indrotsava' are propitious to the whole Universe and where ever these are celebrated there would not be any famine, natural calamities, fear of robberies or political upheavals. On Margaseersha Shukla Saptami, if one takes a devotional bath and after Surya Puja offers 'Naivedya' of cooked rice with ghee and jaggery, the person concerned would be destined to reach Brahmaloaka. 'Nadi Snaanas': On Poushya Shukla Saptami, holy bathings along with Veda Mantras in favour of Surya Deva, preferably coinciding Surya 'Abhishekas', would assume considerable significance at Prayaga, Pushkara, Kurukshetra, Naimisha, Pruthudak (Pehva), Shona, Gokarna, Brahmaavarta, Kushhavarta, Bilvaka, Neelaparvat, Gangaadwar, Kaalapriya, Mitraavan, Chakra Tirtha, Rama Tirtha, Ganga, Yamuna, Sarasvati, Sindhu, Chandrabhaaga, Narmada, Vipaasha (Vyasani), Taapi, Shiva, Vetravati, Godavari, Payohni (Mandakini), Krishna, Venya, Shatadru (Satlej), Pushkarini, Kaushiki (Kosi) and Sarayu. The holy baths accompanied by worship of Sun God with devotion would certainly yield memorable results. After the baths in the Rivers and Abhishekas to Suryanarana 'Pratima', the Idols of Surya as well as those of Sanjna and Chhaya are transferred to a Chariot drawn by seven horses as also Aruna, the Ratha Sarathi , and with decorate the interior of the chariot with figurines of Tri Murthis of

rahma, Vishnu, Maheswara, Dikpalakas and so on; the Ratha should be accompanied by Seven Brahmanas, signifying Sapta Rishis reciting Veda Mantras, as also Gandharvas denoting singers and dancers and taken around a Temple / main roads of the Villages/ Town ships etc. The Organisers, participants, Brahmanas and all who witness the Ratha Yatra would be blessed as their mere presence at the Event removes property, enhances health, great opportunities of Life and attainment of Suryaloka.

Brahmopadesha to Yagnavalkya Muni about Surya 'Naama-Stotras': Lord Brahma's 'Upadesha' (Instruction) of Surya Deva's 'Naama Stotra' to Yagnavalkya Muni as follows: *Namah Suryaya Nityaya Ravayerkaaya Bhanavey, Bhaskaraya Mataangaaya Maartaandaaya Vivasvathey/Aaadityayaadi Devaaya Namastey Rashmimaliney, Divaakaraya Deeptaaya Agnaye Mihiraayacha/Prabhaakaraya Mitraaya Namasteyditi sambhavah, Namō Gopataye nityam dishaam cha patayenamah/Namō Dhaatrey Vidhaatrey cha Aryamno Varunaayacha, Puushney Bhagaaya Mitraaya Parjanyaayamshavey Namah/Namō Himakrutey Nityam Dharmaaya Tapanaaya cha, Harayey Haritaashvaaya Vishvashvya Pataye namah/Vishnavey Brahmaney nityam Thriambakaaya tathaatmaney, Namastey Sapta lokesha Namastey Sapta Saptaye/Ekasmaih Namastubhyameka chakra rathaaya cha, Jyotishaam pataye nityam Sarva Praana bhrutey namah/Hitaaya Sarvabhutaanaam Shivaayaarti haraaya cha, Namah Padma prabodha - aya namo Vedaadi murtaye/Kaadhijaaya Namastubhyam Namastaaraa stutaayacha, Bheemajaaya Namastubhyam Paavakaayacha vai namah/Dhishanaaya namo nityam namah Krishnaaya nityadaa, Namostwaditi putraaya Namō Lakshyaaya Nityashah/(Lord Brahma told Sage Yaagnavalkya that any person recites the above 'Dashapadi' both in the morning and evening, his / her desires expressed or otherwise would surely be fulfilled; if the person is imprisoned or involved in any problem of dispute would be freed instantly and would be authorised for reaping the end-results of Dharma, Artha, Kama and Moksha; he should be able to secure the best of his ongoing life as well as the forthcoming and by the grace of Ravi Deva should be able to overcome all difficulties in the day to day life.*

Surya's Dwadasha Murtis and his Moderated Form (Stuti by Devas included): Sumantu Muni informed Shataanika that Samba, the son of Shri Krishna set up a Temple of Bhagavan Suryanarayana on the banks of the River Chandrabhaga where in the remote past Surya Deva performed 'Tapas' after creating Devas and human beings and also giving birth of himself to Aditi Devi as 'Adithya'; he also assumed Twelve other Murtis viz. Indra, Dhata, Parjanya, Pusha, Twashta, Aryama, Bhaga, Vivishwan, Amshu, Vishnu, Varuna and Mitra. Among these twelve Murthis, Indra was Chief of Devas ruling Amaravati and destroying Daityas and Danavas from time to time. Dhata being in the Status of Prajapati took up the task of Creation; Parjanya in the Form of Sun rays rained all over the Universe; Pusha is in the form of Mantras engaged for Prajaaposhana; Twashta is present in the form of 'Vanaspati' and 'Aushadhi' (Vegetable Oils and Herbal Medicines); Aryama who provides protection and relief to humanity; Bhaga is in the form of Earth and Mountains; Vivishwan in the form of Agni / Fire and is the cooking facilitator of food as also of the destroying power; the ninth name of Surya Deva is Amshu or of the form of Chandra Deva who provides coolness and pleasure of existence; Vishnu is the tenth name of Surya who constantly checks the evil forces in the World and slays Danavaas and establishes virtue from time to time by assuming Incarnations; Varuna is the eleventh appearance present in water as the source of life and fertility staying in Oceans, Rivers and various water profiles; and finally, Mitra or form of propitiousness and help to humanity. In whatever form he might be, Surya Deva is indeed the 'Karanam, Kaaranam and Karta' or the Act, Action and the Supreme Actor in the drama of Life! Bhakti (Devotion), Shraddha (fortitude) and Puja (Worship) sum up the meanings of human life! The corresponding Twelve Names of Aditya are stated to identify with the *Twelve Months of a Year* viz. Chaitra with Vishnu, Vaishakha with

ryama, Jyeshtha with Viviswan, Ashadha with Amshuman, Shravana with Parjanya, Badrapada with Varuna, Ashwin with Indra, Kartika with Dhata, Margasirsha with Mitra, Pausha with Pusha, Magha with Bhaga and Twashta in Phalguna. Surya Deva has thousands of *Kiranas (Rays)* of which four hundred rays, known as Chandana generate Vrishti or rains; three hundred kiranas of yellow colour provide coolness entitled Chandra; three hundred more rays coloured white bestowing Aushadhis, Swadha, and Amrit by which human beings, Pitras and Devas are all happy. The names of the twenty most important rays are stated to be Heti, Kiran, Gow, Rashmi, Gabhasti, Abheeshu, Ghan, Usnu, Marichi, Naadi, Deedhiti, Saandhya, Mayukha, Amshu, Saptarchi, Suparna, Kara and Paada.

Deva Stuti: At the time of ‘Pralaya’ or the Great Destruction when darkness engulfed the Universe, the foremost materialisation was of ‘Buddhi’ (Intelligence) which led to ‘Ahamkara’ (Self-image), which in turn created the ‘Pancha Bhutas’ or Five Elements of Earth, Water, Fire, Wind and Sky whose interplay led to the emergence of the Golden Egg containing Seven Lokas and Seven Oceans and Tri Murtis. A massive embodiment of Radiance appeared and the Devas extolled the Adi Deva as follows: *Adi Devosi Devanaam eeshwaraanaam Tameeswarah, Adikartaasi Bhutaanaam Deva Deva Sanaatanah/ Jeevanam sarva satvaanaam Deva Gandharva Raakshasam, Muni Kinnara Siddhanaam tadhaivoraga pakshinaam/ Twam Brahma twam Mahaa Devastvam Vishnustwam Prajaapatih, Vayurindrascha Somescha Viviswaan Varunastathha/ Twam Kaalah Srishtikarta cha hartaa Traataa Prabhustatha, Saritah Saagarah Shailavidhyudindra dhanushi cha/ Pralayah Prabhuvashaiva Vyaktaavyakta Sanaatanah, Eshwaraatparato Vidyaa Vidyaayah Paratah Shivah/ Shivaatparataro Devastwameva Parameswarah, Sarvatah Praanipaadastvam Sarvatokshi shiro mukhah/ Sahsraamshustwam tu Deva Sahasrakirana - stathaa, Bhuraadi bhurbhuvahaswascha maharjanastapatasthaa/ Pradeeptam deeptiman nityam Sarvaloka prakaashakam, Durnireeksham Surendraanaam Yadyapam tasya the namah/ Sura sidhhir ganairjushtam Bhruvatri pulahaadibhih, Shubham Paramamavyagram yadruupam tasya the namah/ Panchaateetstithaam tadvai dashokaadasha eva cha, Arthamasamatikramyasthitam tatsurya mandaley, Tasmai rupaya the deva pranataam Sarva Devataah/ Vishwakruth-Visha bhrutbhutamcha ishwanarasuraarchitam, Vishwasthitamachintyam cha yadruupam tasya tey namah/ Param Yagnaat param Devaatparam Lokaatparam divah, Duraatikrameti yah khyatastasmaadapi Paramparaat/ Paramaatmeti vikyhatam yadruupam tasya tey namah, Avigneyamachintyam cha Adhyaatmaga tamavya - yam/ Anaadi nidhanam Devam yadruupam tasya tey namah, Namonamah Kaaranakaaranaya Namonamah Paapavinaashanaaya/ Namonamo Vanditavandanaya Namonamo Rogavinaashanaaya, Namonamah Sarva varapradaaya Namonamah/ Sarva balapradaaya Namonamo Gyaananidhey, Sadaiva Namonamah Panchadashaatmakaya/ (Hey Sanatana Deva, You are the foremost Creator and the Supreme Adi Deva; You are the Sourcer of Life of Devas, Gandharvas, Raakshasas, Munis, Kinnaras, Siddhas, Nagas, etc.; You are Brahma, Shiva and Vishnu; Prajapati, Vayu, Indra, Soma, Vishvaswaan, Varuna and Kaala; You are the Creator, Destroyer and Preserver of the World; You are the Rivers, Oceans, Vidyut and Rainbows, Pralaya, Prabhava or cycle of birth and death; You are the comprehensible and incomprehensible; the Vidya/ knowledge prompted by Ishvara, Shiva prompted by Vidya and Paramadeva prompted by Shiva; You are spread all over the feet, legs, eyes, head and face; Your thousands of blazing rays illuminate all over including the Lokas of Bhuh, Bhuvah, Swah, Mahah, Janah, Tapah, and Satya; You are not possible to vision even by Indra and all other Devas, yet provide propitiousness and Peace to Munis like Bhrgu, Atri, Pulaha, and many other Siddhas; Your basic Rupa or Form is just not possible to visualise by the Five / Ten / or Eleven Indriyas (Faculties); We pray to that Form of Vishvasrashta, Vishvasthita and Vishvabhuta who is Unique, worshipped by Indra and all other*

evas; You are the Holy Form of Yagnas, Devas, Lokas and the Great Sky and even far beyond as You are Endless, inexplicable, and inexhaustible; and You are the reason of reasons, sinless and sin-destroyer, worshipped by the Highest of the Highest, Panchadashatmika and the bestower of the best of boons and Powers; We greet You with all humility and veneration!). As all the Devas prayed to Surya Deva, the latter appeared and asked for the boon of considerably diminishing his conflagration and radiance; Surya Deva requested Vishvakarma to trim down his severity and with the Shakti so reduced be utilized for materialising Vishnu Deva's Sudarshana Chakra, Shiva's Shula, and various other 'Ayudhas' or weapons like maces, Vajras, Dhanush and arrows, and so on. Thus Surya Deva's extreme heat and illumination got reduced substantially and thus became some what less harsh and ruthless.

'Vyoma' the 'Ayudha' of Surya and its 'Lakshanas' (Features): Surya Deva's 'Ayudha' (Weapon) is 'Vyoma' with Four Shringas or Horns, like Varuna's 'Paasha', Bramha's 'Hunkaar' sound, Vishnu's Chakra, Triambika's Trishula, and Indra's Vajra. Within Vyoma are situated Eleven Rudras, Twelve Adityas, Ten Vishwa Devas, Eight Vasuganas and Two Ashwini Kumars. The Rudras are Hara, Sharva, Triambika, Vrishhakapi, Shambhu, Kapardi, Raivata, Aparajita, Eshwar, Ahibrudhna and Bhuva; the Vasus are Dhruva, Dhara, Soma, Anila, Anala, Apu, Pratyusha and Prabhasa; Kratu, Daksha, Vasu, Sathya, Kaal, Kaam, Dhruvi, Kuru, Shankumaatra and Vamana are the Vishvadevas; and Ashwinikumars are Naasatya and Dasna. Also Vyoma includes Saadhya, Tushita, Marut and other Devas; Swayambhu, Swaroohisha, Uttama, Tamasa, Raivata, Chakshusa and the current Manu Vaivaswata (the future Manus being Arkasaawarni, Brahmasaavarni, Rudrasaavarni, Dharmasaavarni, Dakshasaavarni, Roucha and Bhoutya); Indras of the corresponding Manvantaras, viz. Vishnubhuk, Vidyuti, Vibhu, Prabhu, Shikhi, Manojava and Ojaswi (the future ndras being Bali, Adbhut, Tridiva, Susaatvika, Kirti, Shatadhaama and Divaspati); Saptarshis viz. Kashyapa, Atri, Vasishtha, Bharadwaja, Gautama, Vishwamitra and Jamadagni; Seven Marutganans viz. Pravaha, Aavaha, Udyuha, Samvaha, Vivaha, Nivaha and Parivaha along with seven each sub-Ganas; Three Agnis viz. Suryagni named Shuchi, Vaidyut Agni called Paavaka, and Arani which is produced by 'Manthana' or churning called Pavamaana; Progeny of thirty nine Agnis; rahma Putras viz. Samvatsara, Parivatsara, Indratsara, Anvatsara and Vatsara; Three Pitras viz. Souma, Bahirshad and Agnishvatta; Nava Grahas of Surya, Soma, Bhauma, Budha, Guru, Shukra, Shani, Rahu and Ketu; fathers of the Grahas excepting Bhauma whose originator being Bhu Devi) respectively being Kashyapa, Dharma, Chandra, Prajapati Bhrgu(father of Guru and Shukra), Surya, Simhika and Brahma.

Sapta Lokas are Bhu, Bhuvah, Swar, Mahar, Jana, Tapas and Brahma; the Ruling Deity of Bhu loka is Agni; that of Bhuvanloka where Marudganans stay the Deity is Vayu; Swarlok is the Place of stay for Rudra, Ashwini kumars, Aditya, Vasuganas and Devaganans and the Chief is Surya; in Maharlok Prajapatis are the Ruling Deities; the fifth is Janaloka where the residents are the donors of Bhumi; the Tapolok is the residing Place of Ribhu, Sanatkumar and Rishis like Vairaj; the Seventh is Satya loka where those who are rid of the cycle of birth and death and attained 'Mukti' and the Ruler is Brahma Himself. Deva, Danava, Gandharva, Yaksha, Bhuta and Vidyadharas are all the residents of Vyoma too. So are Maruts, Pitars, Agni and Grahas; that is the reason why, human beings must practise the worship of Vyoma. The names of Vyoma are Akash, Kha, Dik, Antariksha, Nabha, Ambara, Pushkar, Gagan, Meru, Vipul, Bila, Aapochhidra, Shunya, Tamas and Rodasi. There are Seven Samudras of Lavan (Salt), Ksheer (Milk-Sugar mix with cooked rice), Dadhi (Curd), Ghrita (Ghee), Madhu (Honey), Ikshu (Sugar cane juice) and Suswad (Sweet water). Six rain bearing Great Mountains are Himavan, Hemakut, Nishadh, Neel, Sweta and Shringvan, while the Central Mountain is called Maharajat. Mahendri, Agneyi, Yamyaya, Nairuti, Vaaruni, Vaayavi, Soumya and Ishaani are the Deva Nagars atop these Mountains. bove

Prithvi is Lokalok Mountain and beyond it is Andakapaal; much beyond are stated to be the Places of Agni, Vayu, Sky etc. Far above are expected to be Bhagavan Surya. Underneath Earth are the under-Sea Lokas of Tala, Sutala, Patala, Talaatala, Atala, Vitala and Rasatala. Kanchana Meru Mountain is spread out in the Center of Earth at a height of eighty four thousand yojanas or approx. one hundred sixteen thousand km (@fifteen km per yojana). Meru has four 'Shringas' or towers named 'Soumanasa' made of Gold, 'Jyotisha' made of 'Padmaraaga', 'Chitra' made of 'Sarvadhatu' (All-metal) and 'Chandroujask' made of Silver. Surya Deva rises from the Soumanasa Shringa at Uttarayana and sets at Dakshinayana at Jyotishka Shringa. The Place in between the two Shringas is known as Vyoma where Surya Deva resides.

Surya Deva cures Sambu's Leprosy: When Sambu the son of Shri Krishna had 'Kushthu Vyadhi' (Leprosy), he made sincere and elaborate prayers to Surya Deva saying that Surya Paramatma popularly called Aditya providing illumination all over the Universe was the embodiment of various Deities such as Achintya rupa Vishnu, Pitamaha Brahma, Rudra, Mahendra, Varuna, Akaash, Prithvi, Jala, Vayu, Chandra, Megha, Kubera, Vibhavasu and Yama; that he was actually of the 'Mahadevamaya Anda' (Egg) whose brightness had spread all over the Universe; that he protects the Beings including Humanity and various other Species in the Creation ; that he saves from human sufferings including Kushthu and other intractable diseases as also 'Angaviheenata' (Lack of Limbs); that he was the 'Pratyaksha' (Readily Visionable) Devata who could liberate from any physical ailments and that he should please cure his longstanding malady. Surya Deva was pleased with the prayers of great intensity by Sambu and appeared before him and by the mere touch of one of his rays got completely cured and provided a second birth to him. Surya Deva further desired Sambu to spread the message far and wide that prayers of mere Twenty names of his by any one in the humanity, or the entire Srishti comprising Devas, Rakshasas, Yakshas, Gandharvas or any sinner of any kind or classification with dedication would be readily be answered, as there was no need to recite Sacred Veda Mantras and not even thousand names of Surya Deva; The most Sacred names of Surya Deva so suggested to Sambu are as follows: Vikartan (Who slashes any kind of dangers or difficulties); Viviswan(Prakasha Rupa), Maartand (who stayed for long in a Egg); Bhaskar, Ravi, Lokaprakashak, Shriman, Loka Chakshu, Graheswara, Loka saakshi, Trilokesh, Karta, Harta, Tamistra (Destroyer of Darkness); Tapan, Taapana, Shuchi or Purity, Saptasyavaahana, Gabhasihast (Rays as his extended hands); Brahma and finally 'Sarva Deva Namaskruta'. Recital of these minimal Names of Surya Deva with utmost purity, dedication and sincerity would bestow excellent health and disease-lessness, fame and life's contentment and purposefulness.

'Tri Murtis' eulogize Surya's Virat Rupa and His Worship as 'Omkara' /'Vyoma': At the beginning of Kalpa, Tri Murthis became victims of 'Ahamkaar' (Self-image) and when a gigantic form of luminosity appeared on the Sky, they were taken aback as to how this huge illumination emerged from! As the Great Light approached and dazzled their vision, the personification of Surya Deva in a 'Virat Rupa' (Colossal Form) got materialised, the Tri Murthis and Devaganas greeted it again and again with veneration. *Lord Brahma* eulogized the Virat Swarupa of Surya Deva as follows: *Namastey Deva Devesha Sahasra kiranojjvala, Loka Deepa Namastestu Namastey Konavallabha/ Bhaskaraaya Namonityam Khakholkaya Namonamah, Vishnavay Kaalachakraaya Somaayaamita tejasey/ Namastey Pancha Kaalaaya Indraaya Vasuretasey, Khagaaya Lokanathaaya Ekachakra rathaayacha/ Jadvitaya Devaaya Shivaayaamita tejasey, Tamoghnaaya Surupaaya tejasaam nidhaye namh/ Arthaya Kamarupaaya Dharmaayaamita tejasey, Mokshaaya Moksha rupaaya Suryaaya Namonamah/ Krodhalobha viheenaaya lokaanaam sthith hetavey, Shubhaya Shubharupaaya Shubhadaaya Shubhhaatmaney/ Shantaaya Shantarupaaya Shanatayasmaasu vai namah, Namastey Brahmaarupaaya Braahmanaaya namonamah/ Brahma Devaaya*

Brahmarupaya Brahmaney Paramaatmaney, Brahmanye cha prasaadam cha vai kuru Deva Jatpatey/ Deva Devesha! Loka Deepa! Kona Vallabha! You are the source of phenomenal illumination to the whole World; You are all the Deities like Bhaskara, Vishnu, Kaalachakra, Soma, Kaala, Indra, Vasu, Agni, Khaga, Lokanatha rolled in one as the Ekachakri, bestowing propitiousness and positiveness all over; You are the Embodiment of Dharma, Artha, Kama and Moksha; You are the Personification of Tranquility and Peace, devoid of anger, greed, jealousy and partiality; You are the Parabrahma Himself!) Lord Shiva complimented Surya Deva as follows: *Jaya Bhaava Jayaajeya Jaya Hamsa Diwakara, Jaya Shambho Mahaabaho Khaga Gochara Bhudhara/ Jaya Loka Pradipaaya Jaya Bhano Jagatpatey, Jaya Kaala – jayaayanta Samvatsara Shubhaanana/Jaya Devaaditeh putra Kashyapaananda vardhanah, Tamoghna Jaya Saptasha Jaya Saptaashva vaahana/ Grahesha Jaya Kaanteesha Jaya Kaalesha Shankara, Artha Kaamesha Dharmesha Jaya Mokshesha Sharmada/ Jaya Vedaanga Rupaaya Graha Swarupaya vai namah, Satyaya Sathya Rupaaya Swarupaaya Shubhhaya cha/ Krodha lobha vinaashaya Kaamanaashaya vai Jaya, Kaalmaasha pakshi rupaaya Yati rupaaya Shaambhavey/ Vishvaya Vishva rupaaya Vishva karmaaya vai Jayah, Jayonkaara Vashatkaara Swahaakaara Swadhaamaya/ Jayascha Megha rupaayacha Agni rupaaryamaaya cha, Samsaaraarava peetaaya Moksha dwara pradaaya cha/ Samsaara arnavamagnasya mama Deva Jagatpatey, Hastaavalambano Deva Bhava twam Gopatedbhuta/* (Bhagavan Surya Deva! Victory to You the Cause of Universal Existence; You are the Ajeya or the Invincible, Hamsa or Swan like Veda Rupa, Divakara or the Day-Maker, Mahabaahu or the Mighty Handed, Bhudhara or the Holder of Earth, Gochara or the Readily Visible / the Transitor of Planets, Bhava, Khaga, Loka Pradeepa, Jagtpati, Bhanu, Kaala, Ananta, Samvatsara and Shubhaanana or the Auspicious-Faced, Victory to You! You are the Cause of Happiness of Your Father Kashyapa, the Son of Devi Aditi, Saptaashva vahana or the Rider of Seven Horses, Saptasha or the Master of the Seven, the Destroyer of Darkness, the Chief of Planets, the Lord of Illumination, Kaalesha, Shankara, the Facilitator of Chaturvarga viz. Dharma, Artha, Kama and Moksha; You are the Vedanga Rupa, Graha Rupa, Sathya Rupa, Surupa, Destroyer of Anger and such other Enemies of Human Weaknesses, Kalmaasha pakshi Rupa and Yati Rupa; You are the Vishwa Rupa, Vishwakarma, Omkara, Vashatkara or the Controller and the Director of Actions, Swahakara / Swadhaarupa or the offerings to Agni homas; Ashwamedha rupa or the Sacrificial Horse Yagnas; Agni Rupa. Lord Surya, do kindly hold the hand and lead the World! Victory to You!

Bhagavan Vishnu paid tributes to Surya Deva at his Virat Swarupa as follows: *Namaami Devadevesham Bhutabhavanamavyayam, Diwaakaram Ravim Bhaanum Maartaandam Bhaskaram Bhaam/ Indra Vishnum Harim Hamsamarka Lokagurum Vibhum, Trinetrām Thraiksharam Thriangam Trimurthim Trigatim Shubham/ Shanmukhaya Namō Nityam Trinetraya Namō Namah, Chaturvimshati Paadaaya Namō Dwaadasha paanaye/ Namastey Bhupataye Lokaanam pathayenamah, Devaanaam pataye Nithyam varnaanam pathaye namah/ Twam Brahma Twam Jagannatho Rudraswam Prajaapatih, Twam Somastwam tathaadistyastvam omkaaraka eva hi/ Brihaspatirbudhastwamhi twam Shukrastwam Vibhaavasuh, Yamastwam Varunastwam hi namastey Kashyapaatmaja/ Twaya tathamidam Sarvam Jagatsthaavara jangamam, Twat eva Samutpannam Sadevaasura maanusham/ Brahma chaaham cha Rudrascha samutpanno Jagatpatey, Kalpaadou tu puraa Deva sthitaye Jagatonagha/ Namastey Veda Rupaaya Ahorupaaya vai namah, Namastey Jnaanarupaya Yagnaaya cha Namō Namah/ Praseedaas - maasu Devesha Bhutesha Kiranojjvala, Samsaaraanava magnaanaam prasaadam kuru Gopathey, Vedaantaya Namō Nityam Namō Yagna kalaaya cha/* (Salutations to You Devadevesha! You are popular by the names of Diwakara, Ravi, Bhanu, Martanda, Bhaskara, Bhaga, Indra, Vishnu, Hari, Hamsa, and

Arka; You are Vibhu, Trinetradhari, Thryaksharatomka, Thryangatmaka, Trimurti, Trijagati; You have six faces, twentyfour feet and twelve hands, the Chief of the Occupants of all the Lokas; Jagatswami! It is only You who is Brahma, Rudra, Prajapati, Soma, Aditya, Omkara, Brihaspati, Budha, Shukra, Agni, Bhaga, Varuna, and Kashyapaatmaja. You stretch out the entire Universe comprising all the mobile and immobile Beings; You are the Creator of Devas, Asuras and Manavas; You are responsible for the materialisation of the World, its preservation and its termination when the Trimurtis were created too' You alone are the Vedarupa, Divasaswarupa, Yajna and Jnaanarupa; Be kind to us Kiranojjvala, Bhutesha, Gopatey, You are completely absorbed in the affairs of 'Samsara', the personification of Vedanta and Yagna Kalaa, Victory be with You!)

As Surya Deva was immensely pleased by the salutations and praises of Tri Murthis, He appeared before them in the Form of Great Illumination and bestowed the boons of Creating, Administering and Extinguishing the World to them respectively. They sought a favour from Surya Deva that since He was essentially a Mass of Heat and Fire without a Figure and Structure, He might please assume a tangible Form of a Murti (Idol) which would facilitate their worship to Him. Surya Deva replied that He could assume four kinds of Murti Swarupas, the first one being of Rajasa Guna signifying Braahmi Shakti which creates the Universe; the Second with Satvika Guna representing Vishnu Shakti being responsible for Preservation and Administration; thirdly with Tamasika Guna of Siva Shakti destroying the Evil, Sins and Immorality; and finally the Omkara which has both Akaara and Niraakaara Swarupas and devotees are advised to worship the last Form which has a 'Nirlipta'/'Samata'(Balancing) Energy. In fact, Surya desired that the best method of worship would be to direct it to '**Vyoma**'. Thus Lord Brahma worshipped Vyoma at Pushkarini Tirtha, Vishnu did his Puja to Voyma through 'Salagrama' and Siva prayed to Vyoma from Gandhamadana Mountain. A person who reads or hears the Tributes to Surya by Tri Murtis as above would be bestowed by wealth, health, progeny, Vidya and contentment as also peaceful end of life resulting in Salvation.

Brahma PuranaSurya Mahatmya:Avatarana, Kaalamaan, Dwadashaadityas: Brahma was stated to have affirmed that Bhagavan Surya was the soul of each and every body in the Lord's creation, as Surya was the Devata of Devas. All the formal 'Ahutis' (Oblations) in Agni Deva have to reach Surya and then to the respective Devas. Surya has the greatest role of absorbing water from various sources including Akasha Ganga and provides rains due to which the life-giving 'Anna' (Food) to one and all. None else is responsible to regulate 'Kaalamaan' (Time) commencing from the count of Kshanaas, Muhurtas, days, nights, Pakshas (fortnights), 'Maasaas' or months, Samvatsaras, (years), Rithus, and Ayanaas (half years) and this would never be possible but for the punctuality of Surya, and no other Devata could ever be capable of! How could one comprehend as to when trees would yield fruits and flowers without the sense of Ritus! How could one calculate when to sow and when to reap! In the same way, Swarga Vasis too get attuned to time calculations as to how and when various tasks were scheduled; for instance, even Brahma has to abide by the procedure of Srishti and Yama has to await the appropriate time to terminate! Also, the respective 'Amsaas' of Surya Deva tend to dominate each month, such as Vishnu Rupa in Chaitra month, Aryama in Vaishakha month, Vivaswaan in Jyeshtha month, Amshumaan in Ashaadha month, Parjanya in Shraavana month, Varuna in Bhaadra month, Indra in Aswin month, Dhata in Kartika month, Mitra in Agahana month, Pusha in Poushya month and Twashta in Magha and Phalguna months. Additionally the names of Dwadasha Adityas are Aditya, Savita, Surya, Mihira, Arka, Prabhakara,

Martaanda, Bhasara, Bhanu, Chitrabhanu, Diwakara and Ravi. Thus twenty Suryas are popular. Brahma assured Maharshis and Munis that one needed to recite the following names of Surya and would indeed be not necessary to recite the Surya Samasra namaas! The following are the most sanctified twenty one namaas:

Vikartano Viviswaanacha Martanda Bhaskaro Ravih, Loka prakaashakah Shrimaan lokachakshur - maheswarah/ Lokasaakshi Trilokeshaha Kartaa Hartaa Tamishrahaa, Tapanastaapana -schaiva Shuchih Saptaashwavaahanah/ Gabhasti hasto Brahma cha Sarvadeva Namaskrutah Ekavimshati rityesha stava ishtavah sadaa Raveyh/ (Vikartana, Viviswaan, Martanda, Bhaskara, Ravi, Loka Prakaashaka, Shrimaan, Lokachakshu, Maheswara, Loka Saakshi, Trilokeshha, Karta, Harta, Tamishraha, Tapanana, Taapana, Shuchi, Saptaashwa vaahana, Gabhasti hasta, Brahma, and Sarva Deva Namaskruta are the Sacred Namaas). Surya Deva would be extremely pleased by his ‘Stuti’ with these namaas and bestow to the Reciters with excellent health, Dhana Vriddhi, and Yasha Prapti. Recital of these namaas at the time of Sun Rise and Sun Set would demolish one’s own sins on account Manasika (Mental), Vaachika (Vocal), Shaareerika (Physical) and Karmajanita (arising of deeds) sources.

Explaining the **birth of Surya**, Brahma recounted that Daksha Prajapati had sixty celebrated daughters of whom thirteen were wedded to Kashyapa Muni, who begot by Aditi the whole lot of Devas; by Diti were born Daityas, by Danu were born danavas; by Vinata the vamsa of birds like the famed Garutmant; and ‘Sthaavara Jangamas’ or Immobile and Moving species other than human beings. Aditi’s progeny viz. Devas were born out of Satvika Guna, while Daitya, Danava, and such other negative children were born of Rajasika and Tamasika Gunaas. As Aditi gave birth to Surya Deva, she eulogized him as follows:
Namastubhyam Param Sukshmam Sumupunya bibhrateytulam, Dhaama Dhaamavataameesham Dharmaadhaaram cha Shaswaram/ Jagataamanupa karaaya Twaaham Stoumi Gopatey, Aada daanasya yadrupam teevram tasmai Naaamyaham/ Graheetumashtamaasena kaalenaambumayam rasam, Bibhraataswa yadrupamati teevram nataasmi tat/ Sametamagnisomaabhyaam Namastasmai Gunaatmaney, Ydrupa mrugyajuh saamnaa maikyena tapatey tawah/ Viswametattrayi samjnam Namastasmai Vibhaavaso, yattu tasmaatparam rupa motyuktvaabhi samhita/Asthuulam Shulamayam Namastasmai Sanaatana/ (My greetings to you! You possess a very pure and unique Form of effulgence as the Lord of Radiance and the Hold of Illumination of everlasting nature! Keeping in view the huge advantages arising out of your existence to the whole Universe, may I offer my sincere reverences to you! I salute that magnificent yet fierce Form of yours especially when you seek to absorb water from Prithvi for eight long months. Surya Deva! Your Swarupa is a mix of Rik-Yajur-Saama Vedas all rolled in one with the symbol of ‘Trayi Sanjna’ and even more than that of the OM sound which denotes both the ‘Sthula’ or gross and the ‘Sukshma’ or miniscule)! Pleased by her prayers, Surya asked Aditi to ask for a boon and the latter made an appeal to Surya that Daityas had been stealing the Yagna Phala which was actually due to Devas and as such Surya might please give birth to her as the elder brother of Devas and bless her to be born to her and destroy the Daityas. Surya agreed to do so and as a gesture of her gratitude, Aditi took to extreme penance by observing Kruchhu and Chandrayana Vratas but her husband Kashyapa was angry that she was killing the child in her garbha by such severe Vratas; he said: *Kim maarayasi garbhandamiti, Nityopa Vaasini!* (Hey Aditi, the ever fasting woman! Why are you destroying the embriyo!). In reply Aditi shouted back to Kashyapa saying: *Saachatam Praaha Garbhanda metatpasyeti Kopanaa, Samaaritam vipakshaathaam Mrityu deva bhavishyati/* (Look at my Garbha! His is not destroyed indeed, but is going to destroy the enemies); by so saying, she relieved her Garbha and a huge mass of Radiance was materialized. Meanwhile, there was an ‘Akashavani’ (Celestial

Voice) resounde to say: *Maaritam tey yatah prokta meta dandam twayaaditeyh, Tasyaanmuney sutastyeyam Martaandobhyo bhavishyati!* (Kashyapa Muney! You apprehended that the embriyo might be killed, but it would surely kill these who steal the ‘Havishyas’ viz. Asuras! It was at that time when Martandawas generated from Aditi Garbha that Asuras challenged Indra and Devatas and were instantly burnt off into ashes by his fierce looks.

Brahma Deva commended the great significance of **Suryaaraadhana** and stated: *Bhava Suddhih Prayoktavya Niyamaachara samyuktaa, Bhava shuddhayaa kriyatey yatthasswargam saphalam bhavet/ Stutijjapyopahaarena pujayaapi Vivaswatah, Upavaasena Bhaktya vai Sarva Paapaih pramuchyatey/ Pranidhaaya shiro bhumyaam namaskaaram karoti yah, Tatkshanaatsarva Paapebhoymuchyatey naatra Samshayah/ Bhaktiyukto Naroyosou Raveh kuryad pradakshinam, Pradakshani krutwaa tena Saptadwipaa Vasundharaa/ Suryam manasi yah krutwaa kuryaad vyoma pradakshinaam, Pradakshneekrutaastena Sarvam Devaa bhavanti hi/* (Those who pray to Surya Deva with mental discipline and devotion by performing Upavaasa (Fasting), Stavan (Eulogy), Japa (continuous nama smarana), Upahara Samarpana or offer of gifts, Puja or formal ‘shodasopacharas’ or the prescribed sixteen services like Avaahana (Invocation), Aasana (Seating), Snaana (Holy bathing), Pushpa- Phala- Dhupa-Deepa-Naivedyaa - Arati, Swasti, Bhojana, and Brahmana Dakshina, as also Bhajana (Group singing) would instantly demolish sins and acquire positive fruits. Those who seek to vision Surya Bhagavan by keeping their heads upside down the Earth and lift up their bodies would also attain positive benefits undoubtedly. Those who perform ‘Surya Pradakshina’ (Self-Circumambulation) of Akaash (Sky) carrying Sapta Dwipas by their mind would be executing ‘Parikrama’ to all the Devas)! Those who observe fasting on Shashthi / Saptami with single Bhojana a day as also perform Puja in the prescribed manner as outlined above with devotion secure the fruit of executing an Ashvamedha Yagna. On Shukla Paksha Saptami, possibly coinciding with a Sunday, performances of Snaana, Daana, Tapa, Homa, Puja and Upavasa would have considerable impact in fulfilling desired objectives. Any ‘dharmic karya’ aimed at Surya Deva would assure that there would be no ‘daridrata’ or poverty and ‘Anarogya ’or illnesses in the entire Kula / amsha of the family. Those who would paint Sun Bhagavan’s temple with white, brown or yellow colours and decorate the walls of the Temple with all sand possible alternatives would fullil all their wishes. Those who light lamps with ghee or sesame / gingelly oil and offer to Surya deva would have their eye sight excellent and none in his Vamsha would ever be blind, especially if they perform Deep-Daana. Such Deepa Daana in temples, cross-roads or public places is blessed with prosperity. Anybody who steals lit-up deepas or spoils them is sure to have adverse effects like imprisonment, family loss and dispatch to dark narakas. Early morning offers of water to Surya become eligible for Siddhhis. Observance of Aditya Vrata by reciting hymns like Aditya Hridaya by standing from sunrise to sunset facing Surya Deva would have far reaching effects of immense Punya. Also, *Arghena sahitam chaiva Sarva saangam pradaapayet, Udaye Shraddhaa Yuktah Sarva Paapaaih pramuchyatey/* (Offering water with devotion and faith at Sunrise time and performing ‘Saangopanga’ or prostration and daana would yield excellent results, especially in demolishing sins. Arghya or water along with Agni, Aakasha, Bhumi, Surya Pratima and Pindi or platform of the Pratima is to be offered to Surya with sincerity to reap far reaching benefits. In fact, worship to Surya Deva at the Uttaraayana and Dakshinaayana timings (when the course of Surya changes from South to North and vice versa) would have very significant effects of far reaching benefits. Any charity in the dedication of Surya like Chhatra (Umbrella), Dhawaja or Pataka (Flags) and Chavara (hand fan with which to please a Deity) would result in a lakh-fold advantage to the donor.

Maanasam vaacikam vaapi kaayajam yaccha dushkrutam, Sarvam Surya prasaadena tadasesham vyapohatih/ Ekahenaapi yad Bhaanoh pujaayaa praapyatey phalam, Yadhokta dakshinairviprainra tat kratushatairapi/(Bhagavan Surya awards the gift of trouncing offences committed by way of Sharirika or Physical, Vaachika or spoken and Manasika or thought-wise media. Even a day's worship with all the inputs like Snaana, Shodasopachara, Daana and Stuti would excel the observance of several Yagnas).

Brahma described **Aditya Mahatmya** by saying that as soon as Surya Deva emerges on the horizon early in a day, his powerful rays destroy darkness and the Unique and Readily realizable Deity (Pratyaksha Devata) on the Sky who has neither beginning nor end; the indestructible and everlasting Aditya grows by the day with ferocity and temperature, spreading heat all across the Tri Bhuvanaas, creating-preserving and terminating the 'Charaachara Jagat'. He is Dhata, Vidhata, and the root-cause of Srishti; Surya Mandala is everlasting and eternal; he is the Father of Pitruganaas and the Supreme Deva of Devas. Countless Yogis who leave their 'Bhoutika Dehas' (mortal bodies) have their Souls carried by Vayudeva and get absorbed into Him; Renowned Grihasti Yogis like King Janaka, Vaalakhilya like Brahmavaadi Maharshis, Veda Vyasa like Vaanaprastha Rishis and Shuka Deva like illustrious Veda Vedaanga Brahma Yogis and innumerable such Maha Yogi Purushas were all the memorable entrants into Suryamandala. Prajapatis had all divided their 'Tejas' or Inner Radiance and paved the way to materialization of **Dwadasa Adityas** viz. *Indra, Dhata, Parjanya, Twashta, Pusha, Aryama, Bhaga, Vivaswaan, Vishnu, Amshuman, Varuna, and Mitra*; Surya Deva got spread all over the Universe by these Twelve Forms. Indra is the 'Prathama Murti' of Surya Deva who is the Chief of Devas and the Prime Enemy of Daityas. Dhata is second Amsha of Surya being the Prajapati the Creator of Prajas. Parjanya is the third name whose major function is to absorb water from all possible sources and materialise clouds. The Fourth Amsha of Surya is Twashta the unique embodiment of Vanaspatis and Aoushadhis (vegetable oils and herbs / medicines respectively). Pusha represents Pushti or excellent health and physical well being as existent in 'Anna' or food. Aryama is the sixth Form of Surya Deva who symbolizes all the Devas in the form of Vayu. As is existent in the form of Aishwarya / prosperity and the Physique of humanity, Bhaga is the seventh Asha of Surya. The eighth Form of Aditi Putra is Vaiwasvaan as existent in Agni (Jatharaagni) responsible for digesting the food consumed by all living beings. The ninth Amsha of Sun God is Vishnu who is 'Sarva Vyapi' the Omni Present and all – pervading. Amshuman is the tenth Murti of Surya Deva who provides the aspect of everlasting joy to humanity and all other species of Srishti. The eleventh Amsha of Bhaskara is in the Form of Varuna who exists as Jala /Water and preserves and sustains life to all Beings of Creation. Finally, the Twelfth Rupa of Surya Deva is Mitra, who exists in the form of friend, philosopher and guide to the entire Universe, performing Tapasya on the banks of ChandraRiver and wishing and enabling the Totality of 'Charaachara Jagat' to source happiness and contentment. *Dwadashiva pruthaktena taani vakshaamaseshatah, Adityah Savitaa Suryo Mihirorkah Prabhaakarrah/ Maartando Bhaaskaro Bhanuschitra Bhaanu Divaakarrah, Ravirdwaadashabhisteshaam Jneyah Saamaanya naamabhih/ Visnurdhaataa Bhagah Pushaa Mitrendrou Varunyornamaa Vivaswaa namsumaam Twashtaa Parjanyo Dwaadashah smritaah/ Ityetey Dwadasha –adittaah pruthaktena Vyavastithaah, Uttishthanti Sadaahyete maasthairvaa Dasabhih kramaat/* (Normally Surya Deva's names in vogue are Aditya, Savitru, Surya, Mihira, Arka, Prabhakara, Martanada, Bhaskara, Bhanu, Chitrabhanu, Divakara, Ravi and so on. But the additional names are Vishnu, Dhata, Bhaga, Pusha, Mitra, Indra, Varuna, Aryama, Vivasvata, Amsuvan, Twashta and Parjanya. Vishnu shines with twelve hundred rays in Chaitra Maasa, Aryama with thirteen hundred rays in Vaishakha Maasa, Vaivasvata in Jyeshtha Maasa with fourteen hundred rays, Amsuaan shines with fifteen hundred rays in

Ashadha, Parjana in Shravana Maasa with fourteen hundred rays, Varuna in Bhadrapada Maasa with as many rays as the previous month, Indra Swarupa Surya with twelve hundred rays in Kartika Maasa, Mitra in Margasirha month with the same as in the previous month, as Pusha in Poushya Maasa with nine hundred rays, as Bhaga in Magha and Twastha in Phalguna with eleven hundred hundred rays in each case. The number of Surya Kiranas would be on the ascent in Uttaraayana and on the descent in Dakshinaayana. Daily recital of the above Twenty Names of Surya Deva at both the Sandhya timings would fetch the fruits of excellent health, prosperity, reputation and recognition. ‘*Sanatana Rahasya*’: Sage Narada having performed Tapasya asked Mitra Deva as to why the latter being the Omniscient, Omni Present and Omni Potent Overlord of the Universe, revered by Chaturashramas, Chatur Yugas and Chatr Varnas, besides all the Devaas, Danava-Daithya-Rakshas and Pitras still adored some distinct Entity himself! Mitra Deva sensitized Nara as follows: ‘Narada! There is a Supreme Power which exists in the Universe-or rather the Universe exists in that Supreme Power- which is ‘Sukshma’ (the miniscule yet mammoth), ‘Avigneya’ (Unrecognisable), ‘Avyatka’ (Unvisionable), ‘Achala’ (Immovable), Dhruva (Fixed), ‘Indriya Rahita’ (Devoid of Limbs and Senses), ‘Vishaya rahita’ (feature less), ‘Antaratma’ (The Supreme Inner Conscience) called ‘Kshetrajna’, the ‘Adi Purusha’, the ‘Hiranya Garbha’, ‘Vishwaatma’, ‘Sharva’, ‘Akshara’, devoid of Tri Gunas of Satvika-Rajasika-Tamasika nature. That Supreme Shakti is at once Saguna, Nirguna, Vishwa Rupa, and Jnaanagamyaa and Sarvavyapi: *Vasannapi shareereshu na sa lipyeta karmabhiih, Mamaantaraatma tava cha ye chaanyey dehasamsthitaah/ Sarveshaam Saakshibhutesow na graahyah kenichat kvachit, Saguno Nirguno Vishvo Jnaanagamyo hyasow smritah/ Sarvatah Paanipaataantah sarvatokshishiromukhah, Sarvatah Shrumaamllokey Sarvamaavrutya tishthati/* (Heads of one and all in Srishti are his Unique Head; hands, shoulders, feet and all other body parts are his own of every person and of various other species are his of own as well. He is Unique Paramatma manifested in myriad forms multiplied.) It is that Parama Shakti which is at once in a cognizant, perceivable and ready Form with the ‘Amsha’ of the Self is Surya Deva. Brahma gave Upadesha to Narada by the recitation-power of which one would be free from ill-health, unfulfilled desires, poverty and ignorance of knowledge!

Konaaditya Mahatmya: Brahma informed the great Sages about the significance of Konaaditya, a hallowed Place in Dakshina Bharata Varsha in Ondradesha (the present Orissa) on the banks of the Eastern Sea in the Northern Part of Viraja Mandala, there were Brahmanas who were Tapasvis, Yogis, highly venerated Veda Swaadhyayis and ‘Shatkarma’ Practitioners, while Kshatriya, Vyashya and Shudra Varnaas too observed the respective Varna Dharmas. A strong popular belief prevailed in the Region that a Temple there on the Seashore was an extraordinary Abode of Konaaditya, bestowing boons to fulfill their desires and ambitions from the worship with reverence and faith. Early morning snaanas in the Sea are followed by Abhishekas, offerings, Surya Stutis and Tarpanas to Devas, Rishis and deceased ancestors as a part of the ‘Suryaaraadhana’ (worship). On the banks of the Samudra, the devotees normally are seated facing Surya in the East, a copper plate is placed with red chandana and Sea water, an Ashtadala Kamala (Eight-leafed lotus) is prepared and decorated with Lotus-leaves with rice grains, tila seeds, red chandana, red flowers and Kushaa grass; then the process of worship would include ‘Nyasa’ or unification of one’s body and soul by way of Anganyaasa and Karanyaasa and perform Dhyana first by invoking Surya in the Center of the Ashtadala, Agni in Agneya, Nirruta in Nirutya, Vayu in Vayavya and Ishaana in Ishaanya. This would be followed by welcoming Surya from the Sky and performing Avahana (Invocation), Aasana (Seat), and Sthapana (Settling). The Mantra-yukta Puja would commence with the display of ‘Sumukhi Samputi Mudras’ by the devotee’s fingers; snaana is performed; Surya is imagined

as seated on white Ashtaadasa Kamala with yellow eyes and red coloured body, two hands and red-ropes and then prayers are followed. The procedure of Puja includes Anganyasa in coordination with the Directions (Dishas) as follows: *Hraam Hridayaayanamah-Agni koney; Hreem Sirasey Namah Nairryuttye; Hroom Shikhaayai Namah Vaayavye; Hraim Kavachaayanamah Ishaaney; Hraom Netraayanamah Madhya bhaagey; Hrah Astraayanama Chaturdikshu Iti/* Then would follow offerings of Arghya, Ganha, Dhupa, Deepa and Naivedya and before the close of the Puja there would be Japa, Stuti, Namaskara and Mudras and Visarjanma. Indeed, Brahmanaas, Kshatriyas, Vaishyas and others as also women and children offering handful of Sea-water without the formal worship to Konaaditya are blessed with the fulfillment of their own desires; let alone those who worship as per procedure who reap multiple benefits and attain Suryaloka after life! Worship to Surya on Saptami Days is highly commended; this bestows mukti from physical ailments, Dhana to the needy of it, Vidya to Vidyarthi and good Santaana (progeny) to those whom aspired for it. Those who perform ‘aaraadhana’, especially at Konadithya in Ondra desha at Sun Rise and Sunsets, Chaitra Shukla Paksha days, Samkraanti days or at the Uttaraayana and Dakshinaayanans, Vishu Yoga timings, Sundays, or at other ‘Parva Dinaas’ would indeed be blessed for fulfilments of their wishes.

‘Suryaashtottara naama’: Brahma stated that when the ‘Sthaavara-Jangamas’ (Moving and Immobile Beings) were all destroyed and the Universe was submerged in darkness, and Samashti Buddhi or Maha Tatwa (The Great Awareness) was generated from which Pancha Maha Bhutas of Earth, Water, Illumination, Air, and Sky were materialized; a Huge Egg appeared on Water afloat in which Trimurtis of Brahma, Vishnu and Maheswara were present and so did Sapata Lokas, Sapta Dwipas, Sapta Samudras, Sapta Maha Parvataas (Seven Lokas, Continents, Oceans and Mountains). That was the Time when a Formidable Mass of Radiance and Radiation appeared as Adi Deva named Surya Deva and Tri Murtis paid homage to him as follows: *Adidevosi Devaanaiswaryaayachha tameeshwarah/ Adikartaasi Bhutaanaam Deva devo Diwaakarah/ Jeenanah Sarva bhutaanaam Devagandharwa Raakshasaam, Muni kinnara sidhaanaam tathaiivoragapaksheenaam/ Twam Brahma twam Mahadevastwam Vishnustwam Prajaapatih, Vaayustindrascha Somascha Vivaswaan Varunastathaa/ Twam Kaalah Srishti kartaacha Hartaa Bhartaa tathaa Prabhuh, Saritah Saagarah Shailaa Vudyudindra Dhanuumshicha/ Pralayah Prabhavashaiva Vyaktaavyaktah Sanaatanah, Ishwaraatparato Vidyaa Vidyaayaah Paratah Shivah/ Shivaatparataro Devasatwameva Parameswarah/ Sarvatah Paanipaadaantah Sarvatokshishikomukhah/ Sahasraamshuhu Sahasraasyah Sahasracharanekshanah, Bhutaadi Bhurbhuvah swascha Mahah Satyam Tapojanah/ Prdeeptam Deepanam Divyam Sarvaloka prakaashakam, Durnireeksham Surendraanam yadrupam tasyatey namah/ Sara Siddhaganair jushtam Bhrugvatri Pulahaadhibhihi, Stutam Paramavyaktam yadrupam tasyatey namah/ Vedyam Vedavidaam nityam Sarva jnaana samanvitam, Sarva Devaadi Devasya yadrupam tasyatey namah/ Viswakrudwiswa bhutam cha Vaiswaarara suraarchitam, Viswasthitamanithyam cha yadrupoam tasyatey namah, Param Yajnaatparam Vedaatparam Divah, Paramaatmebhikhyaatam yadrupam tasyatey namah/ Avigneyamanaalakshyama dhyaanagatamavyayam, Anaadinidhanam chaiva yadrupam tasyatey namah/ Namonamah Karana Kaaranaaya Namonamah Paapa vimochnaaya, Namonamastey Ditijajaardanaaya Namonam Roga vimochnaaya/ Namonamah Sarvavarapradaaya Namonamah Sarva Sukhah pradaaya, Namonamah Sarva dhana pradaaya Namonamah Sarva matihpradaaya/*

Brahma Deva further stated: *Om Suryoryamaa Bhagatwashtaa Pushaarkah Savitaa Ravih, Gabhastimaanajah Kaalow Mrutyutdhaataa Prabhaakarah/Prithivyaapascha Tejascha kham Vaayuschja paraayanam, Somo Brihaspatih Shukro Budhongaaraka Yeva cha/ IndroVivishvaadeptaamshuh Shuchih*

Sourihi Sanescharah, Brahmaa Vishnuscha Rudrascha SkandoVaishravano yamah/ Vaidyuto Jaatharaagnirindhanastejasaam Patih, Dharmadhwajo vedakartaa Vedaango Vedavaahanah/ Krutam Tretaa Dwaapascha Kalih Sarvaamaaraashrayah, Kalaashashtha muhurtaascha Khapaa Yaamataasthathaa Kshanaah/ Samvatsarakaroswattah Kaalachakro Vibhaavasuh, Purushah Shaaswato Yogi Vyaktaavyakta Sanaatanah/ Kaalaadhyakshayah Prajaadhyasho Vishvakarma Tamonudah, Varunah Saagaromschascha jeemutoo jeevanorihaa/ Bhutaashrayo Bhuta patih Sarva loka namaskrutah, Srashtaa Samvartako Vahnih Sarvassyaadiralolupah/ Anantah Kapilo Bhaanuh Kaamadah Sarvato mukhah, Jayo Vishaalo VaradahSarva Bhutanisheyvitah/ Manah Suparno Bhutaadhih Sheeghranah Praanadhaaranah, Dhanvantarir Dhumaketuraadi Devoditeyh Sutah/ Dwaadashaatmaa Ravirdakshah Pitaa Maataa Pitaamahah, Swargadwaaram Mokshadwaaram Trivishtapam/Deha Kartaa Prashaanta - atmaa Vishvaatmaa Sukshaatamaa Maitreyah Karunaanvitah/

(Bhagavan Surya! You are the Adi Deva. As you are the High Epitome of Iaishwaraya or Affluence, you are the Ishwarya (Highest) of all Devas; the Prime Creator of Creation too and the Preserver of the Principal Elements /Maha Bhutas, Devatas, Gandharvas, Raakshasaas, Munis, Kinnaraas, Siddhaas, Nagas, Birds and so on; You are the Trimurtis, Pajapatis, Vayu, Indra, Soma, Viviswaan, Varuna, Kaala; Srishti Karta, Dharta, Samharta; You are the Rivers, Seas, Mountains, Vidyutcchakti (Electricity), Indra Dhanush (Rainbow), Pralaya (The Great Devastation), Vyaktaavyata (Seen and Unseen) Sanatana Purusha (The Fore- Most Being), the Most Evident Supreme Energy; You are the Physique and its limbs; the Thousand Kiranas or Rays, with Thousand Faces, Eyes, Feet and the Chief Cause of the Causes; You are the Embodiment of Bhuh, Bhuvah, Swaha, Mahah, Janah, Tapah, and Satya; Your Effulgence is such that even Devas could never vision it clearly, let alone human beings; Devatas and Siddhas as well as Maharshis like Bhrigu, Atri, Pulah etc. are constantly engaged in Praises for you; You are the Vishwa Vyapak or Prevading the Totality of Universe; You are the Swarupa (Form) of Yagnas, Vedas, beyond Lokas and Dyulokas; Avigneya, Alakshya, Achintya, Avyaya, Anaada, and Anata (Unknown, Untargettable, Undefinable, Everlasting, Symbolic of Pure Ecstasy, and Unending); My Greetings to you the Cause, Causation and the Causer; the Unique Sin-Demolisher; the Destroyer of Daitya Peeda, Roga Peeda and Samasta Peedas and the bestower of boons, happiness, contentment, prosperity and above all Uttama Buddi (Outstanding Noble Mentality).

Brahma further eulogized Surya Deva as follows: (Om Surya, Aaryama, Bhaga, Twashta, Pusha (Sustainer), Arka, Savita, Ravi, Gabhastimaan or the Possessor of High-beam Rays; Aja or birthless; Kaala, Mrityu, Dhata or the one who is the Prime Hold; Prabhakara or the Embodiment of Glow; Prithvi, Aapa or Water; Teja, Swa or Sky; Vayu, Parayana the Unfailing High-Form of Protection; Soma, Brihaspati, Shukra, Angaraka, Indra, Vivi swaan, Deeptaamshu or the Provider of Prakasha Kiranaas; Shuchi or the Symbol of Purity; Sauri or the Surya Putra Manu; Shanaischara, Brahma, Vishnu, Rudra, Skanda, Vaishravana (Kubera), Yama, Vaidyuta or the Origin of Vidyut Shakti; Agni, Jatharaagni or the In-Fire of Physique; Iandhana (the form of Fire-wood); Agni, Tejahpati, Dharmadwaja or the Insignia of Virtue; Veda Karta, Vedaanga, Veda vaahana, Krita (Satya Yuga), Treta, Dwapara, Kali Yugas; Sarvaamaraashraya; Time Units viz. Kala, Kaashta, Muhurta, Kshapa or Night Time Unit; Yaama or Prahara and Kshana; Samvatsara kara, Asvattha, Kalachakra, Vibhavasuh or Agni; Purusha, Shaaswata, Yogi, Vyaktaavyakta / Percievable and Imperceivable; Sanatana, Kaalaadhyaksha or the Presiding Deity of Time; Prajaadyaksha, Vishwakarma, Tamonuda or the banisher of darkness; Varuna, Saagara, Amsha, Jeemuta (Clouds), Jeevana, Ariha the destroyer of Enemies; Bhutaashraya, Bhutapati, Sarvaloka namaskrita or He who is respected by all Lokas; Srashta, Samvartakaagni (Pralayaagni); Alolupa

(Alobha); Anata, Kapila, Bhanu, Kaamada (Fulfiller of desires); Sarvatomukha or the Possessor of Faces in all directions; Jaya, Vishaala, Varada the Provider; Sarva bhuta nishchaitanya, Mana, Suparna (Garuda), Bhutaadi, Sheeghraga; Praanadharana, Dhanvantari, Dhumaketu, Adideva, Aditi putra, Dweaadashaatmaa or the Form of Twelve Suns; Ravi, Daksha, Pita, Maataa, Pitaamaha Swargadwara, Prajaadwaara, Miokshadwara, Trivishtapa or Swarga; Dehakarta, Prashaantaatma, Vishwaatma, Vishvatomukha, Charaacharaatma, Sukshaatma, Maitreya and Karunaanvita (Ever Merciful).

Brahma Vaivarta Purana

Surya Deva restores Yagnyavalkya's lost memory of Yajurveda: The illustrious Yagnavalkya was the disciple of Sage Vaishampayana who taught Yajur Veda and as there were arguments between them about certain interpretations of the Veda, the Guru got furious and demanded that what all was taught should be vomitted in the form of digested food. As the vomit came out, some of the co-pupils of Yagnavalkya took the forms of 'Tittiris' (partridges) and picked up the 'Ucchishtha' and the remains turned out to be the Taittiriya Samhita and the Yajur Veda came to be known as Krishna Yajurveda. The disillusioned pupil Yagnavalkya decided not to take up a human Guru and prayed to Surya Deva to accept him as his Guru. Pleased by Yagnavalkya's penance, Surya descended in the form of a horse and disclosed a new form of Veda immortalised as Shukla Yajurveda or Vayajasaneya ('Vaji' being a horse) from his manes, as distinguished from Krishna Yajur Veda, not known to Vaishampayana too; the Shukla Yajur has the rhythm of a horse gallop! Surya directed Yagnavalkya to worship Saraswati to improve memory and the 'Stuti' was as follows:

Yaagnyavalkya vu vaacha: Krupaam kuru Jaganmaatarmevam hatatejasam, Gurushaapaat smritibhrashtam Vidyaa heenamcha dukkhitam/ Jaanam dehi smritam dehi Vidyaam Vidyaabhidevatey, Pratibhaam Kavitaam dehi Shaktim sishya prabhodhineem/ Grandhakartutwa shaktim cha susishya supratishthitam, Pratibhaam Satsabhaayaam cha Vichaara kshamataam Shubham/ Luptam sarvam Daivavashaatraveebhutam punah kuru, Yathaankuram bhasmani chakaroti Devataa punah/ Brahma swarupaa paramaa Jyoteerupaa Sanaatani/ Sarva Vidyaadhi Devi yaa tasmai Vaanyai namo namah/ Yayaa vinaa Jagat sarvam shaswajjeevanmritam sadaa, Jnanaadhi Devi yaa tasyai Saraswatyai Namonamah/ Yayaa vinaa Jagat Sarvam Mookamunmuktavata sadaa, Vaagadhish -tthatru Devi yaa tasyai Vaanyai namo namah/ Himachandana kundendu kumudaam bhoja sannibhaa, Varnaadhi Devi yaa tasyai chaakshuraayai Namonamah/ Visarga bindu maatraanaam yadadhish -thaana meva cha, Ityam twam geeyasey sadbhir bhaaratyai tey Namonamah/ Ya yaa vinaacha Samkhyataa Samkhyam kartum na shakyaatey, Kaala samkhyaa swarupaa yaa Devi Vyaakhyadhishthaatru Devataa, Bhrama Siddhaantarupaa yaa tasyai Devyai Namonamah/ Smriti Shakti Jnaana Shakti Buddhi Shakti Swarupini/-----

(Jaganmaata! May you show me mercy as my glow was lost due to my Guru's curse and eventually my memory power was lost too! I am extremely disheartened as I was misled in my 'Vidya'. I beseech you Devi to grant me Jnaana, smriti (memory), Vidya (knowledge), Pratishtha (Distinction), Kavita Shakti (Power of Poetry), capacity to convince pupils and capability to produce excellent writings of Grandhas. Side by side, provide me competent 'sishyas'. Mother! Kindly bestow on me the ability to shine in the congregations of learned personalities with my thoughts and expression. Unfortunately, the fund of my

knowledge evaporated and I request you to revive and reinforce it in a new and exceptional form. Let my Gyan be refurbished just as a seed hidden in a heap of ash is germinated fast and strong. My sincere obeisances to you Brahma Swarupa, Parama Devi, Jyoti Rupa, Sanatani and the Adhishthaari of all Vidyaas. Vaani! this world is as futile and lifeless as a dumb and mad entity without your benign blessings. Without you as the 'Akshara Rupa' or the Personification of 'Aksharas' or the Alphabets that build up the Great Palace of Literature and Expressions, who is worshipped with Chandana, Hima, Kunda, Chandrama, Kumuda and white lotus, this life is dissipated existence. You are the 'Adhishthaana Devata' or the Reigning Deity of 'Visarga', 'Bindu' and 'Maatra' indicative of a half-word, a nil-word and a measure of a word which constitute the rudiments of a Great Piece of Writing or Speech! You are the basis of 'Sankhya' and 'Ganita' or the numbers and measuring units without which there could be no counting or accounting and the quantification and evaluation. Devi! You are the embodiment of Smriti Shakti (Power of Memory), Jnaana Shakti (Power of Knowledge), Buddhi Shakti (Power of Mind) and 'Kalpana Shakti' (Power of Imagination or Thoughts). You are the Ruler of Tongue, Mind, Thought, Speech and any thing to do with brains. When Sanaka Kumaras desired to establish 'Bhrama' (Improbables) and 'Siddhantas' (Theories and hypotheses), Brahma himself faltered and approached Shri Krishna when the latter asked Prajapati to implore and with your active involvement 'Siddhantas' came into existence! When once Prithvi asked Ananta Deva to reveal the secret of Jnaana, Sesha Deva failed to define the Siddhanta and prompted Sage Kashyapa to commend Saraswati and that was how in response to the Sage the wrong principles about Jnaana were demolished and the Siddhantaas were enunciated. When Veda Vyaasa asked Maharshi Valmiki about 'Purana Sutras', the latter cut a sorry figure and urged Vaani to establish the Sutras for a year at Pushkara Kshetra and by her grace Valmiki explained the same in poetic form and thus Vyasa became a Poet of unparalleled excellence not only to script Puranas but also divisioned Vedas! When Indra asked Brihaspati about the Principles of 'Shabda Shastra', the latter meditated for long time and was finally blessed by Devi Saraswati and in turn produced several experts in the Discipline of Shabda, besides Indra. Many Manus, Munis and Manavas were able to worship and secure proficiency in several skills. Brahma, Vishnu, Shiva, Devatas and Danavas were of no exception to extol your Virues. Mata Saraswati! When thousand faced Sesha Deva, the Pancha mukha Shankara, the Trimukha Brahma were all engaged in deep meditations to Devi, of which significance would be a human being in doing so?

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

Devi Bhagavata Purana

Sun, Planets, Dhruva, Sisumara, Skies and Sub-Terrain: Meru mountain is in the North of the Dvipas and Varshas and hence when a person finds Sun rise, that direction is known as East since Meru exists to the

left of the Sun Existence of **Sun** (Surya) is eternal but one feels that He sets or rises since what is Sunrise to one is Sunset for another in the exactly opposite direction. Within 15 ghatikas or six hours, Sun travels 22.70 million Yojanas (one Yojana is 8 miles or 13 km) which is the distance from Indrapuri to Yamapuri. Sun's chariot travels at the speed of 14.2 million yojanas a Muhurtha (There are 30 muhurtas in a day). The Chariot driven by Arunadeva has seven horses named after the 'Chhandas' viz. Gayatri, Usnih, Anushtubh, Jagati, Brihati, Trishtubh and Pankti and Aruna Deva sits facing the Sun God. On the Chariot sit sixty five thousand Valakhilya Rishis of thumb size chanting Veda Mantras, besides innumerable Sages, Apsaras, and Devas. Sun's chariot has 28 million miles long and 7 million miles wide. It takes two months for Sun to cover two constellations (Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Capricorn, Aquarius, and Pisces) of Zodiac covering each of the six seasons in a year, viz. Vasanta Ritu, Greeshma Ritu, Varsha Ritu, Sarad Ritu, Hemantha Ritu and Sisira Ritu. The path of Sun at the end of the first half of a year changes upwards called 'Uttharayana' and when Sun moves downwards is 'Dakshinayana'. When Sun with Earth and Heaven takes a complete circuit of Zodiac, it then takes a full 'Vatsara'. A Vatsara denotes the movement of Sun by three kinds of speed viz. Seeghra, Manda and Samanya or fast, slow and normal in five time frames viz. Samvatsara, Parivatsara, Idavatsara, Anuvatsara and Idvatsara. **Moon** (Chandra) is situated one lakh yojanas higher than the Sun and is regulated by Sun's movements and speed as also corresponds to the Dark and Bright phases of 'Krishna Paksha' and 'Sukla Paksha' or the Dark and Bright movements of Sun. Moon is the Lord of Nights and is symbolic of medicinal plants, good health and fulfiller of desires during the Sukla Paksha of a month ending Pournami, human desires, 'Sankalspas,' and good health corresponding to Manonmaya and Annamaya; while 'Sarvomaya' provides happiness from Devas and nourishment to 'Pitru Devas'. **Venus** (Sukra) is two lakh yojanas above Moon and traverses along with or ahead or sometimes behind Sun and is invariably beneficent to all including humans and denotes success, prosperity, good rains and health. **Mercury** or Bhudha, the son of Moon, is again situated two lakh yojanas above the planet of Venus. His velocity too assumes the three stages of Seeghra, Manda and Samanya. When this planet is away from Sun, there would be bad times of natural calamities, like 'Ativata' (huuicanes, sand cum hail storms etc), 'Abhra pata' (meterioc falls from the skies) or 'Akala' (drought). **Mars** or 'Mangal', the son of 'Pridhvi' or Earth is two lakh yojanas above Mercury and is generally considered as a manvolent Planet travelling three fortnights in each Rasi when its motion is not retrograde, creating tension, mischief and ill-health. **Jupiter** (Guru) too is two lakh yojanas above Mars, who passes through each Rasi once a year and is beneficent when his motion is not retrograde. **Saturn** (Sani) son of Sun again above two lakhs yojanas above Jupiter and is invariably a malefic planet, creating unrest, confusion, and miseries, taking thirty months to pass through each Rasi. Some eleven lakh yojanas higher than Saturn is **Sapta Rishi Mandala** (the Great Bear) which is kind and just to those to practise a virtuous living. **Dhruva Mandala (The Pole Star)** is thirteen lakh yojanas above the Sapta Rishi Mandala where Bhagavan Vishnu's Holy Feet rest and is the permanent residence of Dhruva (the Illustrious son of King Uttanapada, who performed unprecedented Tapasya since he as a child was spurned by his step mother and also by the consent of his father and was guided by Narada Muni to please Narayana Himself and carved a prize position as a Pole Star on the skies far above the Sapta Rishi Mandala). Maha Vishnu Himself made the exclusive dispensation for Dhruva by making him the pivot of all the planets, Stars and innumerable luminary bodies as the Pole Star! It is believed that the 'Zodiac' or the Jyotish Chakra firmly holds on all the heavenly bodies and the central position of the axis is in the Dhruva Mandala. **'Sisumara'**, literally meaning the killer of a Child has the body of a dolphin held integrated by the Union of Prakriti Shakti and Purusha. The contents of the Sisumara Chakra or the

dolphin like boy includes the Pole Star at the tail, which was also witnessed at the tail position by Lord Brahma, being prayed by Indra, Agni and Dharma. The waist of the dolphin like body of Sisumara contains the Sapta Rishi Mandala. As the coil of the dolphin like body rests on the right side, the fourteen Uttarayana Nakshatras from Abhijit to Punarvasu are found on the left side and fourteen Dakshinayana Stars from Pushya to Uttarahadha on the right side. Sisumira's back is the Holy Ganges named Ajaviti. Punarvasu and Pushya on the loins on either side. Ardra and Aslesha form the right and left feet; Abijit and Uttarahadda form the right and left nostrils; Sravana and Purvashaddha right and left eyes; Dhanishtha and Moola right and left ears; Magha and the remaining Dakshinayana stars form left side bones; Mrigasira and the rest the right side bones of shoulderes. Agasti forms the upper jaw and Yama the lower jaw, Mars the face, Saturn the organ of generation; Brihaspati the shoulder humps; Sun the breast, Narayana the eart, Moon the mind, Aswini Kumars the nipples, Mercury the Pana and Apana airs; Rahu the neck; and Kuber all over the body. Thus the Sisumara is the composite body of Devas and Bhagavan Himself. One should meditate it in the morning, noon and evening. **Rahu Mandala** is situated an Ayuta (ten thousand) yojanas or eighty thousand miles under the Sun. Keeping the ancient enmity between Rahu on one hand and Sun and Moon on the other, periodical Solar and Lunar eclipses do take place as visible to human beings on the Skies as Rahu takes vengence since Sun and Moon complained to Maha Vishnu in the disguise of Mohini Devi at the time of distribution of 'Amrit' the everliving elixir, since Rahu a Danava swapped the Devas queue by deceit and Vishnu administered His Sudarsana Discus to and cut Rahu's head who was revived as he had already consumed the elixir and was made one of the Planets. Underneath the Rahu Mandala are the Lokas of Siddhas, Vidyadharas and Charamas admeasuring an Ayuta Yojanas. Yakshas, Rakshasas, Piscachas, Pretas and Bhutas reside on the **Antariksha** where fierce winds blow and clouds appear too. Thereunder is **Earth** measuring hundred yojanas or 80,000 miles. Below the Earth , there are the sub terranian places, called the **Bilva Svarga** comprising seven Regions known as Atala, Vitala, Sutala, Talatala, Mahatala, Rasatala and Patala, where Daityas, Danavas, and Snakes live in. Atala is known for physical lust as Bala the Danava Maya yawned thus emerging Pumschali (unchaste women), Svairini or adultress and Kamini or woman of lust and these with the help of Hatakarasa (love potion) enjoy eternal lust. Vitala is known for Hataka or gold jewellery and Sutala is the region of Bali the Danava King who conquered Indra and Devas but Vamana suppressed him and Bali created Bilva Swarga. Talatala is the land of magic powers. Mahatala is the land of fierce multi headed snakes like Kaliya and Taksha and Rasatala is the region of Daityas, Danavas and Asuras, the progeny of Kadru and Patala is the place of Vasuki, the Chief of powerful and vengeful snakes and deep down underneath is Bhagavan Anantha Deva Himself!

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lower jaw, Mars the face, Saturn the organ of generation; Brihaspati the shoulder humps; Sun the breast, Narayana the heart, Moon the mind, Aswini Kumars the nipples, Mercury the Pana and Apana airs; Rahu the neck; and Kuber all over the body. Thus the Sisumara is the composite body of Devas and Bhagavan Himself. One should meditate it in the morning, noon and evening. **Rahu Mandala** is situated an Ayuta (ten thousand) yojanas or eighty thousand miles under the Sun. Keeping the ancient enmity between Rahu on one hand and Sun and Moon on the other, periodical Solar and Lunar eclipses do take place as visible to human beings on the Skies as Rahu takes vengeance since Sun and Moon complained to Maha Vishnu in the disguise of Mohini Devi at the time of distribution of 'Amrit' the everliving elixir, since Rahu a Danava swapped the Devas queue by deceit and Vishnu administered His Sudarsana Discus to and cut Rahu's head who was revived as he had already consumed the elixir and was made one of the Planets. Underneath the Rahu Mandala are the Lokas of Siddhas, Vidyadharas and Charamas admeasuring an Ayuta Yojanas. Yakshas, Rakshasas, Piscachas, Pretas and Bhutas reside on the **Antariksha** where fierce winds blow and clouds appear too. Thereunder is **Earth** measuring hundred yojanas or 80,000 miles. Below the Earth , there are the sub terranian places, called the **Bilva Svarga** comprising seven Regions known as Atala, Vitala, Sutala, Talatala, Mahatala, Rasatala and Patala, where Daityas, Danavas, and Snakes live in. Atala is known for physical lust as Bala the Danava Maya yawned thus emerging Pumschali (unchaste women), Svairini or adultress and Kamini or woman of lust and these with the help of Hatakarasa (love potion) enjoy eternal lust. Vitala is known for Hataka or gold jewellery and Sutala is the region of Bali the Danava King who conquered Indra and Devas but Vamana suppressed him and Bali created Bilva Swarga. Talatala is the land of magic powers. Mahatala is the land of fierce multi headed snakes like Kaliya and Taksha and Rasatala is the region of Daityas, Danavas and Asuras, the progeny of Kadru and Patala is the place of Vasuki, the Chief of powerful and vengeful snakes and deep down underneath is Bhagavan Anantha Deva Himself!

Linga Purana

Suryopasana Vidhi- vide Uttara Bhaga- 22 adhyaaya : *Snaanayaagadi karmani kritvaa vai Bhaskarasyacha, Shiva snaanam tatah kuryaad bhasmasnaanam Shivarchanam/* The Upasaka Karta is required to perform snaana-pujana-bhasma snaana-Shivarchana followed by pronouncing shat vyahritis of the Moola Mantra of Surya Deva: OM BHURBHUVAH TAT SAVITUR VARENYAM BHARGO DEVASYA DHEEMAHI, DHIYO YO NAH PRACHODAYAAT/

Mulam mantramidam proktam Bhaskaraasya mahatmanah, navaaksharena proktam Bhaskarasya mahatmaah, Navaaksharena deeptasya mula mantrena Bhaskaram/ Pujayedanga mantraani kathayami yathaakramam, Vedaadibhi prabhutaadyam pranavena cha madhyamabh/

Now Anga Puja: Om bhuh Brahma hridayaa namah/ om bhuvah Brahma shirase/ om swah Rudra shikhaayai/ om bhur bhuva svah jwaalaamaalini shikhaayai/ om mahah Maheshwaraaya kavachaaya/ om janah Shivaaya netrebhyah/ om tapah Taapakaaya astraaya phat/ mantraanikathitaanyevam Souraani/ The Surya Mantras are the as per Sandhya Vandana Mantras for morning-noon-evening respectively viz. *Suryascha mamasuscha manyu pratayascha manyu krutebhyaha papebhyo rakshantam etc; Apah punantu prithiveem tha punatumam punantu BrahmanasrutirBrahma punatunam etc; Agnischa ma manuscha manupatayascha manu kritebhyah papebhyo rakshantam etc.vividhaani cha/* With these mantras brahmana kshatriya vaishyas might perform jala prokshana- wearing red vastras performing

‘aachamana’. his would be followed by Kara nyaasa and Anga nyaasa respectively: *Kara shaakhaam tathaadangushtha madhya maanaamikaam nyaset, tale cha tarjanyangushthaam mrishthibhaagaan vinyaset, navaaksharamayam deham kritvangairapi paavitam/* There after anguliya-angushtha nyaasa be performed and the body be purified as ‘navaahsaramaya’. Then recite: *Suryohamiti sanchintya mantrairaitairyathaakramab, vaama hastag tairadbhih gandhasiddhrdhakaanvitaih/ Aapohishtaabhischai sheshamaaghraaya vai jalam, vaamanaasaaputenaiva dehe sambhaavayet Shivam/* The declaration states: I AM SURYA just as one states ‘Aham Brahmaasmi’; then the mantra be pronounced with both handful of water, chandana, kushas and so on and perform prokshana or sprinkling all over one’s body and with the remaining water inhale meditating Parameshwara. Then the tarpanas follow in favour of Rishis-Devas-Pitru Devas. These initial acts having been done, ‘arghya pradana’ to Surya Deva be done from a copper vessel with water mixed with gandha-red flowers-tila-kusha-akshata-and panchagavya. Thereafter follow avahana-aasana-arghya- red pushpa puja- dhupa-deepa-naivedya-tamboola- and dhyana of Surya Bimba as follows: *Sarve vidyut prabhaah shantaam roudramastram prakirtitam, drushvaa karaal vadanam hyashtamurtim bhayankaram/ Varadam dakshinam hastam vaamampadma vibhushitam, sarvaabharanasampannam raktasrugaanulepanaah/ Raktaambara dharaam sarvaa murtayastasya samshitaah/ Samandalo aha Devah sindhuraaruna vighraha, padmahastomritaasyashcha dvihasta nayanah prabhuh/ Raktaabharana samyukto raktasrugaanulepanah/ Ithyam rupadharam dhyaayed Bhaskaram Bhuvaneshvaram, Padma baahye shubhamchaana mandaleshu samantatah/* The illuminations of Surya’s rays yield tremendous peace of mind as a whole. On the one hand, Surya appears like a Rudra with fearful grinding teeth as one of the fierce Ashta Murtis and on his right side he appears as a peaceful bestower of boons. He looks enchanting with invaluable golden jewellery studded with rare precious stones of thick redness and with red lotus garland and with red chandana. The entire Surya Mandala looks painted with unique redness while his vighraha or form too is typically red. May we pray to Bhagavan Surya for his magnificence and the very cause of our existence!

Soma mangaarakacchaiva Budham buddhimataam varam, Brihaspatim maha buddhim Rudraputram cha Bhargavam/ Sanaischaram tathaa Raahum Ketum dhumram prakeertitam, Sarve dwinetraa dwibhujaa Raahuschordwa sharira dhrik/ Vivruttaasyaajjalim kritvaa bhrukuti kutilekshnsnsh, Shanaischarascha drishtaamsyo varadaabhaya hastadhruk/ Svaih svaih baavaai swanaamnaa pranavaadinamostakam, pujaneeyaa prayatnenadharmakaamaartha siddhaye/ Sapta sapta ganaamschiva bahidevasya pujayet, Rishayo Deva gandharvaah pannagaapsarasaam ganaah/ Gramanyo yyatudhaanaascha tathaa yakshas - cha mukhyatah, Saptaashvaan pujayedagre saptha cchandomayaan vibhoh/ To attain ‘siddhi’ or fulfillment of ‘Chaturupaayas’ or four folded objectives of humanity viz. dharma-aritha-kaama-mokshas, one needs to worship ‘nava grahas’ or nine planets viz. Soma-Bhauma- Budha- Brihaspati- Shukra- Shanaischara- Rahu-Ketu, besides of course Adi Deva Aditya; besides Rishis, Devas, Gandharvas, Pannagas, Apsarasas, Grama Devatas, and most importantly the Saptaashvaas or Sapta Chhandas of Surya Deva. be worshipped too

Vaalakhilyam ganaacchiva nirmalya grahanaam vibhoh, Pujayedaasanam murtidevataamapi pujayet/ Adhayanacha daapaye tessaam prithugeva vidhaanatah, aavaahane cha pujaante tessaamudvaasane tathaa/ Sahasram vaa tadvardham vaa shatamashtottaram tu vaa, vaashkalanha japedagre dashaamshena cha yojayet/ Then worship Vaalakhilyaadi rishis and collect nirmalya and periodically give them arghya. From invocation to the end of the puja viz. ‘udvaasana’, perform thousand or 500 times or atleast 108 times, do recite the baashkala mantra and then one tenth of the japa sankhya be performed

as havan. From the place of the nitya-naimittika kaarya, about one foot's mekhalaa sahita agni kunda be arranged with en inches of 'naabhi' and then perform the havan. The procedure of the havan is as follows:

Prabhaavateem tatah shaktimaadyenaiva tu vinyaset, vaashkalenaiva sampujya gandha pushpaadhipih kramaat/ Vaashkalenaiva mantrena kriyaam pratiyajet prithak, mula mantrena vividhaanaa pashchaat purnaahutirbhavet/ Kramaa devam vidhaanena Suryaagnijanito bhavet/ purvoktena vidhaanena praagumktam nyaset/ Mukhopari samabhyarchya purvavad Bhaskaram prabhun, dashaivaahutayo Devaa vaashkalena Maha Mune/ Angaanaancha tathaikaikam samhitaabhih prithak punah, jayaadi svishtha paryantamimidhma prakshepameva cha/ Saamaanyam sarva margeshu paaramparya kramena cha, nivedya Deva Devaaya Bhaskaraayaamitaatmane/ Shiva pujaam tatah kuryaad dharmakaamaartha siddhye, evam sankshepatah proktam yajanan Bhakarasya cha/ Stating Om Tapah perform prokshana followed by 'Aasana'; stating Om Bhuvah then perform 'nyaasa' to Prabhavati adi Shaktis; then reciting Vaashkala Mantra execute gandha lepana and pushpa puja. Then Bhagavan Surya be worshipped by ten 'aahutis' with baashkala mantra, followed by 'nivedana' of 'gudaanna' or jaggery rice mixed with milk.

Yah sakrud vaa yajed Devam Devadevam jagadgurum, Bhaskaram paramatmaanam, Bhaskaram paramatmaanam sa yaati prarmaam gatim/ Sarva paapa vinirmuktah sarva paapa vivarjitah, sarvaishwarya samopetah tejasaa pratimascha sah/ Putra poutraadi mitraischa baandhavaishcha samantatah, bhuktyaiva sakaana bhogaan ihaiva dhana dhaanyavaan/ Yanavaahana sampanno bhushanaih vovidhairapi, kaalam gatopi Suryena modate kaalamakshayam/ Punastasmaadihaagatyaa raajaa bhavati dhaarmikah, vedavedaanga sampanno brahmano vaatra jaayate/ punah praagvaasanaa yogaad dharmiko veda paaragah, Suryameva samabhayarcha Suryasaayujyamaapnuyaat/ Whosoever Bhagavan Surya Deva's heartfelt puja performs as above is assured of Parama Gati, as all the sins get dissolved, and 'tejas' gets highlighted, all types of prosperity gets rewarded, excellent progeny obtained along with dhana-dhanya and ever long innings of contented and care free life in Surya Loka is gifted. Once having returned back to the life next, the rebirth would be that of a famed King of his virtue or of an outstanding Brahmana with great knowledge of Veda Vedangas and thereafter accomplish 'Surya .Saayujya' or Identity.

*Bhumim dhaanobhi vrishthya jagati jala mayeem paavaneem samsmrtaavapi Agnayeem daaha shaktyaa muhurapi yajamaanaatmikaam praatritardhyaih, leenaamaakaasha evaamtita karaghatitaam dhwaanta pakshasya parvanyeyam Suryoshta bhedaam bhava ivabhavatah paatu bibhratsva murtim/ Bhaskara Deva appears like Parama Shiva assuming Ashta Murti Swarupas! He assumes the form of **Bhumi** as His 'ashrayasthaana'; since the Lokas are blessed with plentiful waters, His swarupa is of **Varuna Deva**; smarana maatra Paavana swarupa **Vayu Deva**; dahya shakti **Agni Deva**; **Pratyaksha Bhaskara**; **Akasha Swarupa**; **Yajna Swarupa** ; **Chandra Deva** . May this Ashta Shiva Swarupa as Bhaskara bestow universal contentment!*

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, Yajmana (Yajna Swarupa) and Chandra; these are the Ashta Murtis of Maha Deva). Worshipping **Agni** and Surya are the Prime Splendours of Maha Deva and these constitute the Prominent Parts of Parama Shiva. **Surya** has Twelve 'Kalaas' or aspects; the first Kala signifies Amrita or Sanjeevani which Devas mainly tend to worship. The second Kala of Surya is Chandra and signifies 'Aoushadhi Vriddhi' or the development of Herbal Medicines enabled by Hima Varsha or dewdrop rains. Shukla Kala of Bhaskara promotes Dharma or Virtue and is also the main energy responsible for crops of Foodgrains, Vegetables, Flowers and Fruits. The other Kalaas of Surya provide

life-lines to various Deities, Planets / Grahaas; for instance Surya by the name and Rupa of Diwakara comforts Shiva; Harikesha Kirana (Ray) of Sun provides succour to Nakshatraas spread far and wide across the firmament; a Kirana called Vishwakarma preserves Budha; a Surya Kirana named Vishwavyacha protects Shukra Deva; the Samyad Vasu ray of Bhaskara protects Mangala Deva; Arvaavasv ray of Surya feeds Brihaspati; Surat Karana named Surya Kirana preserves Shanaischara; Surya Kirana called Sushumna preserves Chandra. Another Component of Shiva's Vishwa Swarupa relates to **Chandra**, who in turn comprises Shodasha Kalaas or Sixteen Features which are all Amitamayis or Life-Providers. Among these Chandra Kalaas, the most significant Feature relates to Soma Murti which provides succour to all the Praanis or Beings. Comfort to Devas and Pitru Devas is provided by Sudha Kirana of Chandra, while Bhavani Swarupa of Soma protects Jala and Aoushadhis. **Yajamana** Swarupa of Shiva is always engaged in carrying Havyas or Offerings in Homas to Devas and Kavyas to Pitruganas; this Yajamana Murti administers the Universe by way of Buddhi or Intellect and is spread all over in **Jala Swarupa** among water-bodies, Rivers, Samudras. **Vayu** in the Pancha Swarupas of Praana-Apaana-Udaana-Vyaana and Samaana is another manifestation of Maha Deva as an integral component of the Vishwa Rupa. Shambhu's **Vishwambhara** / Bhumi Murti and **Akaasha** Swarupa are the well-established Entities of Shiva's Ashta Murtis. Thus among all the 'Charaachara' Beings, all the Ashta Murti Swarupas of Shiva exist firmly. **Ashta Rupas of Shiva:** Nandi Deva continued to describe the Eight Forms of Maha Deva to Sanat Kumara: **Sharva** is one Form of Shiva spread all over the Universe whose wife is stated as Vikeshi and their son is Mangala. Veda Vaadis or Experts in Vedas named him as **Bhava**, with Uma as his wife and Shukra as their son. Agni Swarupa Shiva is called **Pashupati**, whose wife is known as Swaha and their son is Shanmukha. Pavana (Vayu) Swarupa Mahadeva is called **Ishana** whose wife is known as Shiva and their son is Manojava or Hanuman. **Rudra** is the name of Shiva whose Swarupa is of Surya Deva and Suvarchala is the name of his wife and Shanaischara is their son. Soma Swarupa Bhagavan is called **Maha Deva**, with Rohini as his wife and Budha as their son. Yajamana Swarupa of Shiva is **Ugra Deva** and his wife is called Diksha and their son is Santana. Bhagavan Shiva's eighth Form is known as **Parthiva**, signifying the hardened and cruel feature of Shiva as his wife is Prithvi and their progeny is of humanity. Tatwajnas or those who know of Tatwas believe that Pashupati is the life-provider of all Dehadharis 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.]

Markandeya Purana

Surya Deva-Vedic Origin, Physical Birth, Wedding and Progeny:

Markandeya told the Brahmana Kroushti as follows: As Lord Brahma desired to initiate the task of Creation, he created Daksha from his right thumb and Aditi from his left thumb and their children were Kashyapa and Martanda Deva. The latter is of Brahma Swarupa; the Provider of boons to the entire Universe; is present at 'Adi-Madhya-Antha' (the Beginning, Middle and End) of 'Srishtih- Sthiti and Pralaya' (Creation-Preservation and Termination); 'Sarva Bhuta Swarupa' (The Form of all Beings), 'Sarvatma' (The Soul of the Entirety) and 'Sanatana Paramatma' (The Most Ancient and Greatest Soul). He has many names like Visvashta, Parama, Vidya, Jyoti, Shaswati, Prakashita, Deepti, Kaivalya, Gyan, Aavirbhava, Praakaamya, Samvita, Bodha, Avitgati, Smriti and Vigyan. Herebefore Creation, when there was utter darkness, an endless Egg was materialised, in the midst of which, Pitamaha Brahma was present atop a lotus stem. As he broke open the Egg in the middle and from his mouth emerged the 'Maha Shabda' (The Enormous Sound) 'AUM'. This Sound was followed by the the Foremost Sound 'BHU';

then came BHVAH, followed by SVAHA; the Sum of these Three Echos formed Surya. The Maha Shabda AUM consisted the 'Sukshma Rupa' or the Tiniest Form Surya Deva; this was tagged along the 'Sthula Rupas' or the Gross Forms viz. MAHAH, JANAHA, TAPAH, and SATYA

.(Omityasmatswarupatu Sukshma Rupam Raveh Param/Tatho Mahariti sthulam janam sthulataram tathah, tathasthapasthah satyamiti murtaani saptadha/Sthitaani tasya rupaani bhavanti na bhavanti cha, Swabhaava bhaavayorbhaavam yato gacchanti samsayam/Aadyantam tatparam sukhshmam rupam param sthitam, Omithuktam maya Vipra! Tatpara Brahma tadyupuh/) Markandeya continued to explain to Brahmana Kroshti that when the Sacred Egg was burst and Brahma emerged, his principal head released Rig Veda; from his eastern head came out Yajur Veda; from the western head came out Sama Veda and from the mouth of the northern head materialized Atharva Veda. Rig Veda was of Rajo Guna, Yajur Veda of Satvika Guna, Sama Veda of Tamasika Guna and Atharva Veda of a blend of Satvika and Tamo Gunas. The splendour of Rig Veda gave a powerful sound 'AUM'; the first segment was encircled by a second circle of Yajur Veda giving out a reverberation of AUM, the third circle of radiance being of Sama Veda furnished the resonance of AUM again and the final segment too echoed the sound of AUM; thus AUM was the common feature of all the Vedas. The Rig, Yajur and Sama Vedas are of the nature of 'Shanti' (Peace), 'Pushti' (Well being) and 'Abhicharika' (Negative) respectively while Atharva Veda is an 'Antargita' (enclosed) entity. Since the entire Universe was engulfed in darkness and just emerged clean, it had instantly become lit up on its upper, lower and side ways, following the radiance of Vedas and had thus assumed an identity and definiteness; the initial signs of illumination of 'Adyagni' (the foremost blaze) came into being then! The three Vedas of Rig, Yajur and Sama attained prominence at the mornings, noons and evenings respectively. Before the 'Purvahna' (pre-noon), Rig Veda based 'Shanti Karmas' of positive nature are performed; at 'Madhyahna' (noon), Yajur based Pushti Karyas (growth oriented tasks) are performed; at 'Aparahna' (afternoon) are executed Sama Veda Karyas of Pitras; while at 'Sayamahna' or even later only negative or maledictory nature are done based essentially on Atharva Veda. It is stated that Srishti Kaala is of Brahma Swarupa signifying Rig Veda or of Satvika character, Sthiti Kaala is of Vishnu meant for Yajur Veda highlighting Rajasika Guna and Samhaara Kaala is of Rudra Deva based on Sama Veda representing Tamasika Guna; thus Aparahna Kaala is of 'Asuchi' (impurity). These timings are hence of Vedatma, Veda Samsthita and Veda Vidyatmika respectively of Purvahna, Madhyahna/ Aparahna and Sayahna. Since radiance and radiation constitute the essential ingredients of Srishti (Creation), -besides of course water, the primary hold of existence of all Beings- Lord Brahma before initiating 'Srishti' formally acknowledged the primacy of Surya Deva and eulogised him to say that Sun God was the 'Atma Swarupa' or the Soul Form of the Universe as also the 'Vishva Rupa' and 'Vishva Murthi' (the Form and Profile of the Universe), and the Unique Embodiment of Luminosity and Heat which were the sine-qua-non of Existence. Brahma also said that Surya Deva was the nucleus of Vedas, and the featureless 'Para Brahma' Swarupa possessing all powers of Creation, Preservation and Annihilation; that he had the Omnipotence which facilitated the existence of 'Pancha Bhutas' or the Five Elements of Earth, Water, Fire, Wind and Sky; that he was the Omni-Present Saviour of the Worlds. Having said thus Lord Brahma initiated the process of Creation. As happened at the erstwhile Kalpanta, Brahma created Devas, Asuras, human beings, animals, trees, and the rest of flora and fauna. Kashyapa and Aditi were responsible to produce Devas while the former and Diti created Daityas. Among Kashyapa's other wives Daan produced Danavas, Vinati gave birth to Garuda and Aruna; Khasa produced Yakshas and Rakshasas; Kadruma gave birth to 'Nagas' (reptiles); Muni produced Gandharvas; Krodha produced Kulyaganas; Riskta gave birth to Apsaraas; Ira created Iravata and all other Elephants;

Tamna created Shyeni and such other Kanyas; Utka produced Shyana, khechara ganas including parrots and Pratha produced the rest of the birds.

As Devas on the one hand and Danavas, Rakshasas and Daityas on the other confronted each other, Aditi extolled Surya Deva and prayed for victory to Devas in their battles: *Namastubhyam Paraam Sukshmam Souvarnim vibratey tanum, Dhaamdhaama vataamesha dhaamnaadhara Sahvata!* (You are the smart archer of golde arrows; the profile of luminosity and the Holder of radiance, my greetings to you!). Aditi eulogised him further to say that he would assume a mercilessly blistering form to absorb water for eight long months and facilitate timely rains as Maha Megha Murti or the Grand Form of Clouds and save the World from famines and droughts; that he saved the World from diseases and untimely deaths by making available ‘Aushadhis’ from Nature; that he was entirely responsible for the lives of human beings by nurturing crops, foodgrains, fruits, vegetables and flowers; that he was enabling Yagna Karyas, Tarpanas, and other holy tasks and satisfy Devas and Pitru ganas; that he was the Omkara Rupa determined to save Dharma (Virtue) and nullify Evil and preserve and promote Peace and Prosperity. Aditi further praised Surya Deva saying: *Twam Brahma Harirajasanjnita stwamindroVitteshaha pitrupatiratpatih Sameeraha Somognirgaganapatihir maheedharobhihi kim stavya tava sakalaatmarupadhaamnih* (You are Brahma, Vishnu, Maha Deva, Indra, Kubera, Pitru Pati Yama, Ambupati Varuna, Sameera Vayu, Soma, Agni, Gagana, Mahidhara, Samudra, Teja and Sakalatma Rupa! How much could I extol you! Please save my children Devas and vindicate justice and virtue!). As Aditi prayed to Surya Deva, the latter appeared before her and bestowed the boon to her that he would be born to her, destroy the enemies and make Devas happy. So saying, the ‘Soushumna Kiran’ or the Sun Ray called Soushumna of ‘Sahasraamshu’ or the Thousand Rayed Surya Deva entered Aditi’s garbha (womb). Devi Aditi performed ‘Chandrayana and such other ‘Vratas’ and drastically reduced her food intake. Her husband Kashyapa Muni was highly annoyed at her heavy penances and questioned: *Kim maarayasi garbhaanda miti Nityopa- vasini!* (Why are you destroying the conception with your heavy penances?). Aditi replied: *Sa cha tam praaha garbhaanda metat pashyati Kopana! Na maaranti vipakshaanaam mrutavey tadbhavishyati* (Hey Angry man! This garbhaanda which you see is not being destroyed by me; this shall destroy the enemies!) However, Aditi felt insulted by the remarks of Kashyapa and tried to remove the conception, but Kashyapa Muni revived the same with appropriate ‘Mantras’ and the kind Ravi Deva came out of her abdomen even as a loud ‘Asharira Vani’ or a Celestial Voice was heard addressing Kashyapa Muni to say: *Maaranti the yatah proktametadanda twaya Muney, tasmaan Muney stutasteyam Maartaandakhyo bhavishyati/ Suryadhi kaaramcha vibhur jagatesha karishyati, Hamishyatya suraanaamschaayam yagna bhaagaharaanreen/* (Hey Muni! You said that the ‘Anda’ (Egg) would be destroyed (Maarit)! That is why your son would be called **Martanda**. This ‘Vibhu’ would replace Surya Deva and destroy the ‘Yagna bhaaga haari’ or the thieves of ‘Yagna Phala’ (the fruits of Yagnas), viz. Asuras! On hearing the Celestial Announcement, Devas became extremely delighted but Daanavas realised that their end would arrive soon. As prophesied, Devas headed by Indra challenged Danavas, Daityas and Rakshasaas and Martanda Deva’s blaze and illumination burnt the latter into ashes and Devas regained their lost glory once again. Prajapati Viswakarma’s daughter Sanjna was married to Vivaswan or Surya Deva. Their elder son was Vaivasvata (the present Manu) followed by Yama and daughter Yami. But Sanjna was unable to withstand the vision of Martanda and hence materialised Chhaya Devi who promised to replace Sanjna as long as Surya Deva would not touch her hairs and would not curse her with a ‘Shaap’ on learning the truth that she was a surrogate! Sanjna shifted to the abode of her father Viswakarma, who in course of time nagged his daughter to get back to her husband; as the father’s pressure became intense, she left her

father's residence too and became a mare to perform 'Tapas' in a forest. Chhaya Devi who proxied for Sanjna gave birth to Saavarni who too was destined to become a future Manu and Shaneswara, besides a daughter calle Tapati who married a King called Samvaran eventually. Yama was annoyed at her mother's partial treatment to some children at the cost of others and in the course of a heated argument, he raised his ankle. The angry mother Chhaya said that after all she was the wife of a glorious Deity and certainly deserved respect to her and since he did not do so, the flesh of his ankle would fall off! Dharmatma Yama was taken aback by this curse and in righteous agitation approached Surya Deva in great despair along with his brother Vivasvata. He told the father that indeed he behaved rashly with her mother for which he readily sought her forgiveness and that he would never repeat the mistake again; however, the curse given was unduly disproportionate to his relatively minor act of indiscretion that no mother would award. Even if a son did a mistake, a mother would ignore or chide the son, but in this case the curse given smacked of vengence. Surya Deva too wondered that a person of Yama's virtue and truthfulness was indeed badly hurt and asked Sanjna about her version. Chhaya Sanjna got afraid when she was confronted and made a clean confession that she was a replacement to the original Sanjna who went to her father's abode as she was unable to bear the excessive heat and dazzle of Surya Deva. On enquiry, Viswakarma too suggested the Sanjna should return to her husband and thought that she did so. From his Inner Vision, Surya Deva realised that Sanjna got converted as a mare and was performing Tapasya at Shaka Dwipa eversince. Surya Deva felt remorseful of what all happened. He sought Brahma's approval to reduce the severity of his heat and radiance gradually and Brahma instructed Viswakarma to take actions as follows: Original Surya Deva be kept as a reserve in the Surya Mandala (Solar Orbit) by one-sixteenth; of the rest, one-fifteenth part was utilised to materialise Vishnu Bhagavan's Sudarshana Chakra, Shiva's Trishula, Kubera's Palki (Palanquin), Yama's 'Danda', Kartikeya's Shakti and various 'Astras' of Devas. Thus Surya Deva became less severe and manageable of his vision to Trilokas, which however was harsh enough to destroy enemies. Subsequently, Bhanu Deva assumed the form of a horse and shifted to the Place where Sanjna was performing Tapasya in the form of a mare. Sanjna mistook the horse as a stranger and sought to secure back. The mare and the horse rubbed their noses and Surya's virility entered through the noses to the mare's 'garbha' (womb); instantly two Ashwani Kumars called 'Naasatya' and 'Dastra' as the horses gave out similar sounds in their union. Out of the restof Surya's semen, another son called Revanta emerged as seated on a horse back carrying bow and arrows and a powerful sword. Both Surya Deva and Sanjna returned to their original forms and abodes. The eldest son Vivaswanta was declared as the Seventh Manu, Yama Dharma Raja was blessed to become 'Lokapalak' and also as the Chief of Pitruganas, Yamuna became a holynriver, Aswani Kumars were appointed as Physicians to Devas, Revant became the Chief of Guhyaganas, Saavarni was declared as the eighth Manu, Shaneswara became a popular 'Graha' (Planet) and Tapti too became a holy River.

'Surya Mahatmya' -An illustration of Rajyavardhana (Surya 'Stuti' included) : Mahatma Markandeya narrated to Brahmana Kroushti illustrating the example of King Rajyavardhana, while highlighting the importance of Surya Deva. The King ruled his Kingdom so ideally that there were no robberies, diseases, and poverty. He married a Princess named Manini and his family life was ideal too. Having ruled the Kingdom for seven thousand years of contented life, the King found his wife's disposition rather sad one day and sought the reason for it; she noticed a white hair on his head. He said that it was time for him to take to 'Vanaprasthashrama' or retirement to forest life. None in the Royal Court approved of his proposal including the Ministers, Army, Brahmanas, the entire Administration and the normal citizens and in fact they all vehemently protested, despite the King's argument saying 'Jaatasya maranam

dhruvam’ and one could defy the laws of Nature. But every body in the Kingdom performed Vratas, Pujas, Yagnas, and all kinds of sacrifices to let the life of the King extend his life. Brahmanas performed Tapasyas, Homas, Veda Pathanas, Surya Namaskaras in deep waters of Holy Rivers. In fact, a group of them worshipped a Popular Gandharva Deva named Sudama; he appeared in person and advised that the wish of longevity for Rajyavardhana was surely fulfilled if groups of the Subjects of the Kingdom should pray to a Temple of Bhaskara Deva Temple at ‘Guha Vishala Vana’ on the Kamarupa Mountain. As such groups were formed and collective worship gathered momentum in the Temple by turns by way of Nithya Pujas along with ‘Shodasopacharas’ of Pushpas, Gandha, Dhupa, Deepa, Japa, Homa, Naivedya and Stutis as follows: *Deva Danava Yakshaanaam grahaanaam Jyotishaamapi, tejasaathyaadhikam Devam Vrajaam sharanam Ravim/ Divim sthitaam cha Deveshaam dyotayantam samantatah, Vasudhaam antarikshim cha vyapyu -yantam Mareechibhih/Adityam Bhaskaram BhaanumSavitaaram Divaakaram, Pushaanamarya maanam cha Swarbhaanum Deepta deedhitam/ Chaturyugaanta kaalaagni dyushprakshyam pralayaantagam, yogeeswara maanantham cha raktampeetam sitaasitham/ Rusheenaamagnihotrushu Yagna deveshavaa -sthitam, vrajaam sharanam Devam tejoraashim thamachyutam/Aksharam Paramam guhyam mokshadwaraamanuttamam, Chandobhiraaswarupaischa sakruduyukthair vihangamam/ Udayaasthamane yuktam sadaa Meroh Pradakshiney, Anrutam charitam chaiva punya teertham pruthagvidham/ Vishwa sthitimachintyam cha prapannah sma Prabhaakaram, Yo Brahma yo Mahadevo Yo Vishnuryam Prajaapatih/ Vayurakaashamaapascha Prithivi girisa girah, Graham Chandradya Vanaspatyam drumashadham/Vyaktaavyakshetu Bhuteshu Dharmaadharma pravartakah, Braahmi Maheswari chaiva Vaishnavi chaiva the tanuh/ Tridha yasya Swarupam tu Bhaanor-bhaaswan praseedatu, asya sarva mayesyeda mangam bhutam Jatprabhoh/ Sa nah praseedakaam bhasangkitaam yascha jeevanam, Yasaikamaksharam rupam Prabhaa mandaladrusham/ Dviteeyamaindavam soumyam sa no Bhaaswavan praseedatu, tabhyam cha tasya rupaabhyamidam Vishvam vinirvitam/ Agnishomayam baaswaamsa no Devah praseedatu/(We take refuge from Surya Deva who is far more lustrous than all other Devas, Danavas, Yakshas and Jyotishka Grahas. We pray to that Deveshwara who stays on the Sky and illuminates all the Directions; that Bhaskara, Savita, Diwakara, Pusa, Aryama, Swabhanu, Diptadidhiti and Yogeswara whose rays are spread out all over Vasudha (Earth) and ‘Antariksha’(Sky); that Kaalaagni Swarupa who could never be possibly visioned with his fiery form in multi colours of blood red, yellow, white and black; that Deva who experiences the august presence of Yagna Deva who is Eternal, Indestructible and of ‘Parama Guhya’(highly confidential) Brahma Swarupa; that Parama Deva who is identified with the ‘Saptaashwa Ratha’ (Seven horse drawn chariot) circumambulating the Meru Mountain from dawn to dusk, all over the firmament; that Prabhakar who took a physical form from ‘Aditi Garbha’; that Ananta (Endless), Achintya (Incomprehensible), Adi Deva who is illusive yet real; that Brahma, Maha Deva, Vishnu, Prajapati, Vayu, Aakaash, Jal, Prithvi, Parvat, Samudra, Graha, Nakshatra, Chandra, Vanaspati, Vriksha and Auoshadhi Swarupa; that Prabhakara who is conceivable yet inconceivable as also the Provocator of Dharma and Adharma among all human beings; and that Parama Devata who is Braahmi, Maheswari and Vaishnavi who appears in three distinct Forms, yet the same Entity. We salute with veneration and unreserved devotion to that Unique Jagat Prabhu who is impossible to look at for long and yet of the Chandra Swarupa who is cool and soothing. We seek protection from that Bhaskara who is of the Swarupas of Agni as well as of Soma; or in other words of contradictory identities and manifestations). The sincere Prayers that the groups of Devotees made to Bhaskara Deva pleased him and appeared in a form that could be visible and granted them the boon of active life of ten thousand years to the King with excellent health and contentment. The King was no doubt happy but desired that all his citizens should have similar benefit of longevity and*

prosperity. As the King raised this genuine doubt, all concerned including the Queen performed similar pujas and prayers. As a result, those who undertook the worship were able to receive Bhaskara Deva's blessings and boons. Sage Markandeya thus affirmed that sincere 'Aradhana' would always pay to a readily visible God on the Sky, day in and day out, depending on the intensity of faith and devotion.

Matsya Purana

Suta Muni explained that in the ages of yore, Kashyapa and Aditi gave birth to Vivaswaan Surya, whose wives were Sangjna, Raagjni and Prabha. Raagjni was the daughter of Raivata and she gave birth to Revat; Prabha gave birth to Prabhat and Sangjna was the daughter of Twaashta Vishwakarma. Sangjna or Twaashti gave birth to Yama Raja and Devi Yamuna. As Twaashti or Sangjna was unable to bear the heat and illumination of Surya Deva, she created Chhaya Devi, an 'alter ego' of Sangjna and both the queens were friendly with each other. In course of time, Chhaya got conceived and gave birth to Vaivaswata Manu -also called Savarna Manu; she also gave birth to Shani as son and Tapat i and Vishti as daughters. Yama got badly annoyed with Chhaya Devi and out of an altercation raised his right foot out of anger against her. Chhaya too retaliated with a curse to Yama that his foot would be eaten by worms and that his rotten foot would be full of blood. Yama complained to Surya that out of childishness he no doubt raised his foot against his step mother but even as Saavarni Manu was trying to cool her down, Mother Chhaya resorted to this undesirable curse! Surya chided Yama and said that he ought to pay back for his immaturity and childishness and Chhaya's curse would indeed be irrevocable. However he made a suggestion that he would gift Yama a chick to prevent the worms on his feet to suck the blood and eat the flesh of the foot for ever! After this unfortunate incident, Yama resorted to 'vairagya' and penance and shifted to 'gokarna kshetra' and the pleased Parama Shiva gave the boon that thereafter Yama would be in charge of Dharma -Nyaaya and decide on the accurate and justified retribution to the various sinful acts of omission and commission by all the beings after death! Thus Yama secured the Loka Paalatva, Pitru devataadhipatya, and Dharmaadharma nirnayatva! Now in respect of Sangjna Devi, she deserted the paternal home having stayed there for long, assumed the form of a female horse in bhuloka. Bhagavan Surya had to substantially reduce the huge fund of Surya's tejas and partly transferred the radiance to the Sudarshana Chakra of Vishnu, Parama Shiva's trishula and vajratutha of Indra Deva. Sangjna in the female form of the horse was sighted by Surya who too assumed a male horse form and sought to copulate but as two Ashvini Kumars were generated from their respective noses and hence were named 'Naastya' and 'Dasna'. Both Sangjna and the far less radiant Surya by the latter's shedding the extreme radiance into the Vishnu Chakra-Shiva's trishula and Indra's vajraayudha were back home by vimana. Saavarna Manu born to Chhaya continues to reside on Sumeru Parvata while Shani Devata assumed the form of a Graha and Yamuna and Tapat i as rivers. Likewise the dreadful Vishti or Bhadra and Kaala or Karana too came into being as rivers of fury and speed. Further Vaivaswata Manu secured ten Maha Bali Putras the foremost son being the outcome of Putreshthi Yaggna and the nine rest were Ikshwaaku, Kusha naabha, Arishtha, Dhruva, Naarishyanta, Karusha, Sharyati, Prushaghna, and Naabhaga.

Surya-Chandra Gati Var nana: (Some interesting facts)

Both Surya and Chandra cover daily the Seven Dwipas (Jambu, Plaksha, Salmaali, Kusha, Krouncha, Shaka and Pushkala); Sapta Samudras (Lavana or Salt, Ikshurasa or Sugarcane juice, Sura or Wine, Ghrita or Classified Butter, Dahi or Curd, Ksheera or Milk and Suswada or Sweet Water); and Sapta

Parvatas (Sumru , Kailas, Malaya, Himalaya, Udyachala, Agastyachala, Suvela and Gandhamadana). Normally Surya Deva covers trilokas each day. Surya Mandala as defined by Veda Vyaasa is nine thousand yojanas and the total circumference is stated to be 27000 yojanas. Prithvi's mandala is stated to be fifty crore yojanas. One half of this is spread north to Meru Parvata and by half of Meru Parvata on four sides one crore yojanas is stated to be spread over. Half of Prithvi is stated to spread nine lakh fifty thousand yojanas. Now the four sided spread of all the four directions is stated as three crore yojanas. This is what the sapta dwipaas and sapta samudras which occuppies the spread of earth. The surrounding area of Prithvi known as 'braahma mandala' is thrice larger than that of Prithvi. Thus the area of Prithvi plus works out to eleven crore and thirty three lakh yojanas! Now the account of earth and the 'antariksha'. The area of the Sky as contained by that of nakshatraas is what Prithvi is occupied. In other words, what ever is the area of Prithvi is that of 'antariksha'.

Now the Jyotirgana Prachaara: and Meru Parvata: Meroh praachayaam dishaayaam tu Manasottara murdhani, vasvoka saaraa Mahendra puri hema parishkritaa/ Dakshinena punar meror Maanasasvaiva prishthatah, Vaivasvatonivasati Yamaasamyam -ana pure/ Prateechyaam cha punrmero manassyaiva murdhani, Sukhaa naama puri ramyaa Varunasyaapi dheematah/ Disyuttarasyaam Merestu Manassyaiva murdhani, tulyaa Mahendra puraastu Somasyaapi Vibhaapuri/ Maanasassyottare prishthe Lokapaalaas -chaturdisham, sthita dharma vyavastardham Dharma samrakshanaaya cha/ Loka paalo parishtha -atthu sarvato dakshinaayane, kaashthaa gatasya Suryasya gatim tasyanibodhata/Dakshinopa- krame Suryah kshipteshuriva gacchati, jyotishaam chakramaadaaya satatam parigacchati/ Madhyata chamaraavatyaaam yadaa bhavati Bhaskarah, Vaivasvate Samyamane udyamstatra pradrishtyate/ Sukhaayaa mardharaatryaam tu Vibhaayaa mastameticha, Vaivasvate Samyamane madhyaahne tu Raviryadaa/ Sukhaayaa matha vaarunyaamuttishtthantu drishyate, vibhyaayaamardharaatram tu maahendryaa mastameticha/ Sukhaayaamatha vaarunyaam madyhaahne cha aryamaa yadaa, vibhaayaam Somapuryaam tu uttishthati Vibhaavasuh/ Raatyardhamamaraavartyaam astameti Yamasya cha, Somapuryaam Vibhaayaam tu maddhaahnechaaryamaa yadaa/ Maahendryaa mamaraavartyaam mudgacchati ivaakarah, Ardha raatram Samyamane Vaarunyaamastameticha/ (To the east of Meru Parvata, atop the Manasarovara mountain, there exists Vasvaikasaara named Mahendra Nagara made of gold. Again to the south of Meru Parvata's back side, there is Manasaparvata and the Samyamani Pura where Lord Yama the illustrious son of Surya Deva resides. To the west of Meru parvata, on the west of Manasaparvata atop Sukha Pura where Varuna Deva resides. To the north of Meru Parvata atop the Mahendra parvata, Vibhavari Pura where Chandra Deva resides. Behind the Manasotara on the four sides, the Ashta Dik Loka Paalakas are placed to protect Dharma and in the dakshinaayana period, Surya Deva oversees the activities of the Ashta Palakas during his period. Now, about the dakshinayana the travel of Surya ; in the jyotishchakra in his pradakshina, He reaches Amaravati the capital of Indra Deva by the midday on earth; that would be when it coincides with Yama Raja's rising time, in Chandra's mid night time and so on. As Surya performs pradakshina or self-circumambulation, he also does the same to nakshatras too do likewise. Precisely at the 'udaya' and 'astama' timings he does exactly the same year in and year out. At the Sun Rise he gradually increases his radiance till the afternoon and gradually reduces his tejas till the dusk time. In this way, Surya Deva performs pradakshina or circubambulation of self and so do the nakshatra mandali too. These all travel southward and at the rise and setting timings are defined as also at the poorvaahna and aparaahna or pre noon and afternoon they pass through two each of Deva puris and at the noon time, one Devapuri. Thus Surya from the rise gains momentum of radiance till afternoon and gradually lessens the severity of the kiranans thereafter till Sun set. Surya has the constant

awareness of the 'udaya' and 'astamaya' at the east and west directions; while radiating the eastern side, spreading the heat and illumination on the sidewise north and south and decreasing the severity till disappearance. Meru Parvata is stated to be situated in the north of the highest of all the mountains; Lokaaloka is situated in the southern direction and since Prithvi's shadows are spread over, those Beings situated on the other side of the hemisphere are unable to see Surya in the nights. Thus Surya Deva with a lakh of kiranas reaches the mid portion of 'Pushkaradwipa' by that time, despite his speed of one 'muhurta' or two ghadis at the rate of one thirty lakh and fifty thousand yojanas plus! Thus Surya Deva as he traverses southward for six months turns to uttarayana or northbound. At the time of Dakshinayana, Surya would have reached the travel to the mid portion of Pushkara dwipa. This dwipa is as thrice as distant from Mru to Manasarovara! Now the distance on the southern course or Dakshinayana is of nine crore fifty lakh yojanas. After the dakshinayana, Surya reaches the Vishuva sthaana or the 'khagoleeya vishuvadrita bindu' at the north of Ksheera sagara. Vishvan mandala parinama is three cores twenty one lakh yojanas. As Surya's course gets north bound or uttarayana entering 'shravana nakshatra', then his course would be towards gomoda dwipa in between the south and north parts and in between are located jaradrava - Iravata to the north and Vaishvanara to the south. Towards north is named Naaga vedhi and to the south is the Ajaveedhi. The nakshatras of Purvaashadha-Uttaraashadha-Mula are known as 'ajvithis' and abhijit, shravana and swaati are naagavithis. Ashvini, Bharani and Kritika are also naagavithis and so also Rohini-Ardra and Mrigashira. Pushya, Shlesha and Punarvasu are called Iravati veethi. Purvaphalguni, Uttara phalguni and Magha are arshabhi vedhi. Purvabhadra, Uttaraabhadra and Revati are of Goveedhi, while Shravana, Dhanishtha and Shatabhisha are of jagadveethi. Chitra and Swati are again of ajaveedhi, Jyeshtha, Vishaka and Anuraadha are of Mriga vedhi again. During Uttarayana samaya, the speed of Surya is slower and the nights are of longer duration and vice versa.

