ESSENCE OF LAGHU UPANISHAD PUSHPA MAALA

PART TWO
(Based on Saama and Atharvana Vedaas)

EDITED AND TRANSLAED BY V.D.N.RAO, CHENNAI

Other Scripts by the same Author:

Essence of Puranas:-Maha Bhagavata, Vishnu, Matsya, Varaha, Kurma, Vamana, Narada, Padma; Shiva, Linga, Skanda, Markandeya, Devi Bhagavata;Brahma, Brahma Vaivarta, Agni, Bhavishya, Nilamata; Shri Kamakshi Vilasa- Dwadasha Divya Sahasranaama:a) Devi Chaturvidha Sahasra naama: Lakshmi, Lalitha, Saraswati, Gayatri;b) Chaturvidha Shiva Sahasra naama-Linga-Shiva-Brahma Puranas and Maha Bhagavata;c) Trividha Vishnu and Yugala Radha-Krishna Sahasra naama-Padma-Skanda-Maha Bharata and Narada Purana. Stotra Kavacha- A Shield of Prayers -Purana Saaraamsha; Select Stories from Puranas

Essence of Dharma Sindhu - Dharma Bindu - Shiva Sahasra Lingarchana-Essence of Paraashara Smriti- Essence of Pradhana Tirtha Mahima- Essence of Ashtaadasha Upanishads: Brihadarankya, Katha, Taittiriya/ Taittiriya Aranyaka , Isha, Svetashvatara, Maha Narayana and Maitreyi, Chhadogya and Kena, Atreya and Kausheetaki, Mundaka, Maandukya, Prashna, Jaabaala and Kaivalya. Also 'Upanishad Saaraamsa' -

Essence of Virat Parva of Maha Bharata- Essence of Bharat Yatra Smriti -Essence of Brahma Sutras-Essence of Sankhya Parijnaana- Essence of Knowledge of Numbers for students-Essence of Narada Charitra; Essence Neeti Chandrika-Essence of Hindu Festivals and AusteritiesEssence of Manu Smriti- Quintessence of Manu Smriti-

Essence of Paramartha Saara; Essence of Pratyaksha Bhaskra; Essence of Pratyaksha Chandra; Essence of Vidya-Vigjnaana-Vaak Devi; Essence of Bhagya -Bhogya-Yogyata Lakshmi - Essence of Soundarya Lahari- Essence of Popular Stotras- Essence of Pancha Maha Bhutas-Essence of Taittireeya Aranyaka- Quintessence of Soundarya Lahari- Essence of Gayatri- Essence of Ganesha Mahima - Essence of Shiva Raatri Mahima- Essence of Chaturupanishads- Essence of Ashtaadasha Upanishads - Essence of Bhagavad Gita

Essence of Valmiki Baala Ramayana- Essence of Valmiki Ayodhya Ramayana- Essence of Aranya Ramayana-Essence of Valmiki Kishkindha Ramayana- Essence of Valmiki Sundara Ramayana-Essence of Valmiki Yuddha Ramayana- Essence of Valmiki Uttara Ramayana- Quitessecence of Valmiki Ramayana;

Essence of Veda Vyasa Smriti- Essence of Yagjnyavalkya Smriti-Essence of Aapastamba Dharma Sutras- Essence of Devi Navaratri Mahima- Essence of Aapstamba Grihya Sutras- Essence of Bhishma Parva of Maha Bharata- Essence of Post Life Existence-based on Upanishads, Puranas, and Itihaasaas - Essence of Nava Graha Mahatmya- Essence of Kaala Chakra- Essence of Pranava- Essence of Drona Parva Of Maha Bharata Yuddha - Essence of Shanti Moksha Maha Bharata-Part One - Essence of Shanti Moksha Maha Bharata- Part 2; Essence of Ashta Dikpaalakaas- Essence of Bhagavan Dattaterya -Magnificence of Tripuraambika ; Essence of Sanaatana Dharma ; Essence of Pradhana Gita Samgraha ; Essence of Sanatsujeetiya Bharata ; Essence of Maaya Prakriti and Vishnu Mayam ; Essence of Ekavimshati Puranaas -Panchadashi Part 1-Essence of Smriti Traya;Dharma Dhvaja - Essence of Pancha Dashi Part Two- Pancha Dashi Saaraamsha- Essence of Shruti Saara Samuddharana-

*Essence of Panchaakshari Vidya -Padma Paadeeyam - Essence of Maanasollasa -Suresvareeyam – Essence of Hastamalaka Stotra Dwaadasheeyam- Quintessence of the works of Adi Shankara Shishyaas-Thotakeeyam, Hastamalikiyam, Panchakshari Vidya, and Manasollasa -Essence of Laghu Upanishadas: based on Rik-Shukla Yajur and Krishna Yajur Vedaas]

Note: All the above Scriptures already were released or awaiting on www. Kamakoti. Org/news by the respective references, except with *

FOREWORD

Vedas are constant flows from Chaturmukha Brahma, which are incessant, often complex and confounding; only Seekers of standing could fathom the depths! Upanishads are perhaps the -peripherals that Maharshis sougt to explain some outline skeches if not their the hidden messages! Of the hundreds of odd Upanishdads each standing out on its own luminosity are of an extraordinary sparkle. The more one dwelves, the deeper one on slips by! It is by the tight grip of the teeth that one is able to make out as an outline of each work of an Upanishad!

It is perhaps not possible to assimilate even outside sketchs of various Upanishads at random. Human effort falls woefully far short of comprehension by the ordinary except those Mahatmas who are truly blessed. Each Veda over flows an ocean and each such one ocean presents a singular thought all the same Unknown ! The message is common but interpretations are astounding..

Some spills over of the reflection of Vedas are enlisted in the Essence of Ashtaadasha Upanishasds including Brihadaranyka, Katha, Taittiraya / Taittireeya Aranyaka, Isha, Svetahsvatara , Subaala, and Paingalaa as repesented by Yajurveda; Chhandogya and Kena represented by SaamaVeda; Kaushitaki and Atreya represented by Rig Veda; and Mundaka, Manduka, Prashna, Jaabaala and Kaivalya by Atharvana Veda. And Kamakoti. Org- books section was published by the grace of HH.

Now the attempt is to prepare the ‘ Essence of Laghu Upanishad Pushpamaala- Part Two seeking to cover those select Laghu Upanishads related to SaamaVeda and Atharva Vedas as in the Part One related to RiK Veda- Shukla Veda- and KrishnaYajur Veda were alresdy released.

During repetitive visits to Kanchi, both during Service and post retirement, I had the privilege of meeting HH Vijayendra Sarasvati Shankaracharya Swamiji, the then Bala Swami who had influenced my total psyche in personally commanding and guiding me periodically to translate and suitably edit the Series of the ‘Essence successions ’ of Eka Vimshati Sanaatana Puraanas- Ashtaadasha Upanishads -Dharma Sindhu - ‘Manu- Paraashara-Vyaasa-Yagjnavalkya Smritis’ - ‘Brahma Sutra-Aapastamba-Grihya Sutraas’- Itihaasaas of Ramayana- Maha Bharatas - Devis Lakshmi- Durga-Sarasvati - Gayatris - Brahma Vishnu Mahesheshwaraas - Pancha Bhutaas-Pratyaksha Bhaskara Chandras- Nava Grahas- Ashta Dikpaalakaas- Soundarya Lahari-Bhagavad Gita - Dattaatreyadi Maha Purushas- Pranava and and Essence of Adi Shankara Sishyas of Thotakeeyam, Hastamalikiyam, Panchakshari Vidya, Manasollasa and so on .

I have been scripting translations day in and day out merely and totally being dedicated to my mentor HH Vijayendra Sarawati Shankaracharya Swamigal of Kanchi Mutt with our hearts and souls.This Essence of Laghu Upanishad Pushpa Maala is to dedicated to the HH too.

VDNRao and family
Dated October 2022
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Annexture: 1. Pratyaksha Bhaskara vide select Puranas. ,

OVERVIEW

The intention is provide the Sanskrit base and simple translation of meaning in English, without resorting to esoteric explanations and descriptive annotations. However the slant in the translation is within the frame work of Adi Shankara Bhashya, while various Schools of Thought for each of the Upanishads be in prevalence as per their own disciplines. Hence the Mukhyopanishads viz. Brihadaranya, Katha, Taittiriya, Isha, and Svetaashvara all belonging to Yajur Veda; Chhandogya and Kena to Saama Veda; Atreya and Kaushitaki to the Rig Veda School while Mundaka, Mandukya and

Prashna are of the Atharvra Veda clan .In the Essence of Ashdaadasha Upanishads of what kamakoti. Org. books was already published in the public domain.

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

In the Part One of the Esence of Laghu Upanishad, the Rig Veda based Upanishads are attempted vide Aksha Malika Upanishad- Atmbodha Upanishad- Mudgala Upanishad -Nada Bindu Upanishad- Nirvana Upanishad-Saubhagya Lakshmi Upanishad- and Tripura Upanishad.

Shukla Yajur Veda Upanishads are covered :Adhyatma Upanishad -Advaya Taraka Upanishad- Bhikshuka Upanishad-Hamsa Upanishad- Mandala Brahmana Upanishad- Mantrika Upanishad- Niralamba Upanishad- Paramahamsa Upanishaad-Tureeyata Avadhutva Upanishad- and Yagjnyavalkya Upanishad.

Krishna Yajur Veda Upanishads: Akshi Upanishad-Amrita Bindu Upanishad-Avadhuta Upanishad- Brahma Upanishad- Brahma Vidya Upanishad- Dakshinamurti Upanishad - Dhyana-Bindu Upanishad- Ekakshara Upanishad- Garbha Upanishad- Kaivalya Upanishad-Kalagni Rudra Upanishad- Kali Santarana Upanishad- Katharudra Upanishad-Kshurika Upanishad- Pancha Brahma Upanishad-Pranagnihotra Upanishad-Rudra Hridaya Upanishad-Sarasvati Rahasya Upanishad- Sariraka Upanishad-Suka Rahasya Upanishad- and Yoga Kundalini Upanishad.

Now in Part Two of the Essence of Laghu Upanishads are sought to be covered as follows

Sama Veda Upanishads; Aruni Upanishad: Avyakta Upanishad-Darsana Upanishad- Kundika Upanishad- Maha Upanishad-- Rudraksha Jabala Upanishad- Sannyasa Upanishad- Savitri Upanishad-Jabaala Darshanopanishad-Vajrasuchika Upanishad-Vasudeva Upanishad-Yoga Chudamani Upanishad.

Atharva Veda Upanishads: Annapurna Upanishad- Atharvasikha Upanishad-- Atma Upanishad- Bhasma-Jabala Upanishad- Dattatreya Upanishad- Devi Upanishad- Ganapati Upanishad-Garuda Upanishad- Gopala Tapaniya Upanishad- Gayatri Rahasyopanishad-Hayagriva Upanishad- Krishna Upanishad- Maha Vakya Upanishad-- Narada Parivrajaka Upanishad- Nrisimha Poorva Upanishad- Para Brahma Upanishad -Pashupata Brahmopanishad- and Surya Upanishad.

SAAMA VEDA UPANISHADS

Aaruni Upanishad

Maharshi Aaruni seeks to explain the vairaagya jigjnaasa and deeksha sutraas. Ahead of the Sanyaasapravesha the brahma chaari , grihasta and vaanaprastha adhikrita dwijaashramaas is the Sanyaasi. A sanyaasi is to abandon yagjnopaveetaadi karmakaanda and be swayam be of the yagjna swarupa. Like wise, the practitioner be of brahma sutra tyaaga but be of the swayam of the brahma sutra. Like wise the mantra thyaga be not resotred to but be swayam the mantra swarupa. In other words the 'sat nyaasi' be taken to the 'samyak rupa dharana yuktaas'. Sanyaasa grahana and the sthula karma kanda ullekhana be delineated in this Aruni Upanishad.

Shanti Paatha- The Introductory

Om aapyaayastu mamangalaani vaak praanah chaksyuh shrotramatho balamindriyaani cha sarvaani sarvam Brahmoupanishadam maaham Brahma niraakuryaam ma maa Brahmaa niraakarodi niraakaranamastvaniraakaranam mestu tadaatmani nirate yava upanishatsu dharmaaste mayi santune mayi santu/ Om Shanti Shanti Shantih/

May my samasta anga avayava buddhhi' be accomplished. May my 'vaani- praana -netra-shrotra-deha bala and sarva indriya vikaasa prapti' be realised. Be this realised that the saropanishad saaraamsha be of the Brahma rupa maatra. May Brahma be never ever be discarded of me and vice versa. May my 'Trividha Taapaas' be of 'upashamana praapti'.

[Explanation of Trividha Taapaas and Ishana Trayas]

Tapatraya**:** Adhi Bhoudika or Ailments of Physical Nature; Adhyatmika or of Mental-Psychological Nature; and Adhi Daivika or of Natural Calamities like Earth quakes, floods, lightnings etc. beyond human control. Tapatriayas or the Three Kinds of Difficulties that all human beings are subjected to as also the means of realising the Paramartha Swarupa. The Tapatriayas originate due to Adhyatmika, Aadhi Daavika and Adhi Bhoutika reasons. Adhyatmika based Tapaas are either due to 'Shaaririka'(physical) ailments or 'Manasika' (psychological) imbalances. Shaaririka Tapaas include dieseases related to head, digestive, heart, breathing, vision, limbs, skin, fevers and so on; related are the various physiological problems of blood-urinary-pelvic nature. Manasika Tapaas are related to Kama, Krodha, Bhaya, Dwesha, lobha, Moha, Vishada, Shoka, Asuya, Apamana, Irshya, Matsara etc. Adhi Bhoutika Tapaas are due to the difficulties attributed to animals, birds, Pishachaas, Serpents, Rakshasaas and poisonous related creatures like scorpions. The troubles on account of Adhidaivika nature are due to cold, heat, air, rains, drought, water, earthquakes, cyclones and so on. Additionally, the troubles are related to birth, childhood, youth, old age, ignorance, Avidya, loneliness, smell, lack of resources, poverty, immaturity, inexperience, lack of opportunity, fear of death, death itself . More so there could be Tapaas due to discriminations of sex, age, social status, experience, opportunity, family background; origin of birth viz. religion, Varnashrama and age. Disappoint -ments in life, more specifically relating to money and fame, including their earnings, perservation and its vinasha or destruction happen to be yet source of Tapatriya.

Ishana Traya**:** Praneshana-the bond of Life, Dareshana or the bond of wife, Putreshana or the bond of progeny, Dhaneshana or the bond of wealth, Sukheshana or the love of happiness and contentment and Dharmeshana or the quest of Virtue; but the first three bonds of life above are the strongest ie the Ishanatrayas.]

Stanza one

Om Aarunih Prajapatirlokam jagaama/ Tam gatvovaacha/ Kena bhagavatkarmanya sheshato visrujaaneetik/ am ho vaacha Prajaapatistva putraanbhraatrivan bandhanvaadieensakhaam yagjnopaveetam yaagam sutram swaadhaayaayam cha bhurbhuvarlokasvarlokajanolokatapokola satya lokam chaa talaatalavitalasutaa rasaatakla paataalam brahmaandam cha visrujet/ Dandalkaacchhadanam chaiva kou peenam cha parigrahet/ Shesham visrujediti/

With the upasana to Prajapati, Maharshi Aruni the distinguished son of Aruna, reached Brahma Loka and having prostrated at the feet of Pitamaha Brahma Deva prayed as to how indeed be successful to take to 'karmaparityaaga'.

Brahma Deva the replied: 'Rishi! How indeed one could ever abandon one's own putra-swajana sambhandhi, bandhu bandhavas ! Then you must give up your sons, brothers, friends, and the rest, your hair-tuft and the holy thread, your sacrifices and books regulating them, your scriptures.

But- indeed a huge but- could be negated the Srishti karya and t give up the seven upper spheres entitled Urdhva Lokaas Bhur, Bhuvar, Svar, Mahar, Jana, Tapas, and Satya, and the Adho Lokaas seven nether spheres, viz., Atala, Patala, Vitala, Sutala, Rasatala, Talatala and Mahatala, together with the whole universe; as easily as one must take on the staff and the scanty clothing of the Sannyasin; and renounce everything else, indeed, everything else.! Could that indeed be ever possible!!

<u>[The impossibility of the discarding the Univerese as even a Maha Yogi ought to reconcile as explained in various Puranaas like Brahma.-Brahmanada-Vishnu and Bhagavata- Pages 18</u>

Brahma Purana

<u>Jambudwipa & an outline of other Dwipas</u>

The entire Bhuloka (Earth) was divided into seven major Territories viz. Jambu, Plaksha, Shyalma, Kusha, Krouncha, Shaka and Pushkara surrounded by Sapta Samudras (Seven Seas) viz. Lavana (Salt), Ikshurasa (Sugar cane juice), Sura (wine), Ghrita (Classified Butter or Ghee), Dadhi (Curd), Dugdha (Milk) and Swadu Jala (Sweet Water). Prithvi is stated to have a lotus-like shape, each one of the angles situated with Sapta Parvatas (Seven Main Mountians) with Himavan, Hemakuta and Nishadha in South; Nila, Sweta and Shringvan in North, in the Center is Meru with a height of eighty four thousand yojanas, sixteen thousand yojanas of depth, thirty two thousand yojanas of circumference. Bharata Varsha, Kimpurasha and Hari Varshas are to the south of Meru; Ramyaka Varsha is in North; Bhadraswa in East; and Ketumala in West. In Jambu Dwipa, there is Bharata Varsha above the Sea and below the Himalaya called Bharati with a width of nine thousand yojanas; this is known as Karma bhumi where Swarga and Moksha are accessible to those who are desirous and deserving. There are seven major Kula Parvatas / mountains in Bharat viz. Mahendra, Malaya, Sahya, Shaktiman, Ruksha, Vindhya and Pariyatra: *Atah sampraapyatey Swargey Mukti tasmaatpraapyati vai, Tirvaktam narakamchaapichaapi yam thyatah purushah Dwijaah/ Itah Swargamcha Mokshamcha Madhyechaantey cha gacchati, Na khalvanyatra martaanaam karmabhumau vidheeyatey/* (It is in this Bharata from where attainment of Swarga becomes possible not only for human beings but even Pashu-Pakshis (animals and birds) with; 'Sakaama Sadhana' or Endeavors while in the materialistic world one could reach Swarga, whereas Nishkama Sadhana could even secure Moksha (Salvation). But negative results might be accrued in performing sins and would attract Narakas besides getting sucked into the whirlpool of births and deaths. There is no other place in one's life excepting in Bharata Varsha or the Karma Bhumi where such a possibility ever exists.

Spread over an area of thousand yojans long from North to South, this hallowed land is divided into Nine Regions viz. Indra dwipa, Kasetutana also known as 'Upto Setu', Tamravarna, Gabhastimaan, Nagadwipa, Soumya dwipa, Gandharwa dwipa, Varunadwipa and the Sea-surrounded ninth dwipa. To the east-ward of Bharata is the abode of Kiratas while the west-ward is of Yavanaas; inhabitants of the Central Region are Brahmana, Kshatriya, Vaishyas and Sudras whose professions are Yagnas, Yuddha, Vanijya and Seva (Sacrifices, Battles, Commerce and Trade and Service) respectively. In this Bharata, are of residents of Kuru, Panchala, Madhya desha, Purvadesha, Kamarupa (Assam), Poundya, Kalinga (Orissa), Magadha, Dakshina Pradesha, Aparanta, Sourashtra (Kathiyavad), Sudra, Abhira, Arbuda (Abu), Maru (Marvada), Malva, Pariyatra, Souveera, Sindhu, Shalva, Madra, Ambashtha, and Parasika. The Yugas of Satya, Treta, Dwapara and Kali are applicable only to Bharata Varsha and nowhere else. While Bharata is the Karma Bhumi practising Yagnas and Daanaas, compared to all other Countries in Jambu Dwipa are Bhoga / luxury-oriented. *Atraapi Bharatam sreshtham Jambudwipey Maha Muney, Yatohi Karmabhuresha yatonyaa bhogamayah/ Atra Janmasahasraanaam Sahstrairapi Satthama, Yadacchillabatey Janturmaanushyam punyasanchayaat/ Gaayanti Devaah kila geetakaani dhanyaastu ye Bharata bhumibhaagey, Swargaapa-vargaaspada hetu bhutey bhavanti bhuyah Purushaa Manushyaah*, *armanya samkalpita tat phalaani samnasya VishnoParamaatmarupey/* (Bharata Varsha is the best of all the Places in Jambu Dwipa as the former is the Karma Bhumi compared to all other Deshas which are primarily pleasure-loving. It would be only after lakhs of births that one could secure a human life after storing considerable Punya; in fact, Devas sing hymns saying that those who take birth as human beings are blessed since they are born as Manavaas who had great opportunity to qualify to attain Swarga and Moksha by following a religious and disciplined life and by following Nishkaama Dharma or without strings of 'Plalaapeksha' or fruits of returns).

Plaksha Dwipa is double the size of Jambu Dwipa's one lakh yojanas under the Chief called Mehatidikh who had seven sons and the Kingship was surrounded by Seven major Mountains and Seven Rivers with the traits typical of Treta Yuga. Its inhabitants pray to Bhagavan Vishnu in the form of Chandra Deva. Compared to the salty taste of Sea water between Jambudwipa and Plaksha Dwipa, the taste was of Ikshu in the of intermediate region of Plaksha and Shalmala whose Chief was Vapushman and the latters's size was double that of Plaksha. Here again there are seven mountains with mines of jewels / precious stones and seven Rivers and in this Dwipa Lord Vishnu is prayed in the form of Vayu Deva. Like in Plaksha Dwipa, the inhabitants of Salmala too, Varnashrama is followed and the colours of persons in these Varnas are Kapila, Aruna, Peeta and Krishna are for Brahmanas, Kshatriyas, Vaisyas and Sudras respectively. Sura Samudra earmarks the inter-region of Salmala and Kusha Dwipa whose size was double that of Salmala and Kusha's King is Jyotishman and the inhabitants are human beings practicing Varanashrama as also Daityas, Danavas, Devatas, Gandharvas, Yakshas, Kinnaras and a great mix of Brahma's creation. They all pray to the Multi Faced Janradana. Ghrita Samudra (Classified Butter) partitions the Kusha and Krouncha Dwipas; the size of the Krouncha is double that of Kusha. Rituman is the King of Krouncha where again Varnashrama is observed and the counter-part Varnas are Pushkala, Pushkara, Dhanya and Khyata corresponding to Brahmanas etc. Rudra Swarupa Janardana is the Deity revered in this Dwipa. Between Krauncha and Shaka Dwipas is the Dadhimandoda Samudra and the King of Shaka is Mahatma Bhavya, again with Seven Mountains and Seven Major Rivers as also seven Princes, where Siddhas and Gandharvas inhabit. Maga, Mahadha, Manasa and Mandaga are the corresponding Chaturvarnas. All the inhabitants of this Dwipa pray to Surya Swarupi Vishnu. From Shaka to Pushkara, the intermediate Samudra is of Ksheera and Pushkara which is double of Shaka is size is headed by Stravana and since it is a huge Dwipa, the King divided it to Mahavira Varsha and Dhataki varsha and the sons of the King awarded the two in their names after the two parts under his over-all control. These territories are mainly inhabited by human beings who have longevity of ten thousand years, devoid of illnesses and worries and of jealousies, fears, egos and crookedness; these humans as superior as Devas and Daityas and they are all devoid of Varnashrama as all the inhabitants are of

equal status. The dividing line of Pushkara is surrounded by sweet water atop of which is Lokaloka Parvata, beyond which is stated to be of complete darkness; in fact, the Border of Pushkara of ten thousand yojanas, there were neither species nor life.

Paatalaas (Bilwa Swarga); Ordeals of Narakas and Possibilities of Atonement

Renowned as Bilwa Swarga, the lokas underneath the Seas occupy as much an area as Prithvi; the span of Earth is seventy thousand yojanas, height too is as much. The expanse of Patalas too is as much; these lokas are Atala, Vitala, Nitala, Sutala, Talatala, Rasatala and Patalas and each of these lokas has an expanse of ten thousand yojanas. The colour of these lokas is black, white, yellow, red, grey and golden respectively. The inhabitants of these lokas are Daityas, Danvaas and Nagas. Having visited these lokas, Brahmarshi Narada called these Patalas as Bilwa Swarga and even better than Swarga. These lokas enjoy extreme illumination from the 'Manis'(diamonds) on the hoods of the Nagas; Narada said: the powerful rays of Surya Deva provide radiance but not heat during the days, while Chandra Deva gives brightness but not too much of coldness. The inhabitant serpents and Daityas revel in themselves with festivities and luxurious delicacies of food, wine and intoxication for long hours of time without concerns and worries. They enjoy good time by way of swims in Sarovaras, rivers and lotus-ponds and deal with all kinds of valuable possessions. Underneath these Lokas shines Bhagavan Vishnu's 'Tamoguna Rupa' as Sesha Naga named as Anantha, worshipped by Siddhas, Devatas, Devarshis and Daityas alike. Lying under the entire Universe, the mighty Sesha Deva bears the brunt of the Prithvi and the 'Charaachara Jagat'.
Narakaas: Underneath the Paataalas are the Narakas where sinners are thrown into. These Narakas are: Rourava, Shoukara, Rodha, Taana, Vishasana, Mahajjwaala, Tapta kumbha, Mahalobha, Vimohana, Rutiraandha, Vasaatapta, Kurmeesha, Krumibhojana, Asipatravana, Laalaabhaksdhya, Puyavbaha, Vahnijjwala, Adhahshira, Samdamsha, Krishna sutra, tama, Swabhojana, Apratishta, Avichi and so on. All these are under the control of Yama Dharna Raja and these hells are highly frightening as they administer sharp weapons, fire and poison and send shivers in the veins of the targeted sinners. Providing false evidences, speaking with partiality and blatant lies are liable to reach Rourava Naraka. Bhruna Hatya (killing an unborn child while in Garbha), Guru Hatya (killing one's own Preacher), killing a cow and terminating a person by obstructing breathing would attract 'Ghora Rourava Naraka'; drunkards, Brahma hatya, stealing gold, and keeping company of such sinners are consigned to Shoukara Naraka. Murdering Kshatriyas and Vyashyas, Gurupatni sangama, sahodari sangama, and killing Rajaduta or Messenger of royalty would attract Tapta kumbha Naraka; selling contraband like hot drinks and intoxicants and deserting ones' own followers would consign the sinners to Saptaloha Naraka. A person seeking and performing union with daughter and daughter in law is consigned to Mahaajjwala Naraka; those who insults or uses harsh language the Guru or Gurujana, insulting and criticizing Vedas, or selling Vedas and Scriptures, enticing and taking advantage of destitutes, the helpless or the mentally unsound are banished to Shabala Naraka; thieves and those who perform character-assassination of others are destined to Vimoha Naraka; those who display dislike to Devas, Brahmanas and parents are directed to Kumbhibhakshya Naraka; Persons who consume food even before Naivedya to Devas, Pitras and Guests are shunted to Lalabhakshya; those who manufacture arrows and devices to kill are destined to Vedha Naraka, while who produce Khadgas and Ayudhas (swords and weaponry) are sent away to Vishaana; Brahmanas who accept daanaas in connection with evil-oriented tasks, say to appease 'Kshudra Devatas' or those who encourage ineligible persons to perform and those who make a profession of misleading astrology to cheat gullible persons go straight to Adhomukha Naraka. Brahmanas by birth practice dealing in the trade of meat, lac, 'til' or black sesame seed, salt and intoxicants are sent to Krumipuya; also those Brahmanas in the trade of cats, chicken, goats, dogs, birds and pigs are banished to the same Krumipuya naraka. Such Brahmanas who are in the profession of theater / acting / drama / dance; boating; eat the food of fallen women; carriers of contraband material, accept bribes; maintain cows,

buffalos and similar animals to eke livelihood; go to bed with wives especially on Sacred days; put other's houses on fire and involve in the murders of friends are all diverted to Rudhirandha Naraka. Those human beings who resort to the murder of brothers are thrown into Vaitarini River. Maharshi Lomaharshana narrated many other sins committed by human beings and the details of the Narakas to which they are consigned to. At the same time, the Maharshi suggested the possible Prayaschittaas (atonements) to mitigate the impact of sins committed by human beings; Swayambhuva Manu and other Great Rishis stated that for bigger sins bigger atonments and smaller indiscretions minor atonements were suggested. All such atonements were of the nature of 'Tapasya'and the best Tapasya would inded be in the form of memorizing the thoughts of Bhagavan Shri Krishna: Praayaschittaanya sheshaani Tapah karmaatmakaani vai,Yaani teshaamaseshaanaam Krishnaanusmaranam param/ krutey Paapaanutaapo vai yasya pumsaha prajaayatey, Praayaschittham tu tasyaikam Hari samsmaranam param/ Praatarnisha tathaa sandhyaa madhyaanaadishu samsmnaran, Narayanamavaapnoti sadyah Paapakshayam Narah/ Vishnu samsmaranaat ksheem samasta klesha samchayah, Muktim prayaati bho vipraa Vishnostasyaarnu keertanaat/ Vaasudevey mano yasya Japa homaarchanaadishu, Tasyaantaraayo Viprendraa Devendratwaadikam phalam/ (Having committed sins, the best atonements in the form of Tapasya are to recite the name of Shri Krishna always. Those who practice the name in the morning, midday, evening and night would instantaneously secure relief from the sins. Bhagavan Narayana's 'smarana' (memory) and 'Kirtana' (singing of Hymns) would facilitate the dilution, gradual relief and access to ''Mukti' finally. The time sent in Japa, Homa, and Archana would indeed be the firm steps to eligibility of Moksha. There could be no better accesses to Swarga and even to Moksha by the unique Mula Mantra of Vaasudeva).

'Bhur-Bhuva-Suvaadi lokas' (Planetary System) and 'Sishumaara Chakra'

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Maharshi Lomaharshana described the Celestial World stating that the full expanse of Bhuloka (The Globe) has the advantage of illumination by Surya and Chandra. From Prithvi, Surya is above by one lakh yojanas and so is Chandramandala by another lakh yojanas from Surya, while Nakshatramanadala is above Chandra by another lakh yojanas. By a distance of two lakh yojanas each from Nakshatra mandala are Budha (Mercury), Shukra (Venus), Mangala (Mars), Brihaspati (Jupiter) and Shanaischara (Saturn). From Saturn by another lakh yojanas is situated Sapta Maharshi Mandala and by an addition of lakh yojanas is Dhruva Mandala which is the central point of Jyotirmandala. Beyond Dhurva is Maharloka where 'Mahatma Purushas' reside with a longevity of one 'Kalpa' or Brahma's one day (While each human year is a day for Devas, twelve thousand Deva years make one Maha Yuga ie the sum of Four Yugas comprising 4800 Deva years of Satya Yuga, 3600 Deva years of Treta Yuga, 2400 Deva Years of Dwapara and 1200 years of Kali Yuga. One Kalpa is a day to Brahma and two Kalpas make his a day/night. Brahma's life span is hundred years or two pararthas, each Paraatha being one Maha Yuga.) Maharloka's expanse is one crore yojanas, beyond which is Janaloka, the residing place of Sanaka, Sanandana, Sanatana and Sanat Kumaras-the illustrious Brahma Manasa Putras and that Loka has an expanse of two crore yojanas. From Janaloka is situated Tapoloka which is four times bigger in size where 'Ashareera'/Videha (body less) Viraja and other Devatas reside. On the further higher plane is Satyaloka which is six times bigger than the Tapoloka and the residents there are Siddhas who cross the barriers of 'Punarjanma and Punar mrityu' or the eternal cycle of birth and death. In sum, the territory between Bhumi and Suryaloka is called Bhuvarloka; beyond this between Bhuvarloka and Dhruva loka is Swarloka, thus comprising the Trilokas viz. BHUR-BHUVAS-SUVAH'. Vidwan Yogis call the intermediate regions of the Trilokas as Kritaka (subject to destruction), Akritaka (Avinashi or indestructible) and upto Maharloka is Kritaakritaka. Beyond these Tribhuvanas is 'Janashunya' and is indestructible and perpetual. Together with the Nether world of 'Sapta Pataala lokas', the whole Universe is thus known as Brahmanda.

Eta dandakataahena tiryagurthvamathas thatha, Kapitthasya yathaabeejam Sarvatovai samaavritam/ Dasottarena payasaa dwijaaschandam cha tadvrutam, sa chaambu parivaarosow Vahninaa veshtito bahih/ Vahnista vaayunaa vauyurviprastu Nabhasaavritah, Akaasoopi Munisreshthaa Mahataa pariveshtitah/ Dasottraraanya seshaani Vipraaschaitaani Saptavai, Mahaantamcha samaavritya pradhaanam samavasthitam/ Anantasya na tasyaantah samkhyaanam chaapi Vidyatey, Tadantamasamkhyaakam pramaanaanepi vai yatah/ Hetubhutamaseshasya Prakrutih saa Paraadwijaah, Andaanaamtu Sahasraanaam Sahasraanya –yutaanucha/ Eedrusaanaam tathaa tatra kotikoti shataanucha, Daarunyagniryathaa tailam tileytadvatsumaa niha/ Pradhaanevasthito Vyaapee chetanaatmani vedeanah, Prathaanam cha pumaamschaiva sarva bhutaanu bhutayaa/ Vishnu shaktyaa Dwija sreshthaa dhrutow samshrana dharninow, tayossaiva Prithakbaaveyu kaaranam samshrayasyacha/

(This Brahmanda was like Kapittha or Wood Apple cut into two equal pieces and was enclosed by its outer covers; ten times of this Egg was surrounded by water which was shrouded by Agni(Fire) and the latter created Vayu (Wind) and with their mutual interaction generated Akaasha (Sky). All the three entities viz. Water, Fire and Sky materialized Maha Tatwa which blanketed or veiled the Universe. In course of time the Maha Tatwa took the proportion of ten times larger magnitude and led to the existence of Paraaprakriti which in turn was the 'Pradhana Hetu 'or the Principal Root Cause of Prapancha (Five Elemantal) 'Srishti' which was unending and innumerable as manifested in crores of Shapes and Forms. In other words, Purushatva Shakti and Praakrita Shakti are mutually intertwined and the entire Universe was occupied as the all-pervasive Vishnu Maya. Just as the first ever seed resulted in plants and trees which created further seeds and further trees, Avyakrita / Avyakta Prakriti (Self-generated) displays the 'Prathama Spandana' or Prime Vibration or Motif to Srishti. *Sa cha Vishnuh Param Brahma yatah Sarvamidam Jagat, Jagacchha yo yatra cheda yasmin Vilayameshyati/ Tad Brahma Param Dhaama Sadasatparam padam, Yasya Sarvamabhedena Jagadetat -charaacharam/ Sa yeva MulaprakrutirVyakta rupee Jagaccha sah, Tasminneva layam sarvam yaati tatra cha tishthati/ Kartaa kriyaanaam sa cha ijyatey kratuh sa yeva takkarma phalam cha yat, Yugaadi yasmaachha bhaveydaseshato Harerna kinchidyatirikta masti tat/* (Bhagavan Vishnu is Para Brahma who is the Creator of the 'Sarvamidam Jagat' or the Totality of the Universe, the Preserver and the Destroyer; he is the ''Paramdhama Swarupa' (the Ultimate Destination); the Truth and the Falsity too are his own; he is not exclusive of the 'Charaachara Jagat' or the Moving and Immovable World; He is the Undefinable 'Mula Prakriti' and the Evidently Recognisable Manifestation in the Form of the Universe in its multitude of variations; He creates, conserves and terminates and the 'Karta' of All Actions; He is the Yagna, the Yagna Karta and Yagna Phala; indeed since the Yugas and everything else is materialized by Shrihari himself.

Lomaharshana Maharshi then explained about the Sishumara Chakra which is in the shape/ form of a dolphin representing Bhagavan Narayana, in whose tail position is Dhruva who rotates on its own axis but also makes all the Planets like Surya and Chandra as also Nakshatra Mandali all tied together by a thread swept by Vayu Deva. Bhagavan Narayana himself is stated to exist in the heart of this Dolphin Swarupa; indeed Bhagavan is the 'Adhara' or grip of Devas, Asuras and human beings. Surya absorbs radiant water through his powerful rays for eight months and during the rainy season rains heavily during the rest of the Year facilitating one and all to produce grains which in turn preserves the World and sustain humanity by courtesy of Vayu; ' Abhras' (clouds) are formed on the sky by the interaction of Jala, Vayu and Agni and the clouds absorb and store water which bring rains filling up Seas, Rivers, Sarovaras and various waterbodies. Chandra Graha, who was responsible for the generation of food grains, 'Auoshadhis' (medicines) and all the ingredients of healthy life ensures the wide-spread of the ingredients to make available to the 'Charaachara Jagat' resulting in the growth of life to not only human beings, animals, birds, and other species but also trees, mountains, and such immovable. Thus Surya is the prime power to initiate the process of rains; while Surya is the initiator to commence the benefitting circle, Dhruva is the fulcrum of Surya and all other Devas but Dhruva Star itself is hinged on Sishumara Chakra which again is Narayana Himself!

[Sishumara, like a dolphin, is coiled with head down with Dhruva at the tail, on top of the tail are Prajapatis, Agni, Indra, and Dharmaja; at its hip position is with Sapta Rishis, body hair with Stars, upper chin with Agastya, lower chin Yama, its mouth Mars, genitals Saturn, back of neck Guru, heart Vaasudeva, life air Mercury, beneath it Rahu and Ketu the sub-heaven planets and 'Sisumara Samsthana' is Bhagavan!]

Brahmanda purana

Sapta Dwipas with spot-light on Bharata, Sapta-Urthvalokas and Sapta-Adholokas

Priyavrata, the grand son of Swayambhu Manu appointed his sons as the Kings of Seven Dwipas viz. Agnidhra to Jambu Dwipa, Methatithi to Plaksha Dwipa, Vapushman or Vasu to Shalmala Dwipa, Jyotishmaan to Kusha, Dyutmaan to Krouncha, Hayva to Shakha Dwipa, and Savana to Pushkara Dwipa. Referring about Jambu Dwipa specifically, Suta Muni explained that it had an area of hundred thousand yojanas surrounded by salt sea with clusters of rocks full of heavy deposits of minerals and precious stones with huge population and bountiful nature dotted by six major Mountain chains named Nila, Nishada, Sweta, Hema-kunta, Himavan and Shringaman. Himaalayas are always covered with snow, Hemakuta has abundant deposits of gold, Nila has blue sapphires, Nishadha is picturesque and awe-inspiring, Sweta is white and Shringaman is full of Mounts with peacock-feather colours and also deposits of gold. But Meru beyond the King of Mountains in between two circular ranges was stated to be the visiting place of Deva ganaas, Gandharvas, Yakshas and Apsarasas; it is surrounded by four Bhuvanas or Deshas viz. Bhadrashwa to East, Bharata to South, Ketumala to West and Kurus to the North of Meru.

Before elaborating on Jambu Dwipa, Suta Maha Muni provided a spotlight on Bharata Varsha where Swayambhu like Fourteen Manus appeared and extensive Praja-Srishti was facilitated. This indeed is popularly noted as Karma Bhumi where the impact of Good and Bad deeds is experienced and carried forward; this again is the Birth Place of Vedas, Vedangas like Astrology, Astronomy, various branches of Literature, 'Chatusshaasthi Kalaas'or Sixty Four Kalas or Arts, etc. The uniqueness of Bharata Varsha is common Vedic culture and faith with marginal adaptations. The Original Bhrata Varsha was stated to comprise nine divisions viz. Indra Dwipa(Andamans?), Kesharumata (Malaya?), Tamravarna (Sri Lanka?), Gabhatimanta, Nagadwipa, Sowmya, Gandharva, and Varunya; the ninth part was stated to have been submerged in the Seas even at the time of conceiving Brahmanda Purana! Enclosed three sides with Oceans, Bharata Varsha has an estimated distance of Nine thousands of Yojanas (1 yojana= 12km) from the Origin of Ganga to Kanyakumari at the southern tip of Bharat approx. Around the Bharata Varsha the surrounding Regions are stated to be predominated by Mlecchas: Kiraataas to the East, Yavanas to the West, while the hinter land comprised Brahmana, Vaisya and Kshariyas and by and large Varnaashrma Policy of Brahmana- Kshatriyas-Vaishyas continued to be the pattern obtaining till date with Brahmanas engaged in Sacred Deeds like Yagjna-Yaagas, Vratas, and abstinence; Kshatriyas with defence and Order in the Society and Vaishyas with money accounting. There are seven Kula Parvatas viz.Mahendra, Sahya, Shuktimanta, Rishya, Vindhya and Pariyatra. Also thousands of other Mountains whose Shikhiraas or Mountains were peculiar such as Mandara, Vaihara, Durdura, Kolahala, Mainaka,Vaatamdhama, Nagagiri, Paandura, Tunga -prasta, Krishna Giri, Pushpagiri, Ujjayanta, Raivataka, Shri Parvata, Chitrakuta and Kuta shaila and innumerable smaller mountains. Also countless Rivers existed like Ganga, Sindhu, Saraswati, Shatadru, Chandrabhaga, Yamuna, Sarayu, Iravati, Vitasta, Gomati, Kausiki, Gandaki, Maha Nadi, Kshipra, Brahmaputra, Avanti, Narmada, Godavari, Krishnaveni, Tungabhadra, Kaveri, and thousands of others providing drinking water, bathing and enabling Yagjnas, Homas, Pitru Karyas, Tirtha Yatras and incounty river-travel.

Quite a few legends abound about the significance of various Mountains and Rivers in Bharat. In fact historic and religious events were ascribed to most of the mountains and rivers such as Ganga, Yamuna, Sarasvati, Godavari and of Himalayas, Kailasa, Sahya, Vindhya, Rishyashringa and so on. The Epic Hero of Ramayana, Shri Rama was stated to have covered Dandakaranya in Mid-Bharat by foot and did miracles especially in killing Asuras and Rakshasas.To north of Sahya Mountain where River Godavari flowed, Shri Rama was reputed to have built Govardhana Nagar and planted plants of Aoushadhis especially near Bharadwaja's Ashram; this was just an example in the current Brahmanda

Purana. The broad spectrum of population in the length and breadth of Bharat ranged from Anga-Vanga-Chola-Bahlika-Abhira- Panchalika- Gandhara-Yavana-Sindhu Souveera-Kekaya-Kambhoja-Kashmira-Chola-Pandya-Pulinda-Vaidarbha-Kakatiya-Andhra- Maharashtra-Kerala-Saraswata-Kirata- China- Tushara and so on and most of them governed by the Varaashrama of Brahmana-Kshatriya- Vaishya and others. All of them were motivated by the 'Chaturvidha Purushaartthaas' of Dharma, Artha, Kaama ans Mokshas or Virtuous Living, Earning Livelihood, Fulfillment of Desires and Salvation!

Bhugola s was mentioned above was divided into Seven Territories viz. Jambu, Plaksha, Shalmala, Kusha, Krouncha, Shaka and Pushkara surrounded by Sapta Samudras (Seven Seas), viz.Lavana (Salt), Ikshurasa (Sugar cane juice), Sura (Wine), Ghrita (Ghee), Dadhi (Curd), Dugdha (Milk) and Swadujala (Sweet water).

Jambu Dwipa: To the Southern side of Meru Mountain and the North of Nishadha, there was a huge and age-long Jambu Tree called Sudarshana whose Jambu Fruits (Rose Apple) constantly trickled in a River which turned in the same colour and taste of water. The Tree was stated to be of eleven hundred Yojanas high. The signficance of that Tree, fruits and juice was such that Siddhas and Charunas got readily attracted it and the juice bestowed to them the qualities of Youth and excellent health causing neither old age nor death. The fruit also produced a kind of Gold called Jambunada which was used as ornaments to Devas.The Jambu River flowed all around Meru and became the biggest attraction or Yaksha, Gandharva, Apsara, Rakshasa, Piscachaas too. Kailasa Mountain was another facsination of the Region. Kubera the Chief of Yakshas and Apsaras were stated to reside on the Mountain which was also the home of herbs and medicines, apart from wild and cruel animals. Parama Shiva is stated to reside on Kailasha along with Devi Parvati and had been a hallowed Parvata. Manasa Sarovara had been the most consecrated Lake where Siddha Ganas had always believed that bathig in the Lake and Parikrama of the Mountain were most certain steps to attaining Kailaasa / Ishwara Prapti.

Plaksha Dwipa: is double the size of Jambu Dwipa's one lakh yojanas under the Chief called Mehatidikh who had seven sons and the Kingship was surrounded by Seven major Mountains and Seven Rivers with the traits typical of Treta Yuga. Its inhabitants pray to Bhagavan Vishnu in the form of Chandra Deva. Compared to the salty taste of Sea water between Jambudwipa and Plaksha Dwipa, the taste was of Ikshu(Sugar cane juice) in the of intermediate region of Plaksha and Shalmala whose Chief was Vapushman and the latters's size was double that of Plaksha. Here again there are seven mountains with mines of jewels / precious stones and seven Rivers and in this Dwipa Lord Vishnu is prayed in the form of Vayu Deva.

Like in Plaksha Dwipa, the inhabitants of Salmala Dwipa too, Varnashrama is followed and the colours of persons in these Varnas are Kapila, Aruna, Peeta and Krishna are for Brahmanas, Kshatriyas, Vaisyas and Sudras respectively. Sura (Wine) Samudra earmarks the inter-region of Salmala and Kusha Dwipa whose size was double that of Salmala and Kusha's King is Jyotishman and the inhabitants are human beings practicing Varanashrama as also Daityas, Danavas, Devatas, Gandharvas, Yakshas, Kinnaras and a great mix of Brahma's creation. They all pray to the Multi Faced Janardana. Ghrita Samudra (Classified Butter) partitions the Kusha and Krouncha Dwipas; the size of the Krouncha is double that of Kusha. Rituman is the King of Krouncha where again Varnashrama is observed and the counter-part Varnas are Pushkala, Pushkara, Dhanya and Khyata corresponding to Brahmanas etc. Rudra Swarupa Janardana is the Deity revered in this Dwipa. Between Krauncha and Shaka Dwipas is the Dadhimandoda Samudra and the King of Shaka is Mahatma Bhavya, again with Seven Mountains and Seven Major Rivers as also seven Princes, where Siddhas and Gandharvas inhabit. Maga, Mahadha, Manasa and Mandaga are the corresponding Chaturvarnas. All the inhabitants of this Dwipa pray to Surya Swarupi Vishnu.

From Shaka to Pushkara, the intermediate Samudra is of Ksheera and Pushkara which is double of Shaka is size is headed by Stravana and since it is a huge Dwipa, the King divided it to Mahavira Varsha and Dhataki varsha and the sons of the King awarded the two in their names after the two parts under his over-all control. These territories are mainly inhabited by human beings who have longevity of ten thousand years, devoid of illnesses and worries and of jealousies, fears, egos and crookedness; these humans as superior as Devas and Daityas and they are all devoid of Varnashrama as all the inhabitants are of equal status. The dividing line of Pushkara is surrounded by sweet water atop of which is Lokaloka Parvata, beyond which is stated to be of complete darkness; in fact, the Border of Pushkara of ten thousand yojanas, there were neither species nor life.

Urthwa Lokas: As a part of the Cosmic Egg beyond the Lokaloka, Suta Muni described as follows: *Lokaardha samhitaa Lokaa niraalokastu bhahyatah, Lokavistaaramatram tu dhyuloh sarvataa bahih/ Paricchinnah samantaascha udakenaavrutastu sah, Alokaatparatas -chaapi hyandamaavrityatishthati/ Andastyaantastwamey Lokaah Saptadwipaascha Modini, Bhurlokotha Bhuvarlokah Swarlokostha Mahastathaa/ Janastapastathaa Satyametaavaam lokasangrahah,, Etavaaneva Vigjneyo Lokaantaschaiva yah Parah/*

(All the Lokas which possess illuminaton are within the ambit of knowledge and the rest are all unkown and full of darkeness; that portion which is circumscribed all around by water was within the Golden Egg and is stated to contain the Bhur-Bhuvar- Swar-Mahar-Jana-Satya-Tapo Lokas. Knowledge of those Lokas is not clear. One could only guess that these Lokas were lit up by Chandra at the beginning of Shukla Paksha in the West in the shape of a Pot just as Brahmanda was also surmised as an Egg.)

The Brahmanda was stated to have surrounded by solidified water called 'Ghanodadhi' which was held by 'Vanoda'or a mass of solidified water and was encircled by Illumination all round in the shape of a Fiery Iron Ball, and Akasha or Ether grasps the Ganodadhi. *Bhutaadischa tathaakaasham Bhutaadischyaapyasau Mahaan, Mahamcha sopyanantena hyavaktena tu dhaaryatey/ Anantamaparivyaktam dashadhaa Sukdshmamevacha, Anantamakrutaa tmaanaadi nidhanam cha yat/ Anityam Parataghoram anaalambam -anaamayam, Naikayojanasahaastram Vipakashtamanaavrutam/*

(The Bhutaadi or The Cosmic Ego or Maha Ahamkara or simply stated as Ghana Vaata or Solidified Air supported by Akaashaa was called the Infinite Principle or Mahaan; it was that Ayvakta or Unknown, Ananta or Endless, Aghora or Uncontaminated, Niraadhara or Unsupported, Avikara (Featureless), Sukshma (Subtle) and Avikarana (Unchanged and Undistorted).

Adholokas: As Bhu Devi the Divine Goddess is the Mother of all Living Beings, 'Aapas' or water is stated to be endless and so are Vayu, Agni and Akasha. Underneath Bhumi are the Nether Worlds viz. Atala, Vitala, Sutala, Talaatala, Rasatala, Mahatala and Patala. The soil in Atala is stated to be of black soil, of Vitala the ground was of palewhite, Sutala of blue, Talatala of yellow colour, Rasatala of gravel covered ground, Mahatala of Rocky Ground and of Patala of Gold. The Palaces of Asuras of Namuchi the enemy of Mahendra, besides of other demons like Mahananda, Kabandha, Bhima, Suladanta, Dhanjaya, Nagendra were all glittering exampes of opulence and material happiness in Atala and other Lokas. In Sutala were the noted Daitya-Rakshasa-Serpent Kings like Mahajambha, Karbandha, Hayagriva, Nikumbha, Bhima, Suladanta, Dhananjaya, Nagendra, Kalia and so on. Shankha, Gomukha, Kakutpada, Asvatara, Kambala, Takshaka stayed at Vitala; Prahlada, Taraka, Puranjana etc were in Rasatala; Kalanemi, Gajakarna were in Mahatala; and among other illustrious serpents Maha Sesha was in Patala.

Sesha Deva with his mighty and huge physique with thousand hoods ornamented with outstanding diamonds emitting unprecedented effulgence is stated to bear the brunt of the Entire Universe from Urthva Lokas, Bhumi and the Nether worlds and worshipped by Devas, Danavas, Siddhas and all other celestial beings alike!

The Adholokas are called Bilwa Swarga which provided unparalleled physical and material happiness unavailable in Swarga even. The invaluable 'Manis' (diamonds) like those worn on the hoods of the huge serpents provided such illumination to all Nether Lokas. The population of these Lokas are stated to lead such unbelievable luxuries and joy that Maharshi Narada who visited these Lokas were totally impressed. He stated that the most powerful Surya Deva bestowed only radiance and not his heat while Chandra gave only brightness but not chilliness. The inhabitants of Bilwa Swarga always revelled in delicacies of food and wine with sophistication and style of living as they were least concerned of day-to- day difficulties; they spent long spells of time in bathing swimming in scented Sarovaras and Ponds and Narada stated thatVishnu's Tamoguna was in full display at the Bilwa Swarga!

Traditional Astronomy, Solar System and 'Kaalamana Ganana' (Time Calculations)

The area which is covered by Sun and Moon constitutes that which brightens the Sapta Dwipas, Sapta Samudras and half of Earth, the other half remaining dark. Again, *Avati trinimaan lokaan yasmaadsuryah paribhraman, Avidhaatuh prakaashaakhyo hyavanaatsa Ravih smruta/* (The 'Dhaatu' or the root of the word 'Avi' means illumination and protection; thus Surya is called Ravi). The word

‘Mahi’or ‘Mahi Tatwa’ means Bhumi or Earth and the sub continent of Bharat is roughly reckoned as Earth; the Solar Disc measures nine thousand yojanas (one yojana is 12 km) and its circumference is three times more. The circumference of Moon is stated to be thrice of Sun.

The total size of Earth is fifty crore yojanas and Meru Mountain is situated at the half point of Earth. Considering the elevation of Meru, the radius of Earth is stated to be eleven crore thirty seven lakh or the surface of Earth.Taking into account the revolution of Earth up to the sky and stars, the distance of the Earth and Sky are stated to be equal. All the Seven Dwipas on Earth as also the Seven Upper Lokas of Bhur-Bhuvar-Swar-Janar-Mahar-Tapas-Satya etc. lokas are all included in the ‘Paryasa’ or ‘Bhramana’ (Revolution) since they are all in the Cosmic Egg as under an Umbrella. In the revolution all the Lokas are tightly tied together; while the contents of the Cosmic Egg is stabilised with solidified Oceans, each Loka is stuck to each other and thus Earth too is stuck similarly with the solidified water.The solidified water is surrounded by solidified Tejas or Illumination. The Solidified Tejas is surrounded by Solidified Air. The solidified air is futher surrounded by Sky which in turn is bounded by Bhutadi which again is enclosed by ‘Mahat’ and finally Mahat is bordered by Pradhana or the Infinity! Thus the entire Universe is a comprehensive and cohesive Totality!

[Brahmanda Purana-in fact, Puranas in general- believe that the Brahmanda (Cosmic Egg) is protected by sheaths or coverings of Pancha Bhutas or Gross Elements of Earth-Water-Fire-Air and Sky; Earth is protected by solidified water; in the second layer by Agni; furher by Air; further again by Sky; beyond which be the Concepts of Bhutadi or the Ahamkara or Ego being the Consciousness of Self as also the ‘Mahat’ or the High Significance, beyond is Pradhana or the Unknown. All the above Beings are stated to be a Composite Manifestation of the Supreme Unknown].

Meru Mountain was considered as the focal point of Traditional Astronomy. The East of Meru and on top of Maanasa was stated to be the Mahendrapuri where ‘AshtaaVasus’ whose Chief was Lord Indra were staying and that place was all decorated with gold. To the Southern side of Meru again on the top of Manasa was the abode of Lord Yama the son of Vaivaswata Manu and that Place was known as Samyamana Puri. To the West of Meru again atop of Manasa, Lord Varuna was the abode of a Place called Sukha Nagari. To the North of Meru on Manasa Mount was the Vibhavari Nagari of Lord Soma. On the four corners of the rear North of Manasa were situated the Four Lokapalakas to preserve Dharma and Nyaaya to the mankind. In ‘Dakshinayana’or the Southern Transit the course of Sun’s forward direction to South would be like an arrow released as he would take various Luminary Devatas along with him: By the time Surya would reach Amaravati of Indra by mid-day, he would have reached Samyamapuri of Yama, when Vanuna’s Sukha Nagari would be mid-night and Soma would be nearing dusk time. When Surya would reach Samyamana by mid-day at his peak, it would be Sun Rise at Sukha Puri of Varuna, Sun Set at Mahendri Nagar and midnight at Vibha Nagar of Chandra. If persons experience afternoo n at those in South East (Agneya), or South and East, those in South West or Nirruti would experience Sun in forenoon. To persons in North, Sun’s position is experienced at later part of night where as to those in North East or Ishanya , it would be in the earlier part of night. When Amaravati experienced midnight, Yama Nagari felt that Sun was setting in the Evenings. At Soma’s Vibhavari Nagar, Surya’s position would be mid-day but he would have already risen up in the early morning and at Yama’s Samyamana it would be midnight. Thus Surya rises and sets at different places at different timings.

Surya is stated to traverse one hundred and eighty one thousand yojanas in a ‘Muhurtha’.
(Fifteen Nimeshas make one Kashta; thirty Kashtas make one Kala; thirty Kalaas make one Muhurta and thirty Muhurthas make a day and night). If Surya proceeds towards South or in Dakshinayana, his speed increases and whirls around in the middle of the firmament. At Manasottara Mountain, the ‘Vishu’ (Equinox) is situated in the middle; the circumference of Surya is Nine crores and forty five lakh yojanas. Returning from South to North (Uttarayana), Sun is stated to remain in the Equinox and travel further to Milk-Ocean and then Surya’s circumference is stated to be three crore and eight thousand yojanas. When Surya is in the constellation of Shravana and Uttaraashadha traversing the Regions upto Shaka Dwipa, the magnitude of Sun is estimated at a crore and Eighty of yojanas approx. The divisions of Planetary system are Aja Vithi (Southern) or the Naga Vithi (Northern) comprising constellations of Stars; the divisions of star-constellation of Moola-Purvashadha-Uttaraashaadha are born in Aja Vidhi while the constellations of Ashvini-Bharana-Krittika are born in Naga Vidhi. During Dakshinayana, Sun covers thirteen and half constellations of Stars in twelve Muhurtas due to his speed; but in Uttarayana, he covers the same constellations in eighteen Muhurtas. It is said that the central area of a Potter’s wheel goes slower and in the same way Sun traverses

slower and in the navel of the wheel, it goes further slower ie thirteen Muhurtaas! During one daytime, the first part is called Usha / Sandhya, the second one is Praatahkaala, the next is Madhyaahna and the next part is of Aparaahna and then Sayaahkaala. At the times of dawn and dusk, it was stated that crores of demons are bent on devouring Surya Deva but the Vakakhilya Sages protect Surya deva ; besides, Brahmanaas perform Sandhya Vandana and Gayatri Japa to overcome the demons. On a Vishuvat day (Equinox) the day as well as night are of exactly same measure of Time but from there after Dakshinayana nights get lengthened while during Uttarayana, the daytime gets elongated. Vishuvat Time or Equinox is between Sharad and Vasanta Ritus. That would be the time when Moon is of uniform 'Kalaas'. Brahmanda Purana gives a detailed account of 'Kaala gananaas'or Time Calculations related to Soura (Surya), Sowmya (Chandra) and Naakshatra or Stars. It was at this Vishu Time, that 'daanaas' are required to be performed to please Pitru Devas. Since Vishu is considered as most auspicious to Devas too, special Danaas are required to be given to learned Brahmanas.

It is good to learn of 'Kaalamaana ganana' or the calulations of Time as also certain other aspects; for instance: 'Uuna Maasa'(month of shorter count), Adhika Maasa (month with longer month); Kala, Kaashtha, Muhurtaka; Purnamaasi (Full Mon), Amavasya (New Moon); Sinivaali or Kuhu the days when Chandra rekha was not seen at all; and Raaka and Anumati (differentiated nights) unseen on Purnima (Full Moon); Amavasya mixed with 14th Tithi of the next Paksha or fortnight is Sinivali while Amavasya which merges with the first of next Paksha is Kuhu (in both the cases worship of both Sinivali and Kuhu would bestow wealth); Purnamaasi mixed with the 14th Tithi is Anumati while that mixed with the first of next Paksha is Raakha (in these cases too, worship would bestow good progeny and fame). Another facet worth noting is that Uttarayana months are: Magha, Phalguna, Chaitra, Vaishakha, Jyeshtha and Ashadha are of Uttarayana while Shravana, Bhadrapada, Aswiyuja, Kartika, Margashira and Pushyami are of Dakshinayana.

Mystery of 'Jyotishmandala', 'Sishumara', Dhruva, Clouds and Chariots of 'Grahaas'

Asked as to how the various planets and luminaries revolved on the Sky on their own without any clash or confusion and whether some divine hand was performing the act so aptly, Suta Maha Muni replied: *Bhuta sammohanam hyotadvadato mey nibodhata, Pratyakshamapi drushyam cha sammohayati yatprajaa/ Yoham chaturdisham pucchey Shaishumarey vyavasthitah, Utaanadada Putrosou medhibhuto Dhruvodivi/ Sa vai bhraamayatey nityam Chandraadityo grahaih sah/ Vaataaneekamayairbandhair Dhruveybandhaani taani vai, Teshaam Yogascha bhedascha Kaalaschaarastathaiva cha/ Astodayou tathotpaataa Ayaney Dakshinottarey, Vishuvadgrahavarnaashcha Dhuruvaatatsarvam pravartatey/ Varshaa gharmo himam Raatrih Sandhyaachaiva dinam tathaa, Shubhaashubham prajaanaamcha Dhruvaatsarvam pravartatey/* (Indeed this is a mystery that defies imagination although the entire humanity visions and feels it. There is a Sishumara-literally meaning the killing of a Child- or a Dolphin-like Formation on the Sky and at the end of the animal's tail is situated Dhruva, the illustrious son of Prajapati Uttanapada [who as a boy of tender age felt hurt as to why he could not be seated on his father's lap while his step brother could, apparently beacause his father liked his step mother more than his own mother; out of anguish the boy resorted to rigourous Tapasya and pleased Vishnu Deva who blessed Dhruva to make him a Pole Star on the sky]; Dhruva became the fulcrum of all the planets and Stars bound to him by the might of Vayu Deva thus controlling all the Luminaries; all the Celestial Beings like Sun- Moon- other Planets are thus controlled by Dhruva). Clasped firmly by rows of winds thus, Dhruva regulates the movements of the luminaries and their cohesion, differences, timings, schedules, risings and settings; forebodings, Dakshinaayana-Uttaraayana-Vishuvats/ Equinoxes and Solistices. Dhruva is also responsible to rainfalls, high temperature, snowfalls, days and nights, twilights, and so on. Prompted by Dhruva, Surya Deva receives water from various sources by the aid of his powerful rays, passes it on to Chandra Deva and with the interaction of the Powerful Wind God materialises clouds and thus create rains and the emergent water to one and all. Thus water is recycled and again and Again. At no stage thus there woud be distturbancs in the supply of water. Suta Muni states : *Na naasha Udaka -syaasti tadeva parivartatey, Sandhaaranaartham LokaanalmMaayaisha Vishwa nirmitaa/ Anayaa Maayaya Vyaptam Trailokyam cha Charaacharam,Vishvesho Lokakruddevah Sahasraakshah Prajaapatih/* (There cannot be total destruction of water resource in the Universe as it gets transformed again again to preserve all the Beings. Parmatma created Maya to protect the Three Worlds always).

Bhur-Bhuva-Suvaadi lokas' (Planetary System) and 'Sishumaara Chakra'

Maharshi Lomaharshana described the Celestial World stating that the full expanse of Bhuloka (The Globe) has the advantage of illumination by Surya and Chandra. From Prithvi, Surya is above by one lakh yojanas and so is Chandramandala by another lakh yojanas from Surya, while Nakshatramanadala is above Chandra by another lakh yojanas. By a distance of two lakh yojanas each from Nakshatra mandala are Budha (Mercury), Shukra (Venus), Mangala (Mars), Brihaspati (Jupiter) and Shanaischara (Saturn). From Saturn by another lakh yojanas is situated Sapta Maharshi Mandala and by an addition of lakh yojanas is Dhruva Mandala which is the central point of Jyotirmandala. Beyond Dhurva is Maharloka where 'Mahatma Purushas' reside with a longevity of one 'Kalpa' or Brahma's one day (While each human year is a day for Devas, twelve thousand Deva years make one Maha Yuga ie the sum of Four Yugas comprising 4800 Deva years of Satya Yuga, 3600 Deva years of Treta Yuga, 2400 Deva Years of Dwapara and 1200 years of Kali Yuga. One Kalpa is a day to Brahma and two Kalpas make his a day/night. Brahma's life span is hundred years or two pararthas, each Paraatha being one Maha Yuga.) Maharloka's expanse is one crore yojanas, beyond which is Janaloka, the residing place of Sanaka, Sanandana, Sanatana and Sanat Kumaras-the illustrious Brahma Manasa Putras and that Loka has an expanse of two crore yojanas. From Janaloka is situated Tapoloka which is four times bigger in size where 'Ashareera'/Videha (body less) Viraja and other Devatas reside. On the further higher plane is Satyaloka which is six times bigger than the Tapoloka and the residents there are Siddhas who cross the barriers of 'Punarjanma and Punar mrityu' or the eternal cycle of birth and death. In sum, the territory between Bhumi and Suryaloka is called Bhuvarloka; beyond this between Bhuvarloka and Dhruva loka is Swarloka, thus comprising the Trilokas viz. BHUR-BHUVAS-SUVAH'. Vidwan Yogis call the intermediate regions of the Trilokas as Kritaka (subject to destruction), Akritaka (Avinashi or indestructible) and upto Maharloka is Kritaakritaka. Beyond these Tribhuvanas is 'Janashunya' and is indestructible and perpetual. Together with the Nether world of 'Sapta Pataala lokas', the whole Universe is thus known as Brahmanda.

Eta dandakataahena tiryagurthvamathas thatha, Kapitthasya yathaabeejam Sarvatovai samaavritam/ Dasottarena payasaa dwijaaschandam cha tadvrutam, sa chaambu parivaarosow Vahninaa veshtito bahih/ Vahnista vaayunaa vauyurviprastu Nabhasaavritah, Akaasoopi Munisreshthaa Mahataa pariveshtitah/ Dasottraraanya seshaani Vipraaschaitaani Saptavai, Mahaantamcha samaavritya pradhaanam samavasthitam/ Anantasya na tasyaantah samkhyaanam chaapi Vidyatey, Tadantamasamkhyaakam pramaanaanepi vai yatah/ Hetubhutamaseshasya Prakrutih saa Paraadwijaah, Andaanaamtu Sahasraanaam Sahasraanya –yutaanucha/ Eedrusaanaam tathaa tatra kotikoti shataanucha, Daarunyagniryathaa tailam tileytadvatsumaa niha/ Pradhaanevasthito Vyaapee chetanaatmani vedeanah, Prathaanam cha pumaamschaiva sarva bhutaanu bhutayaa/ Vishnu shaktyaa Dwija sreshthaa dhrutow samshrana dharninow, tayossaiva Prithakbaaveyu kaaranam samshrayasyacha/

(This Brahmanda was like Kapittha or Wood Apple cut into two equal pieces and was enclosed by its outer covers; ten times of this Egg was surrounded by water which was shrouded by Agni(Fire) and the latter created Vayu (Wind) and with their mutual interaction generated Akaasha (Sky). All the three entities viz. Water, Fire and Sky materialized Maha Tatwa which blanketed or veiled the Universe. In course of time the Maha Tatwa took the proportion of ten times larger magnitude and led to the existence of Paraaprakriti which in turn was the 'Pradhana Hetu 'or the Principal Root Cause of Prapancha (Five Elemantal) 'Srishti' which was unending and innumerable as manifested in crores of Shapes and Forms. In other words, Purushatva Shakti and Praakrita Shakti are mutually intertwined and the entire Universe was occupied as the all-pervasive Vishnu Maya. Just as the first ever seed resulted in plants and trees which created further seeds and further trees, Avyakrita / Avyakta Prakriti (Self-generated) displays the 'Prathama Spandana' or Prime Vibration or Motif to Srishti. *Sa cha Vishnuh Param Brahma yatah Sarvamidam Jagat, Jagacchha yo yatra cheda yasmin Vilayameshyati/*

Tad Brahma Param Dhaama Sadasatparam padam, Yasya Sarvamabhedena Jagadetat -charaacharam/ Sa yeva MulaprakrutirVyakta rupee Jagaccha sah, Tasminneva layam sarvam yaati tatra cha tishthati/ Kartaa kriyaanaam sa cha ijyatey kratuh sa yeva takkarma phalam cha yat, Yugaadi yasmaachha bhaveydaseshato Harerna kinchidyatirikta masti tat/ (Bhagavan Vishnu is Para Brahma who is the Creator of the 'Sarvamidam Jagat' or the Totality of the Universe, the Preserver and the Destroyer; he is the ''Paramdhama Swarupa' (the Ultimate Destination); the Truth and the Falsity too are his own; he is not exclusive of the 'Charaachara Jagat' or the Moving and Immovable World; He is the Undefinable 'Mula Prakriti' and the Evidently Recognisable Manifestation in the Form of the Universe in its multitude of variations; He creates, conserves and terminates and the 'Karta' of All Actions; He is the Yagna, the Yagna Karta and Yagna Phala; indeed since the Yugas and everything else is materialized by Shrihari himself.
Lomaharshana Maharshi then explained about the Sishumara Chakra which is in the shape/ form of a dolphin representing Bhagavan Narayana, in whose tail position is Dhruva who rotates on its own axis but also makes all the Planets like Surya and Chandra as also Nakshatra Mandali all tied together by a thread swept by Vayu Deva. Bhagavan Narayana himself is stated to exist in the heart of this Dolphin Swarupa; indeed Bhagavan is the 'Adhara' or grip of Devas, Asuras and human beings. Surya absorbs radiant water through his powerful rays for eight months and during the rainy season rains heavily during the rest of the Year facilitating one and all to produce grains which in turn preserves the World and sustain humanity by courtesy of Vayu; ' Abhras' (clouds) are formed on the sky by the interaction of Jala, Vayu and Agni and the clouds absorb and store water which bring rains filling up Seas, Rivers, Sarovaras and various waterbodies. Chandra Graha, who was responsible for the generation of food grains, 'Auoshadhis' (medicines) and all the ingredients of healthy life ensures the wide-spread of the ingredients to make available to the 'Charaachara Jagat' resulting in the growth of life to not only human beings, animals, birds, and other species but also trees, mountains, and such immovable. Thus Surya is the prime power to initiate the process of rains; while Surya is the initiator to commence the benefitting circle, Dhruva is the fulcrum of Surya and all other Devas but Dhruva Star itself is hinged on Sishumara Chakra which again is Narayana Himself!
[Sishumara, like a dolphin, is coiled with head down with Dhruva at the tail, on top of the tail are Prajapatis, Agni, Indra, and Dharmaja; at its hip position is with Sapta Rishis, body hair with Stars, upper chin with Agastya, lower chin Yama, its mouth Mars, genitals Saturn, back of neck Guru, heart Vaasudeva, life air Mercury, beneath it Rahu and Ketu the sub-heaven planets and 'Sisumara Samsthana' is Bhagavan!]
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Bhagavata

Description of Planets

Bhuloka is a Planet known as divided into Seven Parts, resembling a Lotus flower, each leaf with the names as above. Its lenghth and breadth is one million yojanas or eight million miles. Jambu Dweepa which is in the middle of the spiral of the Planet has a length and breadth of one hundred thousand Yojanas or 800,000 miles and is subdivided into nine regions. It is surrounded by saline water.Sumeru Mountain is like the pericarp of the lotus like Bhuloka and is the axis of Jambu Dweepa; its height is as much as the breadth of Jambu Dweepa ie.100,000 yojanas or 800,000 miles.Pluksha Dweepa, named after Pluksha Tree, is around the Jambu Dweepa and is double the size of the former.It is surrounded by an Ocean of sugar cane juice which is also of the size of the Pluksha Dweepa.Its inhabitants- Hamsas, Patangas, Urdhvayanas and Satyangas live for thousand years and pray to Sun and Lord Vishnu; they are beautiful like demigods. Salmali Dweepa, named after Salmali Tree, is again double the size of the Pluksha Dweepa and has the Sura Sagara or the Ocean of Liquor around it, inhabiting Srutidharas, Vidyadharas, Vasundharas and Isadharas, all praying to Moon and Lord Vishnu. Among the seven Rivers of the Dweepa were Anumati, Sarasvathi, Sinevali, Raha and Kuhu and the seventh was the Home of Garuda praying to Lord Vishnu. Semi God of Moon created two fortnights, viz.Sukla Paksha and Krishna Paksha. Kusa Dweepa is again double the size of Salmali

Dweepa ie.800,000 yojanas (64,00,000 miles) and is known for Kusa Grass, used for Sacred Rituals (Homams, Yagyas and all Holy Acts) and is appropriately surrounded by an Ocean of Ghee and the form of God of Fire (in mild form). It is inhabited by Kusalas, Kovidas, Abhiyuktas and Kulakas, corresponding to Jambu Dweepa's four castes-Brahmana, Kshatriya, Vyasyas and Sudras. Krouncha Dweepa, named after the Krouncha Mountain is surrounded by an Ocean of Milk and Butter and is the second form of Varuna or Water, again the size of Kusa Dweepa, ie. of the size of 1600,000 yojanas (124,80,000 miles), inhabited by Purushas, Rabhas, Vanikas and Devakas. Shaka Dweepa, named after Shaka treee providing fragrance all around, has the dual form of Vayu, or Air and is double the size of Krouncha Dweepa, inhabiting four castes-Ratavrata, Satyavrata, Danavrata and Anuvrata, all practising Pranayama and mustic Yoga. Pushkara Dweepa has 64,00,000 yojanas (51, 200,000 miles) surrounded by Sweet Water and is the Seat of Lord Brahma known as 'Karma Maya'. In the middle of the Dweepa is the Mountain Manasottara. Between the Mountains of Meru and Manasottara is so much distance as from Mountain Manasottara and Lokaloka Mountain. In other words, the distance between Mountain Meru to Mountain Lokaloka, is a quarter of the diametre of the Universe, (125,000,000 Yojanas or one billion miles).

Lokaloka is the border beyond which are the three other Lokas, viz.Bhurloka, Bhuvarloka, and ``four directions;They are Rishabha, Pushkara Chuda, Vamana and Aparajita. The distance from Lokaloka to Bhuvarloka is as much distance as from Meru to Lokaloka. That is a billion miles further.This Bhuvarlok. 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 planet]

Stanza Two

Grihastho bramachaareevaa Vaanaprasthovaa upaveetam bhumaavapsuvaa visrujet/Aloukikaagniin--udaraaneenudaraagnou samaaropayet/ Gayatreem cha swavaacchhaagnou samaaropayet/ Kuteecharoi brahmachaaree kutumbam visrujet/ Paatram visrujet/Pavitram visrujet/ Dandaam llokaagneen visrujoditi hovaacha/ Ata urdhvammantravadaachaet/ Urdhva gamanam visrujet/ Aoushadha -vadashanamaacharet/ Trisandhyaadou snaanamaacherat/ Sandhim samaadhaman -yaacharet/ Sarveshu vedeshvaaranya Vedeshvaaranyakamaavartayed upashidamaavartayedyu panishadamaamartamediti/

Be that person a braamachaari, a grihastha; a vaanaprastha as being irrespective of the jattaraagni for the digestive system even as of the domination of vaata-pitta-kapha or samaagni. Likewise, Gayatri be of the varied swaraas and of agni kaaryaas. For instance Agni Karyaras are difference from brahma chaaris and grihasthaas .

[Parashara Smriti explains the brief and detailed methodology of Agni Karyas of (1) Brahmachaaris and (2) Grihasthas

(1)
Brahmachaari Dwija homa vidhana: After purifying Homa Kunda with cow dung and waters of Sacred rivers like Ganga, be seated near the Kunda as 'purvaabhimukha' or facing the east, sprinkle water and molten cow's ghee for the purpose of the homa, perform tri-achamana and Anga nyasa, Ganapati Dhyana, 'Praanaayaama' with Pranava Mantra and Sankalpa assuming the ordain of Maha Vishnu by reciting the Shubha Muhurta of Dwiteeya Paraatha, Kali Yuga Prathama Paada, Jambu Dwipa, Bharata Varsha, Bharata Khanda, Meroh dakshina dik bhaaga, specified Pradesha, specified disha, in the august presence of the Sacred feet of Samasta devataas, Brahmanas, Gurus and others at specified Samvatsara-Maasa-Paksha-Tithi-Vaara-Nakshatra and so on and declare the Praatah/ Sayam Homa. After the Sankalpa, initiate the Homa by repeat tri-achamana: *Om Amritopastarana masi*

swaha (the first)-*Om Amritaapadhaanamasi swaha* (the second)- *Om satyam yashah Shrirmayi shrih shrayataam swaha* (the third); this shall be followed by the sprinkling of water and touch the body parts with: *Om Gangmayaschaasyestu*(face), *Om nasome praanestu* (both openings of the nose), *Om akshorme chakshurastu* (both the eyes), *Om karnayorme shrotarastu* (both the ears), *Om baahyonge balamastu* (both the hands), *Om uruvomme ojostu* (both the thighs) and *Arishtaani mekaangaani tanustanvaa me saha santu/* Thereafter perform *Agnyaadhana* brought on a plate, use camphor to sustain the fire kindled with wooden figs with the following mantra: *Om bhurbhuvah swadyorivam bhumnaa Prithiveeyam vyarinmaa, Tasyaamste Prithivi Deva Yagjaani pushtegni mantradaa maatraadya dadhe/* While inflaming the following mantra is rendered: *Om udbhavam budhyasyaagne pratim jaagruhi twaamishtaa- purti swayam srujetaa mayam cha, Asmin samidhasye addhyuttaarasmin Vaishwa deva yajamaanascha seedata/* (Yajur Veda). Agni praarthana: *Paritwaa Agne parimrujaami aayushaa cha dhanena cha, Suprajaahaa prajayaa bhuyaasagum suveero veeraihi suvarchaa varchasaa suposhah poshaih sugruho gruhais supatihi patyaa sumedhaaya su brahmabrahmacharibhih/* Then 'parishachana'or sprinkling water around the homa kunda in clock wise direction stating the Mantras: *Aditenu manyaswaa, anumateny manyaswaa, Saraswatenu manyaswaa, Deva savitah prasuva/* where after 'Samidadhana'or offereing Samidhas to Agni reciting 'Swaha' each time as follows twelve times after each Mantra:

1) Agnaye samidha-maahaarshim brihatae jatavedase, yathaa twagrame samidha samidhayasa evam mamaayushaa varchasaa sanyaa medhaayaa prajayaa pashubhih brahmavarchasena annaadyena samedhaya swaahaa/ 2) Yaedho asi yaedhisheemahi swahaa/ 3) Samidasi samedhishhemahi swaahaa/ 4)Tejo asitejo mayi dhehi swaaha/5) Apo adyaanvachaarisghagum resena samasrukshamahi payasswaagumagna aagamam tammaa sagusruja varchasaa swaahaa/6) Sam maa agnae vaarchass sruja prajayaa cha dhanaena cha swaahaa/ 7) Vidyunae asya devaa Indro vidtat sahasrshibhih swaahaa/ 8) Agnayae bruhatae naakaaya swaahaa/8) Agnayae bruhatae naakaaya swaahaa/ 9) Dyaa Prithivi bhyaam swaahaa/ 10) Yeshaa te agnae samit tayaa vardhaswa cha aapyaayasvaa cha tayaa aham vardhamaano bhuyaasam aapyaa maanascha swaahaa/ 11) Yo maagne bhaaginagum santamathaa bhaagam chikeerushati, Abhaagamagnaetam kuru maamasnae bhaaginam kuru swaahaa/ 12) Samidhaamadhaayaagnae sarva vrato bhuyaasagum swahaa/

The 'samidhaana homa' concludes with 'parishachana' or circling water sprinkling around the homa kunda in clockwise direction with the Mantras: *Aditenu manyaswaa, Deva savitenu manyuswaa, Saraswatenu manyswaa, Deva savitah praasaaveeh/* This would be followed by the mantra: *Agnerupasthaanaam karishye/* Following the 'Upasthaana', supplication mantra to Agni Deva to be recited in standing position as follows: *Yatte agnae tejastenaaham tejasvi bhuyaasam, yatte agnae varchastenaaham varchasvee bhuyaaam/ Yatte agnae harastenaaham haraswi bhuyaasam, Mayi medhaam mayi prajaam mayagnih tejo dadhaatu/ Mayi medhaam mayi prajaam maeendrah indriyam dadhatu, mayi medhaam mayiprajaam mayi Suryo bhraajo dadhaatu/ Agnayae namah/* Finally the Kshamaa Prarthana would be as follows: *Mantra heenam kriyaan heenam bhakti heenam hutaashana, Yaddhutam tu mayaa Deva paripurnam tadastute/ Praayaschittaani asheshaani tapah karmatmikaani vai, Yaani teshaam asheshenaam Parameshwara manusmaranam/ Maha Deva Maheshwaram/*

(2)

Grihasti Brahmana homa vidhaana: Connected with Agni Mukham detailed after the Section of Brahmachari Dwija homa above including the Sankalpa therin, the rest of the following be continued as Grihasti Brahmana homa vidhi. (This is as per Apastamba Prayoga)

Sankalpa: *Om poorvokta guna visheshena visishthaam asyaam shubha tithou bhagavad aagjnayaa bhagavad preetaartham rupena praatar/ saayam aoupaasaa homam karishye/* This is followed by parisechanam:

Agni Dhyaana: *Om ram Agnaye namah/ Meshaaroodham cha vakraangam Jaataveda samanvayam, Dwi seersham sapta hastam tri paadam sapta jihvikam, Varadam shakti paani cha bibhraanaam sru sruvau tathaa/ Abheetidam charma dharma vaame-chaajya-dharam kare/* (I contemplate Agni Deva who rides a ram whose limbs are twisted, who has two heads, and seven arms, three feet and seven tongues. He displays the gesture of munificence, bears a Shakti weapon, two ladles, shows the signal of protection and carries a vessel full of ghee). *Chatvari shringa trayosya paada dwe sirshe sapta hastaasosya, Tridhaa baddho vrishabho roraaveeti maho devo martyaagum aaviveshaa/ Eeshaa hi devaah praadishonu sarvaah purvo hi jaatassa u garbhe antaah, sa vijaayaamanassaa janishyamaanaaha prattyan mukhaa stishthati vishvato mukhaaha/ Hey Agne praan mukho Deva maamaabhimukho bhava/* (The illustrious Agni has come down to men and is attended by sacrifices; He has four Vedas as his horns, three swaraas as his feet, Brahmodana and Pravargya are his two heads and seven Vedic meters as his hands. Heis regulated by Mantra, Kalpa and Brahmana; he is the bestowere of fortune. He is sung with and without music by the hymns of Rig, Yajur and Saama Vedas by the sacrificial priests such as the Hota. The Unique Paramatma realized by the Wise having been present in all quarters was born as Hiranyagarbha at the beginning of Creation. Indeed He is the same Hiranyagarbha who will be born as such in fuure too.He is the indweller of thehearts of all the beings, the witness to all and the inciter of action. Agni Deva of divine magnificence! Do kindly be seated in the eastern direction and be well disposed to us).

Now, akshatas and flowers are to be offered to 'Ashta dishas' or in eight directions as follows: East: *Om Agnaye namah;* South East: *Om jaatavedhase namah;* South: *Om sahojase namah;* South West: *Om Ajiraa -prabhave namah;* West: *Om Vaishwaanaraaya namah;* North West: *Om naryaapase namah;* North: *Om Panktiraadhase;* North West: *Om Visarpine;* Centre: *Om Yagjna Purushaaya namah/* This follows Alankaara or worship to Dishaadhipatis or Heads of Directions situated around Agni by placing flowers in the respective directions: East: *Indraaya namah;* South East: *Agnaye namah;* South: *Yamaaya namah;* South West: *Nirrutaaya namah;* West: *Varunaaya namah;* North West: *Vaayave namah;*North: *Somaaya namah;* North East: *Ishaanaaya namah/*
This would be followed by *Samidhaa daanam:* Karta stands and faces the Brahmana saying the following and tendering the bundle of Samidhas in his hands for further placing on Agni: *Asmin homa karmaani Brahman idhmam aadhaasye/ Aadhatswaa!/*
Then 'Aaghaara' is followed as the Karta meditates Agni Deva silently and offers Ajya/ ghee in streams from North East to South East and recites: *Om Prajaapataye swaahaa, Prajaapataye idam na mama/* Then offers Ajya again to Indra from South West to North East reciting: *Om Indraayaa Swaahaa, Indraaya idam na mama/*

Aajya bhaagam: Karta then makes two oblations, one to Agni and another to Soma: *Om Agnaye swaahaa, Agnaye idam na mama, Om Somaaya swaahaa, Somaaya idam na mama/* Vyahriti homa is continued: Towards South: *Om bhuvasswaahaa, Agnaye idam na mama/* Towards Northa: *Om Bhuvaswaahaa, Vaayave idam na mama/* At the center: *Om Suvaswaaaa, Suryaya idam na mama/* Prayaschitta homa sankalpa: *Asmin----homa karmani sankalpa prabhriti etat kshana paryantam madhye sambhaavita samasta dosha prayaschitthartham sarva prayaschittam hoshyami/ Om bhur bhuvas swaahaa—Prajaapaaye idam na mama/*

Pradhana homa: Now proceed with main oblations: [Refer to the next section of Aoupaasana homa]
Uttaraangam or conclusion: *Prajaapate na twad etaanyanyo vishvaa jaataani pari taababhuva, yat kaamas te juhumas tanno astu vaayagum syaama patayo rayeenaagum swaahaa/ Prajaapataya idam*

na mama/ (Prajapati the Lord of Beings, you alone comprehend all these created forms and nobody else. Do grant us our heart felt desires as we invoke you; may we become the chiefs of rich possessions) *Om bhussuvaahaa Agnaye idam na mama/ Om Bhuvassvahaa, Vaayave idamna mama/ Om Suvaassvaahaa, Suryaaya idam na mama/ Yad asyaa karmaano tyareericham yad vaa nyunam ihaakaram, Angishtaat svishtaakrad vidwaan sarvagum svistagum suhutam karotu swaahaa, Agnaye swishtakrutedam na mama/* (Whatever that has been done that is superficial or deficient in this sacrifice be please accepted as complete, Agni swistakrita!)

Paridhi pariharam: Paridhis or boundaries of the homa kunda are offered to Agni the ghee dipped samidhas commencing from the middle one first to the rest. Samsraava homa: Sruva or the sacrificial ladles are filled up with ghee flow offering to Agni covering the ladles reciting *Swaahaa, Vasubhyo Rudrebhya aaditebhyah samsraava bhaagebhyah idam na mama/* (May there be glory to Ashtaavaus, Ekaadasha Rudras and Dwadasha Aditya Devas as these oblations are offered to them through Agni Deva); *Om bhur-bhuvas-suvas-swaahaa, Prajaapataye na mama/* (May this offering be made in the glory of Prajapati the Lord of Creation as a testimony of physical-mental-spiritual realms) Praayaschitta or atonement: Sankalpa-*Om poorvokta guna visheshena visishthaayaam asyaam shubha tithou bhagavadaajnaayaa bhagavad kainkarya rupena asmin---homa karmaani avijnaata praayaschitta aadeeni karishye/* (May I make the atonement offerings in this ---rite as to be specified-on this day of auspiciousness signified with astrological qualifications, with the approval by and in service to Almighty). *Anaagjnaatam yad agjnaasya kritaye mithu, Agne tadasya kalpayaa twagum hi vetta yathaa tathagass swaaaa/ Agnayedam na mama/* (Agni Deva! What all imperfections that have been committed by me either knowingly or unknowingly be pardoned in the course of this Sacrifice). *Purusha sammito yagjno yagjnah Purusha sammitah, Agne tadasya kalpaya twagum hi vetta yathaa tathagas swaaha/ Agnayedam na mama/* (Almighty too is coequal with this Sacrifice as with Agni Deva and may all my indiscretions and lapses in the procedure of this Sacrifice be too ignored keeping in view the best that we indended to perform with sincerity)- *Om Bhussuvaah, Agnaye idam na mama/ Om bhuvassvaaha, Vaayave idam na mama/ Om suvassvaahaa, Suryaaya idam na mama/ Om bhurbhuvassuvas swaahaa. Prajaapataye na mama/ Om Shri Vishnavey swahaa, Vishnave Paramatmane idam na mama/ Om Rudraaya Pashupataye swahaa, Rudraaya Pashupataye idam na mama/*

Purnaahuti or the Final Offering:

Sankalpa: *Om Purvokta guna vishesena visishthyaam asyaam Shubha tithou bhagavad aagjnayaa bhagavad kainkaryaa rupena asmin--- homa karmanaah sampurna phala praapyartham--- naamagnou purnaahutim hoshyaami/ tadantaram saangata siddhyartham vaasordharam hoshyaami/* (May this final offering called Vasordhara be concluded successfully!) *Om purnaahutim utaamaam juhoti, Sarvam vai purnaahutih, Sarvam evaapnoti, atho iyam vai purnaahutih, asyaam eva prati tishthati swaahaa/ Agnaye vausath/* (Our final oblations conclude herewith; Totality is the Final Oblation; through that everything is obtained. Hence may this final obation and worship now be firmly established).]

<u>Further vide Stanza Two</u>

The kuti nivaasa Brahmachari's life should give up his relatives, and discard his begging bowl, and the straining-cloth, should give up his triple staves, and the fires that lead to particular spheres. So said Prajapati. Henceforward he should behave like one who has got no Mantra to repeat, should give up the desire to go to the higher spheres, bathe at the beginning of the three meeting-points of the day, viz., morning, noon, and evening, should effect a union with his Atman through the highest

concentration, and from amongst the whole range of the Vedas should repeat only the Aranyakas, only the Upanishads indeed.

Stanza Three

Khalvaham Brahma sutram soochanaamatsutram Brahmasutramahameva vidvaasitravrityasutram tyajedwidaanya evam veda sanyastam mayaa sanyastam mayaa sanyastam mayeti triruktaabhayam sarva bhutebhyo mattah sarmam pravarate/ Sakhaa mnaa gopayojah sakhaayoseendriyasya vajresi vaatraghnah sharmame bhava yatmaapam tannivaarayeti/ Anena mantrena krutam Vaishnavam dandam koupeenam parigrahedhoushadhavadashaanamaacharedyoshadhavadarshanam prashreeyaadyathaalaabhamashreeyaat// Brahmacharyamahimsaam chaaparigraham cha satyam cha yatnena he he rakshoti hey rakshoti hey rakshotiiti/

Indeed, I am Brahman, the Sutra; the Sutra is Brahman for It originates the Universes ; I myself am the sutra because I am a man of realisation . Absolute Brahman is of homogeneous nature and the Seat of Bliss or Sat-Chit-Ananda which camouflages the Universe by Maya the Make-Believe Illusion. The Supreme Brahman- the Absolute Consciousness-is spread all over in all the Beings of the Universe as the Individual Soul or the Antaratma or the Self Conciousness. The body is the cage imprisoning the Antaratma as it were, and the ephemeral body along with the Indriyas or the sensory organs and senses, mind and ego as aided by Prana is the victim of material pulls and pushes. It is the Vidya or Knowledge that can overcome the veil of Ignorance and guide and awaken the Inner-Conscious -ness through the constant Practice of Karma and Dharma.and break the cycle of Births and Deaths to reach the 'Karma Sesha Mukti' or zero account of sins and rewards to qualify to attain Brahman. These comprehend the basis of Awareness about the original cause of Existence and of the Universe. It is only by that Supreme Conciousness that the Ancient Sciptures seek to comprehend but not by a secondary Source of what is loosly designated as the Self Consciousness or Pradhana as Sankhya Yogas seek to interpret; indeed Pradhana is not the meaning of the Self as an individual is Brahman and is not a separate entity either.This is what Upanishads and Sciptures based on the ancient Scripts handed down the ages about the awareness of Brahman from whom the Universe originates, sustains, terminates and regerminates again and again; it is that Supreme Energy as the Source of Vedas, which is the uniform topic of Vedanta Scripts, who is admitted to be the Cause of the World as argued and decidedly established. These Sutras are also meant for those who are confounded sometimes that Brahman is not the 'Koshamaya' or of Pancha Koshas or body sheaths of Annamaya-Pranamaya-Manomaya-Vijnanamaya and Anandamaya as based on Pradhana Samkhya Thought but is indeed the Supreme Self of Nirguna Niraakara or alternatively of the 'Saakaara Saguna Swarupa' or of Form and features viz. the Magnificent Bliss that is in turn reflected as the Antaratma or of the Individual Self of all the Beings in Srishti. It is this Blissful Brahman who is not only the Antaratma or the Individual Conciousness; this Paramartma is not only Antaratma, but also the Pancha Bhutas, Space, Light, the Praana or Vital Force, the Illumination within and without.It is that Singular Entity, The Bhokta and the Bhojya or the Cause and the Effect, the Material Cuase, the one inside the 'Daharakasha' or the Sky within the invisible cavity of the Heart and the Sky above, the Pancha Bhutas, the Unseen Viashvanara, the Panchendriyas, Sleep and Death, The Chatur Varnas, and above all the Cause an Effect. Indeed, Brahman is the Material Cause of the Univerese and of the very existence!

The wise one who has realised this should give up his triple holy thread. 'I have renounced, I have renounced, I have renounced' - uttering this thrice he should declare - From me there is no fear (in word, thought, or deed) to any being, for from me everything has proceeded. Uttering the Mantra – 'That art my friend, so protect me from cows, serpents, etc. thou art strength and my friend, in all seen and unseen danger thou art the Thunder of the Lord of the Universe', he should hold up high the

bamboo staff and put on the loin-cloth. He should take food as if it were medicine, as if it were medicine. Sage Aruni!, the quintessence of Sanyasi Dharma is to carefully guard all who are concerned, your chastity as of manasa-vaacha-karmana or in thought, word and deed, non-injury, non-acceptance of superfluous gifts, non-thieving and truthfulness - guard them by all means; do guard all by your self!

[Sanyasi Dharmaas vide 1.. Dharma Sindhu 2. Dharma Bindu

1)
Sanyaasi Dharmas: Following the early morning Japa of *Brahmanaspatey,* observance of extreme clealiness in ablutions by four times more than in the case of others , Aachamana, Dantadhavana with Pranava excepting on Dwadasis, Mrittikaa Snaana without Jala Tarpana, Vastra Dharana, Keshavaadi naama smarana, tarpana with *Bhustarpayaami, Bhuvasstarpayami* etc. and dwikaala Vishnu Puja. Then the Sanyasi should visit well after Aparahna either five or seven houses for Bhiksha after the Grihastis should have by then eaten their food; the Yati who seeks Atma gyana has necessarily to secure Maadhukara Bhiksha. It is stated that even of he is quite unconcerned of Danda Vastras, he has to necessarily care for Bhiksha Paatra. Having thus secured the Bhiksha, he should do prokshana with *Bhusswaddaanamah* along with the Samasta Vyahrutis, offer portions of the Bhiksha toSuryadi Devas, some to Bhumi, some to Vishnu, perform nivedana to Chandi-Vinayakaas, consume the rest, do Achamana and finally resort to sixteen Pranayamas. It is said: *Yati hastey jalam dadyaacchi -kshaam dadyaatpunarjalam, Bhaiksham Parvata maatram syaattajalam Saagaropamam/* (If the Grihastis offer Bhiksha then that should be deemed as it were a mountain and the water that is provided by the Grihasti be compared to Maha Sagara!). *Eka raatram VasedgraameyNagarey Pancha Raatrakam, Varshaabhyo nyatra Varshaasu Maasaamstu Chaturobvasdet/ Ashtamaasa anvihaara -syaadya teenaam Samyataatmanaam, Mahaa Kshetra pravishtaanaam Vihaarastu na Vidyatey/* (Excepting the 'Chaatur maasaas' or the four months of the monsoon season, the Yati is required to tour eight months a year; while on the Sanchara, he could stay overnight in a Village, five nights in a town, and as many days as he wishes in a Kshetra.)*Bhikshaatanam Japa Snaanam Dhyaanam Shoucham Suraarchanam, Kartavyaani shadeytaani sarvadhaa Nripa dandavat/ Manchakam Shukla Vastramcha Stree kathaa loulyamevacha, Divaaswaapasha yaanam cha Yateenaam patanaanisha/ Vridhaa jalpam Paarta lobham sanchayam Sishya sangraham, Havyam Kavyam tathaannancha varjayeccha Sadaa Yatih/ (*Bhikshaatana, Japa, Snaana, Dhyana, Shuddhi and Devarchana are the six major duties by Law. But Shayaa nidra, Shuddha vastraas, Stree related matters, storing of materials, sleep during the day time and travel by vehicles are the causes of a Sanyasi's downfall. Also, Vridha Sambhashana, Parta lobha, Dravya Sanchayana, Sishya Sangrahana and Havya-Kavya Bhojana are forbidden. *Yati patraani mridwenu darvalaa bumayaanicha, Na Tirtha Vaasi Nityamsyaannopavaasa paroyatih/ Nachaa dhya –yana sheelasyaannavyakhyaana parobhavet/* (Yatis are to retain wooden or earthen vessels only; they should always observe Tirtha Nivasa, Deergha kaala Upavasaas and engage themselves in the studies of Vedarttha Granthas and related discussions only).

2)'
Sanyasa Dharmas: Yama Deva defines Sanyasa: *Yena santaanajaa doshah ye chasyuh karma sambavaah, Sanyaasastaan dahet sarvaan tushaadagniriva pratimaadikam/*(Either due to the problems created by progeny or due to the deeds done by the Self, the discontentment experienced by a person burns off like burnt rice husk to gold) Dakshan Prajapati affirms: *Trimshatparaamstrim shadaparaan trimshacchhapara –tah paraan, Sadyassannyasanaa deva narakaattraayete pitraan/* (On account of Sanyasa of a person in a vamsha, Pitru Devatas of thirty generations before and another thirty generatins ahead would be saved from narakas!) Samvarta Grandha classifies four types of Sanyasa viz. Kuteecha, Bahudaka, Hamsa and Paramahamsa. Bodhayana explains that Kuteecha after taking to Sanyasa retains shikha-yagnopaveeta and tridanda while practising Sahasra Gayatri would take food from relatives and friends. He should be absorbed in Japa- Dhyana-Pathana and concentrate on Paramatma always.Bahudaka after assuming sanyasa should severe family connections, take to bhiksha from seven houses and abstain from evening meal. Hamsa might retain yagnopaveeta, danda for self defence, and minimum cloth and spend most of the time in loneliness and meditation as food is non-significant. Parama hamsa is described by Atri Muni as follows:*Koupeena yugalam kandha danta ekah parigrahah yateh, Parama hamsasya naadhikastu*

vidheeyate, Parah Parama hamsastu turyaakhyah Shriti shaasanaat/ Daantah Shaantah Satvasamah Pranavaabhyaasa tatparah,Shravanaadiratassjhuddhah nidhi dhyaanatatparah/ Brahma bhavena sampurya brahmandamakhilam stthitah/ Atma triptaschaatmaratah samaloshtaashma kanchanah tatvam padaika boddhaacch Vishnu rupam svayam sadaa nivaset paramahamsastu yatrakvaapi kathamchana/ A Sanyasi named Parama hamsa has no possessions except a 'koupeena' or loin cloth piece, a sheet to cover in winter and a danda or stick. As per Shruti's instruction he is named 'parama hamsa turi' and is of outstanding feaures as a Danta-Shanta-Satvaguna-Pranava japi-Shudda, Satva guni, Pranava japi, Shddha, Nidhi dhyana tatpara, Atma Tripta, Atma ratha, and Tatvagyana!)Yagnyavalkya describes: *Dhyaanam shoucham tathaabhiksaa niytamekaanta sheelataa, Bhikshaschatvaari karmaani panhamam nopapadyate/* (To a bhikshu, there are four objectives of existence viz. Dhyana, Shoucha, Bhikshatana and Loneliness; there is no other fifth feaure except meditation to Paramatma) Kanva Muni instructs: *Ekaraatrim vasetb graame nagare pancha raatrakam, Varshaabhyonyatra varshaasu maasaamcha chaturovaset/* (A Sanyasi should be on contant move, spending one nigh in a village or five nights in a town, but during the rainy season, he should chaatur maasya) Vyasa Maharshi states: *Mokshaashramam yascharate yathoktam Shuchissusankalpit buddhiyuktah anindhanam jyotiriva prashaantamsabrahma bhaavam vrajet dvijaatah/* (Duly purified in body, mind and thought, a dvija having turned into a sanyasi *should* be like a burning wood covered with ash and finally absorb himself into Brahma Jyoti!)]

Stanza Four

Athaatah paramahamsaparivraajakaanaamaasanashayanaadikam bhumou brahmachaarinaam mrutpaatram vaalaabupaatram daarupaatram vaa Kaamakrodha harsharosha lovha moha dambhadarpecchhaasuuyaa mamakamkaaraadeenapi paratyajet/ Varshaasi dhruva sheelsdhtou maasaanekaako yatischared dwaave vaa chared vaachared dwaavevaachareditiv/

Then Brahma Deva explained to Maharshi Aruni that to accomplish Brahma bhaava prapti for a parama hamsa parivraajaka the most essential input be to prithivi's aasana and shayana, mitthi or wooden paatra as kamandalu. Sanyasi is to totally abandon kaama, krodha, harsha-shoka, rosha,lobha, moha, sampla irshya-icchha, paraninda, mamata and ahamkaataadi puran rupa. During the varsha ritu chaatur maasa

The Sannyasin should stay at one place during the four months of the rainy season and during the remaining eight months wander alone, or with a single companion.

[Brief on Chaturmaasya Vrata

Chaturmas is reserved period of the year for penance, austerities, fasting, bathing in holy rivers and religious observances for all. Devotees resolve to observe some form of vow, be it of silence or abstaining from a favourite food item, or having only a single meal in a day.The ritus or seasons of Varsha or monsoon, Sharad or autumn and Hemant or winter fall in the period of Dakshinayana or the southernly declination of the Sun. In these three seasons the days of Holy festivals are relatively more, especially in the monsoons. Due to the rains, the incidence of diseases is high, hence more attention needs to be paid to health. The Holy festivals result in occasional fasts and consumption of saatvik food, in addition to a restriction to a certain extent on outside food. According to Spirituality, lesser availability of sunlight in the rainy season increases the strength of negative energies, thereby increasing the Tamasika component. This increase in the Tamasika component is

harmful for us and hence, to counter that, we need to increase Satvika component. Celebrating festivals helps in increasing the Statva component. Also, the period of Dakshinayan is otherwise unfavourable from sattvikta point of view.

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'Chaturmaasas' is the period of four months from Ashadh Shukla Ekadashi to Kartik Shukla Ekadashi (Eleventh day of the bright fortnight of the Hindu lunar month of Kartika or Ashadh Pournima to Kartik Pournima. During this period of sleep of the Deities, demons become active and begin harassing humans. The scriptures say that, 'to protect oneself from these demons each one should undertake some vrata or religious observance. A quote says – *Vaarshikaamschaturo maasaan vaahayet kenichirnnarah, vratena na chedaapropti kilmisham vatsarodbhavam/*Every year during chaturmas, one should undertake 'vratas' otherwise would incur the sin of 'samvatsarodbhava' or having missed the opportunity that year.

Special characteristics of Chaturmaasa: Because of the rainy season during this period, the appearance of earth is different.- Travelling is difficult because of the peak rainy season. Hence, the custom of undertaking 'Chaturmaasya Vrata' while stationed in one place be prevalent. During this period, one's mental state also undergoes a change. Various systems in the body, such as the digestive system, operate in a different manner. With due consideration to this fact, it has been advised that food such as tubers, brinjals, tamarind etc. be forbidden during this period. The characteristic of the Charurmasya is performing acts which are conducive for Spirituality and avoiding those which are harmful to life.The month of Shravana included in the Charurmaasya is of special significance

[Expl. On Chaturmasya Mahatmya vide Shiva Purana

Chaturmasa or Four Month period commencing from Ashadha Shukla Ekadasi known as Devashayani Ekadasi (when God sleeps) till Kartika Shukla Ekadasi called Deva Prabodhini Ekadasi(when God is awake) is observed by persons of all 'Varnas'with piety, Indriya Nigraha or Self control of Organs and Rituals. (Chaturmasa commences from Ashadha Purnima or Guru Purnima till Kartika Purnima for Sanyasins). Bhagavan Vishnu is stated to rest on 'Ksheera Sagar' (Ocean of Milk) during the Chaturmasya (Four Month) period and hence all Oceans, Rivers, Ponds and Water Bodies acquire divinity. Bathing in these Places is thus a significant exercise as Bhagavan Narayana spreads out Himself in water and destroys sins of those who bathe especially in the holy rivers like Pushkar, Prayag, Narmada, Bhaskara Kshetra, Prachi Saraswati, Samudra Sangam, Godavari, or Ganga. For example, bathing in Narmada even for three days with great piety and concentration results in demolition of sins; Godavari baths for a fortnight of early mornings secure devastation of old and current account failings in life and pave the way to Vishnudham. 'Snaans'with tila and Amla mix or Tulasi or Bilva leaves placed on head and reciting Vishnu namaas on the lips and in mind during as many days as possible during the Chaturmasya would yield instant results by providing physical fresshness, mental contentment and purity of thought and action. According to Scriptures, Snaan is the first step of physical clealiness and 'Anthassuddhi' (internal purity), before taking up any task to invoke the Almighty. During the four-month period of Sacrifice and Sanctity, 'Tarpanas' to Devas, Rishis and Pitras after the holy baths are natural duties, followed by 'Anushthaana', Agni havans, Veda Paatha, Satsang, Bhakti, and charities especially of Anna daanas. The Chaturmasya is the period for abstinence, 'Ishta Vasthu Parithyaga' or leaving out material dear to oneself and strict following up of daily 'niyamas' and continuous recital of Bhagavan's glories by way of hymns, Japas, Mantras and Bhakti Songs. *Satkarmah Satkathachaiva Satseva Darshanam sathaam, Vishnu Pujarathidaaney Chaaturmasya sudurlabha* (Superior Tasks, Quality Stories in Praise of Vishnu, Pure hearted Service to Noble Persons, Darshanam or Viewing of Saints, Bhagavan Vishnu's devotion and sincere interest in charities are all stated to yield excellent results during the Chaaturmasya Period).Some of the items of daily utility are avoided during the Holy Period such as eating/drinking in metal plates and vessels;

eating in leaves of Vata tree; consumption of hot and sour food, Chillies, pulses like urad and Chana; wearing silks and dark clothes; avoid flowers, beds, and Kesar; shun indulgence of lying, carrying tales, rude conversation and 'Para ninda'or criticising others; observe silence or limited conversation, truthfulness, piety, mercifulness, nonviolence, patience and equanimity.It is said that there are eight ways of observing the Chaturmasa Vrath as follows: *Vishno Kathaya Shravanam Vachanam Guna Kirtanam/ Maha Puja Mantra Japah Stotra paatha Pradakshina/ Saashtaanga Pranatischeti niyama uttama mataah/Eteshvekatamo bhaktaaya dhaaraniiyo Viseshatah/* (To listen the Stories of Vishnu Bhagavan or recite them or sing hymns in His Praise, to perform Maha Puja to His Murthi, to chant His Mantras or 'Naamas'as in 'Vishnu Sahasranamaa' or Stotras, to do Pradakshina to His Murthi and bow to Him with veneration are the aptest duties to be executed with dedication).
Shodasopacharas: Bhagavan Narayana is in Yoga nidra during the Chaturmasa period as He lies on water that is omnipresent; water is the root of 'Anna (food) and the entireUniverse is sustained by food which causes 'Tripti' (contentment). Thus 'Anna Brahma' is the origin of Paramatma or the Supreme Energy. When a devotee appeals to that Great Force, the invocation or Avahana instantly responds to a true and hearty dedication with the recital of the Sixteen Stanza 'Maha Purusha Suktam'of Yajurveda stating: *Om Sahasra Seersha Purushah Sahasraakshassahasra paath/ Sa Bhumim Viswato Vrutwa Athathishtha Dassangulam/* In response to the Avahana one visions the appearance of Vishnu as : Jyotissantham Sarva Lokantharastham, Omkaarakhyam Yogi Hriddhyana gamyam, Sangam Shaktim Sayudham Bhaktasevyam, Sarvakaaram Vishnumaavaahayami. With the Second 'Rucha' (Stanza) stating: *Purusha Evedagum Sarvam, Yadbhutam yaccha bhavyam/Utaamrutatva syeshanah, yadanney naa thirohati/*
Asanam:Kalpadrumuley Manivedimadhye,SimhaasanamSwarnamayamSuRatnam/ VichitraVastraavrutham achyuta Prabha,GrihanaLakshmidharanisamanvita! NavarathnakhachitaheaSimhaasanamSamarpayami.Padyam:*EtavanasyaMahimaAtojyayagumschaPuurushah,PaadosyaViswabhuutaatripaadasyaamrutamdivi/*
SriKrishnaSarvaDevaanamadhikassarvaKaamadah,MayaniveditamthubhyamSamgraahanaSupaadyakamPaadyamSamarpayami;Arghyam:*TripaadauurdhvaUdaPurushahaPaadosyaabhavathpunahTatoVishvajvyakraamat,saasanaanasaneAbhi/*Gangajalam Samaaneetham Suvarna Kalase Sthitham, Arghyam Grihaana Bhagavan Kaala RupaNamostuthey; Arghyam Samarpayami. Achamaneeyam: *Tasmadviraadajayatha Virajo Adhi Puurushah /Sajaatho Athyarichyatha Paschadbhumi matho purah/* Namo Janaardanaaya Devaaya Samstha Jagadaatmaney, Nirmala Jnaana Rupaya dattamaachaneeyakam; Mukhe Achamaneeyam Samarpayami. Madhuparkam: *Yatpurushena havisha Devaa Yagnamathanvatha, Vasantho Asya see dajyam Greeshma Idhma ssaradhhavihi/* Madhyajya Dadhi Samyuktam Swarna Patrey Prathishthitam, MadhuparkamGrihaanathvamLakshmikanthaNamesthuthey;MadhuparkamSamarpayami. Snaanam*SaptasyasanparidhayaTrissapthaSamidhahkritah/Devaayadyagnam tanvaanaaAbhadhna purusham Pasum*. Panchamrita Snaanam Samarpayami [Cow milk, Curd, ghee, honey, coconut water] Vastram: *Tam Yagnam barhishi prokshan Purusham jaathamagrathaha, Thena Devaa Ajayantha Saadhya Rishayascha ye/* Swarnaanchalam Swarnavichitra Sobhitham, Kauseya Yugmam Parikalpitham maya, Daamodara Praavaranam grahana, Maayaabala pravritha Divya rupa; Vastra Yugmam Samarpayami.Yagnovapeetham: *Thasmadyajnath Sarvahuthah, Sambhrutam Prushadaajam, Pasuugum stagumschakreyVayavyan, Aranyan Graamaashaye/*
Suvarnathanthuudbhava Yagna Sutram, Mukataphalasyutha manekaratnam, Grihaana tadvakritha mutthareeyam, Swakarma sutram dharathey namosthu.Yagnopaveetham samarpayami Chandanam:*Thasmat yajnath sarva huthah rucha ssaamaani jajnirey, Chhandagumsi jajnirey thasmat dajaayatha/* Kasthurika kardama chandanaani, Kashmira Samyojitha Gandha Saraih/ Vilepanam Sweekuru Deva Deva! Sri Devi Vakshoja vilopanaamkam;GandhamSamarpayami;Pushpam:ThasmaadaswaAjaayantha*, Ekechobhayadathah/ Gaavo ha jajnire tasmaatjaatha Ajaavah/* Chaamantika

vakula champaka Paatalaabja Punnaga Jaaji karaveera rasaala Pushpaih, Bilva Pravaala Tulasi dhala mallikaabhih twaam Pujayaami Jagadeeswara Vasu Deva! Pushpai Pujayami. Dhupam: *Brahmanosya mukhamaaseeth Baahuu Raajanyah Krithah, Vuuru thadasya Yadvasyaih Padbhaagum Suudro Ajaayatha/*Vanaspathudbhavair Divyair naanaa gandhaissu samyuthah, Aaghreyassrava Devaanaam Dhuupoyam Prathi gruhyataam.
Dhupamaaghraapayami.Deepam:*ChandramamanasoJaataah,ChakshohSuryoAjaayatha,MukhaadrindraaschagnischaPraanadwayurajayatha;*SaajyamTrivartiSamyuktam Vahnina Yojitham Priyam, Grihaana Mangalam Deepam Thrailokya Thimiraapahaaram, Bhaktya Deepam Prayacchaami Devaaya Paramaatmaney, Thraahi maam Narakaadghorat Divya Jyothir namosthuthey; Deepam Darsayaami. Naivedyam /Anna daanam: *Nabhyaa Aaseedantariksham, Seershno dyaouh Samavarthatha, Padbhyam Bhumirdisah Srotraat Tatha Lokaagum Akalpayan/* Naivedyam is performed by sprinkling water on the Anna Prasada and recites the Mantra: Om Bhurbhuvassuvah, Tat Savithur Varenyam, Bhargo Devasya Dheemahih, Dhiyo yonah Prachodayaat. Thereafter recite 'Satyamtharthena Parishinchaami' if the Naivedya is during the day; in the night, recite the Mantra: Ruthamthwa Sathyena Parishinchaami; then round up the Material for Naivedya with water and recite Amritamasthu and leave water in a Plate and again recite: 'Amritopastharamamasi' and show the Prasad to Deva reciting Om Praanaya Swaha, Om Apaanaaya Swaha, Om Udaanaaya Swaaha, Om Samaanaaya Swaha, and after Naivedya one must address Deva saying Madhyey Madhyey Paaneeyam Samarpayaami, Hasthou Prakshaalayami, Paadou Prakshaalayami, Suddhaachamaneeyam Samarpayami. After Naivedyam, the devotee performs the Thirteenth Service by way of Punarachamana; the corresponding Rucha states: *Vedaahametham Purusham Mahaantham, Aadityavarnam thamasasthupaare, Sarvaani Ruupaani Vichitya Dheerah, Naamaani Krutwabhivadan yadaasthey/* The fourteenth Service is executed by Sashtanga Namaskar and the Rucha of PurushaSuktamstates:*Dhatapurasthadyamudaajahaara,SakrahPravidvaanpradisaschathasrah Thamevam Vidvanamritha Iha Bhavati, Naanyah Pandhaa Ayanaaya Vidyathey.* The fifteenth Service is by way of Parikrama (Circumambulation) as the corresponding Rucha is: *Yagnena Yagna mayajamtha Devaah, Thani Dharmani Prathamaanyaasan, the ha naakam Mahimaanah Sachamthey yathra Puurvey Saadhyaah Santhi Devaah.* Finally the Sixteenth Service is Self realisation that is to identify the self with Bhagavan Vishnu Himself! The relevant Stanza of Purusha Suktam states: *Vedahametham Purusham Mahaantam Aditya Varnam Tamasah Parasthat, Thamevam Vidwanamritha Iha Bhavati, Naanyah Panthah Vidyatheyanaaya* (I know Purusha or Bhagavan who is Mahantham or Supreme; who is resplendent like Sun and is very far off from darkness. Whoever could realise Him attains Salvation in this world itself; there is no other way indeed.)]

Stanza Five

Sa khalvevam yo vidvaansopanayanaadooduhrvametaani praagvaa tyajet/Pitaram putramagnimupa -veetaam karmam kalatram chaanyadapoha/ Yatayo bhikshaadham graamam pravishyaanti paanipaatramudarapatram vaa/Om hi om hi om heetyedanupanishadam vinyaset/ Khalvetadupa -nishadam vidvaanya evam veda palaasham bailvamaashvatthamoudumbaram dandam mounjeem mekhallaam yagjnopaveetam cha tyatvaa shuuro ya evam vedaa/ advishnoh paramam padadam sadaa pashyanti suurayah/ iveeva xhakshuraatatam/ Tadvi praasos vipanyavo jaagruvaamsah samidhyate/ Vishnoryatparamam padamiti/ Evam nirvaanushaasanam vedaanushaasanam vedaanushaasanam / Ityupanishad/
In case a vidvan is desirous of taking to 'sanyaasa ashrama' then what all had been learnt from the stage of Upanayana, maataa pita, patni putra, agnikaryaas, upaveeta, karmaacharana, samasta vastu-vaahanaadi padaardhaas ought to be sacrificed. Sanyaasi dharmaas woul need to be followed strictly as be moving from place to place by continously uttering upanishad mantraas , wearing 'danda' made of specified palaashaadi vrikshaas matra and for the sake of living the minimum bhojans from

brahmana houses of two or three.That sanyaasi be as of the nirantara drishti or vision of the daharaakaasha sthita antaratma maatra.

[Expla.vide Chhandogya Upanishad on Daharaakaasha VIII.i.1 - 6

VIII.i.1) *Harih Om, atha yad idam asmin Brahmapure daharam pundarikam veshma, daharosminn anta-raakaasha, tasmin yad antah, tad anveshtavyam, tad vaa va vijijnaasitavyam/* (Harih Om! There is a need to enable normal undersanding to identify the Individual Self with the Absolute and Superlative Self; this is especially to conceive the Object with qualites like organs and senses in the mortal world viz. the Self, as juxtaposed with the Ultimate Reality in terms of Space, Time and other derivative features of the Pancha Bhutas or Five Elements. This is why normal knowledge of mortal conditons vis-à-vis the macro view of higher and applied situation becomes needed. Therefore then, a lotus like small space viz. 'daharaakaasa'within the dwelling place of Brahman is viewed for the understanding.The inference is that Brahman has manifested himself in the form of an Individual Soul called Existence and even as the latter is totally detached, there are officials of that abode who are responsible for the maintenance of that abode which is purely temporary ; once that Individual Soul-which is but a reflection of Brahman himself- is transferred then a new abode gets ready and the Manifested Brahman called Individual Self- is migrated too again on temporary duty. Thus the mirror images of the Original Brahman keep moving to varying abodes on purely temporary basis! But the original is always intact and the duplicate reflections are in circulation from birth to birth of the mortal bodies!) VIII.i.2-3) *Tam ched brhuyuh, yad idam asmin Brahma Puredaharam punadikam veshma, daharosminn atharaakaashah kim tad atra vidyate yad anvesh –tavyam yad vaa va vijijnaasitavyamiti sa bruyaat // Sa bruyaat: yaavaan vaa ayam akaashah, taavan eshontarhridaya aakaasha; ubhe asmin dyaavaa prithvi antar eva saaahite, ubhavagnischa vaayuscha Surya Chandramasaav ubhau, vidyun nakshatraani yacchaasyehaasti yaccha naasti sarvam tad asmin saahitam iti/* (As one enquires that since at the abode of Brahman there was a lotus space then what would be that small space that would have to be realised! The reply has to be as follows: That specific space within the heart is as huge and cosmic as space outside within which are enveloped the heaven and earth, Fire and Air, Surya and Chandra, lightnings and Stardom, and so on! Whatever one perceives in the Universe is but a part of the unknown!) VIII.i.4-5) *Tam ched bruyuh asminsched idam Brahma pure sarvam smaahitam sarvaani cha bhutaani sarve cha kaamaah yadaitajjaraa vaapnoti pradhvamsate vaa, kim tatotishisyataiti// Sa bruyaat: naasya jaraayaitajjeeryati, na vadhenaasya hanyate; etat Satyam Brahma puram asmin kaamaah samaahitaah; esha atmaa-pahata-paapmaa vijaro vimrutyur vishoko viji- ghaastopipaasah, satya kaamah satya sankalpah, yathaa hi eveha prajaa anvaavishanti yatha anushasha -sanam, yam yam antam abhikaama bhavanti yam janapadam, yam kshetra bhaagam, taam tam evopa jeevanti//* (The next query would be that if all aspirations and desires of the Beings are fulfilled in the abode of Brahman, then how about old age, diseases and such problems occurred, and what would be the answer to such natural mis-happenings!Then the answer would be that Brahman would not be victim of age, disease, death. Indeed this is always so in the true abode of Brahman where only positive blessings are derived. This is Brahman or the Self that has no decay, disease and death; it would be free from sins, and the resultant negative impact of sorrow, hunger, thirst, unfulfiled desires and unfailing will. But if the mind which is the head of body limbs misdirects vision, speech and the concerned senses, understandably the serving agents would obey their master and sins or virtues as the case might be are recorded on the balance sheet of Fate, while the Self or the Inner Conscience which for sure is not responsible for the acts of ommission and commission would remain as a mute spectator! Eventually the Being with its body adjuncts would have to suffer or enjoy the consequences; the blame or blessing is thus not, repeat not, due to the Self or Brahman since both being the same of Purity, but perhaps to what is called Fate or the balance sheet account on the basis of the body actions!) VIII.i.6) *Tad yatheha karmajito lokah kheeyate, evam evaamutra punyajito loakaah kshayite; tad ya ihaatmaanam ananuvidyaa vrajanti etamscha satyaan*

kamaan, teshaam sarveshu lokeshvakaama charo bhavati; atha ya ihaatmaanam anuvidya vrajanti etaamscha satyaankamaan, teshaam sarveshu lokeshu kaamcharo bhavati/(Just as the deeds of evil are exhausted the results get diminished, the impact of virtuous deeds too gets lessened. Therefore, those who depart from this world without realising the Self as instructed by teachers or on their own efforts continue to be in the endless chain of births and deaths . But the select handful who succeed enjoy freedom of movement and enjoy bliss)]

Stanza Five further

That supreme state of the all-pervading Deity, the sages realise for all time like the eye pervading from one end of the sky to the other. Sages purged of all impurities like anger and so on who have awakened from the sleep of ignorance, kindle that Truth in the minds of the enquirers, that supreme state of the all-pervading Deity. Such indeed is the injunction of the scriptures leading to liberation - the injunction of the Vedas, indeed of Vedas.

Kundikopanishad

Saama Veda sambhandhi Kundikopanishad is intiated by 'sadgrihasta daayitva' or of the good family background grihastha and further to sanyaasaashrama pravesha. Then the sanyaasi's antarmukha saadhana is described. Initially the grihastha be engaged in japa-dhyaana and atma dhyaana and subsequently the sanyasa be seeking the higher plane of nijatma saannidhyata.

Stanzas 1-13

Brahmacharyaashrame ksheene gurusushrushane ratah vedaanadheetyanujnata ucchate gurum -aashrame/
Daaramaahyatya sadrushamagnimaadhaaya shaktitah/ Braabheemishtam yajeetaasaamahoraatrena nirvapet/
Samvibhajya sutaanarthe graamyakaamaan visrujya cha/ Sancharavana maargena shuchou deshe paribhraman/
Vaayubhakshombubhaksho vaa vihityai kandamoolakaikh/ Swashareere samaapyaatha prithivyaam naashru paataet/
Saha tenaiva purushah katham samnyasta ucchyate/ Sanaamadheyo yarimstu katham sanyasta ucchhyate/
Tasmaadphala vishuddhhaangee sanyaasam samhitaatmanaam/ Agnivarnam visishkramya vaanaprastham prapadyate/
Lokavad bhaaryayaasakto vanam gacchhati samyatah/Samtyaktvaa samsrutisukhamamutishthati kim mudhaKimvaa duhkhamanusmritya bhogaamsthyajati chocchritaan/ Garbha vaasbhayaadbheetih sheetoshnaam tathaivacha/
Guhyaam praveshthumicchhaami param padamanaayamiti/ Sanyaasaagnim punaraavartanam yan mrityurjaayamaavaahamiti/ Athaadhyaatmamantraajjapet/ Deekshaamupeyaat kaashaayabaasaah/ Kakshopasthalomaani varjayet/Urdhvabaahurvimuktamaargo bhavati/ Aniketascharedbhakshaashee/ Nidhidhyaasanam dadhyaat/ Pavitram dhaarayejjaantusamrakshanaartham/ Tadapi shlokaa bhavanti/ Kundikaam chamasam shikyam trivishthpamupaanahou/ Sheetopqaghaartinaam kanthaam koupeenaacchhaadanam tathaa/. Pavitram snaanashaatom cha uttaraasangameva cha/ Atotiriktam yatkinchit sarvam tadvarjayedyatih/
Nadeepulina shaayee syaaddevaagaareshu baahyaatah/ Naatyartham sukha duhkhaabhyaam shareeramupaapayet/

Snaanam paanam tathaa shouchamadbhih puutaabhiraacharet/ Stuuyamaano na tushyet nindito na shapetparaan/
Bhikshaadivaitalam paatram snaanadravyamavaaritam/ Evam vrittimupaaseeno yatendriyo japetsadaa/

Stanza one

Subsequent to Vedaadhyana and Brahmacharyaashrama samaapti and guru's agjnaanatara that a dwija's prime stage of a saardhaka janma.

[Dharma Sindhu explains as follows on Brammacharya and samvartana'

Brahmachari Dharmas:

Tatra Sandhyaatrayam agniparicharanam bhaiksham cha nityam, Tatraagni kaaryam praatah Saayamcha/ Tatra palaasha khadiraashwattha shami samidhah shreshthaastadalaabherka vetasaanaam/ Bhavadcchaabda purvikaa bhikhaa Vipraanaam saacha vipra griheshvewa, Aapaadi Shudra griheshu Aamaannam griheeyaat/ Asya Brahma Yagnopi nithyah, Saa chopaajkaranaat poorvam /(Trikaala Sandhya, Agni Paricharya and Bhiksaatana are regular duties. Agni Karya is required to be done possibly once in the morning and again in the evening or atleast in the evening properly. Samidhas or twigs of the palasha, khad ira, ashwattha, and shami vrikshaas are the best; failing which Arka or Vetasa samidhas are alternatives. Brahmanas should also perform 'Bhikshaatana' by clearly uttering the words of 'Bhavati Bhikshaam dadaatu' that too among the Brahmana grihas only, although raw rice among other residences too are acceptable. Yagna Karya is a regular duty of a Brahmana after performing Upakarma.) The left-over food of the Guru, or of elder brother or father might be eaten by a Brahmachaari. Day time sleep, application of kaajala on the eyes, paada rakshaas, Chhatra or sleeping on cots are forbidden acts. Taabula Bhakshana, Abhhyanjana snaana or oil baths and eating in glass plates are prohibited to Brahma chaaris, Yatis and widows. Consumption of honey, impure (Ashoucha) food, Shraadhaanna is also debarred. Mekhala-Danda-Yagnopaveeta- Koupeena-Kati Sutra are to be worn on the body of Brahmachari always and if any of these items are misplaced or torn, they must be replaced forthwith after discarding the earlier ones in running water flows. Referrring to the aforementioned Yagnopa -veeta Prayaschitthas, the following be also noted: If the Sacred Thread slips down one's body by mistake, there must be four Ajyaahutis in the Grihaagni or otherwise by reciting the Mantras of *Manojjoti* and *Vraatapatibhischa/* In case the Sandhyaagni Kaaryaas are deficient, then the Japa of *Maanastoke* Mantra hundred times. If there is a lacking of Bhiksha then the Japa of this Mantra be done eight hundred times twice over and resort to Punarupanayana. Alternatively, *Tam Vodhiya Japenmantram Laksham chaiva Shivaalaye, Brahma chaari Swadharmaeshu nuunamchet purnametitat/* (The Brahmachaari concerned should perform a lakh Japaas of *Tam Vodhiya Mantra* in a Shivaalaya) After his Upakarma, he should recite the Mantra, execute Vishnu and other Devas and thentake up Vedaadhyana. This Mantra is also recited at the time of Aksharaarambha and Vidyaarambha also. In fact in the earlier Yugas even Brahmacharinis were required to recite this Mantra after Upakarma and at Vedaarambha : *Dwija Streenaam Yugantarey mounji bandho Vdaayhayanmam chaasiit, Kali Yugetu naitadwayam Atah Streenaam Vedoccharaadou Doshah/* (Brahmanis in Kali Yuga are forbidden to have the Samskaraas of Upanayana and Upakarma and as such are barred from Vedoccharana is a sin).

Anadhyaaya -Adhyayana Dharmas: In Kali Yuga, the Andhyaaya or those days when Vedaadhyana is forbidden are the two Pratipaada Tithis of any month, two Ashtamis, two Chaturdashis, Purnima and Darsha Tithis, Uttaraayana and Dkakshinaayana, and all the Sankranti days and the Surya and Chandra Grahanas. Excepting these days, Veda Shastraadikaas are required to be read, recited, analysed and cogitated upon about their meaning and even the 'Goodaardha' or Inner import.The Pradosha time of Chaturthi etc.tithis are supposed to be extremely significant for Anadhyaana. However, Vedanga, Ithihasa, Purana and other Shastras are exempted from the forbidden days of Andhyaya. Also, in the context of observing Nitya Karmas, Japas and Kamya Karmas/ Vratas, Yagna Karyas, Veda Parayanas, and Vedopadeshas, Anadhyaa is not applicable. As regards, Anadhyana Dharmas, it is necessary to touch the feet of Guru at the time of commencing and terminating Veda

Pathana. Also before 'Pranavocchaarana' and after it, Bhumi sparshana or touching Earth is required to bedone. Vedaadhyayana is permitted in the night's prathama Yaama as also the last. During the middle Yaamas, one should sleep to attain Brahmatwa. Also, no Brahmana could ever curse or entertain any trace of thought to the parents and Guru at any point of time; this has to be strictly observed by way of ' Manasaa-Vaachaa-Karmana' dictum; indeed the goodness one might reap in the Veda pathana or for that matter any Adhyayana would be negated.'

Samaavartana:

The word Samavartana basically means taking Snaana after securing the blessing and instruction of Guru; hence the origin of the word Snaataka; this is done after providing compensations to the Guru in the form of Bhumi, Gold, Cow, horse, umbrella, foot wear, minumum three Vastras, foodgrains and vegetables. It is said that each Akshara or Alphabet learnt from Guru needs to be paid for by way of redemption of indebtedness to the Guru. A Snaatak is considered so in three ways: Vidya Snaataka, Vrata Snaataka and Paripurna Snaataka. A student who learns from his Guru in a Gurukula by twelve years is a Vidya Snataka; he who assumes the Upanayana Diksha, Savitri Vrata Diksha and Vedadhyayana for twelve years is a Vidya-Vrata Dikshobhaya Snaataka; finally a person who not only spends far more than twelve years with his Guru for Vedaadhayana, Vratas, Sandyhagni Karayas, Bhikshaatanaadi Brahma charyaacharana, Sarva Srotriyaacharana, and Vivahaadi Grihasta Dharmaanucharana like Ritu kaala Bharyaa gamana, and observance of sarva grihastadharmaas is a Sampurna Snaataka.

Samaavartana Kaala Nirnaya:

Samvartana is a post-Upanayana Kaala Karya; this needs to be therefore forbidden on Anadhyaaya-Pradosha Kaala, Mangal Shani Vaaraas, Dakshinaayana- and Pousha-Ashaadhas. Thus apart from the Riktaatraya, Purnima-Amavasya-Pratipaada Tithis, last three Tithis of Shukla Paksha, the complete KrishnaPaksha, Guru-Shukraastamadaadi kaalaas, Dinaksahya Bhadra Vyatipaata doshas etc, the kaala Nirnaya is to be made on any other Shubha Kaalaas are propitious for the Samvartana Kaala. To execute the Samaavartanaadhikaara Pradhaana Homa, the Shubha Nakshatras are Pushya, Punarvasu, Mrigaseerha, Revati, Hasta, Anuradha, Uttara, Uttaraashaadha, Uttaraabhadra, Rohini, Shravana, Vishakha, Chitra and Jyeshtha. Then the Sankalpa has to be made by the Brahmachaari as follows: *Mama Brahmacharya lopa janita Sambhaavita Sakala Dosha Parihaara dwaaraa Samaavartanaadhikaara praaptyaa Shri Parameshwara preetyartham Aajya homa purvakam Krucchatrayamaacharishye/* After the Sankalpa since Kuucchaatraya Vrata is being initiated, Agni Pratishtha be done and after *Chakshusi Aajyena,* Four Ajyaahutis be done mainly to Agni-Vaayu and Surya , besides one Aajya each to Agni-Prithivi and Maha Devata; Vaya-Antarisha and Maha Devata; Aditya-Dyuevata/ Ashwini Kumaras; Chandra-Nakshatra- Dikpalaka and Maha Devata ; and to the Eight-some of *Agnim Dwirvibhaavasum Shata Kratum Vasum Agnim Vaayum Suryam Prajaapatim/* The finale Mantraayukta Ajyaas be executed as per the Procedure and Prayaschitta Prayoga be completed before the Samavartana Sankalpa be made by the Brahmachari Vatu himself addressing the Parents if aliveand perform Naandi Shraadha before the Snataka Vrata. The do's and don't's of the Snataka Vrataas includethe following: There should be no Snaana without 'Shastra Vidhi kaarana'; no sleep in nudity excepting Stree sangama kaala; no running and jumping in rains; no mounting of trees; no getting into water wells; no swimming across rivers or water-bodies by hands; no act tending to risk in general and so on. Besides the must-do's include Nitya Yagnopaveeta dharana; Nitya dharana of Jalayuka kamadalu, Chhatra; Shira Vastra; paada raksha , Suvarna Kundala, Dharbha Mushti, Nityaadhyana-parata; Anaacharana of eka bhojana and eka paatra with Bharya; Nitya Bhojana to three or five Vipraas and Atithi Seva overnight.The Brahma chaari would resolve as follows: *Shuklaambara dharassaam Sugandhi Priya darshana –ssyaam, Vibhave sati Jeernavaasaa malavadwaasaascha na shyaam, Raktam Vaasah shareera -peedaavaham vaa vastram na dharayishye/* (I shall wear clean, white and scented robes with good smell; with the aquisition of some wealth I shal discard uncouth and torn clothes; shall not wear red clothes as they disturb my mental peace); except those of my Guru's I shall never wear other's clothes, jevellery and maalas; shall never wear other's yagnopaveetas and footwear; shall never see the shadow in water; shall not teach to a Shudra about gyan, dharma, vrata as these indeed are worthy of Upadesha; shall not offer my Ucchishta Bhojan nor the remainder of homa sesha prasaada to a low class person even a house maid or male helper; shall never stand in well water and perform 'Aachamana' as there might be a blemish

while doing so in running water; shall not perform Aachamana by the water brought by another person; shall never try to clean one foot with another foot of my own; shall never move about with a hidden head in the day time; shall never take my food or greet another person with my footwear on; shall never draw or drag a chair or bench with my feet; shall try to perform only that many Vratas which I could perform properly; in case deficiencies are noticed in the conduct of Vratas that I perform, I shall observe Upavasa one day but is the deficiencies occur to my wanton negligence then I shlaa observe Upavasa for three days; and shall provide food for atleast three Brahmanas at each of my own meal).]

Stanza Two

Buddhimaan manushya be then expected of an anukuula stree's sweekaara and as part one's own shakti be the agni kaarya with sapta padi and take initiate the samsaara.

[Brief on (1) Vedic Vivaaha vide Apastamba Grihya Sutraas (2) Grihasthi and Stree Dharmaas vide Vyasa Smriti

(1)

Now may 'sahrudayas' and 'shrutaadhyayanasampanaas' be requested to assemble to identify a suitable bride. Having approached her at her residence, may the prospective bridegroom party approach the residence ofthed prospective bride and recite the 'Prasugmantaadi' mantras: In practice, in brahmana-daivavivaahaas, the Vara or the bridegroom be not present but only aasura or aarshavivahasvarepreshana be possible in which give and take talks might occur.When the bridegroom would himself view the bride, then the approaching braahmanas recite the next third mantra : meaning the groom himself be seeing the bride.The fourth mantra follows: *adhorachakshurupati'*-thus the shubha samaya when both would glance each other. Then the thumb and the fourth finger of the reciter wear darbhaagraasa and wipe off the eyebrows of the bride reciting *idamahamyaatwayi*-- and discard the darbha.Further mantra follows in the context of the parents and close relatives might cry for the prospective departure of the bride, then the nimitthamantra : '*jeevaamrudanto'* as the latter would feel ' anyonyaviyogachintaarodana' and hence the ' mangala vachana japa' would follow. Further 'vadhupasnaanajalaas' be brought. Then five mantras for the vadhumangalasnapanavidhi with each of which ending with 'yugmaan' , and would recite *abhratrughneemvarunaapoarighneem brihaspateindraaputraghneemlakshyanaamasmaisavitassuva/ aghoracharavyashrapatignyedhishavaparibyassumanaasuvarchaah, jeevasuudaivakaamaa syonaashanno bhava dvipadeshchatuspade/*as he would place a round piece of Darbha net-work on her head; on that, withthe next verse: *idamahamyaatvayipatighnalarishmastaamnirteshaami/* as he places a right yoke-hole; on this hole he lays with the next yajus mantra *aryamnoagnim--svenasa--shamtehirantaami-hiranyavarnaa-paritvaagirvanogira-aashaasaane/* thus the karyaas respectively by lifting a piece of gold, and washes her with the next five verses that the water runs overthat gold and through the yoke-hole- he causes her to dress in a freshgarment, and with the next mantra , he girds her with a rope. Then he takes hold of her with the next verse *armanyoagneem*-- by her right hand, leads her to the fire,spreads a mat, west of the fire, so that he would point thekusha blades in it are directed towards the north, and on this mat they both sit down, the bridegroom to the north. Then further follows the mantra viz. *Yatra kvachhaagni* -- as the vadhu's right hand be held by the bridegroom , stand up and state the mantra *pushaasvet*--and approach the homaagni.After the ceremonies have been performed by placing the wood on the fire down to the 'Aagyabhâga' oblations. Then he should take with his right hand, palm down, her right hand which she holds palm up.Again, in the presence of Agni, the groom places his palm on his new wife's heart and prays, " Let our hearts and minds be one, let there be unanimity in our words and deed. May you be my companion forever." The bride's brother puts the laja (aralu) into her hands, the groom pours ghee onto it and they offer it to Agni. She also prays for the longevity of her husband and offers laja (aralu) into the yagna kunda. Aralu signifies good character, ghee represents friendship and love and offering it to the fire signifies

a life of sacrifice. The bride then steps on a stone to show that she will remain unwavering and steady as a stone by her husband's side." This is called Ashmarohana. He would then make her steps forward with herright foot, to the north of the fire, in an easterly or northerly direction with the recitations.: The explanation is as follows: *Athaagnerdoore -nottarataaarabhainaam dakshinenapadaapaadena praacheemudeecheemvaadishamabhipraagaayana -anyudagaayataanivaa bsaptapadaanira krama -yatih 'ekamisheityaadibhihsaptabhi: 'Vishnustaanvetu' ityanushaktaihpratimantram/* As the seventh stepof the Sacred Fire as the bridegroom addressing the bride : *Sakhaa Saptapade—saptamampadam upasamgruhe/* Priyatama! Let us perform the sacred homa-japa now celebrating our SAPTA PADI PARIKRAMA.

Thus the groom holds his bride's hand and they walk around the sacred fire seven times making seven promises to each other with Agni as the witness. These are:1. With the first step, we vow to provide sustenance for healthy living2. With the second step, we vow to strengthen our physical, mental and spiritual powers3. With the third step, we promise to attain prosperity righteously4. With the fourth step, we vow to acquire knowledge, happiness and harmony by mutual love,respect, understanding and faith5. With the fifth step, we vow to raise happy, healthy progeny and pray that we are blessed withhealthy, honest and brave children. 6. With the sixth step, we vow to conduct our relationship with self-control of the mind, bodyand soul and pray for longevity of our relationship7. With the seventh step, we promise to be friends who are true and loyal to each other for a lifetime.
The completion of this ritual finally makes the couple husband and wife. Arundhati, Dhruva nakshatra darshana: Arundhati was an ideal wife- chaste, loyal and steadfast. Dhruva was uncompromising on his ideals and focused on his quest. To bring in the same qualities into their lives, the husband shows the wife Dhruva and Arundhati nakshatra.The bridegroom should then make bride depart from her father's house in a vehicle, or should have taken away.. Having put that Vaivaahikaagni with which the marriage rites have been performed, be retained into a vessel to be, carried behind the newly-married couple.

(2)
[Parashara Smiti is quoted in this context:
a)
Grihasti dharma:
Grihastu dayaa yukto Dharmamevaanuchintayet, Poshya vargaartha siddhyartham nyaayavartaa su buddhiman/ (It is expected of Grihasthaas or house holders to be always engaged in compassion, just conduct, and observance of Virtue as also the upkeep of the family members on the path of worthy upbringing, training and of justice). *Nyaayoparjita vittena kartavyam hyatma rakshanam, Anyaayena tu yo jeevet sarva karma bahishkrutah/* (The grihasthi is never ever to deviate from the practice of living with well earned money within his means and maintain his family with uprightness being far aloof of undeserving temptations of life). *Agnichit Kapila Satree Rajaa Bhikshur Mahodadhih, Drushta maatraah punantyete tasmaan pashyettu nityashah/* (Even the visions of those who observe nitya Agni homas, Kapila cows, performers of Satra Yagnya, kings and nobilities, Bhikshus or those who renounce the worldly activities and the profound Oceans would inspire and motivate such right minded persons). *Arani Krishna marjaalam chandanam Sumanim ghritam, Tilaan, Krishnaajinam, Chhagam gruhey chaitaani rakshayet/* (Every house holder is advised to keep an Arani or double stones with which to create fire, black cat, chandanam, good quality gem stone, ghee, tilas, black deer, thick butter milk and a goat for the security and auspiciousness in his house). Also bulls and cows are of immense benefit and even a place to let a pair of these stand if given as a charity to a good Brahman would bestow the fruits of warding the most heinous sin of Brahma hatya perpetrated by way of mere thought, speech and the worst still by a deed! In fact such a daana if given to a very poor and helpless but 'Vedaadhyaayi'would instantly add several years of healthy and contented on going life itself! But he who mismanages to gain houses, fields or even barren land by foul means from another party would not recompense by acts of digging wells, performing yagjnas, and giving away charity of several cows! Even a touch of a low caste person, a woman of a just born child, a woman during the menses period and a fallen woman would warrant impurity for two, four,

six, and eight days respectively. *Tatah saannidhyamatrena sachailam snaanamaacharet, Snatwaavalokayet Suryamajnanaat sprushyateyyadi/* (Even going across such a person requires bathing with the dress as worn and thereafter look at and greet Surya deva.) Drinking water from a well, or a water body straight into the mouth without using palf fulls would land up the person as a dog in the next birth. A person out of anger shouts and declares that at his wife was unfit for him even privately and then once again seeks to approach her for rapprochment, then there should be a public apology to remove the blemish; this is equally applicable both ways! *Swaantah kruddhastamondho vaa khsutpipaasaa bhayaadhritah, Daanam punyamakrutwaa cha praayaschittam dinatrayam/* (When a person gives away a charity to a quality Brahmana, while in a mental frame of tiresomeness, anger, ignorance, hunger, thirst, or under compulsion, then such a charity would be no only ineffective but warrants a three day prayaschitta or sin retriever as prescribed below); the payaschitta includes Nadi Snaana and Brahmana bhojana and Go daana. *Duraachaarasya Viprasya nishidhaacharanasya cha, Annam bhuktwaa dwijah kuryaad dinamekam abhojanam/* (In fact any Brahmana who becomes aware that he has committed a sin, should organize a Brahmana bhojana but obsereve a day's 'upavasa' for rectification). *Sadaacharasya Viprasya tathaa Vedanta vaadinah, Bhuktaannam muchyate paapaada- horaatrantu vai narah/* (If a Duraachaari Brahmana or the sinful Brahmana due to any type of sins, regrets his sin, observes a day-night abstinence of food besides entertains with food to a sadachara Brahmana and gets him contented, then the former should be free from all blemishes!).

b) Stree Dharmas :

Ashta varsha bhaved Gauri nava varshaa tu Rohini, Dashavarshaa bhavet Kanya atha urthvam Rajasvala/ Samvarta Muni defines: an eight year old girl is called Gauri or the Fair one, a ninthyear old is known as Rohini or a Cherry, a ten year aged is a Kanya or a maiden and thereafter a Rajasvala) *Prapte tu dwadashe varshe varsha ah kanyaam na prayacchati,Maasi maasi rajastasyaah pibanti pitarah swayam/* (In case the Kanya is not married on attaining of age, then pitru devatas are required to consume the menses material). *Maataa chiva Pitaa chiva jyeshtho bhataa tathaiva cha, Trayaste narakam yaanti drushtwaa kanyaa rajaswalaa/* (In case, the mother, father and the elder brother of the girl who has come of age still remains unmarried are destined to go to hell). *Yah karotyekaraanetrena vrishaleesevanam dwijah, Sa bhaikshubhugjapannityasya tribhi varsher vishudyati/* (If a dwija or Brahmana-Kshatriya-Vaishya were to serve a low caste person in a night, then the atonement would be to beg alms and perform japa for three years!) *Astam gate yadaa Suryesta nimna jatyaam patitam striyam, Sutikaam sprushate chaiva katham shudda vivardhheyate/ Jaata vedam suvarnamcha Somamargam vilokyacha, Brahmanaanugataschiva chaiva snaanam krutwaa vishuddhyati/* (If a dwija happens to touch a degraded person, a characterless woman or a woman in confinement especially in the nights or darkness, then the method of purification would be to look at Agni, Gold, Moon's movement on the sky, follow a brahmana and take a Shuddhi snaana or bath). *Spushtwaa rajaslaanyonyaham brahmani brahmani tathaa, Yavattishthenniraahaaraa triratraivena shuddhati/* (In case, two brahmana females in menses touch each other, they need to avoid bhojana three nights to be freed from Ashuddhi). In the event of two females in the periods, belonging to different varnas, the 'shuddhi marga' is to resort to varying types of kruccha vratas as prescribed.). *Snaataa rajaswala yaa tu chaturthehani shuddhyati, kruyaadrajonivrittou tu Daivapitraaya karmacha/* (Those females on the fourth day of the periods are required to take Shuddhi Snaana and perform the normal duties to Devas and Pitru Devas as usual) *Rogena yadrajah streenaamanvahantu pravartate, Naashuchih saa tatastena tat syaadwai kaarikam matam/* (For the reason of illness, in case the 'rajotpatti' persists, then too the Ashuchi Period time is stated to have terminated on the fouth day) *Prathamehani chandali dwiteeya Brahma ghatini, Triteeye rahaki proktaa chaturthehani shuddhyati/* (On the first day of the period the female is reckoned as a chandaali, on the second day as a Brahmacide, the third day as a washer woman and on the fourth day she gets purified). *Aature snaanamutpanee dashakrutyodnyaaturh, Snatwaa snaatwaa sprushedenam tatah shudyet sa aaturah/* (In case a person is extremely ill, then another person who is heathy takes his snaana many times and then touches the person who is sick, then the latter would get far better!)*Maata chaiva Pitaachaiva jyeshtho bhraataa tathaiva cha, trayaste narakam yaani drushtvaa kanyaa rajasvala/* (In case, the mother, father and elder brother of the girl has come of age an still remains unmarried the three are desined to visit hell) Manu Smriti is quoted: *Pitaarakshati Kaumare Bhartaa rakshati youvane, Putrastu sthaavire bhaave na stree swaatantryamarhati/ Sookshmebhyopi prasangebhyah striyo rakshyaa visheshatah, Dvayorhikulayoh shokamaavahed arakshitaah/ Imam hi sarva varnaanaam pashyanto dharmamuttamam/ Paanam durjana samsargah patyaacha*

virahotanam, Svapnonyageha vaasascha naaree sandushanaani shat/ (During the 'Kaumara dasha' before wedding, the father takes the responsibility, whereafter the husband and in old age the sons, thus a female is always protected though not independent! Even minute expressions might not offend a female and be safeguarded lest there might be unhappiness in eitherof the families of father and husband, and indeed a female plays a significant yet sensitive role of both the families and hence the need for her balancing act! However, a female is normally repudiated for six shortcomings: viz. suspicion of weakness for alchohol, bad company, allofness from a husband, wandering and touring, dreaming away from reality, and staying lonely and living indepentently in other's houses.) Manu Smriti also explains: *Naasti streenaam pridhagyanona vratam naapyuposhanam, Patim shushrushate yattutena svarge maheeyate/ Kamavrittevaa gunairvaa parivarnitah, Nastriyah parivarjyasyaat satatam daiva vatpatih/ Sadaa prahvaashtayaa bhavyam grihakaaryech dakshayaa, Susamskrutopaskarayaa vyayechaamuktahastayaa/* (As women have no yagjnas, vratas and such other acts of virtue, they are happy to share such acts along with their husbands. Notwithstanding the shortcomings of their husbands the wives would do well to with faith to them and concentrate more on their domestic chores with expertise and run the family with wisdom and dedication and be the major force of maintaining peace and happiness home) *Haridraamkumkumamchaiva sindhuram kajjalam tathaa, Kurpaanakam cha taambolam mangalaabharanam shubham/ Kesha samskaara kabari kara karnaad bhushanam, Bhartur aayushyami -cchanti dooshayenna Pativrataa/ Praatah kaaletu yaa naari dadyaadarghyam vivasvate, Sapta janmaani vaidhavyaam saa naari naiva pashyati/*Those women who are interested in the longevity of their husbands should not to ignore the high significance of turmeric powder, kumkuma, eyetex, vastra, jewellery like ear studs, bangles, necklaces etc. As at the early mornings, women offering Arghya or water for worshipping Surya Deva would aviod widow hood for seven births ahead! *Krutvaa mandalakam Braahme tooshneem evaakshataabhih pujayet satatam yaa tu tasyaastupyanti Devataah, Yadgriham raajate nityam mangalairanulepanaih, Tadgrihe vasate Lakshmeernityam purnakalaanvitaa// Pativrataa tu yaa naari bhartru shushrushanotsukaa, Natasya vidyate paapam ihaloke paratracha, Pativrataadharmarataa Rudraanyeva na samshayah, Tasyaah paraabhavam kartum shaknoti najanah kashchit/*(Devatas would be delighted to visit the houses where the home fronts are decorated with 'manadalaakaara'or auspicious designs of varied colours at the Braahmi Muhurta time of early mornings even without mantras! Such home fronts appear that Devi Lakshmi along with her companions has arrived in the house for good enlivening with auspiciousness and brightness! A pativrata who sincerely serves her husband shall qualify with attainment of her current and ensuing lives and eventually attain the status of a Rudrani or Devi Parvati.) In defence of good wives at the hand of evil husbands, Daksha Prajapati states as follows: *Adushtaam vinataam bharyaam youvane yah parityaje, Sapta janma bhavestreetvam vaidhavyam cha punah punah/* (Husbands who discard wives of good character and discipline would be cursed with widowership and womanhood for the subsequemnt seven lives!) *Na mangalyam vadedvaakyam na cha haasyadikim chana, kuryaachhvashurayornityam pujaam mangala tatparaa tishthet prasanna vadanaa bhatru priya hite rataah*/ Smriti Ratna cautions *Sandhayaayaam nava bhoktavyam garbhinyaatu prayatnatah, nasnaatavyam na gantavym vriksha muleshu saevada/* (Gabhini Strees or women in confinement not to take food at Sandhya timings or the intervals of night-day nor day nights of any day, nor take bath or go near tree foundations) *Naa maangalyam vadevyaakyam na cha ghaasyaadikimchana, Kuryaat shvashurayornityam pujaanmangala tatparaa, tishthetprasanna vadanaa bhartru priyahite rataa/* (Strees should not utter inauspicious words even for fun; they must always worship father and mother in laws and be pleasant with husbands for ever!) Yagnyavalkya stresses : *Dao hridayasyaa pradaane nagarbhe doshamavaapnuyaat, Vairupyam maranamapi tasmaatkaaryampriyam striyaah/*(In case the wishes of a Garbhini woman then the garbha would suffer such blemishes that might deliver babies of physical problems or even abortion and that is why every wish of the woman in confinement be fully fulfilled!) Paraashara Smriti elaborates a few more Stree Dharmas: In the event of married women desirous of shortening their hair for reasons of religion and faith as example of 'Veni Samhara' at Sangama of Rivers, then the husband himself is required to performthe Vrata by scissoring the hair by two inches. Tirtha yatras, temple visits and religious places are congregations if unaccompanied by husbands are considered as a waste and fruitless. Similarly husbands performing any activity of religion without the presence of wives is considered purposeless. Vyasa Maharshi explains of some features of widows: *Patyaomritepi yo yoshivaidhavyam paalayet kvachit, Saapunah praapya bhartaaram svarga bhogaan sameeshnute/ Vidhavaa kabari baddhah bhartru bandhaaya chaayate, Shirasovasanam tasmaat kaaryam vidhavaatathaa, Ekaahaarah Sadaa kaaryah nadviteeyah kadaachana/ Gandhadra –vyasya sambhogonaiva kaaryastathaa kvachit, Tarpanam pratyaham kaaryam bhartuh kushatilodakaih/*

Vishnostu pujanam kaaryam patibudhaana chaanyadhaa, Patimeva sadaa dhyaayedvishnu rupa dharam param, Evam dharma paraanityam vidhavaap shubhaamataa/(As a husband passes away and the widow observes the regulations of widowhood, the woman concerned shall most certainly enjoys a high level of conjugal happiness in her ensuing life. Since a widow is distinguished as being one, it is preferred that her head hair is removed forever, takes a single meal a day and refrain from a second meal that day! She should not use fragrances and not utilise flowers; every day she should perform tarpana with 'tilodakas' or black Tilas with water using 'darbhas'. Those women who are widowed should consider as the diseased husband as Vishnu himself and then her remaining life would be spent peacefully without problems and even though as of a woman of auspiciousness).

Vyasa Smriti stanzas continued on Ritu kaala vyavastha and after effects thereafter

Yoshito nitya karmoktam naimittikamayochyate, rajodarshanato doshaat sarvameva parityajet/ Sarvairakakshitaa sheeghram lajjitaantagrihe vaset, ekaambaraavritaa deenaa snaanaalankaara varjitaa/ Mouninyadhomukhi chaakshashpaanipadbhiranchalaa, ashneeyaat kevalam bhaktam naktam mrinmayabhaajane/ Swapedbhyu maavapramattaa khsapa devamahantrayam, snaateeya saa triraatraante sachailamudito ravou/ Vilokya bhartru vadanam shuddhhaa bhavati dharmatah, kritashochaa punah karma purvaccha samaacharet/ Rajo darshneeyaah syu raatraya shodashartaivah, tatah purveejamaklishtam shuddhhe chhetre prarohati/ Chatashraschaadimaa raatrouh parvavchha vivarjayet, gacchedyugmaasu raatreeshu pounyapitraksharaakshasaan/ Pracchhaditaadityapathe pumaan gacchhet svayoshitah, kshoumaankagkridavaapnoti putram pujitalakshanam/ Ritu kaalebhigmyavam brahmacharya vyavastitah, gacchhannapi yathaa kramam na dushtah syaanadanyakrit/Bhruna hatyaamavaapnoti ritou bharyaa paraanmukhah,saa tvavyaapyaanyato garbham tyaajyaa partati paapini/ Mahapaadaka dushtaacha patigarbha vinashani, sad vriktachaarinee patneemsyaktvaa patati dharmatah/

Following is the nitya karma of a woman as the period of menses demands the normal daily activities for three days. As none would be able to see the stree concerned since she would be of a single vastra as of a kind of mourning with neither daily bathings nor 'alankaaraas' or bodily emllishments. The affected female would then assume silence, hanging her head down of shamefulness with her eyes-hands-feet appear to cease action, with a kind of numbness eating perhaps from earthen pots. They are expected to sleep on a mat on the ground for three successive nights. Disallowed even to look at her husband and never a male even she would thus eke out existence for the three nights till the following Sunrise. From the Rajodarshana to sixteen ritu ratris, purusha beeja would easily lead to conception. The male may approach his wife after four ratris or on even nights there after for conception. He may approach the wife at the punya nakshatras for suputra laabha. In the ritu kaala of the stree having since mutually avoided the dosha yukta kaarya might lift off the prohibited smabhogaa then. Those manushyaas who display disinterestedness in mutual union are stated to have committed bhruna hatya mahapaataka while his wife seeks union with another male would be justifiably named as maha papini.

Vyabhichaarena dushtaanaam pateenaam darshanaadrite, dhikkritaaayaamavaachyaayaanmantra vaasayet patih/ Punastaamaartavastaanaam purvavad vyavahaarayet,dhurtaancha dharmakaama -ghneema putraam deergha rogineem/ Sudushtaam vyasanaasaktaamahitaamadhivaasayet, adhivinnaamapi vibhuh streenaantu samataamiyaat/Vivarnaam deenavadanaa deha samskaara varjitaa, pativrataa niraahaaraa shoshyate proshite patou/ Mritam bhaktaarimaadaaya brahmanee vahni -maavishet, jeenantee chaityakta keshaa tapasaa shodhayedvipuh/ Sarvaavastaasu naareenaam na yuktam syadarakshanaam, tadevaanukramaat kaaryam pitru bhatru sutaabhidih/ Jaataah surakshitaayaa ye putra poutra prapoutrakaah, ye yajanti putruun yagjnai mokshapraaptimahoryaih/ Mritaam taamagni -hotrena daahayedvidhipurvakam, daahayedavilambena bharyaanchaatra vrajet saa/ Iti Shri Vedavyaasoye Dharma shaastre striyadhikaaronaama dwiteeyodhyaayah/

Shame indeed on such maha paapinis darkened of the whole generation as disowned by the vamsha and existing aloof. Repetitive punah rajasvala vyavahaaras would terminate the vamsha nishkramana and tend to disqualify for dharmaathas, yagjna karyas, suputra yoga, longevity and so on. Eventually repetitive remarriages too would perpetuate disasters. Further the sanctity of the Institution of Vivaahaas would soon fade out and so do the concepts of grihini- pativrata-samskaaraas- sukha santoshas -vamsha vriddhi geting sustained ever. A so called 'brahmani' would then carry the series of husbands to agni and attain widowhood or 'punah mangalya' yet again! In the thrividha streetva of

shaishava-youvana-vardhakya, the evel lasting axim of the responsibilities of a female as of father before wedding, husband in the youth and a son in varthakya gets negated! Thus Srishti would get jeopardised with the collapse of the Institution of Sacred Union of Streetva-Purushatva and of Wife and Husband, and the vital link of Pancha Bhutas of the Universe of 'Prithivi - Aapas- Tejas- Vaayu and Aakaasha' rolled by Paramaatma and Parama Shakti].

Stanza Three

Pursuant to the Grihasaashrama, then bestow all the domestic responsibilities to the next generation and take to the vanprastaashrama as explained by Manu Smriti:

[Manu Smriti explains the Vanaprataashrama vide Chapter Six 1-38

Every snaataka Dwija pursuant to the Grihastaashrama into the Vaanaprastha stage of life should pursue the Vidhis or principles of dharma with determination and 'indriya nigrah', while aging with wrinkles and white hair as per the pratice of generations after generation. He might even discard cultivation entrusting him to sons and retire into forests with his wife but retaining his duty of the daily 'agni karyas' along with the required implements being prepared for eating fruits and roots, and wearing old yet clean clothes and unshaven beards or hairs yet with bathings in mornings and evenings esuring 'baahyaantara shuchi'. He should offer 'bali' to share his food with creatures and insects, give away charities and perform 'atithi seva' as per his ability, as also daily vedaadhyayana. *Vaitaanikam cha juhuyaadagnihotram yathaavidhi, darshamaskandayan parva paurnaa -maasam cha yogatah/Riksheshtyaagrayanaam chaiva chaaturmaa -syaani chaaharet, turaayanam cha kramasho dakshasyaayanameva cha/* Vaitaanikaagni is called the merger of Aahavaneeya and Dakshinaagi and thus performing the Vaitaagni as prescribed is what is expected of dwija during the vaanaprastaashrama stage of life. At the same time, he should not slip away from the duty of 'ishti karyas' of agni on darsha pourami and amavasyas. The prescribed shrota karmas of Nakshatreshti and Aagraayaneshti be neglected nor those during Chaaturmasyas and at Uttaraayana-Dakshinaayana transition days of Surya Deva's directional changes. The Vaanaprastha Prajas are also required to perform homa karyas with the purodasa cakes and boiled karus prepared by their own hands of fresh grains of Vasanta or Sharad ritu crops and the remains after the homa kriyas be eaten by themselves as tempered with salt. They should otherwise eat the vegetables, roots and fruits as also the dried fruits and oil exracts but avoiding madya-maamsas and banned fruits like bhurina-shighruka-sleshmaankas as also honey. During the month of Ashviyuja, one should discard stored food items or old clothes. The Vaanaprasthaa should only consume food cooked by fire or ripened as fruits duly emaciated by teeth or pulped or digestible or of grinding tools. *Naktam chaannam samashneeyaadhivaa vaaahritya shaktitah, chaturthakaaliko vaa syaat syaad vaapyashtamakaalikah/ Chaandraayanavidhaanairvaa shuklakrisnecha vartayet, pakshaantayorvaapyashneeyaad yavaagum kvathitaam sakrit/* or food be consumed as nakta bhojana that is to refrain from eating as per one's ability or take food either in the day or night , keep 'upavaasa' or fasting till the next night or the day there after till the fourth day. Chaandraayana bhojana involves reducing the fistful food intakes from prathama to amaavasya and in the reverse way from prathama to purnima during krishna paksha and shukla paksha respectively. As an alternative, the Vaanaprasthas might always subsist on flowers, fruits and roots fallen on earth. Besides performing 'trikaala snaanas' or mornings-middays and evenings,a Vaanaprastha should practise 'Panchaagni saadhana' or maintaining four fires around, besides Surya on the sky during greeshma months; the rainy season under the open skies and in the hemannta ritu or of winter season wearing wet clothes to always sustain the rigours of austerities. At the time of 'trikaala snaanas' in mornings-middays and evenings, tarpanas to Devas and Pitru Devas be executed and possibly achieve higher levels of asceticism. In the quest for harshness and severity of one's own body and psyche, the vaanaprastha might be seated in the midst of sacred fires around and within under open skies sans shelter, maintain silence and bare subsistence on meagre intakes of roots and fruits.

Etaashchaanyaashcha seveta deeksha vipro vane vasan,vividhaashchau panishadeer aatmasansiddhaye shruteeh/ Rishibhirbraahmanaishchaiva grihasthaireva sevitaah, vidyaatapo vivriddhyartham shareerasya cha shuddhaye/ or even the afore -mentioned vannaprastha dharmas apart , Brahmanas who even otherwise practise accomplishment of 'tadaatmya' or union of Antaratma and Paramatma as was explained in the various Sacred Scriptures like Upanishads do constantly strive for and so do great Maharshis. Thus such exemplary Brahnanas are straight to walk in north easterly direction and always on the singular path of virtue, live on water and air, being totally self-controlled until the final body collapse but with total fulfillment with neither fear nor grief nor even attachment but of 'sat plus nyaasa' or of Interaction with Sanyasa literally at the final destination of bliss]

Stanzaas Four- Thirteen

Sanyasi is required to vaayu or jala sevana or kanda moolaadi shareera raksha maatra. Further 'moha-mamata kaarnna ashrupaata' be never be of the occurance.
How can a man, in the company of his wife, be said to have renounced worldly life? How can one who is merely known with an appellation of an ascetic be said to have renounced? Hence he should purify himself first by renouncing the result of his deeds through self-control of Vanaprastha; thereafter one might take to renunciation. One reaches the stage of forest-life of Vanaprastha after having maintained the sacred fire as a householder. He goes to lead the forest-life with self-control accompanied by his wife as though he were a person attached to her.
'Why does he undergo the life of a mendicant monk in vain, having given up the happiness of worldly life? What is that impending misery the thought of which should make him abandon great pleasures?' Such is the query of the wife. 'I am afraid of the miserable life in the womb of another mother and also the miseries of heat, cold, etc. So, I wish to enter the shelter of renunciation, the means for the painless transcendent state of Brahman'.
Thus the replies: Having renounced the sacred fire he shall not return to it even in mentally reciting the mantras pertaining to it.
For, I, the mantra pertaining to this sacred fire becoming extinct being incompatible with renunciation shall be merged into the oncoming knowledge of Brahman.
'He may repeat the mantras pertaining to Self Realization. He shall have consecration. He shall be wearing ochre colored garment. He shall remove the hairs excluding those in the arm pits and the private parts. With right hand raised he shall set forth as a mendicant monk, abandoning the path of worldly life. He shall move on without a fixed abode. Living on alms, he shall deeply ponder over Vedantic texts and meditate on his identity with the transcendent Brahman. He shall possess pure knowledge as pavitram for the protection of all beings.

Expla. vide Manu Smriti on Sanyaasi Dharmaas

As a human being decises to enter the fourth stage of life after brahmachrya-grihastha-vaanaprastha and the sanyaasa, then he is blessed to open doors for the eligibility of the blissful oneness to Brahmatwa and the of freedom of absolute safetyand fearlessness; indeed when he ends up from mortal existence then at that very moment accomplishes the eligibility. As he moves out of his house, he discards all worldy matters and requirements and becomes carefree in the real sense of existence. Solitude becomes his companion and silence his ornanent while death becomes his goal and liberation his ultimate destination. He discards daily duties of Agni karyas and pratice of dharma vidhis but has the singular quest for Truth as of a sat-nyasa! He has no possession excepting a 'bhiksha paatra', no abode excepting the shadow of a tree, no dress except a piece of cloth to cover the body.
Naabhinandeta maranam naabhinandeta jeevitam, kaalameva prateeksheta nirvesham bhritako yathaa/ He neither wishes to die nor seeks to live, but awaits death and the liberation his target. He has no need for a servant to help nor a wife as a companion. He sets his foot as guided by sight,

purified by free air with plentiful naural water to drink and eating 'kandamoola phalas' to survive healthily, control tongue and speech and above all practise morality. *Ativaadaanstitiksheta naavamanyeta kam chana, na chaimam dehamaashritya vairam kurveeta kena chit/ Kruddhyantam na pratikrudhyedaakrushtah kushalam vadet, saptadvaaraavakeernaam cha na vaachamanritaam vadet/* He should maintain poise while hearing harsh words, insult none nor turn into enmity even against one's own body hurt; anger begets further anger and even against insults one deeds to control the 'panchandriyas' of mind, face, nose, eyes and tongue thus showing up expressions any of these. Be delighted unto one self even avoiding sensualities and keeping one's own conscience as his true companion and be totally engaged in the pursuit of eternal joy alone. Even for fame and recognition, much far from earning livelihood, never fall into the traps of practising astrology, palmistry, lectures on devotion and virtue and related trades nor utilise one's learning and knowledge except for self-realisation. A sanyasi should abstain from visiting those in the state of vanapratha or Brahmanas, nor where there are birds, dogs, beggars, etc. as a true sanyasi's mission of life is only to seek 'moksha' and nothing short of it. Such a typical sanyasi neither seeks attention nor a following with show offs; his very few vessels are not made of silcer or gold but of earthen or wooden; he seeks food just once that too accepts with pleasure and in very limited in quantity just for sustenance. Indeed when there is good food around meant for beggars then an ascetic goes for the remanants- never for taste and quality- but for sheer survival. Even while so filling the meagre intake, his thought process would be on the thoughts of the values of abstitance, avoidance of human pitfalls, resultant torments of the world of Yama, transmigratiion of Souls, and of the pursuit of Immortality. *Dehaadutkramanam chaasmaat punargarbhe cha sambhavam, yonikotisahasreshu sriteeshchaasyaantaraatmanah/ Adharmaprabhavam chaiva duhkhayogam shareerinaam, dharmaartha prabhavam chaiva sukhasanyogamakshayam/* or once a body is born out as from billions of yonis / garbhas, the minds-limbs - senses of the concerned body proprietor-surely distinct from the Jeevatma or the Conscience-tends to be driven by the forces and pressures of the material world are invarialby led by the impulses of Adharma and thus the message of sanyasa is all about! How the dehadhaaris or the body owners are driven into the vicious circle of material impulses chasing shadows is what a sanyasi should cogitate. The sanyasi thus needs to question himself and analyse within himself of 'dharmaacharana' to speed down and eventually break the circle and combat forces against values of virtue with knowledge and wisdom. He needs to meditate Paramatma in the minutest analysis as to how the fallouts of virtue and vice with equanimity and poise. But indeed, mere thoughts of auspciousness or otherwise are not adequateas long as they are not backed up my acts since he who decides to clean flows of water ought to be supported by the methodologies to clean it too; *Phalam katakavrikshasya yadyapyambuprasaadakam, na naamagrahaaadeva tasya vaari praseedati/ samrak -shanaartham jantunaam raatraavahani vaa sadaa, shareerasyaatyaye chaiva samiikshya vasudhaam charet/* for the 'raksha' or safety of all the beings in the Universe, even paramatma needs to take up suitable measures day in and day out and likewise a human being too ought to execute steps to undertake effective measures to ensure that he does not slip down into the traps of the ground. Afterter all, merely knowing the name of a tree and of the fruit that one could secure from that tree is not enough to get the fruit on one's lap but has to take the trouble of plucking it and wash with water too to be able to eat and experience its sweet juice and matter too! Whatever be the life time of Yati/Sanyaasi, the terminal stage of his existence needs to be spent by 'shuchi snaanaas' and constant practices of breathe control; six pranaayaamas reciting Gayari Mantra of of Bhur-bhuva-swah with vyahriti and pranava ie 'Om' is considered as 'Parama Tapa'or the highest form of austerity as on day in and day out! [*Yoga sadhana is the Practice of physical exercises and alignment of the body limbs and the inner consciousess deriving not only physical fitness by way of memory power, health, longevity and various direct benefits of good sight and hearing, good digestion, correctives of deficiencies of limbs like diabetes, blood pressure, cholesterol, weight control, epilepsy etc, by harnessing the Karmendriyas and Jnaanindriyas but also by pursuing the path of Realising the Supreme. The most significant Yoga is that of ASHT ANGA YOGA is not only a Physical Exercise but a Spititual

Experience and Discipline comprising Yama-Niyama-Asana-Prana yama-Pratyahara- Dharana-Dhyana-Samadhi: *Yama* comprises Ahimsa or Non-Violence, Satya or Truthfulness, Asteya or non stealing, Brahmacharya or celibacy, and Aparigraha or non- greediness; *Niyama* comprising Shoucha or Purity, Santosha or Contentment, Tapas or austerity, Swadhyaya or Self Teaching or Inrtrospection and Ishwara Pranidhana or inquisitiveness of Divinity; *Yogasana* or the sitting posture of a yogi which serves five purposes viz. normal activity of limbs, exercise of limbs, mental energy, intellectual enhancement and Spiritual Awareness- there could be many postures of Asanas while standing, forward bending, supine or prostrate, inverted, abdomnal or lumbar, twisting, back beding, balancing and on on but the Padmasana is the most popular for Ashtanga yoga; *Pranayama* or control of breathing- the methods being Sahita Kumbhaka or retention techniques for physical and mental soundness, Surya bhedi Pranayama or inhalation (Puraka) through right nostril and exalation (Rechaka) through the right nostril for good digestion and removing impurities of body and mind, Ujjayi Pranayama or travel of breathing between nose and heart to control cough and cold besides removal of impurities, Bhramari or concentrated and fixed pattern of breathing to improve concentration and will power, Murccha Pranayama is an extreme form of breath retention which only yogis could perform as it would be a near unconsious state and finally Kewali Pranayama is temporary stoppage of breath; *Pratyahara* is extraction and suppression of senses from karmendriyas and Jnanendriyas; *Dharana* or retention of that stage for long durations; *Dhyana* or immersion of the Self in deep meditation and *Samadhi* or the climactic stage of trance] *Dahyante dhmaayamaanaanaam dhaatunaam hi yathaa malaah, tathendriyaa -naam dahyante doshaah praanasya nigrahaat/ Praanaayaamairdahed doshaan dhaaranaabhishcha kilbisham, pratyaahaarena sansargaan dhyaanenaaneeshvaraan gunaan/* or just as the 'dhaatus'(metallic ores) like of gold are cleaned of their blemishes and polished therafter, 'Praanaayaamaas' do purify the breathing process and uproot physical ailments and diseases, while 'dharana' washes off sins, 'dhyaanas' maintain and control the 'karmeindriayas' and 'jnaanendriyas' or the organs and senses, thus bringing about equanimity and total poise of human life. Purification of the inner consciousness of human beings born of any origin of nobility-be it superior ir inferior-is facilitated and expedited by the means of 'dhyaana'. *Samyagdarshanasampannah karmabhirna nibadhyate, darshanena viheenastu sansaaram pratipadyate/* or 'Brahma saakshaatkaara' is not necessarily facilitated by 'karmaacharana' but certainly leads to the wherewith-all or the equipment by 'jnaana' or the awareness of Brahmatva the Bliss! 'Ahimsa' or injuring either the body or the psyche or of affecting the morale of any being among the 'charaacharas'of anyone Being in the Lord's creation is the fundamental of a person, besides the 'indriaya nigrah' or total control one's organs and senses or of detachment coupled with rigorous practice of aysterities are stated as the hardest and hallmark criteria of 'dharmaacharana'. *Asthisthunam snaayuyutam maamsashonitalepanam, charmaavanaddham durgandhi purna mutra pureeshayoh/* once the person dies he leaves the body framework secured temporarily encased in skin with flesh, blood , bones and tendons or the five elements of which bones are the beams, tendons as chords and fless and blood being the mortar which represent the Five Elements of 'Prithyaapastejovaayuraakaashas'! Indeed these five constituents of human body as cased by skin are essentially foul smelling, loaded with foul smell, old age, diseases, pain, passion, misery, hatred and basically of perishable nature! As the Antaratma is freed from the body, like a bird flies away from a fallen tree, the person concerned is detached from the Soul and the body gets rid of miseries leaving behind its memories and an account of a chapter of pluses and minuses. Then, being aware of the just terminated life and its 'sukrita'or 'dushkrita', then that Atma submerges into the most luminous fund of Etetnal Bliss, while the fate of the just dead Being, joins the stream of 'Kaala' or the ever flowing time cycle of births and deaths as per the forms of a running account but being segregated individually as the proverbial balloons on the stream of time. *Yadaa bhaavena bhavati sarva bhaaveshu nihsprihah, tadaa sukhamavaapnoti pretya chaiha cha shaashvatam/* or as the Jeeva becomes aware of its pluses and minuses of the just concluded life time he or she gets ready to face the rewards or punishments before jumping into the 'kaala pravaaha' of births and deaths there again.

Back 'home' or at the scene of death, the awareness of a parent, or wife or a husband as the case that be, shall eventually diminish excepting as memories of the relatives but the Soul merges into the Parmatma while a high gate of ignorance segregates the 'floating baloon'on the kaala pravaha! This being the actuality or Realism of Existence, the Requirement of human life underscores the following: *Adhiyajnam brahma japedaadhidaivikameva cha, adhyaatmikam cha satatam vedaantaabhihitam cha yat/ Idam sharanam ajnaanaamidameva vijaanataam, idamanvichhataam svargam idamaanantyamichhataam/* or Remember always in the form of constant Japa Mantra about Yagna karyas / Sacrifices and Austerities, besides worships of Devas, introspections of Veda Jnaana and Vedaanta, the pulls and pressures of Ignorance and of Maya, Materialism versus Realism and the Ways and Means of gaining knoweledge of the Etetnal Bliss. In this process of Karma Yoga, Dwijas at the evening of their lives take to Sanyasa and pursue the life of ascetism, discard every need except for truly bare existence and only pursue the Path of Bliss. In the life time of a dwija, there are four periods of life are involved ie. Brahmachari-Grihastha-Vaanaprastha-and Sanyasi or a vidyardhi-householder-hermit and ascetic in that order/ As per the principles of Vedas and Smritis, the Grihastha is to support those engaged in the other ashramas of a dwija's life, like Brahmachaaris, hermits and ascetics just as an ocean is the final absorber of all types of water bodies some as lakes and some as rivers. Dasha lakshanaani dharmasya ye vipraah samadheeyate, adheetya chaanuvartante te yaanti paramaam gatim/ *Dashalaksha -nakam dharmamanutishthan samaa -hitah,vedaantam vidhivatshrutvaa samnyasedanrino dvijah/* or the dwija is expected of following ten bascic principles of dharma and by following these, he becomes eligible for moksha; besides redeeming the debts on account of Rishi-Pitru Devas, the practice of the ten fundamental principles be practised lifelong: *Dhritih kshamaa damosteyam shauchamindriyanigrahah, dheervidyaa satyamakrodho dashakam dharmalakshanam/ Dasha lakshanaani dharmasya ye vipraah samadheeyate, adheetya chaanuvartante te yaanti paramaam gatim/ Dashalakshanakam dharma manutishthan samaahitah,vedaantam vidhivatshrutvaa samnyasedanrino dvijah/* or Dwijas need to meticulously follow the ten following precepts viz. dhriti or patience and courage, kshma or pardoning other's lapses and shortcomigs, Dharma or Self Control, Asteya or observance of non-stealing of material and rightful belongings, shoucha or 'baahyaantarashudhi' viz. external and internal purity, Indriya nigrah or Self control or restraint against Arishadvargas or the six basic instincts of kaama-krodha-lobha-moha-mada-matsaryas; dheervidya or Shastra jnaana / knowledge of Sacred Scriptures, Atmajnaana or Self-Awareness , Satya vadana- Satya pravartana or Truthful speech and conduct and Krodha or Peaceful demeanor. Thus a dwija with honest control and pay-offs of Rishi-Pitra-Deva 'rinas' or in-born debts through the three erstwhile stages of life may then caste -off all the dharmas of a householder, then take to sanyasa having conquered the desires of life do sustain the rest of life with minimal subsestanse but that does not however abandon the Vedic back-drop: *sanyasetsarva karmaani Vedamekam sa sanyaset/* or do desert all the Karmas or human deeds but not Vedas and their contents of virtue! Finally: *Sanyasya sarvakarmaani karmadoshaan paanudan, niyato vedamabhyasya putraishvarye sukham vaset/ Evam samnyasya karmaani svakaarya paramosprihah, sanyaasenaapahatyainah praapnoti paramam gatim/* or abandoning all the rites and duties of the erstwhile 'varnaashramas', then totally concentrate on the sole and singular target of accomplishning Brahmatwa as a fulfledged ascetic of total renunciation!]

<u>Stanzas 14-16</u>

Vishvaaya manusamyogam manasaa bhaavayedsudheeh/ Akaashaadvaatuhurvaayorjjoytirjjoshiha aapodbhyah prithivi/Eteshaam bhutaanaan Brahma prapadye Ajaranamaramaksharavyayam prapadye/Mayyakhndasukhaambhodou bahudhaa vishvaveechayah/ Utpadyante vileeyante maayaamaarupavibhramaat/
Na me dehena sambhandho megheneva vihaayasah/ Atah krutome tadbhrmaa jaagrad swapna sushuptishu/

Aaakashaavatkalpavidooragohamaadtyavadbhaasyavilakshanoham, ahaaryavannityava -nischalohamam bhodhivatparavivarjitoham/

Maha Yogis on their mental horizon do always visualise the ekatva or the singulatity of pranava rupaakshara vishva rupa brahma the from pancha bhutaas; from aakaasha to vaayu, from vaayu to jyoti or agni, from jyoti to jala, from jalas to prithvi. Indeed from the sarva bhutas one could envision Parabrabrahma praapti. Neither one's deha sambhandha just as on the aakaasha there be bo identity of clouda, nor the jeevaatma with shareeraa;s jagrad-swapna-sushupti aadi avasthaas. Indeed the shareera yukta jeeva and jeevatma are truly distinct. After all the shareera is made of panchabhutaas and tanmatras of sparsha-rupa-rasa-gandha-shabdaas.

[Explanation vide Pingalopanishad on the concept of 'Pancheekarana' from Pancha Bhutas to the Unknown Paramatma

'Jagadsrashta' the Supreme Master of the Universe having realised that at the very beginning, there was nothing except 'tamas' or inactivity, inertia and total sluggishness which might be as well be termed as a state of 'sat-chit-ananda' or Truthfulness and Eternal Joy.. Then He initiated the srishti of subtle elements which eventually took to forms and the gross elements of Earth-Water-Radiance-Air and Sky. Now, dividing each of the gross elements- viz. from Aakasha to Vaayu to Agni to Water to Bhumi which were eventually named as the Pancha Maha Bhutas of 'Prithivi- Aapas- Tejas- Vaayu and Aakaasha' - is termed as 'Pancheekarana'**.** The process involves each of the five elements splitting into two halves and one half of each further spilling into four parts. Thus we have space splitting into two and one of the halves further splitting into four parts. Like that each of the elements undergoes divisions. The four of one-eighth parts are now distributed to other elements. Thus air, fire, water and earth each of them get ione eighth of Aakasha. Similarly the other elements get distributed giving again one full for each of the units. Thus Akasha retains half of its own and one -eighth of other Elements. This process is called Pancheekaranam or grossification of the five of the Elements in their subtle or fundamental nature. In other words, division of each of the Elements by two equal parts and futher into four equal sub parts with each of the other four elements and so on and such 'quintiplication process' is known as 'Pancheekarana' or a systematic admixture of all the Pancha Bhutas into a warp-weft process of each formation of weaving a cloth! As the inherently interactive feature of the Panch Bhutas/ Five Universal Elements carry out the five fold actions, the principle of life becomes responsible for organ oriented actions of its existence . Thus the characteristic 'tamas' leads to 'rajas'. On this analogy of 'sthaanutva' or inertia or inactivity which is the characteristic of 'tamas', activity or 'rajasatva' is energised. The Pancha Bhutas on the principle of 'Pancheekarana' turn into four parts. In the process, three parts thereof of the four parts, Praanam or the life energy, gets initiated. This vital energy evolves itself into Panchaendriyas comprising further into a) Pancha Jnanendriyas viz. Ghrana-Rasa- Chakshu-Shrotra-Twak or smell, taste, see, hear and touch b) Pancha Karmendriyas viz. nose-tongue- eyes- ears- skin respecively and c) Pancha Tanmatras: Light, sound, taste, smell and consciousness. Thus the Virat Purusha or the Singular Being or the Gigantic Person in the process of Pancheekarana, initiates the action as the fourth part facilitates the appearance of organs and action. Now, Virat Purusha is in the further process of 'pancheekarana'; the self consciousness of the Beings is protected by the gross elements. In other words, individual consciousness is activised and the cycle of Pancha Bhutas- Panchendriyas- Pancha Koshas and so on gets into place. Paramatma the Avyakta with perhaps but a particle of Illusion or Maya thus rotates the Universe and Its Beings con verts into ACTION and thus the gross-subtle-and causal. Indeed THAT begets THESE- THIS-and THAT again and again. Each of the Beings of Three Forms of Gross and so on , Tri Gunas, Three Stages of Life of Birth- Death- and Birth again, and of Three 'Avasthas' of Jaagrat- Svapna- Sushupti or Awakenness-Dream state and Deep Sleep are subjected to the potter wheel of the Cycle of Time, which keeps whirling-whirling-and whirl again endlessly! In other words,

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

As the rhythmic pattern of the Pancheekarana is continued , the inner consciousness gets constituted and alongside with mental calibre, thinking capacity, and self sense. Memory, resolve, affection, capacity to sift truth and untruth, decision making and such other judgments are the Mind. Mind is the key indicator of Reality and Falsity as the Wise extol Mind and sift Truth from Untruth: Among the various body attachments of the Individual Self with distinct features, back-up Devatwas, functional specialisa -tions and so on, Mind happens to be the outstanding body asset. The Mind is considered as the interior -most chamber of the heart and is likened to the inner grain of say rice or barley. Mind reveals every thing and in fact the Individual Self is identified with it and its brightness. It is considered by Yogins as the prime commander of the various other body parts. Mental stamina and stability are the cause and effect alike of meditation to the Supreme; indeed mind is Brahman and identical since ‘ one becomes precisely as one meditates upon the Almighty’! Then follow the other physical components like the throat, the face, the heart, the ‘bhrumadhya’ the mid space of eyebrows are all the depositaries of thinking and of perception. Among the other seats of perception are of sound, vision, taste, smell. The adhishthaana Devatas controlling the perceptions include Digdevatas, Vaayu, Surya, Varuna, Ashvini Kumars, Agni, Indra, Upendra, Mrityu, Chandra apart from the Tri Murtis as the Creator-Sustainer and Terminator.: The sharpness of Mind and the depth of Understanding are the essential inputs to access ‘Mahat’ / Bliss: No person with enlightenment is ever afraid of facing trying situations once he has realised Bliss which is Brahman. This situation follows due to the strength of mind even in the physical framework of a human being; more so when the internal self is buttressed with knowledge. In such a situation, faith is stated as one’s head, righteousness is the right side of the body, truth the left side and concentration is the body and Mahat or the First Born Intellect or the depth of absorption which is all-pervading named Satya Brahman (Praja pati) is the stabilising tail; Intellect as the varied form of Satya or Truth as the ‘hridaya’ too. Meditation is targetted to Prajapati Brahman who has been described as his ‘hridaya’ or intellect; further qualification of that Hridaya-Intellect-Brahman pertains to Truth as well. That Truth is Satya Brahman; the expression ‘tat’ or ‘that’ is repetitive since Hridaya-Intellect-Brahman and now the Truth all refer to just the same. The phrase ‘Satyameva’also signifies the idioms Sat or Tyat viz. Murtha (Gross) and Amurta or Subtle, th gross body being ‘Pancha bhutaatmikaa’ or of Five Elements and is unconquerable by enemies like ‘Arishadvargas’ or Kaama-Krodha- Lobha-Moha-Mada Matsaras; indeed Satya Brahman is invncible, the very first born and all pervading!
Then at the receiving end of Pancha koshas of a Being: The Five Sheaths of Human Body are called Annamaya (Physical Energy), Praanamaya (Vital Energy), Manomaya (Mental Faculty), Vigyanamaya (Buddhi or Sharpness of Discrimination) and Ananda maya (Bliss). The sheath of Food is what Earth yields and that is the essence of the intake of the Beings. As that constitutes the gross body, the vital energy praana in the five principal forms of ‘praanopaana udaana vyaana samaana’ forms and that sheath of the pancha koshas is titled ‘praanamaya jeeva’ in the context of the vital principle. Then the Manomaya kosha is based on perception and of mental depth. These three ‘koshaas’ of food-life- and mind lead to discrimination arising from vigjnaana the knowledge. Now the causal body is Bliss which leads to ‘Chit or Ananda’. In the ultimate analysis, Brahman is Bliss; it is from bliss that the Universe is initiated from, preserved along and terminated into! This Ultimate Truth is realised after prolonged and intensified disclosure by Bhrigu as imparted by Varuna Deva in

several stages and layers of revelations stating from 'Annam Paramatma' to 'Praano Brahmeti' to 'Mano Brahmeti' to 'Vijnaanam Brahmeti' to finally 'Anando Brahmeti'!He who realises thus is totally saturated with bliss as the unique possessor and enjoyer of the essence of food, the best of the quality of Life, of progeny, cattle, auspiciousness, fulfillment of life and acme of glory! A step by step revelation of Paramatma the Embodiment of Ecstacy is a process of evolution from existence of Life supported by Food or nourishment, activised by 'Pancha Pranas', driven and reinforced by mental strength, strengthened and qualified by a strong base of knowledge an finally surfeited with an enormous mass of Ultimate Spiritual Ecstasy designated as Bliss! The analysis of Brahman is a balance of macrocosmic complex structure of Brahman/ Paramatma made of Pancha Bhutas or Five Elements, besides the Celestial Forms of Surya-Chandra Nakshatras, Indra, Prajapati and Brahman to the microcosmic mirror form of Antaraatma embodied by Nature with Panchendriyas, essence of food, praana, manas, vijnana, topped up by Mahadananda the Brahman! The gross body thus possesses five Panchendriyas comprising five jnaanendriyas and karmendriyas of each, Pancha Praanaas, Pancha Bhutas apart from Self Consciousness, besides antahkarana chatushtaya or mind-buddhi-chitta or store house of memory as applied to deep thinking and ahamkaara or self awareness which is loosely named ego. The totality of all these characteristics is called Ashtapura or the Subtle Body. As per the command of Paramatma, the gross body of Beings get directed to the state of Virat Atma or of the State of 'Vishva' or Self Consciousness named as Antaratma. That may be termed as Body Awakening.Subsequently, the Body envisages the next stage of 'Taijasa'. This stage envisions the world of appearances which is what 'dreams' denote of. Then follows Paramatma's directive His own conceptual and purely reflective SELF or the Antaratma -as self conditioned by Maya the Illusiuon - to attain the next stage of Pragjna the State of Indifference which is 'en route' to the quest of Truth. That indeed is what Vedas affirm as That Thou Art. Thus the Awareness or Consciousness as enlivened in an individual body is awakened from the pitch darkness of Maya the shrouded Ignorance quite in disregard of the material demands of Panchendriyas and a misdirected Mind continues the search for the road of Truth which after all right within the Self after crossing the hurdles of Awakenness- the Illusions- and Indifference defying the Illusions oe the empirical state and then and thus the Truth. The successive stages are of waking-dreaming-deep sleeping - faded awareness or of sub consciousness and then The Truth. All the Beings in the vast Srishti are blessed with the faculty of perception, barring some exceptions, as they could hear, see, smell, feel and touch, with the kindness of the respective Deities of the organs concerned. This is in the state of awakening.The individual's Inner- Consciousness is known as being in the 'bhru madhya' or the mid point of one's eyebrows as that awareness is able to watch all the body parts from top to bottom or from head to foot.]

<u>Stanzas 17-28</u>

Naaraayanoham narakaantakoham purantakoham Purushohameeshah/ Akhandabodhohamashesha saakshee nireshvaroham niraham cha nirmamah/
Tadabhyaasena praanaapaanou samyamya tatra shlokaa bhavanti/ Vrishanaapaanayormadhye paane aavasthaaya samshratyet/ Samdashya shanakair jihvaam yamamaatre vinirgataam/
Maashamaatraam tathaa drishtim shrotre sthaapya tathaa bhuvi/ Shravane naasikee gandhaa yatah swam na cha samshrayet/
Atha Shaiva padam yatra tadbrahya brahya tatparam/ Tadabhyaasena labhyet purvajanmaarjitat -manaam/
Sambhutairvaayusamshaavairhridayam tapa ucchhyate/ Urdhvam prapadyate dehaadvibhaktvaa moordhanamavyayam/
Swadehasya tu moordhaanam ye praapya paramaam gatim/ Bhuyaste na nivartanta paraavaravido janaah/
Na saakshinam saaksha dharmaah samprushanti vilakshanam/ Avikaaramudaaseenam griha dharmaah pradeepavat/

Jale vaapi sthale vaapi luthatvesha jadaatmakah/ Naaham vilipye tadvimaairghatadharmairnabho yathaa/
Nishkriyosmyavikaarosmi nishkalosmi niraakritih/ Nirvikalposmi nityosmi niraalambosmi nirdwayah/
Sarvaatmakoham sarvehanm sarvaateetohamadvayah/ Kevalaakhandabodheham swaanandoham nirantarah/
Swameva sarvatah pashyanmanyamaanah swmadvayam/ Swaanadamanubhungjeno nirvikalpo bhavaamyaham/
Gachhamstishthannupavishcchhayaano vaanyathaapivaa, yadhecchhayaa vasedvivaanaatmaa raamah sadamunirityupanishad/

Stanza seventeen explains: I am Narayana,the Narakaantaka or the Narakaasura vadha kaaraka and Shiva the Tripuraasura Vadha kaaraka. I am the akhanda bodha swarupa, samasta praani saakshi, niyantranaateeta, aham kaara rahita and mamataa rahitaa too as being 'Parameshvaraavataara maha purusha.' In other words: ' I am the Purusha, I am the supreme Lord; I am the indivisible consciousness, the witness of all; I am without a superior, I am devoid of 'I-ness' or egotism and 'mine-ness' or possessiveness.

[Expla (1) Narakaasra Vadha by Krishna -Satyabhama (2) Tripuraasura Vadha by Shiva

(1)\]

Narakasura (Bhaumika): The end of notorious Bhaumika, the son of Bhumi (Demi-Goddess of Earth), is celebrated till date on the moon fall day preceding Kartika Month of every year as 'Deepavali' (The Festival of Lights). Krishna, accompanied by Satyabhama flew by Garuda to 'Pragjyotisha', Capital City of Bhaumasura [now in Assaam] , surrounded by mountains and ramparts defended by fire, water and unmanned automatic weapons as also protected by 'Mura Pasha'- thousand miles-long deadly and sturdy wires as designed by Demon Mura . Krishna shattered the defence fortresses and blew His Panchajanya (Conch shell) with deadening reverberation as Demon Mura's frontal fortification was destroyed. When provoked, the Demon tossed his powerful club which was slashed by Krishna's Sudarsana Chakra into pieces and devastated Mura. Seven deadly sons of Mura, who had the knowledge of weapons as fully as their father, pounced in a group but Krishna's Supreme powers were no match and they too were cracked. Bhaumasura shot at his 'Shataghni'- the powerful disc with hundred blades- and later on with his mighty spear with which he defeated Indra too both of which proved futile. Finally Krishna gave His nod to Sudarsana Chakra (Wheel) to pull down the Demon and exterminate him.Thus Bhaumasura was sent to 'Naraka'and hence his ignominious title as Narakasura.[Another version is that the Demon was arrowed down by Satyabhama herself, as he secured a blessing from Lord Brahma that only his mother Goddess of Earth (Bhumi) could kill him; Satyabhama was the reincarnation of Goddess Earth]. It was at Indra's distress call that received Krishna's attention was that the Asura appropriated Varuna Deva's Royalty Insignia which was an Umbrella; the Ear- Rings of Aditi- the Mother- Figure of Devas; and 'Mani Parvata' (Mandara Mountain) where Demi-Gods resided were among the abominable acts of the Demon. As a gesture of good-will, Satyabhama's desire to transfer the 'Parijata' Tree (which emerged in the churning process of Ocean) to her garden from the Heaven was obliged by Indra. Krishna on His part released sixteen thousand royal maidens of Kings defeated by Bhaumasura and consented to marry them, in addition to the eight principal wives. Goddess Prithvi sought her apology for her son's sins and reiterated her own devotion to Krishna. She said : 'I was blessed with a son (Bhaumika) and thus you gave me a son and now took him away too now! Please accept the Kundala and other possessions as he has died now but do kindly spare his progeny of any blames. Achyuta! You are the Creator-Protector and Terminator and the Unique Form of the Universe; how could I indeed acclaim and commend you; Do forgive your own son Narakasura for his misdeeds!

(2)
Pursuant to Kartikeya's victory over Tarakasura, the three sons of the slain Demon-**Tripurasuras** or the three-some brothers viz.Tarkasha, Vidyunmali and Kamalaksha who performed severe meditation for a number of years to Lord Brahma and secured boons of undestroyable forts made of gold, silver and iron in the Skies, Earth and the Lower world. The Demon Brothers were highly virtuous and flawless in their ethical behaviour in general but at the same time were never forgetful of the killing of their father by Kartikeya. They had the constant grudge against the Devas and hence kept up the tempo of tormenting them frequenly. Devas complained to Brahma who took them to Siva but were referred to Vishnu instead. In a Yagna that Vishnu organised numerous Spirits with powerful weapons emerged from the Homa Kunda and they were all despatched to fight the Demon brothers but it became clear that they were indeed invincible as long as they hold themselves to virtues and religion and hence ways and means would have to be found when they ought to step into ways of argument and even vice. Thus Vishnu created a person named **Arihan** from His body who could produce discourses on action- oriented life based on reasoning as against the established Vedic Scriptures based on beliefs, faith and 'Karmakanda' (approved rituals); in other words, it was religion vs. skepticism. Thus the slow-poison type of atheism was gradually injected into the minds of the Demon Brothers and from them into the social fabric.Arihan congregated disciples- Rishi, Yati, Keerya and Upadhya- to spread out the non- belief principles in no time as the Demon Brothers temselves became victims of the so-called rationalism and thus the ground for the killings of the brothers was well prepared and the Deities beseeched Bhagavan to take the much awaited action of destroying the so called 'Invincible' Castles till Dharma was practised and kill the Brothers and followers. Siva prayed to Ganesha to destroy obstacles ('Vighnas') as an intial step, Viswakarma fabricated a Powerful Chariot, Devas gifted several armouries, and Lord Siva used His 'Pasupatastra' the Supreme Arrow, the unparalleled weapon.The Demon Brothers knowing fully of their fate, begged Siva to pardon them and the Most Merciful Bhagavan blessed the Brothers to join His army of 'Sivaganas' for the highly religious deeds and devotion that they performed in their lives in the past.]

Now the stanzas 24 to 27

The ascetic could, by the practice of Yoga bring together the Prana and Apana vital airs in the body. He could place the palms of the two hands at the perineum or that protects the pelvic floor muscles and the blood vessels that supply the genitals and urinary tract. The perineum also protects the nerves used to urinate or have an erection. In males, the perineum is the area between the anus and the scrotum., gently biting the tip of the tongue thrust out to the extent of a grain of barley. Similarly directing the eyes open to the extent of a black-gram seed, towards the ether of the ear and the feet firmly resting on the ground, he shall not allow the ear to function and the nose to smell i.e. the five senses shall be controlled as the tanmaatraas of smell-vision-touch-and sound .Thus he accomplishes the union of the Prana and Apana vital airs.

Therefore the vital air passing through the Kundalini and the Sushumna gets dissolved in the Sahasrarachakra at the top of the head. Then the vision, the mind, vital air and the 'jatharagni' of the body reach the seat of Siva and get dissolved; that is Brahman; that is the transcendent Brahman. That Brahman could be realized by the practice of Yoga, which is facilitated by the acquisition of practice of sanchta-prarabhda phalitaas in previous births.

With the help of the external and internal organs the knowledge of the qualified Brahman called effulgence, reaching the heart and supported by the vital air's capability to proceed upwards, goes through the Susumna Nadi and piercing the skull at the top of the body, one realizes the indestructible qualified or saakaara Brahman..

Those sages who attain the transcendent state through the passage in the skull at the top of their body, do never return to the worldly life for they realize the Saakaara and Niraakaara Bbrahman as well.

The attributes of objects seen do not affect the onlooker who is different from them. The attributes of a householder do not affect him who remains non-aligned without any mental modification, just as a lamp which suffers no change by the objects revealed by it.

This jadaatmika shareera then while be in the jala raashis or rolling on the ground, the jeevaama be indeed of the chaitanya swarupa. In other words, let me the non-aligned sage roll in water or on the ground; I am untouched by their characteristics just as the ether in the pot is not affected by the attributes of the pot.

I am indeed the nishkriya, vikaara rahita, nishkala, aakruti rahita, nirvikalpa, niraalamba, advaita sarvatma, sarvaateeta, and nirantaraanandamaya. In other words: ' I am free from the effect of activities, and changes, devoid of parts and form, I am without fancies, I am eternal , I am without a support and I am devoid of duality. I am the form of all (beings), I am the all, I am beyond everything and without a second; I am the one indivisible knowledge and I am the compact bliss of the Self.

Seeing everywhere the Self, considering the Self as without a second, enjoying the bliss of the Self, I remain without reflections.

Walking, standing, sitting, lying or otherwise, the wise sage delighting in the Atman shall live as he wishes fulfilling his duties; and on leaving the world, will attain final liberation. Thus ends the Upanishad.

Mahopanishad

Comprising six adhyaayaas this Saama Vedeeya Mahopanishad deals with the exchange of views between Shuka Deva and Videha Raja Janaka as also of Ribhu and Nidhaya. Pradhamaadhyaaya is of adviteeyata of Narayana , Virat Swarupa , Srishti-SrithitiLaya kaaraka Trimurthis and Purusha Sukta deccribing the process of creation.Then the Shuka-Vyaas-Janaka Raja samvaada followed by Ribhu-Nihaaga exchange of views on samsaara bandhana mukti, ahambhaava ,jagat midhyaa kaaranaas, chaitanya vidya, and jeevan Mukti vichaara.

Pradhamodhyaya

Stanzas 1-14

Athaato Mahopanishadam vyaakhyaasyaamah/
Tadaahureko ha vai Naaraayana aaseenna Brahmaa neshaano naapo naagneeshtomou neme dhyaavaaprithivee na naksharaanp na Suryo na Chandramaah/
Sa ekaakee na ramate/
Tasya dhyaanaantah sthasya yagjnastomamuchyate/
Tasmin Purushaaschaturdasha jaayante ekaa kanyaa dasendriyaani mana ekaadasham tejo dwaadashohamkaaras trayodashakah praanaschatur dasha aatmaa panchadashee buddhhih bhutaani ncha tanmaatraani pancha maha bhutaani sa ekah panchavimshatih purushah/
Tatpurusham purusho niveshya naasya prdhaana samvatsaraa jaayante/
Ata punareva Naaraayanah sonyatkaamo manasaa dhyaayat/Tasya dhyaanaantah sthasya lalaataas-tryakshah shula paaninak purusho jaayate/ Vibhracchriyam yashah satyam brahmacharyam tapo

vairaagyam mana aishvaryam sapranavaa vyaahritaya Ruk Yajuh Saamaathavaangeerarah sarvaani cchhaandaamsi taanyange samaashriaani/Tasmaadeeshano Maha Devo Maha devah/
Atha punareva Naaraaanah sonyatkaamo manasaa dhyaayat/Tasya dhyaanaantah sthasya lalataat swedopatat/ Ta imaah pratata aapah/ Tatastejo hiranyamayamandam/Tatra Brahmaa Chaturmukhojaayat/
Sodhyaayat/ purvaabhimukho bhutvaa bhurati vyahyatir gaayatram cchanda rigvedognidevataa/ Paschimaabhi mukho bhutvaa bhuvariti vyaahritiustraishthumbhah cchhando yjurvedo vaayurdevataa/ Ujttaraabhimukho bhutvaa swariti vyaahritirjaagatam cchandah Saama vdo Suryo Devataa/ Dakshinaabhimukho bhutvaa maha iti vyaahritiranushthambham chhandotharva vedah Somo devataa/
Sahasra sheersham Devam Sahasraaksham Vishva Shambuvam/Vishvatah paramam nityam vishvam Naaraayanam Harim/
Vishvamevedam purushaataadvishvamupajeevati/ Patim vishveshvaram devam samudree vishvarupinam/
Padmadhaprateeaasham lambasyaatkoshabsannibham/Tasya madhye vihni shikhaa aneeyordhvaa vyavasthitaa/
Tasyaah shikhaayaa madhye purushaha paramaatmaa vyavasthitah/ Sa Brahmma sa Ishaanah sentrah soksharah paramah swataat/ Iti Upanishad/

Stanzas 1-3 :

Initiating the Mahopanishad, one could realise Bhagavan Naaraayana and subsequently Brahha-Rudra, Aapah or Agni , Nakshatraas, Surya Chandras and Devaganaas, Sapta Lokaas including Prithvi. Then Narayana felt lonely.

[Brahma Purana explained: In the *Sanatana Srishti,* the First Ever such Entity was created on its own and hence called 'Swayambhu' / Narayana who created 'Apo Naaraa' or the Radiant Water first and was thus known as 'Narayana' who floated on water. He deposited his 'Veerya' or virility as an indication of his resolve to create and as a result there appeared a Golden Egg and floated on the Radiant Water. 'Hiranya garbha' Brahma himself sat in the Egg for a year; the Egg had two parts viz. 'Diva'/Urthva Loka and 'Bhuva'/ Earth, the space in between being 'Aakaasha'. He then created 'Dasha Dishas' or Ten Directions viz.Uttara (North), Ishanya (North-East), Purva (East), Agneya (South-East), Dakshina (South), South-West (Nairutya), West (Paschima), North-West (Vayavya), Urthwa (Overhead) and Athodik (Underneath). Further, he created Kaala (Time), Manasa (Thought), Vaak (Speech), Kaama (Desire), Krodha (Anger), and Rati (Physical joy). Brahma then created Eleven Rudras (Mahaan, Mahatma, Matimaan, Bhishana, Bhayankara, Ritudwaja, Urthwakesha, Pingalaksha, Ruchi, Shuchi, and Kaalaagni Rudra) out of irritation and annoyance and further on the Sapta Rishis viz. Marichi, Atri, Angirasa, Pulastya, Pulaha, Kratu and Vasishtha as his mind-born sons. The Kumara brothers Sanaka, Sandandana, Sanat and Sanatanas were born too but they did not take up Srishti. Brahma created further Vidyut, Vajra, Megha, Rohita, and Indradhanush; Ruk-Yajur-Sama Vedas; Sadhya Devatas and smaller such creations like 'Pakshis'.]

Stanzas 4-6:

Then that Virat Purusha by His antahkarana sthita dhyana 'yagjna sthoma' had manifested as a 'kanya' and fourteen purushaas of whom were jnaanendtiya and karmendriyaas-ekaadasha tejasvis of manas, ahamkaaraas, praanaas,buddhhi, pancha maha bhutaas, maha tatvaas and with their interaction Kaalamaana as of srishthi-sthiti samhaaras.

Stanzas 7-8:

Then Bhagavan Narayana made a resolve by his antahkarana dhyaana a trinetra yukta with His hands a trishula purusha.That Purusha be known for yasha-satya-brahmacharya-tapas-vairaagya- niyantita mana-shree sampanna and omkaarasahita vyaahrities, Rik-Yajuh-Saama- Atharvaadi Vedaas- Samasta chhanda pratishthitaas famed as Ishan-Maha Deva. Thereafter Bhagavan Narayana in His antahkarana had manifested Hiranyagarbha the Chaturmukha.and Prajapati.

[Vishle. vide Maha Narayanopa. on (a) Hiranyagarbha Chap II-III and (b) Prajapati -Chap.1

(a)

Hiranyagarbha : Manifestation of Universe Section I -Chapter II :

Adbhyah sambhuto Hiranyagarbha ityushtou/ Adbhyah sambhutah Prithivyai rasaaccha Vishwakarmanah samavartataadhi,tasya Twashtha vividha drupayeti tatpurushasya Vishvamaajaanamagre/ Vedahametam Purusham mahantam aaditya varnam tamasah parastaat, tamevam vidwaanabhrita iha bhavati naanyah panthaavidyateyanaaya/ Prajaapatischarati 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 vyaakttam, ishtam manishaana, amum manishana, sarvam manushani/

This Universe was created by Para Brahman by virtue of Five Elements of Earth-Water-Air-Agni-and Akaasha. He-of course- is indeed far superior to Aditya, Indra and other Celestial Celebrities. Surya Deva called as Tvashta rises in the mornings embodying His radiance. Into this mortal world which at one stage was engulfed in total darkness and gloom, the celestial illumination from the singular source of Bhaskara brought amazing transformation with brightness and activity. Indeed but for this, there is no other path of success and immortality! This alternate form of Parameshwara viz. Prajapati shines for the benefit of all the Devas; He is invoked as their beneficiary as also their Chief. Devadhi Deva! Hree and Lakshmi are your consorts; you are the personification of Tri Murtis of Brahma-Vishnu-Maheswara.Days and Nights are your two sides. Ashvini Kumars are your mouth.You are the Lord of all the Beings moving about in the Inter Space of Heaven and Earth causing days and nights. Indeed you are the 'Ajam' or the Unborn being the Inner Consciousness of one and all in the Universe. You are also the Hiranyagarbha who along with the power of Maya is the singular support to heaven and earth; You are the Supreme controller of bipeds and quadrupeds of the earth; you too are the 'shttavara jangamas' in the Creation. Your glory is evident from mountains like Himalayas as also from oceans and rivers.

Section I -Chapter III -stanzas 1-3 on Hiranyagarbha:

Hiranyagarbhah samavartataagre bhutasya jaatah patireka aaseet, sa daadhaara prithiveem dyaamutemaam kasmai Devaaaya havishaa vidhema/ Yah praanato nimishato mahitwaika idraajaa jagato babhuva, ya Isha asya dwipadaaschatushpadah kasmai Devaaya havishaa vidhema/ Ya aatmadaa balamdaa, ya aatmadaa balamdaa yasya upaasate prashimsha yasya devaah, yasya chhaayaamritam yasya mrityuh kasmai Devaa ya havisham vidhema/

By the might of Paramatma and the supreme power of Maya Prakriti, Prajapati was generated. The same Paramatma the unique also commissioned Hiranyagarbha the Creator to prop up Trilokas viz. Bhumi-Antariksha- and Swarga. Devas are contented by the 'yagjna phalas' as performed by the virtuous sections of the Society as prompted by Sages and dwijas and their worship, sacrifices and dharmic karyas sustain 'dharma' and 'nyaya' or virtue and justice. Thus Hiranyagarbha is the Sovereign controller of all the Beings in 'srishti' ie. humanity and all the Beings plus as all the bipeds, quadruples and so on and is latent as their internal nucleus. He is the reality within them all bestowing strength and sustenance like a shadow till such time destiny takes them in the whirlwind of deaths and births yet grants them immortality jumping from body to another.

Yasyame himavanto mahitwaa yasya samudra rasayaa sahaahuh, yasyemaah pradisho yasya baahu kasmai Devaaya havishaa vidhema/ Yah krandasi avasaa tastabhaane asyaikshetaam manasaa rojamaane, yatraadhisura uditau vyeti kasmai Devaaya havishaa vidhema/ Yena dyourugraa prithivi cha dridhe yena suvah stabhitam yena naakah, yo antarikshe rajaso vimaanah kasmai Devaaya havishaa vidhema/ Aapoha yanmahatirvishwamaayam daksham dadhaanaa janantiragnima, tato Devaanaam nira- vartataasurekah kasmai Devaaya havishaa vidhema/ Yaschidaapo mahinaa paryapashyaddaksham dadhaanaa janayanteeragnima, yo Deveshvadhi Deva eka aaseet kasmai Devaaya havishaa vidhema/

It is the brilliance and splendour of Hiranyagarbha Brahma that the the high peaks of Himalayas or the magnitude and energy of Oceans and massive rivers are declared and His hands are deeply involved in dispensing justice in eight directions to all the Beings as they deserve. It is His extraordinary capability that Earth and Space are held in their respective positions and Bhaskara Deva moves eternally by His Rise and Disppearance day in and day out! It is He who firmed up the terrestrial , the sky and the heavenly regions and created 'Rajasa' feature in the antariksha! It is due to His glory that 'aapas' or water got materialised and eventually Agni or the Fire and thereafter the form of 'vayu' or deity of Wind and Praana the life force. It is thus Hiranyagarbha who set the chain of the Basic Elements of Nature which made the 'charaacharajagat' exist and sustain. The origin of waters and fire had admirably made vedic tasks of potent worship. Thus all the respective Devas are in place to kick-start the momentum of the Universe thus standing out as the Leader of Devas and as the Supreme Creator.

Esha hi Devah pradishonu sarvaah purvo hi jaatah sa vu garbhe anantah, sa vijaya maanah sa janishyamaanah pratyangmukhaastishthati vishwatomukhah/ Vishvatashchakshuruta vishvato mukho vishvato hasta uta vishvaaspaat, sabahubhyaam namati sam pataschaidwavivaa prithivi janayana Deva ekah/ Venastat pashyan vishwaa bhuvanaani vidwaan yatra vishwam bhavatyeka needam, yasmintridasam cha vi chaikas yotah pritischa vibhuh prajaasu/ Pra tadvoche amritam nu vidwaan gandharvo naam nihitam guhaasu, treenipadaa nihitaa guhaamsu yastedveda Savituh pitaa sat/

(Hiranya -garbha eulogized and admired by the various Scriptures was initially materialised in Swarga and as enveloped in his womb the entire Universe was Paramatma's prime representative and resides in every Being in 'Srishti' as a nucleus as the 'Antaratma' or the Inner Consciousness. Being the cause and effect of all the 'Pranis' connects them all in suceessive cycle of births and deaths. Svetaashwara Upanishad is quoted as a repeat: II.xvi-xvii**)** *Esha ha Devah pradishonu saraah purvo hi jaatah sa vu garbhe anatah, sa eva jaatah sa janishyamaanah pratyam janaamsstishthati sarvatomukhah// Yo Devognau yopsu yo vishvam bhuvanam aavivesah, ya oshadheeshu yo vanaspatishu tasmai devaaya namo namah//* (This Devadhadhi Deva is Omnipresent at once First Born yet would be born again and always present within a garbha and is multi-faced, multi-faceted and multi-directional. Essentially anchored to each and every Being as the Inner Self , Paramatma is

inside and outside Agni, Water, Prakriti, Food, Plants, Trees, Medicines and name it any; indeed name it any!)

This Self radiant Hiranya garbha as the 'antaratma' the creator of Trilokas by Himself and out of his own self and is the sculptor of each and ever Being in the creation with 'panchendriyas' or the body parts like the eyes, ears, hand and feet and their senses. Svetaashrava Upanishad is quoted further vide III.xiii-xv) *Angushtha maatrah purushontaraatmaa sadaa janaanaam hridaye sannivishthah, hridaa manveesho manasaabhi klipto yadaa etad vidur amritaaste bhananti// Sahasra sheershaa purushah sahasraahshah sahasra paat,sabhumin vishvato vritwaa ati atisthad dashaangulam// Purusha evedamsarvam yad bhutam yaccha bhavyam utaamritatavasyeshaano yad annenaatirohati//*
(The Inner Self is hardly of thumb size always resident of his heart the hub of distributing evergy arising from Praana the breathing; mind is the charioteer of the organs and senses. Those who realise the significance of the Self knows it all. The Virat Purusha or the Cosmic Person is stated to have endless number of heads, eyes, and feet of far reaching command and the numerical thousand each of these body parts is by way of suggestive magnitude. The Maha Purusha Ishvara encompasses and envelopes Bhumi on all the sides, but again this is an undersratement of 'dashangulam' or of ten inches seeking to express in brief as that expression briefly covers Sapta Lokas, Sapta Paataalas, Sapta Dvipas, Sapta Samudras, Sapta Parvatas, and so on apart from the 'Kaalamaana' the Eternal Time Schedule! Purusha eve vedam sarvam/ or the Maha Purusha Parameshwara is indeed the totality of the Cosmos, of whateever has been, is and will certainly be too!He is the Over Lord of the Universe and of Immortality quite irrespective of the considerations of the Past-Present and Future and what ever grows 'annatarena' or based on the basis of food and the resultant vital energy ! Incidentally, the Inner Self is no doubt well within the Body and its actions but clearly unaffected by its acts and their consequences) . Yet, He conrtols 'dharma and adharma' or vitue and vice by shapes every Being's act with the latter's hands and legs or the actions.

(b) on Prajapati

<u>Prajapati the Immortal</u>
Stanza 1: *Ambhasya paare bhuvanasya madhye naakasya pushthe mahato maheeyaan, shukrena jyotirishi samanu pravishthah Prajaapatischarati garbhe anantah/* Prajapati in the form of endless waters generated Bhur-Bhuvah- Swah or Bhumi-Aakasha-Swarga and above all a seed in the form of a foetus which multiplies into countless species as the latter are born-preserved for a while and degenerated. *Sukra* or Prajapati himself enters *Pranis* or Beings and after sustenance and destruction then *Jyotirishi* or transmigrates the *Antaratma* or the Inner Conscience. Thus the Paramatma replicates into Antaratma and the *Jeeva* or the Embodied Being rolls on in the eternal cycle of births and deaths merely carrying the load of *Karma* or the sum total of *Paapa Punyas* in the cycle of Time or the *Kaala maana.*
Stanza *Yasmin tridasamcha vichaiti sarvayasmin Devaa adhi vishve nishaduh, tadeva bhutam tadu bhavyamaa idam tadakshare parame vyoman/* Prajapati the *Karta* having created the *Bhokta* or the recipient declared that He is the cause of existence of every creature as embodied besides the entirety of of all the causes too including preservation-dissolution-repeated transmigration of Souls too. As the imperishable Antaratma the Inner Conscience, Paramatma is the 'raison d'tre' as manifested *Vyoman* or *Aakaasha* which is but a constituent element of the Universe and in turn was the cause of the four elements of Prithivi-Aapas-Tejas-and Vayu or the Earth-Water-Fire -and Air.
Stanza 3: *Yenaavritam kham cha Divam maheemcha yenaaditya stapanti tejasaam bhrajasaam cha, yamantah Samudre kavayo vayanti tadakshare parame prajaah/* It is that Prajapati who fills in *Mahim-kham-divam* or the earth-space-and heaven besides the Pratyaksha Bhaskara provides radiation and illumination who also binds what the Sages firmly believe as the bond connecting the imperishable Paramatma and the Jeevas. Samudra or the Great Ocean is stated as the 'daharaakaasha'

or the Internal Sky or the Self Conciousness of Jeevas and the Akaasha the Sky above are linked by way of meditation as believed. Thus the Antaratma and the Paramatma are integrated by the medium of intense realisation and sacrifice of worldly desires.
Stanzas 4-5: *Yatah prasuto toyena jeevaan vyachasarja bhumyaam yadoshamdheebhih purushaan pashumscha vivesham bhutaani charaacharaani/ Atahparam naanyadaneeyasam hi paraatparam yanmahanto mahaantam, tadekamavkyatarupam vishvam puranam tamasah parastaat/* The Universe got manifested by Prakriti - the *alter ego* of Paramatma- including the Pancha Bhutas or the Four Elements besides *bhumyaam- charaacharani bhutaan-oushadheebhi-Purushaan- pashun* or the great earth-moving and immovables-herbs / food- human beings-and all kinds of species; Chhandogya Upanishad is quoted: VI.iii.1-4) *Teshaam khalveshaam bhutaanaam trinyeva beejaani bhavanti, andajaam, jeevajaam udbhijjam iti// Seyam devataikshata, hantaaham imaashtisro Devataa anena jeevena aatmaanu pravishya naama rupe vyakaravaaniti//* (Creatures or Beings acquiring own Souls are of three kinds of seeds, viz. those which are born of eggs/ Andajas like birds, serpents; born of wombs like human beings and animals viz. jeevajams; and born of plants viz. uddhbhujas or those due to sprouting; another category is stated to be svedajas or born of mire and body warmth like bugs and lice but these too are stated to have been born of udbhujas basically. Now it is that Deity in the form of an Individual Self which enters into these three kinds of bodies minus however its organs and senses) Thus Prakriti assumes countless forms and features as She is *tamasah purastaat* or beyond darkness and *Paraat param* and *aneeyasam* or the highest than the highest and the subtle most excepting Paramatma! .
Stanza 6: *Tadevatam tadu satyamaahustadeva Brahma paramam kaveenaam ishtaaputam bahudhaa jaatam jaayamaanam vishwam vibhaati bhuvanasya naabhih/* Maharshis asserted that the above statements were absolutely justified as truthful realities. Vedas confirm too the same by the usage of the terms of *Ritam* and *Satyam* or as being accurate and truthful. 'Ritam' refers to the physical, moral and spiritual import of each and every human being, while the word 'Truthfulness' refers to individual duty and social responsibility. In other words worship and morality by the Self and one's own obligation to Society constitute the Reality of fulfillment of human existence as the nave of a wheel as supported by the spokes of edicts detailed by Vedas. Parabrahma is indeed the support of existence of the Beings in the Universe while Prakriti is the manifestation of the Universe.
Stanza 7: *Tadevaagnih tadvaayuh tat Suryastadindu chandramaah, tadeva Shukramamritam tad Brahma tadaapah sa Prajapatih/* The Maha Prakriti who generated included the 'Jagadupakaaraka Agni' or the Fire that which is the benefactor to the Universe; then the Vayu Deva the sustainer; then the radiant and ever illuminator Surya; Moon the Lord of herbs; the Stardom and the Sukramamritam or the nectar the parental seed to perpetuate the human and all other species; Water and the other Pancha Bhutas or the Basic Elements; the Unique Brahma Deva and Prajapati the Creators of 'charaachara jagat'- the 'Pranis'.
Stanzas 8-9: *Sarve nimeshaa jagjniro vidyutah purushaadabhi, kalaa muhurtah kaashthaad ahoraatraa -scha sarvashah/ Artha maasaa maasaah rutavah samvascharasta kalpantamaam, sa aapah pradudhe ubhe ime anrarikshamayo Suvah/* The Self Illuminated Personality generated the Kaala maana or the Time Cycle comprising nimeshas-kalaas-muhurtas-kaashthaas, days, fortnights, months, Seasons or Ritus viz. Vasanta or Spring-Greeshma or SummerVarsha or monsoon-Sharat or Monsoon-Hemanta or pre winter-and Shishira or winter, besides Samvatsaras or Years. Indeed this Brahman milked water besides antariksha or firmament and suvarloka or the swarga.
Stanzas 10-11: *Naina murthwam na tiryancha na madhye parijagrabhat, na tasyesho kaschin tasya naama mahadyashah/ Na sadrushe tishthanti rupamasya na chakshushaa pashyati kaschanainam, hridaa maneeshaa manasaabhikalpto ya yevam viduramritaaste bhavanti/* (None ever could ever perceive His form or features and none ever view Him by the mortal eyes.None indeed could realise that profile- its limits across nor his middle portion and physical presentation and much less about his might and glory! Yet those who could realise Him by one's inner vision by control of mind , concentration and constant meditation or yoga; indeed such class of superior humans is cited as in

Svetaashwara Upanishad being worthy of of quoting: **I.xiv)** *Svadeham aranim kritvaa oranavam co'ttaraaramim, dhyaana nirmatsathanaabhyaasaat devam pashyen nigudhavat/* (Struggle to surmount all kinds of impediments is fraught with innumerable means of material desires and practices on one hand and sharpen the edge of spiritual bent of mind with tenacity, dedication and extraordinary faith on one's own ability on the other hand.This is some thing that calls for a revolutionary transformation in one's daily routine and psyche. It demands sufferance, self-negation, and total abstinence to the point of break down by way of extreme self denial. Control of mind and detachment by the severe possible hold and command of organs and senses of chakshu-shravana-naasika-manasika-twak media as also the yoga pratice without desired ends and the corresponding controls but even without pursuing and terminating the further strife to merely attain 'siddhis' like Anima and Garimaadi powers but of the Ultmate Siddhi of uniting the Self with the Supreme with no interference and curiosity of materialism and its ends but bring out to one's fold from one's own heart!) **I.xv)** *Tileshu tailam dadhineeva sarpir aapas srotassu araneeshchaagnih, evam aatmaatmani grihyetusau satyenainam tapasaa yonupashyati/*(One's own 'Antaratma' or the Innermost Consciouness needs to be churned out by persistent practice as detailed in the above stanza, by way of struggle, friction and persistence just as oil is extracted from sesamum seeds, butter from cream of milk, water by digging deep from dried earth, and as Agni by friction of 'aarani' or wood sticks! In the constant and even tiring efforts of truthfulness and extreme austerities, the Individual of total commitment might thus be able to discover the Final Truth finally; *ghritam iva payasi niguudham bhute bhute cha vasati vijnaanam satatam manthetavyam manasaa manthena bhutena/* or 'Constant churning of a clean and transparent mind is the quintessence of the exploration, just as of ghee in milk which again is obtained after contant churning!)]

Stanzas 9-10-11-12-13

Hiranyaagarbha then manifested varied Devataas in all directions.From his forehead, sweat fell and became the wide water.Narayana became the Vyahriti, Bhur, the chandas Gayatri, the Rig-Veda and the deity, Agni. Facing west he became Bhuvar, the chandas Tristubh, the Yajur-Veda and deity, Vayu. Facing north, he became Vyahriti Suvar, Jagati-chandas, Sama-Veda and the deity Surya. Facing south he became Mahar, chandas Anustubh, Atharva-Veda and Soma devata.

Then by further and intense meditaion the Sahasra Sheershsa Purusha was manifested with sahasra sheershaas and sahasra netraas- sarvatra kalyaana kaaraaraka, sarva vyaapta, paraatpara, nitya, sarva rupa pratishthita. That Narayana Bhagavan being swaswarupoa, Virat Purusha by whom hinged the charaachara jagat paalaka, Vishvarupa, Vishveshvara,, ksheera saagara shayana,, yoga nidraasvara Shrimannaaraayana.Tthe universe subsists in Him. Like a lotus eyed, the human heart hangs down, dripping drops of cold water for sustaining life. In its midst is a great flame, facing everywhere, subtle and facing upwards; the great being is present - He is Brahma, Shiva, Indra, undying and self-shining.

[Expla. vide Purusha Suktam

1) *Sahasra Sirsha Purshah Sahasraakshah Sahasra paat, Sa Bhubim Vishvato Vrutwaa Atyatishthaddashaagulam/* (Bhagawan/ Maha Purusha who has countless heads,eyes and feet is omnipresent but looks compressed as a ten-inch measured Entity!)

2) *Purusha ye Vedagum sarvam yadbhutam yaccha bhavyam, Utaamritatwa--syeshaanah yadanney naa ti rohati/*(He is and was always present submerging the past and the future and is indestrucible and far beyond the ephemeral Universe)

3) *Yetaavaa nasya Mahimaa Atojjyaaya -gumscha Puurushah, Paadosya Vishwa Bhutaani Tripaadasya -amritam Divi/* (What ever is visualised in the Creation is indeed a minute fraction of His magnificence and what ever is compehensible is but a quarter of the Eternal Unknown)

4)*Tripaadurdhwa Udait Purushaha Paadosyehaa bhavaatpunah, Tato Vishvan -gvyakraamat saashanaa nashaney abhi/* (Three-fourths of the Unknown apart, one fourth emerged as the Universe and the Maha Purusha is manifested across the Totality of the Beings including the animate and inanimate worlds)

5) *Tasmaadwiraadajaayata ViraajoAdhi Puurushah, Sa jaato Atyarichyata paschaadbhumimatho purah/* (From out of that Adi Purusha, the Brahmanda came into Existence and Brahma spread himself all over and became Omni Present.Then He created Earth and Life to Praanis.)

6)Yatpurushena havishaa Deva Yagna matanvata,,Vasanto Asyaaseedaajyam Greeshma Idhmassharaddhavih/ (The Yagna Karyas done by Devatas with Maha Purusha as the Aahuti converted Vasanta Kaala as Ghee, Greeshma Kaala as Indhana or the wooden pieces, and Sarat Kaala as Havi or Naivedya);

7)Saptaasyaasanparidhayah Trissapta Samidhah Kritaah, Devaad Yagnam tanvaanaah Abadhnan Purusham Pashum/ (To this Yagna, Pancha Bhutaas of 'Prithi-vyaapas-tejo- vaayura akaashaas' and the Day and Night as the 'Parithis' or the boundaries of the Yagna Kunda; twenty one Tatwaas viz. Pancha Karmendriyas, Pancha Jnaanendriyas, Pancha Bhutas, Three Ahamkaaras, Three Tanmatras of Sprasha-Rupa-Rasa; and Mahatawa as Samidhaas; Devatas as Ritwiks and Brahma as Yanga Pashu)

8)*Tam Yagnam barhishi proukshan Purusham jaatama -gratah, Tena Devaa Ayajanta Saadhyaa Rishayascha ye/* (All the Participants of the Yahna viz. Devas, Sadhyaas, Rishis and such others perform the 'Prokshana' or sprinkled the Sacred Water on the Yagna Purusha and accomplished the Yagna);

9) *Tasmaad yagnaat Sarvahutah Sambhrutam prushadaajyam, Pashugstaagschakrey vaayavyaan Aranyaangraamaschaye/* (In this Universal Yagna emerged 'Dadhighrita' or Curd-Ghee Mix, Birds, Ferocious and normal animals, and such others were crerated);

10) *Tasmaadyagnaatsarva hutah Ruchassaamaani jajnirey, Chaandaagumsi jajnirey tasmaat Yajustasmaa dajaayata/* (In this Prapancha Yagna were created Rig Veda *Mantras*, Sama Veda Mantras, Gayatri and other Chaandasaas out of which Yajur Vedas too emerged).

11) *Tasmaadashwaa Ajaayanta yekeycho bhayaadatah, Gaavo hajagjnirey tasmaat tasmaa jyaataa Ajaavayah/* (From this Yagna were created horses, two lined teeth Mrigas, Pashus of four legs like cattle, sheep and buffalos).

12) *Yat Purusham vyadadhuh katidhaavyakalpayan, Mukham kimasya kou baahoo kaavuuroo paadaavuchyetey/* (As Devas made the Sacrifice of Brahma, of what all Forms were manifested; of which type was His Face; of what kind were His hands and of form were His thighs and Feet?)

13) *Brahmanosya Mukhamaaseet Baahoo Raajanyah krutah, Vooroo tadasya yadvyshyahi Padbhyaagum Shudro Aajaayata/* (From the Lord's face emerged Brahmanas, His hands came Kshatriyas, His thighs the Vaishyas and His feet the Shudras);

14) *Chandramaa Manaso jaatah Chaksho Suryo Ajaayatam, Mukhaadindraaschaagnischa Praanaadvaayurajaayata/* (From His Mind was manifested Chandra Deva, His eyes Surya Deva, His face Indra and Agni and from His Prana the Vayu Deva);

15) *Naabhyaa aaseedantariksham Seershno Dhyoh Samavartata, Padbhyaam Bhumir-dishaha Shrotraat tataa Lokaagum Akalpayan/* (From the Lord's navel came out the 'Antariksha', His Head the Swarga, His Feet the Earth, Dishas or Directions from His Ears; and likewise the various Lokaas);

16)*Vedaahametam Purusham Mahaantam, Aditya Varnam Tamasastupaarey, Sarvaani Rupaani Vichitya Dheerah Naamaani krutwaabhivadan yadaastey/* (Thus I have realised that Paramatma manifested Himself in innumerable Forms and nomenclatures and that He is a Kaarya- shila or of Practicalities, Mahimanvita or of Undefinable Grandeur, the Ever Lustrous Sun-Like Appearance or of Innner Consciousness far away from Darkness or Agjnaana);

17) *Dhaataa purastaa –dyamuhaa jahaara Shakrah pravidwaanpadishaschatasrha, Tamevam Vidwaanamrita iha bhavati Naanyah pandhaa Ayanaaya Vidyatey/* (It is that illustrious and knowledgeable person possessive of the Supreme Awareness realising Paramatma and recognises and visualises Indra and other Dishaa -dhipaas that is qualified to attain Mukti; indeed there is no other route to Moksha!)

18)*Yagnena Yagnamayajanta Devaah Taani Dharmaani Prathamaanyaasan, tey ha naakam Mahi Maanah sachantey yatra purvey Saadhyaah santi Devaah/* (Devataas came to worship Paramatma by means of this Yagna and assumed the Primary Forms of Manifestations of Dharma; The intial and arduous procedures of Dharma that were assiduously practised by Devatas and Sadhyaas came to the Guidelines and whosoever followed the Regulations like performing Yagnas are competent to achieve higher Lokas.)

19) *Adbhyah sambhutaha Prithivyairasaascha Vishva karmanah samavartataatdhi tasya, Twashtaa Vidadhadrupameti tatpurushasya Vishva -ajanamagrey/* (As the Universe got manifested from water and the Essence of Bhumi, Paramatma creatred Brahma and the latter created the Universe. That Brahma filled in the Fourteen Lokas and thus the whole Creation is the handi- work of Brahma!)

20)*Vedaaha meham Purusham Mahaantam Aditya Varnam tamasah parastaat , Tamevam Vidwanamrita iha bhavati naanyah pandhaa Vidyateya -naaya/* (If any person could realise that Supreme Soul who is too magnificent to vision like Surya much less to visualise then he is as good as Paramatma Himself; that is the way to attainment and the the path of Glory and Moksha.)

21)Prajaapatischarati garbhey Antah Ajaaya-maano bahudhaavija -atey tasya, Dheeraah parijaa -nanti yonim Mareecheenaam padamicchanti vedhasah/ (Paramatma is reputed as a highly action-oriented Splendrous and Supreme Being who has neither beginning or termination. Mahaatmas and Maharshis like Marichi are indeed aware of His Accurate Form and crave and toil to Attain Him)

22) *Yo Devebhya Aatapati yo Devaa -naam Purohitah, Purvoyo Devebhoy Jaatah Namo Ruchaa Braahmaye/* (May I prostrate before the hallow of that Paramatma who illuminates Devas, whom Devas earnestly consider in the highest esteem as they are but His own reflections and who is the Eternal and Singular Truth).

23) *Rucham Braahmam janayantah Devaa Agrey tadabruvan, Yasthyai -vam Brahmano idvaat tasya Asan vashey.* (As Devas made great endeavours to understand an inkling of what Paramatma was all

about as they could never get even some clues initially, then Devas realised that whosoever among the Devotees similarly made enormous efforts to execute genuine quests about Him should automatically obtain their control mechanism too.)

24)*Hreesha tey Lakshmischa Patnou Aho raatrey paarsvey Nakshatraani Rupam Ashvinou vyaattham/* (Hey Vishnu Bhagavan! Your 'Ardhaanganis' or 'Better Halves' are Hree Devi the Symbol of Modesty and Lakshmi Devi the Emblem of Prosperity are your side manifestations of 'Ahoraatraas' or day and night. The Nakshatraas constitute your Celestial Formation. And Ashvini Devatas are the full visage of yours as flower blooms!)
25) *Ishtam Nanishaana Amum Manishaana Sarvam manishaana, Om taccham yoraavrinee Mahey/ (*Bhagavaan! We beseech your kindness and grace a to grant us the bestowing of successful and worthwhile fulfillment of our *Iham* and *Param* ; Bhagavan!)]

While reciting Purusha Sukta, the Karta should perform Nyasa as follows: First and Second Ruchas with left and right hands; third anfd fourth and fifth Ruchas with left and right feet; fifth and sixth Ruchas with left and right knees; seventh and eighth Ruchas with left and right katis or waists; the ninth Rucha with naabhi or navel; the tenth with Hridaya; the elevent with kantha or neck; the twelfth and thirteenth with left and right hands; the fourteenth Rucha with face; and the sixteenth Rucha with head. This is how the 'Anga Nyasa' be achieved with the major limbs of the Kartha. The last of the Ruchas is tuned with the Hridaya and the last of the of the Ruchas are recited with the rest of the body parts.The Puja materials include Kalasha, Shankha, Ghanta etc. and after prokshana of the 'Saamagri' the Kartha performs Arghya and Achamaniya and commences the worship to Vishnu Pratima with the 'Shodashopachaaraas' as per the Shodashopa Ruchas of Purusha Sukta: With the First Rucha, Avahana be done; if Salagraama is not in Place, Mantra Pushpa Khanda be recited and with the prayer *Shri Maha Vishnavey namah, Shri Krishnaaya, Shiva Vinaayaka Surya Shaktibhyah etc.* Then with the Second Rucha 'Aasana' be provided, the Third with 'Paadya', fourth with 'Arghya', fifth with Aachamana, Sixth with 'Snaana'-if possible Panchamrita Snaana with Chandana, Go Ksheera, Karpura, Kunkuma and Agaru Suvaasita Jala by reciting *Aapyaayasva* and /or Suvarna gharmaanu-vaaka, Maha Purusha Vidya, Purusha Sukta and Raajana Saama. With the Seventh Rucha, the Seventh Service be provided by Vastra, the eighth with Yagnopaveeta, the ninth with Gandha, the tenth with Pushpa, the eleventh with Dhupa, the twelfth with Deepa- Ghanta- Mangala Vaayujya; the thirteenth with Naivedya-Taambula-Phala-Dakshina-Neeraajana; the fourteenth with Saashtaanga Pranaama or Prostration; the fifteenth with Visarjana or Pushpaanjali. All the Sixteen Services need to be done with the accompanying recitals of the concerned Ruchas of Purusha Sukta, while performing Aachamana at the end of each Service and Anna-Aahutis and Pushpas. Brihat Paraashara Samhita summed up as Aasana-Paadya- Arghya-Aachamana- Snaana- Panchaamrita Snaana- Vastrea-Yagnopaveeta-Gandha-Pushpa-Dhupa-Deepa-Naivedya- Taamboola- Phala- Dakshina-Neeraajana-Pushpaanjali. After the Puja on these lines, the Karta should touch the feet of the Pratima and should pray to say: *Prapannam paahimaameesha bheetam Mrityugrahaarnavaat/* (Ishwara! Provide me the Shield to the fearful onslaughts of the Ocean of 'Mrityugraha'! Thereafter, the Nirmalya or the left -overs of the Puja be placed on the heads of the Karta and those who join in the worship, take the Shanka Jala on the heads as also swallow it up. But do not keep the flowers kept on Vishnu Pratimas's head on one's head. It is stated that the Tirtha from Brahmana's feet is taken in first and then Vishnu Padodaka be taken. Shialagrama -shila jala should be taken in but not sprinkled on head.

Dwiteeyoddhyaya - Stanzas 1-77

Stanzas 1-35

Shukonaama mahaatejah swarupaananda tatparah/ Jaatamatrena muniraang yatsatyam tadvaaptavaan/
Tenaasou swavivekena swayameva mahatmanaah/ Pravicharya chiram saadhu swaatmaa nishchaya-maatpanaam/
Anaakhyatvaadgamyatatvaanmanah shashthendriyaasthiteh/Chinmaatramevamaatmaanuraakaasha-dapi sukshmakah/
Chidanoh paramasyaantah koti brahmaanarenavah/ Utpatthisthitimabhyety leeyante shaktiparyayaat/
Akaasham bahyashunyavaadanaakaasham ti chitvatah/Na kinchadyad nirdeshyam vastu satteti kinchana/
Chetanosou prakaashatvaadvedyabhaavaacchhilopamah/ Swaatmaani vyomani swasthe jagadunmeshachitrakrut/
Tadbhaadaamaatramidam vishvamiti na syaatatthah pruthak/ Jajabhedopi tadbhaanamiti bhedopi tanmayah/
Savargah sarva sambhandho gatyabhaavaanna gacchhati/ Naasatyasaavaashrayaabhaavaat sadrupatvaadathaasti cha/
Vigjnaanamaanandam Brahmaraatedaartuh paraayanam/ Sarvasankalpasanyaasashchetasaa yat parigrahaha/
Jaagratah pratyayaabhaavam yasyaauh pratyayam budhaah/ Yatsamkochavikaasaabhyaam jagat-pralayasrishtayah/
Nishthaa vedaantavaakyaanaamatha vaachaamagocharah/Aham sacchhitparaananda Brahyaivaasmi na chetarah/
Swayaiva suukshmayaa buddhyaa sarvam vigjnaatavaancchhukah/ Swayam praapte pare vastunya vishraanta manaah sthitah/
Idam vasitvati vishvaasam naasaavaatmanyupaayayou/ Kevalam viraraamaasya cheto vishayachaaoalam/ Bhogebhyo bhurabhangebhyo dhaaraabhya iva chaatakah/
Ekadaa somalapragjno meraavekaanta santhitah/ Prapacchha pitaram bhakthyaa krishna dwapaayanam munim/
Samsaaraambaramidam kathamabhyutthitam mune/ Katham cha prashamam yaati kim yatkasya kadaa vad/
Evamprushthena muninaa Vyaasenaakhilamaatmaje/ Yathaavadakhilam proktam vaktavyam viditaatmaanaa/
Agjnaasisham poovameva mahamithyata taptihu/ Sa Shukhah swakayaa buddhyaa na vaakyam bahu manyate/
Vyaasopi bhagavaan buddhvaa putraabhipraayamedrusham/Pratyuvaacha punah putram naaham jaanaami tatvatah/
Janako naama bhupaalo vidyate Mithilapure/ Yathaavadwitasou vedyam tasmaatsarvamavaapyasi/
Pitroktah Shukahapraayaatsumerorvasudhaatalam/ Videha nagareem praapa Janakenaabhi -paalitaam/
Aaveditosou yaashthikairjanakaaya mahatmani/ Dwaari Vyaasa suto Raajancchhukotrasthitavaaniti/
Jigjnaasaartham Suhkaadyaasyaavastaamevetyavagjnayaa/ Uktvaa babhuva Janakastuurneem sapta dinasyatha/
Tatah praveshaamaasa Janakah Sukamangane/ Tatraahaani sa saptaiva tathaivaavasadunmanaah/
Tatah praveshaamaassa Janakontah puraajire/ Rajaa mna drishyatetaavaditi sapta dinaanitam/
Tatronmadaabhih kaantaabhirbhojanaibhogasanchayaih/ Janako laalamayaamaasa Shukam Shashi nibhaananam/
Te bhogaastaani bhojyaani Vyasaputrasya tannanah/ Naa jarhurmanda pavano buddhhipeetha mivaa -chalam/
Kevalam susumah swacchho mouni muditamaanasah/ Sampurna iva sheetaamshiratishthadammalm Shukah/'

Parijnaataswabhaavam tam Shukam sa janako nripah/ Aaneeya mutitaataatmanamavalokya nanaamah/
Nih sheshita jagat kaaryam praaptaakhilamanorathah/ kimopsitam tavetyaah kritaswaagatamaaha tam/
Samsaaraadyamambaramidam kathamabhyusthitam tavetyaah kritaswaagatamaahatam/
Sansaaraadyambaramidam kathabhyusthitam guro/Katham prashmamaayaati yathaavalkathayaashume/
Yathaavadakhilam proktam Janakeva mahaatmaanaa/ Tadeva yatpuraaproktam tasya pitraa madhiyaa/
Swayameva mayaa poorvamabhijnaatam vcisheshatah/ Yeta deva hi prishthena pitraame samudaahyatam/
Bhavavapyesha yevaartham kathito vaagvivaadaam vara/ Esha eva hi vaakyaartham shaashtreshu paridrishyate/
Manovikalpasanjaatam tadvikalpaparikshayaat/Ksheeyae dagdha sam saaro nihssaarah iti nishchitah/
Tatvikametanmahaabhaaga satyam bruuhi mamaachalam/Tatvattho vishramamaapnoti chetanaa bhramataa jagat/

Shuka Maha Muni be ever saturated by atmajnaana, satya tatva jnaana, chirakaala chitana - manana janita atma swarupa nischita dhaarana. In other words he was blessed with long time self analyisis beyond the description of words, un-realisable by worldly means by the mind and the sense organs. The parama chidrupa, anumaatra atisukshma, yet akaasha sudrusha, Paramaarma is far beyond one's imagination or mind's setting. In other words, the paramatma is Pure Bliss, atomic, subtler then even ether. The millions of particles undergo generation, subsistence and dissolution inside the supreme Being by rotation of the power. The supreme being is Ether because there is nothing outside it and yet not the ether, because it is all pure consciousness - it is nothing which can be pointed out as specified such and such as a thing of reality. He is conscious, being lustrous, yet like rock, because he cannot be normall known; causing the picture-like awakening existence of the world in himself, the pure ether.This cosmos is only the manifestation of that being; there is nothing other than that; the differences in the universe are also His manifestation. Present everywhere, connected with every thing, yet He does not move as there is nowhere to go; He does not exist as there is nowhere or substratum to exist, yet exists because He is Existence by nature.Brahman is knowledge, Bliss and the source of the giver of Jivanmukti. Giving up of all mental desires is the way to that knowledge. The wise say that the understanding of that Being is the absence of worldly conceptions. The dissolution and creation of the universe are due to the contraction and expansion, respectively, of the Power.
The basis of Vedantic statements, yet beyond words, It is 'I Reality, knowledge, bliss and nothing else'.Shuka knew all this by his own subtle intellect; then remained with his mind ceaselessly rapt in it.He did not have the conception that the Atman is real; his mind simply turned away from worldly temptations, the many material worldly enjoyments which break very much, like the satisfied Chataka bird from torrent water. He knew all but out of respect for tradition, passed at this stage.

Maharshi Vyasa, knowing the son's thought said, 'I do not know the truth; you can know all from Janaka, the king of Mithila who knows it correctly.' Being told this, Suka went from there, to the earth and the city of Videha, ruled by Janaka.
He was announced to Janaka by the ushers 'O King, Suka, the son of Vyasa, waits at the entrance'. Desiring of knowing Suka, Janaka said 'Let him wait' and tarried for seven days. Then he permitted him into the court and Janaka regaled Suka with women and other luxuries. They did not attract Suka, just as gentle breeze cannot shake a mountain. He simply remained pure, like the full moon, equable, silent and composed. Janaka looked at him and bowed knowing his nature. He said 'You have (abjured) all worldly actions and for all your desires, what (more) do you desire?' Suka replied 'this

grandiose world - how did this arise and how dissolved?' Janaka narrated all correctly - the same as was spoken by father Vyasa.

Stanzas 36-77

Shrunu taavadidaaneem twam kathyamaanamidam mayaa/Shri Shuka jnaanavitsaaran buddhhisaaraanbtaraantaram/
Yadvigjnaaatpumaansadyo jeevan muktavamaapuyaat/
Drishyam naasteeti bodhena manaso drishyamaarjanam/ Sampannam chettadupyanna paraa nirvaana nivtitthih/
Asheshshena parityaago vaasanaayaa ya uttamah/ Moksha ityucchhate sabhdhih sa eva vimala kramah/
Ye shuddha vaasanaa bhuyo na janmaartha bhaaginah/ Jnata jneyaasta ucchhante jeevan muktaa mahaadhiyah/
Padaartha bhaavanaadaadhyam bandha ityabhidheeyate/ vaasanaataanvam Brahman moksha ityabhidheeyate/
Tapah prabhitinaa yasmai hetunaiva vina punah/ Bhogaa iha na rochante sa jeevan muktah/
Aapastastu yathaakaalam sukhaduhkheshvanaaratah/ Na hrishyati glaayati yah sa jeevan muktah uchyate/
Harshaamsrsha bhayakrodha kaama karpanya drishthibhih/ Na paraamrishayate yontah sa jeevanmukta ucchhyate/
Ahamkaara mayeem thyatvaa vaasanaam leelayaivah/ Tishthati dhyeyaasamthyaagee sa jeevan mukta ucchate/
Ipsitaaneepsite na sto yayaantarvartidrishtam/ Sushuptivadyascharati sa jeevan mukta uchate/
Adhyatmaratiraaseenah purnah paavana maanasah/ Praaptaanutthamavishraannitarna kinchidah vaancchati/Yo jeevati gatahsnehah sa jeevan mukta ucchyate/ Traagadweshou sukham duhkham dharmaadharmou phalaaphale/ Yah karomntyanpekshaiva sa jeevan mukta ucchate/
Mounavaanniraham bhaavo nirmaano muktamatsarah/ Yah karoti gatodvegah sa jeevan muktu ucchyate/
Sarvatravgatanmoho yah saakshivatavasthitah/Niricchho vartate kaarye sa jeevanmkta ucchhate/'
Yena dharmadharmam cha manomanbanamohitam/Sarvamantah parityaktamn sa jeevan mukta ucchhyate/
Yaavatee drishyakalanaa sakaleyam vilokyate/ Saa yena sushtha sanktyataa sa jeevan mukta ucchhyate/
Katvallalavanam titthikamrishtam mrishtamevacha/ Samameva cha yo bhuunkte sa jeevanmukta ucchyate/
Jaraamaraamaapancha rajyaam daaridryamevacha/ Ramyamitteva yo bhunkte sa jeevan mukta ucchyate/
Dharmaadharmou sukham duhkham tathaa maranajanmanee/ Dhiyaa yena samtyaktum sa jeevan maranamucchyate/
Udvevegaanandrahitah samayaa swacchayaa dhiyaa/ Na shochate na chodeti sa jeevanmukta uchyate/
Sarvecchhaa sakalaah shanhkah savehaah sarvanishchayaah/ Dhiyaa yena parityaktaah sa jeevan mukta uchyate/
Janma sthiti vinaasheshu sodayaastamayeshucha/ Samameva manoyasya sa jeevan mukta ucchyate/
Nakinchana dweshti tathaa na kinchidapi kaankhati/ Bhungjakte yah prakritaanbhogaansa jeevanmukamuchyate/
Shantasamsaarakalanah kalaavaanapi nishkalah/ Yah sachittopi nishchitthah sa jeevan mukta ucchhate/
Yah samastarthajaaleshu vyavahaaryapi nispruhah/Paraartheshiva purnaatmaa sa jeevanmukta ucchyate/

Jeevanmuktapadamtyaktvaaswadehe kaalasaatkrite/ Vishatyadehamuktitvam pavano spandantaamiva/
Videhe muktonodeti naastameti na shaamyati/ Na satraasatra dooratho na chaaham nacha netarah/
Tatah stitamita gambheeram ne tejo namastatam / Anaakhyamanabhivyaktam satinkchidavashishyate/
Na shunyam naapi chaakaari na drishyam naapi darshanam/ Na cha bhutapadaarthougha sadanantatayaa sthitam/
Kimapyavyapadeshaatmaa purnaapurnataraakritih/ Na satraasatra sadarta bhaavo bhaavanam cha/
Chinpaatram chaityarahitamanantamajaram Shivam/ Anaadimadyaparyantam yadanaadi niraama -yam/
Drashtadarshanadrishyaanaam madhye yaddarshanam smriutam/ Naatah parataram kinchinnischayosyatparo mune/
Swayemeva twayaa jnaatam gurutarascha punah shrutam/ Swasankapla vashaadvandyo nih sankalpqaadvimuchyate/
Tena swayam tvayaa jnaatam jneyam yasya mahatmanah/ Bhogebhyo hyaratirjaataa drishyaadwaa sakaaadiha/
Praaptam praptamavyamakhilam bhavataa purnachetasaa/ Swarupo tapasi Brahmaanmuktastwam bhraantimutsruja/
Atibaahyaam tathaa baahyamantaraabhyantaram dhiyah/ Shukapashyanna pashyestvam saakshee sampurna kevalah/
Vishashraama Shukastuurshneem swasthe parmavastuni/ Veetashokabhaayyyaaso nireeyascchhinna samshayah/
Jagaama shikhram meroh samaadhyarthamakhanditam/
Tatra varsha saharaani nirvikalpasamaadhinaa/
Desho sthitaa shashaamaasaavaatmanyasneha deepavat/
Vyapagatakalanaakalanka shuddhhah swayamamalaatmani paavane pedosou/ Salalikana ivaabhudhou mahaatmaa vigalitavaasanamekataam jagaam/

Janaka replied: 'O Shuka, listen to what I speak, the details of knowledge, the essence of wisdom, by knowing which one can get the status of Liberation in life'.