Shishumaara Chakra : On the 'akaasha mandala' or the sky line, in between the space of fourteen nakshatras, there is the shishumaaraka chakra inside which is the son of King Uttanapaada viz. the eternal Dhruva. This Dhruva Nakshatra moves around in a circular manner and along with the concerned Grahas as also Surya and Chandra. Nakshatra Ganas too move around in circular fashion behind the Dhruva Nakshatra. As Dhruva is controlled by 'Jyotirgana' and 'Vayurgana', he is free to take his 'manasika sankalpa' for performing his 'bhramana' or self-pradakshina. However, he is influenced by various considerations such as jyotirgana bheda, yoga, kaala nischaya, asta, udaya, utpaaa, Uttaraayana-Dakshinayana gamana, vishuvat rekhaapara sthiti, graha varnana and such considerations enable Dhruva's decision. Now, those clouds which afford life to Beings are called 'Jeemuta Meghas'; such jeemutas are normally impacted by 'vayus' which are distanced by a yojana or two; the resultant interaction of the jeemutas and the vayus create 'maha vrishti' or the substantial rains. It is stated that in the days of yore, quite a few huge mountains used to fly from place to place with their wings carrying dark clouds replete with clouded waters so that Beings starved of rains on earth were satisfied with the rains at those places. But the advantage of carrying water was far outweighed by the havoc created on earth due to the flying mountains and as such Lord Indra cut off the wings. Consequently the mutilated wings of the mountains create havocs of excessive rains with thunders and pralaya situations consequently causing floods and innumerable water flows of speed and noise! Indeed Vayu is the life energy. Entire 'Brahmanda' came into place as the 'Aja' or the Self Manifested Brahma came out bursting out from the 'anda kapaala' or egg shell with the interaction of fierce wind and clouds. Brahma was also 'Jalajaataasana' or seated by the water base. Among the base material besides Vayu and Jala - naamaka- parjanya- meghas Brahma created further Iravata-Vaamana-Anjana and four Diggjas.

Elephants, mountains, clouds and serpents are of the same 'kula' or likeness of upbringing and likewise of water, clouds, rains; just as to enable the growth of foodgrains one calls tushara or snow in hemanta ritu or winter. In any case it is undisputed that Surya is the cause of 'vrishti' or rains. In this world, rains, Sun shine, ice, days and nights, sandhya kalaas, Shubha and Ashubhakaryas are basically regulated by Dhruva. Dhuruva regulates water which is received by Surya. It is due to water that wind or praana vayu that Sthaavara Jngamas or the mobile and immobile exist due to. Thus there is a chain reaction in which Prakriti's mobility is sustained.

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

Now about the description of Surya Ratha: This chariot has one wheel, 'five aragajas' or comparments, tri naabhis or three axes. Its chakra or wheel has 'nemi' or wheel's rim with golden 'patthis' or frames. The chariot wheels are run by seven horses named Gayatri, Tristhup, Jagtati, Anushtup, Pankti, Brihati, and Ushnik which are the seven 'chhandas' of formal prosody and these are of the wind speed. In side the Surya Ratha, those accompanying illustratious personalities are described: These are Maharshis , Gandharvaas, Apsaras, Villagers, famed Serpents and rakshasaas. Sets of these groups alternate bimonthly. Dhata and Aryama Deva, Prajapatis Pulastya Rishi and Pulaha Rishi, Vaasuki and Sankirna Nagas, Tumburu and Narada Gandharva Singers, Kritasthala and Punjakashala Apsaras; Rathakrita and Rathouja as gramani, Heti and Praheti Rakshasas are those chosen ones on the Surya Ratha in Chaitra Vaisakhas. During the Greeshma Rithus of Jyeshtha Ahaadhaas , Mitra and Varunas would be Devatas, Atri- Vashishhas as Rishis, Takshaka Rambhaka Nagas, Menaka and Sahajanyas as Apsaras, Haha and Huhu Gandharvas, Rathantara and Rathakrita Graminis, Purushad and Vadha Rakshasaas; in Shravana

Bhadrapadas the Devas would be Indra and Vaivashwan, Angira and Bhrigu are the Rishis; Ilapatra and Shankhapaala as the Nagas, Vishvaivasu and Sushena as Gandharvas, Praatha and Ratha as the graaminas, Pralocha and Nimlochanti among the Apsaras, and Heti and Vyaghra as the Rakshasaas. In Sharadriti month of two months of Ashvinyuja and Kartika, the Devatas would be Parjanya and Pusha, Rishis Bharadwaja and Goutama, Chitrasena and Suruchi as Gandhravas, Vishvaachi and Ghritaachi as Aprasas; Iravata and Dhananjaya as the Nagas, Senajita and Sena Kayaka are the chosen graaminaas; and Aapa and Vaata as Rakshasaas. In the Hemanta Ritu of Maargaseersha and Pousha, the Devatas are Amshu and Bhaga, Kashyapa and Kratu as Rishis, Mahapadma and Karkotaka as the Nagas, Chitrasena and Deerghaavuyu as Gandharva Singers; Purvachiti and Urvashi as Apsaras, Takshava and Arishtanemi as Sana as Senapatis Gramani and Tricidhu and Surta as Rakshasaas. During the Shishira Ritu's Maagha and Phalguni, Tvashta and Vishnu are the Devatas, Jamadagni and Vishwamitra as Rishis, Kadru Putra Kambal and Ashwatara as Maha Sarpas, Dhritaraashtra and Suryavarcha as Gandharvas, Tilotthama and Rambha as Apsaras, Ritajit and Satyajit as Graamanis, Brahmopeta and Yagnopaveta as Rakshasas. This was how, the 'Dwadasha Saptaka' or Deva-Rishi-Naaga-Gandharva-Aprasa- Graameena-Raakshasaas are distinguished in their own positions; Devatas enhance by their own presence; Rishis excel in rendering self scripted Surya Stutis; Gandharvas and Apsaras stand out in their singing and dances; Yaksha ganas take care of the needs and desires of the Saptashvas; Sarpas move around fast for law and order besides traffic regulation; and Rakshasas to follow the chariot for providing general backup and security. Balakhilya Rishis from morning to evening to mornings and so on cling to the Surya Radha always and for ever. Devatas lend and enhance their stock of celestial energies, tapobala, yoga bala, Dharma, Tatva and such innate powers, transmit auspiciousness to all the Beings in the universe in the bhuta-vartamaaabhavishya kaala maana irrespective of Twenty Manvantaras and so on. Likewise Surya Deva regulates seasons and sustains their individual characteristics, the shukla- krishna pakshas, havya-kavya karyas, swaha-swadha karmas, vrishti-poshana, anna- jala-kanti sustenances; in short the ever mobile yet stable Singular and Ever Perceivable Uniqueness!

Aditya Shayana Vrata: Brahmarshi Narada approached Bhagavan Shankara and enquired about those human beings who were unable to keep fastings due to physical inability but at the most observe day long fast till the dusk time. Shankara Deva then suggested Aditya Shayana Vrata. *Yadaa Hastena Saptamya - adityasya dinam bhavet, Suryasya chaatha sankranantithih saa sarva kaamaki/ Umaamaheswarasyaarchamirchayet Surya naamabhih, Suryarchaam Shivalingamcha prakurvan pujayed yatah/ Umaapate Ravervaapi na bhedo drishyaste kvachit, Yasmaat tasmaat muni sreshtha guhye shambhum(bhaanum) samarchyayet/* In this Vrata to be performed on Saptami-Hasta Nakshatra Ravi Vaara or on Surya Sankraanti day, all the human desires are surely to be fulfilled as Surya Deva Pratima be worshipped in the name Shiva Parvati! *Umapati Shankara and Surya Deva have no difference at all and hence this procedure!*

Hasta Nakshatra: Suryaya namah - Charanam pujayaami/ Chitra Nakshatra: Akaryaya namah- gulpham pujayaami/ Swaati: Purushottamaaya namah-janghe pujayaami/ Vishakha : Dhaatre namah- jaanuh pujayaami/ Anuraadha: Sahasra Bhaanu- marudwayam pujayaami/ Jyeshtha: Anangaaya - guhya pradesha pujayami/Mula : Indraaya namah- Bheemaaya namah, katim pujayaanmi/ Purva-Uttaraaya Ashaadhas : Twashta & Saptaturangaya namah- naabhim pujayaami/ Shravana: Teekshnaamshave namah -kukshim pujayaami/ Dhanishtha: Vikartaayanamah -Priksha bhaagam pujayami/ Shatabhisha: Dhwaanta vinaashanaaya namah-Vakshasthalam pujayaami/ Purvaabhadra and Uttaraabhadras: Chanda karaayanamah -bhujaya dwayam pujayaami / Revati: Saamnaamaadhisha namah- dwi baahum pujayaami/

Ashwini: Saptashva dhurandharaaya nakham pujayaami/ Bharani: Kathora dhaamne namah- kantham pujayaami / Krittikaa nakshatra: Divaakaraaya namah - greevam pujayaami/ Rohini: Ambujeshaaya namah- othon pujayaami / Mrigasheersha Haraye namah -Tripuraasura rakta daahaka Shivaye namah- Jihva pujayaami/ Aarudra nakshatre Rudraya namah- dantaaya pujaam/ Punarvasu 'Savitro' namah Shankaranaasikam pujayaami/ Pushya nakshatra- 'Ambhoruvallabhaaya' - Lalaatam pujayaami and Vedasharira dharinenamah Shiva's jataajuta pujayaami/ Aslesha nakshatra Vibhudi priyaaya namah mastakam pujayaami/ In Magha nakshatra Go Ganeshaaya namah -Shankara Karnamulaaya namah/ In Purva phalguni- Gobrahmana nandaaya namah - Shambhu netram pujayaami/ In Uttara Phalguni - Vishveshwaraaya namah , ubhaya baahum pujayaami/

Namostu paashaankusha parama shula kapaala sarpendudhanushdhaaraaya Gajaasuraananga Puraandhakaadi vinaasha mulaaya namh Shivaaya/ Following this Surya-Parama Shiva combined nakshatra yukta naama puja, provide anna bhojana to the invited dwijas; 'dinabhara upavaasottara bhojana anantara', the Karta should give away daana in a wooden vessel of cookedrice with ghee along with suvarna with shraddha. This should be followed by vastra dwaaya daana on the seventh day and on the fourteenth day provide 'shayya daana' with chhatra-chandana- paatra-vastra-padukas and pronounce prayers to Surya Deva as follows: *Yatthaivaaditya shayanamashunyam tava sarvadaa, kaantyaa ghrityaa shriya ratya tathaame santi siddhayah/ Yathaana devaah shreyaansim twadanyamanagham viduh, tathaa maadhvaraashesha dukkha samsaara saagaraat/ Tatah pradakshinikritya pranipatya visarjayet, shayaagavaadi tat sarvam dwijasya bhavanam nayet/* or Surya Deva! just as your shayya or the glorious bed be plentiful and ever bright, with contentment, prosperity, and physical fulfillment, do kindly bless me too likewise. Just as Deva ganaas are totally devoid of worldly ups and downs; shortfalls and excesses; and such vicissitudes of human life, may we too be granted with total happiness and peaceful existence! So saying, perform pradakshina of Surya- Shiva Pratimas and saashtaanga samaskaaraas with faith and total dedication!

- **Narada Purana**

Graha Kaalamaana: One 'Ayana' or six months, 'Muhurta' or two 'Ghadis', 'Ahoratra', 'Ritu' or two 'maasaas' or months, 'maasa', 'Paksha' or fortnight and 'Varsha' or a Year-these are the Kaalamaanas of Grahas commencing from Surya. These are also the 'Rasaas' or tastes of the Grahas viz. Katu /Mircha (Surya); Lavana (Salt) (Chandra), Tikta or bitter (Mangal); 'Mishra' or mixed tastes (Budha); 'Mathura' or sweet (Guru); 'Amla' or sour (Shukra) and 'Kashaya' or herbal decoction (Shani). *Swaabhaavika Maitri of Grahas* (Narural Compatibility): To *Surya*, Mitras or important friends are Chandra, Mangal and Guru; Budha is a normal friend but Shukra and Shani are enemies; to *Chandra*, significant friends are Budha and Surya, neutral friends are Mangala, Guru, Shukra and Shani but has no Shatrus at all; *Mangala's* very good friends are Chandra, Surya and Guru, his normal friends are Shukra and Shani and enemy is Budha; to *Budha*, very good friends are Shukra and Surya, normal friends are Mangala, Guru and Shani but Chandra is shatru; to *Guru*, Surya, Mangala and Chandra are very good friends, Shani is a neutral friend but Budha and Shukra are enemies; To *Shukra* good friends are Budha and Shani, neutrals or Mangala and Guru but Surya and Chandra are enemies; *Shani's* very good friends are Shukra and Budha, Guru is neutral tohim but enemies are Surya, Chandra and Mangala.

Mtaantara Maitri of Grahas (Compromised Compatibility):Surya is a friend of Brihaspati in normalcy, so is Chandra with Guru and Budha, Mangal with Shukra and Budha, Budha with all the Grahas excepting Surya, Guru is friendly with all excepting Mangala, Shukra is friendly ordinarily excepting Chandra and Ravi, and Shani is friendly with others excepting Mangala, Chandra and Ravi. *Tatkaalika Maitri among Grahas*: (Temporary Compatibility): Depending on the time/ positioning of Grahas in second and twelfth Houses; or third and eleventh Houses; or fourth and tenth Houses, even natural enemies might become friendly on temporary basis. Suppose Surya is in the First House and Budha, Shukra and Mangal are in second, third and fourth Houses respectively, then Surya would become temporary friends and Chandra, Guru and Shani become Shatrus. Similarly, Chandra becomes friendly with Shani, Guru, Shukra and Mangala if they happen to be in the third, fourth, eleventh and tenth Houses and others viz. Surya and Budha become Shatrus. There would be temporary friendships and enimities among other Grahas as well.

Nakshatra Phala (Star-wise birth results): Readings as per Nakshatra (Star)-wise birth of various human beings were narrated by Sanandana Maharshi to Narada Muni as follows: Those born in *Ashwini* are handsome and fond of wearing ornaments. *Bharani*-born are capable to perform and speak truthfully. *Krittika*-born tends to eatless, steady-minded, and conversational but have soft corner for other women. *Rohini* born are wealthy, *Mrigashitaites* are luxurious; *Ardra*-born violent, stubborn and criminal-minded; *Punarvasu* born are even-minded, and well behaved but suffer bad health; Persons born in *Pushya* Nakshatra are imaginative like Poets and are happy-go-lucky. Those persons who are born in *Aslesha* are rude, obstinate, ungrateful, low-minded and uncouth. *Magha* born are rich, devoted and happy. If born in *Purva Phalguni*, the persons are charitable, adjustable, sociable and conversationalists. Born of *Uttara Phalguni* are wealthy and comfortable. *Hasta* born are shameless, mean-minded and crooks. Persons born in *Chitra* are well dressed, beautiful and charming. *Swati* born are virtuous, moralistic, kind hearted and charitable. *Vishakhaites* are greedy, deceptive, cunning and harsh. Born of *Anuradha*, the persons are fond of travel and non-resident. *Jyeshtha* born are principled and contented. Persons born in *Mula* Nakshatra are wealthy, happy and helpful. If born of *Purvashadha* and *Uttarashadha*, the persons concerned are happy- go- lucky and hearty /disciplined and virtuous respectively. *Shravanites* are rich, happy and famous; while born of *Dhanishta*, the persons concerned are donors, wealthy and courageous. A person born of *Shatabhisha*, the persons win over opponents but are susceptible of bad practices. Born of *Purvabhadra*, the persons concerned are heavily prone to feminine influence and rich; while *Uttarabhadraites* are independent, assertive, speech-makers, attractive and joyful. Finally, those born in *Revati* are energetic, enterprising, rich and pure-hearted.

Meshaadi Chandra Raashi Janma Phala: Those born in *Mesha Raashi* are passionate, enterprising and grateful; *Vrisha Raasi*: Charming, charity-minded and tolerant; *Mithun Raashai*: Comfort-loving and diplomatic; *Karka Raashi*: Controlled by opposite sex and short statured; *Simha Raashi*: Egoistic, enterprising, stable-minded and comfort-oriented; *Kanya Raashi*: Soft-natured, virtuous and well-meaning; *Tula Raashi*: Learned, broad-minded and wealthy; *Vrischika Raashi*: Loka Pujya, unhealthy and injury-prone; *Dhanu Raashi*: Poets, Architects, Artistic and wealthy; *Makara Raashi*: Unenthusiastic to perform, wasteful, vagabond but attractive; *Kumbha Raashi*: Desirous of possessing ‘Para Stree’ and ‘Para Dhan’; and *Meena Raashi*: Artistic, dreamy and easy-loving.

Suryaadi Graha-Raashi- Phala: If Surya is in Mesha Raashi, the ‘Jaataka’ would be famed; in Vrisha Raashi the person would be a woman hater; in Mithuna the person is rich; Karka stands for angry nature;

Siha for ignorance; Kanya for a Poet; Tila for an Artist; Vrishchik for dhanavaan; Dhanu for Loka Puujyata; Makar for a miser; Kumbha for poverty, and Meena is unhappiness. *If Mangal* is in Simha the Jataka is of poverty; in Karka, the person is rich; in Swaraashi ie. Mesha / Vrishchika the Jaataka is Bhramana sheela or fond of travel; in Budha Raashi (Kanya-Mithun), the person is full of gratitude; in Guru (Dhanu-Meena) fame and name; in Shukra (Vrisha-Tula) desire for opposite sex; Makara for good progeny and prosperity; and in Kumbha an unhappy, wicked and illusive nature. *If Budha* is in Surya's Simha Raasi, the native is a woman hater; Chandra Raashi in Karaka, the person would be a disliker of relatives; in Mangala raashi (Mesha Vrishchika) suffers poverty ; in Budha raashi (Mithun -Kanya), the person becomes intelligent and rich; the native in Guru Raashi (Dhanu/Meena) achieves fame; in Shukra Raashi (Vrisha-Tula) the person concerned the native gets rich by wife and children; and in Shani Raashi (Makara -Kumbha) goes in debt. *If Guru* is in Simha, the native becomes Senapati; in Karka becomes rich by wife and children; in Mangal (Mesha-Vrishchik) he/she would be wealthy and forgiving; in Budha (Mithuna-Kanya) the native would be wealthy by 'astraas' etc. ; in Own Raashi (Dhanu-Meena), becomes District-Head; in Shukra's Raashi (Vrisha-Tula) the native becomes rich and happy; and in Shani (Makar-Kumbha), the person becomes the Poor and in Kumbha rich. *If Shukra* is in Simha attains prosperity by wife; in Karka becomes arrogant and unhappy; in Mangal (Mesha-Vrishchik) receives hatred from relations; in Budha (Mithun-Karka) becomes rich and sinless; in Guru (Dhanu-Meena) becomes scholarly; and in own (Vrisha- Tula) becomes rich and forgiving; and finally in Shani (Makara-Kumbha) gets disgraced by woman or opposite sex. *If Shani* is in Simha, the native becomes poor because of children and lack of money; in Mangal (Mesha-Vrishchika), the native becomes friendless and poor; in Budha (Mithun-Kanya) the person turns out to be a Pradhaan Rakshak /Chief of Security; in Guru Raashi (Dhanu-Meena) the person becomes rich and happy due to life-partner and offspring; in Shukra (Vrisha-Tula) becomes a King and finally in the own Raashi (Makara-Kumbha), the native would be the Territorial Head.

Graha Drishti on Chandra: Maharshi Sanandana further explained to Narada Muni the 'drishti phal' or the visionary outcome of 'Nava Grahas' on Chandra positioned in various 'Raashis'; for instance, the drishti of Grahas stationed in Mesha Stitha Chandra results in varying results like Mangala drishti yields 'Bhupa'(King); Budha drishti gives 'Jna' or Pandita, Guru's drishti gives 'Guni'; Shukra drishti provides 'Chora Swabhava' or the characteristic of a thief and Shani's drishti creates 'Aswa' or poverty. On Vrishascha Chandra, the Graha drishti yields Nirdhana from Mangala, Chora Swabhava from Budha, and Raja Swabhava from Guru, 'Pandita' Swabhava from Shukra; and Preshya / Bhritya Swabhava or of a servant from Shani. (Surya drishti is 'anukta' or unknown and may be considered as the drishti of Shani). The 'drishti phalas' are to be reckoned accordingly as per the above illustrations. Similarly, the 'drishti' of various Grahas on Chandra in terms of 'Navaamsha' and the resultant 'Phalas' might also be identified.

Grahanas or Eclipses-Dharma Sindhu and Narada Purana: *Grahana Nirnaya:* As long as one could vision Chandra and Surya Grahanaas (Eclipses), one would reckon as the Punya Kaala or the auspicious time. Even if the Grahana were not visible due to the obstruction of clouds or so, even then on the basis of the information available as per the calculation of 'Shastraas' about the 'Sparsha' (beginning) and Moksha (end), one should observe the required 'Snaana-Daanaas'. Surya Grahana on Sundays and Chandra Grahana on Mondays are called 'Chudaamani' and 'Daanaadi Karyaas' bestow endless Punya. One should take bath for 'Baahyaantara Shuchi' or external and internal cleanliness as soon as the Grahana Sparsha or the First Touch; during the course of the Grahana, one should perform Homa-Devarchana-and Shraaddha. When Grahana is receding, then Daanaas are required to be executed and at the time of

Mksha, one should take bath once again; the bath at the ‘Sparsha Kaala’ and Moksha Kaala are of distinct waters; the Mukti Snaana is defined as follows: *Sheetamushnodakaat punyamapaarakyam parodakaat, Bhumishthamudhrataa punyam tata prasravanodakam/ Tatopisaara sampunyam tatah punyam Nadi jalam, Tatastirthanadi Gangaa Punyaa punyastombhudhi/* (Cold water bath is more propitious than with hot water; better bathe with one’s own water; fresh water from the depths of Bhumi is better from well water exposed and stored; water from a flowing water is better than in a waterbody; Tirtha water like Ganga is better than that of a from a river; and bathing in Samudra water is by far better than even a river like Ganges!). Grahana Snaana should be with the same clothing as during the Grahana and then only the bath would be stated as Mukti Snaana; that bath need not be by reciting Mantras. ‘Suvasini Strees’ or house wives who have their husbands alive could have neck-deep bath but those women who like to be puer to take head- bath do have the option to do so. Those women who are in the menstrual stage should keep her utensils seperated and should not squeeze her wet clothes after the bath. Fasting three days before or atleast one day before would bestow ‘Maha Phala’ but those Grihastis with sons and daughters need to take up the fast. But they should perform Deva-Pitru Tarpana. Persons of all the ‘Chatur Varnaas’ should wet the clothes after an Eclipse as they would be subject to the regulations of ‘jaataadi sutaka’ or ‘Ashuchi’ / impurity of births and deaths as they would have been deemed as having visioned the Rahu Graha: *Sarveshaametavarnaanaam sutakam Rahu Darshaney*. During the ‘Grahana Kaala’, Go-Bhu-Hiranyaadi Daanaas would accord far-reaching benefits. It is stated: *Sarvam Gangaa samam toyam, Sarvey Vyaasa samaah Dwijaah, Sarvam Bhumi samam daanam grahaney Chandra Suryayoh/* (On occasions like Lunar or Solar Eclipses, all kinds of waters are like Ganga water; all Brahmanas are like Vyasaacharya; and all kinds of charity are as good as Bhu daana). Describing the effectiveness of Daana, it is stated: *Samanu -braahmaney daanam dwigunam Braahmanbruvey, Shrotriye shata saahasram paatreychaanantyamashnutey/* (Offering greetings / namaskaaraas to a Brahmana by birth might be misplaced but providing charity to a ‘Dwija’ or twice-born who has the qualification of Samskaaraas like Upanayana or thread marriage and Gayatri Mantra secures better Punya; a Brahmana who has the Samskaaras but devoid of Vedaadhyayana is called a Brahmanabruva but still charity to him would be worthy of hundred times more; charity to a well read Brahmana ‘Srotriya’ or he who follows the Brahmana Dharmas in full spirit and practice would fetch Ananta Punya). Grahana Shraadh should be done with suitable Dakshina and possibly with Ghrita yukta bhojana followed by Mantra Punascharana; the relevant Mantra states: *Chandra Suryoparaagey cha snaatwaa purvamuposhitah, Sparshaadi Moksha paryantam Japenmantram samaahitah, Japaadashaam shato homastathatha homaaccha tappanam, Homaashaktou japamkuryaatdhoma sankhyaa chaturgunam/* (One should discard bhojana well before the Grahana , take bath at the ‘Sparsha’ or touch of the Grahana and its ‘Moksha’ or termination and perform ‘Japa’ althrough the Grahana Kaala. Out of the ‘Japa Sankhya’ (number) so performed, one tenth of the Sankhya should be the homa sankhya and one-tenth of the homa sankhya should be the Tarpana sankhya. In case, one cannot perform Homa and Tarpana, the Japa sankhya may be quadrupled. In case tarpana is performed then they should first recite the Mula (Root) Mantra and then recite :*Amukaam Devataam tyarpayaami* and offer palms-full of water and again sprinkle water on one’s head reciting: *Amukaam devataamahabhishinchaami/* before the Tarpana at the rate of one tenth of the tarpana; this would be followed by Brahmana bhojana to the extent of one tenth of the Brahmanas engaged for the bhojana-daana-dakshinas. Thus the entire process of Japa-Homa-Tarpana- Maarjana-Vipra bhojana comprising the five components is called ‘Punascharana’ following Surya / Chandra Grahana Darshana. The Punascharana Mantra vidhana is as follows :- Before Grahana Sparsha, the Karta takes Snaana and Aasana and recites the Mantra :*Amukagotromuka Sharmaaham Raahugrastey Divaakarey Nishaakarey*

vaa Amuka Devataayaa ; Amuka Mantra siddhi Kaamograasaadi mukti paryanta mamuka Mantrasya Japa Rupam purascharanam karishye/ (The Sankalpa states that I-of the gotra-naama solemnly resolve that the entire period during the Touch and Termination of the Solar/ Lunar Eclipse period will observe Mantra-Japa- Purascharana). The Mantra after Grahana Moksha and performing Snaanaadi nitya karmaas would resolve by reciting : *Amuka Mantrasya kritaitadgrahana kaali Kaamukasankhyaaka Japa saangataa siddhyartham taddasaanga homa taddasaanga tarpana taddasaanga maarjana taddasaanga Vipra bhojanaani karishye/* After the Sankalpa, one might perform the seriatum of the Sankalpa failing which the Japaa to the extent of four times of the original Japa sankhya be recited. Those who are unable to perform the Purascharana as above might at least recite Ishta Devata Prayer and Gayatri Japa.

Do's and Dont's at the Grahana Kaala: Sleeping during the time of Eclipse leads to illnesses. Passing urine ends up in poverty and bad luck. Easing the stomach (Stools) leads to the life of 'krimis' in the following birth. 'Maithuna' lands up as a pig in the next birth. Head bath during the Eclipse period leads a person to leprosy and Bhojana in the time paves way to naraka. Eating the remnants of bhojana cooked before or during the Grahana Kaala is prohibited as would lead to stomach and digestive problems and similarly drinking even water would tell upon the system. However, the carry forward storage of curd, milk, butter, ghee, unused oil and such other uncooked stocks might be consumed after the Grahana but should be duly covered by 'Dharbha Khandas' as would be protected by the rays of Sun or Moon in grahana. 'Garbha Strees' women during conception ought to protect themselves from the fall of the rays as there had been several evidences of the babies born thereafter suffering from physical deformities.

Grahana Vedhi Vichara: In the case of Surya Grahana, there would be a Vedha or time difference of four Yaama Kaalaas (each day or night has eight yaamaas or four praharas and each yaama has seven and half ghadis) and in respect of Chandra Grahana the Vedha would be three Yaamaas. Thus, if Surya grahana is in the early morning, then nothing should be consumed for four yaamas before. If the Surya Grahana is scheduled in the second yaama of the day, then any consumption before two yaamas is prohibited. Likewise if Chandra grahana is in the first yaama of a night, then bhojana is to be avoided during the day's last two yaamaas before the eclipse. Exceptions are provided however in respect of children or the Old persons and in their case, bhojana is allowed upto one yaama or 6-8 ghadis therebefore. A capable person who eats during the Vedha kaala should atone by keeping fast for three successive nights . Grahana kaalaa bhojana attracts 'Praajaapatya Kruccha Prayaschitta'. Again, if Surya and Chandra secure redemption only after their normal setting times or at the time of their day or night terminations respectively (Sunset or Moon Set), it is stated that they are in a stage of 'grasta' or dormancy; in that case on is required to take bath and purify to vision the full 'bimba' or globe on the next day and then only take food.

Janma raashi phalas of Grahanas and Daana Vidhis/regulations: The Janma Raashi impact of Grahanas on individuals is as follows:- *Swajanma Raashestruteeya Shashthaikaadasha Dashama Raashisthitam Grahanam Shubhapradam, Dwiteeya Saptama Navama Panchama Sthaaneshu Madhyamam, Janma Chaturthaashthama Dwaadasha Raashi Sthitamanishthapradam/* (Grahanas coinciding with the third, sixth, tenth and eleventh Raashis bestow 'Shubhapradam' or auspiciousness. If the Janma Raashi is in the Second, Seventh, Ninth and Fifth Places then the impact is medium. But if Grahanas fall on the fourth, eighth, and twelfth Raashis, then the effect is 'Anishtha' or bad. [Incidentally, the Raashi positions are as follows: Mesha (Aries), Vrishabha (Taurus), Mithuna (Gemini), Karkataka (Cancer), Simha (Leo), Kanya (Virgo), Tula (Libra), Vrishchika (Scorpio), Dhanush (Saggitarius), Makara (Capricorn), Kumbha

(Aquarius) and Meena (Pisces)]. As the impact of Grahanaas on specified Janma Raashis and and Janma Nakshatras is adverse then Raashi-Graha-Nakshatra ‘Shanti’ (pacification) would correct the possible effects as per the Instructions of Gargaachaarya; if the perscribed Shaanti is not within one’s reach, atleast ‘Bimba Daana’ may be performed. The procedure is to prepare Chandra Bimba (Globe-like Swarupa) or Surya Bimba in Silver as also Naaga Bimbaas in gold and place the two bimbaviz. Chandra or Surya and of Naaga representing Rahu graha in a Copper or Kaasya Paatraas (Vessels) filled with ghee and Tilas or Sesame seeds wrapped in Vastra (Cloth) and Dakshina (fees) and invoke Chandra or Surya as the case may be and Rahu graha stating: *Mama Janma Raashi Janma Nakshatra sthitaamuka grahana suchita sarvaarishtha shaanti purvakamekaadasha sthaana sthita grahana suchita Shubha phala praaptaye bimba daanam karishye/* Thus giving away the Daana with the above‘Sankalpa’to a well-read Brahmana, the following prayer be recited: *Tamomaya Maha Bhima Soma Suryo vimardana, Hema Taara pradaanena mama Shanti Prado bhava/ Vidhun tuda namastubhyam Simhikaanandanaachyuta, Daaney naanena Naagasya rakshamaam vedhajaadbhayaat/* (Andhakaaramaya! Maha Bhayankara! Rahu Deva! You have the ability of beating up even Surya and Chandra! You provide happiness to your mother Simhika Devi; Achyuta or the Undiminishable; as I make this obeisance by offering this Naga Bimba at the time of the Grahana, do relieve me of the Grahana Vedha and provide me security and destroy my fears).This procedure is valid for those affected by those born in the twelfth, eighth and fourth Raashis. Such persons affected by the Grahana should not vision the Chandra or Surya Bimba in any case.

Narada Purana describes as to how Chandra-Surya Grahanaas take place; the Essence of the relevant Chapter on Grahanaas in brief is as follows: Chandra Grahana (Lunar Eclipse) takes place on a Pournami and Surya Grahana (Solar Eclipse) on Amavasya and these are called Parvas. As ‘Grahana’ rotate on their own axis and perform Pradakshina (circumambulation) around Bhumi, that path is known as the ‘Kasksha’or region of that Graha. Prithvi is far away from the Sun path and Chandra is nearer and is in between Surya and Prithvi. In the direction in which Surya travels, the shadow of Prithvi falls in the opposite direction of Surya’s path and the length of the rotating shadow is equal to that distance. As Prithvi is round, the shadow of Chandra is also rounding, moving six ‘Rashis’ away from Surya. Chandra rotatating on its own axis moves along with Surya on the Southern Rekha (Line) and that time is known as Darshanta Kaala ie at the junction of the termination of Amavasya and the beginning of Shukla ratipada; similarly, when Surya reaches six Rashis ahead that time is Pournima. Thus Surya is shadowed by Chandra and Chandra is shadowed by the shadow of Prithvi; that is why during Surya Grahana, Surya is known as Chhadya or the shadow maker and Chandra is Chhadak; again, in Chandra Grahana, Chandra is Chhadya, Earth’s shadow or Bhubha is Chhadak or Grahana Karta. The ‘Vilambana’or the delay of time between the ‘Chhadya’and ‘Chhadak’ is known as ‘Chhanna’ or ‘graas’. Thus when Chandra is fully invisible, then the Lunar Eclipse is stated to be complete or ‘Sarvagraas’. If Chandra grahana is a ‘Khanda Grahana’ or a partial eclipse, then Prithvi’s shadow falls on Chandra to that extent. Surya Grahana (Solar Eclipse): When Chandra travels while in rotation between Surya and Prithvi and lies in the Southern direction under the level of Surya, that day when Sun rays fall on the top portion of Chandra, that night is called as Amavasya since Chandra’s lower portion is invisible on Earth. It is on that Amavasya when Chandra comes in between Prithvi and Surya and Surya’s ‘bimba’ disappears at a point of time, that particular Amavasya is stated to the time of Surya Grahana (Solar Eclipse). As in the case of Lunar Eclipse, there might be Sarva graas or Khanda Graas of Solar Eclipse too. On Amavasya, Chandra’s Chhaya falls towards Prithvi and in that Chhaya Bhubhubhagh falls and Surya bimba disappears; the extent of disappearance denotes the full or partial Solar Eclipse. Maharshi Sanandana explained to Narada

uni the methodology of calculating the exact time and duration of the Eclipses as also the general impact on various other Grahas. The belief in Puranas that Rahu was responsible for the Eclipses as he was annoyed at the successful attempts made by Surya and Chandra to dismember him, although succeeded to secure 'Amrit' and as a result accomplished the status of Grahas, was not unfounded; it is believed that Rahu was dismembered from one entity into two as Rahu and Ketu and Lord Brahma set up Rahu in the shadow of Chandra and Ketu in the shadow of Prithvi and appointed them as Grahas (Planets); while Rahu and Ketu were positioned as the shadows nearby to Surya and Chandra respectively and were thus stated to be responsible for the Eclipses.

Padma Purana

Highlights of Surya Vamsha: Sage Kashyap and Devi Aditi gave birth to Vaivaswan and the latter had three wives viz. Sanjna, Raajni and Prabha. Raajni was blessed with Raivat and Prabha with Prabhat. Sanjna the daughter of Vishwakarma begot Vaivaswat Manu as also Yama and Yamuna. Since Sanjna could not bear the heat and illumination of Surya deva (Vaivaswan), she created from her body another woman exactly like her named Devi Chhaya and demanded her to serve her husband and also bring up her children as her own. Chhaya gave birth to Saavarna Manu and in course of time to Shaneswara, besides two daughters Tapati and Vishti. The famed Yama went on tapasya on the banks of the holy Pushkarini and being pleased with the devotion, Lord Brahma conferred the status of Lokapalaka as also the boons of becoming the Ruler of Pitru-loka and the Authority of Deciding Dharma and Adharma in the World. Chhaya Putra Shaneswara also performed Tapasya and got the boon of becoming a Planet. Yamuna and Tapati were converted as Holy Rivers. Vishti had a frightening Form and was in the position of Kala Swarupa. Vaivaswata Manu had ten sons, viz. Ila, Ikshvaku, Kushanaabha, Arishta, Dhruvta, arishyant, Karusha, Mahabali Sharyati, Prushaghna and Naabhaga. By dint of relentless Tapasya, Vaivaswata secured the boon from Brahma of becoming the Supreme Administrator of Prithvi of high virtue and Fortune and thus he became the First Manu Ever! Ila also became ambitious and wandered several places and by mistake entered the 'Sharavana' Garden, little knowing that who ever entered the Sharavana would instantly turn into a woman as per the instructions of Parameswara where Shiva Deva was alone with Devi Parvati. Even outside the Sharavana, Ila as a woman was attracted to Budha, the son of Chandra (Moon). Ila's brother Ikshvaku was worried about the disappearance of Ila and having realised the fact that any male entering the Sharavana would be converted as a female and that Ila also would have been converted like wise. Ikshvaku prayed to Shiva and as directed Ikshvaku announced Ashvamedha Yagna so that Ila as a female could be identified since the brave Ila would be definitely attracted to the Ashvamedha Yagna and the challenge of holding the horse. Indeed the Plan of Ikshvaku worked well and Ila was identified as the 'wife' of Budha, the son of Chandra. The female Ila became a Kimpurush for six months and as a woman for six months as per the boon of Shiva. As a Kimpurush, Ila also known as Sudyumna gave birth to three sons Utkal, Gaya and Haritashwa and they became the Kings of Utkal (Orissa), Gaya, and Haritashwa or Kuru. Ikshvaku became the King of Madhyadesha who begot hundred sons half of whom ruled the northern side of Meru and the others the Southern side. Kakustha was the eldest son of Ikshvaku and in that lineage was born Yuvanashwa and his great grandson was the famed Kunalashwa who killed the notorious demon Dundhumara. It was in this lineage that the illustrious

Mandhata who was the Chakravarti of the Universe. In his lineage were the famous Purukutsa, uchukunda, Harischandra, Dilip, Bhagiratha who brought the Sacred Ganga to Earth, Nabhaga, Ambarisha, Raghu, Dasaratha and the Incarnation of Lord Vishnu, the Epic Hero Shri Rama who killed Ravana and his able brothers Bharata, Lakshmana and Shatrughna; the Surya Vamsha of the clan of Ikshvaku was further extended by Kusha and Lava.

Once Brahma instructed Maharshi Atri to contribute in the task of Creation; to invoke extraordinary Shakti for the purpose of Creation, Atri performed 'Anutar' Tapasya which would have been performed by anyone in the past. From the Maharshi's eyes trickled drops of tears that illuminated the whole World. Those tears got collected in his stomach and were materialised in his Garbha; the Maharshi discarded the Garbha and Brahma gave a unique form of a Youthful Male; He named the Youth as Chandra Deva. Rishis, Devatas, Gandharvas and Apsaras eulogised Chandra as Brahma declared him as the Master of Aushadhis (Medicines) and the Leader of Brahmanas. In course of time, Daksha Prajapati dedicated twenty seven daughters of his as Chandra's wives. Chandra worshipped for long in favour of Shri Narayana and requested him to enable to perform Rajasuya Yagna in Indraloka, that all the Deities should appear in person and accept the 'Yagnabhagas' and that Maha Shiva should please ensure the success of the Function. Shri Narayana accepted the proposal and attended it in person. Bhagavan Srihari himself became the Brahma of the Yagna, Atri attended as the 'Hota', Sage Bhrigu was the 'Adhvaryu' and Brahma the 'Udgaata'. The Yagna was memorably successful and Chandra turned out to be very prosperous and the Chief of Sapta Lokas. Chandra gave birth to Budha and Brahma bestowed a planetary position among the Nava Grahas like Chandra himself. Budha and Ila produced Dharmatma Pururava who performed over hundred Ashwamedha Yagnas and was blessed as Lokeswara and the Conqueror of Sapta Dwipas; he defeated several demons like Keshi and became the Emperor of the Universe. Apsara Urvashi got attracted to him and begot eight sons, viz. Ayu, Dhrudhayu, Vashyayu, Vritthimaan, Vasu, Divijat and Subahu. Ayu's sons were Nahush, Vriddha Sharma, Raji, Dambha and Vipaapma. Nahush had seven sons viz. Yayi, Yayati, Samyati, Udbhava, Para, Viyati and Vidyasaati. Yati took to vanaprastha even early in life. Yayati had two wives viz. Sharmishtha the daughter of Danavaraj Vrishapara and Devayani the daughter of Shukracharya. Devayani begot Yadu and Turvasu, while Sharmishtha had Druyu, Anu and Puru. The bright stars of Yadu Vamsa were Bhagavan Shri Krishna and Balaram who had considerably reduced the heavy weights of evil on Earth and assisted by Pandavas destroyed Kaurava Vamsa whose misfortunes were tied up the the Four Villians of Maha Bharata viz. the notorius Duryodhana, Dussashana, Karna and Shakuni. It was among the descendants of Yayati that the famed Kaartaveeryarjuna the thousand handed, noble and valiant Chakravarti who ruled Sapta Dwipas for eighty five thousand years; the great desciple of Mahatma Dattatreya and an epitome of Dharma; the memorable figure who humbled the Epic Villian Ravana, but finally destroyed by the Vishnu Avatar Parasurama.

In their previous births, Devaki and Vasudeva did relentless Tapasya to beget Lord Vishnu; Devaki was Aditi and Vasudeva was Sage Kashyap. Similarly, Nandagopal was Vasu Drona and Yashoda was Dhara and their Tapasya too bore fruit as they were eye witnesses of Kishana's childhood escapades. Of the sixteen thousand and eight wives of Krishna, the foremost Rukmini gave birth to Pradyumna, Charudeshna, Sucharu, Charubhadra, Charuka and Charuhasa. Satyabhama's sons were Bhanu, Bheemaratha, Kshana, Rohita etc. Jambavati putra was Samba; Mitravandi had three sons; likewise Krishna had thousands of sons! Whoever reads or hears the Legend of Krishna Deva, especially his birth, Leelas and Promotion of Dharma would certainly get rid of sins of the present and the past. *Krishnasya Janmaabhyudayam yah keertiyati nityashaha, Krishnotiva naro nityam Sarva paapaaih pramuchyate/*

Surya Purana

Surya Ratha Varnana: King Shataanika asked Sumantu Muni to describe the details of the chariot of Surya Deva. The same question was also asked by Rudra Bhagavan to Brahma Deva. Brahma replied that the golden chariot had one chakra, three naabhis, one nemi, and had a total area of ten thousand yojanas of width and breadth while Aruna Deva was seated as the charioteer. A set of high speed seven horses of chhanda swarupa named Gayatri, Trishthup, Jagati, Anushthup, Pankti, Brihati, and Ushnik and seven divisions of a 'samvatsara' viz. rithus, months, pakshas, weeks, days, nights, and muhurtas - comprising kshana-akshadanda-nimesha-anukarsha-lava-ishaadanda- are equipped with the wheel whose banner is known as Dharma. There are two divisions of this Kaala chakra or the Time cycle viz. uttarayana and dakshinaayana each with eighty mandalas. Deva Rishis, Gandharvas, Apsaras, Sarpas, Rakshasas and the like travel along with the chariot with their changes on bi monthly basis. Also accompanying the ratha are Dhata, Aryama, Pulastya, Pulaha, Tumburu, Narada, Shankha, Vaasuki, Ritusthala, Punjikasthala, Rathakutsna, Rathouja, Rahshohetu and Prahetu in the Chaitra-Vaishakha months; Mitra, Varuna, Atri, Vashishtha, Takshaka, Ananta, Menaka, Sahajanya, Haaha, Hoohu, Rathasvana, Rathachitra, Vadha and Poursheya during Jyeshtha Ashaadha months; Indra, Vивиawaan, Angeera, Bhrigu, Ilaaparna, Shankha - paala, Pramlocha, Dunduka, Bhanu, Durdura, and Sarpa- Vyaghras during Shravana-Bhadrapada months; Parjanya, Pusha, Bharadwaaja, Goutama, Chitrasena, Suruchi, Vishvaachi, Ghritaachi, Airaavata, Dhananjaya, Senajita, Susena etc in Ashvini and Kartika; Amshubhaga, Kashyapa, Kratu, Mahapadma, Karkotaka, Chitrangada, Urnaayu, Urvashi, Sahajanya, Prasena, Sushena, Nakula and Gaja during Maargasheersha and Pousha; Pusha, Vishnu, Yamadagni, Vishwamitra, Kambala, Ashvatera, Dhritarashtra Sucharcha, Tilottama, Rambha, Ritajit, Satyajit, Brahma and Upeta during Maagha-Phalguna months.

Then Brahma Deva addressing Rudra Deva further said that in order to protect and provide security to Surya Deva, Indra appointed Maathar, Vayu named Naagavaahan, Garuda gave Taakshya, and so on as the security staff. The Security equipment for the personal safety of Surya Kaala Deva provided Dandaayudha, Vasus too powerful ayudhas and Agni, Yama gave Pingala, Varuna gave danda, Kubera paasha hasta, Vishnu and Ashvini Kumars provided Kaala and Upakala, Nara Narayana provided Vaarkshya and Prathana, Vishwadevas provided for Surya's protection for ashtadishas gave kshaara, dwaara, ghishana, krishna, vairaja, shankha paala, parjanya and jaya weapons. Seven Maatrikas appointed seven Marud Devas; Chaturvedas provided Omkara and Vashatkaara; Lord Shiva named Vinayaka and on half of Naaga Devas were appointed Shesha and Vasuki. Thus there is full representation of all Devas to provide personal security to Bhaskara Deva. In the Surya Mandali, Devatas and Rishis were praising the magnificence of Bhaskara, Gandhavas were singing, Apsarasas were dancing along the chariot, Sarpas were decorating the chariot, and six thousand Valakhilya Rishis of very short stature were hanging on the four peripheries of the chariot. Swayambhu Manu was going ahead of the chariot, Bharga on the right side, Kubera on the Southern side, Varuna on the northern side, Yamaraja ahead and Vithihotra behind. Well behind in the background, Prithvi is situated while in the middle portion the Sky. The dazzle of the chariot is golden, the dhwaaja or the banner is of Dharma, the flags are Riddhi and Vriddhis, while the flagpoles are the places of stay of Lakshmi and Parvati. Menaka Parvata is the chhantra danda and himalayas the chhatra rupa, always present with Surya Deva. All these Devatas derive bala-tapa-teja-yoga-tatwa from Surya Deva's radiance and these very Devatas transmit the same to other lokas; in fact

hey spread illumination, rains, strength, and auspiciousness and fight against evil influences, insusecurity, sinful-mindedness all over, especially to humanity. That is the reason why the various celestial and high dharmic swarupas throng around the Eka Chakra for mutual give and take boons. Chandra too tends to hover around Surya Bhagavan since the latter's kiranas get radiated in the Shuka Paksha and offset the loss of chandra's glory in Krishna Paksha. Bhagavan Surya while tasting the 'rasa' or the juices of Prithvi provides 'vrishti'/ rainfall which enables ample food and herbal medicines as that not only provides contentment to humanity but also to Pitru Devatas. Surya Narayana by His own 'eka chakra' enjoys the comfortable seat of his chariot and takes daily 'bhramana' or circumambulation as a joy ride across Prithvi of Sapta Dwipas and Sapta Samudras with neither tiresomeness nor hunger and this routine has been following till Pralaya kaala; with a break for a while He observes the bhramana there fter too. In one human year, Bhaskara Deva is accustomed to render this kind of daily travel three hundred sixty five times in a man-year defying fatigue and boredom. The short statured Baalakhilya Rishis get thoroughly mesmerised with this celestial feat of Bhaskara and wonder how having commenced his daily travel from Samyamini puri at Suryodaya, Sukha naama Nagari my midnight and Vibhaa Naama Puri by Suryaasta. When mid day occurs at Samyamini, Vibha occurs at midnight and Suryasta at Amaravati. This is how, Surya Deva performs a full pradakshina from his rise to fall at the east to the west; in one time unit of muhurta, Surya's 'parinaam' covers thirty percent of bhumi. His chariot's speed per nimesha is 2202 yojanas per nimesha! [yojana 13 km as per Bhagavata Puranas but Surya Siddhanta states 9 km per yojana] Indra worships Surya at the Sunrise, Varuna worships at noon and Soma at midnight. Vishnu-Shiva-Rudra-Brahma- Agni-Vayu-Nirrti-Ishana and so on too worship Bhagavan Surya.

Surya's features as per Rithus or Seasons: Brahma explained further to Rudra Deva that the very root of Devas and Dedvaadhi Devas was the Adi Deva Pratyakshara Bhaskara whose extraordinary radiance was all pervasive. Just two 'aahutis' in favour of Surya would ensure timely rains and the resultant availability of food and life to the public. It is thus Surya who verily the creator and sustainer of the Beings in the Samsaara. Were there no Surya Bhagavan there is to concept of kshana-muhurta-dina-raatri- paksha-maasa-ritu-ayana-varsha-yugaadi kaala -vibhaaga and the affairs of the universe come to a halt. Now the kind of rains take to the features of the respective Seasons too. During the Vasanta Rithu, Surya Deva assumes kapila varna in the rain falls; in the Greshma Ritu His colour changes like the molten gold; in the rainy season the colour transforms to snow white; in Sharad Ritu to paandu varna, Hemanta Ritu of 'taamra' or copper varna and in Shishira Ritu the blood red colour. Signifying the 'ratha yatra' celebrations of specified months, Brahma explained to Rudra that these festivities of music-dance orientation by normal public aim at 'upadrava shanti' of individuals and communities and normally coincide with Saptamis dear to Surya Deva. In fact, Indrotsavas too normally cioncide with those of Suryas too as there would be no thefts, durbhikshas, and natural disorders. On Margaseersha month's Shukla Saptami day, whoever with dedication could provide a ghee bath to Surya would enjoy in agni oka post his death. Similarly offering of sugar mixed chitraanna to Surya on that day then he would attain Brahma loka. On Pousha Maasa Shukla Saptami, tirtha jala abhishekas with appropriate Veda Mantras be performed by invoking the Sacred waters of Tirthas of Prayaga, Pushkara, Kurukshetra, Naimisha, Prayudak, Rudrajata, Shona, Gokarna, Brahmavarta, Kushaavarta, Vilvak, Neela Parvata, Gangasaagara, Kaalapriya, Mitravana, Bhaandiravana, Chakra Tirtha, Rama Tirtha, Ganga, Yamuna, Saraswati, Sindhu, Chandra bhaaga, Narmada, Vipasha, Taapi, Vetravati, Godavari, Payoshni, Krishna, Vena, Shatadru, Pushkarini, Koushiki, Sarayu etc. and Samudras. On these lines, if month long abhishekas or atleast three days-week- paksha be performed to accomplish excellent results. For Maagha Krishna Saptami, a

proper Veda or a platform with bricks be constructed and havan, brahmana bhojana, Veda paatha be performed with nrittha-geeta- vaadya services and ratha yatra be organised as a social event. After observing raatri jaagarana on the following day the ratha yatra samapti be celebrated. This festival would bestow victory of tasks undertaken, health, and all-round fulfillment, besides Surya Loka prapti to the organisers and participants.

Surya Narayana Stotra and Phala: Lord Brahma gave his Upadesha to Yagjnyavalkya Maharshi and th phala in repeatedly reciting the same: *Namah Suryaaya nityaaya Ravaye kaarya Bhaanave, Bhaskaraaya Patangaaya Maartandaya Vivasvate/ Adityaayaadidevaaya namaste Rashmimaaline, Divaakaraaya Deeptaaya Agnaye Mihiraayacha/ Prabhaakaraaya Mitraaya namaste Aditi sambhave, Namogapataye nityam dishaamcha pataye namah/ Namodhaatre Vidhaatrecha Aryamne Varunaayacha, Pushne Bhagaaya Mitraaya Parjanyaayamshave/ Namohemadyute nityam dharmaaya Tapanaayacha, Haraya Haritashwaya Vishvasya Pataye namah/ Vishnave Brahmane NityamTrayambakaaya tathaa namah, namaste Sarvalokeshya namaste Sapta Saptaye/ Ekasmaihi namastubhyam Ekachakrarathaayacha, Jyotishaam pataye nityam Sarvapranaabhritha namah/ Hitaaya Sarvabhutaanaam Shivaayartiharaayacha, Namah Padmaprabodhaay namo Dvadasamurtaye/ Gaadhijaayanamastubhyam namastaaarasutaayacha, Dhishanaayanamonityannamah Krishnanityapada/ Bhimajaaya namastubhyam Pavakayachavainamah, Namostvaditiputraayanamo Lakshmyaaya nityashah/ (Maharshi Yagjnyavalkya! Whoso ever recites the Surya Stotra as above both at Suryodaya and Suryaastama, should fulfill ‘manovanchas’ and bestow Dharma-Artha-Kaama, Arogya, Vijaya and Paapamvimuktata)*

Lord Shri Krishna’s son Samba’s leprosy due to Surya Deva’s curse and recovery: Sumantu Muni while narrating the magnificence of Bhagavan Surya to King Shataanika explained as to how Maharshi Yagjnyavalkya attained Saalokya Mukti due to his Suryaaraadhana. In this Jambu dvipa there are three significant places viz. Indra Vana, Mundaara, and Kaalapriya. River Chandra bhaga flows near Kaalapriya where Sambapura was famed. The renown of this erstwhile capital was due to Lord Krishna’s son Samba who was the king. Samba was born to one of Krishna’s wives Jambavati who was born to Vishnu naama Aditya Shri Krishna, one of Dwaadasha Adityas. But Samba was cursed by Bhagavan Surya with leprosy and subsequently due to sincere ‘Suryaaraadhana’, Sambu was cured. The background of this was interesting. Brahmaarshi Narada used to visit Dwaraka often and each time Pradyumna and other Yadava Kumaras used to prostrate to him with respects but the Rupa Garvi or the arrogant due to his handsome form, Samba never paid respects to Narada. During the conversation with Krishna, Narada mentioned that Samba Kumar was extraordinarily handsome and that Krishna’s several of sixteen thousand queens gae away their hearts to Samba. Sri Krishna replied that indeed he also noticed that fact as women by nature were frail and what could one do after all!. After some time, Narada visited Krishna again when the latter was at ‘vanavihar’ with his young queens. The Nature was very provocative and there were ‘jala kreedas’ by Krishna and wives. Narada then halted at Saamba and informed him that Krishna was calling him. Krishna understood the situation as Samba was greeting Krishna. The intoxicated young wives of Krishna started to stare at Samba and on seeing a youthful one before them could hardly suppress their emotional desire for Samba and their sweat and sperm betrayed their inner yearnings. This situation angered Krishna and gave a ‘shaap’ to the women stating that since their body and heart desired another youth there would never be a place for them in swarga loka! Krishna cursed Samba that since his face and body were too attractive, there fore he would soon be attacked by leprosy! Samba defended his position that he merely heard Narada of his information to meet Krishna and the story of the intoxicated young wives of Krishna had no role in it. Thus his ‘shaap’ was kept in abeyance for the time being as Rukmini,

Satyabhama and Jambavati prevailed on Krishna. This incident was followed later during Vasantotsava. Durvasa Maharshi of Rudra Deva's swarupa halted at Dwaraka the capital of Shri Krishna and of Yadavas. At this time, the playful Samba imitated Durvasa for fun along with several mischievous adava lads as the Maharshi was rather ugly with lean body, improperly dressed and limping. Durvasa became furious and cursed Samba with leprosy. Already the above background was recalled by Krishna but now the outcome was Durvasa Maharshi's curse. As the shameless Samba continued to still heckle Durvasa then the Muni further cursed that the entire Yadu Vamsha too would be destroyed soon! The now repentent Samba meekly approached Krishna and begged him of recovering from this ugly situation some how. Krishna sent Samba to Narada for forgiveness as Samba was obsessed with arrogance and outstanding handsomeness. Narada having taken pity advised to perform 'Suryaaraadhana' and taught the background of Bhagavan Surya and the methodology of worship in some detail as follows: 'Samba! I had travelled all the lokas extensively and reached Surya Loka. I witnessed Devatas, Gandharvas, Nagas, Yakshas, Rakshasaas, and Apsaras in the service of Bhagavan Surya. As Gandharvas were singing celestial songs, Apsaras were dancing away while Yaksha-Rakshasa -Naagas were wearing 'astra-shastras' for security. Rig-Yajur-Sama Vedas were extolling Surya Bhagavan's magnificence. Tri Sandhyas were in readiness with 'vajraayudhas' standing besides Bhagavan Surya. The foremost Sandhya was Raktavarna, the second one of sweta varna like of Chandra, and the third akin to Bhouma/ Angaraka Graha. Aditya-Vasu-Rudra-Maruta-Ashvini kumars- other Devatas perform trikaala puja to Surya Bhagavan while renowned Maharshis render the appropriate mantra stanzas. At prabhata time, Brahma performs detailed puja, Vishnu the chakra puja at madhyaahna, and to the aakaasha swarupa by Rudra Deva. Garuda's elder brother Aruna is Surya's associate cum saarathi. The kaala pramana or the Time Cycle is the nuts and bolts of the machine. The Chhandaswarupa seven horses carry the chariot. The two wives of Surya viz. Raagjini and Nikshubha are seated by Surya's either side as four Devis with lifted hands surround them standing. Pingala the Writer, Kalmas the huge bird, Maathar, Dandanaayaka and such Surya Ganas stand in service ever ready. This kind of pictorial representation is typical of Surya Bhagavan! Therefore Samba! You ought to seek His asylum for relief. Then Samba asked a few innocent yet basic questions for Brahmarshi Narada to reply: Why is Surya Bhagavan is omni-present? How many are his kiranans? How many Forms does He have? Why are his wives named Raagjini and Nikshubha! What are the roles of Pingala Lekhak and Dandanayaka? If these doubts are cleared then by taking refuge unto Him would be meaningful! Narada's replies were crisp and precise. Jagatkaarana Surya Bhagavan stated as 'avyakta' though 'pratyaksha' or Undefinable though Readily Seen, 'Pradhana' or the Primary, and the Prakriti or the very Nature. He is devoid of smell, sound, touch, and distinct colour besides anaadyanta or neither of beginning nor termination; aja or unborn, sukshma or minute, anaakara or formless and avigjneya or unfathomable. He assumes the form of Chaturmukha Brahma at the time of Srishti, Vishnu at the time of Sthiti or Sustenance, and Kaala Rupa at the time of Pralaya or the termination of the Universe. He assumes thus the Swarupas of Hiranyagarbha and Prajapati. Jala or water is called 'Naara' and He who resides on water is Naara-aayana or Narayana Himself as the Samudra Rupa. At Pralaya, He assumes the role of Parameshwara or the Total Annihilator.

Thousands of yugas ago, as Brahma was fresh early in a morning desirous of taking up the task of Srishti, he assumed the form of a 'Varaha' and pulled up the drowned Earth from deep water and slush and created having taken his original form of Brahma and created Bhrigu, Angira, Atri, Pulastya, Pulaha, Ritu, Marichi, Daksha, Vasishtha, and Pracheta known as Brahma anasa Putras. Marichi's putra was Kashyapa, Daksha's daughter was Aditi married to Kashyapa, and Aditi manifested a huge egg out of

which was born the Dwadashatmaka Bhagavan Surya. The Surya Mandala is of nine thousand yojanas of length and twenty thousand yojanas of circumference and the Mandala kiranas are all over the total area as the chief of that globe is seated in the central position. His thousands of rays attract and illuminate oceans, rivers, and various water bodies and hence termed as 'Sahasraseersha Purusha'. Surya's radiant energy gets attracted by Agni after 'Surya- asthama'. Surya Kiranas are termed by several names such as gou, rashmi, gabhasti, abhishu, ustravasu, marichi, naadi, deedhiti, mayukha, bhanu, karapaada and so on. Of these thousand and odd kiranas, four hundred ones are termed chandana being of sweta or white colour; three hundred rays are termed Chandra of yellow colour; the rest of the rays are of prachanda or severe heat called vrishti kiranas. In Varsha and Sharad seasons are of chandan type, Hemant and Shishir seasons the rains are icy; the rest Vasanta-Greeshma are heated up rains. Suryanarayana provides oushadhis which yield strength, svadha and and amrit. This Dwadashatma and Kaala Swarupa radiates tri-lokas and is of trimurtis as also of Rik-Yajur-Saama forms. In the mornings He is commended in Rig Veda, at noons in Yajur Veda, and at the evenings in Saama Veda. Brahma, Vishnu and Shiva perform regular worship to Bhaskara. As Vaayu is omni-present, Surya too is sarva vyaapaka. Three hundred kiranas illuminate Bhu Loka, and three hundreds each the antariksha and dyuloka. Chandra, Grahas and Nakshatras besides the Taraaganas are all brightened ony by Surya Bhagavan. Of the thousand kiranas of His seven are most significant viz. Sushmana, Hariksha, Vishwakarma, Surya, Vishnu, Sama and Sarva bandhu. This entire universe is of the unique form of Surya. Each and every 'aahuti' or offering has to necessarily reach Him foremost. From these aahutis only that rainfalls are originated, and thus the resultant food supplies and therefrom the administration of the Public. Meditators are blessed with meditation as dhyaana is the route to moksha. The time cycle comprising kshana- muhurta-dina-raatri-paksha-maasa-ritu-ayana-samvatsara-yuga-kalpa is just not possible without Surya! Kaala niyama or the regulation of time, decides on agnihotraadi karmaa, rituvibhagas / divisions of Seasons, and so on are dependent on Surya too. His twelve significant names are Aditya, Savita, Surya, Mihira, Arka, Prataapa, Martanda, Bhaskara, Bhana, Chitrabhanu, Divakara and Ravi. The Dwadasha Suryas are named: Vishnu, Dhaata, Bhaga, Pusha, Mitra, Indra, Varuna, Aryama, Viwasvaan, Amshumaan, Twashta and Parjanya. Vishnu Swarupa annihilates daityas, Dhata like Prajapati is engaged in Srishti, Bhaga administers rithvi and enforces Prithvi Dharmas, Pusha being situated amidst Mantras performas Praja poshana, Mitra performs 'Vaayu bhakshana' only and fulfills all human desires ; Indra is the destroyer of daitya-daanavas, Varuna is the 'Jagat jeevana daata' and administers 'Samudras' staying at Mitrapada; Aryama stays in villages, townships and cities being the samrakshaka of prajas; Vivaswan situated in Agni and performs jagat rakshana; Amshuman is the protector of praja in extreme cold weather; Twashta protects crops, vanspatis and oushadhis; and Parjanya rains amrita all over. He is illuminated in Chaitra Month as Vishnu, and as Aryama in Vaishakha, Vivaswan in Jyeshtha, Amsumaan in Ashadha, Parjanya in Shravana, Varuna in Bhadrapada, Indra in Ashviyuja, Dhata in Kartika, Mitra in Margasheersha, Pusha in Pushya, Bhaga in Maagha and Twashta in Phalguna respectively. Surya's radiation is with twelve hundred rays from Vishnu and Aditya; Aryama and Varuna with thirteen hundred kiranas, Vivaswan and Parjanya with 1400 rays, Amshuman with 500 rays, Indra 1200 rays, Dhata 1100 kiranas, Mitra and Bhaga 500 rays, Indra 1200 rays, and Dhata 1100 kiranas. In Uttaraayan Kaala, Surya kiranas increase their radiation while in Dakshinaayana these do decrease. Bhagavan Surya spread wide in all the Panch Bhutas of Prithivi, Aapas, Tejas, Vaayu, and Akaasha, destroying diseases, sins, and all kind of difficulties. Samba! 'Suryaaraadhana' with faith and dedication would most certainly cure your leprosy and you should get back your original Swarupa with added shine!

Narada then explained about Raagjni and Nikshubha, Dandi and Pingala: Raagjni is the name of duloka / antariksha and Nikshubha is the name of Prithvi both being Surya's wives. On Shravana Krishna Saptami, Surya Bhagavan stays with Raagjni and on Maagha Krishna Saptami with Nikshubha, Bhagavan Surya spends time with these wives. The 'garbha' of Raagjni begets water and that of Nikshubha the entire 'sasya' or agricultural produce and as a result water sustains the universe as Devas are happy with swahaakaras and Pitru Devas with swadhaakaras, while food sustains those of Prithvi and on seeing plentiful crops on earth, Brahmanas jump with joy and perform several 'havans'. Thus there prevails contentment in all the three lokas. Now, Brahma Deva's son was Parichi, Parichi's son was Kashyap, Kashyap Kashyap Kashyap had two sons Hiranyaksha and Hiranashipu; the latter had Prahlada as his son; and Prahlada got Virochana as his son. Virochana had a sister who married Vishwakarma whose daughter was Sangjna. Sangjna's shadow is Chhaya. Parichi had a daughter named Surupa who married Angira Rishi and they had Brihaspati in their union. Brihaspati's sister was Brahmavadini who wedded the Ashtavasu and begot Vishwakarma the Deva Shilpi. Vishwakarma the Shilpi's daughter was Sangjna whose celestial name is Raagjni also called Surenu in dyuloka. Sangjna's shadow is Chhaya also called Nikshubha. Sangjna is not only pretty but a Pativrata too; she gave birth to Manu and Yama. But she was unable to approach the ever fiery form of Surya and after retaining her shadow left to her father Vishvakarma's home to stay there for very thousand and odd years, despite the father advising her to return to her husband's home as soon as possible. As the father pressurised her, she left for Utrara Kuru pradesha in the form of a horse. Chhaya Devi and Surya Deva gave birth to two sons named Shritashrava and Shrutakarma, besides a daughter named Tapati. Shritashrava's son was Saavarni Manu and Shanaishwara was the son of Shritakarma. Just as Sangjna Devi was too affectionate with her children, Chhaya Devi was not so. Chhaya had normal relation with Sangjna's elder son Manu, but had difference of opinion with Yama. As Chhaya bothered Yama too much, then the latter desired to lift her physically and held her upside down and in the process touched her feet. Chhaya then gave a 'shaap' or curse that Yama's feet be twisted and disfigured. In this physical altercation, Surya appeared and said that every 'shaap' could be negated but not that of a mother and suggested that the only way could be to the flesh of Yama's feet be kept on 'krimis' or vicious worms so that the flesh of the feet be eaten and got disappeared and the fleshless feet be retained. This way out would save Yama's feet and Chhaya Devi's curse be carried out too. Soon after this shaap incident, Vishvakarma the father of Sangjna approached Surya Deva and informed him that his daughter Sangjna was in the form of a horse in Shaaka dwipa, and made Surya to assume the form of a male horse at where Sangjna was grazing. Then Surya in the form of a male horse approached Sangjna in the form of a female horse and tried to mate. Sangjna struggled in the act of mating as she was of the feeling that Surya was a 'para purusha'; in the process of the struggle Surya's virility entered Sangjna's nose and she gave birth to two sons viz. Ashvini Kumars the celestial physicians, named Naasatya and Dasna. After Surya Deva revealed his identity, then the two horses mated again and Revant was born with similar radiance like that of the father. After this incident, Surya instructed his staff members Dandanaayaka and Pingala to bring before him Revant but as the latter was too mighty and luminous they could not control but by a subterfuge sought to maneuver and bring him before Surya. Thus the present Manu is Vaivasva-Yama-Yamuna-Saavarni-Shanaishchara-Tapat-Ashvini Kumars and Revanta are the progeny of Surya Bhagavan. Thus Sangjna is Raagjni and Chhaya is Nikshubha or 'Peeda Rahita' or Free from Physical Ailments. Yama is Dharma Raja the Lokpala and Pitrugana Swami- the current Manu is of Vishnu Swarupa-Yama's sister is Yamuna-Saavarni strengthens Meru Parvata-Savani brother is Shanaishchara Graha-Tapati (River flowing from Vindhya mountains to westward touching Yamuna and Ganga, merging into the Western Ocean) is Shani's sister-Ashvini

Kumars the Physicians and Revant the Swami of horses whose worship provides physical fitness and horse-like brain power.

As Narada explained the details as Samba desired to know as also about the magnificence of Surya Bhagavan and of his healing capability, Samba re-approached Lord Krishna. On the latter's instruction, Samba reached the famed Surya Kshetra named Mitra Vana on the banks of River Chandrabhaga and assuming upavaasa vrata got initiated with 'Suryaaraadhana'. As in course of time, Samba's body became just as a skeleton, one day of total desperation he cried in great anguish and made the following stotra:

*Yadenmandalam Shuklam divyam cha ajaramavyayam, yuktam manojavairashvairitair barahma
vaadibhih/ Adishasha hi bhutaanaaditya iti sanjgnitah, trailokachakshureshetra paramatmaa Prajapatih/
Ya esha mandale hyaasmin purusho deepyate mahaan, esha vishnurachinnityaatmaa Brahmachaiva
pitaamatah/ Rudro Mahendro Varuna Aakaashah prithvi jalam, Vaayuh Shashaankah Parjanya
Dhanaadhayaksho Vibhaavasuh/ Ya esha mandale hyaasmin Purusho vai prakaashate, sahasra rashmih
Suryeyam dwaadashaatmaa Divaakarah/ Ya esha mandale hyaasmin Purusho deeptaye mahaan, esha
saakshaanmahaadevovritta kumbhanibhah shubhah/ Kaalo hyesha mahaayogi nirodhotpatti lakshanah,
ya esha mandale hyaansminstejobhih puurayanmaheem/ Bhaasate hyaavavicchhinno dhataa hyumrita
lakshanah/ Naatah parataram kinchit tejasaa vidyate kvachit/ Pushnaati sarvabhutaani esha eva sudhaa-
mritaih, antyajaamaan mlecca jaateeyaamstiryag yoni gataanapi/ Kaarunyaat sarva bhutaani paasi
deva vibhaavaso, shvittri kushthyandha badhiraan jadaan pangulakaamstathaa/ Prapannavatsalo Devo
neerujah kurushe bhavaan, dadru mandalamagnimscha nirdhanaan purushaamstathaa/ Praktyaksha
Darshi twam Deva samuddharasi leelayaa, kaa me shaktistava stotumaatroham roga peeditah, stutayate
twam sadaa deva Brahmavishnushivaadbhih, Mahendra siddha gandharvairapsarobhih saguhyakaih/
Stutibhih kim pavitraabhihranyabhirvaa Maheshwara, tasyate Rigyajuh saamnaam tritayah mandale
sthitam/ Dhaaninaam twam param dhyaanam mokshadwaaramcha mokshinaam, ananta tejaisaak -
shobhya achintyaavyataka nishkala/ Yanmayaa vyaahatam kinchit stotresmin jagatah pathe, ati
bhavitwancha vigjnaaya tatsarvam kshantumarhasi/As Samba's stuti was heard Surya Deva was pleased
and gave his 'pratyaksha darshana' and cured Samba's leprosy and assured that He would often be
visualised in his dreams and desired a Surya Pratima be installed on the banks of River
Chandrabhaga. Whoso ever reads or hears with 'shradha' and would be healthy and wealthy.*

Shiva Ganaadhipati Thandi's brahmahatya, Suryaaraadhana, Brahmopadesh: An illustrious personality of the stature of Shiva Ganaadhipa named Thandi performed earnest 'Surya Aradhana' with a double wish of the top category blemish of committing brahma-hatya, and another which is of far more significance of 'Surya Loka Saadhana'. After a long time of sincere and dedicated 'Suryaaraadhana', Bhaskara Deva appeared and forgave Thandi's sin of brahma hatya nodoubt but, Surya Deva dissuaded the far impractical wish of accomplishing eternal bliss as it involved an impractical boon of individual sacrifices, equanimity of mind and an impossible task of controlling Panchendriyas viz. pancha jnanendriyas and pancha karmendriyas and the ever recalcitrant mind. He advised that Suryaaraadhana be practised with relentless 'upacharas' or services with single minded dedication and total surrender to him by worshipping-thinking-describing- praising- singing- and so on In any case, Thandi was directed to approach Brahma Deva for his 'upadesha' of the practical methodology of such surrender to Bhagavan Bhaskara. Thandi then visited Brahma Loka and called on Him and asked as to what should a human being do to attain such perfection as would worship Surya Deva methodically: the reply was: never hurt another Being- be it a co-human or animal or bird, tree, stone, or any material in Srishti- by way of manasa-vaacha-karmana or by thought, talk, and action. This quality is not attainable by Yagnas or

Sacrifices nor severe Tapas. Then nishkaama bhakti r true and heart-felt worship be executed without desiring returns, besides construction of Surya Temples to propagata these principles of Suryaradhana with gandha-pushpa-dhupa-vastra-aabhushana -snaanas of jala,dadhi, phala rasa-ghrita adi and naivedyas, besides geeta-vaadya-nritya-stuti-Brahmana bhojana and homa kriyas and ‘upavasaas’ and ratri jagaranas

Bhaskara the ‘sarva tithi-nakshatra Swami’: Sumantu Muni explained to King Shataanika that as Brahma asked Vishnu, the latter smiled to Brahma and said that Surya Deva was the Parama Swami of Tithi-Nakshatras, besides of Chandra too, but Bhaskara only retained Saptami for his own worship but appointed of per the distribution to other Devas. Accordingly Brahma explained that in Shukla Paksha, the Pratipaada or Prathama was allotted to Agni-Dwiteeya to Brahma, Triteeya to Kubera the Yaksha Raja, Chaturthi to Ganesha, Panchami to Naaga Raja Shashthi to Kartikeya, Saptami allotted to himself / Surya Bhagavan, Ashtami to Rudra, Navami to Devi Durga, Dashami to Yama Raja, Ekadashi to Vishwadevas, Dwadashi to Vishnu, Trayodashi to Kama Deva, Chaturdashi to Shiva, Purnima to Chandra and Amavashya to Pitru Devatas. Now, in the Krishna Paksha when Chandra Deva too gains significance as he assumes the growth pattern day by day and is thus the co-Lord beside Surya Bhagavan. On pratipada of Krishna paksha the Swami is Agni and ghrita-anna be offered to have dhanadhanya bestowed. On Dwiteeya, Brahma Deva’s worship by way of brahmachaari-bhojana for vidya prapti. On triteeya, Kubera pujana for ‘dhana laabha’; on Chaturthi, Ganesha Puja for ‘nirvighnata’ and ‘vidya prapti’; on Panchami especially by women for Naaga Puja for ‘bhaya naashana, putraprapti, dhana prapti’; on Shashthi Kartikeyaarchana bestows buddhi, rupa, aayu, keerti; on Saptami of course the worship of Surya Deva is extremely effective for ‘manovaancca phala’; on Ashtami, Rudra Rupa Shiva pujana to gain ‘Lakshmi kataaksha- jnaana prapti and janma-marana bhaya naashana’ on Navami; Bhagavati worship assures victory as for ‘sarva karya siddhi’, mano-deha and maha bala; on Dashami, worship of Yama Dharma Raja roots out ‘apamrityu dosha, naraka bhaya and rogabhaya’; on Ekaadashi be performed Vishva Deva worship to provide excellent progeny, dhana-dhanya- pashu prapti; on dwadashi Brahma worship for victory, name and fame; on trayodashi kamadeva archana for physical charm and health; on chaturdashi Shiva Puja for over all auspiciousness and satputra and Aishwarya prapti; and on Pourmami again Chandra puja for kaama prapti and all-round fulfilment. On Amavasya, the progeny of Pitru Devatas are expected to perform Pitru Tarpana and Pinda Pradana, besides upavasa-japa-havanaadis for ‘iha loka tripti’ and ‘uttama loka prapti’.

As regards Nakshatras, Bhagavan Surya deputises Chandra and whenever Chandra is in a specified Nakshatra, then worship to specified Devas be performed viz. Ashvini to Ashwini kumars for longevity; Bharani to Yama Deva to save ‘apamrityu’ or premature death; Kritthika to Agni for prosperity; Rohini to Prajapati for santaana and pashu vriddhi; Margashira to Chandra for wealth and health; Ardra to Shiva for victory and fame; Punarvasu to Aditi Devi for raksha; Pushya to Brihaspati for dhana and santaana; Aslesha to Naga Devas to destroy fear and freedom o difficulties; Magha to Pitru ganas with havya-kavya; UttaraPhalguni to Kanya Aryama for excellent life partner; Hasta to Surya Deva himself for any thing and every thing; Chitra nakshatra to worship Twashta for Rajya Phala; Swati to Vayu Deva for opulence; Vishakha to Indra and Agni for dhana-dhaanya- tejas; Anuradha to Mitra for endearing each and everybody; Jyeshtha to Indra for uttama guna; Mula to Pitra and Nirruti for peace of mind and body resistance; Purvaashadha to Vishva devas for achieving fulfillment of wishes; Shrivana to Devi Lakshmi for victory and fame besides opulence; Dhanishtha to Vasu Devas for ‘bhaya nivritti’; Shatabhisha to Varuna for excellent health and longevity; Purvabhadra to Ajaikapaada Rudra for mukti for sure; Uttarabhadra to Ahirbudhnya Rudra for peace and balance of mind; and Revati to Pusha for pushti-shanti-

dhriti-sampatti and santati. Thus Bhagavan Bhaskara is the one to revolve the Kaala chakra since Nakshatras- Chandra-Tithis- and in fact the Universe is within his regulation and is indeed highly worthy of offering yagnas, pujanas, Prostrations, Susrushas or services, Upavasas, brahmana bhojanas and sarva vidha araadhnas or worships be aimed at Him and Him alone!

Varaha Purana

The unparalleled and ageless Jnana Shakti of the Supreme Energy is but a token sign on the Sky in the form of Surya's everlasting luminosity and heat, constantly reminding human beings of the wonder of Creation. The unique radiance of Surya on the Sky providing fleeting glimpses of 'Mahan Atma' is named **Ravi**. Surya is also called **Bhaskar** or **Prabhakar**. As he is visible during daytime, Surya is called **Diwakar**. Since He is the known Deity from the beginning, one calls Him **Aditya**.

Although the presence of Surya was a matter of immense happiness initially, Devas started to feel the excessive illumination and heat and as such prayed to Him to tone down these to bearable levels; They said that He was too sizzling and literally burning Devalokas; the glow emerging from the Chariot is too dazzling to look at; that He was always invited to share the oblations of Ghee (Classified butter) in Yagnas and they were grateful to do so; but He must become far less blistering and radiant to limits of tolerance and that they would sincerely beseech Him to do so. Sun God responded to the requests of Devas and since that day of 'Saptami' became visible at Prithvi also initially. Those human beings on Earth sincerely worship Surya Deva along with recitation of 'Aditya Hridayam' on this day would certainly have their desires fulfilled.

Vishnu Purana

Surya Deva: Surya Deva's chariot occupies an area of nine thousand yojanas and twice is the area of its 'Ishaa Danda' or the area between the 'Juuva' or Yugaartha and the 'Ratha'. The chariot is drawn by Seven Chhandas or Horses viz. Gayatri, Brihati, Ushnik, Jagati, Trishthup, Anushthup and Pankti. Actually, *Suryodaya and Suryastaya are mere concepts since he is constant and stable;* counting from the East of Manasottrara Mountain, the Kaala- Chakramoes on Eastward to Indra, Southward to Yamaloka, west ward to Varuna loka and northward to Chandraloka and the Head quarters of Indra, Yama, Varuna and Chandra respectively are Vasvoukasaara, Samyamani, Sukhaa and Vibhavari. In otherwords, along with Jyotish Chakra, Bhagavan Bhanu is seen rushing Southward. By mid day, he is fully visible at Indraloka followed by the other lokas prescribed viz. Yama-Varuna and Chandra and by the next morning again repeats its course. *Udayaastamaney chaiva Sarvakaalam tu Sammukhey, Vidishaasu twashyhasu tathaa Brahman dishaasucha/ Yairyatra drushyatey Bhaaswaansa teshamudayah smrutah, Tirobhavam chayatraiti tatraivaastamanam Raveyh/* (Sunrise and Sunset thus occur at the same position, since persons at the various Dishas-Vidishaas or Directions-Sub Directions witness the constant Surya Deva as they move and vision morning- mid day-evening-night and again morning and so on in the reverse movement!). Hence Sun Rise and Sunset are regulated to East and West; actually the manner in which Sun shines in the East, he also shines in the reverse; he is stated to stay put at Brahma Sabha and in the

process of revolution of Kala Chakra, Dishas and Vidishas get lit or get dark and the lightened portion of the Universe become the day and the darkened areas get the night positions. *Kudaala chakra paryanto bhramannasha Divaakarah, Karostahastathaa raatrim vimunmodineem Dwija/* (Hey Dwija! Just as a potter rotates a wheel, Sun and Earth witness parts of day and nights). From the time of Chakra's start of the revolution from the lowest point of the wheel towards the North is called Uttarayana and Surya is stated to be visible in Makara Raashi, followed by Kumbha Raashi and further on to Meena Raashi. As the three Raashis are over, the duration of day and night become equivalent or in other words, Sun passes through Bhu-Madhy Rekha. Thereafter, the duration of day time starts increasing and that of nights dwindling. Subsequently, Mesha, Vrisha and Mithuna Raashis pass over; at the end of Mithuna Raashi as Karka Raashi is entered into then Surya's direction changes from North to the Southern Direction and that phase is called Dakshinaayana. Just as a person tends to speed up descent from the top to the bottom, the speed of Kala Chakra gets picked up by the velocity of Vayu /wind and thus the duration of time quickens; during Dakshinaayana, the day time is stated to take thirteen and half revolutions of Nakshtras around Surya which is normally performed within twelve Muhurtas(thirty muhurtas make a day-night); but during the night time, the speed slows down and takes eighteen Muhurtas. During Uttarayana, Surya's speed quickens in the nights and slows down during the days and vice versa. Another conclusion is that during the Sandhya timings viz. Vyushti / Prabhat of day -breaks and Usha or night falls, the Vyushti time is of Brahma Swarupa Omkara and Gayatri and who ever worships Gayatri at that time with 'jala' would destroy the Rakshasaas; if they further recite the Mantra viz. *Suryo Jyotih* as the first Aahuti of Agnihotra they would be awakening and enlightening Surya Deva; thereafter: *Omkaaro Bhagavan Vishnustridhaamaa vachasaam patih, Tadyucchaaranatastey tu yaanti Raakshasaah/ Vaishavomshah Parah Suryo yontarjyotirasaplavam, Abhidhaayaka Omkaarastasya tatprerakah parah/ Tena Sampreritam Jyotiromkaaranaatha deeptimat, Dahatya sesha Rakshaamsi Mandehaa-khyaanyadhaani vai/ Tasmaannollinghanam Kaaryam Sandhyopaasana karmanah, Sa hanti Suryam Sandhyaayaa nopaastim kurtutey tu yah/*

/(The mere recitation of Omkaara Vishwam-Tejo Prajna Rupam-Tridhama Yuktam-Vishnum-Vedaadhipatim would destroy Raakshasaas. The Inner Radiance of Nirvikara Vishnu is Surya: Omkara is his Vaachaka and is the instant prompter of terminating Rakshasaas. Prompted by the Omkara, that Jyoti called Vishnu gets into full action in blistering Mandeacalled Rakshasaas; that is the reason why the Sandhyopaasana Karma should never ever be neglected!)

Sishumara Chakra / Jyotisha Chakra : On the Sky, one could find a dolphin like formation of a Starry Design at the tail of which is Dhruva, who rotates on its own axis and also induces the rotation around Chandra, Surya, other Planets as also Nakshatras as well; in fact, all the Planets and Stars get hooked to Dhruva by the force of Vayu. Sishumara is the hinge of Sarveshwara Narayana tied on to Dhruva and further clutched to Surya. Sishumara is coiled with its head down, Ashvini Kumars at its feet,; Varuna and Aryama are at thighs, Mitra at the anus; Agni, Mahendra, Kashyapa and Dhruva at its tail; on the top of the tail is Prajapati, Sapta Rishis at the hip position; body skin pores with Nakshatras; Upper chin as Agasti, lower chin as Yama; Mars as its mouth; genitals Saturn, Guru as neck back; Surya as chest; Moon as mind; Venus as navel; heart as Narayana Himself; life air as Mercury and so on. Rahu and Ketu the Sub-Heavenn Planets are right under Surya Deva. Surya attracts water from various sources for eight months in a year and facilitates rains for four months a year and rains enable crops of food and fodder for all the Beings. Surya also enables the upkeep of Chandra and the latter in turn produces 'Abhra' by interacting with Vayu further creating Dhooma (Steam) produced by Agni and Sky leading to Meghas or

clouds. As per the Time schedule prescribed by Vidhaa, 'Abhra Jala' as preserved in the clouds is released pure water with the help of Vayu onto Bhumi. Surya Deva attracts water from four main sources viz. Rivers, Samudra, various water-bodies from Bhumi, and Pranis. The Akasha Ganga attracted by Surya Deva would straight away release the water by way of rains from clouds without the process of transformation to 'Abhras' afore-mentioned. Needless to say that the water by way of rains as per the above process, is like Amrit or the Principal and Unparalleled source of Life for the production of food grains, Aoushadhis, Yagnas, and worships besides and countless various deeds. Thus, *Aharabhutah Savitru Dhruvo Muni varotthama! Dhruvasya Shishimaarosow sopi Narayanatmakah/*

(The main Adhara of Surya is Dhruva and Dhruva is dependent on Narayana and Narayana is settled in Sishumaara!)

Surya Vamsha Highlighta: Parashara Maharshi explained the accounts of the lineage of Kings and recalled that Bhagavan Vishnu, the Original Ruk-Yajur-Saama Veda Swarupa created Brahmanda –maya Hiranyagarbha Brahma who materialised from his right thumb Daksha Prajapati, who in turn created Aditi and Aditi created Vivaswan and the latter generated Manu. Manu created Ikshvaku, Nriga, Dhruvthta, Sharyati, Narishyanta, Praamshu, Naabhaga, Dishta, Karusha and Prushaghna. Also, Manu decided to perform Yagna and appointed two Devas named Mitravarunas but due to wrong Sankalpa a woman called Ila was materialised and Budha the son of Chandra married her and they begot a son called Pururava. The sons of Pururava got spread out far and became Kshatriyas. Prushaghna killed his Guru's cow and as a result of this was born in a lower vamsha. Naabhaga's progeny became Vaishyas. Manu's son Sharyati had a daughter named Sukanya and her husband Chyavana Rishi and the latter obtained youth by Ashvini Kumars in exchange of Amrita from Swarga loka by severe Tapasya to Indra. Sharyati's son was named Aanarta whose son was Raivata and the latter had a son named Raivata Kakudbhi. **Revati and Balarama:** Raivata had a daughter named Revati and along with her visited Brahma to bless a suitable bridegroom, but Brahma was engaged in listening Gandharava gaana by the Gandharvas named Haahaa and Huhuu and by the time the singing was over and Brahma's attention was drawn by Raivata Kakudbhi, four Yugas were over and Brahma blessed Revati to marry Balarama in the next Dwapara Yuga who was the would-be brother of Shi Krishna! *Thus the age difference of Balarama and Revati was of four yugas plus!* As Brahma blessed the father and daughter, they headed for Prithvi and found human beings as very short, ugly, far less bright, unenergetic and unintelligent. As they reached their own Kingdom Kushasthali, they found themselves as strangers and Devi Revati assumed a shorter stature and Raivata offered her in wedding to Balarama. **Ikshwaaku:** The progeny of Naabhaga included : Ikshwaku who was born of Manu's sneeze; Vikukshi who fetched deer meat for a Shraaddha to be executed by his father Ikshvaku eaten by a rabbit (Shashak) and hence Sage Vasistha who was to perform the Shraaddha called Vikukshi as Shashak ; Puranjaya the son of Shashak who defeated Danavas since Devas worshipped Vishnu and Vishnu entered Puranjaya's body while Indra asked Puranjaya to assume the form of a bull so that he could hold the 'kakud' or hump on the back of the bull and destroyed Danavas thus Puranjaya securing the epithet of 'Kakutstha'; Kunalashwa who was a great Vishnu Bhakta who attained the epithet of 'Dundhumara' as he killed Dundhu Daitya with the help of his twenty one thousand sons who dried up the Sea in which was hiding the Daitya by their 'nishvaasa' or exhaling and thus exposed and destroyed the Daitya; Yavanaashwa who performed 'Putrakameshti' yagna but during the course of the yagna the King drank up at a midnight out of extreme thirst the 'Mantrajala' or the water meant the Queen to conceive a child and in course of time the King delivered a child from the right side of his abdomen which was cut open and the child thus born was named Mandhata who was given by milk

by Indra's middle finger; Mandhata eventually became the Chakravarti or the Emperor of Sapta Dvipas who was noted as: *Yaavatsurya udetyastam yaavascha pratitishthati, sarvam tadyouvanaashwasya Mandhaatuh kshetramuchyatey/* (From where Sun rises in the morning and again where Sun sets in the evening is the Empire of Mandhata, the son of Yuvanaashwa!) Puruktsa, Ambarisha, and Muchukunda were the sons of Mandhata besides fifty daughters. **Maharshi Soubhari:** It was at that time of Mandhaata, there was a Maharshi called Soubhari who stayed under water for twelve years performing Tapasya and was impressed by a Matsya King and his large family; the Maharshi approached Mandhata and asked for one of his daughters to let him marry her; Mandhata was depressed at the idea of marrying off any one of the daughters to an old and ugly Maharshi but he was afraid of the Maharshi's curse and said that in his family there was a custom of 'Swayamvara' or the bride's choice of a husband; the Maharshi entered the 'Antahpura' or the Interior Chambers of Mandhata's daughters as an extremely handsome and strong youth and all the Kanyas were excited to marry the Maharshi. Following the wedding of the daughters, Maharshi who was completely immersed in the 'samsara' or endless family life and attachments and regretted that his Tapasya under water went as a huge waste as he got irretrievably ensnared in samsara. He realised though late in his life and ruminated: *Nissangataa Muktipadam yateenaam sangaadashshaah prabhavanti doshaah/ Arudha Yogo vinipaantayedha-ssangena kimutaalpa buddhih!* (Indeed the lack of company would ensure Mukti to Yogis since it was the company that spoils endeavours of attaining Mukti; the wrong and misleading folly would demolish and debase the sincere efforts of even Yogis and indeed ordinary human beings are not to be mentioned anyway!) By so realising his foolishness of entering Samsara, the Maharshi regretted and took to Vaanaprasthaa Ashrama and sought to make amends of his further part of life! **Purukutsa and Narmada:** Mandhata's son Purukutsa married Devi Narmada and the latter was the sister of Nagaas of Rasatala. Nagaas were afraid of Gandharvas as some six crore Gandharvas resided in Rasatala tormenting Nagaas by hunting their 'Ratnas'(jewels) from their hoods. The Nagaas prayed to Bhagavan Vishnu and the latter assured that the son of Mandhata viz. Purukutsa would destroy all the Gandharvas at the instance of Narmada Devi. As professed, Purukutsa eradicated Gandharvas and the Nagaas gave a boon to Narmada that whosoever bathed in the River or even recited the following would be safe from 'sarpa-visha' or the poison of serpents; the relevant Shloka or stanza to be recited states: *Narmadaayai Namah Pratarnarmadaayai Namonisha, Namostu Narmadey tubhyam traahi maam Visha Sarpatah/* (Devi Narmada! My salutations to you in the day or night, do safeguard me from the fear of Serpents and their poisonous bites!) This recitation while entering dark places and eating food would safeguard from any kind of poisons as such is the power of the boon bestowed by Serpents to human beings, thanks to Purukutsa and Narmada! **Satyavrata alias Trishanku:** In the lineage of Purukutsa was the famed Satyavrata called subsequently as Trishanku who became a Chandala since he was banished by his father King Traiyaruni for the offence of kidnapping a commoner bride from her Vivaha-Vedika or wedding place as prompted by the Royal Priest Vasishtha and Satyavrata adopted the ways of Chandala; as Vishwamitra went away on a long Tapasya and as there was a long drawn 'Anavrishti', Satyavrata provided food to the Sage's family for the entire period of twelve long years (although by cow meat of the stolen cows of Vasishtha, who came to know of the theft as also of feeding the cow meat to a co-Sage's family); Vasishtha thus cursed Satyavrata on three counts or *Trishanka* viz. adopting the ways of a chandala, thieving Vasishtha's cows and feeding cow's meat to Vishwamitra's family during the famine period without their knowledge. Yet, Vishwamitra on return from his Tapasya was extremely pleased to have supported his family by Satyavrata now converted as a full fledged Chandala in his form and habit; the Sage not only changed Satyavrata to his original profile but also fulfilled the latter's wish to reach

Swarga in his mortal form; as the Devatas did not allow Trishanku to enter Swarga, Vishwamitra created a Trishanku Swarga just below the original Swarga and created a duplicate as wonderful as the original Swarga! Indeed, Vishwamitra had to utilise considerable portion of his Taposhakti to please Satyavrata alias Trishanku! Harischandra: The illustrious son of Trishanku was King Harischandra who stood for Satya or Truth, despite the unending harassment and distress caused to him and his family by the Sage Vishwamitra; the Sage got the King into the vicious circle of indebtedness to perform a Yagna and 'dakshinaas' or fees, made the King a pauper to such an extent of selling his wife and son Rohitasya as also selling himself as a bonded labour in a 'Smashaana' or a burial place; as a climax the dead body of Rohitasya was brought to the burial ground and his wife had to forfeit half of her saree to pay for the fees of the son's burial! All along Vishwamitra asked Harischandra to tell a small lie that he did not owe any money to the Sage but Harischandra who was indeed a Symbol of Truthfulness never ever falter from Truth but was prepared for extreme hardships! At the end, Truth conquered and Harischandra and his wife earned Salvation and the dead Rohitasya was revived and became the King; Harischandra was being tested by Vishwamitra and Lord Yama who indeed was the Keeper of the Burial Place!

Sagara and Bhagiratha: Harischandra's son Rohitasya and his further generation included Ruru-Vruka and Baahu; the last King Baahu was weak and incompetent and was defeated by neighbouring Kings and the powerful King Haihaya occupied the throne; Baahu and his wife Yadavi left for forest life. Baahu died even as Yadavi was carrying a child and prepared for 'Sahagaman' or suicide by jumping into the pyre / fire of the husband's dead body; but Yadavi was already poisoned by Baahu's second wife. Ourva Muni of Bhrgu Vamsha prevented the Sahagaman and rescued her into his 'Ashram'. It was in the Ashram that Yadavi gave birth to Sagara or Sa + Gara. The latter was brought up by the Muni, taught him Vedas and Shastras, trained him in military skills and blessed him with 'Agnyastra' (The Mantrik arrow of Fire). The accomplished Sagara defeated Haihayas, as also other opponent enemies like Shakaas, Yavanaas, Kambojaas, Paaradas and Pahlava ganas; not only he regained his throne but annexed the Kingdoms of the enemies as well. He performed Ashvamedha Yagna to celebrate his victories and deputed his sons who were sixty thousand strong along with the horse. On way the sacrificial horse was lost; Sagara's sons dug up the sea suspecting that the animal was hidden under the Sea and thus the epithet of Samudra as 'Sagara'. The sons discovered Maharshi Kapila and as the sons harassed the Maharshi, they were all burnt off as ashes instantly excepting four. The elder son Amshuman gave birth to Dilip and the latter was blessed with **Bhagiratha** who made an all-out effort to bring Ganga River from Swarga to Bharat and the place where the ashes were lying so that the souls of his fore-fathers were redeemed; in this exercise Bhagirath went through such insurmountable obstacles at each step of his Tapasya to gain the confidence of Ganesha, Vishnu, Shiva and Devi Ganga herself! Since Bhagirath was wholly instrumental in this most distinguishing deed, Ganga Devi was also known as Bhagirathi. The lineage of Bhagirath included Shruta, Naabhaga, Ambarisha, Sindhudwipa and Soudasa or Mitrasaha; the last mentioned King went on hunting in a forest once and killed a tiger which actually turned to be a Raakshasa who cursed the King that he would avenge his death one day. After a few years, Soudasa performed one yagna and at the end of the deed, Vasishtha Muni went out and the Raakshasa appeared as Vasishtha and instructed the King to cook 'Naramaamsa' or human meat as Naivedya or offering to the Yagna; the King got human meat cooked and meanwhile the real Vasishtha returned and on realising the naivedya was to be of human meat, cursed the King to become a Raakshasa! On realising the truth however in his Divya Drushti' (Celestial Vision), Vasishtha reduced the time-span of the curse to twelve years only. But the Queen requested the Muni that for no fault of his, the King was being punished. The kind Vasishtha no doubt sprinkled the 'shaapa-jala' or the cursing water on his own feet instead of

throwing it up on the sky apparently to reduce the severity of the curse. Meanwhile, the King became a Raakshasa and while wandering freely sought to kill a Brahmana while he was in bed with his wife; the Brahmana's wife entreated the Raakshasa and reminded him that he was the King Mitrasaha of the famed Ikshvaaku Vamsha; but still the Raakshasa ate the Brahmana and the Brahmani cursed the Raakshasa that after the latter would regain his original King's form, he would die if he tried to sleep with his queen Madayanti. After the period of curse was over, the King was reminded of the 'Shaap' of Brahmani and abstained from meeting his wife. Since there was no heir to the throne, Vasishtha provided the 'garbhadaan' as an exigency approved by 'Smritis' but since there was no birth for seven years, the Garbha was operated by a few women and the son who was born as Ashmaka or Mulaka was also called 'Naari Kavacha'. It was in this Vamsha was born Khatvanga, who helped Devas in their battle with Asuras and at the end of the battle, Devas asked Khatvanga to ask for a boon and the King asked the Devas to convey about his life span; when he came to know of his life was only a Muhurat away, the King prayed to Bhagavan Vishnu and got I get absorbed into him!

After Khatvanga, the lineage of Kings included Deerghabaahu, Raghu, Aja, Dasharatha and **Shri Rama Chandra** the Epic Hero who firmly stood tall in reference to the immortal Ramayana, his valiant son Kusha and so on. Such was the most glorious chapter of Surya Vamsha and Ikshwaku Vamsha which dominated the Global Scene in the History of Mankind through the two significant Satya and Treta Yugas! Besides Shri Rama, there were the memorable Amshas of Bhagavan Vishnu in the forms of Lakshmana, Bharata, and Shatrughna. During his teen-hood itself, Rama provided security to the Yagna of Sage Vishwamitra, killed Raakshasi Tataki, swept away by his high-speed arrow another Raakshasa Maricha beyond the Seas and terminated yet another Raakshasa named Subahu; he liberated Devi Ahalya from the state of a Stone and declared her as sinless; destroyed Maha Deva's Dhanush or the Big Bow; wedded Devi Sita; smashed the ego of Parashu Rama; followed the instruction of his father and took to forest life along with Devi Sita and brother Lakshmana; during the Vana Vaasa, Rama killed Viradha, Khara, Dushana, Kabandha Raakshasas; ended Vali; made friends with Sugriva and Hanuman; built a bridge across the Ocean to save Sita and destroy Daityas headed by Ravana-Kumbhakarna-Indrajit and so on; declared Sita as pure by making her enter into Agni; and on re-entering Ayodhya assumed the status of the Sovereign to rule as the unquestioned Monarch for eleven thousand years. Rama Rajya is written in golden letters! in history!

Part II: References from Upanishads

Aiterayopanishad

Various Devas entered respective stations like Agni in mouth's Speech; Vyayu as nose's Praana; Surya in Vision and Eyes; Dishas as ears and hearing; Vanaspati in skins and touch; Chandra in heart; Mrityu in Out Breath and Jala Deva as excretions and progeny! I.ii.4) *Agnir vaak bhutwaa mukham praavishad, Vaayuh praano bhutwaa naashike pravishad, Adityah chakshur bhutwaakshini pravishad, Dishah shrotram bhutwaa karnou praavishann, Aoushadhi vanaspatayo lomaani bhutwaa twascham praavishaamsh Chandramaa Mano bhutwaaa hridayam praavishan, Mriyur apaano bhutwaa naabhim praavishad, aapo reto bhutwaa shishnam praavishan/* (Agni Deva entered the mouth of the Beings in the

form of Voice or Speech; Vayu Deva made his entry into the nostrils and not only as Praana or Life but also as the capacity to smell; Surya Deva entered the eyes and afforded vision or the sense of sight; Dasha Disha Deva or the Lord of Directions entered the ears and bestowed the sense of hearing; Vanaspati Deva or the Lord of herbs, plants and trees entered the pores of skin and hairs and granted the sense of 'sparasha jnana' or that of touch and absorbing power; Chandra Deva firmly entered into the heart and mind to control the psyche and of reactive mode of behaviour; Mrityu Deva the God of Death entered the navel in the form of Apaana or the compressed air which indeed is the control of Life Force and of out-breath. And finally Jala Deva or the God of Water, as also of the urge of urination of the generative organ and passion that results in the discharge of semen through it.)

Brihadaranyaka Upanishad

(I.ii.3) *Sa tredhatmaanam vyakuruta, Adityam triteeyam, Vayum triteeyam; sa esha pranastredhaa vihithah, Tasya prachi dik shirah, asau chaasou chaimo, athaasya prachiti dik puccham, Asou chaasou chermoucha shakthyau; dakshinaa chodichi cha parshve, dhyouh prushtham, antariksh mudaram, iyam urah, sayesopusu pratishthitah, yatra kva chaitya tadeva pratishthatevam vidwaan/* (Bhagavan differentiated himself into three parts, as Agni, Surya and Vayu. The Viraja Bhagavan or Life Force viz. Praana is in three directions viz. head as the East, his hands as north east and south east, his rear portion as the west, his hip bones as north west, southern and northern directions as his side portions, Sky as the 'udaram' or stomach; and Earth as his chest. The Almighty rests cosily on sheets of water. Those who realise the above facts would indeed become aware of where He resides!) (I.V.19) *Divashchainam adityaaccha Daivam Mana aavishati; tadvai Daivam mano yenaandyaiva bhavati, atho na shochati/* ('Divya Manas' or the celestial mind from Swarga and Surya Deva are also infused into the father and that divine mind makes him full of naturally joyful without evil thoughts or even traces of discontentment or disappointment at any point of time and keeps him even-minded and sense of fulfillment always!) II.iii.2) *Tadetan Murtham yadanyad vaayoschaantarikshaaccha; etanamrityam, eatashhitam, etat Sat, tasyaitasya murtasya, etasya murtasya etashhitasya, etasya sata esha raso ya esha tapati, sato hyesha rasaah/* (This gross form is different from 'Vayu-raksha' or the supportive Air and Ether and as such is mortal, limited, and distinguishable. It is atleast visible and defined if not unlimited like Surya or Chandras) II.v.5) *Ayamadityah sarveshaa bhutaanaam madhvasyaadityasya sarvaani bhutaani madhu yashchaayasmaaditye tejomayomritamayah Purusho yaschaayamadhyaatmam chakshuh tejomayomritamayah Purushoyameva sa yoyamaataa idamritam idam Brahma, idam sarvam/* (This **Surya** Deva is the sweet honey of all the beings in creation; he is the most lustrous and shimmering fund of radiance as also the divine embodiment of nectar that ensures 'amaratwa' or deathlessness. He is identified with the sharp vision of the eyes and is the four sided entity of the Self, personification of comprehension, everlasting existence and the Supreme Omnipresence!) III.iii.2) *Kva nva ashwamedha yaajino gacchhanteeti; dwaatrimshatam vai Deva ratha-ahnyaani ayam lokah, tam samantam prithvim dwi taavat samudrah paryeti; tad yaavati kshurasya dhaaraa, yavad vaa makshikaayaah pattram, taavan antarebnaakaashah; taan Indrasha suparno bhutwaa vaayave praayacchat, taan vaayuraatmani dhitwaa tatraagamayad, yatraashwamedhaayaajino bhavaanniti; evam ivaa vai sa vaayum eva prashashamsa, tasmaad vaayur eva vyashthihi, vaayuh samashthih: apa punar mrityum jayati, ya evam Veda/ Tato ha Bhugyur Laahyaayanir upararaama/* (Maharshi Yagnyavalkya being an outstanding mind reader gave the most befitting reply as follows: The Gandharva evidently told you that they went where the performers of

the Ashwamedha yajna was organised! Indeed where do the performers of the Ashwamedha yajna go! They crossed thirty times the space covered by the Surya Ratha or the Sun Chariot makes a round of this world in a day, surrounded by the mountain Lokaaloka this is the world that constitutes the body of Viraa; this much is the Loka and beyond this is Aloka; around it covering twice the area of this entire world is the Earth ; around the earth covering twice the area is the Ocean-the Sandhya Vandana Stanza is relevant: *Aabrahma Lokaa daaseshaadaa lokaaloka parvataat, esanti Brahmanaadevaastebhyo nityam namo namah/* There is a very thin opening of the two halves of the cosmic shell. Fire, in the form of a falcon with wings and tails delivered to both the halves to the air or Maha Praana the cosmic vital force and the Gandharvas who extolled the cosmic Vital Force enabled the Gandharvas to reach where horse sacrifices were performed. Thus among the Pancha Bhutas or the Five Elements, it is only the Cosmic Vital Force that ensures the movement from one part of the cosmic shell to another. III.ix.5) *Katama adityaa iti; dwadasha vai maasaah samvat -sarasya eta adityaah, ete heedam sarvam aadadaanaa yanti; te yadidam sarvam aadadaanaa yanti tasmaadaadityaa iti/* (To the question as to who are the Adityas, the reply would be that these Devas represent the twelve months of a year; they rotate and perform the ‘aadaa’ or take away along the opportunities of one’s life to each Being and as such are called ‘Adityas’; indeed the ‘kaala maana’ or the time cycle does take away the ‘months’ and the duration of the age or longevity of every being and thus Adityas are designated as such!)III.ix.20) *Kim Devadatosyaam praachyaam dishi aseeti, Aditya Devataa iti; sa Adityah kashmin pratishitha iti; chakshusheeti kasminnu chakshuh pratishthitamiti rupeshwiti chakshushaa hi rupaani pashyati kasminnu rupaani pratishthinaa neeti hridayaiti ho vaacha hridayena hi rupaani jaanati hridaye hova rupaanipratishthitaani bhavanteetyevamevatat, Yajnyavalkya/* (The conversation between Saakalya and the Maharshi was as follows: Which Devata would be appropriate in the East! Aditya would be befitting; on what is Aditya supported! On the eye; on what is the eye supported! The Maharshi stated that ‘Rupas’ or Forms or appearances are suitable since one sees the forms with the eyes; the forms are supported by the heart and on the heart only the forms are supported and imprinted!)IV. i.4) *Yadeva te kaschid abraveet tat shrunavaameti; abraveenma Barkur Vaarshanah chakshurvai Brahmeti; Yathaa Maatrumaan Pitrumaan Acharyavaan bruyaat, tathaa tad Vaarshnah chakshur vai Brahmeti; apashyato hi kim syaaditi; abraveettu te tasyaayatanam pratishthaam? Na mebraveediti; eka paadvaa yetat Saamraad iti; sa vai na bruhi Yagjnyavalkyaa; chakshurevaayataam, aakaashah pratishthaa, Satyamityenadupaaseet; kaa satyataa Yajgnjyavalkya? Chakshureva Samraaditi hvaacha, Chakshushaa vai Samraat paramab Brahma;nainam chakshurjahaati, sarvaanyeanam bhutaanyaabhi –ksharanti, Devo bhutwaa Devaanapyeti, ya evam vidvaanetadupaaste; hastyurvrishabham sahasram dadaameeti hovaacha Janako Videhah; sa hovaacha Yajnyavalkyah; Pitaa memanyata naanushishya hareteti/* (Yagnyavalkya explained to Janaka of what Barku the son of Vrishna told of the third segment of Brahman viz. **Vision** as personified by **Surya** Deva which the Emperor appreciated as was expected of some one of ideal parentage and Acharya and enquired as to what was the dwelling place of eye or vision and its backing or hold. The Maharshi replied that Akasha or the Undifferentiated Ether was the support and that extraordinary vision should be meditated and worshipped as the Truth or the Eternal Reality which again could be visioned by one’s Mind’s Eye alone ; indeed that unique vision was the Supreme Brahman Himself! It was that Vision which was the third and significant aspect of Paramatma the Brahman that should command meditation which attains all the Devas and the Devaadhideva! The Emperor was overwhelmed by the reply of the Maharshi who once again had politely but firmly declined the gift of thousand cows and an elephant like bull on the earlier pleas of not yet fully satisfying his own disciple!)

IV.iii.3) *Astamita Aditye Yagjnyavalkya kim jyotirevayam Purusha iti; Chandramaa evaasya jyotirbhavaateeti, Chandramasaivaayam jyotishaaste palyayate karma kurute vipalyeteeti; evamevaitad Yagjnyavalkya/* (The Emperor continued his knotty query that when the Sun set, what exactly might serve as the light to facilitate the actions of humans during the night. Pat came the Maharshi's reply that Moon Light would serve the purpose of sitting, moving, working and returning home) IV.iii.4) *Astamita Aditye Yagjnyavalkya, Chandramasyastamite kim jyotirevaayam purusha iti; Agnirevaasya jyotirbhabateeti, Agninaivaayam jyotishaaste palyayate karma kurute vipalyeteeti; evamevaitad Yajnyavalkya/* (What would serve a human being as the light when both Sun and Moon were not present; the reply was that Agni would serve as the substitute of Sun and Moon. Even at this stage that the clever Maharshi did not mention of the religious connotation of Agni but merely described about the mundane context) IV.iii.5) *Astamita Aditye Yagjnyavalkya, Chandramasyastamite shaantagnou kimjyotirevaayam purusha iti; Vaagevaasya jyotirbhavateeti, Vaachaivaayam jyotishaaste palyayate karma kurte vipalyeteeti; tasmaadyai Samraadapi yatra paanir na vinirjyaayate atha yatra vaaguccharati, upaiva tatranyetiti; evamevaitad Yagjnyavalkya/* ('When the Sun and Moon have set and the Fire has gone out, Maharshi! how would human beings manage their chores'? The reply of the Maharshi gave a twist of reality and said that the mundane actions would still not be hampered and the Speech of one's own tongue would come to rescue and replace 'Chakshu' to 'Shravana' or light to sound or vision to hearing! In other words, human actions would by themselves get replaced from one faculty to another!) IV.iii.6) *Astamita Aditye Yagjnyavalkya, Chandramastamite, shaantegnou, shantayam Vaachi kim jyotirevaayam purusha iti; aatmaivaasya jyotirbhavateeti, Atmanaivaayam jyotishaste palyatyate karma kurute vipalyeteeti/* (If Sun, Moon, Fire and Speech are non existent, then how would human beings manage their actions! The reply is that the Self serves as his light that would enable the human to sit, go about, work and return to his home! Thus the light is within the body itself yet indeed different from it; the awareness or the Consciousness is distinct from the organs and senses! This the conclusion would be that there is light which is other than the body, yet within it and that is the Self!) V.v.1) Satya Brahman manifests as Water, Surya and Bhur-Bhuvah-Swah : *Prajapatir Devaante Devaah Satyam evopaasate, tadetat Trayaksharam: Satyamiti, sa etyekam aksharam; ti iti ekam aksharam, yam iti ekam aksharam; prathama uttame akshare Satyam, madhyaton- tram; tadetad anritam ubhayatah Satyena parigraheetam Satya bhuyaam eva bhavati/ Naivam vidiwaam- sam amritam hinasti/* (At the very beginning of the Universe water got manifested and that was basically meant as the liquid oblations connected with the rites connected with Agnihotra. In fact all the Elements in their undifferentiated form were designated as water. That water led to the materialization of Satya or Truth and as such Satya Brahman was the first appearance. Satya Brahman created Prajapati or Viraja the Maker of the Beings as also Devas. Now, Satya Brahman was in short form was Satya; the latter comprised three syllables viz. Sa-Ti-Ya; the words Sa and Ya are stated to be totally from all kinds of death or destruction while the middle 'Ti' denotes Mrityu and Anruta or Death and Untruth. Thus Realty being the quintessence of Brahman, the middle mass of Unreality is inserted and slotted in between by the principal chunks of Truth! Since Untruth is hemmed in on either side of Truth, there is a predominance of Truth and as such, wise persons who are aware of the reality are little perturbed by fallacies!) V.v.2) *Tad yat tat Satyam asaou sa Adityah; ya esha etasmin mandale purusho yaschaayam dakshinekshan purushah; taavetaavanyonyasmin pratishthitau; rashmibhir eshosmin pratishthitaah praanair ayam amushmin, sa yadotkrammisyam bhavati/ Shuddham evaitan mandalam pashyati, nainam ete rashmayah pratyayanti/* (While deliberating on body parts, one should realise that the foremost aspect of Truth relates to Surya and in this context the Solar Orb be synchronised with the right eye; it is stated that the Sun and the eye rest on each other and there is a relationship of mutual

cooperation of the Individual Self as identified with the body part concerned and its Presiding Deity. Indeed the relationship of the eye as the identified body part and the concerned Deity viz. Sun in the instant case is strengthened by the Sun Rays. When the Self is destined to leave the mortal body, the latter could no more vision the Sun Rays! Indeed the mutual helpfulness between the two entities-the eye and Sun-ceases at the signals of death!) V.xv.1-3) *Hiranmayena paatrena satyasyaapi hitam mukham, tat twam Pushan apaarvanu Satya dharmaya drushtaye/ Pushannekarshe Yama Surya Prajaapatya vyuha rashmin samuka tejah, Yatte rupam kalyaanatamam, tatte paashyaami yo saavaasao purushah sohamasmi/ Vaayur anilam amritam athedam bhaasmaantam shareeram, aum krato smara, kratam smara , krato smara,krato smara/* (It is in the context of a person who is dedicating himself combined with rites to Agni almost in the face of death; he prays to Surya Deva who is identified as being in the fourth leg of meditation to Gayatri. He prays to Surya Deva who is hidden as it were in a golden and lustrous vessel vz. the solar orbit, but is Satya Brahman himself; indeed the mind of the person in prayer is apparently misled about the identity of Surya and Brahman! The Prayer continues further to Pushan or Surya again as Pusha nourishes the universe; now, in fact the object of the prayer would become clearer as the lid of the golden vessel is taken away, Surya would now get visioned more clearly as Satya Brahman himself! Now that the vision gets clearer, the Meditator realises the object of meditation viz. Surya who roams freely on the Sky; he moves around in various other Celestial Forms like Lord Yama the Controller of the Worlds. Indeed, Surya who efficiently, impartially and liberally distributes vital force by his rays as the son of Prajapati- Hiranyagarbha, himself! The Meditator now requests to take away the piercing rays and hold back the intensity of his brilliance so that he could behold that benign form of his! He, the Meditator, declares himself as that Self whose limbs are the syllables of the vyahritis viz. Bhur or Earth, Bhuvar or Sky and Svar or Swarga and that he is the Purusha himself! He further declares that 'Ahar' or the Day when Surya is ever present and 'Aham' - myself in the First person- are his secret titles of the being in the eyes that are identical! He the meditator further declares that he is immortal like Satya Brahman Himself as identified with the cosmic vital force and once the latter is withdrawn the body would fall and the concerned deities of the body organs are withdrawn! Coinciding with the withdrawal of the most precious Life Force he declares: ' may this mortal life enter into the immortal Prana when the remnant body end in ashes; but do remember, oh Destiny and the Everlasting Truth! as to what has happened to this body and its past memory; indeed do remember, and remember again!) VI.ii.9) *Asau vai loko agnih, Gautama! Tasyaaditya eva samit, rashmayo dhumah, ahar archih, dishongaraah, avaantaradisho visphulingaah; tasmim etasmim agnau devaah shraddhaam juhvati; tasyaaaahutyai somo raajaa sambhavati/*(The King then initiated the discussion about the oblations to Agnihotra, the topic relevant to the last question that he asked Gautama's son in his encounter with the King: That world viz. the heaven as referred to the last question was Agni and Surya deva was the 'indhana' or fuel, the Sun Rays were the 'dhum' or the smoke emanating from Sun. The day is a 'jwala' or bright and hot like a flame ; the Dishas or the Directions of North-East-South-West are like 'angaras' or cinders or the residual ashes without lustre and heat; while the intermediate directions of north east, east west, south west and north west are like 'visphulingas' or scattered sparks. In this celestial Fire, the oblations of 'shraddha' or faith are offered to Swaha Mantras to Devas and from these 'ahutis' is created the 'Soma Raja', and to Pitru Devas with 'Swadha' mantras. Now, out of the oblations to Agni in reference to Deva loka are directed to Devas and those targetted to Pirtu Devas are exclusively targetted to the manes. Gautama! This is what the 'dyulokaagni' all about!

Chhandogya panishad

Comparative analysis of Rig-Saama Vedas as Earth, Fire, Sky, Air, Sun, Heaven, Moon, Stars, Hiranmaya Purusha; this is on the divine plane! I.vi.1) *Iyameva Rik, Agnih Saama, tadetad etasyaam Richi adhyudam Saama, tasmaad Richi adhyudham Saama geeyate, antarikshameva saa Vaayur amastat saama/* (While Earth is like Rig Veda, Fire is like Saama Veda, yet Saama is instituted by Rik as Agni is located or unearthed on Earth after all! At the same time however, Prithvi and Agni are distinct entities although they are of identical of purpose and purport. Now, Saama Veda is chanted as established on Rig Veda; indeed the very first word of Saama is ‘saa’ or Earth and ‘ama’ is Fire and the synthesis of both the expressions is meant for enjoining meditation is on ‘Sa’ and ‘ama’!) I.vi.2) *Antarikshameva Rig, Vaayuh Saama, tadetad etasyaam Richi adhyudam Saama, tasmad Richi adhyudham Saama geeyate; antarikshameva saa, vaayur amastat Saama/* (Space or Atmosphere is the Rig Veda and Vayu or Air is Saama Veda; Saaman is such as rests on Rik and hence Saama is sung as launched by the Rik. Therefore, Antariksha or Space which is the Rik, while Vayu as ‘ama’ is sung as Saama.) I.vi.3) *Dyaur eva Rig Adityah Saama, tadetad etasyaam Richi adhyudham Saama, tasmaad Richi adhyudham saama geeyate, dyaur eva saadityomahastat Saama/* (Just as Antariksha is akin to Rig Veda and Vaayu is like Saama, Swarga and Surya are comparable to Rig Veda and Saama Veda respectively; indeed Saama is established on Rik and also chanted as based on the Rik. *Sa* and *ama* are thus represented by Swarga and Surya!) I.v.4) *Nakshatraanyeva Rik, Chandramaa Saama tadetad etashyaam Richyadhyudhamv Saama, tasmaad Richi adhyudham Saama geeyate, nakshat-raanyeva saa, Chandramaa amastat Saama/* (Nakshatras are stated to be Rik and Moon as Saama; here again Saama Veda is well set up on the Rig Veda and Saama Veda is chanted as instituted in Rig Veda. Stars denote ‘Saa’ and ‘ama’ as Chandra, as the Ruler of the Stars thus making up as Saama) I.v.5) *Atha yadevaadityasya shuklam bhaah saiva Rik, atha yananeelam paraah krishnaam tat Saama, tadetad etashyaam Richi adhyudam Saamka, tasmaad Richi adyudham Saam geeyate/* (Now this white and bright radiance of Surya Deva is Rig Veda while the deep blue is like Saama Veda. This Saama is well entrenched in Rig Veda and as such Saama Veda is sung as per Rig Veda! Only persons with extremely sharp and deep vision of high concentration could notice this) I.vi.6) *Atha yad evaitad Adityasya shuklam bhaa saiva saa tha yannilam parah krishnam tadamah tat saamaatha ya eshontar aaditye hiranamayah purusho drusyate, hiranya shmashrur hiranya kasha aapranakhaat sarva eva suvarnah/* (Besides the white complexion of Surya as ‘Saa’ and the deep blue like black colour ‘ama’ known together makes up as Saama. In side the ‘Surya Bimba’ or the Globe of Sun, one could figure imagine a ‘Hiranmaya Purusha’ or a Golden Person whose each and every physical limb including a golden beard and golden hair exists, whose even the nails of hands and feet shine with glory!) I.vi.7) *Tasya yathaakapyaasam Pundareekam –evameekshini tasyoditi naama; sa esha sarvebhayah paapmaabhya udit; udeti ha vai sarvebhayah paapmaabhyo yaevam Veeda/* (This Hiranmaya Purusha possesses a pair of eyes like a fresh and red lotuses and whose seat reminds one of a monkey! The title of this extraordinary Purusha is ‘ut’ or of Highness and surely has risen far above sins, evil and the negative forces of the Universe.) I.vi.8) *Tasya Rukcha Saama cha geneshnau, tasmad Udgatih, tasmad tvevogaataitasya hi gaataa; sa esha ye chaamushmaat paraanaacho lokah tesham cheshte Devackaamaanam cheti adhidaigytam/* (This Hiranmaya Purusha’s two finger joints viz. Earth and Fire, Air and Sky and so on are of Rig Veda and Saama Veda thus of Udgita. The Singer of this is called ‘Udgatir’ priest as; he is the so called singer who is also posted as the Self, that is the Lord of Worlds

beyond Surya Deva and of the Desires of Devas! Ineed this Section deals with the events and occurances on the Divine Plane in some detail. Now hereonward, there would be a discussion on the Personal Plane!)

The Seven folded Saama Veda as imposed on Surya and his course of a day: II.ix.1) *Atha khalvamum aadityam sapta vidham saamopaaseeta,sarvadaa samastena Saama, maam prati maam pratiti sarvena samastena Saama/* (Hereafter now, the Seven folded Saama is required to be meditated by superimposing part by part of it over Aditya or Surya Deva. Indeed Surya is identified with Saama for the same reason of being identified with Udgita; as explained earlier in I.v.1: ‘Atha khalu ya udgitah sa pranavo ya pranavah sa udgitha ityasou vaa Aditya udgeetha esha pranava omi hyesha swaranniti’ or Udgita is Om and vice versa; udgita is beyond Surya and continnully sounds like Surya!) II. ix.2) *Tasmin imaani sarvaani bhutaani anvaayattaaniti vidyaat tasya yat purodayaat sa him-kaarah tadasya pashaavon vaayatthaah tasmaat te him kurvanti kimkaara bhajino hyetasya Saamnah/* (It is clear indeed that all the Beings in Creation are connected with Surya and the form of Surya before his rise is ‘himkara’. All the beings are not only connected to, but dependent on, Surya and are used to worship his form for their daily fulfillment; indeed *Himkaara* in Saama before his rise; animals utter that sound and hence the appropriateness at that time) II.ix.3) *Atha yat prathamodite sa prastaavah tadasya manushyaa anvaayattaah, tasmaat te prastuti kaamaah prashamsaa kaamah prastaavabhaajino hyetasya Saamnah/* (Once ‘Suryodaya’ takes place, human beings are associated with the Sun’s phase of *Prastaava* of Saama and at that time invariably tend to greet the Sun God for securing his blessings to make their day successful by way of luck and name) II.ix.4) *Atha yat sangava velaayaamsa aadih, tad asya vayaamsi anvaayattaani, tasmaattaani antarikshe naarambanaani aadaayaatmaanam paripatanti aadibhaajeni hyetasy Saamnaah/* (When the phase of Surya spreading his rays rapidly called *Aadi* sets in, birds fly high freely on the sky as though they intend to worship ‘Aadi’ or Surya as corresponding to the Division ‘Aadi’ of Saama Veda!) II.ix.5) *Athayat samprati madhyan dine sa Udgithah, tadasya Devaa anvaayattaah, tasmaatte satthaamaah prajaapatyaanaam Udgitha bhaajino hyetasya Saamnah/* (As the mid-day or noon time arrives and Surya is right on one’s head on the Sky, it is the time for various Devas- the progeny of Prajapati, to engage themselves in the worship of *Udgita* of Saama Veda since that is the zenith of Surya’s splendour on the firmament!) II.ix.6) *Atha yad urthwam madhyan- dinaat praag aparaahnaat sa pratihaarah, tadasya garbhaa anvaayattaah, tasmaatte pratihrataa naavapadyante pratihaara bhaajino hyetasya Saamnah/* (Then Surya moves on to post-immediate noon phase before the afternoon, when foetuses of various Beings are alerted and held aloft and high in the wombs when Vidwans chant *Pratihaara* of Saama Veda) II.ix.7) *Atha yad urthwam aparaahnaat praag astamayaat, sa upadravah, tad asiyaranyaa anvaayattaah, tasmaat te purusham drushtwaa kakshaam shvabhram iti upadravanti upadravaa bhaajino hyetasya Saamnah/* (During the post after noon phase in the course of Surya’s day before the Sun Set, animals tend to be on their return from grazing in the fields and the worshippers of Saama resort to *Upadrava* of Saama Veda)II. ix.8) *Atha yat prathamaastamite tannidhanam, tadasya pitaronvaayattaah, tasmaat taan nidadhaati nidhaana bhaajino hyetasya Saamnah, evam khalvamumaadityam sapta vidham saamopaaste/Iti navamo khandah/*(When the Sun God commences his setting in, the Pitru Devas are associated with the phase, and as though the Shraaddha ceremonies are being laid on the Darbhas or Kusha grass symbolising the offer to the past generations of Pitru Devatas viz the deceased father and forefathers; this indeed is the time when the chanting of *nidhana* the seventh phase of Saama Veda is recited. This is how, **himkaara, prastava, aadi, udgita, pratihara, upadrava and nidhana** are the seven folded Saama Veda swaras are chanted daily!)

Brihat Saama Veda Chant linked to and emerging from Surya :II.xiv.1) Udyan himkaarah, uditah prastaavah, madhyan dina udgithoparaahnah, pratihaarostam yan nidhanam; etad brikhadaaditye protam/ (The magnificence of Brihat Saama is denoted by the rising Surya Deva as himkara, as prastava by His rise, as Udgita by his noon day exuberance, as pratihara by Surya’s afternoon glory, and nidhana by the Sunset; this is how Surya Deva’s glory is reflected in Brihat Saama Veda) II.xiv.2) *Sa ya evam etad Brikhad Aditye protam veda, tejasvee annaadobavati, sarvam aayureti, jyog jeevati, mahaan prajayaa pashubhir bhavati mahaan keertyaa: tapantam na nindet, tad vratam/* (He who is aware of the grandeur of Brihat Saama as firmly instituted on Surya Deva is indeed a sparkler of life with fame and prosperity, contentment and comprehensiveness; his progeny is ideal, animal wealth is plentiful and quality of virtue and justice is abounding. Here however is a word of caution that he should never ever despise the excessive blaze and heat of the violent flames of Fire but obey them and endure always!)

Raajana Chant of Saama well set to major Divinities of Agni, Vayu, Surya, Nakshatra and Chandra II.xx.1) Agnir himkarah, Vaayu prastavah, Aditya Udgitah, nakshatraani pratihaarah, Chandramaa nidhanam: etad Raajanam Devataasu protam/ (The syllable of Agni is himkara, Vaaya uis prastaava Aditya Udgita, Nakshatras are the pratihara and Chandra is Nidhana; thus all the majorDeities are positioned to the essential parts of Saama Veda as in reference to Raajana Chant.) II.xx.2) *Sa ya evam etad Raajanam Devataasu protam vedaataasaam eva devataanaam salokataam saarsthitaam saayujyam gacchati, sarvam aayur eti, jyog jeevati, mahaan prajayaa pashubhir bhavati mahaan keertyaa; braahmanaan na nindet, tad vratam/*(Rajana Chant is essentially directed to Divinities of significance and as such yields to the chanters all the best of whatever is in their respective spheres of capabilities; indeed each of the Deities worshipped in the Raajana Chant, either individually or collectively, has the ability to bestow the best of fulfillment to them, especially long life, well being, good progeny and eminence! However, in their excitement, none indeed especially the Reciters of SaamaVeda should belittle, much less condemn Brahmanas, the Seats of ‘Nishtha’ or self-discipline and ‘ yama’ / ‘niyama’ or internal and external purification in general!))Meditation on Surya the honey of Devas by Rig Veda Chants III.i.1) Om: asau vaa Aadityo Deva-Madhu;tasya dyaaur eva tirashcheena vamshontariksham apupah, Marichaayah putraah/ (Om! Bhagavan Surya, the unique object of meditation of the Worlds, is for sure, the honey base of all the Devas. Now, heaven is akin to a bent bamboo stick, the ‘Antariksha’ or Atmosphere called also the Intermediate Space is indeed like a beehive and the ‘Surya kiranans’or Sun Rays the off shoots are like the offspring of Sun!) III.i.2) *Tasya ye praancho rashmayastaa evaasya Praacyomadhu naadyah,Rucha eva madhukrut Rigveda eva pushpam taa aapastaa vaa etaa Ruchah/* (Indeed, the eastern rays of Surya Deva are like theeastern cells of the bee hive even as the Rik Mantras are the bees and Rik Veda by itself is a pure honey bearing flower of charm and fragrance! Honey is prepared by the Rik mantras by absorbing ‘aapah’ the water from the Rites enjoined by Rig Veda and the rites are the various flowers; the waters are the milk and butter poured into the fire in connection with the rites as that mix is called Soma turned into amrita or the nectar!) III.i.3) *Etam Rig Vedam abhyatapah – stasyayashasteja indriyam veeryam annaadyam rasojaata/* (Illumined and radiated by Rig Veda, the rites compared to flowers produce honey as sucked by bees as in the form of yasha-teja-veerya-anna-arogyaa or fame, radiance, virility-food and health) III.1.4) *Tad vyaksharat, tad aadityam abhitoshrayat, tad vaa etad yad etad aadityasya rohitam rupam/* (The honey juice flowed plentifully and settled on a side of the Surya Bimba or the Solar Orb and hence the bright redness that appears at the Sun Rise!)

Meditation on the Southern Side Rays of Surya by Yajur Veda Mantras III.ii.1) Atha yesya dakshinaa rashmayastaa evaasya Dakshinaa madhu naadyo Yajushyeva madhu kruto Yajur Veda eva pushpam, taa amritaa aapah/(The Southern rays of Surya Deva which by themselves are the honey cells on the Southern front

are indeed the Yajur Veda mantras as bees, while the Yajur Veda itself as the flower and the juices are the flows of Soma or the nectar.) III.ii.2) *Taani vaa etaani Yajumshi etam Yajuervedam abhyaatapah tasya bhitaptasya yashah teja, indriyam, veeryam,annaadam raso-jaayata/* (The Yajurmantras are like the southern front bees being the southern rays of Surya, bestowing ‘yashasteja indriyam veeryamannadya rasah’) III.ii.3) *Tadvaksharat, tadaadiyam abhitostrayat tad vaa etad yad etad adityasya Shuklam rupam/* (The honey juice flowed in abundance settled on Surya Deva hence his white radiance. Meditation on the western side rays of Surya Deva by Saama Veda Mantras III.iii.1) *Atha yesya pratyaaancho rashmayastaa evaasya pratichyo madhu naadyah Saamaani eva madhu kritah Saama Veda eva pushpam, taa amritaanaapah/*(The western rays of Surya are by themselves the western honey cells, while the Saama Mantras are the bees and Saama Veda the fragrant flower. Those flows of Soma juice are the ‘amrita’) III.iii.2) *Taani vaa etaani Saamaanyetam Saama Vedamabhyatapah tasyaavbhitaptasya yashah teja indriyam veeryam annaadyam rasojaayata/* (The Saama mantras as radiated by the western rays bestow keerti, kaanti, veerya, bala and anna!) III.iii.3) *Tadvyaksharat, tadaadityam abhitoshrayat tadvaa etad yadetad aadishyaa krishnam rupam/* (The profuse stream of honey like nectar gave the dark shade of appearance of Surya Deva on his side) Meditation on the northern side of Surya kiranas or energy waves as heated up by Atharva Veda hymns . III.iv. 1) *Atha yesyodancho rashmayastaa evaasyodeechyo madhunaadyah atharvaangeerasa eva mathu kritah,itihaasa puraanam pushpam, taamritaa aapah/* (As the northern rays of Sun are like the northern honey-cells and Atharva -Angirasa Mantras are like bees sucking juices such as the rites of the Ashwamedha Sacrifices contained in Itihasa-Puranas, the Athrava Veda flower yields sweet juices like nectar!) III.iv.2) *Tevaa etetharvaangirasa etad itihaasa puraanam abhyatapah tasyaabhitasya yashasteja indriyam veeryam annadyham, rasojaayata/* (The Atharva-Angirasa Veda Mantras are stated to radiate Itihasa Puranas and create juices like fame, brightness, vitality, and food) III.iv.3) *Tad vyaksharat, tadaadityam abhitoshrayat, tad vaa etad yad etad aadityasya param krishnam rupam/*(Juices flowing from the top head of Surya display the dark appearance of the Sun God!) The great Vidwan with the realisation of the intrinsic fame of Vedas presents the third offering of the nectar to attain the position of Adityas III.viii.1-3) *Atha yatritiyamamritam tadaadityaa upajeevanti Varunena mukhena na vai Devaa ashnanti na pibantidadevaamritam drushtvaa trupyanti/ / Ta etadeva rupamabhi samvishante etasmaad rupaad udyanti// Sa ya etad evam amritam vedaadityaanaam evaiko bhutwaa Varunenaiva muhenaitad evaamritam drushtwaa trupyati, sa etadeva rupam abhisamvishati, etasmaad rupaad udeti/* (The third offering of the nectar is performed to Adityas whose Chief is Varuna Deva and Adityas while certainly not eating it or drinking, secure contentment by merely sighting it apparently. They then withdraw from their very appearance and also seem to re-emerge again. Indeed, the one who understands the significance of this offering of the ‘Amrita’ to Aditya Devas would surely emerge as one of the Adityas themselves as Varuna is their chief! As in the case of other Adityas too, the one offering the Amrit and assuming the status of Adityas now too retires into that very swarupan and re-emerges as Aditya afresh!) III.viii.4) *Sa etad aadityo dakshinata udetottaratostam etaa, dwih taavat paschaad udetaa purastaad astam etaa, adityaanaam eva taavad aaphipatyam swaraajyam paryetaa/* (For as long as Surya would rise in the east and sets down in the west, the Vidwan having performed the third offering of Amrita would retain his status as one among the Adityas!)

The utmost confidential truth of wordly existence is the constancy of Surya without days and nights!

III.xi.1) *Atha tata urthwa udetya naikvodegaa naastam etaa, ekala eva madhye shataa, tad esha shloka/* (In reality, Surya Deva is always beyond the so called phases of ‘Udayaastamaas’ or Sun Rise and Sun Set as He is firmly established by himself and is ever alone! He provides the general feeling that

he rises and sets only to enable and regulate the acts of various Beings in Srishti and human beings are no exception to this belief; indeed, there is a declaration of Upanishads to this effect as follows!) III.xi.2) *Na vai tatra na nimlocha nodiyaya kadaachana, Devaah tenaaham satyena maa viraadhishi Brahmanaa iti/* (May I never come into disagreement with Lord Brahma if the Truth is emphasised; o Devas! This is an eternal Truth being stated as Surya Deva is constant and stable but never ever rises and sets down ever) III.xi.3) *Na ha vaa asmaa udeti na nimlochati sukrud Divaa haivaasmai bhavati ya etaamevam Brahmo -panishadam Veda!* (The fundamental principle enunciated by the Almighty Brahma is thus as Surya being stable for ever, the worlds are of daylight forever!) III.xi.4-5) *Tad haitad Brahmaa Prajaa - pataya uvaacha, Prajapatir Manave, Manuh prajaabhyah, tad haitad uddaalakaayaarunaye jyeshthaaya putraya pitaa brahma provaacha// Idam vaava tad jyeshthaaya putraaya pitaa brahma prabrulyaat pranaayaaya vaantevaasine/* (Brahma stated this basic truth to Prajapati, the latter confirmed it to Manu; Manu to his progeny; to the eldest son Uddalaka Aruni, his father spoke of this indeed was such; but of what Brahman stated should only be conveyed confidentially to the eldest son or to a competent disciple) III.xi.6) *Naanyasmai kasmai chana, yadi api asmaa imaam adbhih parigrahitaam dhanasya punnam dasdyaad, etad eva tato bhuya iti etad eva bhuya iti/* (Indeed, he should not impart this truism to none else whatsoever, enen though he is offered the the Earth surrounded by water filled with the totality od wealth; this secret is most certainly and undeniably far more significant than that, and emphatically far more significant than this!)

The multi splendoured eminence of Gayatri is the heart and Soul of Earth and of the Beings vis-a vis the Unknown!

III. xii.1) *Gayatri vaa idam sarvam bhutam yad idam kim cha, Vaag vai gaayatri, Vaag vaa idam sarvam bhutam Gaayati cha traayate cha/* (Gayatri is the manifestation of all the Beings in Creation. Speech is Gayatri. It is that Vaak Devi who sings for and provides protection for one all! In the days of yore there were three principal media to secure Soma juice viz. Gayatri, Trishtup and Jagati; but only Gayatri could reach the kingdom of Soma as the other two got fatiued and retreated. Besides excellence in singing viz. ‘gaana’, Gayatri does ‘traana’ or protection of the ‘Praanis’ too) III.xii.2) *Yaa vai saa Gaayatriyam vaava saa yeyam prithivyasyaam heedam sarvam bhutam pratishthitametaameva naatisheeyati/* (This Gayatri is surely what Earth and Beings are all about and its totality is nothing beyond it- be it by way of commendation or fortification viz. shield) III.xii.3) *Yaa vaisaa prithivyaam vaava saa yad idam asmin purushe shareeram, asmin heeme praanaah pratishthjhaah, etadeva naattishiyante/* (Gayatri as identified with Earth is also the totality of elements and organs alike; it is a body which is an earthly being. The body is equated with Gayatri since vital forces or Praanas are firmly established on earth and nothing beyond) III.xii.4) *Yad vai tat puruhe shareeram idam vaava tadyad idam asmin antah purushe hridayam, asmin hime praanaah pratishthaah, etadeva naatishiyante/* (Gayatri is indeed the heart of a human body which is the heart within a person as praanas or vital forces are firmly embedded in it and do not surpass beyond! That Praana is the mother and the father as well!) III.xii.5) *Saishaa chatushpadaa shadvidhaa Gayatri, tadetad Richaabhyanuktam/* (Gayatri is a metre with four feet and is of six fold in forms viz. Speech, Beings, Earth, Body, Heart and Vital Force; more over Gayatri is declared in Rig Veda!) III.xii.6) *Taavanasya mahimaa tato jyaayaamscha Purushah, Paadosya sarva bhutaani tripaadasyaamritam divi/* (Its magnitude and glory are so extensive as cover the Universe, yet Purusha the All Pervading Reality is boundless: all the Beings are just a foot of that Brahman and the remaining ‘Tripaada’ or the three feet is a mystery, presumably of His own effulgence of Immortality!) III.xii.7-9) *Yad vai tad Brahmoteedam vaava tadyoyam bahirdhaa Purushaad aakaasho yo vai sa barhithaa Purushaad aakaashah// Ayam*

vaava sa yoyamantah Puruso aakaasho yo vai sonth Purusha aakaashah// Ayam vaava sa yoyam antar-hridaya aakaashah tadetat purnam apravarti, purnam apravartinam shriyam labhate y evam Veda! (That most incomprehensible Brahman is clearly the material Space within a person and also the Space within the heart; the total fullness is the All pervading and perhaps Immovable Unknown. He who knows that Reality is a constituent of that Totality of Indestructible Glory!)

The great Vidwan with the realisation of the intrinsic fame of Vedas presents the third offering of the nectar to attain the position of Adityas III.xvi.1) *Purusho vaava Yajnyaah, tasya yaani chatur vimshati varshaani, tat praatah savanam, Chatur vimshati aksharaa Gayatri, Gayatram praatah savanam, tad asya vasavonvaayattaah, Praanaa vaava vasavah, ete hidam sarvam vaasayanti/* (Every human being is aptly compared as a daily Sacrifice performed to Devas; for instance, worship to Gayatri by way of meditation and recitation of the Gayatri Mantra comprising twenty four letters is comparable to the first twentfive years of human life. This is the the ritualistic libation to Agnihotra in the morning phase addressed to Ashta Vasu Devas who represent the Praana or the Vital Force) III.xvi.2) *Tam ched etasmin vayasi kim chid upatapet, sa bruyaat, praanaa vasavah, idam me praatah savanam madhyaan dinam savanam anusamtanuteti, maaham praanaanaam vasunaam madhya yagjno vilopseeyati, uddhaiva tata eti agado ha bhavati/* (In case of any bodily affliction of a human being during this morning phase of Sacrifice identified with Praana the vital force that Vasu devas representting the morning Sacrifice, the Vasus bless the Beings to carry forward the cure to the mid day libation to Agni as its integral part; this is how Vasu Devas signifying Praana the Vital Force bless the Being for treatment and cure in the afternoon session of the Sacrifice!) III.xvi.3) *Athan yaani chatushchatvaarimshad varshaani, tan maadhyan-dinam-savanam chatush chatvaarimshad akshara trishtup,traishtubham maadhyan dinam savanam, tad asya Rudra anvaayattaah, praana vaava Rudraah, ete heedam, sarvam rodayanti/* (Then comes the second phase of human life comprising the forty four years and that would be the mid-day libation; this represents the Chhandas of Trishtup Hymn which comprises fourty four letters also comparable of fortyfour years of human life. This mid day worship is addressed to Ekaadasha Rudra Devas; as Praana the Vital Forces depart, Rudra Devas tend to resortto ‘rodana’ or crying! However there could be a carry forward third libation possible as Rudras might recommed to Adityas for cure in that phase)III. xvi.4) *Tyam ched etasmin vayasi kim chid upatapet sa bruyaat, Praana Rudrah idam me maadhyan dinam savanam triteeya savanam anusamta -nuteti, maaham praanaanaam Rudraanaam madhye yagjno vilopseeyeti,uddhaiva tata etiagado haivabhavati/* (However, recovery of sickness in the second phase of Rudras becomes possible, then the vial forces would still be strong enough and Rudras would bless the Beings to carry forward to the ensuing third phace) III.xvi.5) *Atha yaani ashta chatvaarimshad varshaani, tat triteeya savanam,ashta chatvaarimshad-aksharaa jagatee, jaagatam triteeya savana, tad asya adityaa anvaayattah, praanaa vaavaadiyaah, ete heedam sarvamaadadate/* (As the time for the third libation arrives and so does the phase of further forty eighty years of life is heralded; this phase of the human life is under the influence of the Jagati Metre of Chhandas comprising another forty eight syllables and the third libation is accompanied by Jagati hymn and with this part of the Sacrifice is supervised by Dwadasha Adityas and the Vital Breaths of the concerned human life are controlled by Adityas; accordingly, ant diseases or infirmities of the Beings are governed by Adityas.) III.xvi.6) *Tam chedetasminvayasi kinchadupatapet sa bruyaat praanaaditya idam me triteeya saavanam aayur anu samtanuteti, maaham praanaanaam adityaanaam madhye yagjno vilopseeyeti, uddhaiva tata eti agado haiva bhavati/* (In the event of suffering a problem to the person concerned at this stage of life, then should worship the relevant Deity of Adityas, and as per their volition, the person concerned might be

cured to survive beyond that limit of Life! In other words, may Adityas be pleased to overcome all the diseases of my life and sustain the vital forces to complete the sacrifices of the life and bestow the whole span of life which is hundred and sixteen years!) III.xvi.7) *Etaddha smna vaitad vidwaan aaha Mahidaasa Aitereyah; sa kim ma etad upa tapasi, yoham anena na presyaameeiti; sa ha shodasham varsha shatam ajeevat; praha shodasham varsha shatam jeevati, ya evam Veda!* (Mahidasa the son of Aitara reproached the illness not to distress it for the full term of human life of one hundred and sixteen years; indeed once there is a strong conviction that no disease could interrupt his maximum duration of life would surely fulfill his Sacrifice!)

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

The Universal Self or Vaishvanara has Surya as its Eye: V.xiii.1-2) *Atha hovaacha Satyan Yagjnam Polushim: Praachina yogya, kam twam aatmaanam upassa iti: Adityameva bhagavo Raajan, iti hovaacha: esha vai Viswa rupaa aatma Vaishvaanarah, yam twam aatmaanam upass, tasmaat tava bahu visvarupam kule drushyate// Pravratto shvatari ratho daasi nikshah, atsi annam pashyasi priyam, atti annam, pashyati priyam, bhavati asya Brahma varchasam kule, ya etam evam aatmaanaam Vaishvaanaram upaste, Chakshustv etad aatmanah, iti hovaacha andho bhavishyah, yan maam naagamishya iti/* (Then Praachayogya asked Satyayajna as to which Self was that he meditated and the reply came that it surely was Surya Deva and the King endorsed saying that this Self was Vishvanara as Aditya was called Vishwarupa due to his varying hues and appearances. Also Surya had a chariot drawn by mules and was served by female servants with golden necklaces. He therefore meditated Vaisvanara even as he and family lineage enjoyed not only the food as the offering but even felt sensations of Brahman himself through the 'Prashaad'. Indeed that Universal Self called Vishvaanara possessed Surya as his eye. The King further said that but for these Vidwans approaching him, they might have confused

the Universal Self as the Individual Self as they along with family members performed the Rite and might have nearly lost their eyes for the indiscretion!) Body nerves issued from heart always interacting with Sun and Wind decide the manner of one's departure as also their destination! VIII.vi.1-6) *Atha yaa etaa hridayasya nadyaah taah pingalassya nimnastishthanti, shuklasya neelayasya peetasya lohitasyeti; asau vaa aadityah pingalah esha shuklah, esha neelah, esha peetah, esha lohita// Tad yathaa mahaapatha aatata ubhau graamau gacchhaatimam chaamum cha; amusmaad adityaat pra- taayante taaasu naadisushruptaah, aabhyo naadibhyah prataayante temusminn aatityashruptaah//Tad yatraitat suptah samastah samprasannah svapnam na viaanaati aasu tadaa naadeeshu shrupto bhavati, tam na kaschana paapmaa sprushati, tejas hi tadaa sampanno bhavati// Atha yatraitat abalimaanam neeto havati, tam abhita aasheena aahuh jaanaasi maam, jaanaasi maam iti; sa yaavad asmaacchareetad anutkraanto bhavati, taavaj jaanati//Tadeshashloka: Shatam caikaa cha hridayasya naadyah taasaam murdhaanaam abhinih abhinishtraaika tayordhvam ayann amrithatvam eti vishvavam anya utkramane bhavanti, utkramane bhavanti//*(In the process of death, the status of the physical nerves and how Sun influences these is described. The veins in the body issuing out of the fleshy bulge called the lotus shaped heart that is meditated for Brahman is charged with subtle juices of varied colours akin to desires. The heat of Sun causes bile which when comes into contact with phlegm in the nerves assuming different colours as accentuated by wind contacts. The Wind-Phlegm mix brings about changes of colours, say blue with severe wind, white when excessive phlegm, yellow with their equal proportion and red on account of too much of blood count in the body. Thus the moods of a Being are changed as per the inputs involved. Now just as highways connect cities and villages, the rays of the Sun reach both the worlds; they enter human bodies as also places yonder the Sun. In the state of sleep, organs of the bodies are withdrawn. Similarly as death is drawn nearby, people around realise that he or she is no more. As the life departs, the Self goes upwards through the Sun rays. He reaches the Sun within the time that mind travels. Then the Soul of virtue goes upwards by making the sound of Om or downwards otherwise in the case of the unenlightened Souls. The gates of Brahma open to the blessed ones or shut to other Souls that search of their designated Lokas! In this connection, an apt verse is stated: The nerves connected to the heart are hundred and one. At the time of one's departure, one of the nerves of some blessed ones reach up to the crown of the head. Such of those going upwards through that nerve attain immortality while by various other nerves connecting other exit points totalling nine become the causes of departure; indeed they become the causes of departure!)

Ishopadeshopanishad

XV) Truth and Immortality are concealed under the thick blanket of ignorance. May Surya open the Solar Orbit and let golden vessel unveil the Brahman : *Hiranmayena paatrena satyasya apihitam mukham, Tatvam Pushan apaavrunu satya dharmaya drishtaye*/(The Face of Truth as manifested by Brahman is indeed concealed in the Solar Orb called a golden vessel. May Pushan or Surya Deva reveal the nature of the Truth! The worshipper declares: 'Indeed I am normally the person who has executed my duties normally': Parashara Smriti prescribes Shat Karma Vidhi as follows: 'Shat karma – abhirou nityam Devaatithi pujakah, Huta shashaatu bhungaano Brahmano naavaseedati/ Sandhya snaanam japo homo Devataamcha pujanam, Vishva devaatithi yaamcha shatkarmaani dine dine' / - ie. The six duties are specified as Sandhyavandana, at least twice a day, snaana that precedes 'bahyantara shuchi' or cleanliness of the body and mind, japa, homa, Devarchana, Athiti puja. Now, the the face of the outstanding Truth called Brahman that is hidden as it were in the golden and lustrous vessel viz. the solar orbit! It is in this context that the person of virtue prays to Surya Deva within whose Orbit is hidden the Unique Entity viz.

Satya Brahman himself but the mind of the person in prayer is misled about the Reality of Surya as also of Brahman! The worshipper thus finds Pushan or Surya himself as the Face of the Truth and that of Eternal Brahman who is camouflaged and obscured within the golden disc or the Solar Orbit and prays to Surya to uncover Himself!)XVI) Even as the Truth of Brahman is revealed to the worshipper in the Solar Orbit, he finds the Truth is Surya Himself! The Solar Orb also represents eyes, both signs of death, as also Bhur-Bhuvah-Swaha *Pushannekarshe Yama Surya Prajapatya vyuha rashmin samuh tejah, Yatte rupam kalyaanatamam tatte pashyaami yosaavasau Purshah sohamasmi*/(Surya Deva! You are indeed the nourisher and preserver of the Universe in totality, the solitary traveller on the high skies in Celestial Forms like Lord Yama, the Supreme Controller, the Unique Evidence of the Activities on the Worlds, the Illustrious Son of Prajapati, the efficient distributor of vital energies to all the Beings through your rays! Do lessen the severity of your rays of radiance and dazzle to behold you as the Eternal Truth the Paramatma!) Sage Agastya's worship to Surya Deva before the Epic War of Gods and Danavas of Valmiki Ramayana is quoted from Aditya Hridayam : '*Sarva Vedaantako hyeshastejasvi rasmibhaavanah, Yesha Devaasura ganaan lokaan paatih gabhastibhih/ Esha Brahmecha Vishnuscha Shivah Skandah Prajapatih, Mahendro Dhanadah Kaalo Yama Sommo hyapaampatim/ Pitaro Vasavassaadhya hyashvino Marutomaruh, Vaayur vahnih Prajaapraanaa ritukartaa Prabhaakarrah/ Aaditya Savitassuryah Kahgah Pushaa Gabhastimaan, Surana sadruso Bhaanuh Vishvaretaa Divaakarrah*'// As translated the Prayer states: ' We pray to Surya Deva as revered by the totality of Celestial Deities; He is Self-Radiant nourished by His own rays of radiance energising the whole world with its inhabitants and objects of His own Creation. Indeed you are Brahma, Vishnu, Shiva, Skanda, Prajapati, Mahendra, Kubera, Kaala, Soma, and Varuna; you are the Pitru Devas, Vasus, Sadhyas, Ashvini Kumars, Marud Ganas!'! The Reality and the Eternal Truth as disclosed to the Worshipers in the Golden Disc or Solar Orb is identified as the Omnipresent Vayu deva!XVII) *Vaayuranilam amritam atha ida shariram, Om Krato smara kritam smara krato smara kritam smarrah*/(The Worshipper of Brahman now venerates and prays to Vayu Deva to let his Praana or the Vital force attain the all pervading Immortal Air, well before the Panchendriyas driven by mind are converted into ashes following death! Indeed Vayu or 'Praana' demonstrates its prowess by its presence or absence to segregate the Truth and Untruth. Indeed the objective of meditation would be to seek the Truth. Human Beings are constantly striving to know what happens post life! Their meditation is to seek that once a Being reaches to Air what next! Brihadaranyaka Upanishad (V.x.1) explains: As the Self departs, the Vital Force makes an invisible exit hole and separates the body and the Self. This hole is akin to a chariot wheel and the Sukshma Swarupa or the Subtle Form, of the Self goes upwards towards the Sky, reaches Aditya Loka, the Lunar zone and finally reaches the Hiranyagarbha where there would be no sorrows nor joys but bliss all around! So much about the deserving Souls who depart and take to 'Deva Yaana' or the Divine Route! On the other hand, the same Brihadaranyaka Upanishad- IV.iv.2, describes the final time: while facing the end of life, the vision gets unified with the Inner Self and is stated to be blurred in vision, the nose could not smell, the tongue could not taste, the voice is ineffective, the ears could not hear, the mind could not think, the skin loses its touch and the intellect gets vanished. That is the precise time when the vital force would quit and all the organs follow suit! Then the Upanishad describes further: when ever a caterpillar reaches the end of a blade of grass, it tends to hold another support and contract the earlier body before holding another grass blade! The worshipper of the Vital Force in any case merges itself into the Immortal Air! O mind, remember and do remember that This is That! Om!)

Kathopanishad

II.ii.9-15) *Agnir yathaiko bhuvanam pratishtho rupam rupam pratirupo babhuva, Ekatasthaa sarvabhutaan yantaratmaa rupam rupam pratirupo bahischa// Suryo yathaa sarvalokasya chakshurna lipyate chakshuair baahya doshah, ekasthaa sarva bhuta antaraatmaa na lipyate lokadhukhena baahyah// Eko vashi sarva bhutaanantar- atmaa ekam beejam bahudhaa uyah karoti, tam atmastham yenupashyanti dheeraasteshaam sukha shasvatam netareshaam// Nityonityaanaam chetanschetanaameko buhunaam yo vidadhaati kaamaan, tamaatmasyam yenupashyanti dheeraah; tesaam shaantih shasvato netareshaam// Tadetaditi manyante nirdeshyam oaramam sukham, katham nu tad vijaaneeyaam kimu bhaati vibhaati vaa// Na tara Suryo bhaati na chandrataarakam nemea vidyuto bhaanti kutoyam agnih, Tameva bhaantamanubhaati sarvam tasya bhashaa sarvam idam vibhati//* (The Self enters inside all the Beings, like Fire enters the world, by assuming varied forms and shapes; this is in its own raw form just like the sky as the body warmth. The Self again enters the world like Air does in varied forms, intensity of speed etc. as the breathing of the Beings. The Self is not disturbed by the sorrows or joys of the Being just as Sun- the eye of the Universe, is totally unaffected by the natural calamities and rejoicings in the world; the superimposition of the illness or the wellness of the concerned body is hardly a matter of concern to the Self as that indeed is supernatural beyond the material world. The Inner Self like the Supreme is therefore totally independent, unique, and all pervasive yet creates myriad forms all of the homogenous and untarnished Purity called Consciousness. It is stated that those discerning persons do visualise the Self in the hearts of themselves as that is not corruptible by material pulls nor subject to the influences of body organs and senses! May there be eternal peace and contentment to withdraw themselves into introspection and discard the frivolities and absorb the magnificence of the Self that is what Brahman all about! To a genuine query as to how one should know the Supreme Bliss; is it self radiant or not! The reply would inevitably be as to how Sun shines; how the Moon and Stars are luminous; how do one would witness flashes of lightnings on the Sky and indeed how is Fire so beaming and glowing! Are not all these indications of that Brahman whose glory is brilliant!)

Kausheetaki Upanishad

Worship of Surya to eradicate sins and Chandra for life's success and wealth

II.7: *Athaatah, sarva jitaah Kauseetakestriny upaasanaani bhavanti, sarvajiddha sma Kaushiakir-udayantam Aadityam upatishthate yajnopaveetam krutvodakam aaneeya trih prasichyodapaatram vargosi paapmaanaam me vrindhiti, etayaivaavritaa madhye santam udvargosi paapmaanam ma udvrindheeti, eta yavaavritaastam yantam samvargosi paapmaanam me samvridhdhanti, tad yad ahoraatraabhyam paapam akarot sam tad vrinke, tatho evaivam vidvaan etayaivaavritaadityam upatishthate yad ahoraatraabhyaam paapam karoti, sam yad vrinke/*(Maharshi Kausitaki performs three 'Dainika Suryopaasanas' or daily venerations to Surya Deva to root out his sins to the rising Sun at the early mornings, mid day Sun and the Sunsets; he would each time perform the investiture with his 'Yajnopaveetam' or the Sacred Thread, having fetched water in a vessel and sprinkling it on his head and body and recite the following relevant mantras at the Sun rise, mid Sky Sun and Sunset respectively: *Vargosi paapmaanaam me vridhiti; udvargosi paapmaanaam ma udvrin - dheeti, samvargosi paapmaanaam me samvridhdhanti/* or Pratah kaala Surya Deva! Deliver me from my sins; Aparahna Surya Deva! Do deliver me from my sins; Saayam Surya Deva! Do kindly absolve me from my sins of the day and night. As thus recommended by the Maharshi, three daily homages as prescribed are sure to

bsolve his sins of the day on a recurring basis!) **II.8:** *Atha maasi maasi amaavaasyaayam vrittaayaam pashchaa chandra maasam drishyamaanaam upatishthetaitayaivaavritaa harita trine vaa pratyasyati, yan me susheemam hridayam divi chandra -masi shritam manyeham maam tad vidvaamsam maaham putryam agham rudam iti, na hy asmaat purvaah prajaah praititi nu jaata putrasya tathaajata putrasyaapyaasva sametu te sam te paayaamsi u yantu vaajaa yam aadityaa amshumaapyaayanteeti, etaas tisraa richo japvitvaa maasmaakam pranena prajayaa pashubhir aapyaayayishthaah yosmaan dveshti yam cha vayam dvishmas tasya praanena prajayaa pashubhir aapyaayaya svaaindreem aavartam aavarta adityaasyaavritam anaavrat iti dakshinam baahum anvaavartate/(As the new Moon is seen on the western Sky, that is on Amaavasya at the end of the Krishna Paksha or the dark phase, individual needs to throw two blades of green grass and offer his prayers stating: may my heart rest on the bright Moon and bestow its grace to abandon all my worries for the welfare of my children; may I be granted to increase my vigour so that abundance of milk and food be gathered even to gladden the heart of Aditya too -the inference here being that while Chandra is the female partner of Surya the Agni being the husband; may as a result of such abundance of food and milk facilitate my vigour too to enable me to acquire further progeny and alongside may my family acquire further cattle too to support the enhanced size of the family! Thus the individual prays Chandra in Rig Veda verses repeatedly further stating that there should not be stress on the ‘praana’ or the vital force of either his or of his children or even his cattle even. Thus having prayed to Chandra, the individual turns to pray to Indra and Surya) **II.9:** *Atha pournamaasyaam purastaacchandramaasam drishyamaanam upatishtheta etayaa vaavritaa, Somo raajaasi vichakshanah, pancha mukhosi prajaapatir braahmanaas ta ekam mukham tena mukhena raajnotsi, tena mukhena maam annadam kuru, raajaa ta ekam mukham, tena mukhena vishnotsi, tena mukhena maam annadam kuru, shyenasta ekam mukham, tena mukhena maa pakshinotsi, tena mukhena maam annadam kuru agnishta ekam mukham tenemam lokamatsi tena mukhena maam annadam kuru, tvayi panchamam mukham, tena mukhena sarvam bhutaani atsi, tena mukhena maam annadam kuru, maasmaakam praanena prajayaa pashubhir avakseshthaa yosmaan dveshtiyaccha vayam dvishmas tasya praanenaprajayaa pashubhir avaksheeyasveti, daivam aavartam aavarta adityasyaavritam nvaavarta iti dakshinam baahum avaavartate/(As one worships Chandra Deva on the night of the full Moon, as it appears in the East of the horizon, the worship would be similar as above. Further, the prayer should state: Chandra Deva, you are the King Soma as the Pancha Mukha Brahma the Lord of Creation! Brahma is of one mouth of yours. With that mouth you eat the Kings; with that mouth you make me an eater of food. The King is another mouth and with that mouth you sustain and feed the Subjects of the King. It is with that mouth he makes me viz. this as the worshipping of the Individual too. Now the hawk too is one mouth of yours and with that mouth, you eat birds. It is with that mouth that he makes the worshipper an Individual. Agni is another mouth of Brahma with which the whole world is eaten from. Lord Brahma! Within You is the Fifth mouth! We request you, Lord Brahma! not to waste away the vital breath as that sustains us, our offspring and our cattle. Apparently the inference in this stanza is about the ‘Varnaashrama’ of Brahma, Kshatriyas and others! Now, having prayed thus the Individual who worships Surya Deva foremost and then Chandra Deva now, where he turns towards Devas for veneration) **II.10:** *Atha samveshya jaayaayai hridayam abhimrshat yatte susheeme hridaye shritam antah praaapatau tenaamritatvasyashaane maa tvam putryam agham nigaa iti, na hy asyaah purvaah prajaah praiteeti/(The Worshipping Individual retires then and as he is about to withdraw into his bed then he converses with his wife and soothens her with his conversation and says: as we should have trust and faith with our prayers and surrender ourselves to the will of Prajapati, indeed He would never ever let us down and our children. May you never fall into sorrow as he would surely ensure that our children would never***

ie before us.) **II.11:** *Atha proshyaayan putrasya murdhaanam abhijighret, anga angaat sambhavasi hrudyaad adhi jaaayase, aatmaavai putra naamaasi sa jeeva sharadhaa shatam asaaviti naamaasya dadhaatyasmaa bhava, paraashur bhava, hiranyam agram bhava, tejo vai, putra naamaasi sa jeevaa sharadha shatam asaaviti naamasya grishnaati athainam parigrihnaati, yena praaja patih prajaah paryagrhinat tad arishtyai tena tvaa parigrihnaami ashaaviti,athaasya dakshine karne japati asmai pranyadhi maghavaan rjeeshin iteendra shreshhaani dravinaani dheteti savye, ma chethaa, maa vyvasthitaah,shatam harada aayusho jeevasva, putra te aamnaa murdhaanam abhijighraameeti, trirasya murdhaanam abhijighret gavaam tvaa hinkaareabhiinkaaromeeti trir asya murdhaanaam abhinhinkuryaat/* (Then the person who has so far prayed to Surya, Chandra, Indra and Prajapati, on his return from his meditations and worships, goes out and finds his son, embraces him passionately and exclaims that the son was his great gift of Prajapati himself and was born out from him limb by limb, heart by heart and blesses him to live for hundred years with health, fame and prosperity; he exalts him stating that even if lived like a stone, he should be an axe and of gold. He further says that just as Prajapati embraces and blesses his creatures, may the son too deserve the same; may Indra bestow the best of 'Iham and Param' since indeed as the sons truly save the fathers from 'Punnama Naraka'!

Brahma in Celestial Forms as Surya, Lightning,Thunder,Wind, Space, Fire, Water IV.3-10 *Sa hovaacha Baalaakih, ya evaisha 'Aaditye' purushastam evaaham upaasa iti, tam hovaacha Ajaatashatruh, maa maitasmin samvaadayishtaa 'brihat paandura vaasaa' atishthaah sarveshaam bhutaanaam murdheti vaa aham etam upaasa iti, sa yo haitam evam upaasatetishthaah sarveshaa bhutaanaa murdhaa bhavati// Sa hovaacha Baalaakih, ya evaisha 'Chandramasi' purushastam evaaham upaasa iti tam hovaacha Ajaatashatruh, maa maitasmin samvaadayishtha 'annashyaameti' vaa aham etam upaasa iti, sa yo haitam evam upaastennasyaatmaa bhavati// Sa hovaacha Baalaakih, ya evaisha 'Vidyuti' purushastam evaahamupaasa iti tam hovaacha Ajaatashatruh, maa maitasmin samvaadayish -thaah 'satyastaatmeti' vaa aham etam upaasa iti, sa yo haitam evam upaaste, satyasyaatmaa bhavati// Sa ho vaacha Baalaakih, ya evaisha 'Stanayitnau' purushastam evaaham upaasa iti, tam hovaacha Ajaatashatruh, maa maitasmin amvaadayishthaah, 'shabdasyaatmeti' vaa aham etam upaasa iti, sa yo haitam evam upaaste, shabdassyaatmaabhavati//Sa hovaacha Baalaakih, ya evais 'Vaayau' purushastam evaaham upaasa iti, tam hovaacha Ajaatashatruh, maa maitasmin samvaadayishthah, Indro Vaikuntho paraajita seneti vaa aham etam upaasa iti, sa yohaitam evam upaaste Jishnur ha vaa Aparajaishnur anyatasstatiyaajayi bhavati//sahovaacha Baalaakih, ya evaisha 'Aakaashe' purushastam evaaham upaasa iti, tamhovaach Ajaatashatru, maa maitasmin asamvaadayishthaah, purnam apravritti brahmeti vaa aham etam upaasa iti sa yo aitam evam upaaste puryate prajayaa pashubhir yashasaa brahmavar -chasena svargena lokena sarvam aayureti// Sa ho vaachaa Baalaaki yah easha 'Agnau' prusushatam evaaham upaasitam hovaacha Ajaatashatruh, maa maitasmin samvaadayishthah, 'visha sharir' iti vaa aham hetam evam upaasha iti sa ho haitam evam upaaste visha sharir ha vaa anyeshu bhavati// Sa hovaacha Baalakih, ya evaishopsu purshas tam evaaham upaasa iti, tam hovacha Ajaatashastru maa maitasmin samvaada yishthaah 'Tejasaa' Atmeti vaa aham etam upaasa iti, sa ho haitam evam upaaste 'tejasaa' aatmaabhavati,ti adhidaitam athaadhyaatman//*(Gargya Baalaaki then explains to King Ajaatashatru a systematic delineation of Deities in whom Brahma is reflected as his 'amshas' or formulations as all these facets of His magnificence are replete with His multi-powered splendours, each of which is highly worthy of meditation and individual worship. The embodiment of **Surya** Deva clad in the white bright clothing leads the list of Divine Entities who indeed is the 'Pratyaksha Daivam' or the readily visible and felt Deity whom the entire Universe is looked up on the Sky with instant awe and wonder! He is eagerly awaited at

is Rise-Climactic Appearance- and His Setting for the day demanding admiration and worship. Baalaaki then on that order describes the personification of **Chandra** Deva who among other illustrious features of his is essentially the originator of **food** the sustenance power of the Self of Beings in the Universe creating recurring energy of preservation of all the Beings in various forms like abundance of crops, medicinal herbs and seeds to carry on the process of recycling; he is also the power of mental energies of human beings and of Knowledge the base of Veda Vedangas as also the Leader of the Learned Brahmanas the torch bearing perpetuators of the values of Virtue, Dharma, Karma and Sacrifices! Indeed such Chandra Deva is worthy of high esteem for daily worship! Gargya then commends another distinctive manifestation of **Vidyut** of Lightning the flash of **Truth** of 'Antaraatma' the Inner Self and the Hidden Reality of the Universe especially as a reminder of the Maya that human beings are often misled into the snares of ignorance and darkness but possible to lead ahead to brightness as per the Vedic Dictum of 'Tamasomaa jyotirgamaya'; indeed that Vidyut as a flash of Reality is worthy of salutation and worship! Gargya Baalaaki then extols the manifestation of **Stanayitnu** or Thunder as a personification that originates 'Shabda' the Sound waves and variations as 'Naada Brahma' the true manifestation of Brahma appropriately titled as 'Shritis' as Vedas and 'Udgitas' as Upanishads the singular media of Language handed over to generations in the Cycle of Time through Kalpa-Yuga-Samvatsara-Rithus; the Shabda is also the Vedangas especially 'Shiksha' enveloping 'Uccharana' or Pronunciation-Intonation and Cadence besides Sangeeta, Nritya, Naatakas all being ramifications of Shabda. Indeed such rich gift of Brahma Deva to humanity and Devas alike serves the wondrous form of Brahma Himself is highly worthy of approbation and worship! Baalaaki then commends **Vayu** the Deity of Wind another outstanding form of Brahma and specifically of Praana the 'alter ego' or modification of Indra Vaikuntha himself the invincible Single Army of Valour and Skills who destroyed personifications of Evil that challenged the forces of Dharma and Nyaaya or virtue and justice and threatened the entire Universe to end up; such evil forces like Vritrasura and Pauloma Kaalankajas were extinguished with pluck and bravery by Indra the Lord of Vayu the Praana of very existence the Lord's creation! The Pancha Praanas comprising Praana-Vyana-Apaana-Udaana-Samanas controlling vision, hearing, speech, touch and mind are the identity of the sensory organs indeed. Intense meditation and worship of Praana the Vayu Deva redesignated Indra Deva would bestow physical triumph and never dying spirit of intrepidity and success. Then Baalaaki suggests that **Aakasha** representing the endlessness and eternity of Brahma Devas typical creation of enigma and mystery in His scheme of 'Srishti' that even Devas and Sanakaadi Maharshis have ever digested nor solved let alone by human beings! The inscrutability and vagueness of the Supreme is shrouded by the very concept of comprehension and equally so is the 'Daharaakaasha' or the Antariksha of the 'Antaraatma' the typical reflection of the 'Paramatma'. There is no other way of praying and worshipping except looking upward to the Sky and Space beyond and submerge one's thoughts inward within with marvel and dread! The highly Learned Baalaki recommends to King Ajaatashtu that intense meditation to the Space as the non active Brahma bestows the material wealth of offspring, cattle, fame and the invaluable radiance of Brahma and the ultimate fulfillment of human life! The next very prominent Deva among the Brahma Swarupa is of **Agnihotra** assuming the Panchagni Swarupas or of Five Flames viz. Garhapatya, Aahavaneeya, Dakshinaagni, Sabhya and Avasatya representing Heaven, Cloud, Earth, Man and Woman as explained vide Katha Upanishad-I.iii.1. Further Chhandogya Upanishad vide IV.vi.1: *Agniste paadam vakteti, sa ha shvo bhute gaa abhiprasthaapayam chakaara, taa yatraabhi saayam babhuvuh, tatraagnim upasamaadhaaya, gaa uparudhya, samisham aadhaaya, paschaad agneh praanupopavivesha/* or Agni declares that It is a part of Brahma's one quarter and when Sun Rise occurs and herds of cattle are driven to pastures and again when Sun sets cattle are driven home

nd Agni be invoked by lighting up and worshipped by being seated to the West of Agni and facing the East. The next stanza explains that of the sacred quarter of Brahma , Earth is one part, the Intermediate Space is one part, Swarga is one part and Samudras or Oceans the fourth. Brahma is surely the all pervasive one in all the parts! This Kaushitaki Upanishad assures that whoso ever prostrates before Agni Deva with veneration would become irresistible indeed! Gargya Baalaaki then describes the essentiality of **Aapsu Purusha** or of Water for the very existence and sustenance of all the Beings. Several of Maha Puranas made distinct references to the manifestations of ‘Naara’ or water and ‘Aayana’ or the Abode combined to denote ‘Naarayana’ or Bhagavan Vishnu as the ‘Paramatma’ who caused even the creation of Pancha Bhutas or the Five Elements which too get destroyed at the Maha Pralaya or the Great Dissolution at the termination of the Universe after each Kalpa. Brahma Purana for instance highlights that Maharshi Markandeya survived even after all the ‘Sthaavara Jangamas’ or the Moving and Immovable Beings were destroyed and so did the Elements but the ‘Chiraayu Markandeya’ survived the Kalpa although struggled and reached atop the extraordinary Vata Vriksha and found a Unique Baala Mukunda in tiny baby form sucking his thumb playfully and that was Narayana Himself! Such was the repute of Basic Water beyond the comprehension even of normal ‘Pancha Bhutas’ themselves! It is to that Apsu Purusha that what the premordial ‘Naara’ is for ever that one needs to worship for as to that Luminosity of the Self which is everlasting! That is ‘*Tejasaa bhavati, iti Adhidaivatam, athaadhyaatmaam*’ or that is the embodiment of Supreme Brightness, the Self Illumination and The Greatest Illumination That!)

Maitri Upanishad

Bhaskara to be worshipped as Savitri- Stanzas 7-8-9:

Tat Savitur varenyam iti asau va adityah savitaa sa vaa evam pravaraneeya atmakaamenety aahur brahmavaadinothabhargodevasya dheemaheeti, savitaa vai devastato yosyabhargaahkhyastam chintayaamiti aahur brahmavaadinotha dhiyo yo nah prachodayaat iti buddhayovai dhiyastaato smaakam prachodayaat iti aahur brahmavaadinaa, atha bhargaa iti ranjayateemaani bhutaani, ga iti gacchanti asmnn aagacchanti asmaad imaah prajaas tasmaad bha-ra-ga-tvaad bhargah, shaswat suyamaanaat suryah savanaat savitaadaanaat adityah pavanaat paavanothaapopyaayaanaad iti evam hi aaha, khalv aatmanotmaa netamrtaakhyaashchetaa mantaa gantotsrashtaanandayeetaa kartaa vaktaa raasayitaa ghraataa drashtaashrotaa sprushaticha vibhur vigrahe sannivishtaa iti evam hyaaha, atha yatra dwiteebhutam vigjnaanam tatra hishrunoti pashyati jighrati rasayati chaiva sparshayati sarvam atmaa jaaneeteti, yatraadvitibhutam vigjnaanam tatrahishrunoti pashyati jighrati rasayati chaiva sprarshayati sarvam aatmaa jnaaneeteti, yatraadviteebhutam vigjnaanam karya-karana-karma-nirmuktam nirvachanam anoupamyam nirupaakhyaam kim tad avaacyam/ (Brahma Jnanis worship Paramatma as Savitri the manifestation beyond Bhaskara. They seek that vision of splendour in the pupil of the Sun God. Brahma Jnanis further seek that vision as Rudra since the latter causes dryness. Bhaskara or ‘Bhargaa’ literally means ‘bha’ or He who illuminates the worlds; ‘ra’ or He ushers vivacity or sheer joy to the ‘pranis’ and ‘ga’ stands for the pranis enter into and exit there from existence- hence Bhargaa Deva. In other words He is the cause of Srishti-Sthiti-Samhara or the one responsible for Creation- Preservation and Destruction of Universal Existence. Now Surya is so named since He clutches

and grasps the ‘charaachara jagat’. Aditya is so called as He takes in and absorbs one’s very existence. He is Pavana as He is the embodiment of purification. Another title of Bhaskara is *Apas* as He is the one responsible for augmentation. Indeed as the Inner Self of a Self is the organizer, the perpetual, the observer, the sensor, the eliminator, the delighter, the Doer, Speakler, taster, the smeller, hearer, and the all- pervader. He is *yatraadviteebhutam vigjnaanam karya-karana-karma-nirmuktam nirvachanam anoupamyam nirupaakhyaam kim tad avaacyam/* or He is the knowledge, the source of endeavour, the cause and action, the one beyond description, comparison, and imagination yet being readily visioned, felt and thought about! Brihadaranyaka Upanishad aptly describes : II.iv.14) *Yatra hi dwatamiva bhavati taditara itaram jighrati, taditara itaram pashyati, taditara itaram shrinoti, taditara itaram abhivadati, taditara itaram manute, taditara itaram vigjnaanaateeti;yatra vaa asya sarvamaatmaivaa bhuttatkena kam manveeta, tatkena kam shrinuyaat, tatkena kamabhikvadet, tatkena kam manaveet, tatkena kam vijaaneeyaati/Vignataaramare kena vigjnaaneeyaaditi/* (Due to the actual existence of duality, nay the multiplicity, due to ignorance, smell is different, vision is different, the capacity of hearing varies, speech sounds diverse, the pattern of thinking or mindset is varied, and the faculty of the understanding is highly dissimilar too. But when the veil of ignorance is removed and since the Absolute Self which is neither dual nor multiple, every thing falls in place and one starts its attributes to hear, see, smell, touch, taste, feel, think and react precisely the same in unmistakable and distinctive uniformity! Therefore Maitreyi, one has to clearly understand as to who is the Singer, then the song is indeed just the same! The Self is thus the Supreme in that blueprint, be it vision, or hearing, or feeling, or thinking or whatever! ‘Vignataaramare kena vigjnaaneeyaaditi’ or through what instrument should one know That Knower?)

Stanza 8: *Esha hi khalvatmeshanah Shambhur bhavo Rudrah Prajapatir Vishvashrik Hiranyagarbhah Satyam praano hamsah shaashtaa Vishnur Narayanorkah savitaa dhaataa vidhataa saamraad Indra Indur iti, ya esha tapati agnir ivaagninaa pihitah sahasraakshena hiranmayenaanandena, esha vaa jigjnaasitavyon- veshataavyah, sarva bhutebhyobhayam datvaaranyam gatvaatha bahihkritvendriyaarthaan svaac chariraad upalabheta enaam iti/ Vishwarupaam Harinam Jaatavedasam paraayanam jyorir ekam tapantam, sahasra rashmih shatadhaa vartamaanah praanah prajaanaam udayati esha Suryah/* (Surya Deva is likened as the ‘Antaratma’ the Inner Self or one’s own conscience. Indeed He is the Reality and the Truth of Existence. Being Triguna Swarupa of Satvika- Rajasaka- Tamasika Features, He is the Supreme Creator- the Supreme Sustainer -and the Supreme Destroyer. He is the Master of the very existence of all the Beings in the Universe as the Hiranyagarbha Brahma; He is the Preserver like Narayana who is in yoga Nidra on water surface being the safeguard and the asylum; He is also the dreadful devastator as Rudra. He is Indra the Great Defender against the evil energies; He is Agni the instant source of heat and radiation; He is the Moon at Usha Kala the cooling agent of the universe; He is the most sought after for praana, the very life breath. He is the essence of fearlessness. He is omnipresent, be it at one’s own homes or in forests or deserts. Indeed He is the evidence of the acts and intentions of each and every Being as He is the Know All and See All as nothing ever escapes from His vision. Bhaskara Deva is the all pervader; He is even concealed in the Hiranya garbha the Golden Egg! He has all the forms, the ultimate goal and the timeless Reality!

[Prashnopanishad emphasises that Sun as the Praana and Life I.5-8) *Adityo ha vai praano rayi reva Chandramaa rayirvaa etat Sarvam yan muurtam chaamuurtam cha tasmaat muurtireva rayih// Athaaditya udayan yat praacheem dishaam pravichati, tena praachyaam praanaan rashmishu sannidhatte, yat Dakshinaam yat pracheeteem yat udecheem yad adho yad urthvam yad yatantaraa disho yat sarvam prakaashayati, tena sarvaan praanaan rashmishu sannidhatte// Sa esha Vaishvaanaro*

Vishvarupah praanoagnir udayate tad etad Richaabhuyktam//Vishva rupam harinam jaatavedasam paraayanam jyotirekam tapantam, Sahasrarashmih shatadhaa vartamaanah praanah prajaanaam dayati esha Suryah// (Praana the Life Force is Surya and Food is Chandra. Food or Matter and Life's Energy in gross or 'Murtam' and subtle or 'Amurtam' forms in physical and cosmic senses respectively interact with each other and sustain the cycle of existence. Be that as it may, Aditya while rising enters in the Eastern direction and enables absorption of its rays into all the Beings in the East while as He illumines all the other sides of the South, the West, the North, -as also below, above and the Antariksha, providing shine and heat by his rays to all the living Beings. Surya is Life in several forms assuming an alternate form of Agni too ; after all Vaishvanara too is stated as the core and concentrate of all living Beings just as Vishvarupa is the essence of the totality of the Cosmic World. Thus the ones seeking to realise Brahman do realise that 'Vishvarupam' or Surya is 'harinam' or of myriad forms, 'jatavedasam' or the embodiment of enlightenment, 'parayanam' or the final resort of all Beings, 'ekam jyoti or the Singular Illumination of the Universe, 'tapantam' or the unique source of heat and radiation, and 'sahasra rashmih' or of thousand rays, and of 'pranah prajaanaam' or Life Energy of the infinite Beings)]

Stanza 9: The subsequent stanza of Maitri Upanishad describes the process of purifying, digestion and segregating food by Vasus, Agni, Savitri and Vayu . *Tasmad vaa esha ubhayaatmaivam vid aatmanievaabhidhyaayati atmani eva yajateeti dhyaanam prayogastham mano vidvabhistutam, manah puutim ucchishtopahatam yaccha paapena dattam mrita shutakaad vaa vasoh pavitram agnih savituscha rashmayah punantvannam mama dushkritaan cha yadanyat, adbhih purastaad paridadadhaati, praanaaya svaahaapaanaaya svaahaa vyaanaaya svaahaa samaanaaya svaahodaanaaya svaahiti panchabhir abhijuhoti atha avashistham yatvaag ashnaati atodbhir bhuuyaa evoparishstaat paridadadhaati aachaanto bhutvaatme -jyaanaah praanoagnir vishvoseeti cha dvaabhyaam aatmaanam abhidhyaayet, praanoagnih paramaatmaa vai pancha vaayuh samaashritah, sa preetaah preenaatu vishvam vishvabhuk vishvosi vaishvaanarosi vishvam tvayaa dhaaryate jaayamaanaam, vishan tu tvaam aahutayascha sarvaah prajaastatra yatra vishvaamritoseeti, evam na vidhinaa khalvanenaat annatvam punarupaiti/* (Both Surya and Praana are concomitant concepts just as mind and meditation. Just as the impurities of mind need to be cleansed up so is the food and praana too. The patent purifiers of sins are Vasus, Ani and the kiranas of Saavitri. These are equally effective in respect of food too. Moreso when the food intake and praana are correlated. May these devatas be prayed to clean up sins and blemishes of Pranis and significantly enough in the interaction of breath and food. The first step in the food intake is to wash praana with water. Then the successive pancha praanas be invoked: praana breath to initiate to process, then apaana, then vyaana, then samana and udaana: one deep inhalation / meditation, followed by three successive hold ups of breath, and two deep exalations. Each of the five rounds of breathing thus should be followed by sips of water; this is so since breath and fire are to follow each other . Such indeed signifies the axim 'aatma yajna rupam bhojanam! This thus is the process of 'pancha praanaanvita' food intake.)

[Chhandogya Upanishad is quoted vide V.i.1 and V.ii.1 establishing the inescapable conclusions of Prana and Food as follows: V. i.1) *OM/ Yo ha vai jyeshtham cha shreshtham cha veda jyeshthascha ha vai jyeshthascha bhavati praano vaava jyeshthascha sheshthascha/* (That Praana or the Vital Energy is the oldest and the best realisation especially in the context of transmigration of the Individual Souls as the latter keep shifting from one life to another, as none of the body organs get transferred except 'Praana' only. Now, in each life or existence only the Vital Energy is the common factor, which is truly stated to be the merger point of all the body organs and their senses. This is how the claim of superiority of all the

temporary organs at the repetitive halt overs of one's lasting life link as jumping from one existenc to another is dismissed and the continuity of the chain of life after life is assured by the Praana and Praana only and hence its claim of not only the continuity but also of its indispensability!]

V.ii.1) *Kim me annam bhavishyaatiti; yat kinchididama ashwaabhya aa shakunibhyayah, iti hochuh, tadvaa etadanaasya annamano ha vai naama pratyaksham, na ha vaa evamvidi kimchana anannam bhavatiti/* (Now that the supremacy of Praana the Vital Force is vindicated, it has raised the query as to what would be its food. The reply would be that food would indeed be its direct nomenclature and what ever is stated to be eaten would be its 'Anna' including anything is worthy of consumption by all beings- be it humans or dogs or birds!)

Mundakopanishad

Virat Svarupa distinguished from Brahman as the alternate form of Antaratma and the process of Srishti: II. i.4) *Agnirmurthaa Chakshusee Chandra Suryau, Dishaah shrotre, Vaagvivartaascha Vedaah; Vaayuh Praano hridayam Vishvam,asya padbhyaam prithivi hyeshaa sarva bhutaantarantaraatmaa/*(The Virat Svarupa who is the Antaratma or the Inner Conciousness possesses Agni as his head, his eyes as Surya Chandras, Dishas or Directions as the ears, Vedas as his speech, Vayu as the vital force, the Univere as his heart and hi feet as the Bhumi.Bhagavad Gita's Eleventh Chapter on 'Vishvarupa -darshana Yoga' makes an elaborate description as asserted by Arjuna of Pandavas who was over-awed by the Vision vide 18-20 stanzas are quoted: *Tvamaksharam paramam veditavyam tvamasya vishvasya nidhaanam, tvamasya yassaasvata dharma goptaa sanaatanasvam Purushomarome// Anaadimadhya –antam anantaveeryam ananta baahum Shashi Surya netram, pasyaami tvaam deepta hutaashavaktram svatejasaa Vishvamidam tapantam// Dyaavaa prithivyoridamantaram hi vyaaptamtvayekena dishascha sarvaah, drushtvaadbhutam rupamugram tavedam lokatrayam pravyathitam mahaatman! (Krishna Paramatma! It is my strong conviction that you are the Parama Purusha, the unique entity that is hihly realisable, the singular axis to the wheel of the Universe, the Ultimate Refuge Point, the Supreme Protector of Virtue and Natural Justice, and the Ageless Purusha Svarupa. You are the One with no beginning, mid point and termination, the embodiment of power and energy, possessive of myriad hands and feet, with the countenance of Fire at once blazing and effervescent, Surya and Chandra as the eyes of radiance and tranquility, and of outstanding source of Universal activity and dynamism. Mahatma! You are the Undefianable Self that ever fills in and radiates with the totality of Existence and Life!) II.i.5-7) *Tasmaadagnih samidho yasya Suryah Somaatparjanya oshadhaya prithivyaam, Puman retah sinchati yoshitaayaam vahneeh prajaah Purushaatsamprasutaah// Tasmaadruchah saama yajuushi deekshaa yagnascha sarve kratavo dakshinaascha, Samvatsarascha yajamaanascha lokaah, Somo yatra Pavateyatra Suryah// Tasmaaccha Devaa bahudhaa samprasutaah Saadhyaa manushyaah pashavo vayaamsi, Praanaapaanou vreehiyavou tapascha shraddhhaa satyam brahmacharya vidhischa// (From the Parama Purusha emerges Agni which is the 'samidha' or the fuel to Surya. From Him Chandra and Parjanya or rains emerge too and the resultant 'oshadhis' or herbs and food grains on Prithvi; from Him again the Male and Female species, besides the entire 'Charaachara Jagat' or the total contents of the Universe, especially the 'Vahni' or the Common Fire facilitating the humanity to perform 'Karma' or Rituals and the consequent deeds of Virtue or Dharma and Nyaaya or Justice. Then He manifested himself as Vedas of Rucha or metrical verses and mantras that have their letter, feet, regulated length, with Gayatri, Anushup, Trishtup, etc Meters; Yajur mantras or formulas; Saama or chants embellished with 'stobha' etc. and tune consisting of five parts viz. himkaara, prastaava, Ugeetha, Pratihara and nidhaana; principles of Deeksha or initiation by donning munja grass girdle and the consequent Yagna**

prakriyas; dakshinas to Brahmana priests and the concepts of Kratus or Sacrifices and of Yajaman-Ritviks as the Sacrificers so that Dharma and Karma are perpetuated and Universal principles of Sun, Moon, Parjanya, Vayu and so on are sustained for ever. Parama Purusha also created Devas in various groups, notably Ashta Vasus, Dvadasha Adityas, Ekaadasha Rudras and others. Then he created human beings, animals, birds, Life Force of ‘Praanaapaanas’ or the incoming and out going Air, food for sustenance and various precepts like tapas or meditation, shraddha or perseverance and resolve; Satyam or Truthfulness; Brahmacharya or continence and Vidhi or discipline and regulation.)

Narayanopanishad

Lii.1) Adbhayah sambhutih Prithivyai rasaaccha Vishwakarmanah samavartataadhi,tasya Twashta vividha drupayeti tatpurushasya Vishvamaajaanamagre/ Vedahametam Purusham mahantam aaditya varnam tamasah parastaat, tamevam vidwaanabhrita iha bhavati naanyah panthaavidyatayamnaaya/ Prajaapatishcharati gabherantah ajaayamaano bahuthaa vijaayate, tasya dheeraah parijaananti yonim, Mareechinaam padamicchanti vedhasah/ Yo devebhya aatapati, yo Devaanaam purohitah, Purveyo devebhyo jaatah namo Ruchaaya baahyave/Rucham Brahmaam janayantah, Devaa agretadbruvan, yassatvaivam Braahmano vidyaat, tasya Deva asan vasho/ Hreescha te Lakshmeeshva patnanou, ahoraatre paarshveh nakshani rupayam, ashvinau vyaaktam, ishtam manishaana, amum manishana, sarvam manushani/ This Universe was created by Para Brahman by virtue of Five Elements of Earth-Water-Air-Agni-and Akaasha. He-of course- is indeed far superior to Aditya, Indra and other Celestial Celebrities. Surya Deva called as Tvashta rises in the mornings embodying His radiance. Into this mortal world which at one stage was engulfed in total darkness and gloom, the celestial illumination from the singular source of Bhaskara brought amazing transformation with brightness and activity. Indeed but for this, there is no other path of success and immortality! This alternate form of Parameshwara viz. Prajapati shines for the benefit of all the Devas; He is invoked as their beneficiary as also their Chief. Devadhi Deva! Hree and Lakshmi are your consorts; you are the personification of Tri Murtis of Brahma-Vishnu-Maheswara. Days and Nights are your two sides. Ashvini Kumars are your mouth. You are the Lord of all the Beings moving about in the Inter Space of Heaven and Earth causing days and nights. Indeed you are the ‘Ajam’ or the Unborn being the Inner Consciousness of one and all in the Universe. You are also the Hiranyagarbha who along with the power of Maya is the singular support to heaven and earth; you are the Supreme controller of bipeds and quadrupeds of the earth; you too are the ‘shtavara jangamas’ in the Creation. Your glory is evident from mountains like Himalayas as also from oceans and rivers. Dwadasha Anuvaka stanza 11: *Tridhaam hitam praanibhir guhyamaanam gavim Devaso ghrita manva- vivandanvan Indra eka Suryaekam jajaana Venodeka swadhaayaa nishtha chakshu/* (Devaasaas are three fold in threestages of evolution or concealed yet Self-luminous Reality in Vedic Sounds: Indra, the greatest and the waking consciousness of visible Universe- Surya the Taijasa and Hiranyaarbha created in the state of dreams and Vena the dreamless sleep.he self-evolved and the Supreme Paramatma these threefold categories were fashioned.

Chaturdasha - Panchdashodhyaayas or the Fourteenth and Fifth Chapters delineates the **Origin of Aditya** as follows:*Adityo vaa esha yetanmandalam tapati tatra taa ruchastadruchaa mandalam sa ruchaam lokotha ya esha etanmandalechidropyate taani saamaani sa saamaam loketha ya esha etasmin mandalechishu purushastaani yajumshaam lokah saishaa rityeva vidyaa tapati ya eshontaraaditye hiranmayah purushah/*(Indeed Adityaa is He; this orb of His provides illumination and radiance; the well known Ri gveda verses clarify this; therefore the orbit is the collection of Riks; He is the abode of Rik verses. Now this flame which is shining in the orbit of Surya is the collection of Saamaa veda chants.He

is the Person in the flames of within the orbit of Surya (to be meditated upon) being the collection of Yajus; that is the abode of Yajus. Thus by these three the threefold knowledge alone shines. He who is within Surya is the Person of Gold)

[Also refer to Chandogya Upanishad III.i.4; III.ii.3.3 ahead]

Adityo vai teja ojo balam yashahchakshuh srotramaatmaa mano manyurmanurmriyuh satyo mitro vaayuraakaashah praano lokapaalakah kah kim kam tatsatyamannamruto jeevo vishvah katamah swayambhu brahmatadamrita esha Purusha esha bhutaanaamadhipati Brahmanah saayujyam saashtitaam samaana lokataamaapnoti ya evam Vedoyupanishat/(Bhaskara Deva epitomizes inimitable energy, extraordinary radiance, magnificent power and vigour, unique reputation and popularity, piercing sight and vision, highest capacity to sound and audibility, enormity of physical stature, unimaginable mind and thought, seething and furious rage, clairvoyant psyche akin to that of Vaivaswata Manu, grip of Death, Deity personifying Satya the essence of Truth, Mitra the outstanding and unfailing Friend, Vaayu the Wind, Ether the Unending Sky, Praana the cause of Life, authentic representation of Loka Palakas, 'Kah' or Prajapati, 'Kim' or the Unanswerable Interrogation of Existence, 'Kam' or sheer joy and happiness, 'Tat' or That Abstraction the Unknown yet 'This Cognisable Reality', Annam or subsistence or Food, 'Ayu' or Longevity of Physical Life, Amritam or the Liberation of the Jeeva, Individual Soul or Jeevatma, Ultimate Moksha or the Immortality, and the Swayambhu the Self Born. Indeed this is Parmatma the Eternal, The Overlord of Beings. Whosoever worships and meditates on Him would to pave the path of 'saayujyam, saashtitaam samaanam' or absorption, saashtitam or of equivalent radiance, samaanalokataam or co existence; this indeed is the 'Upanishad Saaraamsa' or the Essence of Upanishads.

An alternative explanation is offered:

Adityo vai teja ojo balam yashachashthuh shrotanmaatmaa mano mriyur manurmriyuh satyo Mitro Vaayurakaasham praano Lokapaalakah jeevo vishvah katamah swayambhu brahmatadamrit esh Purusha esha bhutaanaamadhipati Brahmanah saayujyam salokataamaapretye taamasameva Devaataanaam saayujyam saashtitaam samaana lokataamaaproti ya evam vedotyupanishad/ Section 15
Nayayanopanishad (Aditya Deva symbolises energy, splendour, power, fame, vision, capability of hearing, body resistance, mental ability, Divinities of Death, Permanent Truth, Mitra, Wind, Ether, and Breathing, the various Rulers of the worlds, Prajapati, the Manifestation of Happiness, span of life, food, liberation, immortality, Self-consciousness, and the Self Generated Brahman. This Person in Surya is eternal and is the over-lord of all Beings. Bhaskara Deva ever meditates to Brahman who indeed is Himself and thus the co-existent. This indeed is the secret message and the secret knowledge. *Ghrinim Suryah Adityayomarchitanti Tapah Satyam Madhum ksaranti tad Brahma tadaapa aapo jyotee rasomritam Brahma bhurbhuvah Suvarom/* (Aditya Deva is indeed the *raison d'tre* or the very cause of Existence of the Universe and its Beings; He is the unique Sourcer of Radiance, Water, and Energy that ticks the Time the Everlasting Flow of 'Kaala Pravaaha' of Kalpas, Yugas, Samvatsaras. This Aditya is what A-U-M or the syllable OM. He is the embodiment of 'Satyam Shivam Sundaram' or the Eternal Truth, Auspiciousness and Magnificence. Devaadhidevas worship Him for Bliss as that Form of Brahman is omni present, omniscient and omni-potent. He indeed is Brahman who is *tat satyam tat sarvam tat purornamah* ; He is *tad brahma tadaapa aapo jyotee rasomritam bhurbhuvah suvarom/* or the fire, flavour, water and eternal bliss.)

Dwaatrishonuvaaka- Saptatrishonuvaaka or Sections thirty two - thirty seven: **Surya -Gayatri Sadhya**

Vandana Mantraas:*Suryascha maa manyucha manyupatayascha, paapebhyom rakshantaam, yadaakriyaa paapamakarsham manasaa vaachaa hastaabhyam padbhyaamudarena shishnaa, raatristadavalampatu,yaatkinchit duritam mayi idameham maamritayonou, Surya jushopi jihvemi swaaha/ Omityekaasharam Brahma Agnir Devataam Brahma ityaartsham, Gaayatrmam cchandam Paramaatmam srupam saayujyam vniyojam/ Aayaatu varadaa Devi aksharam Brahma samhitam,, Gayatree cchandasaam maatedam Brahma jushasvanah/ Yadahnaat kurute paapam tadahnaat pratimucchate, Savarne Maha Devi Sandhyavidye Sarasvati/Ojosi shahosi balamasi bhraajosi Devanaam dhaamnaamaasi Vishwamasi vishwaayuh sarvamasi sarvaayurbhibhuroh gaayatri maavaahayaami saavitreemaavaahayaami sarasvateemaavaahayaami cchandarshimaavaahayaami shriyamaavaa - hayaami gaayatriyaa gayatee cchando vishvaamitra rishuh savitaevataa agnirmukham brahma shiro vishnu hridayah Rudrah shikhaa prithivi yonih praanaapaanavyaanodaana samaanaa sapraanaa shveta varnaa saankhyaayana sagotraa gaayatr chadurvishatyaksharaa tripadaa shatkushih pancha sheershohanayane viniyogah/ Om Bhuh Om Bhuvah Omg Suvaha Om Mahah Om Janah Om Tapah Ogm Satyam Om tatsaviturvarenyam bhargo deavashya dheemah dhiyo yonnah prachodayaat, omaapo jyotee rasomritam Brahma bhurbhuvahsuvarom/Uttame shikhare Devi bhumyaam parvata murthani, Brahamanebhyobhyanujnaataa gaccha devi yathaasukham/Stutomaya varada vedamaataa prachodayanti pavene dwijataa, aayuh prithvyaam dravinam brahma varchasam mahaam datwa prjgnaatum Brahmaloakam/ Stutwaa maya varadaa Vedamataa prachodaantaam paavamaani dwijaantaam, aayuh praanam pashum keertim dravinam Brahma varchasam mahyaam datwaa vrajata Brahmaloakam/Ghrinih Surya Adityo na Prabha vaatyaksharam madhu khsaranti tadrasam, Satyam vai tadrasamaapo jyoti rasomritam Brahma bhurbhuvassuvarom/ (We beseech Surya Deva as also Fury and the Guardians of ury to save us from all the lapses done out of anger. We request that what ever blemishes that had been committed last night by thought, word, hands, feet, stomach and the procreative organ be destroyed . Also, all the sins committed by me and all that I offer as an oblation to the upreme Radiance represented by Surya Deva, the Source of Immortality be wiped out. The Singular syllable OM is Brahman. Its meter is Gayatri and its inherent intent is for the union with Parameshwara enfolding the Universe in totality. We pray and sincerely worship the divine grace of Devi Gayatri -our mother besides of the chhandas and its meteres- be pleased to let us bless us for our identity and absorb us unto the Supreme! Indeed Devi! you are the origin of Letters, Prayers and Adulating Mantras; you are the very object of meditation at twilight. Devi Saraswati! We prostrate to you to nullify all our blemishes and sins committed by us during the day by the same day and during the nights by the same nights! Mother Gayatri! You are the very essence of strength. Being the personification of patience, you tend to subdue the evil powers. Indeed you are the emblem of capacity of both physical and mental powers and it is a child play to vanquish all that is hostile to us. You are that very Deva- Devi whom we seek and worship and bless the faithful to fulfill our supplications of that very desire from that very Deva-Devis! We invoke not only Gayatri the meter of chhandas or prosody of which Vishvamitra is Rishi, but also that of Savitur! Gayatri is fair in complexion belonging to the clan of Sankhya Rishis. She has several formulas of twenty four syllables comprised in three feet,six sheaths or cavities and of five heads employed in upanayanas or the intiation of upanayanas. Now we also invoke Paramatma! Indeed You are insentient universe. You are permanent deciding the span of life or longevity to each and every Being.We invoke HIM., Agni Deva representing the mouth; His head by the four headed Brahma, His Heart by Vishnu, Rudra the crown hair; Bhumi the Source; the Vayu / the breath representing the inbreath- the out breath-the diffused breath-the up breath and the middle breath.Now the Pranava Mantra representing Earth, Sky,Heaven, Antariksha; he*

Place of Birth, the Mansion of the Blessed; the Abode of Truth; Om the Singular Meditating Point of Effulgence-Divinity- the Water-illumination, flavor, ambrosia, and Three Worlds-all these represented by Pranava! Uttame Shikhare Devi! For the sake of Dwijas; You are the highest, holiest peak on earth. May the boon conferring Mother of Vedas; bless us with boons on earth with long life, prosperity, and the mighty learning of Vedas! May Gayatri, the mother of Vedas, who glorifies the Supreme Truth since invoked by me now grant us the twice born all kinds of boons, -longevity, progeny, cattle, fame, and splendour of spirituality. After giving us these boons may Gayatri absorb into Brahman whom where she originated from! The imperishable Aditya Deva who is the origin of illumination and radiance is He who enables the Universe to move on the sky by the grace of His kiranas . His boon to three lokas is in the form of sweet water flows in the shape of rivers as Sources of Existence. He is the Visible Truth, the Eternal Truth indeed!

[**Sandhyopasana Vidhi:** While taking bath for purification before ‘Sandhyopasana’ a devotee may recite the following Mantra: *Gangecha Yamunechaiva Godavari Saraswathi, Narmadey Sindhu Kaveri Jalosmin sannidhim kuru/ Pushkaraadyaani Tirthaani Gangaadyaah Saritastatha, Aagacchhantu ahaabhaagaah Snaana kaaley sadaa mama/ Ayodhya Mathuraa Maayaa Kaashi Kaanchihyavantika, Puri Dwaravati Jneyaah Saptaitaa Moksha –daayikaah/* (May the waters flowing in the Rivers of Ganga, Yamuna, Godavari, Saraswati, Narmada, Sindhu and Kaveri be present in the waters that I am bathing in. May Pushkara and other Tirthas as well as the Sacred Rivers like Ganga be present here. May also the Seven Sacred Kshetras of Ayodhya, Mathura, Maya (Haridwar), Kashi, Kanchi, Avanti (Ujjain) and Dwaravati as renowned be also present.) After bath, ‘Arghya’ (Water) / Dhyana (meditation) are offered to Surya Deva; the devotee would then wear clean, two white robes, settle down on a ‘kushaasana’ (mat) facing ‘Ishana’ (North-East) direction, commence ‘Achamana’ with *Harih Om* and Pavitra Mantra viz. *Apavitrah pavitrova sarvaavasthaangatopivaa, yasmaret Pundareekaaksham sa Baahyaantarah suchih/* (Let me remember the name of ‘Pundarikaaksha’ always-whether physically clean or otherwise-with cleanliness from within or without); while doing ‘Achamana’ or sipping spoonfuls of water thrice with Gayatri Mantra, utter the Mantras viz. *Om Rutamcha Satyam cha abheedaat tapasodhyajaayata, tato Ratrasya Jaayata tatassamudro Arnavah/* (Even before meditation, the Self-illuminated Para Brahma created the authentic Truth and from that Truth generated darkness which created the waters of the Oceans); *Samudraarnavaat Adhi Samamvatsaro Ajaayata, Ahoraatraani vidadhat Vishvashya mishato vashee/* (Days/ nights as also Years and the concept of Time got materialized only after the waters of Oceans were generated and Paramatma held the Universe in His full control); *Suryaa Chandra masow Dhaata Yathaa purvamakalpayat, Divamcha Prithiveem chhaantariksha mathosvah/* (As in the past, Dhata (Paramatma) created Surya Chandras, Celestial Region including Heaven, besides the Sky and Earth). Then the devotee performing Sandhya Vandana sips water by way of ‘Achamana’ once again. Thereafter, the devotee is to spray water in all the directions as also on the self. Then, he readies himself to do ‘Praanaayaam’ and recites Pranava while proposing the seven ‘Vyahritis’ (relevant expressions of Gayatri) viz. Om Bhuh, Om Bhuvah, Om Suvah, Om Mahah, Om Janah, Om Tapah, Om Satyam, Om tatsavatir varenyam bhargo devasya dheermahi dhiyo yonah prachodayaat, Om Apo Jyoti rasomritam Bharmha Bhurbhuvatswarom/ simultaneously sprinkle drops of water on one’s own head. Pranayama (Control of Prana) is performed by touching the nose by the thumb and second finger and air must be taken in slowly through the left nostril and sent out by the right nostril; inhalation is known as ‘Puraka’, retaining is ‘Kumbhaka’ and exhalation is Rechaka, the three tasks done by 1:3:2 ratio, completing one Pranayama. The ‘Viniyogas’ or attributions of Gayatri / Shiro Mantras are as follows:
Gayatri Mantra – *Omkaarasya Brahma Rishih, Devi Gayatri Chhandah, Paramaatmaa Devataa, Sapta yahriteenaam Prajaapatirrishih Gayatri ushnik anushtup Brihati Pankti trishtup jagatyah chhandaamsya , AgniVaayu Surya Brihaspati Varunendra Vishvadeva Devatah/* Praanaayama
Viniyogah) Shiro Mantra – *Tatsavituriti Vishwamitra Rishih Gayatri chaandah Savitaa Devataa Apojyotiriti Sirasah Pajapatirishi yajuschhando BrahmagniVaayu Suryaa Devataah/* (Praanaayaamey

Viniyoga. After the Pranayaama Viniyoga, the devotee has to perform Kara Nyasa and Anga Nyasa as follows: *Kara Nyasa*: Om Angushthaabhyaam Namah (Touch both the thumbs); Om Bhuh Tarjanibhyam namah (Touch both thumbs with both fore-fingers); Om Bhuvah Madhyamaabhyaam Namah (Touch both thumbs with both middle fingers); Om Swaha Anaamikaabhyaam Namah (Touch the thumbs with ring wearing finger); Om Bhur bhuvah kanishtikaabhyaam namah (Touch the thumbs with little fingers) and Om Bhur bhuvah swah karatala hastaabhyaam namah (Touch both the back sides of the palms)

Anganyasa:: Om Hridayaa Namah (Touch the heart with right hand); Om Bhu Sirasey swaha (Touch the head); Om Bhuvah Shikhaya vashat (Touch the tuft); Om Swah kavachaaya hum (Touch shoulders with both the hands); Om Bhurbhuvaha netraa -bhyaam voushat (Touch the eyes with respective hand-fingers); Om Bhurbhuvah swaha Astraya phat (take the right hand behind the back and clap to rest it on left palm). After Pranayama as above, then *Gayatri Avahana Sankalpa* states: *Mamopaattha Samasta duritakshaya dwara Shri Parameswara preetyartham Praatah Sandhyaam upaasishye or Maadhyaahnikaam Karishey/ or Saayam Sandhyaamupaasishye* (May I begin to worship Goddess andhya in the morning/afternoon/ evening by destroying all of my sins by the grace of Parameswara). In the morning Gayatri is in the form of ‘Tryaikshari’, Veda Maataa and Brahma Vaadini: *Aaagachha varade Devi Tryaiksharey Brahma Vaadini, Gayatricchandasaam Maata Brahmayoney Namostutey*; In the afternoon she arrives as Savitri by a vrishabha (bull) with white robes as Rudra Vaadini: *Madhyaahney Vrishabha aruudhaam Savitreem Rudra yonim chaavaahayerudravaadineem*; in the evening Gayatri appears mounted on Garuda as Sarasvati with crimson robes as VishnuVaadini : *Saayamtu Garudhaarudhaam Peetaambhara samaavitaam, Sarasvatim Vishnuyonim maahvayed Vishnu Vaadineem/* After the Sankalpa follows *Maarjanam* by the Mantra : *Aapohishta mayo bhuvah, tana oorje dadhaatana/ maheranaaya chakshase, yo vah Shiva tamo rasah/ tasya bhajayateha nah/Usiteeravah Matarah, Tasma arangamama vah, yasya kshayaaya jinvath/ Apo janaa yahta cha nah/ Om bhurbhuva suvah/* (Aapohishtha: The Goddesses of Water indeed; Mayo bhuvah: are the causes of granting happiness; tah nah: Such Goddesses; Mahe Ramaaya chakshasey : are Great and charming to view; oorje dadhaatana :provide nourishment ; sivatamo rasah: most propitious bliss; Usitih Matara iva: like loving mothers; Bhajayateha yasya kshayaaya: make us worthy of that bliss; Jinvatha tasmaa vah aram gamaamah :we go in for that bliss with great eagerness; Apo janaayata: may we be born in rebirth with pure knowledge.

Prathah Sandhya (Morning) Mantra Sandhya states: *Suryascha ma manyuscha manyupatayascha manukriteebhyah/ Paapebhyo rakshantaam/ Yadraatriya paapamakaarsham/ manasaa vaachaa hastaabhyaam/ Padhmyamudarena sisna/ Raatristadavalumpatu/ yat kimcha duritam mayi idamaham mamaamritayanau/ Surye Jyotishi Juhomi swaha* (Protect me from sins committed due to rage and temper as also by the Sun and the Deity of Fury apart from the wrongdoings by my mind, conversation, limbs, stomach and sex; once such sins are excused, may the Great Radiance of Sun God make me worthy of Salvation).By so saying, sip water from the hollow of right palm. *Madhyaahna Sandhya* (Noon time) Mantra : *Apah punantu Prithivim Prithivi puta punatumaam, Punatu Brahmanaspatih Brahma puta punatu maam/ Yaduchhistam abhojam yadva duscharitam mama, Sarvam punatu maamaposatam chapratigrahagg swaha* (Let the Deity of Water clean up the Earth, me and my Guru who is a depository of Vedas and let Vedas sanctify me. May the wrong food that I consumed, the questionable deeds that I did or the dubious presents that I received from doubtful characters be all mollified, as I propose myself to get purified by the flames of the Swaha or Paramatma.) After this Mantra, the devotee should sip water signifying it as a vow.*Sayamkala Sandhya* (Evening) Mantra states: *Agnischa ma manyuscha manyupatayascha manyu kriteebhyah Paapebhyo rakshantaam yadanha paapamakaarsham, Mansa vaachaa hastaabhyam Padhyaam udarena sishnaa Ahastadalumpatu, yat kincha duritam mayi idamaham maamamritayanau satye jyothishi juhomi swaha/* (Let all the Deities of Fire, fury and ferocity safeguard me from their attack on me due to the unpardonable sins perpetrated by me by the day by my mind, stomach, sex organ; may I be purified me of despicable deeds and qualify me to proceed on the path of Moksha. *Achamana-Punarmarjana and Marjana* be followed with the Mantra viz. *Dadhikravinnno akaarisham jishnorasvasya vajinah, surabhi no mukha karat prana Aagumshi tarishat/* (May the Lord who is the Sustainer, Administrator and Evaluator in the form of Hayagriva the Victorious and the Seat of knowledge be worshipped to facilitate our Life without any obstacle). This Mantra may be followed by

the afore-mentioned Mantra Aapo hi shta while sprinkling water on the head of the devotee and touching the feet and thereafter recite *Apo janayata cha nah* while water is thrown round the head. *Arghya pradaanam*: Recite the Gayatri Mantra pour water thrice to the East in the morning, face north and pour water twice in standing position and face west in sitting posture as follows: Om

Bhurbhuvassavah, Tat Saviturvarenyam bhargo devasya dhimahi, dhiyo yo nah prachodayaat/
Praanaayama should be done there after.

Deva Tarpana: Adityam Tapayami, Somam Tarpayami, Angarakam Tarpayami, Budham Tarpayami, Brihaspatim Tarpayami, Sukram Tarpayami, Shanaischaram Tarpayami, Rahum Tarpayami, Ketu Tarpayami// Keshavam Tarpayami, Narayanam Tarpayami, Govindam Tarpayami, Vishnum Tapayami, Madhusudanam Tarpayami, Trivikramam Tarpayami, Vaamanam Tarpayami, Shridharam Tarpayami, Hrishikesham Tarpayami, Damodaram Tarpayami.

Gayatri Avahaana: Omityekaaksaram Brahma, Agnirdevata Bhrahma ityaarsham Gayatreem Chhandam Paramaatmam Swarupam, Sayujyam viniyogam/(The unique word AUM is of Parabrahma form, Agni is Main Devata, Brahma is related to Rishi, Gayatri is related to Chhanda, Paramaatma is all-pervasive and the terminal point of Moksha); *Aayaatu varada Devi Aksharam Brahmasammitam, Gayarimchhandasaam Maatedam Brahma jushaswa me* (May I humbly request Gayatri to guide me about Brahma); *Yadannaatkurutey paapam tadhanaat pratimuchyatey, Yadraatrikurutey paapam tadraatriyat pratimuchyateyi* (Let the sins committed during the day be destroyed in the day itself; let the sins done during the night be destroyed on the same night) *Sarva varney Mahadevi Sandhya vidyey Sarasvati, Ojosi Sahosi Balamasi Bhraajosi Devaanaam Dhaamanaamasi Vishvamasi Vishvaayuhu sarvamasi Sarvaaurabhibhuurom, Gayatriimaavaayahayaami Savitreemaavaahayami Saraswateemaavaahayayami, Shriya maavaahayaami, Balamaavaayaha yaami* (Sarva Varna! Sandhya Vidya! Sarasvati! Maha Gayatri! You are the embodiment of Radiance, the Grip Holder and of the Strength; the Shakti of Devatas, the Life of the World, the Veritable Universe and the Totality! May I invoke You Omkara Swarupa Savitri! May I invoke Chhandasas, Rishis and Lakshmi!); *Gayatryah Gayaree Chhandah Vishwamitra Rishih, Savitaa Devataa, Agnirmukham, Brahma Shiro, Vishnur hridayam, Radrah Sikhaah, Prithivi Yonih, Praanaa paana vyaanodaana samaanaa sa praanaa swetavarna saamkhyayana sa gotra Gayatree Chaturvimsatyaksharaa Tripadaa Shatkukshih, Panchaseershopanayaney viniyogah* (I invoke Gayatri, whose Chhanda is Gayatri, Rishi is Vishwamitra, Agni is Face, Brahma is head, Vishnu is heart, Rudra is the tuft, Prithi is the generator as also Gayatri with Five Praanaas viz. Praana, Apana, Vyana, Udana and Samaana; white coloured; with the Gotra of Rishi Samkhyayana; with twenty four Alphabet Letters; Three feet; six bellied; five heads and the main deity of ‘Upanayana’).

Gayatri Karanyaasah: Om tatsavituh Angushthabhyaam namah, Om varenyam tarjane –bhyam namah, Om bhargo Devasya Madhyamaabhyam namah, Om Dheemahi Anamikabhyam namah, Om Dhiyoyonah kanishthikabhyaanamah, and Om Prachodayaat Karatalaprishthaabhyaam namah. Gaytri Anganyasah: Om tatsavituh hridayaayanamah; Om Varenyam Sirasey Swaaha; Om Bhargo Devasya Shikhaayavoushat; Om dheemahi kavachaayahum; Om dhiyoyonah netratrayaaya voushat; Om rachodayaat Astraaya phat; Om Bhurbhuvassurom iti dikbhandhayah.

Dhyaanam : Muktaa vidruma hema neela dhavala cchaayair mukhyai stryakshanair yuktaamindu nibaddha ratna makutaam tatvaartha varnaatmikaam, Gayatreem varadaa -bhayamkusa kasaa shrubhram kapaalam gadaam shankham chakra madaara vinda –ugalaam hastairvaham teem bhajey/ (I pray to Gayatri who has five faces with the colours of Pearl, coral, golden, blue and white; three Aksharas or Letters, Moon-ornamented headgear, tatwas and varnaas, seated on kusha grass mat denoting purity and also possessing Kapaalam or skull, Gada or mace, Shankham or conchshell, chakram or wheel and two lotuses). In the morning Gayatri is of Rigveda Swarupa as a baby Girl with Brahma Shakti possessing four faces, seated on a soft hamsa / Swan and with shining jewellery; in the afternoon she is called Savitri as a grown-up youth with Rudra Shakti, three eyes, tiger skin, having Mudras of khatvanga (cut-limbed), trishula, Aksha valaya and Abhaya/ Protective Mudras; as mounted on a bull. In the evening, Gayatri

assumes the form of Saraswati with Vishnu Shakti wearing purple silk dress exuding black colour as an elderly woman seated on a 'Garud'. Visioning Devi Gayatri according to the timings, the devotee would then commence the recitation of Gayatri Mantra saying *Mamopaattha samasta duritakshayadwara Sri Parameswara preetyartham : Pratah Sandhya Gayatri Maha Mantra japam karishye/ Madhyahnika Gayatri Maha Mantra Japam karishey/ Saayam Sandhya Maha Mantra japam karishey viz.*

M BHUHRBHUVASSAHA TAT SAVITUR VARENYAM BHARGO DEVASYA DHEEMAHI

DHIYO YONA PRACHODAYAAT/

Each time, Gayatri Japa is best performed one thousand and eight times which is reckoned as Uttama; one hundred and eight times as Madhyama or fifty four /twenty eight times as heena / minimum. The Japa is performed preferably 108 times in the morning, 32 times in the afternoon and 64 times in the evening [the count of Gayatri Mantra each time to commence from the right ring finger middle (1) to the lower finger portion (2), to continue to the bottom of the little finger (3), to the middle little finger (4), to the top of the little finger (5), to the top portion of the ring finger again (6), then to the top of the middle finger (7), to the top portion of the pointing finger (8), the middle portion of pointing finger (9) and finally to the lower portion of the pointing finger (10)]

Gayatri Upasthaanam: First perform Pranaayama and recite: *Uttamey Shikhare Devi Bhumyaam parvata murdhani, Brahmanebhoy hyanujnaanam gahha devi yathhaa sukham/* (Devi Gayatri, You have the clearance to stay on top of the Meru Mountain by Brahmanas); *Stuta maya varadaa Vedamataa prachodayanti pavaney dwijaataa, Ayuh Prithivyam dravinam Brahma varchasam mahyam datvaa prayaatum Brahmlokam* (As extolled by us Devi Gayatri! You are the bestower of our desires and the epitome of Purity, Veda Rupa and of two forms; kindly bless me on Earth to provide me long life, prosperity, Brahma Teja!)

Surya Upasthanam (Pratahkaala): *Mitrasya charshani dhritah shravo devasya sanaasim/ Satyam chitrasravastamam Mitro janaan yaayaati prajaanam Mitrodaadhara Prithvee –mutadyaam/ Mitra krishtee ranimishaabhichashte Satyaaya havyam ghrithavadvidhema// pra sa Mitra marto Astu Payaswaan yasta Aditya sikshati vratena/ Na hanyatey na jeeyatey twoto nainama gumho Asnotyantito na dooraat* (Surya is omni-scient and supports earth, heaven and all Beings vigilantly. May I offer my oblations of ghee to secure lasting blessings to that Supreme God as he is the Univeral friend to sustain Dharma, to insulate us against diseases, worldly difficulties and sins from far and near, as also to give us longevity and happiness.)

(Madhyahne):

Aasatyena rajasa vartamano nivesayannamritam martyam cha/ Hiranyayena Savita rathena devo yaati huvna vipasyan (Surya travels all over the Universe by his golden chariot with a special eye at the World and witness by the light of the souls of Gods and mortals of each one of their activities); *Mitrasya Varunasya Agneh Chakshuh Devaanaam chitram Aneekam Jagatastasthushascha Atma Suryah Daivaa Prithiveem Antarihsham Aa Purasthat sukram ucharat Devahitam chakshuh tat Saradassatam pasyama jeevama saradassatam Nandaamaa saradassatam modaamaa saradassatam Bhaavanaa Saradassatam Shrunavaama saradassatam Prabravaamaa saradassatam Ajeetah Saradassatam jyok cha Suryam drsey* (Let Surya who is the embodiment of Mitra, Varuna and Agnideva be empowered to dominate the soul of all moving and non moving Beings on Earth, Heaven and Atmosphere; May we vision and pray to him for hundred years and enjoy life for that time; May we be blessed with fame, hear pleasant things for hundred years, converse good words for hundred years, be victorious for hundred years and be with Sun God for hundred years.)

(Saayam kaale):

Imam me Varuna shrudhee havamadyaa cha mridaya, Tatvaamavasyuraachakey Tatva yaami Brahmanaa Vanda maanastadaasaastey Yajamaano havirbhiih Ahedamaano Varuneha Bodhyurusagumsa

maa na Ayuh pramosheeh// Yacchiddhi te visho yataaa pradeva Varuna vratam/ mineemasi dyavidyavi/ at kinchedam Varuna daive janebhidroham manushaascharaamasi/ Acchitte yattava dharma yuyopima maa nastamaadenaso Deva Risheeah/ Kitavaaso yadripurna deevi yadvaaghaa satyamuta yanna vidma/ Sarvaa taa vishya stitireva devataa te syaama Varun priyasaah / (Varuna Deva! Kindly consider my request and provide me protection as I seek shelter with Veda Mantras; do not ignore my appeal to reduce my life span. I might have omitted my daily prayer knowingly or otherwise but do save me of the sin of negligence. Hereafter, I should be careful).

After the 'Upasthana' of Surya / Varuna there ought to be Samishtyabhivandanam or collective salutation to Deities: *Sandhyayai namah Saavitrainamah Gayatrai namah Saraswatyai namah Sarvaabhyo devaatabhyo namo namah/ Kaamo kaarsheen manyurakaarsheen namo namah/ (My prostration to the Deities Sandhya, Savitri, Sarasvati and all others; do forgive my sins done under the influence of passion and fury).*

Devata Vandanam:Praachai namah, Dakshinayai namah, Praachai namah,Urthvayai namah, Atharayai namah Antarikshayai namah, Bhumyai namah, Brahmaney namah, Vishnavey namah Mrityavenamah/ (Salutationns to the Deities of East, South, West and North as also to those in upper, lower and the Skies, to Earth, Brahma, Vishnu and Rudra). Aakaasaat Patitam toyam Yatha gachati Saagaram, Sarvadeva namaskarah Kesavam prati gacchati Om nanah iti//

(Just as waters from Sky descend to Oceans, all salutations reach Keshava);

Kayenavaachaa manaserviyairva buddhyaatmanaava prakriteh swabhaavaat karomi yadat sakalamparasmai Naarayanayeti Samarpayami/ (I dedicate whatever has been done by body, speech, mind and senses to Narayana).

[Sources from Dharma Sindhu-Taittireeya Brahmana Upanishad-Parashari Smriti-Narada Purana]

Scientific Explanation of Gaytri Mantra: A scientific explanation was offered by modern experts about the Gayatri Mantra: According to Astro-Physicists and Astronomers, a Sound is produced due to the fast movement of Earth, Planets, and Galaxy or the Milky Way, called Akshya Ganga, with some 100,000 million Stars. The Galaxy, the Moon and the Earth-all revolving around the Sun-each moving on their own axis at a mind boggling velocity of 20,000 miles per second, produce the Sound and the Sages named the Super Sound as OM. The Sum of the Gayatri Mantra states: The Earth (*Bhur), the Planets (*Bhuvaha), and the Galaxy (* Swaha) are rotating on their own axis at a great velocity as the Sound OM, which is the Formless Entity. The total Kinetic Energy generated by these movements balance the over-all energy consumption of Cosmos and this is named the 'Pranava' or the Body Energy ie Mass of Galaxies multiplied by two: Mass x Velocity x 2. That Supreme Entity (God) who manifests in the Form of Utmost Radiance (The Sun or Savitur) is indeed worthy of surrender (Varenyam). One should meditate (Dheemahi) upon the Light (Bhargo) of that Entity (Devasya) and perform the chanting of OM. May He(Yo) guide in the right Direction (Prachodayat) our (nah) Intellect (dhiyo)!

Prashnopanishad

Aditya as the very Praana and Life: I.5-8) *Adityo ha vai praano rayi reva Chandramaa rayirvaa etat Sarvam yan muurtam chaamuurtam cha tasmaat muurtireva rayih// Athaaditya udayan yat praacheem dishaam pravichati, tena praachyaam praanaan rashmishu sannidhatte, yat Dakshinaam yat pracheeteem yat udeecheem yad adho yad urthvam yad yatantaraa disho yat sarvam prakaashayati, tena*

sarvaan praanaan rashmishu sanniddhatte// Sa esha Vaishvaanaro Vishvarupah praanoagnir udayatetat etad Richaabhuyktam//Vishva rupam harinam jaatavedasam paraayanam jyotirekam tapantam, Sahasrarashmih shatadhaa vartamaanah praanah prajaanaam udayati esha Suryah// (Praana the Life Force is Surya and Food is Chandra. Food or Matter and Life's Energy in gross or 'Murtam' and subtle or 'Amurtam' forms in physical and cosmic senses respectively interact with each other and sustain the cycle of existence. Be that as it may, Aditya while rising enters in the Eastern direction and enables absorption of its rays into all the Beings in the East while as He illumines all the other sides of the South, the West, the North, -as also below, above and the Antariksha, providing shine and heat by his rays to all the living Beings. Surya is Life in several forms assuming an alternate form of Agni too ; after all Vaishvanara too is stated as the core and concentrate of all living Beings just as Vishvarupa is the essence of the totality of the Cosmic World. Thus the ones seeking to realise Brahman do realise that 'Vishvarupam' or Surya is 'harinam' or of myriad forms, 'jatavedasam' or the embodiment of enlightenment, 'parayanam' or the final resort of all Beings, 'ekam jyoti or the Singular Illumination of the Universe, 'tapantam' or the unique source of heat and radiation, and 'sahasra rashmih' or of thousand rays, and of 'pranah prajaanaam' or Life Energy of the infinite Beings)III. 6-7) *Hridi hyesha Atmaa, atraitad ekashatam naadeenam taasaam shatam shatam ekaikaashyam dvaasaptatir dvaasaptatih pratishakhaa naadee sahasraani bhavanti, aasu vyaanascharati// Athaika -yordhva udaanah, punyena punyalokam nayati, paapena paapam, ubdhaabhyaam eva manushya lokam//*(The heart in the subtle Self is connected to some hundred and one nerves of importance each one of these is described as with hundred divisions and each of such divisions is stated to be of 72000 sub- branches or arteries, among which permeates 'Vyana' of the Pancha Pranaas, activating the various directions of the heart spreading all over the joints, shoulders and vital parts. It is this Vyana of the Pancha Pranaas that demands of the body parts of deeds that require strength to perform. Chhandogya Upanishad vide VIII.vi.6) *Shatam chaikaa cha hridayasya naadyah taasaam murdhaanaam abhinih abhinishtraika tayordhvam ayann amritatvam eti vishvavam anya utkramane bhavanti/* In the context of the process of death, the status of the physical nerves and how Sun influences these is described: the veins of the body issuing out of the fleshy bulge called lotus shaped heart is charged with juices of varied colours akin to human desires. The heat of the Sun causes bile which when comes into contact with phlegm in the nerves assuming different colours as accentuated by wind contacts. As life departs, the Self goes upwards through the Sun rays and the 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 'ubdhaabhyaameva'; or as a result of paapa- punyaas or sins and virtues) III.8-9) *Adityo ha vai baahya praana udayati, esha hyenam chaakshusham praanam anugrahaanaah prithivyaam ya Devataa saishaa purushasyaapaanam avashtabhyaantaraah yad aakaakaashas sa samaano vaayur 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 yathasankalpitam’ 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 is 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!)

Shvetaashratara Upanishad

Invocations to Savitur Deity of Rig Veda as the Agent of Surya Deva and Devi Gayatri II.i-v) Yunjaanah prathamkam manas tattvaaya savitaa dhiyah, Agner jyotirnichayya prithivyaa adhya bharat// Yuktena manasaa vayam devasya savituh savesuvargeyaaya shaktyaa// Yukvaana manasaadevaan suvaryato dhiyaa divam brihaj jyotih karishyatas savitaa prashuvaati taan// Yunjate mana uta yunjate dhiyo vipraa viprasya brihato vipashchitah, vi hotraa dadhe vaayunaavid eka in mahee devasya savituh parishthutih// Yuje vaam brahma purvbayam namobhir vishloka etu pathyeva suureh shrunvantu vishve mritasya putraa aa dhaanaani divyaani tashthuh// (Upanishads require the Vedic convention of Invoking Savitur and at the very outset to control the mind and thoughts and initiate the radiance and splendour of Agni Deva to Bhumi. Having restrained mind, one is able to cast the spell of the Celestial Savitur ideally and fortify one’s own resolve to attain Swarga. May Savitur brighten our thoughts and deeds and enlighten our consciousness just as the illustrious Sages and seek to emulate the established vedic conventions and practices! Indeed, all the ceremonial functions like Sacrifices and all types of Karma Kanda require the Invocation of the divine Savitur and as such let us all join the prayers to that Unique Deity and after securing the blessings of Deity, proceed our way ahead. Let this verse set the tone to pursue the Solar Path to worship the Gods of Heaven!) **II.vii) Savitraa prasavena jusheta Brahma purvyam, tatra yonim krinavase na hi puurtam akshipat/** (As Savitur Deity is the motivation and inspiration in performing the instant Sacrifice, one should be able to revel and enjoy the Traditional Prayers of the yore and stay put and practise with a ‘full go’ and enthusiasm; after all that courage and even bravado would not affect the performer. However a word of caution to the performer of the Sacrifice vide Chhandogya Upanishad vide V.xxiv.1-2: *Sa ya idam avidvaan agnihotram juhote, yathaangaaraan apohya bhasmaani juhuyaat, taadrah tat syat// Atha ya etad evam vidvaan agnihotram juhote, tasya sarveshu lokeshu sarveshu bhuteshu sarveshu aatmaasu hutam bhavati//* or ‘whosoever offers Sacrifice to Agnihotra without knowing the meaning and significance of doing so is like removing the wood or coal and performing oblations on dead ashes! However if once a person with knowledge offers the Fire Sacrifice even by flimsy grass, his oblations are such as to serve all the worlds, Beings and all the components of that person viz. his body, mind, organs, senses and his intellect!’ Bhagavad Gita in its Jnaana Yoga of IV.xviii-xix further define Karma and Akarma: *Karmanakarma yah pashyeth akarma cha karmayah, sa buddhimaan manushyeshu sa yuktah krutsnyakarmakrit// Yasya sarve samaarambhaah kaama satkalpa varjitaah, Janaanaagin dagdha karmaanam tamaahuh panditambudhaah//* or ‘That person who distinguishes truthful deed or not is truly one with adequate maturity and wisdom. Those who do any action with no motivation but as a habit or routine have no purpose, but whosoever could act isely

even as a routine does so as with sincerity is known as person of enlightenment! The acts of selflessness are such as those that are far reaching and worthy of reaping fruits of virtue!') V. iv-vi) Sarva dishah urthvam adhashcha tiryak prakaashaayan bhraajate yadvanadvaan, eam sadevo bhagavaan varenyo yoni sambhavaan adhitishthati ekah// yaccha svabhaavam pachati vishvayonih, paasyaamscha sarvaa parinaamayad yah sarvam eta vishvam adhitishthati eko gunaan cha sarvaan vinijayed yah// Tad veda guhyopanishatsu gudha, tadbrahma vedate brahma yonim, ye purvam deva rishayascha tadviduh, te tanmayaa amritaai vai babhuvuh// (Just as Surya Deva brightenes all the worlds in all the 'dasha dishas' or the ten directions including across, above and below, so does- and more prominently yet subtly so- the Supreme Energy too the source of all the creatures be they the 'yonijas' or born from wombs, 'andaja' or born of eggs, or 'udbhijas' viz. sprung out from earth; or 'budbhija' or materialised from water drops! As and when they are born, the various Beings adopt themselves to their respective nature and characteristics and also their habitat and the Original Creator rules them all and the 'sarva vishvam' or the Universe in totality! This indeed the Truth of the Truth or the 'Veda guhyopanishastu guddham ' or the quintessence of Vedas and Upanishads; this hidden meaning of Vidya is well realised by Brahma the Sourcer of Vedas and the Creator but also to Devas and Maharshis the Seers and Seekers of the nucleus of the Eternal Truth! In fact, the Seekers are aware of the step by step of Brahma Vidya as the karma kaanda, the method of seeking of Brahma by way of 'yoga kaanda', Upanishads reflecting the knowledge of rahman, and of 'Jnaana kaanda' and finally the 'taadaatmya' or total merger of the Individual Self with the Supreme Self!)