When there is generated a wiping away of the 'drishya jagat' or the visible phenomena by the mind realizing that there is no real visible object, then arises the great joy of 'Nirvana' or Liberation.

The best, total renunciation of mental impressions and tendencies is said by the the ideal to be jeevan mukti liberation even being alive- it is a pure procedure whereas those people whose tendencies are not given up but purified, not subject to the danger of re-birth - these wise ones are said to be the enlightened, Jeevan Muktas or Liberated-in-life. Intense manana-and nidhidyaasa or brooding over objects is said to be bondage; its thinning out is, Oh Shuka! is Jeevan Mukti.
He is said to be 'Jeevan Mukta' or Liberated while living' who has lost taste for enjoyment by means of penance etc., and no other cause.
Who does not rejoice, nor languish, being detached when joy and grief befall him according to karma phala or the destiny .As one who could negate deha and maanasika vikaaraas as of harsha,amarsha, bhaya, kaama, krodha, shoka and be able to practise 'sthita pragjnasya' and of the samyak drishthi the that mahanubhava is known as jeevan mukta.
That person who be able to practise antarmuka drishti, baahya padardha kaamanaas is tobe relised as as jeevan mukta.
Who is untouched in the mind, by exaltation, anger, fear, lust and meanness is Jeevan Mukta
Who gives up (as if) playfully, the egotist tendency and remains giving up brooding is Jeevan Mukta
Who is free from desire and non-desire as he is introvert and behaves as in deep sleep is jeevan Mukta
Who is seated delighting in the spirit, replete, pure in mind having got excellent repose and desires

nothing in the material world and lives without aberrations is to be realised as a jeevan Mukta.
Who is un-smeared in the region of the heart with (objects of) knowledge and whose consciousness is not inert is a jeevan mukta.
Who performs without expectation, likes and dislikes, acts of joy and grief, virtue and vice, success and failure is a jeevan mukta
Who is silent, egoless, prideless, avoiding jealousy and does actions without agitation is jeevan mukta.
Who exists like a detached onlooker and functions without attachment and desire everywhere is a Jeevan Mukta;
Who has given up internally all of Dharma and Adharma, thought and desire is a Jeevan Mukta
Who has given up fully the praapanchaka drishti maatra is a jeevanmukta;
Who eats with equal detachment what is bitter, sour, salty, astringent, seasoned and unseasoned is a Jeevan Mukta.;
Who has given up Dharma and Adharma, joy and grief, death and birth is a jeevan mukta;
Who, free from tension and joy, does not get depressed or elated, with a pure intellect is a jeevan Mukta.
Who has given up all desires, all doubts, all conation, all rigid thoughts is a jeevan Mukta;
Who is equal towards birth, existence and death, rise and fall is jeevan mukta.
Who does not dislike or hanker after anything and enjoys incidental pleasure is a jeevan mukta.
Whose thought of worldly life has quietened down, who has aspects and yet is aspect-less, having mind - yet mindless is a jeevan mukta.
Who is active towards all objects, yet is desireless as if they are alien objects, is full in spirit is a jeevan mukta.

Now the concept of Mukti- 65-69

That person who gives up the state of Jivanmukta when this body is consigned to time death and enters the state of Videha Mukta or Liberated without body like wind which does not sweeove.
Such a person does not rise or set, is neither real nor unreal, nor is he far away, nor 'I' nor 'another'.
Other, than him, there is no lustrous nor darkness which is steady and profound, ineffable and unmanifest. Not empty vacuum, not having form, neither visible nor vision; nor a mass of creations but existing infinitely.
Undesignated in nature, fuller than the fullest, neither real nor unreal, neither being nor coming into being, pure consciousness; not the Chaitya – the world created by mind, endless, ageless, auspicious, having no beginning, middle or end, having no ailment in mind or body. That which is considered as the vision amidst the seer, seeing and object of seeing. O sage, there is surely nothing beyond this.

[Jeevan Mukti concept vide Naiskarmya Siddhi by Sureshvaraacharya]

Jeevan Mukti concept vide Naiskarmya Siddhi by Sureshvaraacharya as follows

Naishkarmya siddhi lays down the Vishaya or a topic and its significance, adhikarana or qualification and Correlation or sambhandha. The first adhyaya inquires into the authority of the shruti and lays down that all of them have for their final goal (Parama tatparya), the Brahman. The second chapter correlates the other authorities, the third deals with the disciplines. Shravana, manana etc. and tie fourth and concluding chapter explains Kaivalya or liberation and Jivanmukti. The Vartikakara concludes with adoration to his great Master. Naishkarmya siddhi, of Sureshvaracharya padah wellknown as Vartikakarapadah, is though comparatively short, an outstanding accomplishment of exceptional importance among the works of the Advaita Vedantins. The other ‘siddhi’ works are.

Ishta siddhi by Vimuktatman and Advaita siddhi by Madhusudana Saraswati which, like the Naishkarmya Siddhi, closely follow the Bhashyas of Adi Shankara and the earliest of these viz Brahmasiddhi by Mandana presumably an elderly contemporary of the Bhashyakara, which differs in certain respects from the view points of the Bhashyas. Naishkarmya siddhi-the name could be believed to have arisen from the word in the Gita verse-" *Naishkarmyasiddhim paramam sanyasenadhigachhati*" rendered in the Bhashya as *'Naishkarmyam cha tat siddhischa' o*r Naishkarmyasiddhi meaning attainment of the state of Actionlessness i. e , Brahman-Atman or the decisive conclusion as to the Actionlessness of Brahman- Atman, the work being called so because of its role in leading to that state . Sureshvara which won the appreciation of his Master who initiated him into the Sanyasa asrama ;. It is a manual of Advaita-Vedanta, in four chapters. in verse, and providing the necessary links between them and the elucidations of their contents given in prose by the author himself, written not for securing fame, return or praiseworthiness but as a measure intended to purify and elevate his own intellect. It establishes the Nishprapancha Brahma, the transcendental Reality unconnected with and unconditioned by the world which itself is shown to be mithya i.e., devoid of fundamental existence. The work, like the Vartikas, revels in Yuktis, upholds the view point of the Bhashyakara and refutes those of others especially of Mandana.

A few illustrations are given below. It is the decision of the Vedantin that whatever 'appears' in our parlance is to be regarded as due to Ajnana (Nescience), The question arises as to what are the locus (Asraya) and the object (Vishaya) ignorance. That Brahman is the Vishaya is agreed upon by all without dispute. Mandana and Bhamatikara who follows Mandana in this respect as also in a few other respects, believe that Jiva is the Asraya. Sri Sureshvaracharya, however, maintains that Brahman is the Asraya in accordance with the Bhashya. He is faithfully followed by Samskhepa Sariraka charya. A second question arises when Maadana, a kind of Jnana karma Samuchchayavadin that he is says that Tattvadarsana Abhyasa (a kind of upasana) as also the performance of Yagnas are to be resorted to till the end of one's life even if Sabda Jnana has been attained As a corollary it is maintained that a Grihasta has greater chances of gaining Visuddha vidya than a Sanyasin who has renounced even the Nitya and Naimittika Karmas. These views are strongly refuted by Sri Sureshvaracharya, who maintains and supports the view point of the Bhashyakara that in their cause, context and results (means, make up or constitution, fruit) the Karmas turn out to be very different, nay the very opposite of SamyaJnana, and as such, like light and darkness the two cannot co-exist. Nidhidhyasana on this view is only to get rid of Viparitabhasvana. Necessarily, it follows that renunciation of all action is vital for securing Atmajnana. The Nitya and Naimittika karmas are not absolutely useless. They cannot coexist with Jnana. They work themselves out on producing Vividisha. No Jnana karma Samuchchaya is possible. At least only karma Samuchchaya with the karmas as preliminary to jnana.

Regarding Mukti, Sri Sureshvaracharya subscribes to the doctrine of sadyo mukti, release immediately on attaining Jnana. He explains the text 'Tasya tavadeva chiram' accordingly and solvely the problem of the Gurusishya parampara by analogy of the dream or by tracing the wholething to the Avidya of the Sishya who regards the Mukta as his Guru etc., though the latter is not aware of anything else except the only abiding Reality viz., Brahmana-Atman. He also mentions the 'Sampradayika View' as it is called of the Jivan Mukti and refutes the possibility of Yathestacharana by pointing out its absence even in the Mumukshu. The texts like 'Na me Matr vadhena' etc., are only eulogies in praise of Jivanmukti. This view also solves the problem of the Brahma vidya Sampradaya by Gurusishaparampara.

The Mahavakyas such as Aham Brahmasmi are to be understood on the basis of Abheda samanadhikaranyam. This again is faithfully followed in Samkshepa sariraka. However, in the case of Aham Brahmasmi the principle of Badhayam samanadhi karanyam may be employed as well. If the 'Aham' buddhi is removed, the duality disappears as the snake (in the rope) does on the disappearance of darkness.

Thus, Sureshvaracharyapadah, the expert in Pada, Vakya and Pramaana, Master of both the Karma Kanda and Jnana Kanda, who was always faithful to the views of his Acharya , by composing the Nishkarmya siddhi,and was conferred Anugraha in every respect].

Stanzas 39-40-41-42 and 43

'Viksherupa chidaabhaasa utpatti' be on the basis of poorva samskaara and hence the agjnaana and aavaranas. Before the rise of super impositions or seeds of superimposition exist and hence it be not inconsistent to state that the ealier stages belong to chidaabhaasa alone. The Self becomes the ego identifying itself with the body composed of the five elements and when the body perishes (once for all) the ego too perishes with it. Thus said Yajnavalkya to Maitreyi.

[Explanation vide Brihararanyaka Upa. on mortality vs. Absolute Reality II.iv. 12-14]

II.iv.12) *Sa yathaa saindhava khilya udake praasta udakamevaanuvileeyet, na haasyedgrahanaayeva syaat, yato yatastatwaadadeeta klavanameva, evam vaa ara idam mahadbhutamanantamapaaram vigjnaana ghana eva/ etebhyo bhutebhyah samuthaaya tanyenvaan vinashyati na pretya sangjnnsteetyare braveemeeti hovaacha Yagjnyavalkyah/* (Maharshi Yagjnavalkya explained to his wife Maitreyi that the great Reality called the Supreme Self is not a separate entity due to your own ignorance and due to your identity of your body organs and their functions subject to hunger and thirst being basically mortal. That is why a Being feels exposed to dangers of death and hence the risks and fear of existence, not knowing that the Being only changes forms, names, characteristics and atributes but remains the Self which indeed is the Supreme and the Absolute Reality only always! The Maharshi cites the illustration of a lump of salt dropped dissolves and thus difficult to retain its original nature and that precisely is the cause of non identification. One tends therefore that as and when the original Reality changes its form, name, features, fears of existence, anxiety of retaining the so called Self, etc. then the woods are confused as the forests or the Midhya or the Make Believe prevails and blocks the view of the Satya or the Truth!) II.iv.13) *Sa ho vaacha Maitreyi, Atraiva maa Bhagavan amuumuhat, na abhidheeyate, na pretya samgjnaasteeti; sa ho vaacha na vaa areham moham brakeemi, alam vaa ara idam vigjnaanaaya/* Devi Maitrei got utterly confused and so expressed to her husband as her understanding had all along been mentally fixed to that Bhagavan as the object of veneration and that she was the one to venerate to him on the basis of Dualism of him and by myself! But the Maharshi talked of Oneness and of Unity in Diversity! The Maharshi coolly replied to re-emphasise and corrected her understanding that the same entity was possessing varying attributes. He further explained that the Self was superimposed by ignorance like a burning wood was covered by ash!Pure Intelligence which indeed is the Self appeared variegated by modifications of name, organs and their attributes, and of the falsity of decay and destruction! On the other hand, the Self is indestructible, paramount, endless and infinite Reality!) II.iv.14) *Yatra hi dwatamiva bhavati taditara itaram jighrati, taditara itaram pashyati, taditara itaram shrunoti, taditara itaram abhivadati, taditara itaram manute, taditara itaram vigjnaanaateeti;yatra vaa asya sarvamaatmaivaabhuttatkena kam manveeta, tatkena kam shrunuyaat, tatkena kamabhikvadet, tatkena kam manaveet, tatkena kam vijaaneeyaat!Vigjnataaramare kena vigjnaaneeyaaditi/* (Due to the actual existence of duality, nay the multiplicity, due to ignorance, smell is different, vision is different, the capacity of hearing varies, speech sounds diverse, the pattern of thinking or mindset is varied, and the faculty of the understanding is highly dissimilar too. But when the veil of ignorance is removed and since the Absolute Self which is neither dual nor multiple, every thing falls in place and one starts its attributes to hear, see, smell, touch, taste, feel, think and react precisely the same in unmistakable and distinctive uniformity! Therefore Maitreyi, one has to clearly understand as to who is the Singer, then the song is indeed just the same! The Self is thus the Supreme in that blueprint, be

it vision, or hearing, or feeling, or thinking or whatever! ‘Vignaataaramare kena vigjnaneeyaaditi’or through what instrument should one know That Knower?]

Stanzas 40 and 41 explain that Parabrahma created agjnaana and the aavrittis were after all ; He manifested Him alone both the stages which were nodoubt non existent but got superimposed on Him. Hence the Supreme Self explains: ‘ I am a samsaari indeed, yet be of tatva saakshatkaara yukta, shoka rahita and sadaa samtushta’. ‘This Self is not perishable' - thus the Shruti differentiates the Kutastha from everything else. 'The Self is associationless' - such statements sing the ever-detached state of Kutastha. The passage which says that the body only dies and not the Jiva does not mean that he is released but only that he transmigrates. The expessions that ‘ I am worldly’, ‘ I am endowed with knowledge, ‘I am griefless and am happy and such expressioins are typical of jeevaas and have no relevance to Parabrahman.

Stanza 42. explains that the Objection as to how can the changeable Jiva say 'I am Brahman' since Brahman is immutable , the reply states that the two stages prior to the superimposition should also be attributed to the Jeeva for that be stated as’ I am not aware and am not Brahman referring to ignorance and obscuring.; the jeeva be thus prone to state that he was a murkha and parabrahma anubhava prapti was not available.: He can, because, in spite of apparent discrepancy between Jiva and Brahman, the identity is established by giving up the false notion about the Jiva. (What appeared, under the influence of Maya, as Jiva is really none other than Brahman).

Stanza 43 explains that Parbrahma be the ‘sampurna prapanchaashrita’ yet ‘jeevaashrita agjnaana avastha’ be prevailing. A man may be mistaken for the stump of a tree; but the notion of the stump is destroyed when the man is known to be a man. Similarly, when the Jiva knows 'I am Brahman', his notion 'I am Buddhi (the ego-consciousness in the mind)' is destroyed.The ancient teachers explained tha Parabrahma be stated to be the support of ignorance as a substratum, but ignorance is attributable to jeevaas.

<u>Stanzas 44-45-46-47-48</u>

Thus samsaara bandhana hetu avasthaas of paroksha and aparoksha jnaana vinishthata be happening once the samsaara bandhana could be accomplished and once the agjnaana hetu nirmulana be the resultant. In other words, by the two kinds of wisdom and ignorance of direct and indirect means be negated along with the effects and the ideas of Brahman be existent and manifest. Acharya Sureshvara in his ‘Naishkarmya Siddhi’ describes clearly how Jiva and Brahman are found to be identical when the false notion about the Jiva (viz., its identity with the Buddhi) is destroyed. Therefore, the text 'I am Brahman' is to be understood in this sense to jeevaas.

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<u>Further stanzas of 70-77</u>

Janaka Raja further addressed Shuka Deva. It is known by yourself as well as heard from a preceptor: - one is bound by one's own fancy and released by being rid of it and so be that <u>detachment towards</u>

enjoyment of all visible external objects has arisen in you; all that is to be got has been got by you with a perfect mind; you feel erred in regard to your own nature but now being liberated, give up error; you see that you are Brahman itself beyond what is external and internal - you see but you do not see; you are the sole and perfect onlooker un-involved..Then Shuka, reposed silently andpassively in the Supreme Being in the own normal state, devoid of grief, fear and strain. Then he went to the peak of Meru mountain, unimpeded, for trance. There, for thousands of years he remained in 'unqualified trance' and attained rest in himself, like a flame without oil.Purified of the blemish of manifold thought, in the pristine and pure condition, he became one, with all worldly tendencies melting away like water-drop in the ocean.

[Expla. on Detachment leading to bliss vide Isha Upa. Stanzas-1-2-3

Detachment and Deliberation are the rudiments of Realising the Supreme

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

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

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

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

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

Triteeyodhaaya -Stanzas 1-57

Nidhaadho naama muniraat praapta vidyascha baalaka/ Vihvitateerthayaaraartham pitraanujatavaanswayam/
Saardhatrikoti teertheshu snaatvaa grihamaapagatah/Swedantam kathayaamaasa Ribhum natvaa mahaayashaah/
Saarchanikoti teertheshu snaanapunyaprabhaavatah/ Praadhurbhuto manasi me vichaarah soyameedrusha/
Jaayato mritaye loko mniyate jananaatha cha/ Asthiraah sarva yeveme sacharaacharacheshtitaah/
Sarvaapdaam paapaa bhaavaa vibhavabhumayah/ Ayah shalaakaasadrushaa parasparamasanginih/
Shilashyaante kevalaa bhavaa manah kalpanayaanayaa/
Bhaaveshvaratiraayaataa pathikasya Maruushviva/ Shaamyatodam katham duhkhamiti taptosmi chetasaa/
Chinaanichayachakraani naanandaaya dhanaanime/ Samprasuutakalatrayaani gruhaanyugra padaamiva/
Eeyamaasmin sthitodaaraa samsaare paripelavaa/ Shreermune parimohaaya saapi nuunam na sharmada/
Aayuh pallavakonaagralambaabukana bhanguram/Unmatta iva samthyajya yamyakaande shareerakam/
Vishayaasheevishaasangaparijarjarachetanaam/ Aproudhaatma vivekaamaayuraayaasa kaaranam/
Yujjate veshtinam vayoraakaashasya cha khandanam/Grathanam cha taranganaamaasthaa naayushi-yujjyate/
Prapyam sampraayate yena bhuyo yena shochyate/ Paraayaa nivritteh sthaanam yattadjeevita muchyate/
Taravopi hi jeevanti jeevanti mriga pakshinah/ Sa jeevanti mano yasya mananenopajeevati/
Jaataasta eva jagati jantvah saadhu jeevitaah/ Ye punareham jaayante sheshaa jarathagardhabhaah/
Bhaaro vivekina shaastam bhaaro jnaanamcha raaginah/ Ashantasya mano bhaaro bhaaronaatma -vido vapuh/
Ahamkaaravashaadapahankaaraadadhuraadhayah/ Ahamkaaravashaadeehaa naahamkaaraatparo ripuh/
Ahamkaaradyadyanmayaa bhuktam charaacharam/ Tattatsarvamavasteva vastvahankaaraariktataa/

Itaschetascha suvyagnam vyardhamevaabhidhaavati/ Mano doorataram yaati graame kouleyako yathaa/
Krurena jadataam yaataa trushnaabhaaryaanujaaminaa/ Vashah kouleyakenaiva Brahmaan muktosmi chetasaa/
Apyabhdhipaanaanmahatah sumeruunmuulanaadapi/ Api vahnyashanaadvahnishvanaadvahnivasha-maschittha nigrahah/
Chittam kaaranmarthaanaam tasminsati jagatrayam/ Tasmin ksheene jagadkhsheenam tacchikityasyam prayatnatah/
Yaam yaamaham munishreshtha samshraaami gunaashriyam/ Taam taam kruntati me trishnaa tantreemiva kumushikaa/
Padam karotyalangadhyepi truptaa viphalamokate/Chiram tishthati naikatra trishnaa viphalamohste/ Chiram tishthati naikatra trishnaa chapala markato/
Kshanamaataati paataalam kshanam yaati nabhahsthalam/ Kshanam yaati nabhahsthalam/ Kshanam bhramati dikkunje trishnaahritpadmashatpadee/
Sarvasamsaara duhkhaanaam trishnaikaa deergha duhkadaa/ Antahpurastamapi yaa yojayatyati sankate/
Trishnaavishuchikaamantrashchintaatyaago hi sa dwija/ tokenaanandamaayaati stonkenaayaati khedataam/
Naasti dehasamah shochyo neecho gunavivarjitah/
Kalevaramahamkaaraaragrihasthasya mahaagriham/ Luthatvabhyetu vaa stharyam kimanena guro mama/
Pandiktabaddhhedriya pashum valyatrishnaagruhaanganam/ Vchittabhrutyajanaakeernam neshtham deha griham mama/
Jihvaamarkatikaakraantavadanadwaarabheeshanam/ Drishthadantaasthishakalam neshtam deha griham mama/
Raktamaamsamayasthaasya sabaahyarbhyaantare mune/ Naashoukadharmano bruhi kaiva kaayasya ramyataa/
Taditsu sharadabhreshu gandharvanagareshu cha/ Sthairyam yena vinirnitam sa vishvasitu vigrahe/
Shaishave guruuto bheetirmaatrutah pitritastataa/Janato jyeshthabaalyaaccha shaishavam bhayamandiram/
Swachibilasamsthena naanaa vibhramakaarinaa / Balaatkaamapishaachena vivashah paribhuyate/
daasaah putraah striyaschaiva baandavaah sahridayastathaa/ Hasantyunmatthakamiva naram vaardhakakalpitam/
Dainyadoshamayee deerghaa vardhate vaardhake spuha/Sarvaapadaamekhasakhee hridi daahapradaayinee/
Kvachidvaa vidyate yaishaa samsaare sukhabhaavanaa/ Aahuhu stambamivaasaadya kaalastaamapi kruntati/
Trinam paamsum mahendram cha suvarvam merusarshapam/ Aatmambharitayaa sarvam aatmasaat kartrumudyatah/ Kaaloyam sarva samhaaree tenaakraantam jagarayam//
Maamsa paanchaalikaayaatsu yantralolengapanjare/ Snaayvasthotagranthishaalinyaah striyah kimiva shobhanam/
Tangmaamasraktabaashpaambu prithakritvaa vilochane/ Samaalokya ramyam chetkim mudhaa parimuhyasi/
Merushrigatatollaasigangaachalarayopamaa/ Drishtaa yaasinmune muktaahaarasyollaasa -shyaalitaa/
Shamshaaneshu diganteshu sa eva lalanaastanah/ Shvabhiraasvaadyate kaale laghupinda ivaandhyasah/
Keshakajjala dhaarinyo duhspasha lochanah priyaah/ Dushkritaagni shikhaa naaryo dahanti trinavannaram/

Jjjvalataamatidooropi sarasaa api neerasaah/ Striyo hi naralkaagnaanaamindhanam chaaru daarunam/
Kaamanaamna kiratena vikeernaa mugdhachetasah/ Naaryo nara vihangaanaamangabandhana-vaagurah/
Janmaplavalamatyaanaam chittakardamachaarinaam/Pumsaam durvaasanaarajjurnaaree badishapiindakaa/
Sarveshaam dosharatnaanaam susamriddkayaanayaa/ Duhkhashrikhalayaa nityamalamastu mama striyaa/
Yasya stree tasya bhogecchha nistreekasya kka bhogabhuh/ Striyam tyaktvaa jagatyaktam jagatyaktvaa sukheebhavet/
Dishopa na hi drushyante deshopyayopadeshakrut/ Shailya api visheeryante sheeryante taarakaa api/
Sushupyantyapi samudraascha dhruyopyadhruvajeevanah/ Siddhha api vinashyanti jeeryanto daanavaadayah/
Parameshthayapi nishthaavaanheeyate harirapyajah/ Bhaavopyabhaavamaayati jeernantee vai digeeshvaraah/
Brahma Vishnuscha Rudrascha sarvaavaa bhutajaayatah/Naashamevaanudhaavanti salilaaneeva vaadvam/
Aapadah khanamaayanti sampadah/Khanam janmaatha maranam sarvamnashvarameva tat/
Ashurena hataah shuuraa ekenaapi shatam hatam/ Visham vishayavaishamyam na visham vishamuchyate/Janmaantaraghnaa vishayaa ekajanmaharam visham./ Iti me doshadaavaagnidagdhe samprati chetasi/
Sphutanti hi bhogasha mrigatrishnaasarah swapi/ Atomaam bodhayaashu twam tatvajnaanena vai guro/
No chainmounam samaasthaaya nirmaano gatamatsarah/ Bhavayanmanasaa Vishnum lipi karmaarpitopamah/

1-15

After obtaining his father Ripu's permission, Nigha naamaka jyeshtha muni putra all by himself made several 'tirtha yaatraas' and 'nadee saanaas' and then visualised the inward thoughts

The world is born only to die and dies only to be reborn - all the actions of the moving and unmoving things are ephemeral; Things such are sources of splendour are sinful and give place to all calamities; unconnected with each other, like iron-stakes, they come together, only by mental fancy. I have lost taste in various things, like a traveler in deserts my mind is tormented as to how this suffering will die down; riches please me not but give only cycles of worries just as houses with children and women cause danger.

This material glory in the world is delicate, causes only delusion, does not give happiness. Life is unsteady like a drop of water hanging on to the top of a tender leaf; like an insane person it goes away, leaving the body suddenly. Life causes strain to those whose mind is shattered by contact with the poison from the snake of worldly objects and who lack mature discrimination of the self.

It is possible and reasonable to envelop wind and to cut into empty space, to string together watery waves but not give up attachment to worldly life.

In contrast by attaining Brahman, what is to be got is got, which causes no grief; it is the place of highest joy.

Even trees live, so do animals and birds - only the concerned one really lives, whose mind is

sustained by contemplation; the others who have no spiritual rebirth are only animals.

Shastra is a burden to one who lacks spiritual discrimination, knowledge is a burden to one attached to life; mind is a burden to one without security, body is a burden to one ignorant of the self.

III-16-21.

Ahamkaara is indeed the 'samasta vipatti hetu' and owing to that mental aberration the varied kinds of 'aakaansha praadurbhaavaas'.Ahamkaara vasheebhuta charaachara jagat be under the imbalance of maanasika pavritthi. Ahamkaara or ego one of the four functions of mind: manas, chitta, ahamkara, and buddhi. Raaga and dvesha, attraction and aversion, come into existence because of the instrument of fear and inferior complex. At the same time thers are the kaama-krodha-lobha-mada-matsaryas. The layers or degrees of reality which constitute the composition of the universe of creation are also to be found in the human individual in the form of the Koshas or the sheaths, as they are called – physical, vital, mental, intellectual and causal-known as 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)These are the five layers of objectivity which, in a gradational form, externalise consciousness. The grosser the sheath, the greater is the force of ,externality, so that when consciousness enters the physical body , understanding and assessment of values, intensely body-conscious, and know nothing about the selves except this body. The five have been classified into three groups viz. the physical, the subtle and the causal. In the waking state the physical body is intensely operative in terms of physical body, physical objects and physical sensations. This physical sensation is absent in the state of dream, but three of the Koshas operate in dream. In the waking condition, all the five are operating, concentrating their action on the physical body mostly. In the dream state the physical body is not operating, but the vital, the mental and the intellectual sheaths are active. The prana is there, the mind is there, the intellect also is there also in a diminished intensity. One breathes, thinks and understandf in the state of dream. That means praana, manas and buddhi are active in the state of dream, minus the physical element, namely the body consciousness. In the state of deep sleep, none of these are active; neither the body is operating there, nor the mind, nor the intellect, nor is there any consciousness that one is breathing. The consciousness is withdrawn entirely from all the sheaths – physical, vital, mental and intellectual. There is only one sheath that is operating in the state of sleep – that is the causal sheath, called anandamaya kosha. Thus five senses of knowledge, five organs of action and five pranas make fifteen. There are four functions of the psychic organ as manas, buddhi, ahamkara and chitta. Manas is ordinary, indeterminate thinking – just being aware that something is there. Manas is the work of the mind. Buddhi determines, decides and logically comes to a conclusion that something is such-and-such a thing. That is another aspect of the operation of the psyche – buddhi or intellect. The third form of it is ahamkara – ego, affirmation, assertion, The subconscious action, memory, etc., is caused by chitta. It is the fourth function. So manas, buddhi, ahamkara, chitta – these are the four basic functions of the internal organ, the psychological organ. So, we have five senses of knowledge, five organs of action, five pranas and four operations of the psyche, totalling nineteen.

[Expla. on Ahamkaara vide (1). Taittireeya Bhriguvalli-(2). Shverashcatara Upas. 5.7 - 3.amd (3) Bhagavad Gita -Adhyaayas 1-and 3 of relevant stanzas

1.

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

III.iv.1) *Mano Brahmeti vyanjanaat, Nanaso hyeva khavimaani bhutaani jaayante, Mamasaa jaataani jeevanti, Manah pratyanti abhisamvishanteeti, tadvigjnyaaya punareva Varuvanm*

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

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

III.v.1) *Vijnaanam Brahmeti vyajaanaat, Vijnaanadyeva khalvimaani bhutaani jaayante, Vijnaanena jaataani jeevanti, Vijnaanam prayantyabhi samvishaantiti, tadvijnaaya punareva Varunum pitara mupaasasaara, adheehi Bhagavo Brahmeti, tam hovaacha, tapasaa Brahma vijijnaasasva taop Brahmeti sa tapotyapta, sa taptastatvaa/*
(The Maharshi having performed extraordinary austerities and unsual 'Tapas' then realised that strong base of Knowledge would, after all the deep introspection, be the 'raison d'tre' of Brahman; indeed Knowledge throws light on the cause and origin of life of all the Beings in Creation, having been born how they are sustained and preserved and finally how they are merged back into the knowledge itself! Knowledge is the very essence, import and significance of existence of all species in the Lord's creation from Brahma the Originator down to a piece of grass! Regretfully, the father of Bhrigu-notwithstanding the all out endeavors made by him successively-have yet to consummate to discover what Brahman could be; Varuna hence suggested that another milestone of endedavours be reached yet! And thus the Maharshi sought to put in all out efforts with maximum intensity so as to unify his heart and soul together as he proverbial last straw of determination, faith and total dedication!)

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

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

embodied by Nature with Panchendriyas, essence of food, praana, manas, vijnana, topped up by Mahadananda the Brahman!)

2.

The 'Karmaanubhava' or the fall out experience of actions by the Embodied Self

V.vii-xii) *Gunaanvayo yah phala-karma-kartaa kritasya tasyai va sachopabhoktaa sa vishva rupastrigunah tri vartmaa praanaadhipah samcharati sva karmabhih // Angushtha maatro Ravi tulya rupah samkalpaahankaara samanvito yah, buddher gunenatma gunena chaiva aaraagra maatro hi aparopi drashtah// Vaalagra shata bhagasya shatadhaa kalpitasya cha bhaago jeevah vijneyah sa chaanantyaayakalpate// Nava stri na pumaan esha na chaivaaya na pumumsakah yad yacchareeram aadatte tena tena a rakshyate// Sthlaani suuksmaani bahuuni chaiva rupaani dehee sva gunair vranoti kriyaa gunair aatma gunaischa teshaam samyoga hetur aparopi drishtah//*
(Having described about THAT, the majesty and grandeur of unrealisable Brahman, now about TVAM, or of the 'Trigunas' of Satva-Rajasa-Tamo gunas and 'Trivartmaas' or of 'Dharmaadharma vichakshana' or the deep sense of Virtue versus Vice ! Depending on the Great Mix of Positive and Negative Results of what all the Embodied Self has performed the resultant balance of the plus and minus accounts would qualify the Individual to the three distinct paths after the termination of one's life in the inevitable cycle of existence of births and deaths and rebirths again viz. 'Devayana' leading to Brahma Loka as the highest life of with Brahma so vividly described on Kaushitaki Braahmana Upanishad I.iii-v; the 'Pitruyaana' for enjoyment in Swarga and other higher lokas as long as the balance of positive fruits lasts or the third of 'manushya yaana' or of rebirth after the negative balance is exhausted then back to life as some species of human or worse of entities of existence! The eighth stanza above describes the Individual Soul as of the size of a thumb or the heart of a live body; it is of the 'Ravi tulya rupa' or of the dazzle form of Sun bestowing meaningful thoughts and of perception as though that these endowments seek to seriously mobilise positive actions of virtue. The Individual Self is of hair splitting atomic formulation to the extent of division into innumerable units counting till potential infinity. This Self is sexless as It is neither male nor female and is capable of quickly prone to transformation instantly; *tad tad dharmaan atmani adhyasyaabhimanyate/* or the characteristics of the Individual Self are adapted almost instantly. Also the Embodied Self is capable of adapting and conditioning itself to varied situations, thoughts, feelings, features, tastes, emotions, passions, food varieties and so on. Even practices of faith, ways of life and living styles are transformed too so easily that the Self itself wonders its own innate capability to transform with no trace of the previous situations. Indeed the Embodied Self assumes qualities, selects shapes, colours, features that are at once gross or subtle, that the possibilities of transformation are truly amazing!)

Possibility of Realising 'Bhavaabhaava' Brahman by closest mental visualisation / Introspection

V.xiii-xiv: *Anaadi anantam kalilasya madhye vishvasya srashtaaram aneka rupam vishvasyaikam pariveshhtitaaram jnaatvaa devam muchyate sarva paashaih// Bhaava graahyam aniidaakhyam bhaavaabhaava karam hivam, Kalaa sarga karam devam, ye viduste jahustanum//*
(Mahadeva Shiva is the marvel and awe of Cosmic Form of the Supreme Self who is the embodiment of joy and auspiciousness. His beginning and end is unknown and is recognised and felt only at 'Pralayas' or the Great Dissolutions and again at Punah Srishti when His skills of Architecture and Materialization of the Cosmos get prominence. It is He as the Outstanding Enveloper of Existence and Life; indeed whoever gets over the folder of ignorance and enters the hold of the illumination of knowedge gets freed from the confines of mortality.This knowledge is 'bhaava grahyam' or by the Universal Mind and not necessary with the corporal mind and only that is capable of receiving signals of the Maha Purusha or of the Virat Swarupa Shiva! Indeed, when Hiranyagarbha Brahma

materialised the basic framework of the Universe- which indeed caried on by the Cosmic Person of Maha Deva, He created Pancha Bhutas, Physical Organs and MIND! Prashnopanishad vide VI.4. refers: *Sa praanamasrajata,Praanaacca shraddhaam kham vaayur jyotir aapah prithiveendriam Manah, annam annaad veeryam tapo mantraah karma lokaah lokeshu cha naama cha /* or 'Hiranyagarbha as the Chief Creator from Nothingness manifested Praana the Life Force; from Praana He created Shraddha or Faith and Conviction, 'Kham' or Space, 'Vaayurjyotiraapah' or Air, Fire, and Water, besides ' Prithvi-Indriya-Manah' or Earth-Organs and Mind; 'Annaat Veeyam Tapah' or Food, Vigour and Self Control; 'Mantraah karma lokaa lokeshu cha naamah' or Veda Mantras, Rites, Worlds and Names, nomenclatures of Beings and Forms! Indeed whosoever knows of these facts and with special reference to the Universal Mind is eligible to break the shackles of Samsara!)

3.

Stanza 56: *Duhkeshvanudvignamanaah sukheshu vigataspruhah, veetaraaga bhaya krodhah sthitadheer- muniruchyate/* Getting terribly agitated while facing insurmountable impediments and getting extremely overjoyed by very joyous experiences is the negation of an equanimous mind and the ability to neutralise the emotions. One's capacity to neutralise the inner emotions of pleasures and pains alike is the State of 'Sthitapagjnantva'! Sorrows and joys are the consequences of discontent and of success. The vicious circle of discontentment leads to disappointment which itches on the fear of failure. This creates irritability, fear, anguish, anger, and back to dissatisfaction of life. Sadhakas realise that without Shiva's approval even an ant or insect would not do harm. And 'Shivaagjna' is on account of one's own doings of the previous births and of the ongoing one, besides the estimated future foretellings too. The Karma Sutra explains: *Avashyamanubhoktavyam sthitam karma shubhamashubham/* or our own 'karma phala' or the sweetness or sourness of the fruit is reciprocated.That firm belief of hope or disappointment as the case that may be, is the 'Atma Swarupa' which certainly not is the body but the Self Consciouness of the concerned body which is clean and transparent and indestructible and eternal.

Stanzas 57-59: *Yah sarvatranabhisnehah tattak praapya shubhaashubham, naabhinandati na dveshti tasya prgjnaa pratishthitaa/ Yadaa samharate chaayam kuurmongaaneeva sarvashah, indriyaanindriyaa -derbhyah tasya pragjnaa pratishthitaa/ Vishayaa vinivatante niraahaarasya dehinah, rasavarjyam raso- pyasya param dristvaa vivartate/* Whosoever whose likings or dislikings, or occurences of pleasures or pains exceed their permissible precincts, that person's mental poise is stated to be stable. Just as a tortoise is able to withdraw its 'panchendriyas' or limbs of awareness and action could be withdrawn into as though of immunity of the sorrows and joys alike that person is elevated to the state of Sthita pragjnatva. At the times of penance while undergoing fastings especially of delicacies of eating too, a remote semblance of indirect feeling of self contentment is traceable! In otherwords abstinence of eating, sleepings, sex, playings of games, or indulgences of favorite hobbies would provide streaks of Limb Control as the stepping up of the ladder of Shthitahpragjnatva. Thus 'indriya nigraha' or the self control is a firm step forward of Sthitapragjnatva

Stanzas 60-61: *Yatatohyapi Kounteya purushasya vipashchitah,Indriyaani pramaatheeni haranti prasabham manah/ Taani sarvaani samyamya yukta aaseetamatparah, vashehiyasyendriyaani tasya pragjnaa pratishthitaa/* Kounteya! Howsoever Vidwaan of Jnaana would not be able to sustain Mano nigraha or Mental Poise for long despite his all out endeavours as such regulation mibht be exceptionally possible as the sensory organs of any human being is conditioned by the impact of 'praarabdha' of several births in one's past. Such fall out of prarabdha might be initiated probably and even minutely by ' niraahaara upavasaas' both in reference to food and equally the overall abstinences of habits of laziness, purposelessness, alcohol, sex, scandalising others, and over all control of sensory organs an d most essentially the aberrations of one's mind.

Stanzas 62-63 *Dhaayato Vishayaan Pumsah sangasteshoopajaayate, sangaatsanjaayate kaamah kaamaat krodhobhi jaayate, sangaatsanjaayate kaamah kaamaat krodhobhijaayate/ Krodhaadbhavati sammohah sammohat smriti vibhramah, smriti bhramshaah buddhi naashah buddhi naashaat pranashyati/* Every human being is subject to desires; if the desires are not fulfilled, there would be disappointment and eventual frustration; the resultant grief develops anguish and instability of mind ; this further shapes up as anger coupled with wrong judgment and discretion which results in further failures! Such is the impact of the proverbial 'arishad vargas' or the six ememies of human beings viz. *Kaama krodha lobha moha mada matsaras* or excessive desires, anger, selfishness and avarice, infatuation, ego and jealousy.

Stanzas 64-65: *Raaga dvesha niyuktaistu vishaanindriyaischaran, aatmavashyarvidheyaatmaa prasaadamadhigacchati/ Prasaade sarva duhkhaanaam haani rasyopajaayate, prasanna chetasohyaashu buddhih parya patishthate/* If one is able to control desires and dislikes, then there can be regulation of mind and least disturbance of peace. [Kathopanishad vide I.iii.3-4 states: *Aatmaanam rathinam vidhuh, shareeram rathameva tu , buddhim tu saarathim viddhi, manah pragrahamevacha/ Indriyaani hayaanaahu vishaayamsteshu gocharam, ateendriya mano yuktam bhokteetyaahur maneeshinaam/* This Individual Self is denoted as the Master of the Chariot, body is the chariot, charioteer is the 'buddhi' or the Intellect / Mind the bridle. The Pancha Indriyas are the horses viz. the Pancha Karmendriyas ie.the eyes-ears- mouth-nose-reproductive cum excretionary organs and Pancha Jnenendriyas of seeing-hearing-eating- breathing and the concerned of the last afore said. Besides, material objects are the roads as countless. Those who understand these details are called the Self and the latter has the body adjuncts and the mind)] *Prasaade sarva duhkhaanaam haanirasyopajaayate prasanna chetasohyaashu buddhih paryapatishthate/* Peace of Mind could be routinised even as one goes on a feee spree of fulfilling desires of life yet within one's mental control. But once 'chitta shuddhi' or the purity of conscience is tarnished and ' indriya nigraha' or control of senses is lost then the mental bridle gets tilted off.

Stanzas 66-72: *Naasti buddhirayuktasya na chaayuktasya bhavanaa,nachaabhavayatasshaantih ashaantasya kutassukham/ Indriyaayaanaam hi charataam yanmanonuvidheeyate, tadyasya mahaa baho, nigruhee -taani sarvashah, indriyaaneendriyaardhebhyah tasya pragjnaa pratishthitaa/ Yaa nishaa sarva bhutaa -naam tasyaam jaagarti samyamee, yasyaam jaagrati bhutaani saa nishaa pashyate mune/ Apurva -maanam achalapratishtham samudra maanah pravishanti yadvat, tadvatkaamaa yam pravishanti sarve na shaantimaapnoti na kaama kaamee/ Vihaaya kaamaan yassarvaan pumaamscharati nispruhah, nirmamo nirahamkaarah na shantimadhigacchati/ Eshaa braahmee sthitih Partha! nainaam praapya vimuhyati, sthitaasyaamantakaalepi Brahma nirvaanamricchati/* None indeed who has no control over the 'panchendriyas' as afore described as driven by mind can not possess 'nirmala buddhi' or transparency of thoughts nor that person's lifetime desire could be ever fulfilled. If there were no peace of mind where could be 'soukhya' or contentment in living. Like the oarless boat the mind moves about as per the whims of wind and gets totally oriented to purely temporary pleasures of living by passing attractions aimlessly so that one's buddhi would be a casuality! 'Buddhi sthirata' or steady mindedness is only possible by the control of thoughts. As the various beings on earth experience the effects of night, the 'Jitendriyas' who ovecome the body senses and of mind, find that as a broad dayligtht. In other words, human beings of normalcy suffer from the effects of ignorance while the very few- or perhaps none but for exceptions above the cut- do experience enlightenment. As the waters of rivers and rainpours always fill in the oceans, a few jnanis of maturity seek to keep their minds and thoughts and steer clear the ever swallowing and roaring tides and their rough vicissitudes. Hence those pragmatic persons reducing the burden of derires, egos, attachments and other shackles should well deserve 'parama shanti and paramaananda' or of outstanding peace and bliss. Partha! this type of situation is termed as 'Braahmi

sthiti' and those extremely limited number of illustrious mortals are never washed off on the swirls of 'moha' and 'bhrama' which at the terminal point of the life's 'nirvana'.

3.27

Stanzas 19-29: *Tasmadasaktassatatam kaaryam karma samaachara, asaktohyaacharan karna paramaapnoti puurushah/ Karmmanaiva hi samsiddhim aasthitaa janakaadayah, lokasangrahamevaapi sampashyan katrumarhasi/ Yadyadaacharati shreshthah tattadevataro janah, sa yatpramaanam kurute lokastadanuvartate/ Name Paardhaasti kartavyam trishu lokeshu kinchana, naanamavaaptam avaata -vyam varta yeva karmani/ Yadi hyaaham na varteeyam jaatu karmanyatandritah, mama vartmaanu vartante manushyaah Paarthah sarvashah/ Utseedeyurume lokaah na kuryaam karmachehadam, sakarasya cha kartaasyaam upahanya- mimaah prajaah/ Saktaah karmanya vidvaamso yathaa kurvanti Bharata, kuryaadvidvaam sthaasaktah chikuurshurloka samgraham/ Nabuddhibhedam janayet agjnaanaam karmasanginaam, joshayet sarva karmaani vidvaan yuktassamaacharan/ Prakriteh kriyamaanaani gunaih karmaani sarvashah, ahamkaaravimuudhaatmaa kartaahamiti manyate/ Tatvavitthu mahaa baaho, guna karma vibhaagayoh, gunaa gunesha vartanta iti matvaa nasajjate/ Prakriterguna sammuudhaah sajjante gunakarmasu, taana krutsnavido mandaan kritnavinna vichaalayet/* Hence Arjuna! Do take up your duty of Dharmaacharana and fulfill kshatriya dharma but with no 'karmaasakti' or of the desire of end result! A person who does his duty irrespective of the end result ought to attain endless self contentment. Illustrious Kings of the stature of Janaka are exemplary as they did selfless acts of unique service to their kingdoms and their Subjects.! The oft quoted truism is: *Yathaa Rajaa! Tathaa praja*!As the Kings as also the Subjects! As the elders so should do the ordinary too. Therefore there need not be overemphasis of the obvious of the 'kartavya' as one's own duty! Indeed Partha! I for one has no special interest excepting that of 'dharma paripaalana' and of one's duty. As far as I am concerned, my entire life incidents are none too unworthy of dutifulness. Once my own 'dharmaacharana' slides and slips down then others too follow suit! Then the followers too take my example and in turn get ruined and hence I need to emphasize and reemphasise the tenets of Dharma. Arjuna! Just as the ignorant ones discard the Principles or at the most perform it with selfishness, neither way are worthless. This why Jnaanis need to appropriately advise and encourage the usage of the double edged weapon of karmaacharana and by the 'nishkaama' way. A Jnaani therefore needs to take pains to explain to the brothern to shed off 'chitta chanchalya' or of wavering mentality and encourage them as a proactive agent of karma foldedness. The Guide has to lead but not to mislead. In other words, a jnaani of Arjuna's stature needs to be exemplary but certainly not to get misled by himself! Instead of useless blabbering, actual and determined action is stated as exemplary! Sadupadesha-satkaryaacharana-krama abhivridhhi or good counselling, exemplary action and disciplined progressiveness are the watchwords. Human Beings who are subject to Satvika-Raajasika-Taamasika gunaas are on the zig-zag path of 'karmaacharana' or the action pattern and are invariably egoistic- minded. Arjuna! Being totally conscious of the natural behavioral pattern, their actions too are unsteady and yet develop self beliefs. But 'jnaanis' of enlightenment are beware of the pitfalls and are extremely cautious. Prakriti guna buddhis are the ready targets of; 'chitta chanchalya' or of unsteadiness of mental framework.Thus 'karmaacharana' or the pattern of human action seems normally to be five folded: Pashu- Rakshasa-Manava- Divya-Jeevan Mukta levels. Pashu is animal like with existence essentials of food and sleep-Rakshasa is of excessive pleasures of flesh, self ego , arrogance and viciousness- Manavas are motivated by 'iham and param' ie. desires of material pleasures in one's life and with aspirations of happiness after death ie. fear of and devotion to Almighty by 'dharmaacharana'. Divya Jeevana or Karma Yoga and 'Vidhi Nirvahana' ie. quest for jnaana or enlightened outlook and 'karyaacharana' or action oriented and controlled life. Jeenan Mukta is the ultimate stage of life beyond karmaacharana and Life of Relief and Bliss].

Stanzas 22-26

From ego does danger arise, so do bad mental ailments and desire - there is no enemy more dangerous than Ego; whatever in the moving and unmoving world was enjoyed by Ego - all that is unreal; only freedom from Ego is real. The mind runs hither and thither, in vain and with zeal, like a dog in the village. O Brahman, I have been made inert by the pursuit of thirst and eaten by my mind as by a dog.

Containment of the mind is impossible even by drinking up the ocean uprooting Meru and eating fire. Mind is the cause of objects; when it exists, the three worlds exist; when it does not, so do they, so it should be cured with effort.

Whatever wealth of merit I acquire, that Thirst cuts down, like a mouse cutting a string. Thirst is a fickle monkey - it sets foot in impassable places, hankers after fruits even when filled with them; never rests long in a place.

Throat is a bee in the lotus-heart. One moment, it goes to Patala; another, the sky; and another, it hovers in the bush of space; of all the griefs of worldly life, only thirst gives the longest grief; a person (well-guarded) in the harem it involves in great trouble.

Abandonment of brooding is the (preventive) chant for the cholera of Thirst.

Stanzas 27-38.

There is nothing as pitiable as the body, low and meritless; it exults over a little and suffers over a little. The body is the great abode of the house-holder i.e. the Ego. Let it roll about or be steady - what is it to me, O Preceptor!

This body pleases me not - the senses (animals) are bound by six ropes (vices) - in its yard, Ego leaps about, it is crowded with the servants - the mind. It is frightening with the entrance held by the monkey (tongue) - in it are seen the (bared) teeth and bones. Tell me, what is attractive in the body which is made of blood and flesh, in and out, and which is only to perish - let him trust the body, who sees steadiness in lightnings, autumn clouds, and cities in the sky (illusions). Childhood is the abode of fear from the teacher, mother, father, other people and older children.

One is overwhelmed by the goblin of lust which exists in the cave of one's mind and causes many delusions. Slaves, sons, women, relatives and friends laugh at a man shaken by old age as at a mad man. Desire is full of the defect of helplessness, grows long in old age, the sole friend of all danger and confuse foment is the heart.

The attribution of happiness to worldly life - even this is cut by time like grass by a rat. Time tries to possess selfishly (every thing from) grass and dust (to) Indra and gold, which is the dust of Meru - destroys all and all the three worlds are occupied by it.

Stanzas 39-48.

What is auspicious about woman - a puppet of flesh - moved by a machine in the cage of the body - having nerves, bones and knots?

Why are you deluded; separate the skin, flesh, blood and tears and then look at the body. Is it attractive?

The pearl necklace on the breast is like the current of Ganga on Meru (fleeting and ephemeral) - the same breast is eaten by dogs at the due time like a lump of food, in the cemetery and corners of the directions.

Women are the flame of sin, have the soot of hair, pleasing to the eye but not to be touched; they burn man like grass.

Women are the fuel lovely, yet harmful, of the fires of all blazing at a distance whether they have taste (attachment) or not.

Women are the traps to catch the birds - men, spread by the hunter, Manmatha, the lump of bait, the string of wickedness to men who are the fish in the pond of birth (life) and moving in the mud of mind.

I will have none of this woman who is the basket of all defects - gems - the chain of misery. Only he with a woman has desire for enjoyment; where is enjoyment for one who has no woman? Giving up women means giving up the world; by this one shall be happy.

[Expla on (1)Negative aspects of women vide Garbhopanishad (2) Positive aspects vide Brihadarantaka Upa. VI.4

(1)

The body is fivefold in nature (the five elements), existing in the five, depending on the six (tastes of food), connected with the six qualities (kama etc.,), seven Dhatus, three impurities, three Yonis (of excretion) and four kinds of food.
Why say 'Fivefold in nature?' The five elements Earth, Water, Fire, Wind and Ether. In this body, whatever is hard is of Earth, liquid is water, warm is fire, whatever moves about is air and space-enclosed is ether. The function of the Earth is to support, water is to consolidate (digestion etc.,). Fire is to see, wind is for moving, Ether is to give space (for vital functions).
The eyes are used in seeing form, ears for sound, tongue for taste, the skin and nose for touch and smell respectively; genital for pleasure, Apana is for evacuation (of bowels). The person cognises through the intellect, wills with the mind and speaks with the tongue.
The six-fold support is the six tastes (of food): sweet, acid, salty, pungent, bitter and astringent.
Sadja, Risabha, Gandhara, Panchama, Madhyama, Dhaivata, Nisadha - these are the seven agreeable and disagreeable sounds. White, Red, Black smoke-coloured, Yellow, Tawny and Pale-White - these are the colours of the seven Dhatus (primary Humours). Why? For Devadatta (any person) there springs up in his mind desire for enjoyment of objects. From relish of food blood is born, from it is flesh, thence fat, bones, marrow, semen; by the combination of semen and blood the foetus is born. Vital warmth springs up in the womb and the belly. In the seat of the warmth bile, Prana flows - at the proper season ordained by the creator.

The embryo lying (in the womb) for (a day) and night is a confused mass; after seven days it becomes a bubble; after a fortnight, a mass and in a month, it hardens. In two months develops the region of the head; in three months, the feet; in the fourth, belly and hip; in the fifth, the backbone; in the sixth, nose, eyes and ears; in the seventh the embryo quickens with life and in the eighth month, it becomes complete.
By the dominance of the father's semen, the child becomes male; the mother's - female. When equal, a eunuch. If, at the time of impregnation, the parents are agitated, the child will be blind, crippled,

hunch-backed or stunted in growth. If the couple have vital-air-trouble, the semen enters in two parts resulting in twins.
In the eighth month, in conjunction with the five vital airs the Jiva gets the capacity to know its past affairs (of past births), conceives of the imperishable Atman as Om, through perfect knowledge and meditation. Having known Om he sees in the body the eight Prakritis derived from it the five elements, mind, intellect and ego and the sixteen changes [see Prasnopanishad].
The body becomes complete in the ninth month and remembers the past birth. Actions done and not done flash to him and he recognises the good and bad nature of Karma.
'I have seen thousands of wombs, eaten several kinds of food and sucked many breasts; born and dead often, I am immersed in grief but see no remedy. If I can get out of this, I will resort to Sankhya-Yoga which destroys misery and yields liberation; or I resort to Maheshvara who destroys misery. Or I resort to Narayana, who destroys misery. If I did good and bad deeds for the sake of my dependants, I shall myself be burnt for the deeds - the others who enjoyed the fruits go away (unaffected).
The person being squeezed as it were by a machine is touched by all-pervading air and forgets previous births and deeds.
Why is the body so called? It has three fires: the Kosthagni ripens all that is eaten; the Darsanagni helps one see colour etc., the Jnanagni is the mind which helps perform good and bad deeds.
The Daksinagni is in the heart; Garhapatya in the belly and Ahavaniya in the mouth; the intellect is the performer's consort, contentment is Diksha, sense organs are the utensils, head is the jar, hair is the sacred grass, the mouth the interior of the altar etc.
The heart measures 8 Palas, tongue 12, bile is one Prastha, phlegm one Adhaka. Sukla is one Kudupa, fat two Prasthas, Urine and mala two Prasthas each, depending on what is taken in daily.
he body is fivefold in nature (the five elements), existing in the five, depending on the six (tastes of food), connected with the six qualities (kama etc.,), seven Dhatus, three impurities, three Yonis (of excretion) and four kinds of food.

(2)

<u>Procreation duties of man-woman on the pattern of a Sacrifice and rituals on arrival of a child</u>
VI.iv.1) *Esham vai bhutaanaam prithivi rasah, prithivya aapah, apaam oushadhayah, aoushadheenaam pushpaani, pushpaanaam phalaani, phalaanaam purushah, purushasya retah/* (This section deals with the ceremonies related to procreation for securing a son of good quality. A person who is an adept in the meditation of Vital Force and the method of the Mantha Ceremony as described in the previous pages, await to meet his wife at an appropriate time as also secure the seed of essence from the body would reap the best of opportunity for the procreation. Indeed, earth is the essence of all the Beings in the universe and is like honey to them all while water is the essence of, and surrounded with, the earth. Further, herbs are the effects of water and earth such as flowers, fruits, and seeds of human beings) VI.iv.2) *Sa ha Praja- patireekshaam chakre, hantaasmai pratishthaam kalpayaaneeti; sa streeyam sasruje; taam srisht -vaadha upaasta;tasmaat striyam adha upaaseeta, sa etam praanaacham graavaanam atmaanaa eva samuda paaraayat, tenainaam abhya srujat/*
(Prajapati, the Creator cogitated that since seed would be a precondition to procreation, he created a woman. Having created her as a fit receptacle to receive the seed that would need to push into)
VI.iv.3) *Tasyaa vedir upasthah, lomaani barhih, charmaadhishavane samiddho madhyatastau mushkau; sa yaavaan ha vai vaajapeyena yajamaanasya loko bhavati, (taavan asya loko bhavati) ya evam vidwaan adhopahaasam charati, ashaam streenam sukrutam vrinkte/ Atha ya idam avidwaan adhopahaasam charati, asya striyah sukrutam vrunjate/* (A woman's lower part is the (Sacrificial) altar, with her hairs as the -sacrificial- grass, her deep skin as the place for dissemination, the two labia surround the fire pit in the body while the man does a seemingly vaajapeya sacrifice or a ritual performance. The quality of the good act would result in fulfillment leading to worthy and creditable conception) VI.iv.4) *Etaddha sma vai tad vidwaan Uddaalaka Aarunir aaha; etaddha sma vai tad vidwaan naako Moudgalya aaha; etaddha sma vai tad vidwaan Kumaara Haarita aaha; bahavo*

maaryaa brahmanaayanaa nirindriya visukrutosmaal lokaatprayanti; ya idam avidvaamsodhopahaasam charanteeti, bahu vaa idam suptasya vaajaagrato vaa retah skandati/ (It is stated that undoubtedly Uddalaka, the son of Aruni proclaimed that 'Mithuna Karma' or the Act of procreation was like 'Vaajapeya Yagna' and this was reiterated by Naaka Moudgalya and Kumara Harita. They said that many mortal men, particularly Brahmanas by birth leave the world impotent and meritless as they practise the act of copulation without adequate knowledge; some times the virility spills out while asleep or even awake) VI.iv.5) *Tad abhimrishet, anu vaamantrayeta: yanmedya retah prithiveem askaantseet, yad oshadheer apyasarad yad apah, idam aham tad reta aadade,punar maam aitu indriyam, punahtejah, punar bhagah, punar agnirdhishnyaa yathaasthaanam kalpantaam, ityanaamikaan angushthaabhyaam aadaaya, antarena stanau vaa bhruvau vaa nimrijyaat/* (The spilt virility is touched reciting that may this be as wasted on earth, water or elsewhere be reclaimed and the vigour and glow be revived and then rubbed on the chest and eyebrows) VI.iv.6) *Atha yady udaka aatmaanam pashyet, tad abhimantra yeta: mayi teja indriyam yasho dravinam sukrutam iti shreer ha vaa eshastreenaam yan malodvaasaah;tasman malodvaasasam yashasvineem abhikramyopa mantrayeta/* (If the person concerned sees his reflection in water, he should recite the following mantra: May Devas bestow my lost vigour, brightness and merits. Then considering his wife as the most beautiful and dutiful, approach her after her bath after three nights). VI.iv.7) *Sa chedasmai na dadyaat, kaamam emaam avakreeniyaat; saa chedasmai naiva dadyaat, kaamamenaam yashtadyaa vaa paaninaa vopahahatyaatikraamet, indriyena te yashasaa yasha aadada iti; ayashaa eva bhavati/* (If the wife is not willing, she should be cajoled even by gifting or otherwise and if need be resort to mild force; if still unyielding, recite the mantra to discredit and curse her of barrenness and misfortune!) VI.iv.8) *Sa chedasmai dadyaat, indriyena te yashasaa yasha aadhadhaameeti; yashasvi –naa veva bhavatah/* (If she is willing, he should then proceed uttering to her: 'May reputation be transmitted into you!' and both would derive physical happiness) VI.iv.9-12) *Sa yaam icchet, kaamayeta met, tasyaamartham nishtaaya, mukhena mukham samdhaaya, upastham asyaa abhimrushya japet-angaad angaat sambhavasi, hridayaad adhijaayase sa twam anga-kashaayosi; hridayaadn adhijaayase, sa twam anga kasaayosi: digdha-viddhaam iva maadaya imaam amum mayi, iti// Atha yaam icchet: na garbham dadheeteti, tasyaam artham nishthaaya, mukhena mukham samdhaaya abhipraanyaapaanyaat, indriyena te retasaa reta aadada iti; aretaa eva bhavati// Atha yaam icchet; garbham dadheeteti, tasyaam artham nishrtaaya, mukhena mukham samdhaaya apaanyaabhipraanyaat; indriyena te retasaa reta adaadhaami, iti, garbhini eva bhavati//Atha yasya jaayaayai jaarah syaat, tam ced dvishyaat, aamapaatregnim upasamaadhaaya, pratilomaam sharabarhih teerthvaa, tasminnetaah sharabhrishteeh pratilomaah sarpishaaktaa juhuyaat; mama samiddehausheeh, praanaapaanau na aadadeasaaviti/ Mama samiddhedhausheeh ishtaa sukrute ta aadade, asaaviti/ Mama samiddhehausheeh aashaa paraa-kaashau ta adade asaaviti/ Savaa esha nireendriyo vishkrutosmaal lokaat praiti, yam evamvid braahmanaah shapati/ Tasmaat evamvit shrotriyaasya daarena nopahaasam icchet, uta hi evamvit paro bhavati//* (If a man righteously seeks to copulate with a woman and link up limb by limb then he should recite to her saying that might enable the desire to spring from the heart to the body parts to bring the essence of their limbs. Then both the man and woman inhale and exhale each other when he meditates to say that let the virility fructify her and bless her to conceive. If that woman has a lover whom he desires to harm by casting an evil spell on him and does a destructive rite by putting fire in an unbaked earthen pot and perform all acts in a reverse way, ie. offer samidhas soaked in ghee and place Agni accompanied mantras each mentioning the person to be destroyed; thus the man whom the Brahmana would formally curse would be affected badly and even get destroyed; hence one must not even converse jocularly with the wife of a Vedic scholar who knows of such ceremonies!) VI.iv.13) *Atha yasya jaayaamaartavam vindet,tryaham kamsena pibet ahatavaasaah; nainaam vrishalah na vrishali upahanyaat; triraatraanta aaplutya vreehin avaghaatayet/* (In the event of any body's wife suffers from monthly course, she should not drink for three days out of a bronze cup nor wear new clothes and during these days no low caste woman should touch her . At the close of the three nights

after bathing should be made to pound rice) VI.iv.14) *Sa ya icchet putro me shuklojaayet, Vedamanubraveet, sarvam aayuriyaaditi, ksheeroudanam paachitwaa sarpishmantam ashniyataam; Ishwarou janaitvai/* (A person who wishes to get a son of fair complexion, live long, learn Vedas, should have rice cooked in milk and his wife should eat rice cooked in milk would indeed beget one like that) VI.iv.15) *Atha ya icche putro me kapilah pingalo jaayet, dvau vedaavanubraveet, sarvamaayuriaaditi, dadhyoudhanam paachaitwaa sarpishmantam ashaniyaataam; Eshvarau janaitavai/* (A person who prays for a son who might be brown but study two Vedas, live long, should eat rice cooked in curd, and he and his wife should eat rice with ghee and indeed their wish would be fullfilled likewise.) VI.iv.16) *Atha ya icchetputro me shyaamo lohitaaksho jaayet, treenvedaan anubraveet, sarva maayuriyaaditi, udaidanam paachayitwaa sarpishmantam ashneeyaataam; Ishwarau janayitaa vai/* (If a person desires that his son should be born dark with red eyes, study three vedaas and live a full life eating rice cooked in water and he along with wife should eat with ghee, then again they would be blessed likewise!) VI.iv.17) *Atha ya icchedduhitaame panditaa jaayet, sarvamaayuriyaaditi, tiloudanam paachaitwaa sarpishamantamashneeyaataam; Ishwarau janayitavai/* (If a person desires to beget a daughter who would be a long lived scholar then he and his wife should eat rice with sesamum cooked in ghee, then also he should be blessed accordingly!) VI.iv.18) *Atha ya icchet putro me pandito vigeetah ssmantigamah shshrutishaam vaacham bhaasitaa jaayeta, sarvaanvedaaabruveet, sarvamaayu -riyaaditi, maamsoudanam paachaitvaa sarpishmaantam ashaniyaataam; Ishwarau janayitavai-aoukshena vaarshabhena vaa/* (If a person desires that his son should be well read, famed, popular in 'Vidwat Sabhas' as an eloquent speaker with full life, eating cooked rice with meat, beef or veal in ghee, then they should beget a son!) VI.iv.19) *Ataabhipraatareva sthaalipaaka avritaajyam cheshtitwaa sthaali paakasyopaghaatam juhoti – agnaye swaahaa, anumataye swaahaa, Devaaya savitre satyaprasavaaya swaaheti/ hutwaa uddhrutya praashnaati, praashnyetarasyaah prayacchati; prakshaalya paani, udapaatram puraitwaa tenainaam trirabhykshati-uttishthaato vishwaavasonyaamiccha prapuryaam, sam jaayaam patyaa saheti/* (That person under reference is to perform 'sthaalipaaka' or rice freshly cooked with ghee in the prescribed manner and offer the sthalipaka oblations again and again, reciting: Swaaha to Agni Deva, Swaaha to Anumati, Swaahaa to Surya Deva for perfect results. After the oblations, he and his wife would consume the remainder of the 'sthaalipaaka', washes hands, fills up the water vessel and sprinkles water thrice and while standing addresses Vishvaavasu- the celestial singer to bless the couple) VI.iv.20) *Athainaam abhipadyate, amoham asmi saa twam; saa tvamasi amoham; saamaaham asmi, Rukvam; dyaur aham prithivi twam;taavehi samrabhaavahai, saha reto dadhaavahai pumse putraaya vittaye iti/* (Then the Karta embraces his wife asserting that he was the 'Praana' or the Vital Force and that she was the speech; that she was the speech and he was the vital force.; that he was the Saama Veda and she was the Rik Veda; that he was the heaven and she was the Earth! And then he invites her for union so that they would generate a male child!) VI.iv.21) *Athaasyaa uuruu vihaapayati- vijiheethaam dyaavaa prithivee iti; tasyaamartham nishthaaya, mukhena mukham samdhaaya trirenaam anulomaam anumaarshti: Vishnur yonim kalpayatu, twashtaa rupaani pimshatu, Aasinchatu prajaapatirdhaataa garbha dadhaatu te; Garbham dhehi sinivaali, garbham dhehi Prutushtake, Garbham te Ashvinou Devaadhattaam pushkarasrujou/* (Then she spreads her thighs apart as the heaven and earth and as he strokes thrice reciting: Let Vishnu prepare the womb, Twashta various body forms, Pajapati fills up, and Dhaatru place the seed as Ashwini Devas the seed with lotus) VI.iv.22) *Hiranmayi arani yaabhyaam nirmantataamashvinou, Tam te garbham havaamahe dashame maasi sutaye, Yadaagnigarbhaa prithivi, yathaa dyuorindrena gvarbhini, Vaayu dishaam yathaa garbhamdadhaami te asaaviti/*(The two Ashvini Devatas curl and twist a flame with two golden sticks enabling a minute germ to grow over ten months with earth as the germ, heaven as pregnancy and air as its abode) VI.iv.23) *Soshyanteem adbhir abhyukshati; Yathaa Vayuh pushkaranteem samingayati sarvatah, evate garbha ejatu sahaavaitu jaraayunaa:Indrasyaayam vrajah krita sargalah saparishrayah, tam Indra nirjahi garbhena saavaraam saheti/* (As and when the woman gets ready to bring out the foetus , the Devas sprinkle

water while the wind gets agitated in the lotus pond on all the sides and the foetus as covered around and protected by Indra Deva's fold and the latter would enable to cause the delivery)VI.iv.24) *Jategnim upaasa maa dhaa -ya, anka aadhyaaya hamse prushadaajyam samneeya prushadaajyasyopaghaatam juhoti-asminsahasram punyaasamedhamaanah sve gruhe, Asyopasandhyaam maa chaitseet prajayaa cha pashubhishcha: swaahaa/ Mayi praanaamstwayi manasaa juhomi-swaahaa/ Yatkarmanaatyareericham, yadwaa nyunamihaakaram, Agnishtat svishtakrud vidwaan, svishtam suhutam karotu nah swaahaa/*(The post-natal ceremony is thus described: As the son is born, the father should bring in Agni, take the child on the lap, fetch a cupful of curd and ghee and perform oblations to Agni as follows: May my place with evergoing family members , children, friends and cattle prosper always: swaaah! May I offer the vital force in me as transfer to you: swaahaa! In case of imperfections and impurities in the execution at this ceremony be pardoned for deficiencies and limitations: swaaha!) VI.iv.25) *Athaasya dakshinam karnam -abhi nidhaaya vaagvaagati trih; atha dadhi madhu ghrutam samneeyaanantarhitena jaatarupena praashyati/ Bhuste dadhaami, bhuvaste dadhaami, swaste dadhaami, Bhurbhuva swaha sarvam twayi dadhaameeti/* (Now, the father of the new arrival applies his mouth to the right ear of the child and whispers saying 'Vaak, Vaak'or 'speech, speech'! Then he feeds into the child's mouth a mix of curd, ghee and honey with a spoon of gold/ silver reciting: ' Bhur -bhuvah swahah' or I feed to you the quintessence of the the Earth-Sky-Heaven) VI. iv.26) *Athaasya naama karoti, Vedoseeti; tadasya tad guhyam eva naama bhavati/* (The father whispers then into the newly born babe's ear : You are the Veda or Knowledge and this is your 'Gupta naama' or the confidential name) VI.iv.27) *Athainam maatre pradaaya stanam prayacchati-m yaste stanah shashayo yo mayobnhuh, yo stanadhaa Vasuvidyah sudatra, yena vishwaa pushyasi vaaryaani, Saraswati, tamiha dhaatave kara, iti/* (Then he hands over the boy to the mother to feed saying: Devi Saraswati ! May that breast of yours as the deposit of milk bestow and transfer to my wife, all the qualities of sustenance, growth, healh, wealth, knowledge and total upbringing of the child to suck!) VI.iv.28) *Athaasya maaratamabhimantrayate, Ilaasi Mairaavaruni, Veere Veeramajeejanat, Saa twam Veeravati bhava, yaasmaan Veeeravatokarat, iti/ Iti Chaturtha Brahmanam/* (The proud father addresses the mother of the new arrival as follows: Devi! You are like the distinguished Arundhati, the wife of Maharshi Vasishtha as you delivered a son for us; may this son of the illustrious Brahmana Vamsha exceed the accomplishments of your father and fore fathers, as also excel in knowledge, radiance, fame, longevity and of Brahmanical Power and glory)]

Stanzas 49-54.

Even the Quarters like North are not seen, regions give other wrong instruction; even the oceans and the stars dry up, even the permanent becomes impermanent, even Yogins or Siddhas perish, demons and others decay; Brahma is reduced to nothing, the unborn Vishnu too; Shiva becomes non-existent, the lords of the quarters decay. Brahma, Vishnu, Rudra and all classes of creatures run towards destruction, like water-streams towards the marine fire. Dangers come for a moment, so does wealth; birth and death are only for a moment - everything dies. The brave ones are killed by those not brave - a hundred are killed by one. Poison changes its scope effect - poison is not poison!

Stanzas 55-57.

Objects of the world destroy only one more birth, poison destroys life only once; it is time my mind is burnt in the forest fire of defects. Desires for enjoyment do not flash even in the illusory fatamorgana; so, oh preceptor, waken me quickly with the knowledge of truth. If you do not, I shall take to silence, without pride and jealousy, contemplating Vishnu with the mind like one turned into a painting.

Chaturodhyaaya Stanzas 1-132

1-16

Nidaagha tava naastanyajjeyam janaanavaraam vara/ Pragjnyaya twam vijaanaasi
Ishvaraangraheetayaa/ Chita maalinyasanjaatam maarjiyaami bhramam mune/
Mokshadwaare dwaarapaalaashchatvaarah parikeertitaah/ Shamo vichaarah santoshacchhaturthah/
Ekamvaa sarvayatnena sarvamrusrujjya samshrayet/ Ekasminvashage yaantiu chatvaaropi vasham gataah/
Shaastraihi sajjanasamparka poorvakaischa tapodamaih/ Aadou samsaarmuktyaratham pragjnaamevaabhivardhayet/
Swaanubhutescha shaastrasya gurorschaivaikavaakyataa/ Yasyaabhyaasena tenaatmaa satatam chaavalokyate/
Sankalpashaanusandhaanavarjanam chetpratikshanam/ Karoshi tadchittitvam praapta evaasi paavanam/
Chetaso yadkartutvam tadsamaadhaanameeritam/ Tadeva kevalobhaavam sa shubhaa nivrittim paraa/
Chetasaa samparityajya sarvabhaavaatmabhaavanam/ Yathaa tishthasi tishthatvam muukaandhabadhiropamah/
Sarvam prashaantamajamekamanaadimadhymaabhaaswaram swadanamaatramachityachinam/
Sarvam prashantamiti shabdamayee cha drishtirbaadaarthameva hi mudhaiva tadomiteeyadam/
Sarvam kinchididam drishyam drishyate chijjaagadvatam/ Chinnishpandaamshamaatram tatraantadasteeti bhaavaya/ Nitya prabuddhichitvastam kurvanvaapi jagatkriyaam/Atmaikatvam viditvaa tvam nishthaakshubhdha mahaabhivat/
Tatvaavabodha evaasou vaasanaa truna paavakah/ Proktah samaadhi shabdena na tu tuushnee-mavasthitih/
Niricche samshite ratne yathaa lokah pravartate/Sattaamaatre pare tatve tathimaayam jagadgunah/
Ataschaamani karthvyamakartyute mune/ Yatraivaisha chamatkaaraasamaashritya sthiro bhava/
Tasmaannityamakartaahamiti bhaavaayedvayaa/Paramaamritamaamnee saa samataivaavashishyate/

Having heard his son Nidhagha Muni Maharshi Ribhu complemented and said –‘ You are indeed amung the sarvashreshtha jnaanis yet I shall wipe away the error caused by the impurity of the mind: Control of inner and outer senses, enquiry, contentment and the fourth, contact with good people - resort to one at least of these giving up everything, with all effort - when one is achieved, the others also are achieved.

One shall develop wisdom only at first; first liberation from worldly life, by means of scripture, contact with good people, penance and self-control. One's own experience of the self, Shastra and the preceptor form one statement they yield a single purpose by practicsing the teachings of which the self is ever looked at realized.

If you do achieve every moment, the avoidance of the sustained fancy and desire, then you will have reached the sacred, mindless state. Samadhi is said to be the freedom of the mind from agency and its activity). That itself is oneness, that is the highest and auspicious joy.

You should remain, like a dumb, blind and deaf person, giving up with your mind, the thought of all things as the self.

The vision got through words of Vedanta that you are composed, unborn, beginningless and endless, shining, taste the bliss alone, devoid of symptoms of mind - all this is for the (lower) knowledge and wasteful - only Om is real.

All the visible things in the world are nothing more than the consciousness without vibration - contemplate this.

Or, with mind ever enlightened and performing worldly functions, you remain knowing the oneness of the self, like the calm ocean.

Only the knowledge of Truth is the fire to the grass of mental impressions - this is said to be Samadhi,

not mere silence.

Just as the world is active when the much desired sun has arisen so also do the creatures of the world, when the supreme reality is present. So, oh sage, the agentship and non-agentship in the self arise: - the spirit is a non-agent when there is no desire - an agent by his mere presence.

These two exist in the Supreme Being - agency and non-agency - Resort to it firmly which is the ultimate cause of the two. So, by the thoughts, well kindled, that I am always a non-agent, the remains only the state of equality called the supreme immortality.

Stanzas 16-20

Nidaagha shrunu satvasthaa jaataa bhuvi mahaa gunaah/ Te nityamevaabhyuditaa muditaah swa eeveendavah/
Naapadi glaanimaayaanti nishi hemaambujam yathaa/ Nehante prakritaadanydramante shishtavartmani/
Aakrutyaiva viraajante Maitryaadigunavarthibhih/ Samaah samarasaah soumya satatam saadhu vrittayah/
Abdhivadghritamaryaadaa bhavanti vishadaashayaah/Niyatim na vimuschanti mahaant Bhaskaraa iva/

Now Maharshi Ribhi addressedhis son Nidaagha Muni as follows:That praani was of satva guna sthita be realised as of ‘maha guna yukta’ as of akaasha sthita harshita. Satvaguna yukta manushyaas are like swarnamaya kamala like raatri kalaa rupa samsthita.In other words, men of noble qualities in the Nirvikalpa Samadhi, ever in the ascendant and happy like autumnal moons in the sky; not depressed during danger, like a gold lotus at night, nor aspiring beyond what is destined, delighting in the path of the good people. They shine through this firm personality with merits in the friendship; even-minded and reconciled, pleasing, ever good in conduct. They are within limits like the ocean, placid in mind, do not give up discipline, like the sun.

Stanzas 21-25

Koham kthamidam cheti samsaaramalamaatatam/ Pravichaaryam prayatnena praajneena saha saadhunaa/
Naakarmasu niyoktavyam naanaaryaan sahaavaset/ Fdrishtavyam sarvasamhartaa na mrityuramahelayaa/
Shareeramasti mamsam cha thyatvaa raktaadyashobhanam/ Nbhuta muktaavaleetantum chinmaatramavalikayet/
Vupaadenaanupatanam heyaikaantavisarjanam/ Yaden manaso rupam tadvaahyam viddhi netarat/
Gurishastrokta maargena swaanubhutvaa cha chidghane/ Brahaivaahamiti jnaatvaa veetashoko bhaven munih/

One with Pragjna yukta manushya might make a self enquiry as to 'What am I? How did this blemish of Samsara develop?' One should not take to wrong deeds nor live with a low person. Death, the killer of all, should not be looked up in mockery. One should look only at the pure consciousness, avoiding the body, the bone, flesh and blood which are inauspicious, the consciousness being the string that holds together all the creatures like a necklace. Pursuing what is acceptable and avoiding totally what is not - this is the proper nature and attitude of the mind. The seer shall be rid of grief knowing that he is Brahman with his own realization by the path prescribed by the preceptor.

A wise person should enquire fully 'What am I? How did this blemish of Samsara develop?' One should not take to wrong deeds nor live with a low person. Death, the killer of all, should not be looked up in mockery. One should look only at the pure consciousness, avoiding the body, the bone, flesh and blood which are inauspicious, the consciousness being the string that holds together all the creatures like a necklace. Pursuing what is acceptable and avoiding totally what is not - this is the (proper) nature (attitude) of the mind. The seer shall be rid of grief knowing that he is Brahman with his own realization by the path prescribed by the preceptor.

Enlightenment arises in the state of detachment wherein the fall of a hundred sharp swords is borne like strokes with lilies, burning with fire like drenching with snow, charcoal like sandalwood, endless fall of arrows like a fall of cool water to relieve summer heat, cutting one's own head like happy sleep, the deprivation of speech like silence, deafness like a blessing.

[Aiteraya Upa. explains 'Katamna Atma'- from food, body organs, mind, thoughts and antaratma]

Bhagavan concentrated on the Water and the resultant product viz. food was generated
I.iii.2) *Sopobhyatapat:taabhyobhitaptaabhoy murtir ajaayata, yaa vai saa Murtir ajaayataannam vai tat/* (The Lord considered in deep thought of water and therefrom a solid form viz. food got resulted; this indeed was the support base of 'Charaachara Jagat' or the sustainer of all the Moving or Unmoving Beings from Brahma to grass pieces.)
Having materialised food, Bhagavan tried to seek its ready absorber/ taker among the body organs and their sense extensions

I.iii.3) *Tad enad aabhisrushtam parantya jighaamyamshat tad vaachaa jighrikshat tannaashaknod vaachaa graheetum; sa yad hainad vaacha grahaishyaad abhivyaahritya haivaannam atrapsyat/* (The food thus got created was not palatable and hence he sought to persuade it with encouraging speech and conversation but still could not succeed);[the food remained unconsumeed despite the efforts of nice breathing; it remained uneaten even by the help of good vision or by its attractive sight; no satisfaction of nice appreciation of the quality of food tempted the consumer; no touch of the food helped to generate interset to actually consume it either; the mind nor the generative organ helped interest in the actual consumption of the food, but finally the out breathing of Vayu or Air did the trick.)

The first body part and its sense organ viz. nose and breathing rejected food as neither of these are in need of food although its smell is inviting
I.iii.4) *Tad praanenaajidhrikshat, tan naashaknot praanena grahitum, sa yad hainat pranena grahitum; sa yadhainat pranenaa grahaisyad abhi pranyaa haivanam astrapsyat/* (The food was sought to be eaten by breathing but could not since breathing did not help the consumption of food, although its smell was inviting)
Another Karmendriya or body part and the corresponding Jnaanedriya or the sensory organ viz. Eyes and Vision too failed acceptance of food, albeit the look of food might be nice
I.iii.5) *Tat chakshushaa jighrukshat tannaakshano cchakshushaa graheetum sa yaddainat chakshusaa ghraishyad drushtwaa haivannam atrapsyat/* (Bhagavan desired to absorb food by the good sight of the eyes.But he did not succeed to eat food by sight of scenic beauty and excellent viewing but one would be contented by merely seeing the food only!)
Ears and good hearing failed to attract the worth of good food except extoll its taste
I.iii.6) *Tat chthotshotrenaa jighrakshat tan nashakashenoc chrotrena grihnetum sa yaddainacchotrenaagrahasis cha charutwaa haivaannam atrapsyat//* (Then he tried to eat food by good hearing but realised that enjoyment of music and cadences of wonderful hearing does not accentuate hunger)

The body skin and touch of the food too does not invoke ready interest but for feel of food
I.iii.7) *Tat twachaajighra tan naashaknot twachaa graheetum; sa yad hainat twachaagrahaishyat sprushtawaa haivaannam atrapsyaat/* He then tried the medium of 'sparsha'by soft skin like the flowery silkiness which would indeed be in different contexts but one if famished of food and the pangs of hunger are on top of the mind, and velvetness of touch is simply ignored!
Mind and thoughts of good food are only of academic interest but are not of such compelling desire to grab it!
I.iii.8) *Tan manasaa jighrakshat, tan naashaknon manas grahitum; sa yad hainan manasaagrahaishyaad dhyaatwaa haivaannam astrapsyat/* The next medium that he tried is to engage one's mind and deep thoughts that should draw his attention to food, but as the thoughts fill up his mind he felt that food might not be the sole prize of attention as he is by now unable to concentrate on 'Annam'only at this stage, since all other body parts have also not evinced great interest, let alone craving for it!
Reproductive organs are not enamoured of food and if at all the excretionary organ might have a reverse interest of it
I.iii.9) *Tat shishnenaa jighrukshat tannaashaknochcishnena graheetum; sa yad hainach chishnenaa grahaishyaad visrujya haivaanam atrapsyat/* (The tempation of sex by holding one's own generative organ failed too; he was not able nor interested in holding the organ, and even the emission of fluid / body reject would far outweigh the mere yearning of food!)
Finally, it was the Vital Energy that responded to the need of food as that indeed is the devourer of food
I.iii.10) *Tadapaanenaa jighrakshat, tad aavayat, saishonnasya graho yad vayur annayur vaa esha yad vaayuh/* (Finally, the person concerned sought to hold the out breath of the Vital Force Praana which indeed craves for food as created by Paramatma. The gasper of breath is truly the food and food alone and hence one's existence is not by excellent vision, good smell, capacity to hear and enjoy it, wonderful touch by skin, nicety of taste, an even the enjoymemt of sex but ultimately the real fact of existence is 'Apaana' of the 'Pancha Praanas of praana-apaana- vyaana-udaana-samaana' 'Vaayu' / Air sustained by food!)

How does Bhagavan then enter the Body of a Being!
I.iii.11) *Sa ikshata katham nvidam madrate syaaditi sa ikshata katarena prapadya iti, sa ikshata yadi vaachaabhi vyahatahrtam yadi pranenaabhi praanitam yadi chakshusaa drushtam yadishrotrena shrutam yadi twachaa sprushtam yadi manasa dhyaatam yadyopaanenaabhya paanitam yadi shish vistrushtam ata kohyamiti/* (Bhagavan then felt that if all the tasks are performed by various Devas concerned and if food too as the sustaining source is provided, then how himself could enter the body! If expression is through the organ of speech, breathing is through the nose, vision is through eyes, hearing is through ears, touching is by skin, and thinking is through my mind, and emission is by the reproductive organ, food is absorbed by the Vital Force, then what is the role by Bhagavan! Indeed in this cycle of cause and efffect syndrome, does Bhagavan get ignored as the Ruler has appointed agents and the latter steal the show of existence instead! Also, He should witness the continuous fun of the organs and senses that each Being experiences by way of speech, smell, vision, hearing, touch experience, reproduction and the role of the monitor of mind!

Bhagavan then decides to enter as Consciousness through the cleavage entrance of 'Kapaala' or the mid-portion of human head and enjoys three abodes of each Human Being viz. awakenness-dream stage and deep sleep of 'Sushupti'!
I.iii.12) *Sa etam eva seemaanam vidaryata dwaaraa prapadyata, saishaa virdrutirnaama dwaah tadetan naandayanam, Tasya traya aavasayaastraayaha swaapnaah, ayam aavasatoyam aavasata iti/* (After opening that very end, Bhagavan enters through the opening known as 'vidriti' or the gap or the crevice which indeed is very delightful; that cleft at the parting portion of hair on the 'crown' area

would indeed be appropriate as eyes-ears-nose are the abodes of Staff Members. Further, He has 'trayah swapnah' or three kinds of Abodes viz waking, dream and deep sleep! It is stated that the right eye signifies the waking state or of full consciousness, the mind represents the dream state and the space within the human heart functions as deep sleep stage.
Bhagavan thus enters the human body as the 'Antaratma'or the Individual Soul!
I.iii.13) *Sah jaatobhutaani abhivyaiktyaat kim ihaanyam vaavadishad iti, sa etam eva Purusham Brahma tataamamapashyat idamadarsham iti/* (As soon as a Being is born, Bhagavan enters the body of all but the awareness as the individual Soul or 'Antaratma' is perceived mostly in human Beings. He or she identifies with the Self and realises of being a man or woman, the state of mind of being happy or otherwise, body defects or abilities and so on. In other words, the Self owns the pluses and minuses of existence. As Almighty enters the body, the Purusha inside realises this awareness indeed; the Antaratma or the Individidul Self recognises too but as camouflaged by organs and senses does conveniently perform indiscretions !)

'Kah ayam atma? Or which is that Self worship worthy!
III.i.1) *Om koyamaatmeti vayamupaasmahe katarah sa atmaa, yena vaa pashyati, yena vaa shrunoti, yenavaa gandhaanaajighrati, yenavaa vaacham vyaakaroti, yenavaa swaadu cha vijaanaati/* (These questions are indeed relevant: Who is this that one needs to worship: The Antaratma or the Self! If so which one is this Self! Is this Self by whom one sees, smells odours of, one who hears about, by whom from one converses with, or by whom one distinguishes as of sweet or sour nature! Are there two Souls on this body, one with praana or the Vital energy or a distinctly another!)
The reply would be the 'Antaratma' or Inner Conciousness
III.i.2) *Yad etad hridayam manaschaitat, Samjnammajnaam prgjnanam medaa drishtir dhartir matir maneesha juutih smritih sankalpaah Kraturasuh kaamo vasha iti, Sarvaani evaitaani pragjnaanasya naama dheyaaani bhavanti/* (The various nomenclatures of mental power called Intellect are the heart can assume ' Samjnanam' or emotive sentience being the state of consciousness, 'Aagjnaanam' or Authority, 'Vigjnaanam' or worldly awareness or knowledge, 'pragjnaanam' or instant mental responsiveness, 'medha'or brain power and retention capacity, ' dhrishti' or discernment and perception through senses, 'matih' or capacity to think pros and cons, 'manisha' or mastermindedness skill planning, ' juutih' or capacity of forberance, 'smriti' memory power, 'sankalpa' or ability to initiate and decide, 'kratuh' or determined tenacity and dedication, 'asuh' or calculated sustenance, 'kaamah' or craving obsession, and 'vashah' or forceful possession. All these are in short rolled into one word viz. **Conscience.** Indeed, its essence is heart and mind. Heart is the product of Varuna and water while heart emerges from mind. Mind is the offshoot of Chandra. Together, these constitute praana or the Vital Energy. Now the conscience as super imposed with various forms of senses viz. speech, vision, hearing, touch, taste and generation could cognize the Self while Brahman per se cannot be done so)

Self Conciousness is permeated from Brahma down to a piece of grass!

III.i.3) *Esha Brahmaisha Indra esha Praja Patir ete sarve Deva imaani cha Pancha Maha Bhutaani Prithivi Vaayuraakaasha Aapo Jyotisheetyetyetaaneemaani cha kshudra mishraaneeva/ Beejaanitaraani chetaraani chandjaani cha jaarujaani cha swedajaani cha chodbhujjaani chashwaa gaavah Purushaa hastino yaatkincheda Praani jangamam cha particha yaccha sthaavaram sarva tatpragjnaanetram pragjnaane pratishthitam pragjnaanetro likah pragjnaa pratishthaa pragjnaanam Brahma/* (This Self or Conscience is alike Brahma, Indra, Prajapati, all the Devas; Pancha Bhutas or Five Elements of 'Prithivyaapastejovaayura akaashas'or Earth, Air, Fire, Air and Sky; besides the huge creations as also tiny creations like Yonija or born of womb, Andaja or born of eggs, Swedaja or born of sweat, Udbhuja or born of sprouts of earth; also four legged and two legged creatures, like horses, cows, elephants, human beings, and those of Charaachala or beings of mobility and stationary

fixtures like mountains and hills. This entire 'Srishti' or Universal Creation is indeed guided by the Supreme Conciousness, set up by the Supreme Conciousness, guided by the Supreme Conciousness and supported by the Supreme Conciousness. Indeed all the Jnaanendriyas, Karmendriyas, Pancha Bhutas, Organs and Functions, in fact each and every attribrute and action of the Totality of Universe is the Supreme Self that rolls the functions of Karta-Karma-Kriya!)

Ascent of Self-Consciousness submerges into Brahman once mortals attain intervals of Immortality

(III.i.4) *Sa etena pragjnenaate manaasmaal lokaad utkaryaamumishmin swarge loka sarvaan kaamaan aapta -amiritaah sambhavat sambhavat/*(The Self or the Inner Conscience flies up to submerge into the Supreme at the end of mortal life span of the native and once again THE STATUS OF IMMORTALITY.]

25. Enlightenment arises in the <u>state of detachment</u> wherein the fall of a hundred sharp swords is borne like strokes with lilies, burning with fire like drenching with snow, charcoal like sandalwood, endless fall of arrows like a fall of cool water to relieve summer heat, cutting one's own head like happy sleep, the deprivation of speech like silence, deafness like a blessing. The sencse of detachment be essentially based on svabhaava - the disposition and character of the individual - the level of one's jnaanavigjnaana or the personal stage of development and growth. and the capacity of the individual to make use of the teachings, doctrines and practices. Each one must find a practice that is suited to their talents and capabilities.
<u>[Maha Bhagavata Purana cites the example of Yogindras and explains state of detachment</u>

<u>N</u>ine Yogindras provide replies to Maharaja Nimi to Spiritual queries- Once Maharaja Nimi, son of Ikshvaku desired to perform a Sacrifice and requested Vasishtha to be the Head Priest, but Vasishtha was busy performing another Sacrifice for Indra and therefore asked Nimi to wait till he returned. But Nimi performed the Sacrifice without waiting for Vasishtha, who cursed Nimi, but Nimi too gave a curse to the Sage. As a result of the curses, both of them were dead, but as Mitra and Varuna desired Urvasi in lust and from their thoughts of lust revived Vasishtha. As regards, Nimi Maharaja, his body was preserved till the completion of the Sacrifice which was already in progress and once the Yagna was over, the Brahmanas requested Demi Gods to revive his body already preserved. Nimi did not opt for the revival of the physical body but his spiritual body continued to exist. It was that spirirual body of Nimi, known as King Videha (without physical Body) performed Soma-Yagnya and was blessed with the presence of Nine Yogindras viz. Kavi, Havir, Anthariksha, Prabuddha, Pippalayna, Havirhotra, Drumila, Chamasa and Karabhanjana.(Their lineage was: Swayambhu Manu or Priyamvrata- Agnidhara-Nabhi-Rishabhadeva considered as the Plenary expansion of Lord Narayana Himself- one hundred sons, headed by Bharata of BharataVarsha fame, including the Nine Yogindras). The Nine Yogindras, who were highly learned in Spiritual Science preaching the path of attaining Absolute Truth travelling naked all over the Universe, explained the Principles of Seeking the Truth to King Nimi alias Videha and those who attended the Sacrifice.The pointed queries made to the Nine Yogindras by King Nimi (Videha) were: 1)What is the highest good? 2) What are the Principles of Dharma and the general inclinations conditioning human beings like 'Svabhava' (one' own nature or behavior), Acharya' (Tradition), Speech pattern and other lakshanas' (Traits) of Elevated human beings? 3) What is the external energy of Super Power? 4) How does one disassociate from Maya or Illusion? 5) How is a Brahmana (Devotee) identified? 6) What is 'Karma' (means of devotion) and its two major forms viz. materialistc or Spiritual (Kamuka or seeking oriented and Nishkama or Oriented to Almighty only) 7) What are the various Incarnations /Extensions of God? 8) What is the destination of a non-devotee? 9) What are the ideal forms of worship suited to the four ages (Yugas)? Yogindras explained that relentless pursuit of material desires, arising out of ignorance and leading to fear as conditioned by one's own nature and nurture, tends to sideline or marginalise the Super Energy and Its

Extension Forms or Incarnations aimed at the Four Yugas and even if a human being were to perform acts of devotional services these would invariably aim at desire-fulfilling ends and not Spiritually oriented. This vicious circle of cause and effect ought to be wrecked to yield to the path of Bhagavatha Dharma or the Discipline of Faith. Increase in the duration of devotional time, gradual detachment, and enhancement of Awareness of the Super Energy are the Golden Means required.]

Stanzas 26-63

Yatra nishitaasishatapaatanmutyapalataadanavatsodhyamagnidaaho himasechanamivaangaara -avartanam chandana charcheva niravadhinaaraacha vikarapaato nidhaagha vinodanadhaaraa -grihasheekara varshanaamiva swashiracchhedah sukhanidreva muukeekaranamaananamudreva baadhiryam mahaanapachaya eevedam naavahelanayaa bhavitavyamevam dhridha vairaagyaad bhodho bhavati/ Guruvaakyasamudbhutaswaanubhutyadishuddhhayaa/ Yasyabhyaasena tenaatmaa satatam chaavalokyate/
Vinishtadigbhamsyaapi yathaa poorvam vibhaati dik/ Tathaa vigjnaanavidhvaam jaagannaasteeti bhaavaya/
Na dhanaayupsakurvanti na miraani na baandhavaah/ Na kaayakleshvaidhuryam na teerthaayata-naashrayah/ Kevalam tan manomaatramayenasaadyate padam/
Yaani duhkhaani yaa trishnaa duhsahaa ye duraadhayah/ Shaantachetah su tatsarvam tamorkeshvava nashyati/
Maatareeva param yaanti vishamaani mruduunicha/ Vishvaasamiha bhutaani sarvaani shamashaalini/
Narasaayanapaanena na lakshmyaalingitena cha/ Na tathaa sukhamaapnoti shamenaantyantryathaa janah/
Shrutvaa sprustvaa cha bhuktvaa cha dristhvaa jnaatvaa shubhaashubham/ Na hrishyati gaayati yah sahaanta iti kathyate/
Tushaarakarabimbaacchyam mano yasya niraakulam/ Maranotsamayudveshu sa shaanta iti kathayate/
Tapadvishu bahgjneshu yaajakeshu nripoeshucha/ Vanavatsu gunaadyeshu shamavaaneva raajate/
Santoshaamrita paanena ye shantaastruptimaagataah/ Atmaaraamaa mahatmaanaste mahaapadamaagataah/
Aoraapotam hi parityajya sampraapte samatah gatah/Adrishtakhedaakhedo yah santushta iti kathyate/
Naabhinandatya sampraaptam praapyam bhujate yathepsitam/ Yah sa soumya samaachaarah santushta iti kathyate/
Ramate dheeryathaapraapte saadveevaantah puraajire/ Saa jeevan muktatodeti swaruupaanada -daayinee/
Yathaakshanam yathaashastram yathaa desham yathaa sukham/yathaasambhava satsangamimam mokshapathakramam/Taavadvichaarayetpraagjno yaavadvishraantimaatmani/
Turyavishraantyuktasya nivrittasya bhavaarnavaat/ Jeevato jeevataschaiva grihathasyaaavaa yatheh/
Naakritena kritenaartho na shritismriti vibhramah/ Nurmandara ivaambhodhihi sa tishthati yathaasthitah/
Sarvaatmavedanam shuddhham yadodeti tadaatmakam/ Bhaati prasrutidikkaala baahyam chidrupadehakam/ Ekatmaa yataa yate samullaasamupaagatah/Tishthatyaashu tathaa tatra tadrupasha viraajate/
Yadidam drishyate sarvam jagat sthaavarajangamam/Tadsushpaaviva swapnam kalpaante pravinashyati/
Rutamaatmaa param bhehma satyamityaadikaa budhaih/Kalpitaa vyavahaaraartham yasya sangjna mahatmanah/

Yathaa kataka shabdaartham prithatbhavo na kaanchanaat/ Na hema katakaatthadvajja gacchhab-daarthaa paraaa/
Teneyamindrajaalashreerjagati pravityante/ Drishtaryasya sattaantarbandha itybhidheeyate/
Drishtaa drushyavashaadwandvo drishyabhve vimuchate/ Jagatvamahimityaadisargaatmaa drishyamuchyate/
Manasevaindrajaalashreer jagati pravityate/ Yavaetsambhavati na vidyate/
Brahmanaa tanyate vishvam manasaiva swayambhuvaa/ Mamomayato vishvam yannaama paridrishate/
Na baahyo naapi hridaye sadrupam vidyaya manah/ Yadartham pratibhaanam tamana ityabhidheeyate/
Sankalpanam mano viddhi sankalpatastra vidyaye/ Yatra sankalpanam tatra manosteetyava gamyataam/
Sankalpamanasi bhinne na kadaachana kenachit/ Sankalpa jaate galite swarupamivavashisishyate/
Aham twam jagadaadityaadou prashaante drishyasambhrame/ Syaatraadrishee kevalataa drishtye sattaamupaagate/
Mahapralaya sampattho hyaasaktaam samupaapaagate/ Ahesha dadrushe sargaadou shaanata= mevaavashishyate/
Asatyanastimito bhaaswanjo devo niraamayah/ Sarvadaa sarvaktutsarvah paramaatmetyudaahrutah/
Yato vaacho nivartante yo muktaravagamyate Yasya chaatmaadikaah sangjnaayah kalpitaana swabhaavatah//
Chittaakaasham chidaalkaassmaakaasham cha triteeyakam/ Dwaabhyaam shunyataram vidhi chidaakaasham mahaamune/
Deshadhheshantarapraaptou samvido madyameva yat/Nimishena chikdkaasham tadvidvi munipungava/
Tasminniratastanih shesha sankalpasthitimeshi chet/ Sarvaatmakam padam shantam tadaapraapro -shya samshayah/
Uditoudaaryasoundaryavairaagyarasa garbinee/ Anandasyanindane aushaa samaadhirabhidheeyate/
Drishyaa sambhava bodhena raaga dweshhaditaanave/ Ratirbaloditaa yaasou samaadhir abhi -dheeyate/
Tasminniratastanih shesha sankalpasthitimeshi chet/ Sarvaatmakam padam shantam tadaapraapro -shya samshayah/
Uditoudaaryasoundaryavairaagyarasa garbinee/ Anandasyanindane aushaa samaadhirabhidheeyate/
Drishyaa sambhava bodhena raaga dweshhaditaanave/ Ratirbaloditaa yaasou samaadhir abhi -dheeyate/
Drishyaa sambhava boddho hi jnaanam jneyam chidaatmakam/ Tadeva kevalobhaavam tatonyat – sakalam mrishaa/

Stanzas 26-28

As there is total detachment, the sadhaka be of dhridha manaska yukta; Detachment and Deliberation are the rudiments of Reliasing theSupreme. Righteous action irrespective of fruits begets further longevity to keep pursuing the path of enlightenment; Involvement of evil actions caused by panchendriyas like vision, hearing, touch, breathing, generation accentuated by mind blinds the Essentail Truth and the pace of recovery would be too slow even nil; Unity of Self and the Supreme is evident and harnessing body parts and senses is of paramountcy to reiterate that essential Truth; both the Inner Self and the Supreme are stable yet on the move, nearby yet distantly unrealised, right within but without calling for intense introspection.
‘
In other words, the self as always observed by the practice of realization which arises from the instruction of the preceptor. Just as the directions once again as before the delusion, so the world -

delusion goes away destroyed by knowledge - consider this. Riches do not help, nor friends nor kinsmen, nor the strain of the body, nor resorting to sacred waters and temples, but only through the conquest of the mind is that condition reached.

Sranzas 29-38.

All the miseries, hankerings, unbearable mental pain are lost in people with a calm mind, like darkness in the sun. All creatures subside (attain calmness) in a serene person like children mischievous or soft, in their mother.
Not by drinking elixirs, nor by the embrace of wealth does a person get so much joy as by inner peace.
He is said to be a serene person, who does not exult or feel depressed on hearing, touching, eating, seeing and knowing the good or the bad. Whose mind is not agitated, clear like the moon's disc, in death, festival as well as in battle.
Only the serene person shines among ascetics, knowers, sacrificers, kings, men of strength and of virtue.
The calm persons are great who have attained contentment with the drink of Amrita and delight in the self.
He is the contented one who gives up longing for what is not got and is even towards what is got, not seeing or ignoring grief and joy, who does not admire what is not got, enjoys according to desire what is actually got and is benign in his conduct.
Liberation while alive arises when the thought delights in what is got, like a good woman in a harem and this gives the joy of the spirit's own nature.

Stanzas 39-43.

The wise person should reflect about the path to liberation, every moment, in the manner of the Shastras, according to the place, convenience and contact with good people, until he achieves repose in the spirit. A person having repose in the fourth state of liberation viz. Jagrat-Swapna- Shushupti-Tureeya and released from the ocean of worldly life, whether he lives or not, be he house-holder or recluse, has no purpose or meaning in what is done or not done, nor by the delusion of Veda and Smriti; he remains in his pristine condition like the ocean without being churned by the mountain or he is in a transcendental state.When there arises the pure realization of all as the spirit, then shines the 'body' in the form of the consciousness, beyond origin, space and time.

Stanzas 44-49.

The visible cosmos of un-moving and moving things melts away like dream in a (dreamless) sleep. The wise people have attributed, for empirical purposes, names for the supreme Being, such as, Rita Atma, Para Brahma, Truth etc. Just as armlets etc., are only words and meanings, not different from gold, so also is the magical illusion of the cosmos extended by the supreme being.
The perceived being inside the visible world is called bondage, in the absence dissolution) of the visible, he is realized. What is called the visible is the projection like, 'The universe is you, and I'. The illusion of the world is spread only by the mind - as long as it happens, this is no liberation.

Stanzas 50-57.

The cosmos is spread generated through the mind by the self-born supreme being. So the visible cosmos is mental in nature. There is no real mind; it is only the flash of things. Know the mind to be only ideation. Understand that where there is ideation there is Mind. Mind and ideation are never

different - when the mass of ideations slips away only the (pristine) nature remains.

When the excitement of the visible, viz., 'I and you are the cosmos' dies down, only the sole condition pristineness remains. At the achievement of the great dissolution, when all the visible creation etc., become i.e. known to be non-existent, only tranquility remains. There exists the unborn, divine un-ailing, shining being, the unsetting sun, forever, the maker of all, declared to be the supreme self. From whom words turn away un-reaching, who is realized only by the liberated person, whose names like individual selves are assumed, not natural.

Stanzas 58 -63

Cittaakaasha-Chidaakaasha-and bhoutikaakaasha are hereby explained. Muni Nidagha! the 'ati – shreshthaa chittaakaasha is to be explained as the sukshmataraakaasha.
[Chandogya Upa. 8.1-3 is recalled about dahaaakaasha: a lotus like small space viz. 'within the dwelling place of Brahman is viewed for the understanding.The inference is that Brahman has manifested himself in the form of an Individual Soul called Existence and even as the latter is totally detached, there are officials of that abode who are responsible for the maintenance of that abode which is purely temporary ; once that Individual Soul-which is but a reflection of Brahman himself- is transferred then a new abode gets ready and the Manifested Brahman called Individual Self- is migrated too again on temporary duty. Thus the mirror images of the Original Brahman keep moving to varying abodes on purely temporary basis! But the original is always intact and the duplicate reflections are in circulation from birth to birth of the mortal bodies,As one enquires that since at the abode of Brahman there was a lotus space then what would be that small space that would have to be realised! The reply has to be as follows: That specific space within the heart is as huge and cosmic as space outside within which are enveloped the heaven and earth, Fire and Air, Surya and Chandra, lightnings and Stardom, and so on! Whatever one perceives in the Universe is but a part of the unknown! Thus of the three kinds of ether space namely the mental, spiritual and gross, know the spiritual one to be emptier subtler than the other two.]

When the perception passes from one place to another, the interval is to be known as the spiritual region in a moment when you reach the stage where all ideations are rejected, then surely you will reach the state of All Quiet.That condition or of the state vis Samadhi which excludes bliss and contains the essence of detachment of Nobility and Beauty - when joy arises strongly by the realization of the falseness of the visible world and like and dislike thin away.
This realization is indeed the knowledge and its object, spiritual in nature - only that is the sole state - all else is false.

Stanzas 64- 72

M\attha Iraavato baddhhah sarshapeekonakotare/ Mashakena kritam yuddhham simhourgherenu kotare/
Padmaakshe sthaapito merurnirguno Bhringasroonunaa/ Nidaagha viddhitaadriktam jagatadad bhramaatmakam/
Chittameva hi samsaaro raagaadikleshadushitam/Tadevataurvinimuktam bhavaanta iti kathate/
Manasaa bhaavyamaano hi dehataam yaati dehakah/ Deha vaasanayaa mukto deha dharmairna lipyate/
Kalpam kshaneekarotyatah kshanam nayati kalpataam/ Manovilaasasamsaaram itime nishvhitaa matih//
Naaviratoduscharitaannashanto naasamahitah/ Naashata manaso vaapi pragjnaanenaina -maaptyuyaat/

Tad brhmaanandamadwandwam nirgunam satyachiddhanam/ Viditvaa swatmano rupam na bibheti kadaachana/
Paratparam yanmahato mahantam swarupatejomayashaswatam Shivam/ Kavim puraanam Purusham sanaatanam sarveshvaram sarvadevairupasyam/
Aham Brahmeti niyatam mokshaheturmahatmanaam/ Dve pade bandha mokshaaya nirmameti mameticha/ Mameti badyate janturnirmameti vimuchyate/

Stanzas 64- 72

Nidagha, know the world to be an illusion, Airavata in rut is confined to a corner of a mustard, a mosquito fights with groups of lions inside an atom, Meru put inside a lotus is pat out by a bee. This is the raaga dweshaadi vikaara dushita jagat or only the mind made impure by involvement etc., is worldly life. The same mind is said to be the end of worldly existence when freed from them. An embodied being attained that condition being brooded over by the mind - freed from bodily tendencies, not affected by the body's attributes.This Individual Self is denoted as the Master of the Chariot, body is the chariot, charioteer is the 'buddhi' or the Intellect, mind is the bridle!
The Pancha Indriyas are the horses viz. the Pancha Karmendriyas ie.the eyes-ears- mouth-nose-reproductive cum excretionary organs and Pancha Jnenendriyas of seeing-hearing-eating- breathing and the concerned of the last afore said. Besides, material objects are the roads as countless. Those who understand these details are called the Self and the latter has the body adjuncts and the mind
A person who is fortunate to possess a 'saarathi' or a charioteer of distinguishing ability with controlled psyche accomplishes the destination never to be born again and that indeed is the 'Paramam Padam' or the abode of the Supreme! Thus the ' arthaa' or the sense objects are 'paraah' or higher than the senses; in other words material objects are created to cater to 'Indriyas' but intelligence overcomes the temptations of the mind; the Antaratma or Inner Consciousness is on a far higher scale. Put in a different way, Maya or Illusion that tends to make the intelligence and action overpowers but the Consciousness is on a higher pedestal and has the ability to overcome the enticement. The pull of Maya is strong enough but 'Mahat'or the Great Soul is 'Param, Avyaktam, and Purusham, Purushaat na param kim chit'' or the Culmination, Subtle, and Purusha the Supreme or nothing there beyond. I am that mind which turns a yuga into a moment and vice versa. One cannot attain and realize truth without desisting from bad conduct, without calmness and concentration but only through Enlightenment.
One fears never and from nothing on knowing the nature of the self as Bliss unequalled, attributeless and one mass of truth and consciousness. That is beyond all that is beyond, greater than the greatest, lustrous and eternal in nature, wise, ancient Being, worshipped by all gods. As a rule 'I am Brahman' these two words are for the liberation of the great. Whereas 'Not Mine' and 'Mine' give liberation and bondage respectively/.

Stanzas 73- 75

Jeeveshvaraadi rupena chetanaachatanaatmakam/Eeshanaadipraveshantaa srishtireeshena kalpitaa/
Jaagradaadivimokshaantah samsaaro jeeva kalpitah/
Trinaachikaadiyogaantaa Ishvarabhraantimaashritaah/ Lokaayataadisamkhyaanaantaa jeeva vibhrantimaashritaah/
Tasmaanmumukshubhunaiva matirjeeveshaavaadayoh/ Karyaa kintu Brahmatatvam nischalena vichaaryataam/

Jeeva rupa and Ishvara Rupa explain are indeed of jada-chaitantaatmakasrishi kalpita. From the jaagradavastha to moksha prapti be as from the karma kaanda to yoga parayanta jnaana from praviritti and nivritth. <u>From the Kathopanishad's Trinaachikagni to Shvetaashvra yoga paryantanta</u>

Ishvarajaana is the Vedic proof. From Chharvika school of philosophy of a variety of atheistic and materialistic beliefs of direct perception being the only means of establishing and accepting any truth - and the Sankya theory of The Sankhya Sidhhanta or of enumerology is accountable by six proofs of pratyaksha- anumaana-perceptional- testimonial by scholars- inferential - deducive and is thus intensely dualistic of purusha and prakriti or self consciousness and existing matter. Thus the Samkhya Theory commends Trigunas of Satvika-Rajasika and Tamasika nature of human tendencies and innate qualities: Satva guna is of goodness, kindness, and positiveness- Raajasika trait is of dynamism and even impulsive and proactive while tamasika trait is of ignorance, laziness, negative and pro destructive. Thus the Sankhya Jnaana is of typical human nature and a rather astonishingly complex mix of tendencies and traits! This Theory is of Self orientation and is of the questioning of the Unknown but of the derivative belief of one's own celestial and purely subjective belief of Somethingness beyond comprehension! This self belief should pass the test of reasoning and self conviction yet certanly not, repeat not of Naastikata!

[Expla. vide (1) Kathopa's Trinaachikaagni and (2) Shvetaashvatara Yoga paryanta Ishvara Jnaana]
'
1)

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

I.iii.1) *Ritam pibantau sukrutasya lokeguhaam pravishtau parame paraadhye, Chaayaa tapau brahmavido vadanti panchaagnayo ye chatrinaachiketaah/*
(Both the Self and the Supreme are stated to be encased in the secret cavity of one's own heart as the two shades of illumination: one who enjoys of good 'Karma' or the fruits of acts of virtue and another the Supreme himself! Those seekers worship the Panchaagnis or Five Fires viz. Garhapatya, Aahavaneeya, Daksjhinaagni, Sabhya and Aavasatya representing Heaven, Cloud, Earth, Man and Woman, as also perform the Naachiketa Sacrifice thrice; they also enjoy the resultant fruits of deeds.These two kinds of entities who do or do not do so are well defined: those who drink the juice of Truth as flown from 'Sukruta'or works of virtue and the others who do not; these are the 'chhatriah yaanti' or those distinguished under the regal symbols of Umbrellas!Now, the Supreme is encased in the heart's cavity as also as Omnipresent all over the length and breadh of the Universe; that is 'Parame paraardhe' or the Uniqueness Beyond!)
2)
Ingredients of Yoga Practice

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

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

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

II.xi) *Nihaara dhumaarka anilaanalaanaam khadyota vidyut sphatika shashinaam, etaani rupaani purassaraani brahmani abhivyaktikaraani yoge/*
(As the practice of yoga proceeds to initial stages of advancement,the Sages tend to lose subjectivity of normal human activities and experience visions of multi-faceted Brahma such as fog, smoke, intensity of wind, fire, fireflies, lightings, crystal moon, and even perhaps outlines of Brahman!)

<u>The Vision of the Magnificence and Omni Presence of the Self and the Supreme</u>

II.xii-xv) *Prithvyapya tejonilakhe samutthite panchaatmake yoga-gune pravatrtte, na tasya rogo na jaraana mrityuh praaptasya yogaagni mayam shreeram// Laghutvam aarogyam alorupatvam varna prasaadam svara saushthavam cha, gandhasshubho mutra purishamalpam yoga pravarttim prathamaam vadanti//Yathauiva bimbam mridayopaliptam tejomayam bhraajate tat sudhaantam, tad vaadmatattvam parshameeksha dehi eakah kritaartho bhavate veeta shokah// yadaatmaa tatvena tu brahma tatvam, deepopameneha yutah prapashyet ajam dhruvam sarvatatvair vishuddham jnaatvaa devam muchyete sarva paashaih//*
(As an integrity of the five-folded of Yoga, the sensations of physical parts and the pulsations of the root deities viz. earth,water, fire, air and ether tend to cease and destroy physical ailments such as sickness, fatigue, ond age and even death which are inborn and inherent as the definitive off shoot of 'yoga-agni' and alround proof of cleanliness and purity emerges. Of the five fold Yoga, the first four stages comprise Aarambha- Ghata-Parichaya and Nishpatti, the respective stages being: the Initial Stage- 'yoga pravritti' or of the form of conquest of sorrows and joys- the Second stage being the traces of disappearance of duality or of Individuality-'mahashunyam' or the great nothingness and sarva siddhi prapti- and in the fourth stage there would be the Identity of the Individual with the Supreme Self. It may not necessarily mean that the Yogi needs to leave the physical exitence as the physical form is elevated to the height of subtelity or 'Sukshamatva' as the consciousness of body merged with Eternity! Reverting back to the thirteenth stanza above, the first consequences of yoga

are explained: as yoga progresses, the initial results end up that one experienes weightlessness, feeling excellent heath and sprightliness, softness of limbs, fragrance and freshness, almost-negation of excretions and so on. The next stanza describes the great enlightenment like a hazy mirror image of a 'bimbam' as though of a stained view of the Supreme surfeit with dazzles of radiance possible to vision only with Yogic eyes! The Atma Tatva or Brahma Tatva that sparkles the true representation of the Supreme which is the manifestation of what is: *Ajam dhruvam sarva tatvair vishuddam'* the Unborn, Unswerving, Free from all Impurities and All Knowing and thus Free from All Restraints!)
II.xvi-xvii) *Esha ha Devah pradishonu saraah poorvo ji jaatah sa u gabhe antah, sa eva jaatah sa janishyamaanah pratyam janaamsstishthati sarvatomukhah// Yo Devognau yopsu yo vishvam bhuvanam aavivesah, ya oshadheeshu yo vanaspatishu tasmai devaaya namo namah//*
(This Devadhadhi Deva is Omnipresent at once First Born yet would be born again and always present within a garbha and is multi-faced, multi-faceted and multi-directional. Essentially anchored to each and every Being as the Inner Self , Paramatma is inside and outside Agni, Water, Prakriti, Food, Plants, Trees, Medicines and name it any; indeed name it any!)

<u>The Truth of the Truth, the paramount Truth!</u>

III.i-iv) *Ya eko jaanavaan Ishata Ishaanibhih sarvan lokaan Ishata Ishaaneebhih, ya evaika udbhave sabhave cha, ya etad vidur amritaaste bhavanti//Eko hi Rudro na dviteeyayaa tasthurya imaan lokaan Ishataan Ishaaneebhih, pratyan janaan tishthati santukochaanta kaale samshrijya vishvaa bhuvanaani gopaah// Vishvatarchakshur uta vishvato mukho vishvato baahur uta vishvataspaat, sam baahubhyaam dhamati sampatatrair dyaavaa bhumee janayan deva ekah//Yo devaanaam prabhavaschiodbhavashcha vishvaadhipo Rudro marharshih, Hiranya garbham janayaamaas purvam sa no vbuddhya shubhaayaa samyunaktu//*
(The Great Reality is ever camouflaged by an almost blinding and all enveloping net as positioned firmly and spread across all over the length and breadth of the Universe. This has been cast as Maya the Make Believe and the Supreme Almighty himself is the Originator of this Maya with which He weilds endless powers. Indeed those very blessed ones who are able to vision through this thick screen of a maze become Immortal themselves! This Highest Reality is identified with Maha Deva Rudra who is unique and unparalleled as threre is no place for a second one as the creator, preserver and withdrawer of all the Beings at the end of periodical intervals.Essencially Rudra Maha Deva is the embodimemt of destructive powers while His alternate form is of creation and protection as well but the Utimat Swarupa is of the Great Dissolution! This this Single Form is of Atman yet The Pratyag Atman too; hence the Self as well as the Supreme Self as of being the *Rupam rupam pratirupam!* This Singularity is the Origin and of ramification or of Plurality or of Multiplication as the Maha Deva is of face to face, an eye to eye, arm by arm, foot by foot and so on. Maha Deva is not only the Creator of the short lived humans downwards but also of the superior embodiments of Celestial Beings too. He as the Unique Supreme is also the originator of the Golden Seed viz. Hiranya Garbha; indeed the earlier stanza the emphasis is of Cosmic Form viz. Virat Swarupa and now on Hirayagarbha which may be noted. Also of interest is that IV.xii subsequently is a repeat of this current stanza of III.iii to be noted again.)

III.v-vi) *Yaa te Rudra Shiva tanur Aghoraapaapakaashini, tayaa nastanuvaa shantamayaa girishaanta abhichaakasheeh// Yaam Ishuma girishanta haste bibhrarshi astave, Shivam giritra taam kurumaa himsheehi purusham jagat//*
(The above two stanzas are eulogies of Rudra Deva: Bhagavan Rudra! Shiva! You are indeed the manifestation of Auspiciousness, 'Aghora paapakaashini'or of Unfrightening and Placid Form as normally one might tend to describe you due to being a Destroyer of the Universe! What is more You hardly represent the nature of Evil and of Cruelty as indeed you are the destroyer of Evil Forces even as the personification of Tranquility and Benevolence. Dweller of Kailasa and of high altitude

mountains, do kindly hold the arrows of auspiciousness but harm not beasts or humans of helplessness!)]

Stanzas 76-131

Avishena sarvam tu yah pashyati chidanvayaat/ Sa eva saakshaad vigjnaani sa Shivah sa Harirvadhih/
Durlabho vishayathaago durlabham tatva darshanam/ Durlabhaa sahajaavasthaa sadguroh karunaam vinaa/
Uptanna Shakti bodhasya tyaktaanih shesha karmanah/ Yoginah sahajaavasthaa swayamevopajaayate/
Yada hyovaisha etasminnswalpamayantaram narah/ Vijaanaati tadaa tasya bhayam syaatranna shamshayah/
Sarvagam sacchhidaanandam jnaanachakshurneekshayate/ Agjnaana chakshunekkshet bhaasvantam bhaanumadhyavat/
Pragjnaanameva tad brahmaa satyam pragnaanalakshanam/ Evam brahmaparijnaadeva martemruto bhavet/
Bhidyate hridayagranthiscchidyaant sarvashamshayaah/ Ksheeyante chasya karmaani tasmindrishte paraavare/
Anaatmanaam parithajya nirvikaaro jagat sthitou/ Eka nishthayaantah sthah samvinmaatraparo bhava/
Marubhumou jalam sarvam marubhtaanameva tat/ Jagatryamidam sarvam chintamaatra m swavichaaratah/
Lakshyaalakshamitam twaktwaa yast-shthetkevalamaatmanaa/ Shiva eve swayam saakshaadayam brahmaviduttamah/
Adishthaanamanoupamyaamavaadmanasa gocharam/ Nityam vibhuh sarcagatam susukshmam cha tadavyayam/
Sarvashaktermaheshasya vilaasohi manojagat/ Samyamaasamyamaabhyaam cha samsaarah shantimanvagaat/
Manovyaadheshchikitsaarthamupaayam kathamaayite/yadyatswaabhimatam vastu tatvajnaana moksha mashrute/
Swaayatthamekaantahitam swepsitatyaagarupinaa/Manah prashamamaarerena binaa naasti shubhaagatih/
Asankalpanashastrena cchhinnam chittamidam yadaa/Sarvam sarvagatam shaantam Brahma sampadate tadaa/
Bhava bhaavanayaa mukto muktah paramayaa cdhiyaa/ Dhharyamaanamavyagro grastachittam chidah padam/
Param pourshamaashrtitya neetvaa chitthamachittataam/Dhyanto hritayaakaashol chiti chicchhakra-dhaarayaa/Mano maaraya nisshhankam twaam prabhagnanti naarayah/
Ayam sogamidam tanma aitaavantanmaatakam manah/ Tadbhavana maatrena daatreneva vileeyate/
Chinnaabhramandalam vyomni yayhaa sharadi dhuuyate/ Vaatena kalpanonaiva tadaarthadhuuyate manah/
Kalpaantapavanaa vaantu yaantuchikatvamarnavaah/Tapantu dwaadashaadityaa naasti nirmanassah kshatih/
Asamkalpanamaatraikasaashyaasakasasiddhide/ Asankakalpaatisaamraajye tishthaavashthabdhytpadah
Nahi chachalataaheenam manah kkvachana drishyateChanchalatvam manodharmo vahnedharmo yatheshyataa/
Eshaa hi chancalaa spandanashaktischa tatvasamstitaa/ Taam viddhi maanaseem shaktim jagadaambaraatmikaam/

Yatthu chanchalataaheevam tanmayomritamuchyate/Tadeva cha tapah shastrasiddhhante moksha ucchayate/
Tasya chanchalataa aishaa twavidyaa vaasanatmikaa/ Vaasanaaparanaamneem taam vichaarena vinaashayaa/
Pourushena prayatnena yasmanneva pade manah/ Yojyate tatpadam praapya nirvikalpo bhavaanagha/
Atah pourushmaashritya chittamaakramya chetasaa/ Vishokam padsamaalambya niraantakam sthirobhava/
Mana eva samartham hi manaso dhrudha nigrahe/ Araagjnaa kah samarthah syadraagjno nigrah karmani/
Trishnaagraagraaha griheetaanaam samsaaraarnavavaatinaam/ Aavarthairuuhyamaanaanaam dooram swamana eva nouh/
Manasaiva manascchivaa paasham parama bandhanam/ Bhgavaaduttaaraaatmaanaam dooram swamana evanouh /
Manasaiva manacchhitvaa paasha parama bandhanam/ Bhavaaduttaarayaatmaanam naasaavanyena taaryate/
Ya yodevi manonaamnee vaasanaa vaasitaantaraa/ Taam taam pariharetpragjnaastato vidyaakshayo bhavet/
Bhogaikavaasanaam tyatvaa tyaja twam bhedavaasanaam/ Bhaavaabhaavou tatastyatvaa nirvikalpah sukheebhava//
Esha eva manonaashaastavidyaanaasha evacha/ Yatsamvedyate kinchittanaastyathaaparivarjanam/
Anaasthyiva hi virvaanam duhkhasaamasthaa parigrahah/
Avidyaa vidyamaanaiva nashtapragjneshu drishyate/ Namneevaangeekritaakaaraa samyagprahjnaya saa kritah/
Taaatsamsaarabhrugushu swaatmaanaa saha dehinam/ Andolayati neerandhram duhkhakanta kashaantakashaalishu/
Avidyaa yaavadasyaastu notpannaa kshayakaarinee/ Swaymaatavaavalokecchaa moha samkshaya kaarirnee/
Asyaah param prapasyantyaa swatmanashaya prajaayate/ Drishte sarvagate bodhe swayam hyoshaa vileeyate//
Icchha maatramavidyeyam tannaasho moksha uchyate/ Sa chaam sankalsmaatrena siddhobhavati vai mune/
Manaagapi manovyonmi vaasanaarajaneekshaye/ Kaalikaa tanutaameti chidaatyprakaashanaat/
Chatanyaanupaatarahitam saamaanyana cha sarvagam/ Yacchhitthamanaakhyeyam sa aatmaa parameshvarah/
Sarvam cha khalvidam brahma nityachidgkanamakshatam/ Kalpanaanyaa manonaamnee vidyate nahi kaachana/
Na jaayate na mniyate kinchidatra jagatraye/ Na cha bhaavavikaaraanaam sattaa kkichana vidyate/
Kevalam kevalaabhaasam sarva samaamakshatam//Chautanysanupaatarahitajm chinmaatramiha vidyate/
Tasminnityee tte shuddhoo chinmaatra nirupadrave/.Shaante shamasamaabhoge nirvikaare chidaatmani/
Aishaa swabhaavaabhimatam swaym sankalpya dhaavati/ Chicchaityam swayamalinaam mananaatman ucchyte/
Atah sankalpa siddeyam sanlalpaatsuddhrudhaanmuchate manah/ Sarvam brahyeti sankalpaat suddhudhaanmuchytamanah/
Krushoham duhkhabaddhhoham hastapaadaadimaanham/ Iti bhaavaan rupena vyavahaarena -muchyate/
Naaham duhkheena deho bandhah kosyaatmani stitah/Iti bhaavan rupena vyavakaarenamchyate/

Naaham maamsam na chaastheeni dehaadanyah parosmyaham/ Iti nischitavaanantah ksheenaavidyo vimuchyate/
Kalpiteyamavidyeyamananaatmaatyabhaavanaat/ Param pourushamaashritya yatnaatparamayaa dhiyaa/ Bhogecchhaam duuratastaktvaa nirvikalpah sukheebhava/
Mama putro mama dhanamaham somayamidam mama/ Eeteeyamindrajaalena vaasanaiva vivalgatih/
Maabhavaagjno bhava jnyastwm jahi samsaarabhavanaam/ Anaatmanyaatmenabhaavena kimagjna iva rodishi/
Kastavaayam jado muuko deho maamsamayoshuchih/ Yadardham sukhaduhkaabhaamavashah paribhuuyase/
Ahonuchitram yatsatyam Brahma tadvimismritam brahma tadvismritam Nrinaam/Tisthitsatva kaaryeshu maastu raagaanuranjanaa/
Ahonu chiram padmetyairbhadhaastanubhidrayah/ vidyamaanaa yaa vidyaa tayaa viwshvam khileekritam/ Idam tadvigjsstaam yaanti trinamaatram jagatrayam/

Stanzas 76-82.