Suryopanishad

Suryopanishad Suryaatharvasheersheema cha/

हरिः ॐ अथ सूर्याथर्वाङ्गिरसं व्याख्यास्यामः । ह्या ऋषिः । गायत्री छन्दः । आदित्यो देवता । हंसः सोऽहमग्निनारायणयुक्तं बीजम् । हल्लेखा शक्तिः । वियदादिसर्गसंयुक्तं कीलकम् । चतुर्विधपुरुषार्थसिद्ध्यर्थं विनियोगः । षट्स्वरारूढेन बीजेन षडङ्गं रक्ताम्बुजसंस्थितम् । सप्ताश्वरथिनं हिरण्यवर्णं चतुर्भुजं पद्मद्वयाभयवरदहस्तं कालचक्रप्रणेतारं श्रीसूर्यनारायणं य एवं वेद स वै ब्राह्मणः । ॐ भूर्भुवःसुवः । ॐ तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् । सूर्य आत्मा जगतस्तस्थुषश्च । सूर्याद्वै खल्विमानि भूतानि जायन्ते । सूर्याद्यज्ञः पर्जन्योऽन्नमात्मा नमस्त आदित्य । त्वमेव प्रत्यक्षं कर्मकर्तासि । त्वमेव प्रत्यक्षं ब्रह्मासि । त्वमेव प्रत्यक्षं विष्णुरसि । त्वमेव प्रत्यक्षं रुद्रोऽसि । त्वमेव प्रत्यक्षमृगसि । त्वमेव प्रत्यक्षं यजुरसि । त्वमेव प्रत्यक्षं सामासि । त्वमेव प्रत्यक्षमथर्वासि । त्वमेव सर्वं छन्दोऽसि । आदित्याद्वायुर्जायते । आदित्याद्भूमिर्जायते । आदित्यादापोजायन्ते । आदित्याज्ज्योतिर्जायते । आदित्याद्द्योम दिशो जायन्ते । आदित्याद्देवा जायन्ते । आदित्याद्वेदा जायन्ते । आदित्यो वा एष एतन्मण्डलं तपति असावादित्यो ब्रह्म । आदित्योऽन्तःकरण मनोबुद्धिचित्ताहङ्काराः । आदित्यो वै व्यानः समानोदानोऽपानः प्राणः । आदित्यो वै श्रोत्रत्वक्चक्षूरसनघ्राणाः । आदित्यो वै वाक्पाणिपादपायूपस्थाः । आदित्यो वै शब्दस्पर्शरूपरसगन्धाः । आदित्यो वै वचनादानागमनविसर्गानन्दाः । आनन्दमयो ज्ञानमयो विज्ञानानमय आदित्यः । नमो मित्राय भानवे मृत्योर्मा पाहि । भ्राजिष्णवे विश्वहेतवे नमः । सूर्याद्भवन्ति भूतानि सूर्येण पालितानि तु । सूर्ये लयं प्राप्नुवन्ति यः सूर्यः सोऽहमेव च । चक्षुर्नो देवः सविता चक्षुर्न उत पर्वतः । चक्षुर्धाता दधातु नः । आदित्याय विद्महे सहस्रकिरणाय धीमहि । तन्नः सूर्यः प्रचोदयात् । सविता पश्चात्तात्सविता पुरस्तात्सवितो त्तरात्तात्सविताधरात्तात् । सविता नः सुवतु सर्वतातिं सविता नो रासतां दीर्घमायुः । ॐ इत्येकाक्षरं ब्रह्म । घृणिरिति द्वे अक्षरे । सूर्यइत्यक्षरद्वयम् । आदित्य इति त्रीण्यक्षराणि । एतस्यैव सूर्यस्याष्टाक्षरो मनुः । यः सदाहरहर्जपति स वै ब्राह्मणो भवति स वै ब्राह्मणो भवति । सूर्याभिमुखो जप्त्वा महाव्याधिभयात्प्रमुच्यते । अलक्ष्मीर्नश्यति । अभक्ष्यभक्षणात्पूतो भवति । अगम्यागमनात्पूतो भवति । पतितसम्भाषणात्पूतो भवति । असत्सम्भाषणात्पूतो भवति । मध्याह्ने सूर्याभिमुखः पठेत् । सद्योत्पन्नपञ्चमहापातकात्प्रमुच्यते । सैषां सावित्रीं विद्यां न किञ्चिदपि नकस्मैचित्प्रशंसयेत् । य एतां महाभागः प्रातः

पठति स भाग्यवाञ्छायते । पशून्विन्दति । वेदार्थं लभते । त्रिकालमेतज्जप्त्वा क्रतुशतफलमवाप्नोति । यो हस्तादित्ये
जपति स महामृत्युं तरति य एवं वेद ॥ इत्युपनिषत् ॥ हरिः ॐ भद्रं कर्णेभिरिति शान्तिः ॥ इति सूर्योपनिषत्समाप्ता ॥

Harih Om. Following is the gist of certain Athrava Vediya Mantras of which Brahma is he Rishi, Gayatri is the Chhandas and Aditya is the Devata; Narayana yukta beeja is 'Hamsah Soham'; Hrillekha is the Shakti; Samyukta Keelala is the Viyataadi Srishti; and the Chaturvidha Pusushartha Shakti is the viniyoga of these mantras. Surya Narayana Deva is the outstanding Brahma Vetta as visualised on the one as seated on Six Beeja Swaras of Sa- Ri- Ga-Ma-Pa-Da- Ni; of Six Angas or Pancha Indriyas and Mind; of brilliant Gold; on a celestial chariot with four shoulders and hands in 'abhaya mudra'; as also seated on two Red Lotuses visioned in abhaya mudra while mastering the kaala chakra. Indeed He is the outstanding Sacchitaananda who realises the complete import of Pranava or A-U-M and of the Sarupa of Bhur-Bhuvar-Svah or the Tri Bhuvanas who is worshipped and prayed to. It is He who is the Unique Soul of who is readily visioned, venerated and worshipped by all as He is the Bharta-Dharta of the totality of sthaavara jangamas in the srishti. It is only due to Him that Yajnas are facilitated, clouds are gathered and enlivened into rains, 'anna' or food for the very sustenance of Beings and their 'bala-veerya' or physical strength and generating capability, besides awakening the 'chetana shakti' or the inner consciousness. Aditya Deva you indeed are the pratyaksha 'karma karta', and pratyaksha Brahma, Vishnu and Rudra or the Srishti-Sthiti- Samhaara 'karya karta'. You are the personification of Pratyaksha Brahma- Pratyaksha Vishnu- and Pratyaksha Rudra Deva! You are also embodiment of Pratyaksha Rik-Yajus-Saama Vedas and of all Chhandasswarups. From Aditya Deva, Vayu is generated and so is Bhumi-Jala-Jyoti or Agni-Aakaasha-Dasa Dishas-Devatas, and certainly the heat and brightness of Brahmanda the totality of the Universe. Aditya is Brahma the Creator.as also of the 'antahkarana' viz. manas-budhhi-chitta- and ahamkara or the mind-mentality-awareness and ego of each Self. Aditya Deva is of the swarupa of pancha pranas viz. Prana-Apana-Samana-Vyana-Udana. He is also the Shrotra- Twacha-Chakshu-Rasana-Ghrana or the Pancha Jnanendriyas of hearing-feeling-seeing-tasting-smelling as also the pancha karmendriyas of vaak-paani-paada- paayi and upastha or ability to speak- and use hands-excretionary and generating organs. Aditya too is the swarupa of pancha tanmatras or analytical extensions of jnaanendriyas. He is of the characteristics of Vachana- aadaana- gamana-malatyaga and ananda or speech- giving away by hands- walk- excretion and generation and capacity to enjoy. Bhagavan Bhaskara is also of the swarupa of 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).Mitra Deva Surya! Mercifully save us from Mrityu Devata! Our prostrations to you Surya Narayana . You are the creator- preserver-terminator. In Essence, each Prani might as well claim that He-She-or It is Surya Deva Himself! [Especially so as Surya Narayana is one's 'chakshu' or vision. May we be blessed with Chakshusi vidya: *Om chakshuh chakshuh chakshuh tejah sthiro bhava/ Maam paahi paahi, twaritamchakshu rogaan shamaya shamaya; mama jaata rupam tejo darshaya darshaya/ Yathaaham andho na syaam tathaa kalpaya, kalyaanam kuu kuru/* Source: Chakshusopanishad (Surya Devaa! May our visions be stable and steady; do provide succor to us all in our families; we seek your cool and safety. May we be blessed with auspiciousness and longevity)/ Surya Gayatri: Adityaaya vidmahe sahasra kiranaaya dheemahi; tannah Suryah prachodayhaat/ Indeed we are fully aware of Bhagavan Aditya; Savita Devata is behind us, ahead of us; left or right or below or above us and in Ashta Dishas; may Savita Deva be pleased with us and fulfill our desires and ambitions, besides long life. *Omikshekaaksharam Brahma!* The Single Letter OM denotes Brahma; *Ghriniriti dve akshare/* or this is of two letters-*Surya Aadityom/* Thus *Om ghrinih Surya Aadityom/* Who so ever recites

this Mantra is the ‘Brahmanavetta’; this Atharveega Surya Mantra facing Bhaskara Deva with shraddha and bhakti is so potent that incurable diseases get melted off, utter poverty gets evaporated, and all types of blemishes are washed off. The recitation facing of midday Surya is such as to uproot even the Pancha Mahapatakas viz. ‘Brahma hatya- Suraapaana- Suvarnasteya-Guru bharya gamana-Maha pataki samyoga’! Such is the might of Savitri Vidya! Never either encourage, or commen much less provide service to those who are ungrateful, undeserving and fallen persons. Most essentially observe the morning-noon-evening gayatri worship daily. Such is the significance of doing so as to yield go-pashu sampatti, Veda jnaana, and the fruits of performing several yajna phalas. Moreso such worship in Aswiyuja moth especially coinciding Hasta Nakshatra out reaches Maha Mrityu!

Swasti na Indro vridhashravaah swastinah Pushaa Vishva vedaah, swasti naastrakshyo arishtanemih swasti no brihaspatirdadhaatu/ Bhadram karnobhih shrunu yaama Devaa bhadram pashyemaakshbhirajatraah sthirairangais tushtavaamas tanubhiryashoma devahitam yadaayuh/ May Maha Yashashvi Indra Deva bless us with auspiciousness; may the omni scient Pusha Deva too do so. The invincible Garuda Deva provide all round happiness to us. The manifestation of sarva jnaana Deva Guru Brihaspati too may bestow enlightenment to us. May the worthy Deva Ganas let us see and hear every thing auspicious and strengthen our physical parts with excellent health, longevity and worthy of ‘deva karyas! Prathama Mandala, Sukta 90, stanzas 974-976 or 6 & 8:

Taittireeya Brahmana Upanishad

I.i.1) *Harih Om! Sham noMitrah shamVarunah, sham no bhavatyarmaa, sham na Indro Brihaspatih, sham no Vishnururkramah, namo Brahmane namaste Vaayo tvameva pratyaksham Brahmaami, Tvaameva pratyaksham Brahma vadishyaami Rutam vadishyaami Satyam vadishyaami, tanmaavatu, tad vaktaaramavatu, avatu maam, avatu vaktaaram, Om Shantih shanti shantih/ (May Mitra bless us, Varuna bless us, Aryamaan bless us, Indra and Brihaspati bless us; may Vishnu possessed of enormous strides identify us with his lotus feet! May these Devas viz. Mitra / Aryamaan during the day and Varuna in the night protect our Individual Selves to smoothen the exhaling and inhaling functions of our Praana the Vital Energy to energise to work and rest in the days and nights! May Indra bestow us physical strength and mental retention; may Brihaspti the Teacher of Devas grant us excellence of speech and intellect and may Vishnu Deva with his speed and stability provide comprehension, memory and skills of communication and what is more the knowledge of Brahman! May Vayu the ‘Pratyaksha Brahma’ the ready proof and evidence of Brahman -who without the ‘Praana’ or the Vital Force human existece is negated, safeguard our very presence too for long ! What is more, the Sutradhari Hiranyagarbha unites Vayu the Praana and enable to nourish and sustain the physical limbs and senses with the Individual Self the alternate Form of Brahman. Indeed Vayu Deva! You are the immediate Brahman, the Source of Virtue and Existence and of the very Reality of ‘Satyam Shivam and Sundaram’! Om, may there be Peace, Peace again and Peace in Entirety!)I.iii.2-4) Vaayuh sandhaanam, iti adhilokam; athaatadhirjyotisham, agnih purvarupam, aditya utara rupam, aapah sandhih, Vaidyutah sandhaanam, ityadhijjoushitam Agnih purvarupam, Aditya utara rupam, Aapah sandhihi Vaidytah sandhaanam, ityadi jyoshitam, athaadhividyam, Acharyah purva rupam// Antevaasyuttara rupam, vidya sandhih, pravacanassamdhaanam itim adhividyam, Maataa purva rupam pitoruttara rupam, prajaa sandhih prajannassandhaanam iti adhi prajaam/Athaadhyaatmam, adhaara hunuh utara rupam vaak sandhih,*

jihva samdhaanam iti adyaatmam/ ya evam maha samhita vyaakhyaataa veda sadheeyate prajaayaa pashubhih, Brahma varaschenaan adyena suravargena lokena// (Air provides the connectivity to the Earth on one hand and the three lokas above viz. the heaven, sky and the intermediate ones as that universal link is the catalytic agent in the context of Creation of the Universe. This is also the overall connection for meditation of the Deities- first commencing with Agni denoting the foremost and bright entity while the third one being Surya while water is the rallying point or the junction as lightning provides the link; this is in the context of Connectivity of the Basic Elements of the Universe. On the mortal plane of creation, the first letter is mother and the father is the last letter while the focal point or the junction constitutes progeny and the connection is generation. Similarly Guru is the first letter, Shishya is the third letter while the rallying medium or junction is knowledge, Teaching or imparting knowledge is the connection while active meditation is the end product. While referring to an individual body, the lower jaw is the first letter, upper jaw is the last letter and tongue is the connection and speech is the 'Sandhi' the junction! These are the examples of combinations resulting in progeny and so on. Vidya or awareness and Reality are thus linked by Meditation in essence.) The purport of the Celestial Symbols of 'Bhurbhuvatsvah mahah' :I.v.1-2) *Bhurbhuvah suvareeti vaa etaas tisro vyaahrutayah, taasaamu ha smaitaam chaturtertham mahaachamasyah pravedayate maha hati, tad Brahma sa Atmaa angaanyanyaa Devataah, Bhuriti vaa ayam lokah, Bhuva ityantariksham, Suvariti asou lokah/ Maha iti aadityam, Adityenavaa va sarve lokaa maheeyante/ Mahaityaadityah Adityena vaava sarve lokaa maheeyante, Bhurati vaa Agnih Bhuva iti Vaayuh, Suvarityaadityah, Maha iti Chandramah Chandramasaa vaava sarvaani jyotimshi maheeyante/* (As the 'Vyahritis' or qualifying features of 'Maha' or Brahma are: 'Bhu' or the Earth, 'Bhuva' or the Intermediate Space, and 'Svaha' is the extra terrestrial world yonder or the higher worlds. Now, if Bhu is Agni, Bhuva is Vayu, Svaha is Surya then Maha is Chandra and the last is what the luminaries sparkle and glorify! Indeed if Vyahriti is called the trunk of the body of Hiranyagarbha Brahman, then the limbs are : bhu or the legs, bhuvah or the hands and svaha is the head!) I.v.3-5) *Bhuriti vaa Ruchah Bhuva iti Samaani Suvariti yajumsi, Maha iti Brahma, Braahmana vaava sarve vedaa ma maheeyante/ Bhurita vai Pranah, Bhuva ityapaanah suvariti vyaanah maha ityannam annena vaava sarve praanaa maheeyante/ Taa vaa etatas chaturdhaah chaturasro vyahritayah, taa yo veda saeda Brahma, Saveshmai Deva balim aavahanti/* (The word 'Bhu' connotes Rig Veda, 'Bhuvah' Saama Veda, and 'Svaha' for Yajur Veda while Maha is 'Om' or Brahman. Also 'Bhu' is the 'Praana', 'Bhuvah' is 'Apaana', 'Suvah' is 'Vyana', and 'Mahah' is 'Anna' or food. Thus the 'vyahritis' of Brahman are expressed in four significant viz. Brahman as Tri Lokas of 'Bhurbhavassvah'; as three Devas of Agni, Surya and Chandra; three Vedas of Rik-Saama-Yaju and three Pranas viz. Apana-Vyana-Savana. Indeed he who absorbs these details attains supremacy of Brahman to himself as Devas offer a variety of gifts to him.) I.vi.1-2) *Sa ya eshontarhridaya aakaashah, tasminnayam purusho mayomayah, Amrito Hiranmayah antarena taaluke, ya esha stana ivaacha lambate sendra yonih, yatraasou kashaanto nivartate, hyapohya sirsha kapaale bhurityagnou ptatitishthati, bhuva iti vaayau// Suvarityaditye, maha iti Brahmani, apnoti svaraajyam, apnouti manasaapatim, vaakpatischakshupatih stotra patih vigjnaaa* (There is an entity in the Akasha or the Space there beyond, which indeed is right within one's own heart, that is sought to be realised through knowledge and introspection for the attainment of paramountcy and that outstanding Truth is everlasting and glorious. This entity is stated to hang down like the nipples of teats and that is stated as the birth place of Indra Deva: *Indrasya Brahma yoni maarga/* Indeed that is the path by which one attains Salvation; the reference is to the Sushumna Nadi in the Yoga context as this nadi passes from the heart upward to the center breaking the head midway at the time of Salvation of Yogis. Now, at this spot the Yogi realises Surya known as Suvah

en route Mahah the Brahman. In other words, the Yogi accomplishes the 'manas' or heart of Brahman the overlord of speech, hearing, sight and intelligence. On attaining Space or Sky the Brahman, the Individual Self too is merged with 'Antaarama' the eternity, the Paramatma the eternal again ! As 'Svaha' as Surya and Brahman as 'Mahah', if the Self controls the mind and thought besides other physical traits of speech, vision, hearing, touch, and smell, then he could attain the status of bliss and greater existence quite other than listless death!)

II.viii.1-4) *Bheeshaasmad vaatah pavate, bhoshodeti Suryah, bheeshaasmaad Agnischendrascha mrityur dhaavati panchama iti/ Saishaanandasya meemaamsaa bhavati, yuvaa shyaat saadhu yuvaadhyayaakah ashishtho dhrutishto balishthah/ Tasyeyham prithivi sarvaa vitasya purnaa syaat, sa eko maanusha aanandah, te ye shtam maanushaa aanandaaha // Sa eko manushya gandharvaa -naam aanandah shrotriyasya chaakaamahatasya, te ye shatam manushya gandharvaanaa maanandaah/ Sa eko Deva Gandharvaanaamaanandah, shrotriyasya chaakaamahatasya, te ye shatam devagandharvaanaam anandaah, sa ekah pitrunaam chiraloka lokaanaamaanandaah/ sa eka aajaanjaanaam devaanam aanandah // Shrotrasya chaakaa mahatasya, te ye shatam devaamaanandaah sa ekah Karma devaanaam Devaamaanandaah, sas eko devaanaamaanandah, Shrotriyasya chaakaamahatasya, te ye shatam devaamaanandaah, sa Indrasyaanandah// Shrotriyasya chaakaa mahatasya, te ye shatamindrasya anandah, sa eko Brihaspateraandah, shrotriyasya chaakaa mahatasya te ye shatam Prajaapatera - anandah, shrotriyasya chaakaa mahatasya, te ye shatam prajaapateraandah, sa eko Brahmana aanandah, shrotriyasya chaakaa mahatasya// (It is out of reverence and awe of Brahman that various Celestial Sources of Authority are in perfect position; it is that fear of the Supreme Energy that Wind blows perpetually and Sun rises and sets as per the prescribed timings; so do their duties unfailingly by Agni Deva, Indra and fifthly Lord Yama the God of Death. Now Brahman bestows joy to all, human and celestial Beings likewise. Take the example of an ideal human being, totally youthful, strong, energetic, wealthy and learned as say a full unit of fulfillment is granted to him. Hundred times more of that joy is granted to say a human-Gandharva- a Fairy- the best of his ilk; to a divine Gandharva who is truly more significant, the level of joy and satisfaction bestowed by Brahman be declared hundreds times more than to that of a man Gandharva as the divine one does indeed possess a far higher degree of fruits accomplished by the divinity. Certainly more superior would be better in respect of Devas in heaven called Karma Devas- say Eight Vasus, Eleven Rudras, Twelve Adityas, Indra, and Prajapati than to that of Gandharvas and as such they deserve hundred times more of celestial privileges. In the ascendent ladder, Brihaspati the Guru of Devas, Virat Purusha and finally Hiranyagarbha secure hundred times higher of the dividends compared to each of these positions as the followers of Vedas.)*

Taittareeya Aranyaka Upanishad

Aruna Prashna- Krishna Yajur Veda

Invocation: *Om bhadram karnebhiih shrunuyaama devaaha, bhadram pashyemaakshabhiryajataaha, sthirairangaih tushtuvaagmsastanoobhihi, vyashema devahitam yadaayuhu/ Svasti na indro vriddhashravaaha, svasti nah pooshaa vishvavedaaha, svasti nastaarkshyo arishtanemihi, svasti no Brihaspatirdadhaatu/ om shaantih shaantih shaantihi/ om bhadram karnebhiih shrunuyaama devaaha, bhadram pashyemaakshabhiryajatraaha, sthirairangaistush tuvaagmsastanoobhihi, vyashema devahitam yadaayuhu/ svasti na indro vriddhashravaah, svasti nah pooshaa vishvavedaaha, svasti nastaarkshyo arishaanemihi, svasti no brihaspatirdadhaatu/ (Devatas! May we hear all about our fulfillment and bliss; may we behold whatever is about our contentment and bliss. We pray to praise to all of you for our thanks giving out of gratitude and prostrate to you with our healthy bodies , perfect limbs and minds full of joy and happiness. May we pray to Lord Indra to firm up and ever-sustain our welfare; may Pushan the omni-scient ensure our well being; may Tarkshya Deva, the Garutmaan, who rides on the chariot with the never injured felly, provide us security; and may Brihaspati Deva bestow Peace to all of us in the Universe.)*

Anuvaka I- Stanzas 1-7: *Aapamaapaamapah sarvaaha asmaadasmaadito~mutah, agnirvaayushcha sooryashcha saha samcharaskararddhiyaa/ Vaayvashvaa rashmipatayah, mareechyaatmaano adruhaha, deveerbhuvanasoovareehi, putravatyaya me suta/ Mahaanaamneehmahaamaanaaha , mahasomahasassvaha , deveeh parjanyaasoovareehi , putravatyaya me suta /Apaashnyushnimapaa rakshaha, apaashnyushnimapaaragham, apaaghraamapa chaarvitam, apadeveerito hita/ Vajram deveeh ajeetaagashcha, bhuvanam devasoovareehi, aadityaanaditim deveem, yoninordhvamudeeshata,/ shivaanashshantamaa bhavantu, divyaa aapa oshadhayaha, sumrudeekaa sarasvati, maa te vyoma samdrushi/ (I seek to secure waters and energies repeatedly; may these waters be brought from heavens, from here and from all possible places; these may even be secured by the efforts of Agni, Vaayu and Surya as I beseech these Devas to grant me these heavenly waters and their dynamic forces aplenty. I pray that these waters and energies be brought forthwith by the celestial winds named Vaayu Deva replete with speed and force, as protected and reinforced by Surya Kiranas. Indeed these waters are the cause and effect of the universe and be such heavenly waters protect and energise by progeny and the geneations next. These heavenly waters are outstanding and have unique names like Maha Naamni- Maha Maana- Mahaso Mahasah swah; these waters not only named great, but are profound in thoughts, besides being excellent and exemplary. By their intrinsic vastness and energy like that of Surya himself, these waters energise the Goddesses of Vidyat as impelled by Parjanya causes Srishti! May we thus be bestowed with glorious sons! May these Jala Devatas be devoid of evil and harmful substances and powers; these Devatas ought to be rid of powers that burn off the pleasures and joys; save us from demons who harm; protect us from diseases and illnesses which keep us anxious and worrystate; do destroy influences that dissipate life-energies; and also root out causes of poverty. May I appeal to the Divine Waters to safeguard us from those weapons like Vajra in uplifting our sincere efforts with faith and devotion to the heights of heaven! May Savita Deva and Aditi Devi help to infulene Aditya Ganas to protect and lead us to bliss! May the Divine Waters bless the Plants and Herbs on Earth to bestow Peace and Auspiciousness to us! Devi Sarasvati! Bless us with such Vidya and Knowledge to take us nearer to Vyoma to be in the very near level of our sights and of celestial vision!)*

Anuvaaka II- Stanzas 1-11: *Smrutih pratyakshamaitihyam, anumaanashchatustayam, etairaadityamandalam sarvaireva vidhaasyate/ Suryo mareechimaadatte, sarvasmaadbhuvanaadadhi, tasyaah paakavisheshena smrutam kaalavisheshanam/ Nadeeva prabhavaatkaachit, akshayaatsyandate yathaa, taannadyo~bhisamaayanti, sorussatee na nivartate/ Evam naanaasamutthaanaaha , kaalaah*

samvatsaram shrutaaha, anushashcha mahashashcha, sarve samavayantritram/ Sataih sarvaih amaavishtaha, ooruh sanna nivartate/ Adhisamvatsaram vidyaat tadeva lakshane/ 5 Auubhishcha mahadbhishcha samaaroodhah pradrushyate, samvatsarah pratyakshena naadhisatvah pradrushyate/ Pataro viklidhah pingaha, etad varunalakshanam, atraitadupadrushyate sahasram tatra neeyate/ Ekagmhi shiro naanaa mukhe, krutnam tadrutulakshanam, ubhayatah saptendriyaani jalpitam tveva dihyate/ Shukla krishne samvatsarasya dakshinavaamayoh paarshvayoha tasyaishaa bhavati, shukram te anyadyad yajatam te anyat / Vishurupe ahanee dyouh ivam asi vishvaa hi maayaa avasi svadhaavaha bhadraa te pooshanniha raatirastviti/ Naatra bhuvanam na pooshaa na pashavaha, naadityah samvatsara eva pratyakshena priyatamam vidyaat, etadvai samvatsarasya priyatamagm roopam yo~sya mahaanartha utpatsyamaano bhavati idam punyam kurushveti tamaaharanam dadyaat / (This anuvaka discusses the concept of Time-Samvatsara- Pushan and Absolute Brahman. There are four fold aspects of proofs viz. Scriptures/ Shrutis -Perceptions or Smtitis-Historical Information and Inferences. Bhagavan Bhaskara's kiranas take into account all these four aspects - both transparent and deducive; what is praana or the vital energy! How food is created! How the Beings in Srishti, especially those humans who are clearly expressive have pleasures and pains as also likes and dislikes. It is said that a river is noticed to flow always since several streams and water bodies are directed there into; that is how emerges the concept of 'kaala maana' or the cycle of Time. Several units of time like 'anu' or minute adds up to 'Samvatsara' as perfectly organised in the Time Machine an the analogy of river flows. The kaala maana could be broken into small or big units. But indeed, the Supreme Self or the 'adhi sattva' is neither divisible nor measurable! There are three aspects of vision by the eyes: viz. patara-viklidhah and pingah - or the skin covering the eyes- the retina which denotes the watering mechanism of the eyes-and yellow / smoky colour of the vision or of the Varuna Deva's nature; this deity could view infinities like the distant oceans. Similarly the short distant vision is perceivable by ordinary Beings but the celestial vision of Varuna could see the 'ayanas' like of utara-dakshina or the bi-yearly time slots; the Rithus or six Seasons. In between these units, there are two phenomena viz. 'jalpitam' or casually-even hazily-cognisable and another is 'dihyate' or perfectly understood. Thus the Samvatsara has two flaps of the eyes viz. the right and the left viz. shukla and dakshina ayanas. Pusha Deva! this is how, one form of your swarupa or form is of radiance and another form is of Agni- the master of Yagjnas. One view is of bliss or Satya or the Truth and another is Mayathe Make-Belief Illusion or Asatya -the Untruth! Pusha Deva, you are of Vishva Rupa or of Innumerable Forms! Yet of two basic visions viz. of 'Pathya' - of Pusha's wife the executive energy of Pushan- or of Truth or the Eternal Reality and the other the Illusion. In the former, there is no samvatsara- no worldly existence, no sustenance nor sustainer, no cows or Beings, no Adityas nor Devas. Also there are samvatsaras and time cycles; no yagjnas nor 'punya paapaas'; THAT is avyatham shashvatan vishnum ananatam ajam avyayam!)

Anuvaaka III-Stanzas 1-12: Saakamjaanaagm saptathamaahurekajam, shadudyamaa rushayo devajaa iti, teshamishtaani vihitaani dhaamashaha, sthaatre rejante vikrutaani roopashaha/ Ko nu maraa amithitaha, sakhaa sakhaayamabraveet, jahaako asma deeshate, yastityaaja sakhividagm sakhaayam/ Na tasya vaachyapi bhaago asti, yadeegm shrunotyalakagm shrunoti, na hi praveda sukrotasya panthaamiti/ Riturrutunaa nudyamaanaha, vinanaadaabhidhaavaha, shashtishcha trigmshakaa valgaaha, shuklakrishnou cha shaastikou/ Saaraagavastrairjaradakshaha vasanto vasubhissaha samvatsarasya savituhu praishakrutprathamah smritaha/ Amoonadayateti anyaan amoogashcha parirakshataha, etaa vaachah prayujyante yatraitadupadrushyate/ Etadeva vijaaneeyaat pramaanam kaalaparyaye, visheshanam tu vakshyaamaha rutunaam tannibodhata/ Shuklavaasaa rudraganaha greeshmenaavartate

saha, nijahan pruthiveegm sarvaam jyotishaa~pratikhyena saha/ Vishvaroopaani vaasaagmsi aadityaanaam nibodhata, samvatsareenam karmaphalam varshaabhirdadataagm saha/ Adukhko dukhachakshuriva tadmaapeeta iva drushyate, sheetenaavyathayanniva rurudaksha iva drushyate/ Hlaadayate jvalatashchaiva shaamyatashcaasya chakshushee, yaa vai prajaa bhraggshyante samvatsa - raattaa bhraggshyante / Yaah pratitishthanti samvatsare taah pratitishthanti varshaabhya ityarthaha /

Basically, Bhagavan Bhaskara had six rays as Rishis-born of Paramatma together as twins but the seventh was secured later alone and as such the most decided one. The three twins are defined as of lowr and upper levels, the lower being anna-praana- manas or matter-life-mind while the upper level denoting sat-chit-ananda or actual existence-consciousness-and bliss. Now the seventh one denotes ‘swar’ or ‘mahat’ viz. Satyam-Ritam-Brihat. Another explanation is that the three twins are ‘saakanjas’ or Rishis born of Gods to be positioned at the Yagjnas at defined positions at the Yagjna vedika, the ekajam is the Master of the Yagjna; yet alternatively the ‘saakanjas’ or ears-eyes- nostrils and the ekaja is the tongue). The next stanza refers to Indra’s declaration that only such mortal beings who out of evil pleasure become cruel be punished by way of retribution of justice. He who destroys another for the sake of knowledge or he who takes hasty action by mere hearsay has no access to the noble path of action, as Indra feels.) This Anuvaka reverts now providing a detail of the Kaala maana with special reference to Shad Rithus as related to shukla paksha and krishna paksha or the waxing and waning Moons. The arrival of each season is heralded by distinct sounds, features and aspects. Shat Ritus: Ritus or Seasons approximately coincide with Chaitra-Vaishakha or end March to the last weeks of May when festivals like Ugadi, Shri Rama Navami, and Vaishakhi are celebrated. Greeshma Ritu or Summer during April-July during Jyeshtha-Ashadha when festivals like Ratha Yatra and Guru Purnima are observed and Dakshinayana or the Solar downtrend commences. Varsha Ritu or monsoon coincides with Shravana-Bhadrapadas or the last portions of July-September when Mangala Gauri and Vara Lakshmi Vratas, Raksha Bandhan, Krishna Ashtami, Ganesh Chaturthi and Onam are celebrated. Sharad Ritu or Autumn Season coinciding with Ashvin-Kartika months extending portions of September to November being mild weather the famed Sharannava Ratri and Depaavali are celebrated. Hemanta Ritu or pre-winter Season coinciding with Margaseersha and the last days of November-January, the festivals of Vasanta Panchami, Shiva Ratri and Holi are observed; and finally Shishira Ritu or winter coinciding with Maagha-Phalguna months during the last quarter of January to March is the time of Vasanta Panchami, Shiva Ratri and Holi. The Chandra maana procedure varies in the sense that the cycle of Seasons starts from the first day of Chaitra commencing from Ugadi.

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

Vasanta Season is dominated by Vasu Devatasas instructed by Savitu as at the beginning of the Samvatsara and heralding colours, dresses, flowers and freshness all around and with plentiful water and

Nature. The Spring season beckons relatives and friends to home with good food and gifts. In Greeshma the summer season scorches earth with heat asking for light dresses in white as Rudra and his gana devats dominate and prepares earth for Parjanya and rains ushering diseases like cold, jaundice and so on. Yet, this is when crops are abundant and fruits in variety are aplenty. All the same rains the future of food supplies for the year hence calls for ploughing, planning and hard work.

Anuvaaka IV- Stanzas 1-8: *Akshiduhkhotthitasyaiva viprasanne kaneenike , aanktechaadganam naasti rubhoonaam tannibodhata/ Kanakaabhaani vaasaagmsi ahataani nibhodata annamashneeta mrujmeeta aham vo jeevanapradaha/ Eetaa vaachah prayujyante sharadyatropadrushyate, abhidhoonvanto~ bhighnanta iva vaatavanto marudganaaha/ Amuto jetumishumukhamiva sannaddhaassaha dadrushe ha,/ apadhvastairvastivarnairiva vishikhaasah kapardinaha/ Akruddhasya yotsyamaanasya kruddhasyeva lohinee, hematashchakshushee vidyaat akshnayoh, kshipanoriva/ Durbhiksham devalokeshu manoonaamudakam gruhe, etaa vaachah pravadanteehi vaidyuto yaanti shaishireehi/ Taa agnih pavamaanaa anvaikshata iha jeevikaamaparishyan , tasyaishaa bhavati ihevassvatapasaha marutassooryatvachaha sharma saprathaa aavrune/ (Sharad and other Seasons of the Year are described in the fourth Auvaka: Sharat provides clean eyes and good vision even as divine artisans with the grace of Ribhu Devas initiate planning, innovations, creations and caliber, aspirations and contented living. Sharat season heralds good eating, wearing god dresses and enjoyments. Marut Devas then follow creating mixed blessings; on one hand they create harsh and mighty winds seeking destruction and damages and on the other hard realities of life with obstructions in efforts yet unusual and unexpected fruits of hard work alike work never performed. Variety is the spice of Life in the Sharat Season! Hemant calls for vigilance, either initiating a struggle ahead or a caution and forewarning for preparedness and thus of introspection .Shishra Ritu arrives with lightnings, rains, smugness of Nature around besides that of individuals too. The blessing of ample rains could also calls for uncertainties. As Agni Deva calls for plentiful waters to heighten living conditions of Beings, uncertainties too prevail as natural calamities thus creating a touch-and-go situation. The Mighty Marut Devas are worshipped for overcoming impediments and create oppurtuninies for happiness)*

Anuvaaka V- stanzas 1-5) *Atitaamraanivaasaagmsi ashtivajrishataghni cha, vishve devaa vipraharanti agnijivhaa asashchata /Naiva devo na martyaha na raajaa varuno vibhuhu, naagnirnendro na pavamaanaha maatruckachchana vidyate/ Divyasyaika dhanuraartnihi pruthivyaamaparaa shritaa, tasyendro vamriroopena dhanujyaarmachinathsvayam/ Tadindradhanurityajam abhravarneshu chakshate, etadeva shamyorbaarhaspatyasya etadrudrasya dhanuhu / Rudrasya tveva dhanuraartnihi shira utpipesha sa pravargyo abhavat tasmaadyah sapravargyena yajjena yajate, rudrasya sa shirah pratidadhaati naingm rudra aaruko bhavati ya evam veda/ (Vishvadevas who are the protectors of Shad Ritus or the Six Seasons with their aayudhas or weapons named Ashti,Vajri and Shataghni devastate all the evil enemies as they are dressed with deep red robes and Agni- like fiery tongues, with roaring sounds. Indeed in ths context of safeguarding the Shad Rithus, neither humans, nor asuras and not even other Devas including Agni, Indra, Vayu are equal in their valour. It is described that the Aruna Ketuka Agni is like the tongue of Vishwadevas which is in the shape of Indra's bow; the upper tip of Indra's bow is in heaven and the other end is on earth. This bow has no chord as Indra himself took the form of worm and bit of the chord. This unusual bow likened to that of Vishwa Devas is of the colour of clouds and is likened to Shamyu the son of Brihaspati; indeed this is also called Rudra Deva's bow, often likened to a rainbow! When this bow of Indra called Pravargya is also used in yagjnas with pravargya rites (first cut Rudra's throat and reassembled) is not only auspicious but indeed extremely potent! Such is the*

background of the ever victorious Vishwdevas and his saving capability of the Ritus the Seasons!)
 Anuvaaka VI-1-8) *Atyoordhvaaksho atirashchaat shishirah pradrushyate, naiva ropam na vaasaagmsi na chakshuh pratidrushyate/ Anyonyam tu na higgsraataha satastaddevalakshnam, lohito~kshni shaarasheersnhi sooryasyodayanam prati/ Tvam karoshinyanjalikaam tvam karoshi nijaanukaam, nijaanukaame nyanjalikaa amee vaachamupaasataamiti/ Tasmai sarva rutavo namantemaryaadaa - karatvaat prapurodhaam braahmana aapnoti, ya evam veda/ Sa khalu samvatsara ataih senaaneebhir saha, indraaya sarvaankaamaanabhivahati sa drapsah tasyaishaa bhavati/ Avadrapso agmshumateem atishthat iyaanah krushno dashabhih sahasraihi, aavartamindrah shachyaa dhamantam upasnuhi tam nrumanaamathadraamiti/ Etayaivendrah salaavrukya saha asuraan parivrushchati prithivya amshushumatee taamanvavasthitah samvatsaro divam cha / Naivam vidushashaa achaaryaantevaasinou anyonyasmai druhyataam, yo druhyati bhrashyate svargaallokaat ityrumandalaani suryamanda - laaniaakhyaayikaaha ata urdhvagm sanirvachanaaha/(Due to severe winter, the fully dressed persons are unable to see left, right and sideways freely as they are in the grip of cold always searching for sun shine. The do not walk straight but with a stoop to left or right with semi-closed and partially wet eyes, dripping noses and reddish looks. The impact of the season is such that heir hands are never straight but mostly folded low and knees half bent as though the younger ones show their respects and veneration. On the other hand, the elders who invariably are worse off in winters too bend their necks and heads as though they reciprocate the respects from the youngsters often display caressings on the latter's hands, backs and shoulders of the younger body parts mainly to seek warmth but seemingly to show appreciation of what the juniors say or to express their feelings of 'vaatsalya' and involvement of the latter's affairs. A Brahmana who realises the influence and impact of all the Rithus symbolically identifies winter as the Season of Yagnas seeking warmth of Agni as also the orderliness and dutifulness of the auspicious nature of the Sacrifices representing the sparks of Fire and the contentment of oblations . The Supreme recipient of the oblations viz. Indra too being satisfied with the Yagnya Karyas would as a result in the form of Soma generates drops for the crops on earth and pour water as winter rains on the agricultural fields too. Knowledge of the Rithus is rich to Human Beings and to Devas headed by Indra to refresh humanity as also to provide a refresher course of do's and don'ts of human duties and obligations besides the appreciation of celestial acts by Indra and Devas for the welfare of the Beings on Earth. Indra in the form of 'drapsa' or the or droppings of Soma Rasa- like timely rains are indeed cherished and acknowledged by all the Beings on earth.)*

Anuvaka VII- Stanzas 1- 20: *Aarogo bhraajah patarah patangaha svarnaro jyotisheemaan vibhaasaha, te asmai sarve divamaatapanti oorjam duhaanaa anapasphuranta iti/ Kashyapo ashtamaha sa mahaamerum na jahaati tasyaishaa bhavati yatteshilpam kashyapa rochanaavat indriyaavatpushkalam chitrabhaanu/ Yasmintsuryaa arpitaassapta saakam, tasmim raajaanamadhivishrayemamiti/ Te asmai sarve kashyapaat jyotirlabhante taantsomah kashyapaat adhinirdhamati bhrastaakarmakrudivaivam/ Praano jeevaanee indriyajeevaani sapta sheershanyaah praanaaha suryaa ityaachaaryaaha / Apashyan ahametaan sapta suryaaniti panchakarno vaatsyaayanaha, saptakarnashcha plaakshihi, aashravika eva nou kashyapa iti, ubhou vedayite na hi shekumiva mahaamerum gantum / Apashyamahametata surya mandalam parivartamaanam, Gaargyah praanatraataha gacchanta mahaamerum ekam chaajahatam/ Bhraajapatarapatangaa nihane tishthan aatapanti, tasmaadidaha taptritapaaha amutretare tasmaad ihaataptritapaaha tesaameshaa bhavati/ Sapta suryaa divamam anupravishtaaha taananveti pathibhirdakshinaavaan te asmai sarve ghrutamaatapanti oorjam duhaanaa anapasphuranta iti/Saptartvijah suryaa ityaachaaryaaha/ Tesaameshaa bhavati / Sapta disho naanaasooryaaha/ Sapta*

*hotaara rutvijaha , devaa aadityaa te sata tebhissomaabheerakshana iti / Tadapyaamnaayaha digbhraajah rutoon karoti / Etayaivaavrutaa sahasrasooryataayaa iti vaishampaayanaha/ Tasyaishaa bhavati / Yaddyaava indra te shatagmshatam bhoomeehi utasyuhu natvaa vajrin sahasragm suryaaha anunajaatamashtha rodasee iti/ Naanaalingatvaadrutoonaam naanaasooryatvam iti ashtou tu vyavasitaa iti / Suryamandalaanyashtaanta urdhvam tessaameshaa bhavati/ Chitram devaanaamudagaadaneekam chakshurmitrasya varunasyaagnehe , aapraa dyaavaapruthivee antariksham surya aatmaa jagatastasthushashchet /Saptaadityas viz. Arogya, Bhraaja, Patara, Patanga, Swarnara, Jyotishman, and Vibhasa provide illumination to heaven and earth and yield vigor and might and what is more they thwart and destroy negative powers to affect these Lokas vindicating the inexhaustible energy of the Bhagavan. Added further, Kashyapa is an eighth Surya the father of Surya as supported by the Mother's Shakti of Devi Aditi too. Surya however never leaves the gigantic and the huge most Meru Parvata. Kashyapa is indeed the 'Shilpa' or the symbol of the Saptaadityas being the over all controller or the King figure. Even although the combined radiance of Saptaadityas and of Kashyapa the eighth being the Emblem is not enough, Soma Devata too has been added to the outstanding list of Luminaries to further the fund of luminosity; indeed Soma is like the touchstone to shine as the goldsmith using the bellows of air! Some of the Teachers opine that the Sapadityas are like Panchapranas; some others suggest that they represent panchendriyas; yet others realise that the life every moves into the seven slits of the head of Surya Deva. Panchakarna Rishi the son of Vatsa as also Saptakarna the son of Plaksha Muni declared that they had actually seen the seven Suryas but regretted that they could not reach the Meru Parvata to see Kashyapa! Rishi Praanatraata, the son of Garga Muni assured that he saw the region of Surya revolving and advised other Sages that the latter should visit Maha Meru to vision Surya as He never moved out of Meru . All these Seers had apparently visited the Mountain by their yogic powers and realised that Maha Meru was the axis and was stationary although the Surya Mandala which was the region that revolved: *Apashyamahametata surya mandalam parivartamaanam, Gaargyah praanatraataha gacchanta mahaamerum ekam chaajahatam/* The region around Surya Bhagavan moves around the fixed axis of Meru. Three of the Seven Suryas viz. Bhraaja, Patara and Patanga are stated to stay on the lower side of Meru providing their heat and illumination to our world; but three other Suryas viz Swarna, Jyotishi and Vibhasa are of higher altitude and therefore would not transmit their rays. The Seven Suryas envelop the Swarga. May the performers of Yagjnas milk out the strength giving the illumination whole - heartedly. Vidwans opine that the Sapta Suryas constitute Sapta Rikvijas or Priests in Yagjnas. Further, *Sapta disho naanaa suryaaha/ Sapta hotaara ritvijaha , devaa aadityaa te sapta tebhissomaabheerakshana iti /* or there are seven directions or abodes with several Suryas; also there are Seven Invokers and Ritviks. Soma , kindly protect us with all of them! [This Stanza is a repetition of Rig Veda 9.114.3; Those who take refuge from Surya Deva are Seven Directions-Seven kinds of Yajna Karyas- and Seven Adityas. Soma Deva! kindly safeguard us; the next stanza implores Soma Deva: we have prepared 'havishaanna' and may you protect us from enemies and violence so that it is not stolen and cheat us] Vaishampayana the disciple of Yagjnyavalkya declares there ought to be thousands of Suryas protecting: 'Vajrin Indra! By hundred earths and hundred heavens, your strength is unmatched!'. Chhandogya Upanishad asserts vide III.iv.3) *Tad vyaksharat, tadaadityam abhitoshrayat, tad vaa etad yad etad aadityasya param krishnam rupam/*(Juices flowing from the top head of Surya display the dark appearance of the Sun God! Or in other words : Atman is Superior to all!As the Shad Rithus or Six Seasons possess varying features, Suryas too have diverse characteristics and indeed Suryas so too; yet it is sure and established that there are eight Suryas, eight Surya Mandalas or Solar Regions. Indeed, Parama Deva is now near to perfection as the eyes and vision of Mitra-Varuna-Agni; swarga-antariksha-bhumi are all dominated by Surya Deva!*

Anuvaaka VIII-Stanzas 1-23) *Kvedambhrannivishate kvaayagm samvatsaro mithaha, kvaahah kveyandeva-raatree kva maasaa rutavah shrिताaha/ Arddhamaasaa muhoortaaha nimeshaastutibhissaha kvemaa aapo nivishante yadeeto yaanti samprati/ Kaalaa apsunivishante aapassurye samaahitaaha , abhraanyapah prapadyante vidyutsurye samaahita / Anavarne ime bhoomee iyam chaasou cha rodasee kim svid atraantaraa bhootam yeneme vidhrute ubhe, Vishnunaa vidhrute bhoomee iti vatsasya vedanaa/ Iraavatee dhenumatee hi bhootam sooyavasinee manushe dashasye, vyashtabhnaad rodasee vishnavete daadhartha pruthiveemabhito mayukhaihi/ Kim tadvisnorbalamaahuhu kaa deeptih kim paraayanam, eko yaddhaarayaddevaha rejatee rodasee ubhe./ Vaataadvishnor balamaahuhu aksharaaddeptiruchyate, tripadaaddhaarayaddevaha / yadvishnorekamuttamam, agnayo vaayavashchaiva etadasya paraayanam / Prucchaami tvaa param mrutyum avamam madhya manchatum lokashcha punyapaapaanaam etatprucchaami samprati / Amumaahuh param mrutyum pavamaanam tu madhyamam , agnirevaavamo mrutyuhu chandramaashchaturuchyate/ Anaabhogaah param mrityum paapaassayamyanti sarvadaa , aabhogaastveva samyanti yatra punykruto janaaha/ Tato madhyamamaayanti chatumagnim cha samprati, prucchaami tvaa paapakrutaha yatra yaatayate yamaha, tvannastadbrahman praboohi yadi vetthaa~sato grihaan/ kashyapaadb uditaah suryaaha paapaannirghnanti sarvadaa, rodasyorantah desheshu tatra nyasyante vaasavaihi/ Te ashareeraah prapadyante yatha apunyasya karmanah, apaanyapaada keshaasaha tatra tey ayonijaa janaaha/ Mritvaa punarmrityumaapadyante adyamaanaah svakarmabhihi, aashaatikaah krimaya iva tatah pooyante vaasavaihi/ Apaitam mrityum jayati ya evam veda sa khalvaivam vidbraahmanaha deerghashrutamo bhavati kashyapasya atithisiddha gamanah siddhaagamanaha / Tasyaishaa bhavati/ Aa-yasmin sapta vaasavaaha rohanti purvyaa ruhaha , Rishir ha deerghashrutamaha indrasya gharmo atithir iti / Kashyapah pashyako bhavati yatsarvam paripashyateeti soukshmyaat / Athaagnerashta-purushasya tasyaishaa bhavati / Agne naya supathaa raaye asmaan vishvaani deva vayunaani vidvaan , yuyodhi asmat juhuraanamenaaha bhooyishthaante nama uktim vidhemeti/(Paramatma! how indeed the clouds are hanging without support! What is the mechanism of a ‘samvatsara’ made of with the complexity of division of units! How does a night fall! How are the months and Seasons arranged! How indeed the ‘kaala maana’ arrived at as th account of units viz. ‘triti’, ‘muhurta’, ‘nimisha’, all made of a ‘paksha’! Where do the water and its flows originate and go to! The replies are that the time scale reside in water while water resides in Surya and clouds carry water. Lightnings originate from Surya; Surya facilitates evaporation of water from the oceans and clouds obtain water. Earth being full of life is vast and charming. The question as to who supports earth and heaven besides the space in between as the antariksha! Maharshi Vatsa opines that Lord Vishnu should be the answer and He also ably divides these entities as separate units. [Rig Veda vide VII-99-3 explains: *Iravati Dhenumati hi bhutam suyavaasini manushe dashasyaa, vyavasthabhnaa rodasi Vishnavete daadhartha prithivimabhito mayuusvaihi/* or Hey dyaavaa-prithivi! With the sole objective of according auspicious -ness provide cows and food to human beings! Hey Vishnu Deva! you have bestowed stability to both the lokas and thus placed huge mounains and blessed all the entities!] Thus Heaven and Earth are turned into incessent flows of Truth , Knowledge and Love thereby facilitating Yaginas by Humans by the medium of Vedic Mantras, while Bhagavan Vishnu keeps the indentity of earth and heaven apart and supports Earth from all sides with Surya Kiranas and their effulgence!Some Vidwans question as to what is the ability of Vishnu to render the hold of the Lokas. The reply states that the holding power originated from ‘Pranaayaama’ or the clutch and clapse of Vayu and Agni. Then the Vidwan Rishis dwelve deeper further about the four kinds of life’s termination viz. death: the ‘para’, ‘avama’ the lower type, madhyama or the middle / medium and the fourth; this is based on the analogy of the strength of sound waves viz. para-pashyanti-madhyama and*

vaikhari or the ordinary speech. The Viwans also sought reply from the distinction of Paapa- Punyas too. Now the replies: Surya is the cause of the Supreme Death- the *Para*.. The medium type of death is caused by Vayu Deva the 'Pavamana'. The lower type of death is by Agni called 'avama'. The fourth is caused by Chandra or Soma viz. 'amum' leading to 'narakas'. The sinners who neither perform positive acts nor enjoy meaningful happiness. The two medium levels- higher and lower - are controlled by Vaayu, failing which Agni and these deaths definitely result in quick rebirths either as humans or other species as per their accounts of paapa punyas. As regards the last classification, the eighth Surya gives birth to the Sapta Suryas kill the evil doers and imprison them in the inner regions of prithivi-swarga named 'antariksha' by the Gods of Vasus. The sinners acquire non- physical bodies as per the designated sins and hells; some have no hands while others have no legs or hairs as miniature creatures reproduced by sweat or bacterial parasites. Now about Kashyapa the Eighth Surya: the Vidwan who realises the Truth also conquers sudden and untimely death- *apaitam mrityum jayati- ya evam veda!* Sadbrahmanas experience the state of ascent by Sapta Suryas to that of Kashyapa the eighth Surya the special guest of Indra Deva and of Agni! As Rig Veda explains vide 3-26-7 Kashyapa appears to assert: *Agnirasmī janmanāa Jaataveda ghritam me chakshuramritam ma aasan, Arkastridhaat rajaso vimanojasno gharmo havirasmi naam/* or ' I am Agni-the Atma or Brahma- the sarvagjna by birth. My eyes and vision are of tejas; my face is of Amrita Rasa. I am of three types of Praana comprising : Jada or raw- Food based- and of Vital Life; I am also of celestial nature. I am always the essence of Surya, besides the eternal Havish and Havivaahaka Agni!' Kashyapa Muni is also famed as a Seer or a Rishi the ' pashyaka' bestowed with subtle knowledge and subtle vision. He is Agni the representation of the Eight Suryas too!` Being worthy of commendation, Kashyapa like Agni Deva himself should deserve what Rig Veda vide 9-151-1 states: *Agne naya supathaa raaye asmaanvishvaani Deva vayunaani vidvan, yuyodhyasmajjuhuraanameno bhuyishthaaam te namayuktim vidheya/* or Agni Deva with celestial features! you are replete with the knowledge of the 'yagjna jnaana' and 'yagjna phala'; do lead us to the path of virtue to fulfillment and avoid the clumsy and narrow lanes of evil as invariably get caught by patent sinners on the route to narakas!)

Anuvaaka IX- stanza 1-18: *Agnishcha jaatavedaash cha sahojaa ajiraaprabhuhu, Vaishvaanaro naryaapaashcha panktiraadhaashcha saptamah visarpevaashtamonneenaam / Eteshtou vasavah, kshitaa iti / Yathartveva agnerarchirvara visheshaaha , neelaarchishcha peetakaarchishcheti / Atha vaayo-rekaadasha purushasyai-kaadashastreekasya prabhraajamaanaa vyavadaataaha yaashcha vaasukivaidyutaaha rajataah parushaah shyaamaaha, kapilaa atilohitaaha oordhvaavapatantaashcha vaidyuta ityekaadasha / Nainam vaidyuto hinasti, ya evam veda / Sa hovaacha Vyaasah Paaraasharya - ha vidyut vadhamevaaham mrityumaacchamiti na tvakaamagmhanti, ya evam veda/ Atha gandharva ganaaha svaanabhraat anghaarirbambhaarihi hastah suhastaha krishaanurvishvaavasuhu moordhan -vaanta suryavarchaaha kritih iti ekaadasha gandharvaganaaha / Devaashcha mahaadevaaha ramyashcha devaa garagiraha nainam garo hinasti ya evam veda / Gouree mimaaya salilaani takshatee ekapadee dvipadee saa chatuhpadee ashtaapadee navapadee babhoovushee sahasraaksharaa parame vyoman iti / Vaacho visheshanam / Atha nigadavyaakhyaataaha taananukramishyaamaha / Varaahavah savatapasaha vidyunmahaso dhoopayaha shvaapayo grihamedhaashchetyete , ye cheme~shimavidvishaha/ Parjanyaah Sapta prithiveemabhirshanti vrushtibhirati etayaiva vibhaktivipareetaaha, saptabhirvaa tairudeeritaaha amoonlokaanabhi varshanti tesaameshaa bhavati / Samaanam etadudakam uchchaiti ava chaahabhihi , bhoomim parjanya jinvanti, divam jinvanti agnaya iti / Yadaksharam bhootakritam vishve devaa upaasate maharshimasya goptaaram jamadagnima kurvata / Jamadagniraapyaayate chandobhishchaturuttaraihi, raajnassomasya triptaasaha brahmanaa*

veeryaavataa shivaa nah pradisho dishah/ Taccham yoraavrineemahe gaatum yajnaaya, gaatum yajnapataye , daiveesvastirastu nah , svastirmaanushebhyah , urdhvam jigaatu bhashajam / shanno astu dvipade , sham chatushpade , somapaa asomapaa iti nigadavyaakhyaataaha/ Agni Deva has seven names viz. Jaataveda, Sahoja, Ajira, Prabhu, Vaishvanara, Naryaapa and Paangti- raadha while the eighth name is Vispara. These forms of Agni Deva are also called Ashta Vasus who provide living abodes to Beings. Agni is signified by the colour of each season varying from dark blue to yellow. The names of Vayu Deva with eleven forms as the Vau ganas viz. Prabhajamana, Vyavadaata, Vaasuki Vaidyuta, Rajata, Parusha, Shyaama, Kapila, Atilohita, Urthva, Avapatantaa and Vaidyuta. Be it known that the secrets of Vaidyuta would not be harmed by evil-energies for lightning shocks and such fire risks; once Vyasa Maharshi the son of the illustrious Parashara expressed once in disgust that he wished to die by lightning; indeed when he left all desires of life he said so little realising that lightnings would not affect him. Now there are eleven groups of Gandharvas viz. Svaana, Abraat, Anghaari, Bambhari, Hastah, Suhastah, Krishaanu, Vishvaavasau, Moordhavaan, Suryavarcha, and Kriti. Some of the Gandharvas are luminous as of Devas, some are Devas proper, and the others are rays of illumination. Some of the Gandharvas have speech or the ability of talk and these are such as to neutralise poisons. They have excellent consciousness with subdued sounds like of cows which are one footed-two footed, or four footed, eight, nine or even of thousand . Now a hymn for Saraswati viz. *Vaachom visheshanam!* As for Marut ganas, these are of six ganas viz. Varaahava, Svatapada, Vidyumahasa Shvaapaya, Dhupaya, Grahamedhaa; there are also like Ashimivit, and Shmivi who facilitate rains for farming; the six of them have special features viz. those who create heat, lightnings, dhupa or fog, those who are swift and those suitable for worship; besides some winds are prone to negative actions called ‘ashimaavit’. Seven Marut Energies cause parjanya or vrishti on earth; some cause ‘vibhakti’ or division of spaces causing rains and some others the ‘vyapta’ of extensive nature while yet others cause ‘viparita’ or of excessive nature. Seven of such winds could push the rains to the worlds above too or even downwards. These energies oscillate through the day up and down and those going down provide happiness on earth while the inspirational Agnis result in joys upwards to Swarga. In other words, the energies of Marut Devas through the medium of Agni homas result in energies in favour of earth or swarga selectively ending up with contentment any way. Now Paramatma creates Pancha Bhutas or Five Elements and the totality of them all are understandably worshipped by all the Devas. This collectivity manifested Jamadagni Maharshi who in turn make the Devas contented, and also guide humanity with mantras having more than four ‘. paadas’. The select human beings chanting the mantras by way of homa karyas are strengthened with excellent energies and eventually enjoy the sips of Soma. May the dishas and upa dishas be auspicious for all the concerned beings to travel as also the resonance of the mantras. May we be peaceful at work or rest! *gaatum yajnaaya, gaatum yajnapataye , daiveesvastirastu nah , svastirmaanushebhyah , urdhvam jigaatu bhashajam , shanno astu dvipade , sham chatushpade/* We commend yajnas and yajna kartas. We must all be blessed with contentment; may all the human beings be happy and peaceful. Let us attain contentment. May healing energies transcend higher levels; may our consciousness levels be matter or anna / food- praana the life force-mind or manas and vigjñana or the Super Mind [awakeness - dreams - Taijasa-Turiya stages]. Finally, the nigadamantras addressed to Devas who drink Soma the delight of life, not mere of existence!

Anuvaka X.stanzas 1-17: *Sahasravrudiyam bhoomihi param vyoma sahasravrut , ashvinaa bhujyoo naasatyaa, vishvasya jagataspattee / Jaayaa bhoomih patirvyoma mithunantaa aturyathuhu , putro Brihaspattee rudraha saramaa iti streepumam/ Shukram vaamanyadyajatam vaamanyat vishuroope*

*ahanee dyouriva sthaha , vishvaa hi maayaa avathah svadhaavantou bhadraa vaam pooshanaaviha
 raatirastu/ Vaasaatyau chitrou jagato nidhaanou dyaavaabhoomee charathah sagam sakhaayou,
 taavashvinaa raasabhaashchaa havam me shubhaspatee aagatagm sooryayaa saha / Tygroha bhujyum
 ashvinodameghe rayinna kashchinmamuvaam avaahaaha, tamoohathuh noubhiih aatmanvateebhihi
 antarikshaprudbhiih apodakaabhihi/ Tisrah, kshapastri ahaa ativrajadbhihi naasatyaa bhujyumooathuh
 patangaihi, samudrasya dhanvan ardrasya paare tribhee rathaih shatapadbhih shadashvaihi /
 Savitaaram vitanvantam anubadhnaati shaambaraha , aapapooh shambarashchaiva
 savitaarepaso~bhavat / Tyam sutruptam viditvaiva bahusoma giram vashee, anveti tugro vakriyaantam
 aayasooyaant somatrupsushu / Sa sangraamastamodyo~tyotaha vaacho gaah pipaati tat, sa tadgobhih
 stavaatyet -yanye rakshasaanavitaashcha ye/Anveti parivrutyaa~staha evamatoustho ashvinaa, te ete
 dyuhpruthivyoho aharaharh arbhandadhaathe/ Tayoretou vatsaavahoraatre pruthivyaa ahaa divo
 raatrih, taa avisrushtou dampatee eva bhavataha/ Tayoretou vatsou agnischa adityashcha
 raatrervatsaha shveta aadityaha, ahognihi taamro Arunaha taa avisrushtou dampatee eva bhavataha
 /Tayoretou vatsou vritrashcha vaidyutashcha agnervrutraha vaidyuta aadityasya taa avisrushtou
 dampatee eva bhavataha / Tayoretou vatsou ushmaa cha neehaarashcha vrutrasyyoshmaa vaidyutasya
 neehaaraha tou taaveva pratipadyete / Seyagm raatree garbhinee putrena samvasati tasyaa vaa
 etadulbanam , yadraatrou rashmayaha yathaa gorgarbhinyaa ulbanam evametyasyaa ulbanam /
 Prajayishnuh prajayaa cha pashubhishcha bhavati ya evam veda , tamudyantamapiyantam cheti
 aadityah punyasya vatsaha/ Atha pavitraangirasah/(Earth is worshipped by several thousands and so is
 'parama vyoma'. Two Ashvini Devas who move about fast moving bestow happiness as they are the
 controllers of the worlds. Now, Bhumi is stated as the wife and Vyoma the husband. Their sons are
 Brihaspati and Rudra while Sarama is their daughter.Pushan Deva! One form of yours is great radiance
 while the other form is that of the master of yagjnas; in this universe, both bhumi and Swarga are the
 appropriate places all the Beings; they indeed are excellent companions too. May you become our yagjna
 and Ashvini Kumars with their raasabha and horse. Ashvini Kumars! One is reminded of the Tugra-
 Bhujya incident (depicted in Rig Veda 1.116.3 *tugro ha bhujyum ia'vinodameghe rayi na kai cin
 mamaavauavahai/tam aahathur naubhir Atmanvatbhir antarikiaprudbhir apodakabhi ||1.116.04a) tisraae
 klapas trir ahativrajadbhir nasatya bhujyum aahathuee pataigaiee/ 1.116.04c) samudrasya dhanvan
 ardrasya pare tribharathaiatapadbheaeaeivaiee)one is physical body and another is vital energy;
 'annamaya kosha' or the sheath of food f a Being and another is Praana kosha or the sheath of vital
 energy; indeed these are not seperable being incomplete of each other. Ashvini Kumars carry this vital
 body; their profession is to treat to provide healthy life; they are expected to heal or rapair body parts of
 Beings. Ashvini Kumara Devas! For three nights, you tend to heal three lower places of ignorance viz.
 matter-life-mind and three days or of three worlds of illumination viz. bhur-bhuvah-swaha or Bhumi-
 Antariksha-Dyuloka. Now, you went along the dry bed of ocean in three speedy chariots of hundred
 wheels and six horses, symbolizing various energies required to traverse the six planes .The clouds seek
 protection from Savita Deva who spreads his kiranas; as the clouds being replete with water release these
 in full swing. Surya Deva takes control of the clouds as these are fully contented with rhythmic sounds
 that appear like Soma chants. Tugra or Surya with his grand collection of kiranas and upa kiranas
 overcomes the disturbing and discordant clouds make them pour water. He dispels darkness and if
 rakshasaas do not have demonic nature appreciates their eulogies too. Ashvini Devas! You not only help
 pour waters but also encourage pregnancy and the resultant prosperity too. Day and night are the children
 to heaven and earth. To Agni and Aditya arethe children of aho raatri or midnight. Aditya is the child of
 night being of white colour while Agni the child of day is of tawny reddish colour. Indeed they are the**

inseperable couple to whom Vritra and idyuta or lightning were generated; Vritra was the son of Agni while Vidyuta the son of Aditya. The latter are inseperable like a couple. Vritra and Viduta viz, the smoke and illumination secured two sons viz. Ushma or heat and Neehaara or mist. Night is Ulbana or the foetus surrounding the embriyo. In this womb of raatri or night, the Aditya kiranas are hidden and hence invisible. Raatri does the same as a cow delivering a calf holds the ulbana in her womb. Now the powers of Angirasa Rishis are described further.

Anuvaka XI. Stanzas 1-21): *Pavitravantah parivaajamaasate pitaishaam pratno abhirakshativratham, mahassamudram varunastirodadhe dheeraa icchekurdharuneshvaarabham Pavitram te vitatam Brahmanaspate prabhurgaatraani paryeshivishvataha ataptatanoorna tadaamo ashnute shrutaasa idvahantastatsamaashata /Brahmaa devaanaam asatassadye tatakshuhu rushayassaptaatrishcha yat sarve~trayo agastyashcha nakshatraishshankruto~vasan / Atha savituh shyaavaashvasya, a~vartikaamasya , amee ya ruks nihitaasa ucchaa naktam dadrushre kuhaachiddiveyuhu / Adabdhaani varunasya vrataani vichaakashacchandramaa nakshatrameti tatsaviturvarenyambhargo devasya dheemahi dhiyo yo nah prachodayaat / tatsaviturvrunemahe vayandevasya bhajanam shreshthagm sarvadhaatamam turam bhagasya dheemahi /Apaagoohata savitaa trubheen sarvaandivo andhasaha /naktanyaanyabhavandrushe asthyasthnaa sambhavishyaamaha / Naama naamaiva naama me napugmsakam pumaagstrasmi sthaavaro~smyatha jangamaha yaje~yakshi yashtaache cha / Mayao bhootaanyayakshata pashavo mama bhootaani anoobandyo~smyaham vibhuhu / Strissateehi taa ume pugmsa aahuhu pashyadakshanvaannavichetadandhaha kaviryah putrassa imaa chiketa/ Yastaa vijaanaathsavituh pitaasatnandho manimavindat tamananguliraavayat agreevah pratyamunchat /tamajivhaa asashchat/ oordhvamoolamavaakchaakham vruksham yo veda samprati na sa jaatu janah shraddadhyaat mrutyurmaa maarayaaditih/Hasitagmruditangeetam veenaapanavalaasitam mrutanjeevam cha yaktimcha angaani sneva viddhi tat , atrushyaggstrushyadhyaayat / asmaajjaataa me mithoo charann / putro nirrutya vaidehaha [achetaa yashcha chetanam/ Sa tam manimavindat so~nanguliraavayat, sonreevah pratyamunchat sonivho asashchata / Naitamrushim viditvaa nagaram pravishet yadi pravishet , mithou charivaa pravishet tathsambhavasya vratam / Aatamagne rathantishthaekaashvamekayojanam ekachakramekadhuram vaatadhraajigatim vibho/Na rishyati na vyathate naasyaaksho yaatu sajjati yachchvetaanrohitaagshchaagnehe rathe yuktvaa~dhishthati/Ekayaa cha dashabhishcha svabhooto dvaabhyaamishataye vigmshatyaa cha tisrubhishcha vahase trigmshataa cha niyudbhirvaayavihataa vimuncha /*(Now, the process of purification with potent mantras: Soma is the father of purification protecting the actions of all the entities. Both Varuna and Soma uphold the power of crossing the Ocean with the capacity to ascend from the roots. Rig Veda vide 9.83.1 is quoted: *Pavitram te vitatam Brahmanaspate prahur gaatraani payeshi vishwataha anaptarnun tadaamo ashnute shrutaasa hidvahantastat samaahahat/* meaning 'Hey Mantraadhipati Soma Deva! Your total physique is soaked in Vidya; in view of your body radiance you are ever growing energy; your energy which is already significant due to the intake of vanaspati and such herbal 'shaktis' but more significantly it gets further energised with strength of 'tapas'! Thus Soma Deva 's practice of purifying the Self as comparable that the overflowing energy appears that might break like an unbaked jar! The purifier is none else than the master of Souls viz. Brihaspati-cum Ganapati Deva called 'Brahmanaspati'. Now, Soma is like Brahma among Devas, Rishis among Sages, buffalo among animals, swan among falcons, axe amid trees. Soma crosses the purifier making sound. Before the manifestation of the Universe, the concepts of asat and sat got defined, and subsequently, Sapta Rishis got materialized; Rig Veda vide X.137 is dedicated to he Sapta Rishis viz. Bharadwaaja, Kashyapa, Gautama, Atri-Bhouma, Vishwamitra, Vaishtha, and

Jamadagni. Rishi Shaavasva in his creative spells was influenced by Savita Devata to propagate vairagya or renunciation. The Laws of Varuna are enunciated as follows: Nakshatras are visible on the sky only during nights. The Laws of Varuna are such as to obstruct them to shine in the day time and similarly Chandra too. The further stanza of Aruna Prashna signifies the **Gayatri Mantra**; we meditate on the celestial illumination – or bharga- of Savitur as the latter is ‘varenya’ or highly desirable and sought; may ‘that’ splendour activate our thoughts towards wisdom. When one recites Gayatri Mantra, there is a fine distinction of Surya and Savitur; Sun is the unmistakable ‘pratyaksha swarupa’ while Savitur is the spiritual form; physical Surya represents Truth and the manifestation of knowledge and the allied shaktis while the subtleties and the thought processes involved is that of Savitur. Rig Veda vide 3.62.8-10 is quoted: *Tam jushaswa giram mamavaajayantimava dhiyam, vadhyuriva yoshanaam, yo vishwaabhi vipashyati bhuvanaa sam cha pashyati, sanah pushaavitaabhuvat/ Tatsaviturvarenyam bhargo devasyadheemahi, dhiyo yo na prachodayaat/* (Pusha Deva! we seek your indulgence to bear with our most earnest and heartfelt prayers just as a new husband would seek all out to protect a just married life partner. Deva! you are in the habit of providing total safety and succor to the three worlds; now this illustrious Savita Devata may kindly select us for refuge as a deserving candidate and savior provider to ‘tejas’ and divinity eventually)

A methodical chant of Brihadaranyaka Upanishad vide V-xiv is given as follows: Gayatri worship unifies praana with Agni to burn off body pollution and heaps of sins to usher new pastures V.xiv.1)

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

Bhurbhuvatsuvah, tat saviturvarenyam, Bhargo Devasya dheemahi, dhiyo yo nah prachodayaat/ - ‘ We meditate Gayatri the Protector of Three Lokas viz. Earth, Sky and Heaven to let Surya deva sustain and enhance our knowledge and guide us about the Path of Salvation!’ Added significance is to create, conduct and boost Brahmanas with Gayatri, while Kshatriyas to protect and promote ‘Dharma’ and ‘Nyaaya’ or virtue and justice with the help of another Meter of Chhandas viz. Trishtubh and Vaishyas promote wealth and happiness to all the Beings with the help of yet another Meter of the Prosody titled Jagati. Thus Brahman firmly established the Varnaashrama Dharmas too and prescribed duties to Bhahmana, Kshatriya, Vaishyas!) V.xiv.2) *Rucho Yajumshi Saamaani iti ashtaavaksharaani; ashtaaksharam ha vaa ekam Gayatrai padam, ertadu haivaasyaa etat; sa yaavateeyam trayi vidyaa, taavad ha jayati yosyaa etadevam padam veda/* (The syllables of Richa-Yajumshi-Saamaani viz. Rig-Yajur-Saama Vedas are eight; so are the syllables of the second line of each stanza of Gayatri Mantra

coincidentally. Indeed, a person who is fully aware of the import and significance of the second line of Gayatri is such as he who knows the essence and treasure of knowledge embedded in the three Vedas.) V.xiv.3) *Praanopaano vyaana ityashtaavaksharaani; Ashtaaksharam ha vaa ekam Gayatrai padam; etadu haivaasyaa etat; sa yaavadidam praani taavad ha jayati yosyaa etadevam padam veda; athaasyaa etad eva tureeyam darshatam padam parorajaa ya esha tapati; yad vai chaturtham tad tureeyam; darshatam padamiti dadrusha iva hoshah; parorajaa iti sarvam hovaisha raja uparyupari tapati; evam haiva shriyaa yashasaa tapati yosyaa etadevam padam veda/* (Just as in the case of ‘Bhumyantarikta dyou’ or Earth-Sky-Heaven as also Ruk-Yajur-Saama Vedas, the ‘Praanopaana Vyaanodana samaana’ Pancha Pranas of the Five Vital Forces too are ‘ashtaaksharis’ or have eight syllables and so also again the second line of the prosody of Gayatri’s ‘triteeya paada’ or the third foot. Apparently Gayatri comprising the words signifying all the living beings in the Universe has three feet. Now however a person who understands the meaning and importance of the ‘chaturtha Paada’ or the fourth foot is like the Sun who shines as that State of Consciousness is described as ‘Tureeya’ or *Par excellence*. That fourth foot is described as the *drishta paada* or the visible foot of Brahman; in other words, the ‘tureeya avastha’ or the status of the Supermundane! This is so since the Supreme Self who is in the solar orbit brings effulgence to the Universe. The expressions *Paroraja* and *uparyupari* respectively mean ‘Outstanding activity all over the Universe’ and repeated double words indicate ‘Super power sovereignty’. ‘He controls the worlds that exist beyond the reach of Sun and also fulfills the desires of Devas as well’, as explained Chhandogya Upanishad (I.vi.8). Thus even as Sun shines with extreme radiance, the ‘tureeya dasha’ is even far beyond!) V.xiv.4) *Saishaa Gayatri etasmin tureeye darshate pade parorajasi pratishthitaa, tad vai tat satye pratishthitam; Chakshur vai Satyam, chakshu hi vai satyam; tasmaad yad idaaneem dvau vvidaamaanaaveyaataam, ahamadarsham, aham ashrousham iti, ya evam bruyaaad, aham adarsham iti, tasmaa eva shraddhhaa dhyaam; tadvai tat satyam bale pratishthitam; praano vai balam, tat praane pratishthitam; tasmaadahuh, balam satyaad ogeeya iti; evam vaishaa Gayatri adhyatmam pratishthitaa; saa haishaa gaayastatre; praanaa vai gayaah, tatpraanaamstatre, tad yugamstatre tasmaad gayatri naama; sa yaamevaamum Savitreemanvaah, eshaiva saa; sa yaskaao anvaah tasya praanaamstraayati/* (Thu Gayatri with three feet encompasses three worlds, three Vedas and Praana or Vital Force rests on the fourth visible supramundane foot, since Surya Deva is the essence of both gross and subtle forms. This fourth foot signifying Surya Deva rests on Truth and recalling the contents of III.ix.20, Truth is embodied in the Eyes and vision since ‘one evidences any occurrence or happening by the eyes rather than by hearing! The strength of vision is indeed tied together with Praana. Thus in this link of vision-strength-vital force-Truth, indeed Gayatri rests on the strength of vital force in the body. Being personified as Praana, she is the merging point of rites, worships, Vedas and Devas. Moreover Gayatri is also the saver of ‘Gayas’ or the sound waves unifying organs and senses such as speech and since being the saviour of ‘Gayas’ or organs, she is so named as Gayatri. Savitri being the hymn in praise to Surya deva is what a teacher instructs in stages ie. a quarter to commence at the time of wearing the holy thread, half eventually and finally the totality is thus identical with the vital force, enhancing vision of the inner eye!) V.xiv.5) *Taam haitaam eke Saavitrim anushtum -bham anvaahuh: vaajanushthup; etad vaacham anubruumaa iti, na tathaa kuryaat, Gayatreem eva Savitreem anubruyaat, yadi ha vaa api evam vid bahviva pratigruhnaati, nahaiva tad Gayatriyaa ekam chaana padam prati/* (Some of the Teachers instruct their students that instead of Savitri of Gayatri Chhanda tend to confuse Savitri of Anushthub Chhanda. Vaak or Saraswati is **speech** in Anushthub type of prosody and thus they make the mistake of highlighting the importance of Saraswati the Vaak Devata. But Savitri as Gayatri has a different relevance since she is the embodiment of Vital Force or **Praana!** Instead of teaching Gayatri

Mantra in the normal way highlighting ‘tatsavirtur varenyam bhargo devasya dheemai’ as per Gayatri chhandha, the Anushtub chhanda states: *Tatsaviturvarinyamahe vayam Devasya Bhojanam, Sreshtham Sarva dhaatamam turam bhagasya dheemahi/* Not only the target Deities are different but the contents of the Mantras also; one is in for Vaak (Speech) in favour of Savitri /Saraswavi and speech another for Savitri /Gayatri Praana or Vital Force). V.xiv.6) *Sa ya imaamstreen lokaan purnaan pratigrihneeyaa sosyaa etad prathamam padam aapnuyaat; atha yaavateeyam trayi vidyaa yastaavat pratigruneeyaat, sosyaa etad dwiteeyam padam aapnuyaat; atha yaavadidam praani yastaavat pratigruhniyaat, sosyaa etad triteeyam padam aapnuyaat, athaasyaa etad eva tureeyamdarshatam padam parorajaa ya esha tapati, naiva kenachanaapyam;kruta u etaavat pratigruhniyaat/* (The expert knower of Gayatri recognising the implication of ‘Bhur-Bhuva-Swah’ or of the Tri Lokas and their inherent prosperity is saturated with the first foot of Gayatri. e who is aware of the huge and unending knowledge stuffed in Vedas would recognise the magnificence of the second foot. He who regards the presence of all the living beings in the Creation in the Universe and their glories would deserve the splendour of the third foot. The uniqueness of the fourth foot which indeed is visible as supramundane entity viz. the Sun with effulgence is not counterbalanced by a reward endowed to a Being being rather insufficient in its magnitude and eminence! In other words that is the ‘Tureeya’ or the one beyond imagination! This is why Gayatri is to be worshipped not necessarily to attain the wealth of Trilokas as possible with the First Foot of Gayatri; not also merely to secure the pinnacle of knowledge from Vedas and Scriptures as possible from the second foot; not even to achieve the glories from all the living Beings in the Universe in totality; but indeed also not to accomplish the fourth foot being the pinnacle for which there can never be a possible reward for that kind of none too possible supermundane recompense! The lesson from this stanza would be that Gayatri ought to be meditated and worshipped upon the total Form!) V.xiv.7) *Tasyaa upasthaanam-Gayatre asi ekapadi dwipadi tripadi chatushpadasi, na hi padyase/ Namaste tureeyaaya darshataaya padaaya parorajase, Asaavado maa praapaditi, yam dwishyaat, asaavasmai kaamo maa sumruddhheeti vaa- na haivaasmai sa kaamah samruddhyate yasmaa eka -mupatishthate- ahamadah praapamiti vaa/* (My salutations and prostrations at your feet Gayatri! You are one footed with the worlds as your first foot; you are two footed with Vedas and abundant Knowledge as your second foot; you are three footed exemplifying the three major forms of Praana or the Vital Power of the Universe and finally the climactic four footed with Surya deva as its nucleus. But Devi! Having crossed these, You are the Self having rejected descriptions stating *neti, neti*, you are of the Supreme and Elemental and Formless Imagery. May I indeed attain that unique bliss that even an enemy personified by all the evil of the Universe be denied to attain!)

Brihadaranyaka Upanishad vide VI.iii.6) *Athainam aachaamati; tat savitur varenyam: madhu vaataa rutaayate, madhu ksharanti sindhavah, madhvira nah santvoshadhi; Bhuh swaahaa, bhargo devasya dheemahi, madhu naktam utoshasah, madhumaat parthivam rajah, madhu dyaur astu na pitaa; bhuvah swaahaaa; dhiyo yo nah prachodayaat madhumaan no vanaspatih, madhumaan astu suryah, maadhvir gaavo bhavantu nah, swaha swaaheti; Sarvaam cha Saavitrin anvaah, sarvascha madhumatih aham evedam sarvam bhuyaasam, bhur bhuvah swahswaaheti, antata aachamya, paani prakshaalaya, jaghanenaagnim praak shiraah samvishati: praataraadityamupatishthate-dishaameka pundareekamasi ,ahammanushyaanaam eka pundareekam bhuyaassamiti; yathetametya jaghanenaagnimaaseeno vamsham japati/* (The Karta then drinks the first measure of the ‘Mantha’ reciting the first foot of Gayatri Mantra viz. Bhuh Bhuvah Svaha signifying Earth-Sky-and Heaven as also the first Rucha of Madhumati viz. ‘Madhu vaataa ruchaayate’ etc. and ‘Ahamevedam sarvam bhuyaasam’ : Surya Deva! You are

indeed the magnificent one and the winds are smooth and pleasant even as rivers abound sweet waters as flow of honey; it is in this ideal situation, the first portion of the drink be consumed; then the second measure is consumed reciting the second foot of Gayatri: ‘tat saviturvarenyam bhargo devasya dheemahi, dhiyoyona prachadayaat’ as also ‘sindhuvah madhu ksharati’ (may the river of madhu rasa flow), ‘nah oshadhi maadhvi santu’ ; then the third measure is consumed reciting the third foot of Gayatri and of Madhumati followed by the ‘ahuti’ reciting ‘swaaha’ and finally, the whole remnant is consumed reciting the whole Gayatri and Madhu Vaata ruhas. Then the karta washes his hands, pray to Surya deva, prostrates before and sits before the Agni and repeats the lineage of Gurus.)

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

V.ii.1) *Sa hovaacha, kim me annam bhavishyaatiti; yat kinchididama ashwaabhya aa shakunibhyayah, iti hochuh, tadvaa etadanaasya annamano ha vai naama pr atyaksham, na ha vaa evamvidi kimchana anannam bhavatiti/* (Now that the supremacy of Praana the Vital Force is vindicated, it has raised the query as to what would be its food. The reply would be that food would indeed be its direct nomenclature and what ever is stated to be eaten would be its ‘Anna’ including anything is worthy of consumption by all beings- be it humans or dogs or birds!) V.ii.2) *Sa hovaacha, kim me Vaaso bhavishyatiti; aapah iti hochuh; tasmadaavaa etad ashiyantah purastaaccaadbhiih paridadhaati; lambhuko ha vaaso bhavati, anagno ha bhavati/*(Then Praana asked as to what would be its clothing and the reply was water since breath being what food was then water would be what is used before and after food! Thus Praana also covers up the nakedness of a Being, before and after bathing!) V.ii.3-4) *Taddhaitat Satyakaamo Jaabaalo Goshruite Vaiaagharapadyaaktvo vaacha, yadyap etacchushkaaya sthaanave bruyaat jaayeran nevaasmin- shaakhaaya, praroheyyuh palaashaneeti// Atha yadi mahajjigamishet,aaavasyaayaam deekshitvaa Pournavaamasyaam raatrau sarvaushadhaasya mantham dadhi madhunor upamatya, Jyeshthaaya Shreshthaaya swaahaa, iti agnaav aajasya hutvaa,manthe samaaptam avanayet/* (Now, the meditation of Praana the Vital Force is initiated; Satyakaama Jaabaala detailed the worship to Praana to Goshruti the son of Vyaaghrapada as follows: Even to a dry stump of a tree, branches would grow and leaves would sprout; as a result, an offering to Agni in the prescribed manner is initiated during a New Moon day on the night of Amavasya by observing ‘diksha’ or self-imposed disciplines like sleeping on ground, observance of truthfulness, fasting or at any rate of minimum food intake and such other austerities. The pulp of all herbs including the sprouts mentioned afore and with the mix of curd and honey is thus offered to Agni with the Mantras of ‘Svaaha to Jyeshthaaya, Svaaha to Sheshthaaya’; after the oblation to Agni thus, the left over residue is retained into the mash pot as this is called Mantha. This Sacred Rite is performed by making ‘aahutis’ or oblations as follows:) V.ii.5) *Vasishthaayai swaaha,iti agnaavaajasya hutvaa, manthe sampaatam avanayet, pratishthayai swaahaa iti agnaav aajasya hutvaa, manthe sampatam avanayet, sampade swaahaa, iti agnaav aajasyaa hutvaa,manthe sampaadama - vanayet, aayataanaaya swaahaa, iti agnaav aajasya hutvaa manthe sampaatam avanayet/* (After performing an offering with the mantra: Svaahaa to the richest, one should drop the residue into the

mashpot; after making another offering with the mantra: Svaahaa to the base center, he should drop the residue into the mash pot; after performing the offering with the mantra:Svaahaa to prosperity, he should drop the residue into the mash pot; after making another offering with the mana Svaahaa to the dwelling place, he should drop the residue into the mash pot) V.ii.6) *Atha pratishrutyaanjalaau mantham aadhaaya japati; amo naamaasi, amaahi te sarvam ikdam, sa hijyeshthaah shreshtho raajaadhipatih, sa maa jyeshthyaam shreishthyaam raajyam aadhipatyam gamayatvaaham evedam sarvam asaaneeti*/(Then holding the mash pot while moving away a little, he recites the Mantra: Your name is *Ama* and the rest is within you. You are the oldest, the greatest, the most lustrous King of all! Being so, do please turn me too attain your status !) V.ii.7) *Atha khalvetayarchaa paccha aachamati, tat savitur vrinimaha ityaachaamati, vayam devasya bhojanamiti aachamati, Shreshtham sarvaadhaatamam iti achamati, turam bhagasya dheemahi iti sarvam pibati, nirnujya kamsam chamasam vaa paschaad agneh samvishati charmani vaa shandile vaa vaachamyamo prasaahah; sa yadi srtiyam pashet samriddham karmeti vidyaat/* (The Karta then consumes the remainder of the Mantha pulp mix from the bowl sincerely reciting the relevant Rig Veda Mantras foot by foot and meditates Surya Deva the progenitor on his real nature of being the greatest sustainer of the Universe and to fulfill his desires! He then prostrates behind the Agni Kunda lying either on the animal skin on which he had been seated during the Rite or even on bare ground and with concentration of mind with absolute peace of mind, when he gets a dream like feeling of visioning a Sacred Woman, possibly Devi Gayatri, assuring that his Sacrifice was successful!) V.ii.8) *Tadesha shloka: Yada karmaashu kaamyeshu striyaam swapneshu pashyati, samriddhim tatrajaaneeyaata tasmim swapna nidarshane iti tasmim swapna nidarshane*/(The Verse states: As during the course of this Sacrifice for seeking fulfillment of desires is in progress, if one sees a Sacred Woman, then from the dream, he should indeed realise the success of the Rite!)

Surya Deva possesses hidden kiranas during the night yet nakshatras provide light some blinking and are widespread all over the length and breadth of the endless sky; the analogy is that of bones in human body invisible outside or even beneath the body skin due to the flows of blood streams and of flesh. The Paramatma thus declares that He exists in every Being-be it in man-woman-eunuch- while the body is in motion or stable. Paramatma further declares that yajnas and animal sacrifices are executed under His initiative and direction as after all, animals are of His own creation. Further all the women are made by Him as the protectors and those who only see or feel the physical features are blind without consciousness. Inferences of father and mother are impelled by the higher levels of awareness which is Savita. Atman is immune from pleasures and pains as the greatest jewel; He does not have to hold anything like an ordinary human, nor to feel the presence of an object and not even a tongue to chant silent prayers.

Indeed Paramatma is fully aware of this world being existent as a tree without roots as explained in Bhagavad Gita vide 15.1 or Katha Upanishad : Absolute Truth is the Unmisakable Unity of Supreme Self and the Self within, despite the mortal body and its influences; after death too the darkness of ignorance persists till the Realisation of their Unity! II. iii.1) *Urthva mulovaakshaakha eshoshvattah sanaatanah, tadeva shukram tad brahma, tad evaamritam uchyate, Tasmim lokaah shrutaah sarve tadu naateti kaschana, etad vai tat/* (Now, the cause and effect manifestation is discussed since the gigantic peepul tree with its root emerging of Brahman the immortal and the worlds emerging therefrom. The sprawling tree is replete with innumerable extensions of features ranging from Pancha Bhutas of the Five Elements, Devas, Dishas, and Virtues on one side even along with defending energies of the Universe as relieving points and on the other hand a huge multitude of evils, births and deaths, old age, sorrows, diseases, struggles, besides material attractions all over! Yet Brahman puts the lid on the totality of situations, alike on the pluses and minuses, yet with the defined boundaries and the ground regulations well in place! Indeed That is That!) II.iii.2-3)

Yadidam kim cha jagat sarvam praan ejati nihsritam, Mahadbhayam vajramudyatam, ya etadviramritaaste bhavanti// Bhayaadasyaagnistapati bhayaattapati Suryah, Bhayaadinrascha Vaayuscha Mrityurdhaavati panchamah/(It is due to the over all control of the Universe by Brahman that the latter is existent, emergent and ever active; He is an awe inspiring phenomenon of the nature of a ‘vajramudyatam’ or an upraised thunderbolt. Those who knows of this reality are appreciated and blessed. It is a truism that owing to Brahman’s dread that Fire burns, Sun shines, Indra, Air and Agni as also Dharma Raja or Death assume ther reponsibilities to the letter and spirit of His command!II.iii.4-5) Iha ched ashakad boddhum praak shareerasya visrasah, tatah sargeshu lokeshu shareeratvaayakalpate// Yathaadarshe tathaatmani yathaa svapne tathaa pitroloke, yathaapsu pareeva dadrishe tadhaa gandhava loke chaayaa tapayor iva brahmaloke/ (Having thus referred to the command of the Universe by Brahma, there is no escape from the inevitable cause and effect syndrome and whatever deeds are performed are wholly accountable before the body falls off and retributions and rewards are to follow inevitably. Hence efforts ought to be made for the realisation of the Self before the tenure of the body, considering the urgency of the temporary existence more so human life being the best opportunity and who knows whether this boon might recur or worsen! Presuming that the intellectual level and the purity of mind of the body encasing the Self is fair and further considering that the degree of transparency or haziness of the mirror of the Self looking into, the person concerned could, as in the state of a dream, vision the images of pitru loka, gandharva loka, and even Brahma Loka in the Self’s mirror)

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

Anuvaaka XII-stanzas 1-14)Aatastanzasnushva pratanushva uddhamaa~~dhama sandhama , Aaditye chandravaranaanaam garbhamaadhehi yah pumaan /Itah siktamsooryagatam chandramase rasankrudhi vaaraadanjanayaagrennim ya eko rudra uchyate / Asankhyaataah sahasraani smaryate na cha drushyate, evametannibodhata / Aamandairindra haribhihi yaahi mayooraromabhihi , maa tvaa kechinniyemurinna paashibaha dadhanveva taa ihi/ Maa mandrairindra haribhihi yaami Anmayooraromabhihi maa maa kechinniyemurinna paashinaha | nidhanveva taam imi/ Anubhishcha mahadbhishcha nighrushvairasamaayutaihi kaalairharitvamaapannaihi indraayaahi sahasrayuk/ Agnirvibhraashtivasanaha vaayushchetasikadrukaha samvathsaro vishoovarnmaihi nityaaste anucharaastava / Subrahmanogm subrahmanyogm subrahmanyom indraagaccha hariva aagachCha medhaatithehe mesha vrushanashvasya mene gouraavaskandinnahakyaayai jaara Koushika braahmana goutamabravaana / Arunaashvaa ihaagataaha vasavah pruthivikshitaha ashtou digvaasasognayah agnishcha jaatavedaashcheyete / Taamraashvaastaamrarathaaha taamravarnaastathaasitaaha dandahastaah khaadagdataha, ito rudraah paraangataahauktaggsthaanam pramaancha pura ita / Brihaspatishcha savitaa cha vishvaroopairihaagataam rathonodakartmanaa apsushaa iti taddvayoho/ Ukto vesho vaasaagmsi cha kaalaavayavaanaamitah prateejaaya vaasaatyaa ityashvinoho ko~ntarikshe

shabdankaroteeti vaasishtou rouhinoumeemaagmsaanchakre tasyashaa bhavati / Vaashreva vidyuditi / Brahma aupastaranamasi /(Indra Deva! Due to your innumerable powers, forms, and range of actions, do establish in us the source of waters associated with the origin of delight which is Moon and brilliance that Aditya is all about! Similarly you being a male you provide energies to us. The power of Surya that is latent in us the human beings also establishes the energy of waters. We solicit that yajna karyas offered to Surya Deva and Chandra Deva be endowed with all the essences of Rasa or the juices. Indeed Rudra is the singular representation of Indra-Aditya- Chandra as the unified energy and Rudra is of thousand forms of divine bringing treasures. May Indra usher Agni Deva to bring for us bright and colour dresses; Vayu Deva with soft and white sands as six kinds of Rithus with their typical charms and fragrant flowers. Subrahmanya swarupa Indra Deva, -as the Lord Subamanya is the repository of outstanding and effective mantras kindly visit our place of yagnas by the horses named Hari; you are ever commended and worshipped by Rishi Medhaatithi. You are ever-ready for action and awake. Mena, the illustrious daughter of Rishi Vrishnaashwa adores you. You are the lover of unploughed land but no other hobbies interest you – except Devi Ahalya. Indra Deva! Do recall that once you desired to assume the form of a deer to drink soma juice in one yajna. You also arrived in the form of a Kaushika Brahmana and were once praised and worshipped by Maharshi Gautama! Agni Deva! You are the most purified and sacred form of mediation between Devatas and human beings through Yajna karyas arriving at the Agni Sthalas by red hot horses in eight forms viz. Agni, Jataveda, Sahoja, Ajira, Prabhu, Vaishvanara, Pankti and Raadhaah; indeed these are the sustainers of existence and the world as residents of earth, with eight directions as their robes. Dwadasha Rudras! You too ride by red horses and red chariots, each of you wielding sticks in hands and biting teeth; from the yajna pradeshas to any where and to every where in the universe; you have the ability to locate any spot with complete details of thereof at once! May Brihaspati and Savita Devata arrive here by horse chariots assuming varied forms; they arrive by paths of water to provide water or by rains.

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

Anuvaka XIII-stanzas 1-10) *Ashtyoneemashtutraam ashtapatneemimaam maheem, aham veda na me mrutyuhu achaamrutyuraghaaharat/ Ashtayonyashtaputram ashtapadidamantariksham, aham veda na me mrutyuhu nachaamrutyuraghaaharat/ Aastayoneemashtaputraam ashtapatneemamoondivam, aham veda na me mrutyuhu nachaamrutyuraghaaharat sutraamaanam maheemooshu/ Aditirdyouraditirantariksham aditirmaataa sa pitaa sa putraha vishve devaa aditih panchajanaaha aditir jaatamaditir- jjanitvam / Ashtou putraaso aditehe ye jaataastanvah pari, devaam upapraitsaptabhihi para maartanda maasyat / Saptabhih putrairaditih upapraitpoorvyam yugam, prajaayai mrityave tat paraa maartaandamaabharaditi/ Tananukramishyaamaha mitrashcha varunashcha dhaataa chaaryaamaa cha amshamsh -cha bhagashcha indrashcha vivasvaagshchetyete /Hiranya garbho hamsah shuchishat brahmajajjaanam taditpadamiti garbhah prajaapatyaha atha purushah sapta purushaha/*(Indeed I am aware that the massive Earth has its eight ‘garbhas’ and eight sons and the latter have no death; they have no untimely death nor possess greed and evil mindedness; this reference is about Maha Devi Aditi and her eight illustrious sons viz. Mitra, Varuna, Dhata, Aryama, Amsha, Bhaga, Indra, and as Vivaswaan. They are stated to preside eight directions; they are stated to possess five yonis viz. Mula Prakriti- Ahamkaara-Mahat-Pancha Tanmatras. Now the anariksha or the mid-world called ‘dyou’ too has the same sons, same Lords and same number of wombs. So does the Swarga loka too as eight garbhas, eight wives and eight sons. Now about Aditi Devi who is the representation of Bhur- Bhuvah-Swah or Earth-Antariksha-Swah. Aditi is the Mother-Aditi is the Father-

and Aditi is the Son too. She is the embodiment of all the Devas already born or yet to be generated. Rig Veda vide 1-89-10 is quoted: *Aditirdyour aditir antariksham aditirmaataa sa pita sa pujtrah, Vishve Devaa Aditih pancha janaa Aditir jaatamaditir janitwam/* Thus that Aditi represents Infinity including that as existent and that to be added or even multiplied covering space, innumerable manifestations and time cycle the kaalamaanā described as ‘Adititvam’. Brihadaranyaka Upanishad vide I.ii.5 as also Atharva Veda vide 7.6.1. The former is quoted: Hiranyagarbha Bhagavan decided to manifest himself in an alternate form : along with the interaction of death and hunger, he desired to create another form of existence which created ‘Kaalamaanā’ or Time Measurement in the denomination of Samvatsara or a Year. Death reared the babe named the Year but after this duration opened its jaws and mouth to devour the babe; the latter out of sheer fright cried and the shrieks thus created ‘bhaan’ and indeed that sound of distress led to the creation of speech). (I.ii.5) *Sa aikshata yadi vaa imamabhimasye, kaniyonnam karishya iti sa tayaa vaachaa tenaatmanedam sarvam ashrajata yad idam kim cha, richo yajushi saamaani cchanadaamsi yagjaan prajaah pashun, sayadyaddevaasrujata tat tad attum adhriyata; sarvam vaa attiti tadaditer adititwam; sarvasaitasyaatta bhavati, sarvam asyaannam bhavati, ya evam etadaditer atititwam Veda/* (He pondered that if the baby were to be killed then it might not serve any purpose; on the other hand, with the help of speech since now created might be useful to develop hymns of Rig Veda, the formules of Yajur Veda, the chantings of Sama Veda, the meters of Chando Shastra comprising the Seven meters like Gayari, details of Sacrifices like Ashwamedha Yagna, as also create men and animals. Moreover, he resolved to eat the food available, and for that matter he would eat any kind of palatable food of Aditi type for whom every thing would become food for him.) (I.ii.6) He then resolved to execute a Great Sacrifice; he meditated and rested for a while, practising rigorous Tapasya or austerity; even as he relaxed and concentrated, his distinction and great renown got invigorated. Indeed, his body showed symptoms of fatigue and swelling as the extreme nature of Tapasya was like ‘tapotapyata’ or of burning extremity). (I.ii.7) Hiranyagarbha Bhagavan decided to sacrifice his body and thus materialised a Horse and decided to perform Ashwa medha Yagna; indeed whoever realises the implication of the Great Sacrifice is thus aware of Ashwamedha. Imagining himself as the Sacrificial Horse, he let it free for a year and allowed it to be sacrificed; thus till date, the priests performing the horse sacrifice do realise the implication that Bhagavan Hiranyagarbha himself is sacrificed in the Arka or Fire and his own limbs are dedicated to Devas for ‘Loka Kalyan’ or for Universal Well Being. Those who do realise this hidden implication conquers Mrityu / death since death can never ever overtake him and becomes the Great Self Himself!)

Further reference of the Supreme Mother Aditi, she also created ‘pancha jana’ or five persons viz. anna or food- praana-manas or mind- vigjnaana-and Ananda or bliss. *Saptabhih putrairaditih upapraitpoorvyam yugam, prajaayai mrityave tat paraa maartaandamaabharaditi/* While Aditi’s eight sons aforementioned were born out of her body, seven further were generated from Devas as she sent far away - ‘paraa asyat’ - and that was Martanda-the Sun-Bird. The next stanza explains: Martanda Deva is cast away to be the source of mortal creation, subject to births and deaths since Aditi moved upward to the premordial aeons or semi-Gods. Rig Veda vide X.73-8&9 explain about **Martanda**: *Ashtaoputraaso Aditeyam jaataastatwa spari, Devaam upa pretseptabhih paraa Martandamaasyat/ Saptabhihputrairaditi rupa pretpurvam yugam, prajaayai mrityave swatpanur Martandamaabharat/* (Aditi Devi is of unique physical energy and gave birth to eight sons; she gave birth to seven illustrious sons and far away in the sky deposited the eighth son named Martanda.

Anuvaka XIV- stanzas 1-11: *Yo asou tpannudeti sa sarveshaam bhootaanaam praanaanaadaayodeti, maa me prajaayaa maa pashoonaam maa mama praanaanaadaayodagaaha/ Asou yo apaksheeyati sa sarveshaam bhootaanaam praanaanaadaayaa~stameti, maa me prajaayaa maa pashoonaam maa mama praanaanaadaayaa~stangaaha / Asou ya aapooryati sa sarveshaam bhootaanaam praanairaapooryati maa me prajaayaa maa pashoonaam maa mama praaniraapoorishaaaha/ Asou yo apaksheeyati sa sarveshaam bhootaanaam praanairapaksheeyati maa me prajaayaa maa pashoonaam , maa mama praanai-rapaksheshtaaha / Amooni nakshatraani sarveshaam bhootaanaam praanairapaprasarpanti chotsrupanti cha maa me prajaayaa maa pashoonaam maa mama praanairapaprasrupata motsrupata/ Ime maasaashchaardhamaasaashcha sarveshaam bhootaanaam praanirapaprasarpanti chotsarpanticha maa me prajaayaa maa pashoonaam aa mama praanairapaprasrupata motsrupata/ Ima rutavaha sarveshaam bhootaanaam praanairapaprasarpanti chotsarpanti cha, maa me prajaayaa maa pashoonaam maa mama praanairapa prasrupata motsrupata /Ayagm samvatsaraha sarveshaam bhootaanaam praanairapaprasarpanti chotsarpanti cha, maa me prajaayaa maa pashoonaam maa mama praanairapaprasrupa motsrupa/ Iidamahaha sarveshaam bhootaanaam praanairapaprasarpanti chotsarpanti cha maa me prajaayaa maa pashoonaam maa mama praanairapaprasrupa motsrupa/ Iagmraatrihi sarveshaam bhootaanaam praanairapaprasarpanti chotsarpanti cha , maa me prajaayaa maa pashoonaam maa mama praanairapaprasrupa motsrupa /Om bhoorbhuvassvaha etadvo mithunam maa no mithunagmreedhvam /*(Pratyaksha Bhaskara! As you rise in the east on the horizon, you bring back all the Beings to life but as you disappear into darkness, don't you take away our lives with you; besides saving our existences, we appeal to you to not only save us in our families but of our associates and go-sampada too. As at Suryastama, not only save us but reinforce us with vigour and health. May Surya Deva and his numerous kiranas reaching far and wide ensure our well being in the dawns with redoubled energies in our vital forces despite old age and gradually withering health; our constant prayer and worship is to redouble our life energy and offset weaknesses as the evenings get closing and warn about the ends. The circle of life moves in moods oscillating between days and nights; we pray with earnestness to revive energies during the intervals of days and nights; so do my kith and kin, dependents and associates and equally so the cows and other dependent domestic animals too. Nakshatras! The Life energy of all of us too keeps altering every day and night depending on the movement of Chandra Deva by alternate fortnights and more significantly the months; do mercifully save me and all my dependents and friends. Likewise, may all the paksha-maasa-ritu-samvatsaras be kind to all of us for ever. May Bhu-Antariksha-Swargas be ever beholden to us and bestow unflinching shield to us all and what is more significant let our unity be never disturbed nor broken as long we last).

Anuvaka XV-stanzas 1-10) *Athaaditasyaashtapurushasya/ Vasoonaamaadityaanaagsthaane svatejasaa bhaani/ Rudraanaamaadityaanaagsthaane svatejasaa bhaani/ Adityaanaamaadityaanaagsthaane svatejasaa bhaani / Sataagmsatyaanaam / Aadityaanaagsthaane svatejasaa bhaani / Abhidhoonvaataam abhignataam / Vaatavataam marutaam Aadityaanaagsthaane svatejasaa bhaani / Rubhoonaama adityaanaagsthaane svatejasaa bhaani / Vishveshaandevaanaam aadityaanaagsthaane rashmayo vo mithunam maa no mithunagmreedhvam /Samvatsarasya Savituh Aadityasya sthaane svatejasaa bhani/ Om bhurbhuvah swah, rashmayo vo mithunam, maa no mithungam reedhvam/* (Now about the eight purusha swarupas of Adityas: Bhaskara Deva confirms that his illumination is due to the brightness of Ashta Vasus, Ekaadasha Rudras, Dwadasha Adityas, the Truthfulness of Sapta Rishis and also due to Marut Devatas who are wind- causing and thus releasing of rain waters by their shaking off thunders and

lightnings. Surya Deva further confirms that his brilliance is also caused by the grace of Rubhus, the Divine Artisans. Moreover the combined strength and grace of all other Devas. Savitu or Samvatsara as the effective link of kaala maana is yet another and significant source of Surya Deva's brilliance. Above all the combined power and prowess of Bhu-Bhuva-Swah or the Earth-Antariksha-and Swarga Lokas are indeed the most essential cause and their outstanding unity that is the secret of Surya!

Anuvaaka XVI –Stanza 1: *Arogasya sthaane svatejasaa bhaani /bhraajasya sthaane svatejasaa bhaani / patarasya sthaane svatejasaa bhaani / patangasya sthaane svatejasaa bhaani / svarnasya sthaane svatejasaa bhaani / jyotisheematasya sthaane svatejasaa bhaani / vibhaasasya sthaane svatejasaa bhaani / kashyapasya sthaane svatejasaa bhaani*/(Pratyaksha Bhaskara Deva shines in his own brilliance in Eight Swarupas viz. Aroga-Bhraaja-Patara-Patanga-Svarnara-Jyotishimata-Vibhaasa- and Kashyapa

Anuvaaka XVII-Stanzas 1-4:*Om bhoorbhuvassvaha; aapo vo mithunam maa no mithunagmreedhvam/ Atha vaayorekaadasha purushasyaikaadashastreekasya/Prabhraajamaanaanaagm rudraanaag sthaane svatejasaa bhaanivyavadaataanaagmrudraanaag sthaane svatejasaa bhaani, vaasukivaidyutaanaagm rudraanaagsthaane svatejasaa bhaani, rajataanaagm rudraanaagsthaane svatejasaa bhaani, parushaanaagm rudraanaagsthaane svatejasaa bhaani, shyaamaanaagmrudraanaagsthaane svatejasaa bhaani, kapilaanaagm rudraanaagsthaane svatejasaa bhaani, atilohitaanaagmrudraanaagsthaane svatejasaa bhaani ,oordhvaanaagmrudraanaagsthaane svatejasaa bhaani avapantaanaagm rudraanaagsthaane svatejasaa bhaani, vaidyutaanaagm rudraanaagsthaane svatejasaa bhaani / Prabhraajamaaneenaagmrudraaneenaagsthaane svatejasaa bhaani, vyavadaateenaagm rudraaneenaagsthaane svatejasaa bhaani, vaasukivaidyuteenaagm rudraaneenaag sthaane svatejasaa bhaani, rajataanaagm rudraaneenaagsthaane svatejasaa bhaani, parushaanaagmrudraaneenaagsthaane svatejasaa bhaani, shyaamaanaagm rudraaneenaagsthaane svatejasaa bhaani,kapilaanaagm rudraaneenaagsthaane svatejasaa bhaani ,Atilohiteenaagm rudraaneenaag sthaane svatejasaa bhaani, oordhvaanaagm rudraaneenaag sthaane svatejasaa bhaani , avapatanteenaagm rudraaneenaagsthaane svatejasaa bhaani, vaidyuteenaagm rudraaneenaagsthaane svatejasaa bhaani/ Om bhoorbhuvassvaha, roopaani vo mithunam maa no mithunagmreedhvam*/(In this Anuvaka, the powers of eleven Rudra Purushas of Vaayu and eleven powers of Rudranis are detailed; Surya Deva affirms first as that of Rudras as Vayu viz. Prabhajamaana Vayu Rudra, Vyavadata Vayu Rudra, Vaasuki Vaidyuta VayuRudra, RajataVayu Rudra, Purusha Vayu Rudra, Shyaama Vayu Rudra, Kapila Vayu Rudra, Atilohita Vayu Rudra, Urthva Vayu Rudra, Avapatananta Vayu Rudra, and Vaidyutana Vayu Rudra. Now eleven names of Vayu Rudranims are Prabhanjamani Rudranim, Vyavadati Rudranim, Vasuki vaudyuti Rudranim, Rajatanaam Rudranim, Parushanaam Rudraanim, Shyaamaanaam Rudraanim, Kapilaanaama Rudraanim, Atilohitaanaam Rudraanim, Urthvaanaam Rudraanim, Avapatananteenaam Rudraanim and Vaudyuteenaam Rudraanim.)

Anuvaaka XVIII- Stanzas 1-3) *Athaagneh ashta purushasya/ Agne purvadishasya sthaane svatejasaa bhaani, Jaatavedasa upadishyasya sthaane svatejasaa bhaani,Sahojaso dakshina dishasya sthaane swatejasaa bhaani, Ajiraaprabhava upadishsya sthaane swatejasaam bhaani, Vaishvaanarasya sthaaneswatejasaam bhaani, Naar pasa upadishasya shtaane swatejasaam bhaani, Pangkiraadhasa upadishyasya sthaane swatejasaam bhaani, Visarpina upadishyasya sthaane svatejasaa bhaani | om bhoorbuvassvaha | disho vo mithunam maa no mithunagmreedhvam/ Om bhurbhuvah swah dishovo mithunam, maa noo mithunagm reedhavam*/(These are the eight powers of Agni as per the Dishas or Directions: in the East Agni shines by that very name; in the south east or Agneya as Jaataveda; in South

as Sahojasa; in the South west as Ajira; in the West as Vaishvaanara; in the North West or vayavya as Naryaapasa; in the North as Pangtraadhasa and in the North East or Ishanya as Visarpina. Om, let the bhumi-antariksha-and Swarga be unified in the respective dishas and we pray that these three entities be never disunited!

Anuvaaka XIX- Stanzas 1-2: *Dakshinapoorvasyaandishi visarpee narakaha tasmaannah paripaahi, daksinthehinaaparasyaam dishyavisarpee narakaha tasmaannah paripaahi, uttarapoorvasyaandishi vishaadee narakaha tasmaannah paripaahi, uttaraaparasyaandishya vishaadee narakaha tasmaannah paripaahi, aayasmintsapta vaasavaa indriyaani shatakratavityete/(Surya Deva! Do kindly save us from the Naraka named Visarpi in South east; the Asirapi Naraka is in the South West, Vishadi Naraka in North East too besides Avishaaddi in North West). Here is quote from Manusmriti: Taamisraadishu chogreshu narakeshu vivartanam, asipatravanaadeeni bandhana cchedanaani cha/ Vividhaashchaiva sampeedaah kaakolukaishcha bhakshanam, karambhavaalukaa taapaan kumbhipaakaanshcha daaruanaan/ or the despicable beings cursed even for dereliction of vara dharmas have to necessarily visit for horrible and unbearable experiences of narakas as for example Tamishra Naraka or Asipatra Naraka even for the great relief from the riddance of carrying the heavy chains. Most unbearable torture and persecution of body-churning in Asipatraadi narakas from piercing nails, eating the body by crows and vultures, and boiling hot in Tapta-Baalukaadi and Kumbhipaaka narakas would indeed be imminent to 'pranis' with lives provided for the 'himsaa kaanda' for the Maha Patakas, Upa patakas and a host of ancilliary sins in the respective variety of disigned narakas.*

Anuvaaka XX- stanzas 1-3: *Indraghoshaa vo vasubhih purastaadupadadhataam, manojvaso vah pitrubhirdakshinata upadadhataam, prachetaa vo rudraih pashchaadupadadhataam, vishvakarmaa vaa aadityaruttarata upadadhataam, prachetaa vo rudraih pashchaadupadadhataam vishvakarmaa va aadityaruttarata upadadhataam, tvashtaa vo roopairuparishtaadupada ghatam samgjaanam vah pashvaaditi/Adityah sarve agnih prithivyaam vaayurantarikshe Suryo divi chandramaa dikshu nakshatraani swarlope, evaahovaa hyogne eva hi vaayo evaa hyeendraevaahi pushan evaa hi devaah/ (Devas! May Indra and Ghosha along with Vasus serve us in the Eastern side; may Vayu Deva and the Pitru ganas in the southern side; Prachetas and Rudras in the west; Vishwakarma and Adityas safeguard in the North; Twashta and his creations above and may Samjnaana or excellence in knowledge from the rear side as back up. All the Agnis present on earth are Aditya himself. So also Vayu on antariksha, Surya inarga region; Chandrama in all directions and so do the Nakshatras all over! Now, may all especially the Devas of Surya, Vayu, Agni, Indra, Pusha and the rest of Devas! Bless all the human beings as they pray to you earnestly and fulfill our wishes with your grace and mercy!*

Anuvaaka XXI- stanzas 1-10) *Aapamaapaam apah sarvaah asmaad asmaad ito amritah agnir vaayuh cha Suryahs cha saha sanchaskararddhiyaa,/ Vayvashvaa rashmipatayaha , mareechyaatmaano adruhaha deveerbhuvanasoovareehi, putravattvaaya me suta/ Mahaanaamneem mahaa maanaah mahaso mahasah swah, mahaso mahasassvaha, deveeh parjanyaasoovareehi putravattvaaya me suta/ Apara~shnyushnim apaarakshaha apaa~shnyushnim, apaaragham apaaghraamapachaa~varitim apadeveerito hita/ Vajrandeveerajeetaagshcha bhuvanandevasoovareehi, aadityaanaditindeveem yoninordhvamudeeshata /Bhadram karnebhiih shrunuyaama devaaha bhadram pashyema akshabhiryajatraaha, sthirairangaistustuvaagmsastanoobhihi vyashema devahitam yadaayuhu / Svasti na indro vrudhashravaaha svasti nah pooshaa vishvavedaaha , svasti nastaarkshyo arishtanemihi svasti no bruhaspatirdadhaatu / Ketavo arunaasashcha rushayo pratishhtaagmshatadhaa hi/samaahitaaso*

sahasradhaayasam/ Shivaa nashshntamaa bhavantu divyaa aapa oshadhayaha , sumrudeekaa sarasvati maa te vyoma sandrushhi /(May I secure the entirety of waters, their forces and energies repeatedly from heavens and all other sources; such water flows might have been secured from Devas like Agni-Vayu-and Surya Deva and as such we pray these Devas to secure the waters aplenty.Indeed these water resources are carried by Vayu Deva and these flows carry the energies of Vayu. These water flows are also protected by Surya Kiranaas and these are pure and transparent, besides possessing the cause and support of the three lokas and are blessed with the consequent achievementof excellent progeny. Such pure and sacred waters are well known for resulting in great thoughts and noble features. Indeed they lead to the magnificence of Surya Deva besides imbuing the radiance of Parjanya the Deva of the cause of births mercifully of illustrious sons. May the energies of Jala Devata! Do keep us away from evil energies; take away from those which negate what burns off the very spirit of enjoyments; take away from ruthless demons; take us away from the negative powers causing diseases and rash actions; destroy all kinds of shaktis that upset balance of mind and equanimity. Divine waters! Protect us from Vajra weapon which impede our aspirations of accomplishing Swarga sukha. May we hear that is ever prayerful to the Almighty; may we always see what is known as the celestial vision. May we be healthy ever with no physical ailments and mental stresses.May Indra who has the ability of distant hearing establish our welfare; may Pushan the omni -scient take full care of our welfare.May Tarkshya ensure our freedom and Brihaspati grant us of peace of mind. [Shanti Mantras vide Rig Veda .89.6-8] May we seek the kindness of Rishis viz. Ketavah , Arunaasa, Vaatasrshana grant us equanimity and powers of holding due to their their energies of meditation. May the celestial waters bestow the essence of plants and grains to ensure our health and wealth.May Devi Sarasvati reach us from vyoma to where we pray to Her for sharpening our thoughts with sword like knowledge.)

Anuvaaka XXII- verses 1-10: *Yopaam pushpam veda, pushpavaan prajaavaan pashumaan bhavati | chandramaa vaa apaam pushpam | pushpavaan prajaavaan pashumaan bhavati | ya evam veda / yo~paamaayatanam veda | aayatanavaan bhavati | agnirvaa apaamaayatanam | aayatanavaan bhavati | yonneraayatanam veda/ aayatanaaan bhavati | aapo vaa agneraayatanam | aayatanavaan bhavati | ya evam veda | yo~paamaayatanam veda | aayatanavaan bhavati | vaayurvaa apaamaayatanam | aayatanavaan bhavati | yo vaayoraayatanam veda | aayatanavaan bhavati / aapo vai vaayoraayatanam | aayatanavaan bhavati | ya evam veda | yo~paamaayatanam veda | aayatanavaan bhavati | asau vai tapannapaamaayatanam | aayatanavaan bhavati | yo~mushya tapata aayatanam veda | aayatanavaan bhavati | aapo vaa amushya tapata aayatanam | aayatanavaan bhavati | ya evam veda | yo~paamaayatanam veda | aayatanavaan bhavati | chandramaa vaa apaamaayatanam | aayatanavaan bhavati | yashchandramasa aayatanam veda | aayatanavaan bhavati | aapo vai chandramasa aayatanam | aayatanavaan bhavati | ya evam veda | yo~paamaayatanam veda | aayatanavaan bhavati | nakshatraani vaa apaamaayatanam | aayatanavaan bhavati | yo nakshatraanaamaayatanam veda | aayatanavaan bhavati | aapo vai nakshatraaNaamaayatanam | aayatanavaan bhavati | ya evam veda || yo~paamaayatanam veda | aayatanavaan bhavati | parjanyo vaa apaamaayatanam | aayatanavaan bhavati | yah parjanyasyaayatanam veda | aayatanavaan bhavati | aapo vai parjanyasyaa~~yatanam | aayatanavaan bhavati | ya evam veda | yo~paamaayatanam veda / aayatanavaan bhavati | samvatsaro vaa apaamaayatanam | aayatanavaan bhavati | yassamvatsarasyaayatanam veda | aayatanavaan bhavati | aapo vai samvatsarasyaayatanam | aayatanavaan bhavati | ya evam veda | yo~psu naavam pratishthitaam veda | pratyeva tishthati | ime vai lokaa apsu pratishthitaaha | tadeshaa~bhyanooktaa | apaagmrasamudayagmsann | soorye shukragmsamaabhrutam | apaagmrasasya yo rasaha | tam vo*

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

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

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

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

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

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

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

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

(Note: The following paragraph has got a hidden meaning – this is to say that there is a raft available to cross over all the forces of Nature and to see the God beyond all of them – God himself is the raft – we

have to seek His help to see Him. We need to understand that He, indeed is the raft. This paragraph also makes the serious reader wonder on what is the real meaning of the word "water" used throughout this mantra.)

*Samvastaro Va Apamayatanam, Ayatavan bhavati, Yassavatsa rasyaya tanam Veda
Ayatavan bhavati. Apovai samvasara ayatanaam, Ayatanavan bhavati. Ya Evam veda, Yopsu Navam
pratistitam veda, Pratyeva tishthati.*

Rainy season is the source of water, He who knows the source of Rainy Season, Becomes established in his Self, Water is the source of rainy season, He who knows this, Becomes established in his Self. He who knows that there is a raft is available, Becomes established in that raft.

[Courtesy : http://www.shraddhananda.com/The_flower_of_Vedic_Chants_Mantra_Pushpam.html; as continued by this very reference out of Anuvaaka 22; This stanza is included in some versions of mantra Pushpam - *Om thd Brahma - Om it is Brahma, . Om Tad Vayu - Om it is air, Om Tad Athma-Om it is the soul, Om Tad Sathyam- Om it is the truth, Om Tat Sarvam - Om it is everything-Om Tat puror nama- Om salutations to that Purusha Anthascharathi bhootheshu Guhyam Viswa Murthishu, That which is inside all beings secretly is that Universal God, Tvam Yajna- You are the fire sacrifice (Yajna), Twam vashatkara- You are the the personification of Vedic sacrifice, Twam Indra -You are the Indratvam vayu - You are the air Tvam Rudra - You are Rudra, Vishnus tvam- You are the Vishnu Brahmasthvam- You are the Brahma, Tvam prajapathi -You are the Lord and saviour of all beings (prajapati) Om Tadhapa apo jyothi raso amrutham brahma bhur bhuvastvarom Om water is light, the essence is the nectar and the concept of Brahma is in all the seven worlds. Rajadhi rajaya Prasahya Sahine|Namo Vayam Vai Sravanaya Kurmahe Samekaman Kama Kaamaya mahyam, Kamesvaro Vai Shrivano dadatu, Kuberaya Vai Shrivanaya, Maha rajaya Namah. King of kings, we praise thee, Who is the giver of all victories, Who is the fulfiller of all desires, Please bless me with wealth, To fulfill all our desires, Oh, Kubera, we praise thee, Salutations to the king of kigs.]*

Anuvaaka XXII-Verses 11-22 as continued: *Ime vai lokaa apaagmrasaha | te~mushminnaaditye
sabhaabhrutaaha | jaanudaghneemuttaravedeenkhaatvaa | apaam poorayitvaa gulphadagham /
pushkaraparnih pushkaradandaih pushkaraischa saggsteerya | tasminvihaayase | agnim
praneeyopasamaadhaaya | brahmavaadino vadanti | kasmaatpraNeete~yamagnishcheeyate |
saapraneete~yamapsu hyayancheeyate | asou bhuvanepyanaahitaagniretaaha | tamabhita etaa
abeeshtakaa upadadhaati | agnihotre darshapoornamaasayoho | pashubandhe chaaturmaasyeshu atho
aahuhu | sarveshu yajnokratushviti | etaddha sma vaa aahushshandilaaha | kamagninchinute |
satriyamagninchivaanaha | savatsaram pratyakshena | kamagninchinute | saavitramagninchivaanaha |
amumadityam pratyakshena | kamagninchinute naachiketamagninchivaanaha | praananpratyakshena |
kamagninchinute | chaaturhotriyamagninchinivaanaha | brahma pratyakshena | kamagninchinute |
vaishvasrujamagninchivaanaha | shareeram pratyakshena | kamagninchinute | upaanuvaakyamaashum
agninchinivaanaha/ imaan lokaanpratyakshena kamagninchinute | imamaarunaketukamagninchivaana iti
| ya evaasou | itashchaa~mutashchaa~vyateepaatee | tamiti | yonnermithooyaa veda |
mithunavaanbhavati | aapo vaa agnermithooyaaaha | mithunavaanbhavati | ya evam veda / (As the
northern side altar , a knee deep pit be dug up filled with water up to the ankle as covered with lotus
leaves, stalks and lotus flowers. There on flat platform be devised and Agni is placed. Then the
Brahmavaadis notionally raise questions: Why this Agni is stated to be ‘pranite’ or revered and ‘chiyate’*

or gathered together! The replies re given: Agni is revered as placed waters; Agni is gathered as it is called 'Aghitaagni' the one fostering auspiciousness as also to safe guard the trilokas with celestial mobility. There is another type of 'abhitani' or stationary Fire especially due to the concern of water sprinkles and also to protect 'abhishikta' deities. The next stanza explains that this procedure termed 'Arunaketuka' is stated common to yajna varieties such as 'Agnihotra- Darsha purnaamaasa-Pashubandhana and Chaturmasya; these applications are practised with yajnas or more appropriately the Yajna kratus. Shandika Maharshi when raises a question as to which kind of Agni's worship is commended; the reply obviously states that such yajna karya as yields advantages all through the year as termed as 'Saatvitram Agni' apparently targetting Surya Deva and even beyond! Another type of worship is termed as 'Nachiketa Agni' described in Katha Upanishad vide since that could be practised with prana or life energy directly: [vide I.i.14-19], Yama Dharma Raja explained to Nachiketa about the great impact and implication of Agni Sacrifice which indeed was the means of achieving Swarga. Fire is the support of the world as the enlightened experts of Dharma are well aware and keep it in the interior portals of their intellect. Brihadarnanyaka Upanishad [I.ii.2-3] states that while Arka is water, its froth got solidified as Earth, on which Hiranyagarbha rested and warmed up by further cogitation and concentration became bright and thus Agni got materialised! Virat Bhagavan further differentiated in three parts vi. Agni-Surya and Vayu. Yama or Death asserted that Agni was the source of the World; even the class and number of bricks and manner of arranging the Fire how the Sacrificial wood was to be piled up, how the Fire be procured and lit up was defined! When reference was made to the Scriptures thus, Nachiketa was highly elated in repeating the stanzas even as Yama was delighted! Dharma Raja was then highly pleased and granted him the boon of Swarga. Yama Deva also gave the fourth boon as well viz. that Agnihotra would be additionally known by the name of Nachiketa, the earlier boons being his father's composure and his ability to see and converse with Nachiketa, knowledge about the Agni and Yamaraja was so overwhelmed with Nachiketa that he blessed him with a multiformed necklace which would bestow multi-dimensional knowledge including that of 'Antaratma' or of the Self! Thus whosoever performs the **Naachiketa Fire** thrice would have achieved three kinds of achievements viz. Sacrifice, Study and Charity; the first oblation would bestow powerful knowledge including the way of crossing the cycle of births and deaths, the second Agnihotra leading to accomplishing the son of Brahma and the third oblation leading to Everlasting Peace by identifying Brahman! The illustrious one who performs the Naachiketa Sacrifice thrice thus conquers fear and reappearance of death once for all and having secured heaven and freedom of movement in the worlds, rejoices identity of Brahman!) Replying Shandila Rishi's further interrogation of which type of Agni might worship another reply was Chaturhotriya Agni, since they methodology was followed in worshipping Brahma Deva directly. It may be noted that there would be four invoking ritviks or priests in this case. Another kind of Agni worship is Vaishvasrja Agni to the body of Hiranyagarbha . With a view to secure the experience of all the worlds another Agni Karya called Upaanuvaakyam which is basically a swift and speedy affair. Arunaketuka Agni is worshipped to attain movement of every where and an where, yet earth as the base; this kind of worship aimed at Surya Bhagavan with the facility of going even beyond Surya Loka. Finally, Mithuya Agni karya is essentially performed by devotees of Agni to secure strong relationship of the Performer and Agni mutually, and such performers are also attain nearness to Jala Devata too!

Anuvaaka XXIII-Stanzas 1-20: *Apova idamaasantsalilameva / sa prajaapatirekaha / pushkaraparne samabhavat / Tasyaantarmanasi kaamassamavartata / idagmsrujeyamiti / tasmaadyatpurusho manasabhogacchati / tadvaachaa vadati / tatkarmanaa karoti / tadeshaa~bhyanooktaa/ Kaamastadagre*

samavartataadhi / manaso retah prathamam yadaaseet / sato bandhusati niravindann / hrudi prateeshyaa kavayo maneesheti / Upanam tadupanamati / yatkaamo bhavati / ya evam veda / Sa tapo~tapyata / sa tapastaptvaa / shareeramadhoonuta / tasya yanmaagmsamaaseet |tato~runaah ketavo vaatarashanaa rushaya udatishthann / Ye nakhaaha / te vaikhaanasaaha / ye vaalaaha / te vaalakhilyaaha / yo rasaha / so~paam/ Anttaratah koormam bhootagmsarpantam tamabraveet mama vaitvanmaagmsaa samabhut / Netyabraveet / poorvamevaahamihaasamiti / tatpurushasya purushatvam / sa sahasrasheershaa purushaha / sahasraakshassahasrapaat / bhootvodatishthat /Tamabraveet / tvam vai poorvagn samabhoochu / tvamidam poorvahkurushveti / Sa ita aadaayaapaha / anjalinaa purastaadupaadadhaat / evaahyeveti / tata aaditya udatishthat / saa praachee dik / Atha arunah keturdakshinata upaadadhaat / evaahyagna iti / tato vaa agnirudatishthat / saa dakshina dik / Athaarunah ketuh pashchaadudhaat / vaahi vaayo iti, tato vaayurudatishthat / saa prateechee dik /Athaarunah ketyruttarata upaadadhaat / evaahendreti / tato vaa indra udatishthat / sodeechee dik / Athaarunah keturmadhya upaadadhaat / evaahi pooshanniti / tatovai pooshodatishthat / seyandik / Athaarunah keturuparishtaadupaadadhaat / evaahi devaa hati / tato devamanushyaah pitaraha / gandharvaapsarasashchodatishthann / sordhva dik/ Yaa viprusho viparaapatann / taabhyo~sura rakshaagmsi pishaachaashchodatishann / tasmaatte paraabhavann / viprubbhyo hi te samabhavann / tadeshaabhyanooktaa/ Aapo ha yadbruhateergar - mamaayann / dakshandadhaanaa janayanteessvayambhum / tata imedhyasrujyanta sargaaha / adbhyo vaa idagm sambhuut sarvam brahmatasmaadudagum shithilamivaa~dhruvamivaabhavat/ prajaapatir - vaava tat / aatmanaatmaanam vidhaaya / tadevaanupraavishat / tadeshaabhyanooktaa / Vidhaaya lokaan vidhaaya bhootaani / vidhaaya sarvaah pradisho dishashcha / prajaapatih prathamajaa rutasya / aatmanaatmaanamabhisamvivesheti/ Sarvamevedamaaptvaa / sarvamavaruddhya / tadevaanupravishati / ya evam veda/(Indeed the universe is full of water and nothing else and Prajapati emerged on a lotus leaf with a unique wish. As a thought appeared on his mental retina, that thought got converted as a speech; tad vaachaa vadati, tatkarmanakaroti or once the speech emerges, then that leads to action; then that action symbolises a Veda Mantra! Initially thus a desire led to mind. The primary thought blossomed as the flower of reality. Rig Veda vide 10.129.4 is aptly quoted: Kaamastadagre samavartataadhi manaso retah prathamam yadaaseet / sato bandhusati niravindann / hrudi prateeshyaa kavayo maneesheti/ or right at the very beginning of Virat Swarupa had the wish to manifest ‘Srishti’ and that thought like a ‘beeja srijana saamardhya’ or the ability to generate the seed was caused. Once the unique thought of a highly personified knowledge occurs then that intense thought takes the form of Reality! It is said that Sages have the impulse of mind which leads to fruition. Katha Upanishad vide II.iii.9 -11 is quoted: Na samdrushe tishthanti rupamasya, na chakshushaa pashyati kaschanainam: hridaa maneeshaa manasaabhi klupto yetad vidur amritaaste bhavanti// Yadaa panchavatishtante jnaanaai manasaa saha, buddhicha na vichestati, tam aahuh paramaam gatim//Taam yogamiti manyante sthiraamindriya dhaaranam, Apramattastadaabhavati yogo hi prabhavaapyayau/(Brahman’s firm is far beyond the normal vision by the eyes. But, He is visualised by ‘hrida’, ‘maneesha’, ‘manasa’ or by heart, Intellect and by thought of mind only that He is perceivable; those who are aware of this fact would pave the way for Immortality. The highest state of Yoga in the extraordinary context when the ‘Panchendriyas’ or organs and senses are truly rested into union and synthesised with mind and intellect, that is Yoga. That situation calls for ‘sthiraam indriya dhaaranaam’ or the balanced and stable control of senses with no distraction of mind whatsoever but uniformly concentrating on Brahman. The term Yoga is unfortunately interpreted as a mere breathing exercise not knowing the spirit of synthesising the body and senses- absolute stability of mind- dissolution of thoughts and total concentration aided of course by breathing control! This state envisages the negation of seeing,

hearing, speaking, thinking, and breath control topped by meditation on the single and singular state bordering death like situation!) This very Vedic Triplet of ‘hridaa-manasaa-maneesha’ is confirmed vide Rig Veda I.61.2 : *Asmaaidu praya iva prayaami bharaamyangyusham baadh suvritti, Indraaya hridaa manasaa maneesahaa pratnaaya dhiyo marjayanta/* or we offer a limited ‘havishya samaana stotra’ as an ideal chant for ‘sharu vinaashana’; Rishi ganas offer sacred stotras by way of hridaya-manas-buddhi!

Consequent on the desire to undertake creation, Prajapati having performed tapas, shook off his body and a small mass of flesh got generated and three Maharshis appeared viz. Aruna-Ketavah-Vaaarashana and stood up. From His long nails appeared Vaikhaanasa; from His long hairs or ‘Vaalaas’ emerged Vaalakhilyaas from whose essence water got generated. There after from the waters, kurma or tortoise crawled therein. Prajapati addressed the kurma: have you emerged from my ‘twang’ or skin and ‘maamsa’ or flesh. Kurma replied in the negative and said that even in the ancient times, that the concept of ‘Purushatwam’ or virility of the universe accomplished its existence; the tortoise then assumed thousand heads and thousand eyes; the thousand eyes flashed from the waters. Then the Creator Prajapati exclaimed : *Tamabraveet | tvam vai poorvagm samabhoohu | tvamidam poorvah kurushveti /* or ‘ indeed, you were born well before I came into existence; since you were the first, you created the universe well before me! Having confessed thus the Virat Purusha picked water from the primordial ocean from his hands and deposited a fistful water towards the easterly direction uttering the mantra ‘ evaa hyeva’! *Tat Aditya udtishthat, saa praachee dik/* Aditya then stood uptowards the easterly direction; Arunaketu Deva then deposited water in the southern direction pronouncing the mantra : ‘ evaa hy vagna’ when Arunaketu Agni manifested. Then Arunaketu offered fistful of water to the western direction with the mantra ‘ eaahi vaayu’ and Vayu Deva manifested upwards from the ocean. Then Arunaketu Deva offered water in the northern direction with the mantra ‘ evaahi Indra’ and Indra Deva manifested. As Arunaketu offered to the ‘Antariksha’ with the mantra ‘ evaahi Pushan’ and the Antariksha Devata Pushan manifested. Arunaketu further deposited water into the space stating ‘ eaahi deva’ then ‘Deva manushyaa Pitarah Gandharva apsarasaas’ got manifested. Further on, waterdrops were sprinkled by the Virat Prusha and the waters fell down: *‘taabhyo~suraa rakshaagmsi pishaachaashchodatishann | tasmaatte paraabhavann | viprudbhyo hi te samabhavann’* or there got manifested asuras, raakshasaas, pishachis and were defeated and destroyed subsequently. Then the waters enveloped the mighty womb and Swayambhu Manu ; Rig Veda vide 10.121.7 states: *Apo ha yadbrihareer vishvamaayangarbha dadhaanaa janayantiragnim, tato Devataanaam samavartataasurekah kasmai Devaaya havishaa vidhema/* or even before srishti, a massive form of water or the ‘Mula Kriyaasheela Tatwa’ got overshadowed; this got conceived as a ‘garbha’ and from there emerged Agni-Akaasha and there followed the primeform of Praana the Vital Energy which was worshipped with unanimity and utter sincerity! From the waters in mass or in smaller units got created and so did the Celestial Swarupa of Pajapati on his own as ‘atmaana aatmaanam’ as Self Created. Thus Prajapati the Self Generated, created the worlds, all the Beings, Directions, Intermediate Lokas, and so on. He enters within every Being, every feature and facet, within-without, inside and outside out, comprehensively and intrinsically. Indeed He is omni-present, omni potent and omni-scient!

Anuvaaka XXIV-Stanzas 1-11: *Chatushtayya aapo gruhnaati | chatvaari vaa apaagmroopaani , megho vidyut | stanayitnurvrushtihi | taanyevaavarundhe / Aatapati varshyaa gruhnaati | taah purastaadupa - dadhaati | etaa vai brahmavarchasyaa aapaha | mukhata eva brahmavarchasamavarundhe | tasmaan mukhato brahmavarchasitaraha / Koopyaa gruhnaati taa dakshinata upadadhaati | etaa vai tejasvi - neeraapaha , teja evaasya dakshinato dadhaati | tasmaaddakshinordhastejasvitaraha/ Sthaavaraa gruhnaati | taah pashchaadupadadhaati , pratishthitaa vai sthaavaraaha | pashchaadeva pratitishthati/ Vahanteergruhnaati taa uttarata upadadhaati | ojasaa vaa etaa vahanteerivogdateeriva aakoojateeriva dhaavanteeha , oja evaasyottarato dadhaati | tasmaaduttarordha ojasvitaraha / Sambhaaryaa gruhnaati taa madhya upadadhaati , iyam vai sambhaaryaaaha | asyaameva pratitishthati / Palvalyaa gruhnaati |*

taa uparishtaadupaadadhaati, asou vai palvalyaaha / amushyaameva pratitishthati/ Dikshoopadadhaati / dikshu vaa aapaha / annam va aapaha , adbhyo vaa annanjaayate / yadevaadbhyo~nnanjaayate / tadavarundhe / Tam vaa etamarunaaha / ketavo vaatarashanaa rushayo~chinvann , tasmaadaaruna ketukaha tadeshaabyanooktaa / Ketavo arunaasashcha / rushayo vaatarashanaaha , pratishthaagm shatadhaahi / samaahitaaso sagasradhaayasamiti / Shatashashchaiva sahasrashashcha pratitishthati , ya etamagninchinute ya uchainamevam veda / (Arunaketu Aditya collects water flows from four sources essentially viz. clouds, lightnings, thunder and rain and also controls these sources. He collects waters mainly from ‘varshas’ that too mainly from the eastern direction as there the illumination of rays are the maximum. Thus the waters from this direction are stated to possess ‘brahma varchas’ or the brilliance of Brahma Deva. Then the waters from wells as established in the southern direction with deposited tejas is the next best. Bhagavan Arunaketu then tends to collect waters from the rather stationary water flows like ponds or lakes in the western direction as these are stated to be steady and none too moving. Water availability from ‘jeeva nadis’ termed live rivers as flowing and established in the northern direction are quite energetic with ‘ojas’ and speedy which could carry logs of heavy wood and tree branches; these powerful flows make splashing sounds since they flow on stones and pebbles and invariably with intense under-currents as of ‘vidyut’! Aditya Arunaketu then takes domestic water pots and stored waters as the house holder feels assured of readily available comfort. Then about ponds contained in bricks or rocky wells in or nearby to one’s residences. Persons feel assured of sufficient water resource in any season; indeed water supply is considered as a boon even more indispensable to Sun shine! One feels happy with water all round in all directions. Food is water and seeks control of water even more than that of food. Then about Agni; all the Rishis of renown like Aruna, Ketu, Vaataraashana and so on worship Agni and that is why Agni is called Arunaketuka! Indeed, Rishis like Ketavah, Arunasah Vaatarashana are ever equi-poised always and are well established within themselves with countless spiritual endeavours and powers arising from the inner energies. Shatashashchaiva sahasrashashcha pratitishthati , ya etamagninchinute ya uchainamevam veda / Needless to emphasise that the Master of Yajna Karyas have hundred fold and even thousand fold blessings, prosperities and joys as he is replete with the secrets of Agni and worship thereof! Anuvaaka XXV-Stanzas 1-9: Jaanudaghneemuttaravedeenkhaatvaa / apaam poorayati , apaagm sarvatvaaya / pushkaraparnagmrakm purushamityupadadhaati / Tapo vai pushkaraparnam satyagmrakmaha amrutam purushaha, etaavadvaa vaasti yaavadetat yaavadevasti tadavarundhe / Koormamupadadhaati apaameva medhamavarundhe , atho svargasya lokasya samashtyai / Aapam aapaam apassarvaaha asmaadasmaadito~mutaha, agnirvaayushcha sooryashcha saha sanchaskarar -ddhiyaa iti / vaayvashcha rashmipatayah/ Lokam prunacchidram pruna yaastisrah paramajaaha / Indraghoshaa vo vasubhirevaahyeveti / Panchachitaya upadadhaati paanktognihi yaavaanevaagnihi tanchinute / Lokamprunayaa dviteeyaamupadadhaati pajcha padaa vai viraat / tasyaa vaa iyam paadaha / antariksham paadaha / dyouh paadaha / dishah paadaha / dishah paada / parorajaah paadaha / Viraaajyeva pratitishthati / ya etamagninchinute / ya uchainamevam veda / (This brief anuvaka describes the preparation of the homakunda or the Fire Altar arranged in the northern direction as dug up knee deep and filled with water. On the top of the altar are lotus leaves spread over and the ‘Hiranya Purusha’ installed; Tapo vai pushkaraparnam satyagmrakmaha amrutam purushaha, etaavadvaa vaasti yaavadetat yaavadevasti tadavarundhe / The lotus leaf is the tapo vedi; Satya or the personification of Truth as the ‘rukma’ or the golden shine- and Amritam or Immortality; indeed the divine combination is of ‘satyam-rukma-amritam’. He next step is to instal Kurma the Sacred Tortoise which indeed is the ‘medha’ or the essence of water as stated to have been derived from Swarga; Kurma is the Supreme Purusha existent well before Prajapati the ‘karta of srishti’ or chief of Creation. Now the

prayer of the Karta of the agjna: May we secure continuous flows of water by the help of ‘ Tisra Paramaja’ Agni, Vayu, Bhaskara. Thereafter, let this Homa Kunda be filled in by the powers concerned. Lat the powers represented by the bricks at the Homa Kunda be enhanced by the mantra of *Indra ghosha vasubhih..*The Yagjna karta may then prepare five compartments or sections each with Agni in ‘pancha chitayh’ or five layers decorated by special things like Yavan et.c. The worshipper then places five lotus flowers in each compartment representing ‘Panchaagnis’ viz. Aahavaniya, Gaarhapatya, Dakshina, Sabhya, and Vasatya. Now the second brick named ‘lokaprana’ or the large brick named Virat of five feet representing bhumi, antariksha, swarga; dishas or directions, and ‘paroraja’ or what is beyond swarga; the space fillings are of ‘ loka praana’. *ya etamagninchinute / ya uchainamevam veda /* or He who worships Agni Deva illuminates like the Viraja or the Emperor !

Anuvaaka XXVI- stanzas 1-15: *Agnim praneeyopasamaadhaaya tamabhita etaa abeeshakaa upadadhaati / agnihotre darshapoornamaasayoho / pashubandhe chaaturmaasyeshu / atho aahuhu / sarveshu yajnkratushviti/ Atha ha smaahaarunassvaayambhuvaha / saavitrah sarvognir ityananushangam manyaamahe / naanaa vaa eteshaam veeryaani / Kamagninchinute satriyamagninchinvaanaha, kamagninchinute saavitramagninchinvaanaha , kamagninchinute naachiketamagninchinvaanaha, kamagninchinute chaaturhotriyam agninchin vaanaha, kamagninchinute vaishvasrujam agninchinvaanaha, kamagninchinute upaanuvaakya -maashumagnin chinvaanaha / kamagninchinute imamaaruna ketukamagninchinvaana iti/ Vrishaa vaa agnihi vrushaaou saggsphaalayet / hanyetaasya yajnaha / tasmaannaanushajyaha / Sottaravedishu kratushu chinveeta / uttaravedyaaghyagnishcheeyate / Prajaakaamashchinveeta prajaapatyo vaa eshonnihni / prajaapatyaah prajaaha / prajaavaan bhavati / ya evam veda/ Pashukaamashchinveeta / samjnaanam vaa etat pashoonaam / yadaapah pashoonaameva samjnaanenninchinute / pashumaan bhavati / ya evam veda/ Vrishtikaamashchinveeta / aapo vai vrushtihni / parjanya varshuko bhavati / ya evam veda / Aamayaavee chinveeta / aapo vai bheshajam / bheshajamevaasmai karoti / sarvamaayureti / Abhicharagghchinveeta vajro vaa aapaha, vajrameva bhraatruvyebhyah praharati / strunutu enam / Tejaskaamo yashaskaamha brahmavarchasa kaamassvargakaamashchinveeta etaavadvaa vaasti yaavadedat yaavadevaasti / tadavarundhe / Tasyaitadvratam varshati na dhaavet amrutam vaa aapaha / amrutasyaanantarityai/ Naapsu mootrapureeshankuryaat / na nishthevet / na vivasanassnaayaat , guhyo vaa eshognihni / etasyaagner anatidaahaaya / Na pushkaraparnaani hiranyamvaa~dhitishthet / etasyaagneranabhyaarohaaya / Na koormasyaashneeyaata / nodakasyaaghaatukaanyenamodakaani bhavanti / aghaatukaa aapaha / ya etamagninchinute / ya uchainamevam veda / (Agni’s worship is to be executed by suitable methodology of the awakening of a ‘homa vedika’ or fire altar; the Ishtika Devatas - cosmic energies as symbolised by the bricks- are together and so is the procedure of ‘Arunaketuka’ well defined as per the classification like simple Agnihotra, Darsha -purnamaasa, Pashubandha or animal sacrifice, or observance of chaturmaasya. Now, Aruna the son of Swayambhu remarked that Agnihotra was different from Savitra Agni as their powers are different. Worship of various Agnis is defined and differentiated as follows: these are Savitra Agni, Nachiketa Agni; Chaturhotriya Agni; Vaishvasraja Agni; Upanuvaakyamashu Agni; Aarunaketuka Agni. Indeed these are the types of Agnis most worthy of worship! Indeed one need not strain one’s testicles since yajnas and the desires to beget excellent sons are different and far from each other. Further, Agni needs to be worshipped in Uttara Vedi. As regards the direct benefits of performing the worship of Agni, following are included: one desirous of procuring progeny the relevant Agni to worship is Prajapatya Agni. Those desirous of cattle or Surya Kiranas should realise Sam,jnaana and approach Samyak Agni. One desirous of rains should seek Parjanya to pour*

down. To offset illnesses indeed waters are the great healers, and the energy boosters by worship of Agni is called for. In case there persists low status of life, worship of Agni is sought for and water being thunderbolt, enemies are destroyed and their energies are diluted by worship of abhichara agni. Seeking tejas-yashas- brahma varchas, the ritual of ‘homa’ proves helpful besides the objective of attaining swarga. Now the mandatory rules by the performance of yagnas: since water is described as the basis of amrita or the nectar which indeed is immortality itself, the tendency of running in rains is to be avoided lest drenching by rains hinders the possibilities of immortality. Neither urinating or ‘mala visarjna’ in water flows, nor spitting or bathing naked expose the human body to under-currents of Agni; equally harmful is to resort to artificial means of heating and radiation against natural laws of Prakriti. The propensity for walking on lotus leaves and flowers or on the mines of raw gold deposits exposes on the under-current dwellings of Agni! Yet another precaution to certainly be followed is not to consume tortoise flesh, let alone for that matter any creature living in deep waters; however aquatic animals do not harm a person who worships Arunaketuka Agni.)

Anuvaaka XXVII- Stanzas 1- 20: *Imaanukam bhuvanaa seeshadhema | indrashcha vishve cha devaaha/ Yajna nah tanvam cha prajaancha aadityairindrassaha seeshadhaatu / Aadityairindrassagano marudbhihi asmaakam bhootvavitaa tanoonaam / Aaplavasva praplavasva aandeerbhavaja maa muhuhu , sukhaadeendukhanidhanaam pratimunchasva svaam puram / Mareechah Svaayambhuvaaha ye shareeraanyakalpayann te te dehankalpayantu , maacha te khyaasma teerishat / Uttishtha maa svapta agnicchadhvam bhaarataaha, raajnassomasya truptaasaha sooryena sayujoshasaha / Yuvaa suvaasaa / Ashtaachakraa navadvaraa devaanaam poorayodhya tasyaagmhiranyamayah koshaa svargo loko jyotishaavrutaha/ Yo vai taam brahmano veda , amrutenaavrutaam pureem, tasmai brahma cha brahmaa cha aayuh keertim prajaandaduhu/ Vibhraajamaanaagmharineem yashasaa samparee - vrutaam , puragmhiranmayeem brahmaa viveshaaparaajitaa/ Paraangetyajaamayee paraangetya - naashakee , ihachaamutrachaanveti vidvaandevaasuraanubhayaan / Yatkumaaree mandrayate yadyoshidyatpativrataa , arishtam yatkimcha kriyate agnistadanuvedhati / Ashrutaasashrutaasashcha yajvaano ye~pyayajvanaa/ svaryanto naapekshante indramagnincha ye viduhu/ Sikataa iva samyanti rashmibhissamudeeritaaha , asmaallokaadamushmaaccha rishibhiradaatprushnibhihi/ Apeta veeta vi cha sarpataataha ye~trastha puraanaa ye cha nootanaaha , ahobhiradbhiraktubhirvyaktam yamo dadaatvavasaanamasmai/ Nru munantu nripaativaryaha akushta ye cha krushtajaaha , kumaareeshu kaneeneeshu jaarineeshu cha ye hitaaha / Retahpeetaa aandapeetaaha angaareeshu cha ye hutaaha ubhayaan putrapoutrakaan | yuveham yamaraajagaan / Shataminnu sharado anti devaa yatraam nashchakraa jarasam tanunaam, Putrasoyatra pitaro bhavanti, maa no madhya reerishat aayuh gantoh/ Ado yadbrahma vilabam pitrunaashcha yamasya cha , varunasyaashvinoragnehe marutaashcha vihaayasaam / Kaamaprayavanam me astu sa hyevaasmi sanaatanaha , iti naako brahmishravo raayo dhanam putraanaapo deveerahaahita/(Indra Deva and all other Devatas as also the human devotees worship Agni Deva for the establishment of Universal Peace and Prosperity. Now, may Indra along with Adityas bring about success to all the Beings by our Yagnas and through these means shower ‘anna’ or the material contentment, ‘praana’ or energy of Life, ‘manas’ or clean and stable mind and most significantly the ‘mahas’ or supreme equanimity! May Indra, Adityas and Marut Devatas protect our physical well being too as a sound body provides a sound mind! Once having given birth on this Bhumi, and started the journey of existence initiated from an egg, may we not repeat this cycle of life again and again , ‘ad nauseum’! Give up this city of Life now with pleasures and now again with pains. This ‘Brahmanda’ or Cosmos is such that this Singular and Everlasting Soul is attached to a temporary body as*

‘swaam puram’ which is aplava’ or enters the stream of Time Cycle and ‘paplava’ or travels for a while only to ‘tirishat’ or get destroyed! May the Creator provide temporary bodies to live but even during this short tenure of life, let not the body sleep or waste the fixed life-span but worship Agni and create ‘Soma’ as the resultant of the works of worship, thus rejoicing the Surya in radiance! The physical body is like the impregnable city of Devas: *Ashtaachakraa navadvaaraa devaanaam poorayodhya tasyaagm hiranyamayah kosaha svargo loko jyotishaavrutaha/* This city has nine doors and six chakras or wheels containing a golden vessel turned towards Swarga replete with illumination- the nine gates being ears, eyes and so on and the eight chakras being the centers of consciousness viz. Sahasraara-Aagjna-Vishuddha-Anaahata-Manipura-Swaadhi -shthaana- Mulaadhara and synergised with Bindu. Atharva Veda vide 10.2.31 is quoted precisely alike. The subsequent two stanzas of this Veda explain: *Tasmin hiranyaye kosho trayare tripratishthite, tasmin yad yakshamatmanvat tad vaiahmavio viduh/ Prabhajamaanaam harineemyashasaasamparivritaam, puram hiranyayeem Brahma vivesha - aparaajitaam/* or equipped with three partitions centrally located three radiant ‘koshas’ which are venerated as Brahma Jnaanis are aware of; this ‘Brahma Puri’ or the City of Brahma Deva is everlasting, self-illuminated and ever blissful! Describing Bahma Puri, Kaushitaki Upanishad is quoted describes Deva yaana upto Brahma loka as follows vide I.3: *Sa eta Deva yaanam panthaanam aapadyagni lokam aagacchati sa Vaayu lokam, sa Varuna lokam, sa Indra lokam, sa Prajapati lokam, sa Brahma , tasya ha vaa etasya lokasyaaro hrado muhuurtaa yeshtiyaa vijaraa nadilyo vrikshah saalajyam samsthaanam, aparaajitamaayanam, Indra Prajaapati dvaara gopau, vibhu pramitam, vichakshanaasandi amitaujah paryankah, priyaa cha maanasee, pratirupaacha chakshushi, pushpaani adaayaavayato vai cha jagaani ambaaschaambaavaseesh cha apsarombayaanadyah, tam ittamvid aagacchati, tam Brahma haabhidhvaavatah, mama yaashasaa vijaraam vaa ayam nadeem praapan na vaa ayam jarayishyateeti/*(As the Jeevatma of the blessed person’s life of immense virtue, sacrifice and learning gets terminated and enters the distinguished Deva yaana or the Path of Devas instead of the routine normal of Pitru yaana, It enters foremost the world of Agni, then the Vayu Loka, onward the Varuna loka, then to the Indra Loka of Swarga, further up to the Prajapati Loka and ultimately the Brahma Loka. The World of Lord Brahma or that of Hiranya garbha has the distinct symbols of the ‘Aara’ Lake representing as it were the ‘Arishad Vargas’ or the typical enemies of the Beings especially of human beings of Kaama-Krodha-Lobha-Moha-Mada-Matsaryas or of excessive desires, anger, narrow mindedness, arrogance and envy; ‘Muhurtas’ or the moments that tend to enflame the pro-active inclinations of exercising acts of virtue, like Sacrifices, Charities, Meditations and so on; ‘Yeshtihis’ or those ‘muhurtas’ which furiously fan negative hurdles that seek to destroy desires and encourage evil elements; the River Viraja or the Ageless or ‘Vigata Jara’; ‘Ilya taru’ or the Ilya Tree which represents Earth; ‘Saalaja samsthaana’ - the ‘Saalaja Pattana’ or the City of Saalaja which denotes the curved bow strings akin to the banks of Saala Vriksha or the Tree of Fame, typically signifying abundance of water in multifarious forms like rivers, lakes and water flows, besides fertile farms and gardens around; ‘Aparaajitam’ or the Invincible Raja Mandir of Hiranyagarbha; ‘Pramitam Vibhu’ or the Glorious Hall of the Lord; ‘Vichakshana’ Simhaasana or the Unique Throne of Brahma; ‘Aasandi Sabha Vedi’ or the Central Platform; ‘amitaujaah’ or the Couch, ‘Maanasi’ and ‘Chakshushi’ or the beloved ones of Brahma both abundantly adorned by and offering flowers, besides universal ‘Ambas’ or mothers, nurses, nymphs, and rivers. It is into that Unique Brahma Loka, the Outstanding Soul of Glory and Splendour that the individual traverses by Deva Yaana after death, from where none ever returns! And indeed it is from that Loka of magnificence and grandeur, none at all returns nor retreats from and is not easily accessible either!)

Reverting back to the ongoing Anuvaaka of XXVII-stanza 10 of Aruna Pashna, the human body's self consciousness at the entry of Brahmपुरi, the subtle golden city displays its unusual brilliance as all the sins and blemishes are wiped out and more significantly the tendency of rebirth is evaporated, and neither diseases nor fear of adhidaivika- adhibhoutika-adhyaatmika issues are destroyed too. Thus, by worshipping Agni, all the indiscretions in regard to womanhood- be it a kumari or a youthful maiden or a pativrata are demolished. Whether a person is immature or knowledgeable, whether he worships Arunaketuka Agni and Inra or not, whether he is a practitioner of yagnas or not, whether he is desirous of attaining of the swar loka or not, whether he is bound by ropes or tossed up and down and so on, one indeed is certainly eligible to take actions as impelled by divinities such as Vayu Deva! After all, every being has a right to reap from beneficial energies or waste the opportunities; in any case, Lord Yama has already assigned the place for cremation which is destined by the days or nights or the waters! Rig Veda vide X.14.7-8 is quoted: *Prehi prehi pathibhih purvebhiryatraah nah purva pitarah pareyuh, ubaa raajanaa swadhayaa madantaa yamam pashyaasi varnam cha Devam/ Sam gacchasva pirubhih sam yameneshtaa purtena parame cvyoman, hitwaayaavadyah punastamehi sam gacchhasva tanvaa suvarchaah/ or Mrityudeva!* Whatever were the same pathways that were followed by the ancient fore- fathers are being truthfully followed again and Yama Raja was likewise contented as followed by the darshan of Varuna Deva too. May the noble deeds like yagnas and charities satisfy the Pitru ganas and wicked acts be nullified so that they get upgraded to gain access to higher lokas and bless us too in turn! At the same time those who consciously perform sinful acts are disqualified to perform yagnas let alone even witness them.

The next stanza of this Anuvaaka seeks to define the life-span of persons: may we be able to live for hundred years or its proximity, before the sons become fathers and ripe old age strikes our bodies; Rig Veda vide 1.89.9 explains:*Shataminnu sharado anti Devaa yatra naschikaa jarasam tanunaa, putraso yatra pitaro bhavanti maa no madhya reerishataayurganto/ Deavaas!* Our life span is upto hundred years at the outset; may our children be blessed with children and let not our lives be cut short earlier in any case! May the Supreme Brahma be the support to all our Pitru ganas and Lord Yama as also the support to Varuna, the twin Ashwini Kumars, Agni, Marut ganas, and all the Beings in Antariksha too. *Kaamaprayavanam me astu sa hyevaasmi sanaatanaha , iti naako brahmishravo raayo dhanam putraanaapo deveerahaahita/* May Paramatma bless us with contentment and all the prayers connected thereto!

Anuvaaka XXVIII- Stanas 1-2: *Visheershneemngrudhrasheershneemncha apeto nirrutigmhathaha , paribaadhagghshvetakuksham nijanghagmshabalodaram / Sa taan vaachyaayaya saha agne naashaya sandrushaha , eershyaasoye bubhukshaam manyum krutyaam cha deedhire , rathena kigmshukaavataa agne naashaya sandrushaha /* Agni Deva! drive away all the Beings with 'Rakshasatwa' with or without head or limbs; drive far away the Deity of Misfortune as also those whose names are Paribaadha, Shvetakukshu, Nijangha and Shaladodara; indeed these names mean at evil energies but certainly not worthy of knowing nor of even distant memory! Agni Deva! destroy the demonic forces always ready to harm us! Do destroy such negative energies that obstruct positive and helpful speech. Do decimate that which causes irritability, calumny and hunger; or those that cause anger and envy or those that negative 'shaktis' including sub-human, inhuman, and beast like features!

Anuvaaka XXIX- Stanzas 1-3: *Parjanyaaya pragaayata divasputraaya meedhushe, sa no yavasamichatu / Idam vachaha parjanyaaya svaraaje hrudo astvantarantadyuyota, mayobhoorvaato*

vishvakrushtayassantvasme supippalaa oshadheerdevagopaaha / Yo garbhamoshadheenaam gavaankrunotyavataam parjanya purusheenaam / (We adore and worship Parjanya Devata the illustrious son of Swarga nd generosity ready to grant us grains aplenty. May Parjanya enter our hearts, generate timely rains -kaale varshatu parjanya!-May He delight and cheer our hearts with blissful rains to us and them all!

[Rig Veda VII-101: 2-5 are the invaluable adulations to Parjanya Devata: *Yo vardhana oaushadheenaam yo apaam yo vishvasya jagato eva Isho, sa tridhaatu sharanam sharma yamsatrivartu jyotih swabhishtyasme/ Stareeru twadbhavati suta vu twadhyathaavasham twam chakra eshah,Pituh payah prati grubhnaati maataa tena pitaa vardhate tena putrah/ asmin vishwaani bhuvanaani tasyuthtistro dyaavadsnedhaa sastruraapah, trayah koshaasa upasechanaaso madhvah schotanyabhito virapsham/ Idam vachah arjanyaaya swaraaje hrido astvantaram tajjujoshat, mayobhuvo vrishtyah swantamesupippalaa ouushadheerdevagopaah/ (May this Parjanya Deva who directs the universe, the oushadhis and waters in proper proportions, and tridhatu of vaata-pitta-kapha energies, besides soft breathing, provides balanced happiness as named the Praana Shakti in all the six seasons of a year! Parjanya Deva is comparable to a cow in one form and another in the form of a ripe garbhini mother. As father and the mother yielding milk for sustenance of all the Beings , Parjanya Deva provides nourishment, physical energy and contentment and above all feminine fertility! .Parjanya Deva provides support to all the Beings in Srishti in three forms: in three stages of life viz. baalya- youvana-varthakya; in three broad seasons of summer-winter and rains. Parjanya Deva! Kindly accept our prayers and worship as you are the unique symbol of health- wealth- and happiness!)*

Anuvaaka XXX- Stanzas 1-3: *Punarmaamaittvindriyam punaraayuh punarbhagaha , punarbraahmanamaitu maa punardravinamaitu maa / Yanme~dya retah prithiveemaskaan yadoshadheerapyasaradyaapaha idamtatpunaraadade deerghaayuttvaaya varchase / Yanme retah prasichyate / yanma aajaayate punaha / tena maamamrutam kuru / tena suprajasankuru / (This anuvaka deals with human desires and their fulfillment. The prayers are for awakening senses, their strength and intensities. The prayers are to revive and reinforce the world of aspirations and thus the frontiers of life span, the power of enjoyment, their sustenance and enhancement. May the mantras of prosperity and longevity to enjoy the sweet fruits of life respond instantly. May the ‘retas’ or semen be spilled on earth and enhance the derivatives of plants, progeny and pashus. Besides these again, the long life , the capacity to enjoy and the determination towards fulfillment be heightened further and farther. Finally, may the semen deposited in the womb of the wife result in many sons with name and fame besides our immortality!)*

Anuvaaka XXXI-Stanzas 1-16: *Adbhayastirodhaanaayata tava vaishravanassadaa, tirodhehi sapatnaannaha ye aposhnanti kechana / Tvaashtreem maayaam vaishravanaha rathagm sahasravandhuram , purushchakragmsahasraashvam aashtaayaayaahi no balim / Yasmai bhootaani balimaavahanti dhanangaavo hastihiranyamashvaan, asaama sumatou yajniyasya shriyam bibhratonnamukheem viraajam/ Sudarshane cha krounche cha mainaage cha mahaagirou, shatadvaattaara gamantaa sagmhaaryannagaram tava/ iti mantraaha kalpta oordhvam / Yadi baligm haret hiranyanaabhaye vitudaye kouberaayaayam balihi, sarvabhootadhipataye nama iti atha baligmhrutvopatishtheta/ Kshatram kshatram vaishravanaha braahmanaa vayaggmaha namaste astu, maa maa higmseeha asmaatpravishyaannamaddheeti / Atha tamagnimaadadheeta yasminnetatkarma prayunjeeta / Tirodhaa bhuhu svaaha, tirodhaa bhuvaha svaah, tirodhaassvaha tirodhaa*

*bhurbhuvassvaha / [sareshaam lokaanaamaadhipatye seedeti | atha tamagnimindheeta |
yasminnetatkarma prayunjeeta | tirodhaa bhoorbhuvassvassvaahaa] Yasminnasya kaale sarvaa
aahuteer hutaa bhavayuhu , api braahmanamukheenaaha , tasminnahnaha kaale prayunjeeta parah
suptajanaadvepi / Maasma pramaadyantamaadhyapayet sarvaarthaassiddhyante ya evam veda ,
kshudhyannidamajaanataam sarvaartha na siddhyante / Yaste vighaatuko bhraataa mamaantar -
hrudaye shritaha tasmaa imamagrapindam juhomi , sa me~rthaanmaa vivadheet mayi svaahaa /
Raajaadhiraajaaya prasahyasaahine namo vayam vaishravanaaya kurmahe , sa me kaamaan
kaamakaamaaya mahyam kaameshvaro vai shravano dadaatu kuberaaya vaishravanaaya |
mahaaraajaaya namaha / Ketavo arunaasashcha rishayo vaatarashanaaha pratishthaagmshatadhaa hi,
samaahitaaso sahasradhaayasam shivaanashshantamaa bhavantu , divyaa aapa oshadhayaha
sumrudeekaa sarasvati maa te vyoma sandrushii/*

(Kubera the handsome! Some of children of Vishravasa -Kubera himself- are destroying your activities and interests; Kubera Yaksha , the Lord of Wealth has two wives Kaikashi and Illibile. He former wife gave birth to Ravana and Kumbhakarna, the demons. Ravana performed severe ‘tapas’ to Shiva and secured several boons. He assumed demonic as he attained too many powers. He had even destroyed the interests of Kubera also called the original Vaishravana. The next stanza describes the arrival of Kubera alias Vaishvanara to his place of worship by a chariot with spokes and wheels driven by thousand horses; Twashtar the Divine Architect designed the chariot, along with with his ‘bhutanis’ or creatures like cows, horses, elephants, lot of gold and wealth. Kubera’s mansions are at the famed mountains like Sudashana, Krauncha and Mainaaga; all the palaces are equipped with magical doors, that could be opened by recitations of relevant mantras like ‘kalpota’ and ‘urthvam’ ; the text of the mantra states:

hiranyanaabhaye vitudaye kouberaayaayam balihi, sarvabhootadhipataye nama/ Kubera is the protector of Yaksha Kings and Warriors. Erudite scholars praise Kubera in Vedas and offer worship and food ! Incidentally Lord Kubera enjoys the distinction of being one of the Ashta Loka Palakas (Indra, Agni, Yama, Nirruti, Varuna, Vayu, Kubera and Ishana! Now about the worship of Agni Deva: Having established Agni on the altar on earth, one respectfully addresses the Deva as having enveloped bhumi-antariksha-swarga lokas covering bhuh-bhuvah-svaha and then kindles Agni and performs the sacred works : *Tirodhaa bhuhu svaaha, tirodhaa bhuvaha svaah, tirodhaassvaha tirodhaa bhurbhuvassvaha /* or envelop the earth, svaahaa- envelop the mid world, svaaha-envelop the heaven svaaha! Thus this Arunaketuki rite has to be performed during the day time as per Brahmana Mukha. Indeed this knowledge of performing the rites should never be done with evil intentions or with misconduct. Any person troubled by hunger or thirst or with unsteady and wavering mental frame should conduct this rite ever. Now, the first oblation be made in favour of Kubera the brother of Vaishvanara with the inner thought of destroying evil energies as from Ravana and Kumbhakarna the evil sons of Kubera! The next salutation is be directed to Vaishvanara the ‘alter ego’ of Kubera. Then the further oblations be directed to Rishis viz. Ketava, Arunaasah, Vaatarashana to lend their mystic energies for hundred years hence. Then would follow the oblations to ‘samaahita’ or the mind of equanimity, to Shiva swarupa of ‘shanti’ and ‘mangala’ or peacefulness and auspiciousness; then to the divine waters , herbs and plants to provide ample supply of food and finally in favour of ‘santama’ or full peace and joy as also ‘samaahitaasah’ or all round fulfillment! As Rig Veda vide 8.74.8-9 states: *Saa te agneyshantamaa chaanishthaa bhavatu priya tayaa vardhaswa sushtatah/ Saa dyumnai dyumnini brrihadupopa shravasi shravah dadheeta vritratuyai/* (Agni Deva! may our sincere prayers gladden your inner self and bless us with plentiful food and riches! May our earnest worship bestow to us such energies and powers to destroy even traces of negative forces

and enemies!) Rig Ved vide 3.13.4 blesses as follows: *Sa nah sharmaani veetyegniryacchhatu shantamaa, yato nah pushnavadhvasu divi kshitibhyo apsvaa/ Agni Deva! we beg ofyou to allot us a peaceful and tranquil place of living which is easily accessible to the magnificence of the best of prithvi-antariksha-swargalokas!)*

Anuvaaka XXXII- stanzas 1-9: *Samvatsarametadvratam charet dvou vaa maasou niyamassamaasena / Tasminniyamavisheshaaha / Trishavanamudakopasparshee chaturthakaalapaanabhaktassyaat , aharaharvaa bhaikshamashneeyaata oudumbareebhissamidbhiragnim paricharet / Punarmaa maittvindriyamityetenaanuvaakena , uddhrutaparipootaabhiradbhiih kaaryam kurveeta asanchayavaan / Agnaye vaayave sooryaaya brahmane prajaapataye chandramase nakshatrebhyaha rutubhyah ssamvatsaraaya varunaayaarunaayeti vratahomaaha , Pravargyavadaadeshaha arunaah kaandarushayaha/ Aranye~dheeyeerann bhadrankarnebhiriti dve japitvaa/ Mahaanaamneebhirudakagm saggsparshya tamaachaaryo dadyaat , shivaanashshantametyoshadheeraalabhate | sumrudeeketi bhoomim / Evamapavarge dhenurdakshinaa kagsam vaasashcha kshoumam anyadvaa shuklam yathaashakti vaa / Evagg svaadhyayadharmena aranyedheeyeeta tapasvee punyo bhavati tapasvee punyo bhavati/ Om bhadrankarnebhishshrunuyaama devaaha , bhadram pashyemaakshabhiryajatraaha sthirairangaistushtuvaagmsastanoobhihi vyashema devahitam yadaayuhu / Svasti na indro vrudhashravaaha svasti nah pooshaa vishvavedaaha svasti nastaarkshyo arishtanemihi svasti no bruhaspatirdadhaatu/ Om shaantih shaantih shaantihi ||*

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

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Part III: References from Vedas

RIG VEDA

Pradhama Mandala

Yujjanti bradhamarushamcharanti pari tasthushah rochate rochane divi/ Indra Deva shines like Aditya in dyuloka, ahimsaka Agni in bhuloka,and ‘sarvatra prasaranaa shaali’ Vayu in anrariksha; in these tri-lokas, all the Beings in srishti deem these Devaswarupas as of unique relevance.[Prathama Mandala Sukta 6, stanza 518] * indicates running number*

Sukta 22. Stanza 17 stanzas 6-8: Apaam napaatamavase Savitaarmupa stutih, tasya vrataanyushmasi/ Vibhaktaaram havaamahe vasoshchitrasya raadhasah Savitaaram nruchakshasam/ Sakhaaya aa nisheedata Savitaa stomyo nu nah, daataa raadhaamsi shumbhati/ (Hey Ritvijas! Do commend avita Devata for our security and upkeep. We seek to successfully conclude Soma yaagaadi karmas. Savita

Deva seeks to dry up or water flows and return back thousands of times. Ay Surya Deva be thus welcomed as He is the ultimate refuge of all the Beings in the universe, the bestower of all types of fortunes and of endless auspiciousness!)

Same Sukta 17th stanza: *Idam Vishnurvichakrame tredhhaa nidadhy padam, samulalahmasya paamsure/* All this glory Vishnu or Aditya Deva is expanded especially in three ways of ushakaala-madhyandina-saayah kaala besides at three manners of Bhumi-antariksha-swargalokaas!

Sukta 35, stanza 415-421: *Vi janaanyachadyaavaah shitipaado asanakhanratham hiranyappravugam vahantah, shashvaddhishah saviturdaivasyopasthe vishva bhuvanaani tasthyuh/Tistro dyaavah saviturdwaa upasthaam ekaa yamasya bhuvane viraashaat, aanim na rathyamamrutaadhi tasthuri braveetu ya vu ticchaketat/ Vi suparno antarikshaanya akhyag gabhiravepa asurah suneethah, kvedaaneem Suryah kaschiketa katamaam dyaam rashmirasyaa tataana/ Ashtao vyakvyakhyat kakubhah prithivhyaah three dhanva yojanaa sapta sindhyun, Hiranyaakshah Savitaa Deva aagaadhy daashushe varnaani/ Hiranyaamanih Savitaa icharshanarubhe dyaavaa prithivi antareeyate, apaameevaam badhate veti Suryamaabhi krishnena rajasaa dyaamruneti/ Hiranya hasto asurah suneethah sumruleekah swavaah yaatvavaanga, apasedharnashaso yaatu dhaanaanasyaaddevah pratidosham grinaanah/ Ye te panthhah Savitah purvaasorenavaah sukritaa antarikshe, tebhirno adya pratibhah sugebhi rakshaa cha na adhi cha bruhi deva//* Surya Deva seated in a golden chariot drawn by horses of white feet and provides unique radiance to the Beings in all the lokas who enjoy the fold of warmth and are truly dependent on it. Of the trilokaas, dyuloka and prithivi are nearby Surya Deva and enjoy the radiance; the antariksha loka is near to the door of Yama Loka; the chariot wheel's axle nails are the stars and so on and this secret is worth noting! Where does indeed the gambhira, gatiyukta, praana rupa, uttamama preraka, sundara, deeptimaan Surya Deva provides the extraordinary luminosity! Where does He stay! His radiant kiranans and illumination is generated on the Sky from where and how! Who could ever explain this greatest secret! This Savita Deva with his innumerable golden rays showers the eight directions on Prithvi and trilokas, sapta saagarasand the totality of Shrishti. With the enormous reach of His golden rays, Savita Deva moves around the globe and beyond incessantly and treats untold illnesses and miseries of all the Beings and uproots the darkness in totality. Indeed this Hiranya Hasta Tejaswi Swami is the praana daata, kalyanakaaraka, uttama sukhadaayaka, divyaguna sampanna, asura dushkarma naashaka, Pratyaksha Saakshi Bhaskara do ever save and bless us all and keep us safe, contented and prosperous always leading us with dharma and nyaaya throughout our lives, especially to those following the path of 'anushthaana' blessing us with Devatwa! [Prathama Mandala Sukta 35, stanza 415-421]

About Aditya gana vide Prathama Mandala Sukta 41 stanzas 493-497 or 4-8: *Sugah panthaa anrikshara Adityaasa ritam yate naannaava khaado asti vah/ Yam yagjnam nayathaa nara Adityaa ruujanaa patha, pra vah sa dhiyate nashat/Sa ratnam martyo vasu vishwam tokamuta tmanaa, acchhaa gacchatyastrutah/ Kath raathaama sakhaayah stomam Mitrasyaaryamanah, mahipsaro Varunasya/ Maa vo ghanantah maa shapantah prati voche Devayantam, sumnairadva aa vivaase/* (Dwadasha Aditya Devas! Your entry to Yajna Karyas is too facile and easy and in all such yagjnas excellent ;havishaanna' is always reserved for you all for your very kind acceptance. Devas, how could we not ever cherish your extraordinarily easy entry at all such sacred karmas even by our sincere prayers! Whoso ever is the karta of the Sacred Yagjnas be always blessed by you with prosperity and excellent progeny and progress! Is it ever possible for us as human beings to adequately extol and be ever grateful to you all Mitra Deva, Aryama, Varuna Devas; indeed your kindness is abundant! How could indeed we ignore with wishy-washy simplistic

expressions but with heartfelt supplications of utmost sincerity and eagerness to deserve your sympathies! Prayers to Pusha Deva in continuation of same Sukta 42 as above vide stanzas 499-508 or 1-10: *Sam Pashtradhvana -stira vyamho vimucho napaat, sakshvaa Deva pra naspurah/ Yo nah Pushannagho vriko duhsheva aadideshati, apa sma tam patho jahi/ Apatyam paripanthinah musheevaanam huraschitam, dooramathi struteraja/ Twam tasya dvayaavinogha shamshasya kasya chit, padaabhitishtha tapushim/ Aa tatte dastra mantumah Pushatravo vrineemahe, yena pitrunachodayah/ Adhaano Vishvasoubhaga hiranyavasheed -mattamam, dhanaani sushanaa kridhi/ Atinah sanchato naya sugaanah supathaa krinu, Pushanniha kratum idah/ Abhi suyavasam naya na navajjvaaro adhvane, Pushanniha kratum vidah/ Shagdhi puurthi pra yamsi cha shasheeh praasyudaram , pushannih kratum vidah/ Na Pushanam methaamasi suktairabhi grineemasi, vasuuni dasmameemahe/ Pusha Deva! Do kindly bestow us with all kinds of happiness and eep away from all sinful activities and lead us ahead and forward in the righteous paths. Do kindly save us from those who are basically violent and cruel, prone to highway robberies, swindlers and dice game habituals. Do suppress and uproot those who have no qualms of conscience and nip such clan of scoundrels in the bud. As we are totally beholden to you for saving us from such evilminded rogue elements, we dedicate ourselves to give us the strength of mind and body to overcome them all kinds of mischievous and dangerous elements. Further bless us with contentment and fulfillment of our on-going existences and to give us the strength of body and mind to overcome our won shortcomings too. Lead us with exemplary lives to save and let save others too. Pusha Deva! Do equip us with the wherewith all to let and let live our clan with glory and uprightness. Indeed we are ever grateful to encourage the virtuous and suppress the vicious.*

Prathama Mandala, Sukta 48, stanzas 567-582 / 1-16 on Usha: *Saha vaamena na Usho vyuchaa duhitar divah, saha dyumnena brihataa vikbhavari raayaa devi daasvati/ Ashvaavateer gomateervishva suvido bhuri chyavantavastave, udeeraya prati maa sunrutaa ushaschoda raatho maghonaam/ Vuvaasoshaa uchaaccha nu Devi jeeraa rathaanaam, ye asyaa aacharaneshu dadhnire samudro na shravasyavah/ Usho yete prayaameshu yunjate mano daanaaya surayah, atraah tatkanva tamo naama grunaati nrinaanaam/ Aa ghaa yosheva soonarushaa yaati prabhunjatee, jarayanti vrijanam padvadeeyat utpaatayati pakshinah/ Vi dhaa yosheva sunarushaa yaati prabhunjatee, jarayantee vrijanam padvadeeyat utvaatayati pakshinah/ Vi yaa srijati samanam vyarthinah padam na vetyodati, vayo naakashte praaptavaasam aa sate vyushtau vaajineepati/ Eshaayukta paraavatah Suryasyodayanaaadadhi shatam rathobhiih subhagoshaa iyam vi yaatyabhi maanushaan/ Vishwamasyaa naanaama chakshasejagajjotish krunoti soonaree, apa dvesho madhoni duhita diva Usha ucchadap stridhah/(1-8)* (Akaasha Putri, Usha Devi! We seek your compassion and generosity as soon as we see your form of extraordinary grandeur as you are the selfless giver and of charity of opulence. Even the view of your radiant rays grant ‘pashu-dhana-dhanya-arogya-sampada’ without impartiality and extreme spontaneity. You nodoubt are there ever, but when we sing and swing in your glory, then only we realise just as the high order Kanva Mahashi does the sincere and high value ‘stotra’ down to insignificant humans like us down with our hearts. Even as a ‘grihini’ or a home maker, you descend down to us then the weak minded get strong physically and psychologically and the downtrodden too get inspired to perform ‘dharmik karma’; indeed even birds get to chirruping and get readied to lively action by your very presence! Devi Usha thus prompts every Being- be it human, animal, bird or even inanimate- to earn, to seek livelihood and participate in deeds of virtue limited to one’s own spheres of action. As far as human beings are concerned their aim is to fulfill dharma-artha-kaama-mokshas! Annadaatri Usha Devi, your very arrival

wakes up birds too to swing into action and leave away their nests. She is ever so vigilant to ensure that the day starts off with earning livelihood to each and every being.)

uṣā ā bhāhi bhānunā candreṇa duhitardivāḥ, āvahantī bhūryasmabhyam saubhagam vyuchantī diviṣṭiṣu/ viśvasya hi prāṇanam jīvanam tve vi yaduchasi sūnari, sā no rathena bṛhatā vibhāvāri śrudhi citrāmaghe havam/ uṣo vājam hi vaṃsva yaścitra mānuṣe jane, tenā vaha sukṛto adhvarānupa ye tvā ghr̥ṇanti vahnayaḥ/ viśvān devānā vaha somapītaye. antarikṣāduṣastvam, sāsmāsu dhā ghomadaśvāvadukthyauṣo vājam suvīryam/ yasyā ruśanto arcayaḥ prati bhadrā adṛkṣata, sā no rayiṃ viśvavāram supeśasamuṣā dadātu sughmyam/ ye cid dhi tvām ṛṣayaḥ pūrva ūtaye juhūre. avase mahi, sā na stomānabhi ghr̥ṇīhi rādhasoṣaḥ śukreṇa śociṣā/ uṣo yadadya bhānunā vi dvārāv ṛṇavo divāḥ, pra no yachatādvṛkam pṛthu chardiḥ pra devi ghomatīriṣaḥ/ saṃ no rāyā bṛhatā viśvapeśasā mimikṣvā samilābhirā, saṃ dyumnena viśvatuṣo mahi saṃ vājairvājīnīvati/ (9-16)

(Akaasha putri Usha! You are bright in a manner to be smooth and none too hot. We seek that we be blessed to have heavenly climate but never ever the pitch darkness of tamisra naraka! Indeed you prompt us to lead to the path of virtue; as you are visioned and felt, we feel secure as you are the true fulcrum of the universe and of kaala chakra; Devi, we welcome you for our safety and indeed of our very existence by your magnanimous chariot. Devi! Do always make ideal provisions of plentiful and tasty food. While those participants in the Yajna karmas this morning as always, bless them with ‘siddhi’ and prompt them further to follow the ‘mantra vidhi’ as a daily routine to preserve the principles of dharma and its regular sustenance. Devi! Do arrange and invite the various Devas as they visit antariksha for soma paana, and as they so arrive do kindly let them give us a golden opportunity to worship them to our heart’s content . This should please them and our dependents including our cattle and in turn seek to provide ample food, longlife and prosperity. In the past, Maharshis were in the habit of inviting you to do so but now we request you directly to intervene and encourage the Devas to help us to do so. Indeed you are kind enough to have opened up both the doors of the antariksha and let the illumination in our favour but in the process do kindly ensure that evil forces are shut out and resist them so that we gain maximum assistance from your radiance and enjoy the best of food, shelter, and all round protection to us, our cows and dependents.

Prathama Mandala, Sukta 50, stanzas 587- 599 or 1-13 on Surya Deva as follows:

Udu tyam jātavedasaṃ devaṃ vahanti ketavaḥ , dṛṣe viśvāya sūryam/ apa tye tāyavo yathā nakṣatrā yantyaktubhiḥ , sūrāya viśvacakṣase/ adṛśramasya ketavo vi raśmayo janānanu, bhr̥ājanto aghnayo yathā/ taraṇirviśvadarśato jyotiṣkr̥dasi sūrya, viśvamā bhāsirocanaṃ/pratyam devānām viśaḥ pratyāñn udeṣi mānuṣān, pratyam viśam swardṛṣe/ yenā pāvaka cakṣasā bhuraṇyantaṃ janānanu, tvam varuṇa paśyasi/ vi dyāmeṣi rajas pṛthvāhā mimāno aktubhiḥ, paśyañ janmāni sūrya/ sapta tvā harito rathe vahanti deva sūrya, śociṣkeśam vicakṣaṇa/ ayukta sapta śundhyuvaḥ sūro rathasya naptyaḥ, tābhiryāti svayuktibhiḥ/ ud vayam tamasaḥ pari jyotiṣ paśyanta uttaram , devaṃ devatrā sūryamaghanma jyotiruttamam/ udyannadya mitramaha ārohannuttarām divam, hṛdrogham mamasūrya harimāṇam ca nāsaya/ śukeṣu me harimāṇam ropāṇākāsu dadhmasi, atho hāridraveṣu me harimāṇam ni dadhmasi/ udaghādayamādityo viśvena sahasā saha, dviṣantaṃ mahyam randhayan mo aham dviṣate radham/
(This jyotishmurthi Surya Bhagavan bestows vision to the total Universe and for this purpose alone extends his golden rays all over. This unique Surya Deva once disappears by the dusk timings hides himself behind the Stars like a thief. Just as Agni Deva shows up in his full blast and grandeur while in form, Bhagavan Surya too bestows unimaginable glory of radiance to the Universe in totality. Surya Deva! Besides illuminating the worlds, your magnificence is unreserved across the entirety of the

‘Antariksha’. Marudganas, Deva ganas and the humanity, besides those of Swarga loka too are the happy recipients of your splendid access. The grand vision with which the Beings are thrilled and awestruck are also provided with ‘dhaaran-poshan’ or hold and sustenance to the Subjects of trilokas and extol untiringly from the housetops of their existences. Surya Deva! You control the time cycle by dividing the days and nights for the ready reference of the Beings on Earth as also of Antariksha and Dyuloka for the ready reckoning of their Subjects. Divya Deva! Your illustrious Seven basic maha kiranas and glorious chariot drawn by seven celestial horses are so outstanding that these are ‘Pratyaksha pramanas’ or readily and constantly visible Godship right on top of one’s head. Far indeed from the narakas like ‘tamishra’ as replete with the high pitch darkness, the Maha Jyoti of Bhaskara is the typical extremity right ready before oneself. As you daily bestow the great fortune of ready visibility to all of us, our ready vision on the Sky uproots our physical illnesses of high severities especially of heart, eyes and skin, and of innumerable physical ailments by minutes of exposure of one’s body. Deva! incurable diseases like gradual withering of body called ‘harimama’, heart diseases, and so on are uprooted by the minutes of exposure to your glare. Your presence is adequate to exposure of our body surprisingly enabling to destroy a big range of several ‘adhibhoutika’ ailments, connected to skin, bones, blood purification and digestive system never to return again. Deva, do relieve us a wide range of incurable diseases for ever!

Devo na yah Savitaa satyamanmaa kritva nipaati vrijanaani Vishwaa, Puruprashasto amitatarna satya aatmameva shevo dadhishaayom bhuta/ Devom na yah prithveem Vishvbadhaayaa upahsheti hitamitro na raajaa, purah sadah sharmasado na veeraa anavadyaa patijushteva naaree/ pradhama mandala; Sukta 73- stanza 828-9 or stanza 2-3) or Just as the ever-radiant Surya Deva, this truth is visioned by Agni Deva who is a savior from all kinds of sins and shows the path of righteousness to countless beings and ennoble their inner selves leading to pure joy. Like the ever bright Surya Deva, Satya Darshi or the Truth Visioned Agni Deva too shows the path of dharma as an ideal King demonstrate to his Subjects and like Agni Deva respects the pure outlook of Pativratas.

Prathama Mandala, Sukta 90, stanzas 974-976 or 6 & 8: *Swasti na Indro vridhashravaah swastinah Pushaa Vishva vedaah, swasti naastrakshyo arishtanemih swasti no brihaspatirdadhaatu/ Bhadram karnobhih shrunu yaama Devaa bhadram pashyemaakshbhirajatraah sthirairangais tushtavaamas tanubhiryashoma devhitam yadaayuh/ May Maha Yashashvi Indra Deva bless us with auspiciousness; may the omni scient Pusha Deva too do so. The invincible Garuda Deva provide all round happiness to us. The manifestation of sarva jnaana Deva Guru Brihaspati too may bestow enlightenment to us. May the worthy Deva Ganas let us see and hear every thing auspicious and strengthen our physical parts with excellent health, longevity and worthy of ‘deva karyas’!*

Prathama Mandala, Sukta 105, stanza 1155 1158/ 1162 or stanza 9-12/ 16: *Ami ye Sapta rashmayasstatraa meynaabhiraatataa, stritastaddedaadityah sa jaamitwaaya rebhati vittam me asya rodasi/ Ami ye panchokshano madhye tashurmaho divah, Devatraa nu pravaacchyaam saghricheena ni vaakrutwam me asya rodasee/ Suparnaa eta aasate madhya aarodhane divah, te sedhaanti patho vrikam tarantam yahvateerapo vittam me asya rodasi/ Navyam tadukatthyam hitam devaasah supravaachanam, ritamarshanti sindhavah satyam taataana Suryo vittam me asya rodasi/--Asou yah panthaa Adityo div pravaachyaam kritah, na sa Deva atikrame tam martaaso na pashyatha vittam me asya rodasi/ As far as the seven complexions of Surya kiranaas are extended upto that point our naabhi kshetra is radiated. This awareness is well comprehended by jita deva the son of jala deva; indeed we pray condescendingly with reverence and faith and may our prayers be taken in that spirit of magnanimity by the concerned Devas of*

Jala and Jita! There indeed are very potent five mighty Devatas viz. Agni-Surya-Vaayu-Chandra and Vidyut which are resplendent in the entire Dyuloka and Prithvi; hopefully you do kindly condescend to our heartfelt supplications. Like indeed the Sacred and Massive Bird with its lavish wings flapping all over the Divya Lokas, Surya Deva provides radiance to the Earth and the Beings that are sliding and drowning in the dark waters of Samsara and the unending cycle of births and deaths ; if fortunate and blessed, some distinguished Jnananis are exposed to the warm and luminous rays of the Surya Deva with vigjnana with which to liberate from the shackles of Kaama-Krodha- Lobha, Moha- Mada- Matsaras and bestow them the Ulrimate Bliss and Salvation. Deva- Devis of Prithvi-Antariksha-Dyulokas, we humans sing and revel in the warmth of Vigjnana even as you reveal to us and open up the flood gates to such illumination to Salvation! --Hey Devaas! This luminous path of Surya Deva is indeed highly worthy of prostrations and worship and ought not to be missed as it is the anicut from agjnaana to vigjnaana; this golden path is nodoubt none too easy to locate in the labyrinths of darkness. Mother Prithvi! Help and find us to locate the golden and glittering path to Surya Deva!

Prathama Mandala, Sukta 113, stanza : 1236-1245 or stanzas 1-10 about Raatri- Devi Usha: *Idam shreshtham jyotishaam jyotiraagaavicchinnah praketo ajanishtha vibhva, yathaa prasutaa savituh savaayam evaa raatrushase yonimaaraik/* (Of all the illuminated materials in the Universe, the singular embodiment of radiance is Usha Devi whose brilliance glorifies the nook and corners of Creation; the darkness that spreads all over after Surya Deva's exit turns into the nights and eagerly awaits the re emergence of Devi Usha till the break of the dawn.) *Rushadvatsaa ruushatee shvetayaagaadaaraigu krishnaa sadanaayasyaah, samaana bandhu amrite anuchee dyaavaa varnam charat aaminaane/* (Tejasvi Devi Usha thus ushers the arrival of the ever resplendent Surya Deva thereby replacing the outgoing night of darkness; indeed both the pitch darkness of nights and the splendour on the entry of Surya Deva are the natural and regular phenomena of the Universe co existing together as true and alternate friends, each of these claiming and destroying the supremacy of each other. *Samaano adhvaaswastroranantas - tanamanyaanyaa charato devarishte, na methete na tasthyatuh sumeke natthoshaasaa samanasa virupe/* The paths of te two illustrative sisters of Raatri and Usha Devis are eternal and never merging. Yet, the sisters do always witness divergence of two exreme postures while Surya Deva appears to be umpiring the sisters who always at logger heads yet inseperable but chasing each other ever! *Bhagavati netri sunrutaanaamacheti chitraa vi dooro na aavah, praapyaa jagadvayu no raayo avyayad ushaa ajeegarbhuvanaani vishvaa/* As though prompted by the deeds of excellent virtue, Devi Usha thus manifests herself and opens up the doors of rising splendour and gradually spreads the heat and radiance far and wide engulfing all the Lokas and their inhabitants. *Jihvasye charitave maghonyaa bhogaya drishtaye raaya vu twam, dabhram pashyadbhaya uriviyaa vichskshana Ushaa ajeegarbhuvanaani vishvaa/*Devi Usha also called as 'dhaneshwari' wakes up from human beings from deep slumber and prompts human beings to earn and facilitate the allied tasks so as to provide livelihood to themselves and dependent family members; indeed but for her the daily routine does not get activised to one and all of the humans and even other beings. Tejaswi Devi Usha! The chaturvarnas of the Society would not perform their activities well such as the Kshatriyas safeguard, preserve law and order and earn; the brahmanas are unable to perform yagna karyas and upkeep dharma; the Vaishyas are ready to take up trading and the service class help the other varnas to support and help manually, thus every being is readied for the respective duties as the day progresses! *Esha divo duhitaa pratyadarshi vyucchhanti yovatih shukravaasaah, vishwasyeshaanaa paarthivasya vaswa Usho adyeh subhago vyuccha/* Once this celestial Goddess is ready to vanquish darkness, like a Devi of eternal youth dressed in clean and comfortable

clothes, she is now ready to bestow benevolence and auspiciousness to all the Beings in the Universe. *Paraayateenamanveti paatha aayateenaam prathamaa shaswateenaam, vyuchhanti jeevamudeera - yantiyushaa mritam kam chana boddhayanti/* Devi Usha! You are like every Usha even in the distant past but the first ever glorious one for the distant future too! Indeed you are the singular one of practical magnificence and fame who awakens from slumber to eventful daily life, as though from deathlike state to life of activity and alertness! *Usho yadagnim samidhe chakartha vi yadaa tad chakshasaa Suryasya, yanmaanushaanyaskhshamaanaam ajeegad taddeveshu chakrashe bhadra mapnuh/*(Usha Devi! Once you are awoken, Agni Deva gets busy with Yagna Karyas; even before the rise of Surya, the entire World initiates the deeds of auspiciousness and Devas too get alerted to await the launch of ‘satkarmas’) *Kiyaatyaa yassamayaa bhavaati yaa vayuryaascha nyunam vyuchhaan, anu purvaah kripate vaavashaanaa pradeedhyaanaa joshamanyaabhireti/* For how long indeed Devi Usha would be there! that is, before her appearance and disappearance! From then when she was not present and as to when that she would disappear what is the period of her entry and exit! In the past and as of now, what might be the rise -existence- and non existence subsequently, especially in the past and present!

Prathama Mandala, Sukta 115, stanzas 1267-1272 or 1-6: *Chitram devaanaamudagaadaneekam chakshurmitrasya Varunasyaagneh, aapraadyaavaaprithivee antariksham Surya atmaa jagatastadyushashchah/ Suryo Devimushassam rochamaanaam maryo na yoshaamabhyetipaschaat, yatraa nato Devayanto yugaani vitvante prati bhadraaya bhadram/ Bhadraa ashwaah haritah Suryasyah chitraa etagvaa anumaadyaasah, namasyanto diva aa prishthamasthuh pari dyaavaaprithivi yanti sadyah/ Tatsuryasya devatvam tanmihitvam madhyaa kartorvitatam sam jabhaara, Yadeyukta haritah sadhasyyaadaadaatri vaasastanute simasmai/ Tan mitrasya Varunasyaabhichakshe Suryom rupam krinute dyorupasthe, anantamanyadrushadasya paajah krishnamanyadvitatah sam bharanti/ Adyaa Devaa yuditaah Suryasya niramhasah pipritaah niravadyaat, Tanno mitro varuno maamahantaaditih sndhuh prithivi vuta dyoh/* ‘Jangama sthaavara jagat’ or the world of mobile and immobile creation gets admirably activated by the emergence of Surya Deva on the Sky and his awesome appearance by the day break; Mitra-Varuna and the Devas therealong as also the attendant Devas firmament get warmed up and visualised not only by the Beings of Bhuloka but also the dyuloka and antariksha too get filled up with splendour totally. Following the emergence of Devi Usha, Surya Deva is not far behind but the entire humanity and the yagna karyas do get rekindled even as the womanfolk are enlivened with their respective roles of their duties of joining their men in active service both on the field known as the karma bhumi as also the dharma bhumi along with total dedication and dutifulness! Surya Deva’s ‘saptaashva swarupi kiranas’ or major rays of seven horse forms are of the very original luminosity endowed with auspicious waters first with tremendous dryness and subsequently with the joyful vrishti or rains to the divya lokaas expanding there behind to dyuloka right upto bhuloka. This indeed explains the supreme divinity of Surya Bhagavan. Once the day long occurrence noticeable by the lokas then ceases to shine and gradually sinks into the like of tamishra naraka characterised by utter darkness. As a child gradually dozes off into the folds of its mother’s lap, the shades of darkness gradually sink into the bed of tiresomeness and once again the gradual slippage into Agjnaanatva as the day long journey has ended! Devas! Do kindly save us in this period of darkness and ignorance to let us not slide down into the temptations of ‘dushkarmas’ or sinful activities. May the Devas of Mitra, Varuna, Aditi, Samudra, Prithvi and Divya lokas bless us to sustain our forbearance as of now and ever!

Prathama Mandala- Sukta 123-Stanzas 1386-98 on Usha:

prthū ratho dakṣiṇāy ayojyainam devāso amṛtāso asthuh, kṛṣṇādudasthādaryā vihāyāścikitsantī mānuṣyākṣayāya / pūrvā viśvasmād bhuvanādabodhi jayantī vājam brhatī sanutrī, uccā vyakhyad yuvatīḥ punarbhūroṣā aghan prathamā pūrvahūtau/ yadadya bhāgham vibhajāsi nṛbhya uṣo devi martyatrā sujāte , devo no atra savitā damūnā anāghaso vocati sūryāya / ghṛham-ghṛhamahanā yātyachā dive-dive adhi nāmā dadhānā , siśāsantī dyotanā śāśvadāghādaghram-aghramid bhajatevasūnām / bhaghasya svasā varuṇasya jāmiruṣaḥ sūnṛte prathamā jarasva, paścā sa daghyā yo aghasya dhātā jayema tam dakṣiṇāyā rathena / udīratām sūnṛtā ut purandhīrudaghnayaḥ śuśucānāsoasthuh, spārhā vasūni tamasāpaghūlhāviṣ kṛṇvantyusaso vibhātīḥ/ apānyadetyabhyanyadeti viśurūpe ahanī sam carete, parikṣitostamo anyā ghuhākaradyauduṣāḥ śośucatā rathena/sadrśīradya sadrśīridu śvo dīrgham sacante varuṇasyadhāma, anavadyāstriṃśataṃ yojanānyekaikā kratuṃ pariyaṅti sadyaḥ / jānatyahnāḥ prathamasya nāma śukrā kṛṣṇādajaniṣṭa śvītīcī, ṛtasya yoṣā na mināti dhāmāhar aharniṣkṛtamācarantī / kanyeva tanvā śāśadānāneṣi devi devamiyakṣamānam, saṃsmayamānā yuvatīḥ purastādāvīrvakṣāmsi kṛṇuṣe vibhātī / susaṃkāśā mātrmrṣteva yoṣāvistanvaṃ kṛṇuṣe drśe kam, bhadrā tvamuṣo vitaram vyucha na tat te anyā uṣasonāśanta/ aśvāvātīrghomatīrviśvavārā yatamānā raśmibhiḥ sūryasya, parā ca yaṅti punarā ca yaṅti bhadrā nāma vahamānāuṣāsaḥ / ṛtasya raśmimanuyachamānā bhadrām-bhadrām kratumasmāsu dhehi, uṣo no adya suhavā vyuchāsmāsu rāyo maghavatsu ca syuh /

(Amara Deva Ganas are seated on the huge celestial chariot, most significantly among them being Devi Usha to herald happiness all over and uproot darkness by replacing it with fantastic illumination. She wakes up all the Pranis in the Universe and is seated gloriously being the special Goddess of sustenance and happiness and significantly the singular source of brightness and energy and the universal uprooter of darkness, mischief and the evil. Jyotirmayi Usha never fails to collect the havir bhaaga, and once satisfied she blesses all the participants of the Sacred Agni Karya. She knocks at every door of the Beings and realises the true picture of the concerned family and of their requirements herself. As the foremost administrator of the Human Beings she distributes dhana-dhanyas to every household as per their deservedness on account of their erstwhile paapa-punyas. She readily extends her helping hand to enable the humans to maintain norms of decency and wherever necessary to put them on the right tracks. She seeks to correct them in their demeanor and even admonish and if need be punish them too. Even as she grants amenities of food and prosperity, she also prompts them to part with some portions by charities and desist the feelings of avarice and narrowmindedness. She is the sister of Bhaga Deva and Varuna Deva, worthy of commendation in her liberal outlook but expecting the recipients of her grace while also expecting them to dolikewise even in a limited manner. Devi! Do influence us with ‘udaarata, sunruta’ or liberalism and truthfulness; may the radiant flames of Agni remain likewise always and may the ‘tamasa acchaadita’ or the dark shadowed earnings or black money be made fully realised. The thick veil of darkness in the nights and the ever relieving brightness of Usha Devi come and go alternately. As of today, so does tomorrow. Human aspirations thus alternate themselves. In this ‘bhramana sheela jagat’ the eternal truth is hidden for the mankind. This evening too, human aspirations never die as for certain Pavitra Devi arrives and thirty-thirty yojanas are covered well ahead that Surya Deva could cover in the race with Surya! Precisely at the rising time of the dawn, the gold coloured Tejaswini encounters all the Beings to ascertain their individual ‘what abouts’ and of they are not yet woken up she still visits all the same. Ashwas and Dhenus are her special attention and blesses those who look after the animals well. Devi! Even as we are delighted with the appearance of Surya Deva, you indeed are the one to usher and set our feelings and attitudes even, to get ready with our daily responsibilities and duties, by shaking us up from inactivity to dynamism, hope and aspiration! Bless us for the day till you return, smile and shine!)

Prathama Mandala-Sukta 164-Stanzas 1716-63) 1716-22) *asya vāmasya palitasya hotustasya bhrātā madhyamo astyaśnaḥ, tṛtīyo bhrātā ghṛtapṛṣṭho asyātrāpaśyaṃ viśpatiṃ saptaputram/sapta yuñjanti rathamekacakrameko aśvo vahati saptanāmā, trinābhi cakramajaramanarvaṃ yatremā viśvā bhuvanādhitasthuh/ imaṃ rathamadhi ye sapta tasthuh saptacakraṃ sapta vahantyaśvāḥ, sapta svasāro abhi sam navante yatra ghavāṃ nihitā sapta nāma/ko dadarśa prathamam jāyamānamasthanvantaṃ yadanasthā bibharti, bhūmyā asurasṛghātmā kva svit ko vidvāṃsamupa ghāt praṣṭumetat/ pākāḥ pṛchāmi manasāvijānan devānāmenā nihitā padāni, vatse baṣkaye. adhi sapta tantūn vi tatnire kavaya otavāu/*

acikivāñcikutuśācidtra kavīn pṛchāmi vidmane na vidvān , vi yastastambha ṣaḥ imā rajāmsyajasya rūpe kimapi sviddekam/iha bravītu ya īmaṅgha vedāsyā vāmasyā nihitam padaṃ veḥ, śīrṣṇaḥ kṣīraṃ duhrate ghāvo asya vavriṃ vasānā udakaṃ padāpuḥ/(We have the great vision of Jagatpaalaka Surya Deva along with seven sons as his sapta kiranas.His brother the illustrious Vayu Deva resides at ‘madhyaantariksha’ or the Central Sky; his another brother is the famed Tejaswi Agni Deva. His chariot has only one ‘chakra’ which has seven spokes of ‘sapta varnas’ or colours and ‘sapta kaala vargas’ viz. ayana-ritu-maasa-paksha-dina-raatri-muhurta. This is thus the Kaala Chakra the Wheel of Time and has the axis or the Universe with three naabhis viz. dyuloka-antariksha-and prithvi; indeed the kaala chakra is eternal-and nevr ever fails defying repairs, alterations, and extensions with constant speed and punctuality. This wheel is run by seven horses and these have seven ‘swaras’. Besides, seven sisters keep rendering songs and tunes commending the magnificence of Lord Surya ever active all along the timings. ko dadarśa prathamam jāyamānamasthanvantam yadanasthā bibharti, bhūmyā asurasrghātmā kva svit ko vidvāmsamupa ghāt raṣtumatat/ pākaḥ pṛchāmi manasāvijānan devānāmenā nihitā padāni, vatse baṣkaye.adhi sapta tantūn vi tatnire kavaya otavāu/ Who indeed in the Universe assumes the task of sustaining those of ‘Charaachara’ Beings possessing an ‘asthi’ or a body! How indeed the ‘praanis’ got originated from with life, body , blood and flesh besides consciousness also named ‘antaratma’. Who on earth knows this secret to these inexplicable interroga -tions. The most intelligent human brains fail to realise the secretive steps and actions that Devas perform! For the sake of the cow calf, how indeed the seven rays of Surya Deva reach milk to feed it! [Even the latest technology has no definitive replies excepting probabilities and conjuctures] By whose excellence the Lokas are kept balanced and stabilised! What is the ‘tatwa’ or philosophy of the birthless Prajapati and what is his form and profile. Persons of top technological expertise from all over the Universeneed to be asked to reply these actual existential situations!)

1723-34) mātā pitaram ṛta ā babhāja dhītyaghre manasā sam hi jaghme, sā bībhatsurgharbharasā nividdhā namasvanta idupavākamīyuh/ yuktā mātāsīd dhuri dakṣiṇāyā atiṣṭhad gharbho vṛjanīśvantah, amīmed vatso anu ghāmapaśyad viśvarūpyam triṣu yojaneṣu/ isro mātīstrīn pitṛn bibhradeka ūrdhvastasthau nemava ghlāpayanti, mantrayante divo amuṣya pṛṣṭhe viśvavidam vācamaviśvaminvām/dvādaśāram nahi tajarāya varvarti cakram pari dyām ṛtasya, ā putrā aghne mithunāso atra sapta śātāni viṃśatiśca tasthuh/ pañcapādam pitaram dvādaśākṛtiṃ diva āhuh pare ardhe purīṣam, atheme anya upare vicakṣaṇam saptacakre ṣaḥlāra āhurarpitam/ pañcāre cakre parivartamāne tasminnā tasthurbhuvanāni viśvā, tasya nākṣastapyate bhūribhārah sanādeva na śīryate sanābhīh/ sanemi cakramajaram vi vāvṛta uttānāyām daśa yuktā vahanti, sūryasya cakṣū rajasaityāvṛtam tasminnārpitā bhuvanāni viśvā/ sākamjānām saptathamahurekajam ṣaḥ id yamā ṛṣayo devajā iti, teṣāmiṣṭāni vihītāni dhāmaśa sthātre rejante vikṛtāni rūpaśah/ striyah satīstānu me pumsa āhuh paśyadakṣaṇvān navi cetadandhaḥ, kaviryah putrah sa imā ciketa yastā vijānāt sa pituṣ pitāsat/ avah pareṇa para enāvareṇa padā vatsam bibhratī ghaurudasthāt, sā kadrīcī kam svidardham parāghāt kva svit sūte nahi yūthe antah/avaḥ pareṇa pitaram yo asyānuveda para enāvareṇa, kavīyamānaḥ ka iha pra vocad devam manaḥ kuto adhi prājātam/ ye arvāñcastānu parāca āhurye parāñcastānu arvāca āhuh, indraśca yā cakrathuh soma tāni dhurā na yuktā rajaso vahanti/

(Mother Prithvi actively participated in the Yagjna and served Surya Deva in dyuloka well and got conceived; even before their physical contacts, they had been exchanging pleasantries at the mental level and subsequently too continued to do so to alert about her welfare. Prithvi’s dependence on Surya is indeed a matter undisputed. The garbha shakti is empowered by the ever active Parjanya the Rain/ Cloud Deva and of Vaayu and of course of Surya Himself. As the garbha advanced, the calves or clouds arrived and the cows in the form of kirnaas too and the Universe was born. Prajapati the combined swarupa of prithvi-antariksha-and dyulok takes care of the three mothers and three fathers viz. agni-vaayu-surya swarupis. None of these is ever tired. The ‘Ruta’ or the Yagjna of Creation or the Kaala Chakra run by Surya has twelve Rashis and twelve Rupas or forms; besides she is seated on seven chakras of ayana-maasa-ritu, paksha, dina, ratri, muhurta. The srishti chakra with the sturdy axis is eternally on the move. As the ‘ati vyapak prakriti’ expands itself then ‘pancha praana and pancha upa praanas’ are formed while

Surya Rupi's eyes are lit up as they inherently have water and thus the universe is totally protected. Now, the explanation of Virat Srishti, Kaala maana and Rishis in seven units: in respect of Srishti the seventh Loka is added as the Satya Loka; in regard to six Rithus or Seasons the seventh addition is Satya Loka; as regards the significance of Sapta Rishis these refer to two each of eyes and ears-two divisions of nose- and one tongue; these expressions could be used as per the context. The sapta kiranas are feminine yet masculine being capable of conception, with the ability of remote vision as enabled by 'doora darshi putras' called Sadhakaas. [As per the explanation of Genetic Science, feminity cum masculinity is possible while Chromogems indicates that by the sexes could possess their respective features too]. The poshana kiranas of Surya Dev are meant for sustenance take the form of cows as uner the dyuloka and on bhumi while the calves represent the 'jeevana tatwa' or the Science of Living! [As per the explanation of Material Science, minute rays could travel from earth to hemisphere -half of the Universe- as fast both ways] Indeed those vidwans or men of letters and high knowledge worship Surya Deva the father figure on earth, and Agni Deva as being *above* the earth. How could this secret be precisely explained by any he Universe to come near and go farther, thus resulting in the feeling of 'paribhramana' of the cycle! intellectual! In this fast moving universe, whosoever and whatever comes near goes farther and vice versa, but where these are going and returning from! Soma Deva! Is this due to Indra Deva's effort to move the kaala chakra and the resultant revolution of the Universe. When one looks at the sky in the nights, do not the positions of moon and stars change day by day!

1735-41) *dvā suparṇā sayujā sakhāyā samānaṃ vr̥kṣaṃ pari śasvajāte, tayoranyaḥ pippalaṃ svādvattyaṇāsnannanyo abhi cākaśīti/ yatrā suparṇā amṛtasya bhāghamanimeṣaṃ vidathābhisvaranti, ino viśvasya bhuvanasya ghopāḥ sa mā dhīraḥ pākamatrā viveśa/ yasmin vr̥kṣe madhvadaḥ suparṇā nivīśante suvate cādhi viśve, tasyedāhuḥ pippalaṃ svādvaghre tan non naśad yaḥpitaraṃ na veda / yad ghāyatre adhi ghāyatramāhitam traīṣṭubhād vā traīṣṭubham niratakṣata, yad vā jaghajjagha -tyāhitam padaṃ ya it tad viduste amṛtatvamānaśuḥ/ghāyatrena prati mimīte arkamarkaṇa sāma traīṣṭubhena vākam, vākena vākam dvipadā catuspadākṣareṇa mimate sapta vāñīḥ/ jaghatā sindhum divyasthabhāyad rathantare sūryaṃ paryapaśyat, ghāyatrasya samidhastisra āhustato mahnā pra ririce mahitvā /upa hvaye sudughāṃ dhenumetāṃ suhasto ghodhughuta dohadenām, śreṣṭhaṃ savaṃ savitā sāviṣan no.abhīddho gharmastadu śu pra vocam/* (Two birds named Suparna and Sayujya settle down on the same branch of a tree; the analogy is of Jeevatma and Paramatma settled on Prakriti or the physical body. Suparna enjoys the fruits of tree the Maya, while the latter desists from eating and merely watches. The Jeevatma prefers the experiences of the joys and sorrows of life even while thinking of 'marana dharma' or the certainty of death sooner or later and taking the name of the Almighty all the same. Indeed, divinity is attainable if a praani is able to practise gayatri chhanda on earth, trishthub chanda on reaching the antariksha and jagati chanda subsequently; then amaratwa is possible for certain. Paramatma devised gayatri chhanda to Prana on earth, while the groups of 'Richas' devised Saama Veda, the Trishthub chhanda is devised by yajur vaakya as also by dwipada or chatushpada chhanda vaani. Surya Deva installed Prajapati in dyuloka with original waters; the medium of vrishti or rains Surya and Prithvi interacted. Devi Gaytri has stakes in tri-paadas viz. Agni, Vidyutand Surya, the last one representing Prithvi, Dyu and Antariksha. Needless to say that all the might and power is drawn from Prajapati alone. Now, we invoke 'go maata' or Mother Prakriti to yield us milk or contentment. Savita Deva! do provide us with the top quality milk which only tapasvinis and jeevana saadhakas only could afford.

1742-44) *hīnkr̥ṇvatī vasupatnī vasūnām vatsamichantī manasābhyāghāt, duhāmaśvibhyām payo aghnyeyaṃ sa vardhatām mahate saubhaghāya/ ghauramīmedanu vatsaṃ miśantaṃ mūrdhānaṃ hiṃm akr̥ṇon mātavā u, sr̥kvānaṃ gharmamabhi vāvaśānā mimāti māyūṃ payate payobhiḥ / ayaṃ sa śīnkte yena ghaurabhīvṛtā mimāti māyūṃ dhvasanāvadhī śritā, sā cittibhirni hi cakāra martyaṃ vidyud bhavantī prati vavrimauhata/*

(Cows are never to be killed, as they provide milk, ghee, curd, and food and prosperity, besides the very endearing and auspicious scene of how its calf approaches the mother. A cow closes its eyes with the display of pleasure uttering such sounds of contentment and literally cries in joy as the calf approaches its

udder. The calf too makes such blurping sounds as it enjoys the flowing milk with extreme satisfaction. While the calf jumps with love as it approaches the mother who obviously reciprocates as human mothers and kids are put to shame for their openness of mutual affection.

1745-51: *anacchaye uraghātu jīvamejad dhruvaṃ madhya ā pastyānām, jīvo mṛtasya carati svadhābhiramartyo martyenā sayoniḥ/ apaśyaṃ ghopāmanipadyamānamā ca parā ca pathibhiścaramam, sa sadhrīcīḥ sa viśūcīrvasāna ā varīvarti bhuvaneṣvantaḥ/ ya īṃ cakāra na so asya veda ya īṃ dadarśa hirughin nutasmāt , sa māturyonā parivīto antarbahuprajā nirṛtimā viveśa/ dyaurme pitā janitā nābhiratra bandhurme mātā pṛthivīmahīyam, uttānayoścāmvyonirantaratrā pitā duhiturgharbhamā - dhāt/ pṛchāmi tvā paramantaṃ pṛthivyāḥ pṛchāmi yatra bhuvanasyanābhīḥ, pṛchāmi tvā vṛṣṇo aśvasya retaḥ pṛchāmi vācaḥ paramaṃ vyoma / iyaṃ vedīḥ paro antaḥ pṛthivyā ayaṃ yajño bhuvanasya nābhīḥ, ayaṃ somo vṛṣṇo aśvasya reto brahmāyaṃ vācaḥparamaṃ vyoma/ saptārdhagharbhā bhuvanasya reto viṣṇostiṣṭhanti pradiśāvidharmaṇi, te dhītibhirmanasā te vipaścītaḥ paribhuvāḥ pari bhavanti viśvataḥ/na vi jānāmi yadivedamasmi niṇyaḥ saṃnaddho manasā carāmi, yadā māghan prathamajā ṛtasyādid va[co aśnuve bhāghamasyāḥ/*

(A human who is extremely dissipated as he loses his consciousness and collapses finally, then the body becomes still and gets ready for burial. But the Soul is indestructible and gets freed. But Surya Deva neither collapses nor terminated; on the other hand, he saves and protects Beings and Lokas as a huge mass of luminosity as all could vision but never be able to stare. None knows who created Him but everybody realises that He is the creator and the sustainer *par excellence*. Stated as stationed in dyuloka, He is the Father and the close friend too. He is the ‘naabhi’ or the axis of the Universe. This huge Prithvi is our mother and being at as his residence of dyuloka He got Prithvi conceived. The Inner Voice of Sub-consciousness asked the following questions: What indeed is the final resting point of Prithi the mother! Which is center point of Tri Bhuvanas! What is the power and tenacity of the Seven Horses! What and where is the Vani or the Inner Voice arising from! The replies are in the next stanza: Yajna Vedi is the ultimate restful place for Prithvi. Yajna is the samsara chakra’s axis. Soma is the veerya or shakti. Brahma is the creator of the Vedas which is the ‘Vaani’ or the Inner Voice of Paramatma. The manifestation of the entire Universe was the outcome of Prakriti or Maha Maya and her ‘manas’ or mental energy, praana or life force, and pancha bhutas and her seven sons. The sarva vyaapi prajapati is performing his duty as instructed by Paramatma and the basic ability to do so is due to His jnaana-vyapaka-sankalpa shakties! The self consciousness or Antaratma chided the Sub Consciousness : You are also asking me astohowI am and about my well-being; don’t you realise that I am not free but tied to a temporary mortal body! You asked me the questions and then only my voice came alive!

1753-67: *apāṃ prā eti svadhayā ghr̥bhīto.amartyo martyenā sayoniḥ, tā śaśvantā viśūcīnā viyantā nyanyaṃ cikyurna nicikyuranyam/ ṛco akṣare parame vyoman yasmin devā adhi viśve niśeduḥ ,yastan na veda kiṃ ṛcā kariṣyati ya it tad vidusta ime samāsate/ sūyavasād bhaghavati hi bhūyā atho vayaṃ bhaghavantah syāma, addhi tṛṇamaghnye viśvadānīṃ piba śuddhamudakamācaranti/ ghaurīmimāya salilāni takṣatyekapadī dvipadī sā catuṣpadī , aṣṭāpadī navapadī babhūvuṣī sahasrākṣarā parame vyoman / tasyāḥ samudrā adhi vi kṣaranti tena jīvanti pradiśāscatasrah,tataḥ kṣaratyakṣaram tad viśvamupa jīvati/ śakamayaṃ dhūmamārādapaśyaṃ viśūvatā para enāvareṇa, ukṣāṇaṃ pṛśnimapacanta vīrāstāni dharmāṇi prathamānyāsan/ trayah keśina ṛtuthā vi cakṣate saṃvatsare vapata eka eṣāṃ, viśvameko abhi caṣṭe śacībhirāḥjirekasya dadṛśena rūpam/ catvāri vāk parimitā padāni tāni vidurbrāhmaṇā ye manīṣīṇaḥ, ghuhā trīṇi nihitā neṅghayanti turīyaṃ vāco manuṣyā vadanti/ indraṃ mitraṃ varuṇamaghniṃmāhuratho divyaḥ sa suparṇo gharutmān, ekaṃ sad viprā bahudhā vadantyaghniṃ yamaṃ mātariśvānamāhuḥ /kṛṣṇaṃ niyānaṃ harayaḥ suparṇā apo vasānā divamut patanti, ta āvavṛtran sadanād ṛtasyādid ghr̥tena pṛthivī vyudyate/ dvādaśa pradhayaścakramekaṃ trīṇi nabhyāni ka u tacciketa, tasmin sākaṃ trīśatā na śaṅkavo.arpitāḥ ṣaṣṭirna calācalāsaḥ/ yaste stanaḥ śaśayo yo mayobhūryena viśvā puṣyasi vāryāni , yo ratnadhā vasuvid yaḥ sudatraḥ sarasvati tamiha dhātave kaḥ/ yajñena yajñamayajanta devāstani dharmāṇi prathamānyāsan, te ha nākaṃ mahimānaḥ sacanta yatra pūrve sādhyāḥ santi devāḥ/ samānametadudakamuccaityava cābahiḥ,bhūmiṃ parjanyaḥ jinvanti divaṃ*

*jinvantyaghnayah/ ivyam suparnam vāyasam brhantamapām gharbham darśatamoṣadhīnām,
abhīpato vṛṣṭībhistarpayantaṃ sarasvantamavase johavīmi/*

(The Avinasha Atma or the Eternal Soul is bound by ‘marana dharma’ and is born again and again in countless ‘garbhas’. Then It has its holding capacity for a few years in a body and then is reborn again. The body withers in course of time yet the Soul which is indivisible remains for ever as there is no second Soul on rebirth. The Ruchas or Stanzas of Vedas too are of everlasting resoundings on the ‘Parama Vyoma’ or the Gigantic Sky. One might say as to what avail these Ruchas are of! Only the knowledgeable ones realise their implication and possibility of their application. In these ruchas, the Sacred cows are represented as the ‘Veda Vaanis’ divided in to the Chhando bhagaas of a single, two, four, or eight and countless divisions as relevent to varied applications and contexts - indeed these are ‘sarva vyapis’ on the Skies as reverberations which only sensitive ears could hear to notice. The radiant rays of Surya along with water flows reach all the directions and provide life to all the Live Beings in the worlds. One could then sight at distance lot of smoke and a fire pit where in a special yajna karya, ritvi ganas are cooking the most potent soma rasa. Three very prominent kiranas viz. Surya-Agni- Vaayu with simultaneous rendering of relevant Richas are busy as Suryasowing the samskara, Agni is brightening the Vishva, though Vaayu is nor perceivable. It is learnt that there are four kinds of Vaani of which three are definable viz. Para-Pashyanti-Madhyama, while the fourth one is not audible and that last category is ‘Vaikhari.’ Vidwans delineate the magnificence of Paramatma in diverse ways; they describe Him as Indra for opulence, Mitra for well being, Varuna for fame, and Agni for radiance. The regular and prompt speed of Surya Deva along with Varuna Deva for supply of water reach Surya Mandala and the clouds at antariksha convert themselves in the form of rains targetting Prithvi and irrigates the crops there. The single kaala chakra with twelve ‘naabhis’/ raashis, three rithus, and 360spokes happen to provide ‘poshan’ or feed to the ‘Jagat’. Devi Saraswati! Do mercifully appear in the glorious form of ‘stana’ to rain to mankind the milk of sustenance which provides tushti-pushti-aishwarya-and kalyana or contentment-strength- opulence and auspiciousness. Devas influence performing yajnas as their dharma karma is their priority; it was through yajnas only that the vidwans on earth paved their ways to divinity. The water utilised at yajnas oes up to skies and returns manifold as copius rains to earth as the ‘aahutis’ on earth saturate the Devas in dyulokas and thus the circle goes for ever.

Rig Veda Triteeya Mandala: Sukta 61 stanzas 3028-3034 or stanzas 1-7 on Usha Devi

*uṣo vājena vājini pracetā stomam juṣasva ghr̥nato maghoni, purānī devi yuvatīḥ purandhiranu vratam
carasi viśvavāre/ uṣo devyamartyā vi bhāhi candrarathā sūnṛtā īrayantī, ā tvā vahantu suyamāso aśvā
hiraṇyavarṇam pṛthupājaso ye / uṣaḥ pratīcī bhuvanāni viśvordhvā tiṣṭhasyamṛtasya ketuḥ, samānamar -
tham caraṇīyamānā cakramiva navyasyā vavṛtsva/ ava syūmeva cinvatī maghonyuṣā yāti
svasarasyapatnī, svarjanantī subhaghā sudamsā āntād divaḥ papratha ā pṛthivyāḥ / achā vo
devīmuṣasam vibhātīm pra vo bharadhvaṃ namasā suvṛktim, ūrdhvaṃ madhudhā divi pājo aśret pra
rocanā ruruce raṇvasandr̥k/ ṛtāvarī divo arkairabodhyā revatī rodasī citramasthāt, āyatīmaghna uṣasam
vibhātīm vāmameṣi draviṇam bhikṣamāṇaḥ / ṛtasya budhna uṣasāmiṣaṇyan vṛṣā mahī rodasī ā viveśa,
mahī mitrasya varuṇasya māyā candreva bhānum vi dadhe purutrā / (Aishwaryavati Usha! Being an
outstanding Jnaanavati, please pay your attention to our stotras. You are very ancient but look so
charming and youthful. Being a high intellectual, do grace this Sacred Sacrifice. The sight of your arrival
in the golden chariot, your pleasing demeanour that you conduct yourself and the endearing conversation
that you talk with grace truly overwhelming. You are so resplendent with Surya Kiranas as your entry to
this Yajna ushers is so mesmerising. You are the eternal traveller every day to all the lokas holding the*

banner of gloriousvictory literally on the top of the sky. The ever fresh Devi! What indeed is the secret of ever sparkle and cleanliness despite the longest travel ever in the Universe day in and day out by the same and exhausting route again and again! As you chase the shadows of thick darkness, the moment the chariot passes by how admirably the darkness vanishes into golden brightness from one end to another so swiftly right from dyuloka to Prithvi! Surya Patni Swarupi, you are the harbinger of Surya Bhagavan to initiate the sacred task of subduing ‘tamas’ and ushering ‘jyoti’ alighting as it were from dyuloka to Prithvi. Agni Deva! as the embodiment of Truthfulness is facing you with luster, you may now initiate the yajna kaarya by offering havishya to various Devas. The prompter of ‘vrishti’ or timely rains Surya Deva! Devi Usha is now visioned between dyuloka and Prithvi and Mitra and Varunas too could initiate their Sacred Dharmas too now!

Rig Veda Chaturtha Mandala: Sukta 40 stanza 3499 or stanza 5: *Hamasaṃ shuchi shadvasurantih antariksha sadyotaa vedi shadatithira dronasat, nrishada vara sadruta sadyoma sadbajaa gojaa ritajaa adrijaa ritam/* Surya as hamsa or swan is settled on the antariksha along with Vayu, while Agni is seen as the ‘hota’ at the agjna vedis on bhumi as the venerated guest of high honour. ‘Ritu’ or Brahma the Truth is available at the glorious residences of distinguished vidwans, Rishis, yajna sthalas and antariksha. The Ritas are existent in water flows, Surya kiranas, in the Truthfulness and in high mountains.

RigVeda Panchama Mandala: Sukta 40 stanzas 3943 -3952 or stanzas 1-9:

Aa yāhy adribhiḥ sutam somam somapate piba, vṛṣann indra vṛṣabhir vṛtrahantama/ vṛṣā ghrāvā vṛṣā mado vṛṣā somo ayam sutaḥ, vṛṣann indra vṛṣabhir vṛtrahantama/ vṛṣā tvā vṛṣaṇam huve vajriṅ citrābhir ūtibhiḥ, vṛṣann indra vṛṣabhir vṛtrahantama/ rjīṣi vajri vṛṣabhas turāṣāt chuṣmī rājā vṛtrahā somapāvā , yuktvaḥ haribhyām upa yāsad arvān mādhyaṃdine savane matsad indraḥ / yat tvā sūrya svarbhānus tamasāvidhyad āsuraḥ, akṣetravid yathā mughdho bhuvanāny adīdhayuḥ /Svarbhānor adha yad indra māyā avo divo vartamānā avāhan, ghūlham sūryam tamasāpavratena turīyeṇa brahmaṇāvindad atriḥ / Maa maamim tava santam atra irasyā drughdho bhiyasā ni ghārīt / tvam mitro asi satyarādhās tau mehāvataṃ varuṣ ca rājā/ghrāvṇo brahmā yuyujānaḥ saparyan kīriṇā devān namasopaśikṣan / atriḥ sūryasya divi cakṣur ādhāt svarbhānor apa māyā aghukṣat / yaṃ vai sūryam svarbhānus tamasāvidhyad āsuraḥ, atrayas tam anv avindan nahy anye asaknuvan /Somapaalaka Indra Deva! Do rejoice this Soma Rasa as laboured by heavy boulders; You had enjoyed this Soma Rasa while destroying Vritrasura and along with Marut Devatas continued the soma rasa drinking while relaxing as also while lokas are enjoying excellent rains too resulting in all round happiness and excellent crops thereafter following the copious rains! Indra! you are the reputed destroyer of all foes in a sweep, even as the sacred seven horses tied to your chariot reach the mid day by Surya Bhagavan. So saying Indra told Surya: On your own while relaxing now, Rahu attacks you Deva Surya even as the tamishra hell is over shadowing the lokas ! Indra Deva, you had saved the vidyamaan Swarbhaanu Rahu from Maya and Maharshi Atri utilised very powerful mantras to let not tamishra naraka overshadow Surya Deva. The latter then thanked both Agni and Varuna Deva too for their help in this context. Ritwija Atri Maharshi then facilitated soms rasa as attained from Indra and the worship as so obtained dispersed the impact of Maya and none else could have saved taamishra from Swarbhanu Rahu!

Rig Veda Saptama Mandala: Sukta 60 stanzas 5636-43 or stanzas 1-8: *Yadadya sūrya bravo.anāghā uḍyan mitrāya varuṇāya satyam, vayam devatrādite syāma tava priyāso aryaman ghr̥ṇantaḥ / eṣa sya mitrāvaruṇā nṛcakṣā ubhe udeti sūryo abhi jman, viśvasya sthāturjaghataśca ghopā rju marteṣu vṛjinā capaśyan / ayukta sapta haritaḥ sadhasthād yā īm vahanti sūryam ghr̥tācīḥ, dhāmāni mitrāvaruṇā*

*yuvākuḥ saṃ yo ytheva janimāni caṣṭe / ud vām pṛkṣāso madhumanto asthurā sūryo aruhacchukramarṇaḥ/ yasmā ādityā adhvano radanti mitro aryamā varunaḥsajoṣāḥ, ime cetāro anṛtasya bhūremitro aryamā varuṇo hi santi / ima ṛtasya vāvrdhurdurone śaghmāsaḥ putrā aditerad -abdhāḥ/ ime mitro varuṇo dūḷabhāso.acetasam ciccitayanti dakṣaiḥ,api kratum sucetasam vatantastiraści -damḥaḥ supathānāyanti/ ime divo animiṣā pṛthivyāścikitvāṃso acetasaṃ nayanti, pravṛāje cin nadyo ghādhamaṣṭi pāraṃ no asya viṣpitasya paṛṣan/ yad ghopāvadaditiḥ śarma bhadraṃ mitro yachanti varuṇaḥ sudāse , asminnā tokaṃ tanayaṃ dadhānā mā karma devaheḷanaṃ turāsaḥ/(Surya Deva! Even at the ‘anushtaana’ or worship time early mornings, do kindly have us totally freed us from sinfulness and of lapses.Do very kindly make us endeared to Mitraavaruna Devas too. Aryamaan! Let us be deserved of by your sympathy and benevolence. Mitra Varuna Devas! May this Surya, Prithivi and Antariksha be merciful to us in a manner of sympathy to all the Beings as most of them tend to err consciously or unconsciously and guide them on to the path of dharma and nyaaya. Mitra Varuna Devas! This outstanding sourcer of water and the sacred rider of saptha varna horses drawn by the chariot viz. Bhaskara Deva be kind to the humanity and other ‘Praanis’ as the majority of them know not due to ignorance or evil orientation of mind. Mitra Varuna Devas! We do offer the ‘havyaanna’by the means of yajina karyas; do very kindly be contented by covering our lapses and ensure that Lord Surya passing by antariksha provides constant guidance to the worlds on the sancrosanct path by which Aditya, Mitra, Varuna, Aryama and other illustrious Devas shower auspiciousness to lokaas , and bless them with virtue, happiness and contentment. Indeed these Devaganas of Mitra- Varuna-Aryama are always benign and provider of benevolence yet none could put them to duress; in fact they always to influence them to be virtuous; even cruel humans or stupids deep in ignorance are blessed them as buddhivaans and karma nishtha persons yet the intractable and unreasonable kind are punished to become eligible for mental adjustments; then such hopeless characters are reformed and transformed of their psyche totally. Indeed even rocky mountains could gradually wither away into rivers of ideal courses and thus cruelty and irresponsibility could peel off to nobility and high merit due to celestial intervention. May Mitra-Aryama and Varuna Deva bestow supreme fulfillment to those who are committed to yagna karyaas and also let the generations next be healthy and prosperous besides being unswerving in their commitment to ever-long righteousness. Those who ignore the Devas on the Yajna Vedis and cease to worship them would be eventually be punished by humiliation and untimely death. Mitra Varunas are always on the look out for those involved in daana-dharmas and reserve them for higher lokas and most certainly save them from evil forces).***Rig Veda Saptama Mandala :** Sukta 60: stanza1: *Yayadya Surya brabonaagaa udyanmitraaya Varunaaya satyam, vayam denaanaadite syaama tava priyoso aryamaan grinantah/* Surya Deva! while at the time of your Udaya kaala, may our ‘anushtaana samaya’ or time of our worship be totally freed from blemishes. Aditi Devi! May we deserve to be endeared by Mitraavaruna Devas and Aryamaan Devas.

Sukta 62 stanzas 1-3: *Utsuryo brihadar chishmashret puru vishvaa janim maanushaanaam, samo divaa darusho rochamaanah kritvaa kritah sukritah katrubhirbhut/ Sasurya prati puro na ud gaa yebhih stoto-mebhoretashobhirevaih, pra no mitraaya varunaaya vachonaagaso aryamne agnavecha/* Bhaskara Deva on his rise with increasing radiance through out the day proves himself as the ultimate refuge and safeguard of all the Beings in the worlds. Being the ever worshipped Director and Producer of all the ‘praanis’ especially through the medium of Yajina karyas, Paramatma who also created Tri Murtis had Himself manifested Bhaskara Deva. Surya Bhagavan! Be pleased by our ‘stotras’ as you disperse and scatter your profuse rays from the Celestial ‘Saptashvas’ riding high on the ‘antariksha’ even as sensitising the Devas of Mitra-Varuna-and Agni Deva of our worshipful faiths and prayers to them all too. We are merely humans and have obvious limitations in properly and adequately conveying our heart felt services as provided to the totality of Beings on earth and indeed you are the singular Bhagavan whom we see, feel, and enjoy your refuge. Hence this special request to continue showering their goodwill, kindness and what all we seek from them too.

Sukta63 stanzas 1-6: *Ud veti subhagho visvacakṣāḥ sādharmaṇaḥ sūryo mānuṣāṇām | cakṣur mitrasya varuṇasya devāścarmeṇa yaḥ samavivryak tamāṃsi || ud veti prasavītā janānām mahān keturarṇavaḥ sūryasya | samānaṃ cakram paryāvivrtsan yadetaśo vahati dhūrṣu yuktaḥ || vibhrājamāna uṣasām upasthād rebhairudetyanumadyamānaḥ | eṣa me devaḥ savitā cachanda yaḥ samānaṃ na prami nāti dhāma || divo rukma urucakṣā udeti dūrearthastaraṇirbhrājamānaḥ | nūnaṃ janāḥ sūryeṇa prasūtā ayannarthāni kṛṇavannapāṃsi || yatrā cakruramṛtā ghātumasmāi śyeno na dīyannanveti pāthaḥ | prati vāṃ sūra udite vidhema namobhirmitrāvaruṇota havyaiḥ || nū mitro varuṇo aryamā nastmane tokaaya varivo dadhantu, sugaa no vishvaa supathaani santu yuyam paat svastibhih sadaa nah ||*

(Just as the attractive eyes of Mitra Varuna who is not only prosperous but distributes prosperity too, Surya Devarises as though the darkness is skinned out and illumination is spread far and wide. He who creates humanity and bestows them the awareness of how to live and seek happiness at every level is at the helm of ‘kaala chakra’ and is always duty minded and having risen at the ‘usha kaala’ enjoys his daily ride driven by the ‘saptaashvaas’ with luxury and joy! He rises every morning to perhaps allow the opportunity to his devotees and followers to sing hymns of admiration and dedication. Thus He also fulfills the needs and wishes as the former even without asking for and the latter by special requests! Yet His outstanding fund of radiance by bestowing His blessings would never ever diminish but enhances without regard to His so called Rise by the day and Fall of the night. While even being distant to Earth, the Blessed Beings on the Antariksha too look forward eagerly to His arrival on His daily travel and little wonder all the Beings on earth anxiously await to initiate daily activities even as those persons of proven virtue get readied for their Agni karyas and worshipful eulogies. Devatas too eagerly await for his arrival and passing through His set path of ride just as dogs and birds and that indeed is spell of joy to the devotees by His passing glimpse! Mitra Vurunas! We the committed human beings are in the act of Yagjnas and for sure we make invocations formally to you too in the context of Bhaskara; do kindly purify us all and bestow fulfillment of our desires and shower auspiciousness.)