Maharshi Ribhu addressed the the son Nidagha: Only one who looks upon everything in relation to consciousness is the knower proper, Shiva, Vishnu and Brahma. Without a good preceptor's grace it is hard to give up objects, to see truth and to realize the pristine state. The pristine state is naturally realized by a Yogin who has power generated in him and has given up all worldly activity.

When a man perceives even a little difference between these then, there will be fear for him, doubtless. A person with wisdom as the eye sees the supreme as present everywhere - one without wisdom does not, like a blind man, the sun.
The supreme being is knowle--dge alone - so a mortal becomes immortal only by vision of Brahman. When the Great beyond is seen, the knot of the heart snaps, all doubts are smashed and all worldly actions die away.

Stanzas 83-87.

Maharshi Ribhu the addressed his son Nidagha: do seek to practise atma bhava thaayga-samsaarika vikara raahitya, nishthapara atma chaitanyatata.Be devoted to Samvid, the supreme consciousness with single attention, giving up the non-spiritual attitude and unaffected by the condition of the world, be that in the jagrat-swpna and sushutaavasthaas. In a desert all the water in mirages is an illusion - only the desert is real; similarly on reflection all the three worlds are nothing more than chit.He who remains giving up what is implied and expressed is Shiva himself, the best of the Brahman-Knowers. That un-decaying being is the substratum of all, without comparison beyond words and mind, eternal, omnipotent, omnipresent and subtle.
The mind and the world are only the blooming of the supreme being; worldly life is reduced by the restraint of the mind and non-restraint of the spirit).

Stanzas 88-115.

I shall tell you the means of curing mental ills - giving up whatever object is attractive, one attains liberation. Pity that worm of a man who cannot do this giving up which is absolutely good and dependent on oneself.
The auspicious path cannot be got without subduing the mind which is giving up desires and which can be achieved by one's own effort. When the mind is cut by the weapon of non-projection, then is realized the meaning of Brahman, omnipresent and tranquil. Hold yourself, un-excited, released from

thought of worldly existence, having great wisdom - the controlled mind is the place of knowledge.

Resorting to great effort, making the mind non-mind, meditating in the heart, with the edge of the wheel of consciousness. Kill the mind without hesitation; your (internal) enemies will not bind you. 'I am he, this is mine', the mind is only so much - this is cut down by the knife of non-projection. The mind is blown away only by the wind of non-projection, like the bank of clouds in the autumn sky. Let the winds of deluge blow, let the oceans become one to destroy the world, let all the Dwadasha Suryas blaze, yet the Dwadadashadityas blaze; the mind is not affected.

[Dwaadasha Adityas detailed:

Surya / Aditya Deva assumes twelve other Murti / Forms 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; Twashtha 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; Viviswan 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 constanly 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 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. (Source :Bhavishya Purana) Dhata, Parjanya, Mitra, Aryama, Pusha, Shakra, Varuna, Bhaga, Twashta, Anshumaan and Vishnu as per Brahma Purana.]

You remain intent upon that state of the empire of truth which can only be non-projection and which gives all success.
Nowhere is the mind seen to be without fickleness - it is the nature of mind, just as heat is that of fire. This power of pulsation existing as mind - know this to be the power which is the ostentatious world. The mind without wavering is said to be Amrita. The same is said to be liberation in the Shastraic doctrine.
This wavering which is another name for ignorance - destroy this with reflection. Sinless one, be free from 'vikalpaas' or projections attaining that position with which the mind becomes united by means of human effort.
Hence, resorting to human effort, Controlling the mind with the mind, be form and free from anxiety, in the place without grief. Only the mind can control the mind firmly - who can control a king except

another king?
For those grasped by the crocodile of desire and fallen into the ocean of worldly life and carried away(tossed about by the whirlpools, only the mind is the life-boat. Break the mind, with the mind, the rope, uplift yourself from worldly life - which cannot be crossed by another.
Whatever propensity called the mind arises from previous (other) impulses, these a wise one is to avoid and from this there will be reduction of ignorance. Give up the tendency to differentiate; giving up the instinct for worldly enjoyment - then giving up both positive and negative (tendencies), be blissful without mental projection.
The avoidance of desire towards whatever is seen is the destruction of the mind, of ignorance. Freedom from desire is extinction (liberation), acceptance of desire is misery.
In the un-enlightened people ignorance is seen to exist. How can it exist in a person of sound wisdom, being accepted only in name. Ignorance swings a person on the steep rocks of samsara, having the thorny bushes of misery, not when ignorance dies away leading to the desire for perception of the self, reducing delusions. When everything is seen, this desire too melts away.
This ignorance is only desire, its destruction is said to be liberation - this results by the destruction of projections. The intense darkness, ignorance, is reduced when, in the sky of the mind, the night of propensities fades away, by the sight of the sun of consciousness.

Stanzas 116-121.

The supreme lord is the ineffable conscious principle present every where and devoid of mental misery. All this (cosmos) is Brahman, eternally conscious, un-decaying. The other thing namely mental projections, does not really exist.
Nothing is really born, dies in this triad of worlds, nor is there any reality in various stages of things; only Pure Consciousness is real, which is aloof, shining by itself common to all and free from mental torment.
When this is ever realized as pure, untroubled, serene, calm and unchanging, this mind realizes through reflection - the mind is called so because of reflection.

Stanzas 122-125.

So, this thought caused by force, is destroyed by resolution. The mind is bound strongly by the resolution 'I am not Brahman'; it is released by the resolve 'I am Brahman'; it is bound by the concept in keeping with the thought 'I am, lean, bound by misery; I have hands, feet etc.' Whereas, it is released by the conviction following the thought 'I am not miserable, I have no body, the soul is not bound'. One is liberated when ignorance dies away, by the internal conviction. 'I am not the flesh, the bones; I am beyond the body'.

Stanzas 126-131.

To impose avidya janita kalpama in the Atma Bhavana is stated as a far cry in human life. When the feeling of ignorance is due to imagination, by conceiving the non-spirit as spirit. Resorting to great effort, with supreme resolve, and abandoning desire at a distance, be blissful without fancy.
How do the worlds of Devils get involved by blinding human beings in deep darkness! Indeed this is due to the ignorance caused by the severe play of body adjuncts of Pancha Karmendriyas of eyes, ears, skin, nose, and reproductive organs and the Pancha Jnaanendriyas viz. vision, hearing, touch, breathing and generation acts- all guided by the ‘Manas’ or Mind! These demonic and wicked influences tend to the hide the Reality of the Self and till such time the Panchendriyas are present in the body or till its termination! The nature of the Self is such that its consciousness is literally imprisoned from the sway of the Maya or hallucination or false sense of perception of the True

Reality. Death and the pursuant trans -migration of the Self provide another opportunity for the enlightnement but alas, the influence of the Panchendriyas might in all probability would continue in the subsequent birth too! This being so, one would like to define what all this Self about any way! The experience of this 'Antaratma' or the Self and its self declared superiority asserts that it is free from decay, disease and death!
My son, my wealth, he is mine - such propensity leaps about by the tangle of senses. Do not be ignorant, be wise; give up involvement is samsara - why do you wail like an ignorant person by such attachment? What is this body of yours, dull, dumb, impure lump of flesh, for which you are overpowered by worldly pleasure and pain?
It is strange that the true Brahman is forgotten by people! May you not be smeared by attachment when you are active.
Strange also that mountains are bound by lotus fiber! This universe is perturbed by the ignorance which is non-existent! Mere grass has become adamant!

Panchamodhyaaya of Stanzas 1-186

Stanzas 1-40

Athaaparam pravakshaami shrunu taat yathaayatham/Agjnaanabhuh saptapadaa jnabhuh sapta padaiva hi/
Paaantaraanyasamkhaayaani prabhavantyantyathaitayoh/ Swarupaasthirmuktisthadbhrmsho-Hamtvavdanam/.
Shuddha sanmaathrasamvitteh swarupaanna chalanti ye/ Raaga dweshaadato bhaavaastshaam naagjnatva sambhavah/
Yah swarupaparibhramshaschaitaarthe chitimanjanam/ Etasmaadparo moho na bhuto na bhavishyati/
Ataantaram chitte yaati madhye tu yaasthitih/ Saa dhwatamananaakaaraa swarupasthitiruchyate/
Samshaantasarva sankalpaa yaa shilaavadavasthitih/ Jaagrannidraavinirmuktaa saa swarupasthitih paraa/
Ahantaashe kshate shaante bhedanishpadchittataa/ Ajadaa yaa prachalati tatsarvaruupamiteeritam/
Beejajaagradtathaa jaagmanhaajagrattaiva cha/ Jaagrastswaprastathaa swapnah swapragjagrat-sushuptikam/
Iti saptavidho mohah punarepi parasparam/ Slishto bhavathanekaagryam shruno lalshanamasya tu/
Prathamam chetanam yasyaanaakhyam nirmalam chitah/ Bhavishychittajeevaadimaamshabdaartha bhaajanam/
Beejarupasthitam jaagragbeeja jaagraattaducchate/Eshaa jnapternavaavasthaa twam jaagradsamsthitim shrunu/
Navaprasutasya paraadayam chaahamidam mama/ Iti yah pratyayah swasthastha jjaagratpraag -bhaavanaat/
Ayam sohanidam tanmaiti janmaantaroditah/ reevarah pratyayah prokto mahaajaaraditi sphutam/
Aarudhamathavaa rudham sarvathaa tanmayaatmkam/ Yajaagrato manoraajyam yajjaagraswapna ucchyate/
Dwichandrashuktikaarupya meijgatrushnaadi bhedatah/ Abhyaasam praapya jaagradswapno naanaavikdho bhavet/
Alpakaalam mayaa drishtametanneediti yatra hi/Paraamarshaha prabuddhasya sa swapna igti katthyate/
Chiram sandrushanaabhaavaad praphullamam brihadvachaha/ hirakaanaanuvritthistu swapno jagradivoditah/
Swaprajaagniditi proktam jaagratyapi parishpurat/ Shadavasthaaparityaage jadaa jeevasya yaa sthitih/

Bhavishyd duhkhabodaadhya soushuptih sochyate gatih/ Jagattasyaamavasthasthaayaam -avasthaayaamantaratmasi lkeeyate/
Saptaavathaa imaah proktaa mayaa jnaanasya vai dwija/ Ekaikaa shatasankhaakyaatra naanaa vibhava rupinee/
Imaam shaptapadaam jnaanabhumimaakarnayaanagka/Naayaa jnaatayaa bhuyo mohapangkhe nimajjati/
Vadanti bahubhedena vaadino yogabhumihaah/ Mama twabhimata nuunamima eva shubhapradaah/
Ava bodham vidurjaanam tadidam sapta bhumikam/ Muktistu jnaayamiktutvaa bhumikaa sapatakaat - pataram
Janana bhumih shubhecchhaakhyaa prathamaa samudaahritaa/ Vichaarana dwiteevya tu triteeyaa tanumaanasee/'
Satvaapattischaturthee syaattato samsaktinaamikaa/ Padartha bhaavanaa shashthee saptami turygaa smritaa/
Asaamantah shtitaa muktirysayam bhuyo na shochati/ Yetesaam bhumikaa naam twamidam nirvachanam shrunu/
Sthitah kim moodha evaasmi preksheha shaastra sajjanaih, vairaagyapoorvamicchheti shubhecchyatyuchyacchyate budhaih/
Shaastra sajjana samparka vairaagyasampurvakam/ Sadaachaara pravrittiryaa procchyatesaa vicharanaa/
Vichaaranaashubhecchhabhyaamindriyaardheshu raktataa/ Yatrasaatanutaameti prochyate tanumaanasee/
Bhumikaannitayaabhyaasaacchhikte tu viratervashaat/ Swatmaatmani shite shuddhhe satvapatthrudaahyataa/
Dashaa chatushtayaabhyaasaad samsarga kalaa tu ya/ Ruudhasatvacha,matkaaraa proktaa samsaktinaamikaa/
Bhumikaapanchakaabhyaasastwtvaatmaaraamatayaadhridham/Aabhyaantaraanaam baahyaanaam padaarthaanaambhavanaat/
Parapraukten chiram payaktevaavabodhanam/ Padardha bhaavanaa naama shashthee bhavati bhumikaa/
Bhumishastakachiraabhyaasaatvaatmaaraabhededasyaanupalambhanaat/ Yastambhaavaukanishtha -tvam saa jneyaa tiryagaa gatih/
Eshaa hi jeevanmuktesha turyaavastheti vidyateVidhahamuktivishayam turyaateetamatah param/

Stanzas 1-7.

Then I shall speak truly of the seven steps of ignorance, seven of wisdom. The stages between are countless and produced otherwise.
Liberation is existence in natural spiritual condition; lapse from it is the concept of 'I' - attributes like desire and hate, born of ignorance, are not for those who do not swerve from their nature as a result of the realization of pure consciouess.
The fall from spiritual nature, the drowning of consciousness in mental matters; there is no other delusion, now or in future, than this.
The existence in spiritual nature is said to be the destruction of mental activity, being in the middle unaffected, when the mind goes from object to object. The existence-supreme in nature is remaining like stone, all ideation dying out, free from waking and sleep.
That is one's own (spiritual) nature which is not inert, the non-pulsating (placid) mind, when the ego-aspect is dead.

Stanzas 8-20

Waking in seed state, simple waking, great waking, etc., the seven-fold delusion -when these combine among themselves, they become manifold; hear of its nature.
The first stage is the consciousness undesirable, pure condition, taking the name of mind, Jiva etc., which will come into existence. Waking existing as seed (potential) is said to be waking-in-seed - this is the new or first condition of consciousness.
The waking state second: after the new stage, the subtle concept 'I', 'Mine' arising purely - this is waking, non-existent earlier.
The great waking: the broad or gross concept arising in a previous birth as 'I' and 'Mine'.
The Waking-Dream: The 'kingdom' of the mind, which has developed or not, as identifying one's self with these.
The dream state: it is of many kinds arising from the waking state, in the form of two-moons, shell-silver, mirage etc. The reflection by the awakened person 'this was seen only a short time, it will not arise - Because of not seeing for long, it is like the working state.'
The dream-waking state: the inert condition of Jiva, giving up the six conditions.
The deep sleep is filled with the future misery - in which condition the world is merged in darkness.
The seven stages have been spoken by me of ignorance - each of these has hundreds of varieties with various splendours.

Stanzazs 21--35

Jnaanis be explaining severally as to what could be jnaana and jneya but stanzas 24-25- 26 explain as follows: the foremost ‘bhumikas’ or the ground principle are ‘shubheccha- vichaarana- tanumaasi-satvapati asamsakti, padaartha bhavana and turyaga. In otherwords, by knowing the seven stages of knowledge, one will not be sub-merged in the mire of illusions. Many schools speak variously of the stages of Yoga but only the following are acceptable to me: liberation follows after the seven stages.
The first stage of knowledge - is auspicious desire, the second is reflection, the third is thinning of the mind, the fourth is attainment of Sattva, then detachment, the sixth is reflection on objects and the seventh is of the Turiya. Thus reflection is an activity or tendency after the practice of detachment and contact with scriptures and good people.
Thinning of the Mind is the condition where the attachment to sense-objects is reduced by means of auspicious desire and reflection.
Sattvapatti is the mind in the pure Sattva condition by the practice of the above three stages.
The Asamsakti stage is the developed condition, without even a trace of involvement, by means of the practice of the four stages.
Padarthabhavana is the sixth stage resulting from the five stages, delighting in tit firmly by the non-contemplation of objects internal and external.
The transcendental condition or the seventh is concentration on one's nature, seeing no real difference, by the long practice of the six stages - this is the stage of Jivanmukti.The stage beyond is the stage of liberation without the body.

[Expla. (1) General and (2) Panchadashi Chap 6.Tripti Deepa Prakarana extracts 32-47

(1)

Seven steps that a person can take starting from normal experience of a changing life of limitations, called samsara to one of total fulfillment of joy and independence from any problems. The study of these 7 steps can aid a person to better understand the teachings of Upanisads. In addition, they can be an excellent indicator for self-evaluation for a student of Vedanta, which step one is in life, how far one has to go and what the path forward is. The following 7 steps are: 1) Agjnaana or ignorance, 2) Avarana or covering, 3) Vikshepa or projection, 4) Parokha Jnaana or indirect knowledge, 5)

Aparoksha Janaana or direct knowledge, 6) Shoka Nivritti or cessation of sorrow, and 7) Bandha Moksha or unstricted fulfillment .

(2)

Whether the person be able to be relieved from the shoka jaala of kartruva and bhoktrutva and be able to achieve trupti.Once thus be freed from the misleading feeling that the self be the performer and the enjoyer alike then the the conviction of anguis be terminated. Then the person would feel that he or she had since achieved the experiences of chidananda or the perfect contentment. Chitaabhaasatwa be composed of agjnaana-aavarana-vikshepa-parokshajnaana- shoka nivritti and niratishaya aananda or the seven stages of jeevaas viz: ignorance, obscuration, superimposition, indirect knowledge, freedom from grief and unrestricted bliss. As the Chidabhasa is associated and variable, it is devoid of the characteristics of Kutastha. But as it renders objects capable of being cognised, it resembles Kutastha. Such is the opinion of the jnaanis. The reflected consciousness, viz. chidaabhaasa as originated from the erstwhile stated agjnaanaavarana vikshepaadis be 'not' the kutathsa but on the 'sarva vaakya saadhaarana nyaaa vidhaana', then Kutastha be beyond the sapta avasthaas. Hence the reflected consciousness viz. chidaabhaasa be a stepping stage for the kutasthaanubhava. .

Scriptures declare the survival of the intellect after the body falls and therefore the intellect is the same as Chidabhas: According to the Shruti passages which declare the entry of the Atman or the Self into the body, Chidabhasa is distinct from the intellect. Now ignorance be ever originated from the expression of :' I don't know' and that be the root case of indifference about the reality or the Truth.

<u>[Ignorance and of ' I donot know' vide Upanishads like I.Kena II.-Brihadaranya and 3.Mundaka explain</u>

<u>1)</u>
Kena : To know one does not know but desires to know yet remains unknown is all what all one knows!

II.1)*Yadi manyase suvediti daharamevaapi nyuunam tvam vettha brahmano rupam, yadasya twam yadasya deveshu atha nu meenaasyameva te manthe viditam/*
(The teacher poses a question to the student whether he knows much about Brahman and exclaims that the latter might perhaps realise an outline but not in depth; the student said that he knew not much that he claims that optimal knowledge might still delude him; the student might have to deliberate to further perfect the Realisation. Indeed, as in Brihadaranyaka Upanishad vide III.viii.11, Maharshi Yagnyavalkya instructs Gargi: *Tad vaa etad aksharam, Gargi, adrushtam drushtar,ashrutam shrutur, amantam mantar, avijnaanam vijnaatur, naanyadatosti drashtu, naanyadatosti shrotru, nanyadastoti mantru nanyadatosti vijnaastru; etasminnu khalvakshare Gargya aakaash otascha protashcheti/* or 'Gargi! this Absolute Power is never seen by anybody as it is not a sense object and as such, it is its own evidence since it is the ability of vision by itself; similarly It is never heard as it is not an object of hearing but is the Singular Hearer and the embodiment of hearing itself; It is never the Thought as the object of Thinking Ability but the personification of Thought and Intellect by itself; It is this Absolute Power that the unmanifested Ether is permeatedm all over. Brahman or the Supreme Energy is indeed the direct and instantaneous Self within all the species and yet, is beyond and afar the attributes of hunger, thirst, desire, lust, anguish, envy etc. That Reality is the Ultimate Goal and the Truth of the Truth!')
II.2-3) *Naaham manye suvedti no na vediti veda cha, yo naastadveda no a vediti veda cha/ Yasyaa matam tasyha matam yasya na veda sah, anijnaatam vijaanataam vijnaatamavijnaantaam//*

(The disciple agrees that he does not know about Brahman, but that he does not consider that he does not know either; since he who claims that he knows indeed does not know. It is known to him to whom It is unknown; he does not know to whom It is known. It is unknown to those who know well and known to those who do not know! The Supreme is not an object even of extraordinary knowledge but of intense introspection and Self Realisation; it is neither by perception nor comprehension but of intuition alone.

(2)
Brihadaranyaka Upanishad III.iv.2 : *evam evatad vyaapadishtam bhavati, yadeva saakshaad aparokshaad Brahma ya aatmaa sarvaanatah/ Na drishter drashtaaram pashye, na shrute shrotaaram shrunuyaat, na maater maantaram manaveetaah na vijnaater vijnaataram vijaaneeyaah, esha ta atmaa sarvaantarah, atonyaad aartam/* or Brahman is present in every Being; ' you cannot see the one who enables you to see things, since vision enabled normally is different from that particular 'Self' enabling to see everything as different. Similarly what one hears or thinks or hears or knows by way of vision, capacity to hear, the thoughts and the knowledge are all self sourced; thus one's Self within is that very Self; everything else perishable ; this gross body consisting of organs and senses is perishable but the 'Antaraatma' or the Consciousness is imperishable and everlasting'.

Brihararanyaka Upanishad on mortality vs. Absolute Reality II.iv. 12-14 explains:
II.iv.12) *Sa yathaa saindhava khilya udake praasta udakamevaanuvileeyet, na haasyedgrahanaayeva syaat, yato yatastatwaadadeeta klavanameva, evam vaa ara idam mahadbhutamanantamapaaram vigjnaana ghana eva/ etebhyo bhutebhyah samuthaaya tanyenvaan vinashyati na pretya sangjnnsteetyare braveemeeti hovaacha Yagjnyavalkyah/* (Maharshi Yagjnavalkya explained to his wife Maitreyi that the great Reality called the Supreme Self is not a separate entity due to your own ignorance and due to your identity of your body organs and their functions subject to hunger and thirst being basically mortal. That is why a Being feels exposed to dangers of death and hence the risks and fear of existence, not knowing that the Being only changes forms, names, characteristics and atributes but remains the Self which indeed is the Supreme and the Absolute Reality only always! The Maharshi cites the illustration of a lump of salt dropped dissolves and thus difficult to retain its original nature and that precisely is the cause of non identification. One tends therefore that as and when the original Reality changes its form, name, features, fears of existence, anxiety of retaining the so called Self, etc. then the woods are confused as the forests or the Midhya or the Make Believe prevails and blocks the view of the Satya or the Truth!) II.iv.13) *Sa ho vaacha Maitreyi, Atraiva maa Bhagavan amuumuhat, na abhidheeyate, na pretya samgjnaasteeti; sa ho vaacha na vaa areham moham brakeemi, alam vaa ara idam vigjnaanaaya/* Devi Maitrei got utterly confused and so expressed to her husband as her understanding had all along been mentally fixed to that Bhagavan as the object of veneration and that she was the one to venerate to him on the basis of Dualism of him and by myself! But the Maharshi talked of Oneness and of Unity in Diversity! The Maharshi coolly replied to re-emphasise and corrected her understanding that the same entity was possessing varying attributes. He further explained that the Self was superimposed by ignorance like a burning wood was covered by ash!Pure Intelligence which indeed is the Self appeared variegated by modifications of name, organs and their attributes, and of the falsity of decay and destruction! On the other hand, the Self is indestructible, paramount, endless and infinite Reality!) II.iv.14) *Yatra hi dwatamiva bhavati taditara itaram jighrati, taditara itaram pashyati, taditara itaram shrunoti, taditara itaram abhivadati, taditara itaram manute, taditara itaram vigjnaanaateeti;yatra vaa asya sarvamaatmaivaabhuttatkena kam manveeta, tatkena kam shrunuyaat, tatkena kamabhikvadet, tatkena kam manaveet, tatkena kam vijaaneeyaat!Vigjnataaramare kena vigjnaaneeyaaditi/* (Due to the actual existence of duality, nay the multiplicity, due to ignorance, smell is different, vision is different, the capacity of hearing varies, speech sounds diverse, the pattern of thinking or mindset is varied, and the faculty of the understanding is highly dissimilar too. But when the veil of ignorance is

removed and since the Absolute Self which is neither dual nor multiple, every thing falls in place and one starts its attributes to hear, see, smell, touch, taste, feel, think and react precisely the same in unmistakable and distinctive uniformity! Therefore Maitreyi, one has to clearly understand as to who is the Singer, then the song is indeed just the same! The Self is thus the Supreme in that blueprint, be it vision, or hearing, or feeling, or thinking or whatever! 'Vignaataaramare kena vigjnaneeyaaditi'or through what instrument should one know That Knower?

(3)
Mundaka Upanishad vide III. ii.3-4 is emphatic in stating that the Self is not attained by one who has no strength and determination and that the Source of Brahman is unattainable except by the 'paripaktvata' or climactic fruition of yoga, karma, tapasya and truthfulness. Further: *Naayamaatmaa pravachanena labhyo namedhaayaa, na medhaayaa na bahinaa shrutena, yamevaisha vrinute tena labhastasyaisha aatmaa vivrinute tanum svayam// Naayamaatmaa balaheenena labhoy na cha pramaadaattaapaso vyapyalingaat, etairupaayair yayate yastu vidvaamstashaisha aatmaa vitate Brahma dhaamaa/* or the Self is not possible of acomplishment either 'pravachanena'or by sermons, nor 'adhyaaya' or extensive and intensive study, nor even by 'bahudha shrutena' or by way of extensive teachings of Vidvans or Learned ones of knowledge and erudition; this is available by passionate thirst and unique dedication as a Singular Mission of Life! ' *esha atmaa tasya vivrinute svayam tarunum* or Self Revelation is possible by one's own gift. All kinds of spiritual disciplines including knowledge, absence of delusions as created by Maya, high level of abstinences are no doubt the pro-active factors, but the Will of Almighty would be the Supreme factor!)

Now explains that the' kutasta maarga vichaaraanantara' there indeed be no concept of kutastha at all: '*kutastho naasti na bhaati'* which would imply that kutastha is not 'chaitanya' since that should be due to the result of the afore mentioned 'aavaranaas' only. In other words, the result of obscuring the spiritual truth caused by ignoranace is of such thoughts as kutastha be not existent nor be aware of , but indeed that is contrary to the truth. This might happen what discrimination be not conducted along spititual lines. When stated that Chidabhasa and the intellect enter the body together the reply be : 'This is not so', for in the Aitareya Upanishad it is said that the Self enters the body by its own will apart from the intellect. Aiterya Upanishad says that the Self (Atman) thought: 'This body with the organs cannot live without me', and so cleaving the centre of the skull it entered into the body and started experiencing the changeable states (e.g., wakeful, dreaming etc.,). The stage in which chidaabhaasa would identify the Self with the sthula and sukshma or the gross and subtle bodies is called superimposition. The self be then subject to bondage and experiencing the sorrows or enjoyments. Then raises an objection : Agjnaana and aavrittis be such as never to result in kutasta chaitanya. Though ignorance and the obscuring of the self precede superimposition, and chidaabhaasa is the result of the superimposition .How can the associationless Kutastha be said to animate the body by entering it ? Then how did It create the universe ? Both the acts of creation and entering the body are caused by Maya. The reply be that then they vanish too when Maya is destroyed. Vedanta Philosophy confirms that jeeva is eternal although emperically due to agjnaana, avaaranaas and vikshepaas ..'Viksherupa chidaabhaasa utpatti' be on the basis of poorva samskaara and hence the agjnaana and aavaranas. Before the rise of super impositions or seeds of superimposition exist and hence it be not inconsistent to state that the ealier stages belong to chidaabhaasa alone. The Self becomes the ego identifying itself with the body composed of the five elements and when the body perishes (once for all) the ego too perishes with it. .

Parabrahma created agjnaana and the aavrittis were after all ; He manifested Him alone both the stages which were nodoubt non existent but got superimposed on Him. Hence the Supreme Self explains: ' I am a samsaari indeed, yet be of tatva saakshatkaara yukta, shoka rahita and sadaa samtushta'. 'This Self is not perishable' - thus the Shruti differentiates the Kutastha from everything

else. 'The Self is associationless' - such statements sing the ever-detached state of Kutastha. The passage which says that the body only dies and not the Jiva does not mean that he is released but only that he transmigrates. The expessions that ‘ I am worldly’, ‘ I am endowed with knowledge, ‘I am griefless and am happy and such expressioins are typical of jeevaas and have no relevance to Parabrahman.

The Objection as to how can the changeable Jiva say 'I am Brahman' since Brahman is immutable , the reply states that the two stages prior to the superimposition should also be attributed to the Jeeva for that be stated as’ I am not aware and am not Brahman referring to ignorance and obscuring.; the jeeva be thus prone to state that he was a murkha and parabrahma anubhava prapti was not available.: He can, because, in spite of apparent discrepancy between Jiva and Brahman, the identity is established by giving up the false notion about the Jiva. (What appeared, under the influence of Maya, as Jiva is really none other than Brahman..

Parbrahma be the ‘sampurna prapanchaashrita’ yet ‘jeevaashrita agjnaana avastha’ be prevailing. A man may be mistaken for the stump of a tree; but the notion of the stump is destroyed when the man is known to be a man. Similarly, when the Jiva knows 'I am Brahman', his notion 'I am Buddhi (the ego-consciousness in the mind)' is destroyed.The ancient teachers explained tha Parabrahma be stated to be the support of ignorance as a substratum, but ignorance is attributable to jeevaas.

Thus samsaara bandhana hetu avasthaas of paroksha and aparoksha jnaana vinishthata be happening once the samsaara bandhana could be accomplished and once the agjnaana hetu nirmulana be the resultant. In other words, by the two kinds of wisdom and ignorance of direct and indirect means be negated along with the effects and the ideas of Brahman be existent and manifest. Acharya Sureshvara in his ‘Naishkarmya Siddhi’ describes clearly how Jiva and Brahman are found to be identical when the false notion about the Jiva (viz., its identity with the Buddhi) is destroyed. Therefore, the text 'I am Brahman' is to be understood in this sense.]

In othewords, by knowing the seven stages of knowledge, one will not be sub-merged in the mire of illusions. Many schools speak variously of the stages of Yoga but only the following are acceptable to me: liberation follows after the seven stages.
The first stage of knowledge - is auspicious desire, the second is reflection, the third is thinning of the mind, the fourth is attainment of Sattva, then detachment, the sixth is reflection on objects and the seventh is of the Turiya.
Their explanation: The wise say that the auspicious desire is the desire following detachment -meditation 'why do I remain like a fool, being looked upon by good people?'
Reflection is good activity (tendency) after the practice of detachment and contact with scriptures and good people.
Thinning of the Mind is the condition where the attachment to sense-objects is reduced by means of auspicious desire and reflection.
Sattvapatti is the mind in the pure Sattva condition by the practice of the above three stages.
The Asamsakti stage is the developed condition, without even a trace of involvement, by means of the practice of the four stages.
Padarthabhavana is the sixth stage resulting from the five stages, delighting in the spirit firmly by the non-contemplation of objects internal and external.
The 'Fourth' (Transcendental) condition (here the seventh) is concentration on one's nature, seeing no real difference, by the long practice of the six stages - this is the stage of Jivanmukti.
The stage 'Beyond the Fourth' is the stage of liberation without the body.

<u>Stanzas 36 -113</u>

Ye Nidhaaga mahaa bhagaah saptameem bhumimaashritaah/Atmaaraamaa mahatmaasate mahatpadamaagataah/
Jeevan muktaa na majjanti sukha duhkharasasthite/Prakritenaadha kaaryena kinchitkurvanti vaa na vaa/
Paarshashabhodhitaah santah poorvaachaarakramaagatam/Aachaaramaachaaranyatyva suptabuddhvadutthitaah/
Bhumikaa saptakam chetaddveemataameva gocharam/ Praapya jnaanadashaametaam pashumlecchhadayopi ye/
Sadehaa vyaapyadehaa vaa te muktaa naatra shamshayah/Jnapteerhi granthivicchhedastasminsari vimuktataa/40
Mrigatrishnaabububudvayaadidhaantimaatraatmakastvasou/ Ye tu moihaarnavaatteernastaih praaptam paramam padam/
Te sthitaa bhumikaatvaasu swatmalaabhaparaayanaah/ Mana prashamanopaayo yoga ityabhidheeyate/
Saptabhumih sa vigjneyah kathitastaascha bhumikaa/ Yetaasaam bhumikaanaanaantu gamyam brahmaabhidhamn padam/
Twathaahantaamataa yatra parataa naasti kaanchana Na kvachidbhaavakalanaa na bhaabaabhavagocharaa/
Sarvam shantam niraalambam vyomastham shaasvatam Shivam/ anaamayamanaabhaasamanaakama -kaaranam/
Na satraa satra madhtam tam sarvam sarvamevacha/Manovachobhiragraahyaam purnaatpurnam sukhaatsukham/
Asamvedanamaashaantamaatmavedanamaatatam/ Sattaa sarva padaardhaanaam naanyaa samvedanaadrute/
Sambhandhe drushta drushyaanaam madhye drishtirhi yadvapuh/ Drushtadarshanadrishyaadivarjita tadidam padam/
Deshaadwesham gate chitte madhye yachettao vapuh/ Ajaadyasamvinmananam tanmano bhava sarvadaa/
Ajaagratvapranidrasya yatte rupam sanaatanam/Achetanam chaajadam cha tanmayo bhava sarvadaa/
Jadataam varjyaettvekaam shilaayaa hridaym hi tat/ Amanaskaswarupam yatthanmayo bhava sarvadaa/ Chittam duure parityajya yosi mosi sthirobhava/
Purvam manah samuditam paraatmatatvaattenaatatam jagadidam savikalpajaalam/Shunyena shunyamapi vipra yathaambarena neelatatvamullasati chaarutaraabhidhaanam/
Sankalpa samkshayavalkishaadilate tu chitte samsaaramohamihikaa galitaa bhavanti/ Swaccham vibhaati sharadeeva swamaagataayaam chinmaatramekamajaamaadyamanaantamntah/
Akartrukamarangam cha gagane chitramuktistham/Adrushtakam swaanubhavamanidra -swapradarshanam/
Saakshibhuto same swacchhe nirvikalpe chidaatmanee/Niricchham pratibimbanti jaganti mukure yathaa/
Ekam brahma chidaakaasham sarvaatmakamakhanditam/ Iti bhaavaya yatnena yetaschaanchilya-shantaye/
Rekhoparekhaavalitaa yathikaa peevaree shilaa/ Tathaa trailokya valitam brahmaika miha drishyataam/
Dwiteeyakaaranaabhaavanupatannamidam jagat/ Jnaatam jnaatavyamadhunaa drishtam drishtavyamadbhutam/
Vishvaanotismi chiram shraantaschin maatraannaasti kinchana/ Pashya vishraantasandeham vigataasheshakotukam/

Nirastakalpanaajaalamachitatvam param padam/ Ta eva bhumataam praptaah samshantasheshi -kilmbishvaah/
Mahaadhiyah shaantadhiyo ye yaataa vimanaskataam/Jantoh kritavishaaraya vigaladvatthichetasah/
Mananam tyajate nityam kinchitparinitam manah/ Drishyam santyajato heyamupaadeyamupoyushah/
Drishtaaram pashyato nityamadrushtaarapashyatah/Vigjnaatavyo pare tatve jaagaruukasya jeevitah/
Suptasya ghanasamyohamaye samsaaaravartmani/ Atyantapakkavairaagyaadaraseshu raseshvapi/
Samsaaravaasanaajaale swagjaala ivaadhnaa/ Trotite hridhaya grandhou shlathe vairaagya -ramhasaa/
Kaatikam phalamaasaadya yathaa vaari praseedati/ athaa vigjnaanavashatah swabhaavah sampraseedati/'
Neeragaam nirupaasangam nidwandam nirupaashryam/ Viniryaati mano mohaadvihangah pancharaadiva/
Shantasandehadouraatmyam gatakutukavibhramam/ Paripurnaantaram chetah purnendutiva raajate/
Naaham na chaadasteeha Brahmaivaasmi niraamayam/Eettham sadasatormadhyaadyah pashyati sa pashyati/
Ayatnopanatweshyakshidugdusheshu yathaa manah/ Neeraagameva patati tadvitkaaryeshu dheeradheehi/
Parigjnaayopabhukto hi bhogo bhavatitushtaye/ Vigjnaaya sevitshchero maitreemeti na chortaam/
Ashaankitaapi sampraaopaa graamayaatraa yathaadhvagaih/ Prekshyate tadvadeva jnairbhoga shreeravalokyate/
Manaso nigruheetasya leelaabhogolpakoyopiyah/ Tamelaavabhdhavistaaram klishthatvaadbhuuh manyate/
Badva mukto maheepaalo graasamaatrena tushyati/ Parairavabaddhho naakraanto na raashtram bahu manyate/
Hastam hastena sampeedya dantairdanvaanvichoornaya cha/ Angaanyangairivaakramya jayedaadou swakam mananah/
Manaso vijayaannaanyaa garirasti bhavaarnave mahaanaraka samraajye mattadvyshrita vaaranaah/
Aashaashaarashalaa kaadyaa durjaya heendrayaarayah/
Praksheenachittadarpasya nigruheetendriyadwishah/ Padminya eeva henanai ksheeyante bhogavaasanaah/
Taavannisheeva vetataa vasntihi hridi vaasanaag/ Ekatatvadhridhaabhyaasaadwaavatra vrjitam manah/
Bhrityobhimatakartrutvaanmantree sarvaardhakaaranaat/ Saaaantashendriyaakrantermano manye vivekinah/
Laalanaastisnagdhalalanaa paalanaatpaalkah pitaa/ Sahrudatthamavinyaasaanmano manye maneeshinah/
Swaalokarah shaastradrushaa swabudhyaa swaanubhaavatah/ Prayacchhanti paraam shiddhim tyattwaatmaanam manah pitaa/
Srushthah sudhrudhah swacchhaha sukraantah suprabhoditah/Swagrihenorjito bhaatiu hridi hridyo manomanih/
Eanam manomanim Brahmanbahupangkalinatam/Vivaakavaarinaa siddhhayai prakshaalyaaloka -baandhava/
Vivekam paramaashritya buddhyaa satyamavekshya cha/ Indriyaareenalam ccchitvaa teeryaam bhava bhavaarnavaat/
Aasthaamaatramantaanaam duhkhanaanamaakaram viduh/ Anaasthaamaatramabhitah sukhaanaamaalayam viduh/
Vaasanaatantubaddhhoyam loko viparivartate/ Saa prasiddhvaati duhkhaaya sukhayocched -maagataa/
Dheeropyati bahugjnepi kulajopi mahaanapi/ Trishnayaa badhate jantuh samhah shrikhalayaa yathaa/

Paramam pourusham yatnamaasthaayaadaaya suudhyamam/ Yathaashastramanudvega maachaara -nyako na niddhhibhaak/
Ahamsarvamidam vishvam Paramaatmahmachutah/Mnaanyadasteeti samvitthyaa paramaasaa hyamkritih/
Sarvaasmaadyaatiriktoham vaalaagradyaham tanuh/ Iti yaa samvido Brahmaadwiteeyaahamkritih/
Sarvaasmaadyatiriktoham tanuhu/ Iti yaa samvido Brahmaadwiteeyaahamkritih shubhaa/
Mokshaayaishaa na bandhaaya jeevanmuktastay vidyate/
Praani padaadimaatreyamahimatyesha nishchayah/ Ahamkaarastusou loukikastucchha evasah/
Jeevaeva duraatmaasiu kandah samsaaradustaroh/ Anenaabhihato janturadhodhah paridhaavati/
Anayaa durahamkrityaa bhaavaadsantyaktyayaachram/Shishtaahankaaraavaanjantuh shamavaan -yati muktataam/
Prathamou dwaahankaaraavangeekritya twaloukikou/ Triteeyahamkritisyaajyaa loukikee duhkhadaayanee/
Athate api samtyajya sarvaahamkritistyaajyaa loukikeeduhkhadaayinee/
Athaye api samtyajya sarvaakamkruti varjitah/ Sa tishthati tathaayucchaih paramevaadhitohati/
Bhogecchhamaatrako bandhasthatyaago moksha ucchhe/ Manassobhyudayo naasho manonaasho mahodayah/ Jnyamano naashamahyeti manogjnasya hi shrinkhalaa/
Naanandam na niraanandam na chalam naachalam sthiram/Na satraasatrachaiteshaam madhyam jnaanimano viduh/
Yathaa soukshmyaacchidaabhasya aakaasho nopalakshyate/ Tathaa niramshchaashchibhaavah sarvagopi na lakshyate/
Sarva sankakalparahitaa sarva sagjnaa vivarjitaa/ Shaishaa chitvinaashatma swaatmeya adi -kritaabhidaa/
Akaashashatabhaagaacchhaa jneshu nishkalarupinee/ Sakalaamalasamsaara swarupai kaatma darshinee/
Naastameti na chodati notthishthati/ Na cha yaati na chaayaati na cha nehanachehi chit/
Saishaa chidmalaakaaraa nirvikalpaa niraaspadaa/
Aadou shamadamapraayaurgunaih shishyam vishodhayet/ Paschaadsarvamidam Brahma shuddhhatamitiu bodhayet//
Agjnasyardhaprabuddhhasya sarvam brahyeti yo vadet/ Maha narakajaaleshu sa tena vinoyojitah/
Prabuddha buddhheh praksheenabhogecchhasya niraashishah/ Naastyavidyaamalamiti praagjna -stoopadishedguruh/
Sati deepa ivaalikah satyarka iva vaasarah/Sati pushpa ivaamodaschati satyam jagaattathaa/
Paribhaasata yevedam na jagadparamaardhatah/Jnaana drishtou prasannaayaam prabhodha -vitatodaye/
Yathaavagjnyaasyasi swastho advaagvrishti balaabalam/ Avidyaivotthamayaa swaardhanaashodya-maarthayaa/
Vidya sampraapyate Brahmaan sarvadoshaapahaarinee/. Shaamyatihyasnnamasrena malena kshaalyate malam/
Shamam visham vishenaiti ripunaa hyante ripuh/Eedrushe bhuymaayeyam yaa swanaashena harshadaa/
Na lakshyate swabhaavosyaa veekshamaayaiva nashyati/Naasteshaaparamaarthenetyevam bhavana-yedvayaa/
Sarvam Brahmeti yasyaantarbhaavanaa saa hi muktidaa/ Bheda drishtiravidyeyam sarvataa taam visarjayet/

Stanzas 36-40

Nidagha, those who have reached the seventh stage, delight in the spirit - they do not drown in pleasure and pain.Recalling the seven steps that a person can take starting from normal experience of

a changing life of limitations, called samsara to one of total fulfillment of joy and independence from any problems. The study of these 7 steps can aid a person to better understand the teachings of Upanisads. In addition, they can be an excellent indicator for self-evaluation for a student of Vedanta, which step one is in life, how far one has to go and what the path forward is. The following 7 steps are: 1) Agjnaana or ignorance, 2) Avarana or covering, 3) Vikshepa or projection, 4) Parokha Jnaana or indirect knowledge, 5) Aparoksha Janaana or direct knowledge, 6) Shoka Nivritti or cessation of sorrow, and 7) Bandha Moksha or unstricted fulfillment. They do or not do whatever is only relevant and minimal. They perform actions following the past, awakened impelled by those nearby, like one waking from sleep. Ther seven stages can be known only by the enlightened - reaching which condition, even animals, barbarians etc., are liberated with or without the body surely.
Wisdom indeed is the breaking of the knot and the liberation - the dying of the illusion of mirage.

Stanzas 41-42.

Just is a mriga trishna of jalaptapti bhrama owing to avidya, even the moharupi could have crossed the ocean of illusion - they have reached the high position.Atma saakshaatkaara is indeed possible only by pathana-manana -dhyaama and nidhidhyaasa. The hridaya grandhi jnaana maatra be the path for atmajnaana.

<u>Expla. vide (1) Chhandogya VIII. iii and iv on navigating from illusion to realisation of Truth (2) Vigjnaana Nouka : by Adi Shankara</u>

<u>(1)</u>

Falsehood covers inability and integrity begets courage in the realisation of Truth; the term 'Satya' denotes control of falsehood and vindicates the Truth

VIII.iii.1-5) *Ta ime satyaah kaamaah anrutaapidhaanaah, teshaam satyaanaam sataam anritam apidhaanam:yo yo hasyetah praiti, na tam ihadarshanaaya labhate// Atha ye chaasyeha jeeva ye cha pretaayacchaanyad iccham na labhate, sarvam tadatra gatvaa vindat,atrahi asyate satyaah kaamaah, sarvam tadatra gatvaa vindate, atra hi ayaite satyaah kaamah anritaapidhaanaah,tad yathaapi hiranya nidhim nihitam akshetrajnaa uparyupari sancharato na vindeyurevamevemaah sarvaah prajaa ahahahr- gacchantya ete Brahma loam na vindanyanrutena hi pratyudhah// Sa vaa esha Aatmaa hridi tasyatadeva niruktam hridyamiti tamaad hridayam aharaharvaa evamvit swargam lokam eti// Atha ya esha samrasaadosmaat shareeraat samutthaaya param jyotir upaasampadyaa svena rupenaabhi nishpadyate, esha aatmeti hovaacha, etad amritam abhayam, etad brahmeti; tasya ha vaa etasya braahmano naama satyam hi// Taani ha vaa etaani trini akshraani sat-ti-yam iti;tad yat sat tadamritam, atha yat ti tan martyam, atha yad yam tenobhe yacchati yad anenobhe yacchati tasmaad yam, ahar ahar vaa evam vit swargam lokameti//*

(Pretension and dishonesty are the facades of unfufilled and suppressed desires; in one's life dormant desires like excellent eating, clothing, women, earnings and fame but since these are not reachable, falsehood covers up the desires and excuses are given for want of effort, incapability and diffidence. Even when a relative or a dear friend departed, falsehood claims extreme distress since the show of loss might look for an opportunity of some gain! At the most it might be lip sympathy or a sign of self importance and bravado. In fact falsehood is so intense that the more a person is cleverand worldly wise while truth is trampled and covered deep down! This is how pure knowledge is self effacing while ignorance passes off as so called 'commonsense' or worldly wisdom!Now the Self is what exists in the heart and clean knowledge which leads to virtue is a stepping stone for the heavenly

world. When a person is peaceful and composed, then only he could rise up from his body and dwell in his true nature of virtue. Indeed that is the Self in purity with neither fear nor falsehood. That truly is the Truth with is everlasting and an equivalent expression of Self or Brahman. The Truth comprises three words:' Sa' for Immortal-'ti' for mortal and falsehood and 'yam'the controller. Truly enough, one who meditates Truth and Heart in unmitigated form are stated to be in the precincts of heaven!

Individual Self navigates to reach the bridge of faith from Darkness to Illumination
VIII.iv.1-3) *Atha ya atmaa, sa setur vidhritireshaam lokaanaam asambhedaaya naitam setum ahoraatre taratah, na jaraa na mrityur na shoko na sukrutam, na dushkrutam, sarve paapmaano to nivartante, apahata paapma hyesha Brahma lokaah// Tasmaad vaa etam setum teertvaandhah sannanandho bhavai, viddhah sannaviddho bhavati, upataapi sannanupaapi bhavati; tasmaad vaa etam setum teertvaapi naktam ahar evaabhi nishpadyate, sakrud vibhaato hyevaisha Brahma lokah//Tad ya evaitam Brahma lokam brahmachaaryena anuvindati, teshaam evaisha Brahma lokah, teshaam sarveshu lokeshu kaamacharo bhavati//*

(Imagine that the Individual Self is a bridge to keep the two worlds of Maya or Unreality and Satya or of the Truth; this bridge serves a means of non-integration of the worlds as two lasting entities. The factors of day and night or of time concept, nor of age, illness, sorrow, evil or morality do not reach te bridge as the definitive divider of either of existences. Indeed, crossing the bridge, one lands in a totally distinctive world of Truth, Reality, and Genuinness. That is the world of Brahman! On crossing the bridge, miracles are encountered instantly as the blind gains vision, the wounded is healed, the person with sorrow, disgust, frustration and helplessness suddenly transforms with zeal for life, contenment, joy and enthusiasm. He then walks into a world of brilliance from pitch darkness: ' *Tamasomaa jyotirgamaya, mrityormaamritam gamaya/'* On reaching into this world through celibacy, virtue, sacrifice, and singular dedication to Brahman, that person attains Brahmatva and Bliss with freedom of movement and realisation of Totality!)

(2)

<u>Vigjnaana Nouka : by Adi Shankara</u>

Tapo yajnadaanaadibhissudhabudhir-Virakto nripaadau pade tuchchabudhya
Parityajya Sarvam Yadaapnoti Tatvam Param Brahma nityam Tadevaaham asmi. 1
By cleaning one's mind with meditation, sacrifice and charity, By becoming disenchanted with as of king, by sacrificing everything, we attain that principle of everlasting Brahman.
Dayaalum Gurum Brahmanishtam Prasantham,Samaraadhya Bhaktyaa vichaarya swaroopam
Yadaapnoti Tatvam Nididhyaasya vidvaan,Param Brahma nityam Tadevaaham asmi 2
By worshiping with devotion to the merciful teacher, ever in the search of the Unknown, a well read scholar after repeated and profound meditation makes his own for the Concept by the self.
Yad Aananda roopam prakasa swaroopam,Nirastha prapancham parichcheda soonyam/
Aham Brahmavruthyaikagamyam tureeyam, Param Brahma nityam Tadevaaham asmi. 3
Forever having the form of splenderous joy, forsaking the world as visualised that be attained only by constant search that state full of bliss, perennial concept of Brahman.
Yad ajnanato bhati viswam samastham,Vinashtam cha sadyo yadaatma prabodha
Manovaagatheetham visudham vimuktam,Param Brahma nityam tadevaaham asmi. 4
By discarding that ignorance as characterisctic of the physical world, and by that realization of Atma Which is beyond mind yet of pure bliss as a perennial concept as the Antaratma.
Nishedhe krute neti neteeti vakyaih, Samadhisthithaanaam yadaabhaathi poornam/
Avasthaathrayaatheetham advaitam ekam,Param Brahma nityam tadevaaham asmi. 5
By the negative action of the words: 'not this, not this, 'That' which shines with the sparckle of

jnaana who could enter the state of 'Samadhi' be indeed discoverable as the perennial concept that we ourselves vision as ' Thou' the Brahman.
Yad Aanandalesaih samanandi viswam,Yadaa bhaati satve sada bhati sarvam/ Yadaalochite heyam anyat samastham,Param Brahma nityam tadevaaham asmi. 6
That due to its bits of bliss makes this world pleasant, That due to its splendour makes this world full of light, And that by whose thought this physical world becomes nothing, Is the divine and perennial concept that we ourselves as of Brahman.
Anandam vibhum sarvayonim nireeham,Shivam sangaheenam yad omkaaragamyam/ Niraakaaramathyujwalam mruthyuheenam,Param Brahma nityam tadevaaham asmi. 7
That which is endless, divine and controls everything, That which is peaceful, alone and attainable through Om, And that which is formless, has great luster and no death, Is the divine and perennial concept that we ourselves as of Brahman.
Yad Aananda sindhau nimagnah puman sya-Dvidyavilasah samastha prapanchah, Tadaa na sphurathyatbhutam yannimitham,Param Brahma nityam tadevaaham asmi. 8
That sea of bliss in which the seeker drowns himself, And that wonderful cause which forever makes it disappear, The ignorance which makes the physical world appear, Is the divine and perennial concept that we ourselves are Brahman.
*Swaroopaanusandhanaroopaam sthuthim yah, Pathed aadaraal bhakthibhavo manushyah Srunotheeha va nithyam udyukta chitto,Param Brahma nityam tadevaaham asm*i. 9
This prayer written in the style of the search of the form of the self, If read by men with respect and devotional thought, Or if heard would lead them forever to blissful freedom ,And Is the divine and perennial concept that we ourselves are Brahman.]

Stanzas 43-44-45-46 - 47

Yoga is of seven steps as already explained for brahma pada prapti; Me and you differentiation; bhaava and abhaava chintana. Thus the minute mental visualisation and introspection of the marvel and awe of Cosmic Form of the Supreme Self who is the embodiment of joy and auspiciousness as the Outstanding Enveloper of Existence and Life; indeed whoever gets over the folder of ignorance and enters the hold of the illumination of knowedge gets freed from the confines of mortality.This knowledge is 'bhaava grahyam' or by the Universal Mind and not necessary with the corporal mind and only that is capable of receiving signals of the Maha Purusha or of the Virat Swarupa materialised the basic framework of the Universe- which indeed carried on by the Cosmic Person who manifested pancha bhutaas physical and mind is said to be Yoga. This is to be known as having seven stages which lead to the status of Brahman. In otherwords Yoga , there is no feeling of 'you' and 'I', one's own and another, nor the perception of existence or non-existence. All is quietude and composure needing no support, existing in the hridayaakaasa or ether of the heart), eternal, auspicious, devoid of ailment and illusion, name and cause. Neither existent nor-existent, nor in between, nor the negation of all; beyond the grasp of mind and words, fuller than the fullest, more joyful than joy. Beyond worldly perception, the limit of one's hope or the mental horizon being extensive, there is no existence of any thing other than pure cognition.

Stanzss 48-49-50-51-52

Drashtha- Drishya and Darshana are the sambhandha jnaana madhya there be the parimalata or of threesome fragrance. Thus Chitta once entering one territory then there be a secondary stage of well being and then the semi state of jaagrad-swapna and thereafter the sushupti.From jatdata to chatanyata, from shunyata to shunyata, from akaasha to hridayaakaasha. The body exists only when there is the relationship of the perceiver, the perceived and the vision connecting them, whereas this position of liberation is devoid of such relation of the distinct) as of the Perceiver, Perception and

object.
In between the movement of the mind from object to object there is the unqualified essence of intelligence. This is immaterial perception, reflection; always identify yourself with That.
Your eternal essence is, devoid of states like wakefulness, dream and deep sleep or Equalities like intelligence and inertness; always identify yourself with that.
Excluding that heart of stone, inertness, always identify yourself with that which is beyond the mind.
Discarding the mind in the far distance you are that which is; be established as That.
First the mind was formed from the principle of the supreme Self; by the mind has this world, with its multitudinous details, been spread out. Wise men! The nihil, alluringly named, shines forth from the nihil as the blue does from the sky.

Stanzaa53-54-55

Once the mano sankalpa is wavering then chitta vritthi be loosened too and the samsaarika moha rupa be dominant just as when the mind is dissolved, through the attenuation of mental constructions, the mist of cosmic fancies will stand dissolved. The one, infinite, unborn, pristine and pure Spirit shines forth within as the cloudless sky in autumn.
In the sky has sprung up a picture without a painter or a basis i.e. canvas. It has no perceiver; it is one's own experience without the medium of sleep or dream.
In the conscious Self that is the witness, common, transparent and indisputable, as a mirror, are reflected all the worlds without willing of any kind.

Stanzas 56-57-58-59

Be this realised that sarvaswarupa, chidaakaasha rupa and akhandita Brahma be ever sigular most.
For curing the mind of its fickleness, deliberately reflect that the one Brahman is the Sky of the Spirit, the Self of the cosmos.
As an immense rock, covered with main lines and sub-lines, learn to regard the one Brahman with the three worlds superposed on It.
Now it has been known that this problem world is not produced, as there is no second entity to serve as a cause. This alluring universe may be looked upon as a marvel.
Long agitated as I have been, now I am at rest; there is nothing other than pure Spirit. Laying aside all doubts, discarding all sense of wonder, behold!

Stanzas 60-61-62-65-66

Those of saadhakaas who could sever off the sankalpa bandhana, and reach the chittatatva rahita maha pada, be indeed able to be be nishpaapis and realise brahma pada prapti indeed.
Repudiating all mental constructions, the principle of mindlessness may be seen to be the highest status. Those sages, having liquidated their sins, have attained infinitude..Those Maharshis whose intellects are great and tranquil and who have risen above the mind.
One who has reasoned out the nature of things according to the Vedanta, the modifications of whose mind objectively induced have ceased, who has given up all reasoning vis-a-vis objects, who has dismissed the objective realm, empty of values but has seized on what alone has eternal value, has a mind that conforms to the eternal Reality.
When the net of deep-seated impressions of empirical life is split as a fowler's net by a rat, when, due to dispassion's power, the knots of the heart are loosened, one's nature as Brahman becomes crystal clear owing to the experiential Knowledge of Brahman even as muddy water treated with the Kataka-powder. Now one experiences the eternal Witness; no longer one beholds the inert and invisible..
While yet living one is awakened to the supreme Truth that alone is to be realized. One is totally

oblivious of the ways of the world, shrouded in the thick gloom of delusion; and due to an eminent degree of mature dispassion, one ceases to have any relish for even the so-called delectables that are in fact dry and tasteless.

Stanzas 67-68-69-70-71

As one's maanasika pravartana be of raaga rahita, anaasakta, dwandva rahita and niraalambata, having rid of moha bandhanaas and of the other arishad vargaas of kama krodha lobha mada matsaryaas, then that blessed person be as of pournami chandra samaana visheshata like free bird. Then that person could be assertive that neither be swayam nor otherwise be of sthitaprajjnatva.
In otherwise like a bird from its cage, from delusions flies forth the mind devoid of attachments, frailties, dualities and props. The mind filled withTruth shines like the full-moon vanquishing all meanness born of perplexities and dismissing all dilemmas due to idle curiosities. Neither I nor aught else exists here; I am but Brahman that is Peace' - thus perceives he who beholds the link between the existent and the non-existent. As the mind indifferently contacts objects of the senses of sight, etc.; when encountered by chance, so does the man of steadfast intellect regard courses of action in his daily life. Experience lived through Knowledgeably alone proves satisfactory.

[Two Birds on Materialism vs. Bliss- vide (1) Mundaka III.i-and Shvetashvatara IV.v-vii
1
III.i.1) *Dve Suparnaa Sayuja sakhaaya samaanam vriksham parishasvajaate, tayoranyam pippalam svaaddhvatti anaishnan anyobhichaakasheeti/* (An analogy of two companion birds named Suparna and Sayuja is drawn sharing the same tree as one is busy eating the fruits of the tree while the other remains watching without tasting; this is just as two persons are enjoying the taste even as the other refrains.While one regales by rejoicing the sweet results of different kinds of material happpiness the other person calculates and weighs the pros and cons of the karma and the resultant reactions and so is the explanation: while one regales by enjoying the sweet tastes of different kinds of material happiness, the other appears like calculating the consequences. The analogy refers to two individuals: one enjoys and is immersed with the joys and comes a slave of even evil influences quite in disregard to immoralities, the other exercises restraint and resist undue temptations. Evern as the two specimen human beings are in the same 'samsaara', there the obvious references of temporary materialism versus lasting happiness of spiritual fulfillment, the latter being an excruciating and prolonged hard way indeed!)
2.
Shvetaashvatara Upanishad : The Eternal Paradox of Existence -an analogy of two birds –Role of Maya/Prakriti:

IV. v-vii) *Ajamekamlohita shukla krishnam bahveeh prajaah shrijamaanaam sarupaah, ajo hieko jushmaano nushete jahaati enaam bhukta bhogam ajonyah// Dvaa suparnaa sayujaa sakhaayaa samaanaam vrksham parishasvajaate,tayor anyah pippalam svaadv atti anashnann anyobhichaaksheeti// Saaane vrikshe purusho nimagno neeshaaya shochati muhyamaanaah, justaam yadaa pashyati anyam sham asya mahamaanam iti vita shokah//* (The manifestation of the Universal Self mobilises the creation endless Individual Selves; that 'ajam ekam' or the eternal and singular Universal Self sets into motion of the three coloured Beings apparently of lohita-shukla- krishna or of three gunas of Rajasa- Satva-Tamas or of persons and their generations leading to pleasures and pains, as some being delighted and some others being the sources of enjoyment. The two birds Suparna and Sayuja both being companions cling to the same tree one eating sweet fruits and another refraining from eating at all. These two stanzas are precisely the repeats of Mundaka Upanishad vide III.i-1& 2 and so is the above explanation.]

Stanzas 72-75-76

As an unplanned journey to a village, when accomplished, is treated without elation by the travelers, so is the splendour of enjoyment that may fall to their lot deemed by those who know. Even a little diversion of the well-controlled mind is reckoned quite ample; no elaboration of it is sought as such elaboration is a source of future afflictions.
A King liberated from detention is glad to eat but a morsel. One un-attacked and un-detained hardly cares for his entire kingdom.
Locking one arm in the other, setting one row of teeth on the other and putting some limbs against others, conquer the mind.
From this sea of empirical life there is no way out except victory over the mind. In this vast empire of hell, hard to subdue are one's and adversaries - the sense-organs - who ride on the unruly elephants, the sins, and are armed with the long arrows of cravings.

Stanzas 77-78-79

Those 'sthita pragjnaas' who could keep the physical and maanasika weaknesss under control, who could overcome sense of 'ahambhaava' and bhoga laalasatva samaapti their marurity be sharpnened. In otherwords, in the case of one whose egoistic vigour has been attenuated and who has vanquished his foes, the sense-organs, latent impressions, intent on enjoyments, wear off as lotuses do in winter. Like no eternal spirits; latent impressions cut capers only as long as the mind remains unvanquished for lack of intense cultivation of the non-dual truth.
Of the men of discrimination, the mind, I deem, is a servant as it accomplishes what is sought; a minister as it proves the cause of all gains; and a loyal chieftain as it regulates the assailing sense-organs.

Stanzas 80-81-82-83

Then Mahatma Ribhu explains to son Nidhata : human mind be seeking to attract the wife's view point rather than that of an experienced father. The mind of the wise, I deem, is a loving spouse as it pleases; a protective parent as it guards while a friend marshals the best of the arguments.
The paternal mind, well studied with the eye of the Shastras and realized in the light of one's own reason; abolishes itself in yielding supreme perfection.
Extremely perverse and inveterate in itself, once well-awakened and controlled and purged, the delightful mind-gem shines in one's heart powered by its own virtues.
O Brahmin! To win perfection be luminous after washing clean, in the waters of discrimination, the mind-gem steeped in the mire of many flaws.

Stanza 84

Is this at all possible for even sadviveka maanava to truly follow the panchendriyaanusandhaana to the samsaara rupi bhava saagara in the normal course! In other words: by wholly overcoming the inimical senses, resorting to sovereign discrimination, and beholding the Truth with the intellect, cross the sea of empirical existence?

[Brihad. Upa.Chap IV.iv.1-5 explains how mortal life as a caterpillar reaches the edge of grass and holds another for support !

IV.iv.1) *Sa yatraayam Yagjnyavalkyam nyetya sammohamiva nyeti, athainamete praanaa abhisamayanti; sa etaastejomaatraah samabhyaadadaano hridayamevaanva vakraamati; sa yatraisha chaakshushah purushah paraan paryaavartatethaa rupagjno bhavati/* (At the time of death, the Self gets feeble and frail and virtually senseless when the body organs like speech and hearing fail

gradually. The element of light within gets withdrawn and the ether in the lotus of the heart manifested in the intelligence gets shaken and dwindling. His eyes get drooping unable to recognise forms and colours!) IV.iv.2) *Ekibhavati, na pashya teetyaahuh; ekibhavati, na jighnateetyaahuh; ekibhavati, na rasayat etyaahuh; ekibhavati na vadateet –yaahuh; eki bhavati, na shrunoteetyaahuh; eki bhavati na manuta ityaahuh; eki bhavatina sprushateet yaahuh;ekibhavati na vigjnaanaateetyaahuh; tasya haitasya hridayasyaagram pradyotate; tena pradyote-naisha Atmaa nishkraamati—chakshushto vaa, murdhno vaa, anyebhyo vaa sharira deshebhyah; tam utkraamantam praanonutkraamanti;praanam anuutkraamantam sarvepraana anuutkraamanti;sa vigjnanam evaanvavakraamati; tam vidyaa karmaani samanvaarabhete purva pragjnaa cha/* (While facing the end of life, the vision gets unified with the Inner Self and is stated to be blurred in vision and that is why the persons near him say that his eyes are wide open but yet would not see; similarly his nose could not smell, the tongue could not taste, the voice is not functional, the ear is unable to hear, the mind could not think, the skin loses touch, and the intellect too gets vanished. That is the precise time when the vital force would quit, and all the organs follow suit; a semblance of consciousness finally departs!) IV.iv.3) *Tad yathaa trunajalaayukaa,trunasyaantam gatwaa, anyam aakramam aakramya, aatmaanam upasamharati,evam evaayam aatmaa, idam shariram nihatya, avidaam gamayitwaa, anyam aakramam aakramya, aatmaanam upasamharati/* (Whenever a caterpillar reaches the edge of a blade of grass, it tends to hold another support and contracts its body before holding another grass blade. In the same manner an Individual Self too contracts another dream body gradually manifesting the functions of the new organs and senses; the new organs are such as to display actions of erstwhile works called Karma of the previous births plus the instant actions) IV.iv.4) *Tad yathaa peshaskaari peshaso maatram upaadaaya, anyan navaratam kalyaanataram rupam tanute, evam evaayam aatmaa, idam shareeram nihatyaa, avidyaam gamayitwaa, anyan navaratam kaltaana taram rupam kurute, pitrayam vaa Gandharvam vaa, Daivam vaa, Prajaapatyaam vaa, Brahmam vaa anyeshaam vaa bhutaanaam/* (Ignorance or Knowledge are the two ends of a scale; it is quite possible that an Individual makes some positive achievements in one life and thanks to better knowledge seeks to improve far more virtuous accomplishments in a subsequent life. The accessories too in terms of better vision, improved hearing capacity, stronger mental strength and so on could improve from one life to another, depending on the bettering the yield of fruits. This is just like a goldsmith with a minimum quantity of gold could make a good ornament and having amassed more gold by the price of the earlier ornament could further make a more fashionable ornament eventually. Thus the cycle of ever improving knowledge might enable higher and higher advantage from one life to another deserving berths from the world of Manes, or Gandharvas, or Devas, or Viraja or Hiranyagarbha. Thus knowledge and past work as enabled by better body forms equipped with ever improving body adjuncts as facilitated the five elements that rule the body parts could usher in higher and higher achievements!) IV.iv.5) *Sa vaa ayataatmaa Brahma vigjnaanamayo manomayah praanamaya chakshurmayah shrotramayah prithivimaya aapomaya vaayumaya aakaashamayah tejomayah atejomayah kamamayah akaamamayah krodhamayh akrodhamayah dhamamayah adharmamayah sarvamayah tad etah; idam mayah adomaya iti/ Yathaakaari yathaachari tatha bhavati- saadhu kaari sadhurbhavati, paapakaari paapo bhavati, Punyah punyena karmanaa bhavati, paapah paapena/ Atho khalvaahuh kaamamaya evaayam purusha iti; sa yathaakaamo bhavati tatkraturbhavati, yatkraturbhavati tatkarma kurute, yatkarma kurute tad abhi sampadyate/* (The examples of a goldsmith improving his skills of better design and beauty effected ornament after ornament and that of a caterpillar jumping to another leaf after the previous one have been cited and the point of transmigration of a Soul emphasized. Now the Self under transmigration is stated to be Brahman or Pure Consciousness, and identified as 'Vigyana maya' or the epitome of Intellect, and 'Manonmaya' or the embodiment of Mental Strength, Praanamaya or the personification of Vital Force comprising Five Folded functions of Pancha Pranas viz. Praana, Apaana Vyaana, Udana, Samanaas. Besides this Pure Consciousness manifests the functions of being Chakshu maya or the faculty of vision by eyes and shrotra maya or of sound or hearing by ears and other functions of organs. Further the body prevails upon the Elements of Prithvi-Varuna/ water, Vayu/ Ether, Agni / Fire. Then the body inculcates Kama/ Desire, Krodha / Anger, Dharma/ Righteousness as also the opposites of these feature. Now, the inferences of these features would be that as per the actions arising there from such as goodness begets goodness, evil begets evil, and so on. The Self in the newer 'Avatar' or manifestation is identified with individual impulses like desire, lust, narrow / broad mindedness, anger or its absence and so on and the concerned body tends to dominate the specified sense and the specified timings!]

Stanzas 85-86-87-88

The wise know that concern, as such, is the abode of endless pains; they also know that un-concern is the home of joys, both here and hereafter.
Bound by the cords of latent impressions this world revolves constituting empirical life. In manifestation, they agonise; when obliterated they make for well-being.
Though intellectual, though extremely and variously learned, though high-born and eminent, one is bound by cravings as a lion is with a chain.
Resorting to supreme personal endeavour and perseverance and conforming to Shastraic conduct unwaveringly, who may not win perfection?

Sanzas 89-90-91-92-93-94-95-96-97

'I am the samasta vishva rupa, am the Achyuta Paramatma swarupa, and there be nothing beyond': thus when there be the 'ahambhaaba' assertaining that ' I am disctinct from the Universe , am jeevan mukta and free from the samsaara. In other words: ' I am the entire cosmos; I am the supreme Self that lapses not.
Nothing other than me is this vision as the supreme declaration of the Self . I transcend all; I am subtler than a hair's tip' - such, is the second and beneficent mode of self -assertion.
This kind of promotional iberation and not bondage. The conviction that I am no more than a bundle of parts like hands, feet, etc.; is the third mode of self-assertion - it is empirical and petty.
This root of the evil tree of empirical life is wicked and must be renounced. Smitten by this, the worldly man rapidly falls ever lower.
Discarding this wicked mode of self-assertion from one's life, in due course, by virtue of the beneficent mode, one achieves liberation in peace.
Resorting to the first two non-worldly modes of self-assertion, the third worldly mode that occasions pain must be renounced.
Next discarding even the first two, one becomes free from all modes of self-assertion and thus ascends to the transcendent status of freedom or liberation.
Bondage is nothing but craving for objective enjoyment; its renunciation is said to be liberation.
Mind's affirmation is perilous; its negation is great good fortune. The mind of the Knower tends to negation; the mind of the ignorant is the chain of bondage.

Stanzas 98-99-100-101-102

The timeless mind of the Knower is either blissful nor blissless; neither fickle nor stirless. It neither is nor is not. Nor does it occupy a mind position among all these - so maintain the wise.
Just as, due to subtlety ether, illumined by the Spirit, is not objectively perceived, nor is perceiving yet not so not observed.
The imperishable Spirit, free from all imaginings and beyond nomenclature, has been assigned designations like one's Self..
Transparent like a hundredth part of ether, partless as manifested in those who know, ever aware of the sole Self of all that is pure in empirical life, this Spirit neither sets nor rises; neither rises up nor lies low; neither goes nor returns; it is neither present nor absent here.

Stanzas103-104-105.

That Chidatma is to be realised as be of ashryahrrna, vikalparahita and suddhha swarupa. In otherwords this Spirit has a flawless mode of its own, indubitable and propless.
At the very outset, purify the disciple through excellence such as mind's tranquility, restraint of sense-organs, etc. Next impart to him the teaching that all this universe is Brahman, viz., the purified Thou.

One who teaches an ignoramus or half-awakened (disciple) that 'all this is Brahman' will (in effect) plunge him in an endless series of hells.

Stanzas 106-107

But a disciple whose intellect has been well-awakened, whose craving for objective enjoyments has been extinguished, and who is free from all 'expectations' is rid of all impurities born of nescience; the wise teacher may instruct him.
.Like its effulgence where there is light, like the day where there is the sun, like the fragrance where there is a flower, so is there a world where there is the Spirit.

Stanzas 108-109-110-111

When the view-point of Knowledge is purged, when the dawn of awakening spreads vastly, this very world will cease to appear as real.
Established in yourself, you will realize aright the strength and weakness of the flood of my words of instruction)- you will realize it by the highest mode of nescience that spurs the effort to wipe out the sphere of the petty Self.
By it the highest mode of nescience is won the knowledge that consumes all errors. One missile puts another out of action; one flaw destroys its opposite.
One poison may be neutralised by another; an enemy may destroy another. Such is the wonderful riddle of elements that pleases through self-destruction!

Stanzas 112-113.

The real nature of this riddle is not perceived. As it is observed, it perishes - observed with the flaming imagination whose content is: 'in Truth it exists not at all'.
He who cherishes with the creative and liberating imagination the thought that all this is spirit, that the perception of difference is nescience or lack of awareness, should renounce this nescience in all possible ways.

<u>Stanzas 114 -186</u>

Mune naasaadyate tadvi padamakshayamuchyate/ Ku jaateyamiti te dwija maastu vichaaranaa/
Imaam kathamaham hanmeetyeshaa testu vichaaranaa Astam gataayaam ksheenaayaamasyaam jnyaatyasi tatpadam/
Yat eshaa yathaa chaishaa yatha nashtosya khanditam/ Tadasyaa rogashaalaayaa yatnam kuruj chikitsane/
Yathaishaa janmaduhkheshu na bhuyastwaam niyokshyati/Swaatmani swaparispandaih sphuratyas -chaidarnavaih/
Tanmayaiva sphurathyatacchaa tatrauvomiravaarnave/ Atmanyevaamana vyomni yathaa sarasi maarutah/
Tathaivaatmashaktaiva swaatmanyevaiti lolataam/ Kshanam sphurati saa devee sarvashakti tayaa tathaa/
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Deshakaalakriyaashaktirna yasyaah samprakarshane/Swaswabhaavam viditvocchhairnanantapade sthitaa/
Rupam parimitenaasou bhaavayatyavibhaavita/Yadaivam bhaavitam rupam tayaa paramakaantayaa/
Tadaivainaamanugataa naama sankhyaadikaa drushah/Vikalpakalitaakaaram deshakaalakriyaaspa -dam kryaaspadam/

Chitorupamidam Brahman kshetragjna iti kathyate/Vaasanaah kalpayanstopi yaatyahankaarataam punah/
Ahamkaaro vinirnetaa kalankee buddhhiruchyate/Buddhhih sankalpitaakaaraa prayaati mananaaspa -dam/
Mano ghanavikalpam tu gacchhendriyataam shanaih/ Paanipaadamyam dehamindriyaani vidurbudhaah/
Evam jeevo hi sankalpavaasanaarajju vishtitah/Duhkhajaalapareetaatmaa kramaadaayati neechataam/
Iti shaktimayam cheto ghanaahamkaarataam gatam/ Koshakaarakrimiriva swecchhayaa yaati bandhanam/
Swayam kalpitatanmaatraajaalaabhyantaravarticha/ Paraam vivishaataameti shrinkhalaabaddhha simhavat/
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Kvachinmanah kvachidbuddhhih kvachitjnaanam kvachitkrayaa/Kvachitedahamkaarah kvachittamiti smritam/
Kvachitprakritiriyuktam kvachin maayeeti kalpitaam/ Kvachinmalamiti proktam kvachidkarmeti samsmrutam/
Kvachidbandha iti khyaatam kvachitpuryashtam smritam/ Proktam kvachidavidyeti kvchidiccheti samyatam/
Imam samsaaramahkhilamaashaapaashivadhaayakam/ Ddhadantahphalairhaanim vatadhaanaa vatam yathaa/
Chintaanala shikhaa dagdham kopaajagaracharvitam/Kaamaabdhi kallolaratam visrutaatma pitaamaham/
Samundvara mano brahmaatangamiva kardamaat/ Evam jeevaashritaa bhaavaa bhavabhaavana -yaahitaah/
Brahmanaa kalpitaakaaraa lakshashopyatha kotishah/ Samkhyaateetaah puraajaataa jaayantedyaapi chaabhitah/
Utpasyantepi chaivaanye kanoughaa iva nirjharaat/ Kechiprathamajanmaanah kechijjanmashataadhi
Kechicchhaasankhayajanmaanah kechidvibhinnabhavaantaraah/ Kechidbraahmana bhupala vaishya shudraganaah sthitaah/
Kechidtrushnouchadheevrikshaphalamoolapatangaah/ Kechitkadambajambeera saalataalata maala kaah/
Kechinmahendramalaysahyamandarameravah/ Kechidksheerodhikshaarodadhi ksheeraghritekshu -jalaaraashayah/
Kechidvishaalaah kakubhah kechinannadyo mahaarayaah/Viharanthykchakaih kechitripatanutpan -tyutpanti cha/
Kandukaa iva hastena mrityunaa viratam hataah/Bhuktvaa janma sahstraanik bhuyah samsaara -samkate/
Patanti kechidbudhaah sampraayapi vivekataam/Dikkaalaadyanavancchhinnamatmatatvam swashaktitah/
Leelayaiva yadaadatte dikkaalakalitam vapuh/ Tadeva jeevaparyaayavaasanaaveshatah param/
Manah sampadyate lolam kalamnnkalanonmukham/ Kalayantii manah shaktiraadou bhaavayati kshanaat/
Aakaashaabhaavanaamacchhaam shabdabeejarasonmukheem/ Tatastatadghantaam yaatam ghanaspandakramaanmanah/'
Bhaavayatysanilaspadam sparsha beejarasonmukham/ Taabhyaamaakaashavaataabhyaam drudhaabhyaasavashaattatah/
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Shabda sparshaswarupaabhyaam sangharshaajjanyetennalah/ Rupatanmaatra sahitam tribhisthah saha samhitam/

Manastaadruggunagatam rasatanmaatravedanam/ Kshanaacchhetatyapaam shaityam jalasam -viktato bhavet/
Tatastaadruggunagatam manobhavatati kshanaat/Gandha tanmaatrametasmaadbhumivamvittato bhavet/
Athetyambhutatanmaatraveshtitam tanutaam jahat/ Vapurvahnikanaakaaram spuritam vyomni pashyati/
Ahamkaarakalaayuktam buddhibeejasamanvitam/ Tatturyashtakamiktyutam bhutahritpadma-shastapadam
Tasmimstuteevrasamvegaadbhavayadbhaasuram vapuh/ Shoolataameti paakena mano bilvaphalam yathaa/
Mrishaasthaddrutahemaabham sphuritam vimalaambare/ Samniveshamathaadatte tattejah swaswabhaavatah/
Urthavashirah pindamayamadhah paadamayam tathaa/Paarshvayorhastasamsthaanam madhye chodaradharminam/
Kaalena sphutataametya bhavatyamalavigrahm/ Buddhhisatvabalotsaaha vigjnaaraishvarya samsthitah/
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Sa eva Bhagavan Brahmaa sarvaloka pitaamahaha/Avalokya vapurbrahmaa kantamanteeya -muttamam/
Chintaamabhyetya Bhagavanstrikaalaamaladarshanah/ Etasminparamaakaashe chinmatraikatatma rupinee/
Adrishtapaaraparyante prathamam kim bhavaditi/ Iti chintitavaanbrahmaa sadyojaataamalaatma -drik/
Apashyatsargavrintaani samateetaanyanekashah/ Smaratyatho sa sakalaansarvadharmagunaa -kramaat/
Leelayaa kalpayaamaasa chitraah sankalpatah prajaah/ Naanaachaarasamaarambhaa gandharvanagarm yathaa/
Taasaam swargaapargaartham dharmakaamaarthasuddhhaye/ Anantaani vichitraani shaastraani samakalpayat/
Virinchirupaanmanasah kalpitatvaajjagasthiteh/ Taavasthityatiriyam proktaa tannaashe naashamaa -pnuyaat/ 165
Na jaayate na mniyate kacchhitkinchitkadaachana/ Paramaarthena viprendra mithyaa sarvam tu drushyate/
Koshamaashaabhujangaanaam samsaaraadambaram tyaja/Asadetaditi jnaatvaa maatrubhaavam niveshaya/
Gandharva nagarasyaarthe bhushitebhuhite tathaa/ Avidyaamshe sutaadou vaa kah kramah sukhaduh swayoh/
Dhanadaareshu vrindeshu duhkhayuktam na tushthata/ Vrindvaayaam mohamaayayaam kah samaashvaasavaanih/
Aaireva jaayate raago moorkhasyaadhikataam gataih/ Taireva bhaagaih praagjnasya viraaga upajaayate/
Ato Nidhaaga tatvagjna vyavahaareshu samsruteh/Nashtam nashtamupekshaswa praaptam praaptamupaahara/'
Anaagataanaam bhogaa naamavaancchanamakritrimam/ Agataanaam cha sambhoga iti panditalakshanam/
Shuddham sadsatormadhyam padam buddhvavalaavalambyacha/ Sabaahyaabhyantaram drishyam maa grihaan vimucchhamaa/
Yasya checchhaa tathaanicchhaa jnasya karmani tishthatah/ Na tasya lipyate pragjnaa padmapatra-mivaambubhi/

Yadi te nendriyaarthashreeh spandate hridi vai dwija/ Tadaa vigjnaatavigjneyah samutteerno bhavaarnavaat/
Ucchhai padaaya parayaa pragjnyayaa vaasanaaganaat/ Pushpaadgandhamapohyaaram chetovrittim pruthakkuru/
Samsaaraambunidhaavasmin vaasanaambupariplute/ Yepragjnaavamaaruudhaasteteernaaha pandiyaa pare/
Na tyajanti na vaancchaanti vyavahaaram jagadgatam/ Sarvamekaanuvartante paaraavaara nido janaah/
Anantasyaamatatvasya sattaa saamaanya rupinah/ Chitascheyonmukhatvam yattaatsankalpangkuram viduh/
Leshatah praaptasattaakah sa eva ghanataam shanaih/ Yaati chittaatvamaapurya dhrudham jaadyaaya meghavat/
Bhaavayanti chitishhaityam vyatiriktamivaatmanah/ Sankalpanaashane yattho na bhuyonanu gacchhati/
Bhaavanaabhaavamaatrena sankalpah ksheeyate swayam/ Sankalpenaiva sankalpam manasaiva mano mune/
Chhitvaa swaatmani tishtattvam kimetaavati dushkaram/ Yathai vedam nabhah shunyam jagacchhenyam tathavahi/
Tandulasya yathaa charma yathaa taamrasya kaalimaa/ Nashyati kriyayaa vipra puruushasya tathaa malam/
Jeevasya tandulasyaiva malam sahajamapyalam/ Nashyatyeva na sandehastasmaadudyogavaan bhavet/

Stanzas 114-115-116

Muni sheshtha! What ever be that ultimate Status which is said to be imperishable is is indeed the quintessence of Truth. Maya janitha agjnaana is stated as nesience. Persons of perverted thinking argue that this universe is a 'Make Believe', that there is no Creator responsible to draw the contours of it and the creation takes place due to the union of male and female as no other third intervention is ever existent! By being self-convinced some petty minded ignoramus blatantly perform all devilish activities and tread the path of irrecoverable slide down! Indeed, such inhuman humans with not even a modicum of thinking power to distinguish the dark and bright situations, do get attracted into the vortex of ever repeating births and deaths for ever!
Speculate rather on: 'how shall I destroy it? Once it is dissipated and dispelled you will renunciation cognise that status.'
That integral status includes the knowledge: 'Whence this Maya has come and how it has perished. Therefore try to treat with remedies this abode of diseases i.e. Maya.'

Stanzas 117-118-119-120-121-122-123

That force which could indeed subdue the jeeva into the vortex of punarapi jananam amd punarapi maramam to chidrupa nirmalatva is defined so that might not subject again to the sufferings of birth-rebirth syndrome .
It is able to resist the desha kaala,kriya shakti paristhitis-The sea of the Spirit shines forth in one's Self with its splendid inner vibrations. With certitude meditate inwardly that is homogeneous and infinite.
That Chetana shakti thus be able to bridge samsaarika samudra by cleaning one' mind with meditation and sacrifice ; by becoming disenchanted and by sacrificing everything., by worshiping with devotion and extreme introspection, by that ignorance of this entire concept of the physical world, by that realization of the nner Self .

The power of the Spirit in the sea of the Spirit is a slightly agitated state of the latter.
Like a wave in the sea, that pure Power shines forth there, just as the wind automatically blows in the sky.
In the same way, the Self in itself, by its own power, becomes mobile. That omnipotent Deity flashes forth for a moment.
Whose potencies of space, time and action are not enhanced by any means; who is pre-eminently established in her infinitude, being fully conscious of her own essential nature.
Un-comprehended, She brings into being a finite form. When that supremely enchanting Deity brings forth that finite form.

Stanzass 124-125-126-127-128-129

Brahmanottama! 'Chetanaashaktigrahana vyakti' notwithstanding the circumstances and condtiona -lities is realised as a 'kshetragjna'. Further, that person is stated as of 'vasana shakti chintana' and 'ahamkaara of individuality feeling in a positive sense'. That type of 'ahamakara' is indeed not to be misleadingly understood as of 'durahamkaara' but of the sense of individuality due to desha kaala parishitis maatra'.
In otherwords other ideas and views, names, numbers and so on the individual self or the Khetrajna or the 'Knower of the field' as the designation of this form of the Spirit, generating latent impressions, again, assumes the form of egoism.
The tainted egoism, as determiner, is called intellect, which, imagining forms, becomes the base for cogitation of mind.
With its profuse imaginings the mind slowly is transmuted into sense-organs. The wise deem the body with its hands and feet with nothing but the senses or gestures. Thus, indeed, in stages descends the Jiva, bound by the cords of imaginings and impressions, and encompassed by a multitude of sufferings.The potent Spirit, thus degenerating into dense egoism, passes voluntarily into bondage as a silk-worm in its cocoon.And, like a lion in chains, becomes totally dependent finding itself within a net of its own imaginings and nothing more.

[Expla.of Kshetra-Kshetragjna Vibhaga Yoga Adhyaaya 13 of relevance vide Bhagavad Gita

Stanzas 1-19: *Arjunauvaacha: Prakritim Purusham chaiva Kshetram Kshetragjnamevacha, yetatveditum icchhaami jnaanam jneyam cha Keshava/ Bhagavanuvaacha: Idam shareeram Kounteya! Kshetrami -tyabhidheeyate, etadyo vetti tam praahuh Khestragjna iti tadvidah/ Kshetramchaapi maam viddhi sarvakshetreshu Bharata, Kshetrakshetragjnayor jnaanam matam mama/ Tad kshetram yaccha yaadrukcha yadvikaari yatascha yat, sa chyo yatprabhaavascha tatsamaasena me shrunu/ Rishibhir bahudhaa geetam cchandobhirvividhah prithak, Brahma sutrapadaischiva hetumadbhirvinishchitaih/ Maha bhutanyahamkaaro buddhiravyaktamevacha, indriyaani dashaikamcha panchachendriya gocharaah/ Ikcchhaa dveshah sukham duhkham sanghaataschetanaa dhritih, etat kshetram sanaaseva savikaaramudaahritam/ Amaanitvamadam bhitvam ahimsaa kshaantiraarjavam, aacharyopaasanam shoucham sthiryamaatma vinigrahah/ Indriyaartheshu vairaagyam anahankaara evacha, janma mrityujaraa vyaadhi duhkha doshaanudarshanam/ Asaktiranabhishvangah putra daara grihaadishu, nityam cha sama chittaatvam ishtaanishtapavartishu/ Mayichaananyayogena bhaktiravyabhichaarinee, vivikta desha sevitvam aratirjanasamsadi/ Ahyaatmajnaana nityatvam tatvajnaanaartha darshanam, etad jnaanamiti proktam agjnaanam yadatonyathaa/ Jneyam yattatpravakshyaami yad jnaana amritam - ashnute, anaadimatparam bahma nasattannaasaduchyate/ Sarvatah paanipadam tat sarvatokshi shiromukham, sarvatasshrutimalloke sarvamaapritya tishthati/ Sarvendriya gunaabhaasam sarvendriya vivarjitam, asaktam sarvabhhricchhiva nirgunam guna bhoktracha/ Bahirantascha bhutaanaam acharam charamevacha, suukshmataatthad avigjneyam duurastham chaantike cha tat/*

Avibhaktam cha bhuteshu vibhaktamiva cha sthitam, bhutabhratucha tad jneyam grasishnu prabavishnucha/ Jyotishaamapi tajjotih tamasah paramucchyate, jnaana jneyam jnaana gamyam hridi sarvasya vishthitam/ Iti Kshetram tathaa jnaanam jneyam choktam samaasatah, madbhakta yetad vigjnaaya madbhaavaayopapadyate/
Arjuna seeks a clarification from Keshava about Prakriti and Purusha and Kshetra and Kshetragjna besides what should be known and revealed as much as possible.. Then Bhagavan Shri Krishna replies that this ephemeral body of human and other beings is called the Kshetra the 'krishi pradhana' field like that of an agricultural land or the 'Karma Bhumi' with the expectation of the Supreme for the outcome! Arjuna! be this realised that I am the 'Kshetrajna' or the owner of the Kshetra. I shall now briefly indicate to you that what all this kshetra about, its origin, features, its whims and fancies, and the supremacy of the Kshetragjna! Indeed Mula Prakriti is unknown and the concepts of 'Ahankara' - Pancha Bhutas and their characteristics like sound from the sky, earth for fertility, heat from agni, life from air, and water from Varuna Deva; further the Five Elements are the sing boards of Panchendriyas, likes and dislikes, pleasures and sorrows, and above all the 'chetanatva' or the self consciousness. And the sum totality of these features is denoted as 'Kshetra' in essence. Total negation of evilful egotism or self centeredness, showing off, control of emotions, guru seva, external and internal cleanliness, straight- forwardness, detachment, power of concentration, preferene of lonliness are the characterstics of Jnaana, tatva jnaana, or atma jnaana. Then Lord Krishna further guides Arjuna about the 'jneya' and its 'amritatva' or what is to be 'Known' and its 'Permanance'. That kind of 'Apara Brahma' is beyond what is existing nor there beyond but is truly Unknown; since after all the concepts of what exists and what does not or the truth and the untruth are really beyond. All the same, this Parabrahma is not only Timeless but could see-hear-feel with eyes, hands,faces, ears and countless heads. Strangely enough that Paramatma could sense the effects of the Panchandriyas even without Trigunas rooted to Prakriti. This statement is contadictory mutually as this delineation is of 'vyaktaavyakta' nature or of the Known yet the Unknown. This therefore is Vyaktaavyakta Varnana of Nirguna Niraakaara Tatva yet fully equipped with the innate impulses of Prakriti related business. This is within and without the Beings, the ever active and vibrant Self yet immobile but of speedy rapidity of movement here-there-everywhere, and yet again of atomic and indescribably sky beyond stature with neither beginning nor end. This 'Jneya' or the readily cognaizable entity is subject to creation- preservation and destruction.Thus the brightness and darkness of bhoutika- adhyaatmika or existence and there after are the qualities the Kshetragjna-Jnaana-Jneya are detailed to enable you Arjuna to reach my situation!

Stanzas 20-35: *Prakritim Purusham chaiva viddhyanaadee ubhaavapi, vikaaraamscha gunaaamschaiva viddhi prakrit sambhavaan/ Kaarya kaarana kartutve hetuh Prikritiruchyate, Purushassukha duhkhaa -naam bhokritve heturuchyate/ Purushah Prakritisthohi bhunkte prakriktijaangunaan, kaaranam guna samgosya sadasadyoni janmasu/ Upadrashtaanumantaacha bhartaa bhoktaa Maheshwarah, Parama -atmeti chaapyukto dehesmin Purushah parah/ Ya evam vetti Purusham Prakritim cha gunassaha, sarvathaa vartamaanopi na sa bhuyobhijaayate/ Dhyaavenaatmani pashyanti kechidaatmaanam aatmanaa, anye saankhyena yogena karma yogenachaapare/ Anyetvevamajaanantah shrutvaanebhya upaasate, chepi chaatitaramtyeva mrityum shrupiparaayanah/ Yaavatsanjaayate kinchit satvam sthaavara jangamam, kshetra kshtragjna samyogaat tadviddhi Bharatarshabha! Samam sarveshu bhuteshu tishthantam Parameshvaram, vinashyantavinashyantam yah pashyati na pashyati/ Samam pashyanhi sarvatra samavasthitameeshvaram, na hinastyaatmaatmaanam tato yaati paraam gatim/ Prakrityaiva cha karmaani kriyaamaanaani sarvashah, yah pashyati tathaatmaanam akartaaram na pashyati/ Yathaa bhutaprithag -bhaavam ekastamanupashyati, tata evacha vistaaram Brahma sam vadyate tadaa/ Anaaditvaan nirgunat -vaat Paramatmaayamavyahah, shareerasthopi Kounteya na karoti na lipyate/ Yathaa sarvagatam soukshmyaat aakaasham nopalipyate, sarvatraavashaasthito dehe tathaatmaa nopalipyate/ Yathaa prakaashayatyekah kritsnyam lokamimam Ravih,kshetram kshetree tathaa*

kritsnyam prakaashayati Bhaarata/ Kshetra kshetrajnyayorevam antaram jnaana chakshushaa, bhuta prakriti moksham cha ye viduryaanti te param/
One is ever aware of the concepts of Prakriti and Purusha or the Nature and a Being and the aberrations of the Tri Gunas of Rajasika-Satvika and Tamasika tratits ; there is no water-tight segregation possible in their cases as the illustration is of a lamp, the wick, and the oil and of the flame together providing the light of Life which synthesise the Gunas. Now in the Brahmanda or the Egg of the Universe , the interaction of Prakriti and Purusha is also the age-old realism. *Kaarya kaarana kartutve hetuh Prikritiruchyate, Purushassukha duhkhaa -naam bhokritve heturuchyate/* The cause and effect of this inretaction leads Prakriti to the generation of the Trigunas. The Purusha and Prakriti together with the Trigunas continue the process of creation and into this body generated by Pancha Bhutas and Panchen -driyas enters the Kshetragjna the Self in the form of consciousness. The Panchendriyas or the body adjuncts like five horses are attached to the charioteer called Mind to ensure that the vicious horses tend to carry away with wrong deeds. The Kshetrajgna the Master of the Chariot is but a mute spectator while the charioteer with the bridle and the quality of the horses is the body leader. The Kshetragjna is the 'Bharta' or He who is the 'Land Lord' renting the abode to the Human or any other Being in Srishti. This body is subject to vacating the premises and rents out another and yet other bodies again and again till such time that he finally owns the owenership of the original owner the Paramatma! This original ownership is almost impossible and the renter keeps on reintering after retirement till re-entry. Only that person could be the owner as the Purusha the person concerned either as a He or She abandons the Prakriti Gunas or the Natural Instincts.

Some of the 'Sadhakas' seek Praramatma with pure heartedness by 'Dhyaana' the constant practice of heartfelt meditation alone by bhakti; some take to the Yoga way and yet others by 'nishkaama karma' or selfless dutifulness. Thus Jnaana-Bhakti-Karma paths all could reach the mountain top of Realisation of the Self. Yer others by mere 'shravana and bodhana' or by intent capacity of learning from Scriptures and their hearing and practice as per directives too could cross over the complicated 'samsaara'! Bharata shreshtha! In this creation of the Universe comprising 'sthavara jangamas' of moving and immobiles are complete with the union of Prakriti Purusha or the Kshetra and Kshetragjna. The ever vibrant Antaratma the Kshetragjna is stated to visualize the Beings with total impartiality and it is that kind of 'samyak drishti' or the vision and feel of equality is the fundamental requisite of Atma Jnaana or the Vision of Truth and any negation or departure of this concept tantamounts to Atma Hatya or Suicide. The total impact of the changes of one's nature is surely due to the mind as directed by jnaana-karmendriyas and blocking the view of my Atma swarupa and only that person who could see through the block could vision my Atma swarupa! All the activities done by the human are performed by that very human and this is the 'agjnaana drishti' but the need for the control of the body and mind is the 'vigjnaana drishti'. It is only when one realises that all the Beings in the srishti possess the same 'antaratma' common to one and all and gradually inculcates that bodily awareness then that true objectivity then the state of 'vigjnaana' arrives that very state of mental frame is the firm step ahead to the Atma jnaana. That Paramatma is bereft of the beginning and end. He is above the Trigunas and as such has no relevance of a body and its aberrations. Bodies come and go interminably but the Atma is constant before the body arrives and departs. Neither the karma kartutva or the duty to perform nor 'karma phala maalinya' or the account of pluses and minuses.Just as the sky above is detached from the accounts of 'karma' of Individual Beings, the Antaratma too remains totally neutral. On the analogy of Surya providing radiance to one and all in the Tri Lokas, the Antaratma too enlightens the Individual but for the black clouds spoil the vision by the black clouds. Just as there are no Suryas of varieties providing illumination, there are no varieties of ' antaratma' too. It is with closed eyes that disable to light to view due to darkness and contrarily the opened eyes have a remarkable contrariness.That indeed the sum and of Kshetra - Krishi by the Beings as are born- dead-reborn mills repeatedly while - Kshetragjna the mirror image of Paramatma.]

Stanzas 130-131-132-133.

Sometimes a jeeva's operation of mindset, sometimes as intellect; sometimes as cognition; sometimes as pure action or sometimes it is egoism and sometimes it is held to be what is thought.
Sometimes it is called Prakriti and sometimes it is held to be Maya. Sometimes it is designated a 'flaw' and sometimes referred to as 'action'.
Sometimes it is proclaimed as bondage and sometimes accounted the 'eight-fold case' or of manas, buddhi-jnaana-kriya-ahamkaara- somtimes avidya and sometimes it is identified with chittarupa or just 'desire'.
Bearing within itself, as its seeds the fig-tree, this entire empirical sphere that fashions the cords of cravings, the Jiva is verily a tree sans fruits.

Stanzas 134- 135-136-137-138

Sadbrahmana! Like an elephant stuck in the morass, one's mind consumed in the flames of worries, crushed by the python of rage, attached to the waves of the sea of lust, and oblivious of its own grand predecessor of the Spirit:do indeed seek to rescue it.
Thus are the Jivas or living beings phases of the Spirit and established through bringing the empirical sphere into being. Their forms, in lakhs and Crores, have been assigned by Brahma. Numberless Jivas were born in the past and even now are being brought forth on all sides.
Others also will be born like multitudes of water-drops from a water-fall. Some of them are in their first birth; others have (already) had more than a hundred births.
Yet others have (already) had countless births. Some will have two or more births, besides. Some are born as sub-human and super-human beings, gifted with music and Knowledge; some as mighty reptiles.

Stanzas 139-140-141-142

Sadbrahmana! Some of these living beings are to be identified with Surya, Chandra and Varunaas while others or like Trinurthis as of Srishta-Sthiti Samhaara Kartaas of Brahma-Vishnu- Shivas.
Some are divided themselves as Brahmins, Kshatriyas, Vaishyas, and the Labor Class.
Others with grass, herbs, trees, with their fruits, roots and winged insects. Jivas are also to be identified with trees like the Kadamba, the Jambira, the Sama, Tala and Tamala.
And with mounts like Mahendra, Malaya, Sahya, Mandara and Meru; and with the seas of salt water, milk, ghee and sugarcane-juice.
And with the vast quarters, and fast-running rivers; some of these sport high above the earth)\; some descend and again fly upwards.

Stanzas 143- 144-145-146-147-148-149

Hit ceaselessly by death, as though they are balls hit by the hands, these Jivas are ceaselessly struck down by death as balls are by the hand. Having undergone thousands of births, again, some unwise ones despite (a degree of) discrimination, fall into the turmoils of worldly life.
The principle of the Self, undetermined by space, time, etc.; by virtue of Its power, just sportively assumes a body spatial and temporal. Possessed of innate tendencies (to manifest) various orders of living beings, Itself is the supreme (Lord and Creator) that becomes the mind, that is unstable and inclined to construction and dissolution.
 In the beginning in a moment, the Constructive Power of the Mind fashions the transparent (image of) space inclined to own, as its essence, the seed of sound. Then, becoming dense, by the process of

gross vibrations, that mind brings forth the vibrations of air inclined to own the seed of touch.
Of these two space and air, the bases of sound and touch, by intense repetitive frictions, is generated the fire.

Stanzas 150-152 -153-154

Then the mind enriched by these three including rudimentary form proceeds to the notion of pure liquidity and, instantaneously, becomes aware of the coolness of water followed by the perception of water.
The mind thus enriched by such attributes meditates all at once on rudimentary smell; thence arises the perception of the earth-element.
Next this body encompassed by the rudimentary elements discards its subtleness beholding in the sky a flash like a spark of fire.
Conjoined to the element of egoism and the seed of the intellect, this bee in the lotus of the elemental heart is now styled the 'Puryashtaka.'

[Brief on 'Puryashtaka' or a Shareera comprising Eight Parts

It is the suksmasareera or the subtle body that is responsible for the transmigration of the jīva, the soul in bondage. These eight are: viz. A and B
A.
Pancha Bhutas and Tanmaatraas as of Akasha with qualities of the ether element include- light, subtle, and immeasurable and are related to actions such as expansion, vibration, non-resistance. The ear is the sensory organ related to ether element. The tanmatra of the ether element is Sound or Shabda.
2.Vayu / Air element is related to movement or a sense of constant motion. The qualities of air element include sensitivity, motion, cool and subtle presence. Skin is the sensory organ related to air element. The tanmatra of the air element is Touch or Sparsha.
3.Agni: The air element performs movements and whenever there is movement, it causes friction and this leads to the formation of fire. The qualities of fire element are related to various functions such as penetration, digestion of food, conversion of thoughts, intellect and perception of light. The tanmatra of the fire element is Vision or Rupa.
4.Water (Jala) – The water element qualities include liquidity or fluidity. Water imparts the vital quality of binding – e.g. when added water and soil, when only possible to mould earthen mud into a shape as pots or so, being an.important element for constructive nature and exhibits qualities such as adhesion, cooling, binding and liquidity. The tanmatra of the water element is Taste or Rasa.
5. Prithvi - The Earth element is solid, gross, hard and dense providing form, shape, structure and strength- like of teeth, nails, bones and muscles. Nose is the sense organ related to the earth element. The tanmatra of the Earth element is Smell or Gandha.the PanchaTanmaatraas or Five tanmatras are Sound (Shabda), Touch (Sparsha), Vision (Roopa), Taste (Rasa), Smell (Gandha). These tanmatras are related to each sense organ; The fives Sthulabhutas or - gross elements;The five jñānendriyas - organs of sense;The five karmendriyas - organs of action

B
The antahkaraṇa - or the inner organ comprising manas or mind, buddhi or the intellect and ahaṅkāra or ego-sense ;The three guṇas - sattva, rajas and tamas;The pradhāna or prakrti;The pañcatattvas or the five principles which are: 'Kala' or limited powers of action such as Shashthitama Kalaas (60)**:** Sixty Kalas include Vidyas like Geeta (Singing), Vadya or Instrumetal Music; Nritya or dance; Natya or Theatrical performances; Alekhya or Painting; Vishesha kacchedya or face and body painting and so on ; kaala or time schedule and finally Niyati or Law of Karma]

Stanzas 154-155-156-157-158-159-160

Due to intensity of yearning in it, by meditating on a resplendent embodiment, the mind grows grosser as a Bilva-fruit does through the process of ripening.
That effulgence in the sky, shining like liquid gold in a crucible, assumes a form with definite contours by virtue of its inherent nature.
Upwards is the round head; downwards the feet. Of the two sides are the hands and in the middle what functions as the belly.
In course of time the body indwelt by the mind gets fully developed and becomes flawless.
That same divine Brahma, the grandfather of the entire world, gets established in intelligence, purity, strength, energy, forms of knowledge and lordship.
Beholding his own attractive and pre-eminent body, the blessed Lord, the range of whose perception embraces all the three divisions of time, wondered what first would make its appearance in this supreme space whose essence is pure Spirit and whose limits are nowhere.Thus wondered Brahma whose vision was as flawless as that of Shiva.

Stanzas 161-162-163-164-165-166

In large groups he behold bygone orders of cosmic manifestation. Next he recollected them all in the due order of all their attributes.
Then, sportively he fashioned, by sheer imagination, variegated living beings with their unique patterns of behaviour - the whole constituting, as it were, a city in the sky.
For securing their happy state as well as liberation, for attaining righteousness, love and wealth, he set up Shastras endless and varied.
As the existence of the world has been set up by mind in the form of Brahma, it lasts only as long as Brahma; with his destruction, the world too perishes.
O best of Brahmins, in reality nothing anywhere, at any time, is born or is destroyed. All that is seen is unreal neither is nor is not.
Give up the idle show of empirical life, a very pit of the serpents of cravings. Knowing this to be unreal, reduce them all to the status of their ground.

Stanzas167-168-169

A Gandharva Nagara might or might not be adorned or not but indeed the best part its citizens are of nescience and lack of awareness of the Reality. They have no rationale for sukkha duhkhaas,family attachments, severe play of Maya and delusions. Who indeed as in bhuloka was anyway different from Gandharvaloka.Those very empirical experiences which, in their abundance, cause a fool to get attached to this world are the source, in the case of a wise man, of his dispassion.

Ref Essence of Narada Charitra by Kamakoti. Org/ books on Narada became a Gandharva Prince

As Brahma allowed Sanaka -Sanadana-Sanat -Sanadana Kumaras to carry on with their Tapasya and asked Narada to engage in 'Srishti'by becoming a house-holder, Narada's reaction was instant and said : would there be a fool who would leave the outstanding 'Amrit' like 'Seva'to Shri Krishna, instead of the poisonous drink of 'Samsara'(family life) which is hopeless, illusory and distressful? As Narada dismissed Brahma's proposal of Samsara with the least respect and consideration, the latter grew furious and visibly angry. He cursed Narada to become a Gandharva King as a quixotic, glibly and dreamy being named 'Upabarhana' with frivolous nature, as an indulger in 'Shringar' (romance) and music, a veena player, talkative, wanderer and as the son of a servant maid; after repeated births

would by the grace of Shri Krishna return to Brahma when he would then become a Gyani. Narada was non-plussed by this spate of curses and said: Your anger was least justified and unwarranted; normally, a father would chastise a son taken to wrong ways but in this case, many curses were hurled to a person with passion for the highest attachment and devotion for Shri Krishna! In the series of births that you asked me to go through, do kindly grant me the boon of not leaving dedication to Shri Krishna; do also kindly accord me the advantage of memory of previous births:*Jaatismaro Harey bhaktiyuktah shukarayenishu, Janirlabheth sa prasavee Golokam yaati karmanaa/ Govinda charanaambhoja bhakti maadhveeka-meepsitam, Pibataam Vaishnavaadinaam sprashapootaa Vasundharaa/ Teerthaani sparshamicchanti Vaishnavaanaam Pitaamaha, Paapaanaam Paapa datthaanam Kshaalanaayaatmanaamapi/* (Those who do not retain the memories of devotion to Shri Krishna would be worse than taking the birth of a pig; the preservation of such memories would however ensure the concerned persons to attain Goloka. Those who are attuned to enjoying the sweet drinks of Shri Krishna's sacred feet do indeed turn the entire Prithvi as sacrosanct. As sinners add to the sins of the Tirthas in which they bathe, such sins too get washed out offsetting the mere touch of Vaishnava Mahatmas!) Thus obtaining the blessing of 'Jatismara' or the memory of previous births from Brahma to enable him Narada to continue his devotion to Shri Krishna, Narada addressed Brahma Deva as follows: 'Chaturaanana! You have given me so many curses without justification for the only reason of not obeying you to distance myself from Paramatma and get into the whirlpool of Samsara! I feel justified to give you too a few curses: You will not be worshipped by anybody in the entire Universe by way of Stotra, Kavacha, Mantra and Puja for the next Three Kalpas; nor could be offered 'Yagna Bhaga'(oblations at Yagnas through Agni Homas); You will also be denied worship by way of 'Vratas'Narada reborn as Gandharva, his Yogic death and further births Pursuant to Brahma's curse to Narada, the latter was born as a Gandharva named Upabarhana. King of Gandharva had no son and meditated Shiva for many years by Stotra, Kavacha and Dwadashaakshara Mantra taught to him by Sage Vasishta. Shiva appeared before the Gandharva King who desired to have a son who would be a steadfast devotee and 'sewaka'(servant) of Shri Krishna; Shiva gave him the choice to the Gandharva of securing Indratwa, Amaratwa or even Brahmatma instead of the boon to obtain a son who would be a mere servant of Shri Krishna. The Gandharva said that not only he did not prefer Indratwa, Brahmatwa etc. but wished for the boon of becoming a servant of Shri Krishna and not even Sayujya (absorption) with Shri Krishna!]

Stanzas 171-172

Tatwa jnaani Nidhagha, Do seek hence the saamsaarika vyavahaarasa be hence kept a distant and a narural sahajataa be sought to be adapted. Do seek to distinguish Sat and Asat. Sartamava jayate. Truth alone is paramount! Truthfulness is bliss. Having accomplished Truthfulness none would ever slip down. Persons who attain it are named as 'Sat' or persons who reach the pinnacle and they indeed are of Satyam or Truthfulness! The Self is achievable through the understanding as to what is truth and untruth as also tapsya or austerity with control of mind and senses, as indeed the best form of such tapasya is the control of mind and senses; it is out of this 'samyak jnaana' or the knowledge in surfeit as backed by tapsya is the gateway to Enlightnenment; some of the essential inputs are ' brahma charya' or abstinence, straightforwardness, non pretentiousness, and falsehood, a clean and blemishless inner conscience leading to 'Atmajyoti' or Self Illumination. That indeed is the Path of 'Parama Nidhaana' which truly indeed is hiranmaya or the golden hued! Falsity of human existence is normal chaff but Truthfullness is the kernel.

Stanzas 173-174-175

The intelligence of a wise and active man, free from attachment and aversion, remains untarnished like a lotus leaf un-moistened by water.

If the glamour of objects charms not your heart, then, having grasped what ought to be known achieved true wisdom, you have crossed the sea of empirical life.
In order to win the pre-eminent Status separate, by means of supreme wisdom, the functioning mind from all latent impressions as one does a strong scent from the flower.

Stanzas 176-177-178-179

The superior men of discrimination who board the Ship of Wisdom cross this sea of empirical life full of the waters of latent impressions. [Ref. Stanzas 41 above vide Chhandogya VIII. iii and iv on navigating from illusion to realisation of Truth]
Those men who know this world as well as what is beyond conform to all things. They neither shun nor seek the ways of the world.
The sprouting of mental construction consists in S its' proneness to objects ('knowables') - the Spirit that is infinite, that is the Truth of the Self, and that is Universal Being.
That very sprouting having lightly come into being gradually fills out, developing into the mind; then it promotes inertness like a cloud.

Stanzas 180-181-182-183-184-185-186

Imagining objects as other than the Self, as it were, the Spirit is transformed into a constructive process, as it were; just as a seed is into a sprout.
Mental construction is indeed the process of putting together of constituents of panchendriyas and the ralated tanmaatras, it comes automatically into being and waxes fast unto pain, never unto delight.
Indulge not in mental construction; in a state of stability, dwell not on positive existence. Persevere in stopping mental construction. Thus one never again pursues the trail of construction.
Bhavana and abhavana sankalpa by one's own sankalpa be by oneself be deduced. By the mere absence of imagination, the process of mental construction dwindles automatically as one act of construction
Just as a grain of paddy, the innate impurity of a Jiva, too, can be destroyed in ample measure. There is no doubt in that. Therefore, strive.

[Essence of Paramartha Saara on Kashshmiri Shaivism explains

Stanzas 18-19: *Kutumbikamiva tandula kanavinishtam bhinnamapyabhidaa,bhajate tattu vishuddhim Shivamaargeenmukhyayogena/ Sukha duhkhamohamaatram nishchaya samkalpana abhimaanavaa -ccha, Prakritiradhaantahkaranam buddhimanohamkriti karmashah/*
(Husk of rice grain appears to be same but are indeed different. The nutritional worth and purity of the grain is totally distinct from chaff to be got rid of as waste. The Shad kanchukas or the Six sheaths disposable off to vision the Shudda Tatwas or the Sacred and Pristine Pure Elements as afore referred to; the Six sheaths are niyati or the place limitation-Kaala or time, raaga or attachments and sires, vidya or the restraint of knowledge, kala or creativity topped up by Maya the Self Fallacy. Now the transparancy of the Shuddha Tatwas or Pure Elements which are laddered up are the Shudha Vidya-Ishwara-Sadashiva-Maha Shakti and finally Parama Maheshwara; this the kind of Sanctity and Purity of the 'Grain' as it were! Referring to the 'Kanchukas' covering the husk, Mahartha Manjari states *Raago maya kala vidya niyatih kaala eva cha, Panchakrtitya -ashrayaah sarve paashaashtiti prakreetitaah*/ Now, as to the following stanza of Sukha Duhkha Moha maatram, or the interaction of Prakriti and Tatwas , Prakriti is of the nature of sukha-duhkha-mohas ending up in delusion emerging from Jnanendriyas, Karmendriyas, Manas, Buddhi and Ahamkara. These are the media anchored to nishchaya-sankalpa-and abhimaana or determination, volition and Self Deception or Individual Ego.

These are the determinants of the nature of 'antahkarana' or the Individual Consciousness. The influence of Tri Gunas or of Satwa-Rajasika-Tamasika features on Prakriti is thus evident.]

Shasthodhyaaya 1-83

Antaraasthyaam parityajya bhaavashreem bhavanaamayeem/Yosi yosi jagatyarimsmalleelayaa viharaanagha/
Sarnatraahmkarteti dhridhabhavanayaanayaa/Paramaamnitanaamnee saa samataivaavashishyate/

Khedollaasavilaasheshu swatmakartrutayaikayqaqa/ Swasankalpe kshayam yaate samataivaava shishyate/
Samataa sarvabhaaveshu yaasou satyaparaa sthitihTasyaamavasthitam chittam na bhuyo janma bhaagbhavet/

Athavaa sarva kartrutvamakartrutvam cha vai mune/ Sarva tyak5tvaa manah peetvaa yosi sosi shtirobhava/
Sheshasthira samaadhaano yena tyajasi tatyaja/ hinmanah kalanaakaaram prakaashatimiraadikam/
Vaasanaam vaasitaaramcha praanaspandanapoorvakam/Samoolamakhilam tyatvaa vyomasaamya prashaantadheeh/

Hridayaatsamparityajya sarvavaasanapankyyah/ Yastishthati gatavyagnah sa muktah parameshvarah/
Drishtam drishtyamakhilam bhraantam bhraantyaa dishodasha/ Yuktvaa vai charato jnyasya samsaaro goshpadaakritih/
Sabaahyaantare dehe hyaadha urdhvamcha dikshucha/ Ita attnaa tathopyaatmaa naasyatyanaamat -mayam jagat/

Na tadasti na yatraaham na tadasi na tanmayam/Kimandabhivaanchaami sarvam sacchhinmayam tatam/
Samastam khalvidam brahma sarvamaatmedamaatatam/Ahamanya idam chaanyaditi bhraantim tyajaanagha/
Tate Brahmaghane nitya sambhavanti na kalpitaah/ Na shokosti na mojosti na jaraasti na janmavaa/

Yadatsteeha tadevaasti vijjvaro bhava sarvadaa/ Yathaa praptaanubhavatah sarvatraanibhivaangcha-naat/
Tyaagaadaana parityaagi vijvaro bhava sarvadaa/ Yasyedam janma paaschaatyam taaahyeva mahaamate/
Vishanti vidyaa vimalaa muktaa venumivottamam/ Viraktamanasaam samyakswaprasangaadudaa-hyatam/
Drushtadrushyasamaayogaatpratyayaananda nishchayah/Yastam swamaatatvothham nishpandam samupaasmahe/

Drushtadarshanadrushyaani tyaktvaa vaasanayaa saha/ Darshanapratyayaabhaasamaatmaanam samupaasmahe/

Dvayormadhyagatam nityamastinaasteeti pakshayoh/ Prakaashanam prakaashaatmaam samupaas -mahe/

Santyajya hrudgruheshaanam dvamanyam prayaantiye/ Te ratnabhivaancchhanti tyastahastasyatha koustubhaah/

Vyutthithaanuthataanetaan indriyaareenpunah punah/Hanyaadvivekadandena vajreneva harirgireen/

Samsaara raatriduhswapne shunye dehamaye bhrame/ Sarvamevaa pavitram taddrushtam samsmriti vidbhramam/
Agjnaanopahato baalye youvane vanitaahatah/ Sheshe kalatrachintaartah kim karoti naraadhamah/
Tatosathhaa sthitaa moordhna ramyaanaam moorthanyaramyataa/ Sukhaanaam moordhni duhkhaani kimekam samshrayaanmyaham/

Eshaam nimeshanonmeshou jagatah pralaydayou/ Taadrushaah purushaa yaanti maadrushaam gananaivakaa/
Samsaara eva duhkhaanaam seemaanta iti katthyate/ Tanmaddhye patite dehe sukhamaasaadyate katham/

Prabudhhosmi prabudhosmi drishtashchairoyaatmanah/ Mano naama nihanmyatyenam manasaasmi chiram hritah/
Ma khedam bhaja heyeshu nipaadeya paro bhava/ Heyaadeya drushou tyaktvaa sheshasthah susthiro bhava/

Niraashataa nirbhayataa nityataa samataa jnataa/ Nireehataa nishkriyataa soumyataa nirvikalpataa/
Dhritirmaitree manastuhidhtimriduta mridubhaashitaa/Hedopaadeya nirmukte jne tishthantyapaasa-nam/
Griheettrishnaashabaree vaasanaa jaalamaatatam/ Samsaaravaariprasrutam chintaatantu bhiraata -tam/
Anayaa teekshnayaa taat cchhindhi buddhhishalaakayaa/ Vaatyayevaambudam jaalam cchhitvaa tishtha tate pade/

Manasaiva manascchitvaa kuthaareneva paadapam/ Padam paavanamaasaadya sadya eva sthiro bhava/
Tishthangacchhnstva panchaagninnniva sannupatnyaptan/ Asadevedamityantam nischityaasthaam parityaja/
Drishyamaannayaseedam chettatasmicchaattosi bandhavaan/ Drishyam santyajaseedam chaittada-chittosi mokshavaan/

Naaham nedamiti dhyaayaam tishtha twamachalaachalah/ Atmano jagataschaantadristadrishya dashaantare/
Darshanaakhayam swaatmaanam sarvadaa bhaavayanbhava/ Swaadyaasvaadaka samyuktam swaadyaswaadakamadhyagam/
Swadanam kevalam dyhaayan paramatmamayo bhava/ Avalambya niraalambam madhye madhye sthiro bhava/
Rajju baddhhaa vimukchyante trishnaa baddhhena kenachit/ Tasmaannidhaagha trishnaam twam tyaja sankalpavarjinaat/
Etaamahanbhaavamayeemapunyaam cchhittaavaanahambhavashalaakayaiva/Swabhaavajaam bhavya bhavaana bhumou bhava prashaantaakhila bhutabheetih/
Ahameshaam padaarthaanaamete cha mama jeevitam/ Nahamebhirvanaa kinchinna mayaite vinaa kila/
Ityantarnishchayam thyatvaa vichaarya mansaa saha/ Naaham padaarthasya na me padartha iti bhaavite/
Antah sheetalayaa buddhhyaa kurvato leelayaa kriyaam/ Yo nuunam vaasanaathaago dheyo Brahman prakeertitah/

Sarvam samatayaa buddhyaa yah kritvaa vaasanaakshayam/ Jahaati nirmamo deham neyosou vaasanaakshayah/
Ahamkaaramayeen thyatvaa vaasanaam leelayaiva yah/ Tishthati dhyeya samyaagneem sa jeevan mukta ucchyate/

Nirmuulam kalanaam tyaktvaa vaasanaam yah shamam gatah/ Jneyam tyaagamimam viddhhii muktam tam brahmanottaamam/

Dvavetou brahmataam yaatou dwaavetthou vigatajjvarou/ Aaptastu yathaa kaalam sukhaduheshva-naaratou/
Samnyasiyoginou viddhi shaantou mumeeshvara/ Ipsitaneepsite na sto yasyaantarvatirdrishushu/
Sushupatavadyascharti sa jeevan mukta ucchyate/ Harshaamarshabhayakrodhakaama kaarpanya drihthibhih/
Na hrishyati glaayati yah paraamarsha vivarjitah/ Brahmaartha vaasanodbhutaa trishnaa badhveti kathyate/
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Sarvaartha vaasanon muktaa trishnaa mukyeeti bhanyate/ Idamastu mametyantmicchhaam praartha-naanvitaam/
Taam teekshna shrinkhalaam viddhhi duhkhajanma bhayapradaam/ Taametaam sarva bhaveshu satvasatsu cha sarvadaa/
Santyajya paramodaaram padameti mahaatmanaah/ Bandhaasthaamatha mokshaasyaam sukhadhukhadashamapi/
Tyaktvaa sadasadyaasthaam twam tishthaakshubdhamahaatbhivat/ Jaayate nishchayh saadho purushasya chaturvidhah/
Aapaadamastakamaham maataapitruvinirmitah/ Eetyeko nishchayo Brahmanbandhaayaasaviloka -naat/
Ateerah sarva bhaavebhyo vaalaagraadapyaham tanuh/Iti dwiteeyo mokshaaya mishchayo brahman-bandhaayaasavilokaaat/
Ateetah safrva bhavebhyo vaalaagraadapyaham tanuh/ Iti dwiteeyo mokshaaya nishchayo jaayate sataam/
Jagajjaalapadaardhaatmaa sarvam evaahamakshayah/ Triteeyo nishchayaschokto mokshaayaiva dwijottama/

Aham jagadvaa sakalam shunyam vyoma samamsadaa/Evamesha chaturthopi nishchayo moksha siddhhidah/
Eteshaam pratamah proktatrishnayaa bandayoragyayaa/ Shuddhhatrayah swacchhaa jeevan muktaa vilaasinah/
Sarvam chaapyahameveti nishchayo yo mahaamate/Tamaadaaya vishaadaaya na bhuyo jaayate matih/

Shunyam tatprakrutirmayaa Brahma vigjnaanamityapi/Shivah Purusha Ishaano nityamaatmeti kathyate/
Dvaitaadvaita samudbhutairjagannirmaanaleelayaa/ Paramaatmamayee shaktirdwitaova vijrumbhate/
Savaateetapadaalambee paripurnakachinmayah/ Nodvego na cha tushtatmaa samsaare naavaseedati/

Praaptakarmakaro nityam shatrumitrasamaanadruk/ Eehitaaneehitairmukto na shochati na kaankshati/

Sarvasyaabhimatam vaktaa choditah peshaloktimaan/ Aashaa yagjnascha bhutaanaam samsaare naavaseediti/

Poorvaam drushtimavashtabhya dhyeyathaagavilaasineem/ Jeevanmuktatayaa swastho loke vihara vijjvarah/
Antah santyaktasarvaasho veetaraajo vivaasanah/ Bahih sarva samaachaaro loke vihara vijvarah/

Bahih kritrimasamrambho hridi samrambha vajitah/ kartaa bahirkartaantarloke vihara shuddhhadheeh/
Tyaktaahamkritiraashvastamatiraakaasha shobhanah/ Agriheet kalankaangko loke vihara shuddhadheeh/

Vudaarah peshalaachaarah sarvaachaaraanuvrittimaan/ Antah sanga parityaagee bahih sambhaaravaaniva/
Antatvairaajyamaadaaya bahiraashomukhehorah/ Ayam bandhurayam neti gananaa laghuchetasaam/
Udaaracharitaanaam tu vasudhaiva kutumbakam/ Bhaavaabhaava vinirmuktam jaraamarana varjitam/
Prashantakalanaaramyam neeraagam padamaashraya/ Eshaa brahmee sthitih swacchhaa nishkaamaa vigataamayaa/

Aadaaya viharannevam sankateshi na muhyati/ Vaigyenaatha shaastrena mahatvaadigunairapi/
Yat sankalpaharaartham tatsavayamevotrayanmanah/ Vairaagyaatpurnataameti mano naasha vashaanugam/
Aashayaa raktataameti sharadeeva saromalam/ Tameva bhuktivirasam vyapaarougham punah punah/
Divase divase kurvanpraagjnyaha kasmaatra lajjate/ Chicchaiktyakalito bandhastanmuktoo muktirucchyate/

Yadacchhaityaa kilaanmeti sarva siddhhantasangrahah/Yetannischayamaadaaya vilokaya dhiyedvayaa/
Swayamevaatmatmaanaamaatmaanaanandam padamaapyasi/ Chidaham chidime lokaascha-daashaaschidimaah prajaah/
Drishyadarshanaa nirmuktah kevalaamala rupavaan/ Nityodito niraabhaaso drashtaqa saakshee chidatmakah/

Chatanya nirmuktqa chidrupam purnajjyotih swarupakam/ Samshaantasarva samvedyam samvinmaatramaham mahat/

Samshaanta sarva sankapmah prashaantasakalaishanah/ Nirvikalpapadam garvaa swastho bhava muneeshvara//

Ya imaam mahopanishadam Braahmano nityamadheetee/ Ashvotriyah shrotriyobhavati/ Anupaneet upaneeto bhavati/ Sogniputo bhavati/ Sa vaayupuuto bhavati/ Sa Surya puuto bhavati/ Sa Soma puuto bhavati/Sa satyapooto bhavati/ Sa sarva pooto bhavati/ Sa sarvaidaivajnaato bhavati/ Sa sarveshu teertheshu snaato bhavati/ Sa sarvairdevairanudhyaayato bhavati/ Sa sarvakratubhirishtaavaan bhavati/Gaayatryaah shashti sahastraani japtaani phalaani bhavanti/Pranavaanaamayutam japtam bhavati/ Aachakshushah pangtim punaati/ Aasamaptaanpurushayugaanpunaati/ Ityaah Bhagamaan Hiranyagarbhah/ Japyenaamritatvam cha gacchhateeyupanishad/

Stanzas 1-7

Mahatma Ribhu addresses his son Nidagha Maharshi: Nishpaapa: Do try to visualize the samsaarika bhaavanaas in a sportive manner. Then you might percieve duhkha-ullaasa-vilaasas and the life's sukha duhkhaas and manasika pravartanaas. Giving up the deeply felt and seductive glamour, consisting in imagination, of empirical life, you remain what you be sportively roaming the world. By means of the trenchant and creative thought, 'I am a non-agent in all contexts' , there remains but the perception of the 'Supreme immortality'. Thus, in regard to all elaborations of pain due solely to one's sense of agency, finally there remains but sameness when one's mental constructions dwindle away.This sameness, amidst all emotional moods, is the status grounded in Truth. Anchored in it the mind is no more reborn. Munivara! Having sacrificed kartavya and akartavya, do seek to stabilise your 'maanasika ekaagrata'. This Individual Self which is common in all the Beings in Creation is equally poised and placid within all and has no emotional impulse of hatred or liking since it is the same entity. Being conditioned by the same 'Panchendriyas' in the respective bodies, the mind of the various beings would naturaly exhibit dissimilar actions and reactions as reflected by the cause and reaction syndrome yet the Self as such is totally immune from the same even while it remains as a mute evidence. Basically however the Self Consciousness is pure, untained, and transparent! Those Yogis an Siddhas realise me as countless manifestations of the Singularity with 'Samyak Drishti' or Common Vision called Atma Drishti or Inward Vision! Such yogis who discover me in them as elsewhere are near to them as they are near to them too! Renouncing all forms of agency and non-agency and abolishing the mind, you remain what you really are; thus be steadfast. Stead-fast in the final stability, give up the very tendency to renunciation. Giving up everything together with its cause - the dichotomy between Spirit and mind, light and darkness, etc.; the latent impressions and what generates them - as well as the vibrations of vital breath, be you the skylike with a stilled intellect.