On Devi Usha: Sukta 75-81: Sukta75: Stanzas : 5752-5759 or 1-8: *Vyushaa aavo divijaa ritenaavishkrunvaanaa mahimaanmaagaat, apa druhastam aavarajushtamangirastamaa patyaa ajeegah/ Mahe no adya suvitaaya bodhyusho mahe soubhaagaaya pra yandhi, chitram rayim yashasam dhehyasme devi martesu maanushi shrasthum/ Etetye bhaanavo darshayaashchitraa ushase amritaasa aaguh, janayanto daivyaani ushaso amritaasa aaguh, janayanto daivyaani vrataanyaaprananto antarikshaa vyavasthuh/ Eshaa syaa yujaanaa paraakaatpancha khiteeh pari sadyo jigaati, abhipashyanti vayunaa janaanaam divo duhitaa bhuvanasya patni/ Vaajineevatee Suryasya yoshaa chitraamaghaa raaya sho vasunaam, Rishishtataa jarayantii maghonushaa ucchati vahnibhirgunaanaa/ Prati dyutaanaamarushaaso ashvaaschitraa adushrun -nushasam vahantah, yaati shubhrra vishvapishaa rathena dadhaati ratnam vidhate janaaya/ Satyaa satyebhirmahati mahadbhir devi devobhiryajataa yajatraih, rajad drullhaani dadadustriyaanaam pratigaava ushasam vaavashanta/ Nu no gomadvira vardhehi ratnamusho ashwaavatpuruubhojo asme, maa no barhih purushataa ide karyuyam paat swastibhih sadaa nah/ (Devi Usha on being visualised on the ‘antariksha’ after her arrival, her illumination started spreading in all directions and the evil forces and foes got disappeared along with the darkness. Dvi! your arrival heralds joy and peace as contentment is written large on the visages of the commoners, especially as their food gets ready with men,women and children. Your golden rays are wonderful , peculiar, and everlasting and they usher in divinity in the intiation of vratas, yajna karyas, and devotionl works like singing, group performances and awakening of temples dotted all over on the earth even while reverberating antariksha too. Being the celestial daughter of Surya Bhagavan you decide upon the duties of ‘pancha manavas’ of chatur varnas and also of women and ensure execution and thus rule over Tribhuvanas. Indeed Devi Usha is the ‘annavati’ or the empress of food and prosperity; she is praised by Rishis way of comparing days and nights and worship her every ‘ushah kaala’ by extolling her with vedic hymns, group singing and ofcourse with the invocations to Devas about her outstanding worthiness; thus the commoners realise that Devi Usha has ushered in on the sky and risen from the oceans.As the distinguished ‘sapta ashvas’ on the antariksha are visualisable the few lucky humans of*

introspection and faith and those fortunate ones are stated to be blessed with luck in some form or the other in the course of that very day! This is the reason why cows await ‘Ushahkaala’ daily as these are greatly fond of that precise time! Usha Devi! We beseech you to grant us hordes of cows, horses and of course excellent progeny and prosperity; may we never forsake dharma and nyaya and do protect the means of sustaining the concerned works of virtue forever!)

Sukta 76: Stanzas 5760-66 or 1-7: *Udu jyotiramritam vishvajanyam vishvaanarah Savitaa Devo ashret,kratwaa Devaanaamajanishtha chakshuraavirakar bhuvanam vishwamushaah/ Pra me panthaa Deva yaanaa adrushyatramardhanto vasubhirishkritaasah, abhrud keturupashasah purastaat prateechya -agaadadhi hamyerbhyah/Taneedahaani bahulaanyaasanya praacheenamuditaa Suryasya, yatah pari jaarayivaacharatyanutyusho dadrakshe na punaryateeva/ Na iddevaanam sadhamaad aasanurutaa vaanah kavayah puryaasah, Guulham jyotih pitaro anvavidantyamantraa ajanayatrushaasam/ Samaaaurve adhi sangataasah sam jaanete na yante mithaste,te devaanaam na minanti vrataanyamar dhantop vasubhiryaadamaanaah/ Pati tvaa stomaireelate vashisthah ushabudhah subhago tushtu vaamsah, gavaam netri vaaja patnee na uccheshah sujaato prathamaa jaraswa/ Eshaa netri raadhasah suunrutaanaamusha ucchanti ribhyate vashistaih, deerghashrutam rayimasme dadhaanaa yuyam paat swastibhih sadaa nah/(The Supreme Guide to the Universe Savitha Deva renders eternal brightness in favour of all the Beings even as He facilitates Devas to perform their respective duties too while Devi Usha fills up with illumination to ‘tri bhuvanas’. On analysing the stability of the rosy path of Light with no hindrance and difficulty to the Beings, Devi Usha’s brilliant ‘dwaja’ or the banner arrives flying as carried by horses in the east descending from the upper worlds. Usha Devi! While heralding Surya’s fulfilled arrival, you provide service to Him with obedience but not as an independent Authority. In the days of distant yore, ‘Angiragana’ were satyavraas, famed poets, and ‘siddhas’ or celestial miracles and enabled Devatas to enjoy ‘soma paana’ while Devi Usha manifested on her own by the virtue of ‘mantra bala’ or the power of mantras. Rishis, the sacred cows and yajna and such purificatory karyas appeared to convene for respecting each other under the auspices of Devi Usha, and that is how mastered the techniques of ‘dhana-ishwarya prapti’. The most auspicious Usha Devi! Vasishthaadi Maharshis pray and worship you at the Ushah kaala! You are the high benefactor and safe guarder of cows and food sources. Bless us Devi to save us from darkness and bestow glory and best wishes to all.)*

Sukta 77: Stanzas 5767-5772 or 1-6: *Upo ruruche yuvatirna yoshaa Vishwam jeevam prasuvanti charaayai, abhuudagnih samidhe maanushaanaamakar jyotir aadhamaanaa tamaamsi/ Vishwam pratichi supradhaa udasthaadrushadvaaso bibhrati shukramashvait, Hiranyavarnaa sudrushhekasandruggvaam mataa netryahnaamarochi/ Devaanaam chakshuh subhagaa vahanti shwetam nayanti sadrusheekam ashwam, Ushaa adarshi rashmabhirvyaktaa chitraamaghaa vishwamanu prabhutaa/ Antivaamaa duure amitramucchervi gavyutimabhayam krudheenah, yaavaya dwesha aa bharaa vasuni chodaya raadho gunate madini/ Asme shreshthebhir bhaanubhirvi bhaahyusho Devi prtirantee na yaayuh, ishamcha nodadhathi vishwavaare gomad ashvaavadrathavaccha raadhaah/Yaam twaativoduhitarvardhayantyushah sujaate matibhirvassishthaah,saamaasu dhaa rayimrisvam brihantam yuyam pat swastibhih sadaanah/ (Usha Devi like a young and accomplished wife of Surya Deva acquires and even masters the techniques of her Lord and the Agni Deva present at that time is as a happy witness. The lady of high repute Devi Usha gets visualised with extraordinary radiance with crystal clear and sparkling white robes and authority. Devaanaam chakshuh subhagaa vahanti swetam nayati-/ She looks like the ‘netra jyoti’ or the radiant cynosure and the personification of auspiciousness, opulence, and immaculate robes of whiteness approaching the worlds. Devi! The translucent one as you are is free from evil energies and so be the expansion of ‘go-sampatti’, besides horses, chariots and wealth. Devi! You are the darling daughter of dyuloka, ever praised by Maharshis like Vasishtha; do kindly administer us with virtue and happiness.)*

Sukta 78: Stanzas 5773-5777 or 1-5: *Prati ketavah prathamaa adrushyannurthwaa asyaa anjayo vi shrayante, Usho vaarchaa brihataa rathena jyotishmataa vaamamasyabhyam vakshi/ Prati sheemaragnirjarate smruddhih prati vipraaso matibhirgrunaantah, Ushaa yaati jyotishaa baadhamaanaa*

vishwaa tamaamsi duridaapa devi/ Yetaa vu tyaah pratyadrushran purastaaajjyotir yacchanteerushaso vibhaateeh, ajejanantsuryah yagjnamagnimapaacheenam tamo agaadajushtam/ Acheti divo duhitaa madhoni vihve pashyantyushasam vibhaateeh, aasthaadrayam svadhayaa yujjamaanamaa yama - shwaasah sujujo vahanti/ Prati twaadya sumanaso budhantaasmaakaaso Maghavaanovayam cha, tilvialalayadhvamushaso vibhaateeryuyam pat swastibhih sadaa nah/ (Devi Usha's initial group of kiranans are being seen as also the quick spread of brilliance too; the ones as seen just above them too are accompanying too; Usha Devi! Do come fast along with lot of riches for us by the luminous chariot. Normally at the Usha kaala, Agni Deva by the help of 'samidhaas' is available and the Jnaanis along with eulogies worship and the Celestial Divinities tend to respond forward and simultaneously Devi Usha lessens gradually the intensity of darkness, ignorance and of sins. In fact even initial rays of brightness herald the darshan of Usha Devi and soon subsequently, both Surya Deva and Agni Deva along with Yagjna Deva become readily even as the hateful darkness gets cleared instantly. Devi! You are the renowned daughter of Dyuloka and the vision of the much awaited Usha Devi as the harbinger of the Sun God! Indeed, may your auspicious appearance on the horizons as readily recognised by the intelligent and knowledge circles be blessed with all round success of the day ahead and to follow too.)

Sukta 79: stanzas 5778-81 or 1-4: *Vyushaa aavah pathyaaajanaanaam pancha kshiteermaanushir bodhayantee, susundrugbharuukshibhirbhi bhaarnumashredvid Suryo rodasi chakshusaavah/ Vyanjate divo anteshwaktuunvisho na yuktaa Ushaso yatante, sam te gaavastama aa vartayanti jyoriryacchanti Saviteva baahuu/ Abhudushaa Indratamaa madhonyajejananat suvitaaya shravaamsi, vi divo Devi duhitaa dadhaatyan- girastamaa sukrute vasuni/ Taavadushe raadho asmabhyam raaswa yaavato struobhyo arado gunaanaa, yaam twaa jajurvrishabhyasyaa ravena vi drullahasya duro adrerournoh/* (Devi Usha the ever helpful one to human beings smashes the darkness and serves all on earth with her outstanding radiance all the classes and wakes them up and Surya Deva too no sooner than that occupies the entirety of earth. Then the antariksha too gets filled up with the magnificence of Surya Deva soon thereafter. While the Devi who blesses the Beings with food resources, she then as the daughter of dyuloka makes way ahead there and blesses dyuloka vaasis of what all opulence could do to them owing to their excellence in Celestial deeds. On hearing the Pravridhva Vrishabha Stotra and Rava or Shabda, you are instantly happy and untie human beings instantly from their difficulties.)

Rig Veda Ashtama Mandala: Sukta 47 Stanzas 6980-6997 or 1-18 about **Aditya ganas:**

Mahi vo mhatāmavo varuṇa mitra dāsuse, yamādityā abhi druho rakṣathā nemaghaṃ naśadanehaso va ūtayaḥ suūtayo va ūtayaḥ/ vidā devā aghānāmādityāso apākṛtim, pakṣā vayo yathopari vyasme śarma yachatānehaso va ūtayaḥ suūtayo va ūtayaḥ/ vyasme adhi śarma tat pakṣā vayo na yantana, viśvāni viśvavedaso varūthyā manāmahe. anehaso va ūtayaḥ suūtayo va ūtayaḥ/ yasmā arāsata kṣayaṃ jīvātum ca pracetasah, manorviśvasya ghedima ādityā rāya īsate. anehaso va ūtayaḥ suūtayo va ūtayaḥ/ pari ṇo vṛṇajannaghā durghāṇi rathyo yathā, syāmedindrasya śarmanyādityānāmūtāvasyanehaso va ūtayaḥ suūtayo va ūtayaḥ/ parihvṛtedanā jano yuṣmādattasya vāyati, devā adabhramāśa vo yamādityā ahetanānehaso va ūtayaḥ suūtayo va ūtayaḥ/ na taṃ tighmaṃ cana tyajo na drāsadabhi taṃ ghuru, yasmā u śarma sapratha ādityāso arādhvamanehaso va ūtayaḥ suūtayo va ūtayaḥ/ yuṣme devā api śmasi yudhyanta iva varmasu, yūyaṃ maho na enaso yūyamarbhāduruṣyatānehaso va ūtayaḥ suūtayo va ūtayaḥ/ aditirna uruṣyatvaditih śarma yachatu, mātā mitrasya revato. aryamṇo varuṇasya cānehaso va ūtayaḥ suūtayo va ūtayaḥ/ yad devāḥ śarma śaraṇaṃ yad bhadraṃ yadanāturam, tridhātu yad varūthyam tadasmāsu vi yantanānehaso va utayaḥsuūtayo va ūtayaḥ/ ādityā ava hi khyatādhi kṛlādīva spaśah, sutīrthamarvato yathānu no neṣathā sughamanehaso va ūtayaḥ suūtayo va ūtayaḥ/ neha bhadraṃ rakṣasvine nāvayai nopayā uta, ghava ca bhadraṃ dhenave vīrāya ca śravasyate. anehaso na ūtayaḥ suūtayo va ūtayaḥ/ yadāviryadapīcyam devāso asti duṣkṛtam, trite tad viśvamāptya āre asmad dadhātānānehaso va ūtayaḥ suūtayova ūtayaḥ/ yacca ghoṣu duṣvapnyam yaccāsme duhitardivah,

*tritāya tad vibhāvāpyāya parā vahānehaso va ūtayaḥ suūtayo va ūtayaḥ/ niṣkaṃ vā ghā kṛṇavate srajaṃ vā duhitardivaḥ, trite duṣvapnyam sarvamāptye pari dadmasyanehaso va ūtayaḥ suūtayo va ūtayaḥ / tadannāya tadapase taṃ bhāghamupaseduṣe, tritāya ca dvitāya coṣo duṣvapnyam vahānehaso va ūtayaḥ suūtayo va ūtayaḥ / yathā kalām yathā śaphaṃ yatha ṛṇaṃ saṃnayāmasi, evā duṣvapnyam sarvamāptye saṃ nayāmasyanehaso va ūtayaḥsuūtayo va ūtayaḥ/ ajaiśmādyāsanāma cābhūmānāghaso vayam, uṣo yasmād duṣvapnyādabhaiśmāpa taduchatvanehaso va ūtayaḥ suūtayova ūtayaḥ/ (Hey Mitra Varuna Deva! For whose ‘rakshana saadhana’ or safety endeavour you are now offering ‘havishaanna’ are indeed magnificent and outstanding and these are the illustrious **Aditya Ganas!** Hey Aditya Ganas! As you now seek to help save the Yajna Karta from enemies and evil spirits, he would indeed be successful in the endeavour! Devas! You do possess the knowledge of how to heal our hearts just as mother birds hug and embrace their kids hard and protect them with their wings as your safety methods are well proven and enormous! Aditya Devas, we solicit your generocity and determination to provide ‘rakshana kavacha’ or the safety shield that we become care free. Whosoever it might be if a controlled human being sincerely and faithfully dedicates to you should be rid of doubts, twists of life, and hardships of any kind. Even initially your ‘saaradhi’ of the chariot would take ample precaution to take safety paths, but due to our own past karmas if we are bound to be driven into hard lanes and bye lanes, then the charioteer is surely smart and efficient enough to pull out from those spots and drive off by the high and broad roads soon by holding the strong strings of our faith and determination! Devas! Once we face you with conviction and trust, you the Pracheta Aditya Ganas- driven by chetana and everlasting elegance- are certain to get ambushed by your magnificence and enjoy the natural corollaries of protection, prosperity, progeny and prolonged life! Aditya gana devas! We your devotees are like the warriors with the impregnable shield of conviction and confidence and indeed are sin- and -scratch free! May Aryama-Mitra-Varuna Deva-and Deva Maata Aditi bless us to grant safety, security, happiness and health. Aditya Ganas! May you provide us the ‘tridhaatu’ or the forbearance of three gunas of satva-rajo-tamas as also the capability to withstand diseases and bestow security against all kinds of odds of life. Adithya Devas! Do ensure ‘bhadrata’ from asuras, and adhi bhoutika- adhyatmika- and advi daivika upadravas. May our sins declard and secretive be destroyed for ever as also ‘tritaapyas’ or bhaava-vichara-karmaanusara doshas or the three pronged sins of notional-psychological and actual deeds of sins. We seek relief from all kinds of blemishes and provide a clean record to assure total peace from marginal and major sins. Further any bad dreams or even fleeting thoughts against cows be totally obliterated from our minds by way of ‘tritaapyatas’ of manasa-vaachaa-karmana too. Similarly any negative thoughts or dreams against great persons of high virtues such as Rishis and Yogis too be nipped in the buds. Now Usha Devi! Just as one gradually gives away in charity of yajna material by and by, or repayments of interest against principal loans, in the same manner thr huge fund of ‘duswapnas’ or bad dreams too be gradually minimised so the eventually such bad dreams too get minimised gradually! Devi! May we your sincere devotees be crowned with success on several fronts including vijaya-laabha--paapa harana- duswapna naashana- and rakshan saadhana.*

Rig Veda Dashama Mandala:

Sukta 36, stanzas 1-4 uṣāsānaktā bṛhatī supēśasā dyāvākṣāmā varuṇomitro aryamā | indraṃ huve marutaḥ parvatānāpa ādityāndyāvāpṛthivī apaḥ svaḥ || dyauśca naḥ pṛthivī ca pracetasa ṛtāvārī rakṣatāmaṃhasoriṣaḥ | mā durvidatrā nirtirna īśata tad devānāmavoadyā vṛṇīmahe || viśvasmān no aditiḥ pātvaṃhaso mātā mitrasya varuṇasyarevataḥ | svarvajjyotiravrkaṃ naśīmahi tad devānām ... || ghrāvā vadannāpa rakṣāṃsi sedhatu duṣvapnyam nirtimviśvamatriṇam | ādityam śarma

marutāmaimahi taddevānām ||*ye savituḥ satyasavasya viśve mitrasya vrata varuṇasyadevāḥ* | *te saubhaghaṃ vīravād ghomadapno dadhātānadraṇiṇaṃ citramasme* || *savitā paścātāt savitā purastāt savitottarāttātsavitādharāttāt* | *savitā naḥ suvatu sarvatātiṃ savitā norāsatām dīrghamayuh* ||

(We seek to invoke at the ‘yagjna sthala’ the Ushah Kaala, the Ratri Devata, Dyuloka, Prithvi, Varuna, Mitra gana, Aryama, Indra, Marudgana, Parvatas, Water Flows, Adityaganas, Antariksha, Deva Lokas and so on. May the Adhishthaana Devatas of the Yagjna Karya viz. Dyuloka and Prithvi provide special security, as also Mrityu Deva the terminator of our blemishful existence be merciful in facilitating our life to be extended to execute dharma karmas as the present ones. We earnestly salute all the Divya Shaktis or Celestial Powers to let this Yagjna. We seek the blessings of the Mother Figure of all the Devas to rescue us from our shortcomings and sins and stand by to provide total protection. At the sacred timings of laying the bricks and stones called ‘Soma abhishavana’, the sounds of the ritual and the recitations of hymns many not attract the ‘vighna kaari asuras’ or the demoniac powers such as pishachas and such evil energies including jealous human enemies seeking obstructive hurdles be terminated. We seek pro active assistance from any type of anti-impulses and disturbances and ensure success of the task ahead towards fulfillment from Aditya ganas and Marut Devatas..... Prompted by Savita Deva, Mitra and Varuna as per the established principles of Yagjna karyas, the Deva Ganas rally round to bestow veera santana prapti, pashu sampada, jnaana dhana, and eligible dhana blessings to those responsible for the Sacred Yagjna. May Savita Deva, the versatile producer of food and all other essential produces for existence who is present in all the eight directions of north-west-east and south besides the upa dishas grant us all kinds of prosperity, progeny, and longevity!

Sukta 37: Stanzas 9179-9190 on **Surya Deva**: *Namo mitrasya varuṇasya cakṣase maho devāya tad rtamsaparyata, dūredrṣe devajātāya ketave divas putrāyasūryāya śamsata/ sā mā satyoktiḥ pari pātu viśvato dyāvā ca yatratanannahāni ca, viśvamanyan ni viśate yadejativīśvāhāpo viśvāhodeti sūryaḥ/ na te adevaḥ pradivo ni vāsate yadetaśebhiḥ patarairatharyasi, prācīnamanyadanu vartate raja udanyenajyotiṣā yāsi sūrya / yena sūrya jyotiṣā bādhasse tamo jaghacca viśvamudiyar - śibhānunā, tenāsmad viśvāmanirāmanāhutimapāmivāmapa duṣvapnyam suva/ viśvasya hi preṣito rakṣasi vratamahlayannuccarasisvadhā anu, yadadya tvā sūryopabravāmahai taṃ no devānu māmsīrata kratum / taṃ no dyāvāprthivī tan na āpa indraḥ śṛṇvantu marutohavaṃ vacaḥ, mā sūne bhūma sūryasya sandṛśibhadraṃ jīvanto jaraṇāmaśīmahi/ viśvāh tvā sumanasah sucakṣasaḥ prajāvanto anamivā - nāghasaḥ, udyantaṃ tvā mitramaho dive-dive jyogh jīvāḥprati paśyema sūrya/ mahi jyotirbibhrataṃ tvā vicakṣana bhāsvantaṃ cakṣuṣe cakṣuṣe mayah, ārohantaṃ bhṛhataḥ pājasas pari vayaṃjīvāḥ prati paśyema sūrya/ yasya te viśvā bhuvanāni ketunā pra cerate ni ca viśanteaktubhiḥ, anāghāstvena harikeśa sūryāhnānā novasyasā-vasyasodihi/ śaṃ no bhava cakṣasā śaṃ no ahnā śaṃ bhānunā śaṃhimā śaṃ ghr̥ṇena, yathā śamadhvañchamasad duroṇetat sūrya draṇiṇaṃ dhehi citram/ asmākaṃ devā ubhayāya janmane śarma yachata dvipadecatuṣpade, adat pibadūrjayamānamāśitaṃ tadasmeśaṃ yorarapo dadhātana/ yad vo devāścakṛma jihvayā ghuru manaso vā prayutīdevahelanam, arāvā yo no abhi duchunāyate tasmin tadenovasavo ni dhetana/*

(Ritwitgana! May you follow the path of Truthfulness and worship Surya Deva even as you vision Mitra and Varuna as the brightest manifestation in the Universe, especially the dyuloka! Indeed, it is He who bears the responsibility of dyuloka and prithvi as the day and night are created respectively; it is He who enlivens prithvi with activities and dharmik vidhis; it is He who creates and lets incessant flows of water eversince Suryodaya; and it is He again who saves and serves humanity and all the Beings with food and well being. Surya Deva! You hold the reins of the ‘saptaashvas’ or the seven horses of the chariot on the sky line never allowing anywhere near it or ahead it, in a manner that radiance follows you but never you have to follow theradiance! You are manifested with such natural brightness that even traces of darkness are smashed up, forewarning and preventing perversed acts of ‘adharmā’, limitations on food and water, prompt prevention of ailments and diseases, and psychological imbalances. Bhaskara! Just as you destroy

darkness with your luminous features, you should also uproot paapakarmas, limitations on food and water, ‘roga vyaadhīs’, and ‘manasika kashtas. By your natural features, you prompt and persuade vrata karmas and morning yajna karyas; even as your glorious name is announced in the Sacrificial Works, Indra and other Devas line up to receive and enable the offerings. As soon as the ritviks invoke the respective Devas such as Indra, Marudgana, Varuna as also dyuloka and bhudevi then their presence is made available and their blessings are assured till those engaged in the performance of Yajnas are blessed with fulfillment and auspiciousness. Aditya Swarupa! As long as we survive, we beseech you to allow us security, prosperity, longevity, and sinlessness. Jyoti Swarupa! Do provide us auspicious insight apart from ever clear vision of yourself with benevolence. You are the dhvaja or the high-flying banner of jnaana prakaasha and it is with this banner that we wish you to gradually remove the darkness and of ignorance and illusion. *śaṃ no bhava cakṣasā śaṃ no ahnā śaṃ bhānūnā śaṃhimā śaṃ ghr̥ṇena, yathā śamadhvañchamasad dūroṇetat sūrya draṇiṇaṃ dhehi citram/* Surya Deva! May your brightness end up in our fulfillment; may our days- now the warmth and again with coolness- bring us joy and happiness- with light showers of peace and tranquility which in their wakefulness bestow comfort and prosperity. My the two legged humans and birds and the four legged animals too be ever so happy and contented. Deva gana! What ever acts of omission and commission are executed by man kind which invite anger and irritation abhorred by Deva Ganas be transferred to those who are habitual wrong doers sans yajna karyas etc. but not to occasional humans who are generally geniune and virtuous!

Sukta 85; Stanzas: 1-5 or 9667-9671 [Surya Deva and Savita Devi begot Savitri; the proceedings explain **Savitri’s wedding**]

Satyenottabhitā bhūmih sūryenottabhitā dyauḥ, ritenādityāstīṣṭhanti divi somo adhi śritah/ somenādityā balinaḥ somena pṛthivī mahī, athonakṣatrāṇāmeṣāmupasthe soma āhitaḥ/somaṃ manyate papivan yat sampiṃsantyośadhim, somaṃ yambrahmāṇo vidurna tasyāśnāti kaścana/āchadvidhānairghupito bārhatih soma rakṣitah, ghravṇāmicchr̥ṇvan tiṣṭhasi na te aśnāti pārthivaḥ/yat tvā deva prapibanti tata ā pyāyase punaḥ, vāyuḥsomasya rakṣitā samānām māsa ākṛtiḥ/(9667-71) Among the Devas, Satya Swarupi Brahma set up Prithvi and Aakasha. Surya Deva got stuck in Dyuloka. For the purpose of receiving ‘yajnaahuthis’, Deva Shaktis stay around the vicinity of yajna kaaryaas. Soma Deva too got settled above Dyloka. When the raw material of Vanaspati-Oshadhis were being treated and mixed, then the flavours of the mix were smelt aromatically, and the onlookers could not resist and started mouth watering. Only those Brahma nishtha jnaaniscould resist the temptation. The flow of the thin line of ‘soma juice as emerging was ignored’. Divya Soma! You are nodoubt known as ‘brihati vidya’ or the general knoweledge but nor the ‘gudha vidya’ or the subtle and secret message. Those intelligent Devas like Vayu Deva enjoy it only at times as a medicine but not drink it indiscriminately! Having thus prefaced the soma juice consumed as a medicine but not as a common drink, the Veda explains about the wedding proceedings of Devi Savitri.

Raibhyāsīdanudeyī nārāśamsi nyocanī, sūryāyābhadrāmid vāso ghāthayaiti pariṣkṛtam/ cittirā upabarhaṇaṃ cakṣurā abhyañjanam, dyaurbhūmihkośa āsīd yadayāt sūryā patim/stomā āsan pratidhayaḥ kuriraṃ chanda opaśah, sūryāyāśvinā varāghnirāsīt puroghavaḥ/ somo vadhūyurabhavadaśvināst - āmubhā varā, sūryāmyat patye śamsantīm manasā savitādādāt/ mano asyā ana āsīd dyaurāsīduta chadiḥ, śukrāvanaḍvāhavāstām yadayāt sūryā griham /(9672-77) Surya’s kanya Savitri at the time of ‘paani grahana’ got intensely close with Raibhya named maiden known also as ‘Naarashaamsi’ or the one receiving prashamsa of Naraas or praised by humans; she was a ‘Richa’ or Stanza and ‘jannana ukta vaani’ the one with the auspicious voice of wisdom and knowledge. As the bride Savitri proceeded for her wedding with Pusha, she had an overall cloth covering around her and had ‘anjana’ around her sparkling eyes. Extollation was the hold of Surya’s chariot, Kureer chhanda or the prosody named Kureera formed the exterior of the chariot; Agni Deva was the center forward of the

Chariot; the Sky itself was the umbrella while charioteer was Shukra heading for the bridegroom's house of Ashvini Kumars. *Riksāmābhyāmabhihitau ghāvau te sāmanāvītaḥ, śrotraṃ tecakre āstām divi panthāscarācārah/ śucī te cakre yātyā vyāno akṣa āhataḥ, anomanasmayaṃ sūryārohat prayati patim/ sūryāyā vahatuḥ prāghāt savitā yamavāsṛjat/ aghāsuhanyante ghāvo. arjunyoh paryuhyate/ yadaśvinā pṛchamānāvayātāṃ tricakreṇa vahatuḥ sūryāyāḥ , viśve devā anu tad vāmajānan putrahpitarāvavṛṇīta pūṣā/ yadayātāṃ śubhas patī vareyaṃ sūryāmupa , kvaikaṃcakraṃ vāmāsīt kva deṣṭrāya tastathuḥ/ dve te cakre sūrye brahmāṇa ṛtutha viduḥ, athaikaṃcakraṃ yad ghuhā tadaddhātaya id viduḥ/ sūryāyai devebhyo mitrāya varuṇāya ca, ye bhūtasyapracetasa idaṃ tebhyo. akaraṃ namaḥ/ (9678-83) Surya Devi! Ruk and Saama Vedas are the wheels of the Chariot while 'aakaasha' was already decided as the route for the bridal procession. The axis of the chariot wheels was Vayu Deva himself. Surya as 'manrupa' or as the mind-form was nodoubt on the glorious chariot. The friendly gesture of 'dhana' or money in the form of gold etc. was already despatched from the house of Surya to the groom's house already. Even before at 'makha' nakshatra time at the auspicious time of send off from her parental house, the group of cows gifted to the groom's house was honked and at the purva-Uttara Nakshatras the Nakshatras gave a musical send off. Then there was a celestial announcement: Hey Ashvini Kumaras! When both of you reached the presence of Surya Deva, and all the Devas too blessed the wedding proposal where were you at the wheels of the chariot of Surya and how elated did you feel when the proposal was hailed and accepted! The Celestial Voice also asked Surya Deva: Hey Surya Deva! Brahmana Vettas are familiar with the 'karma sheela' chakras of your eternal chariot; but where indeed is your secret and invisible third chakra signifying 'jnaana - vigjnaana' about which only 'parama purushas' are aware! To that most sacred 'hita chakra' or the immortal and most benign third wheel to which all the renowned Devas including Surya Deva, Mitra, Varuna and others pay homage to, may this celestial vision and announcement too make our sincere prostrations!)*

Pūrvāparaṃ carato māyayaitau śīsū kriḷantau pari yatoadhvaram , viśvānyanyo bhuvanābhicaṣṭa rtunranyovidadhajjāyate punaḥ/ navo-navo bhavati jāyamāno. ahnām keturuṣasāmetyaghrām , bhāghaṃ devebhyo vi dadhātyāyan pra candramāstiratedīrghamayuh / sukīmśukaṃ śalmaliṃ viśvarūpaṃ hiraṇyavarṇaṃ svṛtamśucakram, ā roha sūrye amṛtasya lokaṃ syonaṃ patye vahatuḥkṛṇuṣva/ udīrṣvātaḥ pativatī hyeṣā viśvāvasuṃ namasāghīrbhirīle / anyāmicha pitṛśadaṃ vyaktām sa te bhāghojanuṣā tasya viddhi/ udīrṣvāto viśvāvaso namaseḷā mahe tvā , anyāmichaprapharvyaṃ saṃ jāyām patyā sṛja/ anṛkṣarā ṛjavaḥ santu panthā yebhiḥ sakhāyo yanti novareyam, samaryamā saṃ bhagho no ninīyāt saṃ jaspatyaṃsuyamamastu devāḥ/ (9684-89) Both the blessed children of Surya and Chandra do freely move about from east to west and it appears that these outstanding creations of Parameshwara are in the habit of child-play; one of these too visits the Universe up and down eternally and another decides upon the Rithu- Chakra or the wheel of Seasons! Thus these Surya- Chandras show up and across the Sky alternatively to ensure balance of the Kaala Maana or the cycle of Time, day in and day out! This Chandra Deva does regularly rises and concludes regularly donning the dress of change each passing night bestowing life of joy, recreation and tranquility, while Surya Deva assumes freshness each and every dawn of the day and reviews the do's and do'nts of each and every Being, besides the yajna-havish bhaaga vyavastha or the institutional recording of Sacrifices as a part of the up keep of dharma. Hey Surya putri! You have the habit of visiting each and every home of the virtue and vicious alike to further the value of virtue and to mitigate the sharpness of the evil energies and endeavour to maintain the balance of the pluses and minuses of each household! Your unique endeavour thus is to sway the balance by pushing the needle to the positive side and push back the needle against negativism. Hey Vishwa Vyaapaka Vishwaavasus! Please vacate this place to another needy household since the erstwhile kanya is now happily wedded and settled. But in your eternal search for domestic fulfillment, do visit the homes for bringing auspiciousness there; after all the world knows that it was you who facilitated the Surya's wedding too as mentioned in Puranas. Deva Ganas! May the family life of the newly weds be blessed without any hurdles but with conjugal joy of mutual understanding and domestic peace, as the bride is going from her earlier home to their own home. May Aryama and Bhaga Deva bless the new couple with adarsha dampatya' or of ideal couples!

Rig Veda The 10th Mandala 158th sukta : stanzas 1-5: *sūryo no divas pātu vāto antarikṣāt | aghnirnaḥ pārhivebhyah || joṣā savitāryasya te haraḥ śataṃ savānarhati | pāhino didyutaḥ patantyāḥ || cakṣurno devaḥ savitā cakṣurna uta parvataḥ | cakṣurdhātā dadhātu naḥ || cakṣurno dhehi cakṣuṣe cakṣurvikhyai tanūbhyah | samcedaṃ vi ca paśyema || susandraśaṃ tvā vayaṃ prati paśyema sūrya | vi paśyemaṃrc - akṣasaḥ ||* We beseech Surya Deva to prevent all kinds of ‘arishtaas’ or obscurities and complexities from dyuloka. While Bhaskara oversee and secure our welfare from there beyond on the skies, mayAgni Deva save us from the evil energies of what we experience from above and around us. May Savita Deva consider our prayers and shield and guard us from any type of ‘ dushta shaktis’ or ‘ayudhas’ or weapons especially rom the skies as we have no control whatsoever but to succumb to death!We worship Savita Deva to grant us jnaana jyoti and divya drishti especially to warn ourselves and to seek your instanta - neous attention for your protection. Surya Dedva! Do grant us such vision about the vast variety of material, persons and happenings of ‘charachara jagat’ even from far distances. Finally, *susandraśaṃ tvā vayaṃ prati paśyema sūrya | vi paśyemaṃrc -akṣasaḥ ||* Devaadi Deva! our appeal to you that we be sanctified with the ability to enable close human vision to you and the secrets of perceiving and unravelling the secrets unfolded from the sky.

Rig Veda The 10th Mandala 170th sukta -stanzas 1-4 : *vibhrād bṛhat pibatu soṃyaṃ madhvāyurdadhad yajñapatāvavihrutam | vātajūto yo abhirakṣati tmanā prajāḥ puṣoṣapurudhā vi rājati || vibhrād bṛhat subhṛtaṃ vājasātamaṃ dharman divo dharuṇesatyamarpitam | amitrahā vṛtrahā dasyuhantamaṃ jyotirjajñeasurahā sapatnahā || idaṃ śreṣṭhaṃ jyotiṣāṃ jyotiruttamaṃ viśvajiddhanajiducyate bṛhat | viśvabhrād bhrājo mahi sūryo dṛṣauru paprathe saha ojo acyutam || vibhrājañ jyotiṣā svaraghacho rocanam divaḥ | yenemāviśvā bhuvanānyābhṛtā viśvakarmaṇā viśvadevyāvātā ||* (The oustanding and never exauahsting embodiment of heat and glow that Surya is all about as an extremely busy Supreme is sincerely appealed to aborb even a drop of Soma Juice from our yajna karyaas. Bhaskara Deva with the active assistance of Vayudeva spreads Himself worlds wide facilitating in multi-directionary pattern in each and every respect of existence as the parama poshaka, annapradayaka, the unique holder of trilokas, ‘dharma aadhara’ from high skies, and ‘shatru nashaka’ as the all-pervader. Here is the personification of ‘tejas’ the supreme conqueror of the universe, the popular and eternal enemy of darkness and ignorance, and the Unique and readily visible God to human eyes for ever. Divya Loka Swami Bhaskara Deva, the root of brightness and the multiplied widener of ‘ jnaana’ all over the lokas.

Rig Veda The 10th Mandala 189th sukta: *āyaṃ ghauḥ pṛśnirakramīdasadan mātaram purah | pītaram ca prayan s vaḥ || antaścarati rocanāsyā prāṇādapānātī | vyakhyanmahīso divam || trimśad dhāma vi rājati vāk patamghāya dhīyate | prativastoraha dyubhiḥ ||*(As the ever mobile Surya Deva has come to be visualised, He first sees the Mother Figure Prithvi and the Father Figure the antariksha and swarga. As He proceeds on the journey His radiant rays kindles ‘praana’ and ‘apaana’ of the Beingsand His magnificence spreads dyuloka and thus the trilokas are lit up!

Rig Veda The 10th Mandala 190th sukta: *ṛtaṃ ca satyaṃ cābhīddhāt tapaso.adhyajāyata | tatorātryajāyata tataḥ samudro arṇavaḥ || samudrādarṇavādadhi samvatsaro ajāyata | ahorātrānividadhad viśvasya miśato vaśī || sūryācandramasau dhātā yathāpūrvamakaḥpayat | divaṃ capṛthivīm cāntarikṣamatho svaḥ ||* (This Unending effulgence of Paramatma as manifested by ‘tapas’ is a product of Rita-Satya the fundamental concepts of Tatwa or the essence of existence.. That Tatwa assumes the luster of the days and the slumber of darkness, the srishti-sthiti-samhara of the Universe and the ‘Kaala maana’. That Avyata and Shashwata Paramatma had long long ago manifested Surya-Chandra- Tri Lokas and directed to abide by those dictates as per the Time Shedule for ever!

Yajur Veda (Shukla):

Pradhamopaadhyaya, stanzas 10-11: *Devasya twaa Savituh prasaveshwanor baahubhyaam Pushno hastayaabhaam, Agnaye jushtamgaarhapatyaagnishomaabhyaam jushtam grihyanaami/Bhutaaya twaa*

naaraatayeswaribha vikhyesham drugam hantaam duryaah prithivyaamanurvantariksha manvemi/prithivyaastavaa naabhouu sadaayaamyadityaa upasthegny havyam rakshah/Havigrahana vidhana: In this Universe created by Paramatma , he states that from the hands of Pusha Deva and Ashwini Kmars ‘havisha grahana’ is accepted in yajna karyas.Vreehi shesha vidhan is described as yagna bhumi darshana - purvaabhi mukha- antariksha sthaapana as described in the next stanza

Dwiteevodhyaaya, stanza 27-28:*Swayambhurasi shreshtho rashmirvarchodaa asi varchome dehi, Suryasyaavrita manvavarte/ Agne grihapate sugrihpatistva yaagneham grihapatinaabhusgam sruguhapatistwam mayaagne grihapatinaa bhuyaah, asthuri nou garhapatyaagni santu shatagam himaah Suryasyaavrita manvarte/(Savitaa Devata! You are the materialization of outstanding illumination and ‘swayam siddhi samartha’ or the self manifested tejaswi; we are indeed aware of the parikrama or circumambulation of Bhakara Deva around the universe. Hey Garhapatyagne! You are of the swarupa of swagriha paalaka agni and as such the griha swami. Agni Deva, we have performed yajna karma for the last hundred years now during our dampatya jeevana and have been following the sacred commandments under the direction as established by Surya Deva eversince!)*

Triteeyopaadhyaya stanzas: 30-33& 35-36:*Maa nah shymsu so arahusho dhurtih prachanda martasyam , rahshaano brahmanaspate/Mahi treenaamavestu dyuksham mitrasyaaarmanah, duraadharsha varunasya// Nahiteshaamamaa chana naadhvasu vaaraneshu Isho ripurathagam sah/ Tey hi putraso Aditeh hi pra jeevase matyaaya, jyotiryacchntyajastram/--Tatsaviturvarenyam bhargo devasya dheemahi, dhiyo yonah prachodayaat/* Hey Brihaspate!May there not be such ‘dushtatmas’ who do not perform nor take part in yajnas but pursue ‘himsatkama’ or cruel activities; kindly save us from such disastroue elements for ever. May us be protected for ever by Mitra (Atma), Aryaman (hridaya) and Vuruna Deva with full ‘raksha’ or safety from the evil elements. Hey Aditi Putra Surya Deva named as Mitra, Aryaman and Varuna! You bestow eternal radiance to all human beings which is the key for longevity! We cherish the outstanding luminosity of Savita / Suryadeeply revering that illumination and meditate it so that our sincere attention be totally concentrated to bestow us our thoughts and feelings accordingly/

Chaturadhyaya stanzas: Pajapati-Savita: 4 -8: *Chitirmaa punaatu vaakypit punaatu Devoramaa Savitaah punaativacchidren pavitrena Suryasya rashmibih/ Tasya te Prajapate pavitra putasya yatkaamah pune tacchakeyam/Aaa vo devaasahemahe vaamam ptatyadhvare, aa vo devaasa aashisho yajniyaaso havaamahe/Swaa haa yajnam manasah swaahororantirikhsaatswaahaa dyaava prithivibhyagam swaahaa vaataadaarabhe swaahaa/ Aakrityai prayujegnaye swaahaa meddhaayai manasegnaye swahaa deekshaayi tapasegnaye swaahaa sarasvathyai pushnognaye swaahaa/ Aapo devibruhitir vishvaambhuvo dyaavaa prithivi uro antariksha, Brihaspataye havishaa vidhema swaahaa/Vishvo devasya neturmarto vureeta sakhyam, vishvo raaya ishundhyati dyumnam vrineeta pushyase swaahaa/or May Jnaanaadhipati, mano devataa purify us! May Savita Devata keep us rid of wrongful activities! May our heartfelt our desires be fulfilled by the ‘sadhana’ or practice of sincere efforts. May ‘Soma yaaga anussthana’ or the capacity to formally execute Soma Yagna and its objective purify us and provide us the capability to fulfil ourdesires. Deva gana! Even before the beginning of Yajna , we seek you to kindly realise the objective of the yajna. We have invoked you to do kindly realise by this yajna kaarya and bless us to bestow the fruits of the yajna. We would first endeavour to clean our consciences clean and clear before invoking agni deva by ‘aahutis’ or pouring ghee; aahutis be foremost offered to let us give us the mental strength to fructify our deed till the very end; then by the way of appropriate mantras we should be enabled to invoke Devi Saraswati and the Vaak Indriya to be activated by the prompting of Pusha Deva and by the latter to agni deva. Hey, dyulolas and Prithvi, the vast expanse of the ‘antariksha’; Jala Deva who is ever ready to help and support the fulfillment of human efforts and desires: we are now ready to offer ‘havishaana’ the singular medium of offering aahutis in favour of Brihaspati devaas also in a sequel to Savita Devata as the embodiment of ‘Dyuti’ or the global fund of radiance !*

Chaturaadhyaya stanzas 32-35:*Suryasya chakshuraarohaagnerakshanah kaneenakam, yatraita shobhi - reeyase bhraajamaano vipaschitaa/ Unnavetam dhurshaahou yujjetaamanusru aveerahanou*

Brahmachdanou, svasti yajamanasya grihaan gacchatam/Bhadro mesi prachyavasva bhuvaspate vishvaanyabhi dhaamaani, maatvaapariparino vidan maa twaa paripanthino vidan maa twaa vrikaa adhaayavo vidan/ syeno bhutwaa paraapata yajamaanasya grihaan gaccha tannou samskritam/ Namu Mitrasya Varunasya chakshase maho devaaya tadrutagam saparyayat, duurodrishe devajaataaya ketave divasputraaya Suryaaya shagamsata/Jnaana Murti Surya Deva, you move freely like the ‘saptaashvaas’ as the ‘sapta kiranans’ all over the ‘antarikska’; both Surya and Agni are the patent visual means of vision to one and all on the entirety of the universe. Like the famed bullock cart drawn by Surya and Agni is filled up with the universal load of materialism ; indeed they have the capacity of carrying the load, Brahmanas of distinction are the instruments to reap the fruits by way of yajna karyaas; they have the ability of uniting the bullocks to the cart and hence the ‘yajamaanas’ or those desirous of executing the yajna karyaas are graciously invited to manage the yajnas for fulfilling their desires. Surya Swaripi Soma Deva! You are always prepared to extend your ‘kiranans’ for loka kalyana or universal auspiciousness enabling Mitra and Varuna to reach the remotest corners of the Universe materialised by Paramatma; indeed you the pragjnaa swarupa, loka-dyulokapaalaka and the keen provider of blessings day in and day out . Hey ritwijas! Do always seek to perform yajnas for the sake of Surya Deva and ever worship for loka kalyana by being comfortably seated on ‘krishnaajina’ and chant always the ‘stotra paathaas’ or eulogies of the magnificence of Surya to please him and satisfy your selves too.

Panchamodhayaya 22: *Devasya twaa Savituh prasaveshwino baahubhyaam Pushne hastaabhaam, aa dade naaryasi damahagamrakshasaam greevaa apikrintaami, brhannasi brihadravaa brihatim indraaya vaacham vada/* Hey, abhra (aakasha) devatas, as we possess the awareness of Savita Devaa, we do also realise the greatness of Ashvini Devas, and of Pusha Devatas too. Indeed these too are greatly helpful to us. As we start digging earth to build a yajna vedi we had to encounter some rakshasa elements and these made considerable hurdles to see through our task and hence resorted to prayers to Lord Indra to facilitate our efforts. Stanza 26: *Devasya twaa Savituh prasaveshvinor bahubhyaam Pushno hastaabhyaam Pushno hastaabhyaam, aadadenaaryaseedamahagam rakshasaam greevaa apikruntaami/Yavosi yavayaasmadvesho yava yaasmad dvesho yavayaamaddvesho yavataaratirti deve twantariksaa twaa prithiviyai twaa shunghnaataalokaah pitrushadanamasi/* (Hey Abhra Adhishtita Devasattha! We Ashvini Devas and Pusha Devas having been influenced by Savita Deva are accepted by our shoulders and hands respectively. Be do kindly favour us. In the sacred task of digging earth deeply in a trench for the purpose of preparing an yajna vedika seek to slaughter the necks of Demons who are seeking to thwart our combined efforts. Hey Yava vriksha! Do separate us from the enemies in our efforts. Hey oudumbara tree branches! Do allow us to perform ‘prokshana’ or sprinkling sacred water to let us vision the top portion of your tree to let us rejoice the dyuloka, the middle portion as antarikska and the lower portion as prithvi. May you too clean up the residential areas of Pitru Devas too. Stanza 39: *Deva Savitaresha tey Somastagam rakshaswa maa twaa dabhan, etatvam Deva Soma Devo Devaamupaagaa idamiham manushyaantsah raayasposhena swaahaa nirvarunasya paashaamucchaye/* Hey Savita Devata! At this sacred area, the soma yajna is about to be initiated; we depend on you to safeguard the holy area from the onslaught of Rakshasas. Soma Deva! Do kindly bestow ‘devatwa’ or divinity to us including the karta, the facilitators, the onlookers and even the Yajna Pashus and the material and the capital money required.)

Shashthodhyaaya, Stanza 1-3: *Devasya twaa Savituh prasaveshvinor baahubhyaam, aa dade naaryasi damahgam rakshasaam greevaaapi kruntaami, Yavosi yavayaasmad dwesho yavayaaraatirdive twaantirakshaaya twaa prithiviyai twaa shunddhantaamlokaah pitrushadanaah pirushadanamasi/ Agrenirasi swaavesha unnaitrinaametasya vitthaadadhi twaa sthaasyati devastwaa Savitaa maddhvaanattu supippalaabhyastai oushadheebayah, dyaamagrenaaspruksha antariksham adhyenaapraah , prithivimuparenaadgam heeh/ Yaa te dhaamaanushmasi gamadhya yatra gaavo bhurishringaa ayaasah, atraah taturugaayasya vishnoh paramam padamava bhaari bhuri, Brahmavani twaa kshatravani raayasposhavani paryuhaami, Brahmadrugamha kshatram drugam haayurdhagam ha prajaam drugamha/* (Hey Yajna saadhano! You are blessed by the full capacity and authority of high

divinity! Yu are fully backed by the Savita Deva and thus by Ashvini Kumars and Poshana Karthas as the arogya and poshana karthas respectively. Thus you are empowered to destroy the rakshasa elements from their loins and limbs. No enemy could ever reach you near or even far. You are thus indeed purified from all the negativism and totally sanitized right from prithvi to antariksha to dyuloka! Hey yajna saadhano, the foremost ones to be utilised should be dutiful and facilitate all the virtuous personalities concerned in the yajna. Jagat adhishtaataa Savita Devata being the pioneer may bless you and bestow all the sweet and the best 'oushadhis' to you; you on your part may receive the most auspicious wishes from Dyuloka, sadvichar or good thoughts from anariksha and 'satkarmas' or deeds of virtue from Prithvi. Hey Yagna saadhano! The parama dhaama of Lord Vishnu which is literally flooded with unusual illumination by Surya Deva should indeed be the final destination to each and every one of you. Among you inter alia the 'Yajna Saadhakaas' of Brahmana-Kshatriya-Vaishyas called dwijas be bestowed as per their deservedness with strength, prosperity and 'dharmaadharna vichakshana'; at any rate, he Brahmanas be endowed with nishtha,jnaana, and auspiciousness; kshatriyas with pourusha paraakramas, and Vyashyas with 'dhana sampatthi'.)Stanza 6-7: *Pariveerasi pari twaa daiveervasho vyayantaam pareemam yajamaanangum raayo manushyanaam, divah sunurashyasha tey prithivyaamlloka aaranyaste pashuh/ Upaveerasyupa devaandaiveervashah praagurushijo vahnitamaan, Deva Twashtasu rama havya tey swadantaam/* Sarva vyaapi Yajna Deva! Just like the congregation of jnaanis who are highly illuminated as though by Surya Deva, are saturated by the skin pores. Indeed the entire prithvi, forests and animals are soaked in the Sun Rays just as the participants of yajna karmas are aware of the magnificence of their highly rated deeds of virtue. Stanza 9: *Devasya twaa Savituh prasaveshwinorbaahubhyaam Pushno hastaabhyaam/ Agnishtomaabhyaam jushtam niyunajmi/ Adhbhutsaivoshadheebhyonu twaa maataa manyataamanu pitaanu bhraataa sagarbhyonu sakhaa sayudhyah, agnishtomaabhyaam twaa jushtam prokshaami//* Hey all the yajna saadhano! As prompted and influenced by Savita Deva, Ashvini Kumars and Pusha are being hand in hand with you; 'aoushadhis' or indigenous and herbals would along with the help of holy waters too should purify even as Soma and Agni are ready to partitipate in the Sacred Task; in this connection the Yajamani of the Yajna should seek and also attain the clearance of parents, brothers and close friends. Stanza 30: Hey yajna saadhano! We initiate the yajna kaarya seek to Suryodaya Kaala / Ushah kaala as that is the time when Ashvini Kumars and Pusha Devata are alert to accept the yajna phala and nce contented they do indeed bestow the best in fulfilling the desires of the participant of yajnas.

Saptamopaadhyaaya stanzas 1&3 : *Vaachaspataye pavasva vrishnoagum shubhyaam gabhasti putah, Devo Devedbhyah pavasva yeshaam bhaagosi/--- Swangkritosi vishvebhya indriyebhyo divyebhyah paarthivebhyo manastwaashta swaahaa twaa subhava Suryaaya devebhyastwaa marichipebhyo devaagum sho yamayi tvede tasmatyamupariplutaa bhangena hatosou phat praanaaya twaa vyaanaaya twaa/* (Divya Soma, the manifestation of all kinds of joys; You are the one who is the medium of Surya's extraordinary heat and brightness and those of other Devas like Vaachaspati and other Devas; do very kindly get contented with this unique role of mediation and provide piety and eqaunimity and thus balance the characteristics of the extremities!----Soma Deva! You are the unique one who seeks to convert the fury and dazzle of Surya Deva to coolness and joyful tranquility and glitter too as the one who satisfies the virtuous and simultaneously punish the evil minded and blatantly vicious Beings seeking to thrive in darkness) Saptamopaadhyaya stanzas 41-42: *Ud tyam jaatavedasam evam vaanti ketavah, drisho vishvaaya Suryagum swaaha/ Chitram Devaanaamudagaaneekam chakshurmitrasya varunasyaagne, aapraa dyaavaa prithivi antarikshagum Surya aatmaa jagatstasyupashascha swaahaa/* (Surya Deva's benevolence is such that the charaachara praanis or the moving and immovable Beings are provided vision and life by extending his golden rays to every nook and corner of the Universe in totality covering the earth, antariksha and dyulokas; may we not at the yajnaas acknowledge with gratitude for his unique generosity and selflessness by way of one 'ahuti' or offering of ghee and 'anna' at the yajna karyas! Indeed Mitra, Varuna, Agni and other Devas be grateful for the vision provided by Surya Deva and equally so for the prithvi-antariksha and dyulokas to recognize 'sthaavara jangamas' in Srishti; this is reason enough to offer aahutis at the yajna karya.

Ashtamodyaaya 3-6: *Kadaa chana pra ucchasyubhe ni paasi janmani, tureeyaaditya savanam ta indrayamaataas thaavamritandityebhyastavaa/ Yagjno devaanaam pratyeti sumnamaadityaaso bhavataa mridayantah, aa vorvaachi sumatir vrytaadagamhoschidyaa varivovittaraasadaadityebhyastavaa/ Vivivannadityaisha te somapeethastasmin matsawa, shradasmai naro vachase dadhaatana yadaasheerdaa dampati vaamaasshruntah, pumaan putro jaayate vidante vaswadhaa vishwaahaarap edhate grihe/Vaamamadya Savitarvaamamu swve dive dive vaamamasyabhyagam saaveeh, vaamasya hi ksayasya Deva bhuroyayaa dhiyaa vaambhajah syaama/ (Hey Aditya, you are always resistant to delays and risks and provide safety to human beings and Devas alike. Your power and capability, stability, equanimity and happiness are the hallmarks of your personification; may we be blessed to be deserving of your grace. Yajnas are designed to bestow happiness to humans and Devas alike and so do your activities. Aditya! All your sankalpas and activities have always been moulded to the unique objective of welfare and security. Even as the mentality of sinful persons would be to earn by hook or crook, they do have qualms of conscience and thus earmark sizeable amounts for performing yajnas. Soma Deva! We beseech you to provide peace and comfort to Aditya who in turn would bestow the same to humanity and Devas. Aditya Deva! Your sole objective is to eradicate darkness and ignorance; you are indeed fully deserving of drinking soma juice and thereby maintaining composure and poise for the advantage the worlds. In turn, the human beings seized of the ‘chaturvidha purushardhas’ viz. Dharma-Artha- Kaama- Mokshas, especially the grihasthis practising dharma and desirous of excellent offspring are always involved in righteousness. Savita Deva, do kindly grant us superior contentment day by day as indeed are capable of doing so to the well deserved.)*

Ashamodhyaaya 40: *Adrishramasya ketavo vi rashmayo janaah anu bhrajanto agnayo yathaa, upayaama griheetesi Suryayaa twaa bhraajaayayaisha te yonih Suryaaya twaa bhraajaaya, Surya bhraajishthoham manushyashu bhuyaasam/ (Just as the Surya’s radiance, as provides the illumination to the worlds and their contents, Agni too is ever radiant. Jyotirmaan, Tejasvi Surya Deva you are as significant and propitious to humanity as in the context of celestial objects too.)*

Navamodhyaaya 1: *Deva Savitah prasuva yagjam prasuva yagjnapatim Bhagaaya, divyo Gandharvah Ketapuh Ketam nah punaatu Vaachaspatirvaajam nah swaduttu swaahaa/ (Savita Deva the source of Tejas! We solicit you to complete this yajna to its fruition. Let the Yajamaana of this Yajna be blessed with dhan-dhanya; may the ‘anna’ or the food be purified by your auspicious rays in a manner of being worthy of offering to Vachaspati!) Stanza 33-34: Mitro navaaksharena pancha disha udajayattaa ujjeshagam Savitaa shadksharena shadtanudajayattaanujjesham Marutah saptaaksharena sapta graamyaaan pashunudajayahstataanu- jjesham Brihaspatirashtaaksharena Gayatrimudajayatta - amujjesham/ Vasavastrayodashaaksharena trayodashagam stomamudajayahstamujjeshagam Rudraaschatur dashaaksharena chaturdashangam stomamudajayahstam ujjesham aadityaah pancha dashaaccharena pancha dashaangam stomamudajayah stamujjesham aditih shodashaaksharena shodashaagam stomamudajayattamujjesham prajaapatih saptadashaaccharena saptadashangam stomamudajayattamujjesham/ Navaakshara Devi Shakkari chhanda’s magnificence is such as to enhance the Mitra Deva’s ‘trivritajnaana’ or the three pronged Jnaana-Karma-Bhakti. As that jnaana leads to the goal of success, Dashakshara Devi Ati Shakkari further enhances the level of victory to that of Virat Deva. This level of victory is enhanced much farther by ‘Ekaadashaakshara’ Devi Ashti and due to that further victory, Indradeva was able to perform trishtubh stoma. Finally, the ‘Dwadashakshari Devi Atyashti’ is successful by the mantra prabhava of Jagati Stoma by Vishva Devas. In other words, Mitra initiated the illustrious break through and by his celestial powers broke through ‘Nava Dwaras’ protected by ‘Nine Shaktis’ and performed ‘trivrit’homa. Varuna took up the subsequent step of controlling Pancha Pranas and Pancha Bhutas and reached upto the next level of Virat. Now in the trishthup chhanda of eleven-eleven maatras of four lines controlled Ekadasha Rudras. Dwdashaadityas were further controlled by Vishva Deva by the repetitive uttering of mantras on the chhandas pattern of Jagati and controlled Twelve Raashis.*

Stanza 34 explains: The thirteen lettered Chhanda named Devi Dhriti depicts the success of Vasu Devatas by way of thirteen stomas comprising 'navadwaras' or openings of the body and four 'antahkaranas'. Further Ekaadasha Rudra Devas by way of the Fourteen lettered Adhidhriti chhandas declared victory. By utilising Aasuri Gayatri chhandas the Dwadasha Adityas controlled Panchadasha Stomas viz. Four Vedas, four upa vedas, and six vedangas backed up by sheer persistence. Now the sixteen lettered Prajapatya Anushthup chhandas, Aditi the Deva Maata controlled shodasha kalaas/ sixteen stomas. With the help of the Seventeen Lettered Devi named 'Nichruta Aarchi Gayatri' chhandas by her mantra prabhava, Prajapati conquered saptadasha stomas of as many categories viz. chatur varnas, chatur ashramas, chatur karmas and chatur purushardhas of Dharmarthas kaama mokshas, climaxed by manas or Mind! Thus the process of subjugating various categories of Srishti as initiated by Mitra and carried forward by Varuna, Virat, Indra, Ekadasha Rudras, Vishva Devas, Ashta Vasus, Ekaadasha Rudras, Dwaadasha -Adityas, Aditi Maata, and Prajapati. In this process, there is a perfect samanvaya or juxtaposition of chhandas and the Devatas concerned.

Ekaadashodhyaaya Stanzas 53-62: *Mitrah sangam srujya prithiveem bhumm cha jyotishaa saa, srijaatam jaatavedasamayakshmaaya twaa sagam srijaami prajaabhyah/-----Mitrasya charshani dhritovo dedvasya saanasi dyumnam chitrashravastamam/* Just as Surya Deva provides unending illumination to antariksha and bhumi, similarly Jaatavedasa Agni Deva is radiated for the sake of Beings, especially the humanity for their health and profitability. ----Mitra Devata endows everlasting and ever-surprising variety of food and 'deha shakti', quite apart from radiance all over.

Tayodashodhyaaya Stanzas 3-5: *Brahma jijnaanam prathamam purastaad seematah suruche vena aavah, sa buddhya upamaasya vishthaah satascha yonimasatascha vi vah-----Druptaschaskanda prithiveemanu dyaamimam cha yonimanuyascha purvah, samaanam yonimanu sancharantam drupasamjuhomyanu sapta hotraah/*(Ever since Srishti commenced, Paramatma's Shakti manifested the institution of Brahmanda and those Brahma Swapupas were prominently included Surya Deva besides antariksha and trilokas and both the 'vyakta' and 'avyakta' Jagat was illuminated by Surya Deva. At the time of creation, Hiranyagarbha Purusha viz. Prajapati had been the singular administrator of 'brahmanda' bearing the overall responsibility of Swarga-antariksha and Prithvi; may we now offer our sincere 'aahutis' or ghee offerings to Agni as a token of our sincere gratitude to that Brahma.)

Panchadashodhyaaya Stanza 58: *Parameshthi twaa saadayatu divisprushthe jyotishmateem, Vishvasmai praanaayapaanaaya vyanaaya vishvam jyotiryaccha, Suryastadhipatistayaa Devataagiraswaad dhruva seeda/* Jaajjalamaana Agni Deva as Ishti or Homa Swarupa! Vayu rupa Vishwakarma is radiant in Swarga Loka; Your swami is Surya Deva. May the participants at the Yajna be blessed by Surya Deva in the form of Prana-Apana-Vyaana-Udaana- Samanaas in the form of Jyoti. Thanks to the presence and might of Vayu Deva by his very appearance, may this Agni Karya be fulfilled, especially with the blessing of Surya Deva.

Saptadashodhyaaya: Stanzas 58-59-60: *Suryarashmir harikeshah purastaatsavitaa jyotirudyaam ajastram, tasya pushaa prasavyaati vidwaantsampashyanvishwaa bhuvanaani gopaah/ Vimana esha divo madhya aastaaapaprivaan rodasi antariksham, sa vishwaacheerabhi chashte ghrutaacheerantaraa purvamaparamcha ketum/ Ukshaa samudro Arunah suparnah purvasya yonim pituraavivesha, madhye divo nihitah prushnarashmaa vichakrame rajasapyaatyantou/* (Indeed, the green coloured vegetables and foodgrains constitute an essential part of life of humans and animals alike and they seem to express their gratitude to Bhagavan Surya whose illumination from the sky is due to his grace and benevolence. In fact the ever mobile Surya Bhagavan is the singular poshana karta or the sustainer of trilokas. In the art of scripting the Universe, this jitendriya and vidwan provides life and sustenance to Dyuloka, Prithvi and Antariksha; besides radiance and sustenance, he is the pratyaksha Deva who is omniscient and omni-present and indeed omni-potent! He is responsible for the much required and timely rains which is the root of irrigation, besides providing water reserves in-season and out-season of rains even as speeding up

reely from one horizon to another always constantly being totally unaware of the kaala maana or the time schedule as he is ever dynamic and punctual.

Vimshodhyaaya [20 chapter] Stanzas16 / 21/ 23: *Yadi diva yadi naktamenaagam si chakramaa vayam, Vaayurmaa tasmaadenaso vishwaamunchatwagam hasah/---Udvayam tamasaspari svah pashyantu - ttaram, Devah Devatra Suryamagamna jyotiruttamam/---Yedhosyodhisheemahi samidasi tejosi tejomayi dhehi, samaavavarti prithivi samushaah samu Suryah, samu vishwamidam jagat, vaishwaanara -jyotir bhuyaa -sam vibhun kaamaan vyashnavai bhuh swaahaa/ (Surya Deva! Do kindly save us whether we are in jaagrat-sushupta avasthas or while awaken or in semi-conscious state; it is most likely that we might commit blunders. Do very compassionately pardon us and do save us from any of our blemishes. Jyotishmaan!)-----We from bhuloka when we look up to swargaloka and try to figure out the latter, do release us from our ‘agjnaandhakaara’ or the darkness of ignorance as you indeed are the celestial splendour and the unique fund of radiance!-----Hey ‘Samidhas’ or the wooden pieces duly offered to Agni Deva in the homa karyas!May you be kind to us releasing excellent light and provide to us contentment on earth. May Usha Devi and Bhagavan Surya bestow all round happiness for ever to all the Beings as ell as Vaishwaanara Deva provides all round auspiciousness!*

Trayovimshadadhyaya [23 chapter] Stanzas 5 /10: *Yujjanti brudhnamarusham charantam pari tasushah, rochante rochanaa divi/--- Surya ekaaki charati ka vu swijaayate punah, kigam swiddhimasya bshhajam bhumiraavapanam mahat/ Just as Surya Bhagavan moves all over the sky from east to west and east again cyclicallyalways along with the attendant graha devatas, the equi-minded persons of high level knowledge ritwiganaas too seek and to the extent possible maintain yagnaagni without fail and be blessed!-----Bhagavan Surya moves along alone as the ever luminous manifestation for ever while Chandra Deva appears with shine sometimes and with dwindling light some other times. Agni Deva appears occasionally like ouoshadhis while Prithvi happens to be the ever existent ‘beeja bhumi’ always!*

Saptavimshodhyaaya [27 chapter] Stanza 10: *Udvayam tamasaspari swah pashyantyuttarm, Devam Devatraa Suryamagnam jyotiruttamam/ May I be fortunate to attain ‘paramapada’ while discarding the ever rampant darkness of agjnaana of the mortal life and accomplish the supreme vision of Pratyaksha Bhaskara-the ‘utkrishta sukha prada’-‘avinaashi’-‘mahaa guna sampanna’-‘sarvotkrishta’ -jyoti swarupa-Surya Deva!*

Ekatrimshodhyaaya [31 chapter] Stanzas 18-22:*Vedaahametam Purusham mahaantam Adityavarnam tamasah purastaat, tameva viditwaati mrityumeti naanyah panthaa vidyateyanaaya/ Prajaapatischarati garbhe antarajaayamaano bahudhaa vivi jaayate, tasya yonim pari pashyanti dheeraastasmin hatasyurbhuvanaani vishwaa/ Yo Devebhya aatapati yo Devaanaam purohitah, purvoyo Devebhyo jaato namo ruchaaya Braahmaye/ Rucham Braahmaam janayanto Devaa agre tadbruvan, yastvaivam Braahmano vidyaattasya Devo asan vasho/ Shreescha te Lakshmeescha pratyavahotre paashve nakshatraani rupamaashwvinou vyaaktam Indraatrishaanaamum ma ishaana sarvalokam ma ishaana/ (Surya samaana tejaswi the destroyer of darkness is akin to Virat Purusha whose ‘upaasana’ on continuous basis should lead to moksha; indeed the path to moksha is the path of Suryopaasana and no other way of certainty is possible at all! Prajaapaalaka Paramatma is realisable in each and every material; He is indeed birthless and is visionable in all the swarupas as He is present in every Being as the Inner Self all over the Universe.Persons of extraordinary knowledge and wisdom should be able to visualise Him as His own image.Deva ganas too who have already attained good realisation of Brahman are not s far away in the Great Realisation. Brahma jnaani Devas preface the path of Realisation as having been already nearer compared to other jnaanais! The ever resplendent Paramatma! Your better half Devi Lakshmi is the provider of all kinds of material desires, and at the same time since her shoulders being representative of days and starry nights could transfer one’s Being from Earth to Dyuloka by her Iccha Shakti and from Dyuloka to Antariksha bu her Jnaana Shakti ; Surya Deva! Do please extend this golden path accessible to the select ones step by step by the ladder!)*

Trayamstrishodhyaaya [thirty third chapter] Stanzas 30-32:*Vibhraang brihatyibatu Somyam madhvaayurdhdyagjna pataavavihyutam, vaatajuto yo abhirakshatitmanaa prajaah puposha purudhaa vi raajati/ Udu tyam jaatavedasam Devam vahanti ketavah drusho vishvaaya Suryam/ Yena paavaka chakshasaa bhuranyantam janaa anu, twam Varuna pashyasi/* (May we be saturated with Soma Rasa from the far reaching rays of dazzle and high luminosity of Surya Deva who has the unusual speed of Vayu Deva and of his own capability to save the entire humanity by their own experience of visibility and sustenance by way of food resources!

Stanzas 34-43: *Aaana idaabhirvadathe sushasti Vishvaanarah Savitaa Deva etu, api yathaa yuvaano matsathaa no Vishvam jagadaabhipitve maneeshaa/Yadadya kachva vritrahannudgaa abhi Surya, sarvam tadindra te vasho/Taranirvishwa darshato jyothiskrudasi Surya, vishvamaa bhasi rochanam/ atSuryasya devatwam tanmahitwam madhyaa kartorvitataagam sam jabhara, yadodayukta haritah sadhyasyadaadraatri vaasastanute simasmai/ Tanmitrasya Varunasyaabhichakshe Suryo rupam krunute dyoruupasthe, anantamanyadrushadasya paajah krishnamanyadvaritah sam bharanti/ Bashnahaam asi Surya badaaditya mahaam asi, mahast sato mahimaa panasyatedwaa Deva mahaam asi/ Bat Surya shravasaa mahaam asi satraa deva mahaam asi, mahnaa Devaanaama Suryah purohito vibhu jyotiradaabhyam/ Shraayant iva Suryam vishvedindrasya bhakshata, vasuni jaato janamaana ojasaa prati bhaagam na dheeyama/ Adyaa Devaa uditaa Suryasya niragamhasah piprutaa niravadyaat, tanno mitro varuno maamahantaamaditih sindhuh prithiviuta dyouh/ Aa krishnena rajasaa vartamaano niveshayannamritam martyam cha, Hiranyayena Savitaa rathena Devo yaati bhuvanaai pashyan/* (Savita Deva! You are the one bestowing helpfulness to all the ‘pranis’ by providing good food; may the consciousness of the Beings in the worlds satisfy themselves first and have the universe get contented too. Indra Deva! Just as Bhagavan Surya destroys darkness and the evil among the enemies, may all the Beings be authorised to execute welfare to one and all as soon as Surya is visible on the sky. Surya Deva! You are the one to let the Universe float smoothly with alround illumination. You are one who brings divinity all over and gets the worlds unified as a singular identity by spreading the golden shine occupying the central position on the sky. Let the ‘brahmanda’ get plunged in darkness and restfulness all through the nightsfrom the day long activities of struggle for existence. Situated in dyuloka, Surya Bhagavan also assumes the swarupas of Mitra and Varuna Deva and facilitates their revelationstoo; His singular form is of shudda-chaitanya-nirguna or of purity-ever livelifullness-yet with no features and predilictions yet of reactive nature maintining poise and equanimity holding directions in perfect order. SuryaDeva! Undoubtedly you are the unique; the reason for your magnificence is the laudability of your features and generosity; your generosity is the cause of every being’s prosperity in their own ways as reflected in their self contentment and welfare. You are the cause of contentment for human beings, and among the Devas the ‘agra pratishtha’, the ‘sarvavyapaka’, the ‘avinashi’ and ‘tejasvi’ besides being the great facilitator of Yajna karyas. It is only on the strength of Surya’s far reaching golden rays that the crops on earth are prospering while being thesources of universal sustenance and good health.Mitra-Varuna-Sindhu, Prithvi, Dyulokas! We are ever coperative and complementary of your generosity to spare your own skills in complementing the endeavors of Bhagavan Surya to have us worthy of our respective existences and of our posterities too.Savita Deva! As you ride the golden chariot from the skies those surroundings were still in semi-darkness and the yajna kartas on earth and Devas on the skies are ust getting readied for the sacred tasks! Indeed that is when the humans are about to invoke Indra- Vayu-Brihaspati-Mitra-Agni- Pusha, Bhaga-Aditya Ganas viz. Dhata-Mitra-Aryama-Pusha-Shakra Varuna-Bhaga-Twashta- Viviswaan, Savita-Anshuman and Vishnu besides Marud Ganas and other Devatas! Panchatrimshodhyaaya [thirty five chapter]

Udvayam tamasaspari swah pashyant uttaram, Devam Devatraa Suryamganma jyotiruttamam/ or we the human beings tend to look up to swarga loka as our target, while the ones already in the Deva loka aspire for reaching out Sarvottama Jyoti Swarupa Surya Bhagavan as the Pratyaksha Paramatma Brahman Himself!

Yajurveda -Krishna (Taittiriya Samhita)

1-1-1-1) *Ishotvorje twaa vaayava stopaayava stha, Devovah Savitaa praarpayatu shreshthata maaya karmane/ Aa pyaayadhvam aghniyaa deva bhagam urjaswateeh Prajaavateer anamivaa avyaksamaah/ Maavaastena Ishata maagha shamigsas, Rudrasya hetih pari vo bahvees, yajamaanasya pashun paahi vranaku dhruvaa asmin gopatau syaata/* Food for you, physical strength and stamina too by Vayu as once interacted. May Savitur Deva impel me to the excellent offering. May the share of Devas to be enhanced substantially to us to readily be derived in terms of stamina especially from milk to be healthy and wealthy, rich in offspring, free from diseases and ill health. Let not us be controlled be a thief, nor misdirected by an evil co-worker as saved by Rudra Deva while taking worthy decisions to rush me and influence me especially when to gain cool and unaffected outcome. Savitur Deva! you are the Lord of cattle and as such may the cattle be protected too

1-1-2.1) *yagnasya ghoshad asi prtyustham rakshasa pratyusthaa araatayah, prayam aghad dhishanaa barhiracha Manunaa kritaa swadhayaa vitashthaaa, ta aa vahanti kavayah purastaad devebyo jushtham iha barhir aasade/ Devaanaam parishuutam asi varsha vriddham asi, Devabarhir maa tvaanvan maa tiryak parva te raadhyasam aa chetta te maa risham, devabarhish shatavalsham vi roha sahasra valashaah/* You are the substance or essence of Yagnas. Even as the Rakshasas are burnt off as also the evil spirits, the Yajna Veda or the Altar of Sacrifices constitutes the samidha of the material for the Sacrifice. This is indeed as per the Manu's laws and as inspired by the call of swadha while the Rishis keep in the front of the Agnihotra as impelled by Devas. You thus are responsible for rains. Oh Samidhas! Do allow us the hit your joints, cut them to pieces and making sounds of divinity in hundred shoots or even thousand shoots. Let the ashes after the fire be gathered in substantial quantity. Indeed you are the girl of Aditi, the chord of Indrani. Let Pushan tie the knot for you the samidhas! Let Indra Deva tie your arms, Brihaspati the head; bid farewell to the Antariksha as the samidhas finally reach the Swargaloka!

1-1-5-2) *Prithvi vettu adhishavahnaam asi vaacho visarjanam devaveetaye tvaa grahanam, agnesh tanur asi vaacho visarjanam devaveetaye tvaa grhnaani/ Adrir asi vaanaspatyah saa idam devebhyo havyam sushami shamishva, Isham aa vadarorjam aa vada dyumad vadata vayam samghaatam jeshmaa/ Varsha vriddham asi pratitwaa varsha vardhanam vettu, paraaputam rakshasah paraapuutaa araatayas, rakshaasaam bhagosi vaayur vo vi vinaktu devo vah hiranyapaanish prati grihnaatu/* Samidhas! Let Savitur Deva purify you with a filter that has no flaw with the His rays of splendid energy and radiation. Let the sacred waters lead the path of glory and purify the yajna vedika the altar; let Indra the killer of Vritrasura with the Vajraayudha made of Maharshi Dadhichi ensure the circumstance and the context; may Agni and Soma purify the Sacrifice; may Devi Aditi recognise the wood's skin meant for the Sacrifice! May Agni, the breaker of silence by the Adhvaryu and the releaser of speech and of glorious mantras, grasp the samidhas for the happiness of Devas. May the rendering of mantras and the glorious sounds hasten the onset of rains which in turn, clear of rakshasas and the evil energies. May the Vayu separate you the samidhas and Savitur Deva seize the samidhas with his folded hands!

1-4.22-25) *Kadaachana stareer asi nendra sashchasi daashyuse, upopen nu Maghavan bhuyaa in tu te daanam devasya prochyate, upayaama griheetosy adityabhyas tvi, kadaa chana prayuchyase ubhe ni paaasi janmani, tureeyaaditya savanam ta indriyam kadaachana tastaav amritam divi/ Yajno devaanaam prati eti sunnam aadityaaso bhavataa mridayantah, aavo rvaaci sumatir vavrityaad amhosh chid yaa varivovrittataarasat/Vivasvaa adityaisha te somapatistena mandasva tena tripyaa tripyaasma te vayam tarpaitaaro yaadivya vrstis taya tvaa shrinami/ Vaman adya savitar vaamam u shvo dividedive vaamam asmbhyam saaveeh, Vaamanasya hi kshayasya deva bhuurer ayaa dhiyaa vamshajah upayaamgraheto si devayaa twa saavitre/ Adabdhebhish Savitah paayubhish twaam shivebhir adya pari paahi no gayam, hiranya jihvahsuvitaaya navyaase rakshaa maakir no aghashamsha ishata, upaygrahito si devaaya twaa devebhvah twa Savitre/* (Never ever you are inhospitable Indra Deva or undependable to your devotees ! Dwadashaadityas! You have never proved to be careless in your approaches for consideration by your devotees; your amritatwa is in heavens and proven for generations! You are ever

generous with the milk of human kindness on earth and to those who are the performers of Yagna karyas sincerely then Soma Drink would be a routine in heavens. Savitur Deva! prosperity to day, and prosperity tomorrow; day by day may you ever increase prosperity levels to us by these prayers to day! Through this prayer, may we ever enhance the levels of prosperity further! May we be blessed by our prayers, an ideal home and to protect that auspicious home , may no plotter of evil overpower us.

2.2.10-1: *Asaav Adityo na vy arochata tasmai Devah praayaschittam aichan tasmaa etam somaaraudram charum nir avapan tenaivaasmin rucham adadhus/ Yo Brahma varchasa kaamaah syat tasmaa etam Somaaraudram charum nit vapet Somam chaiva Rudramcha svena bhaagadheyonopa dhaavati taav evaasmin brahmavarchasaam dhatto brahma varchasi eva bhavati tisvaa puranamaase nir vapet Rudraah/* As Surya Deva did not assume his full radiance and brightness, then the Yagna Kartas sought an atonement in His favour and offered these oblations to Rudra and Soma; and as a result ,they bestowed brightness upon him. In case Surya Deva has to be further resplendent, the Kartas should also offer on the Pournima then the oblations be in the favour of Rudra. Since Soma performs Sacrifice in an enclosed Agni Vedi or Altar, Surya accomplishes still further splendour; as the butter is charned from the milk of a white cow with a white calf. As this butter is sprinkled , then the kartas purify themselves and the high range of splendour is sustained. Manu Deva apprehended that too much of Bhaskara might land the kartas to become a leper or end up in 'kshthu vyaadhi'. Out of such an apprehension, the karta ought to offer reinforcing oblations to Soma and Pushan. As the karta desires to Soma and Pushan then he should offer an oblation to Soma and Rudra; Soma is the bestower of garbha and Pushan, Agni begets offspring. In that case there would not be an eventuality of the karta becoming a leper.

Kanda II.iii.1: *Adityebhyo bhuvadvadbhyai charum nir vaped bhuutikaamas, aadityaa vaa etam bhutyai prati nundate yo 'lam bhutyai san bhutim na praapnoti/ Adityam eva bhuvadvatah svena bhaagadhenopa dhavati ta evainam bhutim gamanyati bhavaty eva/ Adityebhyo dharayadvadbhyaas charum nir vaped aparuddho vaaparudhyamaano vaa/Adityaa vaa apaaroddhaara aadityaaa avagamaitaaras, adityaan eva dhaarayadvatah/* (Whosoever desires to access prosperity should offer prosperity to Adityas. It is the Adityas who repel prosperity to those who do not deserve or even wish for it. Indeed Adityas are expellers, the procurers and the sustainers. Aditi the Bhumi considers consistently about all her children with equal affection and regard; once an oblation is offered in favour of any one of her children. Just as a village judge issues that one's staple food is rice to somebody, then that has to be followed in the spirit and action but cannot offer 'black til' instead of rice. Similarly if Adityas are to be offered rice and black il expected to be offered Varuna, then there is no point in seeking favour from Adityas as that request is misplaced as the realms are inappropriate! Thus in each case of Adityas, Marut Devas or Varuna have their own ways and means of oblations at the Specialised Sacrifices.

Kanda II.iii.5) *Agne gobhir na aa gaheendo pustya jushasvaa nah Indro dhartvaa griheshu na, savitaa yai sahasriyai sa no gaahelu raaraeat aa puiiyaa etv vasu / Dhaataa dadaatu no rayim aaeaaano jagatas patiee sa naee paareena vaavanat ,tvaiea yo vaalabho vaaia sa no gaahelu raaraeat , sahasreeaayutena ca/ Yena devaa amaataam /daarghauravo divy airayanta , raayas poLa tvam asmabhyai gavai kulmie jaavasa aa yuvasva /Agnir gaahapatiee somo viLvaniI savitaa sumedhaai svaahaa/* Agni Deva, welcome to you with your kin, and delight us increasingly; Indra is the supporter in our homes. Savitru Deva! may you delight us in our homes thousand fold; May Pushan arrive and bless us with wealth; let Dhatra the ruler of the world too grant us precious gifts; May, Twashta the bull and of physical strength delight us in our respective homes for thousand - ten thousand years towards immortality. Prosperity and Fulfillment! May we and our kin be delighted with longevity and fame

S A A M A V E D A

SaamaVeda-Purvaartha Aindra Parvani, Stanza 303 on Usha Devi: *Pratyu adarshyaa yatyucchantee duhitaa divah, apo mahi vrunute chakshushaa tamo jyotishkrunoti suunaree/* (The scintillating damsel Devi Usha the illustrious daughter of Surya Deva has appeared on the 'antariksha' brightening Prithvi to

pread her radiant charm and instantly dissolving darkness around! Stanzas 395 & 397 on Aditya Ganas: *Tu che tunaaya tatpsu no dvaadheeya ayrjeevase, Adityaasah samahasah krunotana/ --Apaamivaam stridhamapa sedhata durmitam/Aadityaaso yuyotanaa no amhasah/* (Maha Adityas! We pray to you earnestly to bestow long and healthy life to our sons and grandsons. May we all be free from diseases, enemies, sinfulness and evil attitudes. We render the stotra for physical and psychological strength always seeking your kindness. Stanza 421: *Mahe no adya bodhayosho raaye divitmati, yathaa chinno abodhayah satyashravasi vaayye sujaate ashva sunrute/* Devi Usha! Just as you have been bestowing prosperity to us and waking us up in the past, do kindly repeat the miracle again and show mercy to your son Satyashrava! Stanza 443: *Aa yahi vanasaa saha gaavah sachant vartanim yadudhabhih/* Usha Devi! As per our earlier responses to requests, repeat providing to us with plentiful supply of milch cows which yield surplus milk from their udders. Stanza 451: *Usha apa swasushtamah sam vartayati vartanim sujaatataa/* Devi! Is like our own sister smashes darkness all around- literally and figuratively-with plentiful of brightness and ‘jnaana’ which is utilised for uplifting one self but to others as well. Stanza 458: *Ayam sahasramaanavo drushah kaveenaam matirjyoti vivardham, bradhnah sameechari -rushasah samairayarepasah sachetasah svasare manyumantashitaa gaouh/* To Devi Usha, Surya Deva forwards his spectacular ‘kiranasa’ as he is the unique source of energy and illumination, besides being the outstanding fund of knowledge and spirituality. Stanza 463- 4: *Ayaa ruchaa harinyaa punaano vishvaa dveshaamsi tarati suyugvabhiih suuro na sayugvabhiih/ Dhaaraa prishtasya rochate punaano arusho harih/ vishwaa yadrupaa pariyaasryur kvabhiih sapraasyebhir rukvabhiih/ Abhi tyam devam Savitaraaramonyoh kavikritumarchaayaami satyasavam, ratnaadaamabhi priyam matim/ Urthavaa yasyaa matirbhaa Adidyutatsaveemani hiranyapaaniramimeet sakrituh kripaah swah/* ‘Soma rasa’ as secured from the sparkle of high luminosity is the most potent weapon to totally demolish enemies. The constant flow of dazzling nectar is akin to the glitter of seven faced Surya Kiranas as the latter are comparable the Seven Horses of Surya. We most respectfully worship you Savita Devata as commended by Veda-Puranas as He is Satya preraka, dnana daataa, atyanta medhaavi. Deva! Do eternally spread your effulgence all over in all directions!

Aryanyaparvani Saama- Shashthodhyaaya-Panchama Khanda- Stanzas 628-640: *Vibhraang brihatpibatu somyam madhvaayurdaghadyajnapataa vavihutam, vaatajuto yo abhirakshati tmanaaj prajaah pipaarti bahudhaa vi raajati/ Chitram devaanaamudagaadaneekam chakshurmitrasya arunasyaagneh, aapraa dyaavaprithivee antariksham Surya aatmaa jagatastastushashcha/ Aayam gouh prithnarakramidasadan maataram purah, pitaram cha prayatnastsvah/ Antascharati rochanaasya praanaadapaanatee, vyakhyanmahisho divam/ Trimshadhvaama vi raajati vaakpatangaaya dheeyate, prati vastorah dyubhih/ Apa tye taavako yathaa nakshatraa yanyaktubhih, suraaya vishvachakshase/ Adrusrannasya ketavo vi rashmayo janaah anu, bhraajanto agnayo yathaa/Taranir Vishwa darshato jyotishkridasi Surya, Vishvamaabhaasi rochanam/ Pratyang devaanaam vishwah pratyangundeshi maanushaan pratyang vishvam svadrusho/ Yena paavaka chakshasaa bhuranyantam janaah anu twam varuna pashyasi/ Uddyaamishi rajah prithvaha mimaano avaktubhih pashyanjanmaani Surya/ Ayukta sapta shundhyuvah suro rathasya naptryah taabhiraatiswayuktabhiih/ Sapta twaa harito rathe vahanti Deva Surya, shochiskesham vichakshana/* (The spectacular Bhaskara Deva having had a small unit of Soma Rasa bestows longevity with no illnesses at all to those participating in the Soma yajna. Once influenced and prompted by Vayu Deva, he sparkles the universe and having assumed innumerable forms feeds all the Beings to their hearts’ content. This pratyaksha Bhaskara also enables the visions of Mitra-Varunaadi Devas too to vision the magnificence of Suryodaya and engulfs His radiance the trilokas of dyuloka-antariksha and prithvi. Now that the speedy Surya is visible, He looks to have first prostrated to mother prithvi and father swarga loka via antariksha. He travels across the antariksha by way of his ever extended rays which shine and brighten all along from the Udaya to the Asthama or the Rise to the Fall, while most tellingly providing extreme brightness to the dyuloka. During the day long travel, He shines for thirty ghadiyas of time in day time and another thirty ghadiyas in the nights as hidden behind the ‘taaraamandala’ like the thieves! Like the open and huge flames of Agni, Surya Deva’s uncontrolled fury of sizzling heat is experienced by the mankind; Deva! We pray to keep the severity in check to spare the

umanity from untimely deaths and diseases. We pray that your fury to mankind may not be too excessive and that our gratitude to you for inproviding food and health might not be nullified and scare us but be tolerant. You are the only one who is the readily seen and felt besides being the reflector of all the objects of illumination like Chandra, Nakshatras and other sky oriented ‘Grahas’. You are the unique benefactor being the singular source of nurture and nature through out the day and night. Being the manifestation of Purity and Punctuality, your Seven Horses are the Seven Kiranas with Seven Colours called ‘bai ni aa ha pee naa laa or brinjal-blue-sky like-green-yellow-orange-red! Deva! The seven horses-seven kiranas-seven colours are your personi-fication.[Vibgyor representing a rainbow comprises violet-indigo-blue-green-yellow-orange-red]

Uttaraarchika Saama- Dwiteeya adhyaaya on Usha - stanzas 751-752 : *Pratyudarshaayatyuuchhanti duhitaa divah, apo mahi vrunuye chakshushaa tamojyotishkrunoti sunari/ Uduh triyaahsrijate Suryah sachaa udyan nakshatramarchivat, tavedusho vyushi Suryasya cha sam bhaktena gamemahi/* Arriving as She does from Deva Loka, Usha Devi with her glittering kiranas, destroys thick darkness of the night even as the authoratative princess arrives and fills up with brightness. This illumination covers Grahas or planets, the entire ‘nakshatra mandali’ or the Stardom and the totality of the Skyas Surya Deva himself spreads his impact even as the happiness of the inhabitants transforms the very value and worth of existence. **Saptamodhyaaya** on extolling Aditya- stanzas 1067-1069: *Prati vaam Sura udite Mitram grineeshe Varunam, Aryamanam rishaadasam/ Raayaa hiranyayaa matiriyamvrikaayashavase, iyam vipraa medhasaataye/* Hey Mitra-Varuna Deva Aditya! At the time of Suryodaya the two friends Mitra and Varuna as also the outstanding destroyer of opponents viz. Aryama along with the totality of Devas extolled Surya Deva. Salutations to you Mitra Varuna! We appreciate your leadership in extolling and worshipping Bhaskara the great form of auspiciousness and exemplary and bright virtuosity!

Trayodashodhyaaya on Surya Deva-stanzas 1453-1455: *Vibhraang brihatbipabatu somyam madhvaayur -dadhadh yagjnapataavavihyutam, vaatajuto yo abhirakshatitmanaa prajaah piparti bahudhaa viraajati/ Vibhraang brihadsubhritam jyotiruttamam dharmam divo dharune satyamarpitam, amitrahaa vitraha dasyuhantamam jyotirjagne asuraha sapatnaha/ Idam shreshtham jyotishaam jyotiruttamam vishwajidvanajidyuchate brihat, Vishwabhraang bhraajo mahi Suryo drisha vuruu paprathe saha jo achyutam/* (The brightest ever Surya Deva always bestows excellent health and longlife to his worshippers just as Indra who is the controller of Vayu, the Protector, Public Administrator, and the rovider of ‘Soma rupa madhu’. Surya Deva while spreading his illumination near and far is the unique provider of food and physical energy. He is the holding fulcrum of the Sky and the exterminator of evil energies as personified like Vritraasura and such demoniac forces. Indeed this Surya Jyoti is the paramount jyoti of all the jyotis reputed as the Vishva Jyoti. He is the great winner of opulence, extremely capable, permanent, and the luminous hold of the Universe.) Stanza 1462 on Savita: **[Om] Tat Saviturvarenyam bhargo devasya dheemahi, dhiyo yonah prachodayaat/** Savita is extremely worthy and capable of prompting and involving us the mortals for showing the path of virtuous effulgence!

Ekovimshad -19-adhyaaya: Stanzas 1725-26, 1731-33, 1740-42, 1749-1752, 1755-1757 on Devi Usha: *Prati shyaa soonery jani vyucchanti parisvasuh divo adarshi duhitaa/* We all seek to wait and vision the arrival of the unique one Devi Usha the Surya Putri as our own sister who is the guide and great giver at the end of the night at time of Sun Rise. *Ashveva chitraarupi maataa gavaamasi, utosho vasv Ishishe/* Just like the unsteady lightning and the mother - incarnation of brilliant illumination as also the initiator of yajna karyas all over, Devi Usha is the close associate and friend of Ashwini Kumars. (1725-26) *Ushastacchitramaa bharaasmabhyam vaajineevati, yena tokamcha tanayam cha dhaamahe/ Usho adyeha gomatyashvaavati vibhaavari, revadasme vyuccha sunrutaavati/ Yumkshvaa hi vaajaneevatyashvaam adyaaruunaam Ushah, athaano vishvaa soubhagaanyaa vah/* (You are about to initiate the ‘havan’ or the Sacred ‘agni kaarya’; Usha Devi! We beseech you to grant us for fortunes, and excellent progeny. May several such ‘havans’ be influenced to be performed along with cows and horses in their presence and our request for plenty of ‘dhana-dhanya’. Devi! Even as you are initiating the ‘havan’, kindly direct your inimitable horses in the form of ‘kiranas’ bestow auspiciousness and ‘sowbhagya’. (1731-33) *Mahe no adya bodhayosho raaye divitmati, yathaa cchinno abodhayah satyashravasi vaayee sujaate ashva*

oonrute/ Yathaa suneethe shouchdrathe voaccho duhitardivah, saa vyuccha saheeyasi satya shravasi vaayye sujaate ashva soonrute/ Saa noadyaabharad vasurvyucchaa duhitardivah, yo vyoucchah saheeyasi satya shravasi vaayye sujate ashvasonrute/ Ever resplendent Usha Devi! As even before, kindly turn us to the direction of 'jnaana'. Dyuloka Vaasini, Satya Swarupi! You had in the past, blessed Suneet the son of Shuchidratha granted light from darkness; now as Satyashrava the son of Vayya too do kindly grant me the same blessing. (1740-42) Idam shreshtham jyotishaam jyotiraagaacchivatrah Praketo ajanishtha vibhva, yathaa prasutaa Savituhsavaayyaivaa raatrushase yonimaaraika/ Rushadvatsaa rushatee svetyaagaadaaraigu krishnaa sadanaanyasyaah, samaana bandhu amrite anuchi dyaavaa varna charat aaminaane/ Samano adhva swastror ananatastamanyanyaa charato devarishte, na methete na tasyatuh sumeke naktoshaasaa samanasa virupe/ Aa bhatyagni rupa samaaneekamudvi praanaah Devayaa vaacho astyuh, arvaagchaa nunam rathyeh yaatam peepivaam samaashvinaa gharmamaccha/ All the materials on the lokas are illuminated during the entire day time but thereafter at he termination of the nights and there -before the Ushh Kaala arrives and dominates the Lokas It appears that there is perfect understanding between the father and the daughter as one appears the other disappears. There is absolutely no clash whatever of each other's responsibilities and actions. As soon as Usha arrives, Agni Deva too gets alerted and the schedule of orienting the tasks of Yaginas and homaarchanas take a swing as divya stotras are initiated and Ashwini Kumars get readied too accept the 'havishanna'. (1749-52)

Etaa vu tyaa Ushasah ketumakrata purve arthe rajaso bhanumanjate, nishkrunvaanaa aayudhaaneeva ghishnavah prati goovorusheryati maatarah/ Udayattarunaa haanavo vrithaa swaayujo arushheerga ayukshata, akrannushaaso vayunaani purvathaa rushantam Bhanumamarisheerashishruh/Archinti naarirapas na vishtibhih samaanena yojanena paraavatah, isham vahanteeh sukrate sudaanave vishwedah yajamaanaaya suvante/As ever, the Ushah kaala brings in brightness as the Sky gradually distributes illumination in gradual stages of arunima-ujala-chetana to the Beings and then Suryodaya. It is at that time, coinciding the yajna karmas and the coincidental 'daana prakriyas', the Ushah Kiranas from the Sky would in turn convert the offerings from earth aggrandise the receipts with food and water back to the Beings on Earth!(1755-57)

Vimshodhyaya (20) Stanzas 1788-89: Banmahaam asi Surya badaaditya mahaasi, mahaste sato mahimaa punishtam mahan Deva Mahaasi/ Bat Surya shravasaa mahaasi satraa deva mahaasi, mahaan devaanaama Suryah purohito vibhu jyotiradaabhyam/ Surya Deva! You are truly outstanding; Samasta Loka Karta! You are amazing and are highly worthy of sincere prayers as your reach of each and every corner of the universe is fantastic and unparalleled. Your high reputation is universal too. Among the entirety of 'Devatva' or of high divinity, your position is unique especially in subduing darkness and the evil asuras. Your leadership is omnipresent and omniscient defying all descriptions.

ATHARVA VEDA

rathama Samhita:

Prathama Kanda: Vijaya prarthana Sukta 9 : Stanza 1-2: *Asmin Vasu Vasavo dhaarayantindrah Pushaa Varuno Mitro Agnih, imamaaditya uta Vishwe cha uttarasminjotishi dhaarayantu/Asya Devaah pradishi jyotirastu Suryo Agniruta vaa hiranyam, Sapatnaa asmad dhare bhavantuttamam naakamadhi rohayeman/ May the magnificence of the Ashta Vasu Devas, Indra, Pusha, Varuna, Mitra, Agni and such other Devas provide courtesy Devas! May also Adityas and related Devas bestow illumination to rest of Devas too. Devas! May the level of effulgence of Surya, the high radiation of Agni and the*

coolness of Chandra be bestowed to lift the level of humanity and let their lives become meaningful and in topmost state.

Hridroga naashana Sukta 22: Stanzas 1-4: *Anu Suryamudayitaam hridrogoto harima cha tey, go rohistasya varnena tenatasya tena twaa pari dadasyasi/ Pari twaa rohitair varnair deerghaayutwaaya dadhmasi, yathaayamarapaa asadatho aharito bhuvat/ Yaa rohinwerdevatyaa gaavo uta rohineeh, rupam rupamvayovayastaabhishtvaa pari dadhamasi/ Shukreshu te harimaanam ropamaanaakaasu dadhmasi, atho haaridravesu te harimaanam ni dadhamasi/* (Hey ‘rogadrasta maanavaas’ or diseased humans! As you are victims of heart prone and water borne ailments, your skin is pale to polio, raktaalpata and you need to expose to Sun shine; rakta varna is possible to improve by cow’s milk or Surya rashmi alone. Hey Vyaadhigrasta manushyas! To accomplish longevity, you need to absorb reddish sunshine with which to discard paandu roga. Rohini like blood red sunshine should provide ‘aayush vardhak’ and healthy providing quality. Diseases like polio or ‘deha ksheena’ and debilitating body features are curable by tree like green coloured sun rays.) Sukha praapti Sukta 26: Stanza 2: *Sakhaasaavasmabhyamastu raatih svendro Bhagah Savitaa chitrarathaah/* Those who have the ideal habit of ‘daana dharmacharanas’ are blessed by Indra Deva- Bhaga and Savita Deva)

Dwitaaya Kanda: Shatru naashana Sukta 22: Stanzas 1-5: *Surya yat te harastena tam prati tapa yo smaan dweshti yam vayam dwishmah/ Surya yat te harasten tam prati hara yosmaan dweshti yam vayam dwishmah/ Surya tat terchisten tam pratyarcha yosmaan dwishti yam vayam dishmah/ Surya yat shochisten tam prati shocha yosmaan dweshti yam vayam dwishmah/ Surya yat e tejasten tamatejase krunu yosmaan dweshti yam vayam dwishmah/* (Surya Deva! Your inherent potency is to rouse heat and radiance; it is with that energy do kindly burn off the powers of my enemies; you have the inherent capability to digest off the opposing forces; do kindly oppose with force the powers seeking to subdue me; your innate capability is to get ablaze enemies to ashes; do please do so to my enemies too with equal vigor. Surya Deva your nature is to assuage the feelings of those who are hurt; do please provide sympathy to those associates of mine too; Deva, you have the natural talent to put down the energies coming any where near you, do kindly likewise put off all kinds of forces that seek to debase my opposing environs.) Krumi naashana Sukta 32: Stanzas 1-5: *Udyannadityah krimeen hantu rahmibhih, ye antah krimiyo gavi/ Vishwarupam chaturaksham krimim saaranamarjunam prishtheerapi vrischaami yacchirah/ Atrivad vah krimiyo hanmi kanvavamjjamadagnivat, agastasya brahmanaa sam pinashtyaham, krimeen/ Hato raajaa krimeenaamitoushaam sthropatirhatah, hato hatamaataa krimirhata bhraataa hatavasvasaa/Hataaso asya veshaso hataasah parivekshasah, atho ye kshullalaa iva sarvey te krimato hataah/Surya Deva! At the time of ‘suryodaya’ and ‘suryaastama’, the krimis which rest and hover around on earth which carry diseases are destroyed. These flies which have varied colours tend to nag on the limbs, ears and heads of human beings and escape away and the latter keep hurting the limbs very often. Oh, such flies! only Maharshis like Atri, Kanva, Jamadagni could use their mantra shakti to smash and destroy you! In the case of humans, oushadhis are used and destroy you all the flies totally no doubt for a while, but only the Sun rays could totally eradicate the entire stock in totality!)*

Triteeya Kanda Rashtra Dharana Sukta 8, stanzas 1-6: *Aa yaatu Mitra ritubhih kalpamaanah samveshaya prithivimustriyaabhih, athaasmabhyam Varuno Vaayuragnirbrihad raashtram samveshyam dadhaatu/ DhaataaSavitedamjushantaam indra washtaa prati haryantu me vachah, huve devimaditim shura putraam sajaataanaam madhyameshthaa yathaasaani/ Huve Somam Savitaaram namobhir vishwaana - adityaam ahamuttarate, ayamagniryaadiyad deerghamevasajaathairviddhoprati bruvadbhih/ Idehasaath na paro gamaartheyo gopaah pushtipatirwa aajat, asma kaamaayopa kaamineervishve vo devaaupasamyantu/ Sam vo manaamsi sam vrataa samaakuteernamaamasi, ami ye vivrataa sthana taan vah sam namayaamasi/ Aham grubhnaami manasaa manaamsi mama chittamanu chitteribhet, mama vasheshu hridayaani vah krinemi mama yaatamanuvartaan eth/* (Mitra Deva from his ‘rashmi’ or radiance occupies the entire Prithvi and arrives the entirety of the Beings to live long and strong; there after, may Varuna Deva, Vayu Deva and Agni Deva bestow longevity and happy and healthy existence.

May our Aahutis or offerings through Agni Deva then be fruitful, peace providing and steady life! May also our aahutis be kindly accepted by Dhaata deva to hold firmly, Aryama Deva the daana sheela, and Sarva Preraka or the Great Influencer Savita Deva. May Indra Deva and Twashta Deva too do hear and consider our prayers and supplications. Mother Aditi Devi be invoked so as to gather together the swajaatis' or of her own progeny too. May you all the human beings be united in your collective and cooperative efforts now, as you were disunited and made distorted endeavours in the past! Let us resolve in our minds and hearts that we all execute in a united and purposeful manner!) Triteeya Kaanda Kalyaanaartha Prarthana Sukta 16, Stanzas 1-7: *Praataragnim praatarindram havaamahe praatarmitraavarunaa praatarashvinaa, praatarbhagam pushanam braahmanasarpitam praatah somamuta rudram havaamahe/ Praatarjitam Bhagamugram havaamahe vayam putramaditeryo virdhataa, aaghrischida yam manyamaanaasturschida raajaa chid yam Bhagam bhaksheetyaah/Bhaga pranetirbhaga satyaraadho Bhagemaam dhiyamudavaa dadatrah, Bhaga prano janaya gobhirasvair bhaga pra nrubhirvaishverbhaga pra nribhivantah syaam/ Utedaaneem hgavantah syaamaamota prapitwa uta madhye ahnaam, utoditou Maghavantsuryasya vayam devaanaam sumatou syaama/ Bhaga eve Bhagavaah astu devastenaam vayam bhagavantah syaam, tam twaa bhaga sarva ijohaveemi sa no bhaga purayetaa bhavah/ Samadhvaraayoshaso namanta dadhikraaveva shuchato padaaya, avaarcheenam vasuvidam bhagam me rathamivaashwaa vaagina aa bahantu/ Ashwaavateergomateerna ushaaso veeravateeh sadmucchantu bhadraah,ghritam duhanaa vishwatah prapeetaa yuyam pat swastibhih sadaa nah/*We invoke agni for Yagna kaarya early morning and to ensure the fruitfulness invoke Indra Deva, Mitra Varuna, Ashvini kumaaras, Bhaga, Pusha, Brihaspati, Soma and Rudra Deva. We invoke that Bhaga Devata who preserves the universe and the fierce yet the victorious; he is the illustrious son of Devi Aditi and possessive of such magnificence of converting a pauper as a prince and vice versa. Bhaga Deva! You are indeed the truly rich one as of everlasting and energetic prosperity and we seek you to grant us lasting and growing richness; please endow us with cows, horses, and excellent progeny and pride of place in the Society. Not only this but bless us to be opulent at the mornings, afternoons and evenings for generations as also deserve to enjoy the fruits of richness always. Bhaga Deva! You are like an ocean of affluence and we on our part never default in our worship to you. May the successive Usha kaalaas be positively positioned in a manner that these are oriented to yagnas on each and every day break; let these 'ushahkaalaas' be auspicious enough to fasten the horses to the chariot of Surya daily to bless the participants in yagnas with ever new avenues of energy, wealth and health. May these Ushas also provide us outstanding horses, cows, men of bravery and the wherewith all to reap ever outstanding fruits of such possessions, all ways climaxing in auspiciousness.

Chaturtha Kaanda- Paapa Vimochana Sukta 25, Stanzas 1-7: *Vaayoh Saviturvidathaani manmahe aavaat manvad vishatho yau cha rakshatah, yau vishvasya paribhu babhuvathustou no munchatamamhasah/ Yayoh sankhyaataa varimaa paarthavaani yaabhyaam rajoupitamantarikshe, yayoh praayam naanvaanashe kaschan tou no munchatamamhasah/ Tava vrata ni vishante janaasastvayyudite preratechitrabhaano, yuvam vaayo Savitaa cha bhuvanaani rakshayatou no munchatamamhasah/Apeto Vaayo Savitaacha dushkrutamapa rakshaamsi shimidaam cha sedhatam, sam hurjayaa srijatah sam balena tao no munchatamamhasah/ Rathim mey Posham Savitota Vaayastanu dakshama suvitaam syshevam, ayakshamataantim maha iha sdharram tou no muchatamam hasah/ Pra sumatim savitarvaaya uutaye mahaswantam matsaram maadayaathah, avaarg vaamasya pravato ni yacchanta tou no munchatamamhasah/ Upa shreshthaa na aashisho devayordhaamatrasthiraan, stoumi devam savitaaram cha vaayum thou no munchatamamhasah/* (Both Vaayu and Surya being well aware of their prescribed duties as per Shritis. May both these Devas keep all the Beings in Srishti secure and safe. We pray that we are all freed from our blemishes and sins too. May they also bless the human beings to have latter's prescribed duties executed to satisfaction and thus make them popular ; this may further lead to their 'paapa mukti' and gain such speed on the skies as might not even surpass by Devas. Chitra Bhanu / Surya Deva! May all the Human Beings get activated as soon as you are seen early on the sky with their respective daily duties and along with the courtesy of Vayu Deva get them gain speed and efficiency too. May Surya and Vayu Devas keep us far away from evil influences like of Rakshasaas and create such

situations of problems and difficulties as plunge us into darkness and sins; on the other hand may you lead us to plentiful food and physical strength and excellent health. Surya Deva and Vayu Deva, do endow us with knowledge and mental alacrity and eventually provide us with opportunities to attain higher lokas and enjoy Soma Rasa and immense fulfillment thereafter.)

Panchama Kaanda - Brahma Karma Sukta 24, Stanzas 1&9: *Savita prasavaanaamadhipatih sa maavatu, asmin Brahmanyasmin karmanyasyaam purodhaamasyaam pratishthaamasyaam chittayaamasyaam masyaam maakuutyaamasyaam aashishyasyaam devahutyaam swaaha/* Bhagavan Savita Deva is the chief of all kinds of materials; in the context of purohita karma, pratishthakaarya, chiti kaarya, in sankalpa karyaas, Deva aavaahana or invocations as also aasheervaada kaaryas too, we humans make offerings of 'havi' in agni.-----Surya Deva is the Master of eyes of all Beings! May the Lord protect and bless us in all the karyaas of purohita-pratishtha-chiti-sankalpa-Deva aavaahana and aasheervaada karyaas while we offer havis to Agni in Surya Deva's favour.

Nava shaala Sukta 26: Stanzas 2 &8-9: *Yanaktu Devah Savitaa prajaannasmin yagjne mahishah swaaha--Twashtaa yunaktu bahudhaanu rupaa asmin yagjne suyujah swaaha/ Bhago yunaktwaashisho nvasmaa asmin yagjne suyujah swaaha/* May Parama Jnaani Savita Deva participate in this Yagna and accept this offering of 'havishaana' and bless us. *Twahtaa yunaktu bahudhaa nu rupa asmin yagjne suyujah swaaha/ Bhago yunaktvatwaashishonvasmaa asmin yagjne pravidwaanyunaktu suyujah swaaha/* Parama Jnaani Twashta Deva! Do kindly participate and bless this formal, vedoyukta and auspicious yagjna karya; we beseech you to very kindly accept our offering of 'havishaana' as a gesture of our gratitude to you. Jnaani Bhaga Deva, we are ever grateful to have positively consented our this yagna kaarya as we prostrate before you for your kindness; do kindly accept our offerings!

Shashtha Kaanda- Amrita Pradaata Sukta: Stanzas 1-3: *Dosho gaaya brihad gaaya dyumadvehi aatharvana stuhi devam Savitaaram/ Tamu shtruhi yo antah sindhau sunuh, satyasya yuvaanabha drogha vaacham sushevam/ Sa ghaa no Devah Savitaa Saavvishadamritaani bhuri, ubhe srishtiti sugaatave/* Atharvana Maharshi! do please eulogise the magnificence of Savita Deva the Creator of all; He could for the asking help to swim across the 'bhava saagara' or the ocean of existence by the help and support of Truthfulness and bestow the purpose of life. His magnitude is such that by sincere 'mantra paatha' alone he might bestow the benediction of 'Amrita paana'! Saptama Kaanda: Savitaa Suktas 14-15-16 and the respective stanzas: 14: Stanzas 1-2: *Yathaa Surye nakshatraanaa mudyams tejaamsyaadade, eva streenaam cha pumsaam cha dwishataam varcha aa dade/ Yaavanto maa sapatnaanaamaayantam pratipashyatha, udyat Surya iva suptaanaam dwishataam varcha aa dade/* Just as the Ushahkaala Savita Deva would gradually diminish the twinkling light of sinking stars on the sky, the hatred and apathy of men and women against their enemies would get diluted. The rising Sun wakes up the sleepy men and women from their beds and activates them all just as the patently ignorant ones fade away against those with are high talented ones.

15: Stanzas 1-4: *Abhi tyam Devam Savitaaramonyoh kavikritam, archaami satyasavam ratnadahaamaabhi priyam mitam/ Urthwaa yasyaamatirbhaa Adityutat saveemani, hiranyapaanirameemeeta sukratuh kripaat swah/ Saaveerhi deva prathamaaya pitre vashmaarnamasmai varimaanamasmai, athaasma - bhyam Savitavaaryaani Divodiva aa suvaa bhuri pashvah/ Damunaa Devah Savitavarenyo daghad ratnam daksham putrubhya aayumshi, pibaat Somam mamadaenamishthe parijmaa chit kramate asya dharmani/* Savita Deva is the affirmed saviour of Dyuloka and Bhumi, the singular producer of food, the ready prompter of Truthfulness, the unique manifestation of jnaana and vijnana, the sustainer of dharma and the illustrious Deva worthy of dhyana and upasana. It is He whose limitless illumination glows up the ten directions feely and extensively, He the one who prompts the dutifulness of daily karma and discipline of life, He whose golden and widespread arms generated Swarga tulya or heavenly Soma Deva that we worship all through our lives. Savita Deva! Even at the birth of a child, you do equip with all the material requirements including food, milk, and most significantly the growth of body and mind on a daily basis. You are the prompter, promotor and provider supreme even as the sustainer of morality and

awareness of the true objective of existence. You grnt longevity and contentment with what you have and ambition and endeavour to what you have not possessed yet!

16 : Stanza 1: *Taam Savitah satyasavaam suchitraamaaham vrine sumatim vishvaaraam, yaamasya Kanvo aduhat prapeenaam sahasradharaam mahisho bhagaaya/* (Savita Deva! we seek and solicit from you what Kanva Maharshi achieved in the ages of yore from you; may we be blessed with such buddhi or controlled mind of virtue and sacrifice which is truly distinguished, helpful to all, and targetting the bliss of Paramatma!

Surya Chandra Sukta 81: Stanzas 1-2: *Purvaaparam charato maayayaitau shishu kreedantau pari yaatornavam, vishvaanyo bhuvanaa vichashta rituranyo vidadhajjaayase navah/ Navonavo bhavaasi jaayamaanohyaam keturushasaameshyagram, bhaham devebhyo vi dadhaasyaayan pra chandramasti -rase deerghamaayuh/* Prompted by Maya koushalya, two boys of excellence are chasing each other vix. Surya and Chandra out of sheer fun and frolic and reached upto the Great Ocean; of these boys, Surya Deva lights fourteen ‘bhuvanas’ and Chandra Deva keeps changing his ‘kalaas’ daily and exercises rithus or seasons six times every year assuming ever new features and colours.

Navama Kaanda-Atma Sukta (Surya’s Chariot) 14: Stanzas 1-3: *Asya Vaamasya palitasya hotustasya bhraataa madhyamo astyashnah, triteeyo bhraataa ghrutaprishtho asyaatrapashyam vishpatim sapta putram/ Sapta yujjanti rathamekachakrameko ashvo vahatu saptanaamaa, trinaabhi chakramajaramanarvam yannemaa vishvaa bhuvanaadhi tasthuh/ Imam radhamadhi ye sapta tasyuh sapta chakram sapta vahantashvaah, sapta swasaaro abhi sam navanta yatra gavaam nihitaa saptanaamaa/* (We vision the ‘jagatpalaka’ Bhagavan Surya along with his seven sons or seven ‘kiranans’ or rays, while in his middle portion as situated in the central part of ‘antariksha’ is Surya’s brother the ‘sarva vyapi’ Vayu Deva and on his back is Agni Deva. The ‘Savita poshaka/ sustenance- chakra’ or the wheel has inner seven spokes as the seven coloured kiranans and the ‘nebhish’ or the axis are situated the three lokas viz. dyuloka-antariksha-prithvi in the Kaala Chakra the eternal time cycle; in fact the kaala chakra comprises all the Lokas or the totality of the Universe. In the Poshak chakra are seven kaala vargas or time capsules viz. ayana-rithu- maasa-paksha-dina-raathra- muhurthas. Seven horses are drawn by the Surya Chakra and Sapta Swaras are represented therein and seven sisters / stutis are too so situated greeting Surya Deva.) Stanzas 4-7: *Ko dadarsha prathamam jaayamaanasyansyavantam yadanasthaa bibharti, bhumya asurasrugatma kvasvit ko vidwaamsamupa gaata prishtametat/ Iha braveetu ya eemanga vedasya vaamasya nihitam padam veh, shreenah ksheera duhate gaavo asya varvim vasanaa udakampadaapuh/ Paakahpricchaami manasaavijaanan devaanaameva nihitaa padaani, vatse bashkayethi sapta tantuun vi tantnare kavaya otavaa vu/ Achikitvaanschakitushaschadatra kaveena pricchaami vidwano na vidwaan, vi yastastambha shadimaa rajaasyajasya rupe kimapi svidekam/* (Where have all human beings made of life, blood and Soul originate from; who could tell the reply to this basic question! Who could guess that this fantastic and ever mobile Surya Deva was created from! Who indeed unravel the secret of how his kiranans carry water in the form of copius rains! Could we the immature as all the best of knowledgeable humans that we are, explain as to how this wonderful Surya by virtue of his stretch of his seven kiranans is able to light up the nook and corner of three lokas! How indeed could all the lokas in the Universe get balanced and what indeed is the ‘tatwa’ of the birthless Prajapati Deva!)

Stanzas 8-10: *Maataa Pitaramrita aa babhaaja dheetyagre manasaa sam hi janme saa beebhyatsur garbharasaa nividvaa namasvanta idupavaakameeyuh/ Yuktaa maataaseeda dhuri dakshnayana atishthad garbhe vrijaneeshvantah, amimeda vatso anu gaamapashyad vishwarupyaam trishu yojaneshu/ Tistro maarustreen pitrun bibhradeka urdhastatas nemava glaapyant, mantrayante divo amushyaprishthe vishvaavidovaachamavishvitraam/* Mother Earth as a result of ‘ritu’ (yagjna) has made the contact with father Surya in the Dyuloka and consequently the mother carried a ‘garbha’ and both the parents exchanged pleasentries for sometime. Surya Deva’s ‘kshamata’ or forbearance depended on the mother’s patience. Praana Parjanya or Vayu and the Clouds are the interactors as the calf and cow or the clouds and

kiranas. The result was the Vishwa or the Universe. Prajapati the Supreme Creator all by himself facilitated the mothers Prithvi-Antariksha-Dyuloka and Agni-Vayu and Surya the fathers and had his unique responsibility was backed up by both by Prajapati and Shakti Vaani.