Stanzas 8-10

Having totally wiped out from the heart the massed rows of latent impression, one who remains free from all anxiety is the liberated, is the supreme Deity. I have seen all that is worth seeing; through delusion have I wandered in all the ten directions of space. For the ignorant who roams, through reasoning, the regions of empirical existence, the latter shrinks into the dimensions of a cow's hoof. In the body with its ins and outs, up and down, in the regions between, here and there, there is the Self; there is no world that is not the Self through and through.

Stanzas 11-12-13

Nishpaapa Nidhagha! One ought to dispense with the feeling of 'That Being is separate and I am different'; that kind of 'bhranta dharana' ought to be discarded.There is nothing in which I am not; there is nothing which is not That, through and through. What more do I want? All things are essentially Being and Spirit, pervaded by That.
All this is indeed Brahman; all this extended reality is the Self. I am one and this is another - give up this delusion, O sinless one!
The superimposed objects cannot possibly be in the eternal, extended and undivided Brahman. There is neither sorrow, delusion, old age nor birth.

Stanzas 14-15-16-17-18

Atmatatva is ever existent. What in reality is here only That exists. Always be calm, experiencing things as they occur and entertaining no desire whatsoever.
Neither shunning nor grasping, be always calm. Magnanimous one! Flawless cognitions swiftly fly to

him who finds himself in his last birth, just as pure pearls lodge themselves in the best bamboo. This example has been offered to suit best those who develop dispassion. '
The conviction of the joy of cognition results from intimate contact of the perceiver and the object. We duly meditate on that stable Self, manifest in the truth of one's self the source of the joy of cognition).
Giving up the seer's perception and the object together with latent impressions, we duly meditate on the Self that manifests Itself first as perception.

[Relevant excerpts vide Ishvara Gita of Kurma Purana on Atma Tatwa

Atmaa yah Kevalah Swasthaha Shaantah Sukshmah Sanaatanah, Asti Sarvaantaraha Saakshaa-cchinmaatrastamasah Parah/ Sontaryaami sa Purushaha sa Praanah sa Maheswaraha, sa Kaalogni-stadavyaktam sa Ye Vedamiti Shrutih/ Asmaad Vijaayatey Vishwamaschaiva pravileeyatey, Sa maayi Maayaya baddhah karoti Vividhaastanuh/
(Vedas affirmed that 'Atma'or The Soul which was Unique or Singular, Vigorous, Wholesome, Tranquil, Tiny, Ancient, Intrinsic and beyond Tamo Guna was the Purusha, the Praana or Life and Maheshwara himself as also Agni, Kaala and the Unknown! This Samasara or the Universe was created by Parameshwara who also absorbed it into him; the Maha Maya which surrounded lesser layers of Maya created various Beings; indeed, the Pure Atma was not subject to changes nor features; it neither allowed transformation nor was prone to motivation).
'
Na chaapyam samsarati na cha Samsaarayet Prabhuh, Naayam Prithi na Salilam na Tejah Pavano Nabhah/ Na Praano na Mano –Vyaktam Na shabdah sparsha yevacha, Na Rupa rasaghandhaascha naaham Kartaa na Vaagapi/ Na Paani paadow no paayurna chopastham Dwijottamaah, Na Kartaacha na Bhoktaa vaa nacha Prakritin Purushou,Na Maayaa naiva cha Praanashchaitanyam Paramaarthathah/
(The Supreme Atma was neither Earth, nor Water, Tejas / Radiance, Wind nor Sky. It was neither Life, nor Mind, nor the Unknown, nor Shabda /Sound-Rasa/ Taste-Gandha /Smell; it was not the feeling of the Self nor of the Voice. One coud not identify the Soul as hands, feet, nor the Marmaavayaas; neither the Kartaa the Performer nor Bhokta- the one who experienced the performance; The Atma was not Prakriti and Purusha; not the Maya /Illusion and Life; in fact the Universe and Paramatma are clearly separated entities!

Yathaa Prakaasha tamasoh sambandho nopapadyatey, Tadvaikyam na sambanthah Prapancha Paramaatmanoh/ Chaayaa tapou yathaa lokey Paraspara vilakshanou, Tadah tasya Bhaven muktirjanmaantara shatairapi/ Pashyanti Mumanayo yuktaah swaatmaanam Paramaardhatah, Vikaara heenam Nirduhkha maanaanda -atmaanavyayam/ Aham Kartaa Sukhi Duhkhi Krusha Sthuleti yaa matih, Saa chaahankaara krutwaadaatmanya ropyatey Janaih/
(Just as darkness and light were clearly distinctive, Samsara and Paramatma had no relevance of each other. Purusha and Prapancha too were quite different like sunshine and shadow. If Atma were unclean, diseased and full of malices by nature, then it could never have been purified even after thousands of lives and Yogis or Sages could never have visioned a spotless, blissful, indestructible and eternal Soul otherwise!)

Paramatma therefore emphasised thus: *Aham Kartaa Sukhi Duhkhi Krushah Sthuleti yaa matih, Saa chaahankaara kartutwaa daatma -atmanyaa ropyatey janaih/ Vadanti Veda Vidwaamsaha saakshinaam Prakruteyh Param,Bhoktaara -maksharam Shuddham Sarvatra Samavasthitam/ Tasmaadajnaana mulo hi Samsaarah Sarva dehinaam, Ajnaanaadyanyathaa Jnaanam taccha Prakriti sangatamha/* (Human Beings tend to attribute their feelings as per their own mind-set and Ahamkaara/self- pride as though

they were the Kartas or the responsible persons for their happiness, unhappiness, thinness or stoutness and so on; accordingly they reflect their emotions and sentiments to their inner consciousness and Atma (Soul). But those who were enlightened and learned with the knowledge of Vedas and Scriptures would indeed realise that there was a force beyond them and their nature and that indeed was the Eternal and All-Pervasive Para Tatwa; ignorance of that Reality which was far different from the illusion was the High Divider.)

Nityoditah Swayam Jyotih Sarvagah Purushah Parah, Ahamkaaravivekena Kartaahamiti manyatey/ Pashyanti Rishayovyaktam Nityam Sadasaad –makam, Pradhaanam Prakritim buddhwaa kaaranam Brahma vaadinah/ Tenaayam samgatohyatmaa Kutasthopi Niranjanah, Swaatmaanamaksharam Brahma naavabudhyet Tatwath/ Anaatmanyaatma vijnaanam tasmaad duhkham tathetaram, Raagadweshaadayo doshaah Sarvey bhraanti nibandha –naah/Karmanyasya bhaved dosah Punyaapunyamiti stitih, Tadhshaa Deva Sarveshaam Sarva Deva samudbhavah/
(Due to one's own ego and ignorance, human beings tended to confuse themselves as Parama Purusha -the Self-Illuminated one- and declared that whatever was achieved or not was due to their own effort or lack of it. Brahmavaadi Rishiswould clearly distinguish the Supreme, the Prakriti, and the Cause as also the Truth and Fallacy and thus seek 'Saakshaatkaara'or Ready Realisation. The dormant, invisible and unfelt Truth would indeed co-exist with the illusions of life vis-à-vis the Eternal which got camouflaged! In the 'Anaatma' Tatwa or of the Non-Soul, even Atma Vijnana too woud get polluted due to 'bhranti' or illusions as likings and dislikings were produced leading to Depravities or Moralities. This was the reason why Paapa-Punyaas got generated and different kinds of human beings came into existence.)

Nityah Sarvatragohyaatmaa Kutastho Dosha Varhitah, Eka sa bhidyatey Shaktyaa Maayaya na swabhavatah/ Tasmaadadvaitamevaahur Munayah Paramaartaah, Bhedo Vykaswabhaavena saa cha Maayaatmasamshrayaa/ Yathaa hi dhumasamparkaannaakaasho maliney bhavet, Antahkaarana jairbhaavairaatmaa tadatra lipyatey/ Yathaa swaprabhayaa bhaati Kevalah Spatikomalah,Upaadhiheeno Vimalaastathaivaatmaa Prakaashatey/ Jnaana swarupameyvaahur jagatetad Vichakshanaah,Artha swarupamevaajnaah pashyantanye kudrushtayah/
(That was also the reason why the Unique Partamatma was displayed in variegated types of Beings due to Maya Shakti or the Power of Illusion. Munis therefore believed firmly that Atma by itself was 'Advaita' or Singular but due to interaction with Maya looked as several entities, just as hot sunshine would pollute the Sky and hence the Purity of Atma was affected) .

Yadaa Sarvani Bhutaani Swaatmanyevabhi pashyati,Sarva Bhuteshu chaatmaanaam Brahmaa sampadyatey tadaa/ Yadaa Sarvaani Bhutaani samaadhistho na pashyati, Ekibhutah parenaasou tyadaa bhavanti kevalah/ Yadaa Sarvey pramuchyatey Kaamaa yesya hrudi sthitaah, Tadaasaavamruti bhutah kshemam gacchati Panditah/Yadaa Bhuta prudhakbhaavamekastha manupashyati,Tata eva cha vistaaram Brahmaa sampadyatey tadaa/ Yadaa pashyati chaatmaanam kevalam Paramaarthatah, Mayaa maatram Jagat krutstnam tadaa Bhavai Nivrutah/
(When Yogis could view all the Beings as existed in their own selves, that would become the achievement of Brahma Bhava. When Yogis reached a Samadhi Position or an Elevated Status of Enlightenment perceiving that all Beings in the World were just the same then they would have reached Atma Darshana or the Vision of the Soul and Brahma Bhava or the feeling of Oneness. Yogis woud then have no further desires and reach a stage of Fulfillment; then they feel equality of all Beings and sincerely reach a sensation of Oneness or Brahma Prapti. When Yogis vision 'Paramaartha' and the Uniqueness of the Supreme then Maya or Illusion would have been destroyed and the entire Universe would look as a Single Entity.)

Yadaa Janma jaraa duhkhavyaadheenaa meka bheshajam, Kevalam Brahma Vijnaanam Jaayatosow tadaa Shivah/ Yathaa Nadee nadaa lokey Saarenaikataam yayuh, Tadaatmaakharenaasou nishkalenai -kataam vrajet/
(When Yogis realise that birth, old-age, misery and disease would happen due to 'Karma' or previous actions and of the awareness of that Brahma Gyan, then Shiva Rupa would have been realised. Just as Rivers and Rivulets would reach the Ocean finally, the individual 'Jeevatmaas' would get submerged into Paramatma.)

Tasmad Vigjnanamevaasti na Prapancho na Samsrutih, Agjnaanenaavrutam Loko Vigjnaanam tena muhyati/ Tad jnaanam Nirmalam Sukshmam Nirvikalpam yadavyayam,Agjnaana mitarat Sarvam Vgjnaanamiti mey matam/ Etad vah Paramam Sankhyam bhaashitam Jnaana –muttamam, Sarva Vedaanta saaram hi yogatastraikachittataa/ Yogaat sanjyayatey Jnaanam Jnaanaad yogah pravartatey,Yogi Jnaanaabhi yuktasya naavaapyam Vidyatey kwachit/ Yadeva Yogino yaanti Saankhyaistadadhigamyatey, Evam Saankhyam cha yoga cha pashyati sa tatwavit/
(Hence, Vigjnaanaa was ever-existent and not Samsara; Vigjnaana / Knowledge was surrounded by Agjnaana/ignorance. In other words, what ever was Nirmala, Sukshma and Avyaya was Jnaana and the rest was worthy of discarding. Sankhya Yoga was that Jnaana only and was the Essence of Vedas. That was what worth concentrating about.)
Having explained the above, Parameswara told the Brahmavadi Maharshis further as follows:

Esha Atmaahamavyakto Maayaavi Parameshwarah, Keertitah Sarva Vedeshu Sarvaatmaa Sarvato –mukhah/ Sarva Kaamah Sarva rasah Sarvagandhojaraamarah, Sarvatah paanipaadohamantaryaami Sanaatanah/ Apaani paado javano graheetaa hridi samsthitah, Achakshurapi pasyaami tathaa karnah shrunomyaham/ Vedaaham Sarvamevedam na maam janaati kaschana, Praahumarhaantam Purusham maamekam Tatwa darshanah/ Pashyanti Rishayo hetumaatopanah Sukshma darshanah, Nirgunaamala rupasya attaddaishwaryamuttamam/ Yatra Devaa vijaananti mohiyaa mama Maayayaa,Vakshye samaahitaa yuyam Shrunudhwam Brahma vaadinah/ Naaham prashastaa Sarvasya Maayaatitah swabhavatah,Preranaami yathaapeedam kaaranam Sooraye Viduh/Yasmey guhyatamam deham sarvagam Tatwadarshanah,Pravishtaa mama Saayujyam labhantey Yoginovyayam/ Teshaam hi vashamaapannaa Maayaa mey Vishwarupini, Labhantey Paramaam Shuddhim Nirvaanam tey mayaa saha/ Na teshaam punaraavrittih Kalpakoti shatairapi, Prasaadaan –mama Yogeendraa etad Vedaanushaasanam/ Naaputra sishya yogibhyo daatavyam Brahma -vaadibhih, Maduktametad Vigjnaanam Samkhyayoga samaashrayam/

(I am Antaryami, Avyakta, Maayavi , Parameshwara, Sarva Veda Swarupa, Sarvatma, Sarva Kaama, Sarva Rasa, Sarva Gandha, Ajara, Amara, Sanaatana and full bodied with hands and feet, although I can move without hands and feet. I am fully aware of the ins-and-outs of the Prapancha but none knows about me. Some call me Adviteeya and some 'hetuvaadaas' claim that they are aware of the Cause of their existence, but for sure even Devas are not aware of my Reality as they are all steeply immersed in Maya. Now, listen to me carefully: Even being fully independent of and distinct from Maya, I provoke Maya to create situations due to reasons of such situations and accordingly Maya generates the specific situations. My all-pervasive 'deha'or Physique [which certainly not the outcome of Pancha Buthas or Gunas or Tatwas which were my branded products] is perhaps partly visioned by Tatva darshis and Maha Yogis and some selected few are even absorbed into me which is called Sayujya! Such handpicked ones would not have 'Punarjanma' for even crores of Kalpas; indeed that would be my Directive and Discretion. The Atma Tatwa or 'the Saankhya Yoga Samanvita Vijnaana' that I am now indicating in a hazy form may be taught to Brahma Vaadis to their sons, dicsiples or trusted Yogis only and to none else!)]

Stanzas 19-20-21-22-23-24

The upasakaas ought to discard vaasanatmaka chintana of drashta-drushya-and darshana of the triple formulationa in favor of the 'prakaashaman chidatma'. They assert that as to why the artificial jewellery be sought for instead of kousrubha mani haara. Samsaara rupi duhsvapna is indeed far away from the everlasting Reality as being balya rupi agjnaana to the matured and everlasting wisdom.In other words,we duly meditate on the eternal Self, the illumination of all lights, that occupies the middle ground between the 'is' and the 'is not'.
In other words, discarding the Lord who reigns in the heart, those who run after some other God are in fact seeking a gem after casting away the Kaustubha already in their possession. As Indra smites mountain peaks with his thunder-bolt, so should one strike, with the rod of discrimination, these adversaries in the form of sense-organs, both active and passive. In the evil dream seen, in the night of empirical life - in this empty illusion of the body - everything experienced as the extended delusion of empirical life is impure. In childhood one is stupefied by ignorance; in youth one in vanquished by woman. In the period that remains one is worried by one's wife. What can one - the meanest of men - accomplish? But wail as follows: Unreality rides on the top of existence; ugliness on the top of things lovely; pains ride on the top of pleasures. What single entity may I resort to?

Stanzas 25-26-27-28

Even to those whose samsaara utpatti and vinasha is assured, then sarva sheshtha purushaasa too ought to be subjected to the whims and fancies of the time cycle. In other words, even those men pass on the closing and opening of whose eyes depends world's disaster or prosperity. Of what account are folk like my humble self?
Empirical life is said to be the very limit of sufferings. When one's body has slipped into its depths, how can pleasure be won?
If one were to declare : I am awaken but my mind and the panchendriyaas are doing the mischief
I am awake! I am awake!! Here is the wicked thief who has been pestering me, viz., the mind. I shall destroy him; I have long been under his assault.
Don't be depressed. Seek not to seize what is fit only to be eschewed. Giving up ideas of both rejection and seizure, remain rooted in what is neither to be rejected nor seized; be wholly firm.

Stanzas29-30-31-32

In this nashvara jagat there indeed be a collection of niraasha-nirbhayatainityata,samataa, nishkaamataa,soumyata, nirvikalpta, maitri, santosha mridubhaasganaadi and so on
The Knower rid of things to be rejected or seized has, without latent impressions, qualities (such as): freedom from desire and fear, conation and action; eternity, equality, wisdom, gentleness, certitude, steadfastness, amiability, contentment, charity and soft-spokenness.
With the sharp needle of penetrating intelligence, tear up the nest cast by the fisher-woman of Craving in the waters of transmigratory life - a net made of the cords of variegated thoughts, even as a strong wind scatters the vast net of clouds. Then abide in the vast status as immutable Brahman.

Stanzas 33-34-35-36-37-38

Cleaving the mind with the mind itself as one does a tree with an axe, and attaining the holy status, at once, be steadfast.
Standing or moving, sleeping or walking, dwelling in a place, flying aloft or falling down, inwardly sure that all this is but unreal, eschew all clinging.
If you depend on this objective world, you have a mind and are in bondage. If you reject the objective world, you have no mind; you are liberated.

‘Neither am I nor is this real’ - so thinking remain absolutely immovable, in the intervals of subjective and objective awareness.
Rid of what enjoys and what is enjoyed, set in the middle ground between the object and its enjoyer, be ever given to the contemplation of your Self as pure awareness.
Dwelling on ‘the taste’, be filled with the supreme Self; resorting to the propless, steady yourself off and on.

Stanzas 39-40-41-42-43

Persons who are bound by ropes are released: but none in the grip of craving may be released by anyone. Therefore, Nidagha, shed craving by renouncing all mental constructions.
Ahambhaavarahita nirbhayatva and of dhridha sankalpa yuktata are the essence with which soundarya yukta paramardha loka bhramana is the quintessence of human life. Cutting through this innate and sinful craving whose essence is egoism with the needle of self-abnegation, be stationed in the border land of the future and the present, entirely quelling all fear whatsoever.
Rejecting the inveterate idea with the self assurance of stating: ‘I am the very life of these objects and these objects are my very life!-without these I am nothing and they are nothing without me and reflecting thus: ‘I do not belong to any object and no object belongs to me, the intellect becomes tranquillized and the actions are performed in a sporting spirit. May the latent impression of such an agent stand renounced. This renunciation, O Brahmin, is extolled as worthy of profound meditation!

Stanzas 44-45.

Due to the equilibrium of the intellect, total obliteration of latent impressions is acquired. That (indeed) should be deemed the obliteration of latent impressions, having won which one gives up (even) the body as one is free from all sense of possessions.
He is called the Jivanmukta (Liberated-in-life) who lives after giving up all conceivable objects; for he has recreatively given up all latent egoistic impressions. The explanation is that not all jeevanmuktas are sadyomuktas, but sadyomuktas can be called jeevanmuktas. Jeevanmuktis a much more elastic term, encompassing a range of meanings, but sadyomukti is a very definite term.; sadyo mukti is Infallible knowledge about one's own identity with Brahman. A jeevan mukta may have knowledge of either Saguna or Nirguna Brahman. If his knowledge is that of Saguna, he will proceed to Brahma Loka upon death. A jivan mukta may also experience fall from samadhi and also suffer from effects of prarabdha karma videha mukti or physical death of the mukta; After videha mukti, the mukta may either head for Brahma Loka via devayaana or in the case of a sadyo mukta videha mukti It is immaterial that such a ‘jeevan mukta’ or he who is freed from the death and birth recycling always but still alive despite his being the mirror image of Parameshwara Himself as explained in the previous stanza, whether leaves his mortal body in a punya kshetra like Prayaga, Pushkara or Kurukshetra or in a rotten outcasts’s hut ! The phrase ‘mukta kaivalyam’ signifies the end result! Indeed that Mahatma liberates himself into Paramatma. It may be that in several cases, the Purusha concerned might lose his memory of his earlier life on account of the forsaking his body memory on account of the termination of the three vital inputs viz. vaayu, pitta or bile and slesha or phlegm and as suvu the body gets inert like dead wood or stone and loses consciousness rather involantarily. It would be no concern whatever that his memory gets defunct as his essential consciousness targetted to the Supreme as his vital energy leaves the body gets absorbed into the Supreme consciousness The attainment is the avoidance of Maya Prakriti’s hold, as the Being has got absorbed into pure consciousness and of the Paramatma.

Stanzas 46-47-48-49-50

Having given up all baseless mental constructions and the latent impressions, he who has won tranquility is the best among the Knowers of Brahman; he is the liberated. His renunciation may only be deduced.
These two fearless ones, unconcerned about pleasures and pains that occur in the due course of time, have achieved the status as Brahman - the passive renouncer and (the active) Yogin, both of whom are self-disciplined and tranquillized. O Lord of sages! For they neither strive for nor reject anything amidst the inner, mental modifications.
That person is called the Jivanmukta who lives as one in dreamless sleep, who is neither lifted up nor depressed by the emotions of joy, intolerance, fear, anger, lust and helplessness and who is free from all objective pre-occupations.

Stanzas 51-52-53-54-55-56-57-58-59-60

That which 'trishna' or craving with greed of vishaya vaasanaas its antithesis is moksha.Vastu prapti is a mirage as once one be securing the desires are ever multiplied further and further.
The craving born of latent impressions, oriented towards external objects, is said to be boundless.
The same freed from latent impressions bound up with objects, as such, is said to be liberated. Know that the desire culminating in the prayerful thought, 'let this be mind', to be a strong chain that spawns suffering, birth and fear.
The magnanimous person renounces this enchaining desire vis-a-vis objects both real and unreal and wins the status that is sublime.
Then outgrowing the attachment both to bondage and liberation and the states of pain and pleasure - attachment both to the real and unreal - remains unshaken like the unagitated ocean.
Good Sir, man may have a four-fold certainty.
Engendered by one's mother and father, I am the body from the foot to the head. This particular assurance results from the observation of the worries of bondage!
Good persons have second kind of certitude that promotes liberation - viz.: 'I am beyond all objects and beings; I am subtler than the tip of a hair. Best of Brahmins, a third kind of assurance has been affirmed promotive of liberation alone consisting in the thought). All this objective world, the entire indestructible universe, is but myself'.
Also there is a fourth certitude, yielding liberation that consists of the assertion:: I and the entire world are empty and sky-like at all times'
Of these the first is said to result from the craving that earns bondage. Those having the last three are sportive, extremely pure and are liberated in this very life. Their cravings have been wholly purified. Great-souled Sage, the mind seized with the certitude 'I am everything' is never born again to taste of sorrow!

[Four fold Spiritual enligntenment : 1. General and 2 B.Gita Karma Yoga stanzas of relevance]

1)
The Four-Fold Spiritual Wealth consists of the following:1). The ability to discriminate between that which is permanent and that which is impermanent (Nitya-Anitya-Vastu-Viveka). 2). Non-Attachment to the fruits of actions, in this world and the next (Iha-Amutra-Phala-Bhoga-Vairagya).3). The Six Virtues like control of mind etc (Shata-Sampatti) and 4). A sustained desire to achieve Moksha (Mumukshutva).1). The Ability to Discriminate:Viveka is the human ability to accept what is conclusively decided to be right, rejecting that which is identified as wrong after a proper analysis. What exactly is the nature of the Viveka which is required for pursuing (attaining) Moksha?Indeed Moksha is a state of permanent, untainted, and unparalleled Ananda-Happiness. But the happiness derived from this world is not so. It is in fact the exact opposite, being momentary, tainted with many faults, meager and limited. This is obvious because this happiness is dependent on worldly objects

which are by nature non-permanent. How can a permanent state of happiness be derived from a non-permanent object? Not only this, we all know that to derive pleasure, there needs to be a contact between the sense organs and the object in question. Therefore, there is an amount of effort required in this engagement which eventually leads to exhaustion and hence the joy gained is not long lasting.

2)
Stanza 3: Parthaa! In this mortal world, since the days of yore our ancestors followed two types of ways and means to gain long term awareness of the Unknown depending on one's own natural behavior and mental cut. One had been the karma way another the jnaana way. Generally speaking the jnaana part followeres are named as saankhyaas and the karma path followers as Yogis. As the seeker of Utimate Truth, one might recall the story of two birds named Suparna and Sayuja sharing the same tree; while Suparna is active in enjoying the 'karma phala' or the fruits of the past plus balance of the past and the present and ragaling the material pleasures but Sayujya refrains from the plus balance account while calculating the pros and cons of the karma and its resultant loss of the account. Thus the struggle is against the temporary excitement versus self control and patient faith in the longer run for total liberation. In the alternate yogic way, the Seeker attains equation and the riddance of gunas and features, merits and demerits, 'paapa punyaas' aimin right on the top and the highest goal.
Stanzas 8-13: Arjuna! Do perform your 'karma kartavyas' or the duties expected of you regularly; infact without performing nothing, it is far better to to duly discharge one's own karma kartavyas. After all if lazy persons waste the precious moments of life, would it not be a self imposed boredom and purposelessness of existence! Human Beings are normally governed with 'trigunas' of Satvika- Rajasika- Tamasika nature; the lazy ones who normally detest works are of tamasica nature; timely performers of either evil oriented or of virtuous content are predominently of rajasika characteristic; those who stick to the time schedule and be upright with duties of virtuous content are of sarvika nature who are exceptional few. This precisely why the definition of Akarma- Karma- Nishkaama Karma or doing nothing- doing some thing and that of desirelessness yet with dedication.

Kounteya! Disciplined Human Beings get chained to various acts excepting Sacrifices such as yagjna karyas as only the latter are truly fruitful invariably of retarding impact. Such sacrifices are rudimentary covering the entire range of pujas, aaraadhanas, and such other disciplinary acts of self purifications. Kutumba Seva on the analogy of 'Vashdhaiva kutumbakam' or 'Pro bono Publico' involves True Service to the Society without selfish reasons. This precisely is the YAGJNA, since all such Sacrifices are of the definition of Vishnu as *yagjnovai Vishnuh!* meaning thereby all the deeds of virtue are of the Swarupa of Vishnu who is all pervading and all knowing Almighty! Brahma the Creator of all the Beings assured them that 'yagjna' or the spirit of sacrifice- abstinence or self denail or discipline - and 'daana' or charity without strings attached , then 'kaamadhenu' the Celestial Cow assures fulfillment of well deserved needs in both the contexts of 'iham and param' or during the ongoing and subsequent lives. It is with the aid of such Yagjna kaaryaas, Devas are contented and bestow the desired results to the humans in return as reciprocation . In the event of such non-mutuality, the Devas could curse the humans and the latter might be affected by losses like thefts, ailments and lack of contentment. For example, 'yagnya karyas' are reciprocated by Indra, Surya, Vayu and other celestials reward humans with timely rains, and general contentment in their life times and post life too.'Yagnya sesha' or the remainder 'prasaada' is like 'amrita'and needs to be accepted for riddance of sins but the antithesis of daana- puja- and such self - denail karmas result in poverty, diseases, ill health and amassing wealth only as the objective of living is certain to result in contentment now in life and therafter too. Hence the concept of Deva yagjna- Pitru yagjna- Bhuta Yagjna- Rishi Yagjna as the Pancha Yagjnas.
Stanzas 14-15: Food is the sustenance of the Beings of the entire Universe and once collected as semen of male and female species results on the perpetuation of creation. Food is the product of rain falls and the latter are caused by the Sacrifices that the Beings perform. The Sacrifices notably by the

‘dharmaacharana’ like Yagjna karyas with ‘svaardha rahitya’ or without the motive of selfishness, hasten the process of yielding food for sustenance. Partha! in the alternative contrariness of the Universal Equilibrium, once those sinful beings seek to tilt the balance out of selfishness and viciouness added to loss of control of mind and body organs and their insensitiveness, then sins overweigh and virtuosity in general should lead to Universal Dissolution! Therefore the positiveness of virtue sustains the balance of one’s life and its purpose any way. Thus the hand of good karma has the unique and undisputed role in the life of all the Beings!.

Stanzas 16-18: Partha! Who so ever does not observe the established regulations and become victims of undesirable sensousness and keep pursuing the path of sinfulness, their lives are burdens to an orderly Society and of self-wastefulness. Thus they with their own hands drift away from fullillment by ‘iham and param’ or in the ongoing life and therafter too. On the other hand whoever endeavours to discharge one’s own indebtedness is the one that is positive. One needs to clear the five fold indebtedness viz. ‘Matru- Pitru- Deva- Rishi- Manushya Rinas’; Matru Rina is uncleared any way for the birth-nourishment selflessly and lifelong blessings- Pitru Rina too with blessings to the progeny and discharge of family responsibility eversince childhood till the final rituals of the father upon his demise - Deva Runa is cleared by performing one’s duties as worship- Rishi rina is cleared when one makes correct usage of the knowledge and teachings-Manushya rina , the indebtdness to the Society for availing the services of counless persons like farmers, businessmen, workers, and those in charge of law and order enforcement besides help by charity to the needy.That type of discharge of one’s responsibilities is essential and expected of all the humans. This is not to be termed as ‘Svaartha’ or of profiteering.

Stanzas 19-29: Hence Arjuna! Do take up your duty of Dharmaacharana and fulfill kshatriya dharma but with no ‘karmaasakti’ or of the desire of end result! A person who does his duty irrespective of the end result ought to attain endless self contentment. Illustrious Kings of the stature of Janaka are exemplary as they did selfless acts of unique service to their kingdoms and their Subjects.! The oft quoted truism is: *Yathaa Rajaa! Tathaa praja*!As the Kings as also the Subjects! As the elders so should do the ordinary too. Therefore there need not be overemphasis of the obvious of the ‘kartavya’ as one’s own duty! Indeed Partha! I for one has no special interest excepting that of ‘dharma paripaalana’ and of one’s duty. As far as I am concerned, my entire life incidents are none too unworthy of dutifulness. Once my own ‘dharmaacharana’ slides and slips down then others too follow suit! Then the followers too take my example and in turn get ruined and hence I need to emphasize and reemphasise the tenets of Dharma. Arjuna! Just as the ignorant ones discard the Principles or at the most perform it with selfishness, neither way are worthless. This why Jnaanis need to appropriately advise and encourage the usage of the double edged weapon of karmaacharana and by the ‘nishkaama’ way. A Jnaani therefore needs to take pains to explain to the brothern to shed off ‘chitta chanchalya’ or of wavering mentality and encourage them as a proactive agent of karma foldedness. The Guide has to lead but not to mislead. In other words, a jnaani of Arjuna’s stature needs to be exemplary but certainly not to get misled by himself! Instead of useless blabbering, actual and determined action is stated as exemplary! Sadupadesha-satkaryaacharana-krama abhivridhhi or good counselling, exemplary action and disciplined progressiveness are the watchwords. Human Beings who are subject to Satvika- Raajasika-Taamasika gunaas are on the zig-zag path of ‘karmaacharana’ or the action pattern and are invariably egoistic- minded. Arjuna! Being totally conscious of the natural behavioral pattern, their actions too are unsteady and yet develop self beliefs. But ‘jnaanis’ of enlightenment are beware of the pitfalls and are extremely cautious. Prakriti guna buddhis are the ready targets of; ‘chitta chanchalya’ or of unsteadiness of mental framework.Thus ‘karmaacharana’ or the pattern of human action seems normally to be five folded: Pashu- Rakshasa- Manava- Divya-Jeevan Mukta levels. Pashu is animal like with existence essentials of food and sleep- Rakshasa is of excessive pleasures of flesh, self ego , arrogance and viciousness- Manavas are motivated by ‘iham and param’ ie. desires of material pleasures in one’s life and with aspirations of happiness after death ie. fear of and devotion to Almighty by ‘dharmaacharana’. Divya Jeevana or

Karma Yoga and 'Vidhi Nirvahana' ie. quest for jnaana or enlightened outlook and 'karyaacharana' or action oriented and controlled life. Jeenan Mukta is the ultimate stage of life beyond karmaacharana and Life of Relief and Bliss.]

Stanzas 61-62-63

Atma is expected to cover up Prakriti-Maya-Brahma Jnaana-Purusha-Ishana-Shiva-Nityqa- Brahma Jnaanaadi naamaas.Paramatma swarupa be explained as Advaitaadwaita shaktis-Samsaara Nirmaana vikasita maayaajaala. In otherwords,that Brahman has been identified with emptiness, Prakriti, Maya and also consciousness. It has also been said to be Shiva, pure Spirit, the Lord, the eternal and the self. There flourishes but the non-dual Power that is the supreme Self through and through; it sportively builds up the universe with factors born of both duality and non-duality.
He who resorts to the status beyond all objects, who is through and through the Spirit that is perfect, who is neither agitated, nor complacent, never suffers in this empirical life.

Stanzas 64-65-66-67-68-69

Who performs the actions that fall to his lot, ever viewing foe and friend alike, who is liberated from both likes and dislikes is neither sad nor hopeful.
Who utters what pleases all; speaks pleasantly when asked; and who is conversant with the thoughts of all beings never suffers in this empirical life.
Resorting to the primeval vision of Reality marked by the renunciation of all objects and Self-established, fearlessly roam the world, as a veritable Jivanmukta.
Inwardly shedding all cravings, free from attachment, rid of all latent impressions, but externally conforming to established patterns of conduct, fearlessly roam the world.
Externally simulating enthusiastic activity, but, at heart, free from it all, apparently an agent (but) really a non-agent, roam the world with a purified understanding.
Renouncing egoism, with an apparent reason, shining like the sky, untarnished, roam the world with a purified understanding.

Stanzas 70-71-72-73

Udaara-uttaama achaara sampanna-sarva shreshtha anugaami, asakti rahita and sarva shrestha vyavhaari be of satata prayatna kaari. In other words, that illuastrative person as of elevated and clean conducted human free from blemishes be leading an ideal life.
Resorting to the inner Spirit of renunciation, apparently that acts to achieve some aim or another only small men discriminate saying: One is a relative; the other is a stranger.
For those who live magnanimously the entire world constitutes but a family. Resort to the status free from all considerations of empirical life, beyond old age and death, who are all mental constructions are extinguished and where no attachments finds lodgement.
This is the status of Brahman, absolutely pure, beyond all cravings and sufferings.

Stanzas 74-75-76-77

Equipped thus and roaming the earth, one is not vanquished by crisis.
By the prop of detachment and excellences like magnanimity, lift up your mind yourself perseveringly in order to enjoy the fruit of Brahmic freedom. Through detachment, it achieves perfection along the path of negation of the object.
The mind, that is emptied of all cravings as the pure lake is of water in the season of autumn. Why is not an intelligent man ashamed of clinging to the same dry routine of insipid actions, day after day?

Bondage is fashioned by consciousness (as subject) and its objects; once free from these, liberation follows.

Stanzas 78-79-80-81-82

The spirit of Consciousness is never an object; all is Self - this is the essence of all Vedantic doctrines. Resorting to this sure doctrine, behold the world), intellectually and freely.
You will independently achieve the Self, the status of bliss holding: 'I am Spirit, these worlds are Spirit, the directions in Space) are Spirit; these manifested beings are Spirit.
I am the glory devoid of objects and perceptions, wholly pure of form, eternally manifest, rid of all appearances, seer, witness, spirit, free from all objects, the full-orbed light in essence, for which no knowables exist, Knowledge pure and simple.
King of sages! With all mental constructions wiped out, all yearnings abolished, resort to the status of certitude and be self-established in the Self.
The Brahmin seeker after Truth who dwells upon the Mahopanishad becomes a well versed Vedic scholar. If uninitiated, he becomes initiated; he becomes purified by fire, by air, by the sun, by the moon, by Truth, by all agents of purification. He becomes known to all gods; is cleaned as if he has dipped in all sacred waters. He dwells in the thoughts of sarva devats. He has as it were performed all sacrifices. To him accrue the fruits of having repeated the Gayatri sixty thousand times; of having repeated Itihasa and Puranas and Rudra Namaka Chamakas a Lack times; of having repeated Omkara ten thousand times. So declares Hiranyagarbha. 'Through repetition of sacred utterances one wins immortality' - this is the Mahopanishad.

Rudraksha Jaabaalopanishad

Saamvedeeya parampara sambhandha Rudraksha Jaabaabaala Upanishad is initiated with the exchange of views between Bhushinda Maharshi and Kalaagni Rudra, detailing the Rudrakshotpatti, dhaarana vidhaana, japa phala, chaturvarna japa dhaarana bhedaas and so on.

Stanzas 1-49

Atha hainam Kaakaagnirudram Bhusundam prapacchha katham Rudrakshotpattih/ Tadvaaranaatmi -kam phalamiti/
Tam hovaacha Bhagavaan Kaalaagni Rudrah Tripula vardhardhaatmaham nimeelitaakshobhavam/ Tebhyo jalabindavo bhumou patitaaste Rudraakshaa jaataah/ Sarvaanugrahaarthaaya teshaam naamocchhara mantrena dashagopradaanaphalam darshanasparshana phalam darshana sparshanaa -bhyaam dwigunam phalamat urthvam vuktam na shakromi/
Tatraiite shloka bhavanti- kaamsmithstitam tu kim naama katham vaa dhaaryate naraih/ Katibheda mukhyantram kairmarairdhaaryate katham/
Divya varsha sahasraani chakshurmeelitam mayaa/ Bhoomaavakshiputaabhyaam to paritaa jala bindavah/
Tatrasru bindavo jaataa maha rudrakshakaah vrikshaa vrikshakaaha/ Sthaavaramanupraapya bhaktaanugrahakaaranaat/

Bhaktaanam dhaaranaatpaapam divaaaatrikritam haret/ Lakshyam tu darshanaatpunyam kotistadvaaranaadbhavet/
Tasya kotishatam punyam labhate dhaaranaannarah/ Lakshakoti sahasraani lakshakotoshataanicha/

Tajjapaallabhate punyam naro rudraaksha dhaaranaat/ Dhaatreephalapramaanam yacchheshtha -metadvaahyatam/

Badareephalamaatram tu madhyamam prochyate budhaih/ Adhamam chana maatram syatprakri -aishaamayochyate/
Brahmanaah kshatriyaa vaishyaah shudraascheti Shivaagjnyayaa/ Vrikshaa jaataah prithivyaam tu jjaateeyaah shubhaakshakaah/
Shvetaastu Braahmanaa jneyaah Kshatriyaa raktavarnakaah, peetaastu vaishyaa vigjneyaah krishnaah shudraa udaahyataah/
Brahmano vibhruyaanchetvaannaktaanraajaa tu dhaarayet/ Peetaanvaishyatu Vibhruyaat krisnaan-cchhudrastu dhaarayet/

Samaah snigdhaa dhrudhaah sthuulaah kantakaih samyuktaah shubhaah, krumidhashtam chhinna bhinnam kanthakairniyameva cha/
Vranayuktamayuktam cha shadrudraakshaani varjayet/Swayameva kritadwaaram Rudraaksham syaadihottamam/

Yatthu pourushayatnena kritam tanmadhamam bhavet/ Samaaninsnighaan drudhaan sthuulaan kshouma sutrena dhaarayet/

Sarvagaatrena soumyena saanmaayani vichakshanah/ Nikashe hemarrekhaabhaa yasya rekhaa pradrushyate/
Tadakshanamuttamam vidyaattadvaardhayam Shivapujakaih/ Shikhaayaameka rudraaksham trishatam shirasaa vahet/

Ashtottarashataimaalamupaveetam prakalpayet/Dwisaram Trisaram vaapi saranaam panchakam tathaa/
Saraanaam saptakam vaapi bibhrutyadkanthadeshatah/ Mukute kundale chaiva karnikaahaarakepi vaa/

Keyurakatake sutram kukshibandhe visheshatah/ Supte peete sadaakaalam rudraaksham dhaarayannarah/
Trishatam tvadhamam pancha shatam madyamamuchtate/ Sahasramuttamam proktamevam bhedena dhaarayet/
Shiraseeshaanamantrna kanthe tatpurushena tu/ Aghorena gale dhaaryam tenaiva hridayepicha/

Aghorabeejamantrena karayoddhhaarayetsudheeh/ Panchaashakshagradhutaan vyomavyaapyapi chodare/
Pancha Brahmaabhirangaishcha trimaalaa pancha saptacha/ Grathitvaa malamootrena sarvaanyakshaani dhaarayet/
Atha hainam bhagavantam Kalaagnirudram Bhusundam prapacchh Rudraakshaanam bhedena yadaksham yatswarupam yatphalitamiti/Tatsarvarupam mukhayuktamarishtanirasanam kaamaabheeshthaphalam bruheeti hovaacha/

Tanneste shlokaa bhavanti-
Ekavaktram tu Rudraaksham paratatvasva rupakam/ tadvaaranaatpare tatve leeyate vijitendriyah/
Dvivaktram tu munishreshtha chaardhanaareeshvaraatmakam/haaranadardhanaareeshvarah preeyate tasya nityashaha/
Trimukham chaiva Rudraakshamagnitrayasvarupakam/ Tadvaaranaaccha hutabhuktasya ushyati nityadaa/

Chaturmukham tu rudraaksham chaturvaktrah preeyate tasya nityadaa/
Panchavaktram tu rudraaksham Pancha Brahma swarupakam/Pancha vaktrah swayam Brahma pumhatyaam cha vyapohati/
Shadvaktramapi Rudraaksham Kaartikeyaadhi daivatam/ Tadvaaranaanmahaashreeh syaanmahadaarogyamuttamam/
Mativigjaanasampatti shuddaye dhaarayedsudhheeh/Vinaayakaadhidaivam cha pravadanti maneeshanah/
Saptavaktram tu Rudraaksham saptamaatraadhidaivatam/ Tadvaaranaanmahaashreeh syaanmadadaarogyamuttamam/
Mahatee jnaana sampattiuh shuchirdhaaranatah sadaa/Ashtavaktram tu Rudraakshamashtamaatra -adhidaivatam/
Vasvashtakapriyam chiva gangaapreetikaram tathaa/ gadvaaranaadime preetaa bhavuswhuh satya vaadinah/
Nava vaktram tu rudraaksham nava shakyaadidaivatam/Tasya dhaarana maatrena preyante nva shaktah/
Dasha vaktram tu rudraaksham Yamadaivatyameeritam/ Darshanaacchhantijanakam dhaaranaannaatra samshayah/
Ekaadashamukham tyaksham Rudraikaadhasha daivatam/Tadudam daivatam praahuh sadaa soubhaagyavardhanam/
Rudrakshaam dwadashamukham Maha Vishnu swarupakam/ Dwadashaadirtarupam cha vibhatraiva hi tatparah/
Trayodashamukham twaksham kaamadam siddhhidam tasya dhaarana maatrena Kamadevah praseedati/
Chaturdashamukham chaaksham Rudranetrasamudbhavam/ Sarvavyaaptiharam chaiva sarvadaarogyamaapnuyaat/
Madyam maamsam cha lashunam palaandum shignumevacha/ Shleshaatmakam vingvaraaha -mabhakshyam vajrayennarah/
Grahane vishuve chaivamayane sankramepicha/ Dashershu purnamaasecha purneshu divasheshucha/Rudraakshadharanaatsadyah sarva paapaihi pramuchaite/
Rudraakshamolam tadbrhmaa tannaalam Vishnurevacha/ Tanmukham Rudra ityaahurastad-dwinduhu sarva devataah/

Atha Kaalaagnirudram bhagavantam Sanatkumaarah prapacchhaadheehi Bhagavan Rudraaksha dhaarana vidhim/ Tasminsamaye Nidaagha Jadabharata Dattaatreya Kaatyaayana Bharadwaaja Kapila Vasishtha Pippalaadyascha Kalaagbnirudram kimartham Bhgamaanmiti hovaacha/ Rudrakshadhaarana vidhim vai sarvey shrotumicchhaamaha iti/

Atha Kaalaagni Rudrah provaacha/Rudrasya nayannaadyupannaa Rudraakshaa iti loke khyayante/ Atha Sadaashivah samhaara kaaley samhaaram kritvaa samhaaraaksham mukuleekaroti/ Tannaanaa - jnaataa Rudraakshaa iti povaacha/

Tadrudraakshe vaagvishaye krite dasha gopradaanena yatphalamavaapnotitatphalamashrute/ Sa eva bhasmajjyotee rudraaksha iti/ Tad Rudraaksham karena sprushtvaa dhaarana naatrena tri sahasragopradaana phalam bhavati/ Ekaadasharudrastwam cha gacchhati/ Tadrudraakshe shirasi dhaaryamaane ekaadashasahasragopranaana phalam bhavati/ Etesham sthaanaanaam karnayoh phalam vaktum na shakyamiti hovaacha/

Ya imaam Rudraaksha Jaabaalaopanishdam nityamadhete baalovaa yuvaa vaa veda sa mahan bhavati/ Sa guruh sarveshaam mantranaamupadishtaa bhavati/ Ayaiterava homam kuryaat/ Aiterevaarchanam/ Tathaa rakshoghnam mrityutaarakam guruunaa labhdham kanthe baahou

shikhaayaam vaa badhneet/ Sapta dweepavatee bhumirdakshinaartham naavakakpate/ Tasmaacchhandriyaa yaam kaanchidraam dadyaatsaa dakshinaa bhavati/ Ya imaamupanishadam braahmanah praarataradheeyaano raatrikritam paapam naashayati/ Saayamadheeyaano divasakritam paapam nashyati/ Shatjanmakritam paapam naashayati/ Saayam praatah prayuyugjnanenekajanmakritam paapam naashauati/ Shatsahasralaksha gaayatreejapapkalamavaa -pnoti Brahmahatyaasuraapaana swarnasteyagurudaaragamanatatsangayogapaatakebhyah puuto bhavati/ Sarva teerthaphalamashrute/ Patita sambhaashananaan puto bhavati/ Pangktishata sahasratpaanano bhavati/ Shiva saayujyamavaapnoti/ Na cha punaraavartate na cha punaraavartat eethyom Satyamityupanishat/

Bhusunda questioned Mahatma Kalagnirudra: What is the beginning of Rudraksha beads? What is the benefit of wearing them on the body?
Kalagnirudra answered him thus: I closed my eyes for the sake of destroying the Tripura Asuras. From my eyes thus closed, drops of water fell on the earth. These drops of tears turned into Rudrakshas.

[Matsya Purana and Linga Puranas explain (1) Mahashvara's extermination of Tripuraasara's (2) origin of Rudrakshas

(1)

As the ever shrewdest and the nastiest Daitya called Maya commenced his brutal Tapasya, two more Danavas of equal disrepute and desperation viz. Vidyunmali and Taraka joined him and their extreme tenacity was such that they meditated in snow valleys during high winter nights, amid 'Panchagnis'during blood blister summer days and during incessant and torrential rains standing under open skies. It looked that Earth trembled with the severity of their meditation and Brahma had to bestow the choice boons of indestructibility except by Parameswara that too by a single arrow-shot destroying their abodes together. The most noted top architect and builder that he was, Mayasura built 'Tripuras'/ three Tower Castles-each of hundred yojanas- one of indestructible iron on Earth, another on the Sky made of shining silver and the third above the second one made of glittering gold, all encased in inner- castle structures of same size of circumference but each invisible from outside in all directions. Each of the Tripuras is equipped with 'yantras'/ machines that could destroy hundreds in each shot, Chakras, Trishulas, Dhwajas on the high wall structures, and 'Shikharas' (minarets) recognisable through the mountain tops of Meru and Mandarachala.These 'Puras' were insurmountable, let alone destructible to Devas, Danavas and any other species, excepting Maha Deva! Daithyas had very contented lives inside the Tripuras. Devas and other Celestial Beings were thrown out of their abodes and all the luxuries and joys of Swarga were confiscated. In course of time, the inhabitants of Tripuras became intolerable, awfully sinful, corrupt, wicked and highly immoral.While Maya Daitya was kept busy in the deeds of beauty, living comfort and pressing into the services of Devas as their servants to cater to the happiness of the inhabitant Daityas, Vidyunmali was kept busy with matters of Internal Administration and Taraka was made commander in Chief. In course of time, there came inevitable internal dissensions, group politics, differences of living styles and class-distinctions, 'Alakshmi'(poverty),'Asuya' (jealousy), Trishna (avarice), 'Vibhuksha' (hunger), Kali and Kalaha (quarrels) among the residents of the Tripuras.This situation of 'Alakshmi' led to 'Atyaachaaras' or transgressions on Devas, other Celestial Beings, Maharshis, the entire humanity and all other species of Lord's creation. The canker spread across the 'Tribhuvanas'and Devas sought refuge from Brahma who gave the boons to the three goons! Lord Brahma pacified the delegation of Devas and assured that the heinous and wildly vicious deeds of the Trio of Daityas reached a climax and that it was time to approach Parama Shiva who was the one and only Saviour that could destroy the abodes of the three Daityas in one go with one arrow, even if these

residences were far apart from each other on Prithvi, Akaash and far beyond in the strong-hold Tripura fortresses! As Devas and Brahma reached Maha Deva, they visioned 'Trishulapaani Shankar' relaxing with Devi Parvati and Mahatma Nandi. They saw that 'Bhuta bhavishya Swami'whose eyes were red like 'Agni kundas'and physique was shimmering with thousand Suns with a pleasant countenance ornamented with a Bala Purna Chandra, even as Devas broke down into ecstacy and extolled him as follows: *Namo bhavaaya Shravaya Rudraaya Varadaayacha, Pashuunaam Pataye Nityam ugra -ayacha Kapardiney/* (Our reverences to you the Creator and Preserver of Srishti; the Annihilator of the Universe; the life-line of all the Beings; the provider of welfare to 'Pranis'; Ugra or the seniormost among the Ekadasha Rudras and 'Jatajuta dhari'!) *Mahadevaya Bheemaaya Triyambakaya cha Shaantaye, Ishaanaaya Bhayaghnaaya namaswandhaka ghatiney/* (The Supreme of Devas, the awesome, Trinetraya/ the Three Eyed Deity - the Junior most of Eleven Rudras; the Embodiment of Peace, The highest Administrator, the Destroyer of Terror and the Exterminator of Andhakaasura); *Neelagreevaya Bhimaya Vedhasey Vedhataastutey, Kumara Shatru nighnaaya Kumaara janakaayacha/*(The blue-necked; the frightener, Brahma Swarupa, the Praised one by every body, the destroyer of the Enemies of Kartikeya, and the illustrious father of Kumara) *Vilohitaaya Dhumraaya Varaaya Krathanaaya cha, Nityam neela shikhandaaya Shuliney Divyashaayiney/* (The Red and Ash-coloured, the Protector of the Universe, the Maker of Pralaya, the unique one with blue course-hair, the carrier of Trishula, the one immersed in Celestial Nidra) *Uragaaya Trinetraaya Hiranyavasu -retasey, Achintyaambikaa Bhartrey Sarva devaastutaayacha/* (Sarvadhaari, the Three-Eyed Bhagavaan, the ultimate of gold and opulence, the inconceivable, the husband of Ambika, who is eulogized by all Devas) *Budhadhwajaaya Mundaaya Jatiney Brahma -chariney, Tapyamaanaaya sasiley Brhahmanyaajitaayacha/* (The one with hoisted Bull-flag , Munda dhaari, Jataadhaari, Brahmachari, he who meditates inside water bodies, the devotee of Brahmanas, and the invincible); *Vishwatmaney Vishwasrujey Vishwama -avruttya tishthatey, Namostu Divya rupaaya Prabhavey Divyashambhavey/* (The Supreme Soul of the Universe, the Super Creator, the All-Pervading Authority, the Highest Form of Sanctity, the Most Capable, and the Epitome of Auspiciousness) *Abhigamyaya Kaamyaaya Stutayaacharya Sarvadaa, Bhakta -anukampiney Nityam dishatey yanmanogatam/* (Our salutations to the Ultimate Haven and Refuge, the Most Charming, the most extolled, the Unique source of Kindness and the bestower of desires).

Having pleased Parama Shiva thus, Devas explained the gravity and seriousness of the crisis created by the Tripura Daityas who not only unseated and tormented Devas and Celestial Entities but were also sending shock-waves all over the Universe, humiliating Sages, frightening women and children, making mass-scale carnage and blood bath of humanity and uprooting Dharma and age-old Values and Principles. Parameshwara infused confidence into the demoralised Devas and asked them to construct an exceptional chariot with unique specifications: Prithvi as the Ratha / Chariot, Meru and Mandara Mountains as axles, Surya and Chandra as Chakras made of gold and silver respectively, the Four Vedas of Ruk-Yajur-Sama and Atharva acted as the horses; Shukra, Brihaspati, Budha, Mangal, and Shanaischara seated on the Ratha ready to charge; the famous serpents viz. Takshaka, Karkotaka, Dhanajaya and Padmadwaya acted as the strings which were tied to the horses; most poisonous snakes like Surasa, Devashuni, Sarama, Kadru, Vinata, Shuchi, Trusha, and Bubhuksha were used as arrows; Mrutyu, Brahmahatya, Gohatya, Balahatya and Prajaabhaya were loaded on the Chariot so that they get activised as maces; Omkara and Vashatkara were the symbols on the Ratha; Sinivali, Kuhu, Raaka and Anumati - the 'Adhishtana'/ in charge Deities of Chaturdashi, Amavasya, Suddha Purnima, Pratipadika Purnima respectively were used as auxiliary strings to the horses; the dhanush made of six 'ritus'/ seasons which is safeguarded by Devi Ambika herself never to be broken; the specific arrow with which to kill the Tripurasura was strengthened by Vishnu, Soma and Agni and its head propelled by Agni and Chandra by its rear and Vishnu Maya smeared all over; and the extreme poison of Nagaraja Vasuki was loaded to ensure stability and speed of the arrow; Vayu was made in charge of the high velocity of the Chariot and finally Brahma was the Charioteer and Sesha Naag was made in charge of the personal security of Brahma as also of the Chariot. Yama Raja with his buffalo,

Kubera on his serpent, Indra on Iravata, Ganeswara by his Mushika Vahana, Karikeya on his Peacock, Nandeshwara with his Shula running behind and sides of the Ratha were in full preparedness. Maharshis Bhrigu, Bharadwaja, Vasishtha, Goutama, Kratu, Pulastya, Pulaha, Marichi, Atri, Angira, Parashara, and Agastya were there too at the kick-start of the Battle to recite Veda Vachanas and Shiv Stutis. The Pramatha ganas were ready to charge as the army against the opponents- all swarmed around the Rath. Meanwhile, Sage Narada reached the Tripuras and tried his best to mend his ways, give back Indrapuri to Devas and avoid the worst ever battle in which the indestructible Tripuras would be destroyed along with the Three Demons as Maha Deva himself was approaching these Places with full preparation. Instead of talking peace, the Demons alerted their vast armies, and prepared for turning their defensive positions to that of an offence. On the instruction of Shankara Deva, Indra took his enormous army and attacked Tripura. As the Deva Sena made a highly offensive assault in full force, what with the revenge and frustration experienced by them for long as they were out of power as also owing to the excellent backing of Maheswara, they seized the best part of Tripuras. While quite a few Danavas sought to escape for their lives through the exit gates of Tripuras, Pramatha ganas calculated that the enemies would try to sneek out at those points and buchered thousands of Danavas.The remaining Danavas inside the Trinagaris were utterly confused by contradictoy shouts that Taraka died or Shiva was defeated. In that melee, a srong contingent of Danavas quickly regrouped their men and material to make offensive attacks under the leadership of Vidunmali and Maya. Ganeswara divided Tripuras in three regions as Nandeswara was attacking Vudyunmali, while he was in position against Maya. Meanwhile, Vidyunmali threw a 'Parigha' on Nandi who was hurt and the enraged three 'Parshadaganas' named Ghantaakarna, Shankukarna and Mahakaal retaliated; they assumed the Forms of Ganeswara and assailed Vidyunmali by making the roars of lions. Even while the Parswaganas were about to leap on Vidyunmali, the hurt Nandikeswara hurled a Rudra Shakti on the demon who fell down like a mountain. There was utter silence among Danavas who were stunned and retreated. But, the highly cunning and crafty Mayasura chased the Ganas of Ganeshwara to divert attention of his own men from the fallen Vidyunmali to the Ganesha ganas. Mayasura created rains of Agni, crocodiles, snakes, huge mountains, lions, tigers, trees, black deers, eight-legged 'Sharabhas'/ a species of oversized deer, torrential rain and powerful sand storms. As Taraka came into the battle field, Devas too appeared in full force, including Yamaraja, Varuna, Bhaskara, Kartikeya heading a Deva Sena of a Crore, with Indra, Shanaishchara, Chandra, and Rudras. The 'Maayavi' Mayaasura created several Wells full of herbal juices for envigoration and Danavas were in high spirits as their body strength increased manifold. But Keshava took the form of 'Vrishabha'and drank up the juice along with Devas and dried up the wells and Devas occupied the Tripuras finally. Mayasura and other Daityas were forced to hide in the Sea. That was the decisive moment when there was an all-out battle on the seashores. Shankara divided the 'Tridevamaya' arrow into three parts and released it when Tripuras were destroyed; Shiva felt sad however that one of his own dear devotees, Mayasura too was involved. Nandi went faster than the arrow and saved Maya, well before the Tripuras were destroyed. In the end Taraka and Vidyunmali were killed and Maya was condoned with the curse of Indra that all his constructions would be burnt off eventually and Mayasura continued to hide in the Seas.

(2)

In a congregation of Brahmansas, Veda Vyas explained the significance of 'Rudrakshas', their origin and methodology of wearing them. A person wearing a Rudraksha Mala with Brahma-grandhis and performs Japa-Daana-Stotra-Mantra-Deva Puja or any other propitious Task is stated to have executed the best possible worship ever. In Satya Yuga of the yore, a fearful Danava named Tripura had Brahma Deva's boons of invincibility against Devas and harassed them besides all virtuous human beings, Sages and other species. When Devas approached Maha Deva and described the atrocities perpetrated by the Asura, Shiva got perturbed and pulled out his powerful 'Aajagava' Dhanush and

despatched his ‘Vikaraal’ named arrow and from his Divya Drishti (Celestial Vision) tracked Tripura down after extensive battle and killed him finally. In this tedious task, Maha Deva sweated profusely and the skin moisture of Maha Deva got materialised as a huge Tree of Rudrakshas (Eyes of Rudra). As Kartikeya asked Maha Deva about the significance of the Seeds of the Tree, the latter described that wearing a mala (garland) of Rudrakshas bestowed auspiciousness and acted like a shield against diseases, poverty, unhappiness, and discontentment in life. Those who wear Rudrakshas would immediately assume the personality of confidence, equanimity and maturity. If one wore Rudraksha on his head and died, the person concerned would immediately break the cycle of rebirths and secure salvation.

Eka Mukhi’ symbolises Shiva and its Ruling Planet is Surya recommended to wear on Mondays for power, wealth and fame to ward off heart diseases and its Mantra is stated to be ‘Om Namah Shivaaya Om Hreem Namah’; ‘Dwi Mukhi’ symbolises ‘Ardha Naare -eswara’ or Shiva and Parvati with Moon as the Ruling Planet recommended to wear on Mondays for mental peace and mystic powers and its Mantra is ‘Om Namah’; ‘Tri Mukhi’ symbolises Agni and the Ruling Planet is Mars, recommended for wearing on Mondays for Physical Health, Knowledge and Divine Powers and its Mantra is: Om Kleem Namah/ Om Namah Shivaaya Namah; ‘Chatur Mukhi’ Rudraksha symbolises Brahma and the Ruling Planet is Mercury best worn on Mondays for curing paralysis, nervous tension and mental diseases and its Mantra is : Om Hreem Namah; the ‘Pancha Mukhi’ symbolises Rudra and the Ruling Planet is Jupiter affecting Liver, Kidneys, diabetes and obesity, meant for elimination of enemies and the Mantra is: Om Hreem Namah- it is stated that apart from the wearing of Ekamukhi, Pancha Mukhi is also rated high for wearing; The ‘Shashtya Mukhi’ symbolises Kartikeya and the Ruling Planet is Venus (Shukra) meant for attaining Concentration, Confidence, Succcess and Family life and for the benefit for reproductive organs while the relevant Mantra is Om Hreem Hroom; Maha Lakshmi symbolises the ‘Sapta Mukhi’ and the Ruling Planet is Saturn meant to cure muscular pain and impotence which is to be borne with red thread as the desired objectives are prosperity and well being and the relevant Mantra is Om Huum Namaha; the ‘Ashta Mukhi’ Rudraksha symbolises Ganesha and the Ruling Planet is Rahu aiming at concentration and business tactics normally preferred by Vaishyas and sought to set right lung disorder and skin problem and the Mantra is Om Ganeshaya Namhah; the ‘Nava Mukhi’ Rudraksha symbolises Durga and the Planetary Head is Kethu, bestowing courage, destruction of enemies and capacity to strike back and is meant for relief body pains and lung-bowel disoders, relevant Mantra being Om Hreem Hum Namah; the ‘Dasa Mukhi’Rudraksha worn on Sundays represents Maha Vishnu symbolising Ten Avataras, pacifying all the ill-effects of Nine Planets and destroying Evil Spirits like Piscachas, Goblins, Thieves etc.the relevant Mantra being Shri Narayaneya Shri Vaishnavey Namah; Like the Eka Mukhi and the Pancha Mukhi, the Ekadasha Mukhi Rudraksha is also reckoned very potent and useful representing Ekadasha Rudras (also stated alternatively as symbolising Hanuman) bestowing knowledge, Yoga and devotion as also procecting neuro-physiology if worn on Mondays by reciting the Mantra viz. Om Shri Rudraaya Namah; the ‘Dwadasha Mukhi’ Rudraksha symbolising ‘Dwadasha Adityas’with Surya as the Ruling Planet bestows Kingships, Leadership, courage and self-confidence, granting excellent health and great success in Life; Wearing the ‘Trayodasha Mukhi’ Rudraksha symbolising Indra and Kamadeva with Venus as the Ruling Planet provides unmistakable pleasures of life and even hypnotic powers and a ‘Chaturdasha Mukhi’ Rudraksha which is stated to be a rarity is of the class or standing of Eka Mukhi, Pancha Mukhi and Ekadasha Mukhi and represents Maha Deva Himself with Saturn as the Ruling Planet and providing the most contented Life in ‘Iham’(the Present) and ‘Param’ (After-Life) as it has to be worn by reciting the Mantra: Om Namah Sivaaya. It is said that close contact zg of Rudrakshas with body parts like head, neck, heart, and hands protect the persons with medical values from depression, stress, diabetes, cancer, heart / blood related diseases!]

<u>Further stanzas 2-9</u>

By the mere utterance of the name of 'Rudraksha', one acquires the benefit of giving ten cows in charity. By seeing and touching it, one attains double that benefit. I am unable to praise it any more.

I closed my eyes one thousand celestial years. Then from my eyelids, drops of water dropped down and attained the state of immobility for blessing the devoted persons.

This Rudraksha destroys the devotees' sins that are committed both night and day, by wearing it.

By mere vision of the Rudraksha, the benefit will be say, a lac. But by wearing them, it will be a crore. Why, it will be equal to hundred crores.

But it will be a thousand lacs of crores and hundred lacs of crores times powerful when one does Japa with Rudraksha and wears it at all times.

Among Rudrakshas, one as big as Amalaka or myrobalan, is considered to be the best. One as big as the Badari fruit or the Indian berry is considered to be of the middle sort. But that as big as Chana or Bengal gram is considered to be the worst of all. This is my idea about the size of Rudraksha beads.

The four kinds of people, Brahmins, Kshatriyas, Vaisyas and Sudras are born as merely a worthless burden on the earth. The real Brahmin is the white Rudraksha. The red is a Kshatriya. The yellow is a Vaisya. And the black is a Shudra.

Stanzas 10-22

Therefore, a Brahmin should wear white Rudrakshas, a Kshatriya the red, a Vaisya the yellow and a Shudra the black.

One should use those Rudraksha-beads which are nice, handsome, strong, big, auspicious and thorny. One should avoid those eaten by worms, broken, without thorns, and having sores.

The self-holed Rudraksha is of the best variety. But that which is holed by man's attempt, is considered to be worse. Those best Rudrakshas should be strung in white thread. A worshipper of Siva should wear Rudraksha all over the body. He should wear one bead on the crest, three hundred round the head, thirty-six round the neck, sixteen round each arm, twelve round the chest and five hundred round the waist. He should wear a Yajnopavita consisting of one hundred and eight beads of Rudrakshas. He should wear two, three, five or seven Malas of Rudraksha round the neck.

A Siva-Bhakta should wear Rudrakshas round his crown, ear-ring, chain, round the ear, armlet, at all times, and specially round the stomach, irrespective of the fact whether he is sleeping, drinking, etc.

If the devotee wears three hundred beads, it is the worst, if he wears five hundred it will be medium, but one thousand will be the best of all.

Stanzas 23--26

The devotee, when wearing Rudrakshas on the head, should repeat his Ishta Mantra, and when wearing them round the neck, should repeat the Tat-Purusha Mantra and when wearing round the throat, should repeat the Aghora Mantra. The same Mantra (Aghora) should be recited when wearing round the chest also.
He should wear them round the arms with the Aghora Bija Mantra.

[Expl. 1) Maha Narayanopa vide Sections 19-20-21 and (2) Essense of Ashta Dikpalakas on Ishana

I)

Aghorebhyotha ghorebho ghoratarobyhah,sarvatah Sharva sarvebhyo namasteastu Rudrarupebhyah/ My salutations to Aghora the Panchamukha looking 'southward' as the representation of Peacefulness and Tranquility as Dakshinamurti dwelling as the 'Antaratma' the Inner Conscience in all the Living Beings endowed with Trigunas of Satwa-Rajo-Tamasika features as Aghora-Ghora-and Ghoratara. Indeed He is Sharva the eliminator evil energies as Rudra alwayas every where!

Tatpurushaaya vidmahe Maha Devaaya dheemahi, tanno Rudrah prachodayaat/ Looking 'eastward', Maha Deva is that Virat Purusha as the Supreme Power of the Universe as Rudra be invoked to seek His pardon of committing wrong doings consciously or other wise and blessings by His benign countenance.

Ishaanah sarvavidyaanaam Ishwarah sarvabhutaanaam Brahmaadhipatih Brahmanodhipatih Brahmaa Shivome astu Sadaashivom/ Ishana is the Utmost Sovereign of the entirety of the 'charaachara jagat' or the Mobile and Immovable Beings as also the icon of Vidya or Knowledge of every kind as Maheshwara the Ultimate Controller of the Universe. Indeed He is the 'Brahmadhipati' as the Preserver of Veda Jnaana, besides being the Overlord of Hiranyagarbha Brahma. He is benign, merciful, peaceful and ever auspicious as Sadaa Shiva -the 'Urdhva Vaktra' or of the Unique Upturned Face'- the Representation of OM the Eternal Pranava.]

II)

Ishaana the Dikpaalakaka of North East

Ishaana be along with other Ekaadasha Rudras viz. Mahan, Mahatma, Matimaan, Bhishana, Bhayankara, Ritudhwaja, Urthvakesha, Pingalaksha, Rucha, Shuchi and Kaalagni who are all angry and red eyed, armed and mighty, frightful and revolting, fiery mouthed and detestably distorted, some times ten handed or thousand handed, odd number footed and odd number mouthed; in the company of Bhadrakalis and Matriganas, Rudranis and Pramadhaganas making 'Attahasas' or reverberating screeches and so on. The origin of Parama Shiva's 'Ekadasa Rudra' manifestations was as daityas were constantly distressing Devas, the latter approached Sage Kashayap who too felt quite upset with the evil actions prepetrated by the Demons and desired to secure a lasting solution to punish the Demons. He executed a rigorous 'Tapasya' to the most merciful Shankara who appeared and rewarded with a windfall that soon the tribulations by Daityas would vanish as He would bless Devi Surabhi with Eleven Expressions as Eakadasa Rudras to wipe out the Daityas engaged in the tortures by the Demons. The Ekadasa Rudras were: Kapali, Pingal, Bheem, Virupaksha, Vilohit, Shastra, Ajapaada, Ahirbudhya, Shamshu, Chand and Bhava. A whole generation of Demons was indeed wiped out by the Grace of Maha Deva.
While narrating the contents of *Shata Rudra Samhita* of Shiva Purana of Maharshi Veda Vyasa, Suta Muni addressed the congregation of Sages commencing the five major incarnations of Bhagavan Shiva: Sadyojata, Vamadeva, Tatpurusha, Aghoresha and Ishana.
The Sadyojata incarnation of Bhagavan in white colour was to bless Lord Brahma to initiate the process of 'Srishti'(Creation), looking *Westward* and the Invocation of relevance is:
Sadyojatam prapadyaami Sadyojathaayavai namo namah/ bhavey bhaveynaati bhavebhasvamaam Bhavodbhavayanamah/ From the body of Sadyojata, four disciples were created viz. Sunad,

Sunandan, Visvanandan, Upanandan. Greetings to Sadyojata Shiva are: *Vandeham Salalam kalankarahitam Sthonormukham paschimam.*
The Vamadeva incarnation of Shiva has red complexion, looks *Northward* in deep meditative posture and is along with four sons created from His physique viz. Viraj, Vivah, Vishok and Visvabhavan for blessing Lord Brahma to preserve and heal the objects of Creation.. Invocation to Him states: *Vamadevaya namo Jyeshthaya namah Jyeshthayanamo Rudraya namah Kalaaya namah kalavikaranaya namo balavikaranaya namo balaaya namo balapramadhanaya namah Sarva bhuta damanaaya namo manonmanaaya namah.* Greetings to Vamadeva are: Vandey Purna Sasaanka mandala nibham Vaktram Harasyottharam.
Shiva's incarnation of Aghoresha looks *South* and of blue complexion representing destructive/ regenerative energy and Invocation to Shiva states: *Aghorebhyo thagorebhyo ghora ghoratarebhyaha/ Sarvebhyassarva sarvebhyo namasthe astu Rudra rupebhyah.* The sons of Aghora Shiva are Krishna, Krishna Sikha, Krishna Mukha and Krishna Kantha dhari. Greetings to Aghora states: Vande Dakshina -meeswarasya kutila bhrubhanga Roudram Mukham.
Tatpurusha is the Eastward incarnation of Maha Shiva being of yellow complexion and of deluded or misled Purusha. Invocation to Tatpurusha states: *Tat Purushaya vidmahe Maha Devaaya dhimahi tanno Rudrah Prachodayaath.* Salutation to this aspect of Shiva is: Vande Siddha Suraasurendra namitam Purva Mukham Sulinaha.
Finally, Ishaana facing South East is Sada Shiva who is Eternal, Omni Potent and Omni Present. The Prayer to Him states: *Ishanassarva Vidyanam Eswarassarva Bhootanam Brahmadhi patir Brahmanodhi pathir Brahma Sivemo astuh Sada Sivom!*
While many Incarnations of Shiva are cited, the most significant additions to the Pancha Mukhas or Five Faces of Shiva are described as Ashta Murtis (Eight Idols) viz.
Sharva, Bhava, Rudra, Ugra, Bhima, Pasupati, Ishana, Maha Deva. Bhava, Rudra and Sharva represent the Five Elements of Earth, Water, Fire, Ether, Sky as also Sun, Moon, and Kshetragya or the Supreme Soul. Bhagavan Shiva is Sharva and omniscient. He is Bhava or the bestower and merciful.He is Rudra the corrector or punisher, if need be. He is spread out the whole Universe and is present 'Bahyantara' or inside-out of each being thus manifested as Ugra rupa. He who fulfils the wants of every animate or inanimate being and destroys all kinds of difficulties is called Bhima. To those who are unable to pull out themselves from their worldly chains of desires, relationships, senses of earthly belongings and so on, Bhagavan manifests as Pasutpati. That Shiva who is noticeable in the most radiant form of Sun on the Skies and stands evidence to every being's actions and sufferings is called Ishana. Shiva who provides coolness and happiness to every being as manifested in Moon is known as Maha Deva.
Pancha Mukha Dhyanam
Nidhana pataye namah/ Nidhanapataantikaaka namah/ Urthvaaya namah/ Urthvalingaaya namah/ Hiranyaaya namah/ Hiranyalingaaya namah/ Suvarnaaya namah/ Suvarnalingaaya namah/ Divyaaya namah/ Divyalingaaya namah/Bhavaaya namah/ Bhavalingaaya namah/ Sharvaaya namah/ Sharva-lingaaya namah/ Shivaaya namah/ Shivalingaaya namah/ Jvalaaya namah/ Jvalalingaaya namah/ Atmaaya namah/ Atmalinaayanamah/ Paramaayanamah/ Paramalingaayanamah/ Etat Somasya Suryasya sarvalingaayam sthaapayati paanimantram pavitram/
Nidhana Pati: Maha Pralala Kaaraka and Saakshi Shiva -Dissolver of the Universe; Nidhana Pati -Marana Karta -Destroyer of Beings Shiva; Urthvaaya- Beyond Maha Maya Shakti; Urthva Lingaaya looking 'upwards' Urthva Lingaaya: Chicchakti chinna Shakti uktaaya or He with Shiva Shakti or the might of overpowering Maha Maya Shakti; Hiranyaaya or Hita Ramaneeya Rupaaya or the personification of benevolence; Hiranyaa Lingaaya; the form of Golden Linga Swarupa being the emblem of 'dharma' or virtue; Suvarnaaya or of excellent shine and splendour; Suvarna Lingaaya: The Unique Linga surfiet with golden glory; Divyaaya or of Dyuloka Sukha Swarupa or of Celestial Face of Contentment; Divya Lingaaya or Deva Loka Sthita Linga kaarayaaya or He who established

Himself to bestow divine powers to Devas; Bhavaaya or the Basic Cause for the of concept of 'Samsaara' or family life; Bhava Lingaaya or Shiva Linga whose intense devotion would provide happiness to 'Pranis'; Sharvaaya or He who destroyed the demon Tripuraantaka and got the encomium of Sharva; Sharva Lingaaya or the emblem of evil-destroyer; Jwalaaya or Representation of Fierce flames recalling the event of fooling Bhasmaasura managing the latter's head to flames in Mohini Avatara; Jwalalingaaya or the representation of burning evil to ashes; Atmaaya or Parameshwara the Etertnal Unknown; Atma Linga the symbol of Soul within every Being as the Antaratma; Paramaya : The Supreme Power; Parama Lingaaya or the manifestation of the Supreme Unknown; may these Parama Lingas with the pratyaksha Surya Chandras as the visions be installed with Pavitra Mantras for Universal Peace, Prosperity and self-purificarion.

Sadyojaatam prapadyaami Sadyojaataaya vai Namo namah, Bhave bhave naatibhave bhavasva maam Bhavodbhavaah namah/

May I salute, meditate and worship in reverence this outstanding Maha Tatwa 'Sadyojaata' or the Five Faced self-manifested instantly as the embodiment of Supreme Knowledge and evolution of the Universe facing 'westward' in raw, primary and nascent condition. Sadyojata! You are are the Singular Saviour and mercifully desist consigning me into the cycle of deaths and births and release me from this 'samsaara' replete with ups and downs but grant me liberation and absorb me into your fold for everlasting bliss.

Vaamadevaaya namah Jyeshthaaya namah Shreshthaaya namo Rudraaya namah Kaakaaya namah Kalavikaranaaya namo Balavikaranaaya namo Balaaya namo Balaprathama namah Sarvabhuta damanaaya namo Manonmanaaya namah/

My prostrations to the generouss and affable Five faced 'Vaama Deva' looking 'northward'; the very original 'Jyeshtha' and 'Shreshtha' as the Prime and Universal symbol of brilliance and glory; 'Rudra' or the most ferocious at the time of destruction of the evil; 'Kaalaaya' or the Terminator of Beings as their destined time of death; 'Kalavikaranaaya' or He who appears in many frightful forms nearing the decimation of Beings; 'Balaaya' or the personification of might and courage; 'Bala prathamaaya' or the pinnacle of energy; ' Sarva Bhuta damanaaya' the Ultimate Controller and Enforcer of order among all the Beings; 'Manonmanaaya' or He who acts at His perfect liberty as being the Supreme Lord Himself!

Aghorebhyotha ghorebho ghoratarobyhah,sarvatah Sharva sarvebhyo namasteastu Rudrarupebhyah/

My salutations to Aghora the Panchamukha looking 'southward' as the representation of Peacefulness and Tranquility as Dakshinamurti dwelling as the 'Antaratma' the Inner Conscience in all the Living Beings endowed with Trigunas of Satwa-Rajo-Tamasika features as Aghora-Ghora-and Ghoratara. Indeed He is Sharva the eliminator evil energies as Rudra alwayas every where!

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Ishana is the Utmost Sovereign of the entirety of the 'charaachara jagat' or the Mobile and Immovable Beings as also the icon of Vidya or Knowledge of every kind as Maheshwara the Ultimate Controller of the Universe. Indeed He is the 'Brahmadhipati' as the Preserver of Veda Jnaana, besides being the Overlord of Hiranyagarbha Brahma. He is benign, merciful, peaceful and ever auspicious as Sadaa Shiva -the 'Urdhva Vaktra' or of the Unique Upturned Face'- the Representation of OM the Eternal Pranava.

NamoHiranyabaahave Hiranyavarnaaya Hiranyarupaaya Hiranyapatayembikaapataya Umaapataye Pashupataye namo namah/

Mahadeva being saluted again and again with seven epithets as the Singular One with golden hands with glittering with golden ornaments; the golden seed being the incarnation of Veda Syllables which

are invaluable; the personification of brilliance and grandeur; Hirayanyapati or the Lord of Opulence and striking charisma; Maha Deva as His consort of Ambika 'Loka Maata' or the Mother of the Universe; He as master of the Devi Uma, the personification of Brahma Vidya; and Pashu- pati or the overlord of all the Beings in the Universe.

Ritam Satyam Param Brahma Purusham krishna pingalam, Urthvaretam Virupaaksham Vishvarupaaya vai namonamah/

The Supreme Brahman is the Unique Truth as Uma Maheshwara with His present Form and Profile in dark blue and reddish brown implying Parashakti and Parashiva being the materialistic Universe. 'Urthva Retas' or the uplifting semen being the seed for the process of evolution of 'Srishiti' or of the Universe . Parama Shiva being the Outstanding Yogeshwara holds the 'retas'in 'Brahmarandhra' of the 'Sushuman naadi' by His supernatural energy. And to Him, my prostrations.

Sarvevai Rudrastamai Rudraaya namo astu, Purusho vai Rudrah sanmoho namo namah, Vishva bhutam bhuvanam chitram bahudhaa jaatam jaayamaanam cha yat,sarve hyosha Rudrastasmai Rudraaya namo astu/

Rudra Deva the Maha Purusha is indeed everything and anything and our heart felt salutatons to Him. He is the Paramatma or the Super Soul- Rudra the magnifecent-He is the Super Illumination- He is the cysosure the Center of magnetism-the totality of the materialism and spirituality alike of the Universe then, now, and forever; this portait of Creation is His own. Maha Rudra! My devotional reverences to you!

kadrudraaya prachetase Meedhushthamaaya tavyase, vochema shantamagum hride, sarvohyosha Rudrasamai Rudraaya namo astu/

Indeed, how best and when could we praise and worship Rudra Deva who is an embodiment of the highest knowledge - 'chetase', contentment and might excepting prostrating to Him in deep reverence! He as 'Meedishtamaaya'showers fortunes once pleased and ever merciful to all who have utmost faith in Him. He is the Almighty shining in the heart and Soul of each and every species with Life and is the Singular Bestower of Happiness and Fulfillment. This stanza originates from Rig Veda I.43.1.]

Stanzas 26-42

Then again Bhusunda asked Lord Kalagnirudra: What are the different forms and effects of Rudraksha beads? Please tell me about the secret of these blessed ones including their various faces, which is the means of getting rid of all evil.

Lord Kalagnirudra said:

The bead with one face is of the form of the Supreme Truth. A disciplined one (controlling his senses) mingles himself with the one Eternal Truth, after wearing these Rudrakshas.

The bead with two faces is of the form of Ardhanarisvara and the devotee wearing it attains the grace of Ardhanarisvara (Siva united with Sakti).

The bead with three faces is of the form of the three fires and the devotee wearing it attains the grace of Agni.

The bead with four faces is of the form of the four-faced Brahma and the devotee wearing it attains the grace of Brahma.

The bead with five faces is of the form of Panchabrahman (the five-faced Siva) and the devotee wearing it attains the grace of Panchabrahman and drives away the sin of homicide.

The bead with six faces is of the form of the six-faced Kartikeya or Ganesha and the devotee wearing it attains the grace of wealth and health, clear intellect and wisdom, and purification.

The bead with seven faces is of the form of the seven Matras (Mother Goddesses) and the devotee wearing it attains the grace of wealth and health, right perception, and purity of mind.

The bead with eight faces is of the form of the eight-fold Nature (five elements, mind, ego, and matter) or the eight Vasus and the devotee wearing it attains the grace of these Devatas and becomes truthful.

The bead with nine faces is of the form of the Nava-Saktis and the devotee wearing it attains the grace of the nine Powers.

The bead with ten faces is of the form of the ten Yamas means used by Yogins and the devotee wearing it attains the grace of achieving peace of the mind.

The bead with eleven faces is of the form of the eleven Rudras and the devotee wearing it attains the grace of increase well-being and wealth.

The bead with twelve faces is of the form of Mahavishnu or the twelve Adityas and the devotee wearing it attains the grace of Moksha.

The bead with thirteen faces is of the form of the Kama (Cupid or the god of Love) and the devotee wearing it attains the grace of Cupid in gratifying all desires.

The bead with fourteen faces is of the form of Rudra being generated out of his eyes and the devotee wearing it attains the grace of destruction of all diseases.

Stanzas 43-49

One who wears Rudrakshas, should not use intoxicants, meat, garlic, onions, carrots and all such prohibited things. By wearing Rudrakshas during eclipses, Vishusankranti or the end of Mina and beginning of Mesha Maasa, new moon, full moon and other such auspicious days, one is freed of all sins.

The base of the Rudraksha bead is Brahma, its navel is Vishnu, its face is Rudra and its hole consists of all gods.

One day Sanatkumara asked Kalagnirudra: ‘O Lord! Tell me the rules for wearing Rudrakshas’. At that time Nidagha, Jadabharata, Dattatreya, Katyayana, Bharadvaja, Kapila, Vasishtha, Pippalada, etc., came to Kalagnirudra. Then Lord Kalagnirudra asked them why they all had come in a group. They all answered that they came to hear the method of wearing Rudrakshas.

Kalagnirudra said: Those that are born out of Rudra's Akshis or eyes are called Rudrakshas. When these beads are even once touched by hand, one attains the glory of giving in charity two thousand cows at a time. When they are worn in ears, he gets the effect of giving out eleven thousand cows in charity. He also attains the state of the eleven Rudras. When the beads are worn on the head, one has the benefit of giving a crore of cows in charity. Of all these places, I am unable to tell you the benefit when worn in the ears.

Whoever studies this Rudraksha Jabala Upanishad, be he a boy or a youth, becomes great. He becomes the Guru of all and the teacher of all Mantras. Havan and Archana should be done with these Mantras of the Upanishad.

[Highlights of Jaabaala Upa on (1)Yagjopameeta dharana and (2 Shatarudreeyam

(1)
Stanza 5: Yagjnopaveeta dhaarana vidhi during brahmacharya- grihastatha-vaanaprastha
Atha hainam Atrih prapaccha Yaagjnyavalkyam precchhaami tvaa Yaagjnyavalkya ayagjnopavaatee katham Brahmana iti. Sa hovaacha yaagjnyavalkyaah idam evaasya tad yagjnopaveetam ya aatmaapah praasyaachamaayam vidhih parivraajakaanam, viraadhvaane vaa anaashake vaa apaam praveshe vaa agni praveshe vaa mahaaprasthaane vaa, atha parivraad vivarna vaasaa mundoparigrahah shuchir adrohee bhakshano brahma bhuyaayaa bhavateeti, yadi aaturaah shyaan manasaa vaachaa samyaset, esha panthaa braahmanaa haanuvrittaas stenaiti samnyaasii brahmavid iti evam bhagavan yagjnyavalkyah/
Atri Maharshi asked Yagjnyavalkya whether yagjnopaveetata dharana would imply Brahmanatva to the three higher varnas. Yagjnyvalkya replied that the essentiality of 'manasika shuddhi' which only bestows the authority of 'aachamana' the right of sipping water.This is also the prerequisite of all the 'chatura -ashramas'. In fact even 'sanyaasa ashrama dharma' too seeking recluse from the material world , would not entitle a person even as a hero against the world and its massive sway of the 'arishad vargas' or the defamed 'kama krodha lobha moha mada matsaraas'. This prerequisite of yagnopaveeta dharana is terminated only at the smashaana, irrespective of the duties of the 'chaturaashramas' common to 'trivarnaas' inferencially! Only when the wandering ascetic wearing orange robes as a non entity in the active sociatal surroundings sustainig by alms- whether well or ill, speech or speechless either with 'dharma prachara' or in 'mouna vrata' with renunciation seeking emancipation becomed qualified as per the outstanding Maharshi Yagjnyavaklya the founder of Shukla Yajur Veda!

Upaveeta Dharana- b) Anyupaveeta prayaschitta-
a) Upaveeta dhaarana: After Ganesha Prathana of *Suklaambaradharam Vishnum Shashi Varnam Chaturbhujam prasanna vadanam dhyaayet sarva Vighnopashaantaye/* there should be Sankalpa: *Mamopaathaa Samasta duritaksaya dwaaraa Shri Paraneshwara Preetyartham Shrouta Smaarta vihita sadaachaara nityakarmaanushthaana yogyataa siddhyartham Brahma tejobhi vriddhartham yagnopa dhaaranam karishye/* After the Sankalpa: *Yagnopaveeta dhaarana Mahaa Mantrasya, Parabrahma Rishih, Trishthup chhandaya Paramatma Devataa, Yagnopaveeta dharanye viniyogah/* Then while wearing each of the three threads separately each time reciting the Mantra as follows: *Yagnopaeetam paramam pavitram Prajaapateryat sahajam purastaat, Ayushyamagriam pratimuscha shubhram yagnopapeetam balamastu tejah/* There-after, prokshana Mantras be recited as follows: *Om Aapohishthaa mayo bhuvah, Taana Urjey dadhaatana Maheranaaya chaksasey/ Yovisshavatamo rasah tasya bhaajayateha nah, Usiteeriva Maatarah tasma arangamaavah/ Yasya Kshayaaya jinvatha Aapo janayathaa nah, Bhurbhuvassuvah/* Then the Sacred Thread is touched thrice by way of Abhimantrana of the Three Brahma Granthis praying to Brahma-Vishnu- Maheshwaras. Some pray to nine Devatas holding the nine threads. This would be followed by ten times Gayatri and Jala prakshalana of the Upaveeta and its exposure to Surya Deva reciting the Ruchas viz. *Uddhutyam Tamasaspari pashyanto Jyotiruttamam*, *Devam Devatraa Suryamaganma Jyotiruttamam/ Uddhtyam Jaatavedasam Devam Vahanti Ketavah , Drushey Vishgvaaya Suryam/* Finally after showing the Upaveeta to Surya, wear it reciting the 'Yagnopaveetyam Paramam Pavitram' Mantra again from the left shoulder around the neck down to the right side of the back. This posture is called 'Upaveeta', while the revese is 'Praacheenaa veeti' and wearing it around the neck as a Maala or garland is

callewd 'Niveeta'. The Yagnopaveeta Dhaari is required to bathe and change it as per the Vidhi prescribed above in case of touching :*Chiti kaashtaa, Chiti Dhuma, Chandaala, Rajaswalaa, Shava, Sutikaa/(* Burnt wood, Chandala, Rajaswala, dead body and Garbhini). At the time of performing ablutions, one should observe Kantha limbana or circling one's neck and circling the right ear. Every four months the Sacred Thread should be changed as per the afore mentioned procedure. Also some persons change the old Thread in the eventality of births and deaths of the near ones. At the time of Visarjana or removal of the old or torn or otherwise impure Yagnopaveeta, the Visarjana Mantra states: *Upaveetam Bhinna tantum Jeernam kashmala dushitam, Visrujaamki punarbrahma varcho Deerghaaya -rastumey!* So saying the Sacred Thread is discarded. If the same has come out or slided off by mistake, then without Mantra wear a replacement and by reciting *Manojyotih* and *Aagney Vratapate Vratam charishyaami taccha-keyam tanmeraadhyataam, Vaayo vratapatey Aditya Vratapatey/* , perform Aajyaahutis and wear a new Yagopaveeta as per the procedure laid as above.
b) Yagnopaveetaabhava Prayaschitta: In case of non-wearing of Yagopaveeta and non-observance of minimum duties expected of a Brahmana, there is a Prayaschittha Vidhi prescribed. The Sankalpa for this Vidhi is: *Yagnopaveeta naasha janya dosha niraasaartham Prayaschittam karishye/* As per the instructions of Acharya, the Kartha has to perform homaas to Savitra Devata / Surya of thousand eight times or of minimum hundred eight times with Tila and Aajya. On wearing the newYagnopaveeta as per procedure, the Kartha should intensify the Gayatri Japa to atone for the lost time of Sandhyaa -vandanaadi Vidhis. In the case of the non wearing of Upaveeta, then hundred Gayatri Japa is required; if without the Sacred Thread one performs Bhojana, then he has to perform eight thousand Gayatri; if the Upaveeta falls from the left shoulder to mid-arm or fore arm then three or six Pranaayamaas are to be done and a new Upaveeta is required to be worn. To 'Brahmachaari' only one Yagnopaveeta is required but to a Snaataka Vratastha two or three required. Those who desire to live long should wear more than many Sacred threads. So much about the significance of Yagnopaveeta- Dharana- Praayaschittha.

(2)
Shata Rudreeyam
Vyasa uvaacha: Prajaapateenaam Prathamam Tejasaam Purusham Prabhum, Bhuvanam Bhurbhuvam Devam Sarva lokeshvaram prabhum/ Ishaanam Varadam Paartha drishnavaanasi Shankaram, tam gaccha sharanam Devam Varadam Bhuvaneshwaram/ Mahaadevam Mahaatmaanam Ishaanaam Jatilam Shivam, Tryaksham Mahaa bhujam Rudram Shikhinam Cheera vaasanam/ Maha Devam Haram Sthaanum Varadam Bhuvaneshwaram, Jagatpradhaanamadhikam Jagatpreetamadheeshvaram/ Jagadyonim Jagadveepam Jayanam Jagato gatim, Vishvaatmaanam Vishyasrujam Vishvamurtim Yasha- svinam/ Vishveshvaram Vishvavaram Karmanaameeshvaram Prabhum, Shambhum Svayambhum Bhutesham Bhutabhavya bhavodbhavam/ Yogam Yogeshvaram Sharvam Sarvalokeshvareshvaram, Sarva-shrashtham Jagatcchreshtham Varishtham Parameshthinam/ Lokatraya vidhaataaramekam Loka- trayaashrayam, Sudurjayam Jaganaatham Janma mrityu jaraatigam/ Jnaanaatmaanam Jnaana gamyam Jnaana shreshtham Sudurvidam, Daataaram chaiva Bhaktaanaam Prasaadavihitaan Varaan/ Tasya paarishadaa Divyaarupairnaanaavidhairvibhoh, Vaamanaa Jatilaa Mundaa Hrasvagreevaa Maho -daraah/ (10) *Mahaa kaayaa Mahotsaahaa Mahakarnaasthathaa Pare, Aananairvikritaih Paadaih, Paartha Veshaischa Vaikritaih, Eedrisyaissa Mahadevah Pujyamaano Maheshvarah, sa Shivastaata Tejasvi prasaadaadyaatitegratah/ Tasmin ghore sadaa Paartha Sangraame rohamarshane, Drounikarna kripairguptaam Maheshvaasaih prahaaribhih/ Kastaam Senaam tadaa Paartha manasaapi pradhar -shayet, Rite Devaanmeheshvaasaad bahurupaan Maheshvaraat/ Sthaatumutsahate kaschinnatasminn - agratah Sthite, nahi bhutam samam tea trishu lokeshu vidyate/ Gandhenaapi sangraame tasya kruddhasya shatravah, Visangjnaa hata bhuyishthaa vepanti cha patatimcha/ T asmai namastu kurvanto Devaattishthanti Vaidivi, ye chaanyee maanavaa lokeyecha swargajito naraah/ Ye bhaktaa varadam Devam Shivam Rudram Umaapatim, iha loke sukham praapyate yaanti*

paramaam gatim/ Namaskuru -shva kounteya tasmai shaantaaya va sadaa, Rudraaya Shitikanthaaya Kanishthaaya Suvarchase/ Kapardine Karaalaaya Harayaksha Varadaaaya cha, Yaamyaayaaraktakeshaaya Sadvritte Shankaraa -yacha/ (20) *_Kaamyaayaaraktakeshaaya Mundaaya Kanishthaaya Suvarchase, Bhaskaraaya Suteer -thaaya Devadevaayaramhase/ Ushneeshane Suvaktraaya Sahasaakshaaya meedhushe, Girishaaya Sushaantaayapataye Cheeravaasase/ Hiranya baahave Raajannugraaya pataye dishaam, Parjanya patayechaiva bhutaanaam pataye namah/ Vrikshaanaampataye chaiva Gavaam pataye tathaa, vrikshair- aavritakaayaaya sevanye madhyamaayacha/ Sruvahastaaya Devaaya Dhanvine Bhargavaayacha, Bahurupaaya Vushvasyapataye Munjavaasase/ Sahasra shirase chaiva Sahasranayanaayacha, Sahasra baahavechiva Sahasra charanaayacha/ Sharanam gaccha Kounteya Varadam Bhuvaneshvaram, Umaapatim Viruupaaksham Dakshamyagjna nibarhanam/ Prajaanaamvatimavyagram Bhutaanaam -patam Avyayam/ Kapardinam Vrishaavartam Vrishanaabham Vrishadhvajam/ Vrishadarpam Vrishapatim Vrishashringam Vrisharshabham, Vrishaankam Vrishabhodaaram Vrishabham Vrishabhekshanam/* (30) *Vrishaayudham Vrishasharam Vrisha bhutam Mahashwaram, Mahodaram Mahakaayam Dveepicharmanivaasinam/ Lokesham Varadam Mundam Brahmanyam Braahmanapriyam, Trishula paanim Varadam Khadgacharmadharam Shubham/ Pinaakinam Khadgadharam Lokaanaam Patimeeshvaram, prapadye sharanam Devam sharanyam Cheeravaasanam/ Namastasmai Sureshaaya yasyavaishavanassakhaa , Suvaasase namo nityam Suprataaya Sudhanvine/ Dhanurdharaaya Devaaya Priyadhanvaaya Dhanvine, Dhanvantaraaya Dhanushe Dhanvaachaaryaaya te namah/ Ugraayudhaaya Devaaya namassuravaraaya cha, Namostu Bahurupaaya namaste Bahudhanvine/ Namostu Sthaanave Nityam namastasmai Sudhanvine, Namostu Tripuraghnaaya Bhavaghnaaya cha vainamah/ Vanaspateenaam Pataye Naraanaam pataye namah, Maatruunaam patayechaiva Ganaanaam patayenamah/ Gavaamcha pataye nityam Devaanaam pataye namah/ Puushno danta vinaashaaya TryakshaayaVaradaayacha, Haraaya Neelakanthaaya Svarnakeshaayavai namah/*

Maharshi Vyasa underscored that Maha Deva Ishana the superior to Prajapati Maha Purusha and asserted that Ishana- *Ishaanam sarvavidyaanaam Ishvarassarva bhutaanaam Brahmaadhipatir brahmanodhipati brahmaa Shivomeastussadaashimom/*-was indeed the Over Lord of Trilokas and was the inexplicable phenomenon of Three Letters of Bhur- Bhuva- Svah. Parama Shiva is notable as of Maha Bhuja- Rudra-Shikhi being of long jataajuta- and Cheeravaasa of skinclad figure. Indeed He is Maha Deva-Hara the sin destroyer-Sthaanu or stable, inactive, immobile and insensitive- yet the Supreme. Shiva is quiescent and motionles. He is Varada the boon granter and Tribhuvaneshvara. Indeed He is Jagat Pradhaanamadhika or far greater to Prajapati the head of charaachara jagat. He is thus 'Jagat- pradhaanamadhikam' or of superiority to the head of the 'Praja'. He as Jagadyoni or seed of Jagat as the Root Cause, Jagad Dweepa or the Singulat Source of Radiance, and again the unique insignia of victory, Vishvaatma or the Universal Soul, Visvasruja or the Architect of the Universe, Jagadprateeramadhikam or of dominance beyond the Head of the Universe, Visvasrujam-Vishva Murtim-and Yashasvinam or of the highest universal acclaim. He os Vishvesvara-Vishva vara or the Greatet Boon to the Universe, Karunaameeshvaram or the symbol of kindness, Prabhum, Shambhum, Svayambhum or of Appearance all by Himself Self, Bhutabhavya -bhabodbhavam or the Omniscient of the Past-Present-Future of all the Beings, He is a Yogi- Yogeswara- Sharva with no reference of region-religion- caste- Raashi- Nakshatra- etc.-Sarva Lokeshwara-Sarva shreshtha- Jagat shreshtha-Varashtha, Parameshthi-Lokatraya vidhaata -Asmekam or the Unique most-Lokatrayaashramam-Sudurjayam or Beyond Accompishment- Janannaatham- Janmamrutyu jaraatigam or beyond the reach of birth-death-age; jnaanatmikam-'jnaana gamyam jnaana shreshtham' or the the targettable-approachable much less achievable to the supreme most knowledge-sudurvidam or inexplicable-daaraaram or the highest giver-bhaktaanaam prasaada vihitaan varaan or the sole distributor boons to the well deserved devotees; such highest celestial vaanmna-jatila-munda- hrasvagreeva- madodara or of unstatured- crude - shaven- short necked- and big bellied - huge figured - high spirited- giant eared-deformed bodied Mahadeva Maheshwara. He is of 'Aananairvikritaih' or of deform faced; Paarthiva

or of Giantlike bodied, or Vikrita of obnoxious form yet ever merciful; Mahadeva- Pujyamaana-Maheshvara- 'Sashivastaata tejasvi prasaadaadyaatitegratah' or of the most auspicious radiance far excellence far superior to that of Aditya. 'Tasmin ghore sadaa paartha sangraame romaharshane'- He is yet the terrible most in the battle front as his devotees are awe stricken at his deeds with their hairs stand erect- and eardrums get shrilled with their thrilled minds. His army gets enraptured in body and mind. As the followers get mesmerised his opposition stalwarts soaked in arrogance get subjected to smithereens. 'Tasmai namastu kurvanto devaastishthanti vaidivi,' from the high skies the 'deva samuhas' shower rains of flowers while human beings on earth prostrate with reverence and gratitudinal devotion. Tripuraasura samhara was a case in point. At the sametime, Ishvara as Kounteya in Maha Bhatata was aware Parama Shiva was described as the incarnation of 'shaanta' the most tranquil. He prayed to Him well before facing the uphill taske of Maha Bharata Battle facing stalwart battle heros like Bheeshma- Drona adis and addressing Parama Shiva and his magnificence as follows: ' Rudraaya Shiti kanthaaya Kanishthaaya Suvarchase, Kapardine Karaalaaya Haryaksha varada' : Rudra Deva with poisned throat, Kapardi as altruistic, concerned, kind, responsive.,, and coofident; Karaala or very horrifying to opponents; Haryaksha varada or the boons bestowed with tranquil eyes; Yamyaaya or timeless; Rakta keshaaya or of blood red hairs, Sadvritte or of Noble Caused, Shankara, Kaamya or desire fulfiller, Haranetra or of auspicious looks, Sthaana or stable, Purusha or the outstanding and peerless male, Harakeshaya or mangalakara green hairs, Mundaaya or clean head shaven, Kanishthaaya or the youngest yet the Jyeshtha or the senior most, Svarchase or of sparkling physique. Parama Shiva is Bhsakara the emblem of radiance, Suteerthaaya or the the Resident of the hallowed punya kshertas, bahu rupaaya of of countless forms, Sharva the Omni Present, Priyaaya- Priyavaasaaya the hallmark of Love and the seat of Affection, Ushneeshine or of Figure of Heat and Light, Suvaktraaya or of noble faced, Sahasraakshaaya or of thousnads of eye visions, Meedhushe or ever bountiful, Gurishaaya- Sushantaaya-Pataye - cheeravaasine '/ skin dressed, Hiranya baahave or of golden hands of strength and shine; Raajannugraata or the King of Kings, Pataye dishaam or the overlord of dashadishas [viz. Kubera North - Yama South- Indra - Varuna West- Ishana North East- Agni South East- Nirruti North West- Brahmai Horizon and Vishnu Sapta Patalas] -Parjanya pataye or the Over Lord of Rains, Bhutanaam Pataye or the Overlord of Pancha Bhutas, Vrikshaa naam pataye, Gavaamcha pataye of the Head of cows and all other animals, Vrikshairaavritaaya or the entire trees and plants as surrounded ny Maha Deva, Senaanye Madhyamaaya or the Central Figure of Soldiery and of Armies, Sruva hastaaya since Shiva is known as the chief holder of ladles in all the homa kaaryas; Dhanvine the bow which carries 'paashupataastra' in his battle escapades, Bhaargava or the symbol of extreme radiance and heat, He is of bahu rupa-vishvasya pati-Munjavaasa or the skin dressed, Sahasra shirase, sahatra nayane, sahasra baahave, sahasra charane! This is how and why Arjuna before the maha bharatha battle sought refuge from Uma pati-Virupaaksha- Daksha Yagjna destroyer! Maha Deva is known as ' bhuta pati- avyaya-kapadina-vrishaavarta or he as surroundef by bulls, his flagship too being Vrishabha dhvaja. Indeed He is Vrishapati-Vrisa shringa or horns, vrishanka, vrishabhodaara as of the patience typical of bulls, vrisha shara or as potent of bull like arrows sure to deatroy the roots of enemies! Maheshwara is also Mahodara-Maha Kaaya and is clad with glittering skin. He is Lokesha-Varada-Munda or shaven-Brahmanya and Brahmana Priya. He carries Tishula- Varada-Khadga charma dhara-Pinaakina or the bow carrier popular as pinaaki, khadga dhara-Lokapati! Our earnest prostrations to Suresha-Shravana Sakhaa exremely fond of Lord Subrahmanya- Dhanvantaraaya and Priya dhanvaaya, Dhanvatara Acharya Swarupa! 'Namostu bahurupaaya namaste bahudhanvine, namotu Sthhanave Nityam namastasmai sudhanvine, namostu Tripuraasuraantakaaya, Bhava samsaara saagara paaraaya!' Parama Shiva is also acclaimed as Maatruna- Ganaamna- Gavaamna-Yagjnaana-Apaamna-Trakshaaya of Trinetra-Triguna- Trishula- Trikaala of past, present, and furure- Trikarana of mano vaachaa shravana- Tryayaavasthaa hara of baalya, youvana vaarthakya -Taapatraya hara or of Adhibhoutika, Adhi Daivika and Adhaatmika- Tri Margas for Moksha prada of Jnaana, Karma and

Upasana; Trividha Kankshas or three Natural Aspirations of Kanta, Kanaka and Keerti or Physical -Material-Fame and Tryagnis or Three fires of Kama/Lust, Krodha or Angerand Kshudha or Hunger. Note: Sankalpa of Shata Rudreeya Paaraayana- and pujaa naivedya and pradaksina is recommended. 1)Brahma dedicated a golden Linga to Bhagavan Siva named *Jagat Pradhana* and prays it at His feet 2) Sri Krishna set up a black coloured Linga called *Urjit* and prays to Siva's head 3) Sanaka and other Manasa Putras of Lord Brahma pray to Siva Hridaya (Heart) Linga as *Jagadrati* 4) Sapta Rishis pray to 'Dharbhaankura maya' (Dharbha made) Linga called *Viswa Yoni* 5) Devarshi Narada conceived Siva Linga as an all pervasive 'Aakash' (Sky) and prayed to *Jagatvija* 6) Devaraj Indra prays to a Diamond Linga called *Vishvatma* 7) Surya Deva prays to a copper Linga called *Vishwasruga* 8) Chandra performs Puja to a Pearl Linga known as *Jagatpathi* 9) Agni Deva prays to an Indra Nila Mani Linga named *Viswesvara*10) Brihaspathi prays to a Pushparajamani with the name *Visva Yoni* 11) Sukracharya pays penance to a Padmaragamani Linga called *Viswakarma* 12) A golden Linga is worshipped by Kubera called *Iswara* 13) Viswa Deva Ganas perform puja to a Silver Linga called *Jagatgati* 14) Yama Dharma raja pays his obeisance to a peethal (brass) Linga named *Shambhu*15) 'Ashtavasus' execute 'Aradhana' to a Glass made Linga called *Shambhu* 16) Maruganas do puja to a Triloha Linga (three kinds of metals) called *Umesh / Bhupesh* 17) Raakshasas pay penance to an iron Linga and named Siva as *Bhuta Bhavya Bhavodbhava* 18) Guhyaka Ganas perform puja to a mirror-made Siva Linga named *Yoga* 19) Muni Jaigeeshva does Upasana to Brahmarandhra maya Linga named *Jaigeeswara Yogeeswar* 20) King Nimi considers the Ugal Netra or the Two Eyes as Parameswara Linga called *Sharva* 21) Dhanvanthari worships Gomaya Linga (cow dung) in the name of *Sarva Lokewswareswara* 22) Gandharvas perform Puja to wood based Siva Linga named *Sarva Sreshtha* 23) Lord Rama did intense 'Japa' to 'Vidyunmani' Linga in the name of *Jyeshtha* 24) Banasura paid homage to Marakathamani Linga named *Varishtha* 25) Varuna Deva offers reverence to a Sphatikamani Linga named *Parameswara* 26) *Lokatrayankara* is the name given to a Linga made of Munga (Black Pearl) by Nagagana 27) Devi Saraswathi pays reverence to Suddha mukta maya Linga named *Lokatrayashrita* 28) Sani Deva performs 'Japa' on Saturday Amavasya midnight at Maha Sagara Sangama the Bhavari (Honey Bee) Swarupa Linga named *Jagannadha* 29) Ravana implored to a Linga made of Chameli flower and named it *Sudurjaya* 30) Siddhaganas paid respects to Manasa Linga called *Kama Mrityu Jaraatiga* 31) Raja Bali worshipped Yashamaya (Famed) Linga named *Jnanatma* 32) Marichi and other Maharshis pray to Pushpamaya (flowerful) Linga with the name *Jnana gamya* 33) Devathas who performed noble deeds made approbation to Shubhamaya Linga (Propitiousness) named *Jnaanajneya* 34) Maharshi Phenaj (foam) who drank Phena did Upasana to Phena Linga called *Sarvavid* 35) Sage Kapila performed Japa to Balukamaya Ling named *Varada.* 36) Saarasvat, the son of Devi Sarasvathi did Upasana to Vanimaya Linga named *Vaageeswara.* 37) Sivaganas made a Linga of Bhagavan Siva and provided penance to *Rudra.* 38) Devathas made a Jambu River golden Linga to pray to *Sitikantha.* 39) Budha prays to Shankhamaya (conchshell) Linga by the name of *Kanishtha.* 40) The Two Ashvini Kumars pray to Muktikmaya Parthiva Linga named *Suvedha.* 41) Ganesha made a Siva Linga made of Wheat Flour worships it by the name of *Kapardi* 42) Mangala Graha (The Planet of Mars) made a Buttermade Linga called *Karaala* to pray. 43) Garuda prays to an Odanamaya Linga named *Haryaksha.* 44) Kamadeva Manmadha prays to a jaggery made Linga called *Rathida* .45) Sachi Devi, the Consort of King Indra paid reverence to a Salt-made Linga *Buddhakesha.* 46) Visvakarma prayed to a Prasaadamaya (or of the shape of a Mahal / Building) Linga called *Yamya.* 47) Vibhishana made a dustfulof Linga called *Suhrutam* to pray. 48) Raja Sagar who brought Ganga from Siva's Head made a 'Vamsamkura' Linga called *Sangat*. 49) Rahu made a Hing (asafoetida) made Linga named *Gamya* to worship. 50) Devi Lakshmi made a Lehya Linga named *Harinetra* and worshipped it. 51) Yogi Purush prays to Sarvabhuthatha Linga called *Sthaanu.* 52) Human beings prepare a wide variety of Lingas and worship them by the name of *Purusha.* 53) Nakshatras (Stars) pray to Tejomaya (full of Radiance) Linga called *Bhaga / Bhaskara.* 54) Kinnaras make a Dhaatumaya Linga by the name of *Sudeepth* for Japas. 55) Brahma Raakshasa Ganas pray to Asthimaya (Bones) Linga named *Deva Deva.* 56) Charanas worship dantamaya (full of

Teeth) Linga called *Ramhas.* 57) Sadhya ganas pray to Saptaloka maya Linga titled *Bahurupa.* 58) Ritus worship Doorvaankura maya Linga named *Sarva.* 59) Celestial Damsel Urvasi prays to Sindhura Linga named *Priya Vasan.* 60) Apsaras perform Archana to Kumkuma Linga called *Abhushana.* 61) Guru Deva performs puja to Brahmachari Linga named *Ushnivi.* 62) Yoginis offer their obsequiousness to Alakthak Linga by name *Suvabhruk.* 63) Siddha Yoginis worship Srikhanda Linga named *Sahasraaksha.* 64) Dakinis perform puja to Lingas made of Mamsa or Meat and call Siva by the name of *Sumidhsha.* 65) Manna Ganaas worship Annamaya Linga called *Girisha.* 66) Agasthya Muni worships Vreehimaya Linga to Siva named *Sushanth.* 67) Muni Devala made Yavamaya Linga and called Siva with the name of *Pathi.* 68) Valmiki Muni made a Linga of Valmikas and prayed to *Cheera Vasa.* 69) Pratardan prays to Baana Linga named *Hiranyabhuj.* 70) Daityagana made Rayi made Siva Linga and prayed to *Ugra.* 71) Daanavas worship a Nishpaavaj Linga known as *Dikpathi.* 72) Baadal (Clouds) pray to Neeramaya (waterful) Lingas called *Parjanya.* 73) Yaksharaj made Maashamaya Linga and performed puja to *Bhutapathi.* 74) Pitruganas made Tilamaya (Sesame seeds) Linga and worshipped Siva as *Vrishapathi.* 75) Gouthama Muni worships Godhulimaya Linga named *Gopathi.* 76) Vanaprastha ganas display veneration to a phalamaya (full of fruits) Linga named *Vrikshavrita* 77) Karthikeya is highly devoted to Siva in the form of a stone Linga called *Senanya* 78) Ashtavatar Nag worshipped Dhanya linga called *Madhyama.* 79) Yagna Kartha prayed to Purusha Linga named *Sthruva hasta.* 80) Yama worships 'Kalaaya samaya' Linga called *Dhanvi.* 81) Parasurama prays to Yavaankura Linga named *Bhargava.* 82) Pururava prays to Ghritamaya (Gheeful) Linga by name *Bahurupa.* 83) Mandhata paid admiration to a Sugary Linga by name *Bahuyug.* 84) The clan of Cows utilises a Dugdhamaya Linga (full of Milk) for paying their respects and sincere devotion to *Nethra sahasrak.* 85) Pathivrata Sthrees (Women devoted to their husbands) worship to Bhatrumaya Linga called *Viswapati.* 86) Nara and Narayana worship Siva in the form of Mounji Linga named *Sahasra Sirsha.* 87) Pruthu worships Thaaksharya Linga known as *Sahasra Charan.* 88) Birds pay their homage to Vyoma Linga in the name of *Sarvatmaka.* 89) Prithivi prays to Gandhamaya Linga named as *Dvithanu.* 90) The entire Animal Kingdom prays to Bhasmamaya Linga known by the name of *Maheswara.* 91) Rishiganas perform Upasana to Jnanamaya Linga called *Chirasthan.* 92) Brahmanas do penance to Brahma Linga in the name of Siva as *Jyeshtha.* 93) Sesha Nag worships to 'Gorochanamaya' Linga named *Pashupathi.* 94) Vasuki Nag prays to Visha (poison) Linga with the name of *Shankara.* 95) Takshaka Nag prays to Kaalakutamaya Linga called *Bahurup.* 96) Karkotaka Nag pays esteem to Halahalamaya Linga named *Pingaksha.* 97) Shringi prays to Vishamaya Linga by the name of *Dhurjati.* 98) Puthras (Sons) perform in the name of Pitrumaya Linga (Fathers) called *Vishwarupa*. 99) Siva Devi worships Parama maya Linga named *Vyambak.*100) Matsya and such other Jeevas pray to Shastramaya Linga named *Vrishakapi. Phalashruti* : Whoever recites Siva Sata Rudreeyam in the morning, the sins committed by the mind, tongue and action get vanished; diseases and fatigue get dissolved; fear and apprehension evaporate; and worries and anxiety disappear. Those who utter the hundred names of Parama Siva and make Salutations to Him as many times would instantly secure mental peace and contentment.]

Stanzas 46- 49

That Brahmin who recites this Upanishad in the evening, destroys the sins committed during day time; who recites at noon, destroys the sins of six births; who recites in the morning and evening, destroys the sins of many births. He attains the same benefit of doing six thousand lacs of Gayatri Japa.
He becomes purified from all sins of killing a Brahmin, drinking toddy, stealing gold, approaching Guru's wife, having intercourse with her, speaking with corrupted person, etc.
He gets the benefits of all pilgrimages and river-baths. He attains Siva-sayujya. He does not come back (to rebirth).

Savitri Upanishad

This Samavedeeya Upanishad is of the Savita Savitri yugma karya kaarana pratipaadana, vidya vigjnaana pratiphalatva and mrityu vijaya, bala atibala mantra nirupana and vidya-avidya pradaanatas.

Stanzas 1-9

Kah Savitaa kaa Saavitri agnireva Savitaa prithivee Saavitree sa yatraagninistat prithivee yatra vai prithivee tatraagniste dwai yonih tadekam mithunam/
Kah Savitaa kaa Saavitri Varuneva Savitaapaha Saavitree sa yatra Varunastadaapo yatravaa aapasgtadvarunaste dwe yonih tadekam mithunam/
Kah Savitaa kaa Saavitri Vaayureva Savitaakaashah Saavitree sa yatra vaayustadaakaasho yatravaa aakaashastadwaayuraste dwe yonistadekam mithnaam/
Kah Savitaah kaa Savitri Yagnayeva Savitaa Chhandaamsi yatra vaa cchhandaamsi sa yagjnaste dwai yonistadekam mithunam/
Kah Savitaa kaa Savitri stanatyitnureva Savitaa vidyutsaavitree sa yatra sthanayunnistana -dwiddyutyatravaa/
Kah Savitaa kaa Saavitri Aditha yeva Savitaa dyou Savitreesa yatraadityas -tadyouyatra vaa dyouyayayaadisthe dwiy yonistadekam mithunam/
Kah Savitaa kaa Savitri Chandra eva Savitaa nakshatraani Saavitree yatra chandrastannakshraani yatravaa nakshatraani saamaaste dwe yonistadekam mithunam/
Kah Savitaa kaa Saavitri mana eva Savitaa vaak Saavitree sa yatra vaa mananastadvaak yatra vaa vaak tanmaste dwe yonistadekam mithunam/
Kah Savitaa kaa Saavitri Purusha eva Savitaa stree Saavitri sa yatra puruashastree yatra vaa stree sa purushaste dve yonistadeyam mithunam/

Stanzas 1-9

Who is Savitar, who is Savitri? Who is Savitar, who is Savitri? Agni is Savitar, earth is Savitri. Where there is Agni there is earth and where is earth there is Agni. The two are causes forming one pair. Varuna alone is Savitar, water - Savitri. When there is Varuna they are the sources, forming a pair. AgainVayu alone is Savitar, ether is Savitri. Where there is air there is ether and vice versa - they are twin sources, forming a pair. Sacrifice alone is Savitar and metres are Savitri - where there is sacrifice there are metres and vice versa. Thunder is Savitar and lightning is Savitri; where there is lightning (and vice versa). These two are twin sources.
The moon is Savitar and stars are Savitri. Where there is the moon, there are the stars and vice versa - these two are twin sources.
Man is Savitar, woman is Savitri. Where there is a man there is a woman and vice versa. They form one pair of sources.