Stanzas 11-14: *Panchaare chakre parivartamane yasminnaatasthur bhubanaani cvishwaa, tasya naakshastapyate bhuribhaarah sanaadeva na chichhyadyate sanaabhiih/ Panchapaadam pitaram dwaadashaakrutim diva aahuhu pare ardhe pureeshinam, atheme anya upare vichakshane sapta chakre shadar aahurarpitam/ Dwaadashaaram nahi tajaraya varvarti chakram pari dhyamritasya, aa putraa agne mithunaaso atra sapta shataani vimshatischa tasyuh/ Sanemi chakramajaram vi vaavrita uttaanaayam dasha yuktaa vahanti, Suryasya chakshu rajasaityaavritam yasminnaatasyur bhuvanaani vishwaa/ Kaala chakra / Surya Ratha comprising ayanas viz. Uttarayana and Dakshinaayana and maasas or months are fitted in the five spokes. Even while carrying the burden of all the Lokas, the wheels of the chariot fitted in the aksha or the axis neither gets heated up nor breaks down ever! Ayana-maasa-ritu, paksha, dina -raatra rupas or of the forms of six monthly- monthly-seasons-fortnights-day-nights are the five spokes, besides the water spreading twelve hoses of months are of half Surya's celestial route. Some other vidvans deem that the kaala chakra is borne by six spokes viz. ayana- maasa-ritu-paksha-dina/ raatra and muhurtha. The Surya/ Srishti sanchalaka yajna named 'Ruta' has twelve spokes or Raashis of which four are in dyuloka which neither breaks nor requires repairs. In this segment, seven hundred twenty sons live here. The nemi or the Srishti Chakra is ever active. As the all inclusive Prakriti is run by ten horses viz. Pancha Pranaas, and pancha upapranas, sustained by panchagnis. The Surya rupi netra is overshadowed by water and illuminates the lokas concerned.*

Stanzas 15-17: *Striyah sateestaam vu me pumsa aahuh pashyadakhanavaanna vi chetadandhah, kaviryah putrah saeemaa xchiketa yastaa vijaanaat sa pitushpitaasat/ Sakanjaanaam saptathamaahurekajam shadidyamaa rishayo devajaa iti, teshamishhtaani vihitaani dhaamasha staarte rejante vikritaani rupashh/ Avah parena para yenaavarena padaa vatsam bibhrati gourudasyaat, saakadrichi kam swidardham paraagaat kva swit sute nahi yuthe asmin/ (These Surya kiranas are actually feminine but behave like men yet could get conceived; they could see very sharply and only distant disciples and sons could be visioned and felt.; they could be destroyed only by the Srishti Karta alone. This progeny was born simultaneously and possess divinity and are of the nature of Rishis; they could take to whatever shape and form as the please and are able to move about only for enabling deeds of virtue. These kiranas are always situated below dyuloka and above bhuloka. But never allow others to be or move along with them.*

Atharva Veda -Dwiteeya Samhita:

Trayodasha Kaanda-Adhyatma Prakarana Sukta I-Stanzas 1-2: Udeha vaajin yo apasvantaridam raashtram pra vish sunrutavat, yo rohito vishwamidam jajaana sa twaa raashtraaya subhrutam bibhartu/ Udwaaja aa gan yo apsvantatar vish aa roha tadyonayo yaah, Somam dadhaanopa oushadhirgaaschathushpado dwipada aa vesayeh/ Gatiman Surya Deva! Having risen from the streams of radiance you are the manifestation of Satya Nishtha or the strict observance of Truthfulness and of Jyoti Swarupa or the Pure Form of Light. May that Paramatma who is the anchor of the universe created you to be of the singular creativity to fulfill and sustain the worlds. Surya Deva! Arise and awake; the public in the worlds is eagerly waiting for your arrival as food is of top priority to them all. Soma and Vanaspatis are ready to strengthen the flows of water, oushdhis and so on so that the dwipadas like human beings and chatushpadas like cows.

Stanzas 4-16: *Ruho ruoh Rohita aa Ruroha garbho janeenaam janushaamupastham, taabhiih samrbdhamanvavindan shadveergaatum prapashynnihah raashtramaahaa/ Aa te raashtramihah rohito haarsheed vyaa rathanmridho abhayam te abhut, tasmai te dyaavaaprithivi revateebhiih kaam duhaathaamiha shakvareebhiih/ (5) Rohito dyaavaa prithuvi jajaana tatra tantum parameshthi tataana, tatra shishreyaja ekapaadodruhad dyaavaa prithivi balena/ Rohito dyaavaa prithivi adrumhat tena sva*

stabhitam tena naaka, tenaantariksham vimitaa rajaamsitena devaa amritamanvavindan/ Vi rohitoamrushad vishwarupam samaakurvaanah praruho ruhascha, divam rudhavaamahataa mahimnaa sam te raashtramanaktu payasaa ghrivena/ Yaaste vishastapasah sambabhurbhuvatsam Gayatrimanu taa ihaaguh, taastwaa vishantu manasaa shivena sammaataa vatso abhyetu rohitah/(10) Urthvo Rohito adhi naake asyaad vishwaa rupaani janayan yuvaa kavih,tigmenaagni jyotishaa vi bhaati triteeye chakre rajasi priyaani/ [Sahasra shringo vrishabho jaatavedaa ghritaahutih somapushtah suveerah, maa maa haasitraayito net twaa jahaani goposham cha me veeraposham cha dhehi/] Rohito yagnasya janitaa mukham cha rohitaaya vaachaa shrotrena manasa juhomi, Rohitam Devaa yanti sumanasyamaanaah sa maa roheeh saamityai rohayatu/ Rohito yagnam vya dadhaad vishwakarmany tasmaat tejaamsyupa memaayaaguh, vocheyam te naabhim bhuvanaasyaadhi majmani/ [Aa twaa ruropa brihatuut panktiraa kukubu varchasaa jaatavedah, aa twa rurohaaksharo vashatkaara aa twaa ruropa roheha rohito retasaa sah/] (15) Ayam vaste garbham prithivyaa divam vasteyamanatariksham, ayam bradhnasya vishtupi sarvalokaanvyaanashhe/(Surya Deva gradually rises and is seated comfortably in the Prakriti Mother's womb as the six directions expanded inside; as he grows so do the worlds. In the country of yours, as Surya Deva enters your enemies and illnesses run away and the Society becomes clean, free and healthy and besides your place, besides the entire bhuloka and dyuloka. Now that Bhuloka and dyuloka are thus illuminated by Surya Bhagavan, Prajapati is facilitated to declare the Atma Tatwa Sutras and the inhabitants have since got sensitized the Inner- consciousness of the Beings there. Thus Surya Deva has succeeded the respective Lokas and Antariksha too in the Universe. Thus bhuloka partly and to some extent and the swarga loka entirely have become the seats of joy and contentment, despite the forces of sorrow and dissatisfaction yet to be totally eradicated still in bhuloka though! May Rohita Deva touch and sanctify all the Beings both ruha and puruha or outside and inside in all the directions, thus enabling those in Bhuloka to facilitate and catch up with the freedom and joy in the antariksha and swarga. Thanks to Surya Deva, atleast some gates should get opened to Dyuloka from Bhuloka enabling them to enjoy the 'shakti varthak' milk and sweet curds at the other end. Surya Deva's 'tapahshakti' or the glory of meditational power is by well known and popular. The Gayatri Vidya and Shakti is one easy means of meditation which is easy, auspicious, and popular and worship to both Devi Gayatri and Surya Deva would certainly uplift human beings to the realms of Atma Vidya.As Surya Deva in his journey from Bhumi upwards to Antariksha to Dyuloka, he blesses the mankind since he has also to bless the subjects there to enrich their vision of dharma and nyaaya too.[---] Surya is 'utpadana karta' or the initiator of yagnakaryas and the 'mukhya swarupa' or the major visage. Yagnas are performed by synthesising the three major media of voice, hearing and concentration of mindthat would enthuse Surya Deva readily. All the celestial forms of Devas seek and to satisfy Surya Bhagavan and as regards human beings they all seek to keep him aloft on their heads. Surya Bhagavan sustains the knowledge of Yagna karyas and with that 'yagniya' mindedness he carves indeed a niche in the context of yagnas. Surya's magnificence is not merely limited to prithvi-antariksha-dyuloka but all over the Universe.

Trayodasha Kaanda-Adhyaatma SuktaII-Stanzas1-10: Udayasya ketavo divi shukraa bhraajant eerate, Adityasya nruchakshaso mahivratasya meedhushah/ Dishaam pragjnaanaam swarayantamarchishaa supakshamaamshu patayantamarnave,stavaam Suryam bhuvanasya gopaam yo rashmibhirdisha aabhaatisarvaah/ Yat praang pratyang swadhayaa yaasi sheebham nanaarupe ahani karshi maayayaa, tadaaditya mahi tat te mahi shravo yadeko vishwam pari bhuma jaayase/ Vipaschitam taranim bhraaja - maanam vahanti ya haritah sapta vahneeh, strutaad yamanrirdivamutrinaaya tam twaa pashyanti pariyaantamaajim/ Maa twaa dabhan pariyaantamaajim swasti durgaa ati yaahi sheebham, Divamcha Surya prithiveemcha devimahaatre vivimaane yadeshi/(5) Swasti te Surya charase rathaaya yeno- bhaavantou pariyaasi sadyah, yam te vahanti harito vahishthaah shatamashvaa yadi vaa saptavahneeh/ Sukham Surya rathamanshumantam syonam suvahnimadhi tishtha vaajinam, yam te vahanti harito vahishthaah shatamashvaa yadi vaa sapta vahneeh/ Sapta Surya harito yaatave rathe hiranyatvachaso brihateerayukta, amochi shukro rajasah parastaad vidhuya devastamo divamaaruuhat/ Ut ketunaa brihataa Deva aagatrapaavak tamobhi jyotirashrait, divyah suparnah sa veero vyakhyadaditeh putro bhuvanaani vishwaa/ Udyanrashmeena tanushe vishwaa rupaani pushyasi, ubhaa samudrou kratunaa vi

*bhaasi sarvaalokaan paribhubhraajamaanah/(10)*As the ‘maha vratashaali’ Surya Deva who is much awaited by human beings on earth, arrives and the sky shines with illumination gradually. We all praise Him as He brings shine in ten directions with his emerging rays which reach ‘tribhuvanas’ slowly yet steadily. Aditya Deva! From East to the West on the same day, you travel so fast that is admirable for your unimaginable speed and you could transform with your magical swiftness a day to a night and vice versa as indeed you are the unparalleled might and magnificence in the Universe. Seven mighty rays of radiance which have the energy that could transform the ‘jnaanis’ to cross the ocean of Samsara by the swift tides of trigunaateeta or beyond of satvika-rajaska-tamasika characteristics and lift straight up to Dyuloka even as on circles round staringly in the boat! Surya Deva! You do the scripting of day and night on dyuloka and Prithvi so that no evil could ever reach and catch you and could easily cross the difficult areas with ease and happiness. You seek to cross over the borders of bhumi and dyuloka rapidly and thus admire the auspicious seven kiranas driven in the form of hundred horses. You are like the radiant and joyous Agni Deva seated comfortably on the fastest chariot driven by seven or several horses seeking to crossover the most critical and crucial territories on way especially on the antariksha enroute bhumi and dyuloka. As Surya Deva arrives and the darkness is smashed replacing with brightness, the Aditi Putra sways his control of the worlds totally. As He arrives his radiance spreads every thing and any thing in the Universe and the power of executing yajna karyas both He and the latter swing sapta samudras to spread fresh dynamism with the day light.

Stanzas 11-20: *Purvaaparam charato mayaa aitou shishu kreedantou pari yaatormavaan, vishwaanyo bhuvanaa vichashte hairanyaranyam harito vahanti/ Divi twaatri dhaarayant Suryaa maasaaya kartave, sa yeshi sudhrutastapan vishwaa bhutaavachaakshat/ Ubhavanou samarshasi vatsah sammaataraaviva navye tadita puraa brahma devaa ami viduh/ Yat samudramanu shritam tat sishaasati Suryah, adhvaasya vitato mahan purvaschaapascha yah/ Tam samaapnoti jutirbhistato naapachikitsati, tenaamritasya bhasham devaanaam naava rundhate/ Udyu tyam Jaatavedasam Devam vahanti ketavah, drusho vishvaaya Suryam/Apatye taavavo yathaa nakshatraa yantnktubhih, Suraaya vishvachakshase/ Adruskshastasya ketavo vi rashmo janaah anu, bhraajanto agnayo yathaa/ Taranirvishwadarshato jyotishkridasi Surya vishramaa bhaasi rochana/ Pratyangdevaanaam vishah pratyangyudeshi maanusheeh, pratyam vishwam swa darsho/ Both Surya and Chandra like young kids play with each other and with their skill and speed reach upto the Sea shores while Surya radiates the worlds while Chandra extends his cool and tranquilbrightness by each other’s horses. Surya Deva! Maharshi Atri set you up by groups of months in dyuloka and having radiated all the beings had established yourself firmly. Just as a child gets drawn to parents, both Surya and Chandra too seek the solace of Samudras by the early morning and evening timings and realise that the entire Srishti is replete with Shashvata Brahma himself. That path of the Great Ocean is dear to Surya as that extends from east to the west. This is the chosen path as the ‘kiranaashwaas’ or the horses like Rays are activated every day end, since they are used to enjoy ‘amritapaana’ at the end and then commence their travel once again. These rays of Jaaaveda Surya Deva provide vision to the entire Universe. As he rises and gets activated, the stars tend to hide themselves like thieves do during th day time. Surya kiranas light up like the agni’s flames and provide clean vision. Deva, you rise in the mornings as visible to Devas and humans too.*

Stanzas 21-35: *Yena paavaka chakshasaa bhuranyantam janaah anu, twam varuna pashyasi/ Vi dyaameshi rajasprithvaharmimaano atyubhih, pashyan janmaani Surya/ Saptatwaa harito rathe vahanti DevaSurya, shochiskesham vichakshanam/ Ayukta sapta shunyadhyuvah soro rathasya napyah taabhiryaat swayuktibhih/Rohito diva maaruhat tapasaa tapasvii, sayonimaiti savu jaayate punah sa devaanaadhipatirvabhuvu/ Yo vishwa charshaniruta vishwatomukho yovishvatapyaaniruta vishvatasprithah, sam baahubhyaam b harati sam patannairdvaam prithivi janayan deva ekah/ You not only provide us maintenance and sustenance but over and above that, gift us purity and morality too. Deva! Out of compassion for the Beings on earth, you had devised the formula of days and nights so that they could rest and that is why you take the hard decision to be ever mobile from earth to dyuloka. The omnipotent ‘sapta varni kiranaashvas’ or the seven coloured rays as horses enable you be carried*

always. The manifestation of 'jnaana' viz. Bhaskara has thus created the ever mobile chariot drawn by famed the 'kirana-ashwaas'. As a result of his 'tapas shakti', He climbs up to the dyuloka atop 'anariksha' and having reached His 'mulasthana' or his original abode climbs down to oversee earth of its Beings too daily and that is how He is declared as 'Devaadhipati'. Being the Life Provider of the Beings with His muti faced and four handed and shouldered Adviteeya SuryaDeva thus carries the unique responsibility of feeding the Being from trilokas. His one foot is as mighty as of two feet and his two feet are mobile as a third foot too. Indeed His two feet are as energetic as six feet and each foot too is capable of performing the circumambulation of the Universe in totality! The hidden meaning of this statement is as follows: Vayu is stated as of one giant leaped foot and his foot is 'akasha'; Chandra Deva is stated as 'dwipaadi' or of two feet. Surya Deva is said to be of three feet or of tri lokas. Chandra and Nakshatras follow Surya; Agni is of six 'paadas' and human beings too are of two feet. Now, the tireless Surya Deva when his momentum gathers speed then He assumes two Swarupas the alternative form is that of Agni. Surya Deva! Even at the commencement of your journey as of Ushah Kaala, then itself you would mesmorise the universe with your radiance. Mahatma Surya! Your magnificence is truly unparalleled and so is your benign nature, without which the Universe is non existent indeed! Deva! Besides radiating dyuloka-antariksha-prithvi, you extend your glow to the oceans as well. From 'dakshinayana' the south bound time of travel, your wisdom spreads in the north bound travel too and your magnitude is all pervasive. This severely heated up 'prathyaksha Bhaskara' is like a high flying and never tired huge 'shaktiman' bird that at once is a food provider and all splendorous guide of 'dishas' or directions of the Universe. Deva! You are the 'dhwaja swarupa' or the flag bannerto all the Devas as also their 'mulaadhaara' or the root- hold besides being the cause of illumination to 'trilokas' being source of joyous existence. Surya Deva is the true Soul of 'sthaavara jangamas'- the mobile and immobile beings- in Bhuloka as well as the 'chakshu rupa' or the visual form Mitra-Varuna and other Devatas too.

Stanzas: 36-46: *Uchvaapataantamarunam suparnam madhye divastaranim bhraajamaanam, pashyaama twaa savitaaram yamaahurajastram jyotiryadarvindadatrih/ Divaspushthe dhaavamaanam suparnamaadyaah putramnaathakaama upayaami bheetah, sa nah Surya pra tira deerghamaayurmaa rishama sumatou te syaama/ Sahastraahanyam viyataavasya pakshou harerhamsasya patatah swargam, sa devaat sarvaanurasyu padascha sampasyan yaati bhuvanaani vishwaa/ Rohitah kaalo abhavad Rohitogre Prajaapatih, Rohito yagjnaanaam mukham Rohitah swaraabharat/Rohito loko abhavad Rohitotyatapad divam Rohito rashmirbhirbhumim samudramanu sam charat/ Sarvaa dishah samacharad Rohitodhi patirdivah, divam samudramaad bhumim sarvam bhutam virakshati/ Aarohamicchukro Brihateeratindro dwe rupe krunute rochamaanah, chitraschikiswavaan mahisho vaatamaayaa yaavato lokaanabhi yad vibhaati/ Abhyaanyadeti paryanya dasyatehoraatraabhyaam mahishah kapamaanah, Suryam vayam rajai kshayantam gaatuvitam havaamahe naadhamaanaah/ Prithivipro mahisho naadhamaanasya gaaturadabdha chakshuh pari vishyam babhuva, vishwam sampasyantsuvidatr yajatra idam shrunotu yadaham braveemi/ Paryasya mahimaa prithiveem samudram jyotishaa vibhraajan pari dyamantariksham, sarvamsampasyan suvidatro yajatra idam srnutu yadaham braveemi/ Abodhyagnih samidhaa janaanaam prati dhenuvikaayateemushsaasam, yavvaa iva pra vayaamujjahaanaah pra bhavanah sisrate naakamaccha/* May we keep on seeing Savita Deva as He flies like a luminous and giant bird on the 'antariksha', without 'adhibhoutika'- 'adhtaاتمika'- 'aadhidaivika' troubles as we the Beings on Earth are exposed to such problems often! [adhibhotika or the physique oriented illnesses, adhyatmika or mental difficulties and ahidaivika or God made issues like earthquakes, floods, and such natural disasters] Surya Deva the illustrious son of Aditi Devi flying merrily alone on the antariksha like a carefree bird, do kindly grant us long life with none of the aforementioned difficulties and with excellent 'buddhi' or mental excellence and fortitude. While travelling up towards swarga loka like a glittering swan on the high skies passing through 'uttaraayana' and descending down in 'dakshinayana' on the ascent and descent strides looking at and feeding up a huge mass of 'praanis', may Parama Deva Bhaskara bestow to us food-faith-fortitude for ever. It is Surya only who has the capability of rotating the 'kaala chakra' the time cycle as also who could initiate the 'satkarmas' of yagnas which not only administer and enforce dharma on earth and sustenance to the Devas in swarga! Being the virtual creator

and the literal sustainer of lokas, illumination, dishas and Kaala, Pratyakshara Bhaskara is the seat of Jnaana, vidya, dharma and moksha! He balances days and nights in excellent manner, controls the flows of Oceans and has the unique ability to master the lokas! Alas, as we the humans ignore or take him for granted this Tejasvi, Janana Murti, Duhkhas shamana, Bhaya nivaraka, dharma palaka, kalyanakara, jnaana pradayaka, and poshana karta, most of us human beings whom we see, feel, and breathe are passive, ignorant, and even blind not to vision the God before us and appreciate his magnificence! Indeed His fame is far spread yet unfortunately ignored, His help is spontaneous yet unfortunately ignored, His selflessness is widespread yet ignored, His guidance of dharma and satpravartana is abundant yet ignored, and his very contribution to our very existence is phenomenal, yet we continue as thankless, ungrateful, ignorant and passive brutes! Instead one should gratefully confess saying: *Prithivipro mahisho naadhamaanasya gaaturadabdha chakshuh pari vishyam babhuva, vishwam sampasyantsuvidatr yajatra idam shrunotu yadaham braveemi/* or Prithivi paalana karta, Mahimaa yukta, Duhki manava patha pradarshaka, drishti yukta Surya Deva! You are ever mobile visualizer of each and every action of ours and place them on sensitive balance. Do forgive our innumerable wrong deeds but highlight our good actions if any! Surya Deva's 'khyati' or popularity is widespread, his 'tejas' is spread far and wide covering prithvi- samudras- dyuloka and antariksa ; may we be provided with vision, auspiciousness, and dhyana shakti as we exist now and later retaining our singular attention to Him and Him alone!

Saptadasha Kaanda-Abhyudayaartha Praarthanaa Sukta- Stanzas 1-5: *Vishaasahim sahamaanam sahamaanam saheeyaamsam, Sahamaanam sahojitam swarjitam gojitam sandhanaa jitam, Idyam naama hva Indram aayushmaanbhuyaasam / Vishaasahim sahamaanam sahamaanam saheeyaamsam sahamaanam sahojitam swarjitam gojitam sandhanaajitam idyam naama hva Indram priyo devaanaam bhuyaasam/ Vishaasahim sahamaanam sahamaanam saheeyaamsam sahamaanam sahojitam swarjitam gojitam sandhanaajitam idyam naama hva Indram priyah prajaanaam bhuyaasam/ Vishaasahim sahamaanam sahamaanam saheeyaamsam sahamaanam sahojitam swarjitam gojitam sandhanaajitam idyam naama hva Indram priyah pashunaam bhuyaasam/ Vishaasahim sahamaanam sahamaanam saheeyaamsam sahamaanam sahojitam swarjitam gojitam sandhanaajitam idyam naama hva Indram priyah samaanaanaam bhuyaasam/* (May we the devotees to Indra Rupa Surya Deva bless us with long life to worship Him the mighty, patient, enemy eradicator with his characteristic equanimity, ever victorious achiever par excellence of Bhu-Indra- Go 'sampada'. May we invoke Him to grant us prosperous longevit. May we invoke Indra Swarupa Bhaskara Deva! We seek His mercy to let us deserve the love and affection of co-being public. May we seek His kindness from various Pashus like cows, buffalows, goats, sheep, elephants, horses, camels and so on. May we be blessed to deserve the camaraderie and consideration of contemporary human beings! Finally, we seek the goodwill, assistance, sympathy, solace and friendship with all afore mentioned besides all the staavara janganas too, Indra Rupa Surya Deva!)

Stanzas 6-19: *Udihyudihhi Surya varchasaa maabhyudih, dvishamshcha mahyam radhyatu maa chaaham dvishate ratham taved Vishno bahudhaa veeryaani, twam nah pruneeh pashubhivishwarupaih sudhaayaam maa dhehi parame vyoman/ Udihyudihhi Surya varchasaa maabhyudih yaamscha pashyaami yaamschana teshu maa sumatim krudhi taved Vishno bahudhaa veeryaani, twam nah pruneeh pashubhivishwarupaih sudhaayaam maa dhehi parame vyoman/ Maatwaa dabhatsalile apasvantarye paashin upatishthantayatra, hitvaashaastim divamaaruksha etaamsa no mrida sumatau te syaama taved, Vishno bahudhaa veeryaani, twam nah pruneeh pashubhir vishwarupaih sudhaayaam maa thehi parame vyoman/Twam na indra mahate soubhagaayaadabdhebhiih pari paahyuttubhistaved Vishno bahudhaa veeryaani, twam nah pruneeh pashubhir vishwarupaih sudhaayaam maa thehi parame vyoman/ Twam na Indrotibhih Shivaabhih shantamo bhava, aarohamstridevam divo grinaanah somapeetaye priyadhaamaa swastaye taved Vishno bahudhaa veeryaani, twam nah pruneeh pashubhir vishwarupaih sudhaayaam maa thehi parame vyoman/ Twamindraasi vishwajit sarvaavit puruhutastvamindra, twamindremam suhavam stomamerayasva sa no mrida sumatou te syaama taved Vishno bahudhaa veeryaani, twam nah pruneeh pashubhir vishwarupaih sudhaayaam maa thehi parame vyoman/ Yaa ta Indra tanurapsu yaa*

Prithivyaam yaantaagnou yaa ta Indra pavamane svarvidi, yayendra tvaantariksham vyaapitha tayaana indra tanvaasharma yachha taved Vishno bahudaa veeryaani, twam nah pruneeh pashubhir vishwarupaih sudhaayaam maa thehi parame vyoman/ Taamindra Brahmana vardhayantah satram ni shedur rishayo naadhamaanaastaved vishno bahudhaa veeryaani, twam nah pruneehi pashubhivishwa rupaih sudhaataam maa dhehi parame vyoman/ Tam trutam twam paryeshyutsam sahasraadham vidatham svarvidam taved Vishno bahudhaa veeryaani, twam nah pruneehi pashubhivishwa rupaih sudhaataam maa dhehi parame vyoman/ Twam rakshase pradishaschatatrastvam shochishaa nabhasi vi bhaasi, twaamimaa vishwaa bhuvanaanu tishthasa rutasya panthaamanveshi vidwaamstaved Vishno bahudhaa veeryaani, twam nah pruneehi pashubhivishwa rupaih sudhaataam maa dhehi parame vyoman/ Panchabhih paraang tapasyekayaarvaangshashtimeshi sudine baadhamaanasta ved vishno bahudhaa veeryaani, twam nah pruneehi pashubhivishwa rupaih sudhaataam maa dhehi parame vyoman/ Twamindrastvam mahendrastvam lokastvam Prajapati, tubhyam yagne vi taayate tubhyam juhvati jushvatastaved Vishno bahudhaa veeryaani, twam nah pruneehi pashubhivishwa rupaih sudhaataam maa dhehi parame vyoman/ Asati sat pratishthitam sati bhutam pratishthitam, bhuram ha bhavya aahitam bhavyam bhute pratishthitam taved Vishno bahudhaa veeryaani, twam nah pruneehi pashubhivishwa rupaih sudhaataam maa dhehi parame vyoman/ (Vishnu Swarupa Surya Deva! Soon on your appearance on the Sky, may those Beings who challenge and are jealous of us be our total control, but those who seek to harm and destroy us be demolished once and for all and grant us deerghaayu or longevity. May us be facilitated to secure Siddhis of divinity like Anima or the capacity to miniaturising one's Physique-Garima or the art of making one's body heavy as required-Laghima capability to lighten one's body-Prapti or to secure powers to achieve one's desires-Prakamyā or the ability to make one's body invisible-Mahima or the increasing heaviness of one's body-Ishitwa or to attain Divine Powers-Vashitwa or Controlling the behaviour of others and so on. May we be granted love and affection of the public at large. May the 'ati sukshma' or the atomic sized Parama Deva to seek the dearness of all kinds of pashus or beasts like cows, buffalos, goats, sheep, horses, elephants, and camels. May we be endeared with the same age human beings too ! Vishnu Swarupa Surya Deva with the capability of donning several forms having endeared all kinds of species accomplish swarga loka and possess ready access to 'sudhaarasa' or amrita. May you Vishnu Swarupa Surya Deva, soon after your early morning appearance bless those Beings who either vision your radiant swarupa or even ignore your majestic grandeur be blessed with thoughts of nobility and virtue! Deva! Even by ignoring the crooked mentality of Beings pardon them all out of your magnanimity and provide them with happiness and contentment. Surya Deva! Being fully aware of the 'rakshasaas' hiding in deep waters en route dyuloka with the evil and wasted energies of theirs not being aware of your extraordinary power and inherent capabilities, do pardon them mercifully and instead of retribution do excuse them with 'anugraha' or kindness as also 'marga darshana' or of directing them of the path of nobility. Indra Devaatmaka Bhaskara! Bestow auspiciousness, provide safety against demonic forces, make us eligible to reach dyuloka and the drink of Soma Rasa! Parama Ishwarya Sampanna Indra Swarupa Surya! Be merciful to us as you could provide a place and position to 'trilokas' as we deserve but indeed grant us the position of that deservedness too to us out of your mercy as at the best we could only pray and worship you with utmost faith, dedication and whole hearted surrender. Indra Rupa Surya Deva! Do kindly bestow the essence of 'aoushadhis' in the depths of water flows and the sacredness of agni on Bhumi besides the heights of the purity of air in the antariksha and finally the zenith of joy and fulfillment in swarga loka! The Rishis of yore devised 'Satra' named yajna in your favour Indra Swarupa Surya with sacred and all powerful mantras and were seated firmly to deserve your grace. Deva! On the endless antariksha with garland like clouds happen to be the recipients of the yajna phala as the herbal wooden offerings to Agni reach the clouds and rains in turn yield all-round contentment to all concerned. You are indeed the provider of safety and trustee of all the dishas / directions and being the Master of Tri Lokas should also be the overseer of the Universe too. All the Directions follow you on the assurance of the Yajna Satya named 'Ruta' as indeed you are the 'sarvavyapi' or omni present. Deva! Five principal rays of yours provide illumination to Pancha Lokas viz. Svah- Mahah, Janah, Tapah and Satya Loka while one 'kirana' is luminous to brighten up the lower part viz. of Prithvi. Thus all the lokas are blessed with light especially when there is no black clouds and

rains. Surya Deva! hile Indra Deva is the chief of swarga loka, you are the unique punya loka granting fulfillment to all the ‘Punyatmaas’. Further you are the srashta or the creator of all the ‘Praanis’. Sadhaka ganas are engaged in executing Jyitishstoma and other yajnas in your favour. Vishnu Rupa Surya Deva ! You are famed one who creates both the ‘Asat’ or Prakritkaas well as ‘Sat’the Chetana Tatwa / Satya Tatwa. Both the Bhuta / Past or Bhavishyad / Future Stages are well known and based on you alone! Bhuta and Bhavishya are your ornaments as the past tense was a record of events and the future is statement of things to follow.

Ekonomimsham Kaanda / 19- Sukta 65- 66-Asurakshaya Sukta -67:Harish suparno divam aaruuhorchishaa ye twa dipsanti divamuptatantam, ava taam jahi harasaa jaatavedo bibhyad - ugrochirshaa divamo roha Surya/ 66) Ayojaala asuraa maayino yasmaih paashouragkino ye charanti, taamste randhyayaami harasaa jaatavedah Sahasrarishih sapatnaan pramrunan paahi vajrah/ Jaataveda Surya Deva! You are the ‘Hari’ -‘Suparna’ - or the extinguisher of sorrowswho shines and rides atop the sky and in case Evil Energies seek to place impediments, you indeed know how to uproot their energies with your fierce fury and ascend the dyuloka with ease and comfort! Mayaavi Rakshasaas Louhapaasha and Louhajaala if confronted on way, they be demolished to ashes with thousands of your rays and save us to safety. Deerghaayu Sukta- 67 Stanzas 1-8) Pashyema sharadah shatam-Jeevema sharada shatam-buddhyena sharadah shatam-Rohema sharadah shatam-Pushema Sharadah shatam-Bhavema sharadah shatam- Bhuyeya shardah shatam-Bhuyasi sharadah shataat/Surya Deva! May we vizualise hundred years-may we survive hundred years-may we live with jnaana parigjaana for hundred years-may countenance lasting buddhi or wisdom for hundred years- may we enjoy excellent health for hundred years-may we retain our purity and strength for hundred years-may we enjoy wonderful progeny to make us proud of with prosperity and well being - may we infact cross long- healthy and worthy life for even far more years of worth!

1V: OTHER SOURCES

a) Aditya Hridayam :Yuddha kaanda book 1, canto 107, Valmiki Ramayama

Thato Yuddha parishrantham Samare chinmayaasthitham, Raavanam chaagratho dhrushtva Yuddhaya Samupasthitham / Daivathescha samaagamyas drashtumaabhayagato ranam, Upagamya braveedrama magastyo Bhagavan Rishih/ Raama Raama mahabaho, Shrunu Guhyam Sanaathanam, Ena sarvaa nareenvathsa Samere vijayashasi/ As Lord Shri Rama was engrossed in deep thoughts at the battle field while facing the Maha Veera Ravanaasura who was challenging Rama with provocative and thunderous laughter, even as a host of Devas on the antarisha were waiting to watch the proceedings of Rama-Ravana Battle, Maharshi Agastya addressed Rama and advised that there was a very confidential and effective Prayer which would certainly fulfill victory in the battle as follows:

Aditya Hridayam Punyam Sarva Shathru vinaasanam, Jayaavaham Japennithyam akshayyam pramam Shivam /Sarva Mangala maanganglyam sarva paapa pranasanam ,chintashoka prashamana mayur vardhana muttamam / Ra shmimantham Samudyantam Devasura Namaskrutam, Pujayaswa Vivaswantham Bhaaskaram Bhuvaneshwaram/ Sarva Vedaanthako heysshas Tejasvi rasmibhaavanah, yesha Devaassura ganalanokan paathi gabhastibhih / Esha Brahmecha Vishnuscha Shiva Skanda

rajapathih, Mahendro Dhanadah Kaalo Yama Somohyapaampathim/ Pitaro Vasavassaadhyah Hyashvino marutomaruh, Vaayurvahnih Prajaaprana ritukartha Prabhakarah/ Aaditya Savithassuryah khagah pushaa Gabhastiman, Suvarna sadruso Bhaanuh vishva retha Divaakarah/ Hardasya ssahasararchi Sapta Saptir Marichiman / Timironmadhana Shambhustwasthta Martandam Anushman/ Hiranyagarbhas sisirahstapano Bhaskaro Ravih, agnigarbhodite putrah shankhassisira naashanah/ Vyomanathahstamo bhedi Rig yajur Saama paaragah ,Ghanavrishtirapam mitro vindhya Veedheeh plavangamaha/ Aatapee mandalir mrutyur pingalah sarva taapanah, Kavirvishvo Maha Tejah rakta sarva ssabodbhavah/ Nakshatragana Taaraana madhipo Viswa bhaavana, Tejasamapi Tejasvi Dwadashatma namosthutey/ Namah purvaya giraye paschimaadrayenamah, Jyotiragaanam dinaadhi pathaye namah/ Jayaya Jaya Bhadraya Haryasvaya namonamah, Namomamassahasramso Adityaya nomonamah/ Namah Ugraya eeraya Saarangaya namonamah, Namah Padma Prabhodaya Marthaandaya namah / Brahmeshanaachuteshaya Suryaadithya varchase, Bhaaswate Sarva bhakshaya Roudraya Vapushe namah / Tamoghnyaya Himaghnyaya Shatrughnyaya amithatmane, Krithaghna hanyaya Devaya Jyotishampathaye namah/ Taptachaamika rabhyaya Haraye Vishvakarmane, Namasthomo bhignaya Ruchaye Loka Saakshiney/ Naasatyatesha vibhutam tha Deva srujatih Prabhuh, Payatyatesha Tapatyatesha varshatyatesha gabhasitih/ Esha Supteshu Jaagarti Bhuteshu parinishthithah, Esha evagnihotrancha phalam chaivagnihotrancham/ Vedantha kratavaschiva Kratuunam Phalamevacha, Yani krutyani lokeshu Sarva esha Ravi Prabhuh/ Yena maapathsyu krushcheshu kanthareshu bhayeshucha, kirthayan Purusha kaschinnavaseedhati Raghava/ Pujasvinamekagro Deva Devam Jagatpatim, ethah Trigunitham jatva Yuddesh vijaishyasi/ Asmin kshane Maha Baaho Ravanam twam Vadhishtyasi, Evamuktwa Agasthyo jagam yadhagatham/ Edhat shrutwa Maha Teja nashta shoka abhavad tada, Dharayamasa Suptreetho Raghava prayathtmaavan/ Adithya preksha japtwa thu pavan Harsha mavaptavaan, Thriraachamya Suchirbhuthva dhanuraadhaaya Viryavan/ Ravanam preshya hrushtatma yuddhaya samupagamat, Sarva yathnena Mahata vadhetasya dhruto bhavat/ Adhaaraveera vadha nireekshya Ramam, Muditamana paramam prahurshyamana/ Nisicharapathi Samakshyam vidhitwa, Suragana madhyo vachaswarethi/

(This Sacred Hymn ‘Adithya Hridayam’ dedicated to Sun God is highly propitious, extinguishes all enemies, ushers Glorious Victory and is worthy of reciting always ensuring eternal bliss. This Holy Prayer is a guarantee to achieve Prosperity; destroys sins, anxieties and wavering thoughts as also secures long life with contentment. We pray to Sun God as He has fully risen on the sky and is revered by Devas for the high splendour providing to the entire Universe. He embodies the totality of Celestial Deities and is self-radiant nourished by His own rays and heat, energising the whole world with its inhabitants including all the Objects of God’s creation. He is Brahma, Vishnu, Siva, Skanda, Prajapathi, Mahendra, Kubera, Kala, Soma, and Varuna. He is Pitras, Vasus, Sadhyas, Asvini Kumars (Physicians of Gods), Marud Ganas responsible for breeze, Manu, Vayu, Agni, Prana, the Season Maker and Prabhakara, the Provider of radiance. He is the son of Aditi, Savitha, Surya, Traversor of Sky, the Energy to perform various things, the cause for rains, the One to create shining Golden rays and the Maker of the Day. He has propitiously green horses, emits innumerable rays, rides seven horses, dispels darkness, destroys life, enables rebirth and provides unending effulgence. He is the Sourcer of Gold, imparts coolness, provides heat, causes illumination, has fire within, praised by one and all, melts off snow and enjoys sky-wide rides. He is the Lord of the Sky; Master of Rig, Yajur and Sama Vedas; cause of heavy rains, friend of water and rapid traveller over Vindhya Mountains. He originates heat, causes death, provides shape to the Universe, assumes colour of gold, heats up everything, connoisseur of knowledge, loved universally, Manager of the Universe and Great Organiser. Our Salutations to Him who has Twelve Forms, is the Chief of Stars,

Planets and Zodiac and the Great Illuminator. Our reverences to Him who rises from the East and sinks in the West, the Master of Jyotirganas, the Sovereign of the Days and the Lord of Objects that shines. Our veneration to Him the embodiment and basis of Victories and Eternal Rider of the memorable Green Horses, the immortal personality of Thousand Rays and the Illustrious Son of Aditi Devi. Greetings to Him, who is a terror to the Vicious, a hero to the admirers, a prompt and fast voyager of the Sky, an efficient opener of Lotus and an efficient Energiser of lives. Our worship to Brahma, Vishnu and Shiva as also Surya who is blessed with Aditi; He is ever shining, consumes everything and has a formidable form of Rudra! He destroys darkness, snow and enemies; has a huge body, devastates the ungrateful and the Lord of everything that shines. Our Salutations to Him who is yellow like molten gold, has the form of Fire, is the Creator of the World and the demolisher of ignorance; He endears one and all, and the ready witness to all! This God facilitates everything to grow and also demolishes; with His powerful rays, He generates extreme heat and also causes heavy rains! He is awake and active when everybody is fast asleep without even our knowing about it; He is the Fire Sacrifice Himself and also the one who performs the Sacrifice too. All the pious tasks carried on in the Universe related to Vedas, Yagnas and Yagas are Lord Surya Himself.

Hey Raghava, any one who recites this Hymn in praise of Adithya in times of danger or suffering or in wild forests, and in times of fear shall indeed cross over the problems for sure. Do worship this Lord of the Universe with single minded devotion and faith thrice and indeed the Victory shall be yours. Sri Rama, the Her of Heros, you shall annihilate the Demon Ravana in a second, thus said Sage Agasthya and left his way.

On hearing this, Lord Rama became free from any sorrow and prepared Himself to execute the Prayer with utmost devotion; He cleaned Himself, did 'Achamana' thrice, lifted the bow towards Sun God and was excited with happiness to commence the Battle. He faced Ravana with the firm resolve to destroy the Demon. The Lord of Skies Bhagavan Adithya, along a bevy of Gods, blessed Rama.

b). Surya-Arghya- Vidhi

Following is the suggested procedure especially to assuage the Surya Graha Peeda:

Pursuant to 'Bahyaantara Shuchi' or Pavitra Snana and internal purification, take up a copper or brass be filled in with clean water and chandana / red sanders powder, red flowers, akshatas and milk, be 'abhimukha' or face Surya Deva and offer the 'arghya' stating : *Surya Deva! sahasraamsho tejorashi jagatpate, karunaakara mey Deva grihanaarghya namostute/* This should basically suffice, yet if one is fastidious, the arghya be offered pronouncing *Om Ghrinih Suryah Adityom: hreem ham sa om Ghrinih Suryah Adityah/* This may be followed by Gayatri Mantra thrice with jalanjali uttering the following: *Surya mandalasthaayai Nitya chaitanyaayoditayai Surya Devataayai namah/*

On concluding the above, the morning 'mantra anusaara' kartavyas' be concluded and on taking to 'shuddhaashana', offer 'arghya pradaana' reciting the 'shaanti paatha': *Harih Om: Swasti na Indro Vriddhashraavaah swasti na Pushaa Vishvavedaah, swasti Nastaakshrouarishthanemih, swasti no Brihaspatirdadhaatu/* This recitation be concluded by 'aachamana' and 'praanaayaama' as followed by 'sankalpa' with the vessel with 'shuddhodaka' and akshatas on the right palm stating: *Om Vishnuh Vishnuh Vishnuh asmin yajna karmaan mandapa praveshaangabhutam dwaaradesho Suryaarghya pradaana purvakamarghyasthaapanam karishye/* The yagnya mandapa out side one's interior place of actual area of residence be smeared with cow dung and the mandala be constructed. Being seated on the 'kushaasana' preferably and then state : *Om aadhaara shakti kamalaasanaaya namah;* be seated east

faced, perform 'punaraachamana' and praanayaama, then make punah sankalpa: *Om hree hree sah-desha kaalou smritvaa Shru Surya Devata preetaye arghyadaanam karishye/ Viniyogah: Asya Shri Surya mantrasya Brahmaa Rishih, Gayatri cchandah Suryo Devataa nyaase viniyogah/ Om Brahmaa Risayah namah shirasi, om Suryaaya namah sarvaangeshuh/ Karanyaasa: Om Raam angushthaabhyaam namah-hridaye; Om Reem tarjanibhyaam namah; Om Room Sharase swaaha; Om Ram shikhaaya voushat; Om Raim netratrayaaya voushat; Om Rah asraaya phat/ Dhyeyah: Sadaa Savitru mandala madhya vartee Narayanah sarasijaasana sannivistah/ Keyuravaan makara kundalamaan kireetee haaree Hiranmaya vapu dhrit shankha chakrah/ This would be followed by 'maanasopachaara pujaam karishye': Om 'lam' Prithivyaaptakam gandham saparpayaami: Suryaya namah/ Om 'ham' aakaashatmakam pushpam samarpayaami Suryaya namah/ Om 'yam' vaayavyaaktakam dhupam samarpayaami Suryaya namah/ Om 'ram' jnaanaatkamm deepam samarpayaami Suryaya namah/ Om 'am' amritatkamam naivedyam samarpayaami, Suryaya namah/ Om 'saum' shaktyarthakam samarpayaami Suryaya namah/ There after perform Trikona Chaturatmaka Mandala Puja: Om Suryaarghaaya namah-arghyam saparpayaami- Om Adhaara shaktayenamah- Jalam prokshayaami; Om phat: taamra patra jalabharana; Om sham reem sah: taamra patra tilaakshata jala bharana;*

Surya Puja: *Om Adityaaya namah, Om Ravaye namah, Bhanave namah, Om Brihaspatyai namah, Om Shukraaya namah, Om Shanaischaryaaya namah, Bhaskaraaya namah. Then puja in the Agnikona: Om prajaayai namah, Om Umaayai namah, Om Prabhaayai namah, Om Sadhyaayai namah. Evam purvaadhi Ashtaadikshuh: Om Brahmaayai namah, Om Maheshwaryai namah, Om Koumaryai namah, Om Vaishnavai namah, Om Vaaraahya namah, Om Aindraanyai namah, Om Chamundayai namah, Om Arunaayai namah/ Tad Bahi: Om Ravaye namah, Om Smaaya namah, Om Bhoumaaya namah, Om Brihaspataye namah, Om Shukraaya namah, Om Shanaischaryaaya namah, Om Raahave namah, Om Ketave namah/ Tato Indraadina Vajraadischa pujayet: Om Indraaya namah, Om Agnaye namah, Om Yamaaya namah, Om Nirrutaye namah, Om Varunaaya namah, Om Vaayave namah, Om Kubraaya namah, Om Ishaaya namah, Om Brahmane namah, Om Anantaraaya namah/ Om Vajraaya namah, Om Shaktye namah, Om Dandaaya namah, Om Khadgaaya namah, Om paashaaya namah, Om Ankushaaya namah, Om Gadaayai namah, Om Trishulaayai namah, Om Abjaaya namah, Om Chakraaya namah/*

Dhupa with dhupa mudra presenting jalayukta taamra paatra in the left hand and hold the bent right, reciting: *Om 'sam'- Suryaya namah* reciting 28 or atleast 8 times keeping the vessel on head seated on knees meditating Surya Deva and then reciting the following on the same position: *Om 'aa' krishnena rajasaa vartamaano niveshayantamritam martyam cha, hiranyayena Savitaa rathena Devoyaati bhuvanaani pashyan: Reciting : Shri Surya esha te arghyah swaah-* offering red sander chandana at the Mandala while greeting and refilling water in the copper vessel and repeat the same action. *Om 'rah' dwaaraarghyam Saadhayaami namah/* Place 'akshatas' and gandha at the center of 'ashtadala madhya trikona'. Then recite: *Om Adhaara Shaktaye namah;* then keep a bigger arghya paatra and perform 'prakshalana' or cleaning it up stating *Om phut;* then fill in clean water reciting *Om reem.* Then assuming an 'amkusha mudra', perform 'aavaahana' or invocation of 'pavitra nadi jalaas' or the waters of Sacred Rivers: *Om Gangecha Yamune chaiva Godaavari Sarasvati, Narmadaa Sindhu Kaveri jalosmin sannidhim kuru/* There after assume 'dhenu mudra' reciting the following: *Om 'sam' Suryaya namah* eight times and perform worship by way of 'jala prokshana' with chandanadis and recite *astraaya phut/*

Thereafter perform puja to following Deities in that order: *Urdhva shaakhaayaam: Om 'Gam' Ganeshaaya namah- Dakshinashakhaayaam: Om 'Mam' Mahalakshmyai namah- Vaama shaakhaayaam: Om 'Sam' Sarasvatyai namah- Dakshine: Om 'vam' Vighnaraajaaya namah- Om 'gam' Gangaayai namah- Om 'yam' Yamunaayai namah- Om 'ksham' Kshetrapalaaya namah- punah dakshine Dhaatre namah, Vidhaare namah, Dakshe nava nidhaye namah, Vidhaatre namah, Dakshe nava nidhayhe namah/ Vaame shta Maha Siddhaye namah- adhaa Aoudumbaradehyalai namah; Yagjnetu purva dwaare Om Nandaaya namah, Om Sunandaaya namah/ Then Dakshina dwaare: Om Balaaya namah, Om Prabalaaya*

namah. Then utara dwaare: Om Bhadraaya namah, Om Subhadraaya namah/Then the Karta turns to the west dwaar while the Acharya would perform 'prokshana' of white mustard seeds while reciting the pouranika shlokas as under: Om rakshoham vyalagahanam vaishnaveem idam aham twamlagamuktiraamiyame nishthyoyamayaat yonichaswaaneda mahantam vyalaga mukti karaami yamme sabandhur yama sambandhur nichaswaani damahantam vyalagamuktiraa miyamme sajaato yamajaato nichaswaanet krityaangi karaami/ Rakshohano vo vyala gahanam prokshaami vaishnavaan rakshohano vyolah gahanovanayaami vaishnavaan rakshohanovyovalalagahnovastunaami vyaishnavaan rakshohanouvaam vyalagahanaa upadadhaami vyashnaveerashohanou vaam vyalagahanouparyuhaam vaishnavi vyaishanaavamasi vyoshnavaasth/ Rakshasaam bhaagosi nirastrath rakshaidamahartha, rakshobhitishthaameed maharth, rakshovabaadha idamarhat rakshodhamantamonayaami/ Ghritena dyaavaaprithiviprapornuvaathaam vyaayo vyyai stokaanaamagnir aajjyasya vyotu swaaha swaahaakrite urdhvanibhasam maarutangacchatam/Rakshohaa virashvacharshaniribhayoni mayo ite/Dronosadhasthyamaa satad/ Pouranika shlokas further: Yadatra samsthitam bhutam sthaanamaashritya sarvadaa, sthaanam tyaktvaa tu tatsarvam yatrastham tatra gacchatu/ Apasarpanantu te bhutaa ye bhutaa bhumisamsthitaa ye bhutaa vighna kartaaraste nashyanttu Shivaagjnayaa/ Upakraamantu bhutaani pishaachaah sarvtoodisham sarveshaam virodhena yagnakarma samaarambhe/ Bhutaani raakshasaa vaapi yetra tishthaanti kechana, te arvyepyapa gacchantu Surya yaagam karomyaham/ The Karta then addresses: Bho Brahman Yajna mandapam/ Brahma is assumed to confirm; then the conclusion: Om aapo hishthaa mayobhuvasthaana urje dadhaatana, Maheranaaya chakshase/ Om yo vah Shivatamoraa tasya bhaajayate hanah, ushiteeriva maatarah/ Om tasmaa aranga maamavo yasya kshayaaya janvathaa aapojanayathaa chanah/

Vedic references on Surya Namaskaara Vidhi: *Om yo Devebhya aatapati yo Devaanaam purihitah, Purvo yo Devebhyo jaato namo Ruchaaya Braahmye/ Krishna Yajurveda -31/20*

Om yasya Suryaschakshushchandramaashcha punarvavah, Agnim yashchakra aasyam tasmai jyeshthaaya Brahmane namah/ Atharva Veda 10-7-33

Om Vishvaani Deva Savitarduritaani paraasuva, yad bhadram tanna aa suva/ Shukla Yajur Veda 30/3

c) Surya Namaskara Vidhana: Why: Advantages: yields Vitamin D strengthening body bones- clears eye vision- blood circulation stabilises and high-low pressures rectified- maintains mental equilibrium without irritations and quick reactions-avoids stomach disorders and maintains weight as per body height-prevents hair loss and premature whiteness- controls anger- prevents / cures skin problems- strengthens arterioles of heart and breathing- heart related issues avoided and their impact controlled- hands and legs fortified-mental application and concentration enhanced-digestive energy enhanced- balances the body grandhis or glands like pituitary, thyroid, parathyroid, adrenal, liver, ovaries etc. prevention of vaata-pitta-kapha tridoshas and innumerable such physical-mental-psychological disorders of varying degrees. In sum the shortcomings related to the disorders are cured by Surya namaskaras. These disorders are due to a) Pancha Karmendriyas of upastha / creative, paayu or excretory, paada or feet, paani or hands, and vaak; b) Pancha Jnaanendriyas of ghraana or of nose; rasana-tongue for taste; chakshu-eyes and vision;twak or skin and touch; and shrotra for ears and hearing.; and c) of antahkaranas or the three vital internal organs of manas/mind; buddhi/ intellect; ahankaara or ego connected with objectivity; prakriti or Nature. Thus Surya Namaskaras practised daily bestow the Cure All Wellness!

When: Arise at Brahma Muhurta : *Pancha pancha Ushah kaalah Saptapancha -arunodayah, Ashta Pancha bhavet praatastatah Suryodayah smrutah/* Then after ablutions, Snaana- Aachamana-Sandhya Vandana / Gayatri Upasana, the ideal time for Suryopaasana-Surya Namaskaara should follow.

Procedure of Surya Namaskaaraas: There is perfect coordination of the physical movements and exercises involved in Surya Namaskaras and the Shat Chakras. Step I- Anahata Chakra: Stand erect ready to perform Surya Namaskara. Exhale the breathing.Step II:Bending backwards as much as possible both

the hands thrown behind and stretched involving inhaling coincides with Vishuddhi Chakra. Step III is to bend deep down to touch the respective feet's thumb toes involving exhaling coincides the Mulaadhara Chakra. Step IV is to rest both the legs on the ground in semi-prostration position while the higher body be lifted and bent back while resting both the hands and respective wrists too stretched on the ground with chin up while inhaling coincides with ajna chakra. Step V involves semi prostration holding the total weight of the body resting on both the hands erect with straight chin up is the Vishuddhi Chakra Pose as breathing is to be retained. Step VI: Total prostration of one's body as the weight resting on both the palms totally stretched on the ground is named as sadhishtana involving exhaling. Step VII position is of 'Mulaadhara' as like a stretched snake resting the body with hood up on the ground and bending back as much as possible with overstretched palms while inhaling. Step VIII is that of Vishuddhi chakra position like a dome like body with hips up as the body weight rests on feet and hand palms while exhaling the breath. Step IX position describes resting the body flat with the left leg while closing the right leg upto the raised knee thus bending and resting both the palms while the chin is up while inhaling is designated as Ajna Chakra. Step X position is to keep the closed legs straight up and bend right down together touching the feet and that position while exhaling is known as Muladhara chakra. Step XI position named Vishuddhi chakra is to bend right back as much as possible with closed legs and hips while both hands are stretched right back involving inhaling the breath. Step XII is the original position as at Step I viz. the Anahita Chakra while exhaling. Briefly such is the 'samanvaya' or coordination of the physical Surya Namaskaras activating the endocrine system of the human body releasing and channelising the vital energy the Praana and provide vitality and flexibility.

It is suggested that the initial practitioners perform one set of namaskaras and gradually increase 2,3,6, 12 sets. After each of the Steps as above the following Taittiriya Aranyaka Mantras be recited:

Step I: *Om hraam udyannadya Mitramahah-Mitraaya namah-* Step II: *Om hreem Aarohannuttaraam divam-Ravaye namah/* Step III. *Om hroom hridrogam mama Surya-Suryaaya namah/* Step IV: : *Om hraum harimaanamcha naashaaya-Bhanave namah/* Step V: *Om hroum Shukeshume harimaanam-Khagaaya namah/* Step VI: *Om hram Ropanaakaamsu dadhmasi Pushne namah/* Step VII: *Om hraam/ Atho Haaridravemshu me Hiranyagarbhaaya namah/* Step VIII: *Om hreem Harimaanannidhyamsi Marichine namah/* Step IX: *Om hruum Udgaadayadayaamaadityah Adityaaya namah/* Step X: *Om hraum Vishvena sahasaam sah Savitre amah/* Step XI: *Om hroum dwishantam mama randhayann Arkaaya namah /* Step XII: *Om hrah Mo aham dwishato Ratham Bhaskaraaya namah/*

[The Shat Chakras of the human body are: Moolaadhara, Swadhishtana, Manipura, Anahita, Visuddha, Ajna from bottom to top of backbone;[and Sahasra there beyond]. Devi Bhagavata Purana describes about 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 Sahasra 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 soundlike ‘Ha’. There above is ‘Kula Kundalini’ representing Serpent Fire of red colour. Outside the Kundalini is the ‘Adhara Nilaya’ of yellow lotus colour denoting four letters viz. Va, Saa, Sa, Sa; this is the base or Moola Adhara supported by six lotus formations. Beyond the Moola Adhara is the *Manipura Chakra* of cloud lightning colour comprising ten lotus petals representing ten letters da, dha, na, ta, tha, da, dha, na, pa, pha. This Mani Padma is the dwelling spot of Vishnu. Beyond the Mani Padma is ‘*Anahata Padma*’ with twelve petals representing Kha, Ga, Gha, ma, cha, chha, ja, jha, Iya, 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.

[Could there be another example of the breaking of barriers as delineated in ‘Lalitha Sahasranama’ as follows! ‘*Mooladharaika nilaya, Brahma Grandhi vibhedini/ Manipurantharuditha Vishnu grandhi vibhedini/ Ajna Chakrantharalakstha Rudragrandhi vibhedini/ Sahasraambujarudha/ Sudha Sarabhi Varshinii / Tatillatha Samaruchih Shatchakropathi Samsthita / Mahasakthih Kundalini/ bisathanthu taniyasi/*

(Lalita Sahasra Nama describes about the practice of ‘Avayava Yoga’ or Limb-wise yoga practice to Shad Arishad Vargas or Six major enemies of Kaama-krodha-moha-lobha-mada-matsaras and eight stepped Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana Samadhi))

d): Maha Soura Sukta

There are innumerable referencs from RIG VEDA about the magnificence of Pratyaksha Bhaskara as given hereunder. The stanza meanings are explained in the Part III of this script related to Rigveda:

Prathama Mandala Sukta 6 stanza 1: *udu tyam jātavedasaṃ devaṃ vahanti ketavaḥ | dṛṣe viśvāya sūryam // apa tye tāyavo yathā nakṣatrā yan tyaktubhiḥ | sūrāya viśvacakṣase || adṛśramasya ketavo vi raśmayo janānanu | bhrājanto aghnayo yathā || taranirviśvadarśato jyotiṣkrdasi sūrya | viśvamā bhāsirocanam // pratyam devānām viśaḥ pratyann udeṣi mānuṣān | pratyam viśvaṃ svardṛṣe || yenā pāvaka cakṣasā bhuraṇyantam janānanu | tvam varuṇa paśyasi || vi dyāmeṣi rajas prthvahā mimāno aktubhiḥ | paśyañ janmāni sūrya || sapta tvā harito rathe vahanti deva sūrya | śociṣkeṣaṃ vicakṣaṇa || ayukta sapta śundhyuvaḥ sūro rathasya napyah | tābhiryāti svayuktibhiḥ || ud vyaṃ tamasa pari jyotiṣ paśyanta uttaram | devaṃ devatrā sūryamaghanma jyotiruttamam || udyannadya mitramaha ārohannuttarām divam | hrdroghaṃ mamasūrya harimāṇaṃ ca nāsaya || śukeṣu me harimāṇaṃ ropanākāsu dadhmasi | atho hāridraveṣu me harimāṇaṃ ni dadhmasi || udaghādayamādityo viśvena sahasā saha | dviṣantam mahyaṃ randhayan mo aham dviṣate radham ||*

Rig Veda The 1st Mandala 115th sukta : *citram devānāmudaghādanīkaṃ cakṣurmitrasya varuṇasyāghneḥ / āprā dyāvāprthivī antarikṣam sūrya ātmā jaghatastasthuśaśca || sūryo devīmuśasaṃ rocamānām maryo na yoṣāmbhyeti paścāt | yatrā naro devayanto yughāni vitanvate prati bhadrāya bhadram || bhadrā aśvā haritaḥ sūryasya citrā etaghvā anumādyāsaḥ | namasyanto diva ā prṣṭhamasthuḥ pari dyāvāprthivī yanti sadyaḥ || tat sūryasya devatvaṃ tan mahitvaṃ madhyā kartorvitataṃ saṃ jabhāra | yadedayukta haritaḥ sadhasthādād rātrī vāsastanute simasmai || tan mitrasya varuṇasyābhicakṣe sūryo rūpaṃ kṛṇute*

dyorupasthe | anantamanyad rsadasya pājah kṛṣṇamanyad dharitah saṃ bharanti || adyā devā uditā sūryasya niraṃhasah pipṛtā naravadyāt | tan no ... //

Rig Veda The 1st Mandala 164th sukta (46-47 mantra) *indraṃ mitraṃ varuṇamaghniṃmāhuratho divyaḥ sa suparṇo gharutmān | ekaṃ sad viprā bahudhā vadantyaḥgniṃ yamaṃ mātariśvānamāhuḥ || kṛṣṇaṃ niyānaṃ harayaḥ suparṇā apo vasānā divamut patanti | ta āvavrtran sadanād ṛtasyādid ghr̥tena pṛthivī vyudyate ||*

Rig Veda The 4th Mandala 40th sukta (5 mantra) *hamsaḥ śuciśad vasur antarikṣasad dhotā vediśad atithir duroṇasat | nṛśad varasad ṛtasad vyomasad abjā ghojā ṛtajā adrijā ṛtam ||*

Rig Veda The 5th Mandala 40th sukta (5 mantra) *yat tvā sūrya svarbhānus tamasāvidhyad āsuraḥ | akṣetravid yathā mughdho bhuvanāny adīdhayuh ||*

Rig Veda The 7th Mandala 60th sukta (1 mantra) *yadadya sūrya bravo.anāghā udyan mitrāya varuṇāya satyam | vayaṃ devatrādīte syāma tava priyāso aryaman ghr̥nantaḥ ||*

Rig Veda The 7th Mandala 62th sukta (1-3 mantra) *ut sūryo bṛhadarcīmṣyaśret puru viśvā janima mānuṣāṇām | samo divā dadṛše rocamānaḥ kratvā kṛtaḥ sukṛtaḥkartṛbhirbhūt || sa sūrya prati puro na ud ghā ebhiḥ stomebhiretaśebhirevaiḥ | pra no mitrāya varuṇāya voco.anāghaso aryamṇe aghnaye ca || vi naḥ sahasraṃ śurudho radantv ṛtāvāno varuṇo mitro aghniḥ | yachantu candrā upamaṃ no arkamā naḥ kāmam pūpurantustavānāḥ ||*

Rig Veda The 7th Mandala 63th sukta (1-5 mantra) *ud veti subhagho viśvacakṣāḥ sādharmaṇaḥ sūryo mānuṣāṇām | cakṣurmitrasya varuṇasya devaścarmeva yaḥ samavivryak tamāṃsi || ud veti prasavītā janānām mahān keturarnavaḥ sūryasya | samānaṃ cakram paryāvivṛtsan yadetaśo vahati dhūrṣu yuktaḥ || vibhrājamāna uśasāmupasthād rebhairudetyanumadyamānaḥ | eṣa me devaḥ savitā cachanda yaḥ samānaṃ na praminātidhāma || divo rukma urucakṣā udeti dūrearthastaraṇirbhrājamānaḥ | nūnaṃ janāḥ sūryeṇa prasūtā ayannarthāni kṛṇavannapāṃsi || yatrā cakruramṛtā ghātumasmai śyeno na dīyannanveti pāthaḥ | prati vām sūra udite vidhema namobhirmitrāvaruṇota havyaiḥ ||*

Rig Veda The 7th Mandala 66th sukta (14-16 mantra) *udu tyad darśataṃ vapurdiva eti pratihvare | yadīmāsurvahati deva etaśo viśvasmai cakṣase aram || sīrṣṇaḥ-sīrṣṇo jaghatastasthuśas patiṃ samayā viśvamā rajaḥ | sapta svasāraḥ suvitāya sūryaṃ vahanti harito rathe || taccakṣurdevahitaṃ śukramuccarat | paśyema śaradaḥ śataṃ jīvema śaradaḥ śataṃ ||*

Rig Veda The 8th Mandala 101th sukta (11-12 mantra) *baḥ mahānasi sūrya baḥ āditya mahānasi | mahaste sato mahimā panasyate.addhā deva mahānasi || baḥ surya śravasā mahānasi satrā deva mahānasi | mahnādevānāmasuryaḥ purohito vibhu jyotiradābhyam ||*

Rig Veda The 10th Mandala 37th sukta- *namo mitrasya varuṇasya cakṣase maho devāya tad ṛtaṃsaparyata | dūredṛše devajātāya ketave divas putrāyasūryāya śaṃsata || sā mā satyoktiḥ pari pātu viśvato dyāvā ca yatratananahāni ca | viśvamanyan ni viśate yadejativiśvāhāpo viśvāhodeti sūryaḥ || na te adevaḥ pradivo ni vāsate yadetaśebhiḥ patarairatharyasi | prācīnamanyadanu vartate raja udanyenajyotiśā yāsi sūrya || yena sūrya jyotiśā bādhasse tamo jaghacca viśvamudiyarṣibhānunā/ tenāsmad viśvāmanirāmanāhutimapāmivāmapa duṣvapṇyaṃ suva || viśvasya hi preṣito rakṣasi vratamahelayannuccarasisvadhā anu | yadadya tvā sūryopabravāmahai taṃ no devānu maṃsīrata kratum || taṃ no dyāvāpṛthivī tan na āpa indraḥ śṛṇvantu marutohavaṃ vacaḥ | mā śūne bhūma sūryasya sandṛśibhadraṃ jīvanto jaraṇāmaśīmahi || viśvāhā tvā sumanasah sucakṣasah prajāvanto anamivānā gha saḥ | udyantaṃ tvā mitramaho dive-dive jyogh jīvāḥprati paśyema sūrya || mahi jyotirbibhrataṃ tvā vicakṣaṇa bhāsvantaṃ cakṣuse cakṣuse mayah | ārohantaṃ bṛhataḥ pājasas pari vayaṃjivāḥ prati paśyema sūrya || yasya te viśvā bhuvanāni ketunā pra cerate ni ca viśanteaktubhiḥ | anāghāstvena harikeśa sūryāhñānā novasyasā-vasyasodihī || śaṃ no bhava cakṣasā śaṃ no ahnā śaṃ bhānunā*

*śamhimā śaṃ ghr̥ṇena | yathā śamadhvañchamasad duroṇetat sūrya draviṇaṃ dhehi citram ||
asmākaṃ devā ubhayāya janmane śarma yachata dvipadecatuspade | adat pibadūrjayamānamāśitaṃ
tadasmeśaṃ yorarapo dadhātana || yad vo devāścakṛma jihvayā ghuru manaso vā prayutīdevaheḷanam |
arāvā yo no abhi duchunāyate tasmin tadenovasavo ni dhetana || Rig Veda The 10th Mandala 158th
sukta: sūryo no divas pātu vāto antarikṣāt | aghnirnaḥpārthivebhyah || joṣā savitaryasya te haraḥ śataṃ
savānarhati | pāhino didyutaḥ patantyāḥ || cakṣurno devaḥ savitā cakṣurna uta parvataḥ | cakṣurdhātā
dadhātu naḥ || cakṣurno dheh cakṣuṣe cakṣurvikhyai tanūbhyah | saṃcedaṃ vi ca paśyema || susandrśaṃ
tvā vayaṃ prati paśyema sūrya | vi paśyemaṇcakaśasaḥ || Rig Veda The 10th Mandala 170th sukta :
vibhrāḍ br̥hat pibatu soṃyaṃ madhvāyurdadhad yajñapatāvavihrutam | vātajūto yo abhirakṣati tmanā
prajāḥ pupoṣapurudhā vi rājati || vibhrāḍ br̥hat subhr̥taṃ vājasātamaṃ dharman divo
dharuṇesatyamarpitam | amitrahā vṛtrahā dasyuhantamaṃ jyotirjajñeasurahā sapatnahā || idaṃ
śreṣṭhaṃ jyotiṣāṃ jyotiruttamaṃ viśvajiddhanajiducyate br̥hat | viśvabhṛāḍ bhr̥ajo mahi sūryo dr̥śauru
paprathe saha ojo acyutam || vibhrājañ jyotiṣā svaraghacho rocanaṃ divaḥ | yenemāviśvā
bhuvanānyābhṛtā viśvakarmaṇā viśvadevyāvātā ||*

Rig Veda The 10th Mandala 189th sukta: *āyaṃ ghauḥ pṛśnirakramīdasadan mātaram purah |
pitaram ca prayan svah || antaścarati rocanāsya prāṇādapānatī | vyakhyanmaḥiṣo divam ||
triṃśad dhāma vi rājati vāk patamghāya dhīyate | prativastoraha dyubhiḥ ||*

Rig Veda The 10th Mandala 190th sukta: *ṛtaṃ ca satyaṃ cābhīddhāt tapaso.adhyajāyata |
tatorātryajāyata tataḥ samudro arṇavaḥ || samudrādarṇavādadhi samvatsaro ajāyata |
ahorātrāṇividadhad viśvasya miṣato vaśī || sūryācandramasau dhātā yathāpūrvamakalpayat |
divaṃ capṛthivīm cāntarikṣamatho svah ||*

e) Dwadashaaryachhanda Surya Stotra

1) Udyannadya Vivaswaan aarohannutaraam divam Devah, hridrogam mama Suryo harimaanam chaashu naashayatu/ As Vivaswaan the eternal fund of radiance is vsioned from ‘usha kaala’ to ‘astamaya’ gradually climbing from dyuloka to suvarloka as the ‘Jagat Srashta’, may my ‘hrid roga’ or the illness of my heart and ‘harimaana’ or disease of yellow eyes or jaundice be treated forthwith.
2) Nimishardhenaikena dwe cha shatedwe sahasre dwe kramamaana yojanaa namostu tenalina naadhaaya/ Bhaskara Deva! you race on with unimaginable speed some two thousand two hundred two yojanas even within a minute or half a minute! Nalina Nadha or the Master of Lotuses, our prostrations!)
3) Karma jnaana kha dashakam manascha jeeva iti Vishwa sargaaya! Dwaadashadhaa yo vicharati sa Dwaadasha murtirastu modaaya/ Bhaskara Deva! even as the Supreme Creator of the Universe manifested ‘jeevas’ comprisig five karmendriyas, five jnaandriyas, and a mind thus totalling a number of twelve entities, you for the sake of those Beings are visible in dwadasha rupas or twelve forms and make twelve circumambulations around the Universe during a full day. 4) Twam Saamaruktam yajurasitwam aagamastwam vashatkaarah twam Vishvam twam Hamasastwam Bhaano! Parama Hamsascha/ Bhanu Deva! You are the manifestation of Rik-Saama-Yajurvedas, Aagamas, Vashatkaara ind indeed the Sarva Vishva’s Hamsa-Parama Hamsa Rupa your self! 5) Shiva rupaad jnaanamaham twatto muktim janaardanaakaaraat, Shikhirupaadaishwaryam, tatwatscha aarogyamicchhaami/Surya Deva! your ‘jnaana’ is of the form of Shiva Bhagavan-your ‘mukti’ is of the swarupa of Vishnu Bhagavan-your ‘aishwarya’ or the outstanding opulence is of Agni Deva while your own Self is of ‘aarogya’ or the unique health; we pray and worship most sincerely for jnaana-mukti-aishwarya-aarogyaas! 6) Tvachi doshaa drushi doshaah hridi doshaayekhilendriyaja doshaah, taanPushaa hatadoshah kinchid roshaagni dahatu/ Surya Deva named Pushan demolishes all our imperfections due to our skins, eyes, hearts, and all our karmendriyas and jnaanendriyas excepting even a minute ‘roshagni’ or anger of His! 7) Dharmaartha kaama moksha pratirodhaanugrataapakaraan bandeekritendriya ganaan gadaan vikhandayatu chandaamshuh/ Surya Deva named ‘Chandaanshu’ or of kiranans of ruthless radiance is the

singular answer as the perfect antidote to counter and smash our hidrances to fullfill our fourfolded ‘purushathaas’ of existence viz. Dharma-Artha- Kaama- Mokshas May He bless us in devastating our diseases as created by our kama/ jnaanendriyas goaded by mind and keep us in our excellent health! 8) *Yena vinedam timiram jagadetyagrasati charamacharamakhilam, dhrita bodham Nelineebhartaaram hartaaramaapadaameede/* (Just as Surya Deva the husband of Padmas or Lotuses totally devours thick darkness and wakes up and enlivens the flowers, may we too be woken up and enlivened from total ignorance to Jnaana the ever growing brightness and provide to us succor and safety. 9) *Yasya sahasraabhisha abhisha lesho himaamshu bimbagatah bhaasayati naktamakhilam bhedayatu vipadganaanarunah/* May that radiant Bhaskara with his thousands of kiranans sustains and uphods Chandra’s brightness all through the nights bestow us continuous liveliness and destroy all our miseries! 10) *Timiramiva netratimiram patalamivaashsha rogapatalam nah,kaashamivaadhiniyaakam kaala pitaa rogayuktataam hartaat/* Bhaskara Deva known as the father of ‘kaala vyavastha’ or the Time Schedule smashes off darkness with His brilliance. May He clear and clean up our retina of our vision with His radiance; why all this may He destroy all the roots of our evils and clear the resultant obstacles. 11) *Vaataashmari gadaarshastwagdosha mahodara pramehaamscha, grahaneebhangadaraakhyaa mahatistwam me rujo hamsi/* Arka Deva! you are of the mother form and the final refuge point; just as mother is concened you should be intimately involved in totally clease up all our bodily diseases like Vaata vyaadhi, Ashmari or mutra kosha vyaadhi, Arshas or Moola vyadhi, skin diseases, mahodara or bloated stomach, Grahani or Atisaara and such various others! 12) *Twam Maataa twam sharanam, twam Dhaataa twam dhanam twamaachaaryah, twam traataa twam hartaa, vipadaamarka! Praseeda mama Bhaano/* Arka Deva! You are our Mother, the protecting sanctuary, the Sustainer, Posperity, the Preceptor, the Saviour, and the Terminator too. Note: The above twelve Aryaacchandanas Stanzas were rolled out and showered from the Sky on Shri Krishna’s son Saambu who was cursed of leprosy.

ANNEXURE : SURYA SHATAKA

- by Mayura Bhatta -Text in transliterated Sanskrit with meanings in English

(Seventh Century devotee of eo Sun Temple at Deo, Aurangabad, Bihar, cured of leprosy)

1. *Jambhaaraateebha kumbhodpamiva dadhatassaandra sindura renum,Raktassiktaa ivoughair udaya giri tatee dhaatudhaaraadravasya, aayaantyaa tulya kaalam kamalavanaruche vaarunaa vo vibhuutyai, bhuyaasurbhaasayanto bhuvanamabhinavaa bhaanavo bhaanaveeyaah/* Ushodaya Bhaskara’s bright kiranans get extended all over like the colour akin to the gushing blood of Jambhasura annihilated by Lord Indra’s carrier of Airavata elephant and spilt all over its ‘kumbhasthala’ or the top head of the celestial elephant. As the tender crimson rays get spread all over the Bhuloka at the Sun Rise, an impression gets created by the water flows including those of the Sacred Rivers like Ganga that the lotuses carried by the flows assume fresh redness; indeed may these morning rays bestow auspiciousness and prosperity!

2. *Bhakriprahvaaya daatum mukulaputakutee kotarakrodaleenaam, Lakshmi maakrasutukaamaa iva kamalavanodghaatanam kurvate ye/ Kaalaakaaraandha kaaraanana patita jagatsaadhva sadhvaam sakalyaah, kalyaanam vah kriyaamsuh kisalalaya ruchayaste karaa Bhaskarasya/* These Praatah Surya kiranans appear fresh and of light greenish tinge as of budding leaves; these are also of the grayish and hazy darkness of ‘yama dutaas’ ready to destroy and resort to frighten the Beings and Lokas. At the same time, the ushahkaala kiranans are propitious like Devi Lakshmi ready to bestow auspiciousness to her devotees of relentless faith!

3. *Garbheshvambhoruhaanam shikharishu tulyam patamtah, praarambhe vaasarasyavyuparati samayechaikarupaasthaiva, nishpayaam pravrittis tribhuvana praangane paatu ushmaan ushmaanam santataadhva shramajamiva bhrisham bibhrato bradhna paadaah/* Much unlike the ‘bradhna paadas’ say of the softness of the feet of a child’s gradually getting tough and strong yet in olden age losing the strength and shine, the hallowed feet of Bhaskara Deva are ever fresh and firm. What is the most significant, everlasting and interesting reality of ‘Bhaskara Deva’s paadaas’ is that they arrive at the same time uniformly, simultaneously and irrespective of ‘the udaya and astamaya’ timings everywhere and anywhere at Bhumi-Anrariksha and Swargas! May Bhaskara’s glorious feet bestow auspiciousness all over the Tri Lokas!

4. *Prabhrashyati uttareeyatvishi tamasi samudveekshya veetaavriteen, jantuun santunyadhaa yaa natanu vitanute tigmarochir mareechin/ Te saandreebhuyaya sadyah krama vishada dashaa aashaa dashaalee vishaalam, shvashyat sampaadayantah temarichayah vah alam mangakam dishantu/* As during the nights, the lokas turn dark and appear to have shrouded with a cloth of ten directions. As the darkness gets replaced by light, the celestial weaver of the white cloth viz. Surya gets busy to secure the ten directional cloth. May the weaver Surya bestow the spread the Surya Karaanas all over the Skies and enable the worlds to be peaceful and restful even in darkness and the nights.

5. *Nyakkurvan oshadhaasemushitaruchi shuche oushadheeh proshitaabhaa bhasvadgraavodgatena prathamamiva kritaavhyugatih paavakena/ Pakshaccheda vanaasru krutsta iva drishado darshayan pataadreaah ivaadre, ataamrah teevra bhaanoh praatgah gabhastyudganah iva adre, aataamra teevra bhaanoh anabhimatanudestaad gabhastyudgamo vahah/* Chandra is the Adhipati of aoushadhis as during the nights, the Chandra kiranans improve their potency. But as soon as Surya arrives, the oushadhis lose their sheen. May the potency of the herbals and medicines be retained in tact!

6. *Deergha ghraanaanigi paneen vranibhirapa ghanair ghargharaavyaktaghoshaan, dirghaaghraataana ghoghaih punarapi gatatyeka ullaaghaanyah/ Gharmaamso stasya vontar dwigunaghana ghraana nighna nirvighna vritter dattaa dattaasta sandhaihr vadatu ghrinaya sheeghramamho vighaatam/* On the analogy of ‘deergha- ghraana-angri-paani’ or those affected by leprosy like diseases and disabled to even express themselves there would be several unfortunate Beings on earth. But the compassion of Bhaskara Deva could be so powerful that once He is determined to cure such Beings, He could extend His rays to get them back to normalcy. Indeed His compassion is all potent to those chosen ones as His play!

7. *Bibhraanaa vaamanatwam prathamamatha tathai vaamshavah, krantaakaashanta raakaastadanu dasha dishayah purayantastaedanu dashadushayah purayantastopi/ Dhwaamdaacchadya deva dvisha iva balino vishvamaa swashnu vaanaa, Kricchranuyurchhanurcchhaayahelo pashit harayo haaridaswaa harantu/* Initially, the kiranans of Haridashva Bhaskara would be like short like a Vaamana but soon thereafter longer and by noon time these occupy half of the sky and assume huge form occupying then directions totally evidencing not even patches of darkness in the universe. Indeed this is like the huge stature of Vishnu Bhagavan’s Vamanaavataara that filled in Earth-Antariksha- and Swarga Loka too. Thus Bali Chakravarti paled into such insignificance as to where else to land Narayana’s feet excepting Bali’s arrogant head that got finally got subdued to the Pataala Lokas! May the Suryakiranans that filled in the universe in totality destroy the hardships of the Beings in the Charaachara Jagat!

8. *Yev udgaadhena arunimnaa virudhati bahulam-yerunasyaarunatwam, murdhodhuttou khalina kshata rudhira ruchoye Rathaaswaaneshu/ Shailaanaam shekharatvam shruta shikharishikhaa stanvate ye dishantu, premkhantam khe kharaamsho khachita dinante/* The Sun rise rays as they dance all over the Sky, the characteristic redness of the rays assume redoubled redness as Aruna Deva himself is an personification of redness. As the chariot horses while shake their heads appear further blood red colour as though the friction of the chains tied to their necks and the mouths throws out red blood! There would then be the vision of mountain tops arranged as the ‘kireetas’ or golden headgears of Surya Deva! May the kiranans of Udaya Bhanu bestow happiness and contentment through out the day ahead!

9. *Dattaanandaah prajaanam samuchita samaaa akrishta srishtaih payobhiih, Purvaahne vipra keernaa dishi dishi viramahtyahnii samhaara bhaajah/ Deeptaamsh deergha dukkhaha prabhava bhava bhayo - danva duttaara naavo gaavo vah paavanaanaam paramaparimitaam preeti mutsaadadantu/* As the Surya kiranas double up their energies and sharpness, they pull up with force the waters flowing in the streams and rivers unto the antariksha and eventually release back to earth as forceful rains; thus the pranis on earth receive relief. This daily cycle rolled on to weeks-months and Seasons assuage the pent up difficulties of the Beings. It appears that in the ‘Samsaara’- its ever flowing vicissitudes as also the resultant fear of existence and flows of births and deaths - the rainfalls appear as the boats to tide over and hence the supreme significance of Surya Kiranas! May such heavenly kiranas touch the human beings to let the snaana-nitya karmas and thus lead them to a sense of fulfillment of life!

10. *Bandhadhvam saika hetum shirasiv natirasaa baddha sandhyaamjaleenaam lokaanaam ye prabodham vidadhati vipulaam bghojasham daashayeva, te ushmaakam swachittha prathima prithitara praarthanaa kalpa vrikshaah kalpantaam nirvikalpam Dina kara kiranaah ketavah kalmashasya/* Wise persons venerate Surya Deva with Praatah Sandhya and recitation of Veda Mantras as normally denoted as Suryopaasana. Those who perform likewise with ‘anjalis’ or folded palms as though invoking Surya kirans as lotuses and their extensions and in the process acquire enlightenment of jnaana-vigjnaana. They then seek the fulfillment of desires as though from a ‘kalpa vriksha’ or the celestial tree that bestows. May such Surya Kiranas destroy ‘dhuma ketu arishtas’ or hindrances rampant in the mornings and falilitate a smooth day long life of comfort and contentment!

11. *Dhaaraa raayo dhanaayaa padi sapadi karaalambha bhutaah prapate, tatwaalokaika deepaah tridashapura prashthitou veedhya eva, nirvaanogyogi yogi pragamanijatanudwaari vetraanamaanaah sraayantaam teevra bhanordiva samukha sukhaa rashmayah kashmalaadvah/* Early morning Sun Rays tend to derive joy of life even to those who are poverty stricken and troublesome as though they have hopes and props of the day long existence; the hopes could be such as to travel to Amaravati Swarga! May the morning rays kindle hope and avoid confrontations of evil forces through the day!

12. *Praachi praagaacharyantyo anaticharamachale chaaru chudaamanitwam, munchantyo rochanaambu prachuramiva dishaa mucchakyaih charchanaaya/ chaatutkyahi chakra naamnaam chaturamavichalaih lochanaairapyamaanaah ceshtantaam chintitaanaamuchitamacharamaah chandarocheerucho vahah/* The severity of the radiant rays in the mornings are distinct and heavenly, as these kiranas look like the golden headgear of the Udayaachala Meru mountain and as though the dense painting on the surrounding walls named the dishas or the directions! Moreover the chakravaaka birds which were not seen in darkness, but lost and unrecognised through the previous night crying away, now rejoice their union the day long ahead as though they they missed then.

13. *Ekam jyotir drishou dve trijagati gaditaanya abjasyaih chaturbhirbhutaanaam panchamam yaanyalamritushu tathaashatsu naanaa vidhaani/ ushmaakam taani sapta tridasha muninutaan ashtadigbhaanji Bhaanoh yaanti praahne navatvam dasha Dadhatu Shivam Dadheteenaam shataani/* Indeed Surya kiranas are unusual and even odd; illumination is a Singular Entity; the various Pranis are viewed with two eyes normally. Vedamaya Brahma however describes three lokas with four mouths and eight eyes. Tejomaya Agni is hence declared as the fifth of the Pancha Bhutas. Now, the Sun Rays follow the six ‘ritus’ or Seasons. Sapta Rishis viz. Kashyapa-Atri-Bharadwaaja-Vishwaamitra-Goutama-Jamadagni- Vasishtha, commend Ashta Diks to enable them to reside . It is these entities which bestow ‘Navatvam’ or freshness. Thus the Patahkaala bestows dashtwa! Hence the Bahu Samkhyaa Bheda signifies Dasha Shataka, nay, the countless. May this ‘countlessness’ of Surtya Kiranas bestow security and success in the overall frame of auspiciousness!

14. *Aavritthi bhraanta vishvaahshramam iva dadhatah shoshinah svoshmaneva greeshme daavaagni taptaa iva rasama sakridye dharitryaa dhayanti/ te praavrishti udvaanta toyaa himartao Martaandasya aprachandaah chiramah ashubha bhidebheeshavo bhavantu/* As though the Surya kiranas are getting

tired intermittently, especially as the natural dryness during the Greeshma Ritu due to the 'daavaagni' in the forest areas becomes intense, tend to drink the rasas or juices available on earth. As the Varsha Ritu arrives, it looks that due to some kind of disease with excessive intake of the greeshma ritu's water bouts of the body comes out and the atmosphere gradually becomes cool somewhat. Meanwhile as Hemanta Ritu arrives and the tendency of vomiting of excess water intake persists as the climate gets gradually cold and colder! May not these variations of Seasons affect the Beings on earth but assure all round auspiciousness to one and all!

15. *Tanvaanaa digvadhunaam samadhika madhuraaloka ramyaamavsthaam aarudha prouidi leshotkalita kapilamaalankritih kevalaiva/ Ujrumbhaambhoja netradyutini dinamukhe kinchid udbhidyamaanaa shvashrusheriva bhaasaam dishatu Dashashati sharmaghurmatvisho vah/* Bhaskara assumes transformed radiance from the mornings to afternoons like that of a teen ager to youth from the tender cheeks to upcoming moustache. May such transformed images of childhood to early youth please the onlookers of Surya Deva and bless them with His endless illumination with joy and mental contentment!

16. *Mouleem Indordyutim maa mosheet iti shankinaa iva vrishabhaankena yasshankineva pratyak ugrodghaati taambhoruha kuhara guhaa susthiteneva dhaatraa krisnena dhvaantakrishnaswatanu paribhavatrasnuneva stutolam traanaayastaatta neeyaanapi timiraripossatvishaa mudgamovah/* Tri Murthis commend the Praatahkaala Surya Kiranas in their own ways: Shiva desires that Surya might not reduce and affect the lustre of Chandra as the latter might not outshine by the Ravi Kiranodaya! Brahma Deva gets concerned that the 'padmaasana' and its brilliance on which he was seated by himself should not be affected any way ; Vishnu Deva who is dark by his skin be not become comparable by the extraordinary effulgence of Bhaskara! Thus the Tri Murtis have their own view points and as such appear to appease Surya Deva not to openly expose them for their own reasons!

17. *Visteernam vyomadeerghaassapadi disha dasovyasta velaambhasobdheen kurvabhih drishya naanaa naganaganagaabhoga prithveemcha prithveem/ Padminiyucchaasyate yairushasi jagadapi dhvamsaitvaa tamisraa musraa visramsayantu drutamanabhimatam te sahasratwisho vah/* Indeed the illuminations of Bhaskara are incredible and countless; till the ushahkaala, the pitch darkness of the night turns over gradually to make the sky immesurable, with ten directions and the bhumi too to find mammoth! The oceans and heir shores are vizualised distinctly as the brighneness unfolds itself and the lotuses unfurl and open up by themselves as though the sweet smell of the fresh flowers lasts for ever. May the emerging Surya kiranas destroy 'anishtas and arishtas' or the unpleasants and disaasters for ever!

18. *Astavyastasta shunyo nija ruchiranishaanashvarah kartumeesho, vishwam vyeshmeva deepah pratihata timiraam yah pradeshashitopi/ Dikkaalaapekshayaasao tri bhuvanamatatah tigmabhaanor navaakhaam, yataasshata kratavyaam dashadishatu Shivam sorchisaa mudgamo vahah/* Compare a man- made artificial illumination against natural brightness; the formal no doubt might fetch light even specific nooks and corners of a home; yet the natural luminosity of Surya Deva occupies three lokas eternally though the either part of Meru Mountain could feel as day or night at Loka and Alokas! The brightness and heat of Surya do some times remain deceptive thus in parts.

19. *Maagaat mlaanim mrinaali mriduriti dayaye vaapravrishthilokam, lokaalokasya paarshvyam pratapati na param yastadaakhyarthameva/ Urthvam brahmanda khanda sphutana bhaya parityakta dairghyo dyuseemni swacchaa vashyaavakaashaavadhi ravatu sa vastaapano rochiroghah/* Surya's radiance enters as per his own wish; He does not enter Sapta Lokas under the Maha Samudras viz. Sapta Patalaas (Atala, Vitala, Sutala, Talaatala, Mahatala, Rasatala and Patala) since lotuses with long stems tend to hurt 'sarpas' or serpents in the lokaas underneath. Also at certain places, He elongates himself and some times he shrinks! Further, being apprehensive of brightening the Lokaaloka Parvata, He does not illuminate it. Again at certain places He gets concerned whether this Brahmanda might be torn off or burst down and thus does not enter exceptionally.

20. *Ashyaamah kaala eko n bhavati bhuvanaam topi veetendhakaare sadyah praaleya paadena vilayamachalashchandramaa apyupaiti/ Bandhah sidhaanjaleenaam nahi kumudavanasyaapi yatrogjnihaane tatpraatah prekshaneeyam Dishatu Dinapaterdhaama kaamaadhikam pah/* (As the Sun Rise arises, the ‘ashyaama’ or the potential brightness arises and Shyama or darkness is gets concluded. Further, the borders of the Earth appear as though the ‘praaleya paada’ or Chandra Deva with snow like cool rays gets gradually disappearing. This is the precise time when ‘Siddha Purushas’ fold their palms akin to the closure of lotuses and perform their respective ‘upaasanas’ or deep worship. May the emerging Sun Rays bless the humanity with the fulfillment of their aspirations!)

21. *Yatkaantim pankajaanaam na harati kurute pratyutaadhikya ramyaam no dhatte taarakaabhaam tirayati nitaraamaashu yanityameva, kartum naalam nimesham divasamapiparam yatthadekam trilokyaas chakshuh saamaanya chakhurvisadrushamaghabhid bhasvatastaanmaho vah/* Since the Surya kiran as at the ‘ushah kaala’ provide ever increasing brightness, Surya Deva is appropriately called as ‘trilokyaah ekam chakshuh’ or the Singular Eye for the Trilokas. Indeed the usual vision of various Beings is quite distinct from the celestial vision of Surya Deva. In the normal context, one compliments attractive eyes as Padma Netras or lotus eyes and such pretty eyes defy the beauty of Lotuses. But let alone this comparison, the Solar Vision defies any such distinction as being of the status of Loka Chakshu! May this Praatah - kaala Surya’s vision of glory protect us and demolish the fund of our sins for ever!

22. *Kshmaam kshepeeyah kshapaabhah shishirataratala sparsa tarshaadriteva draagaashaa netu maashaa dwirada karasarah pushkaraaneeva bodham/ Praatah prollangya vishnoh padamapi kripaye vaativegaaddhavedyasyuddaamam dyotamaanaa dahatu dinapaterdurnimittam dyutirvah/* (It appears that the early morning Sun Rays are occupying prithvi gradually in search of waters as these get thirsty and hope that bhumi over the previous night might have collected waters! Thus the Sun Rays gradually and methodically extend their reach to the eight dishas ; these kiran as subsequently spread out to antariksha the ‘Vishnu pada’ too just as Trivikrama the incarnation of Vishnu Deva moved further. May thus the praatah kaala radiance of Bhaskara Deva destroy all the shortcomings and sins of the devotees with devotion for ever!)

23. *No kalpaapaaya vaayor adaya raya dalatkshmaadharasyaapi gamyaa gaadhodgeerana ujjvala sreerahani na rahitaa no tamah kajjalena/ praaptotpatthih patangaanna punarupagataa moshamushnat vishovo vartistraivaanya rupaa sukhayatu nikhila dweepa deepasya deeptih/* (Surya Deva’s intensity of radiance is somewhat comparable to the heat of ‘deepa varti’ or the vick of lamp; even with minor wind effect it would get unsteady; but indeed the ‘surya deepti’ or the brightness of Surya is such as the stable and undisturbed illumination despite the severity and frightneingly rumbling sounds of breaking down of boulders , mountains and pralaya kaala wind -havocs in prakriti. May such extraordinary luminosity of Bhaskara Deva bestow to us the faithful devotees with abundance of ‘tripti’ or contentment!

24. *Nissessaashaavapura pravara gurugana shlaaghaneeya swarupaa paryaaptam nodayaadou dina gamana mayo paplavepyunnataiva, atyantam yaa nabhigjnaakshanamapi tamasaa saalamekatra vasum braddhnasyedhhaa ruchirvo ruchiriva ruchiorata syaaptaye vastunostu/* The extraordinary and many splendoured brilliance of Baskara Deva is named Surya Ruchi; on the other hand is the concept of Manava Ruchi or the ‘abhilaasha’ or the desire of human beings. ‘Surya Prakasha’ fills up the Dishas or the Directions while ‘ashaas’ or human aspirations or ambitions are at the personal level. Both the phenomena be intense enough but one aims at univerasl welfare and the other is too personal and selfish. May the screen of my ambitions be ever directed to no-selfish ends but in the pursuit of universl welfare!

25. *Bibraana shakti maashu prashamita balavattaarakourjityagurveem kurvaano leelayaadhah shikhinamapi lasacchandra kaantaavabhaasam/ Aadadhyaadandhakare ratimatashayani maavahan veekshanaam baalo lakshmimapaaraamapara iva guho harpateraa tapovah/* Baala Guha or Kumara Swami suppressed the extraordinary power of Tarakaasura and assumed the weapon named Shakti by himself; the Swami flew by his Shikhi Vaahana or of the peacock carriage and thus brought Surya Deva

under his height; also made Parama Shiva happy by handing over Andhakaasura whom the former humbled! Further Bhaskara Deva enhanced the unique energy of Agni Deva too yet creating situations to spread the brightness of Agni as Surya outshines still. May Bala Guha as being worthy of comparison with Bala Surya bestow the ever growing prosperity as personified with Devi Lakshmi the Goddess of wealth to us the faithful!

26. *Jyotsnaashaakarsha pandudyuti timiramashee shahakalmaashameesha jrumbhod bhutena pingam sarasija rajasaa sandhyayaa shona shochih, praatah praarambha kaale sakalamiva jagacchitramun - meelayantee kantih teekshna twishah klaammudaymupanayataattulike vaatulaam vah/* (The brightness of Ushodaya is comparable to a coloured painting brush with the blend of varied colours like that of white moonshine, previous night's darkness like black, the yellowish tinge of the powder of emerging lotus flowers and the red colour of Aruna Deva. In this fashion, the 'chitrakaara' produces a fantastic mixture and may all the eyes of observance be delighted with the splash and range of all types of colours akin to the rainbow like 'vibgyor' of violet-indigo-blue-green-yellow-orange and red!

27. *Aayanteem kim Sumerossaranirarunitaa paadma raagaih paraagaih aahoswit swasya maahaa rajama virachitaa vaijayantee radhasya, naanjeeshthee prashtha vaahaa vali vidhuta shira syaamaraali nu lokairaashankya lokitaivam Savituraghanudestaat prabhaata prabhaavah/* Persons with imagination tend to various kinds of thoughts and even surmises: Is this possible that the way down of the Meru Parvata, the 'padma raaga manis' reflect that very red colour as painted! Is the 'maha rajana varna' arranged atop the flag of the chariot of Surya Deva! Is the row of 'chaamaras' or the sizeable hand fans as coloured with 'Manjishtha' ; indeed several men of obsession seek to host a wide variety of hearty thoughts and feelings within themselves or openly express their inner thoughts. May such persons of wide imagination be blessed with the lapses and aberrations of minds by the 'aruna varnas' of the ushah kaala !

28. *Dwaantadhvamsam vidhatte na tapati ruchimannaati rupam vyanakti nayktam neentwapi naktam na vitaratitaraam taavadahnavisham yah,sa praatarmaa viramseed sakala patimaa puurayanyushma daashaa maashaakaashaavakaashaavatarana prakramorka prakaashah/* Why and how is the Ushakaala Bhaskara special and significant! Besides eradicating pitch darkness, it soothens the Beings on Earth, especially the humanity. Even as the shades of darkness persist, it highlights and forwards the day light mainly. That kind of brightness is strong enough but yet not substantial. As this kind of mature illumination is yet to launch the comprehensive mission of spreading in all the directions, may the Bala Bhaskara be compassionate mode to fulfill our aspirations in totality! A parallel explanation is an undercurrent that outstanding persons of deep knowledge and concentration always seek to clear the vision of the receptive persons; they not only encourage but give a kick to the self opinionated ignoramous too!29. *Teevram nirvaana heturyadapi cha vipulam yatprakarshena chaanu pratyaksham yatparoksham yadiha yadaparam nashvaram shaashvatamcha/ Yatsarvasya prasiddham jajati katipaye yogino advidanti jyotistad dwiprakaaram Savituravatu vo baahyamaabhyantaram cha/* Like in the context of Gayatri Mantra, Savitru Surya too is intense and severe with huge mass of effulgence and readily visible on the Sky as though He arrives and exits; it is this Paramatma Savita the unique Singularity visible is the root of Parama Tatwa; He thus is Pratyaksha and Paroksha; indeed the One beyond the Drishya Tatwa! Only the Tatwa Jnanis could assimilate this secret of Savitru teja's 'bahyaantara' visions which may bestow our enlightenment!

30. *Ratnaanaam mandanaaya prabhavati niyatoddesha labdhaavakaasham vahner daarvaadi dagdhum nija jadimatayaakartumaanandamindo/ Yatthu trailokya bhushaa vidhiragha dahanam hlaadi vrishyaashu tadvo baahulyotpaadya kaaryaadhikataramavataad ekamevaarka tejah/* The extreme effulgence of Bhaskara is by far the most superior ranging from the most precious jewellery let alone to Agni and Chandra. The jewellery might enhance the body parts of ears, nose, neck, shoulders, hands and ankles. Agni with its heat and radiance would burn off wood, trees, and ignitable all. Chandra enlivens 'jadatwa' or the semi dead and infuse life and movement with peace and tranquility, besides varsha vyaapti and praapti. But Bhaskara is 'all in one' ranging from brightness, to radiation to Agni Karyas to

rains, to food sustenance, to physical well being, to longevity to the great scope of Realisation of Falsity to Truth- and finally the access to paramartha saara or the Essence of the Ultimate Bliss! May the myriad means of Bhaskara's Singularity bestow to us the Basic Purpose of Existence.

31. *Meelachakshuh vijihvashruti jada rasanam nighnata ghraana vritti svavyaapaa raakshamatvak parimushitamanah shvaashamaatra avashesham/ Visrastaangam patitwaa swapadapaharataadashriyam vorka janmaa kaala vyaalaavaleedham jagadagada ivotthaapayan praakra taapah/* During the night times when a 'praani' sleeps off as though bitten by the Black Serpent of Time by whose influence the sleeping one could hardly hear-speak-touch-taste-smell and as such the karmendriyas and jnaanendriyas become dysfunctional of normalcy except retaining praana the Life Force, Surya Deva looks to have administered the medicine of existence by the day break. May the Praatah-kaala Surya who thus resuscitates the sleeping praanis to Life and destroy the inauspiciousness ahead of the day!

32. *Nisshesham naisham ambhah prasabham apadanudan ashru leshamakaarih stokastopaaka neetaaruna ruchira achiraat asta doshaanushangah, daataa drishtam prasannam tribhuvanayana syaashu yushmadviruddham badhyaad braddhnasya siddhaam janavidhiraparah praaktanorchih pracharah/* 'Praatah kaala' Bhaskara is normally understood to cure eye diseases and by the day break itself the wetness of the eyes is usually healed. In course of the time, the redness of the eyes is cured gradually and the deficiencies of normal eye vision too get disappeared. May the basking of morning Surya uproot visionary deficiencies and provide gradual relief!

33. *Bhutvaa jambhasya bhettuh kakubhi paribhavaarambha bhuhsshubhra maanorvibhraanaa tribhuvana bhavana syaasya vaibhaakaripraag vibhraanti bhraajamaanaa vibhaavatu vibhavod butaye saa vibhaa vah/* Bhaskara Deva is known as 'Vibhakara' or Agni and Surya though their characteristics differ; he is also like Indra Deva who decimated Jambhaasura in the eastern direction. Due to his own illumination, Bhagavan Surya attained the title of 'Shubhra Bhanu' as he overshadowed Chandra Deva thus superceding the latter's brightness. It is only at the Sun Rise time of ushahkaala that Surya Deva assumes the Babhru bhaava or of that babhru varna. Owing essentially due to His dharma, Surya enjoys the capability of blossoming lotus flowers and thus his another of his unique prasabha dharma of enabling the blossoming of fresh lotuses. May Vibhakara thus bless humanity to accomplish 'Ihika-Aamushmika' or Life long and ost life fulfillments to his devotees.

34. *Samsaktam sikta maalaadabhinava bhuvanoddyana koutuuhalinyaa yaaminyaa kanyayevaamrita karakalashaa varjitenaamritena, Arkaa lokah kriyaadvomudamudaya shirashchakra vaalaalavaalaad udayan baala pravaala pratimaruchirahah paadapa praak prarohah/* Bhaskara's morning brightness has its own distinction. When one witnesses a plant on a mountain, the tender leaves emerging out of thick ambrosia- like water flow are designated as Amrita kara. The comparison goes further if the watering of the plant bed is done by a 'jala kalasa' or water vessel tenderly handled by a kanya desirous of refreshing the plant bed. May this significance of this divine situation bless us all with joy and contentment!

35: *Bhinnam Bhaasaarunasya kvachidabhinavayaa vidrunaam tvishvatvanannakshatra ratna dyuti nikara karaalaantam kvachicchana, aantarnishsha krisnnashriyamudaddimuva dhwaanta raashim pibanstaa dourvah purvopya purvogni riva bhadagha plushtayer bhavadagha plushtayeraarka- avabhaasah/* Udaya Surya's 'aruna kaanti' is akin to 'Aourvaagni' or of the colour of 'coral' family of 'NavaRatnas' or Nine Precious Gems viz. Diamonds, pearls, sapphires, corals, rubies, gomedha and vaidurya. Such morning hues of Surya Deva are 'bhinnam-vishishtitam' or distinct and different; such 'aourvaagni' appears like sprints of nakshatras once like flashes and again like unsteady showers of gems! Within this 'aourvaagni' there appears a vision of Shesha Naaga- Vishnu- and Devi Lakshmi down under the 'Ksheeraabhi' or the Ocean of Milk yet in the mornings the waves of darkness consume darkness.

May such UdayaSurya's 'aouravagni' akin to 'badabaagni' deep in the Ocean , evaporate gigantic masses of darkness! [Puranas explain that Aourva Maharshi of the clan of the illustrious Bhrigu Maharshi assumes the swarupa of the female 'badamaashva' or horse named badamagni during the dark nights and drinks deep ocean black waters till the early dawn!]

36: *Gandharvair gadya padya vyatkarita vachohridyam aatodya vaadyaih aadvairyo Naradaadyaih munibhirabhinoto vedavedyairvbhdyā/ Asaadyaapadyae yam punarapicha jagan youvanam sadya udyan udyotah adyavah avadyaani dyatu divasakritosaavavadyaanivodya/* Indeed Bhaskara Deva's magnificence is undescrivable. Gandharvas with gadya-padya-vaadya-dhwanis or by way of prayers in prose-poetry- instrumental sounds get immersed while Maharshis get into trances by Veda Pathana- Adhyayana-Manana-means were never tired physically nor exhausted mentally. Brahmarshis like Narada utilise all possible means of media to worship the Pratyaksha Bhaskara! Those who seek their shelter and support with faith and dedication need not wait for long to get back their rejuvenation of prime youth as He could provide ever new channels of fulfillment never imagined earlier. May 'Divasakrit Surya' or the creator of Days grant us physical stamina and mental agility always!

37: *Aavaanaih chandrakantyaiah chyuta timira tayaa taarakaanaam enaamkaaloka lopaadupahata tamasaamoshadheenaam layena/ Aaraad utprkshamaanaa kshanam udayatataantarhitasya ahimaamshoh aabhaa prabhaatikeevovatu na tu nitaraam taavadaavir bhavanti/* Apparently during Krishna Paksha when Moon is on the wane, the early morning stars lose their ushal glitter, and even the herbal plants of the preceding night lose their sheen as the onlooker human beings readily realise that the Sun Rise should be imminent. May the emerging Surya Kiranas especially in the dark phase of the Moon assert themselves and get us readied soon with their purposive sheen ahead of the day and bless us as your devotees for our success and renown.

38: *Saanou saanoudaye naarunadala punaryouvanaam vananaam aaleem aaleedha purvaaparihrita kuharopaanta ninna tanimnaa bhaavo abhaavopashantim dishatu Dinapater bhaasamaanasamaanaa raajee raajeevarenoh sama samayamudy teeva yasyaa vayasyaa/* 'Ushahkaanti' is initially visible on mountain tops and gradually descend down to the lower places; this interesting view would remind one of tree leaves and flower buds assuming freshness. This is akin to the state of passing years of boys and girls getting infancy to adolescence to gradual maturity as the brightness expands and spreads. Incidentally, it is significant that Sunshine does not enter closed areas till the kiranas get unable to enter like mountain caves where darkness persists or even where darkness prevails the inaccessible areas. On the other hand the Sun Light could indeed penetrate the powders inside the lotus flowers as though the kiranas are the girl friends of the flower powders! May the powerful kiranas suppress the poverty of human beings and bestow prosperity instead!

39: *Ujrumbhaam ambhoruhaanaam prabhavati payasaam yaa shriyainoshnataayaipushnaatyaa loka maatram na tu dishati drishaam drishya maanaa vighaatam/ Purvaadraah eva poovam divamanucha punah paavaneer dingmukhaanaa menaamsyainee vibhaasounudatu nutipadaikaaspadam praaktani vah/* Indeed the uprising radiance of Surya Deva would only warm up the just smiling lotuses in the water flows but never harass these, even as the kiranas enhance the overall beauty and brightness of the lake. Now the splendour of Bhaskara gradually expands its purview subsequently to antariksha-dyuloka but as of now the Udaya Bhanu is right now with us and hence, may we all be rid of our blemishes now as in the past and future.

40: *Vaachaam vachaspateh achalabhid uchita aachaarya kaanaam prapanchaih vairinchaanaam tatha ucchaarita chatura ruchaam cha aananaam charurnaam/ Ucchaih archaasu vaachya cchutishuchi charitam yasya na ucchyair vivichya praachyam varchas chiram upanutaatasya chandaarshisho vahah/* It is He the Bhaskara Deva, whom Brihaspati the Guru of Devas always quotes from Indra Deva that the the Adi Deva was outstanding. Further, it is that Surya whom distinguished Maharshis recite ‘innumerable ruchas’ as were announced by Chatur Brahma Himself! Indeed that Surya Deva whose fame is deeply imprinted on the hearts of the ‘Charaachara Jagat’ with faith and devotion. May that glory of Divaakara rising from the east be on the indelible memory screen ever by every Being.

41: *Murdhyeradraih dhaaturaagah tarushu ksalayodrumoughah samudre dingnamantam gotta maange - shu abhinava nihitassandra sindurarenuh/ Seeni vyomnascha hemnassura shikhari bhuvo jaayate yah prakaashah shominaasow kharaamsho rushasi dishat vassharma shobhaika deshah/* That Surya Deva arises in the east and extends his kiran as far and wide from mountain tops to deep oceans might be due to surmises: this brightness might either be owing to the redness of budding leaves of trees on earth, or due to the collection of precious natural gems from the bottomless oceans, or due to the thick red colour powders smeared on elephant heads of the Lords of Eight Directions or due to red dusts raised from the tops of the meru mountain! All such doubts on the mental visions of the viewers concerned are as per the degrees their own knowledge. Be that as it may, the fact of the emergence of Surya Deva being uncontested, may the grandeur of the brightness of Bhakara bestow happiness and solace to all of us!

42. *Astaadreeshottamaange shruta shasini tamah kaalakute nipeete yaate vyaktim purastadaruna kisalaye pratyushah paarijaate/ Udyantya aa rakta peetaambara vishadatarod veekshitaa teekshma bhaanorLakshmeer Lakshmeerivaastu sphutakamala putaapaashrayaa shreyase vah/* This stanza seeks to describe the Kheera Sagara Lakshmi and the Devi Lakshmi! One might recall as to how Lakshmi emerged as in the process of Deva Danava ksheera Sagara Mathana when Meru Parvata utilised as the churner; Lord Vishnu assumed Kurmaavataara to provide stability of the Meru churner-Lord Shiva retained haalaahla poisonous gas right within His neck and became the nilagreeva-Paarijaata Vriksha and Irvata Elephant emerged as accepted by Indra- and then manifested *aa rakta peetaambara vishadatarod veekshitaa teekshitaa sphuta kamala putaashrayaa Lakshmi* or Devi Lakshmi with open lotus flower! Now is this Bhaskara alighting from meru parvta differnt from Devi Lakshmi arising from the churning of Kshira Sagara by the same meru parvata!

43: *Nodanvaangjnabhumirna tadudara bhuvah koustubhaadyaah paanou padmam na yasya na cha narakari purasthali vaasaveshma/ tejorupaparaivatrishu bhuvanataleshvaadadhaanaa vyavasthaam saa sheeh shreyaamsi dishyaa dashishirmahaso mandalaagrogataa vah/* Reverting back to the comparative analysis of Pratyaksha Bhaskara and the elusive Devi Lashmi: Lakshmi emerged from Ksheera Samudra yet emerged from the ‘garbha’ along with koustubha and other ornaments . Lakshmi has her residence at the vakshasthala of Lord Vishnu and thus the Loka Trayas viz. ‘bhummyantariksha dyulokas’ at Trivikrama’s feet. No doubt she is obedient to Vishnu at His feet but slippery as ‘chanchala’. May the ‘Udaya Ravi Teza ‘ as none too distinct from Devi Lakshmi be both worshipped as of unified ‘shaktis’ and blessed with compassion to humanity for salvation.

Note: So far the significance of Bhaskara’s ‘Ushahkanti’ detailed; now the description of ‘Suryaashwas’:

44: *Rakshantu akuntha hemo palapatalam alam laaghavaa utpatantah paatangaah pangvavajnaanita pavana javaa vaajiaste jaganti/ Eshaam veetaanya chihnonnayamapi vahataam maargamaakhyaati*

meraavudyannudaama deepti dyumani mani shilaa vedikaajaatavedaah/ A set of high speed seven horses of chhanda swarupa named Gayatri, Trishthup, Jagati, Anushtup, Pankti, Brihati, and Ushnik and seven divisions of a 'samvatsara' viz. rithus, months, pakshas, weeks, days, nights, and muhurtas - are equipped with the wheel whose banner is known is Dharma. Bhaskara Deva's 'saptaashvas' are stated to make a 'pradakshina' of Meru Parvata with extraordinary speed and pull as they are flying high but their strength had hardly made an impact on the parvata as even a pebble did not get disturbed. The illustrious sarathi or the charioteer named Aruna who has no feet to support his body has scant respect for the horses but indelible knowledge about the course, control and command. Indeed the 'Saptaashwaas' during their daily course recognize their landmarks viz. 'uddaama deepti dyumani mani shilaa vedikaa' or the Suryakaanti mani shilaas which blaze the rocky indicators 'en route'. May this smooth and silken route enabling the 'Saptaashvaas' flourish for ever so that the trilokas are blessed with luminosity forever!

45: *Plashthaah prishthemshu paataih atinikatatayaa datta daahaatirekaih ekaahaakraanta kritsna tridivapatha prithu shvaasashoshaah shramena/ teevrodanyaah twarantaam ahitavihataye saptayah sapta sapteh abhyaashaakaasha gangaa jala saralagalaa vaangnataagraananaa vah/* Even though Prithvi is by far and far distant from the Praktyakshara Bhaskra, the Beings on Bhumi are unable to withstand the radiance of his. As the Surya Ratha-Ashvaas directly receiving the hitting blazes of the kiranas, their backs are getting almost burnt off during their daily runs covering three lokaas and naturally feel like thirsty and tired and thus during their nonstop runs seek to drink the 'Aakaasha Gangaa Jala' and even without twisting their necks make attempts to splash their feet and take the sacred waters on to their tongue and into their throats! May Almighty Bhaskara assuage the thirst of the Saptaashvaas and thus enable their speed and gait and maintain their speed and absolute punctuality till eternity!

46: *Matvaanyaan anyaan ashvaan sptatika manidrishadrishta dehaa dravantee vyaste ahani vyaste astasandhyaa iyam iti mridupadaa padma raagopaleshu/ Saadrishaa adrishya murtir marakata kitake klishatasutaa sumeror murdhanyaavritti labdha dhruva gativatoud vbradhnavaahaavalirvah/* As the 'Saptaashwaas' re on the course of 'Meru shikhira', on their way sometimes the 'sptatika shilaas' emanate reflections of the horses and some times get confused the images as real and thus seek to run faster into the shadows. Once the 'padma raaga shilas' cease their reflections as the evenings draw near, the speed of the horses also tends to somewhat slow down and the Aruna Sarathi too gets rather confused by the pace of the horses as faster then and slower later. May thus the ever adjustable speed as being faster once and slower later be maintained of the average timing not variable even by seconds!

47: *Helaalolam vahantee vishadharadamanasya agrajena avakrishtaa swarvaahinyaah suduram janita javajayaasyandanasya svadena/ nirvyajam taayamaane haritamani nijespheeta phenahita shreeh ashreyaamsiashvapangtih shamayatu yamunevaaparaataapani vah/* Onlookers if any in the celestial worlds might be wondering about the scene of the run of 'saptaashwaas' as that of the flows of river Yamuna the daughter of Surya Deva; indeed it was this Yamuna which flows with youthful and alluring body twists and twirls! It was this illustrative damsel who suppressed the arrogance and haughtiness of Kaliya Sepent by Lord Krishna on whose thousand hooded swollen head that he danced into abject submission as subsequently driven by Lord Bala Rama's 'halaayudha' into the high ocean. More over the 'saaradhi' or the charioteer of Surya's chariot is controlled by the illustrious Aruna Deva, who incidentally is the brother of Garuda Deva on whom Lord Vishnu Himself drives by! May these outstanding facts about the 'saptaashvaas' provide evidences to the trilokas of their uniqueness and uproot the doubts about their magnificence to mankind as well as the celestial Beings!

48. *Maargopaate Sumerornuvati kritanatau naaka dhaamnaam nikaaye veekshya vreedanataanam pratikuhara mukham kinnareenaam mukhaani/ Sute asuyati api eesha jadayativahataam kandharaagraih viladbhivih vaahanaam vyasyataadvah asamahareh heshitam kalmashaani/* As Surya Deva resorts to Meru Pradakshina, the Devas of their respective abodes prostrate to Bhaskara and pray and worship. Residing at their golden mountain caves, kinnara damsels keep their chins down what with their shyness or reverence. The male kinnaras who by themselves are horse faced look at the Sataashvas in mixed feelings of awe to Surya and interest at the ‘ashvaas’. As the charioteer Aruna showed resentment and even reprimand at the imprecision of the steps of the horses, the kinnara purushas observe the characteristic sounds typical of horses of appreciation or rebukes. May the typical yet inexplicable expressions of the ‘saptaashwas’ either due to appreciation or aprobation save the Beings and Antariksha vaasis by the sher grace of Bhaskara Deva.

49. *Dhunvanto neeradaaleer ijaruchiharitaah paarshvayoh paksha tulyaah taaluttaanai khalinaih khachita mukha ruchahchyotataa lohitena,, Uddee eva vrajanto viyati javavashaad arka vaahaah kriyaasuh kshamam hemaadri hridya druma shirah shreni shaakhaa shukaa vah/* Imagine that Meru Mountain is a huge tree, the mountain shikharas are the large branches and the parrots are the ever running horses. The parrots that are flying flapping their wings just as the Surya Ratha-ashvaas keep running on the antariksha while they disperse water carrying clouds both sides. The noses of the parrots give an impression that the red blood is originated from the scratches of frictions of the horse mouths. May the splendid fame of the Seven Horses protect us and provide auspicious -ness to all.

Now the description of Suryaashva Saarathi:

50. *Praatah shailaagra range rajani yavanikaa apaaya samlakshya Lakshmeeh, vikshapyaa apurva pushpaanjali udunikaram sutradhaarana maanah/ Yaameshvamkeshvivaahnah kritaruchishu chaturshyava labdha pratishthaam avyaaprastaavayanvo jagadatana mahaa naatikaam Surya suutah/* Normally in Drama or Stage Act, an experienced ‘Sutradhaara’ or the anchor of a drama- key actor cum director- would appear foremost on the stage to welcome with ‘pushpaanjali’ or flowery-handful greeting as also introduce his better-half to introduce the essence of the topic being depicted. In a similar manner, Bhaskara Bhagavan plays the key role of Srishti-Sthiti- Samhara in the Maha Natika of the Day, that is from the Ushodaya-to Madhaahna- to Astama of a full day. In this daily drama, Aruna Deva is the Sutradhari-Meru Parvata is the ‘Rangasthala’-Day and Ratri are the Intervals- Nakshatras are the Pushpanjali. Such indeed is the lokatraya yatra of Bhaskara Deva. The contents of the Stanza seem to denote an indirect inference that the role of Aruna Deva might be more significant than that of his own elder brother Garuda the carrier of Maha Vishnu Himself.

51. *Aakraantyaa vaahyamaanam pashumiva harinaavaahakogryo hareenaam braahmantyam paksha paataajjagati smaruchih sarvakarmaika saaksee/ Shatrum netrashruteenaamavajayati vayo jyeshta bhava samepih sthaamnaam dhaamnaam nidhiryah sabhavada ghanu de nutanah saha anuruh/* Garuda and Aruna were the progeny of Devi Vinata and Kashyapa and by way of the consideration age Aruna is elder, although all the Kites normally deem Garuda as elder since he happens to be of Lord Vishnu’s ‘vaahana’. One view is that while Vishnu utilises Garuda as a ‘pashu’ totally subservient to the former riding over His neck, Aruna is a dignified charioteer seated comfortably with his ears and eyes being the same as a unique gift!