Stanzas 10-11-12-13

Tasyaa eva prathamah paado bhustasaviturvarenyamityargniva varenyamaapo varenyam chandramaa varenyam/
Tasyaa eva dwiteeyah paado bhargamayopo bhuvo bhargo Devasya dhiyomeetthygnirvam bharga aadityo vai bhargadchandramaavai bhargah/
Tasyaa esha triteeyah paadah swardhayo yo nah prachodayaatiti/ Streechaiva purushascha prajanayatah/

Yovaa etaam aavitreemevam veda sa punar mrityum jayati/

This Saavitri maha shakti's 'prathama paada' or the very prime step is to be denoted as 'Bhuh-Tatsaviturvarenyam'. Agni is varnanayogya. Apas or Jala Devata so varaneeya yogya;So be Chandrama the varana yogya. Dwiteeya paada Savitri maha shakti's dwiteeya paada be 'aapah' or jala rupa- bhuvah-bhargo devasya dheemahi.Agni or of bharga or tejas rupa,Aditya too of 'bharga' rupa or of prakaasha roopa. That Saavitri maha shakti be as of triteeya paada'swah dhiyo yonah prachodayaat'. Thus Savitri Devi be of stree purusha grihastha dharm paalana, and of amrita tatva prapti. Indeed Savitri is a Mrityum jaya kaarini too

[Expla. vide I. Chaand.on Savitri-Gayatri on Prananva 2. Brahma Vaivarta P. on Savitri Puja Vidhana 2. Devi Bhgavata on Yamadharmaraja briefs Savitri – on Karma, Bhakti, Charity, Sins, Hells and 'Vratas'

1.
Unmistakable excellence of the Singular Syllable of OM topped with Veda Knowledge and consistent Practice of Virtue is a sure gateway to 'Devatwa' and 'Amaratwa'
I.iv.1) *Omityedakshram udgitam upaseetomiti hyudgaayati tasyopavyaakhyaanam/* (The Single Word OM needs to be loudly and clearly recited at the very commencement of 'Udgita' for excellent results of fulfillment; a scientific explanation was offered by modern astrophysists and astronomers that a Sound was produced due to the rapid movement of Earth, Planets and Galaxy the Milky Way with some lakh plus million Stars. The Galaxy, Moon and the Earth-all revolving around the Sun,each of which revolving on their own axes at a ming bogglingvelocity of 20,000 miles per second create a Super Sound Om as ancient Maharshis proclaimed it as OM. The Sum of the Gayatri Mantra is stated as the following; the kinetic energy generated by the said movement of the Universe comprising Bhur/ Earth, Bhuvah / Planets and Swaha the Galaxy and the remainder was calculated at Mass x Velocity x 2. Thus the symbol of OM occupies a pre eminent status as the unmistakable medium to extol and realise the Supreme, to prefix all holy names, rites, Veda pathana, prayers, worships, Vratas, Sacrifices, and all possible deeds of virtue including 'daana dharmas', 'Tirtha Yatras' and so on)
I.iv.2) *Devaa vai mrityor bibhyatah trayeem vidyaam pravishamaste chhandobhir acchaadayan, yad ebhir acchaadayams chhandasaam chhandas- twam/* (Devas being afraid of death practised Vedic Rites by way of oblations with appropriate 'mantras' which are covered by meters and chhandas as Devas covered themselves for protection against death; indeed the word 'chhandas' or prosody emerges from 'chhand' or 'to cover') I.iv.3) *tanu tatra mrityur yathaa matsyamudake paripashet; evam paryaapashyed ruchi saamni yajushi, te nu vividitvordhvaa Ruchah SaamnoYajushaah, svarameva pravishan/* (Death noticed Devas in Rig-Saama-Yajur Vedas too just as one might see a fish in waters, but having been purified by the Vedic Rites and possessing clean minds and practising detachment took to the final resort to the Om Shabda and its meditation only) I.iv.4) *Yadaa vaa Rucham aapnoti Om iti evaatiswarati evam Saamaivam Yajur eshau swaro yadetad aksharam etad amritam abhayam tat pravishya Devaamrita abhaya abhavan/* (As and when one obtains Ruk mantras by way of hard industriousness and study, one needs indeed to prefix the utterance of the mantra with Om; so is the case of Saama mantras or Yajur mantras which ought to be prefixed with the expression of Om. Indeed this combination of the Vowel Om with the Mantras would most certainly pave the path for immortality; this is the key to the Mantras to the Vowel that assures of fearlessness from death! This 'ekaaksharam' OM assures of 'Amritam' and 'Abhayam!) I.iv.5) *Sa ya etga devam vidvan aksharam pranouti etad evaaksharam swaram amritam abhayam pravishati, tat pravishya yhad amritaa dreaah tad amruto bhavati/* (Thus he who extols the single and singular letter OM,enters into that very Letter or gets absorbed into that vowel and attains intrepidity and eternity. Having entered into it he accomplishes Devatwa and Amaratwa!)

Synthesis of mind, praana and Gayatra Saama leads to fulfillment of life, longevity and progeny
II.xi.1) *Mano himkaaro vaak prastaavah, chakshur udgitah, shrotram pratihaarah, praano nidhanam etat Gayatram praneshu protam/* (Meditation of Gayatra Saama with Gayatri Mantra followed by Saama chanting as relevant to the body organ and the respective Saama Chant would most successfully yield achievement of happiness, long life and excellent offspring! One's mind as hinkara, speech as prastava, vision as Udgita, hearing as pratihara, and praana the Vital Force as Nidhana, Gayatri is totally established in one's Self for excellent results) II.xi.2) *Sa ya evam etad Gayatram praneshu protam veda praani bhavati, sarvam aayureti, jyog jeevati, mahaan prajaya pashubhir bhavati, mahaan keertyaa mahaamanaah syat, tad vratam/* (Any body who could practise Gayatri Saama thus set to praana fully would enjoy long life of atleast hundred years without shortcomings of body parts and senses, be blessed with prosperity, fame and excellent progeny and shine as a 'Maha Manaha' or as an Illustrious Man of Achievements!) II.xxiii.2) *Prajapatir lokaan abhyatapat; tebhyo abhitaptebhyah trayi vidyaa sampraasravat, taam abhyaatapat, tasyaa abhitaptaayaa etaani aksharaani sampraashravanta bhur bhuvah swar iti/* (As Prajapati made intensive introspection on the existence of the worlds, then he arrived at a three folded awareness of Vedas and of the three syllables viz. bhuh viz. Earth, bhuvah or Atmosphere, and swah or the Sky!) II.xxiii.3)*Taan abhyaaapat, tebhyobhitaptebhya Omkaarah sampraasravat, tad yathaa sankunaa sarvaani parnaani samtrannaayani evam omkaarena sarvaa vaak samtrunnaomkaara evedam sarvam, Omkaakaara evedam sarvam/*(Prajapati then performed further introspection and then visualised the most potent and unique syllable OM**.** The word Om is basically constituted by three letters viz. a-u-m; since the vovel 'a' represents Vaak or speech, the word therefore is sarvam or everything. Om is thus indeed ' all these' or every thing and any thing, or All Pervasive!And a repetition of the Sacred Syllable underlines emphasis and magnificence!)

Pranava and the hidden meanings of Scriptures like Upanishads anaysing Brahman the Reality bestow nectar leading to material fulfullment and spiritual enlightenment
III.v.1) *Atha yeshyordhvaa rashmayas taa evasyordhvaa madhunaadyo guhyaa evaadeshaa madhukruto, brahanaiva pushpa, taa amritaa aapah/* (Brahman signifying the Unique syllable OM constitutes the upward rays of Surya representing the upper honey cells. In this context, the secret injunctions of Upanishads and Scriptures are indeed the bees and the flower is of OM while the waters or juices are the nectars) III.v.2) *Te vaa ete guhyaa aadeshaa etad Brahmaabhyatapah tgasyaabhitaptasya Yashas, teja, indriyam, veeryam, annadyam, rasojaayata/* (The mystical instructions issued by Upanishads are motivated by the flower of Pranava and thus originate juices in the form of fame, luster, vitality and strength provided by food) III.v.3) *Tad vyaksharat, tad aadityam abhitoshrayat, tad vaa etad yad etad adityasya madhye kshobata iva/* (The juices flowed in abundance and settled on the side of Surya Bimba which is what activises all across the Great Entity) III.v.4) *Te vaa ete rasaanaam rasah, Vedaa hi rasaah, teshaam ete rasaah, taani vaa etaani amritaanaam amritaani, Veda hi amritaah, teshaam etaani amritaani/*(Thus these flows of juices are indeed the essence of essences, as Vedas or Sciptures are all the true nectars! What all are the Sacrifices, Rites, Meditations, Dharmaacharanas, Guhya Mantras, splendours of Pranava and so on are the quintessence of what Brahman and Reality is all about!)

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 Gaayatri cha traayate cha/*(Gayatri is the manifestation of all the Beings in Creation. Speech is Gayatri. It is that Vaak Devi who sings for and provides protection for one all! In the days of yore there were three principal media to secure Soma juice viz. Gayatri, Trishtup and Jagati; but only Gayatri could reach the kingdom of Soma as the other two got fatigued and retreated. Besides excellence in singing viz. 'gaana', Gayatri does 'traana' or protection of the 'Praanis' too)III.xii.2) *Yaa*

vai saa Gaayatriyam vaava saa yeyam prithivyasyaam heedam sarvam bhutam pratishthitametaameva naatisheeyati/ (This Gayatri is surely what Earth and Beings are all about and its totality is nothing beyond it- be it by way of commendation or fortification viz. shield) III.xii.3) *Yaa vaisaa prithivyaam vaava saa yad idam asmin purushe shareeram, asmin heeme praanaah pratishtjhaah, 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 sontah Purusha aakaashah// Ayam vaava sa yoyam antar- hridaya aakaashah tadetat purnam apravarti, purnam apravartinam shriyam labhate y evam Veda!* (That most incomprehensible Brahman is clearly the material Space within a person and also the Space within the heart; the total fullness is the All pervading and perhaps Immovable Unknown. He who knows that Reality is a constituent of that Totality of Indestructible Glory!)

Brahman as Praana,Vyaana, Apaana, Samana and Udaana governed by Surya, Chandra, Agni, Parjanya and Akasha; the paramount Radiance of Paramatma is nowhere else but within One Self! III.xiii.1) *Tasya ha vaa etasya hridayasya pancha deva-sushayah, sa yosya praan sushih: sa praanah tah- chakshuh, sa Adityah, tad etat tejonnaadyam iti upaaseeta, tejasvi annaado bhavati ya evam veda/* (This heart has five door-like openings protected by Devas. The eastern opening is Praana of the Pancha Praanas; this Praana being the up-breathing is in the eye of the body and is governed by Surya Deva. Praana is the cause and consequence of food and the form of well being) III.xiii.2) *Atha yosya dakshinah sushih sa vyaanah, tacchotram, sa Chandramaah, tad etacchreeesh cha yashah cheti upaaseeta shrimaan yashashvi bhavati ya evam veda/* (The southern door is Vyana, the ear and the Moon; this is meditated as prosperity and fame and involves movement and use of strength; it controls Praana the up - breathing and the Apana or the out going or the exhaling.) III.xiii.3) *Atha yosya pratyan sushih sopaanah, saa Vaak sognih tad etad Brahma varchasam annnaadyam iti upaaseeta Brahma varchase annaado bhavati ya evam veda/* (The western opening is Apaana and it signifies Vaak and Agni or Speech and Fire; it also stands for the two bywords for Study of Vedas and food for eating. It is of downward movement and results in 'visarjana' or excretion) III.xiii.4) *Atha yosyodan sushih sa Samaanah, tan Manah, sa Parjan-yah, tad etad keertischa vyushtih cheti upaaseeta,kirtimaan vyushtimaam bhavati ya evam veda/* (The northern door is called Samaana, which is about the stability of mind and gracefulness of body; it also represents clouds which invariably, singify 'nirmalata' or clarity of sky! III.xiii.5) *Atha yosyordhvah sushih sa Udaanah, saVaayuh, sa Aakaashah, tad etad ojas cha mahah cheti upaaseeta, ojasvee mahasaanbhavati ya evam veda/* (The upward opening is Udaana, which is Vaayu or Air and Antariksha or Space as Brahman is to be meditated as in the Forms of Ojas or Vigour and Mahat or Infinity. Udaana being significant for upward movement stands for progress and status!) III.xiii.6) *Te vaa ete pancha Brahma-Purushaah swargasya lokasya dwaara-paah, sa ya etaan evam pancha Brahma Purushan swargasya lokasya dwaara-paan veda, asya kule veero jaayate, pratipadyate swargam lokam, ya etaan evam pancha brahma purushhan swargasya lokasya dwaarapaan veda/* (Now, these are the five

persons of Brahman who are the five gate keepers of the heart , the heavenly world. Indeed once an entity is born in the world, the door keepers are pressed into service in the heavenly world. The new arrival is expected to become a model son serving heroic beings, redeeming the debts of his forefathers and engaging by themselves the duties of heavens well deserving to be worthy of the celestial stay! It is by controlling the body parts like eyes, ears, speech, mind and breath by constant meditation and regulating the outside activities that one could achieve Paramatma!)III.xiii.7) *Atha yad atah paro divo jyotirdeepyate vishvatah prashtheshu, sarvatah prastheshva anuttameshu uttameshu lokeshu, idam vaava tad yad idam asminn antah purushe jyotih/* (The illumination that brightens far above the heavens and the Lokas, even beyond the Creation of Brahman is truly within one self!) III.xiii.8) *Tasyaishaa drishtih, yatraitad asmin sharire samsparshenoshni maanam vijaanaati, tasyaisha suritih yatraitat karnaavapi grihyaninadam iva nadathur ivaagner iva jwalata upashrunoti, tad etad drushtam cha shruam cheti upaaseeta: chakshusyah shruto bhavati ya evamveda, ya evam veda/*(Truly indeed, the perception of THAT is THIS only! The Superlative Radiance of Brahman is felt by the heat of individual body itself. The faculty of hearing, vision, or feeling by touch are all similar to the body of the Self or on the univeral scale of the Supreme as the hearings of thunders, visions of lightnings or burnings of Fire. He who knows these parallels is famed and venerable!) Treasure hunt in the Universe as Dishas provide protection and the new borns seek asylum from 'Bhurbhuvassuvah' and the related Deities

III.xv.1) *Antarikshodarah kosho bhumi budhno na jeeryati, Disho hi asya sraktayo dyaur asyottaram bilam, Sa esha kosho Vasu dhanah tasmin Vishwam idam shritam/* (Reserve Assets referred to as a 'Kosha' or Treasury-of the Supreme Empire of Paramatma is truly full of Riches and Fortunes! This treasury possesses, *inter alia,* the Antariksha or the Space as its inside, Bhumi as its bottomline, Dishas or Directions as the corners of Swarga, and Sky as the upper lid ceiling; thus the wealth of the Lord's creation is securely contained there within. Now, as a hero-like son is born to a father to safeguard the treasury of the Universe, the results of actions performed by the son determine the fruits of the treasury!) III.xv.2) *Tasya praachi dig juhur, sahamanaa naama Dakshinah, Raajni naama pratichi, subhuta naamodeechi, taasaam Vaayur vatsaha, sa ya etam evam vaayum dishaam vatsam veda, maa putra rodam rudam/* (The eastern side of the Treasury is named as *Juhu* since that word signifies oblations to Agni that people perform in the Eastern direction; the southern side is called as *Sahamaana*, since that word represents what the departed Souls are made to suffer or 'sahante' the various results of their vicious deeds in the southern side which is the realm of death; the western side of the Treasury is named as *Raajni* or brightness- the western glow- identified with King Varuna; and finally, the Udichi or the northern side is called *Subhuta* connected by Lord Shiva. Now Vayu Deva is the son of Directions and he who knows the Air is the son of Directions does not cry for the loss of the son, but takes shelter from the indestructible Treasury; on the other hand, the Son is reborn and secures shelter from the treasury once again!) III.xv.3) *Arishtam kosham prapadye' amunaa amunaa amunaa' praanam prapadye, amunaa amunaa amunaa; bhuh prapadye amunaa amunaa amunaa, bhuvah prapadye amunaa amunaa amunaa; swah prapadye amunaa amunaa amunaa/*(The son assures himself that he would always take shelter from this indestructible treasury from this one or this one or this one! He takes shelter from Praana the vital force for the sake of this one, or this one or this one! Or he takes shelter from Bhuvah or Bhumi the endless Earth that is for the sake of this one, this one this one! Or he takes shelter from Bhuvah or Antariksha the Intermediate Space or for the sake of this one , this one, this one! Or he takes shelter from Swah or Swarga or for the sake of this one, this one or this one!) III.xv.4-7) *Sa yad avocham Praanam prapadya iti Praano vaa idam sarvam bhutam yadidam kincha tameva tatpraaptasi// Atha yad avocham: bhuh prapadya iti prithvim prapadyentariksham prapadye, divam prapadya iti eva tad avocham// Atha yad avocham: bhuvah prapadya iti agnim prapadye, Vaayum prapadye*, *Adityam prapadya iti eva tad avocham// Atha yad avocham: swah prapadya iti Rig Vedam prapadye, Yajur Vedam prapadye, SaamaVedam prapadya iti eva tad avocham, tad avocham//* (The new born then decides to take refuge from Praana or the vital force and convinces himself that he should take shelter from Praana only; when he decides to take

santcuary from Bhu or Earth, then he also seeks it from antariksha or Atmosphere and Akaasha or Sky; when he decides to take protection from Bhuva then he meditates Agni, Vaayu and Surya; when he decides to seek the care of Swah then he seeks shelter of Rig Veda, Yajur Veda and Saama Veda!)

Undoubted supremacy of Praana the vital force in the body of a Being vis-à-vis its organs and senses V. i.1) *OM/ Yo ha vai jyeshtham cha shreshtham cha veda jyeshthascha ha vai jyeshthascha bhavati praano vaava jyeshthascha sheshthascha/* (That Praana or the Vital Energy is the oldest and the best realisation especially in the context of transmigration of the Individual Souls as the latter keep shifting from one life to another, as none of the body organs get transferred except 'Praana' only. Now, in each life or existence only the Vital Energy is the common factor, which is truly stated to be the merger point of all the body organs and their senses. This is how the claim of superiority of all the temporary organs at the repetitive halt overs of one's lasting life link as jumping from one existence to another is dismissed and the continuity of the chain of life after life is assured by the Praana and Praana only and hence its claim of not only the continuity but also of its indispensability!) V.i.2) *Yo ha vai Vasishtham veda Vasishtho ha swaanaam bhavati vakvaava Vasishthah/*(In the scenario of collective thoughts as to which of the body organs is superior, the claim of Vaak or Speech is made since those with the faculty of speech are the richest and popular most!) V.i.3) *Yo ha vai pratishthaam veda, prati ha tishthasminscha loke musmimischa, chakshur vaava pratishtha/* (Among the arguments forwarded is that since vision of the eyes is paramout and lack of vision is like a dead wall of ability to see and perceive things and henced the claim of supremacy) V.i.4) *Yo ha vai sampadam veda, sa haasmai kaama padyante daivaascha manushyascha, shrotram vaava sampat/*(He is the blessed one indeed who could hear by the ears of both the mundane and divine events and proceedings and as such the claim of preeminence) V.i.5-7) *Yo ha vaa aayatanam veaayatanam hasvaanaam bhavati, mano ha vaa aayatanam// Atah ha praana aham-shreyasi vyudire aham shreyamn asmi, aham shreyan asmiti// Te ha praanaahi Prajapatim pitaram etyochu, bhagavan, ko nah shershtha iti; tan hovaacha, yasmin va utkrante shariram paapishthaatarfam iva driisyate, sa vah sheshtha iti//*(Finally the mind also claims its dominance since mind alone is the repository of vision, hearing and speech; then a dispute of superiority among the organs followed and they all approached Prajapati to solve the problem; Prajapati suggested that absence of any of them in human body would be considered as the best criterion of the superiority) V.i.8-11) *Sa ha vaak uccchakraama, saa samvatsaram proshyaparyetyovaacha, katham ashaktarte majjeevitumiti! Yathaa kalaa avadantah praanantah praanena pasyantachakshushaa shrunvantah chakshushaa shrunvantah shrotrenadhy ya -ayanto manasaivamiti pravesha ha vaak//Chakshur hocchakraama, tat samvatsaram proshya paryetyovaacha, katham ashaktarte mat jeevitamiti yathaandhaa aapashtantah, praanaanta pranena, vadanto vaachaa, shrunvantah shrotrena, dhyaayanto manasaivam iti, pravivesha ha chakshuh// Shrotram hoccakraama, tat samvatsaram, proshya paryetyovaacha, katham ashaktarte majjeevitamiti, yadhaa badhira ashravantah, praanaanantaha praanena, vadanto vaacha, pashyaamtaschakshusha- dhyaananto manasaivam iti,pravivesha ha stotram// Mano hocchakraama, tat samvatsaram proshya paryatyovaacha katam ashaktarte majjeevitam iti, yathaa baala amaanushah, praanantah praanena, vadanto vaacha, pashyantaschakshusaa, shrunvantah shrotrenaivam iti; pravivesha ha manah//* (To start with, Speech left the body for a year and on return asked other organs as to how its absence for a year long was managed by the body and the reply was that its absense was no doubt felt as the person concerned was dumb but thanks to the vital force, the Individual was able to see, hear and think. Then the eyes left the body and on return after a year, other organs cooperated by hearing, speaking and thinking, thanks again to Praana being present to manage without the vision being present. Then ears disappeared away for the full term of a year, then the native replied that but for the fact of the person could not hear at all, his other attributes were in tact since after all he was alive as his vital energy was present indeed! Then the mind was in exile and on return other organs cried on its return saying: 'Shrotram left the body, Chakshu left the body, Vaak deserted too and without Manas or mind, we felt like orphans with an undeveloped mind! Thank God,

the Prana was in position!) V.i.12) *Atha ha praana ucchikramishan sa yathaa suhayah padvishashankun samkhidet, evam itaram praanaan samakhidat; tam haabhisametyochuh, bhagavannedhi, twam nah shreshthosi, motkrameer iti/* (Then the vital breath felt that after all, all the organs left and the damage to the body was only marginal and thus it would be my turn to disappear for the stipulated one year. Like a horse tied to its hooks, Praana was about to jump out, and all the organs gathered and prostrated before it, asserting that indeed Prana was the most indispensable one and they all conveyed as follows!)V.i.13-15)*Atha hainam Vaag uvaacha, yad aham vasishthomi, twam tad vasishthoseeti; atha hainamchakshur uvacha, yad ahampratishthaasmi twam tat pratishthaaseeti// Atha hainam shrotram uvaacha, yad aham sampadasmi twam tat sampad aheeti; atha hainam mana uvacha, yad ahamatanam asmi, twam tad aayatanam aseeti// Navai Vaacho na chakshusmi na shrotraani na manaamseeti achakshate, praana iti evaachakshate, praano hi evaitaabni sarvaani bhavati/* (Vaak said that it claimed to be the most prosperous as you Praana are the most prosperous! Then the eyes confessed that the vital forces were the basis of the body as a whole, since pranaa was indeed the base!The ears felt puffed up about their importance since praana was their backup and finally the mind stated that that it assumed greatness as the vital energies indeed were their strength! When a reference is made to a human being, then one talks of him as one entity, but not as his organs of eyes, ears, speech or mind separately; it is the prana that is referred to as a totality!)

2) Savitri Puja Vidhana

Devi Savitri's 'Puja Vidhana'

Devi Savitri is the mother of Vedas whom Brahma Deva worshipped first followed by all the Devas. A reputed King of Madradesha called Ashwapati and his queen Malati whose qualities of virtue, charity and devotion brought them fame in the contemporary times but had unfortunately no children. Maharshi Vasishta gave 'Upadesha' (Instruction) of Gayatri Mantra and the royal couple performed sincere 'japa' (repetitive muttering of Mantra) and worship but to no avail; they shifted to Pushkara Kshetra and intensified their devotion. Meanwhile, there was a celestial voice which directed the King to perform Gaytri Mantra japa ten lakh times. At the same time Maharshi Parashara arrived and advised the King as follows: One Gayatri japa a day would demolish sins of that day; ten Gayatris would remove the sins of a day and night; hundred times a day would destroy a month's sins and thousand a day would blow up a month's. The Japa of a lakh of Gayatri Mantra would relieve a life time's sins and that of ten lakhs would bestow Siddhis. Gayatri Japa of a crore times would give highly positive impact and of ten crores would secure Mukti! Maharshi Parashara thus advised the King to perform 'Trikaala Sandhyas'in the morning, mid day and the evening; he said that whatever virtuous deeds are done on a day would have no value to any Brahmana unless the Trikaala Sandhyas are achieved. If a person sincerely executes the Japas would become radiant like a Surya and the dust under his feet would become worship-worthy! Parashara Maharshi also taught the way the Gayatri Japa had to be done:
Karam sarpa phanaakaaram krutwaa tam turdharva mudritam/ Aanamnamurthwamachalam prajepet praangmukho dwijah,
Anaamikaa madhdya deshaadadho vaamakramaneyna cha/
Tarjanee mula paryantam japasyesha krama karey/
(A Brahmana should sit towards the East, keep the right hand lifted up and perform 'Mudras'(hand postures or gestures) while the body is slightly bent down; the count of Gayatri should commence from the middle part of the Anamika finger and to its lower part; then to the little finger's lower, middle and top portions; back to the top of Anamika finger; then the top of the middle finger; again top of the fore finger, its middle and lower parts; and further to the lower parts of middle and Anamika fingers, thus totalling twelve).

Maharshi Narayana explained to Narada that Savitri Vrata should be observed starting from the evening of Jyeshtha Krishna Trayodashi and on the following Charurdashi day perform the Savitri Puja with fourteen kinds of fruits and fourteen types of Naivedyas, pushpa, dhupa, Vastra, Yagnopaveeta etc.The Vrata Karta has to set up a Kalasha (vessel) and invoke Ganesha, Surya, Agni, Vishnu, Shiva and Parvati, and then execute Savitri dhyana, stotra and the formal puja. The 'dhyana' (meditation) to Devi Savitri would be on the following lines: 'Devi Savitri! You have the complexion of molten gold with the radiance of Brahma Teja like the severe summer's thousand mid-day Suryas wearing two Agni Shudha vastras. You are known as 'Sukhada', 'Muktida', 'Shanta', 'Sarasampad Swarupa' and 'Sarva sampad pradaatri'(Provider of bliss, Salvation, Peace, and Wealth since you are the Symbol of Prosperity). May I invoke the 'Adhishthaatri'or the Over-all in charge of Vedas and Shastras and meditate that Veda bee Swarupa Savitri!' After the invocation thus, the devotee would have to offer the 'Shodashopachaaraas' of Aasana, Paadya, Arghya, Snaana, Anulepana, Dhupa, Deepa, Naivedya, Taambula, Sheetala Jala, Vastra, Bhushana, Maalaa, Chandana, Aachamana and Shayya.]

3)Yamadharmaraja briefs Savitri – on Karma, Bhakti, Charity, Sins, Hells and 'Vratas'

First worshipped by Lord Brahma, then by Vedas and subsequently by Sages and learned persons, Savitri is an expansion of Devi Bhagavati Herself born as a human and later immortalised. King Asvapati of Bhadradesa and Queen Malati prayed to Devi Savitri under the tutorship of Sage Vasishtha as they were issueless. After the long Tapasya, there was a Celestial Voice whispering to the King that he should practise Gayatri Mantram ten lakh times; it was at that time that Sage Parasara appeared and told that even ten Gayatri Japams would destroy the sins of a day and night; one hundred Japams of a month; one thousand of a year's; one lakh of a life time; ten lakhs of previous birth; hundred lakh japams of all births and ten times of that would destroy all the sins and open Celestial Gates. The japam is to be performed with the palm of right hand like a holeless bowel in the shape of a snake head counting the Gayatri Mantra from the right hand middle finger drawn towards the index finger from top to bottom and also with the help of a rosary. Daily japam according to the procedure at dawn, noon and dusk would bestow radiance of body and concentration of mind. A Brahmana by birth devoid of 'Sandhya vandana' is denied the acceptance of Pujas by Devas and even the ceremonies of 'Pithu Devatas' are not approved. As the King Asvapati performed the ten lakh japa as required by the Celestial Voice and the couple performed Savitri Worship as per rites by the Seed Mantra of ' Srim Hrim Klim Savitrai Svaha', Devi Savitri made Her Appearance in Physical Form and blessed the couple with a daughter- an extension of Herself and also a son later.The couple named their daughter too as Savitri. As time passed, Savitri came of age and was wedded to Satyavana, a Prince of great virtues and maturity. When the young couple were happy and together at a nearby garden, Satyavana fell down from a tree and died instantly. Lord Yama appeared in a thumb size form and started dragging away his dead-body soul and Savitri too followed. She questioned Lord Yama as to why he was dragging his body like that. Dharmaraja replied that her husband's life term was completed as per his 'Karma'. She replied that as she was fond of her husband, she would like to follow him but Lord Yama disagreed as her Karma was not yet ripe enough to die and that she could not enter His abode in her body form. The sincere and innocent way of Savitri's queries at her young age impressed Yamaraja and thus explained in detail the Theory of Karma with its variations of 'Sanchita', 'Prarabdha' and 'Vartamana'. As Savitri kept on asking many questions, Dharmaraja kept on providing explanations on various issues like Duties, 'Bhakti' (Devotion), 'Sat' (Truth) and 'Asath' (Illusion), 'Brahma Jnana', the Five Elements, the cause and effects, the effects of sensory organs, the interplay of Gunas, Tatvas, and ways and means of Siddhis, and 'Sayujya' or Liberation. Yama Dharmaraja was so impressed with the depth of Savitri's spiritual knowledge and her searching queries as though she was testing His capacity, that he himself offered to bestow boons to her excepting that of giving back her husband's life, to which she replied that she as a

‘Pativrata’ (embodiment of devotion to husband) would like to beget hundred sons of hers by Satyavana, that her parents too should beget hundred sons, her father-in-law should regain his eyesight as also his lost Kingdom and that she should live for one lakh years before entering ‘Vaikuntha’ along with her husband! As Lord Yama had already made of up his mind perhaps, he said : ‘let it be so’.

As Devi Savitri’s curiosity was not still satisfied-apparently to guide the posterity- She desired to know further about Bhakti viz. the Prakrithik (manifested) and Nirgunaik (Formless) types, ‘Nishmaka Bhakti’(Desireless) and ‘Sakamaka Bhakti’(Aimed at a materialistic end). Those who perform the former kind according to their ‘Varnashrama Dharma’ and as per the intensity of the Bhakti, reach the higher lokas. There is also another route of charity which too is precious.

Charity without desiring return-gain certainly deserves appreciation from Gods. For eg. if a place meant as a Deva’s residence (a Temple) is made available, the merit of that charity is as much as the number of particles thus donated would entitle the person a residence of as many number of years in the region of that God; if a tank is donated, the particle-period ratio is followed in Janar loka; similarly if a well of four thousand ‘dhanus’ or ‘Hastas’(hand long) is given away, tenfold merits are gained; for seven wells, the merit is as good as that of a tank. If ‘kanya daan’ or performing a wedding of daughter gives the ‘punya’ of ten wells and if she is given away with ornaments, then the merit is double. If one plants an ‘ Asvattha’ Tree for God’s purpose, the person is blessed with ten thousand years in ‘Tapas Loka’ and if a flower garden is donated he lives in Dhruva Loka. ‘Annadana’ without caste distinction is a charity of high order. Similarly charities to Brahmanas of ‘Godana’(cow) takes one to Chandra Loka for one Ayuta or ten thousand years, a white umbrella gives access to Varuna Loka, garments to a diseased one to Vayu loka, a salagrama with garments to Vaikuntha, Lights to Agni loka, a good Site or orchard to Vayu loka and grains and jewels to a Brahmana again to Vaikuntha and so on.

Pujas performed on Siva Ratri, Krishna Ashtami, Rama Navami, Nava Ratras to Durga Devi, Ekadasis to Maha Vishnu, Sankranti to Sun, Krishna Chaturdasis to Savitri, Sukla Magha Panchami to Sarasvati yield immense merits too.‘Yagnas’ open doors to higher realms of Devas without any doubt. Several kinds of Sacrifices had been performed since times immemorial, like Rajasuya Yaga and Asvamedha Yaga in the lead. But ‘Devi Yagna’ is indeed the best and the most fruitful, as told by Dharmaraja to Savitri. In the days of yore, Maha Deva Himself performed Devi Yagna before killing Tripurasura,; Vishnu, Brahma and Indra executed several times, and the revived Daksha Prajapati did it as an atonement; Dharma, Kasyapa, Kardama, Manu, Sanatkumara, Ananta, Kapila, Dhruva and so on were all benifited by the Devi Yagna. Having prefaced thus, Yamadharma Raja taught the methodology of the Devi Yagna to Sati Savitri and asked her to go home along with her husband and live happily spreading the glories of Devi Bhagavati and finally submerge with Her.

Before her leaving, Yamadharmaraja told Savitri about the descriptions of various Sins that human beings commit and the kind of reckoning that they have to undergo in designated hells after death. It is said that those whose life-account is clear need not visit Hells , but it is extremely rare that such humans ever existed. There are eighty-six pits or ‘Kundas’ which were prominent such as ‘Vahni’(Fire) to those using harsh tongue to defenceless are to fire consigned and turned out as animals; ‘Tapta’ to those who turn away hungry and thirsty tied to molten metal beds, and later turn out as birds; ‘Bhayanaka’ to abusers of Gods and Good persons to beccome serpents for several ‘Kalpas; ‘Gara’ Kunda who do not support parents and family members is given poison for hundred years and become ‘pretas’ or apparitions; ‘Karnamala kunda’ to persons ridiculing the deaf eats wax of ears for hundred years and become deaf for as seven births; ‘Gatramala Kunda’ to those cheating close friends living in that pit for hundred years and becomes a fox for three births and an ass for three

years more; a person committing murder to 'Majjakunda' for a lakh of years getting club-beating by Yamaraja's servants and later for seven births each as a hunter, boar, leech, cock and crow ; 'Loha Kunda'(molten iron) to those who eat the food of a childless widow or of a woman bathing after menstruation for hundred years and seven births each as a crow and a diseased son of a washerwoman; 'Tamra Kunda'(molten copper) to a person comitting outrage or violence even to a pregnant wife for hundred years; 'Sura kunda' to a Brahmana eating food of a Sudra for hundred years and would perform the last rites of Sudras for seven births; 'Visha Kunda' to a person who administers poison and kills another person then he is forced to take poison for endless years, then becomes a muderer full of diseases for hundred years and becomes a leper for seven births; 'Loha Kunda' again to a killer of a Cow or his agent for four Yugas and becomes a cow in endless births; ' Damshtra Kunda for killing mosquitoes and flies where the creature concerned would torture; 'Vrischika Kunda' to a person in authority harasses a junior for money or ego; 'Saradi Kunda'to a Brahmana not performing 'Sandhya Vandana' and abandoning devotion to Hari is shut in dungeons and dark prisons, pierced by arrows and insects for as many years as the number of his body hairs and so on. In fact, there are more rigorous punishments to Brahamanas than to others in several designated Kundas for their failures, like at Manthana, Bija, Vajra, Chakra, Vakra, Kurama, Jvala, Bhasma, Tapta Suchi, Aripatra, Kshuradhara, Goka Mukhya, Suchi mukha and so on. The above list is a fringe of Kundas and Hells; there are a wide range of sins and punishments since the staggering variety of sins-quite a few of them knowingly as evidently pricking their own consciences and some really unknowingly. [Agni Purana states that there are twenty eight Main 'Narakas' and several subsidiaries: Mahavicha (for killing a Cow), Amakumbha (for killing a Brahmana), Rourava (for killing women, children and aged), Maha Rourava (for committing arson), Tasmira (for burglary), Maha Tasmira (for varous other social evils), Asipatravana (for killing or torturing parents), Tailampika for a tyrant crushed like an oilseed), Mahapata (killers of animals, tree cutters, criticisers of Vedas and Devas, false witness providers; Karambhavaluka (for a variety of evils made to stand on hot Sun sands) and so on.]

As Sati Savitri heard what Dharmaraja described about sins that human beings perform and the consequences in various hells, She was curious to know how to understand the unfailing route of reaching Maha Devi . Yamaraja explained that let alone himself, but even Sun God his father, Brahma the Principal Agent of Vedas, Maha Vishnu or Mahesvara and even Maha Bhagavati Herself would not perhaps comprehend Her own Glories! As 'Maya' or Mula Sakti, She is Prakriti and Maha Purusha Herself. Being eternal and formless, She defies definition and description. She is Matter and Matterless, Time and Eternity, Extremely near and always beyond, Form or Illusion, Space and Energy, 'Sakara' and 'Nirakara'and 'Saguna and 'Nirguna'. But one thing is certain and that is that Super Power is indeed existent and real. As such, devotion to that Super Power, which one recognises as Devi Bhagavati, is sufficient; the mere awareness is adequate and not necessarily of attainment of 'Mukti' (Salvation) by 'Salokya' (identify the Super Power as of one's own Planet)','Sarupya' (as of being of the same form) , 'Samipya'(as being very near) and 'Nirvana' or Salvation. In other words, Devi Bhagavati prefers that Her devotees merely seek routes of devotion to Her by means of good 'Karma' or action, Service (Pujas), Charity, Bhakti (devotion), 'Yajnas'; She does not insist on Mukti by Salokya, Samipya, 'Sarsti' (having equal opulence to Her) or Nirvana (Oneness). ['Salokya Sarsti Samipya Sarupaikatvam api uta / diyamanam na grihnanti vina mat sevanam janah' ; My devotees do not accept Salokya, Sarsti, Samipyakatvam (one ness), even if offered these liberations, except their service to you'!] Thus exhorted Yamaraja to Savitri and blessed her to serve and spread sense of devotion to one and all by living happily for one lakh years along with her husband and entire family and finally reach 'Mani Dvipa' or the abode of Bhagavati. Meanwhile, Savitri Vratas be performed for fourteen years on the Sukla Chaturdasi of Jyeshtha Month; on Bhadra Sukla Ashtami to perform Maha Lakshmi Vrata for sixteen years; a Vrata on any Tuesday of a month on Devi Mangala Chandika; a Vrata on every Suklashtami on Shashthi Devi; on Manasa Devi on every Samkranti day;

on every Karthika Pournami evening after fast through the day to Radha Devi; and again every Pournami day, after day-long fast to Vishnu Bhagavati. Savitri is the Presider of Gayatri Mantra, (the Center of Surya Mandala or Solar Orbit) and is the Mother of Vedas

Stanza 14 and 15

Balaabalayorvitatpurusha Rishihi/ Gayatree chhandah/ Gayatri Devataa Akaarokaaramakraa bejeedyah/Khadhaadinirasane viniyogah/Kleemityaadishashanganyaasah/ Dhyaanam/ Amrutakaratakaladrou sarva sanjeevanaadyaavadhaharanasudikshou vedasaare mayukhe/ Pranavamaha vikaarlu bhaskaradehou satananubhaveham tou balaartibalaantou/Om hreem bale mahadevi hreem maha bale kleem chaurvidha purushaartha siddhhiprade tatsaviturvaradaatmake hreem varenyam bhargo devasya varadaatmike atibale sarvadaaamurte bale sarvakshudranaashani dheemahi dhiyoyono jaate prachurya yaa prachodayatmike pranavashiraskaatmike hum phat swaahaa Evam vidvaan krutakutyo bhavati Saavtryaa eve saalokataam jayateetyupanishad/

Bala and Atibalaa dwividhaas originated from Virat Purusha. This 'Chhanda' be of Gayatri and Devata too. 'Akaara' is 'beeja', 'Ukaara' is 'Shakti' and 'Makaara' as of 'Keelaka'. 'Khudhaa' and such be as of nivritthi nimitta as the viniyoga. 'Kleem' is the beeja mantra and by this the shadanga nyaasa prakriya as follows:'*Om kleem shirashe swaaha'- 'Om kleem shikhaayai vashat, Om kleem astraaya phat* as thus followd by dhyaana: *Om hreem bale Maha Devi---humphat swaahaah'*

In other words, of Bala and Atibala Virat Purusha is the seer, Gayatri the metre and deity. A, U, M are seed letters etc. Their application is to the removal of hunger etc., 'klam' etc., are the group of six limbs.Meditation: I ceaselessly practise these two, fronted by the moon pouring life into all, adept in removing sin, the rays of Vedic wisdom, whose are forms are Aum, whose bodies are solar in form! Om, hsim bala, great goddess; hrim, mighty one; klim, yielder of four-fold human goals, granter of the boon of Savitar; hrim, adorable light of the deityO Atibala, embodiment of all mercy, destroyer of hunger and fatigue, we meditate on you who may inspire our thoughts. O essence of inspiration, adorned with the crown of Pranava, Hum, Phat, Svaha..One who knows thus accomplishes his talks and shares his realm with Savitri. This is the Upanishad.

[Valmiki Bala Ramayana, Vishvamitra taught Rama Lakshmanas the Bala -Ati bala Mantras vide Sarga 22

Tathā vasiṣṭhe bruvati rājā daśarathaḥ sutam, prahṛṣṭavadano rāmam ājuhāva salakṣmaṇam/ kṛtasvastyayanaṁ mātrā pitrā daśarathena ca, purodhasā vasiṣṭhena maṅgalair abhimantritam/ sa putraṁ mūrdhny upāghrāya rājā daśarathaḥ priyam, dadau kuśikaputrāya suprītenāntarātmanā/ tato vāyuḥ sukhasparśo virajasko vavau tadā, viśvāmitragataṁ rāmaṁ dṛṣṭvā rājīvalocanam/ puṣpavṛṣṭir mahaty āsīd devadundubhinisvanaḥ, śaṅkhadundubhinirghoṣaḥ prayāte tu mahātmani/ viśvāmitro yayāv agre tato rāmo mahāyaśāḥ, kākapakṣadharo dhanvī taṁ ca saumitrir anvagāt/ kalāpinau dhanuṣpāṇī śobhayānau diśo daśa, viśvāmitraṁ mahātmānaṁ triśīrṣāv iva pannagau, anujagmatur akṣudrau pitāmaham ivāśvinau/ baddhagodhāṅgulitrāṇau khaḍgavantau mahādyuti, sthāṇuṁ devam ivācintyaṁ kumārāv iva pāvakī/ adhyardhayojanaṁ gatvā sarayvā dakṣiṇe taṭe, rāmeti madhurā vāṇīṁ viśvāmitro 'bhyabhāṣata/ gṛhāṇa vatsa salilaṁ mā bhūt kālasya paryayaḥ, mantragrāmaṁ gṛhāṇa tvaṁ balām atibalāṁ tathā, na śramo na jvaro vā te na rūpasya viparyayaḥ, ca suptaṁ pramattaṁ vā dharṣayiṣyanti nairṛtāḥ/ na bāhvoḥ sadṛśo vīrye pṛthivyām asti kaś cana, triṣu lokeṣu vā rāma na bhavet sadṛśas tava/ na saubhāgye na dākṣiṇye na jñāne buddhiniścaye, nottare pratipattavyo samo loke tavānagha/ etadvidyādvaye labdhe bhavitā nāsti te samaḥ, balā cātibalā caiva sarvajñānasya mātarau/ kṣutpipāse na te rāma bhaviṣyete narottama, balām atibalāṁ caiva paṭhataḥ pathi rāghava, vidyādvayam adhīyāne yaśaś cāpy atulaṁ bhuvi/ pitāmahasute hy ete vidye

tejaḥsamanvite, pradātuṁ tava kākutstha sadṛśas tvaṁ hi dhārmika/ kāmaṁ bahuguṇāḥ sarve tvayy ete nātra saṁśayaḥ, tapasā saṁbhṛte caite bahurūpe bhaviṣyataḥ/ tato rāmo jalaṁ spṛṣṭvā prahṛṣṭavadanaḥ śuciḥ, pratijagrāha te vidye maharṣer bhāvitātmanaḥ, vidyāsamudito rāmaḥ śuśubhe bhūrivikramaḥ/ gurukāryāṇi sarvāṇi niyujya kuśikātmaje, ūṣus tāṁ rajanīṁ tatra sarayvāṁ susukhaṁ trayaḥ/

As Brahmarshi Vasishtha assured King Dasharatha about Shri Rama's safety in safeguarding the Vishvamitra Yagjna, the King was satisfied and allowed Shri Rama to accompany Vishvamitra even as Lakshmana followed Shri Rama. Then the King and queen Koushalya recited 'mantras' of auspicious -ness and blessed the depating sons. Dasharadha touched the forehead of Rama with affectionate snd off and handed over to the Maharshi.The boys with a container of arrows on their backs and a 'dhanush' on the shoulders proceeded with smiling composure behind the Maharshi as though Ashvikni Kumars were accompanying Brahma Deva. Both Rama and Lakshmana were dressed illustriously and wearing glittering ornaments appropriately, along with a sharp knife hanging around a waist belt. In fact the scene was that of Maha Deva being accompanied by Agni Kumara Skanda and Vishakha. As the threesome proceeded towards the banks of the Sacred River Sarayu, then the Kumaras were asked to have a quick 'aachamana' and 'prokshana' in the river soon to return.

Mantragrāmaṁ gṛhāṇa tvaṁ balām atibalāṁ tathā, na śramo na jvaro vā te na rūpasya viparyayaḥ/ Na ca suptaṁ pramattaṁ vā dharṣayiṣyanti nairṛtāḥ, na bāhvoḥ sadṛśo vīrye pṛthivyām asti kaś cana/ Vishvamitra explained that these are two potent mantras named Bala and Atibala, and by their recitations they would be never fatigued but fortified with energy, fitness and alertness, conquering illnesses or diseases of any kind whatsoever and of hunger and thirst too. Now, Raghu nandanas! By practising these two mantras, none indeed could ever face you as being Singular and Invincible. Be it well understood that these two mantras of magnificence are the dear and radiant daughters of Brahma Deva Himself! Brahmarshi stated with emphatic selflessness that he himself accomplished Bala and Ati Bala Mantras by his own long and uninterrupted tapsya of several years and blessed Shri Rama: *Vidyaasamudito Raamah shushubhe bheema vikramah, sahasra rashmir bhagavaangsharadeeya Duvaakarah/* The purashcharana of this mantra is 1 lac 3 thousand times as the number of letters are these many. After the purashcharana one starts feeling the divine grace and becomes a medium of the divine power.]

Sanyasopanishad

Samavedeeya Sanyasopanishad's prathamaadhyaaya defines of the content and purpose of achaara-vyavahaara varnana. The second part explains of the sanyaasa saadhana chatustaya of viveka, viaragya-shatsampatti- and mukukshatva. Then the Sanyaasi bhedaas of Vairagya sanyaasi-Jnana sanyaasi-Jnaana vairagya sanyaasi- and Karma Sanyaasi. Ṭhere after the six kinds of Kuteechaka, Bahudalka-Hamsa -Parama Hamsa Tureeyaateet and Avadhuta. In this order, the Atmajnaana sthiti and swarupa varnana be attempted. Likewise the stree-bhoga,shaareerikaananda praapti dooratva be defined.Omkaara japa and mokshaprapti adhikaarata be definable.

Pradhamodhyaaya

Athaatah Sanyasopanishadam vyaakhyaasyaamo yonikramena sanyaasyati sa sanyaaste bhavari/ Koyam sanyaasa uchyate/Katham sanyaasto bhavati/ Ya atmaanam kriyaabhirguptam karoti maataram pitaram bharhyaa putraabandhunanumodayitvaa ye chaasyatirvarjastaan sarvaam sarvaamscha poorvavadvruneetvaa vaisaanareshtim nirvapsetsarvasvam dadyaadyajamaanasya gaa ritvijah sarvaih paatraih samaaropya yadaahavaneeye gaarhapatye vaanvaahaayaaryapachate

sambhaavasathyayoscha praanaapaanavyaanodaanasamaanaan sarvaamsarveshau samaaropayet/ Sa shikaankeshaanvi srujya yagjopaveetam cchhitva putram drastaa twam yagjnastwam sarvaamityanumantrayet/ Yadyyputro bhavatyaatmaanmevam dhyaatvaanvekshamaanah praacheemudeercheem vaa dishaam pravojyacchha/ Chaturshu varneshu bhikshaacharyam charet/ Oushadhavararshanam praashreeyaat/ Yathaalaabhamashreyaatpraana samdhaaranaartham yathaa medovurdhurna jaayate/ Kerusho bhutvaa graama ekaraatram nagare pancharaatram chaturomaasaanvaarshshikaagnaamee vaa nagarevaapi vaset/ Pakshaa vaik maaso iti dwai maasou vaa vaset/ Visheerna vastram valkalam vaa pratigruheenyaadyadyashakto bhavati kleshatastapyate tapa iti/ Yo vaa evam kramena sanyasyatik yo vaa evam pashyati kimasya yagjnopaveetam kaasyashikhaa katham vaasyopasparshanamiti/ Tam hovaacheedmevaasya tadyagjnopaveetam yadaat madhyaanam vidyaa shikha neeraih sarvasraavasthitaih kaaryam nirvartayannudarapaatrena jala teere niketanam/ Brahmavaadino vadantystamita aadityo katham vaasyopasparshananiti/ Taanhovaacha yathaahani tathaa raatrou naasya naktam na divaa tadpyetadrushinokokthamam/ Sakruddivaa haivaasmai bhavati ya evem vidyaqanetenaatmaanam sandhatte/

Now the Sanyaasa Upanishad varnana on on renunciation. That person who in due order of the stages of life gives up the primary inclinations such as the desire for wealth, and so on becomes one who has renounced the worldly life. What is this called renunciation? How does one renounce? One who guards himself by the following activities, who has for his renunciation the approval of mother, father, wife, sons and kinsmen should assemble all the officiating priests known to him and as before with their approval of aavahaneeya- gaarhapatya, dakshinaagnis for the welfare of all people.

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

I.iii.1) *Ritam pibantau sukrutasya lokeguhaam pravishtau parame paraadhye, Chaayaa tapau brahmavido vadanti panchaagnayo ye chatrinaachiketaah/*
(Both the Self and the Supreme are stated to be encased in the secret cavity of one's own heart as the two shades of illumination: one who enjoys of good 'Karma' or the fruits of acts of virtue and another the Supreme himself! Those seekers worship the Panchaagnis or Five Fires viz. Garhapatya, Aahavaneeya, Daksjhinaagni, Sabhya and Aavasatya representing Heaven, Cloud, Earth, Man and Woman, as also perform the Naachiketa Sacrifice thrice; they also enjoy the resultant fruits of deeds.These two kinds of entities who do or do not do so are well defined: those who drink the juice of Truth as flown from 'Sukruta'or works of virtue and the others who do not; these are the 'chhatriah yaanti' or those distinguished under the regal symbols of Umbrellas!Now, the Supreme is encased in the heart's cavity as also as Omnipresent all over the length and breadh of the Universe; that is 'Parame paraardhe' or the Uniqueness Beyond!)
I.iii.2) *Yah seturi jaanaa- maksharam Brahmayat paramam abhayam titeershataam paaram Naachiketam shakemashi/*
(This setu or the bridge is between the Naachiketa Fires and Sacrificers on one hand and those who wish to cross it beyond 'samsaara' to 'abhayam-aksharam-Brahama!)]
.
That person as grihastha would give away all his wealth to the officiating priests. For the priests are the singers of the Vedic hymns, deserving the gift. The pancha vayus or the five vital airs, Prana, Apana, Vyana, Udana and Samana, shall be symbolically) placed in all the sacrificial vessels over the (five) sacred fires, the ahavaniya, garhapatya, anvaharyapachana, sabhya and avasathya. Shaving off his hair along with the tuft, snapping the sacred thread and seeing his son, he shall consecrate the self with the mantras 'You are the god Brahma, you are the sacrifice, you are everything'. If he has no son he should consecrate himself thus and not minding anything proceed as a mendicant monk eastward or northward.

That person may receive alms from people of the four castes; should eat from the vessel of own hands- shall consider food as medicine- should take food as medicine i.e. in great moderation- should eat as and when gets food, without discontent and not asking for more, for bare sustenance and in such a way that there is no increase of fat. Having grown lean that person might shelter one night in a village, five nights in a town; reside during the four rainy months in a village or town, interpreting fortnights as months, reside in a fixed abode for two months. If unable to endure heat or cold, might accept as gift a tattered garment or bark dress- shall not accept any other. For penance is to suffer pain with equanimity. What then is the sacred thread, the tuft and the ceremonial sipping of water to one who thus renounces in the prescribed manner and who thus views it in the correct perspective? To that person , the the questioner is this reply. This is this sacred thread namely that meditates on the Atman; the practice of Brahma-vidya is the tuft; that the person quenches thirst with the vessel of belly accomplishes the ceremonial duty with water that is present everywhere. That person's residence is at the bank of a reservoir of water. When the sun has set, how can the person could ceremoniously sip water? As the sanyasin touches water during day, so at night; for has neither night nor day. The enlightened ascetic is above the restrictions of time. This has been said by the Vedic sage in a mantra: 'To that person there is only, one time, the day.' The person who knows thus realizes the Atman through this renunciation.

Dwiteeyodhyaaya

Stanzas 1-19

Chatvaarimshat samskaara sampannah sarvato viraktischattshuddhimetyaashusoyeshyahamkaaram dadhvaa saadhanachatushtayasampanna eva samnyatastumarhati/
Sanyaase nishchayam kritva punarnacha karoti yah/ Sa krityaatkrucchhamatram tu punah sanyastu -marhati/
Sanyaasa paatayedyastu patitam nyaasayettu yah/Sanyaasa vighnakartaa cha treenetaanpati taanviduh/
Atha shandah patitongavikalah straino badhirorbhako muukah paashandashchakree lingee krishtee vaikhaanasaharadvijou bhutakaadhyaapakah shipivishtonagniko naastiko vairaagyavanepuyote na sanyaasaarhaah/ Sanyastaa yadyapi mahavaakyopadesha naadhikaarinah/
Aarudhyapatitaapatyam kunakhee syavadananantah/ Kshayeetathaangavikalo naiva kaarayet/
Vratayagjna tapodaanahomaswaadyaayavargitam/ Satyashouchaparibhrashtham sanyaasam naivakaarayet/ Ete naarhani sanyaasamaaturena vinaa kramam/
Om bhuh swaaheti shikhaamutpaadya yagjnopaveetam bahirna nivaset/ Yashobalam jnaanam vairaagyam medhaam prayacchheti yagjnopaveetam chhitvaa om bhuh swahetyapsu vartram karisutram cha visrujya sanyastam mayeti trivaaramabhimantrayet/
Sanyaasinam dwijam drushtaa staanaacchalati bhaskarah/Esha me mandalam bhitvaa param brahmaadhigacchhati//
Shashtim kulaanya teetaani shashtimaagaamikaanicha/ Kulaanyudwarate praagjnyah sanyastamitiyo vadet/
Ye cha santaanajaa doshaa ye doshaa deha sambavaah/ Prashaagnirdehatsarvaastushaagniriva kaanchanam/
Sakhaamaa gopaayeti dandam parigrahet//
Dandam vaishnavam soumyam satvancha samaparvakam/ Punyasthalasamutpannam naanaa kalmashashidhitam/
Adhagdhamahatam keetaih prvagrathiviraajitam/ Naasaadhagvan shirastulym bhruvorvaa vibhruyadyatyatih/

Dandaatmanostu samyogah sarvathaa tu vidheeyate/ Na dandena vinaa gacchhedishu kshopatrayam budhah/
Jagajjeevanam jeevanaadhaara bhutam maa te maa mantrayasva sarvadaa sarvasoumyeti kamandulam parigruhaa yogapatthhaabhishikto bhutvaa yathaasukham viharayet/
Tyaja dharmadharmam cha ubhe styaanrute tyaja/Ubhe satyaanrute tyaktvaa yena tyajasi tatyaja/ /
Vairaagyasanyaasee jnaana sanyaasee vairaagya sanyaasee/Karma sanyaaseeti chaturvidhyamu-pyaagatah/
Tadyayeti/ Drishtaanushravivika vishayavaitrishnymetya/ Praakpunyakarmavisheshatsanyastah sa vairaagyasanyaasee/

Stanza 1 seeks to explain that a person who is qualified to take to sanyaasa be as of 'purna rupa virakta, chittha parishkrita saadhana' against 'asuya- irshya and ahamkaara, shad sampatti of shama-dama-uparati, teteeksha samaadhana, shradha , and mumukshatva or of prabala moksha kaanksha. In other words that person alone is entitled to renunciation who has undergone the forty purificatory rites and samskaras, has detachment from all worldly things, has acquired purity of mind, has burnt out desires, envy, intolerance and egotism, and is equipped with the four disciplines of spiritual life sadhanas.

[1.General concept of Privritti Nivritthi
1.
Pravritti: 'Pra' means 'variagated' and 'Vritti' stands for 'chitta vritti' the mentality as thoughts do constantly changing. In Pravritti Maarga one would constantly experience sufferings, misunderstandings, disappointments or passing times of happiness and contentment but rarely the feelings of equipoise..To be on the path of 'Nivritti' means a life of peace and quiet- both outwardly and inwardly. One's 'antahkarana' or the psyche invariably full of desires be rid of 'Nivritti maarga' by jnaana or knowledge. Vedic dharma is twofold, characterized by Pravritti (karmik and societal action) and Nivritti (inward contemplation). There be one impulse in one's minds prompting to 'do' and another impulse not to. There is one set of ideas in the mind always struggling to get outside through the channels of the senses, and behind that, although it may be thin and weak, there is an infinitely small voice which suggests there against. Hence the celestial words of the phenomena of Pravritti and Nivritti, stimulating forward and another circling inward. Thus Pravritti is the act of enjoying material and sensual pleasures as is a natural instinct in all human beings. It means to live amidst worldly duties and interests with the senses and actions directed primarily towards the external world. The happiness derived out of it is defined as 'Preyas' the path of pleasure resulting from sociatal urges on the Path of Pleasure. Nivritti, on the other hand, is the act of abstaining from material and sensual enjoyment. It calls for a sacrifice on the part of the individual to give up all worldly pleasures. It is the path of 'turning back' of the path of turning within towards spiritual contemplation, and placing the Almightyat the centre of one's existence even after fulfilling family and professional duties.According to Vedic concept both pravritti-marga, and nivritti-marga have the basis of spiritual or religious life. In animal life there is only pravritti-marga. Pravritti-marga means sense enjoyment, and nivritti-marga means spiritual advancement. In the life of animals and demons, there is no conception of nivritti-marga, nor is there any actual conception of pravritti-marga. Pravritti-marga maintains that even though one has the propensity for sense gratification, he can gratify his senses according to the directions of the Vedic injunctions.]

Stanzas 2 -3-4-5-6-7

That saadhaka or sanyasi, having resolved on renunciation who does not embrace shall perform the penance or kathora tapas or Prajapatya alone as an atonement; thereafter he is entitled to renounce the world.

One who having resolved on renunciation, later denounces it, one who supports a fallen ascetic as if he were genuine, and one who throws obstacles in the path of those desiring renunciation - these three classes of people are to be known as fallen.
Now these persons, though possessing dispassion, are not entitled to renunciation - a eunuch, a fallen man, a maimed person, women, a deaf person, a child, a dumb person, a heretic, an informer, a student who has not completed his study, a Vaikhanasa belonging to a Vaishnava sect, an ardent Saivite or Haradvija, a salaried teacher, a man without prepuce and one without ritual fire. Even if they renounce the world they are not entitled to instruction in the great scriptural texts such as 'That Thou Art'.
The son of one who has fallen from ascetic grace, one having disease of the nails, one who is brown toothed, a consumptive, as well as a deformed person - these are never entitled to renounce.
One should never allow renunciation to those who have just settled as house-holders, those who have committed great sins, those who have lost caste due to non-performance of the principal purificatory rites or vratyas and the accursed.
Again one should never allow renunciation to one who is devoid of religious observances, religious acts or yajnas, penance, charity, offering, oblations in ritual fire and study of scripture; and those fallen from truth and purity. These do not deserve to renounce; and no one can dispense with the due order except one sorely afflicted.

Stanzas 8-9-10-11-12

Having recited ‘Om bhuh swaaha’ mantra and cut short the shikha or dispensed with even of retained the yagjnipaveeta and state to the self: Yagjnaswarupa! Do kindly bestow bala-jnaana vairaagya and medhaa .In otherwords the person entitled to renounce should discard his tuft reciting 'Om Bhuh Svaha'. Saying the mantra 'The sacred thread shall not remain externally. Grant me fame, strength, spiritual wisdom, dispassion and intelligence', he shall snap the sacred thread and leave it in the waters along with his garment and waist-band muttering 'Om Svaha'; then he should repeat thrice, 'I have renounced'.
Seeing a Brahmana who has renounced the world the sun moves from his place while thinking, 'This person will reach Brahman breaking through my disc'.
That wise man who says 'I have renounced' raises to glory sixty generations of his family before him and sixty generations after him.
All the defects born of bad sons and all defects born of bodily weakness, the Praisa fire (at the time of renouncing) shall burn out, just as the fire of chaff does to gold.

Stanzas 13-14-15-16-17-18-19

Reciting the mantra: ‘Friend, guard me', he the renouncer shall accept the emblematic staff.
The ascetic should bear a staff which shall be of bamboo, smooth, whole (with the bark), of even joints, grown in holy ground and cleaned of all defects;
It shall be unscarred by forest fire, uninjured by worms, shining with its joints, (of length) reaching upto the nose, head or the eyebrows.
Close association is always enjoined between the staff and the person; a wise man shall not move without the staff a distance three times that of an arrow-throw.
Reciting the mantra 'You are the receptacle of water which sustains the world; never say nay to me, you who are always agreeable to all', he should receive the water vessel; and invested with the yogic garment (as aid to meditation) he shall go about in an agreeable frame of mind.
Give up concepts of righteousness and unrighteousness -dharma and adharma- give up both truth and

untruth; having given up both truth and untruth discard that by which you abandon all these i.e. duality.

Stanzas 20-21

Shaastra jnaanaatpaapapunyalokaanubhavashravanaat prapachoparato dehavaasanaam shaastravaasanaam lokavaasanaam thyatvaa vamanaannamiva pravaktim sarvam heyam matvaa saadhanachatushtayasampannoyamh sanyasyati sa eva jnaana sanyaasee/
Kramena sarvamabhyasy sarvamanubhuya jnaana vairaajyabhanepyqaashrama kramaanusaarena yah sanyasyati sa kaatma sanyaasee/

Having accomplished shastrajnaana, experienced paapa punya samsaarika anubhavaas, shareera vaasanaas as of putreshana, vitteshana, lokaishana, shastra nirbharana lokaikata vyavahaara pramukyhata parityaaga, saadhana chatustaya as of viveka, vairagya, shatsampatti of shama-dama -uparati,titeeksha, samaadhana and shraddhha then be qualified to become jnaana karma sanyaasi'.In otherwords, an ascetic due to dispassion, ascetic due to spiritual wisdom, ascetic due to dispassion and ascetic due to renunciation of action; these are the four kinds of ascetics obtained. He is the ascetic due to dispassion who has become indifferent to sensory objects that are seen or heard of and who has renounced the world due to the influence of good actions done previously. In otherwords, he alone is the ascetic due to Jnana, who, being dead to worldly life due to the true knowledge of the scripture and listening to the experiences of the people in sin and goodness and who, having discarded lingering attachment to the body, scripture and the world and considering as worthless all worldly actions, possesses the fourfold discipline in spiritual life and then renounces the world.

[Expl. vide Bhagavad Gita on Karma Sanyaasa Yoga Stanzas 14-29]

Na kartutvam na karmaani lokasya srijati Prabhu, na karma phala samyogam svabhaa -vastu pravartate/ Naa datte kasyachitpaapam na chaiva sukritam vibhuh, agjnaanenaavritam jnaanam tena muhyanti jantavah/ Jnaanena tutadagjnaanam yeshaam naashitamaatmanah, teshaamaadityavad jnaanam prakaashayati tatparam/ Tad buddhayastadaatmaanah tannishthaastatparaayanaah, gacchaantyu punaraavrittim jnaana nirdhuta kalmashaah/ Vidyaa vinaye sampanne braahmane gani hastini, shunichaivashvapaake cha panditaassamadarshinah/ Ihauvatairjitassagoyeshaam saamye sthitam manah, nirdosham hi samam Brahma tasmaad brahmani te shtitaah/ Na prahrishyetpriyam praapyanodvijet praapya chaapriyam, sthira buddhirasammuudho brahmavidbrahmani sthitah/ Baahya sparsheshya saktaatmaa vindadtyaatmani yatsukham, sa Brahmayoga yuktaatmaa sukham akshaya -mashnute/ Ye hi samsparshajaa bhogaa duhkhayonaya evate, aadyantapantah kounteya na teshu ramate buddhah/ Shaknoteehaiva yasphodum praakchareera vimokshanaat, kaama krodhodbhavam vegam sa yuktassa sukhee narah/ Yontassukhontah aaraamastathaan antarjyotireva yah, sa yogee Brahma -nirvaanam Brahma bhutodhigacchati/ Labhante Brahma nirvaanam rishayah ksheena kalmashaah, cchhinnadvaidhaa yataatmaanah sarva buta hite rataah/ Kaama krodhodbhavam vegam sa yuktassa sukhee narah/ Yontassukhontaraaraamas tatha antar jyotirevayah, sa yogee brahma nirvaanam brahmabhutodhigacchati/ Bhagavan never entrusts to Beings either of the kartuva or of karmaacharana or do's or don't's to perform nor the end results of what the Jeevaas perform . These are all of one's own 'prakriti svabhaavas' or of natural phenomena inbuilt into them. Besides the Society and the surroundings play an active role in their likes and dislikes and as such this is all the resultant charactertics of the play of Prakriti and Make Belief. Once born, in the childhood stage, the selfish motive would be just nascent and are influenced by the parents but gradually egoistic tendencies grow with age and so the desires, their denial leads to anger, then frustration or passing joys on fulfilment, complexes of inferiority or superiority with comparisons of neighbours or friends and non fulfilment leads to imbalance of behavior, moodiness

and so on. Thus desireis the root cause. But Parameshwara never accepts or rejects the pluses and minuses of a Being and the ignorant Beings are drowned in ignorance and desires. They hardly accomplish 'jnaana' and the radiance of 'samyak dristhti' or of balanced view becomes illusive like a mirage. Yet, once the clouds of ignorance are illuminated by Jnaana Surya or celestial awareness which leads to the eventuality of rebirth. 'Samadrishti' or of the viewpoint of impartiality and composure accords to the jnaana in essence is the awareness of a wellversed Pandita or a dog meat eating lowest chandala, or a pig or a cow; such indeed is the sama buddhi or sama drishti! Explained other wise : Maheshwara never accepts nor compromises puny-paapaas or the balance sheet of minuses and much less the pluses either The jeevas in samsara are invarially the victims of the varying shades of agjnaana or darkness. Only when the agjnaana is totally dissolved, then only the radiance of Jnaana Surya is able to fructify and evolve 'Samyak Drishti' or the Vision of All Round Equilibrium. The punya paapa accounts of anybody have to be accounted for by one's self and indeed these are most certainly to be paid for. Lord Ishwara Himself is the Evidence. Due to agjnana, Individuals might be self misdirected in this behalf and get illusory. As soon as the cover of illusion is cleared then like dark clouds get cleared and the radiance reveals clearly the reality of vastu tarwa or of the materialistic world! Thus the self experience of a person of spirituality is ever pure and he himself awakens the essence of divinity.

Arjuna! The interaction of the impulses of the sensory organs and material attractions are quite transcient and momentary and so are the end results. Hence persons of maturity are either not too happy nor unhappy at the passing phases of life. Once before the death, resistance and disregard to such experiences as caused by kama krodhaadi mental aberrations and of equanimity of mind is a true Yogi with 'atma shanti' or true peace of mind. Eventually, he assumes the characteristics of Prara Brahma swarupa and the resultant parh of kaivalya. Thus the gradual dissipation of the impact of kamakrodhaadi enemies to the Self come off victorious in the battle of materialism are well- qualified for Brahma kaivalya. One might not ever brood over that stage of bliss only after death, but most certainly experienced right within one's life. Maheshwara never accepts nor compromises puny-paapaas or the balance sheet of minuses and much less the pluses either The jeevas in samsara are invariably the victims of the varying shades of agjnaana or darkness. Only when the agjnaana is totally dissolved, then only the radiance of Jnaana Surya is able to fructify and evolve 'Samyak Drishti' or the Vision of All Round Equilibrium. The punya paapa accounts of anybody have to be accounted for by one's self and indeed these are most certainly to be paid for. Lord Ishwara Himself is the Evidence. Due to agjnana, Individuals might be self misdirected in this behalf and get illusory. As soon as the cover of illusion is cleared then like dark clouds get cleared and the radiance reveals clearly the reality of vastu tarwa or of the materialistic world! Thus the self experience of a person of spirituality is ever pure and he himself awakens the essence of divinity.

Partha! Who so ever acquires the magnificent experince of peace and contentment and in whom the enlightenment of Internal Awakening and its 'Atma nishtha', he is dedined as a parama yogi well qualified for Brahma Kaivalya. Those sinless and beliefless sthira chitthaas or steady minded ones with sama drishti, having succeeded the 'arishad vargas' are called 'jeevan muktas' as one need not feel of moksha after death only. Jeevan Mukti or the State of Liberationis a state that radically changes one's nature, features and the behaviou pattern; Narada Parivraajaka Upanishad explains that the personality concerned has endurance of disrespecrful language and physical treatment; replies softly against cruelty, but ever of Truth; is immun from prises and compliments; harms none but reliprocates with kindness, contented with charities of food and physical rest, believes neither in prayers and sermons, practices nither yoga nor mantra tantras; no prostrations and worship of Deva Devis, let alone elderes or Gurus; but is ever self contented as a personification of a humble,ever alert, kind, indifferent yet of sweet tongue and demeanor.

Sparshaan kritvaa bahirbaahyaamschak- shuschaivantare dhruvoh, praanaapaanou -samou kritvaa naasaahyantarachaarinou/ Yateendriya mano buddhih munirmoksha paraayanah, vigatecchhaabhaya krodho yassadaa mukta evasah/Bhoktaaram yagjnatapasaam sarva loka mahesh -varam, suhridam

sarva bhutaanaam jnaatvaa maam shantimricchati/ Having discarded the temporary attractions and temptations of life , one should concentrate and sight at the 'Bhru madhya' or the center of one's eyebrows and breathe normally without distractions and total control of body and mind for as much time as possible with concentration inwardly. This is indeed the concentrate of 'Manasika Drishti' within deep into the Self named Introspection. Briefly stated the Naadi Shastra states that human body comprises innumerable naadis originating from heart and egg shaped mini bulb like mass in the pelvic region. From this there flows inner energy from kundalini upwards to another nadi named sushumna; ida and pingala are stated as of both the regions of brain; the left part 'ida' related to Chandra is the introvertive and 'pingala' the active right side. The sensory organs of' karmendiya and jnaanendriya' orientation are stimulated by Pranaayama practice pumping the inner energy- both lunar and solar- and thus the drive of the latent energy by way of 'bhrumadhya' concentration by the praanaayaama! Eventually, the third and most precious Sushumana connects the base chakra to the crown chakra! Sushumna Naadi kindles Agni thus the Kundalani ascends from the middle knot of the pelvic region to the brain and that os the success of yogic energy all about! Thus the 'Atma saakshaatkaara', concludining the Karma Sanyaasa yoga!]

Stanza Twenty Two

Brahmacharyam samaapya grihee bhitvaa vaanaprasthashramametya vairaagybhavepyaashrama krama anusaarena yah sanyasyati sa karma sanyaasee/

Kramaanushaara having achieved savaabhyasa, sarvaanubhava, jnaana vairagya, and sarva tatva jnaana that the sanyaasa dharma grahama then that such lakshanaas bespeak of karma sanyaasiytva. In other words, having completed the period of celibate studentship, becoming a house-holder and then embracing the stage of forest life or of Vanaprastha, he, who renounces the world only in order to observe the order of the stages of life even though without dispassion, is the ascetic who renounces action.

[Expl. on the stage of Vanaprastha by Manu Smriti vide VI.1-38

Evam grihaashrame sthitvaa vidhivat snaatako dvijah, vane vaset tu niyato yathaavad vijitaindri -yah/ Grihasthastu yathaa pashyed valeepalitamaatmanah, apatyasyaiva chaapatyam tadaaranyam samaashrayet/ Santyajya graamyamaahaaram sarvam chaiva parichhadam, putreshu bhaaryam nikshipya vanam gachhet sahaiva vaa/ Agnihotra samaadaaya grihyam chaagniparichhadam, graamadaranyam nihsritya nivasenniyatendriyah/ Munyannairvividhairmedhyaih shakamulaphalena vaa, etaaneva mahaayajnaannirvaped vidhipurvakam/ Vaseeta charma cheeram vaa sayam snaayaat prage tathaa, jataashcha bibhriyaannityam shmashrulomanakhaani cha/ Yadbhakshyam syaad tato dadyaad balimbhikshaam cha shaktitah, abmuulaphalabhikshaabhirarchayed aashramaagataan/ Svaadhyaaye nityayuktah syaad daanto maitrah samaahitah, daataa nityamanaadaataa sarvabhutaa -nukampakah/ Vaitaanikam cha juhuyaadagnihotram yathaavidhi, darshamaskandayan parva paurnaa -maasam cha yogatah/Riksheshtyaagrayanaam chaiva chaaturmaasyaani chaaharet, turaayanam cha kramasho dakshasyaayanameva cha/ Vaasantashaaradair medhyairmunyannaih svayamaahritaih, purodaashaa.nshcharuunshchaiva vidhivatnirvapet prithak/ Devataabhyastu tad hutvaa vanyam medhyataram havih, sheshatmani yunjeeta lavanam cha svayam kritam/ Sthalajaudakashaakaani pushpamulaphalaani cha, medhyavrikshodbhavaanyadyaat snehaanshcha phalasambhavaan/ Varjayen madhu mnnsam cha bhaumaani kavakaani cha,bhustrnam shigrukam chaiva shleshmaatakaphalaani cha/ Tyajedaashvayuje maasi munyannam purvasanchitam, jeernaani chaiva vasaansi shaakamulaphalaani cha/ Na phaalakrishtamashneedaadutsrishtamapi kena chit, na graamajaataanyaartopi mulaani cha phalaani cha/ Agnipakvaashano vaa syat kaalapakvabhujeva vaa, ashmakutto bhaved vaapi dantoluu -khalikopi vaa/ Sadyah prakshaalako vaa saan

maasasanchayikopi vaa, shanmaasanichayo vaa syaat samaanichaya eva vaa/ Naktam chaannam samashneeyaadhivaa vaaahritya shaktitah, chaturthakaaliko vaa syaat syaad vaapyashtamakaalikah/ Chaandraayanavidhaanairvaa shuklakrisnecha vartayet, pakshaantayorvaapyashneeyaad yavaagum kvathitaam sakrit/ Pushpamulaphalairvaapi kevalairvartayet sadaa, kaalapakvaih svayam sheernairvaikhaanasamate sthitah/ Bhumau viparivarteta tishthed vaa prapadairdinam, sthaanaa sanaa hyaam viharet savaneshupayannapah/ Greeshme panchatapaastu syaad varshaasvabhraa -vakashikah,a ardravaasaastu hemante kramasho vardhayanstapah/ Upasprishanstrisha- vanam pitreen devaanshcha tarpayet, tapascharanshchograataram shoshayed dehamaatmanah/ Agneen -aatmani vaitaanaan samaaropya yathaavidhi, anagniraniketah syaan munirmulaphalaashanah/ Aprayat -nah sukhaartheshu brahmachaaree dharaashayah, sharaneshvamamashchaiva vrikshamuula niketana/ Taapaseshveva vipreshu yaatrikam bhaikshamaaharet, grihamedhishu chaanyeshu dvijeshu vana vaasishu/ Graamaadaahritya vaashneeyaadashtau graasaan vane vasan, pratigrihya putenaiva paanaa shakalena vaa/ Etaashchaanyaashcha seveta deeksha vipro vane vasan,vividhaashchau panishadeer aatmasansiddhaye shruteeh/ Rishibhirbraahmanaishchaiva grihasthaireva sevitaah, vidyaatapo vivriddhyartham shareerasya cha shuddhaye/ Aparaajitaam vaasthaaya vrajed dishamajihmagah, aanipaataatshareerasya yukto vaaryanilaashanah/Asaam maharshicharyaanaam tyaktvaanyatamayaa tanum, veetashokabhayo vipro brahmaloke maheeyate/ Vaneshu cha vihrityaivam triteeyam bhaagam aayushah, chaturthamaayusho bhaagam tyakvaa sangaan parivrajet/ Ashramaadaashramam gatvaa hutahomo jitendriyah, bhiksaabaliparishraantah pravrajan pretya vardhate/ Rinaani treenyapaakritya mano mokshe niveshayet, anapaakritya moksham tu sevamaano vrajatyadhah/ Adheetya vidhivad vedaan putraanshchotpaadya dharmatah, ishtvaa cha shaktito yajnairmano mokshe niveshayet/ Anadheetya dvijo vedaananutpaadya tathaa sutaan, anishtvaa chaiva yajnaishcha mokshamichhan vrajatyadhah/ Praajaapatyam nirupyeshtim sarvavedasadakdhinaam,aamanyagneen samaaropya braahmanah pravrajed grihaat/

(Every snaataka Dwija pursuant to the Grihastaashrama into the Vaanaprastha stage of life should pursue the Vidhis or principles of dharma with determination and 'indriya nigrah', while aging with wrinkles and white hair as per the pratice of generations after generation. He might even discard cultivation entrusting him to sons and retire into forests with his wife but retaining his duty of the daily 'agni karyas' along with the required implements being prepared for eating fruits and roots, and wearing old yet clean clothes and unshaven beards or hairs yet with bathings in mornings and evenings esuring 'baahyaantara shuchi'. He should offer 'bali' to share his food with creatures and insects, give away charities and perform 'atithi seva' as per his ability, as also daily vedaadhyayana. *Vaitaanikam cha juhuyaadagnihotram yathaavidhi, darshamaskandayan parva paurnaa -maasam cha yogatah/Riksheshtyaagrayanaam chaiva chaaturmaa -syaani chaaharet, turaayanam cha kramasho dakshasyaayanameva cha/* Vaitaanikaagni is called the merger of Aahavaneeya and Dakshinaagi and thus performing the Vaitaagni as prescribed is what is expected of dwija during the vaanaprastaashrama stage of life. At the same time, he should not slip away from the duty of 'ishti karyas' of agni on darsha pourami and amavasyas. The prescribed shrota karmas of Nakshatreshti and Aagraayaneshti be neglected nor those during Chaaturmasyas and at Uttaraayana-Dakshinaayana transition days of Surya Deva's directional changes. The Vaanaprastha Prajas are also required to perform homa karyas with the purodasa cakes and boiled karus prepared by their own hands of fresh grains of Vasanta or Sharad ritu crops and the remains after the homa kriyas be eaten by themselves as tempered with salt. They should otherwise eat the vegetables, roots and fruits as also the dried fruits and oil exracts but avoiding madya-maamsas and banned fruits like bhurina-shighruka-sleshmaankas as also honey. During the month of Ashviyuja, one should discard stored food items or old clothes. The Vaanaprasthaa should only consume food cooked by fire or ripened as fruits duly emaciated by teeth or pulped or digestible or of grinding tools. *Naktam chaannam samashneeyaadhivaa vaaahritya shaktitah, chaturthakaaliko vaa syaat syaad vaapyashtamakaalikah/ Chaandraayanavidhaanairvaa shuklakrisnecha vartayet, pakshaantayorvaapyashneeyaad yavaagum kvathitaam sakrit/* or food be

consumed as nakta bhojana that is to refrain from eating as per one's ability or take food either in the day or night , keep 'upavaasa' or fasting till the next night or the day there after till the fourth day. Chaandraayana bhojana involves reducing the fistful food intakes from prathama to amaavasya and in the reverse way from prathama to purnima during krishna paksha and shukla paksha respectively. As an alternative, the Vaanaprasthas might always subsist on flowers, fruits and roots fallen on earth. Besides performing 'trikaala snaanas' or mornings-middays and evenings,a Vaanaprastha should practise 'Panchaagni saadhana' or maintaining four fires around, besides Surya on the sky during greeshma months; the rainy season under the open skies and in the hemannta ritu or of winter season wearing wet clothes to always sustain the rigours of austerities. At the time of 'trikaala snaanas' in mornings-middays and evenings, tarpanas to Devas and Pitru Devas be executed and possibly achieve higher levels of asceticism. In the quest for harshness and severity of one's own body and psyche, the vaanaprastha might be seated in the midst of sacred fires around and within under open skies sans shelter, maintain silence and bare subsistence on meagre intakes of roots and fruits.
Etaashchaanyaashcha seveta deeksha vipro vane vasan,vividhaashchau panishadeer aatmasansiddhaye shruteeh/ Rishibhirbraahmanaishchaiva grihasthaireva sevitaah, vidyaatapo vivriddhyartham shareerasya cha shuddhaye/ or even the afore -mentioned vannaprastha dharmas apart , Brahmanas who even otherwise practise accomplishment of 'tadaatmya' or union of Antaratma and Paramatma as was explained in the various Sacred Scriptures like Upanishads do constantly strive for and so do great Maharshis. Thus such exemplary Brahnanas are straight to walk in north easterly direction and always on the singular path of virtue, live on water and air, being totally self-controlled until the final body collapse but with total fulfillment with neither fear nor grief nor even attachment but of 'sat plus nyaasa' or of Interaction with Sanyasa literally at the final destination of bliss)]

Stanzas23- 24-25-26-27-28-29-30

Sa samnyaasah shadvidho bhavati kuteechaka bahydaka hamsa/Parama hamsa tureeyaateeta -avadhutaascheti/
Kureechakah shikhaa yagjnopaveetee dandakamandaludharah koupeenashaateekaanyathaandharah pitrumaatru gurvaaraadhanaparah pitharakannitrashikyaadimaatra saadhana parah shvetorthvara pundadhaaree tridandah/
Bahudatakah shikhaadikanthaadharastripupundadhaaree/ Kuteechakavatsarvasamo ee madhukara -vritya ashtakavalaashee /
Hamso jataadhaare Tripundrorthava pundradhaaree / Asamkluptamaadhukarannaashee koupeena khandatundadhaaree/
Paramahamsah shikhaayagjnopaveeta rahitah panchagriheshu karapaatree eka koupeenadhaaree/ Shaateekamevkam vainavam dandamekashaateedharo vaa bhasmodvoolanparah sarvatyaagee/ Tureeyaateeto gomukhavrityaa phalaahaaree/ Chedagrihatraye dehamaatraavashishto digambarah krunapavacchhareeravrittikah/
Avadhutastvaniyamah paritaabhishatavarjanaporvakam sarva varneshvajagaaravrityaahaaraparah swarupaanusandhaanuparah//
Jagatthaavavidam naaham sa vrishatrunaparvatam/Yadvyaahyam jatamatyantyam tatsyaam kathamaham vibhuh/ Kaalenaalpyna vilayee deho naahamachetanah/

Renunciation is of six kinds: (and the ascetics are called) Kutichaka, Bahudaka, Hamsa, Paramahamsa, Turiyatita and Avadhuta.

The Kutichaka ascetic has tuft and sacred thread, bears a staff and water vessel, wears a loin-cloth and patched garment, is devoted to the service of father, mother and preceptor, is equipped with a vessel, spade, sling, etc., alone, is addicted to eating food in one place, wears on the forehead a perpendicular mark of white sandal and holds a threefold emblematic staff.

The Bahudaka ascetic wears tuft, etc., patched garment and three horizontal lines of holy ash on his forehead and is similar in all respects to the Kutichaka ascetic except that he subsists on eight mouthfuls of food gathered (as alms from eight houses as a bee does honey.

The Hamsa ascetic wears matter hair, puts on the forehead the mark of either the horizontal lines of holy ash or the perpendicular one of sandal, subsists on food gathered as alms without restriction and wears a piece of loin-cloth.

The Paramahamsa ascetic is devoid of tuft and sacred thread, receives alms in the vessel of his hands, wears a single loin-cloth, has a single (patched) garment, one bamboo staff, either wears a single garment or is smeared with holy ashes and has discarded all (possessions and attachments).

The Turiyatita ascetic subsists of fruits receiving them in his mouth like a cow; if he eats cooked rice (he receives them as alms) from three houses. He has his body alone left to him (without any possessions and attachment), is unclad (dressed by the points of the compass) and treats his body as if it were a corpse.

The Avadhuta ascetic has no fixed rules. He eats food like a python as and when he gets it, from persons of all castes except those who are fallen or accursed and is ever intent on meditation on the nature of the Self.

[Samvarta Grandha is quoted as to the classification of four types of Sanyasa viz. Kuteecha, Bahudaka, Hamsa and Paramahamsa.]

Bodhayana explains that Kuteecha after taking to Sanyasa retains shikha-yagnopaveeta and tridanda while practising Sahasra Gayatri would take food from relatives and friends. He should be absorbed in Japa- Dhyana-Pathana and concentrate on Paramatma always.Bahudaka after assuming sanyasa should severe family connections, take to bhiksha from seven houses and abstain from evening meal. Hamsa might retain yagnopaveeta, danda for self defence, and minimum cloth and spend most of the time in loneliness and meditation as food is non-significant. Parama hamsa is described by Atri Muni as follows:*Koupeena yugalam kandha danta ekah parigrahah yateh, Parama hamsasya naadhikastu vidheeyate, Parah Parama hamsastu turyaakhyah Shriti shaasanaat/ Daantah Shaantah Satvasamah Pranavaabhyaasa tatparah,Shravanaadiratassjhuddhah nidhi dhyaanatatparah/ Brahma bhavena sampurya brahmandamakhilam stthitah/ Atma triptaschaatmaratah samaloshtaashma kanchanah tatvam padaika boddhaacch Vishnu rupam svayam sadaa nivaset paramahamsastu yatrakvaapi kathamchana/* A Sanyasi named Parama hamsa has no possessions except a 'koupeena' or loin cloth piece, a sheet to cover in winter and a danda or stick. As per Shruti's instruction he is named 'parama hamsa turi' and is of outstanding feaures as a Danta-Shanta-Satvaguna-Pranava japi-Shudda, Satva guni, Pranava japi, Shraddha, Nidhi dhyana tatpara, Atma Tripta, Atma ratha, and Tatvagyana!) Yagnyavalkya describes: *Dhyaanam shoucham tathaabhiksaa niytamekaanta sheelataa, Bhikshaschatvaari karmaani panhamam nopapadyate/* (To a bhikshu, there are four objectives of existence viz. Dhyana, Shoucha, Bhikshatana and Loneliness; there is no other fifth feaure except meditation to Paramatma) Kanva Muni instructs: *Ekaraatrim vasetb graame nagare pancha raatrakam, Varshaabhyonyatra varshaasu maasaamcha chaturovaset/* (A Sanyasi should be on contant move, spending one nigh in a village or five nights in a town, but during the rainy season, he should chaatur maasya) Vyasa Maharshi states: *Mokshaashramam yascharate yathoktam Shuchissusankalpit buddhiyuktah anindhanam jyotiriva prashaantamsabrahma bhaavam vrajet dvijaatah/* (Duly purified in body, mind and thought, a dvija having turned into a sanyasi should be like a burning wood covered with ash and finally absorb himself into Brahma Jyoti!)]

Thus mokshaardhi bhikshu and their anushaasana is being described. The essential bhikshus are of four shrenis as of Kuteechaka, Bahuudaka, Hamsa and Parama Hamsa. While Bhogaardhis, swardhi bhikshus nodoubt resort to bhikshaatana, but mokshadhis of genuinness are far beyond the loukika bandhanaas.Kuteechaka Bhikshus were as of Goutama, Bharadwaaja, Yagjnyvalkya, and Vasishthaadis were known for ekamaatra ashtagraasa bhojana by pursuing the yoga maarga seeking moksha. It is explained that for the sake of shareera raksha the proverbial eight bites of satvika bhojana was the prescribed. Bahudaka bhikshu is known for kamandalu, shikha, yagjnopaveeta and kaashaaya vastra dhaarana, besides bhikshaaana of a brahmarshi, or sadaachaara naishtika griha maatra bhikshaatana , of ashta graasa bhojana; thereafter be yogamaarga mokshaanu sandhaana kaarya.Hamsanaamaka bhikshu be residing in a village by a night, pancha raatri in a teertha, and sapta raatri in a kshetra only. Gomutra and gomaya be their aahaara and nitya chandraayana vrata paraayana while be in the mokshamaarga. Parama Hamsa naamaka bhikshus were as of Samvartaka- Aruni-Shvetaketu-Jada Bharata-Dattaatreya-Shuka Deva- Haareetaki and such. Those were of the Ashtagraasa Bhojana grahana and of the moksha praapti prayatnasheelaas. Paramahamsa nivaasa sthaana be the vriksha moola, sunya grihaas or in the smashaana. Invariably, they might be of ekavastraas with a koupeena or as of digambaraas. To them they be rid of dharmaadharmaas, laabha-alaabhaas-shuddhha and ashuddaas. Invariably they observe sand or stones alike. Being of bhikshaacharana of the prescribed houses only they are always be of nijaatma darshana maatra. They are beyond the limitations of jaati rupaas and be as of just born kids be as of nirlipta, nirvikaara, shuchi-ashuchi bhaavas.Being the Parama Hamsaas they are of atma jnaana sampannaas about the True identity of the Individual Self and the Supreme Soul .This Universe in totality is Brahman from whom it is born, exists and dissolves; hence one ought to meditate with tranquility and with sincerity; as he exists with conviction and faith, so does he depart; indeed he or she shapes one's own destiny for sure! The Self comprises of mind, the vital force of the body and inner conciousness; his soul is like the Space; he is essentially of good nature, good intentions, good actions and without complaints and craving. The Self within the lotus of my heart is smaller than paddy, barley grain, mustard seed and so on but is indeed greater than earth, space, heaven and the totality of the Universe! This Self of mine as present in my heart is what all that is performed by way of actions, what all is desired, of excellent tastes-smells-speaks, etc with no margins of non-fulfillment! Such is the status of Brahman; on departure of the mortal world, this Self of mine would leave the perishable body and be identified with Brahman. He who has this unshaken faith shall truly attain that status.

Stanzas 31-32-33-34-35-36-37-38-39-40-41-42-43-45-46

Jadayaa karnashashuklyaa kalyamaanakshanakshstattha/ Shunyaakritih shunyabhavah shabdo naahamachetanah/
Twachaa kshana vinaashinyaa praproprapyoyanmathayaa/ Chitprasaadopalabthaatmaa sparsho naahamachetanah/
Labdhaatmaa jihvayaa tucchho lolayaa lolasatthayaa/ Swalpaaspando dravyanishth raso naahamachetanah/
Drishyadarshanayorleenam kshayi kshanaa kshanaavinaashinoh/ Kevale drushtari ksheenam rupam naahamachetanah/
Naasayaa gandhajadayaa kshayinyaa parikalpitah/Pelavoniyataakaaro gandho naahamachetanah/
Nirmamomananah shaanto gatapanchendriyabhramah/Shuddachetana evaaham kalaakalan -varjitah/
Chaityavarjitachinnmaatramahameshvabhaasakah/Sabaahyaantaravyaapee nishkaloham niranjanah
Nirvikalpachidaabhaasa eka aatmaasmi savargah/
Mayaivaitaah spuranteeh vichitrindriyavrittayah/Tejasaantah prakaashena yathaagnikanapandi-kyatah/

Saahi vaachaamagamyatvaadasattaamiva shaashvateem/ Nairaamasiddhhaatmadashaa mupayaa -taiva shishyate/
Eekhaaneehaamaraintaryaa chidaavalitaa malaih/Saachitroptaaditum shaktaa paashavadaaiva pakshinee/
Ichaadweshasamukthena dvandvamohena jantwah/ Dharaavivaramagnaanaam keetaanaam samataam gataah/

I am not surely of this world consisting of trees, grass and mountains. How can I, the supreme Being, be this external phenomenon which is intensely inert? I am not the body which is non-sentient and perishable in a short time.
I am not the sound which is non-sentient, coming from void and of the form of void and which remains for a short period grasped by the inert cavity of the ear.
I am not the touch which is non-sentient but which has life granted to it by the favour of consciousness and which can be experienced by skin of momentary existence and in no other way.
I am not the taste which is non-sentient, dependent on matter and of short duration, insignificant and brought into existence by the fickle tongue aided by the fickle mind.
I am not the form (rupa) which is non-sentient, non-existent in the sole Witness Brahman, perishable and which rests on sight and the object of sight which have but momentary existence.
I am not the smell which is non-sentient, subtle and of indefinable form and brought into existence by the perishable nose which is dead to smell.
I am pure consciousness alone which is devoid of parts, 'mine-ness' and thought and which is quiescent and beyond the delusions of the five senses.
I am consciousness alone, devoid of a place of worship, and am illuminator, omnipresent -externally and internally, devoid of parts and stain, the light of distinctionless consciousness, all-pervading and one alone.
It is only by me, the consciousness, that all things such as pots and garments up to the sun are illumined by self-effulgence as by a lamp.
It is only by me, with my inwardly shining effulgence, that the various senses are active just as the mass of sparks shine due to fire which is blazing within.
This pure eye of consciousness, which enjoys endless bliss and which shines even when all others are extinct, is victoriously present in all eyes.
Salutation, salutation to myself alone who am present in all other beings and consist of consciousness free from the restriction of an object to be known and am of the form of the individual Self consciousness.
The various clearly seen powers such as those of earth, etc., are really rendered variegated by consciousness which is free of change, one whole and free from the limitation of time and parts there of.
Of consciousness which is beyond the three durations of past, present and future, is devoid of the restriction of perceivability of objects and which discards individuality of the soul, there remains the oneness alone of the Self and Brahman.
Indeed the same consciousness, being beyond the reach of words, seems to remain as having reached the state of the conclusion of Selfishness, i.e. the state of non-duality, as if it were eternal non-existence.
The same consciousness, slightly encompassed by impurities of desires and non-desires, is unable to rise high like a female bird bound by a string.
People overcome by the delusion caused by the pairs of opposites, which is born of desire and hatred, become similar to worms which are sunk in the cavities of the earth.

Stanzas 47-48-49-50-51-52-53-54-55-57-58-59-60-61-62-63-64-65-66

Atmaanestu namo mahyamavicchhinnachidaatmane/ Paraa mrishtesmi buddhosmi proditosmya -chiraadaham/
Vuddhhitosmi vikalpebhoy yosmi sosmi namostute te/ Tubhyam mahyaanmanantaaya mahaan tubhyam chidaatmane/
Namastubhyam pareshaaya namo mahyam Shivaayacha/ Tishttannapi hi naaseeno gacchyhannapi na gachhati/ Shaantopi vyavahaarasthah kurvannapi na lipyate/
Sulabhascchhaayamatyantam sugjneyasshaaptabandhuvat/ Shareera padmakuhare sarveshaameva shatpadah/
Na me bhoga samshatou vaanchaa na me bhogavisarjane/ Yaadaayati tadaayatu yatprayaati prayaatutat/
Manasaa manasi chhinne nirahaarataam gate/Bhaavena galite bhaave swathatishthaami kevalah/
Nirbhaavam nirahankaaram nirmanaskamanehitam/ Kevalaaspaadashuddhhatmnyeva tishthati me ripuh/
Trishnaarajjuganam cchhitvaa macchareerikapanjaraat/ Na jaane kka gatoddeeya nirahamkaara pakshinee/
Yasya naahamkruto bhaavo buddhhiryasya na lipyate/ Yah samah sarva bhuteshu jeevitam tasya shobhate/
Yontah sheetalayaa buddhhyaa raagadwesha vimuktayaa/ Saakshivadtpashyateedam hi jeevitam tasya shobhate/
Yena samyak parignnaya heopaadeya mujjitaa/ Chittasyanterpitam chitam jeevitam tasya shobhate/
Graahyaa graahyaka sambandhe ksheene shantirudeeetyalam/ Sthitimadbhyaagataa shaturmoksha naamaabhidheeyate/
Bhrashrashta bheejopamaa bhuyo janmaangkuravivarjitaa/ Hridi jeevadwimuktaanaam shuddhha bhavati vaasanaa/
Paavanee parmodaaraaq shuddhhasatvaanupaatinee/ Atmadhyaayanamayee nityaa sushuptistheva tishthati/
Chetanam chittariktam hi pratyakchetanamuchyate/ Nirmanaskaswabhaavaanna tatra kalanaa -malam/
Saa satyataa saa Shivataqa saavasthaa paaramaatmakee/ Sarvagjaataa saa santruptirnatu yatra manah kshatam/
Pralapanvisrujangrunantrunmishannimishannapi/ Nirastamananaanandah da samvinmaatraparo -smyaham/
Malam savedyamumutsrujya mano nirmoolayanparam/Aashaapaashaanalam chhitvaa sanmimaatra parosmyham/
Shupaashubhasankalpah samshaantosmi niraamayaah/ Nashteshtaanishtakalanah samvin maatra parosmyaham/

My vandanaas to the 'avicchhinna chidrupaatma', who is non-different from consciousness. I am now seized of the truth, I am awakened, I have risen above delusion.
I am lifted up from doubts; I am what I am; salutation to you, to your and to me, the eternal; to you and to me consisting of consciousness.
Salutation to you, the supreme God and salutation to me, the Shiva. Though seated the Atman is not seated, though going he does not go. Though quiescent he is engaged in activities, though performing action he is not tainted.
He is eminently accessible, he is easily known like a close kinsman; he is the bee in the interior of the lotus of the body of all.
I have no desire for the state of enjoyment nor for abandoning enjoyment. Let come what may, let go what may.
When the mind is quelled in itself and has become free of egotism and when ideation is dissolved in itself I remain, alone, happy.

I am bhava shunya, ahamkaara rahita, mano shunya, cheshtaarahitaa and kevala shuddhhatma swarupa. My enemy of being duality remains absorbed in the pure Atman of vibration alone, without egotism, mind and desire.

Stanza 54
My cage like body pakshi unable to break the bonds of intense desires as of trishna rupi samsaarika vishayaas where as another bird non-ego has flown up and gone free.

[Shveata -Mundaka Upas. on the two birds one of the pull samsaara /maya and another be freed

_1. Shetaashvatara

The Eternal Paradox of Existence -an analogy of two birds –Role of Maya/Prakriti
IV. v-vii) *Ajamekamlohita shukla krishnam bahveeh prajaah shrijamaanaam sarupaah, ajo hieko jushmaano nushete jahaati enaam bhukta bhogam ajonyah// Dvaa suparnaa sayujaa sakhaayaa samaanaam vrksham parishasvajaate,tayor anyah pippalam svaadv atti anashnann anyobhichaaksheeti// Saaane vrikshe purusho nimagno neeshaaya shochati muhyamaanaah, justaam yadaa pashyati anyam sham asya mahamaanam iti vita shokah//*
(The manifestation of the Universal Self mobilises the creation endless Individual Selves; that 'ajam ekam' or the eternal and singular Universal Self sets into motion of the three coloured Beings apparently of lohita-shukla- krishna or of three gunas of Rajasa- Satva-Tamas or of persons and their generations leading to pleasures and pains, as some being delighted and some others being the sources of enjoyment. Another view point of the Chhandogya Upanishad's explanation in this connection of the emergence of the Lord''s Creation of lohita-shukla-krishna manifestastions vide VI.iv.1-4 viz. of four Deities of Agni-Aditya-Chandra-and Vidyut possess three Complexions each of red-white and black: 'the gross Fire and of the subtle Fire both possess the same red complexion, where as the white colour of the gross Fire is like the white colour of the subtle water and the black colour of the gross fire is like the black colour of the subtle earth. Therefore the distinction of fire is clear and to say that fire has only red colour is misleading since Fire possesses all the three qualities. Likewise, the colour of Surya is also of the colour of Agni; that of its white colour is water and that which is of black colour is of Earth; the Sunhood, the Moonhood and the Earthhood are only variations of speech and thought, but indeed those which are true are the three colours only! The further stanzas of the Chhandogya Upanishad further explains that in the ancient Vedic times, the house holders of high learning asserted that excepting 'Agni- Aapas- Prithvi' nothing else was thought of, heard of and sought after for realisation ever. They also felt through generations that there were three Deities worthy of veneration and of three body organs of head-heart-hands for highlighting!
Now on to the explanation of the Sixth and Seventh stanzas of this Svetaashvatara Upanishad: two birds Suparna and Sayuja both being companions cling to the same tree one eating sweet fruits and another refraining from eating at all. These two stanzas are precisely the repeats of Mundaka Upanishad vide III.i-1& 2 and so is the explanation: while one regales by enjoying the sweet tastes of different kinds of material happiness, the other appears like calculating the consequences. The analogy refers to two individuals: one enjoys and is immersed with the joys and comes a slave of even evil influences quite in disregard to immoralities, the other exercises restraint and resist undue temptations. Evern as the two specimen human beings are in the same 'samsaara', there the obvious references of temporary materialism versus lasting happiness of spiritual fulfillment, the latter being an excruciating and prolonged hard way indeed!)

2.

Mundaka Upa.

The Story of Two Birds one seeking material joy and another lasting spiritual bliss

III.i.1) *Dve Suparnaa Sayuja sakhaaya samaanam vriksham parishasvajaate, tayoranyam pippalam svaaddhvatti anaishnan anyobhichaakasheeti/*

(An analogy of two companion birds named Suparna and Sayuja is drawn sharing the same tree as one is busy eating the fruits of the tree while the other remains watching without tasting; this is just as two persons are enjoying the taste even as the other refrains.While one regales by rejoicing the sweet results of different kinds of material happpiness the other person calculates and weighs the pros and cons of the karma and the resultant reactions Bhagavad Gita opens a similar analogy too vide the Purushottama Prapti Yoga viz.XV chapter 1: *Urthvamula madhaasshaakhaam ashvattham praahuravyayam, cchhandaamsi yasya parnaani yastam vedsa vedavit/* or there is an Ashvatta Tree whose roots are comparable to 'Samsaara' with roots visible on the ground and branches leaning down stated as of lasting life with Vedas as its leaves and the characteristics are well realised by a Veda Pandita. Kathopanishad vide II.ii.1 states: *Urthva mulovaakshaakha eshoshvattahsanaatanah, tadeva shuram tad brahma,tad evaamritam uchyate, tasmin lokaah shritaah sarve tadunaateti kaschana, etadvai tat/* or the cause and effect manifestation is discussed since the gigantic peepul tree with its root emerging of Brahman the immortal and the worlds there from. The sprawling tree is replete with innumerable extensions of features ranging from Pancha Bhutas of the Five Elements, Devas, Dishas and Virtues on the one side even with defending energies of the Universeb as the relieving points and on the other hand a huge multitude of evils, old age, deaths, sorrows, diseases,struggles, besides material attractions all over. Yat Brahman puts a lid on the totality of situations, alike the pluses and minuses, yet with the defined boundaries and ground regulations well in place! Indeed That is That!)

III.i.2) *Samaane vrikshe Purusho nimagnoneeshayaa shochati muhyaamaanah, jushtam yadaa pashya- tyanyameeshamasya mahimaanamiti veetashokah/*

(Thus the ephemeral attractions are easily drowned in by the majority while a far few only resist the temptations yet both the clans belong to the same very tree of Samsara. The struggle is against the temporary excitement versus self control and patient faith for bliss perhaps in the excruciating and even prolonged long term with total liberation.)]

Stanzas 55- 66

That person who has no egotism, whose intellect is not tainted, and who is equanimous to all beings - his life shines bright.

That person who looks at this phenomenal world like an impartial witness with his mind, being cool within, is freed of love and hatred, has his life blessed.

That person who, understanding correctly, abandons both the undesirables and the desirables and places his mind in its quiescence, has his life blessed.

When the connecting link between the object and the person who grasps it has vanished peace comes well into being. When peace has established itself, it is called liberation.

Like parched seeds there is no more sprouting of worldly birth; the latent desires become pure in the heart of those who are liberated while living.

Latent desire of a realized soul is purifying, highly proper, falls within the scope of pure nature, consists of meditation on the Atman and is eternal; it remains as if in deep sleep.

Understanding without the mind is indeed said to be the individual consciousness. As it is of the nature of the quiescent mind there is not the impurity of comprehension of distinctions.

Where the mind is rendered quiescent, there is truth and auspiciousness; its is the true state; it is omniscience and it is indeed complete satisfaction.When speaking, giving, taking, opening and closing the eyes, I am purely consciousness, the bliss that comes of)\ discarded thinking process.

Having discarded the impurity of things to be known, rendering the mind thoroughly quiescent and cutting off the fire of the bond of desire, I am pure consciousness alone. I have set at rest thoughts good and bad, am without worry, rid of ideation of the pleasant and the unpleasant; I am pure consciousness alone.
Discarding the idea of oneself and another, taking no sides in worldly happenings and clinging to the Atman, as an adamantine pillar I am steady.

Stanzas 67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-

Eehitaanehitairmukto hehopaadeya varjitah/ Kadantastoshameshyaami swaprakaashapadesthitah/ Kadopashaantamanano dharaneedharakandare/ Sameshyaami shilaasaamyam nirvikalpa samaadhinaa/
Niranatadhyana vishraantmookasya mama mastake/Kadaa taarnam karishyani kulaayam vanapatrinah/
Sankalpapaadapam trishnaalatam chhitvaa manovanam/ Vitataam bhuvamaasadya viharaami yathaa sukham/
Padam tadanuyaatosmi jayaamyaham Nirvaanosmi nireehosmi niramshosmi nireepsitah/ Swacchhaorjatataa satthaa hridyata satyataa jnataa/ Ananditopashamataa sadaa pramutoditaa/ Purnatodaarataa satyaa kaantisatthaa sadaikataa/
Ityevam chantayanbhikshuh swarupasthitimanjasaa/ Nirvikalpawaruupagjno nirvikalpo babhuvah/ Aaturo jeevati chetkrama sanyaasah kartavyah/ Na shudraseepatitodakya sambhaashanam/ Na yeterdevapujanotavadarshanam/ Tanmaatra sanyaasin esha lokah/
Aaturakuteechakayorbhulokabhuvarlokou/ Bahuudakasya swarga kokah Hamsasya tapololah/arama Hamsasya Satya lokah/ Tureeyaateetaavadhutatoh swaatmanyeva kaivalyam swarupaanusandaanena bhramarakeetanyaayavat/
Swarupaanusandhaana vyatiriktaanya shaastraabhyaasa ushtrakungdikabhaaramvadyrdhah/ Na yoga shastra pravrtitthih/Na sankhya shaastraabhyasah/Na mantra tantra vyaapaarah/ Netarashastrapravrittiryaterasti/ Asti chcchhavaaaankaaravatkarmaachaaravidyaaduurah/ Na parivraanaanamasamkeertana paro yadyatkarma karoti tattatphalamanubhavati/
Airandatelaphenatatsarmam parityajet/ Devataaprasaadagrahanam/ Na baahyadevaabyarchanam kuryaat/
Swavyatiriktam sarvam tyaktvaa madhukaravrityaahaaramaaharankrusheebhutvaa medovriddhhi -makurvanviharet/ Maadhukarena karapaatrenaasyapaatrena vaa kaalam nayet/ Atmasammitam -aahaaramaaheradaatmavaanyatih/
Aahaarasya cha bhaagou dvai triteeyamudakasya cha/ Vaayoh sancharanaarthaaya chaurthamavasheshayet/
Bhikshena vartayennityam naikaannaashee bhavetkkachit/ Nireekshante tvanudwiognaatadgruham yatvato vrajet/
Panchasaptagrihaanaam tu bhishaamicchhetkrayaavataam/ Goddohamaatramaamaanga kshetra shnnishnnaakranto na punarvrajet/
Naktaadwaarashcopavaasa upavaasaadayaachitah/ Ayaachitaadwarm bhaiksham tasmaatbhaishena vartayet/
Naiva savyaapasavyena bhikshaakaale vishedgruhaan Naatikraamedgruham mohaadyanna dosho na vidyate/
Shortriyaannam na bhished shraddhha bhaktibahishkritam/ Vraatyasyaapi grihe bhilshekshudraa bhaktipuraskriteor /
Maadhukaramasamkluptam praakpraneetamayaachitam Taatkaalitam chopapana m bhaisham panch vidham smritam/
Praatah kaale chapurvedyuryadbhaktaih praarthitam muhuh/ Tadbhaiksham praakpraneetam syaatisthatim kuryaatthathaapi vaa/

Bhikshaatanasamudyogaadyena kena nimantritam/Ayaachitam tu tadbheksham bhoktavyam cha mumukshubhih/
Upastaanena yatproktam bhikshaartham braahmanena tat/Taatkaalikamiti khyaatam bhoktavyam yatibhih sadaa/
Siddhhmannam yadaaneetam braahmanena matham prati/ Upamannamiti praahurmunayo moksha kaankshinah/

Stanzas 67-89

I remain in my consciousness which is pure and without hopes, freed from desires and non-desires and devoid of both the undesirable and the desirables.
When shall I get the inward joy while remaining in the state of self-luminosity? When shall I be in a mountain cave with my mind quiescent?
When shall I attain similarity to a stone by practising distinctionless deep meditation viz Nirvikalpa-Samadhi when, while remaining dumb by the peace of partless meditation, birds of the forest will build their leafy nests on my head?

[Brief on Nirvikapa Samadhi

There are two types of Nirvikalpa Samadhi: '

Nirvitarka Samadhi – In one, the person who finds Supreme Consciousness through jnaana vigjnaana as of the whole world within the self, as a movement of thoughts, as a way of being, of one's own existence. So, the person visualises Brahman by way of Sankalpa and Swarupa.. The Jnana Yogi experiences the highest state of self-realization, the state of Dattatreya, Adi Shankara, anf such others dJnaandeva, and others. In this state, a person sees himself in all beings and all beings also in himself, whoever practices himself in devotion and looks at everything indifferently. The person who has not yet achieved self-realization, as a result of his ignorance (Avidya), sees the world as something external, different and separate.
Then the Nirvichara Samadhi the world dissolves and the Jnana Yogi rests in pure Brahman without attributes as of Nirguna Brahman If the Raja Yogi gives up Samadhi in duality Savikalpa he meets in Samadhi without duality Nirvikalpa,with the Jnana Yogi in the knowledge of Brahman..
With all these methods, the concentrated consciousness no longer knows any thought of certain forms, but slowly begins to sink into the sea of peace, to free itself from its various forms of content and become more subtle.
Further the Nirvikalpa Samadhi one must first practice the eight limbs as prescribed by Patanjali's Yoga Sutras:Yamas - Five social observances: ahimsa or non-violence, satya or truthfulness, asteya or non-stealing, brahmacharya chastity and aparigraha or non-possessiveness- Niyamas - Five moral observances: saucha or purity, santosha or contentment, tapas or self-discipline, svadhyaya or self-study, devotion or surrender-Asana - Yoga postures; Pranayama - Breathing techniques as a means of controlling prana or vital life force energy; Pratyahara - Withdrawal of the senses; Dharana or Concentration; Dhyana – Meditation and Samadhi - Enlightenment or bliss. Both savikalpa and nirvikalpa samadhi are temporary states, after which normal human consciousness returns. Only higher levels of samadhi suchas sahaja or dharmamegha samadhi are considered to be longer-lasting or permanent, in which one is able to engage with the physical world from a state of higher consciousness.].

Further Stanzas from Stanzas Seventy onward

Having cut the trees of ideation and the creepers of intense desire of the forest of the mind and having reached the broad plains of spiritual wisdom, I enjoy life happily.
I follow that path of wisdom, I am alone unencumbered with attachments, I am successful in realizing the truth; I am liberated, I am without desire, I am partless and I desire nothing.
The states of purity, strength, reality, heartiness, truth, true, knowledge, bliss, tranquility, the rise of constant joy, fullness, true richness, the possession of effulgence and true oneness - the mendicant monk thus thinking on the true nature of his Self and realizing his true nature freedom doubts, indeed became the one without an alternative i.e. became one with Brahman.
If one sorely afflicted recovers, renunciation in the prescribed order should be embraced. An ascetic shall not converse with a low caste woman, one fallen from virtue, and a woman in he courses. The ascetic has no worship of gods, nor witnessing temple festivals. The goal of asceticism is not one and the same viz. swarga.. The sorely afflicted and the Kutichaka ascetics gain the worlds Bhur and the Bhuvas respectively. The Bahudaka ascetic gains heaven . The Hamsa ascetic, the world of truth or Satya-loka. The Turiyatita and the Avadhuta ascetics attain supreme bliss in themselves by deeply meditating on the true nature of the Self according to the maxim of the wasp.
The practice of Scripture-study, which is distinct from meditation on the nature of the Self, is useless like carrying saffron flowers which are but a burden to a camel. The ascetic has not to practise the science of Yoga or the Sankhya; he has no rituals with mantras and tantras nor the study of any other religious treatise or Shastra; if there is, it is like adorning a corpse. Such an ascetic is far away from spiritual lore like a cobbler. A mendicant monk shall not mention his name in the previous stage of life. One reaps the fruit of whatever action one does. Hence the ascetic shall give up all, as one would discard the foam on castor oil. There is no receiving of the offerings made to a deity. He shall not worship gods externally.
Discarding everything apart from the Self, subsisting on food secured as alms from a number of houses as a bee gathers honey, being lean and avoiding increase of fat in his body he shall move about. He should spend the time, eating food secured as alms from a number of houses using his hand or mouth as a vessel.
The sage established in the Self should take food which is conducive to the realization of the Self. Two quarters of the belly shall be filled with food and one quarter with water; the fourth quarter shall be left for the movement of air.
He shall always live on alms; he shall never eat food secured as alms from one house alone; he should go particularly to those houses where the people are seen to be easy in mind i.e. those who dine only after giving alms.
He may expect alms from four or seven houses where the house-holder perform religious rites; he may expect alms up to the period of milking cows in the afternoon; when he has come out of a house without alms he shall not go in again.
Fasting is preferable to getting food from devotees; unsolicited food is better than fasting; begging alms is preferable to unsolicited food; hence he shall subsist on alms.
He shall never enter a house by a side entrance at the time of begging alms; he shall not out of delusion go across a house where no harm is seen in so doing.
He shall not beg alms from a Vedic scholar if it is given without faith and devotion; he may beg alms from the house of a twice-born who has lost caste when offered with faith and devotion.

Alms from a number of houses without planning, that which is planned, the one un-begged, the timely one and the one offered at the monastery are declared to be the five kinds of alms viz. asamkalpita maadhuukara, praakpraneeta, ayaachita, taakkaaalik and utpanna.

Stanzas 84-85-86-87-88-89-90-91-92-93-94-95-96-97

Manah sankalpa rahitaantreemgruhanpancha saptavaa/ Madhumikshakavaktrutvaa madhukaramiti smritam/
Praatah kaale cha purvedyurbhaktaih praardhitam muhuh/Tadbhaiksham praakpraneetam syatisthim kuryqaattathaapi vaa/
Bhikshaatanasamudyogaadyena kva nimantrutam/ Ayaachitam tu tadbhaksham bhoktavyam cha mumukshubhih/
Upasthaanena yatproktam bhishaartham brahmanena matham prati/ Upapannaamiti prahurmanayo moksha kaamkhinah./
Charenmaadhukaram bhaiksham yatimlercchakulaadapi/ Ekaannam natu bhujeet brahaspadi samaadapi/ Yaachitayaachitaabhyaam cha bhishaabhyaam kalpayesthitam
Na vaayuh sparshadoshena naagnardahanakarmanaa/ Naapo mootra pureeshaabhyaam naatradoshena maskaree/
Vidhume sannamusale vyangaare bhuktavajjane/ Kaaleparaahne bhuihishthe bhikshaacharana maacharet/
Abhi shastam cha patitam paashandam Deva pujakam/ Varjaitvaa jatutvaa charedbheksham sarva varneshuchaapadi/
Ghrutam shvamutra sadrusham madhu syatsurayaa samam/ Tailam sukara mutram syatsupam lashunasammitam/
Maasha pupaasi gomaamsam ksheeram mutra samam bhavet/ Tasmatsarva prayatnena ghrutaadeen -varjayetdyatih/
Ghritasupaadisamyuktamannam naadyaatkadaachana/ Paartramasya bhavetpaanistena nityam sthitim nayet/ paanipaatrascharanyogee naasakrudbhekshamaacharet/
Aasyenatu yadaahaaram govanmrugayate munih/ Tadaa samah syatsarveshu somrutatvaaya kalpate/ Aajyam rudhiramiva tyajedekannatram palalamiva gandhalepanamivashuddhhalepanamiva kshaaraanyattyajamiva vasvamucchhistapaatramivaabhyangam streesanjamiva mitraahlaadakam muutramiva spruham gomaamsamiva jnaatacharadesham chandaalavaatikaamiva striya mahimiva suvarnam kaalakuutamiva sabhaasthalam smashaanasthalamiva raajadhaaneem kumbhepaakamiva shavapindavadekanaatram na devatarchanam/ Prapanchavritthim parityajya jeevanmukto bhavet/

Stanzas 84-97.

There are the following kinds of bhikshaatana:

The first kind from a number of houses, is declared to be that which is obtained from there, five or seven houses without pre-meditation as in the case of a honeybee from flowers.
The second kind), alms previously arranged, is that which is accepted after repeated requests made by devotees in that morning and the previous day; none the less he may subsist on that.
The third kind of alms un-begged is that which is received when invited to dine by some one or other as he is ready to go for begging; this should be eaten by ascetics desiring salvation.
The fourth kind timely alms is known as that meal which is offered by a Brahmana when he has approached a house for bhiksha ; this kind of food should be eaten by ascetics.

Sages desiring liberation say that the fifth kind of alms, the food offered to the ascetic at the monastery) is the ready meal which is brought by a Brahmana to the monastery.
The ascetic shall subsist on alms by begging from door to door even though it may be from the houses of outcastes. He shall not dine in one house even if (the host) is equal to the preceptor of the gods in learning. He shall subsist on alms, solicited or unsolicited.
Air is not spoiled by touching (any object); fire by the activity of burning; waters, by urine and faeces getting into them; and a mendicant monk by short-comings in food.

When in houses smoke has subsided, the pestle for pounding rice is at rest, the fire in the oven has gone out and the people have dined, (the ascetic) shall go for alms in the late afternoon.
He shall receive alms except from the accursed, the fallen, heretics and the class of people exclusively engaged in temple worship; from all the castes, in difficult times.
He shall consider) clarified butter as dog's urine, honey as spirituous liquor, oil as hog's urine, condiment as garlic, cakes made of black gram as beef, and milk as urine. Therefore the ascetic shall avoid, by putting forth all effort, clarified butter, etc.
The Yogin shall never eat food mixed with clarified butter, condiments, etc.; using his hand as a vessel he shall not go about for alms more than once a day.
When the ascetic seeks food with his mouth alone like a cow, he becomes equanimous to all; hence he becomes fit for immortality.

The ascetic shall discard clarified butter like blood, taking food in one house like flesh, using cosmetics like smearing himself with unclean things, salt and molasses like an outcaste, garment like dirty dishes, oil bath like courting women, pleasant company of friends like urine, desire like beef, familiar places like the hut of an outcaste, women like snakes, gold like deadly poison, an assembly hall like a cemetery, the capital city like hell and food in one house like the balls of rice at a funeral. There is no worship of gods by him. Discarding the way of the world he shall become one 'liberated while living'.

[1. Brahma Purana details Narakas- 2. Manu Smriti on Moksha Sadhana Chap.12 excerpts]

1.

The despicable beings cursed even for dereliction of vara dharmas have to necessarily visit for horrible and unbearable experiencess 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 boling hot in Tapta-Baalukaadi and Kumbhipaaka narakas would indeed me imminent to ‘pranis’ with lives provided for the ‘himsaa kaanda’ for the Maha Patakas, Upa patakas and a host of ancilliary sins in the respestive variety of disigned narakas. Narakaas: Underneath the Paataalas are the Narakas where sinners are thrown into. These Narakas are: Rourava, Shoukara, Rodha, Taana, Vishasana, Mahajjwaala, Tapta kumbha, Mahalobha, Vimohana, Rutiraandha, Vasaatapta, Kurmeesha, Krumibhojana, Asipatravana, Laalaabhaksdhya, Puyavbaha, Vahnijjwala, Adhahshira, Samdamsha, Krishna sutra, tama, Swabhojana, Apratishta, Avichi and so on. All these are under the control of Yama Dharna Raja and these hells are highly frightening as they administer sharp weapons, fire and poison and send shivers in the veins of the targeted sinners. Providing false evidences, speaking with partiality and blatant lies are liable to reach Rourava Naraka. Bhruna Hatya (killing an unborn child while in Garbha), Guru Hatya (killing one’s own Preacher), killing a cow and terminating a person by obstructing breathing would attract ‘Ghora Rourava Naraka’; drunkards, Brahma hatya, stealing gold, and keeping company of such sinners are consigned to Shoukara Naraka. Murdering Kshatriyas and Vyashyas, and killing Rajaduta or Messenger of royalty would attract Tapta kumbha Naraka; selling contraband like hot drinks and intoxicants and deserting ones’ own followers would consign the sinners to Saptaloha Naraka. A person who insults or uses harsh language the Guru or Gurujana, insulting and criticizing Vedas, or selling Vedas and Scriptures, enticing and taking advantage of destitutes, the helpless or the mentally unsound are banished to Shabala Naraka; thieves and those who perform character-assassination of others are destined to Vimoha Naraka; those who display dislike to Devas, Brahmanas and parents are directed to Kumbhibhakshya Naraka; Persons who consume food even before Naivedya to Devas, Pitras and Guests are shunted to Lalabhakshya; those who manufacture arrows and devices to kill are destined to Vedha Naraka, while who produce

Khadgas and Ayudhas (swords and weaponry) are sent away to Vishaana; Brahmanas who accept daanaas in connection with evil-oriented tasks, say to appease 'Kshudra Devatas' or those who encourage ineligible persons to perform and those who make a profession of misleading astrology to cheat gullible persons go straight to Adhomukha Naraka. Brahmanas by birth practice dealing in the trade of meat, lac, 'til' or black sesame seed, salt and intoxicants are sent to Krumipuya; also those Brahmanas in the trade of cats, chicken, goats, dogs, birds and pigs are banished to the same Krumipuya naraka. Such Brahmanas who are in the profession of theater / acting / drama / dance; boating; eat the food of fallen women; carriers of contraband material, accept bribes; maintain cows, buffalos and similar animals to eke livelihood; go to bed with wives especially on Sacred days; put other's houses on fire and involve in the murders of friends are all diverted to Rudhirandha Naraka. Those human beings who resort to the murder of brothers are thrown into Vaitarini River. Source Brahma Purana]

2

Vedaabhyasa, Tapas, Jnaana, Indriya nigrah, Samyama, Ahimsa, Guru seva are the ingenious and auspicious deeds ever are the inherent qualities of a true Vipra or an elevated Brahmana. Such very rare examples are replete with Atma Jnaana or of sparkling Self Enlightenment having possessed total essence of Learning and supreme knowledge heading for accomplishment of Moksha. One should now seek to absorb as to what are the six splendid duties that are at be achieved with unfailing concentration. Truthful and open hearted Karma Yoga is required to be practised on what Vedas prescribed demanding 'karma paripurnata' or the climactic execution of acts of dharma. The totality of Vaidika Karma leads to fulfillment of 'pravrittha' or the exhaustion of all the karmas of the ongoing life and 'nivritta' is to assure 'janma raahitya' or the everlasting break from the cycle of kaala maana of deaths-rebirths and births again. In other words pravritta is the highest reward of the of the ongoing life as equivalent to what Devas had accomplished already but nivritta is the cessation of mortal existence and absorption of bliss the immortality even beyond the reach of pancha praanas and of 'pancha bhutas'or the Five Elements. Thus whosoever could view all the Jeevas in the Self and also at the same time enable all the jeevas in him is termed as He who is a 'Atma Saashaaktaara' or the Self Radiant / Inward looking Visionary the performer of Atma Yagjna! Thereafter the Brahmana needs to observe no further Yagjnas to Devas as the targets through Agni and thereafter take up Vedaabhyasa to absorb its quintessence leaving the peripheries. This indeed is the climactic endeavour and aspiration of true Brahmanas. Likewise dwijas in general too achieve their aspirations and none else otherwise. To pitru devatas, or devas too Vedas only could bestow that extraordinary vision far beyond human comprehension. Those who absorb Veda Jaana is too distinct from any other so called Scriptures as these do unwantedly drag any person to darkness and coverups to ignorance. Such knowledge from spurious content distinct from Vedas are indeed misleading without rewards at the time of depature oh one's life as their origin is not far to seek but Vedas are directly the voice of Brahma Himself and are 'anirvachaneeyaas' from generations down despite lapses of yugas and kalpas and through much interrupted kaala maana. It was Vedas that had learnt down the generations about chatur varnas, three lokas, the four ashramas of brahmachrya, vivaha, vaanaprastha and sanyasa, besides the bhuta-bhavya-bhavishyas. It was Vedas again that one learns of panchendriyas and of shabda-sparsha-rupa-rasa gandhas as generated from Vedas again and their fall-outs of of yagjnas and of varied sacrifices through which 'panchabhutas' of prithivi-aapas- tejas-vayu- and aakaasha are united and interwoven. It is the Vedas again that describe vividly process of creation-sustenance-and death whereafter the whatabouts of each every Being and the eternal Trigunas of Satwa-Rajasika-Tamas and how their mix carries forward the life of charaachara srishti woul be carried forward as per one's own karma phala]

<u>Stanzas 98-123.</u>

Aasanam paatralopascha sanchayah shishya sanchayayah/ Divaaswaapo vrithaalaapo yaterbandha-kaarani shat/
Varshaabhyonyatra yatsthaanamaamaasanam tadudaahyatam/ Uktaalaabvaadipaatraanaa meka syaapeeha sangrahaha/
Yateh samvyavahaaraaya paatralopah sa uchyate/ Griheetasya tu dandaadedwiteeyasya parigrhah/
Kaalaantaropabhogaardham sanchayah parikeeritah/ Shushrushaalaabha poojaartham yashortham vaa parigruhah/
Shishyaanaam natu kaarunyaacchishya sangrah eeritah/ Vidyaa divaa prakaashhatvidyaa raatrirucchyate/
Vidyaabhyaase pramaado yah sa divaaswaapa ucchayte/ Adyaatmikeem kathaam muktwaa bhishaa vaartaam vinaa tathaa./ Anugraha pariprahnam vyathaajalponna uchyate/
Ekaannam madamatsaryam gandha pushpa vibhushanam/ Taamboolaabhyajjane kreedaa bhogaan-kshaa rasaayanam/
Kathanam kutsnam swasti jyotischa krayavikrayam/ Kriyaa karmavidaadascha guruvaakya vilanghanam/
Sandhischa vigraho yaanam manchikam shukla vastrakam/ Shukrotsargo divaasvaapo bhikshaadhaarastu taijasam/
Visham chaivaayudham beejam himsaam taikshnyam cha maithunam/ Tyaktam sanyaasayogena grihadharmaadikam vratam/
Gotraadi charanam sarvam pitrumaatrukulam dhanam// Pratishidvaani chaitaani sevamaano vrajedaghah/
Sujeernopi sujeernaasu vidvaamstreeshu na vishvaset/Sujjeernaasvapi kanthaasu sajjte jeenamambararam/
Staavaram jangamam beejam taijasam vishamaayudham/ haretaani na grihneeyaadyatirmuutra puurishavat/
Naivaadadeeta patheyam yathih, kinchidanaadapi/ Pakkamaapatsu gruhneeyaadvaavadavvam na labhyate/
Neerujascha yuvaa chaiva bhikshurnaavaset/Paraartham na pratigraahyaam na dadyaaccha kathamchana/
Dainyabhaavaattu bhutaanaam sowbhagaaya yatischaret/ Pakkam vaa yadi vaa pakkam yaachamaano vrajedadhah/
Annapaanaparo bhikshurvastraadeenaam pratigrahee/Aavikam vaanaavikam vaa tathaa patthapataanapi/
Prati guhya yatischataan patatyeva na shamshayah/ Advaitam naavamaashritya jeevanmuktatwamaapnyuyaat/
Vaagdande mounamaatihthaetkaayadande twabhojanam/ Maanase tu krute dande praanaayaamo vidheeyate/
Karmanaa badhyate janturvidyayaa cha vimuchyate/ Tasmaat karma na kurvanti yatayah paari-darshanah/
Rathaayaam bahuvastraani bhikkshaa sarvatra labhyate/ Bhumihi shayyaasti visteeranaa yatahaha yastenaa ke na duhkhitaa/
Prapachamkhilam yastu jnaagrou juhyuyaadyatih/ Atmanyagreensamaaropua sognihotree mahaayatih/
Prakritidwividhaa proktaa maarjareechaiva vaanaree jnaanaabhyasavataamoturvaanareebhakta mevacha/
Naaprishtah kasyachidbruyaanna chaanyaayena prucchhatah/ Jnaanannapi hi medhaavee jadavalloka aacharet/
Sarveshaameva paapaanaam sanghyate samupasthite/ Taaram dwaadashasaahasramabhya secchhedanamhi tat/

Yastu dwadashasahasram pranavam jaapatenvaham Tasya dwaadashaabhirmaasaih param Brahma prakaashate ityupanishad/

The sanyasi should never ever stay continuously in one place, acquisition of begging bowl, collecting of danda or staff, and so on , gathering disciples, sleep by day time as of divasvapna and useless talk - these are the six sins of ascetics.

Stanzas 99-103 seek to explain:

Remaining continuously in one place except during the rains chaaturmaasas is said to be a stay or aquisition of even a single vessel like the afore-said vessel of gourd, etc., for daily use by an ascetic is said to be 'acquiring vessels' or 'paatralopa', collecting or 'samchaya' is declared to be the acceptance of a second staff, etc., for future use by one who has one already. The acceptance of disciples for personal service, profit, dignity or fame and not out of compassion to help them is said to be gathering disciples or 'sishyasamgraha'. Vedantic learning is called day as it is illuminating; ignorance or avidya is said to be night. Negligence in learning is said to be 'sleep during day' 'or 'divasvapnah'. Excepting talk pertaining to the Self and at the time of receiving alms, assignment of blessings and inquiries concerning the Self , any other talk is said to be useless talk or 'vrithajalpah'.

Further stanazas 104 -123

Food from one house, pride, envy, adorning with cosmetics and flowers, chewing betel roll, oil bath, sport, desire for enjoyment, medicine to prolong life and retard old age or rashayana;
Boasting, abusive language, pronouncement of benediction, astrological prediction, buying and selling, ritual, debate on ritual, transgression of the Guru and scripture;
Conciliating, fighting, vehicle, cot, white garment, release of semen, sleep by day time, vessel for alms alms-bowl, gold, weapon, seedfor cultivation or mystical letter forming the essential part of the mantra of a deity ,injuring, severity, copulation, what is discarded by the yoga of renunciation, vows such as the duties of house-holder;
Family, etc., branch of the Veda of his early days all families of the father and mother, and wealth - all these are prohibited to the ascetic. If he resorts to them he falls from the state of renunciation.
A wise man, though very old, shall not trust in women though very old. Even in very old patched garments old cloth will stick when stitched,immovable property, mobile things servants, seed for cultivation, gold, gum-myrrh and weapon these six an ascetic shall not take up as though they were urine and faeces.
An ascetic shall not take with him even a little provision for a journey except when in danger; in hard times he may receive ripe corn when cooked food is not available.
A mendicant monk who is not sick and a young monk shall not stay in any house (of a house-holder); he shall neither accept nor give anything to another at any time.
With a sense of humility the ascetic shall strive for the welfare of beings; begging cooked or uncooked food for another, he falls from asceticism.
An ascetic keen on feeding others, who accepts clothes, etc., and woolen garments or others as well as good clothes undoubtedly falls from virtue.. Resorting to the ship of non-duality he will gain liberation while living.

For restraint in speech, he shall observe silence; for control over the body, he shall fast; for control over the mind, breath control or 'pranaayama' is prescribed.
A being is bound by worldly action; he gets liberated by spiritual knowledge. Hence far-seeing ascetics do not perform worldly action.
Scattered are torn garments on roads; alms can be had everywhere; the earth is a wide bed; how then

are ascetics put to grief?
The ascetic who offers the whole world as oblation in the fire of spiritual wisdom, having symbolically transferred the ritual fires to his Self - that great ascetic is the true Agnihotrin or the consecrator and maintainer of sacred fire.
Advancement in the spiritual path is twofold - that of the she-cat and the she-monkey. Those who practice spiritual wisdom or Jnana are like she-cats; the secondary way of Apara-Brahman is like that of a she-monkey.
The ascetic shall not speak to any one unless he is spoken to; nor to one who asks improperly. An intelligent man though knowing, should behave in the world as if he were dull-witted.
When confronted with a mass of sins i.e. when the flesh becomes weak, over-ruling the dictates of wisdom) he shall practice the meaningful repetition of the Taraka Om twelve thousand times a day; for it cuts the sins.
The supreme Brahman shines to him in twelve months who gently repeats the Pranava twelve thousand times every day. Thus ends the Upanishad.

[Bhagavad Gita's Moksha Sanyasa Adhyaya Eighteen explains]

Arjuna desires Bhagavan Krishna to re emphasise the concepts of sanyasa-karmanyasatyaga or the rejection of karm phala. Bhagavan reemphasizes that rejection of 'kaamya karma' itself is as stated by maha jnaanis is sanyasa. Karma phala tyaga is truthful tyaaga. Karma is broadly of three kinds: 'nitya karmas' or normal duties or „naimittika karmas" say towards occcasional exigencies related to births- deaths- shraaddhas- yagjnas- vratas- and the attendant daana dharmas and thirdly the Kaamya karmas or deeds meant for fulfillmemt of designated objectives say for 'sanataana'- employment- health- weddings of progeny and so on in the on going life besides the post life wishes for svarga sukha etc.Now, some of the limited persons of maturity and vigjnaana do realise that all the kinds of karmas are subject to limitations, the consequent lapses and even the fallout sins, resort to 'karma sanyaasa' yet some others strongly feel that 'karmaacharana' would be inevitable and as such negation of karma would tatamount to escapism and as such endeavor most to perform perfectly as per established regulations within permissiable limitations. But Bhagavan Krishna emphasizes that the three folded formula of yagjna-daana-tapas ought not be discarded or even infringed. These essentials would yield 'chitta shuddhi' or purity of mind and thinking capability to the 'sadhakas'. Partha! proper execution of these essential karmas should according to me be executed properly without however 'phalaapeksha' or the resultant fruits and this indeed is the 'uttaama maarga' or the best possible path. 'Kartavya Sanyaasa' tantamounts to pure escapism and is known as 'taamasika sanyasa'. The feeling of physical exertion and an aviodable option is known as 'raajasika sanyaasa'. *Kaaryamityeva yatkarma niyatam kriyaterjunah, samgam tyaktvaa phalamchaiva sa tyaaga saatvito matah/* Arjuna! Vidyukta karma or the prescribed duty with interest but with least selfish desire of return fruit is the 'saatvika tyaaga' or the self less dutiful self sacrifice. A 'saatvika tyagi' is a straight forward , undoubting , ready initiator with excellence and perfection of decisiveness. Such cases of detrermination and grit may be nodoubt far to seek. Such exemplary persons are rare. In the context of 'Sankhya Siddhanta' following is the explanation: *Adhishthaanam tathaa kartaa karanam cha prithagvidham, vivitaascha prithah cheshtaah daivam chaivaatra panchamam/ Adhishthaanam tathaa kartaa karanam cha prithagvidham, vivitaascha prithah cheshtaah daivam chaivaatra panchamam/* To facilitate 'karmaacharana' or to address oneself to be dutiful, five factors are involved: one's body- the duty conscious person - the wherewithal of each of the karma-jnaanendriyas - the enabling interaction of Pancha Bhutas and the Panchendriyas - and most essentially the prarabdha karma as per the 'daiva vidhi' or the balance sheet of the person concerned as decided celestially. These are the five folded factors to facilitate action with 'trikarana shuddhi' or of Mano- vaakkaaya-karma shuddhi or Kaayika- Vaachika- Maanasika purity. Recalling Sankhya Siddhanta afore detailed: Sankhya and Yoga practitioners both strongly believe that of 'nitya -anithaya viveka sutra' or the basis of permanancy

and of fleeting natures and their target is the same of atma jnaana and their common dharma is 'sadhana' or constant practice. Both jnaana and karmaacharana is like a slap sound of both the hands. Jnaana without Karmaacharana is not possible while 'acharana and sadhana' or application and practice are of similar in nature. Partha! be it realised that those of‟ nishkaama karma', yogaanushtaana, or practitioners of desireless deeds of yoga are denied of 'karma sanyasaadhikarana' or the resultant fruits of rejection of karma practice. Basically, karma yoga phala is a quick step forward to Para Brahma Sthiti. Indeed the Supreme Paramatma cannot be held responsible for the action- reaction syndrome of an individual alone squarely and totally. Whoso ever is devoid of kattrutva- bhoktrutva or of activity and of result orientation as as good as dead in the public view but that person is definable as he is of outstanding stature far above the normal level. *Jnaanam jneyam parijgnaataa trividhaa karma choda - naa, karanam karma karteti trividhah karma sangrahah/* For 'karmaacharana' the basic mental orientation is the prerequisite three foldedness conceptually of Jnaana- Jneya- Jnaata or the knowledge or awareness- the target of that awareness and most significantly the person who has to possess that awareness. In other words the three physical features are of Karta- Karma- Karana / Kriya. This is 'kaaraa – charana' all about. As per Sankhya Shaastra, the revelation of Prakriti Guna is explained by the awareness of jnaana- karmakarta; now these types of awareness is further explained by the three 'Gunas' or Instincts of Satvika-Raajasika-Taamasikas. The respective traits prevalent among all the Beings in 'srishti' are 'satvikata' which is pure consciousness of the Antaratma or the Supreme Self far beyond the Mind and Panchendriyas of any Being of Body; that psyche is of true Objectivity'. This is Saatvika Jnaana. Be it realised that the awareness of various being have varied traits is Raajasika or of that feeling of subjectivity or of „me and yours‟; this generates 'ahamkaara' or selfish ego of differental partiality. That one‟s own body, its traits and instincts are varied totally compared to others with a totally tarnished selfishness subjected to bodily desire and the psyche of partaility, anger, envy and narrow outlook is what Tamasika Jnaana all about. In terms of Phalaapeksha or the return fruits, the Satvikata denotes total denial, Rajasakata works more and more of returns and labors on and on with ego while Tamasika phalapeksha targets of success by even harming others , little realising one's own limited capability. Thus that outstanding human as saturated with moral responsibility alone and performs any task with total commitment and enthusiasm irrespective of success or failure as a duty but with no anticipated intention of prizes or praises is a genuine Satvika. Bur that person who is possessed of ambition, being conversant with the pros and cons of the task to take to and calculating the risks and conveniences involved and thus being aware of the consequences is the Rajasaka. But the arrogant, self opined, cheatful person, ready to harm the opponents openly and unreasonably is the patently vicious and cruel Tamasika. Dhananjaya! I shall now explain the Guna Buddhi and the consequent mindset of the human beings. Partha! Satvika Buddhi is replete with dharma - kartaakarya vichakshana or the feeling of what is to be performed or not, bhaya nirbhaya or the fear of sinfulness and the fearlessness of performing deeds of virtue and justice. Rajasa Buddhi is the ability of distinguishing dharmaadharma-kartavyaakartavyayadhaardha or midhya viz. virtue and vice, duty or mischief, and actuality or mirage. Taamasa Buddhi is stuffed up with ignorance, darkness, inability to sift virtue or vice. Partha! Mano sthairya or of Mental Fortitude is os threed types. 'Satvika Sthairya' is inclusive of balancing Yoga and Conrol of Mind along with inherent physical featues viz. of sense organs and praana the vital energy. Arjuna! 'Raajasika Sthairya' entails the fortitude of dutifulness of observing 'dharmaardhakaama moksha' and the expectation of 'phalaakaanksha' or the resultant fruit of the effort indeed]

Jaabaala Darshanayopanishad

Saamavedeeya Jaabaala Darshanopanidhasad comprises of dasha khandas of which the foremost being of Bhagavan Dattatreya's 'ashtanga yoga' and 'dasha yamas'. The dwiteeya khanda describes

‘dasha niyamaas’.The thriteeya khanda describes of ‘ yogic asanas’. The chaturtha khanda deals with ‘naadi jnaana’ and ‘atma jnaana mahima’ The panchama khanda describes of nadi shodhana and atma shodhana vidhi varnana. The shastha khanda describes of ‘pranayama vidhi’ and ‘prayoga’. The saptama khanda delineates ‘vividha prakaara vivarana’ of ‘pratyaahaara and ‘phala shrutis’. The Ashtama and Navama khandas define the ‘samaadhi avasthaas and varnana’. The antima dashama khanda’ is the climactic ‘purnatara yoga darshana’.

Prathama Khanda

Dattatreyo maha yogi Bhagavan bhuta bhavanah/ Chaturbhujo Maha Vishnoryogasaamraajya deekshitah/
Tasya shishyo munikarah saamkritirnaama bhaktimaan/ Prapacchha gurumekaante praanjalir -vinayaanvitah/
Bhagavanbruuhi me yogam saashtaangam saprapanchakam/ Yena vigjnatamaatrena jeevan mukto bhavaamyaham/
Samkrute shrumu vakshyaami yogam sashtanga darshanam/ Yamascha niyamaschaiva tathaivaasanamevacha/
Pranatastatha Brahmanyasthaa Brahman prastyahaarastatah param/ Dharanaacha tathaa dhyanam samaadhischaashtamam mune/
Ahimsaa satyamasteyam brahmacharyam dayarjavam/ Kshamaadhrutirmitaahaarah shocham chauva yamaa dasha/ Vedektona prakaarena vinaa satyam tapodhana/ Kaayena manasaa vaachaa himsaa himsaa na chanythaa/
Atmaa sarvagatocchhedyo na graahyaa iti yaa matih/ saa chaahimsaa varaa proktaa mune vedanta vedibhih
Chakshuyaadeendriyaidrishtim shrutam ghraatam muneeshvara/ Tasyavoktirbhavetsatham vipra tatraanyathaa bhavet/
Sarvam satyam param brahma chachaanyaditi yaa matih/ Tacchha sattam varam proktam vedaantajnaana paaragaih/
Anyadeeyo trune ratne kaanchak\ne mouktikepicha/ Manasaa vinirviktyaam tadasteyam vidur -budhhaah/
Atmanyaanaatmabhaavena vyavahaaravivarjitm/Yattadasteyamityuktamaatmavidbhirmahamune/
Kaana vaachaa manasaa streenaam parivarjanam/Rutou bhaaryaam tadaa swasya brahmacharyam taducchhate Brahmabhave manaschaaam brahmacharyam parantapa//
Swaatmavatsarvabhuteshu kaayena manasaa giraa/ Anugjnaa yaa dayaa saiva proktaa vedant vedibhih/
Pitre mitre kalatre cha ripou swaatyamanu santatam/ Ekarupam mune yattadarjavam prochyate mayaa/
Kaayena manasaa vaacha shatrubhih paripeedite/ Buddhhikshobhanivrittiyaam kshamaasaa munipungava/
Vedaadeva vinirmokshah samsaarasya na chanyathaa/ Iti vigjnaananispatthidhritih proktaahi vaidikaih/ Ahamatmaa na chaanyosmeetyevamaprachyutaa matih/
Alpamrishtaashanaabhyaam cha chaturthaamshvaasheshakam/ Tasmaadyogaanugunyana bhojanam mitabhojanam/
Swadehamala nirmoksho mrijjalaabhyaam mahaamune/Yattacchhoucham bhavedwaahyam
Maanasam mananam viduh/ Aham shuddhha iti jnaanam shouchamaahurneeshanah/
Atyantamilino deho dehee chaattantanirmalah/ Ubhayostaram jnaatvaa kasya shocham vidheeyate/
Jnaanashocham parityajjya baahyeyo ramate narah/ Sa moodhah kaanchanam tyatvaa loshtam gruhyaati suvrata/
Jnaanaamritena truptasya k5titakrityasya yoginah/ Na chaasti kinchitkartavyamasti chetra sa tatvavit/

Lokatrayepi kartavym kinchinaatyaasyaatmavedinaam//
Tasmaatsarvaprayatnena munesimhaadi saadhananih/ Atmaanaksharam brhma viddhi jnaanaattu vedanaat/

Be this well realised that the samasta praani palaka ChaturbhujaVishnu was in the incarnation of Yoga Samrat Bhagavan Dataatreya were aproached by muni shreshata Satkruti and enquired as to kindly explain the details of ashtanga yoga as a means of accomplishing the status of jeevan mukti.

Then Maha Yogi Dattaatreya explained the ashtaanga yoga darshana Shakruti muni as to yama-niyama-aasana-praanaayaama-pratyaahaara- dharana-dhyana and samaadhi are stated as of the astatnga yoga. That was explained as of ten supportive units of ahimsa-satya-asteya-brahmacharya-daya-kshama-saralata-dhriti-mitaahaarand brohmacharya.

[Vishleshana on Ashtanga Yoga

Bhagavan Dttaatreya be considered as the Guru of 'Ashtanga Yoga' or the Eight-folded Yoga comprising Yama (Truthfulness and Morality), Niyama (Cleanliness and discipline), Asana (Right Posture), Pranayama (Control of Life Force), Pratyahara (Withdrawal of Senses from Wordly objects and desires), Dharana (Concentration), Dhyana (Meditation) and Samadhi (Alignment of Super Consciousness with Almighty). The main Principles of 'Dattatreya-following' are Self-Reailisation and of God, Inter-relation of God-Man and Creation, Overcoming Ego by Yoga and Renunciation, and Gyana or Enlightenment and the inavitability of a Guru.

Ashtanga Yoga briefly constitutes the Eight Steps of Yama or Morality, Niyama or Discipline, Asana or the Right Posture of Seating, Pranayama or the Control of Life Force, Pratyahara or Withdrawal of Senses from Worldly Desires, Dharana or Hold-Up of Concentration, Dhyana or Focussed Meditation and finally the Samadhi or Alignment of the Self with the Supreme.To control the activities or goings on in the mind is Yoga. The Ashtanga or Eight-Limbed Yoga comprises of Yama- Niyama- Aasana-Pranaayama- Pratyahara-Dharana-Dhyana-Samadhi. Yama is denoted by good behaviour comprising Ahimsa (Non-Violence), Satya (Truth), Asteya (stealing), Brahmacharya (avoidance of sex) and Aparigraha or Excessive acquisition. Basic Niyamas is in fact an extension of Yama: To refrain from hurting or torturing co-Beings physically or mentally is Ahimsa; to convey whatever is seen, heard, and believed is Satya unless it does not hurt any body is known as Satya; to desist stealing of other's property by deed, thought or otherwise is called Asteya; to negate from relationship with another female or in respect of a female wih another male, excepting the wedded woman or man as the case may be and this should be observed by vision, thought or deed is called Brahmacharya or celibacy; and to abstain from excessive acquisition of materials far and above one's needs in the short run of time is stated to be Aparigraha. Besides the above General Principles, Niyamas also involve the specific deeds viz. Shoucha or Physical Cleanliness,Yagna-Tapa or meditation, Daana or charity, Swadhyaya or Memorising or Reciting the Scriptures, Indriya Nigraha or Control of Physical Limbs, Vratas like Chandrayana as also or to perform formal worship directed to specific Devatas and purposes,, Upavaasa or Fasting, Snaana or Formal Bathing besides Tirtha Seva and 'Aniccha'or General Disinterestedness and abstinence; these are the Ten Niyamas. The next component of the Ashtanga Yoga denotes as Aasana which not only includes the right posture of formal seating like of Padmasana followed by 'Bahyatantara Shuchi' or external and internal cleanliness, Shiva Puja starting from Brahmanas, Agni, Varuna with other Devas climaxing with Parama Shiva. Included in the Aaasana are Japa, Swadhyaya, and Tapas etc; Japa should be of Panchakshari viz. Om Namassivaya Mantra and Swadhyaya is of Omkara and of Vedas and other Scriptures. Japa and Swadhyaaya are of three kinds: Vaachaka, Maanasika and Upaamsaka (Oral, mind-borne and Upaamshak or as guided by Guru). The next step is Pranayama or to practise interruptions of Prana or life-air or merely stated as

the breathing processes of 'Manda' or mild, 'Madhyama' or medium and 'Uttamaa' or the best of variations; these interruptions comprise twelve units each of 'Uchhvaasa' or inhaling and 'Nishvasa' or exaling in the mild category, while these two holdings of breath would be for twenty four units in either case in respect of medium category and thirty units in either case in the best category. 'Yogaabhyaas' or the practice of Yoga besides providing happiness and peace of mind would cure several physical weaknesses to rectify respiratory and digestive imbalances, bring about shine of body and mind, cleanse up blood and its circulation and sharpness of thinking. Yoga unifies and balances of the ten kinds of 'Vaayus' or Airs in the human system viz. Praana-Apaana-Samaana- Udaana-Vyaana-Naaga-Kurma-Kukara-Devadutta and Dhananjaya. The air that enables vital functions of the human body, respiration and general activity is Praana; the air that is generated by the food intake down in the digestive process is Apana; the air that controls the involuntary movements of the body, circulation of blood,and flow of sweat from glands to skin and creating diseases is Vyaana; the air that controls the bubbling in the 'marmaavaya'or the secret part is Udaana; the Equalising air balancing the body parts and stimulating digestive fluid is called Samaana; Udgaar (dakaar) is the wind called Naga; the wind enabling 'Unmeelana' or of the opening of eyes is Kurma; Kakara Vayu creates hunger, Devadatta created yawning and Dhananjaya Vayu creates high-pitch sounds and also remains with the body for a while even after death. Thus four kinds of Siddhis viz. Shanti, Prashanti, Deepti and Prasada are achieved by the Yoga. Pranaayama also achieves the generation of Tatwas viz. Vivaswara, Mahaan, Mana, Brahma, Smriti, Khyati, Ishwar, Mati and Buddhi. Pratyahara demolishes sins; Dharana facilitates the holding up of the crucial state of balance; Dhyana or meditation of Ishwara bestows the devastation of poisons like Vishayas or worldly matters; Samadhi leads to Prajna or Self-Consciousness. Thus Yoga aided by 'Asana' leads to the dynamic circle of Praanayama-Pratyahara-Dharana-Dhyana culminating in Samadhi. The above was the outline of Yogaabhyaasa and now to the practice of it: one should not practise Yoga in the surroundings of Fire, water, dried leaves, animals, burial places, of great sound or disturbances, worm-infested places, uncongenial and inauspicious places, places occupied by evil-minded persons and so on; but in quiet caves, Shiva Kshetras, lonely forests or gardens without distractions. Yogaabhyaas should be intiated by greeting one's Guru and then to Shiva, Devi, Ganesha and others and by resorting to Padma or any other Aaasana ; he should fix his eyes at a particular Target, expand his chest, raise his head, not touch his teeth of one line with another, keep looking at the tip of his nose and not look at sides; and by aligning his Three Gunas, concentrate on Parama Shiva in Dhyana on Omkara, dipa sikha or top of an oil-lamp. The Yogi must visualize a white lotus encased in a Trikona or a Triangle and set in the images of Agni, Soma and Surya and then perform meditation of Rudra on the forehead by picturising Shiva in two, or four, or six, or ten or twelve or sixteen leaves; the dhyana should be targetted to the golden and fire-like, twelve Aditya-samaana, lustrous Nilalohita Shiva. Maheswara should be retained in the hridaya or heart, Sadashiva in the naabhi or navel, and Chandrachuda in the 'Lalaata' or forehead and the prayer should be as follows: *Nirmalam Nishkalam Brahmaa Sushantim Jnaana Rupinam, Alakshanamanirdeshya Manoralpataram Shubham/ Niraalambamatarkai cha Vinashotpatti varjitam, Kaivalyam chaiva Nirvaanam Nishreya samanuttamam Amritamchaaksharam Brahmam hyapunarbhavamadbhutam/ Mahaanandam Parama -anandam Yogaanandamanaamaam, Heyopaadeyarahitam Shukshaatsukmataram Shivam/ Swayam Vedyamavedyam taacchivam Janamayam Param/ Ateendriyamanaabhaasam Parama tatwa Paratparam, Sarvopaadhi Nirmuktam Jnaanagamyam Vicharatah/Adwayam Tamasaschaiva parastaat samsthitam param* (Nirmala, Nishkala, Brahma, Shanta, Jnaanarupa, Lakshana Rahita, Shubha, Niralamba, Atarkya or Unquestionable, Naashotpatti rahita or who is bereft of birth and termination, Kaivalya, Nirvana, Nishreya or devoid of hold , Amrita, Akshara, Moksha, Adbhuta, Mahananda, Paramaananda, Yogaananda, Heyopaaya rahita, Sukshmaati Sukshma, Parama Jnaana Swarupa, Ateendriya, Anaabhaasa, Paratpara, Sarvopaadhi nirmukta, Jnaanayogya, Unique as he has no duality).Thus Ishwara be prayed in the Naabhi Sthaana, in the middle of the Body Shiva of Shuddha Jnaana be concentrated and in the Uttama Marga by the means of Puraka-Rechaka-Kumbhaka or Inhalation-

Exhalation and Retention of breathing respectively called Pranayama. A practitioner of Yoga is invariably faced with several kinds of difficulties like Alasya, Vyadhi Peeda, Pramaada, Samshaya chitta or Chanchalata, Ashraddha in the path of Darshana, Bhranti, Duhkha durmanastatha and Arogya Vishaya. Alasya is due to the heavy weight of Body and the resultant lack of preparedness. Vyaadhi peeda is caused by dhatu- vishamata or ill-health and disability. Pramada is due to fear of Abhyasa or Practice; Samshaya or a feeling of apprehension and negativity of approach; Ashraddha or sheer carelessness and laziness; Bhranti is due to a feeling of Yoga's ineffectiveness; Duhkha durmanstha or misplaced fatalism that human beings are any way subject to 'Tapatrayaas' (or of Adhi bhoutika, Adytatmika and Adhi daivika reasons or due to body-mind or God made calamities) and a general mind-set of yoga or no yoga human beings are any way subject to the ups and downs of life! Arogya Vishaya is yet another limitation to Yoga Practice due to a general belief of retaining health from other ways and means of medicines.]

Stanazas 7-9

Then Bhagavan expains the Muni Saikriti further:

Tapodhana! The concept of Ahimsa coveres by vaani- shaaririka- and maanasika. Abstention from cruelty is the highest Religion. Abstention from cruelty is the highest self-control. Abstention from cruelty is the highest gift. Abstention from cruelty is the highest penance. Abstention from cruelty is the highest sacrifice. Abstention from cruelty is the highest puissance. Abstention from cruelty is the highest friend. Abstention from cruelty is the highest happiness. Abstention from cruelty is the highest truth. Abstention from cruelty is the highest Sruti. Gifts made in all sacrifices, ablutions performed in all sacred waters, and the merit that one acquires from making all kinds of gifts mentioned in the scriptures,--all these do not come up to abstention from cruelty in point of the merit that attaches to it). The penances of a man that abstains from cruelty are inexhaustible. The man that abstains from cruelty is regarded as always performing sacrifices. The man that abstains from cruelty is the father and mother of all creatures. Even these, are some of the merits of abstention from cruelty. Altogether, the merits that attach to it are so many that they are incapable of being exhausted even if one were to speak for a hundred years.' Here ahimsa is translated as abstention from cruelty in relation to killing for the sake of eating the flesh of the killed animal for personal pleasure. In essence,stating that it is very beneficial to be vegetarian because thereby there is no cruelty to animals.

Stanzas 9-15

Sakriti Mune! Your panchandriyas as vision, hearing, feeling and so on are intact truhfully reckoned with and so are the arishashad vargas as desire, irritability, anguish, and so on in proportions. Vidvajjanas do name the ' satya' and and 'asteya' or efforts to maximise plus points and minimse the negativities in the balancing of the self. One's ' kaayena-vaachaa-manasa- or stree sahavasa excepting the rutukaala of the sahadharma charini is ' brahm charya'! There instead is 'brahmacharya'be truthfully to assert: *Kayenavaachaa manasendriyairva buddhyaatmanaava prakriteh swabhaavaat karomi yadat sakalamparasmai Naarayanayeti Samarpayami/* (I dedicate whatever has been done by body, speech, mind and senses to Narayana)
'

Stanzas 16-25

'Putra-mitra-stree- ripu and swaatma' too be of 'sadaiva mano samaana bhaava saralataa' indeed!

‘Shreshtha Mune! The concept of ‘kshama’ as a kind of extreme patience. Kshama also means forbearance and forgiveness, and can refer to the capacity to forgive others and forget the past as of one of the dasha yamas or restraints, which make up the code of proper conduct ahimsa or non-injury satya or truthfulness-asteya or nonstealing- bmrahmacharya or sexual purity- kshama or patience- dhriti or steadfastness -daya or compassion -honesty-mitahara or moderate diet and such of purity.

Shreshtha Mune! Veda jana yukta sampurna jagat is replete with the concept of ‘ dhriti’ upadhi or of determination or courage, fortitude and patience.

Maha Mune! ‘Alpamaatra shuddha satvika bhojana grahana’ with eka matra bhojana the rest being of jala and vayu.

Shreshtha Mune! The bhojana is stated as of ‘manasika shoucha’ and ‘atmajaanaana yukta’.

Muneeshvara! Jnaana rupa pavitrata, atma tripta karvavyata ought to be of the intake of ‘ purnamada, purnamida and purnaat purnamudachate’: ‘ This and that be full- from This and That are Full: from fullness being the derivarive of fullness derived from and exausted there unto as explained :

[Brihadaranyaka Upa. explains Damayita-Daana-Daya or Control-Charity-Compassion constitute the three seeds of Virtue

V.ii.1) *Trayaah Prajaapatyaah Prajapatau Pitari Brahmacharyam ushuh:- Devaa manushyaa asuraah; ushitvaa Brahmacharyam Devaa ueechuh, braveetu no bhavaan iti; tebhyo haitad aksharam uvaacha; da iti; vyaajaasishtaa iti, vyajnaasisshma iti hochuh, vyajnaasishmeti hochuh, daamyateti na aatteti Om iti hovaacha vyajnaasishteti/* (Now there is a three kinds of disciplines of Self control possible and necessary prescriptions were given by Prajapati / Viraja to three classes of his progeny viz. Devas, Manushyas and Asuras. After completing their ‘Brahmacharya’ or Student Life, one after another class. First the Devas requested Prajapati for instructions as which discipline be pursued by them! Prajapati replied in a single letter word viz. Da! and asked the Deva Vidyarthis or Student- Probationers whether they have understood! They nodded their heads and repeated the ‘Upadesha’ or the Sermon as Damayata / Control or Self Control) V.ii. 2) *Atha hainam Manushyaa uucha: braveetu no bhavaan iti; tebhyo haitad evaaksharam uvaacha; da iti; vyaajnaa sisthataa iti, vaajnaasishma iti hochuh, dattaa iti na aattheti; Om itihovaacha vyagjnaasishteti/* (The Brahmacharis / Vidyardhis of Manushyas or human beings then approached Prajapati who again gave the single word instruction of Da and queried them whether they had correctly understood the instruction; they too nodded their heads and replied that theTeaching commanded by Prajapati as Daana / Charity!) V.ii.3) *Atha hainam Asuraa uuchuh, braveetu no bhavaan iti; tebhyo haitad evaaksharam uvaacha; da iti, vyagjnaa shishtaa iti; tebhyo haitad evaaksharam uvaacha;da iti, vyajnaa shishtaa iti, vyagjnaasishmaa iti hocuh, dayaadhvam iti na aattheti, Om iti hovaacha vyaajnaashishteti;tadetad evaisha Daivi vaag anuvaadati stanayitnuh; da, da, da, iti/ damyata, dutta, dayaadhvam iti/ Tad etat trayamshikshet DAMAM DAANAM DAMAYAM iti/*(Finally, the Asura probationers requested Prajapati to instruct them before they would assume the profession of Asuratwa and once again Prajapati gave the same single expression Da, but he was not sure whether the Asuras being fat minded they had readily understood the import of the word, and there were thunderous reveberations saying Control, Charity and Daya/ Compassion!]

Thus shereshtha vrata mune! Jnaana rupa pavitrata having been spotted , atmajnaa anubhava maartra saadhana be highlighted as avinaasha brahma jnaana.!

Dwiteeya Khanda

Tapah santoshamastikyam daananmeeshwarapujanam/ Siddhanta sheavanam chaiva hreematischa japo vratam/
Ete cha niyamaah proktaastaanvakshyaami kramaachhrunu/
Vedektona prapaarena krucchhuchaandraayanaadhibhih/ Sareera sheshanam yatthhaatapam ityucchhate budhaih/
Kovaa mokshaha katham thena samsaaram pratipanchavaan/ Itylokanamarthajnaatasthapah sham santi pasdutanam shamsanti panditaah/
Yadvacchhallaabhato nityam preetiryaa jaatate nrinaam/ Tatsantosham viduhu pragjnaah parijnaanaika tatparaah/
Brahmaariloka paryantaadviraktyaa yallabhigtpriyam/ Sarvarta vigahaatsnetaha santosga paramam viduyh / Shrote smaartam paramam viduh/ Shrote smaartam cha vishvaaso yattadasrikyamuchyate/
Nyaayaarjita dhanam shraante shraddhaa vaidikejane/ Anyadwaa yatpradeeyante tadvaanam prochyate mayaa/
Raagaadyepam hridayam vaagdrushtaanrutaadinaa Himsaadirahitam karma yatthaddeeshwara pujanam/
Satyamjnaanamanantamcha paraanandam param dhruvam/ Pratyagitvagantavyam vedaanta shravanam budhaah/
Vedaloukikamaargeshu krutsitam karma yadbhavet/ Tasminbhavati yaa lazzaa hreem saiveti prakeertitaa/Vaidikeshu cha saveshu shraddhhaayaa sa matirbhavet/
Gurunaa chopadishtopi tatra sambhandhavarjitah/ Vedektainaiva margena mantraabhyaaso japah smritah/
Kalpasutre tadhaa vede dharmashastre puraanake/ Irihaase cha vrittiryaa sa japah prochyate mayaa/
Japastu dwividhah prokto vaachiko maanasastathaa/
Vaachikopaamshurucchescha dwividhah parikeertitah/ Maanaso mananadhyaanabhedhaadvyai vidhyamashritah/
Ucchhairjapaadupaamshuscha sahasragunamuchyateMaanascha tathopaamshoh sahasragunamuchyate/
Ucchhairjapascha sarveshaam yathokta phalado bhavet/ Neechaih shrotrena chenmantrah shuruaschainnishphalam bhavet/

Stanzas 1-2

Shreshtha mune! Following are the ten niyamaas viz.Tapas- Santosha-Astikata - Deena- Ishvara Puja-Lajja-Japa-Mati-Vrata and Shidhaanta shravana. These principles are explained in the manner.

Tapas: krucchha chandraayanaadi shareerya ksheena kaarakaas. Veda varnita kricchha chandraayana are describe worthy.:

[(1)Parashara Smriti's Praschatya Prakarana on Tapta kricchha Vrata and (2) Manu Smiti on Chandrayana Vrata - Pages Five

(1)
Tapta kruccha swarupa:

Fasting by way of consuming hot water for three days, hot milk for three more days and hot ghee for yet another three days successively and observing complete fast on the following day is called Tapta kruccha prayaschitta. Similarly 'Seeta kruccha' is fasting as above by consuming cold water, milk and ghee likewise on three consecutive days.The measures for water is six 'palaas' while milk and ghee are to be one pala each a day.

Praajaapatitya swarupa:

Eating food in the mornings only for three days, in the evenings only for three evenings, one meal a day each for three days by begging and three more days by keeping total fasting thus observing the food restrictions for a fortnight in all is called Praajaapatiya kruccha prayaschitta. Saantapana swarupa: This has duration of two days, or seven days, fifteen days and three weeks in each case. Yagjnyavalkya explained the 'dwi raatra santapana'or of two nights by consuming Go mutra-Gomaya-Go ksheera-Go ghrita-Go dadhi-kushodaka on a day-night basis and full fasting till the next night; the 'sapta ratra santapana'is like wise for seven day- nights till the seventh night followed by fast on eighth night. Yama Dharma Raja mentioned about Maha Saantapana comprising 'Pakshaashana'or consumption for fifteen days by way of consuming three days of Go Mutra, three days of Gomaya, three days of Go ksheera, three days of Go dadhi, and three days of Goghrita.But Jaalali amended Maha Saantapana as of Eka Vimshati Raatra ie. for eighteen days of consumption by adding Kushodaka too and the last three days of 'Purnopavaasa' or total fasting! Tapta Kruccha might be for Sapta Ratra, Dasha Ratra or Dwadasha Ratra too.

Paraaka krucchra swarupa:

Paraaka Kruccha or the Tapta Kruccha for Dwadasha Ratra; Paraka denotes 'Indriya nigraha' or Self restraint of Indriyas / Physical restraint; *Yataatmaano –pramatthasya Dwadahaahamabhojanam, Paraakonaama kruccheyam sarva papa pranaashanam/* (Paraaka krucchra prayaschitta with utmost self-control for a period of Twelve days without bhojana but for the prescribed eating of cow products is sure to destroy all sins.

Prayaschittas for family lapses: In case a house wife consents for union with her husband during her menstrual period, the woman on her death would surely experience Naraka and experience widowhood for several ensuing births. If however she does not consent for congress with her husband after the period even as he is healthy and desirous, then she would be liable with 'bhruna hatyaa dosha' and in her ensuing births would become the wife yet again to a 'daridra murkha bharta' with diseases during several successive births! If the wife maltreats and nags her husband consistently, then after her death she would be a bitch or a pig in successive lives. If a housewife resorts to perform a Vrata without the husband or without his consent, then not only his longevity would be affected but she would have to suffer narakas after her death. If a woman tries to harm a relative on her husband's side or her own, she should be not only kept boycotted always and if she resorts to abortion, she is liable to attract Brahma hatya dosha.In case a house holder seeks to exist without snaana-sandhya vandana-agnihotraadi vidhis he is to be rightly called as a karma chandala and 'Dharma paraanmukha' and is indeed unavailable for prayaschitta).

Otherwise the prayschitta for the woman who refuses union with her partner soon after the period or vice versa must resort to Artha Kruccha prayaschitta; alternatively, the husband would have to perform two hundred Pranayamas, besides thousand tila homas; the wife is however liable to perform hundred Prana yaamas and join half the homa with the husband. This atonement is only for healthy persons. Para purasha gamana by a house wife demands a kruccha prayayaschitta. Garbha patana prayaschitta however requires the sasntapana kruccha vrata for a year.In the event of the elder brother not marrying before the wedding of the younger brother, then the latter is called Parivetta and the non marrying elder brother is known as Parivitti. Now both Parivetta and Parivitti are both need to undergo prayaschitta by way of two Krucchaas; not only that: the Kanya being married to the younger brother who is called Paravedi, the Kanyadaata or the bride's father called Paridaayi, the Yagnika or the Brahmana who performs the wedding called Pariyashta also need to undergo Prayaschitta of

Kricchhaatikruccha and chandraayana. Krutyaatikruccha is to fast twenty one days by way of consuming milk only.Similarly Agre ddidhishaadi prayaschittha meaning that the younger sister marrying before the elder sister too demands prayaschitta; the jyeshtha kanya is called didhishu and the younger kanya is Agredidhishu. The bridegroom of the younger sister is called Agredidhishu pati. Dispensations of Prayaschittas in respect of various other Prakeerna Papas pertaining to relatives as also other human beings have been enumerated fairly exhaustively in the Parashara Smriti as annotated further in the Parashara Madhaviya Bhashya.

A few more Prakeerna Papaas related to the touch and even attack by biting etc. of some animals like dogs, fox, pigs and so on and their Prayaschittas have also been enumerated in the Parashara Smriti: In the event of attacks and bites of fox, dogs etc. a Brahamaa should at once bathe and recite the Veda Maata Gayatri Mantra hundred and eight times. Dog bites are purified by cow horn full of water or better still bathing in Maha Nadis or Samudra darshana-snaana. Those whob are unable to do so 'Goshrungodaka snaana' atleast. Praajaapatya Agneya Soumya Vaishwa deva Vrata or atleast 'Snaanantara Ghrita praashana' and hundred times of Gayatri Mantra Japa would surely bring about purification as per another view. Severe dog bites call for fasting for three days, Ghrita-kushdaka praashana, cleaning of the place of bites with application of fire burning, Chandraadi Graha darshana, Nakshatra darshana and pancha gavya praashana are stated to be the remedies and prayashchittas. Pradaksina of Sadbrahmana should be done around atleast of Vrishabha with shuchi and faith). 'Malini karana paapa prayaschitta' deals with the killing of birds like cranes, swans, hen, parrots, doves, sparrows and so on. The atonements range from day long fasting for the killing of cranes and hens; fasting till night in the case of parrots, doves and kites, go daana for killing swans; performing pranayama till evening while in water for killing crows and garuda; killing of sheep, goats, pigs etc. call for godaana with calf, besides fasting for three days except eat for uncooked food like raw vegetables and so on. 'Sankalikarana prayaschitta' is demanded in the case of killing rats, mongoose, cats, frogs, serpents, and so on. The prayaschittas range from Brahmana bhojana with tilas and dals called 'Krisraanna' and daana along with iron rods in the case of serpents besides observing sapta raatra vrata or bhojana at seven nights. Prayaschitta for killing frogs, rats, mongoose, cats etc. requires Dwadasha raatra kruccha vrata, while killing domestic animals like cattle, horse and donkey besides daanas including iron rods and homa prakriya and gayatri japa as also brahmana bhojana and daanas. Parashara Smriti also described many other prayaschittas such as follows: 'Suryodayaadikaala-astama kaala shayana' -or waking up after Sun Rise and sleeping at the Sun set- Prayaschitta; this sin is as imperfect as 'Brahmana dhana harana' or like stealing the material of a Sadbrahmana. This blemish requires to under take Gayatri Japa by ten thousand times and observe Upavasa till the evening for Sunrise in respect of late rising and upavasa and japa for sun set sleeping. In case of failure to perform Sandhya vandana and agnikarya, the atonement would be double of Gatri Japa in addition to the lapse of late risig and Sunset sleep. 'Veda Vedangaadi Vikraya' or sale of Scriptures demands Chandrayana Vrata; Vedanga vikraya requires Kruchha vrata; Purana Itihaasa vikraya demands Saantapana-Pancha raatra vratas. 'Anruta vachanaadi upapataka'or the habit of speaking lies is stated by Manu as also Yagjnyavalkya Maharshi to be as serious as 'Brahma Hatya' and 'Suraapana'and the prayaschitta should be on similar lines. 'Veda-Smrityadi Ninda', 'Nitya Karmanushthana tyaga' and 'Veda Pramaana tiraskarana' tantamounts to 'Nastikata'and as severe as a Maha Pataka and the only Praayaschitta could be 'Sangha bahishkarana'.

Prayaschittas once performed in faith always certainy yield results and Rishi Vakyas can never go fruitless; the person committing the sin of small or huge nature gets his or her conscience clear and clean. But the atonement so performed must be under the direction of a dharmaachara and learned Brahmana as affirmed by Apastamba; indeed, in the tasks of Japa-tapa-homa-daanas with the blessings of a Brahmana would attain perfection, guidance and inspiration. More so, if the performing Karta is not physically fit and psychologically untuned to the prayaschitta vidhana, the entire effort

might really get wasted. The Karta need not be egoistic to feel that he knows everything but needs moral support even to a Pandita and subjecvity must be replaced with objectivity any way! In the performance of a Prayaschitta, there has to be evidence even to Almighty, besides his own conscience! Vedas emphasize that Agni-Brahmana-and Kavi are always pure and sacred and can not be rejected! Devatas too approve the Brahmana Vaakya since they are the only Agents of Dharma who can interpret as per Desha-Kaala maana- achaara vyavaharas in the contemporary Society!
A brief sum up of Vishnu Smriti on Prayaschittas is as follows: The person with blemishes seeking penance is to start with performing 'upavasa' or fasting for a day or more as per the intensity of the sin as per one's own self-assessement. He or she may perform three snaanas a day by muttering 'Aghamanshana' mantra three times: *Hiranya shringam Varumam prapadye teerthammey dehi yaachitam, Yanmayaa bhukta masaadhunaam pratigrahah/ Tanme Manasaa Vaachaa Karmanaam dushkrutam kritam, Tatra Indro Varuno Brihaspatih Savitaacha punantu punah/ Namognepsumate Nama Indraaya namo Varunaaya namo vaarunyai namadbhyayah/* Then the person may eat in the evening only for three days, for three another day times and another three days by way of unsolicited food and finally undertake fasting for additional three days an this kind of penance is called Prajapatya. Then let the person drink hot water for three further days; for three other days' hot ghee, for three days more fast totally which is called Tapta Kriccha. Taking the same kind of consumption for the same duration is known as 'Seeta kruccha'. Subsisting on milk for twenty one days is called 'Kricchaatikriccha'; sustaining for a full month with barly water is called 'Udakakruccha'; eating nothing but Lotus fibres for a month is 'Moola kruccha'while eating only 'bel'fruit' for a month is 'Sriphala kriccha'. Eating a month of lotus seeds is called Paraaka kriccha. Subsisting for one day on 'Pancha gavya' or of Cow's five products as boiled in Kusha grass is noted 'Saantapana' vrata to be concluded by fasting on the next day. Swallowing each of these for three consecutive days is 'Maha Santapana.' Swallowing oilcakes, boiled rice foam, butter milk, water and ground barley, each for one day with a fasting in between-every two days- is called 'Tula purusha' or the weight of the person concerned performing the penance. Drinking water boiled with kusha grass, leaves of Palaasha (bastard teak), Udumbara (fig) tree, lotus, Shankha pushpi a herbal medicine for mental development, besides the leaves of banyan tree is called 'Parna kruccha' each day for three days. The Krucchas concerned need to be observed with shaven heads and beard, three snaanas a day and lying on ground with Brahmacharya without conversing with women, low caste persons, observing silence and reciting mantras. Apart from these Kruccha Vratas, the Prayaschittas also refer to Chndrayana Vratas viz. eight mouthfuls of cooked barley food a day for a month called Samamanya Chandrayana, or eight mouthfuls a day and night for a month known as 'Yati Chandrayana' or four mouthfuls in a day as also in night a month called 'Sishu Chandrayana'; the Vrata involves the rate of consumption a day at the rate mentoned above depending on the increased or decreasing the rate at which the Moon travels from each fortnight from Pournami to Amavasya and vice versa. Maha Vratas are required to be observed in respect of major sins for twelve years and these involve dwelling in forests, carrying out tri snanas daily, collecting alms declaring the sins, sleeping on grass, and strict brahmacharya. Unintentional killings of Brahmanas, of Kshatriya-Vaishyas in the course of Sacrifices, pregnant women or women in courses or even in women other wise and of close relatives and friends demand observance of Maha Vrata for the full period of twelve years normally. Unintentional killings of Kings require the observance of two Maha Vratas viz. for twenty four years. Such killings of Kshatriya, Vaishya and of Lower sections call for the Vratas for nine, six and three years respectively. But in all these prayaschittas, the Karta needs to be duly publicized to all in the concerned Societies especially in his neighbourhood and relatives; they have to necessarily derecognised as notorious as the Karta has to carry the skull of the victim, if not a stick or flag or placard with the description of the sin. The offender is also required to be unshaven, serve the family members of the killed and a herd of cows during the period of the Maha Vrata, and besides subsist on Pancha Gavya for a month in each year. While serving the cows, he has to stand as the cows stand and rest when the animals do; he has also to safeguard from the attacks of tigers etc. and during winters, rains and diseases. Killing of elephants

intentionally or otherwise demand charity of black bulls to Vedic Brahmanas; garments against killing of horse; charity of a bull against killing of an ass or a goat; gold against a camel; three days fast against killing a dog; charity of milk dishes, sesamum, rice and an iron hoe besides a day's fast against killing a mouse, cat, frog, non poisonous snake; three days fasting in a row and go daana against killing an owl or crow, or fish; go daana against killing a swan, crane, ape, falcon, vulture, or a duck; charity of an iron spade against a poisonous snake; a load of straw against cattle or birds; a pot of butter for killing a boar; sesame against a partridge; a two year old calf for killing a parrot; a milch cow against killing wild animals; hundred times of Gayatri Japa be performed against cutting trees, shrubs, plants with fragrant flowers; and daana of butter for killings of flies, and insects.

(2)

Chaandraayana vrata is described by Maha Muni Vasishtha as follows: *Chaandraayanam dvividham pipeelikaa madhyam yava madhyam cheti/* (Two kinds of Chandrayanaas are defined, one is pipeelikaa madhyam and another Yama madhyam) *Maasasya krishna pakshadou graasaanadya chaturdasha, Graasaa pachaya bhojeesan paksha shesham samaapayet/ Tathaiva Shukla pakshaadou graasamekam bhunjeeta chaaparam, Graasopachaa bhojeesan pakshashesham samaapayet/ Shuklapratipadi graasamekamupakramya pratidinamekaika graasa vriddhaya, Purnimaayaam panchadasha graasaah evam pratidinaa ekaika graasahaane sati/ Amavaa syaayaam upavaasa iti, Madhya sthalyaadava madhya chandraayanam bhavati/* (Eat one fistful of cooked rice a day on an increasing scale for fourteen days in a fortnight from prathama tithi in krishna paksha till Purnima and the fistfuls on a decreasing scale day by day till purnima in the next Shukla prathama again. This is the course of Chandrayana Vrata called 'yava madhya chandraayana vrata').] Chandrayana Vrata is called for irregular daily agni karyas are as improper as 'putra hatya'! Further, any agni karya donewith the wealth of the low class or even worse that a low class person assuming the task of priesthood would most certainly suffer in the same birth besides the following births. Hence, once initiated the responsible duty of daily agni karyas but does irregularly for whatever reason has necessarily observe to pay by the said penance for a month! An unintetional sin is worthy of pardon by such penance but an intentional negligence deserve more severe prayaschithas! \

Praayaschitta Vichara: 47-70)

In the past lives as in in the case of the ongoing , a dwija might have committed an unpardonable sin by commission or omission is stated to forbid an interaction with persons of virtue unless a 'prayaschitta' is performed. Quite a few persons behave as if their conduct is blemishless; he or she might have stolen gold jewellery especially of a brahmana and such blemishworthy person would have diseased finger nails, or as drinker or hard liquor would possess black teeth, a miser of unbearable body smell, a brahmahatya committer of tuberculosis, a liar of strings of untruth gets defaced, a thief of foodgrains of improper body parts, a grain adultarator of undesirable fingers and of other other edible products of extra and redundant limbs; a stealer of food, clothes, Scripts and horses get punished by dyspepsia, dumbness, leprosy and lameness; a stealer of lamps, their extinguisher, an adulterer, committer of jeeva himsa become blind, squint, limb swellings and specified body disorder respectively; *Annahartaamayaavitvam maukyam vaag apahaarakah, vastraapahaarakah shvaitryam pangutaamashvahaarakah/Himsayaa vyaadhi bhuyastwam rogitwaamahimsayaa/* In this manner, due to their shortcomings in the present or earlier births, human and other beings are born as insensitive, dumb, blind, deaf, and deformed, and those of normal virtue spurn them off. Since such human beings would not have performed adequate atonments, they bevome liable to such deformities. *Brahmahatyaa suraapaanam steyam gurvanganaagamah, mahaanti paatakaanyaahuh sansargashchaapi taih saha/* or brahmana hatya, suraapaana, thieving, guru stree vyabhichaara, are considerd as mama paatakas or their equivalents. Indeed blatant lying to impress others, complaining

to authorities, falsely implicating others as complaints to teachers and elders are as heinous as brahma hatyaadis. Veda tyaaga/ Veda ninda, untrue and misleading evidences, mitra droha / mitra vadha, eating forbidden food, and consuming deha visarjanas are six abhorable habits as irremediable disorders of human life. Swindling deposits of treasures, horses, silver articles, land, diamonds and precious st ones, is as condemnable as stealing gold. Vyabhichaara with sisters, other women, low class strees, and such are as abhorable as 'guru bharyaa gamana'. Harassing and physical torture of cows, and far worse than by killing them , performing sacrifices and agni karyas for the detestable criminals, para sreee gamana, self selling like chandaalas, neglect of teacher, parents, wife and sons, Vedaadhyana and nityaagni at home, allowing weddings of the younger brother first by way of kanyaa daana with agni saakshi and full social interaction; kanyaa dushana, charging interst on loans without being a vaishya; vrata bhanga kaarana, selling off one's jalaasaya, wife, child, and so on; non performance of upanayana to sons as per dharma, bandhu tyaaga/ dushana', allowing the education of children by corrupt practices, selling off certain possesions unworthy of sale; assuming total authority of gold and precious jewellery by being a brahmana, total control of mines, factories, mechanical works, allowing wife's veshya vritti, practice of vashikarana and mrityu kaarana means of living, cutting trees as firewood for no special reasons of 'punyaaagni karyas' but for eating prohibited food; continued practice of being indebted, study of 'asabhya' or objectionable books and literature and practice of unworthy songs and dances; stealing foodstuffs and animal fodder, vyabhichaara with intoxicated women in brothels; killing females, low class persons, vaisya-kshatriyas, and naastikata or atheism are all called glaring 'upapaatakas'.Out- right insulting, beating and manhandling Brahmanas, drinking intoxicating liquors, cheating and resorting to unnatural 'purusha maithuna'are stated to be of 'gati bhramsha' and 'jaati bhramsha' leading to irretrievable sins. Once taking to the heinous path of killing donkeys, horses, camels, elephants, goats, sheep, fish, snakes, buffalos, the offence should pave the path of evil and liable to 'samkarikarana'. Approvingly accept gifts from the degraded class of the society, taking to the duty of trade and business without being a vaishya, providing labour and service to the lowest class, and taking to utter faleshood is named 'apaatrikarana'. Torturing and killing worms, insects, birds, and such helpless once caught, spoil flowers, creepers, plants, and trees is the degraded 'maalini karana'.)]

Stanza 3 explains

Once there be tapasya by the tatva jnaanis then be the route to samsaara bandhnana. Detachment and Deliberation are the rudiments of Reliasing theSupreme. Righteous action irrespective of fruits begets further longevity to keep pursuing the path of enlightenment; Involvement of evil actions caused by panchendriyas like vision, hearing, touch, breathing, generation accentuated by mind blinds the basic Truth and the pace of recovery would be too slow even nil; Unity of Self and the Supreme is evident and harnessing body parts and senses is of paramountcy to reiterate that essential Truth; both the Inner Self and the Supreme are stable yet on the move, nearby yet distantly unrealised, right within but without calling for intense introspection; the Self has no hatred for others since the action-reaction syndrome does not affect it in the least and those Yogis when realise this Reality wonder where there is hatred and what is the love; As there is 'tadaadmya' or absolute Identity, the Self and Supreme ought to be the same, irrespective of the play of senses and thoughts that the body carries; the Supreme is all pervading, unborn, bodyless yet allots clear instructions to follow by all entities; Pursuit of the path of Vidya and Avidya ie Knowledge against blind Ignorance needs to be distinguished since the latter enter the portals like rites, rituals and Sacrifices or get stuck to karma kaanda alone but Vidya is the higher plane of Learning ; Fruits of Vidya on the ascent path by wisdom, meditation and Karma or Work defined and duly blended;Knowledge and Ignorance both cross life and death but the former gets bliss while the latter gives rebirth; Prakriti or Maya and Purusha are manifest/ unmanifest but what is really worthy of worship be distinguished clearly; maya creates, preserves, destroys and recreates but the Driving Force is the Supreme**;** worship to Maya and

Hiranyagarbha differs -one by 'Karma' another by 'dharmaacharana' and detachment; Truth and Immortality are concealed under the thick blanket of ignorance as realised as samsara banddhana.

Stanzas 4-5-6 explain:

It is the daivecchha prapti that leads to the concept hridaya prasannata and of 'santosha' lest 'saravatra anaasakta' and 'viraktata' would prevail ever. Maha Purushas call the perception of santosha or contentment which vedaas, upanishads and smriti grandhas name as 'astikata' or 'supreme contentnent' or Blissfulness:

[Taittireeya Upa explains Blissfulness vide (1) II.vii -viii and (2) Bhruguvalli on Anando Brahmeti 3.6.1]

(1)
Ways and means of attaining Fearlessness and Bliss named Brahman
II.vii.1) \ Quite initially before the very beginning of Creation there was Brahman alone and as he created everything, He was titled as the Self- Creator as there was absolute nothingness therefore. The expression of 'sukrutam' is to be interpreted as 'svakrutam' as also 'sakrutam' as an exceedingly well performed act of Creation; indeed both these expressions firmly establish the pre-existence of Brahman. That this unique act of creation is nodoubt the Source of Joy who in any case what Brahman is, but also the Beings in Creation for their very existence. The process of breathing by way of inhaling and exhaling provides life to the Beings created and consequently a state of security and fearlessness as long as the breathing continues. As long as the state of joy and fearlessness continues and the big cover of security prevails. On the contrary, once a person feels even slight change in the balance of one's physique, the psyche and consciouness would undergo gradual metamorphosis and the complex of fear and denial of well being creeps in; that is the state when the Beings view at Brahman not only as the power center of joy but also of awe and even terror when the situation of joy and freedom changes to the fear of Brahman and carefulness to alert the conciousness within to refrain from curves instead straight lines in one's deeds and thoughts! Hence the ideas of enlightenment versus ignorance which guide one's actions of virtue or vice ! Once the periodical cycle of life and death is baled out, the the bouts of ups and downs are terminated for ever and safe sailing reaches the shores of Brahman of bliss and fearlessness for ever!)

Brahman regulates the Universe and bestows degrees of Bliss to all- human and celestial Beings alike
II.viii.1-4)
It is out of reverence and awe of Brahman that various Celestial Sources of Authority are in perfect position; it is that fear of the Supreme Energy that Wind blows perpetually and Sun rises and sets as per the prescribed timings; so do their duties unfailingly by Agni Deva, Indra and fifthly Lord Yama the God of Death. Now Brahman bestows joy to all, human and celestial Beings likewise. Take the example of an ideal human being, totally youthful, strong, energetic, wealthy and learned as say a full unit of fulfillment is granted to him. Hundred times more of that joy is granted to say a human-Gandharva- a Fairy- the best of his ilk; to a divine Gandharva who is truely more significant, the level of joy and satisfaction bestowed by Brahman be declared hundreds times more than to that of a man Gandharva as the divine one does indeed possess a far higher degree of fruits accomplished by the divinity.Certanily more superior would be better in respect of Devas in heaven called Karma Devas- say Eight Vasus, Eleven Ruddas, Twelve Adityas, Indra, and Prajapati than to that of Gandharvas and as such they deserve hundred times more of celelestial privileges. In the ascendent ladder, Brihaspati the Guru of Devas, Virat Purusha and finally Hiranyagarbhaa secure hundered times higher of the dividends compared to each of these positions as the followers of Vedas. Recalling Brihadaranyaka Upanishad (IV.iii.32) again: *Etasyaivaananada syaanyaani bhutaani maatram upajeevanti/* (Just one

drop of the Supreme Bliss of Brahman is sufficient to saturate all in the Creation from Hirnyabarbha downward!)

(2) Bhruguvalli

<u>'Anando Brahmeti': **Bliss is Brahman**; from bliss is originated Creation, sustained and merged!</u>
'

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

Stanza 7

'Nyaayoparjita dhana daana' and its utility by shraddhha purvaka pradhana is extolled by innumerable sources by Maharshis-Padma-Garuda-Skanda-Varaahaadi Puranaas being quote worthy.

<u>[Manu Smriti highlights daana mahima even by devatas, let alone manushyas</u>

Prajapati's sincere advice to Devatas would be to make an appeal to Vidwan Brahmanas that yagjnas and works of daana-dharmas be intensified with commitment and total faith with their rightful earnings to reap akshaya phala or unending fruits but *parishushtena bhaavena paatrmaasaadya shaktitah* or by ensuring that the recipient of the charity woud so deserve. Once so given away even a trifle but as per one's ability without grumbling would bestow satisfaction to both. The taker of food is relieved of hunger but the giver yields 'tripti'; til daan gives good progeny, charity of deepa or lights yields good eyesight, bhudaan results in multiple gains of bhumi, longevity for suvana daan, griha daan yields excellent palaces and charity of silver results in body shine and charm. Vastra daana, ashwa daana, go daana results in Chandra loka, ashva daana of the worlds of Ashvini Devas, and godaana the Surya loka respectively. Charites of bulls or oxen would bestow good fortune while of carriages and beds result in a beautiful wife.Abhaya daana or offering safety yields fortunes and Kingdoms while dhaanya daana bestows life's fulfillmenr. Daana of Vidya and of Vedas helps attainment of Brahma loka. Indeed daanas of jala, anna, go, vastra, tila, suvarna excels all as compared to Veda daana.The manner and shraddha in which the charities are given enhances double of the returns. While respectful offerings and reciprocations lead both the parties to swarga loka and any infringement in the give and take leads to negative lokas. No brahmana should boast of austerities

nor perform sacrifices like yagjna karyas in vanity as the results would never be positive but end up in falsehood and negativism. Never speak ill of Brahmanas despite their attitude and action, nor display one upmanship and vanity.Having executed daanaas to one's satisfaction, there is no need to boast and publicise. *Yajnonritena ksharati tapah ksharati vismayaat, aayurvipraapavaadena daanam cha parikeertanaat/ Dharmam shanaih sanchinuyaad valmeekamiva puttikaah, paralokasahaayaartham sarvabhutaanyapeedayan/* Exaggeration tends to suffer the result of sacrifices and meditation, unwanted criticism of vidwaan brahmanas affects health and longevity while self publicity erodes into daana mahima; one needs to refrain by tormenting insignificant beings and seek to enhance the volume and value of dharma to one's own credit like an ant's course upto hilltop.Indeed to help could forthcome by parents, relatives and close friends: *Ekah prajaayate jantureka eva praleeyate,ekonubhunkte sukriritameka eva cha dushkritam/* Only one lonely Self is born and dies and has to reap his or hers fruits of 'karma'and the resultant deeds. Once the light of life is put off and the relatives return with the body burnt by wood into ashes, the account of Dharma alone remains to let the Soul travel up and down. *Dharmapradhaanam purusham tapaaa hatakilbisham, paralokam nayatyaashu bhaasvantam khashareerinam/* or a person soaked in nobility and virtue is destined to accomplish mukti and totally keep himself away from all the paths even remotely connected with vice and dedicate himself to the rudiments as also nuances of dharma and dharma alone. Illustrious persons alone could mount the most difficult mountains of purity and self control conditioned by innumeralbe temptations of natural pulls and pressures of Kaama krodhaadi proverbial enemies and value added by satkarmas or austerities and sacrifices; only such exemplary Beings face death with a smile and get radiant and celestial clothing wrapped in their ethereal physiques. Indeed it could be only possibe only for a superior and learned Brahmana in the pure sense of supreme morality who is qualified to scale such heights supassing and dismissing the far lower levels of Jeevatva! *Dridhakaaree mridurdaantah kruraachaarairasan vasan, ahinsro damadaanaabhyaam jayet svargam tathaavratah/* Only those who who possess high-resolute mindedness , unmoved by flippancies, strong and decisive concentration, will power and rigorous practice are able to control physical and sensory organs are qualified such 'sthita pragjnata'. An exceptional Brahmana who is in need of water, roots and fruits, agni, and minimal food subsistence is the only qualified for such status. Lord Prajapati is stated to have declared that such alms could be accepted even from a sinful person provided there is pressing demand and ready and voluntary donor. Indeed those grihasthis who do not offer shraaddha to pitrus for fifteen years and perform vaishwa deva are not qualified to accept charities but insult pirtus and Devas. At the sametime, the most needy brahmanas despite their shortcomings might retain if volantarily, certain exceptional items like bed, house, kusha, gandha, water, flowers, milk, curd and vegetables for sheer upkeep and even marginal worships due to their family background. In the event of loneliness and if his preceptor is no more, Sadbrahmanas should accept from co brahmanaas only. Normally certain professions like labourers, cow-herd keepers, barbers, or bonded workers are assumed by the service and low class but in the case of absolute exigency for sheer subsistence Brahmanas too might accept such roles yet not contadictory to the basic principles of a Brahmana; may even be a slave but never as a thief and criminal. *Yonyathaa santamatmaanyathaa satsu bhaashate, sa papakrittamo loke stena aatmaapahaarakah/ Vaachyarthaa niyataah sarve vaangmulaa vaagvinih sritaah, taanstu yah stenayed vaacham sa sarvasteyakrinnarah/* (Whoever of Brahmanas might endure insults from other caste persons but never be dishonest and let not his speech and language be stooped to that of low class and more so his fundamental principles becoming of a Brahmana like Satya Vadana and Satpravartana and that of adapting the tone and conduct of a low class of the Society, especially of the habits of dishonesty and thieving. Even in that stage of servantship of yet uncoming of a Brahmana, one should never be umindful to neglect his fundamental responsibilities like defraying his indebtedness to Pitru ganas and to Devas; such duties are as important as family concerns and filial duties. Being clear of own conscience, a true Brahmana under duress and stress should sit and meditate alone, as true introspection leads to nearness to the Eternal Truth and salvation consequently. So stresses a a shrotriya brahmana ever practising his duties

regularly and consciously, that whosoever of his sacred duties should certainly observe and fulfill totally should be an ideal canditate for attaining Brahma loka!)]

Stanzas 8-16

Far beyond the raagaadi vikaara mukta hridaya, asatya bhashanaadi doshas, himsa kaaryaas and such negativities, be there shreshtha karmaas like Ishvara Puja.
Further satya, jnaana rupa, ananta paramaananda sidhhanta shravana, manana and nidhidhyaasa adi siddhaantaacharana be practised.

Vaidika kaaryaacharana be ever followed and negativties are always avoided. Veda, kalpa sutra, dharma shastra, puraanetihaasa jeerna tatvaas be ever followed.

Now the japa: initially vachaka and on the higher plane as the maanasika japa.
Vaachaka Japa is stated as of Upamshu yukta or as of the two types viz. of 'manana' and 'dhyaana'. 'Ucchha' or of 'ucchha swara' or as of 'shravana yukta' while the 'nidhi dhyaasa' be of ever retainer japa as of the sepreme kind.

Triteeya Khanda

Stanzas 1-13

.Swastikam Gomukham Padmam veerasimhaasane tatha/ Bhadram Muktaasanam chaiva Mayutaaranaamecha/
Sukhaasanasamaakhyam cha navamam munipungava jaanuurventare kritvaa samyak paadatale ubhe
Samagreeva shirah Kaayah Swastikam nityamabhyaset/ Savya Dakshina gulpham tu prushtha paarshve niyojayet/
Dakshinopi tathaa sayam gomukham tatprachakshate/Angushthaavadhi gruhneeyaadvastaabhyaam vyuktrumena tu/
Vurvorupari viprendra krutvaa paadataladwayam/Patdmaasanam bhavetpraagjna sarvaroga bhayaapaham/
Dakshinetara paadam tu dakshinoruuni vinyaset/ Rujukaayah samaaseeno veeraasanamudaahyatam/
Gulphou cha vrishanasyaadhah sivinyaah paarshvayo kshipet/ Dakshinam savyagulphena dakshinena tathetarat/
Hastou jaanou samaasyaapya swanguleescha prasaryacha/ Vyakta vaktro nireekshet naasaagram sumasaahitah
Simhaasanam bhavedetat pujitam yogibhih sadaa/
Gulphou tu vrishanasyaadhah seevanyaah paarshayoh kshipet/ Paarshvapaadou cha paanibhyaam dhrudham badhvaa sunischalam/ Bhadraasamam bhavedetad visharogavinaashanam/
Nipeedya sovarneem sukshmam dakshinetaragulphatah Vaam yaamyena gulphena mukyaasanamida bhavet/
Medraadupari nikshapya savyam gulpham tathopari/ Gulphaantaram cha sankshipya muktaasanamidam mune/
Kuurparaagne munishrashtha nikshapennaabhipaarshshvayoh/Bhumyaam praanitaladwandwam nikshipyaykaagramaanasah/
Samunaashirah paado dandavadyomni samshtitah mayuraananametatsaat sarvapaapa pranaashanam/
Yenakena prakaaraana sukham dairyam cha jaayate/ Tatsukhaasanamityuktam shatastatsamaashrayet/
As vijitam yena jitamtena jagatrayam / Anena vidhanaa yuktah praanaayaamam sadaa kuru/

Muni shreshta! May this be realised of vididhaasanaas such as swastikaasana-gomukhaasana, padmaasana, veeraasaana, simhaasana, muktaasana, bhadraasanamayuraasana and sukhaasna. The practice of Ghutana and janghamadhya the feet be placed the neck is swastikaasana. Swastikasana is a cross-legged meditative position in which the feet go under the thighs on either side emulating the pattern of a Swastika Symbol. Toes of both the feet are inserted in the gap between the calves and thighs. Adjust the position so that the ankles are not grating against each other. A folded blanket can be placed under the hips to elevate the seat. This makes it easier to bring the bottom foot toes on the opposite thigh. The spine must be straight so nervous impulses can freely travel to the brain.

Stanzas 6-13

Virasana : Locking left foot over the righ foot and improves the strength and blood supply to the joints like the ankles, knees, hips, lumber region, cervical region and shoulders. Abdominal muscles are stretched so helps to remove fat from the region. Helps to maintain the proper balance of the body. Improves the flexibility of the spinal column. Puts pressure on the digestive organs and increases their efficiency and function. Strengthens the legs. Puts pressure on the nervous system and improves coordination of the nervous system with the musculoskeletal system. Improves balance. Relieves tension in the neck and shoulders. Expands the chest. Reduces fat around the pelvic region.

'Simhasana' (Lion Pose): The first one is as described in Hatha Yoga Pradipika and the second one is a more common version called Simhagarajnasana or Roaring Lion Pose. In the latter, the sitting position is same as Bhadrasana to be covered next. In the crossed leg variation the chin is lowered to the chest and drishti is at the nose tip. In the other variation, the chin is raised up and drishti is at the eyebrow center. Extend the tongue as far out as possible and while exhaling make a roaring sound like a lion. Sound should not be forceful, nor should it irritate the throat.This posture is considered good for stammering or throat issues.

'Bhadrasana', or gracious pose is an advanced Asana and requires careful practice. Traditionally, in this pose, one should be sitting on the ankles with heels together or turning the feet such that heels are facing upwards. For the easier variation, sit in Vajrasana and separate the knees as wide as possible. Try to place the big toe underneath the buttocks and heels as close to the body as possible. Place the hands on the knees and close the eyes to attain a meditative state.

Muneeshvara! practicing 'Muktasana' calms the entire nervous system by moving the prana from the lower centers up to the spine and stimulating the brain. It improves memory and focus, helps to elliminate the negative thinking and is an ideal pose for practicing meditation. It is believed to purify the naadee structure as 'naadees,which are the 72,000 energy channels of the body. Practicing this pose may help in states of anxiety, mild depression or fatigue. It also helps regulates blood pressure.

Then 'Mayurasana' (Peacock Pose) is a powerful position with many benefits. Place a block in front of the practitioner and the elbows on either side of the waist and stretch the legs back one by one. Lower the body down and rest the forehead on the block. Work on lifting the alternate leg off the floor one by one. Once developed the strength work on lifting the forehead. Ensure that the wrist joint, neck and spine are not in pain or discomfort. The most important benefit given in the text is that it digests all types of food and increases the digestive fire to such an extent that even the deadliest poison is destroyed. This is symbolic of a peacock who can eat a poisonous snake. It also balances our doshas (Vata, Pitta, Kapha) which when vitiated can cause many diseases.

Sukhasana is meant for ashata saadhakaas as they seek to take to praanaayaama/

[Mention might also be made of a few more asanaas too such as:

‘ Gomukhasana’, cow face pose by locking the fingers of both hands behind the back. Typically in Gomukhasana, the hands are clasped behind the back in what is called the infinity formation. Alternatively, hands can rest on top of the knees or can be placed on the floor ahead for a forward bend. Eyes can be open or closed. It is difficult to get legs in this position, start with keeping one leg straight and the other bent in what is also called the half shoe-lace position.

‘ Kurmasana’ or Tortoise Pose: facing down with one’s head between legs and arms in a bind. The first position is called Kurmasana because the body resembles a tortoise. But the second posture is called Kurmasana as it activates the Kurma Nadi - a subtle energy channel.This posture is considered good for improving energy and vitality in the body.

‘Kukkutasana’ (Cockerel Pose) begins with Padmasana. Once in padmasana, slide the hands through the gaps between the legs as far back as possible. Lean forward and lift up onto the palms. The hips are off the groups and palms should be placed firmly on the floor with fingers wide, pointing forward. Weight should be balanced on both hands equally and lift off while inhaling.

‘ Uttanakoormasana’ (Stretching Tortoise Pose) is the lying down variation of Kukkutasan. Sit in padmasana and slide the hands through the legs like in the previous posture. If one could try and grab the ears with the fingers and roll back to lie down on the floor. This posture should be practiced only after learning Kukkutasana. In the final position, hands can either touch the shoulders or interlock behind the neck.This posture is considered great for relaxing and calming the nerves.

‘Dhanurasana’ (Bow Pose) literally strings the body like a bow; the toes are held with the hands and pulled up to the ears just like a warrior draws his bow before releasing the arrow. This posture has many progressive variations and if it’s difficult to hold the toes then it can be practiced by holding the ankles. If it’s difficult to lift up in this position one could practice lifting only the knees five times and then the chest five times. Slowly start combining both movements.Breath can either be retained internally in the final position or normal breathing is done. Exhale while coming down.
This posture is considered excellent for the digestive and eliminatory system. Because it opens up the chest and shoulders it improves breath capacity and helps in chest ailments.

‘ Matsyendrasana’ (Spinal Twist Pose): This posture is so named as Sage Matsyendranath was said to practice this pose. There are different variations say Ardhamatsyendrasana or half spinal twist. the foot of the bent leg is placed in half lotus position and not on the floor. It is a very advanced posture and should be done under guidance.

‘Paschimottanasana’ (Back Stretching Pose) is like touching our toes but while sitting on the floor. It is important to bend forward from the hips and not the spine. Often if the hamstrings are tight, we overarch the back instead of stretching the legs. A good way to avoid this is by slightly bending the knees and trying to get navel down rather than the forehead. Also, ensure that the head does not go too far forward out of alignment. The bend should come from the hips. Breathe normally or retain the breath internally. Inhale to come up. This posture as one of the best asanas which gives a flat stomach and increases the digestive fire. It also helps the pranic energy rise efficiently.

.‘Shavasana’ (Corpse Pose) is a very relaxing posture that can even penetrate one’s subconsciousness. In the final position hands and legs should be separated and palms turned up. The entire body should be aligned in a straight line and not crooked. Relax each part of the body by ignoring the mental

chatter and keeping the focus on the breath.Shavasana helps one to remove any tension and reset body and mind. Often one might tend to skip it, but it is very important to make time for these moments of peace and stillness. No specific benefits are mentioned in the text, however, this posture is great for anxiety, stress and heart issues.

'Siddhasana' or an accomplished pose of deep meditation is considered the best pose for higher meditation. In it, the toes of both feet are inserted between the thigh and calf muscle like in Swastikasana . This asana differs from Swastikasana in heel placement ~ the heels are almost stacked on top of each other and we're almost semi sitting on the bottom heel. The foot will need to be turned up and adjusted so ankles would come in the way as declared to be the best posture for meditation, even better than Padmasana. The practitioners to do it daily and even state that if practised regularly for twelve years it can result in siddhis or superpowers.

'Padmasana' for meditation, Lotus Posture

Padmasana is the most common and popular meditative posture. However, the posture is Baddha Padmasana, with hands going around the back and holding the toes. In this posture, the tongue should be pressed against the roof of the upper teeth which is said to create a pranic circuit in one's body. Even though this is the most popular meditative posture, it is Siddhasana which is considered more useful. Care should be taken in its practice as it is also a leading cause of injury to knees and ankles; mostly due to impatience due to Rajas Guna! .It is described thet some kriyas which can be done in padmasana which give the yogi the highest knowledge by awakening the Shakti or Kundalini.

'Simhasana' (Lion Pose): The first one is as described in Hatha Yoga Pradipika and the second one is a more common version called Simhagarajnasana or Roaring Lion Pose. In the latter, the sitting position is same as Bhadrasana to be covered next. In the crossed leg variation the chin is lowered to the chest and drishti is at the nose tip. In the other variation, the chin is raised up and drishti is at the eyebrow center. Extend the tongue as far out as possible and while exhaling make a roaring sound like a lion. Sound should not be forceful, nor should it irritate the throat.This posture is considered good for stammering or throat issues.

''Swastikasana' is a cross-legged meditative position in which the feet go under the thighs on either side emulating the pattern of a Swastika Symbol. This is the physical posture of both the feet as inserted in the gap between the calves and thighs. Adjust the position so that the ankles are not grating against each other. A folded blanket can be placed under the hips to elevate the seat. This makes it easier to bring the bottom foot toes on the opposite thigh. The spine must be straight so nervous impulses can freely travel to the brain. This posture is considered good for the sciatica nerve and regulating body temperature.]

Chaturtha Khanda

Shareeram taavadeva syaatshanyavaktyangulaatmakam/ Dehamadhye shikhisthaanam tapta jaambunadprabham/
Trikonam manujaanaam tu satyamuktam hi saamkrute/ Gudaattu dyanguklaadurdhvam medraattu dwayangulaadadah/
Dehamadhyam muniproktamanujaaneeh saamkrete/ Kandasthaanam munishreshtha molaadhaaraannavaangulam/

Chaturangalamaayaamvistaaram munipungava/ Kukkutaandasamaakaaram bhushitam tu tvagaadibhih/
Tanmadhye naabirityuktam yogajgnaifrmunipungava/ Kandamadhtyastitaa naadee sushum -neti prakeertitaa/
Tishthanti paritastasyaa naadyo hi munipungava/Dvisaptati sahasraani taasaam mukhyaas-chaturdasha/
Sushumnaa pingalaatadidaa chaiva Sarasvate/ Pushaacha varunaa chaiva hastijihvaa yashasvanee/
Alambusaa kuhuuschaiva vishvodaree payasvinee/ Shankinaachaiva chaiva gandhaaraa iti mukyaatchaturdashaa/
Aasaam mukhyatamaasti sushvkottamottamaa/Bahmanaadeeti saa proktaa mune vedaantavedibhih/
Prishthamadhyatistenaasyanaa veenaadandena suvrata/ Saha mastaka paryantam sushumnaa supratishthitaa/
Naabhi kamdaadadhah sthaanam kundalyaa dwayaglum mune/ Ashta prakriti rupaasaa kundalee munisattamaa/
Yathaavadvaayucheshtaam cha jaladeeni nityashah/ Paritah kandapaarshveshu niruudhyava sadaa sthitaa/
Swamukhena samaaveshtya brahmarandhram mune/ Sushumnaayaa Idaa savye dakshine pingalaashtitaa/
Saraswati kuhuschaiva sushumnaapaarshvayoh sthite/ Gaandhaaraahasti jihvaacha Idaaya prushta purvayoh/
Puushaa yashasvinee chaiva pingalaa prushtha puurvayoh/Kuhoscha hasti jihvayaa madhye vishvodareesthita/
Yashaswinyaah kuhormadhya varunaa supratishthitaa/Pushaayaascha Sarasvatyaa madhye proktaa yashasvinee/
Gaandhaaraayaah sarasvatyaa madhye proktaa cha shankhenee/Alambusaa sthitaa paayuparyantam kandhamadhyagaa/
Purvabhaage sushumnaayaa raakaayaa sthitaa kuhuh/ Adhaschordhvam sthitaa naadee yaamyanaasaantamishyate/
Idaa tu savyanaasaantam samsthitaa munipungava/Yashavini cha yaamyasya paadaangushthaanta -mishyete/
Idaa tu savyanaasaantam samsthitaa Munipungava/ Yashasvinee cha vaamasya paadaangushthaa natamishyate/
Pushaa vaamaakshiprantaa pungalaayaastu prushthatah/ Payasvanee cha yaamyasya krnaantam prochyate budhaih/
Sarasvatee tathaa chorthagataa jihvaa tathaa mune/ Hasti jihvaa tathaa savyapaadaangushthaana -mishyate/
Shankhinee naama yaa naadee savya karnaantamishyate/ Gaandhaaraa savyanetraantaa proktaa vedaantavedibhih/
Vishvodaraabhiddhaa naadee kandamadhye vyavasthitaa/ Praanopaanastathaa vyaanah samaanodaana eva cha/
Naagah kurmascha krukaro devadatto dhannjayah / Ete jihvayaa vaayumaakR^ishhya yaH pibetsatata.n naraH . shramadaahavinirmukto yogii niirogataamiyaat.h .. 25..
jihvayaa vaayumaakR^ishhya jihvaamuule nirodhayet.h . pibedamR^itamavyagra.n sakala.n sukhamaapnuyaat.h .. ..
aasyanaasikayormadhye naabhimadhye tathaa hR^idi / praaNasa.nj~no.anilo nitya.n vartate munisattama /..
apaano vartate nitya.n gudamadhyorujaanushhu/udare sakale kaTyaa.n naabhau ja~Nghe cha suvrata'\/
vyaanaH shrotraakshimadhye cha kukubhdyaa.n gulphayorapi . praaNasthaane gale chaiva vartate munipu~Ngava /.

udaanasa.nj~no vij~neyaH paadayorhastayorapi . samaanaH sarvadeheshhu vyaapya tishhThatyasa.nshayaH /..
naagaadivaayavaH pa~nchatvagasthyaadishhu sa.nsthitaaH .niHshvaasochchhvaasakaasaashcha praaNakarma hi saa.nkR^ite .. 30..
apaanaakhyasya vaayostu viNmuutraadivisarjanam.h .samaanaH sarvasaamiipya.n karoti munipu~Ngava /.
udaana uurdhvagamana.n karotyeva na sa.nshayaH /vyaano vivaadakR^itprokto mune vedaantavedibhiH/..
udgaaraadiguNaH prokto vyaanaakhyasya mahaamune .dhana~njayasya shobhaadi karma prokta.n hi saa.nkR^ite/..
nimiilanaadi kuurmasya kshudhaa tu kR^ikarasya cha .devadattasya viprendra tandriikarma prakiirtitam.h/.
sushhumnaayaaH shivo deva iDaayaa devataa hariH/ .pi~Ngalaayaa vira~nchiH syaatsarasvatyaa viraaNmune .. 35..
puushhaadhidevataa proktaa varuNaa vaayudevataa .hastijihvaabhidhaayaastu varuNo devataa bhavet.h/..
yashasvinyaa munishreshhTha bhagavaanbhaaskarastathaa . alambusaayaa abaatmaa varuNaH parikiirtitaH/..
kuhoH kshuddevataa proktaa gaandhaarii chandradevataa . a~Nkhinyaashchandramaastad vatpayasvinyaaH prajaapatiH/
vishvodaraabhidhaayaastu bhagavaanpaavakaH patiH . iDaayaa.n chandramaa nitya.n charatyeva mahaamune/
pi~Ngalaayaa.n ravistadvanmune vedavidaa.n vara . pi~NgalaayaamiDaayaa.n tu vaayoH sa.nkramaNa.n tu yat.h .. 40..
taduttaraayaNaM proktaM mune vedaantavedibhiH . iDaayaaM pi~Ngalaayaa.n tu praaNasa.nkramaNaM mune /.
dakshiNaayanamityuktaM pi~Ngalaayaamiti shrutiH . iDaapi~NgalayoH sa.ndhi.n yadaa praaNaH samaagataH/
amaavaasyaa tadaa proktaa dehe dehabhR^itaa.n vara . muulaadhaara.n yadaa praaNaH pravishhTaH paNDitottama /..
tadaadya.n vishhuvaM prokta.n tapasaistaapatottama . praaNasa.nj~no munishreshhTha muurdhaanaM praavishadyadaa /.
tadantya.n vishhuvaM prokta.n taapasaistattvachintakaiH . niHshvaasochchhvaasana.n sarvaM maasaanaa.n sa.nkramo bhavet.h .. 45..
iDaayaaH kuNDaliisthaana.n yadaa praaNaH samaagataH . somagrahaNamityukta.n tadaa tattvavidaa.n vara ..
yadaa pi~Ngalayaa praaNaH kuNDaliisthaanamaagataH . tadaatadaa bhavetsuuryagrahaNa munipu~Ngava ....
shriiparvata.n shiraHsthaane kedaara.n tu lalaaTake . vaaraaNasii mahaapraaj~na bhruvorghraaNasya madhyame/..
kurukshetra.n kuchasthaane prayaaga.n hR^itsaroruhe . chidambara.n tu hR^inmadhye aadhaare kamalaalayam.h/..
aatmatiirtha.n samutsR^ijya bahistiirthaani yo vrajet.h . karastha.n sa mahaaratna.n tyaktvaa kaacha.n vimaargate .. 50..
bhaavatiirthaM para.n tiirthaM pramaaNa.n sarvakarmasu anyathaali~Ngyate kaantaa anyathaali~Ngyate sutaa/.
tiirthaani toyapuurNaani devaankaashhThaadinirmitaan.h .yogino na prapuujyante svaatmapratyayakaaraNaat.h /..
bahistiirthaatpara.n tiirthamantastiirthaM mahaamune . aatmatiirthaM mahaatiirthamanyattiirtha.n nirarthakam.h /

chittamantargata.n dushhTa.n tiirthasnaanairna shuddhyati . shatasho.api jalairdhauta.n suraabhaaNDamivashuchi/
vishhuvaayanakaaleshhu grahaNe chaantare sadaa / vaaraaNasyaadike sthaane snaatvaa shuddho bhavennaraH .. 55..
j~naanayogaparaaNaa.n tu paadaprakshaalita.n jalam.h .bhaavashuddhyarthamaj~naanaa.n tattiirthaM munipu~Ngava/..
tiirthe j~naane jape yaj~ne kaashhThe paashhaaNake sadaa .shivaM pashyati muuDhaatmaa shive dehe pratishhThite ..
antasthaM maaM parityajya bahishhTha.n yastu sevate . hastasthaM piNDamutsR^ijya lihetkuurparamaatmanaH /....
shivamaatmani pashyanti pratimaasu na yoginaH . aj~naanaM bhaavanaarthaaya pratimaaH parikalpitaaH
apuurvamaparaM brahma svaatmaana.n satyamadvayam.h . praj~naanaghanamaananda.n yaH pashyati sa pashyati .. 60..
naaDiipu~nja.n sadaa saara.n narabhaavaM mahaamune . amutsR^ijyaatmanaatmaanamahamityeva dhaaraya /..
ashariira.n shariireshhu mahaanta.n vibhumiishvaram.h . aanandamakshara.n saakshaanmatvaa dhiiro na shochati /
vibhedajanake j~naane nashhTe j~naanabalaanmune . aatmano brahmaNo bhedamasanta.n ki.n karishhyati .. 63.. iti.

Stanzas 1-22.
..
Muni Sayikrite: Manava shareera is measurable by a maximam of ninety six inches with jatharaagni covered with skin - with naadis- 'pancha tatvaas-pancha karmendriya- pancha jnaanendriya- pancha tanmaatraas as per their 'utpatthi krama varnana'as of antahkarana chatushtaya and shareera jnaana, aneka tatvaas, trigunaas and of jagrid-swaapnaadi avasthas.

Muni Pungava! Of the shareera madhya bhaaga the jatharaani bestows jeerna shakti. The trikonaagni gudaa bhaga and linga sthaana is bestowed with mulaadhaadra and 'kanda sthaana'.Then the shareera has nadees as of 72000-comprising Sushumna, Pingala, Ida- Sarasvati Varuna,Pusha, Yashasvikni, Hasti jihva, Alambusha, Kuhu,Vishvodara, Payashvini, Shankhini, and Gandhari. Out of these fourteen naadees, the prathama naadis are sushumna or Brahma naadi. Half way of the stomach, there is a 'veenaa danda' or 'meru danda' be of prasiddhata where the mastika is well known

Muneeeshvara! Kundali is of some two inches down by what is known as of 'naabhi kanda' and that is known as of ashta prakriti rupa viz. the pancha bhutaas of prithivi-apas-tejas-vaayu and aakaasha and there beside one's manas- budhhi-and ahamkaara yukta. Now vaayu-chesta, jala and anna adi are covered up there around too.

Sankrute munivara! Your face is known to have concealed the 'brahma randhra'. Sushumna's left side is stationed by 'pingala', on the right side as the 'ida'. ' and Kuhu sushuma are 'Sarasvati Naadi'. Shankhini is in between Gandhari and Saraswati.Alambusha naabhi kanda madhya bhaga is extended right upto the guda sthaana. Sushumna's dwiteeya bhaaga is known as 'raakaa'.Its poorva kshatra is called Kuhu naadi.

[Vishlishana on (1) the analysis of the body Naadis and Chakras and (2) reference vide Devi Bhagavata
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Naadis are stated as into a person's antahkarana like threads woven in a fishing net as if the various sense organs are attracted to sparks of fire through the naadis which are but tubular structures inside a body with its blood vessels, nerves or muscles. Panchendriya abhivyakta sthaana or the shareera is stated as golaka, too, as for instance the chakshuridriya, shrotrendriya, ghraanendriya and so on. The middle part of the shareera, two inches width above the anus and two angulaas below the sex organ is called muulaadhara. Resembling the vulva of a virgin, it is a triangular in sharp with the apex down, where it is established in Paraacchakti called kundalini the creatrix of the vital energy of pancha praanaas of praana-apaana-udaana-vyana-samaanaas, besides agni, bindu and naada in the form of Devi Sarasvati. Hence, Mulaadhaara is the foremost of the 'shat chakraas' of psychic energy.Moola Prakriti, the creative enegy of Ishvara the Antaramma. Kundali or the dormant coiled serpent. Praana is the vitality of pancha praanaas.The heat of the abdomen, responsible for digestion of food and water is the jatharaagni. And Pranava is the naada brahma, besides Sarasvati the core of manifested speech and mano vigjnaanajnaana. Reaching Bhagavati Maya is possible by crossing six steps represented by six chakras/wheels viz. muladhara the earth-svaadhishthana the water-manipoora the fire-anahata the air- vishuddha the sky-and aagjna the manas or mind. These chakras be crossed by a saadhaka by yoga maarga: i. Moolaadhara the Bhuloka is administered by Brahma-ii. Svadhishtana the Bhuvarloka of water is administered by Narayana- iii. Manipoora the Suvarloka of Agni is administered by Rudra Deva- iv. Anaahata the Janarloka of Vayu is administered by Maheswara-v. Vishuddha the Maharloka of Aakaasha is administered by Sadashiva and vi. Agjna chakra the Tapoloka of 'Manas' is controlled by Parama Shiva. Reaching Sahasraara Chakra of three serpentine circles and of the use of 72 nadis of Human body . Shiva related 'chatush konas' and Shakti related 'pancha konas' totalling 44 konas of Shri Chakra headed by Bhagavati.

2)

Devi Bhagavta Purana is quoted on 'Nadis'and Chakras

Devi Bhagavati described to Himavanta 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 Naaat Sahsarara Chakra. Normally, Sushumna is inactive except when pranayama is performed. 'Ida' nadi is to the left of Sushumna, representing moon providing nectar like energy and 'Pingala' nadi is to the right side of Sushumna providing male like power. There is a cobweb like formation in the innermost area of Sushumna, called Vichitra or Chitrini Bhulinga Nadi, the centre of which is the seat of Ichha Shakti (Energy of Desire), 'Jnana Shakti' (Energy of Knoweldge) and 'Kriya Shakti' (Energy of Action). The middle portion of the Bhulinga nadi has the luminosity of several Suns, above which is the Maya Bija Haratma representing the sound like 'Ha'. Thereabove is 'Kula Kundalini' representing Serpent Fire of red colour. Outside the Kundalini is the 'Adhara Nilaya' of yellow lotus colour denoting four letters viz. Va, Saa, Sa, Sa; this is the base or Moola Adhara supported by six lotus formations. Beyond the Moola Adhara is the Manipura Chakra of cloud lightning colour comprising ten lotus petals representing ten letters da, dha, na, ta, tha, da, dha, na, pa, pha. This Mani Padma is the dwelling spot of Vishnu. Beyond the Mani Padma is' Anahata Padma' with twelve petals representing Kha, Ga,

Gha, ma, cha, chha, ja, jha, lya, ta, tha. In the middle is Banalingam, giving out the sound of Sabda Brahma. Therafter is Rudra Chakra which represents, sixteen letters : a, a', i, i', u, u', ri, ri', li, lri, e, ai, o, ar, am, ah. It is in this place that 'Jeevatma' gets purified into 'Paramatma' and hence known as 'Visuddha Chakra' . Further beyond is 'Ajna Chakra ' in between the two eyebrows where the 'self ' resides representing two letters ha, and ksha, one commanding another or Paramatma commanding Jeevatma. Even above is the 'Kailasa Chakra' which Yogis call as Rodhini Chakra the central point is the 'Bindu Sthan'. In other words, a perfect Yogi has to perform Puraka, Pranayama, fix the mind on Mooladhara lotus, contract and arouse Kundalini Shakti by lifting by 'Vayu' between anus and genitals, pierce through the Adi Swayam Linga through various lotus petals and lotuses as described above, reach Sahasrara or thousand petal lotus and Bindu Chakra by the Union of Prakriti and Purusha.

Having thus detailed naadis, the naadi called Sushumna has one termination of it situated at the apex of the moolaadhara being the end right reaching brahma randhra. Mulaadhaara chakra represents Prithivi - Manipoora the Jala Tatva- Svaadhishthaana the Agni Tatva -the Hridyasthita sthita Anaahata is of Maru Tatva or the mix of Agni and Vayu and the higher Vishuddi chakra of Aakaasha Tatva- and Aagjnaa chakra the Bhu chakra represents the Manas Tatva; You cut through all the chakras and on following the Sushumna Maarga and reach the climatic Sahasraara considered as inner most Shri Chakra and enjoy bliss in the union of 'Bindu' or Maheshwara! Thus the six chakras respectively are replete with the Tanmaatra Rupas of Gandha-Rupa-Rasa-Sparsha-and Shabda or smell, taste, view, touch and hear. The Agjnaa chakra standing for Manas Tatva is backed up by six Jnaanendrias and six Karmendiyas steered by Manas or Mind which in turn is interspersed with Tri Gunas of Satva-Raajasa-Tamas; Buddhi or Intellect; Ahamkaara or Egoism; besides the prompting of the 'Tri Shaktis' viz. Iccha Shakti-Jnaana Shakti- Kriya Shakti . While Maha Shakti enjoys the jaunt across the 'Sahasra Patra' the thousand petalled Lotus, one could perceive by the Maha Yoga vision of four classifications viz. Maya- Shuddha Vidya-Maheshwara and Sadaa Shiva. Thus the Maha Tatvas stated to total 25.

Maya is Prakriti and once in union with 'Bindu' representing Maheshvara the Maha Tatvas are counted as the Grand Total of 26, yet all these Entities enjoy perfect UNITY!
In further annotation: 1. Mulaadhaara is at the janana sthaana with chaturdasha kamala of tapta suvarnaabhi prabha as of 'lam' of 'Savitri Brahma- Sarasvati / Ganesha of Prithvi Jaya - 2.Swadhishthaana at the upastha sthaana with shat dala kamaala with manimaya prabha as of ' Vam' of Lakshmi- Vishnu Jaya of Jala Jaya- 3. Manipoora at naabhi sthaana of dasha dala kamala of Vidyutprabha as of 'rum'- Parvati Shankara of Teja Jaya- 4. Anaahata at hridaya sthaana-dwaadasha dala kamala of dhumravarna 'yam'-Uma Maheshvara- Vaayu Jaya 5.Vishuddha at kantha sthaana-shodasha dala kamala-shwetavarna 'am' representing ardha naareeshvara of aakaasha jaya and 6. Agjnaa at bhrumadhya-dwidala kamala-muktya vara 'hum' representing avidya jeeva-mano maya.7. Sahasraara with thousand petals situated ar bhru madhya at the center of the head.

Mulaadhaara chakra represents Prithivi - Manipoora the Jala Tatva- Svaadhishthaana the Agni Tatva -the Hridyasthita sthita Anaahata is of Maru Tatva or the mix of Agni and Vayu and the higher Vishuddi chakra of Aakaasha Tatva- and Aagjnaa chakra the Bhu chakra represents the Manas Tatva; You cut through all the chakras and on following the Sushumna Maarga and reach the climatic Sahasraara considered as inner most Shri Chakra and enjoy bliss in the union of 'Bindu' or Maheshwara! Thus the six chakras respectively are replete with the Tanmaatra Rupas of Gandha-Rupa-Rasa-Sparsha-and Shabda or smell, taste, view, touch and hear. The Agjnaa chakra standing for Manas Tatva is backed up by six Jnaanendrias and six Karmendiyas steered by Manas or Mind which in turn is interspersed with Tri Gunas of Satva-Raajasa-Tamas; Buddhi or Intellect; Ahamkaara or Egoism; besides the prompting of the 'Tri Shaktis' viz. Iccha Shakti-Jnaana Shakti- Kriya Shakti .

While you, Maha Shakti! enjoy the jaunt across the 'Sahasra Patra' the thousand petalled Lotus, one could perceive by the Maha Yoga vision of four classifications viz. Maya- Shuddha Vidya- Maheshwara and Sadaa Shiva. Thus the Maha Tatvas stated to total 25. Maya is Prakriti and once in union with 'Bindu' representing Maheshvara the Maha Tatvas are counted as the Grand Total of 26, yet all these Entities enjoy perfect UNITY!

Recalling the Naadi structure as Devi Bhagavata as of Nadis being the channels of Kundalini Energy as also of connectors of nerves or 'Snayus', there are some 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. Now gandhari and hastijihva run up to the eyes providing vision frm the swaadhisthaana chakra and normally terminate at the nose.But in the context of praanaayaama,, when ida and pingala are filled with beathing the air, these two naadis come into contact with naadi chakra and are raised to the eyes.

The nadi chakra is basically situated in the region of navel a small depression in the abdominal wall at the point of attachment of the umbilical cord , noted as belly button, resembling a hen's egg wherefrom the cluster of nadis spring from. For instance two naadis tend to spread out up to two ears and these are known as 'pusha and alambusha'. A naadi which is spread out the 'bhru madhya' or the center of eye brows is termed as 'shukla'. Yet another naadi termed as 'Sarasvati' which terminates the ends of tongue propagates speech. The naadi named 'Vishvodari' digests food intaks from bhakshya- bhojya-lehya-choshyaas. Payasvini, situated in the throat drinks water and causes sneezing. Jatharagni is the agent for the digestive system susceptible to being affected by the doshas in four possible ways, causing it to present as four types of jatharagni. These are:Vishama agni, where vata dominates. This causes the digestion to be variable and unstable, always changing. Sometimes it will be fast and sometimes slow and weak. At times this may lead to indigestion- Tikshna agni, where pitta dominates. The leads to a very intense and quick digestive capacity, which can be too strong. It may lead to the burning of bodily tissues and weakness- Manda agni, where kapha dominates. This is the likely to cause disease, as the digestion is very slow and sluggish. People with manda agni will frequently experience indigestion-Sama agni, where the tri-doshas have balanced influence. This leads to the perfect functioning of jatharagni and is considered its ideal state.

While describing the nadi chakra, three of these are facing downwards, viz. Raaka- squirts the semen of a body, Sinivaali and Kuhu are responsible for excretion essence of urine and faeces. The naadi named shankhini, takes the essence of the food intake to the cavity in the head and accumulates nectar there. 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 Naaat Sahsarara Chakra. Normally, Sushumna is inactive except when pranayama is performed. 'Ida' nadi is to the left of Sushumna, representing moon providing nectar like energy and 'Pingala' nadi is to the right side of Sushumna providing male like power. There is a cobweb like formation in the innermost area of Sushumna, called Vichitra or Chitrini Bhulinga Nadi, the centre of which is the seat of Ichha Shakti (Energy of Desire), 'Jnana Shakti' (Energy of Knoweldge) and 'Kriya Shakti' (Energy of Action). Now according to Upanishads, there are two paths by which the Antaratma at the depature of the body could follow- the dhumra maarga or the path of smoke by which to return back invariably as per the karma phala and return back namely transmigration of the Soul. In exceptional cases , the 'archiraadi maarga' or the path of no return leading to Brahma Loka or Satya Loka from which there be no return. Sushumna, connected to the Brahma Randhra leads to the Satya Marga.]

Stanzas 23-34

Referring to Vishvodara sthiti and naabhikanda are stated as Praana-Apana-Vyana-Samaana-Udaana-Naaga-Kurma-Kukkura-Devadatta and Dhananjaya.These dasha vaayus are positioned yet as the pancha pranaas are stated to be the most essential,.
Of there Praana Vayu passes through the ‘ naabhi madhya bhaaga’ and nostril and always passing through the heart and face. Apana Vayu is positioned at the guda -linga-jangha-guhutana-the entire udara-kati-naabhi. Vyana Vayu is stationed at the ears-eyes and and neck.Udaana vaayu controls hands and feet. Samaana vayu is undoubtly prevalent the entire body.
Udana Vayu is what regulates the ups and downs of the body’s equilibrium and steadiness.
Vedanta tatvagjnaas seek to realise that the Vyana vayu is the ‘dhani vyanjaka’ or sound creative..
Naagaadi vaayus are of ucchvvaasa- nishcaasaas or of inhaling and exhaling instruments. Also the dakaara, vamanaadi kaaryaas.
Dhananjana Vaayu helps soundaryakaarya or the body upkeep.
Kurma Vayu enables the flip flap of eye lids.

[Brief on Praanaas -1. General and 2. Details

1)

Praano Brahmeti! Vital Energy is Paramatma and the former is the driving force of one’s mind which in turn is the charioteer of panchendriyas. This being so, the reverberation of the sound waves by the friction of the ‘Pancha Bhutas’ or Five Elements named as AUM is the inter-connect between an Individual Self and the Supreme. ‘Pancha Pranas’ comprise Prana- Apana-Vyana- Udana- Samana. Interestingly enough when food is offered as an oblation to Agni and ‘Svaaha’ is recited to ‘ Praana’, then ‘Chakshu’ or the EYES are satisfied and so do Surya and Heaven in the circular flow, besides the Karta’s house hold and their Vedic Knowledge. Like wise oblation to ‘Vyana’ between the Praana and Apaana or the inhaling and exhaling breaths would initiate the beneficent circle to energise the EARS and hearing capacity, and so do Chandra and Dashas or Directions being thus ending the circle with contentment, progeny, animals, edible food, body brightness and Vedic Knowledge.The third offering of food performed with ‘Svaahaa’to ‘Apana’ would impact ‘VAAK’ or the ability of Speech, besides Agni, Bhumi and the Eaters or recipients of the food oblation blessing with similar benefits. With the fourth offering to ‘Samana’, then ‘MIND’ is satisfied, as also clouds- lightnings and Varuna the Lord of clouds bestowing with similar blessings to the Karta. The fifth oblation when offered with the mantra Swaaha to ‘Udaana’ of the Vital Energy , that rises upward in the human body and consequently satisfy ‘TWAK’ or the Skin besides RASA or Taste, Vayu- Sky blessing the Karta with progeny, animals, physical charm, and the brilliance of Vedic Knowledge!

2.

In this context, *prana vayu* is not overall prana but a sub-prana or prana vayu which is located in the chest between the larynx and the diaphragm, and governs the respiratory system and functioning of the heart. Prana vayu, literally “forward moving air”, moves inwards and regulates all the ways in which we take in energy - from the inhalation of air, eating of food, and drinking of water, to the reception of sensory impressions and mental experiences. It provides the basic energy that drives us in life. Imbalance in prana vayu is associated with heart and lung conditions. Diminished prana vayu leads to depression and lethargy.*Apana vayu* is centered in the pelvic region below the navel and experienced as a downward flowing movement on exhalation. It controls the functioning of the kidneys, bladder, colon, rectum, and reproductive organs. Literally “air that moves away”, apana vayu moves downwards and outwards, and is responsible for the elimination of feces, urination,

menstruation, orgasm, birthing a baby, as well as the elimination of carbon dioxide through the breath. On a deeper level it governs the elimination of negative sensory, mental and emotional experiences. Blockage of this wind can result in constipation, sexual dysfunction, menstrual problems, hemorrhoids, as well as inability to let go and move on.*Samana vayu*, literally “balancing air”, is situated between the navel and ribcage, and acts as the stabilizer between the two opposing forces of prana and apana. It moves from the periphery to the center and rules all the metabolic activities involved in digestion. It digests and assimilates incoming energy, supplying the internal heat to "cook" the food we eat and to absorb sense impressions, emotional experiences and thoughts. Imbalance can affect the function of any digestive organs as well as mental ability of assimilation.*Udana vayu* is a manifestation of prana which pervades the head and throat. It literally means “upward moving air”, and its upward movement governs the growth of the body, the ability to stand, the nervous system, thought, speech, communication, effort and will. Udana vayu is the energy that can be used for self-transformation and spiritual growth. Imbalance can result in problems of cognition and communication. At the time of death, udana draws the individual consciousness up and out of the body.*Vyana vayu*, literally “outward moving air”, moves prana shakti from the center to the periphery. Being distributed from the core of the body out to the extremities this manifestation of prana pervades the whole body and acts as reserve energy for other prana vayus that require an extra boost. Associated with the peripheral nervous system and circulation, it induces the movement of food, water and oxygen as well as blood, lymph and nervous impulses throughout the body. Vyana governs relaxation and contraction of all muscles, the movements of the joints, as well as circulation of emotions and thoughts in the mind. Imbalance can cause poor peripheral circulation or numbness on a physical, emotional or mental level. All prana vayus are intimately linked to one another. One enjoys health and well-being only if prana vayus are balanced and work in harmony. Generally, Prana and Udana work opposite to Apana as the energy of collection and assimilation versus the force of elimination. Samana represents the energy of contraction while Vyana is expansion.Along with the ive major pranas, there are five minor or *upa pranas*. *Naga* is responsible for belching and hiccupping.*Koorma* opens the eyes. *Devadatta* governs yawning. *Krikara* induces hunger and thirst. *Dhananjaya* is in charge of decomposition of the body after death.In reference to **Eleven Forms of Vayu,** Prabhaajamaana, Vyavadaatah, Vaasukivaidyuta, Rajataah, Parushaah, Shyaamaah, Kapilaa, Atilohitaah, Urdhvaah, Avapatantaah and Vaidyuta. Indeed any person who knows the names of the eleven Vayus would never be harmed by the lightning shocks and other Fire hazards.]

Further stanzas 36-42

Muneeshvara! Sushumna Nadi’s adhishthaana Deva is Parama Shiva, Ida Naadi’s be realised asVishnu and Pingala Naadi be of Bhagavan Brahma. Likewise the adhishthaana devas are Virat Devata for Sarasvati Naadi, Pusha Naadi for Aditya,Varuna for Vayu Devata and Hastijihva naadi the adhishtaana devata is Varuna Devaa.
Shreshtha Muni! Bhagavan Bhaskara is to be learnt Shankhini naadi- for Chandrama for yashasvini naadi-Chandra again for Gandhaari- Prajapati for Payasvini naadi.
Thereafter Agni Deva is the adhishthaana devata for Vishvedara naadi. Maharshi! Likewise Chandrama for Ida Naadi-Surya for Pingala naadi. From Pingala to Ida there is a change from Uttarayana Surya to Dakshinaayana.

Stanzas 43- 47

When praana be in the moolaadhara then tapasvis name it ‘aadya vishuva naama yoga’.
Praana Vayu be at the sahasraara chakra, then Rishis name that as ‘antima vishuva yoga’. Then the ‘ucchhavasa -nishvasa sthiti be such as Ida naadi be reaching kundalini and is the time for Chandra

grahana. As the praana reaches pingala naadi then the time for Surya Grahana.Hence the excellent coordination of the naadi structure- anayana kaala of Uttaraayana- Dakshinaas and the Granhanaas .

[Narada Purana explains Panchaga -Ayana -Dik Sadhanas and Surya-Chandra Grahamaas

'Panchanga Sadhana' or Tithi, Vaara, Nakshatra, Karana and Yoga determine the results of good or bad nature to a person.There are Nakshatra Dashas like Vimshottari Dashaa, Ashtottari Dasha, Kala chakra Dasha, Yogini Dasha, etc. Also threre are Rashi Dashas like Narayana Dasha, Ati Karaka Kendriya Dasha, Trikona Desha, as also Ayur Desha. In the context of determining *Karanams* or one half of Tithi or then time required for the angular distance between Moon and Sun; there are eleven Karanas viz four fixed ones called Kimshugna, Shakuni, Chatushpad and Naagava, besides repetitive Karanas viz. Bhaava, Kualava, Titula, Garaja, Vanaja, and Vishti. Karanam is active at the time of Sun Rise.Another important input relates to *Yoga* the angular distance along the eliptive view of any object on the sky (measured from Mesha or the start of Aries) called the longitude of an object when the longitudes of Sun and Moon are added; the result produced a value ranging from Zero degree to 360 degree and that is called Yogam, which is also active in the mornings.There are 27 Yogas like Visha Kamba, Preeti, Ayushman, Sowbhagya, Shobhana, Atiganda, Sukumara, Dhriti, Shula, Ganda, Vriddhi etc.

Ayanamsha Sadhana: The word 'Ayana' denotes movement and 'Amsha' a component. Ananamsha bhaaga or portion is the amount of 'precession' or the orientation of the rotation axis of a rotating body. In astrology, this is a longitudinal difference between 'Sayana' (Tropical) and Nirayana (Sidereal) zodiacs. Ayanamsha is defined as the angle between the Sidereal ecliptic longitude of a celestial body and its tropical ecliptic longitude. According to Surya Siddhanta, Ananamsa rises from 0 degree to +27 degrees during 1800 years and decreases to 0 degree to -27 degree thus oscillating within a range of plus/minus 27 instead of cyclically moving in a circle. In astronomy, precession refers to several slow changes in an Astronomical body's rotational or orbital parameters especially in Earth's precession of Equinoxes.Periodical changes of Earth's orbital parameters combined with the precession of equinoxes and the inclinatin of Earth's axis on its orbit is a part of Astronomy.

Grahana Sadhana:
Chandra Grahana (Lunar Eclipse) takes place on a Pournami and Surya Grahana (Solar Eclipse) on Amavasya and these are called Parvas. As 'Grahas' 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 Prithi 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 Pratipada; 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 'Chhedak' 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 disappearence denotes the full or partial Solar Eclipse. Maharshi Sanandana explained to Narada Muni 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 unfound; 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.

Dik Sadhana: If a concrete platform is made and a 'Shankha'is erected at a central point, mark a 'Vrittha' (circle) with twelve equi-distant portions from the centre drawn to the periphery, keep marking twelve 'dots'after every two hours, observing Sun's direction from the Sun-Rise point and the Sun-Fall, it is not difficult locate the Dishas/ Upa Dishas (directions), indicating the twelve Rashis, [viz.Mesha (Aries), represented by Ram, Fire and Mars; Vrishabha, represented by Bull, Earth, and Venus; Mithuna (Gemini), represented by a Couple, Air and Mercury; Karkataka (Cancer), represented by Crab, Water and Moon; Simha (Leo) reprented by Lion, Fire and Sun; Kanya (Virgo) represented by Virgin, Earth and Mercury;Tula (Libra) represented by a Balance, Air and Venus; Vrischika (Scorpio) represented by Water and Mars; Dhanus (Saggitarius) represented by a Bow, Fire and Jupiter; Makara (Capricon) represented by Alligator, Earth and Saturn; Kumbha (Aquarius) represented by Pot, Air and Saturn and Meena (Pisces) represented by Fish, Water and Jupiter]. The Dashas and Upa Dashas respectively are North East (Ishana) representing Varuna or Water full of beneficial Energy; East (Poorva) ruled by Indra indicating for Authority and Contentment; South East (Agneya) represented by Agni / Fire and Energy; Dakshina (South) ruled by Yama and standing for Dharma and Death; South West (Niruti) ruled by Nocturnal Deity known for Sleep, Fame and Income; West (Paschim) is ruled by Varuna for Water/ Rain and 'Karma'/ fate; North West (Vayavya) ruled by Vayu Deva standing for intellect, business and name; North (Kubera) known for prosperity and Career; Brahma is the Centre for Power and Creativity]

Stanzas 48 -53

In one's own shar eera, be this realised there is a 'Shrishaila' named teertha; on the lalaata there is a 'Kedaranadha' teertha; in between the eye brows there is 'Kaasheepura.'

Stana dwaya mandala there is 'Kurukshetra'. Kamala rupi hridaya there is teertha raaja 'Prayaaga'. Hridaya madhya kshetra is 'Chidambarakshetra'. Mulaadhara sthaana there be denoted as 'Kamalaalaya Teertha'

As one's shareera, one could accomplish Atma Teertha naned 'Pahva Kshetra' and while so seeking the bahumulya ratna the 'Kanchi kshetra'.

'Bhaava Teertha' is reckoned as invaluable Tirtha where patni and putri are much of affection while bathing one with physical contact.

Yogi purushas seek to purify themselves in 'Atma Tirthas ' while seeking to bathe in the method of vishvaasa-shraddha-kaashtha- deva pratimaas for sharana and praapti.

In the Tirtha yaatraas, there be special attention to the pavitra jalaas especially at the time of vishuva yogas, dakshinaayanaa and uttaraayanas, surya chandra grahanaas, and select occasions.

But it must be realised that teertha yaatras to be undertaken is not enough by sporting 'madira' and other intoxicants as that be of adverse effects. So be the case of uttaraayana or dakshnaayana kaalaas or Surya- Chandra grahana kaalaas, since manobhavanas are the quintessential as much as the physical purity.

[1. Snaan Prakarana vide Praraashara Smriti and 2. Overview of Bharata Desha Tirthas Padma Purana

Snaanaani pancha punyaa vikeerintaani manishibhihi, Agneyam vaarunam Braahmam Vaayavyam divyamevacha/ Agneyam bhasmanaa snaanamavagaahamtu vaarunam, Apohishtheticha Braahmam Vaayavyamgorajsmrutam/ (Maharshis classified punya snaanas in five catogries viz. Agneya, Vaaruna, Braahma, Vayavya and Divya). While performing aachamana before commencing snaana, both head and neck should not be covered nor koupeena is removed, nor also the hair on head kept unpleated and certainly not without yagnopaveeta. After performing snaana or drinking water, or after waking up from sleep or while concluding bhojana or while walking on roads or even while dressing up, one should refrain from sneezing; but if inevitable, the person concerned must perform two achamanas. It is stated that as an alternative to aachamana, one could touch the right ear; the same could be done after spitting, yawning or mouth watering. As the water flows tend to touch Sun rays early inn the mornings, snaanas at that time are stated to purify best but snaanas in the nights, especially around late night are prohibited, excepting if there were a Lunar elcipse. This exception for snaanas at Chandra grahana timings as prescribed is considered as a duty since Vasu-Rudra-Aditya-Devatas would be yearning for 'Soma Paana' and hence snaanas are essential after the eclipse. It is further stated that night bathings are approved at Khala Yagna while taking Dhanya home from the agicultural fields, at the Vivaha timings, Sankraanti as sankramana of Chandra takes place, but not otherwise.

Nityam naimittikam kaamyamiti karma tridhaa matam, Tividham taccha vakshyaami grihastyaa--vadharyataam/ (There are three kinds of Snanas as explained by Veda Vyasa viz. Nitya Naimittika and Kaamya for Grihasthas). Nitya Snaana is the prerequisite of Nitya Karmaacharana viz. Sandhya Vandana, Homa kriya and so on as prescribed. Similarly, the Madhyaahnika and Saayam kaala snanaas are a must to qualify the daily duties. Madhyaahnika snaana especially in running waters is done with kusha-tila-phalas while reciting appropriate mantras is beneficial. Ratri snanas are purpose-less. Brahmana-Kshatriya-Vaishyas need to recite mantras while women need not do so.

Veda Vyasa explains in his Smriti: *Snaanamabdaivataih kuryaat paavanaishchaapi maarjanam, Mantraih praamstriraayamya Souraishchaarkam vilokayet/* (Snaanas are better performed with appropriate marjana Mantras like : *Apohishthamayo bhuvah ta na oorje dadhatana, Maheranaaya chashase yo vah shivatamorasah, Tasya bhajayateha nah, Usateeriva Matarah, Tasmaa arangama vah yasya bhajayateha nah usateeriva Matarah,Tasmaa arangamaamavah yasya kshayaya jinvatah, Apo janyatah nah/ Om Bhurbhuva -ssuvah/*). Vyasa further explains: *Tikshthan sthitwaa tu Gayatreem tatgah swadhyaayaaarambhet, Ruchaanyacha Yajushaam Saamnaayaamatharvanangirasaamapi/ Itahasapuraanaam vedopanishidaam Dwijah, Saktyaa samyak pattenithamalpa mantra madhyamalpamapamapyasamaanaat/* (While standing and reciting Gayatri, the dwija at the bath might commence Swadhyaya albeit in parts of the three Vedas!).

There are also standard instructions like Grahana snaana, Pitru Karya snaana, Tirtha Snaana, Snaanas by the touch of Rajaswala, Shava yatra and Smashana visits and so on. Now, Agneya Purana classified Kaamya Snaana, Malaapakarshana Snaana and Kriyaanga Snaana too among the Naimittika Snaanas. Kaamya Snaana in Holy River on Pushya Janma Nakshatra, besides Vyatipaata Vaidhruti Amavasya timings yields the benefit of satisfying seven generations of Pitru Devatas. Chaitra Bahula Chaturdashi Ganga Snana or near in any Sacred river where a Shiva Temple is situated would yield Kailasa Nivasa. Pushkarini Snaana on Kartika Pournami or Prayaga Snaana on Maagha Pournami would wash off all the Sins of the past. Hasta nakshatra yukta Jyeshtha Shuddha Dwadasi Ganga snaana too has similar phala of total sin destruction. Surya grahana on Maagha Shuddha Saptami snaana in the early morning yields Maha Phala. On Chaitra Shukla Ashtami snaana in running flow of any river if coincides with a Wednesday and Punarvasu would bestow Ashwamedha phala. Kartika snaanaas during the entire month to be followed by Japa- homa karyas with purity of heart and faith would destroy the long standing fund of sins for sure. Similarly snaanas during the months coinciding Tula-Makara-Mesha Rashis, daily pratah kala snanaas would yield similar results, especially observing Brahmacharya Vrata. Pratah snaanas during the four month period of Ashadha till Kartika coupled with Anna daana concluding Vishnu Vrata there- after should certainly bestow Vishnu Sayujya. Tila Snaana on any day yields offers fruitful results. Maagha snaanas in Punya Tirthas are highly fulfilling with desires as emphasized in Dharma Shastras and Puranas. Some do's and don'ts of Malaapakarsha Snaanas are as follows: Abhyanga snaanas or oil baths are prohibited on Sundays as also meat eating on Tuesdays and Fridays, Stree sambhoga on wednesdays are prohibited; Jyotisha Shastra emphasizes that Sundays, Pournami-Amavasya-Chaturdashi-Ashtamis and on Solar Eclipse days, Taila Sparsha and oil baths be avoided unless such baths are tempered with scents or of cooked oils. Tila oil should be always avoided for oil baths.

(2)

The entire Bharata Varsha is laced with several Tirthas, mostly to cater to the devotional feelings of persons at Places situated nearby as also to attract quite a few devotees from far off Places depending on the intensity of their Bhakti and the pull of such Tirthas owing to their reputation. Tirthas are the abodes of Rishis. It is strongly believed that Devas made frequent expeditions and Lord Brahma stayed there for long duratons. In fact, only those whose physical abilities are in order, or are disciplined, non-egoistic, performers of Vratas, truthful, determined and highly devotional would reap maximum advantage rather than the run of the mill crowds without aim or purpose. For example, those visiting Pushkara Tirtha ought to observe a strict regimen of Snaana-Deva Puja-Pitra Shraaddha-Agni Karyas- Daana- Dhyana-Tapsya and total dedication, and then only the real fruits are reaped, including transfers to Brahma Loka! Casual visits to the Tirtha are of academic interest to merely publicise that they have too registered a trip! Any marginal return of Tirtha Visits of informal nature is peripheral.