52. *Dattaarghihduranamraih viyati vinayato veekshitah siddha saardhaih saannithyam saaradhir dasha shataruchessaatirekam katotu, aapeeya pratareva pratatahimapayasyandinirindubhaaso yah kaashthaa deepanogre jadita iva bhrisham sevate prishthatorkam/* Aruna the charioteer of Bhaskara rises earlier to the latter and indeed this is in perfect order so that Surya Deva is described as ‘kaashthaa deepana’ as Surya is the one to have his back pulsated first. The Ayurveda states that those who suffer from winter ought to get exposed in front of Agni. This is the main reason why that the Siddhas and Devas in groups on antariksha and Swar loka respectively offer water to Bhaskara and worship Him as the latter passes through the wa at the Arunodaya! Further, before the Arunodaya, Prakriti would have cooled down night long before due to the influence of Chandra Deva and as such ‘kaashtha deepana’ from one’s prishtha bhaaga’ or back side as Surya at the rear is appropriate for Aruna Deva ahead. May Aruna Deva thus bestow Surya Raksha always and bless the ‘charaachara jagat’ on Bhumi with safety and fulfillment.

53. *Munchan shreen dinaadou dinagamana samaye samharascha swatantrah stotraprakyata veeryo avirata hari pada aakraanti baddhaabhiyogah/ Kaakotkarshaat laghutvam prasabhamadhipatou yojayanyo dwijaanaa sevaa preetena puushnaa aatmasamah iva kritah traayataam sah arunah vah/* Surya Saaradhi Aruna Deva tends to release the ‘rashmis’ or the strong strings tied to the saptaashvaas at the dawn and by the end of the day tighten them; in other words the Sun Rays are released and withdrawn by the evenings. Aruna Deva is indeed independent of his actions. He is totally absorbed in his task and responsibility of performing ‘pradakshina’ of Meru and thus of trilokas of Bhu-Bhuva- Swah or Bhumi-Antariksha-Swarga on the unending Aakaasha. The recitations of Veda Mantras accompany him in his eternal travel. As at the time of Chandra’s dominance during the so called night time, it appears that Dwijas on Earth - whose Master Chandra Deva -are one too contented with Veda pathana and as such await the day break with the arrival of Aruna Deva on the firmament. May Lord Aruna convey his own blessings to mankind, especially the Dwijas who facilitate veda pathana in the day time instead of the nights though their Lord that Chandra Deva might be!

54: *Shyaamaa lataayaah parashuh iva tamoranya vahneh archih praachyvaagre graheetum graha kmmuda vanam praaudasto grahastah/ Aikyam bhindan dyubhubhuyoh avadhiriva vidhaateva vishva prabodham vaahaanaam vo vinetaa vyapanayatu vipannaama dhaamaadhipasya/* Aruna Deva appears like the axe to cut off the ‘Shyaamaa lata’ or the means of the darkness of the nights; He resembles the ‘daavaagni’ or the unstoppable , ever expansive and unrestrained fire towards the easterly direction; or His extended right wrist to seize the nearest nakshtras that resemble the charming collection of lotuses; or like the concept of unity in diversity as the break points of the basically unified tri lokas of Bhumi-Antariksha-andSwarloka; or like ‘Vyaktaavyakta Swarupa’ or the Pratyaksha Sristhi of the Universe and the Unknown and Conceptual Parabrahma! May Aruna Deva who maintains and sustains ‘Surya Ratha Saptaashvaas’ be the savior in our hardships and critical times!

55: *Pourastyah toya dartoh pavana iva patatpaavakasya dhumoh Vishvsvyevaadi sargah pranava iva param paavano Vedaraasheeh/ Sandhyaanrityotsavaveccoriv madanaripornandi naandee ninaahah Sourasyaagre sukham vo vitaratu vinataa nandanah syandanasya/* We seek maximum realization of our life’s desires from Vinata Devi’s elder son Aruna Deva. It is He who portends that the farmers might then initiate ploughing the farm fields on getting the signals as easterly winds are initiated and monsoon could soon arrive. Indeed this kind of action in the mornings as are initiated by the houswives to kindle fire in the ovens for cooking and by the yajna kartas to initiate the Sacrifices and oblations to Agni. Veda - adhyayana and Veda pravachanas too are initiated once Aruna Deva nods his head and the uhaakaala

arrives. It is only by Aruna's clearance that the actions of the species especially the Manushya kotis are duly signalled. Might even the process of Adi Srishti appears to get initiated with the concepts of Mahat-Ahamkaara-Pancha Tanmatras-Pancha Bhutas as signalled by Aruna Deva! It is indeed the super signal of Aruna Deva which initiates-sustains and terminates the 'kaala pravaha' or the eternal flow of Time! Such outstanding contribution of Aruna Deva which heralds the day activities and the restful nights is spectacular and far reaching. May this most invaluable contribution of Aruna Deva fulfill universal stability and happiness!

56: *Paryaptam tapta chaamikara kataka tateh shlishtasheete taraamshaoh aaseedatsyandanaa ashva anukriti marakate padma raagasayamaanah/ Yassotkaramshaam vibhushaam kurata iva kula kshmaa bhrit Ishasya meroh enaam syahnaaya dooram gamyatu sa guruh kaadraveyadvisho vah/* Bhaskara Deva performs daily pradakshina to the most illustrious Meru Parvata Chakravarti; indeed an Emperor has to have distinct ornaments made of gold and precious jewellery on its body parts, especially as the headgear. His impulsive extensions being the Saptashwas / Kiranas need to be ornamented with outstanding 'padmaraaga manis'. So has Aruna Deva to be ornamented with the most invaluable 'garuda padma raaga'. May this epic charioteer who is the illustrious brother of Garuda Deva the sworn enemy of serpents save us from poisonous serpents and sins for ever!

57: *Neetwaa ashyaam saptakakshya iva niyamavasham vetrakalpa pratodah toornam dhvaantasya raashaavitarajana ivotsaarite duurabhaaji purvam prashtho radhasya kshithibhridadhipateen darshayam trayataadvah trailokyaasthaanadaanodyatadivasapateh praakprateeharapaalah/* As Bhaskara Bhagavan the Sovereign of Trilokas appointed Aruna Deva as the Chief Coordinator of the Sapta Dwaras / Saptaashwas, the latter holds a whip and is enabled to kick out evil forces akin to groups of darkness at the Ushodaya time. He facilitates the darshan of Maha Meru Parvata where the first glimpse of Ushodaya occurs. May Aruna Deva- the Surya Chakravarti's Dwarapaalaadhyasha who ushers effulgence and heat to trilokas save us and happiness.

58. *Vajrin jaatam vikaasi ishana kamalavanam bhaasinaa abhaasi vahne taatam natvaa ashvapaarshvaat na ya yama!mahisham raakshasaah veekshitaah stha/Sapteen sincha prachetah pavana bhujja javam vittapaaveditastwam vande Sharveti jalpan pratidishamadhipaan paatu pushnograneervah/* As the Sun chariot passes o the antariksha the concerned Ashta Loka Palakas (Indra, Agni, Yama, Nirruti, Varuna, Vayu, Kubera and Ishana) seeking to pay obeisance and then converse with Aruna Deva as follows: Vajri Indra! Kindly note that your thousand eyes as lotuses are blossoming! O Agni Deva! don't you feel that your radiance and brightness is as magnificent as that of next only to Bhaskara! Yama Deva! do greet your father quickly without approaching the seven horses, lest the buffalo your carrier might not confront each other! Nirruti Dikpalaka group of rakshasaas! Get lost at once as Surya Deva has glanced you already! Varuna Deva, while greeting Bhaskara do shower the horses quickly! Vayu Deva! go away soon from Surya to save the chariot and horses from disaster! Kubera! Let treasures be showered in trilokas especially deep inside Bhumi even as you greet Bhagavan Bhaskara! Ishanya Deva Shiva! Do kindly bestow auspiciousness to all the Beings in trilokas even as you exchange greetings to you mutually! May Aruna Deva who enables the greetings to Bhaskara from the Dikpalakas may safeguard Trilokas!

59: *Paashaan aashanta paalaat aruna varunatah maagraheeh pragrahaartham trishnaam krishnasya chakre jahihi na hi rathoyaati mey naika chakrah/ Yoktum yugyam kim ucchaishravasam abhilashah ashtamam vritrashatroh tyaktaanyaapeksha vishvopa kritiriti Ravihshaasti yam sah vah avataat/*

Bhagavan Bhasara advises Aruna Deva as follows: ‘Aruna! It may not be necessary to approach Varuna for the strings to tie up your horses and get an obligation as afterall your chariot has one chakra only. Our chariot could comfortably run be seven horses; then as such why approach Indra and borrow ‘ucchaisrava’ horse too additionally as the eight horse unnecessarily and take Indra’s obligation too!’ This is how Mahatmas would feel, since one should stoop down and get obliged! May this type of self help be exemplary as even among Devas, let alone human beings too!

60: *No murchhacchinna vaanchah shramavivashavapurnaiva na apya aasyashoshee paanthah pathyetaraani kshapayatu bhavaaam bhasvatah agresarah/ yaha samshritya trilokeem atati patutaraih taapyamaano mayukhaih aaraamalekhaam iva haritamani shyaamalaam ashvapanktim/* Indeed this Sarathi of Bhaskara viz. Aruna Deva is unique unlike any others in this profession; another of the same profession who like an eternal traveller would get tired, exhausted and fainted. But Aruna Deva is totally immune from such natural characteristics. Much unlike a traveller who seeks sojourn and solace in the midst of green-cool-fresh meadows, especially to provide rest to his horses too-the celestial Aruna in neither exhausted nor restive but peaceful, duty bound, and never demanding. May such exemplary and unique charioteer and his unparalleled seven horses inspire humanity with fulfillment of duty! Indeed, Aruna Deva truly follows the advice by Lord Krishna vide Bhagavad Gita: *Karmanyevaadhikaraste maaphaleshu kadaachana, maa karmaphala heturbhuh maa te sangostva karmani/* (You have the liberty only to perform the duties as prescribed and have no control over the fruits of the works and hence do not neglect the responsibilities since the fruits shall be reaped as per the Nature’s Laws!)- Bhagavad Gita; Saankhya Yoga, Chapter Two, Stanza 47.

61: *Seedantoh antarnimajjadakhura musalaah saikate naaka nadyaah skandantam kandaraali kanaka shikharino mekhalaasu skhalantah/Duuram duurasthalotkaa marakata drishadi sthaasnavah tat na yaataah pushnoshwaah purayantah tadavatu jananaih humkritena agrahvah/* As the ‘saptaashvas’ travelling dyuloka on the sands of the shores of ‘akaasha ganga’, their iron hoofs often get stuck resulting in heavy steps seeking to pull out the legs and tending to desire the graze of the green grass on way. This scene is often reflected on the mirror like sideways of the Meru. Yet since the horses are duty bound, do reconcile themselves to proceed further and thus out of sheer grit make a single ‘humkara’ as cautiously driven by Aruna Deva. May the latter who is ever vigilant negotiating the turns and twists ‘en route’ be prayed to for his ‘raksha’ or refuge!

Following is the description of Surya Ratha:

62: *Peerorah preritaabhriah charamakhura putaagrahasthah praataradrou aadeerghaangaih udastoharibhirapagataa sanga nisshabda chakrah/ Uttanaanuuru murthaavanati hatha bhava dwipratipa pranaamah, praahneshreyo vidhattaam savituranvyoma veetheem rathovah/* As the early morning Surya Ratha horses lift up their hooves high and jump while their energetic body sides tend to hit the chariot’s sideways on the antariksha with speed yet with no sound at all since there is least friction, the charioteer bends his back as though he greets Surya Bhagavan rather awkwardly. May the chariot thus pacing up with power on the high sky steeds bestow supremacy to all the Beings.

63: *Dhaantougha dhvamsa deekshaa vidhi patu guru vahataa praasahasram karaanaam aryamnaa yo gareeyah padamatulam upaaneeyataadhyaasanena/ Sa shraantaanaam nitaantan bharamipamarutaam akshamaanaam visodhum skandhaatskandham vrajanyo vrijana vihataye bhaswatah syandanostu/* Indeed the unique splendor of the Sun chariot is indescribable as it devastates the dense streams of

darkness on the horizon with extraordinary push and power by the hand like kiranas headed by Aryama Himself. This is why the omnipotent ‘sapta vayu skandhas’ or the seven mammoth shoulders of Vayu Deva struggle collectively to carry the weight of the chariot even as they are seen to be changing and negotiating their none too overpotent shoulders repeatedly, especially as the chariot occurs to keep jumping high. May the majesty and grandeur of the Chariot suppress the follies and sins of humanity!

64: *Yoktribhutaan rathasy grasitum iva purah dandashuukaan dadhaanah dwedhaavyastaambu vaahaa-
vali vihita brihat paksha vikshepa shobhah/ Saavitrasyandanosouniratishaya gati preenitaanoorurenah
ksheepiyo yo garutmaaniva haratu hareecchha vidheyapracharah/* The Sun chariot is somewhat
comparable with the distinguished features of Garuda Deva. While the powerful ropes connected to the
chariot and the horses resemble the two ends of mighty serpents, Garudmanta hangs in his mouth two
hang ‘sarpas’ that were intended to be bitten and eaten by the Gigantic Bird. Further, as the Surya Ratha
passes by the ‘antariksha’, it appears to break through the group of clouds into two halves giving an
impression of two potent wings of Garuda Deva. The latter while making the sound of flaps cuts through
the clouds even as Aruna cuts the clouds by the mighty horses. Thus both the brothers viz. Aruna and
Garuda are mutually pleased and so do the masters viz. Surya Deva and Vishnu Bhagavan. May this very
concept of significant duality of both the illustrious brothers cut through the clouds of sins of humanity
being faithful mutually!

65. *Ekaahenaiva deerghaam tribhuvana padaveem langhayanyo laghishtah prishte merorgareeyaan
dalita manidrishatvimshi shimshanchiraamsi/ Vishvasveva uparishthaadapi cha punaradhast apithacha
punaradhah astaadri murthni bridhnasyaavyaatsa evam duradhigamapari spandanah syandano vaha/
Nonewhosoever could ever affirm the kinds of movements of Surya Ratha precisely; it is possible that it
completes the pradakshina of the loka traya in a complete ‘ahoraatras’ or day and night or the day alone
from the starting point to the end. Apart from its running speed, the chariot is stated to be so heavy that
over the eternal non-stop run would have pounded to powder any other heavy and mammoth mountain
except this celestial Maha Meru. As the chariot moves over the ‘Brahmanada’ or the Universe, the trilokas
appear lower to the chariot; yet the residents of trilokas ought to realise that brahmanada is ever higher!
In any case, one hardly realises the truths of the chariot’s speed, course, heaviness, and so on . May this
shroud of ignorance of the actualities save the Chariot and in turn the mystery of existence and there
after, save the humanity too!*

66. *Dhurdhvastaagryahaani dhvajapatapavanaam aandolitenduuni duram Raahou graasaabhilaashaat
anusrati punardatta chakravyadhaani/ Shraantaashva shvaasa helaadhuta vibudha dhuni nirjharaam -
bhaamsi bhadram daveeyah divi Dinapateh syandana prasthaani/* As the Surya’s illustrious chariot
reaches antariksha gradually it performs several tasks of auspiciousness; for instance, the friction of rod
tied to the chariot and the horses demolish the negative forces of the Grahas; the virulent movement of
‘dhwaja vastra’ or the cloth banner atop the chariot causes agitation of Chandra Deva’s mind and psyche.
Rahu Graha seeking an opportunity to devour Surya Deva is vigilant to avoid the counter attack by the
Vishnu Chakra as sensitised by Garuda Deva whose elder brother Aruna’s defence. Further as the tired
‘ratha ashvaas’ tend to resort to heavy breathing, the waves of Akasha Ganga get disturbed and get hostile
and harsh. May with all such repercussions around the Sun Chariot passing antariksha be stimulated to
enhance the level of auspiciousness to the Beings in trilokas, especially the humanity down under!

67. *Akshhe rakshaam nibadhya pratisara valayai yojayantyah yugraagam dhuhsatambhe dagdha dhupaah*

prahita suman gochare kubarasya/ Charchaah chakre dadhatyo malayaja rajasaa siddhavadhvah trisandhyam vandate yam dyumaarge sa sudatu durataan amshumatsyamdano vah/ Siddhas named Devaadi Strees take pains to elaborately beautify and decorate Surya's chariot at 'trisandhyas' or morning-midday-evenings in variety and exuberance. They also signify the axis of the wheels with 'rakshaa karas' or security tags as also 'tamra patras' or copper leaves / plates and by reciting appropriate mantras for ensuring security and auspiciousness. Also, the celestial women worship the friction rod annexed to the horses with dhupa-deepa-naivedyas as also decorate and apply sandal powder and water paste to beautify as also enhance coolness. With such acts of worship, the divine women pay their adoration and obeisance besides enhancing the glory of the Surya's chariot.

68: *Utkeerna swarna renuh druta khura dalitaa paarshvayoh shasvat ashvaih ashraanta bhraana chakra krama nikhila milat nemi nimnaa bharena/ Merormurdhanyagham no vighatayatu Raveh eka veedhi radhasya nyoshmodaktaamburikta prakatitapulimodddhusaraa swadhuneeva/* As the chariot of Bhaskara runs on the top of Maha Meru on the single track with speed, the heaviness of the wheel due to the friction on the track creates enormous heat and such unbearable reverberation of noise that appears as though the Akaasha Ganga waters are fast dried up. May such boom and echo created by the friction destroy the dense fumes of the sins of humans like us!

69. *Nantum naakalayaanaam anishamupayataam paddhatih panktireva kshodahnakshatra raasher akrisharayamilah chakrapishtasya dhulih/ heshaahraado hareenaam surashikharidareeh purayn neminaado yasyaavyaat teevra bhaanossa divi bhuvi yathaa vyaktichinah ratho vah/* The indications of a Supreme Monarch's travel on his chariot on the 'antariksha' denote that the public lines up the way with veneration; indeed such a sight of Devas lining up is clearly indicative. Also as the Sovereign oversees Bhumi, the contact of the mono wheel of the chariot with nakshatras raises dust trailing radiance behind the chariot. Further the friction of the chariot wheel resounds as it passes through the caves of the Meru mountain. May the sounds of the features akin to the chariot's passage atop bhumi as on the antariksha too signify similar features and safeguard the Beings on Earth.

70: *Nihspandaanaam vimaanaavali vitata divaam Deva brindaarana kaaranaam brindairaanada saandrodyamapi vahataam vindantaam vanditum no/ Mandaakinyaama mandah pulina bhriti mridur mamdare mandiraabhe mandaarair manditaaram dadhadari dinakrisyandanastanmude vah/* As the chariot of Surya Deva passes on antariksha, groups of Devatas too seem to line up by their respective aero-planes and seek to worship Surya in their own traditional manners; yet not all of them succeed in their efforts; yet those who are fortunate throw 'mandara' flowers with veneration and dedication. Many such flower bouquets get stuck into the spokes of the wheels as colourful decorations. The splash of the fallen flowers appear to decorate the sand dunes on the banks of Akasha Ganga as though there is a spate of holy temples sprung up all along the sand hills. May the Sun chariot so flying on the antariksha unable to keep pace by all the deva ganas bestow happiness and sustain their ongoing and further efforts too.

71: *Chakri chakraara panktim harirapi cha hareen dhurjatir urthwa jaantaam aksham nakshatra naatho Arunamapi varunah kubaraagraam kuberah/ Ramham sanghahssuraanaam jagadupakritaye nithya yuktasya yasya stouti preeti prasannonvaha mahimamaruchessovat syandanah vah/* This stanza refers to seven magnificent Divya Swarupas viz. Chakri-Hari- Dhurjati-Nakshatra naadha-Varuna-Kubera-Sura Sangha. Surya Deva is 'nitya udyukta' or relentlessly engaged in 'Lokopakaara' and His chariot is tuned to this very task as this 'ekachakra's compartments are manifested by Vishnu- saptashwas my Indra-

corners of the cariot frame and flag ends by Rudra-axis by Chandra- charioteer Aruna by Varuna-corners of the holding rod by Kubera-and the speed of the chariot by groups of Devas on the ‘ratha maarga’. May this unique and distinct ‘Bhaskara Ratha’ provide ‘raksha’ to all the ‘Pranis’ on earth!

72: *Netraaheenena muley vihitaparikarah siddha saadhyaih marubhih paadopaante stutolam balihari rabhasaakarshanaa baddha vegah/ bhraamyam vyomaamburaashaavashi shira kiranasyandanah santatam vah dishaya Lashmimatulya atulita mahimevaaparo Mandaraadrih/ Ravi ratha has a unique distinction; its Sarathi is thighless who has arranged the required tools accordingly due to the limitation of his mobility. The chariot is surrounded by ‘siddha saadhyas’ as they extol its inimitability. As the mighty horses pull with their exceptional energy emerging from Mahendra and Vishnu, the resultant speed races up with the universal time on the antariksha which resembles the oceans of unknown depth! On this analogy, the Surya’s chariot compares well with Mandara Parvata utilised as the churner of ‘ksheera-saagara’ the Ocean of Milk with Vishnu in the incarnation of Kurma to stabilise the wavering mountain to accomplish Amrita with Vaasuki Sarpa as the rope! Such an adventure resulted in the manifestation of Lakshmi Devi! May this Goddess Lakshmi bestow prosperity to the humanity as a whole!*

Now, the description of Surya Mandala:

73: *Yat jaayo beejamahnaam apahata timiram chakshushaam anjanam yad dwaaram yanmukti bhaajaam yad akhila bhuvana mekamokah/Yad vrishtambho nidhaanam dharani rasa sudhaapaanapatram mahad yaddishyaadeeshasya bhaasaam tad avikalalamalam mangalam mandalam vah/* The very original place of radiance is Surya Mandala. That is the best possible seed of the tree of a day. That is like the ‘anjana’ or the eyetex that clears vision. It is like the one who is just released from a dark prison to freedom. Again it is like the gigantic vessel from which to drink and enjoy a variety of ‘rasa dravas’ or organic drinks. The Surya Mandala is like the huge net spread all over the bhumi to enable rains to fall on the ground. May this illustrious Surya Mandala spread all round auspiciousness!

74: *Velaa vardhishnu sindhoh payah iva adhodgataagrya grahodhu stokodbhinna swachihna prasava - mivam adhoraasyamasyam manaamsi/ Praatah puushnoh shubhaani prashamayatu shirah -sekharee bhutamadreh pourasyod gabhasti stimita tamatah khandanam mandalam vah/* This Surya Mandala spread all across the eastern mountains as its golden headgear appears as the deep and blue ocean as per the timings of morning and evening tides; the tides cross the normal limits at the Suryodaya and Suryastama times assume ferociousness and roaring and resounding sounds. The Surya Mandala also appears like the blue sky ; in the early mornings it appears dim and hazy with some blinking nakshatras on the horizon. This Surya Mandala is also like the Vasanta Ritu: early morning Surya Mandala is ‘stokodbhinna swachihna prasavam’ or like just opening flowers as during the Vasanta Ritu spreading fragrance of freshness. May the morning hues of the nascent brightness uproot inauspiciousness and bestow peacefulness and tranquility!

75: *Pratyuh saptahemojjvala ruchrachalah padmaragena yena jyaayah kimjalka punjamy adalikula shiter ambarenderavasya/ kaala vyalasya chihnammahitatam ahomurdhni ratnam mahadyad deepamshoh praataravyaattat avikalajagan mandanam mandanam vah/* The ever resplendent morning Surya Deva is like that of ‘pratahadala padmaraagam’ or of the early morning hues akin to just molten gold studded into the padma raaga jewellery. The massive multitude of black bees flock and crowd the sky while the just emerging Surya Deva gives an image of ‘indeevara’ flowers or the black lotuses. Also, the emerging Bhaskara is comparable to the very bright gem on the hood of ‘maha kaala sarpa’ or the

deeply poisonous black serpent of ferocity and terror. As 'kaala' is the emblem of death and destruction during the dark time of Surya Deva, Kaala Sarpa's head carries on its head an invaluable and glorious jewel as its insignia. As the the poisonous serpent represents the jewel on the day, the Ushodaya Surya mandala represents itself in the day time. May It bless the universe and its Beings.

76: *Kastraataa taarakaanaam patati tanurava shyaama binduryathenduh vidraanaa driksmaraareh urasi Muraripoh koustubhah udgabhastih/ Vahne saapahnavaiva dyutirudaya gate yatra tanmandalam vo Maartaandeeam puneetaaddivi bhuvu cha tamaamseevam ushnanmahaamsi/* As the Surya Mandala enters the 'udaya parvata', the Nakshatras gradually disappear and Chandra remains as the king of Stars merely by his title; Indra as the alternate of Chandra in the previous night too gets pale and almost invisible on the antariksha Then who else is the Master of Stars! That Chandra as the left eye of Lord Shiva who is the Manmatha Shatru too gets pale. The Koustubha jewel on the chest of Vishnu the Murasura Shatru too gets pale. Thus it appears that the emerging radiance of the Surya Mandala gets glorified even versus Chandra-Indras, Shiva whose left eye is Chandra and Vishnu whose chest ornament is Koustubha! May such glorified Surya Mandala provide us 'raksha' and 'pavitrata' to all of us.

77: *Yatpraachyaam praakchakaasti prabhavati cha yatah praachyasaa ujjihaanaatiddham madhye yadahno bhavati tataruchhyena cha utpaadyatehah/ yat paryayaena lokaan avaticha jagataam jeevitam yacchatadvishvaanu graahi Vishwam srijadapi cha Ravermandalam muktayestu/* The Surya Mandala has some distinct features: one states that the Sun rises in the east; yet its radiance is felt at the noon and evenings too and that is how Surya Deva is called as praana swarupa and as such Surya though rises in the east yet provides life at all the times and to all the lokas; like Vishnu He sustains the lokas and like Chaturmukha Brahma He creates too. Such is the glory of Surya Mandala. Yet another distinct feature is that Surya Rashmi or the radiance facilitates sustenance of Lokas by creating rains and food; indeed it is due to the success of producing food and water only which is the raison d'etre of very existence that Surya Deva is rightly the very replacement of Tri Murtis responsible for Jagat srishti-sthiti-samhaara!

78: *Shusyamtthaanukaaraa makaravasatayah maaraveenaam sthaleenaam yena uttaptaah sphutanto tad iti tilatulaam yaanti agendraah yugaante/ tat chandaamshora kaanda trivhuvana dahanaa shankayaa dhaama kricchhaat samhrityaa loka maatram pralaghu vidadhatah taanmude mandalaam vah/* If only Prachanda Bhaskara so wishes to devastate the Creation and the Lokas, that might occur so! At the time of Pralaya of Lokas, the severity of heat generated from the Surya Mandala might dry up all the oceans even as there might be no rains at all, then the lokas get deserted, huge mountains get devastated into smithereens like 'tilas' or sesame seeds indicating cosmic dissolution. Being aware of His enormity of might Bhaskara Deva thus releases only that much of heat and radiation to sustain the existence of Lokas and not beyond. May that Unique Chanda kirana Baskara be worshipped for our life and its contentment!

79: *Udyaddyayaava vaapyaam bahulatamatamah pankapuram vidaarya prodbhinnam patra parshveshu aviralam arunacchaayayaa visphurantyaa/ kalyaanaani kriyaadvah kamalamiva mahan mandalam chanda bhanon anveetam tripti heto rasakridalikulaakaarinaaraahunaa yat/* Udaya Bhanu Mandala has its own distinct features of a magnificent lotus in the sarovara of the garden of a palatial building of an unparalleled man of opulence; such a lotus springs out of thick mud with its glorious leaves and buds that the entire garden is suffused with sweet odour even as groups of black honey bees swarm all around to taste and enjoy the sweet honey from the flower. The underlining simily is that Parameshwara the most opulent one in the universe has the singular kind of 'udyanavana' and the bees around the lotus from the dark well in the garden seek to enjoy the sweet honey. In other words, the darkness dismissed from the Ravi mandala enters the sides of the 'Rathaashvas' as the brightness spreads all around. May that Morning Radiance of Ravimandala shower auspiciousness to one and all.

80: *Chakshur dakshadvishahyannatu dahati param purayateva kaamam naastam jushtam marudbhir yadiha niyaminaamyaana patram bhavaabdhhou, yad veetashraanti shashvad bhramadapi jagataam*

bhraantim abhraanti hanti bradhnsyaavyaad viruddha kriyamapi cha hitadhaayi tanmandalam/ Surya Mandala has other distinguished parallels: Parama Shiva is the wellknown rival of Daksha Prajapati although the latter disgraced Sati Devi who entered yogagni and in turn Daksha Yagnya got destroyed and the ever kind Maha Deva bestowed a fresh lease of life to Daksha. As Manmatha cunnived with Devas to tempt Shiva with Devi Parvati and stealthily used his arrows of love, Maha Deva visioned Manmatha with his Agni netra his third eye for ‘purah kaama purana’ or bestowing fulfillment of one’s wishes but not ‘purah kaama dahana’ or burning down Manmatha standing before with evil desire! Much like in the case of Surya Mandala, Agni and Vayu Devas too have no termination since these Divinties are like the boats to navigate Maha Yogis towards moksha. Thus just like certain contradictory acts of Shiva, Surya too is declared for the magnificence of Surya Mandala! May it provide extraordinary ‘raksha’ to trilokas!

[Indeed, Adityopaasana is identical to Brahmopaasana as explained in Chhandogya Upanishad: III.xix.1) *Adityo Brahmeti aadeshah, tasyopa vyaakhyaanaayam: asad eveam agra aaseet, tatsad aaseet, tat samabhavat, tad aandam niravartata, tat samvatsarasya maatram ashaata, taqn nirabhidyata, te aandakapaale rajatam cha suvarnam chaabhavataam/* (The very original teaching was that Aditya the Supreme Effulgence was Brahman the Paramatma! The explanation pertained was that in the very beginning, all this was unmanifest and non-existent. Then that became manifest and took the shape of an Egg and it existed in that position for a year; eventually the Egg got split up in two halves : one of gold and another of silver!) III.xix.3) *Atha yat tad ajaayata sosaavaadityah; tam jaayamaanam ghoshaa ululavonudati -shthan, sarvaan cha bhutani, sarve cha kaamaah; tasmaat tasyodayam prati pratyayanaam prati ghoshaa uluklavonutthishthanti, sarvaani cha bhutaani sarve cha kaamaah/* (Then got generated that Surya and as soon as he was seen, there were innumerable sounds of joy and mirth were sounded as reverberated and so were also several beings and desirable entities. Then followed Sun rises and Sun Sets and again these happenings came to be events of thrill and excitement; these led to the creation of innumerable desires and happenings of mirth!) III.xix.4) *Sa ya etamevam Vidwaan Adityam Brahmeti upaastebhyaaso hayad enam saadhavo ghosha aa cha upa cha nimrederan nirmederan/* (As these swift developments were witnessed in a quick sweep, whosoever took stock of the events , went into raptures of joy and anticipation and unconsciously dedicated themselves into intense meditation of Surya as Brahman te Supreme experiencing heights of delight!)]

Description of Bhaskara Mandala/ Pratyasha Bhaskara

81: *Siddhah siddhaanta mishram shruta vidhi vibudhah charanah chaatugarbham geetyaa Gandharva mukhah muhurmuhur ahipatibhih yaatudhaanah yataatma saarghyam saadhyairmuneendrah muditatamamanah mokshibhih pakshapaataat praatah praarabhymaana stutiravatu Ravirvishva vandyodayo vah/* As Surya Deva proceeds from the East and gradually his radiance spreads to trilokas, Siddhas, Veda vettas, Gandharva- Charana- Sadhya-Naga Shreshthas accompany the Chariot for their own salvation. May such followers of the Chariot and their intense devotion bless us the entire humanity always. Matsya Purana makes a vivid description of the kind of following on rotational basis as per Rithus : In side the Surya Ratha, those accompanying illustratious personalities are described: These are Maharshis , Gandharvaas, Apsaras, Villagers, famed Serpents and rakshasaas. Sets of these groups alternate bimonthly. Dhata and Aryama Deva, Prajapatis Pulastya Rishi and Pulaha Rishi, Vaasuki and Sankirna Nagas, Tumburu and Narada Gandharva Singers, Kritasthala and Punjakashala Apsaras; Rathakrita and Rathouja as gramani, Heti and Praheti Rakshasas are those chosen ones on the Surya Ratha in Chaitra Vaisakhas. During the Greeshma Rithus of Jyeshtha Ahaadhaas , Mitra and Varunas

would be Deatas, Atri- Vashishhas as Rishis, Takshaka Rambhaka Nagas, Menaka and Sahajanyas as Apsaras, Haha and Huhu Gandharvas, Rathantara and Rathakrita Graminis, Purushad and Vadha Rakshasaas; in Shravana Bhadradas the Devas would be Indra and Vaivashwan, Angira and Bhrgu are the Rishis; Ilapatra and Shankhapaala as the Nagas, Vishvaavasu and Sushena as Gandharvas, Praatha and Ratha as the graaminas, Pramlocha and Nimlochanti among the Apsaras, and Heti and Vyaghra as the Rakshasaas. In Sharadriti month of two months of Ashvinyuja and Kartika, the Devatas would be Parjanya and Pusha, Rishis Bharadwaja and Goutama, Chitrasena and Suruchi as Gandharvas, Vishvaachi and Ghritaachi as Apsaras; Iravata and Dhananjaya as the Nagas, Senajita and Sena Kayaka are the chosen graaminaas; and Aapa and Vaata as Rakshasaas. In the Hemanta Ritu of Maargaseersha and Pousha, the Devatas are Amshu and Bhaga, Kashyapa and Kratu as Rishis, Mahapadma and Karkotaka as the Nagas, Chitrasena and Deergaavuyu as Gandharva Singers; Purvachiti and Urvashi as Apsaras, Takshava and Arishtanemi as Sana as Senapatis Gramani and Tricidhu and Surta as Rakshasaas. During the Shishira Ritu's Maagha and Phalguni, Tvashta and Vishnu are the Devatas, Jamadagni and Vishwamitra as Rishis, Kadru Putra Kambal and Ashwatara as Maha Sarpas, Dhritaraashtra and Suryavarcha as Gandharvas, Tilothama and Rambha as Apsaras, Ritajit and Satyajit as Graamanis, Brahmopeta and Yagnopaveta as Rakshasas. This was how, the 'Dwadasha Saptaka' or Deva-Rishi-Naaga-Gandharva-Aprasa-Graameena-Rakshasaas are distinguished in their own positions; Devatas enhance by their own presence; Rishis excel in rendering self scripted Surya Stutis; Gandharvas and Apsaras stand out in their singing and dances; Yaksha ganas take care of the needs and desires of the Saptaashvas; Sarpas move around fast for law and order besides traffic regulation; and Rakshasas to follow the chariot for providing general backup and security. Balakhilya Rishis from morning to evening to mornings and so on cling to the Surya Radha always and for ever. Devatas lend and enhance their stock of celestial energies, tapobala, yoga bala, Dharma, Tatwa and such innate powers, transmit auspiciousness to all the Beings in the universe in the bhuta-vartamaana-bhavisya kaala maana irrespective of Twenty Manvantaras and so on. Likewise Surya Deva regulates seasons and sustains their individual characteristics, the shukla-krishna pakshas, havya-kavya karyas, swaha-swadha karmas, vrishti-poshana, anna-jala-kanti sustenances; in short the ever mobile et stable Singular and Ever Perceivable Uniqueness!

82. *Bhaasaam aasanna bhavaavaat adhikatarapatoh chakravaalasya taapaat cchedaadacchinna gacchaturagakhuraput nyaasa nisshankatakih/Nissanagasyananaanga bhramana nikashanaatpaatu vastriprakaaram tatpaamshuh tatparikshaaparrah iva paritah paryatankaatakaadrim/* The highly illuminated Bhaskara Deva performs circumambulation of the Golden Meru Parvata as though three celestial tests of Gold are conducted by Him to ascertain the purity: firstly since the heat of the brightness is so intense, the gold gets molten thus testing its purity! Second test would be that since the chariot is drawn by the illustrious horses then whether the hoofs of the horses are somewhat abraded and powdered as incurred by the golden meru mountain side walls! Thirdly since the Surya's chariot hits the side walls so closely three kinds of tests are possibly done; a) by heating the golden drops or b) cutting to enable then test the yellow metal or c) testing it by heavy rubbing it with force.

83. *Nocchuskam naaka nadyaa vikasitanakaambhojayaa bhraajitantu plushtaa naivopabhaagyaa bhavati bhrishataram nandanodyaana Lakshmih/No shringaani drutaanidrutamamara gireh kaala dhoutaani dhoutaaneetham dhamadyumaaremradayati dayayaayatra sovyadino vah/* Indeed Surya Deva is ever bright and scorching. While in dyuloka or the 'antariksha', would Swarga Ganga ever get dried! Would the golden lotuses stop blossoming due to that heat ever! On the other hand, would not the exquisiteness of the Gardens of Amaravati get redoubled! Would not that scene further enhance the level

of delight. Could the blistering heat of Bhaskara who performs pradakshina to the Golden Meru daily get exposed melt away but enhance the glitter by the eventual melting instead! May such ever radiant yet always compassionate Pratyakta Bhaskara bestow His sanction to our aspirations!

84. *Dhwantasyaiva anta hetuh na bhavati malinakaatmanah paapyanopi praakpaadopanta bhaajaam janayati na param pankajaanaam prabodhm/ Kartaa nihshreyasaana apitu na khalu yah kevalam vaasaraanaam sah avyaat ekodyama icchaa vihita bahu brihat vishva kaaryah Aryamaa vah/* Bhaskara Deva with his singular endeavour of creating effulgence is bestowing countless facilities and boons. Besides devastating darkness, He destroys the dirtiest sins and blemishes of humanity. Even as one sees Him on the horizon, He not only makes the lotuses blossomed but wakes up the entirety of the Beings on Earth, especially those who are deeply dedicated to performing 'Suryopaasana' and bestows 'Jnana vigjnaana!'. Not only He creates the Day Times but also the resultant deeds of virtue and the consequent auspiciousness all around! Indeed His singular desire is to ensure universal welfare!- '*ekodyama icchaa vihita bahu brihat vishva kaaryah Aryamaa vah*'!

85: *Lotan loshtaavicheshtah shrita shayana talahnisseehabhuta deha nissandehi praanitavye sapadi dasha dishah prekshamaanondhakaaraah/ Nihshwaasaayaasa nishthah parama paravasho jaayate lokah,shokenevaany lokaanudaya krite gate yatra sorkovataadyah/* As Bhaskara Deva leaves the place of residence of a human being and leaves him to gloom, the person concerned due to distress appears to undergo various stages: he becomes restless and actionless; his body lies with no stamina and resistance even as the 'dasha dishas' are stared at, breathing becomes heavy and loses the self control. May such a person on the verge of death be blessed to ease his journey further ahead! In other words , the state of one's existence in the absence of Surya Deva resembles that of lifeless darkness with all its 'vikaaras' or acts of helplessness and desperation!

86: *Kraamam lolah lopi lokaam tadupati kriti kritaavaasthitah sthairakotim nrinaam drishtim vijihmaam vidadhadapi karotyantaratyanta bhadraam/Yastaapasyaapi hetur bhavati niyaminaameka nirvaana daayee bhuaatsa praagavasthaadhikatara parinaa modayorkah shri ye vah/Bhagavan Surya is so restless that even a 'kshana' is not wasted in his travel through Trilokas each day; in fact He might be even considered as a vagrant. But He is the most outstanding one in helping lokas: tadupati kriti kritaavaasthitah sthairakotim nrinaam drishtim/* As none seeks to look at him straight, yet those who are his 'upasakas' are able seek Him since the latter could attain '*atyanta bhadrastaantardrishti*' or the safest inner vision. Indeed Surya Deva who is the seat of shelter and protection is the paramount 'sadhana karta' as the Problem Solver. May Surya Deva be the unique example of Service to the entire 'praana koti' from morning till the dusk.

87: *Vyaapannarturna kaalo vyabhicharati phalam noushadheer vrishtih ishtaaneshitaih tripyanti Devaa na hi vahati marunirmalaabhaani bhaani/ Aashah shantaa na bhinanyavadhi mudadhayo bibhrati kshmaabhritah kshmaam yasminstrailokyamevam na chalati tapatih taatsa Suryah shriye vah/* Bhaskara Deva the embodiment of sizzling glitter has the sole objective of public welfare, especially through the various Rithus / Seasons which have their distinct features; the end results are to bestow rains, crops, food supplies, and fulfillment. More over, the Shroutha Smaarta karmas performed by way of 'Agni karyas' by Dharma Kartas enable the fulfillment of Devas and Pitru Devas too. As thus there should be Universal Contentment as originated by Surya Deva would have a chain effect all over the Universe, Devas are contented, rains are plentiful as per the Seasons, Vayu provides coolness of body and mind, Chandra and Nakshatras glitter and result in joy, 'Jyotirgola' bestows 'kaanti' and 'shanti', Dasha Dishas provide

peace and sfety, Samudras seldom cross their limits, and there would be appropriate balance of Existence and ‘ mangalaadeeni mangala madhyaahni mangalaanaani/

88: *Kailaase K ritti vaasaa viharati virahtraasa dehodha kaantah shrantah shete mahaahaavadhi jaladhi vinaacchadmanaa padmnaabhah/ Yogodyogaikataano gamayati sakalam vaasaram svam svayambhooh bhuri trailokya chintaabhriti bhuvana vibhou yatra bhaaswaannavovyaat/* Basically, Trimurtis viz. Brahma-Vishnu-Shiva are expected to observe the univeral tasks of Srishti- Sthiti and Samhara. But Bhaskara Deva is performing these duties all by Himself. As such Brahma Vishnu Rudras are relaxed as Surya is already at the ‘trikaryas’: Shiva is always glued to Gauri and they enjoy each other’s company freely while the ‘Laya karya’ of extermination of Universe besides the regular task of the deaths of Praanis day in and dayout; Vishnu Bhagavan as entrusted with the onerous responsibility of ‘Jagadraksha’ or Universal preservation which is an on - going and tedious duty while enjoying yoga nidra, while Surya is at the helm of ‘kaala maana’ that controls the off-and-on swich of time and its inevitable effects which indeed signifies Universal preservation. Chaturmukha Brahma too is somewhat comfortably relieved from his ongoing srishti of Beings and is thus absorbed in Yoga nishtha seated in padmaasana for thousand Maha Yugas!

89: *Yetadyanmandalam khe tapati dinakritastaa Ruchor asrcheemshi yaani dyotante taani saamaanya - mapi Purushomandalenuryajumshi/ Evamyam Veda trutayamaya mayam Veda vedee samagro varga-sarvaapavargopakriti Ravikritissostu Suryah shriye vah/* While Bhaskara Deva is spreading briliance from the Surya Mandala all over the ten directions in trilokas, Devataaswarupa being the Rig Veda is describing the physical parts of Surya; what ever luminosity emerges from Surya Mandala is delineated by Saama Veda through the medium of singing; and the Hiranya Purusha of the bindu maatra sukshma rupa or like a golden drop like manifestation of Yagjna Tatwa and Yagjna Prakriya is extolled by Yajur Veda. Indeed thus Surya Bhagavan is the Yagjna Swarupa and Yagjjna Pravartaka as the prime instrument of Mukti Dwara and the bestower of ‘Iha-Para Sadhana’ or the worldly pleasures and spirritual bliss alike!

90: *Naakoukah pratyaneeka khati patu mahasaam Vaasavaagresaraanaam sarveshaam saadhu paataam jagadadim aditeh atmajatve samepi/ Yanaadityaabhidhaanam niratishayagunaih atmani nyastamastu stuyah trailokya vandyaih tridhasha muni ganaih sah amsumaan shreyasevah/* Devas who reside in swarga loka are mavy; their opponents viz. Daityas too are several and quite a few of them are very potent and able to balance Devas at times. Among Devas besides Indra, Surya is prominent in the list as he has the unique distinction of safeguarding tri lokas. As Aditya is the illustrious progeny of Aditi, he is invariably addressed in plural asDwaadasha Adityas; not as ‘Adityah’ but as ‘Adityaah’. ‘Amshumaan’ represent ‘uttama kiranas’ or of distinguished rays; may these Sapta Kiranas and Dwadasha Aditya Swarupas ever worshipped by Deva Ganas impart ‘iha-para’ existence of humanity and the rest.

91. *Bhumim dhaanobhi vristhyaa jagati jala mayeem paavaneem samsmritaavapi Agnayeem daaha shaktyaa muhurapi yajamaanaatmikaam praatritardhyaih, leenaamaakaasha evaamtita karaghatitaam dhwaanta pakshasya parvanyeyam Suryoshta bhedaam bhava ivabhavatah paatu bibhratsva murtim/* Bhaskara Deva appears like Parama Shiva assuming Ashta Murti Swarupas! He assumes the form of **Bhumi** as His ‘ashrayasthaana’; since the Lokas are blessed with plentiful waters, His swarupa is of **Varuna Deva**; smarana maatra Paavana swarupa **Vayu Deva**; dahya shakti **Agni Deva**; **Pratyaksha Bhaskara**; **Akasha Swarupa**; **Yagjna Swarupa** ; **Chandra Deva** . May this Ashta Shiva Swarupa as Bhaskara bestow universal contentment!

[Linga Purna states: **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; Hariksha 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; Arvaavasu ray of Surya feeds Brihaspati; Surat Karana named Surya Kirana preserves Shanaischara; Surya Kirana called Sushumna preserves Chandra. Another Component of Shiva's Vishwa Swarupa relates to **Chandra**, who in turn comprises Shodasha Kalaas or Sixteen Features which are all Amitamayis or Life-Providers. Among these Chandra Kalaas, the most significant Feature relates to Soma Murti which provides succour to all the Praanis or Beings. Comfort to Devas and Pitru Devas is provided by Sudha Kirana of Chandra, while Bhavani Swarupa of Soma protects Jala and Aoushadhis. **Yajamana** Swarupa of Shiva is always engaged in carrying Havyas or Offerings in Homas to Devas and Kavyas to Pitruganas; this Yajamana Murti administers the Universe by way of Buddhi or Intellect and is spread all over in **Jala Swarupa** among water-bodies, Rivers, Samudras. **Vayu** in the Pancha Swarupas of Praana-Apaana-Udaana-Vyaana and Samaana is another manifestation of Maha Deva as an integral component of the Vishwa Rupa. Shambhu's **Vishwambhara** / Bhumi Murti and **Akaasha** Swarupa are the well-established Entities of Shiva's Ashta Murtis. Thus among all the 'Charaachara' Beings, all the Ashta Murti Swarupas of Shiva exist firmly.

Ashta Rupas of Shiva: Nandi Deva continued to describe the Eight Forms of Maha Deva to Sanat Kumara: **Sharva** is one Form of Shiva spread all over the Universe whose wife is stated as Vikeshi and their son is Mangala. Veda Vaadis or Experts in Vedas named him as **Bhava**, with Uma as his wife and Shukra as their son. Agni Swarupa Shiva is called **Pashupati**, whose wife is known as Swaha and their son is Shanmukha. Pavana (Vayu) Swarupa Mahadeva is called **Ishana** whose wife is known as Shiva and their son is Manojava or Hanuman. Rudra is the name of Shiva whose Swarupa is of Surya Deva and Suvarchala is the name of his wife and Shanaischara is their son. Soma Swarupa Bhagavan is called **Maha Deva**, with Rohini as his wife and Budha as their son. Yajamana Swarupa of Shiva is **Ugra Deva** and his wife is called Diksha and their son is Santana. Bhagavan Shiva's eighth Form is known as **Parthiva**, signifying the hardened and cruel feature of Shiva as his wife is Prithvi and their progeny is of humanity. Tatwajnas or those who know of Tatwas believe that Pashupati is the life-provider of all Dehadharis 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.]

92. *Praakkaalonnidrapadmaakara parimalana aavirbhavat paada shobho bhaktyaa tyaktorukhedodgati divi vinataa sununaa neeyamaanah/ Saptaashyaaptaa paraantaan adhikam adharayano jagavti stutolam Devairdevassa paayaadapara iva Muraaraatirahnaam patirvah/* Worship to Vishnu is worship to Surya Deva. Some time in the past as Padmaakara Lakshmi was massaging Lord Vishnu with her soft hands the latter was enjoying the experience with His bright and contented countenance. As Garuda Deva the son of Vinata was carrying Vishnu in his incarnation as Vamana, the Bhaskara Deva was also enjoying the

ride on the antariksha as drawn by Aruna Deva the elder son of Vinata while Deva ganas were worshipping Surya as his chariot was passing through. May Hari and Surya thus enjoy their respective travels on antariksha looking down to Bhuloka in their own missions viz. Vishnu enjoying Lakshmi's company and as Vamana measuring trilokas while Surya experiencing the ride by his chariot across trilokas!

93: *Yah Srashtaapaam purastat achalavarasamabhyunnate hetur eko lokaanaamas trayaanaam sthita upari para durvilanghyena dhaamnaa/ sadyahssiddhai prasanna dyuti shubha chaturaashaa mukhahstaad vibhakto dvedhaa vedaa ivaa vishkruta kamala ruchissorchishaamaakaro vah/* Bhaskara Deva is truly comparable to Chaturmukha Brahma; He created water the foremost; He is the the singular reason for the tallest and the broadest mountains in the universe; He preserves the insumountable 'dhaama' or the residence of radiance which nonwhosoever might ever reach from the trilokas; He is an altertnate Chaturmukha in the creation of vrishti-anna-praana or rainfalls-food-life; *Adityaa jnaayate vrishtir-vrisherannam tatah prajaah/* Another explanation about the glory of Bhaskara in reference to Brahma Deva is the fact that the former is clearly visible from the highest peak of Meru while Brahma created Meru itself. Further, Bhaskara teja is spread out and across all the trilokas of Bhu-Bhuva-Swah, while Brahma Loka is indeed there above! Again, Brahma Deva views the four directions with merciful and auspicious looks while Bhaskara too spreads his rediance all over. Brahma is stated to have sprung up from Lord Vishnu's navel, and Bhaskara too enables lotuses blosses all over the trilokas. Srishti Karta Brahma at the very outset created water as described in Puranas while Surya Deva absorbs water by his kiranas and returns by way of rains; indeed this water is the medium for yagja karyas as also 'sandhyaa vandanaadi nitya naimittika karmas' as Brahma Deva originally created water itself aside from consumption of 'praanis'. Bhagavad Gita vide Karma Yoga Chapter III. Stanza 10 is quoted: *Saha Yagjnaah rajaa srishthwa purovaacha Prajaapatih, anena prasavishyadwam esha vostvishta kaamaduk/* Brahma had even at the time of Srishti addresses Yagjnas: These yagjnas only redeem along with waters once performed with 'nishkaama karmas'!

94. *Saadridurvee nadeesha dishati dasa disho darshayanaadrishe yah saadrisham drishyate no sa dasa shata drishitraidashe ya sya deshe/ Deeptaamshurvassa dishyaa dashiva yugadashaa darshita Dwaada - shaatmaa shaastyashvaamshcha yasyaashaya vidatishayaah dandashukaasha naadyah/* Indeed, at whose instance Aruna Deva directs the 'saptaashvas' are directed to spread his kiranas is well known; from the Suryodaya kaala, the pattern of brightening the 'Dasha Dishas' and viewing the same such as the sky-earth-rivers and oceans is well directed by Him only. The eyes with which dasa dishas could view is gifted by th Almighty just as Indra Deva has thousand eyes too. There is none in the Universe like Bhaskara who thus could vision even the remotest nooks and corners as well as Indra Deva by His remote visiion! May that unique vision of Surya and Indra bestow all kinds of fulfillment to the 'pranis' on Bhumi!

95. *Teerthaani vyarthakaani hridanadarasee nirjharaam bhojaneenaam nodanvantonusanti pratibhayamashubham shwabhra paataanubandhi/ Aapo naakaapagaayaa api kalushamushah majjataam naiva yatra traatum yaatenya lokaan sadishatu Divanasyaika heturhitam vah/* Surya Deva as passing through several countries and continents provides definite brightness, purity and security. But once His glory is gone, the various water flows like lakes, rivers and oceans got gradually dried up and become useless. Even other wise bathings in the Oceans, rivers and water bodies become wasteful, and their hearts and 'antaratmas' become 'status quo' if not worse; so should be the 'snaanas' even in akaasha

swarga ganga’ when Surya Deva is absent. May thus the potent Surya kiranas while spreading their range bestow all the advantages to the Pranis!

96: *Etatpataala pankaplutamiva tamasaachika mudgaadhamaasid apragjnaataa pratarkyam niravati tathaalkashanam suptamantah/ Yaa drik sprishteh purastaannishi nishi nikhilamjaayate taadrigeva trailokyam yadviyogaadavatu Ravirasou sargatulyodayo vah/* Before Brahma Srishti, the patala lokas were dark dungeon full of deep mud and slush beyond comprehension and the Loka Trayas too were in such a state. Indeed it is that Bhaskara Deva who is so in the nights but on the arrival of Savita the entire situation gets totally transformed. May that glorious Savita save and sustain trilokaas! In this connection, one would readily recall Chhandogya Upanishad Self Manifestation of the Golden Egg and partial revelation of the Universe III.xix.1) Adityo Brahmehi aadeshah, tasyopa vyaakhyaanaayam: asad eveam agra aaseet, tatsad aaseet, tat samabhavat, tad aandam niravartata, tat samvatsarasya maatram ashaata, taqn nirabhidyata, te aandakapaale rajatam cha suvarnam chaabhavataam/ (The very original teaching was that Aditya the Supreme Effulgence was Brahman the Paramatma! The explanation pertained was that in the very beginning, all this was unmanifest and non-existent. Then that became manifest and took the shape of an Egg and it existed in that position for a year; eventually the Egg got split up in two halves : one of gold and another of silver or heaven and earth).In this very connection, Rig Veda vide X Mandala-129 Sukta states:

nāsadāsīn no sadāsīt tadānīm nāsīd rajo no vyomāparo yat | kimāvarīvaḥ kuha kasya śarmannambhaḥ kimāsīd ghahanam ghabhīram || na mṛtyurāsīdamṛtam na tarhi na rātryā ahna āsītpraketah | ānīdāvātām svadhayā tadekaṁ tasmāddhānyan na paraḥ kiṁ canāsa || tama āsīt tamasā ghūlamaghre. apraketam salilam sarvamāidam | tuchyenābhvapihitam yadāsīt tapasastanmahinājāyataikam || kāmastadaghre samavartatādhi manaso retaḥ prathamam yadāsīt | sato bandhumasati niravindan hr̥di pratīṣyākavayo manīṣā || tiraścīno vitato raśmireṣāmadhaḥ svidāsī.a.a.at | retodhāsan mahimāna āsan svadhā avastāt prayatiḥ parastāt || ko addhā veda ka iha pra vocat kuta ājātā kuta iyaṁviṣṛṣṭiḥ | arvāgh devā asya visarjanenāthā ko veda yataābbhūva || iyaṁ viṣṛṣṭiyata ābbhūva yadi vā dadhe yadi vā na | yo asyādhyakṣaḥ parame vyoman so aṅgha veda yadi vā na veda//

(Before Sishiti, the Tatwa called ‘Sat’ was totally devoid of ‘Naama Rupa Vibhaha Sthiti’ or nomenclature-form-divisibility. There were neither Tri Gunas of Sat-Rajo-Tamas, neither even Sky nor Pancha Bhutas of Earth-Water-Fire-Air-and Sky. Thus there was no Brahmanda, no ceiling, none to care about, no concepts of safety, happiness / sorrow, height / depth. There was no birth and death, day and night, steadiness nor movement and above all no time cycle, jnaana nor aginana. Then Paramatma created Sat and Asat or Reality and Maya the Illusion. This led to ‘Kaama’ or desire. *kāmastadaghre samavartatādhi manaso retaḥ prathamam yadāsīt | sato bandhumasati niravindan hr̥di pratīṣyākavayo manīṣā* With the assistance of Maya, the seed of Maya created ‘srijana saamardhya’ or the capacity and inclination to Create. Thus the Pancha Bhutas got manifested and so were ‘bhoutika padaardhas’ or physical material. *Tiraścīno vitato raśmireṣāmadhaḥ svidāsī.a.a.at | retodhāsan mahimāna āsan svadhā avastāt prayatiḥ parastāt/* The ability to create led to the need to distinguish those entities and their positioning of height or depth and hence manifested radiance and of Surya Deva and ‘pancha bhutas’.

97: *Dweepeyotaaachalosmin bhavati khalu sa yevaaparatrodayaadriryaa yaaminujjalendu dyutiriha divasonyatra deeptaa tapassah/ advashou desha kaalaaviti niyamayatono tu yam desha kaalaa vahavyaatsa swaprabhutvaa hita bhuvana hito heturahnaaminovah/* ‘Kaala Vyavastha’ or the Time -

schedule o ‘Desha Vyavastha’ or Countrywise conditioning are always hinged on the movement of Pratyaksha Bhaskara. This is essentially so since the specific ‘ dvipas ’ viz. Jambu, Plaksha, Salmaali, Kusha, Krouncha, Shaka and Pushkala have distinct Suryodaya and Suryastamas. May such varied ‘dina-raatri bhedas’ in the Trilokas notwithstanding, Surya Deva bestow ‘raksha’ and ‘moksha’ to all the deserved Beings.

98: *Vyagrai ragrair agryagrahendu grasana guru bharaiah no samagrairudagraih pratyagrai ishat ugraih udaya girigato goganair gourayangaam/ Udgaadhaarchirnaleenaamara nagaraagagraava garbhaam iva ahvaam agre shreyo vidhateglapayatu gahanam sa grahagraamanaervah/* Just at the Sun Rise, the Surya kiranas are not that sharp and severe as the day grows, since the cooling effect of Chanrda and Nakshatras at the previous night would still be lasting. Besides the Meru Parvata and Bhu Mandala would take some minimal time for alliance and adjustment and the Surya Mandala has still to warm up; indeed that scene which any Prani on bhumandala experiences at that specific time appears golden and glorious! May that distinguished view at that ‘Usha Kaala’ confer sinlessness and ‘loka kalyana’!

99: *Yonissaamnaam Vidhaataa madhuripu rajito Dhurjatih Shankato sou mrityuh Kaalolakaayaah parirapi dhanadhah Paavako Jatavedaah/ Ittham Sangjnaa dabithaativat yaah aakhyaah yadrucchaa pravrittaah taasaamekaabithayo anugatagunaganaih yah sah Suryovah avataat/* Bhaskara Deva is of the embodiment of *Yoni Saamanaam* - the originator of Saama Veda *Vidhata* or *Brahma-Madhuripu ajita Vishnu-Dhurjati Shankara Shiva-Mrutyu Yama Deva- Kaala Time Cycle-Alakaaya Pati Dhanadah Kubera- and Jaataveda Paavaka* the Supreme Purifier Agni. May thus this integrated Swarupa of various significant Bhaskara Deva provide protection to us all.

100. *Devah kim bandhavah syaat priya suhrud athavaa acharya ahosvit aaryah rakshaa chakshuh nu deepah gururuta janako jeevitam beejamojah/ Evam nirneeyate yah kimiva na jagataam sarvadaa sarvadosou sarvaakaaropakaari dishatu dasha shataabhisur abhyardhitam vah/* What indeed is this PratyakshaMaha Bhaskara who shines yonder up the Sky daily and always fulfilling all the needs of all the pranis in all the lokas assuring the fulfillment of all the needs! Is He Indra and the Deva ganas entirely! Is He our close relative or of the same Vamsha! Is He our dearest and most intimate friend! Is He our Acharya the Preceptor! Is He the Outstanding Guru! Does He hail from the most illustrious person of fame and name! Is He the singular saviour and Protector! Is He our Visionary Supreme! Is He the father figure! Is He the Singular Lamp! Is He the seed of the Jagat janma or the ojaswarupa bestowing Shakti and perseverance ! Even as we fall flat to decipher Him, may we prostrate to Him and grant to us all who worship Him with our heart and Soul!

101: *Chatvaarimshat prabhayaah traya matha cha punarvaajinaam shatkamuktam paschaannetur dvishatkam punarapi cha dasha syandanasyaika muktam/ Bhu yoshthou mandalasya sphutamathacha Raver vimshati Shri Mayurenattam praatah pathedyahshatakam anudivam Surya saayujyameti/ This Shataka* describes 43 stanzas about Surya Prabha, 6 on Suryaashvas, 12 on Surya Ratha Saarathi, 11 on Surya Ratha, 8 on Surya Mandala, and 20 on the description of Surya Himself. Those who recite this Surya Shataka daily be granted with Surya Sayujya!

Ekam jyotir drishou dve trijagati gaditaanya abjasyaih chaturbhirbhutaanaam panchamam yaanyalamritushu tathaashatsu naanaa vidhaani/ ushmaakam taani sapta tridasha muninutaan ashtadigbhaanji Bhaanoh yaanti praahne navatvam dasha Dadhatu Shivam Dadheteenaam shataani/ Indeed Surya kiranas are unusual and even odd; illumination is a Singular Entity; the various Pranis are viewed with two eyes normally. Vedamaya Brahma however describes three lokas with four mouths and eight eyes. Tejomaya Agni is hence declared as the fifth of the Pancha Bhutas. Now, the Sun Rays follow the six 'ritus' or Seasons. Sapta Rishis viz.Kashyapa-Atri-Bharadwaja-Vishwaamitra-Goutama-Jamadagni- Vasishtha, commend Ashta Diks to enable them to reside . It is these entities which bestow 'Navatvam' or freshness. Thus the Patahkaala bestows dashtwa! Hence the Bahu Samkhyaa Bheda signifies Dasha Shataka, nay, the countless. May this 'countlessness' of Surtya Kiranas bestow security and success in the overall frame of auspiciousness!

QUINTESENCE / SYNOPSIS OF PRATYAKSHA BHASKARA

Part I: References of Puranas

Bhagavata: Shishumaara planetary system- **Bhavishya :** Surya 'Mahatmya', 'Saptami Vrata': Method and Reward of 'Ratha Satpami'; 'Vyoma' the 'Ayudha' of Surya and its 'Lakshanas' (Features)- Sapta Lokas are Bhu, Bhuvah, Swar, Mahar, Jana, Tapas and Brahma; Surya Deva cures Sambu's Leprosy: 'Tri Murtis' eulogize Surya's Virat Rupa and His Worship as 'Omkaara' /'Vyoma'; Surya 'Mahatmya', 'Saptami Vrata': Method and Reward of 'Ratha Satpami'; Surya's Dwadasha Murtis and his Moderated Form (Stuti by Devas included); 'Vyoma' the 'Ayudha' of Surya and its 'Lakshanas' (Features); Surya eva cures Sambu's Leprosy; 'Tri Murtis' eulogize Surya's Virat Rupa and His Worship as 'Omkaara' /'Vyoma'; **Brahma Purana:** Surya Mahatmya:Avatarana, Kaalamaanana, Dwadashaadityas; Brahma assured Maharshis that one needed to recite the following names of Surya instead of Sahasra naamaas as follows; As Aditi gave birth to Surya Deva, she eulogized him as follows; Dwadasa Adityas: *Indra, Dhata,Parjanya, Twashta, Pusha, Aryama, Bhaga, Vivaswaan, Vishnu, Amshuman, Varuna, and Mitra* - their individual features explained in detail; Konaaditya Mahatmya; 'Suryaashtottara naama'; **Brahma Vaivarta Purana:** Surya Deva restores MaharshiYagjnyavalkya's lost memory ofYajurveda; **Devi Bhagavata Purana:** Sun, Planets, Dhruva, Sisumara, Skies and Sub-Terrain; Sun, Planets, Dhruva, Sisumara, Skies and Sub-Terrain; **Linga Purana:** Suryopasana Vidhi in detail-Ashta Murti Swarupas of Surya and Shiva; **Markandeya Purana:** Surya Deva-Vedic Origin, Physical Birth, Wedding and Progeny; 'Surya Mahatmya'-An illustration of Rajyavardhana (Surya 'Stuti' included) ; **Matsya Purana:** Kashyapa and Aditi gave birth to Vivaswaan Surya, whose wives were Sangjna,Raagini and Prabha. Surya-Chandra Gati Varnana: (Some interesting facts about His self- pradakshina, through tri lokas, nakshatra mandali and so on ; Shishumaara chakra; Description of Surya Ratha; Aditya Shayana Vrata; **Narada Purana & Dharma Sindhu:** *Graha Kaalamaanana- Mataantara Maitri of Grahas* (Compromised Compatibility); *Nakshatra Phala* (Star-wise birth results); *Meshaadi Chandra Raashi Janma Phala;* *Suryaadi Graha-Raashi- Phala;* *Grahanas or Eclipses-Dharma Sindhu and Narada Purana: Grahana Nirnaya:* 'Sparsha Kaala' and Moksha Kaala are of distinct waters; the Mukti Snaana; Deva-Pitru

arpana.; ‘Grahana Kaala’, Go-Bhu-Hiranyaadi Daanaas; Grahana Shraadhha; *Do’s and Dont’s at the Grahana Kaala; Grahana Vedhi Vichara; Janma raashi phalas of Grahanas and Daana Vidhis/regulations*; Janma Raashi impact of Grahanas on individuals; **Padma Purana**: Highlights of Surya Vamsha; **Surya Purana**: Surya Ratha Varnana; security to Surya Deva Radha detailed; Surya’s features as per Rithus or Seasons; Signifying the ‘ratha yatra’ celebrations of specified months; Surya Narayana Stotra and Phala; Lord Shri Krishna’s son Samba’s leprosy due to Surya Deva’s curse and recovery: Maharsshi Durvasa cursed Samba for swollen head and unbecoming behaviour and so did his father Krishna too; Narada taught significant details of Surya Deva viz.the details of Surya , his wives-illustrious progeny- his horse like kiranas - his chariot details and glories to the affected and repentent Sambu worshipped with unique devotion and was finally cured- Shiva Ganaadhipati Thandi’s brahmahatya, Suryaaraadhana, Brahmopadesha- Bhaskara the sarva tithi-nakshatra Swami- **Varaha Purana**: The unparalleled and ageless Jnana Shakti of the Supreme Energy is but a token sign on the Sky in the form of Surya’s everlasting luminosity and heat! **Vishnu Purana** : *Suryodaya and Suryastaya are mere concepts since he is constant and stable.* Surya Vamsha highlights; process of revolution of Kala Chakra, Dishas and Vidishas get lit or get dark; Uttarayana and Dakshinaayana- *Shishumaara chakra/ Jyotisha chakra- Dhruva.and Surya vamsha details.*

Part II: References from Upanishads (alphabetical order)

Aiterayopanishad: Various Devas entered respective stations like Agni in mouth’s Speech; Vyayu as nose’s Praana; Surya in Vision and Eyes; Dishas as ears and hearing; Vanaspati in skins and touch; Chandra in heart; Mrityu in Out Breath and Jala Deva as excretions and progeny!

Brihadhaaranyaka: Bhagavan differentiated himself into three parts, as Agni, Surya and Vayu- **Surya Deva** is the sweet honey of all the beings in creation; he is the most lustrous and shimmering fund of radiance as also the divine embodiment of nectar that ensures ‘amaratwa’ or deathlessness- Aditya Devas represent the twelve months of a year; they rotate and perform the ‘aadaa’ or take away along the opportunities of one’s life to each Being and as such are called ‘Adityas’- Adityas, the reply would be that these Devas represent the twelve months of a year; they rotate and perform the ‘aadaa’ or take away along the opportunities of one’s life to each Being and as such are called ‘Adityas’- Satya Brahman manifests as Water, Surya and Bhur-Bhuvah-Swah- Almost in the face of death one prays to Surya Deva identified as of meditation to Gayatri; Surya Deva who is hidden as it were in a golden and lustrous vessel vz. the solar orbit, the Satya Brahman himself. Surya deva was the ‘indhana’ or fuel, the Sun Rays were the ‘dhum’ or the smoke emanating from Sun. The day is a ‘jwala’ or bright and hot like a flame ; the Dishas or the Directions of North-East-South-West are like ‘angaras’ or cinders or the residual ashes without lustre and heat; while the intermediate directions of north east, east west, south west and north west are like ‘visphulingas’ or scattered sparks. In this celestial Fire, the oblations of ‘shraddha’ or faith are offered to Swaha Mantras to Devas and from these ‘ahutis’ is created the ‘Soma Raja’, and to Pitru Devas with ‘Swadha’mantras.

Chhandogya: Comparative analysis of Rig-Saama Vedas as Earth, Fire, Sky, Air, Sun, Heaven, Moon, Stars, Hiranmaya Purusha; this is on the divine plane! The Seven folded Saama Veda as imposed on Surya and his course of a day; Brihat Saama Veda Chant linked to and emerging from Surya;_Raajana Chant of Saama well set to major Divinities of Agni, Vayu, Surya, Nakshatra and Chandra; Meditation on Surya the honey of Devas by Rig Veda Chants; Meditation on the Southern Side Rays of Surya by Yajur

eda Mantras; Meditation on the western side rays of Surya Deva by Saama Veda Mantras; Meditation on the northern side of Surya kiranans or energy waves as heated up by Atharva Veda hymns; The great Vidwan with the realisation of the intrinsic fame of Vedas presents the third offering of the nectar to attain the position of Adityas; The great Vidwan with the realisation of the intrinsic fame of Vedas presents the third offering of the nectar to attain the position of Adityas; The Universal Self or Vaishvanara has Surya as its Eye; Body nerves issued from heart always interacting with Sun and Wind decide the manner of one's departure as also their destination!

Ishopadeshopanishad: Truth and Immortality are concealed under the thick blanket of ignorance. May Surya open the Solar Orbit and let golden vessel unveil the Brahman; Even as the Truth of Brahman is revealed to the worshipper in the Solar Orbit, he finds the Truth is Surya Himself! The Solar Orb also represents eyes, both signs of death, as also Bhur-Bhuvah-Swaha; The Reality and the Eternal Truth as disclosed to the Worshippers in the Golden Disc or Solar Orb is identified as the Omnipresent Vayu deva!

Kathopanishad: To a genuine query as to how one should know the Supreme Bliss; is it self radiant or not! The reply would inevitably be as to how Sun shines; how the Moon and Stars are luminous; how do one would witness flashes of lightnings on the Sky and indeed how is Fire so beaming and glowing! Are not all these indications of that Brahman whose glory is brilliant!

Kausheetaki Upanishad: Worship of Surya to eradicate sins and Chandra for life's success and wealth. Brahma in Celestial Forms as Surya, Lightning, Thunder, Wind, Space, Fire, Water ; Brahma is reflected as his 'amshas' or formulations as all these facets of His magnificence are replete with His multi-powered splendours, each of which is highly worthy of meditation and individual worship. The embodiment of **Surya** Deva clad in the white bright clothing leads the list of Divine Entities who indeed is the 'Pratyaksha Daivam' or the readily visible and felt Deity whom the entire Universe is looked up on the Sky with instant awe and wonder! He is eagerly awaited at His Rise-Climactic Appearance- and His Setting for the day demanding admiration and worship.

Maitreyi Upanishad: Worship of Surya as Savitri - Praana and Food as originated by Surya as Parameshwara.

Mundakopanishad: Virat Svarupa distinguished from Brahman as the alternate form of Antaratma and the process of Srishti. II. i.4) *Agnirmurthaa Chakshusee Chandra Suryau, Dishaah shrotre, Vaagvivartaascha Vedaah; Vaayuh Praano hridayam Vishvam, asya padbhyaam prithivi hyeshaa sarva bhutaantarantaraatmaa*/(The Virat Svarupa who is the Antaratma or the Inner Consciousness possesses Agni as his head, his eyes as Surya Chandras, Dishas or Directions as the ears, Vedas as his speech, Vayu as the vital force, the Universe as his heart and his feet as the Bhumi. From the Parama Purusha emerges gni which is the 'samidha' or the fuel to Surya. From Him Chandra and Parjanya or rains emerge too and the resultant 'oshadhis' or herbs and food grains on Prithvi; from Him again the Male and Female species, besides the entire 'Charaachara Jagat' or the total contents of the Universe, especially the 'Vahni' or the Common Fire facilitating the humanity to perform 'Karma' or Rituals and the consequent deeds of Virtue or Dharma and Nyaaya or Justice. Parama Purusha also created Devas in various groups, notably Ashta Vasus, Dvadasha Adityas, Ekaadasha Rudras and others. Then he created human beings, animals, birds, Life Force of 'Praanaapaanas' or the incoming and out going Air, food for sustenance and various precepts like tapas or meditation, shraddha or perseverance and resolve; Satyam or Truthfulness; Brahmacharya or continence and Vidhi or discipline and regulation.)

Narayanopanishad: Indeed Adityaa is He; this orb of His provides illumination and radiance; the well known Rigveda verses clarify this; therefore the orbit is the collection of Riks; He is the abode of Rik verses. Now this flame which is shining in the orbit of Surya is the collection of Saamaa veda chants. He is the Person in the flames of within the orbit of Surya (to be meditated upon) being the collection of Yajus; that is the abode of Yajus. Thus by these three the threefold knowledge alone shines. He who is within Surya is the Person of Gold. Aditya Deva symbolises energy, splendour, power, fame, vision, capability of hearing, body resistance, mental ability, Divinities of Death, Permanent Truth, Mitra, Wind, Ether, and Breathing, the various Rulers of the worlds, Prajapati, the Manifestation of Happiness, span of life, food, liberation, immortality, Self-consciousness, and the Self Generated Brahman. This Person in Surya is eternal and is the over-lord of all Beings. Bhaskara Deva ever meditates to Brahman who indeed is Himself and thus the co-existent. This indeed is the secret message and the secret knowledge. Surya - Gayatri Vandana Mantraas: *Suryascha maa manyucha manyupatayascha, paapebhyom rakshantaam--/*

Prashnopanishad: Aditya as the very Praana and Life. Praana the Life Force is Surya and Food is Chandra. Food or Matter and Life's Energy in gross or 'Murtam' and subtle or 'Amurtam' forms in physical and cosmic senses respectively interact with each other and sustain the cycle of existence. 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. Udaana is the cause of death too, besides all the deeds requiring force in the normal course of life. 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.

Shvetaashratara Upanishad: Invocations to Savitur Deity of Rig Veda as the Agent of Surya Deva and Devi Gayatri. As Savitur Deity is the motivation and inspiration in performing the instant sacrifice, one should be able to revel and enjoy the Traditional Prayers of the yore and stay put and practise with a 'full go' and enthusiasm; Just as Surya Deva brightens all the worlds in all the 'dasha dishas' or the ten directions including across, above and below, so does- and more prominently yet subtly so- the Supreme Energy too the source of all the creatures be they the 'yonijas' or born from wombs, 'andaja' or born of eggs, or 'udbhijas' viz. sprung out from earth; or 'budbhija' or materialised from water drops! As and when they are born, the various Beings adopt themselves to their respective nature and characteristics and also their habitat and the Original Creator rules them all and the 'sarva vishvam' or the Universe in totality! This indeed the Truth of the Truth or the 'Veda guhyopanishastu guudham' or the quintessence of Vedas and Upanishads; this hidden meaning of Vidya is well realised by Brahma the Sourcer of Vedas and the Creator but also to Devas and Maharshis the Seers and Seekers of the nucleus of the Eternal Truth!

Suryopanishad: Aditya is of the representation of Pancha Bhutas, Tri Murtis and their features of Srishti-Sthiti-Samhara, besides of Pancha Pranas, Panchendriyas, Pancha koshas and of Gyatri.

Taittiriya Brahmana Upanishad: Air provides the connectivity to the Earth on one hand and the three lokas above viz. the heaven, sky and the intermediate ones as that universal link is the catalytic agent in the context of Creation of the Universe. This is also the over all connection for meditation of the Deities- first commencing with Agni denoting the foremost and bright entity while the third one being Surya while water is the rallying point or the junction as lightning provides the link; this is in the context of Connectivity of the Basic Elements of the Universe. The purport of the Celestial Symbols of 'Bhurbhuvatsvah mahah' : The word 'Bhu' connotes Rig Veda, 'Bhuvah' Saama Veda, and 'Svaha' for Yajur Veda while Maha is 'Om' or Brahman. Also 'Bhu' is the 'Praana', 'Bhuvah' is 'Apaana', 'Suvah' is 'Vyana', and 'Mahah' is 'Anna' or food. Thus the 'vyahritis' of Brahman are expressed in four significant viz. Brahman as Tri Lokas of 'Bhurbhavassvah'; as three Devas of Agni, Surya and Chandra; three Vedas of Rik-Saama-Yaju and three Pranas viz. Apana-Vyana-Suvana. Indeed he who absorbs these details attains supremacy of Brahman to himself as Devas offer a variety of gifts to him.--At the spot of Sushumana Nadi, at this spot the Yogi realises Surya known as Suvah en route Mahah the Brahman. In other words, the Yogi accomplishes the 'manas' or heart of Brahman the overlord of speech, hearing, sight and intelligence. On attaining Space or Sky the Brahman, the Individual Self too is merged with 'Antaarama' the eternity, the Paramatma the eternal again ! As 'Svaha' as Surya and Brahman as 'Mahah', if the Self controls the mind and thought besides other physical traits of speech, vision, hearing, touch, and smell, then he could attain the status of bliss and greater existence quite other than death!

Taittareeya Aranyaka Upanishad: Aruna Prashna- Krishna Yajur Veda

Kaala maana and Ritus-Saptaadityas- Aditi Putras Maha Devi Aditi and her eight illustrious sons viz. Mitra, Varuna, Dhata, Aryama, Amsha, Bhaga, Indra, and as Vivaswaan. Saptaadityas viz. Arogya, Bhraja, Patara, Patanga, Swarnara, Jyotishman, and Vibhasa provide illumination to heaven and earth and yield vigor and might and what is more they thwart and destroy negative powers to affect these Lokas vindicating the inexhaustible energy of the Bhagavan. Added further, Kashyapa is an eighth Suryathe father of Surya as supported by the Mother's Shakti of Devi Aditi too. They are stated to preside eight directions; they are stated to possess five yonis viz. Mula Prakriti- Ahamkaara-Mahat-Pancha Tanmatras. She also Supreme Mother Aditi also created 'pancha jana' or five persons viz. anna or food- praana- manas or mind- vigjnaana- and Ananda or bliss. Martanda Deva is cast away to be the source of mortal creation, subject to births and deaths since Aditi moved upward to the premordial aeons or semi-Gods. Thus Aditi Devi is of unique physical energy and gave birth to eight sons; she gave birth to seven illustrious sons and far away in the sky deposited the eighth son named Martanda. Now about the eight purusha swarupas of Adityas: Bhaskara Deva confirms that his illumination is due to the brightness of Ashta Vasus, Ekaadasa Rudras, Dwadasha Adityas, the Truthfulness of Sapta Rishis and also due to Marut Devatas who are wind- causing and thus releasing of rain waters by their shaking off thunders and lightnings. --Surya however never leaves the gigantic and the huge most Meru Parvata. Rishi Praanatraata, the son of Garga Muni assured that he saw the region of Surya revolving and advised other Sages that the latter should visit Maha Meru to vision Surya as He never moved out of Meru . All these Seers had apparently visited the Mountain by their yogic powers and realised that Maha Meru was the axis and was stationary although the Surya Mandala which was the region that revolved-

Agni Deva has seven names viz. Jaataveda, Sahoja, Ajira, Prabhu, Vaishvanara, Naryaapa and Pangti-raadha while the eighth name is Vispara. These forms of Agni Deva are also called Ashta Vasus who provide living abodes to Beings. Agni is signified by the colour of each season varying from dark blue to yellow. The names of Vayu Deva with eleven forms as the Vayu ganas viz. Prabhajamana, Vyavadaata, Vaasuki Vaidyuta, Rajata, Parusha, Shyaama, Kapila, Atilohita, Urthva, Avapatantaa and Vaidyuta. Be it known that the secrets of Vaidyuta would not be harmed by evil-energies for lightning shocks and such fire risks; once Vyasa Maharshi the son of the illustrious Parashara expressed once in disgust that he wished to die by lightning; indeed when he left all desires of life he said so little realising that lightnings would not affect him. Now there are eleven groups of Gandharvas viz. Svaana, Abraat, Anghaari, Bambhari, Hastah, Suhastah, Krishaanu, Vishvaavasv, Moordhavaan, Suryavarcha, and Kriti. Some of the Gandharvas are luminous as of Devas, some are Devas proper, and the others are rays of illumination. Some of the Gandharvas have speech or the ability of talk and these are such as to neutralise poisons. They have excellent consciousness with subdued sounds like of cows which are one footed-two footed, or four footed, eight, nine or even of thousand. Now a hymn for Saraswati viz. *Vaachom visheshanam!* As for Marut ganas, these are of six ganas viz. Varaahava, Svatapasa, Vidyunmahasa Shvaapaya, Dhupaya, Grahamedhaa; there are also like Ashmivita, and Shmivi who facilitate rains for farming; the six of them have special features viz. those who create heat, lightnings, dhupa or fog, those who are swift and those suitable for worship; besides some winds are prone to negative actions called 'ashimaavit'. Seven Marut Energies cause parjanya or vrishti on earth; some cause 'vibhakti' or division of spaces causing rains and some others the 'vyapta' of extensive nature while yet others cause 'viparita' or of excessive nature. Seven of such winds could push the rains to the worlds above too or even downwards. These energies oscillate through the day up and down and those going down provide happiness on earth while the inspirational Agnis result in joys upwards to Swarga. In other words, the energies of Marut Devas through the medium of Agni homas result in energies in favour of earth or swarga selectively ending up with contentment any way. Now, the process of purification with potent mantras: Soma is the father of purification protecting the actions of all the entities. Both Varuna and Soma uphold the power of crossing the Ocean with the capacity to ascend from the roots-- Then Aruna Prashna signifies the **Gayatri Mantra**; we meditate on the celestial illumination – or bharga- of Savitur as the latter is 'varenya' or highly desirable and sought; may 'that' splendour activate our thoughts towards wisdom. When one recites Gayatri Mantra, there is a fine distinction of Surya and Savitur; Sun is the unmistakable 'pratyaksha swarupa' while Savitur is the spiritual form; physical Surya represents Truth and the manifestation of knowledge and the allied shaktis while the subtleties and the thought processes involved is that of Savitur. Then broad meaning of **Mantra Pushpa -Virat Purusha-Brahma Loka-**

Part III: References from Vedas

RIG VEDA

Prathama Mandala Sukta 6, stanza 518 : Surya in Golden Chariot- About Aditya gana vide Prathama Mandala Sukta 41 stanzas 493-497: Aditya Ganas- Prayers to Pusha Deva in continuation of same Sukta 42 as above vide stanzas 499-508- Prathama Mandala, Sukta 48, stanzas 567-582 / 1-16 on Usha- Prathama Mandala, Sukta 50, stanzas 587- 599 or 1-13 on Surya Deva - Sukta 73- stanza 828-9 Prathama Mandala : Like the the ever bright Surya Deva , Satya Darshi or the Truth Visioned Agni Deva too shows the path of dharma; Prathama Mandala Sukta 105, stanza 1155 1158/ 1162 or stanza 9-12/ 16

on Surya Kiranas; Prathama Mandala, Sukta 113, stanz : 1236-1245 or stanzas 1-10 about Raatri as also about Devi Usha ; Prathama Mandala, Sukta115, stanzas 12 67-1272 or 1-6: May the Devatas of Mitra, Varuna, Aditi, Samudra , Prithvi and Divya lokas bless us to sustain our forbearance as of now and ever! Prathama Mandala- Sukta 123-Stanzas 1386-98 on Usha; Prathama Mandala-Sukta 164-Stanzas 1716-63 on Saptakiranas, chariot and kaala chakra, yagnas, cows, human life, eternity- Rig Veda **Triteeya Mandala:** Sukta 61 stanzas 3028-3034 or stanzas 1-7 on Usha Devi; Rig Veda **Panchama Mandala:** Sukta 40 stanzas 3943 -3952 or stanzas1-9: Indra told Surya: On your own while relaxing now, Rahu attacks you Deva Surya even as the tamishra hell is over shadowing the lokas ! Surya replies: Indra Deva! Do rejoice this Soma Rasa as laboured by heavy boulders; You had enjoyed this Soma Rasa while destroying Vritrasura even as Marut Devatas continued the soma rasa drinking while relaxing as also while lokas are enjoying excellent rains too resulting in all round happiness and excellent crops thereafter following the copious rains! **Saptama Mandala:** Sukta 60 stanzas 5636-43 or stanzas 1-8: Surya Deva! Even at the ‘anushtana’ or worship time early mornings, do kindly have us totally freed us from sinfulness and of lapses. May Prithivi and Antariksha be merciful to us in a manner of sympathy to all the Beings as most of them tend to err consciously or unconsciously and guide them on to the path of dharma and nyaaya. **Saptama Mandala on Usha:** Sukta 75-81: .Usha Devi! While heralding Surya’s fulfilled arrival, you provide service to Him with obedience but not as an independent Authority. (Usha Devi like a young and accomplished wife of Surya Deva acquires and even masters the techniques of her Lord and the Agni Deva present at that time is as a happy witness. Devi! The translucent one as you are is free from evil energies and so be the expansion of ‘go-sampatti’, besides horses, chariots and wealth. **Rig Veda Ashtama Mandala:** Sukta 47 Stanzas 6980-6997 or 1-18 about **Aditya ganas.** **Rig Veda Dashama Mandala:** Sukta 37:Stanzas 9179-9190 on **Surya Deva.** Sukta 85; Stanzas: 1-5 or 9667-9671: Surya Deva and Savita Devi begot Savitri; the proceedings explain **Savitri’s wedding.** As the bride Savitri proceeded for her wedding with father Pusha, she had an overall cloth covering around her and had ‘anjana’ to her sparkling eyes. Agni Deva was the center forward of the Chariot; the Sky itself was the umbrella while charioteer was Shukra heading for the bridegroom’s house of Ashvini kumars. Then there was a celestial announcement: Hey Ashvini Kumaras! When both of you reached the presence of Surya Deva, and all the Devas too blessed the wedding proposal where were you at the wheels of the chariot of Surya and how elated did you feel when the proposal was hailed and accepted! The Celestial Voice also asked Surya Deva: Hey Surya Deva! Brahmana Vettas are familiar with the ‘karma sheela’ chakras of your eternal chariot; but where indeed is your secret and invisible third chakra signifying ‘jnaana - vigjnaana’ about which only ‘parama purushas’ are aware! -- Hey Surya putri! You have the habit of visiting each and every home of the virtue and vicious alike to further the value of virtue and to mitigate the sharpness of the evil energies and endeavour to maintain the balance of the pluses and minuses of each household! Your unique endeavour thus is to sway the balance by pushing the needle to the positive side and push back the needle against negativism. Hey Vishwa Vyaapaka Vishwaavasus! Please vacate this place to another needy household since the erstwhile kanya is now happily wedded and settled.

YAJUR VEDA (SHUKLA)

Pradhamopaadhyaya, stanzas 10-11: Havigrahana vidhana: In this Universe created by Paramatma , he states that from the hands of Pusha Deva and Ashvini Kumars ‘havisha grahana’ is accepted in yajna karyas. Vreehi shesha vidhan is described as yagna bhumi darshana - purvaabhi mukha- antariksha sthaapana. **Dwiteevodhyaaya, stanza 27-28:**Savitaa Devata! You are the materialization of outstanding illumination; we are indeed aware of the parikrama or circumambulation of Bhaskara Deva around the universe. Hey Garhapatyagne! You are of the swarupa of swagriha paalaka agni. Agni Deva, we have performed yajna karma for the several years now during our dampatya jeevana and have been following the sacred commandments under the direction as established by Surya Deva eversince!)

Triteeyopaadhyaya stanzas: 30-33& 35-36: Tatsaviturvarenyam bhargo devasya dheemahi, dhiyo yonah prachodayaat/ Hey Brihaspate!May there not be such ‘dushtatmas’ who do not perform nor take

part in yagnas but pursue 'himsatkama' or cruel activities; kindly save us from such disastrous elements for ever. May us be protected for ever by Mitra (Atma), Aryaman (hridaya) and Vuruna Deva with full 'raksha' or safety from the evil elements. Hey Aditi Putra Surya Deva named as Mitra, Aryaman and Varuna! You bestow eternal radiance to all human beings which is the key for longevity!

Chaturadhyaya stanzas: Pajapati-Savita: 4 -8; 32-35: May Savita Devata keep us rid of wrongful activities! May our heartfelt our desires be fulfilled by the 'sadhana' or practice of sincere efforts. May 'Soma yaaga anushthana' or the capacity to formally execute Soma Yagna and its objective purify us and provide us the capability to fulfil our desires. Hey, dyulolas and Prithvi, the vast expanse of the 'antariksha'; Jala Deva who is ever ready to help and support the fulfillment of human efforts and desires: we are now ready to offer 'havishaana' the singular medium of offering aahutis in favour of Brihaspati devaas also in a sequel to Savita Devata as the embodiment of 'Dyuti' or the global fund of radiance !Jnaana Murti Surya Deva, you move freely like the 'saptaashvaas' as the 'sapta kiranas' all over the 'antarikska'; both Surya and Agni are the patent visual means of vision to one and all on the entirety of the universe. Like the famed bullock cart drawn by Surya and Agni is filled up with the universal load of materialism ; indeed they have the capacity of carrying the load. Soma Deva! You are always prepared to extend your 'kiranas' for loka kalyana or universal auspiciousness enabling Mitra and Varuna to reach the remotest corners of the Universe materialised by Paramatma!**Panchamodhayaya 22-26-39:** Hey, abhra (aakasha) devatas, as we possess the awareness of Savita Devaa, we do also realise the greatness of Ashvini Devas, and of Pusha Devatas too. As we start digging earth to build a yajnavedi we had to encounter some rakshasa elements and these made considerable hurdles to see through our task and hence resorted to prayers to Lord Indra to facilitate our efforts. Do kindly safeguard this holy area from the onslaught of Rakshasas. Soma Deva! Do kindly bestow 'devatwa' or divinity to us including the karta, the facilitators, the onlookers and even the Yajna Pashus and the material and the capital money required.)**Shashthodhyaya, Stanza 1-3; 6-7; 9-10, 30** (Hey Yajna saadhano! You are fully backed by the Savita Deva and thus by Ashvini Kumars and Poshana Karthas as the arogya and poshana karthas respectively. Thus you are empowered to destroy the rakshasa elements from their loins and limbs. No enemy could ever reach you near or even far. You are thus indeed purified from all the negativism and totally sanitized right from prithvi to antariksha to dyuloka! Savita Devata being the pioneer may bless you and bestow all the sweet and the best 'oushadhis' to you; you on your part may receive the most auspicious wishes from Dyuloka, sadvichar or good thoughts from anariksha and 'satkarmas' or deeds of virtue from Prithvi. Yajna Deva! Just like the congregaion of jnaanis who are highly illuminated as though by Surya Deva, are saturated by the skin pores. Indeed the entire prithvi, forests and animals are soaked in the Sun Rays just as the participants of yajna karmas are aware of the magnificence of their highly rated deeds of virtue. . **Saptamopaadhyaya stanzas 1&3 -41-42:** Divya Soma, the manifestation of all kinds of joys; You are the one who is the medium of Surya's extraordinary heat and brightness and those of other Devas like Vaachaspati; do very kindly get contented with this unique role of mediation and provide piety and eqaunimity and thus balance the characteristics of the extremities!Surya Deva's benevolence is such that the charaachara praanis or the moving and immovable Beings are provided vision and life by extending his golden rays to every nook and corner of the Universe in totality covering the earth, antariksha and dyulokas; may we not at the yajnaas acknowledge with gratitude for his unique generosity and selflessness by way of one 'ahuti' or offering of ghee and 'anna' at the yajna karyas! Indeed Mitra, Varuna, Agni and other Devas be grateful for the vision provided by Surya Deva and equally so for the prithvi-antariksha and dyulokas to recognize 'sthaavara jangamas' in Srishti; this is reason enough to offer aahutis at the yajna karya. **Ashtamodhyaya 3-6; 40:** Aditya, you are always resistant to delays and risks and provide safety to human beings and Devas alike. Your power and capability, stability, equanimity and happiness are the hallmarks of your personification; may we be blessed to be deserving of your grace. Yagnas are designed to bestow happiness to humans and Devas alike and so do your activities.;your sankalpas and activities have always been moulded to the unique objective of welfare and security. Soma Deva! We beseech you to provide peace and comfort to Aditya who in turn would bestow the same to humanity and Devas. **Navamodhyaya 1; 33-34:** Savita Deva the source of Tejas! We solicit you to complete this yajna to its fruition. Let the Yajamaana of this Yajna

be blessed with dhana-dhanya; may the 'anna' or the foo be purified by your auspicious rays in a manner of being worthy of offering to Vachaspati! Chhanda's magnificence is such as to enhance the Mitra Deva's 'trivritajnaana' or the three pronged Jnaana-Karma-Bhakti. Thus the process of subjugating various categories of Srishti as initiated by Mitra and carried forward by Varuna, Virat, Indra, Ekadasha Rudras, Vishva Devas, Ashta Vasus, Ekaadasha Rudras, Dwaadasha -Adityas, Aditi Maata, and Prajapati. In this process, there is a perfect samanvaya or juxtaposition of chhanda and the Devatas concerned. **Ekaadashodhyaaya Stanzas 53-62:** Just as Surya Deva provides unending illumination to antariksha and bhumi, similarly Jaatavedasa Agni Deva is radiated for the sake of Beings, especially the humanity for their health and profitability. ---Mitra Devata endows everlasting and ever-surprising variety of food and 'deha shakti', quite apart from radiance all over.

Trayodashodhyaaya Stanzas 3-5: Ever since Srishti commenced, Paramatma's Shakti manifested the institution of Brahmanda and those Brahma Swapupas were prominently included Surya Deva besides antariksha and trilokas and both the 'vyakta' and 'avyakta' Jagat was illuminated by Surya Deva. At the time of creation, Hiranyagarbha Purusha viz. Prajapati had been the singular administrator of 'brahmanda' bearing the overall responsibility of Swarga-antariksha and Prithvi; may we now offer our sincere 'aahutis' or ghee offerings to Agni as a token of our sincere gratitude to that Brahma.)

Panchdashodhyaaya Stanza 58: Agni Deva as Ishti or Homa Swarupa! Vayu rupa Vishwakarma is radiant in Swarga Loka; Your swaami is Surya Deva. May the participants at the Yajna be blessed by Surya Deva in the form of Prana-Apana-Vyaana-Udaana- Samanaas in the form of Jyoti. Thanks to the presence and might of Vayu Deva by his very appearance, may this Agni Karya be fulfilled, especially with the blessing of Surya Deva. **Saptadashodhyaaya: Stanzas 58-59-60:** (Indeed, the green coloured vegetables and foodgrains constitute an essential part of life of humans and animals alike and they seem to express their gratitude to Bhagavan Surya whose illumination from the sky is due to his grace and benevolence. In fact the ever mobile Surya Bhagavan is the singular poshana karta or the sustainer of trilokas. In the art of scripting the Universe, this jitendriya and vidwan provides life and sustenance to Dyuloka, Prithvi and Antariksha; besides radiance and sustenance, he is the pratyaksha Deva who is omniscient and omni-present and indeed omni-potent! He is responsible for the much required and timely rains which is the root of irrigation, besides providing water reserves in-season and out-season of rains even as speeding up freely from one horizon to another always constantly being totally unaware of the kaala maana or the time schedule as he is ever dynamic and punctual. **Vimshodhyaaya [20 chapter] Stanzas 16 / 21/ 23:** (Surya Deva! Do kindly save us whether we are in jaagrat-sushupta avasthas or while awaken or in semi-conscious state; it is most likely that we might commit blunders. Do very compassionately pardon us and do save us from any of our blemishes. Jyotishmaan!)----We from bhuloka when we look up to swargaloka and try to figure out the latter, do release us from our 'agjnaandhakaara' or the darkness of ignorance as you indeed are the celestial splendour and the unique fund of radiance!----Hey 'Samidhas' or the wooden pieces duly offered to Agni Deva in the homa karyas! May you be kind to us releasing excellent light and provide to us contentment on earth. May Usha Devi and Bhagavan Surya bestow all round happiness for ever to all the Beings as well as Vaishwaanara Deva provides all round auspiciousness! **Trayovimshadadhyaya [23 chapter] Stanzas 5 /10:** Just as Surya Bhagavan moves all over the sky from east to west and east again cyclically always along with the attendant graha devatas, the equi-minded persons of high level knowledge ritwiganaas too seek and to the extent possible maintain yagnaagni without fail and be blessed!----Bhagavan Surya moves along alone as the ever luminous manifestation for ever while Chandra Deva appears with shine sometimes and with dwindling light some other times. Agni Deva appears occasionally like ouoshadhis while Prithvi happens to be the ever existent 'beeja bhumi' always! **Saptavimshodhyaaya [27 chapter] Stanza 10:** May I be fortunate to attain 'paramapada' while discarding the ever rampant darkness of agjnaana of the mortal life and accomplish the supreme vision of Pratyaksha Bhaskara-the 'utkrishtha sukha prada'-'avinaashi'-'mahaa guna sampanna'-'sarvotkrishtha' -jyoti swarupa-Surya Deva! **Ekatrimshodhyaaya [31 chapter] Stanzas 18-22:** *Vedaahametam Purusham mahaantam Adityavarnam tamasah purastaat, tameva viditwaati mrityumeti naanyah panthaa vidyateyanaaya/* (Surya samaana tejaswi the destroyer of

darkness is akin to Virat Purusha whose ‘upaasana’ on continuous basis should lead to moksha; indeed the path to moksha is the path of Suryopaasana and no other way of certainty is possible at all! Prajaapaalaka Paramatma is realisable in each and every material; He is indeed birthless and is visionable in all the swarupas as He is present in every Being as the Inner Self all over the Universe. Persons of extraordinary knowledge and wisdom should be able to visualise Him as His own image. Deva ganas too who have already attained good realisation of Brahman are not as far away in the Great Realisation. Brahma jnaani Devas preface the path of Realisation as having been already nearer compared to other jnaanis! The ever resplendent Paramatma! Your better half Devi Lakshmi is the provider of all kinds of material desires, and at the same time since her shoulders being representative of days and starry nights could transfer one’s Being from Earth to Dyuloka by her Iccha Shakti and from Dyuloka to Antariksha by her Jnaana Shakti ; Surya Deva! Do please extend this golden path accessible to the select ones step by step by the ladder!) **Trayamstrishodhyaaya [thirty third chapter] Stanzas 30-32:** May we be saturated with Soma Rasa from the far reaching rays of dazzle and high luminosity of Surya Deva who has the unusual speed of Vayu Deva and of his own capability to save the entire humanity by their own experience of visibility and sustenance by way of food resources! **Stanzas 34-43:** Savita Deva! You are the one bestowing helpfulness to all the ‘pranis’ by providing good food; may the consciousness of the Beings in the worlds satisfy themselves first and have the universe get contented too. You are the one to let the Universe float smoothly with around illumination. You are one who brings divinity all over and gets the worlds unified as a singular identity by spreading the golden shine occupying the central position on the sky. Let the ‘brahmanda’ get plunged in darkness and restfulness all through the nights from the day long activities of struggle for existence. Situated in dyuloka, Surya Bhagavan also assumes the swarupas of Mitra and Varuna Deva and facilitates their revelation too; His singular form is of shuddha-chaitanya-nirguna or of purity-ever liveliveness-yet with no features and predilections yet of reactive nature maintaining poise and equanimity holding directions in perfect order. **Panchatrimshodhyaaya [thirty five chapter] Udvayam tamasaspari swah pashyant uttaram, Devam Devatraa Suryamganma jyotiruttamam/** or we the human beings tend to look up to swarga loka as our target, while the ones already in the Deva loka aspire for reaching out Sarvottama Jyoti Swarupa Surya Bhagavan as the Pratyaksha Paramatma Brahman Himself!

YAJURVEDA (KRISHNA)

Kanda1-1-1-1) Food for you, physical strength and stamina too by Vayu as once interacted. May Savitur Deva impel me to the excellent offering. you are the Lord of cattle and as such may the cattle be protected too 1-1-2.1) You are the substance or essence of Yagjnas. Even as the Rakshasaas are burnt off as also the evil spirits, the Yagjna Vedi or the Altar of Sacrifices constitutes the samidha of the material for the Sacrifice. You thus are responsible for rains. Oh Samidhas! Do allow us the hit your joints, cut them to pieces and making sounds of divinity in hundred shoots or even thousand shoots. Let the ashes after the fire be gathered in substantial quantity. Indeed you are the girdle of Aditi, the chord of Indrani. Let Pushan tie the knot for you the samidhas! Let Indra Deva tie your arms, Brihaspati the head; bid farewell to the Antariksha as the samidhas finally reach the Swargaloka! 1-1-5-2) Samidhas! Let Savitur Deva purify you with a filter that has no flaw with the His rays of splendid energy and radiation. Let the sacred waters lead the path of glory and purify the yagjna vedika the altar; let Indra the killer of Vritrasura with the Vajraayudha made of Maharshi Dadhichi ensure the circumstance and the context; may Agni and Soma purify the Sacrifice; may Devi Aditi recognise the wood’s skin meant for the Sacrifice! 1-4.22-25) Never ever you are inhospitable Indra Deva or undependable to your devotees ! Dwadashaadityas! You have never proved to be careless in your approaches for consideration by your devotees; your amritatwa is in heavens and proven for generations! You are ever generous with the milk of human kindness on earth and to those who are the performers of Yagna karyas sincerely then Soma Drink would be a routine in heavens. Savitur Deva! prosperity to day, and prosperity tomorrow; day by day may you ever increase prosperity levels to us by these prayers to day! Through this prayer, may we ever enhance the levels of prosperity further! May we be blessed by our prayers, an ideal home and to protect that auspicious home ,

may no plotter of evil overpower us. 2.2.10-1: As Surya Deva did not assume his full radiance and brightness, then the Yajna Kartas sought an atonement in His favour and offered these oblations to Rudra and Soma; and as a result ,they bestowed brightness upon him. In case Surya Deva has to be further resplendent, the Kartas should also offer on the Pournima then the oblations be in the favour of Rudra. Since Soma performs Sacrifice in an enclosed Agni Vedi or Altar, Surya accomplishes still further splendour; as the butter is churned from the milk of a white cow with a white calf. **Kanda II.iii.1:** Whosoever desires to access prosperity should offer prosperity to Adityas. It is the Adityas who repel prosperity to those who do not deserve or even wish for it. Indeed Adityas are expellers, the procurers and the sustainers. Thus in each case of Adityas, Marut Devas or Varuna have their own ways and means of oblations at the Specialised Sacrifices. **Kanda II.iii.5)** Agni Deva, welcome to you with your kin, and delight us increasingly; Indra is the supporter in our homes. Savitru Deva! may you delight us in our homes thousand fold; May Pushan arrive and bless us with wealth; let Dhatra the ruler of the world too grant us precious gifts; May, Twashta the bull and of physical strength delight us in our respective homes for thousand - ten thousand years towards immortality. Prosperity and Fulfillment! May we and our kin be delighted with longevity and fame .

S A A M A V E D A

SaamaVeda-Purvaartha Aindra Parvani, Stanza 303 on Usha Devi: The scintillating damsel Devi Usha the illustrious daughter of Surya Deva has appeared on the ‘antariksha’ brightening Prithvi to spread her radiant charm and instantly dissolving darkness around! Stanzas 395 & 397 on Aditya Ganas: Maha Adityas! We pray to you earnestly to bestow long and healthy life to our sons and grandsons. May we all be free from diseases, enemies, sinfulness and evil attitudes. We render the stotra for physical and psychological strength always seeking your kindness. Stanza 421: Devi Usha! Just as you have been bestowing prosperity to us and waking us up in the past, do kindly repeat the miracle again and show mercy to your son Satyashrava!Stanza 443: Usha Devi! As per our earlier responses to requests, repeat providing to us with plentiful supply of milch cows which yield surplus milk from their udders. Stanza 451: Devi! Is like our own sister smashes darkness all around- literally and figuratively-with plentiful of brightness and ‘jnaana’ which is utilised for uplifting one self but to others as well. Stanza 458: To Devi Usha, Surya Deva forwards his spectacular ‘kiranans’ as he is the unique source of energy and illumination, besides being the outstanding fund of knowledge and spirituality. Stanza 463- 4: ‘Soma rasa’ as secured from the sparkle of high luminosity is the most potent weapon to totally demolish enemies. The constant flow of dazzling nectar is akin to the glitter of seven faced Surya Kiranas as the latter are comparable the Seven Horses of Surya. We most respectfully worship you Savita Devata as commended by Veda-Puranas as He is Satya preraka, dnana daataa, atyanta medhaavi. Deva! Do eternally spread your effulgence all over in all directions! **Aryanyaparvani Saama-** Shashthodhyaaya-Panchama Khanda-Stanzas 628-640: The spectacular Bhaskara Deva having had a small unit of Soma Rasa bestows longevity with no illnesses at all to those participating in the Soma yajna. Once influenced and prompted by Vayu Deva, he sparkles the universe and having assumed innumerable forms feeds all the Beings to their hearts’ content.This pratyaksha Bhaskara also enables the visions of Mitra-Varunaadi Devas too to vision the magnificence of Suryodaya and engulfs His radiance the trilokas of dyuloka-antariksha and prithvi. Now that the speedy Surya is visible, He looks to have first prostrated to mother prithvi and father swarga loka via antariksha. He travels across the antariksha by way of his ever extended rays which shine and brighten all along from the Udaya to the Asthama or the Rise to the Fall, while most tellingly providing extreme brightness to the dyuloka. Shashtha Kaanda- Amrita Pradaata Sukta: Stanzas 1-3: Atharvana Maharshi! do please eulogise the magnificence of Savita Deva the Creator of all; He could for the asking help to swim across the ‘bhava saagara’ or the ocean of existence by the help and support of Truthfulness and bestow the purpose of life.His magnitude is such that by sincere ‘mantra paatha’ alone he might bestow the benediction of ‘Amrita paana’! **Uttaraarchika Saama-**on Usha - stanzas 751-752 :

Arriving as She does from Deva Loka, Usha Devi with her glittering kiranas, destroys thick darkness of the night even as the authoratative princess arrives and fills up with brightness. This illumination covers Grahas or planets, the entire ‘nakshatra mandali’ or the Stardom and the totality of the Skyas Surya Deva himself spreads his impact even as the happiness of the inhabitants transforms the very value and worth of existence. **Saptamodhyaaya** on extolling Aditya- stanzas 1067-1069: Hey Mitra-Varuna Deva Aditya! At the time of Suryodaya the two friends Mitra and Varuna as also the outstanding destroyer of opponents viz. Aryama along with the totality of Devas extolled Surya Deva. Salutations to you Mitra Varuna! We appreciate your leadership in extolling and worshipping Bhaskara the great form of auspciousness and exemplary and bright virtuosity!**Trayodasho dhyaaya** on Surya Deva-stanzas 1453-1455: The brightest ever Surya Deva always bestows excellent health and longlife to his worshippers just as Indra who is the controller of Vayu, the Protector, Public Administrator, and the provider of ‘Soma rupa madhu’. Surya Deva while spreading his illumination near and far is the unique provider of food and physical energy. He is the holding fulcrum of the Sky and the exterminator of evil energies as personified like Vritraasura and such demoniac forces. Indeed this Surya Jyoti is the paramount jyoti of all the jyotis reputed as the Vishva Jyoti. He is the great winner of opulence, extremely capable, permanent, and the luminous hold of the Universe.)Stanza 1462 on Savita: [*Om*] **Tat Saviturvarenyam bhargo devasya dheemahi, dhiyo yonah prachodayaat/** Savita is extremely worthy and capable of prompting and involving us the mortals for showing the path of virtuous effulgence!**Ekovimshad -19-adhyaaya**: Stanzas 1725-26, 1731-33, 1740-42, 1749-1752, 1755-1757 on Devi Usha:We all seek to wait and vision the arrival of the unique one Devi Usha the Surya Putri as our own sister who is the guide and great giver at the end of the night at time of Sun Rise. Just like the unsteady lightning and the mother - incarnation of brilliant illumination as also the initiator of yagjna karyas all over, Devi Usha is the close associate and friend of Ashwini Kumars.You are about to initiate the ‘havan’ or the Sacred ‘agni kaarya’; Usha Devi! We beseech you to grant us for fortunes, and excellent progeny. May several such ‘havans’ be influenced to be performed along with cows and horses in their presence and our request for plenty of ‘dhana-dhanya’. the Ushah kaala brings in brightness as the Sky gradually distributes illumination in gradual stages of arunima-ujala-chetana to the Beings and then Suryodaya. It is at that time, coinciding the yagjna karmas and the coincidental ‘daana prakriyas’, the Ushah Kiranas from the Sky would in turn convert the offerings from earth aggrandise the receipts with food and water back to the Beings on Earth! **Vimshodhyaya (20)** Stanzas 1788-89: Surya Deva! You are truly outstanding; Samasta Loka Karta! You are amazing and are highly worthy of sincere prayers as your reach of each and every corner of the universe is unparalleled. Your high reputation is universal too. Among the entirety of ‘Devatva’ or of high divinity, your position is unique in subduing darkness and the evil asuras. Your leadership is omnipresent and omniscient defying all descriptions.

ATHARVA VEDA

Prathama Samhita: Prathama Kanda: Vijaya prarthana Sukta 9 : Stanza 1-2: May the magnificence of the Ashta Vasu Devatas, Indra, Pusha, Varuna, Mitra, Agni and such other Devatas provide courtesy Devatas! May also Adityas and related Devas bestow illumination to rest of Devas too. Devas! May the level of effulgence of Surya, the high radiation of Agni and the coolness of Chandra be bestowed to lift the level of humanity and let their lives become meaningful and in topmost state. Hridroga naashana Sukta 22: Stanzas 1-4: Hey diseased humans! As you are victims of heart prone and water borne ailments, your skin is pale to polio, raktaalpata and you need to expose to Sun shine; rakta varna is possible to improve by cow’s milk or Surya rashmi alone. To accomplish longevity, you need to absorb reddish sunshine with which to discard paandu roga. Rohini like blood red sunshine should provide health providing quality. Diseases like polio or ‘deha ksheena’ and debilitating body features are curable by tree like green coloured sun rays. Sukha praapti Sukta 26: Stanza 2:Those who have the ideal habit of ‘daana dharmacharanas’ are blessed by Indra Deva- Bhaga and Savita Deva.Shatru naashana Sukta 22: Stanzas 1-5: Surya Deva! Your inherent potency is to rouse heat and radiance; it is with that energy do kindly burn off the powers of my enemies and opposing forces;your innate capability is to get ablaze enemies to ashes; please do so to my enemies too with equal vigor. Krumi naashana Sukta 32: Stanzas 1-

5: Surya Deva! At the time of ‘suryodaya’ and ‘suryaastama’, the krimis which rest and hover around on earth which carry diseases are destroyed. Rashtra Dharana Sukta 8, stanzas 1-6: Mitra Deva from his ‘rashmi’ or radiance occupies the entire Prithvi and arrives the entirety of the Beings to live long and strong; there after, may Varuna Deva, Vayu Deva and Agni Deva bestow longevity and happy and healthy existence. Prarthana Sukta 16, Stanzas 1-7: We invoke agni for Yagna kaarya early morning and to ensure the fruitfulness invoke Indra Deva, Mitra Varuna, Ashvini kumaaras, Bhaga, Pusha, Brihaspati, Soma and Rudra Deva. We invoke that Bhaga Devata who preserves the universe and the fierce yet the victorious; he is the illustrious son of Devi Aditi and possessive of such magnificence of converting a pauper as a prince and vice versa. Bhaga Deva! You are like an ocean of affluence and we on our part never default in our worship to you. Paapa Vimochana Sukta 25, Stanzas 1-7: Both Vaayu and Surya being well aware of their prescribed duties as per Smritis. May both these Devas keep all the Beings in Srishti secure and safe. Brahma Karma Sukta 24, Stanzas 1&9: Bhagavan Savita Deva is the chief of all kinds of materialas; in the context of purohita karma, pratishthakaarya, chiti kaarya, in sankalpa karyaas, Deva aavaahana or invocations as also aasheervaada kaaryas too, we humans make offerings of ‘havi’ in agni. Nava shaala Sukta 26: Stanzas 2 &8-9: MayParama Jnaani Savita Devaparticipate in this Yagna and accept this offering of ‘havishaanna’ and bless us. Do kindly participate and bless this formal, vedoyukta and auspicious yajna karya; we beseech you to very kindly accept our offering of ‘havishaana’ as a gesture of our gratitude to you. Amrita Pradaata Sukta: Stanzas 1-3: Atharvana Maharshi! do please eulogise the magnificence of Savita Deva the Creator of all; He could for the asking help to swim across the ‘bhava saagara’ Savitaa Suktas 14-15-16:Just as the Ushahkaala Savita Deva would gradually diminish the twinkling light of sinking stars on the sky, the hatred and apathy of men and women against their enemies would get diluted. Surya Chandra Sukta 81: Stanzas 1-2: Prompted by Maya koushalya, two boys of excellence are chasing each other vix. Surya and Chandra out of sheer fun and frolic and reached upto the Great Ocean; of these boys, Surya Deva lights fourteen ‘bhuvanas’ and Chandra Deva keeps changing his ‘kalaas’ daily and exercises rithus or seasons six times every year assuming ever new features and colours. Surya’s Chariot 14: Stanzas 1-3: The ‘Savita poshaka/ sustenance- chakra’ or the wheel has inner seven spokes as the seven coloured kiranasand the ‘nebhis’ or the axis are situated the three lokas viz. dyuloka-antariksha-prithvi in the Kaala Chakra Stanzas 4-7: Where have all human beings made of life, blood and Soul originate from; who could tell the reply to this basic question! Who could guess that this fantastic and ever mobile Surya Deva was created from! Stanzas 8-10: Mother Earth as a result of ‘ritu’ (yajna) has made the contact with father Surya in the Dyuloka and consequently the mother carried a ‘garbha’ and both the parents exchanged pleasentries for sometime. Surya Deva’s ‘kshamata’ or forbearance depended on the mother’s patience. Praana Parjanya or Vayu and the Clouds are the interactors as the calf and cow or the clouds and kiranas. Stanzas 11-14: Kaala chakra / Surya Ratha comprising ayanas viz. Uttarayana and Dakshinaayana and maasas or months are fitted in the five spokes. Even while carrying the burden of all the Lokas, the wheels of the chariot fitted in the aksha or the axis neather gets heated up nor breaks down ever! Stanzas 15-17:These Surya kiranas are actually feminine but behave like men yet could get conceived; they could see very sharply and only distant disciples and sons could be visioned and felt.; they could be destroyed only by the Srishti Karta alone.

Atharva Veda -Dwiteeya Samhita: Surya Deva! Having risen from the streams of radiance you are the manifestation of Satya Nishtha or the strict observance of Truthfulness and of Jyoti Swarupa or the Pure Form of Light. Arise and awake; the public in the worlds is eagerly waiting for your arrival as food is of top priority to them all. Soma and Vanaspatis are ready to strengthen the flows of water, oushdhis and so on so that the dwipadas like human beings and chatushpadas like cows. Surya Deva gradually rises and is seated comfortably in the Prakriti Mother’s womb as the six directions expanded inside; as he grows so do the worlds. As Surya Deva enters your enemies and illnesses run away and the Society becomes clean, free and healthy and besides your place, besides the entire bhuloka and dyuloka. Now that Bhuloka and dyuloka are thus illuminated by Surya Bhagavan, Prajapati is facilitated to declare the Atma Tatwa Sutras and the inhabitants have since got sensitized the Inner- consciousness of the Beings there. Thus Surya Deva has succeeded the respective Lokas and Antariksha too in the Universe. The Gayatri Vidya and Shakti is one easy means of meditation which is easy, auspicious, and popular and worship to both Devi

Gayatri and Surya Deva would certainly uplift human beings to the realms of Atma Vidya. As Surya Deva in his journey from Bhumi upwards to Antariksha to Dyuloka, he blesses the mankind since he has also to bless the subjects there to enrich their vision of dharma and nyaaya too. Surya is the initiator of yagjakaryas and the 'mukhya swarupa' or the major visage. Yagjnas are performed by synthesising the three major media of voice, hearing and concentration of mind that would enthuse Surya Deva readily. Abhyudayaartha Praarthanaa Sukta :May Indra Deva Surya! bless us with long life to worship Him the mighty, patient, enemy eradicator with his characteristic equanimity, ever victorious achiever par excellence of Bhuvan-Go 'sampada'. Finally, we seek the goodwill, assistance, sympathy, solace and friendship while all those who challenge and are jealous of us be in our total control, and those who seek to harm and destroy us be demolished once and for all and grant us deergaayu !

OM TAT SAT