It is said that the best route to Tirthaas is to commence the Yatra from Jambu Marg, observe single meal for five nights and worship Bhagavan Vishnu with austerity. From Jambu Marg to Tundulikashram to Agastyashram where three nights are to be spent fasting and performing Deva Puja and Pitra Puja which would give Agnishtom Yagna Phala. Further on visit Kanyashram Tirtha for worshipping Devi Lakshmi and proceed toYayati Patana Sthan and perform 'Parikrama'; this entire package would bestow the fruit of executing Ashvamedha Yagna. Continuing the austerity of moderate food, one should carry on visiting Mahaakala Tirtha at Ujjain, to worship Mahaa Kala Linga by 'Abhisheka' with milk followed by the sacred Snaana at Koti Tirtha.There after one should continue the Yatra at Umapati Tirtha at Bhadravati Sthaan. The worship at these Tirthas would fetch the Punya of Godaan and joining Shivaganas. Deva Puja and Pitru Tarpan at Holy Narmada provide the fruits of Agnishtoma Yagna and automatic demolisher of sins. It is said that even the vision of

Narmada River is as good as snaanas at Sarasvati and Yamuna for seven days each and a mere 'sparsha' (touch) of Ganga River. Narmada is said to be a highly Sacred River in Three Lokas, where Devatas, Asuras, Gandharvas, Rishis and others attain siddhis by performing Tapasya on its banks. Sage Narada told Yudhihtara of Pandavas that after taking 'Vidhivat' (formal) snaana in Narmada and spending even one night's stay on its banks would demolish hundred 'peedas' or serious impediments of severe nature. Those who perform formal 'Pinda daan' with Veda Mantras at 'Janeswar Tirtha' would satisfy Pitras till 'Maha Pralaya Kaal'. On the four sides of 'Amarakanta Parvata'are set up Koti Rudras; if a devotee were to take a sacred 'Snanaa' (Bathing) and worship with flowers and chandana to as many Rudra Lingas as possible, the Koti Rudra Bhagavan would be extremely pleased most certainly and without doubt. On the western side of the Amarakanta Mountain, there is a Presence of Bhagavan Maheswara and worship of this Idol would provide salvation to seven previous generations! In fact, there are some sixty crore and sixty lakh Tirthas around all the four sides of Amarakanta Mountain and those who stay there for good time by observing Brahmacharya with full control of Indriyas devoid of violence and falsity would indeed be blessed by Maha Deva. River Kapila in the Southern part of the Mountain, is highly sacred and propitious and worship of innumerable Tirthas around fetch funds of Punya; River Vishalyakarana is another holy entity which tears down sins instantly and wrecks all traces of unhappiness in life! Snaana- Dhyana-Puja-Tarpana-Shraaddha-Daana- Dakshina at the time of Surya Grahana or Chandra Grahana (Solar / Lunar Eclipses) at Narmada or Kapila / Vishalyakarana would bestow ten-time more of Punya along with Pundareeka Yagna Phal. Finally, Snaana- worship at Jwaleswara Maha Deva Temple provides Swarga and death at this Tirtha would free the soul from the cycle of births and deaths! The Narmada-Kaveri Sangam, like Ganga-Yamuna Sangam, is another holy spot where Snaana, worship of Devas/ Pitras and Yagna Karyas are performed to accomplish superior levels of 'Mahatmya'.
Among the various Tirthas on the Narmada banks are Panneswar where Devas come down to bathe; Garjan (Indrajit) which fulfills ambitions and enterprise; Brahmaavart where Lord Brahma bestows Gyan and Creative Power; Angaareshwar where one worships Bhagavan Rudra for 'Rudra Loka Praapti'; Kundaleshwar where Shankara and Devi Parvati take frequent sojourns; Pippaleswar for the benefit of Rudra loka nivasa; Vimaleswar to purify soul and if dead tavel to Rudra Loka; and Pushkarini Tirtha for eligibility of half of Indra's throne. Devatas and Gandharvas greet the Sacred Nirmada thus: 'Namah Punya jaley Aadye namah Saagaragaamini, Namostu tey Rishiganaih Shankara dehaanih srutey/ Namostutey Dharma bhrutey varaananey Namostutey Deva ganaika vanditey, Namostutey Sarva Pavitra Paavaney Namostutey Sarvajatprasupujitey'
(Punyajala Narmada! You are among the leading Rivers and my greetings to you.You are the one worshipped by Rishis as materialised by Mahadeva; you are the preserver of Dharma and Devas bend their heads down to your feet. You have the power of purifying each and every material and are worshipped by everybody.) If any Brahmana recites this Stotra would become a Veda Vidwan; a Kshatriya would attain victory in battles; a Vaishya gains profits in business, and a Shudra achieves 'Uttama Gati' (higher status). Apart from the above, many other Tirthas are distributed on either the banks of the Sacred Narmada such as Shulabhadra, Bhimeswar, Narmadeswar, Adityaswar, Mallikeswara, Varuneswara, Neerajeswara, Koteswara, Vamaneswara, Vateswara, Bhimeswara, Nandi Tirtha, Vyasa Tirtha, Erandi Tirtha, Suvarna Tilaka, Skanda Tirtha, Sarva Tirtha, Shakra Tirtha, and so on.

Having heard about the Tirthas on the banks of River Narmada from Devarshi Narada, King Yudhishtara became enthusiastic to learn about the other important Tirthas in Bharata Varsha. He evinced interest for instance in the magnificence of Sage Vasishtha's Ashram on Arbuda Mountain (who was the son of Himalaya) where a single night stay bestowed the Punya of daana of thousand cows. Likewise, one should visit Pinga Tirtha where the fruit of charity of hundred cows was received. One should also visit Prabhas Kshetra where Agni Deva stayed always and would be qualified for the Punya of 'Manava Agnishtoma' and 'Atirathra Yagna'. Further one should witness

the Sangam of River Sarasvati and the Sea on the western Bharata, where also the 'phala' of charity of one thousand cows would be reaped. Stay of three nights and simultaneous performance of Pitru Tatpanas at Varuna Tirtha would award Ashwamedha Yagna phal. Vara daana Tirtha was also stated to endow Sahasra Go Daana Phala. Visit to Dwarakapuri could not be missed as even now 'Mudras'or reproductions of Trishul on Lotus Leaves are visioned there. Snaana- Rudra Puja- Pradakshina at Shankha kantheswara Tirtha would grant ten Ashwamedha Phal and remission of sins for the entire life. Even mere reaching Vasudhara Tirtha would provide the fruit of the Horse-Sacrifice while Tarpana to Pitras would benefit far further. Not far from here were Vasu Tirtha immensely liked by the Ashta Vasus as also Brahma Tunga Tirtha for pleasing Lord Brahma by worship and Renuka Tirtha for purifying of conscience. In the near vicinity were Pancha Nada Tirtha, Bhima Tirtha and Giri Kunja Tirtha. In Kashmira Pradesha the Tirthas are Vitasta Tirtha, Malada Tirtha, Dirgha Satra Tirtha, Shashayana Tirtha (reputed for Snaanas in River Saraswati on Kartika Pournimas), Kumarakoti Tirtha, Rudra koti Tirtha and the most renowned Sangama Tirtha for bathing in the River Saraswati for destroying life-long sins. In Kurukshetra, Narada's recommendation was for a month-long stay, where Bhagavan Vishnu was stated to have been very receptive to the desires of his devotees, where there was a Place known as 'Satata Sthan' or Place Forever quite appropriately. The popular Tirthas in Kurukshetra included Shalvikini, Panchanada, Soma Tirtha, Kruta Shoucha, Pampa, Varaha Tirtha, Kaaya shodhana, Lokoddhhara, Kapila and Go -Bhavana. Even if the air-borne dust of Kurukshetra got deposited in the skin pores of a Pilgrim, sins of the traveller in the region evaporate away into thin air; this was what Sage Narada affirmed! From Kurukshetra, Narada desired to visit Brahmavarta and gradually reach Kasishwara to get rid of sins, proceed to Sheetavana and Swarnalomapanayana.It was recommended that one should preferably enter Pundarika Tirtha on Shukla Paksha Dashami and after reaching Trivishtap Tirtha, take bath in the River Vaitarini to wash off sins and worship Bhagavan Shankara. Thereafter, a devotee should visit Paanikhyat Tirtha and Mishrikha Tirtha. It was stated that Maharshi Veda Vyas sought to unite the Tirthas around and hence the name was Mishrika. There was Runantak Kuup where Til daan be performed and two very significant Tirthas named Ahan and Sudina Tirthas where Snaanas bestow the blessings of Surya Deva. Snaanas and Pujas at Koti Tirtha would enable charity of thousand cows. Kapalamochana Tirtha on the banks of the Holy River Sarasvati and the highly popular Pruthudak Tirtha for worshipping Devas and Pitras were two holy spots with unbelievable power. The belief had been that there would be no 'Punarjanma' after worship at these two Tirthas! At the Samgam (Confluence) of Rivers Saraswati and Aruna, a three-night stay at the world renowned Tirtha would relieve sins of seven generations including Brahma hatya. From there, two Tirthas called Shathasahastra and Sasahastra are reputed too as visits and Pujas endow the Punya of donating a thousand cows. Snaans and Worships at Renuka Tirtha, Panchavat Tirtha and Sthanuvata Tirtha were all highly significant, before a devotee reached Sannihita Tirtha where sacred snaanas during Solar Eclipses are stated to equate those at all the Tirthas, Jalasayas, Kupas and Mandirs. Naimisharanya,-stated to be the most significant Knowledge Center and the unique Meeting Point of Rishis and their deliberations signifying the contents of all the Holy Puranas and Scriptures addressed by Veda Vyasa, Maha Muni Sutha, Sage Shounaka and others-was the famed Region where the Kali Kala Chakra could not enter and kept the age-old Sancity of earlier Yugas in tact. From Kurukshetra to Dharma Tirtha where Yama Dharma Raja performed penance of thousands of years, folowed by a visit to Kalaapa Vana, Suvarna Tirtha and Sougandhika Vana is stated to be a great experience since the sins of seven generations would get evaporated. Pilgrimage to Gangadwar (Haridwar), Koti Tirtha Snaan and worship at Sapta Ganga, Tri Ganga and Shakravarta Tirthas would fetch the fruits of performing Pundarika Yagna and Sahasra Go Daana.

The most important 'Yatra' as commended by Narada Muni related to Kalindi Tirtha. The Devarshi asserted that the 'Punya' earned from the pilgrimage to Pushkar, Kutukshetra, Bhahmaavarta, Pruthudak, Avamukta Kshetra (Kashi) and Suvarna Tirtha could be equated to that of Yamuna Snaan! Bathing in Yamuna with or without 'Sakaama' or 'Nishkama' ie with or without objective was certain

like what a ‘Kama dhenu’or ‘Chintamani’ (desire- fulfillers) would impart instantly. Those bathing in Kalindi waters irrespective of their ‘Varnas’ or castes would become handsome, healthy and strong and what was more, they would be highly blessed. Narada Muni said that in Satya Yuga, persons are liberated by means of Penance and Tapas; in Treta Yuga by Gyan, in Dwapara Yuga by Yagnas, and in Kali Yuga by giving away ‘Daanas’, but Kalindi Kanya or Devi Yamuna surpassed these limitations since even a worshipful ‘Snaana’ would be enough to liberate the person concerned in the present Yuga.In this connection, Sage Narada gave the illustration of a Vaishya called Hemakundal who amassed riches, although by fair means, but did not beget children for long. He followed a highly virtuous life of Deva Puja, giving away donations, Atithi-Satkar (Respects to Guests) and such other ‘Punya Karyas’. As a result, he was blessed with two sons, but both of them squandered money and out of helplessness, the Vaishya retired into forests. The sons Shrikundal and Vikundal squandered the hard earned and honest money oh the father and became victims of wine, women and gambling. They died early due to vices almost simultanenously.Yamadootas took away the two brothers to Yamaloka where the elder son was sent to Rourava Naraka while the second son was sent to Swarga.This happened so, even though both the sons did same kind of vicious deeds but the second son took only two dips in River Yamuna; the first ‘snaan’ liberated his sins and the second dip granted him Swarga! As the Yamadootas conveyed to Vikundal that it might be possible to transfer his elder brother also to Swarga, there was perhaps a possibility to do so if only the Punya of the younger brother could be donated to his elder brother, then the younger decided to do so; by this transfer, the elder brother no doubt was able to reach Swarga, but in view of the self-less sacrifice of the younger one in the process of donation so liberally given away to the elder brother, he too was given a berth in Swarga!

Devarshi Narada described then the magnitude of Kashipura to Yudhishtara. Bhagavan Shiva and Devi Parvati adorned the Throne atop the mount of Meru Parvat once and the latter desired to know as to how his devotees could vision the Bhagavan without experiencing too many insurmountable obstacles. Parama Shiva then gave away the secret that Kashipura was the unique Place of his residence where his devotees could observe the requisite regulations of Dharma and vision him instantly. Kashipura thus came to be known as the Avimukta Kshetra which had been dear to him; whatever endeavours that human beings could perform at Varanasi by way of Daana-Japa-Homa-Yagna-Tapasya-Dhyana-Adyayana and Gyan would all be everlasting. The past sins of all the Beings stored for thousands of births would vanish even while entering Kashipura. This would be applicable to Brahmanas, Kshatriyas, Vaishyas, Shudras, Varnasankaras or of mixed varnas, women, Mlecchhas, Chandalas, animals, birds and worms and ants. Yatra saakshan Mahadevo dehaantey Swayameeshwarah, Vyachashtey taarakam Brahma tatraivahyavi muktakey/ Vaaranaasthaa chaasya madhye Vaaranaasipuri, tatraiva samshitam Tatvam nithyamevam vimuktakam/ Varanasyam param sthanam na bhutam na bhavishyati, Yatra Narayano Devo Mahadevo Diviswarah/ Mahapathakino Devi ye tebhyaha paapakruttamaah, Vaaraanaseem samaasaadhya tey yaanti paramaam gatim/ Tasmanmumukshurniyato vasudvai maranaantakam, Vaaranasyam Maha Devaajnaanam labdhwa vimuchyatey/ (To those who were about to die in the Avimukta Kshetra, Bhagavan himself would preach the Taraka Brahma Mantra. The Sacred Place called Varanasi in between the two Rivers of ‘Varana’ and ‘Asi’ is full of ‘Nitya Vimukta Tatwa’ or the Philosophy of Permanance and Liberation. There was never a Place like Varanasi nor ever be where Bhagavan Narayana and Deveswara resided with luminosity. A Great Sinner or even a worse example like him would qualify for liberation as soon as he entered Varanasi. That was the reason why ‘Mumukshus’ or those desirous of achieving liberation desired to reside in Kasi with self-control and dedication till their termination and prompt Bhagavan Shiva himself to bestow ‘Gyan’ and ‘Mukti’to them). Narada asserted that just as Purushotthama Narayana was the superior among Devas, and Maha Deva was the utmost among Ishwaras, Kashipura was the most significant among the Tirthas. This was why people of high understanding longed with the cherished hope of living and if possible die at Varanasi.

At Varanasi, there is a popular Shiva Linga called Kapardeswar, where devotees perform Pujas and Pitru Tarpans; in fact, they should stay there for six months to achieve 'Yoga Siddhi'. Also, taking baths at Pischacha Mochana Kund nearby the Temple and carrying on with Pujas to Kapardeshwar would result in demolition of 'Maha Patakas' like 'Brahma hatya'. In the days of yore, a Tapaswi Brahmana named Shankhakarna performed Puja, 'Rudra Paath'and 'Pranava Japa'; he decided to worship Kapardeswara always till the end of his life's journey accordingly. One day Shankhakarna visioned a hungry Piscacha nearby and when asked by the Brahmana, the Piscacha narrated that in his last birth he was a prosperous Brahmana with a large family, but did not heed to perform pujas to Devas, Cows and Guests nor did any worthy task. The Picsacha asked Shankhakarna to suggest a way out for getting rid of his existing status.The latter asked the Piscacha to take the Sacred Name of Kapardewara and immediately jump into the Kund nearby the Temple and the Piscacha died while swimming. The Brahmana was happy that the Piscacha was relieved and he prayed to Kapardeswar as follows: 'Bhagavan'! You wear 'Jata-jut' (twisted and coarse hair on head and face) and known as 'Kapardi'; you are 'Paratpar', saviour, unique, Purana Purusha, Yogeswaa, and 'Agni Rupa', mounted on the Sacred Nandiswar; I take refuge in you; You are 'Ru' or the Distancer of Sorrows thus known as Rudra; you extend all over the Sky, Brahma Swarupa! I seek your protection; you possess thousand feet, eyes, heads and Forms; you are incomprehensible even to Vedas; You are 'Lingarahit' or beyond understanding as a man or a woman; 'Aloka Shunya', Swayam Prakash'or Auto-illuminated; You are 'hara' or the eliminator of obstacles; 'Bheda Shunya' or 'Adviteeya' (Exclusive)'! I seek your fortification! By so saying, Shankhakarna fell down the Earth while reciting 'Pranava Mantra' and integrated into 'Shivaswarpa' which was Eternal and Blissful. From Varanasi to Gaya, Narada suggested the course to perform Pinda Daana at the Vata Vriksha named Akshaya vat and after taking bath at Maha Nadi, execute Tarpanas to Devas and Pitras. This would firm up 'Kulodhaara' or purify the 'Kula Vamsa'. Thereafter pay visits to Brahmaranya, Dhenuka Tirtha, Grudhnavati (for Bhasma Snaan), Udaya Parvat (for Darshan of Savitri and to render 'Sandhyopaasana' to obtain the benefit of rendering Gayatri Mantra for Twelve Years), Yonivaasa (to aviod the nine-month Garbhavaasa), Phalgu River Snaana, Dharma Pushti Yatra, Mani Naga tirtha, Brahmarshi Gautami Vana, Ahalya Kunda Snaana, Gandaki Nadi atra, Maheswari Dhara, Narayana Sthaana (where Brahma, Devas, Rishis, Twelve Adityas, Eight Vasus, and Eleven Rudras worship Janaardana), Shaaligrama Tirtha (where a Well contained the waters from Four Oceans), Jatismara Tirtha, Vateswara, Patakanashini Koushiki, (Kosi Nadi), Champakaranya, Koushala Nadi, Kaala Tirtha (where charity of Twelve Bulls was exexcised), Sona-Jyotirathi Sangam, Pushpavati Snaan, Mahendra Parvat, Matanga Kshetra, and finally Gokarna Tirtha.

Sage Narada made a special mention of Prayaga as one of the most Sacred Tirthas of Bharata Varsha where Brahma and Narayana were both ready to bestow their blessings to mankind. This is also the unique 'Sangam' (Confluence) Point of two illustrious Rivers of Bharata viz. Ganga and Yamuna. It was stated that the Region between these two glorious Rivers constituted the middle portions of Prithvi. Prayag's name, if heard, or sung was worthy of prostration. Being theYagna Bhumi of Devatas, the Sangama Snaana is known as the most outstanding experience witnessed ever by Devas. Even a small 'Danaa' at Prayaga is stated to have a snow-balling effect to assume manifold times. The saying was that one should perfom Tapasya at Pushkara, Daan on a Mahalaya day, and Upavas (fasting) at Bhrugu-tunga. Mere Snaanas at Pushkar, Kurukshetra and Ganga would register freedom of sins for seven generations in the previous births and seven generations ahead. The moment that a person touched his or her backbone in Ganga, that person's details would get recorded. Where ever Ganga flows, all the Regions and Tapovanas on the River Banks are known as Siddha Kshetras.If a person were unable to actually visit Prayaga and experience the Sangama Snaana, atleast even mental desire would yield Punya. Also, Punya begets Punya and those who possess strong faith would certainly fulfill their desires to take up the pilgrimage.Qualifying further the 'Mahatmya' of Prayaga, Suta Maha Muni narrated the illustration of Yudhishtara; he experienced untold misery that the icon of

Kuru Vamsa like Bhishma, Gurus like Drona and Kripacharya, First Cousins, Karna and countless close relatives were all mercilessly killed and could not overcome the grief yet, quite after the passage of time. As though in response to the predicament of Yudhishtara, Mahatma Markandeya visited Yudhishtara. He assured that what Yudhishtara and other Pandavas had done was not only a duty of a Kshatriya, but also a grand vindication of Dharma and justice vis-a-vis the vicious and highly sinful actions perpetrated by Kauravas; the Elders and some of the Virtuous personalities who sided the wrongdoings had to suffer too in the bargain. Having fully justified the actions of Pandavas and assuaged the personal feelings of Yudhishtara, Mahatma Markandeya recomended Tirtha Yatra to Prajapati Kshetra starting from Prayaga to Pratishthanapura. Lord Brahma and Devatas were in complete charge of this memorable Tirtha. Vishnu and Maheswara too protect Prayaga and the adjoining Region with vehemence.A three-night stay fasting at Prayaga, especially after bathing, Pinda daana and charity of cows, gold and Bhumi would readily bestow the fruits of Ashwamedha Yagna and more than that great mental peace to have killed so many enemies at the Maha Bharata Battle, assured Markandeya. Any person performing Panchagni Sewa between at the Sangam area of Ganga and Yamuna would never have physical disabilities and diseases, besides Swargawas in as many years as hairs on the body. A death at Prayaga would secure relief from the cycle of further lives and deaths. Accordingly, Panadavas did the 'Sevas' at Prayaga and several Tirthas around by way of daily Snaanas, liberal Daanas, fastings, Pinda Daanas, Keshava Pujas and so on.]

Stanzas 54-63

To agjnaanis the antahkarana shuddhi is far more significant in teertha yaatraa as jnaana yogis be realising the snaana vidhis are far more important.

The maanava shareera as bestowed by Bhagavan Shiva is not for moodha and agjnaana manushyaas but is ever on the look out for those who deserve teertha-daana-japa- yagjna- kaashtha and even a vigraharaadhana for inward looking by way of atma jnaana as that very Bhagavan is right within the conscience.

Sayikrite ! Those who be searching one's own antahkarana for the nitya-satya- sthira-paramatma tatva but contrarily the ignoramus seek to search for the chaff instead of the most precious jewel right within.

Yogi manushyas are able to accomplish Bhagavan Parama Shiva Darshana bur neither the kashta vinirmita pratima.

Freedom of the Five Hurdles by Yogi as explained by Swetaashvatara Upanishad II.xii-xv) **:**

As an integrity of the five-folded of Yoga, the sensations of physical parts and the pulsations of the root deities viz. earth,water, fire, air and ether tend to cease and destroy physical ailments such as sickness, fatigue, ond age and even death which are inborn and inherent as the definitive off shoot of 'yoga-agni' and alround proof of cleanliness and purity emerges. Of the five fold Yoga, the first four stages comprise Aarambha- Ghata-Parichaya and Nishpatti, the respective stages being: the Initial Stage- 'yoga pravritti' or of the form of conquest of sorrows and joys- the Second stage being the traces of disappearance of duality or of Individuality-'mahashunyam' or the great nothingness and sarva siddhi prapti- and in the fourth stage there would be the Identity of the Individual with the Supreme Self. It may not necessarily mean that the Yogi needs to leave the physical exitence as the physical form is elevated to the height of subtelity or 'Sukshamatva' as the consciousness of body merged with Eternity! The first consequence of yoga explained: 'as yoga progresses, the initial results end up that one experienes weightlessness, feeling excellent heath and sprightliness, softness

of limbs, fragrance and freshness, almost-negation of excretions and so on. Thenthe great enlightenment like a hazy mirror image of a 'bimbam' as though of a stained view of the Supreme surfeit with dazzles of radiance possible to vision only with Yogic eyes! The Atma Tatva or Brahma Tatva that sparkles the true representation of the Supreme which is the manifestation of what is: *Ajam dhruvam sarva tatvair vishuddam'* the Unborn, Unswerving, Free from all Impurities and All Knowing and thus Free from All Restraints!

Indeed, be there a different karya-kaarana-kartrutva, that be negation of Realty. That 'satyaswarupa, anupama-pragjnaana ghana rupa' be the Absotute Reality. Maha Mune, this maanava shareera maatra with naadee samudaaya which is 'saara heena'.Instead , be truly realized that the atma bhava is permanent, all pervasive, and none too realisable effortlessly.

Panchanachama Khanda

samyakkathaya me brahmanaaDiishuddhi.n samaasataH/ yathaa shuddhyaa sadaa dhyaaya~njiivanmukto bhavaamyaham.h /1
saa.nkR^ite shruNu vakshyaami naaDiishuddhi.n samaasataH/ vidhyuktakarmasa.nyuktaH kaamasa.nkalpavarjitaH .. 2..
yamaadyashhTaa~Ngasa.nyuktaH shaantaH satyaparaayaNaH . svaatmanyavasthitaH samyagj~naanibhishcha sushikshitaH .. 3..
parvataagre nadiitiire bilvamuule vane.athavaa . manorame shuchau deshe maTha.n kR^itvaa samaahitaH .. 4..
aarabhya chaasanaM pashchaatpraa~Nmukhoda~Nmukho.api vaa .samagriivashiraHkaayaH sa.nvR^itaasyaH sunishchalaH .. 5..
naasaagre shashabhR^idbimbe bindumadhye turiiyakam.h .sravantamamR^itaM pashyen -netraabhyaa.n susamaahitaH .. 6..
iDayaa praaNamaakR^ishhya puurayitvodare sthitam.h . tato.agni.n dehamadhyastha.n dhyaaya~njvaalaavaliiyutam.h .. 7..
bindunaadasamaayuktamagnibiija.n vichintayet.h .pashchaadvirechayetsamyakpraaNaM pi~Ngalayaa budhaH .. 8..
punaH pi~Ngalayaapuurya vahnibiijamanusmaret.h . punarvirachayeddhiimaaniDayaiva shanaiH shanaiH .. 9..
trichaturvaasara.n vaatha trichaturvaarameva cha .shhaTkR^itvaa vicharennitya.n rahasyeva.n trisandhishhu .. 10..
naaDiishuddhimavaapnoti pR^ithak chihnopalakshitaH . shariiralaghutaa diiptirvahner jaaTharavartinaH .. 11..
naadaabhivyaktirityetachchihna.n tatsiddhisuuchakam.h . yaavadetaani saMpashyettaavadeva.n samaacharet.h .. 12..
athavaitatparityajya svaatmashuddhi.n samaacharet.h .aatmaa shuddhaH sadaa nityaH sukharuupaH svayaMprabhaH .. 13..
aj~naanaanmalino bhaati j~naanachchhuddho bhavatyayam.h .aj~naanamalapa~Nka.n yaH kshaalayejj~naanato yataH .
sa eva sarvadaa shuddho naanyaH karmarato hi saH .. 14.. iti..

Stanzas 1-2

Muneeshwara Saikriti had once again sought a clarification from Bhagavan Dattatreya: Brahman! While referring to naadi structure of a human, could it be possible to paramatma tatva dhyaana be reconciled with!

Bhagavan Dattatreya replied: As one be describing the naadi shuddhi varnaa, shastra vidhi vakya suddhi karma and the kartavya buddhi be generated and the 'tyaaga vichara be the phala prapti sankalpa.'

[Expl. on 1. Concept of Shaareerika phala prapti and 2.Thyaga phala vide Maitreyi Upa. Chap. 4-4 and other Upas.

1 General Concept.

Shaareerika phala prapti and the volition to the adhyaatmika drishti are relevant. In the cyclical movememnt one leads another: Adhi Bhoudika or Ailments of Physical Nature; Adhyatmika or of Mental-Psychological Nature; and Adhi Daivika or of Natural Calamities like Earth quakes, floods, lightnings etc. beyond human control. Thus the tapatriayas or the Three Kinds of Difficulties that all human beings are subjected to as also the means of realising the Paramartha Swarupa. The Tapatriayas originate due to Adhyatmika, Aadhi Daavika and Adhi Bhoutika reasons. Adhyatmika based Tapaas are either due to 'Shaaririka'(physical) ailments or 'Manasika' (psychological) imbalances. Shaaririka Tapaas include dieseases related to head, digestive, heart, breathing, vision, limbs, skin, fevers and so on; related are the various physiological problems of blood-urinary-pelvic nature. Manasika Tapaas are related to Kama, Krodha, Bhaya, Dwesha, lobha, Moha, Vishada, Shoka, Asuya, Apamana, Irshya, Matsara etc. Adhi Bhoutika Tapaas are due to the difficulties attributed to animals, birds, Pishachaas, Serpents, Rakshasaas and poisonous related creatures like scorpions. The troubles on account of Adhidaivika nature are due to cold, heat, air, rains, drought, water, earthquakes, cyclones and so on. Additionally, the troubles are related to birth, childhood, youth, old age, ignorance, Avidya, loneliness, smell, lack of resources, poverty, immaturity, inexperience, lack of opportunity, fear of death, death itself and multiple kinds of experiences of post like existence.

2.

Tyaga Phala vide Maitriyi and other Upas.

Means to attain Brahman :Vidya- Tyaga-Tapas or Knowledge-Austerity- Meditation

Asti Brahmeti brahma vidyavid abraveed, Brahma dwaaram idam ityevaitad aah,yas tapasaapahata-paapmaa, Aum Brahmano mahimeti etaitad aaha, yah suyuktojasram chintayat, tasmaad vidyayaa tapasaa chintayaa chopalabhyate Brahma, sa Brahmanaah, sa brahmanaa para, sa Bramanaa para etaa bhavati adhidaivavam devebhyascheti, akshayyam, aparimitam,anaamayam, sukham ashnute ya evam vidvaan anena trikena Brahmopaste athayaih paripurnaabhi bhutoyam rahitascha tair vaiva muktastva atmaanneva saayujjyam upaiti/ To know that one does not know but desires to know yet remains unknown is all what all knows! Brahman is he who realises the 'vidya' of Brahman .

Hence the statement by Kenopanishad: II.2-3) *Naaham manye suvedti no na vediti veda cha, yo naastadveda no a vediti veda cha/ Yasyaa matam tasyha matam yasya na veda sah, anijnaatam vijaanataam vijnaatamavijnaantaam//* (He does not know about Brahman, but that he does not consider that he does not know either; since he who claims that he knows indeed does not know. It is known to him to whom It is unknown; he does not know to whom It is known. It is unknown to those who know well and known to those who do not know! The Supreme is not an object even of extraordinary knowledge but of intense introspection and Self Realisation; it is neither by perception nor comprehension but of intuition alone.

Brihadaranyaka Upanishad III.iv.2 : *evam evatad vyaapadishtam bhavati, yadeva saakshaad aparokshaad Brahma ya aatmaa sarvaanatah/ Na drishter drashtaaram pashye, na shrute shrotaaram shrunuyaat, na maater maantaram manaveetaah na vijnaater vijnaataram vijaaneeyaah, esha ta atmaa sarvaantarah, atonyaad aartam/* or Brahman is present in every Being; ' you cannot see the one who enables you to see things, since vision enabled normally is different from that particular 'Self' enabling to see everything as different. Similarly what one hears or thinks or hears or knows by way of vision, capacity to hear, the thoughts and the knowledge are all self sourced; thus one's Self within is that very Self; everything else perishable ; this gross body consisting of organs and senses is perishable but the 'Antaraatma' or the Consciousness is imperishable and everlasting'.

Mundaka Upanishad vide III. ii.3-4 is emphatic in stating that the Self is not attained by one who has no strength and determination and that the Source of Brahman is unattainable except by the 'paripaktvata' or climactic fruition of yoga, karma, tapasya and truthfulness. Further: *Naayamaatmaa pravachanena labhyo namedhaayaa, na medhaayaa na bahinaa shrutena, yamevaisha vrinute tena labhastasyaisha aatmaa vivrinute tanum svayam// Naayamaatmaa balaheenena labhoy na cha pramaadaattaapaso vyapyalingaat, etairupaayair yayate yastu vidvaamstashaisha aatmaa vitate Brahma dhaamaa/* or the Self is not possible of acomplishment either 'pravachanena'or by sermons, nor 'adhyaaya' or extensive and intensive study, nor even by 'bahudha shrutena' or by way of extensive teachings of Vidvans or Learned ones of knowledge and erudition; this is available by passionate thirst and unique dedication as a Singular Mission of Life! ' *esha atmaa tasya vivrinute svayam tarunum* or Self Revelation is possible by one's own gift. All kinds of spiritual disciplines including knowledge, absence of delusions as created by Maya, high level of abstinences are no doubt the pro-active factors, but the Will of Almighty would be the Supreme factor!)]

<u>Stanzas 3 -12</u>

Now this is how the connectivity of the naadi structure and the phala prapti

In that context, the significance the ashtanga yoga to balance the physique and the 'shanta and satya paraayanata'. That is why the vidvat janaas insist on shareera and mukti via yoga and paramardha saara.

There after the mumukshus seek to reside on a parvata shikhara, nadee tata, bilvaadi vrikhaas and such ekaanta pradeshaas , take to an ashrama nirmaana and seek to be seated in an convenient aasanaas.

Their neck-head-and body be erect and mentally alert.Their naasikaagra bhaga be of 'chandra mandala bhavana of ekagrata. It is a one-pointed focus and pursuit of one matter, undisturbed concentration and absolute attention.

In yoga, it is achieved through consistent practice of meditation or abhyaasa. Through ekagrata, the yogi is able to eliminate all distractions from their consciousness. Also in yoga, ekagrata helps one keep the mind calm and grounded.

'Ida naadi dwaara' the naasika's left nosrtil be inhaling the praana vayu-then the agni tatva be kindled- and the pranava-bindu naada be accelerated. This procedure be repetitive.

Likewise this prakriya by the saadhaka with 'naadi pavitrata' be the resultant of shareera laghuta or body adaptability, 'jathragni teevrata' and 'anahata naada abhivyaktata'. As these lakshanaas be there or not, the yogi lakshanaas are decision worthy.

Stanzas 13-14

Unless the Adhi Bhoudika or Ailments of Physical Nature; Adhyatmika or of Mental-Psychological Nature; and Adhi Daivika or of Natural Calamities like Earth quakes, floods, lightnings etc. beyond human control as of the tapatriayas or the Three Kinds of Difficulties that all human beings are subjected to as also the means of realising the Paramartha Swarupa. Paramatma is ever of pavitrata, nitya sukha rupa- swaprakaasha vishudda rupa indeed.

Shastha Khanda

praaNaayaamakrama.n vakshye / saa.nkR^ite shruNu saadaram.h . praaNaayaama iti prokto rechapuurakakumbhakaiH .. 1..
varNatrayaatmakaaH proktaa rechapuurakakumbhakaaH .sa eshha praNavaH proktaH praaNaayaamastu tanmayaH .. 2..
iDayaa vaayumaakR^ishhya puurayitvodare sthitam.h . shanaiH shhoDashabhirmaatrairakaara.n tatra sa.nsmaret.h .. 3..
puurita.n dhaarayetpashchaachchatuHshhashhTyaa tu maatrayaa .ukaaramuurtimantraapi sa.nsmaranpraNava.n japet.h .. 4..
yMuneeswaraaDSaavadvaa shakyate taavaddhaarayejjapatatparaH .puurita.n rechayetpashchaan makaareNaanilaM budhaH .. 5..
shanaiH pi~Ngalayaa tatra dvaatri.nshanmaatrayaa punaH . praaNaayaamo bhavedeva.n tatashchaiva.n samabhyaset.h .. 6..
punaH pi~Ngalayaapuurya maatraiH shhoDashabhistathaa .akaaramuurtimatraapi smaredekaagramaanasaH .. 7..
dhaarayetpuurita.n vidvaanpraNava.n sa.njapanvashii .ukaaramuurti.n sa dhyaaya.nshcha tuHshhashhTyaa tu maatrayaa .. 8..
makaara.n tu smaranpashchaadrechayediDayaanilam.h .evameva punaH kuryaadiDayaapuurya buddhimaan.h .. 9..
eva.n samabhyasennityaM praaNaayaamaM muniishvara .evamabhyaasato nitya.n shhaNmaasaa -dyatnavaanbhavet.h .. 10..
vatsaraadbrahmavidvaansyaattasmaannitya.n samabhyaset.h .yogaabhyaasarato nitya.n svadharmaniratashcha yaH .. 11..
praaNasa.nyamanenaiva j~naanaanmukto bhavishhyati . baahyaadaapuuraNa.n vaayoHrudare puurako hi saH .. 12..
saMpuurNakumbhavadvaayordhaaraNa.n kumbhako bhavet.h . bahirvirachana.n vaayorudaraadra chekaH smR^itaH .. 13..
prasvedajanako yastu praaNaayaameshhu so.adhamaH . kaMpanaM madhyama.n vidyaadutthaana.n cottama.n viduH .. 14..
puurvaMpuurvaM prakurviita yaavadutthaanasaMbhavaH .saMbhavatyuttame praaj~naH praaNaayaame sukhii bhavet.h .. 15..
praaNaayamena chitta.n tu shuddhaM bhavati suvrata . Chitte shuddhe shuchiH saakshaatpratyagjyotir vyavasthitaH .. 16..
praaNashchittena sa.nyuktaH paramaatmani tishhThati .praaNaayaam aparasyaasya purushhasya mahaatmanaH .. 17..
dehashchottishhThate tena ki.nchijj~naanaadvimuktataa .rechakaM puurakaM muktvaa kumbhaka.n nityamabhyaset.h .. 18..
sarvapaapavinirmuktaH samyagj~naanamavaapnuyaat.h . manojavatvamaapnoti palitaadi cha nashyati .. 19..
praaNaayaamaikanishhThasya na ki.nchidapi durlabham.h .tasmaatsarvaprayatnena praaNaayaamaansamabhyaset.h .. 20..

viniyogaanpravakshyaami praaNaayaamasya suvrata .sandhyayorbraahmakaale. api madhyaahne vaathavaa sadaa .. 21..
baahyaM praaNa.n samaakR^ishhya puurayitvodareNa cha . naasaagre naabhimadhye cha paadaa~NgushhThe cha dhaarayet.h .. 22..
sarvarogavinirmukto jiivedvarshhashata.n naraH . naasaagradhaaraNaadvaapi jito bhavati suvrata .. 23..
sarvaroganivR^ittiH syaannaabhimadhye tu dhaaraNaat.h . shariiralaghutaa vipra paadaa~NgushhThanirodhanaat.h .. 24..
jihvayaa vaayumaakR^ishhya yaH pibetsatata.n naraH . shramadaahavinirmukto yogii niirogataamiyaat.h .. 25..
jihvayaa vaayumaakR^ishhya jihvaamuule nirodhayet.h . pibedamR^itamavyagra.n sakala.n sukhamaapnuyaat.h .. 26..
iDayaa vaayumaakR^ishhya bhruvormadhye nirodhayet.h . yaH pibedamR^ita.n shuddha.n vyaadhibhirmuchyate hi saH .. 27..
iDayaa vedatattvaj~nastathaa pi~Ngalayaiva cha . naabhau nirodhayettena vyaadhibhirmuchyate naraH .. 28..
maasamaatra.n trisandhyaayaa.n jihvayaaropya maarutam.h . amR^ita.n cha pibennaabhau mandaMmanda.n nirodhayet.h .. 29..
vaatajaaH pittajaa doshhaa nashyantyeva na sa.nshayaH .naasaabhyaa.n vaayumaakR^ishhya netradvandve nirodhayet.h .. 30..
netrarogaa vinashyanti tathaa shrotranirodhanaat.h tathaa vaayu.n samaaropya dhaarayechchhirasi sthitam.h .. 31..
shirorogaa vinashyanti satyamukta.n hi saa.nkR^ite . svastikaasanamaasthaaya samaahita manaastathaa .. 32..
apaanamuurdhvamutthaapya praNavena shanaiH shanaiH . hastaabhyaa.n dhaarayet samyakkarNaadikaraNaani cha .. 33..
a~NgushhThaabhyaaM mune shrotre tarjaniibhyaa.n tu chakshushhii .aasaapuTavadhaanaabhyaaM prachchhaadya karaNaani vai .. 34..
aanandaavirbhavo yaavattaavanmuurdhani dhaaraNaat.h . praaNaH prayaatyanenaiva brahmarandhraM mahaamune .. 35..
brahmarandhra.n gate vaayau naadashchotpadyate.anagha . sha~Nkhadhvaninibhashchaadau madhye meghadhvaniryathaa .. 36..
shiromadhyagate vaayau giriprasravaNa.n yathaa . pashchaatpriito mahaapraaj~naH saakshaadaatmonmukho bhavet.h .. 37..
punastajj~naananishhpattiryogaatsa.nsaaranihnutiH . dakshiNottaragulphena siiviniiM piiDayetsthiram.h .. 38..
savyetareNa gulphena piiDayedbuddhimaannaraH . jaanvoradhaH sthitaa.n sandhi.n smR^itvaa deva.n triyambakam.h .. 39..
vinaayaka.n cha sa.nsmR^itya tathaa vaagiishvariiM punaH .li~NganaalaatsamaakR^ishhya vaayumapyagrato mune .. 40..
praNavena niyuktena binduyuktena buddhimaan.h . muulaadhaarasya viprendra madhye ta.n tu nirodhayet.h .. 41..
nirudhya vaayunaa diipto vahniruuhati kuNDaliim.h .punaH sushhumnayaa vaayurvahninaa saha gachchhati .. 42..
evamabhyaasatastasya jito vaayurbhavedbhR^isham.h .prasvedaH prathamaH pashchaatkampanaM munipu~Ngava .. 43..
utthaana.n cha shariirasya chihnametajjite.anale .evamabhyaasatastasya muularogo vinashyati .. 44..
bhagandara.n cha nashhTa.n syaatsarvarogaashcha saa.nkR^ite .paatakaani vinashyanti kshudraaNi cha mahaanti cha .. 45..

nashhTe paape vishuddha.n syaachchittadarpaNamadbhutam.h .punarbrahmaadibhogebhyo vairaagya.n jayate hR^idi .. 46..
viraktasya tu sa.nsaaraajj~naana.n kaivalyasaadhanam.h . tena paapaapahaaniH syaajj~naatvaa deva.n sadaashivam.h .. 47..
j~naanaamR^itaraso yena sakR^idaasvaadito bhavet.h . sa sarvakaaryamutsR^ijya tatraiva paridhaavati .. 48..
j~naanasvaruupamevaahurjagadetadvilakshaNam.h . arthasvaruupamaj~naanaatpashyantyanye kudR^ishhTayaH .. 49..
aatmasvaruupavij~naanaadaj~naanasya parikshayaH . kshiiNe.aj~naane mahaapraaj~na raagaadiinaaM parikshayaH .. 50..
raagaadyasaMbhave praaj~na puNyapaapavimardanam.h .tayornaashe shariireNa na punaH saMprayujyate .. 51.. iti..

Stanzas 1-2

Bhagavan Dattatereya continued to explain to Muni Saayakruta about Prananyama, its description and vidhi. Three types vayus are involved in this context viz Puraka-Kumbhaka and Rechaka ie. Inhalation- Retention and Exalation. While referring to Pranava, that comprises of A kaara-Ukaara- and Makaara referring to puraka-rechaka and kumbhaka and thus praanaayama is indeed the Pranava rupa. Pranayama or the Control of Life Force, Pratyahara or Withdrawal of Senses from Worldly Desires, Dharana or Hold-Up of Concentration, Dhyana or Focussed Meditation and finally the Samadhi or Alignment of the Self with the Supreme.To control the activities or goings on in the mind is Yoga. Thus the Ashtanga or Eight-Limbed Yoga comprises of Yama- Niyama- Aasana- Pranaayama- Pratyahara-Dharana-Dhyana-Samadhi. Pranayama or to practise interruptions of Prana or life-air or merely stated as the breathing processes of 'Manda' or mild, 'Madhyama' or medium and 'Uttamaa' or the best of variations; these interruptions comprise twelve units each of 'Uchhvaasa' or inhaling and 'Nishvasa' or exaling in the mild category, while these two holdings of breath would be for twenty four units in either case in respect of medium category and thirty units in either case in the best category. 'Yogaabhyaas' or the practice of Yoga besides providing happiness and peace of mind would cure several physical weaknesses to rectify respiratory and digestive imbalances, bring about shine of body and mind, cleanse up blood and its circulation and sharpness of thinking.

[Ref. 1. Trikala Sandhya Vandana - AUM and Gayatri Japa Vidhana and 2) Scientific expl. vide Dharma Sindhu]'

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 Mahaabhaagaah 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 chaaantariksha 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 Bharma 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 Vyahriteenaam Prajaapatirrishih Gayatri ushnik anushtup Brihati Pankti trishtup jagatyah chhandaamsya , AgnirVaayu Surya Brihaspati Varunendra Vishvadeva Devatah/*
(Praanaayama Viniyogah)

Shiro Mantra –*Tatsavituriti Vishwamitra Rishih Gayatri chaandah Savitaa Devataa Apojyotiriti Sirasah Pajapatirishi yajuschhando BrahmagniVaayu Suryaa Devataah/* (Praanaayaamey Viniy oga. 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 Sandhyaamupaasishy/* or *Maadhyaahnikam Karishey/* or *Saayam Sandhyaamupaasishey* (May I begin to worship Goddess Sandhya 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 Peetaambharasamaavitaam, Sarasvatim Vishnuyoni 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 kshayaya 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.

Pratah 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 kritebhyah Paapebhyo rakshantaam yadanha paapamakaarsham, Manasa vaachaa hastaabhyam Padbyaam udarena sishnaa Ahastadalumpatu, yat kincha duritam mayi idamaham maamamritayonau 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. *Dadhikravinno 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 shtha 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, Angaarakam Tarpayami, Budham Tarpayami, Brihaspatim Tarpayami, Sukram Tarpayami,Shanaischaram Tarpayami, Rahum Tarpayami, Ketu

Tarpayami// Keshavam Tarpayami, Narayanam Tarpayami, Govindam Tarpayami, Vishnum Tarpayami, 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 Akhsharam Brahmasammitam, Gayarimchhandasaam Maatedam Brahma jushaswa me* (May I humbly request Gayati 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 swetavarnaa saamkhyaayana 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 tarjanee –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 prachodayaat 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. *Om BhurbhuvassvahaTatSavitur Varenyam Bhago Devasya Dheemahe Dhiyo yomna 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 as minimum/

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 Brahmalokam* (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 prajaanan Mitrodaadhara Prithvee –mutadyaam/ Mitra krishtee ranimishaabhichashte Satyaaya havyam ghritavadvidhema// 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 rathenaa devo yaati bhuvna vipasyan (Surya travels all over the Universe by his golden chariot with a special eye at the World and witnesess 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 havirbhih Ahedamaano Varuneha Bodhyurusagumsa maa na Ayuh pramosheeh// Yacchhiddhi te visho yataaa pradeva Varuna vratam/ mineemasi dyavidyavi/ Yat kinchedam Varuna daive janebhidroham manushaascharaamasi/ Acchitte yattava dharma yuyopima maa nastamaadenaso Deva Risheeah/ Kitavaaso yadriripurna 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).

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Scientific Explanation of Gaytri Mantra

A sceintific explanation was offered by modern experts about the Gayatri Mantra: According to Astro-Physicists and Astronomers, a Sound is produceddue 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 genrated 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 San 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)!]]

<u>Stanzas 3-6</u>

Ida naadi madhyama the vaayu be gradually drawn into the stomach as the 'pooraka' as per the recital of 'Akaara' by about sixteen units. There after once the stomach retained the vaayu by say be twenty units reciting 'U' kaara. Then the ' M' kaara reciting twenty four units. Meanwhile the japa vidhana be as per one's abhyasa. This is the praanaayaama vidhi by 1-3-2 ratio. This should be as per nitya abhyaasa of a praanaayaama which .uses deliberate control of the breath in order to extend and expand vital life force energy. Not only does pranayama have the potential to steady the mind, but the practice has far-reaching physiological benefits such as increased heart rate variability, improved oxygen saturation and overall re-balancing of the nervous system. Although prana operates within the subtle body known as the pranamaya kosha -a complex network of channels and vortices distinct from the physical body- it penetrates and impacts all five koshas or sheaths of the self. Prana is to travel along pathways called nadis. While there are said to be 72,000 of these channels within the pranamaya kosha, pranayama tends to focus on three primary naadees viz. ida -pingala and sushumna corresponding with the left, right and central line of the body respectively.These channels converge at various energetic vortices known as chakras, and energetic bandhas and mudras) can be used in addition to pranayama as a means of moving, locking and sealing prana. The four discernable stages of Pranayama are: Puraka or inhalation)- Antara or Kumbhaka the mindful pause after inhalation- Rechaka or exhalation all the practitioner has mastered other forms of pranayama.

<u>Stanzas 7-8-9-10</u>

Now, by the Pingala Naadi, the breathing be gradually drawing the shodasha maatra 'Akaara' swarupa of Pranava. As the vaayu be gradually filling up the stomach by forty six times then 'U kaara' by thirty two times by the Ida naadi. Buddhhiman manushyaasa seek to practise often likewise and be the jnaana sampannaas. Further on by the measure of thirty times the 'Makaara' swarupa of Pranava.

Stanzas 11 to 37

Practice of Praanayama for a year could indeed lead to dharma paalana- samsaara saagara vimukti. Upbreathing or vayu prakriya is termed as 'pooraka'.Jala paripurnatva udara sthita vaayu is called 'kumbhaka'. Out from Udaana is 'rechaka'.

[Pranayama or to practise interruptions of Prana or life-air or merely stated as the breathing processes of 'Manda' or mild, 'Madhyama' or medium and 'Uttamaa' or the best of variations; these interruptions comprise twelve units each of 'Uchhvaasa' or inhaling and 'Nishvasa' or exaling in the mild category, while these two holdings of breath would be for twenty four units in either case in respect of medium category and thirty units in either case in the best category. 'Yogaabhyaas' or the practice of Yoga besides providing happiness and peace of mind would cure several physical weaknesses to rectify respiratory and digestive imbalances, bring about shine of body and mind, cleanse up blood and its circulation and sharpness of thinking. Yoga unifies and balances of the ten kinds of 'Vaayus' or Airs in the human system viz. Praana-Apaana-Samaana- Udaana-Vyaana-Naaga-Kurma-Kukara-Devadutta and Dhananjaya. The air that enables vital functions of the human body, respiration and general activity is Praana; the air that is generated by the food intake down in the digestive process is Apana; the air that controls the involuntary movements of the body, circulation of blood,and flow of sweat from glands to skin and creating diseases is Vyaana; the air that controls the bubbling in the 'marmaavaya'or the secret part is Udaana; the Equalising air balancing the body parts and stimulating digestive fluid is called Samaana; Udgaar (dakaar) is the wind called Naga; the wind enabling 'Unmeelana' or of the opening of eyes is Kurma; Kakara Vayu creates hunger, Devadatta created yawning and Dhananjaya Vayu creates high-pitch sounds and also remains with the body for a while even after death. Thus four kinds of Siddhis viz. Shanti, Prashanti, Deepti and Prasada are achieved by the Yoga. Pranaayama also achieves the generation of Tatwas viz. Vivaswara, Mahaan, Mana, Brahma, Smriti, Khyati, Ishwar, Mati and Buddhi]

As pranaayama be leading to sweating, or shivering that is of casual type, medium type but that which impacts on a practical feeling while the superier one is stated as which provides sukhaanubhti.

Hey Suvrata! Pranayama dwaaraa chittha pavitrata, antahkarana shuddhhatma prakaasha rupa atma tatva and gradually the atma saakshaatkaara even being in one's shareera.

That type of paanaayaama is the bridge to cross across the samsaara in a way. Imagine that the Individual Self is a bridge to keep the two worlds of Maya or Unreality and Satya or of the Truth; this bridge serves a means of non-integration of the worlds as two lasting entities.

Indeed, crossing the bridge, one lands in a totally distinctive world of Truth, Reality, and Genuinness. That is the world of Brahman! On crossing the bridge, miracles are encountered instantly as the blind gains vision, the wounded is healed, the person with sorrow, disgust, frustration and helplessness suddenly transforms with zeal for life, contenment, joy and enthusiasm.

Hence the objctive of pranayama. Those yogis who are ever used to praanayama especially by both the sandhyas at the brahma muhurtas between 3:30 a.m. to 5:30 or 6:00 a.m., or whatever is the time of sunrise or the corresponding times of the evenimgs.

Those yogis are free from physical diseases and mental aberrations. Being shreshtha vrata dhaaris and nishthaa poorvaka yogis, their 'ghranendriya agrabhaaga dhaarana yukta praanavaayu praptas'. Being 'naabhi madhya bhaaga dhaaranaas' their bodies are slim yet extremely strong.

Yogaabhyaasa kaarana, their 'jihva bhaga' be 'amrita maya praapthaas and the food intake is not only 'sukha prada' and easily digestible.

Those yogis as they seek to forcefully draw onto their eye brows the praana vaayu would tend to imprrove their vision and hearing capacity. Thus sarva roga mukti be facilitated.

Vaidika tatva jnaata Saayi krita muni! Ida and Pingala naadis be thus comfortably able to draw the various praana samuhas as of not only the prominent pancha praanaas of Praana-Udaana-Apaana-Samaana and Vyaanaas- .Prana and Udana work opposite to Apana as the energy of collection and assimilation versus the force of elimination. Samana represents the energy of contraction while Vyana is expansion- .along with five minor upa praanaas as Naga responsible for belching and hiccupping, Koorma to open the eyes, Devaduttha for yawning, Krikara to induce hunger and thirst, and indeed Dhananjaya being incharge of decomposition of the body after death.

Chitta ekaagrata-swastikaanana-omkaara pranava japa then be gradually entering the pancha vaayus be then enabling the entry into the 'brahma randhra' ie from the heart one hundred and one channels nadis emerge. One of them goes to the top of the murtha or the skull. If the vital energy goes out through it, leaving the body, then immortality is achieved. Two names are used for that aperture, namely indrayonih, and kesanta. It is described as the aperture at the topmost portion of the skull. It is said to be the door leading to immortality.Brahman by nature being non-dual, is the changeless, bodiless, inexpressible and unsupporting. Be that as it may, when all the desires sticking to the heart fade off and as the mortal becomes immortal, then it is stated that one attains the Truth of Brahman; that is the state when desires, thoughts and doubts in mind vanish! When all the knots of the heart are demolished- indeed even if the Being were still alive, then the status of 'mrityomrita' or 'Jeevanmukti'is attained! When all the hundred and one nerves of the heart pass through the 'sushumna nadi'or the crown of the head takes to the Uttara Marg or the Solar Path or the Path of Sun then the actual transformation from mortality to Immortality is stated to have taken place. as the final Truth emerges

[Expl. vide 1. Yoga Kundalina Upa.Chapter One and 2. Brihararanya vide II.3-1-5

(1)

1. Chitta has two causes, Vasanas and (Prana) Vayu. If one of them is controlled, then both are controlled.
2. Of these two, a person should control (Prana) Vayu always through moderate food, postures and thirdly Sakti-Chala.
3-4. I shall explain the nature of these. Listen to it, O Gautama. One should take a sweet and nutritious food, leaving a fourth (of his stomach) unfilled, in order to please Shiva (the patron of Yogins). This is called moderate food. Posture herein required is of two kinds, Padma and Vajra.
5. Placing the two heels over the two opposite thighs (respectively) is the Padma (posture) which is the destroyer of all sins.
6. Placing one heel below the Mulakanda and the other over it and sitting with the neck, body and head erect is the Vajra posture.

7. The Shakti (mentioned above) is only Kundalini. A wise man should take it up from its place (Viz., the navel, upwards) to the middle of the eyebrows. This is called Sakti-Chalana.
8. In practising it, two things are necessary, Sarasvati-Chalana and the restraint of Prana (breath). Then through practice, Kundalini (which is spiral) becomes straightened.
9-10-11-12-13-14:. Of these two, I shall explain to you first Sarasvati-Chalana. It is said by the wise of old that Sarasvati is no other than Arundhati. It is only by rousing her up that Kundalini is roused. When Prana breath is passing through (one's) Ida (left nostril), he should assume firmly Padma-posture and should lengthen (inwards) 4 digits the Akasa of 12 digits.
Then the wise man should bind the (Sarasvati) Nadi by means of this lengthened (breath) and holding firmly together (both his ribs near the navel) by means of the forefingers and thumbs of both hands, (one hand on each side) should stir up Kundalini with all his might from right to left often and often; for a period of two Muhurtas (48 minutes), he should be stirring it up fearlessly.
Then he should draw up a little when Kundalini enters Susumna. By this means, Kundalini enters the mouth of Susumna. Prana (also) having left (that place) enters of itself the Susumna (along with Kundalini).
15. By compressing the neck, one should also expand the navel. Then by shaking Sarasvati, Prana goes above (to) the chest.
16-17. Through the contraction of the neck, Prana goes above from the chest. Sarasvati who has sound in her womb should be shaken (or thrown into vibration) each day. Therefore by merely shaking it, one is cured of diseases.
18. Gulma (a splenetic disease), Jalodara (dropsy), Pliha (a splenetic disease) and all other diseases arising within the belly, are undoubtedly destroyed by shaking this Sakti.
19. I shall now briefly describe to you Pranayama. Prana is the Vayu that moves in the body and its restraint within is known as Kumbhaka.
20. It is of two kinds, Sahita and Kevala. One should practise Sahita till he gets Kevala.
21. There are four Bhedas (lit., piercing or divisions) viz., Surya, Ujjayi, Sitali and Bhastri. The Kumbhaka associated with these four is called Sahita Kumbhaka.
22-23. Being seated in the Padma posture upon a pure and pleasant seat which gives ease and is neither too high nor too low, and in a place which is pure, lovely and free from pebbles, etc., and which for the length of a bow is free from cold, fire and water, one should shake (or throw into vibration) Sarasvati;
24. Slowly inhaling the breath from outside, as long as he desires, through the right nostril, he should exhale it through the left nostril.
25. He should exhale it after purifying his skull (by forcing the breath up). This destroys the four kinds of evils caused by Vayu as also by intestinal worms.
26-27 This should be done often and it is this which is spoken of as Surya-Bheda.
Closing the mouth and drawing up slowly the breath as before with the nose through both the Nadis (or nostrils) and retaining it in the space between the heart and the neck, one should exhale it through the left nostril.
28. This destroys the heat caused in the head as well as the phlegm in the throat. It removes all diseases, purifies his body and increases the (gastric) fire within.
29. It removes also the evils arising in the Nadis, Jalodara (water belly or dropsy) and Dhatus. This Kumbhaka is called Ujjayi and may be practiced (even) when walking or standing.
30. Drawing up the breath as before through the tongue with (the hissing sound of) 'Sa' and retaining it as before, the wise man should slowly exhale it through (both) the nostrils.
31. This is called Sitali Kumbhaka and destroys diseases, such as Gulma, Pitha, consumption, bile, fever, thirst and poison.
32. Seated in the Padma posture with belly and neck erect, the wise man should close the mouth and exhale with care through the nostrils.

33. Then he should inhale a little with speed up to the heart, so that the breath may fill the space with noise between the neck and skull.
34-35. Then he should exhale in the same way and inhale often and often. Just as the bellows of a smith are moved (viz., stuffed with air within and then the air is let out), so he should move the air within his body. If the body gets tired, then he should inhale through the right nostril.
36-37-38. If his belly is full of Vayu, then he should press well his nostrils with all his fingers except his forefinger and performing Kumbhaka as before, should exhale through the left nostril.
This frees one from diseases of fire in (or inflammation of) the throat, increases the gastric fire within, enables one to know the Kundalini, produces purity removing sins, gives happiness and pleasure and destroys phlegm which is the bolt (or obstacle) to the door at the mouth of Brahma-Nadi (viz., Susumna).
39. It pierces also the three Granthis (or knots) differentiated through the three Gunas. This Kumbhaka is known as Bhastri and should especially be performed.
40. Through these four ways when Kumbhaka is near (or is about to be performed), the sinless Yogin should practice the three Bandhas.
41. The first is called Mulabandha. The second is called Uddiyana and the third is Jalandhara. Their nature will be thus described.
42. Apana (breath) which has a downward tendency is forced up by one bending down. This process is called Mulabandha.
43. When Apana is raised up and reaches the sphere of Agni (fire), then the flame of Agni grows long, being blown about by Vayu.
44-45-46-47-4-49-50: Then Agni and Apana come to (or commingle with) Prana in a heated state. Through this Agni which is very fiery, there arises in the body the flaming (or the fire) which rouses the sleeping Kundalini through its heat.
Then this Kundalini makes a hissing noise, becomes erect like a serpent beaten with stick and enters the hole of Brahmanadi (Susumna). Therefore Yogins should daily practise Mulabandha often.
Uddiyana should be performed at the end of Kumbhaka and at the beginning of expiration. Because Prana Uddiyate (viz., goes up) the Susumna in this Bandha, therefore is called Uddiyana by the Yogins.
Being seated in the Vajra posture and holding firmly the two toes by the two hands, he should press at the Kanda and at the place near the two ankles.
Then he should gradually upbear the Tana (thread or Nadi) which is on the western side first to Udara (the upper part of the abdomen above the navel), then to the heart and then to the neck. When Prana reaches the Sandhi (junction) of navel, slowly it removes the impurities (or diseases) in the navel. Therefore this should be frequently practised.
51. The Bandha called Jalandhara should be practised at the end of Kumbhaka. This Jalandhara is of the form of the contraction of the neck and is an impediment to the passage of Vayu (upwards)
52. When the neck is contracted at once by bending downwards (so that the chin may touch the breast), Prana goes through Brahmanadi on the western Tana in the middle.
53. Assuming the seat as mentioned before, one should stir up Sarasvati and control Prana.
54. On the first day Kumbhaka should be done four times; on the second day it should be done ten times and then five times separately;
55. On the third day, twenty times will do and afterwards Kumbhaka should be performed with the three Bandhas and with an increase of five times each day.
56-57. Diseases are generated in one's body through the following causes, viz., sleeping in daytime, late vigils over night, excess of sexual intercourse, moving in crowd, the checking of the discharge of urine and faeces, the evil of unwholesome food and laborious mental operation with Prana.
58. If a Yogin is afraid of such diseases (when attacked by them), he says, "my diseases have arisen from my practice of Yoga". Then he will discontinue this practice. This is said to be the first obstacle to Yoga.

59. The second (obstacle) is doubt; the third is carelessness; the fourth, laziness; the fifth, sleep;
60. The sixth, the not leaving of objects (of sense); the seventh, erroneous perception; the eighth, sensual objects; the ninth, want of faith;
61. And the tenth, the failure to attain the truth of Yoga. A wise man should abandon these ten obstacles after great deliberation.
62. The practice of Pranayama should be performed daily with the mind firmly fixed on Truth. Then Chitta is absorbed in Susumna and Prana (therefore) never moves.
63. When the impurities (of Chitta) are thus removed and Prana is absorbed in Susumna, he becomes a true Yogin.
64. Apana, which has a downward tendency should be raised up with effort by the contraction (of the anus) and this is spoken of as Mulabandha.
65. Apana thus raised up mixes with Agni and then they go up quickly to the seat of Prana. Then Prana and Apana uniting with one another go to Kundalini, which is coiled up and asleep.
66-67. Kundalini being heated by Agni and stirred up by Vayu, extends her body in the mouth of Susumna, pierces the Brahmagranthi formed of rajas and flashes at once like lightning at the mouth of Susumna.
68-69-70-71. Then it goes up at once through Vishnugranthi to the heart. Then it goes up through Rudragranthi and above it to the middle of the eyebrows; having pierced this place, it goes up to the Mandala (sphere) of the moon.
It dries up the moisture produced by the moon in the Anahata-Chakra having sixteen petals.
When the blood is agitated through the speed of Prana, it becomes bile from its contact with the sun, after which it goes to the sphere of the moon where it becomes of the nature of the flow of pure phlegm. How does it (blood) which is very cold become hot when it flows there?
72. (Since) at the same time the intense white form of moon is speedily heated. Then being agitated, it goes up.
73. Through taking in this, Chitta which was moving amidst sensual objects externally, is restrained there. The novice enjoying this high state attains peace and becomes devoted to Atman.
74. Kundalini assumes the eight forms of Prakriti (matter) and attains Shiva by encircling him and dissolves itself in Shiva.
75. Thus Rajas-Sukla (seminal fluid) which rises up goes to Shiva along with Marut (Vayu); Prana and Apana which are always produced become equal.
76. Pranas flow in all things, great and small, describable, or indescribable, as fire in gold.
77. Then this body which is Adhibhautika (composed of elements) becomes Adhidaivata (relating to a tutelar deity) and is thus purified. Then it attains the stage of Ativahika.
78. Then the body being freed from the inert state becomes stainless and of the nature of Chit. In it, the Ativahika becomes the chief of all, being of the nature of That.
79. Like the conception of the snake in a rope, so the idea of the release from life and Samsara is the delusion of time.
80. Whatever appears is unreal. Whatever is absorbed is unreal. Like the illusory conception of silver in the mother-of-pearl, so is the idea of man and woman.
81. The microcosm and the macrocosm are one and the same; so also the Linga and Sutratman, Svabhava (substance) and form and the self-resplendent light and Chidatma.
82. The Sakti named Kundalini, which is like a thread in the lotus and is resplendent, is biting with the upper end of its hood (namely, mouth) at the root of the lotus the Mulakanda.
83-84. Taking hold of its tail with its mouth, it is in contact with the hole of Brahmarandhra (of Susumna). If a person seated in the Padma posture and having accustomed himself to the contraction of his anus makes his Vayu go upward with the mind intent on Kumbhaka, then Agni comes to Svadhisthana flaming, owing to the blowing of Vayu.
85. From the blowing of Vayu and Agni, the chief (Kundalini) pierces open the Brahmagranthi and then Vishnugranthi.

86. Then it pierces Rudragranthi, after that, (all) the six lotuses (or plexuses). Then Sakti is happy with Shiva in Sahasrara Kamala (1000 lotuses seat or pineal gland). This should be known as the highest Avastha (state) and it alone is the giver of final beatitude.

Chapter II

1. I shall hereafter describe the science called Khechari which is such that one who knows it is freed from old age and death in this world.
2. One who is subject to the pains of death, disease and old age should, O sage, on knowing this science make his mind firm and practice Khechari.
3-4. One should regard that person as his guru on earth who knows Khechari, the destroyer of old age and death, both from knowing the meaning of books and practice, and should perform it with all his heart. The science of Khechari is not easily attainable, as also its practice.
5. Its practice and Melana are not accomplished simultaneously. Those that are bent upon practice alone do not get Melana.
6. Only some get the practice, O Brahmana, after several births, but Melana is not obtained even after a hundred births.
7. Having undergone the practice after several births, some (solitary) Yogin gets the Melana in some future birth as the result of his practice.
8. When a Yogin gets this Melana from the mouth of his Guru, then he obtains the Siddhis mentioned in the several books.
9. When a man gets this Melana through books and the significance, then he attains the state of Shiva freed from all rebirth.
10. Even Gurus may not be able to know this without books. Therefore this science is very difficult to master.
11. An ascetic should wander over the earth so long as he fails to get this science and when this science is obtained, then he has got the Siddhi in his hand (viz., mastered the psychical powers).
12. Therefore one should regard as Achyuta (Vishnu) the person who imparts the Melana, as also him who gives out the science.
13. He should regard as Shiva him who teaches the practice. Having got this science from me, you should not reveal it to others.
14-15. Therefore one who knows this should protect it with all his efforts (viz., should never give it out except to persons who deserve it). O Brahmana, one should go to the place where lives the Guru, who is able to teach the divine Yoga and there learn from him the science Khechari and being then taught well by him, should at first practice it carefully.
16-17. By means of this science, a person will attain the Siddhi of Khechari. Joining with Khechari Sakti (viz., Kundalini Sakti) by means of the (science) of Khechari which contains the Bija (seed of letter) of Khechari, one becomes the lord of Khecharas (Devas) and lives always amongst them. Khechari Bija (seed-letter) is spoken of as Agni encircled with water and as the abode of Khecharas (Devas).
18. Through this Yoga, Siddhi is mastered. The ninth (Bija) letter of Somamsa (Soma or moon part) should also be pronounced in the reverse order.
19. Then a letter composed of three Amsas of the form of moon has been described; and after that, the eight letter should be pronounced in the reverse order;
20. Then consider it as the supreme and its beginning as the fifth and this is said to the Kuta (horns) of the several bhinnas (or parts) of the moon.
21-22-23. This which tends to the accomplishment of all Yogas, should be learnt through the initiation of a Guru. He who recites this twelve times every day, will not get even in sleep that Maya (illusion) which is born in his body and which is the source of all vicious deeds.
. He who recites this five lakhs of times with very great care - to him the science of Khechari will reveal itself. All obstacles vanish and the Devas are pleased.

24. The destruction of Valipalita (viz., wrinkle and grayness of hair) will take place without doubt. Having acquired this great science, one should practice it afterwards.
25-26. If not, O Brahmana, he will suffer without getting any Siddhi in the path of Khechari. If one does not get this nectar like science in this practice, he should get it in the beginning of Melana and recite it always; (else) one who is without it never gets Siddhi.
27. As soon as he gets this science, he should practice it; and then the sage will soon get the Siddhi.
28. Having drawn out the tongue from the root of the palate, a knower of Atman should clear the impurity (of the tongue) for seven days according to the advice of his Guru.
29. He should take a sharp knife which is oiled and cleaned and which resembles the leaf of the plant Snuhi ("Euphorbia Antiquorum") and should cut for the space of a hair (the Fraenum Lingui).
30. Having powdered Saindhava (rock-salt) and Pathya (sea-salt), he should apply it to the place. On the seventh day, he should again cut for the space of a hair.
31. Thus for the space of six months, he should continue it always gradually with great care. In six months, Siro-Bandha (Bandha at the head), which is at the root of the tongue is destroyed.
32. Then the Yogin who knows timely action should encircle with Siro-Vastra (lit. the cloth of the head) the Vak-Ishvari (the deity presiding over speech) and should draw (it) up.
33. Again by daily drawing it up for six months, it comes, O sage, as far as the middle of the eyebrows and obliquely up to the opening of the ears;
34. Having gradually practised, it goes to the root of the chin. Then in three years, it goes up easily to the end of the hair (of the head)
35-36. It goes up obliquely to Sakha and downwards to the well of the throat. In another three years, it occupies Brahmarandhra and stops there without doubt. Crosswise it goes up to the top of the head and downwards to the well of the throat.
37. Gradually it opens the great adamantine door in the head. The rare science (of Khechari) Bija has been explained before.
38. One should perform the six Angas (parts) of this Mantra by pronouncing it in six different intonations. One should do this in order to attain all the Siddhis;
39. And this Karanyasam should be done gradually and not all at a time, since the body of one who does it all at once will soon decay.
40-41-42 . Therefore it should be practiced, O best of sages, little by little. When the tongue goes to the Brahmarandhra through the outer path, then one should place the tongue after moving the bolt of Brahma which cannot be mastered by the Devas.
On doing this for three years with the point of finger, he should make the tongue enter within; then it enters Brahmadvara (or hole). On entering the Brahmadvara, one should practise Mathana (churning) well.
43. Some intelligent men attain Siddhi even without Mathana. One who is versed in Khechari Mantra accomplishes it without Mathana.
44-46-47. By doing the Japa and Mathana, one reaps the fruits soon. By connecting a wire made of gold, silver or iron with the nostrils by means of a thread soaked in milk, one should restrain his breath in his heart and seated in a convenient posture with his eyes concentrated between his eyebrows, he should perform Mathana slowly. In six months, the state of Mathana becomes natural like sleep in Children. And it is not advisable to do Mathana always. It should be done (once) only in every month.
4849: A Yogin should not revolve his tongue in the path. After doing this for twelve years, Siddhi is surely obtained. 49. Then he sees the whole universe in his body as not being different from Atman. This path of the Urdhva-Kundalini (higher Kundalini), O chief of Kings, conquers the macrocosm.

Chapter III
1. Melana-Mantra: Hrim, Bham, Sam, Pam, Pham, Sam, Ksham. The lotus-born (Brahma) said: "O Shankara, (among) new moon (the first day of the lunar fortnight) and full moon, which is spoken of

as its (mantra's) sign?
2. In the first day of lunar fortnight and during new moon and full moon (days), it should be made firm and there is no other way (or time).
3. A man longs for an object through passion and is infatuated with passion for objects. One should always leave these two and seek the Niranjana (stainless).
4-5. He should abandon everything else which he thinks is favourable to himself. Keeping the Manas in the midst of S7akti and Sakti in the midst of Manas, one should look into Manas by means of Manas. Then he leaves even the highest stage. Manas alone is the Bindu, the cause of creation and preservation.
6. It is only through Manas that Bindu is produced, like the curd from milk. The organs of Manas is not that which is situated in the middle of Bandhana.
7. Bandhana is there where Sakti is between the sun and moon. Having known Susumna and its Bheda (piercing) and making the Vayu go in the middle, one should stand in the seat of Bindu and close the nostrils.
8-9-10- 11. Having known Vayu, the above-mentioned Bindu and the Sattva-Prakriti as well as the six Chakras, one should enter the Sukha-Mandala (viz., the Sahasrara or pineal gland, the sphere of happiness).There are six Chakras. Muladhara is in the anus; Svadhisthana is near the genital organ; Manipuraka is in the navel; Anahata is in the heart; Visuddhi is at the root of the neck and Ajna is in the head (between the two eyebrows).
12. Having known these six Mandalas (spheres), one should enter the Sukha-Mandala (pineal gland), drawing up the Vayu and should send it (Vayu) upwards.
13. He who practices thus (the control of) Vayu becomes one with Brahmanda (the macrocosm). He should practise (or master) Vayu, Bindu, Chitta and Chakra.
14-15. Yogins attain the nectar of equality through Samadhi alone. Just as the fire latent in (Sacrificial) wood does not appear without churning, so the lamp of wisdom does not arise without the Abhyasa Yoga (or practice of Yoga). The fire placed in a vessel does not give light outside.
16. When the vessel is broken, its light appears without. One's body is spoken of as the vessel and the seat of 'That' is the fire (or light) within;
17-18-19 And when it (the body) is broken through the words of a Guru, the light of Brahma Jnana becomes resplendent. With the Guru as the helmsman, one crosses the subtle body and the ocean of Samsara through the affinities of practice.
That Vak (power of speech) which sprouts in Para, gives forth two leaves in Pashyanti; buds forth in Madhyama and blossoms in Vaikhari - that Vak which has before been described, reaches the stage of the absorption of sound, reversing the above order (viz., beginning with Vaikhari, etc.,).
20-21-22-23-24-25). Whoever thinks that He who is the great lord of that Vak, who is the undifferentiated and who is the illuminator of that Vak is Self; whoever thinks over thus, is never affected by words, high or low (or good or bad).
The three (aspects of consciousness), Vishva, Taijasa and Prajna (in man), the three Virat, Hiranyagarbha and Ishvara in the universe, the egg of the universe, the egg of man and the seven worlds - all these in turn are absorbed in Pratyagatman through the absorption of their respective Upadhis (vehicles).
The egg being heated by the fire of Jnana is absorbed with its Karana (cause) into Paramatman (Universal Self). Then it becomes one with Para-Brahman.
It is then neither steadiness nor depth, neither light nor darkness, neither describable nor distinguishable. Sat (Be-ness) alone remains. One should think of Atman as being within the body like a light in a vessel.
26. Atman is of the dimensions of a thumb, is a light without smoke and without form, is shining within (the body) and is undifferentiated and immutable.
27-28-29-30). The Vijnana Atman that dwells in this body is deluded by Maya during the states of waking, dreaming and dreamless sleep; but after many births, owing to the effect of good Karma, it

wishes to attain its own state.
Who am I? How has this stain of mundane existence accrued to me? What becomes in the dreamless sleep of me who am engaged in business in the waking and dreaming states?
.Just as a bale of cotton is burnt by fire, so the Chidabhasa which is the result of non-wisdom, is burnt by the (wise) thoughts like the above and by its own supreme illumination. The outer burning (of body as done in the world) is no burning at all.
31-32. When the worldly wisdom is destroyed, Pratyagatman that is in the Dahara (Akasa or ether of the heart) obtains Vijnana, diffusing itself everywhere and burns in an instant Jnanamaya and Manomaya (sheaths). After this, He himself shines always within, like a light within a vessel.
33. That Muni who contemplates thus till sleep and till death is to be known as a Jivanmukta. Having done what ought to be done, he is a fortunate person.
34. And having given up (even) the state of a Jivanmukta, he attains Videhamukta (emancipation in a disembodied state), after his body wears off. He attains the state, as if of moving in the air.
35. Then That alone remains which is soundless, touchless, formless and deathless, which is the Rasa (essence), eternal, and odourless, which has neither beginning nor end, which is greater than the great and which is permanent, stainless and decayless.]

Hence when a person is stated to be experiencing the joy of sense organs of excellent vision, enjoying the hearing of music, smell of sugandhaas, touch and feel of silks and eating tasty food then that is of jagrat or waking state.This should be inclusive of paapa-punyaasa alike.It is the buddhi, with the self consciousness is thus imprinted there to. Further desha-kaala-paristhis are to be noted and the impact on the shareera too. One's antahkarana is the reflection of punya-paapa pravritti 's reflective manas tava. This is stated to be so in the jaagradavastha and swapnaas too.This should be understood as per the paapa-punya praarabhdha-sanchitaas anyway. In this world of duality. As one assumes the Formless, feature less, and stages less, the Pure Consciousness statationed firmly in the 'daharaakaasha' or the Inner Sky with no reference to Panchendriyas of the mortal body or the remote controlling Basic Elements, Prana the ticking vital energy and indeed the Mind and its ever fluid ramifications of thoughts, then the first person 'I' gets reflected, nay dissolved, into the Unknown!The objective is to study-absorb- practise and seek to the reverse cycle of the mortal body, how does it tick, the wherewith all to tick, the breaks and resumptions again and again till such time that the series of the mortal chains are snapped, if at all! Opening the 'hridaya kamala' by the means of intense introspection backed by 'dharmaacharana' which is again anchored to positive 'karmaachatrana' and pointed yoga practice with willpower, dhyana, renunciation. Then the flood gates of Maya are thrown open to the unseen, unfelt, and unthinkable luminosity even as the Self submerges ino the Sublime! Dehagata naadi sampradaayaas be ever pulling and pushing the manastatva. Accordingly the antahkatrana too. Then as the sense organs which are impelled by the paapa punyaas of this universe in the jaagradavastha further carried over to the swapnaavasthaas as well.It is that budhi too be of 'karmaanusaarini'. Inner onsciousness of the Self is denoted as the Master of the Chariot, body as the chariot, the charioteer as buddhi or intellect, mind as the bridle and panchendriyaas as horses while indeed the Self is certainly not attainable by the body parts and senses but one having achieved, It is unified with the Supreme. Indeed the Unknown Supreme and the Self as the saakshi bhuta reflections mutually.

(2) Brihadaranyaka

<u>Mortal and Immortal Swarupas of Individual Self and Supreme Self</u>

II.iii.1) *Dwe vaava Brahmano ruupe, murtam chaivaamritam cha, Martyam chaivaa Martyum cha sthitam cha yacha, saccha twaccha/* (Brahman is of two distinct Swarupas are Forms viz. the Subtle

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

<u>Stanzas 38-51</u>

Thus atma tatva's purna jnaana prapti be accomplished and samsaarika bandhanaas are severed Jnaani Purushas be suppressing the left and right sides and thus seek equanimity.

This is possible due to the 'saavini naadi' positioned in between the guda and linga madhya. '

Once the jnaani purushas be able to attain equanimity to do so physically and with firm mental resolve, that the yogi could attain the Trayambika Jyotir Linga bhavana.

Then the yogi could ponder the eqaunimity of Sarasvati and Ganesha. There after the equanimity of Omkaara Japa be the repetivive pfysical and maanaska puja.

Further intensifying the praanavayu of the moolaadhara madhya sthita positioning the sushupta naadi madhyama/

Thereafter the praanavayu once interrupted with equnimity then the 'agni pradeeptata' be apparent and get mounted on the kundalini.

Further the yogi's equainimity be of the 'samyoga sthiti of agni and sushmna naadi madhyama'

Muni Shreshtha! It should be of this kind of abhyaasa of the vayus-naadis-chakraas- grandhis and avasthaas climaxing on to the concept of perfect equilibrium.

Sayukrite! This praanaayama be thus the sure path of equanimity be that physically-psychologically and enlighteningly. This is be the paapa vinishta- 'chittha parama pavitra darpana nirmalatva' and 'vairaagya utpatti kaarana'. Maanasika worship has been commended by Prajapati, especially practised in loneliness far from crowds in a conducive environ when recitals of Mantras, Prayers, and religious material, besides the power of concentration is maximum with devotion and 'shraddha'. Sages had been in their hold the might of salvation let alone the fulfillment of desires for themselves or to others for their well desired wishes. Sanyasa-'Sat Nyaasa'- or Alliance with Truthfulness which in other words is Union with Paramatma is stated as the conquering the material world to approach nearer to the Line of Control and Beyond!

In this manner the sense of equanimity is the 'samaara saagara virakti' provider and the 'kaivalya moksha saadhana bhuta praapta'. It is that 'jnaana and nityakalyaanamaya paramatma tatva' that the 'chid rasaaswaadana prapti kaarana' and 'jnaanarupi amritaaswadana hetu.'

[Bhagavad Gita Chapter Six on Jnaana Yoga explains on equaninity

Stanzas 1-9: *Bhagavanuvaacha: Anaashritah karma phalam kaaryam karma karoti yah, na sanyaaseecha yogee cha na niragnarna chaa kriyaah/ yam sanyaasamiti praahuh yogam tam viddhi Paandava!Nahya saannasta sankalpo yogee havati kashchanaa/ Arurukshormuneryogam karma kaaranamuchyate, yogaaruudhasya tasyaiva shamah kaaranamuchyate/ Yadaahi nendriyaartheshu na karmasvanushnate, sava sanlalpa sanyaasee yogaaruudhastadochyate/ Uddharedaatmaana atmaanam naatmaanamava -saada yet, aatmaiva hyaatmano bandhuh aatmaava ripuraatmanah/ Bandhuraatmaatma nastasya yenaat- maivaatmanaa jitah, anatmanastu shatrutve varteraatmaiva shatruvat/ Jitaatmaanah prashaantasya paramaatmaa samaahitah, sheetoshna sukha duhkheshu tathaa maanaavamaanayoh/ Jnaana vigjnaana triptaatmaa kuutastho vijitendriyah, yuktaityuchyate yogee sama loshtaashmakaanchanah/Suhurnmitraa-ryudaaseena madhyastha dveshya bandhushu, saadhushvapi cha paapeshu sama uddhirvishishyate/*

Lord Krishana explains the true purport of Karma Sanyaasa; who ever performs one's 'kartavya' or duty earnestly is the true snayaasi but terminating agni homa karyas or merely shaving his head. Arjuna! To either 'sanyaasa' or 'yogaabhyaasa' there is neither vesha bheda or difference of dress nor of vastu bheda or material that he carries but of total resistence of desires and the fall out effects of anguish-anger and frustration. That indeed is the true characteristic of a sanyaasi or yogi. Yogaabhyaasa is fruitful only by nishkaama karma. The ladder of yoga is possibe of ascent by the steps of discarding desires one by one of bandhus- vastus- vijaya and keerti akaankshas or of relatives, materials, victory and fame related ambitions.A true 'saadhaka' has to reject material desires

while assuming the dutiful 'karmacharana' truthfully discarding the 'bhoktrutva-kartrutvaabhimaanaas' or the egos of receiving satisfaction and duty bound impulses; then only the ascent of the ladder is truly meaningful. One has to necessarily uplift oneself but not slip down the dutifulness; one is one's own friend or foe! In th course of one's own life's journey, he or she might ar the best seek and benefit by guidance but the travel has necessarily to be by one's own self all alone! Indeed the journey is tough with regular hiccups! And with all the experiences on the travel, when has to recah the destination willy-nilly! Only when one could truy control the mind disalarmed by the breaks of desires in the travel while discarding rajoguna but maintaining satvika guna is the true and ideal traveller. In othe words consant vigil against desires and of truthful cleanliness of truthfulness should win the day. Sthira chittata or Steadiness of Mind vis-à-vis heat and cold, joys and sorrows, appreciations and rejections is the foundation for the tallest edifice of equanimity. A jitendriya or the conqueror of karma- jnaanendriyas is defined as he who values golden and earthen vessels alike as the serve the same function of carrying on the slippery water therein! He is the true Yogaagresara'! It is that person of worth who is neutral to friends or acquaintances and non committal to enemies and sinners. Such 'sama drishti' is the glory of the outstanding Atma Drishti!

Stanzas 10-17: *Yogee yumjeeta satatam aatmaanam rahasi sthitah, ekaakee yatachittaatmaa niraasheera parigrahah/ Shuchou deshe pratishthaapya sthiramaasana maanasaah, naatyucchitam naatineecham chelaajina kushottaram/ Tatraikaagram manah kritvaa yatacchitrendriyakriyah, upavishvaasane yujjyaatt yogamaatma vishuddaye/Namam kaaya shirogreevam dhaarayannachalam sthirah,samprekshya naasikaagram svam dishaschaanavalokayan/ Prashaantaatmaa vigatabheeh brahmachaari vratesthirah, manasamyamya macchhitto yukta aaseetamatparah/ Yugjnnannevam sadaatmaanam yogee niyata maanasah, shaantim nirvaanaparamaam matsamsthaamadhi gacchhati/ Naatyashnatastu yogosti na chaikaanta manashnatah, nachaati svapna sheelasya jaagratonaiva chaarjunah/ Yuktaahaara vihaarasya yukta cheshtasya karmasu, yukta svapnaava bodhasya yogo bhavati duhkhahaa/*

Lord Krishna now explais to Arjuna as to how 'dhyaana saadhana' or the methodology of the practice of concentrated medication; the saadhaka the practitioner is required to be seated all by himself alone with tight limb-sense and control of mind, with no desire of any sort without public contact and enter into earnedt dhyaana. The practitioner needs to be seated on an eleveated and clean place of flat evenness on a darbhaasana or krishmaajina on a well spread and clean cloth in 'padmaasana' posture. Once again tightening the controlled limbs and mind with pure heartedness, do initiate the dhyana-yogaabhyaasa. While doing so the practitioner must be erect the head, neck, stomach with stable body and mind looking straight to the tip of nose and a clear mind. As the individual thus practises with controlled limbs and mind besides the self consciouness is stated to reach the status of 'nirvana' with only the thought of the Unknown with parama Shanti or of heightened tranquility. Arjuna! This type of status is most certainly unsuited to excessive eaters, sleepers and slaves of material comforts. Extremely limited 'saatvikaahara' only for bare existence tends to give contented, peaceful, dreamless and restful long enough sleep especially by observing 'brahmacharya' which eventually yields to replete and semenful 'tejas' of body which extends longevity, body brightness and strength, mental sharpness, courage, concentration and total commitment to th cause of 'dhaarana' or the grit of furtherance of bodily, mental and psychological grit and fitness for long! Once such dharama shakti is kindled the 'yogaagni' is kept alive with ever sustained energy of Yoga.

Stanzas 18-32: *Yadaa viniyatam chittam aatmanyevaava tishthate, vispruhassarva kaamebhyo yukta ityucchyate tadaa/ Yathaadeepo nivaatastho nenjate sopamaa smritaa, yoginoyatachittasya yugjnato yogamaatmanah/ Yatro paramate chittam niruddham yogasevayaa, yatra chaivaatmanaatmaanam pashyannaatmani tushyati/ Sukhamaatyantikam yattat buddhigraahyamateendriyam, vetthi yatra na chaivaayam sthitaschalati tatvatah/ Yam labdhvaa chaaparam laabham manyate naadhikam tatah,*

yasmin sthito na duhkhena gurunaapi vichaalyate/ Tam vidyaadduhkha samyoga viyogam yoga sangjnitam, na nishchayena yoktavyo yogo nirvanna hetasaa/ Sankalpa prabhavaan kaamaa tyaktvaa sarvaanaseshatah, manasaindriyagraamaam viniyamya samantatah/ Shantaisshanairuparamet buddhyaa dhriti griheetayaa, aatma samstham manah kritvaa na kinchidapi chintayet/ Yato yato nissarati manas- chanchalamasthiram, yatastato niyamyaiadaatmanyeva vashamnayet/ Prashaanamanasam hyenam yoginam sukhamuttamam, upaiti shaanarajasam rahmabhutamakalmasham/ Yujjannevam sadaatmaanam yogee vigata kalmashah, sukhena Brahmasamsparsham atyantam sukhamashnute/ Sarva bhutastham -atmaanam sarvabhutaani chaatmani, eekshate yoga yuktaatmaa sarvatra samadarshanah/ Yomaam pashyati sarvatra sarvan cha mayi pashyati, tasyaaham na pranashyaami sacha me a pranashyati/ Sarva bhutasthitam yomaam bhajatyekatvamaashitah, sarvathaa vartamaanopi sa yogee mayi vartate/ Aatmyou -pamyena sarvatra samam pashyati yorjuna! Sukham vaa yadi duhkham vaasa yogee paramo matah/

Thus Yoga siddhi is stated to have been accomplished only when pleasures of living as also the discontentments are annuled and be totally absorbed into the Supreme Consciousness only as the singular target. This is on the analogy of a lamp being steady without the sweep of winds and with stability. In an ideal yogaabhyaasa, one's own mind is stable and desireless. In the cleanest possible selflessness, the calmness of inner feelings leads to Atmaanubhuti and Atma sukha or the experience and joy of the Self- Awareness. That kind of experience is neither definable nor within the range of sensory organs and their instincts. That is possible only be the clean mindedness. Once that type of self experience is in place, even celestial attractions get blurred against the background of the splendour of the 'Atma Jyoti'. From the viewpoint of objectivity of the world around, even the worst possible addhaatmika-adhibhoutika- adhaatmika problems or of one's owe physical issues or man made battles or Nature made abnormalities like earthquakes- floods- total absence of rains, then too an ideal yogi would preserve his calm and composure with indifference and of composure. Such is the indispensability of the essential ingredients. A saadhaka's mentality is invariably wavery, unsteady and aimless and as per the natural instincts and one's own upbringing. Normally the marerial temptations tend to drag one's attention and concentration and extremely diffiicult to retrieve the consciousness towards the Inner Self. Even while the sadhaka's mind and the base root of the purity of 'satvika guna', the dirt of rajo guna imposes on the mind with the worldy attractions. It would take time and constant effort with enormous effort and patience to divert the flow back to that of the stream of satvika nature based initially with the food consumed, the clothing that is dressed in, the company that is moved about with and so on and gradual shifts would obviously be required therefrom the yesterdays to the present and the future too. The 'saatvikaamsha' needs to be strengthened the mind and thoughts to purity and decisiveness and the process of transformation expedited.The very first step of Yoga saadhana is the stability of mind and purity of thought! This type of proclivity eases physical and psychological tensions and relaxes into soulful happiness which is imperceptible and indefinable. This type of celestial experience is steady even viewed from circumstantial and even natural happenings like earthquakes too!Maha Yogis consider these as frivolties and inconse -quential! Yoga siddhi inherits 'samyak drishti' or 'jnaana drishti' or the 'atma drishti'!

[An ideal Yogi endures the aberrations of Nature objectively and subjectively and practises *shama, dama, uparati, titiksha, shraddha, samadhana* - the six virtues or the treasures inwardly, psychologically, emotionally, and feelingfully topped by the climatic *mumukshatva.* 'Shama' denotes calmness of mind even against violent hostilities-; 'Dama' is the restraint of sense organs or of karma-jnaana karmas and of restraint of mano-buddhi-antahkarana-chitta or of mind that thinks, buddhi the intellect that decides, ahamkaara the self ego and chittha the awareness of the past events and memories- all of which denote one's own psyche; 'Uparati' is the constant practice total desires like of Ravanasura's ten heads sprouting repeatedly against total negation of their permutations and

combinations resulting on stoic indifference. *Titiksha* means a kind of endurance and toleration in regard to conditions prevailing outside, natural as well as social. *Shraddha* is faith in one's own self, faith in the method of practice which one has adopted, faith in the Preceptor who initiates and most essentially the faith in the Supreme; *Samadhana* is the concentration of mind in totality aiming at the Target viz. *Mumukshatva!* Thus the pre-requiste of Sadhana viz. the *sadhana chatushtaya – viveka, vairagya, shat sampat, mumukshutva* - as these are required to be churned from the Sadhaka's own nature, besides of natural and celestial approvals!]

A saadhaka's mentality is invariably wavery, unsteady and aimless and as per the natural instincts and one's own upbringing. Normally the marerial tempations tend to drag one's attention and concentration and extremely diffiicult to retrieve the conciousness towards the Inner Self. Even while the sadhaka's mind and the base root of the purity of 'satvika guna', the dirt of rajo guna imposes on the mind with the worldy attractions. It would take time and constant effort with enormous effort and patience to divert the flow back to that of the stream of satvika nature based initially with the food consumed, the clothing that is dressed in, the company that is moved about with and so on and gradual shifts would obviously be required therefrom the yesterdays to the present and the future too. The 'saatvikaamsha' needs to be strengthened the mind and thoughts to purity and decisiveness and the process of transformation expedited.The very first step of Yoga saadhana is the stability of mind and purity of thought! This type of proclivity eases physical and psychological tensions and relaxes into soulful happiness which is imperceptible and indefinable. This type of celestial experience is steady even viewed from circumstantial and even natural happenings like earthquakes too!Maha Yogis consider these as frivolties and inconsequential!

Bhagavan Shri Krishma assures: *Yomaam pashyati sarvatra sarvan cha mayi pashyati, tasyaaham na pranashyaami sacha me a pranashyati/ Sarva bhutasthitam yomaam bhajatyekatvamaashitah, sarvathaa vartamaanopi sa yogee mayi vartate/ Aatmyou -pamyena sarvatra samam pashyati yorjuna! Sukham vaa yadi duhkham vaasa yogee paramo matah/*

Those Maha Yogis who vision me in every thing be it a Being or Matter or Directions or Five Basic Elements , Life / Vital Energy, I am there for that Being and so on as He-or She-or It and vice versa! Once there is a mutual identification then the status of 'tadaatmya' or mutual identification and of the unique Identity then you are me and I am you! Hence the saying: *Nistraigunya pathi vacharataam ko vithih ko nishedhah!* Those afar the reach of 'Trigunas' of Satva- Rajasika- Taamasikas are absorbed into me with True Identity!

Stanzas 33-45: *Arjuna uvaacha: Yoyam yogastvayaa proktassaamnena Madhusudana, etasyaaham na pasgyaami chanchalatvaat shtitim shtiraam/ Chanchalam hi manah Krishna! Pramaadhi balavad -driddham, tasyaaham nigraham manty naayoriva sudushkaram/ Shri Bhagavan uvaacha: Asamshayam Maha Baaho, mano durngraham chalam, ahyaasena tu Kounteya! Vairaagyana cha grihyate/ Asamyata -atmanaa yogo dushpraapa itime matih, pashyaatmanaa tu yatataa shakyovaaptumupaayatah/ Arjuna uvaaccha: Ayatsshaddhayopeto yogaacchalita maanasah, apraapya yoga samsiddham kaamgatim Krishna! gacchati! Kacchhinno bhaya vibrashtah cchinaabhramiva nashyati, apratishyho Mahaa baaho! Vimuudho brahmanah pathi! Ye tanme shamshayah Krishnah ccheettumarhasya sheshatah, tvadanyasam shayasyaasya chhettaa na hyupapadyate/ Bhagavanuvaacha! Paartha! Naiheva naamutra vinaashyasya vidyate, na hi kalyaanakritkashchit durgatim taata gacchati/ Praapya punya kritaam lokaan ushitvaa shashvateessamaah, shucheenaamshrimataam gehe yogahrashthobhijaayate/ Athavaa yoginaameva kule bhavati dheemataam, yetaddhi durlabhataram loke janma yadeedrisham/ Tatratam buddhi samyogam labhate pourva daihikam, yatate cha tato bhuya samsiddhou Kurunandana/ Purvaabhyaasena te naiva hriyate hyavashopi sah, jigjnaasurapi yogasy shabda brahmaativartate/*

Prayanaadyata maanastu yogee samshuddha kilbishah, aneka janmasamsiddhah tato yaati paraam gatim/ Tapasvibhyodhiko yogee jnaanibhyopi matodhikah, karmibhyaschaadhiko yogee tasmaadyogee bhavaarjuna/ Yoginaamapi sarveshaam madgatena antaraatmanaa, shraddhaa vaan bhajate yo maamsa me yuktatamo matah/

Arjuna explained to Bhagavan Shri Krishna that the type of 'saadhana' or the rigorous practice would just not be possible and be expected of himself since he with everfloating watery mind and its impulses could merely not be steady and stable. He added that mind not is not only slippery but unable to resist the inner feelings of anger and anguish alike without control just as wind would not be closed without movement! Bhagavan replied: Kounteya! Any Human Being would live through the life with ever wavering mental frame and no doubt it would be so, but not ever impossible. One would only have to make an honest and utmost effort. The word 'samskara' means reformation and that ought to be backed up by constant endeavour and continous practice besides the resolve to succeed. Indeed 'vairagya' or resistance of doubts and of resolve leads to 'dhyaanaabhyaasa' or the regular mental application of meditation along with the intensive search of the Inner Self with peaceful psyche and of constant practice. Arjuna interjected: Krishna! what what would happen even before this sustained and constant practice by the person concerned remained elusive with no end result and meanwhile faced a mortal collapse! Krishna! Suppose the saadhaka could face failure both sides of not securing the desired purpose and of the normal 'karma saadhana' too! In other words, the Saadhaka would then deny himself the 'paraa jnaana' and 'aparaajnaana' too! Would such a sadhaka deny the swimming possibility towards either of this bank or of another, excepting leading to get swept and drifted away by the speedy currents of life without reaching either of the banks the flow of Life! Bhagavan replied coolly: Partha! Such 'Yoga bhrashtha' or a Failed Saadhaka would indeed never be unsuccessful as person with a deal of virtue and dedication could never be drifted away nor ended up in a fearful failure of life! The sincerity and endeavour would uplift the 'saadhaka' to higher worlds for joys and contentment and bestow in the subsequent rebirth with riches and joys of material wealth upholding the values of dharmic life and seeking to renew the unfinished 'yoga abhyaasa' yet again! Such rebirth is stated to be precious and well deserved on the contrary! Both the branches of Paraa jnaana and Aparaajnaana or the Aihika Jnaana and Aamushmika Jnaana of what is learnt from veda vedangas and of karma kaanda as against Self Realisation through total control of Panchendriyas and mainly of mind excel each other. In both these approaches those who are reborn seek to make all out efforts for 'siddhi saadhana' or endeavor to accomplish. Keeping in view the previous birth's carry forward of the link of the established practices, saadhana would thus push till the goal of 'atma saakshaatkaara' essentially with the principal tool of 'chitta shuddhi' or clean mindedness as facilitated by the panchendriyas and 'ashtaanga yoga' of Yamai- niyama-aasana- praanaayaama- pratyaahaara- dharana-dhyaana- samaadhi or the code of morality- self purification-correct body posture of padmaasana- breath control-withdrawing of senses of mind- concentration - deep meditation and finally samadhi or unification with one's own conscience. All the same of the two principal approaches Arjuna! my recommendation to the persons of enlightenment like you, should better seek to achieve Eternal Vision by the aid of karma yoga in physical and mind control rather than the highly exacting procedure of dhyana-dharana-samaadhi path. Therefore my considered counsel to you personally, my command would be to initiate the fulfillment of a kshatriya and thus initiate the dharma yuddha or the unique battle of Dharma versus Adharma- Virtue versus Viciousness- Nyaya versus Anyaaya- and Truthfulness versus Untruthfulness! *Yoginaamapi sarveshaam madgatena antaraatmanaa, shraddhaa vaan bhajate yo maam sa me yuktatamo matah/* Trust me as all truthful yogis and saadhakas ever follow my very considered and well balanced advice unhesitatingly and do set an example to posterity!]

<u>Saptama Khanda</u>

AthaataH saMpravakshyaami pratyaahaaraM mahaamune . indriyaaNaa.n vicharataa.n vishhayeshhu svabhaavataH .. 1..
balaadaaharaNaa.n teshhaaM pratyaahaaraH sa uchyate .yatpashyati tu tatsarvaM brahma pashyansamaahitaH .. 2..
pratyaahaaro bhavedeshha brahmavidbhiH puroditaH . yadyachchhuddhamashuddha.n vaa karotyaamaraNaantikam.h .. 3..
tatsarvaM brahmaNe kuryaatpratyaahaaraH sa uchyate . athavaa nityakarmaaNi brahmaaraadha -nabuddhitaH .. 4..
kaamyaani cha tathaa kuryaatpratyaahaaraH sa uchyate .athavaa vaayumaakR^ishhya sthaanaatsthaana.n nirodhayet.h .. 5..
dantamuulaattathaa kaNThe kaNThaadurasi maarutam.h . urodeshaatsamaakR^ishhya naabhideshe nirodhayet.h .. 6..
naabhideshaatsamaakR^ishhya kuNDalyaa.n tu nirodhayet.h . kuNDaliideshato vidvaan muulaa -dhaare nirodhayet.h .. 7..
athaapaanaatkaTidvandve tathorau cha sumadhyame . tasmaajjaanudvaye ja~Nghe paadaa~NgushhThe nirodhayet.h .. 8..
pratyaahaaro.ayamuktastu pratyaahaarasmaraiH puraa .evamabhyaasayuktasya purushhasya mahaatmanaH .. 9..
sarvapaapaani nashyanti bhavarogashcha suvrata . naasaabhyaa.n vaayumaakR^ishhya nishchalaH svastikaasanaH .. 10..
puurayedanila.n vidvaanaapaadatalamastakam.h . pashchaatpaadadvaye tadvanmuulaadhare tathaiva cha .. 11..
naabhikande cha hR^inmadhye kaNThamuule cha taaluke . bhruvormadhye lalaaTe cha tathaa muurdhani dhaarayet.h .. 12..
dehe svaatmamati.n vidvaansamaakR^ishhya samaahitaH . aatmanaatmani nirdvandve nirvikalpe nirodhayet.h .. 13..
pr atyaahaaraH samaakhyaataH saakshaadvedaantavedibhiH . evamabhyasatastasya na ki.nchidapi durlabham.h .. 14.. iti..
.
Stanzas 1-4

Maha Mune! Now may I detail the description of Pratyaahaara. Vishaya bhoga swabhaava from the samasta panchendriyas viz pancha karmendriyas ie.ears-eyes-mouth-nose-reproductive -cum-excretionary organs and pancha jnaanendriyas of seeing-hearing- eating and breathing concerned are to be withdrawn.This is pratyahara all about. What manushyaas be seeing about is Brahma-hearing about is Brahman- thaiking about be Brahman too; thus being of 'ekaagrata chitta' to be totally anchored too be Brahman and nothing else. In the practice of pratyahara, one of the eight limbs of Ashtanga Yoga, one would draw the senses inward to bring attention to the inner world instead of expending energy exclusively on the outer world. What is perceive in the outer world is just one part of one's consciousness. Pratyahara provides a bridge from the outer practices of yama, niyama, asana and pranayama to the inner practices of dharana, dhyana and samadhi . The energy freed from focusing outward, freed of the desire to act and to collect information can be wisely channeled instead to the realization of who one really be which is pure consciousness.Thus the 'ekaagrata' and the merger of body and innerself is pratyaahaatra all about as Brahmavettaas seek to explain.

[1..General types of Pratyahaara 2. Patanjali's Yoga Sutras II.29 explain the concept of Pratyaahaara

1)

Indriya pratyahara:

To create the best environment for relaxation of the mind, indriya pratyahara focuses on withdrawal from the external stimuli you experience via the five senses: hearing, taste, smell, sense, sight, and touch. To withdraw from the senses, concentrate on one's natural breathing pattern or turn your attention to a chakra.

Prana pratyahara:

When practicing pratyahara, it's essential to control one' prana which is the universal energy flowing throughout the body-so that one could avoid focussing too much of that energy on one's senses. Thus pratyahara is the control of action.

Karma pratyahara:

This is about surrendering all actions or thoughts of personal reward in favor of acting in service to humanity or the divine. You can practice this through karma yoga, which teaches that desire is limitless and happiness is attainable when it is not attached to the results of your actions.

Mano pratyahara:

This final type of pratyahara is withdrawal of the mind. When you practice mano pratyahara, you not only withdraw from external stimuli, but you actively control your reaction to it and redirect your attention inwars

(2)

One would draw the senses inward to bring attention to the inner world instead of expending energy exclusively on the outer world. What one perceive in the outer world is just one part of our whole consciousness. Pratyahara provides a bridge from the outer practices of yama, niyama, asana and pranayama from the gross to the inner practices of dharana, dhyana and samadhi. The energy freed from focusing outward, freed of the desire to act and to collect information can be wisely channeled instead to the realization of who one really, which is pure consciousness. Where does one place the inner energy most of the time? Olne's precious attention to the outside world, invariably, through identification with sensory inputs as well as identification with conditioned personality. To be able to turn the focus inward one would need to minimize outer disturbances to the extent possible. As a practice, daily distractions external sensory inputs be minimized.

To understand what is happening during the process of pratyahara, the philosophy of Samkhya is helpful. How the human being functions, what has an influence on the behavior and how one to perceive the world, the five senses, referred to as buddhendriyas. There are also the karmendriyas or 'senses of action' as of talking, grasping, moving, eliminating and procreating. These are almost always immediate, unconsciousness, automatic, spontaneous, and learned reactions to the sensations.. To understand why one acts like one would do, then there be need to observe the connection between sensation, mind and action. . Conscious behavior reduces distraction and increases the ability to concentrate. Focusing inward one would discover the three parts of mental activity. The dominant parts are the thinking part, the manas or mind and the part having an opinion, one's ahamkaara or ego. The pure observing component or buddhi is slightly hidden, but always present. Through training the mind one could interfere and stop prompt action. Then there be time to reflect and act consciously.

A practical aspect of the training of the mind is to observe things consciously like a witness. Practice observing without judgments, without words, just watching. For example, watch thoughts arising during the Yoga Practice. One need not have to stick with the thoughts, describe them and think about where they come from. One can realize his is the mind thinking a thought, and let go of the thought.

This will bring us closer to the buddhi, our intelligence, which allows realizing the higher Self, which is pure consciousness. The practice of pratyahara shows us,as to how much influence the culture has, the outer circumstances, one's own experiences, personal behaviors and characteristics and, of course, preferences and antipathies. Going inward reveals a sophisticated vision of one's entire consciousness. The ego or better the maker of one's self as identified and eliminated, revealing the buddhi, a clear and free perception.]

Stanzas 5-9

Sarva kaamya karmaas and pujas to Bhagavan are expected to be practised by patyaahaara. By forcefully drawing the praanaadi vaayus from the kantha pradesha to the hridaya sthaaana to the naabhi sthaana, from the naabhi to kandalini, from kundalini to the moolaadhaara , from there, the apaana vaayu to kati pradesha, to the jaanu pradesha to the ankles, to the calf, on to the foot and to the fingers and then to the praana vayu be established. Indeed that prakriya is realised as the pratyaahaara. Samasta panchendriyas viz pancha karmendriyas ie.ears-eyes-mouth-nose-reproductive -cum-excretionary organs and pancha jnaanendriyas of seeing-hearing- eating and breathing concerned are to be withdrawn with ekaagra chittha.This is pratyahara all about..

Stanzas 10-14
It is in this manner the pratyaahaara prakriya be such as to the buddhiman purushaas be freed from sarva paapas,samasta vyaadhis. Once having taken to the swastikaasana with prashanta chitta and utilise the pranavyu, then from the head to the feet. From the feet by the moolaadhara, to naabhi kendra, to hridaya madhyabhaaga- kantha moola- eye brows and lalaata the praana vaayu is to move up. This is prathtyhaara all about.

Ashtama Khanda

AthaataH saMpravakshyaami *dhaaraNaaH pa~ncha suvrata . dehamadhyagate vyomni baahyaakaasha.n tu dhaarayet.h .. 1..*
praaNe baahyaanila.n tadvajjvalane chaagnimaudare . toya.n toyaa.nshake bhuumiM bhuumibhaage mahaamune .. 2..
hayavaralakaaraakhyaM mantramuchchaarayetkramaat.h . dhaaraNaishhaa paraa proktaa sarvapaapavishodhinii .. 3..
jaanvantaM pR^ithivii hya.nsho hyapaa.n payvantamuchyate . hR^idayaa.nshastathaagna.nsho bhruumadhyaanto.anilaa.nshakaH .. 4..
aakaashaa.nshastathaa praaj~na muurdhaa.nshaH parikiirtitaH . brahmaaNaM pR^ithiviibhaage vishhNu.n toyaa.nshake tathaa .. 5..
agnya.nshe che maheshaanamiishvara.n chaanilaa.nshake . aakaashaa.nshe mahaapraaj~na dhaarayettu sadaashivam.h .. 6..
athavaa tava vakshyaami dhaaraNaaM munipu~Ngava . purushhe sarvashaastaaraM bodhaanandamaya.n shivam.h .. 7..
dhaarayedbuddhimaannitya.n sarvapaapavishuddhaye . brahmaadikaaryaruupaaNi sve sve sa.nhR^itya kaaraNe .. 8..
sarvakaaraNamavyaktamaniruupyamachetanam.h . saakshaadaatmani saMpuurNe dhaarayetpraNavena tu .
indriyaaNi samaahR^itya manasaatmani yojayet.h .. 9.. iti..

Stanzas 1-3

Suvrata! Now I would like to explain about Dharana of five kinds. In one's shareera there are pancha tatvaas related to pancha maha bhutaas of which akaasha tatva is established. Likewise Prana Vayu Tatvaa.- Jatharagni Tatva, Deha gata Jala Tatva. Prithivi tatva. Hence the Beeja Mantras viz. Ha- Yam-Ram-Vam-Lam. This is Dharana which is tha sarva paapa vikaasini all about. Hence the Ashanga Yoga refers to Pranaayama achieves the generation of Tatwas viz. Vivaswara, Mahaan, Mana, Brahma, Smriti, Khyati, Ishwar, Mati and Buddhi. Pratyahara demolishes sins; Dharana facilitates the holding up of the crucial state of balance; Dhyana or meditation of Ishwara bestows the devastation of poisons like Vishayas or worldly matters; Samadhi leads to Prajna or Self-Consciousness. Dharana means concentration.

[Patanjali Yoga Sutras 1.17-1.18 explain Dharana

'Dharana', as the complete control of mental fixation, in places or points conducive to attention. Practising Dharana involves fixing the mind on a particular object, either external such as an image or deity or internal such as a chakra. Just as there are different meanings and techniques in Pranayama, there are also different rules to achieve the perfection of Dharana.

Types of concentration are explained:
-Vitarka (dense): Relates to focusing on any solid object, associated with other activities of the mind. That includes meditation on sensory awareness, visualized things, thick breath level, attitudes, mantra syllables, or conscious thought flows.
-Vichara (subtle): Relates to subtle objects that makes anything dense left behind. Like the subtleties of matter, energy, senses, and mind itself.
-Ananda (enjoyment): Emphasizes the state of joy in meditation, which is even more subtle. In this state, the concentration is free from the dense and subtle impressions from previous levels.
-Asmita (individuality): Focuses on the sense of the individual that's more subtle, given that it's the "I" that's behind the observer of any other experiences.
-Concentration without an object: The four states above directs attention to the aspirant. Beyond these four, there is another type of consciousness that lacks an object, and absorbs attention where latent impressions remain. It requires constant practice to achieve this state, and consists of allowing all the gross and subtle fluctuations of the mind, to return to the field from where they emerged.
How can we apply Dharana in our practice?
Patanjali explains that Dharana can fix the attention to something more than a single point. He also states that, the last three parts should be together, because they are progressive stages of concentration.

Thus practising Dharana leads the Yogi to Dhyana: Dharana is the practice of concentrating on a particular point or theme.
Dhyana is the state that reaches the total concentration.
Dharana and Dhyana can lead to the 8th limb. This is the deepest stage of concentration which is called is Samadhi. To practise Dharana, the yogi must choose a quiet place, and look for a comfortable sitting position. Eyes may be closed to focus on a chakra or mantra, or they should be open to stare at a point or object.

Some benefits of Dharana are:

Clear mind -Improved memory-Ability to concentrate better -Decreased stress and anxiety- Increased positive emotions.Yoga helps practitioners to master or manage the art of Dharana. It involves focusing on the breath, the body, or even a mantra. The regular practice can improve itself, making people's ability to stay focussed no matter what they are doing.]

Stanzas 4-9

From foot to the knee is stated as of Prithvi amsha, from the knee to the guhya pradesha is the jala amsha, from the guhya bhaaga to heart is of agni amsha. From the hridaya to the eye brows is the vaayu amsha and from mastaka kshetra is of aakaasha tatva.

Thus, Maha Pragjya Suvrata, be this realised that the 'Prithvi Tatva' is of the 'amsha' or the connecting linkage of Brahma Deva, 'Jala Tattvaamsha is of the 'amsha' of of Vishnu Deva and agni tatva is of Shiva Tatva. Hence the link of the shareera is of the srishti-sthiti samhaara kaarakaas.

Muni shreshtha! Now for you and various others the concept of 'dhaarana' be described:

Jnaani manushaas be realised that the singular antaryaami purusha be worshipped daily whereby the principle of 'dharana' is meant for 'nijaatma dhaarana' as sakshat purna brahma pramatma dharana be samasta panchendriya vishaya dharana indeed.

Navama Khanda

athaataH saMpravakshyaami dhyaana.n sa.nsaaranaashanam.h . R^ita.n satyaM paraM brahma sarvasa.nsaarabheshhajam.h .. 1..
uurdhvareta.n vishvaruupa.n viruupaakshaM maheshvaram.h . so.ahamityaadareNaiva dhyaayedogiishvareshvaram.h .. 2..
athavaa satyamiishaana.n j~naanamaanandamadvayam.h . atyarthamachala.n nityamaadimadhyaantavarjitam.h .. 3..
tathaa sthuulamanaakaashamasa.nspR^ishyamachaakshushham.h . na rasa.n na cha gandhaakhyamaprameyamanuupamam.h .. 4..
aatmaana.n sachchidaanandamanantaM brahma suvrata . ahamasmiityabhidhyaayeddhyeyaatiita.n vimuktaye .. 5..
evamabhyaasayuktasya purushhasya mahaatmanaH .
kramaadvedaantavij~naana.n vijaayeta na sa.nshayaH .. 6..

Stanza 1

Then the dhyana is to essentially overcome the 'samsaara bandhana vinaashana'. 'Samasta samsaara maha roga oushasdhi rupa parabrahma dhyana' could indeed be the singlemost instrument. It is considered synonymous with self-absorption. Dhyana is helpful in steadying the mind which is fickle by nature and which is responsible for most of one's afflictions and disturbances.The object of dhyana can be anything, external or internal, the largest of the large or the smallest of small. Meditation upon the Self or God is however considered the best meditation and recommended in all the traditions. , meditation is by no means universally regarded as the principal means of attaining Self realization. Meditation gives us an opportunity to be self-aware even in stressful situations. With the help of dhyana, one observe the inner feelings, emotions, thoughts, reactions, responses, sensations, the motives hidden behind actio ns, expectations and thus the singular instrument of dhyaana be the unique method to relax the perceptions and impulses.

The Vedic concept of dhayna or meditation seems to have evolved gradually with the emergence of Upanishadic thought and the idea that man personified the entire universe within the Self hidden deep within as an eternal principle that was Universal Self in its individual aspect.

[Expla, (1) Chhand. VII.v .9 (2) Kausheetaki 3-3 (3) Patanjali Sutras 3.2 and (4) Dhyanopa 28-40] (1)

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

Sturdy Self Belief, Will Power, Application of Mind to situations demanding dynamism of thought and action should make realisation possible : VII.v.1-3) Chittam vaa va samkalpaad bhuyah, yadaa vai chetayatetgha samkalpayate atha manasyaati, atha vaacham iraayati, tam u maamnira*yati, naamni mantra ekam bhaanti, mantreshu karmaani// Taani ha vaa etaani chittaikaayanaani chitte pratishthitaani, tasmaad yadi api bahu vid achitto bhavati, naayam astitibevainam aahuh, yad ayam veda, yad vaa ayam vidvaan nettham achittah syaad iti, atha yadi alpa viccchittavaan bhavati, tasmaa evota shushrutante, chittam hi evaisham ekaayanm, chittam aatmaa,chittam pratishtha, chittam upaassveti// Sa yash chittam brahmeti upaste, chittaan vai sa lokan dhruvaan dhruvah pratishtaan pratishtovyatamaanaan avyatamaanobhisidhyati, aavacchittasya gatam tatrasya yathaa kaamacharo bhavati, yashchittam brahmeti upaaste: asti, bhavavah, chittaad bhuyaa iti; chittaad vaa bhuyostiti; tamn me, bhagavaan, bravitva iti//* (Having made the Sankalpa or a firm decision, then the perseverance and staying power of what has been resolved would be the sustenance that needs to be followed up; the chitta or the intelligence to hold despite obstacles is thus superior to the will. As one deserves and desires, he wills, decides and ascertains as how to give a practial shape to the realisation of the goal; in the process he resorts to think, propel the organ of speech to utter mantras and perform the rites. It is possible that there might be shortcomings and the application of intelligence would need to be supplemented from other sources; in other words, one needs to meditate on the thought prcess and wherever felt necessary make amendments as rigidities should be softened. Indeed, all possible ommissions and commissions in the approach be incorporated and the modus operandi be revised as felt needed on a dynamic graph. The proverb states that most of the sections of the Society never even launch a project as they are basicallly diffident and know of their limitations; some handful of these do launch the project but as several hindrances crop up somewhere on way give up as tension overtakes their strong- enough will; but those very very few in millions face all the obstacles and finally reach the goal dropping many on the sideways! All these actions of perseverance emerge from thought and practical application of intelligence! Thus he who may be literally solitary to seek Brahman ought to contemplate and reflect deeply on intelligence in the form of Will Power to attain the absolute and unqualified world of Brahman as far as Will Power prevails.Meditation and Contemplation are superior to Will Power VII.vi.1-2) *Dhyaanam vaa va chittaad bhuyah, dhtaayat iva Prithivi, dhyaayativaantariksham, dhyaayativa dyauh, dhyaayanti vaapoh, dhyaayantiva parvataah, dhyaayantiva Deva Manushyaah, tasmad ya iha manushyaanaasm mahaitvam praapnuvanti dhyaanaapaadaamsha ivaiva te bhavanti, atha yelpaah kalahinaha pishunaaupavaadinaste atha ye prabhavah dhyaanaapaadaamsha ivaiva te bhavanti;dhyaanam upaassveti// Sa ya dhyaanam Brahmeti upaaste, yaavad dhyaanasya gatam, tatraasya yathaa kaamacharo bhavati yo dhyaanam brahmate upaaste; asti, bhagavah, dhyaanaad bhuya iti;dhyaanaad vaava bhuyostiti;tan me, bhagavaan, bravitviti/* ('Dhyaanam' or meditation is more effective than the consideration of Will Power sinc after all the Self Determination has to pave way for Meditation. The process of meditation to Brahman is not a simple task! Primarily, one has to conquer the material world centering the Earth. Then the contemplation needs to surmount 'Dyauh'or the Intermediate Space. It is not an east task to overcome the pulls and pressurs of the Swarga by 'dhyana'. Then meditation of the glory of water and the high mountains needs to be prevailed upon.Then comes yet another intensity of humanity and divinity which has such a strong pull that is simply unimaginable and that complexity of that tough intensity is a near impossibility! Those among human beings who had already scaled the dizzy elevations and summits of glory in the pursuit of Brahman are not only few and far between but even of the stature of Naradas and Maharshis slip down the vallyes of failures out of jealousies and pettinesses. Such situations abound when meditation becomes warranted against pinnacles of meditation! It is stated that he who meditates on Meditation,

he who is identified with what Meditation is all about, he attains freedom of movement of thought, action and deed; and he who is identified with meditation is indeed the Reality of Meditation itself!) Vigjnaanam or Enlightenment as facilitated by the fund of knowledge takes a futher step forward to realise Brahman: VII.vii.1-2) *Vijnaanam vaa va dhyaanaad bhuyah, vijnaanena va Rig Vedam vijaanaati, Yajur vedam Saama Vedam Atharvanam chaturtham,itihaasa puraanam panchamam, Vedaanaam Vedam, pitryam, raashim, daivam, nidhim, vaakovaakyam, ekaayanam, deva vidyaam, brahma vidyaam, bhuta vidyaam, kshaatra vidyam, nakshatra vidyam,sarpa devajana vidyaam,divam cha prithivim cha vaayum chaakaasham, chaapascha tejas cha, devamscha manushyaamcha pashumcha vayaamsicha trina vanaspatinshvaapadaani aakeeta patanga pipeelikam dharmam chaadharmam cha satyam chaanritam cha saadhu chaasaadhu cha hridayagjnaam chaahridayajnaam chaannam cha rasam chemam cha lokam amum cha vigjnaanenaiva vijaayanti, vigjnaanam upaassveti// Sa yo vigjnaanam Brahmeti upaaste, vigjnaanavato vai sa lokaan jnaanavatobhisidhyati, yaavad vigjnaanasya gatam, tatrasya yathaa kaamocharo bhavati, yo vijnaanam Brahmeti upaaste;asti, bhagavah, vigjnaanaad bhuya iti;vigjnaanaad vaa va bhuyosteeti; tan me bhagavan, bravitva iti/* (Reverting back to to basics, Sanat Kumara did appeciate the fund of extraordinary Vigjnaana of Brahmarshi Narada, which indeed was the breaking point of the quest of Brahman! Indeed, dhyanam or contemplation is possible on the strength of knowledge and enlightenment! Knowledge is amassing huge funds of empirical information and facts, while Vijnanam is the capacity for assimilation and understanding which is the bottom of Critical Analysis! Now, he who meditates on such deep and close assessement of Brahman, might be able to understand the range and depth of Brahman! But alas, none is sure to gauge the range and depth of Brahman as the proverbial origin and depth of Shiva Linga remains enigmatic! He who meditates Brahman might have a hope on the understanding of what kind of Truth that he is!)

2.

Kaushitaki Upa

III.3: *Jeevati vaag apeto muukaan hi pashyaamah, jeevati chakshur apetondhaan hi pashyaamah, jeevati shrotraapeto badhiraan hi pashyaamaah, jeevati manopeto balaan hi pashyaamah, jeevati baahucchinno jeevati uru chinna iti evam hi pashyamah iti, atha khalu praana eva prajnaat medam shariram parisrahyotthaapayati, tasmaad etad evoktham upaaseeteti, saishaa praane yo vai praanah saa prajnaa, yaa vaa prajnaasa praanah, tasyaishaiva drishtir etad vijnaanam, yatraitat purushah suptah svapnam na kaanchana pashyaty athaasmin praana evaikadhaa bhavati tad enam vak sarvaih naamabhih sahaapyeti, chakshuh savaih rupaih sahaapyeti, shrotram sarvaih shabdaih sahaapyeti, manah sarvaih dhyaanaih sahaapyeti, sa yadaa pratibudhyate yathaagner jvalatah sarvaa disho visphulinga vipratishtherann evam evaitasmaad aatmanah praanaa yathaayatanam vipratishtante praanebhyo devah, devebhyo lokaah, tasmaad etad evoktham upaaseeteti,saishaa prane sarvaaptih, yo vai praanah saa prajnaa yaa vaa prajnaa sa praanah, tasyaishaivasiddhir etad vijnaanam, yatraitat purusha aarto marishyanaabalyam etya sammoham eti, tam aahur udakraameet chittam, na shrunoti, na pashyati, na vaachaa vadati, na dhyaayati, athaasmin praana evaikadhaa bhavati, tad enam vaak sarvaih naamabhihsahaapyeti, chakshuh sarvainrupaih sahaapyeti, shrotram sarvai shabdaih sahaapyeti, mana sarvaih dhyaanaih sahaapyeti, sa yadasmaacchariiraad utkraamati sahaivaitaih utkraamati/*
(Indeed an intelligent person should meditate on 'ukta' to the breathing energy which controls and sustains all the organs and senses since as one normally finds a possible defect in any specific organ it is the problem of adequate supply of the vital energy; one finds across a dumb person as he is deprived of the ability of speech; a blind person suffers from the absence of eyes resuting in the lack of vision; a deaf person is disabled to hear as his ears are non-functional; a mad person suffers from the defect of mind and thus behaves oddly; similarly the shortcoming of arms or legs disables body

movements. In all these cases, adequate resource of vital energy and the breathing spirit falls short. Again, when a person is so asleep that he sees no dreams then he becomes one with that breathing spirit alone. Then speech with all sounds gets absorbed and so do the eyes and ears while mind with all the thoughts is shrunk into itself. As soon as the individual wakes up, the vital energy sparks off like blazing fire to reactivate al the organs and senses as usual and invoke the respective deities like Surya the source of vision, Vayu the individual breathing process quite apart from the Universal Energy anyway, Chandra the mind, Antariksha the ears and the sense of hearing and of reaction to sounds and so on. Thus the internal breathing energy alerts the individual to revitalise and wake off from the sleep.To prove this point of sleep stage, a sick person nearing death falls into the state of unconsciousness when the physical senses slow down although the fundamental vital energy too slows down the flow of Universal Energy into the branch of the individual energy even as the abilities of vision, speech, hearing, touch, smell and body movement get affected and as finally the control of mind and brain power slows down and the link of the internal flow of vital energy gets terminated from the Universal Energy that what Indra Deva is!

(3)
The Patanjaii Yogasutras, declare (2.11) that the states of mind (vrittis) produced by afflictions (klesas) can be eliminated with the help of meditation. The afflictions listed in the scripture (2.4) are ignorance (avidya), egoism (asmita), attachment (raga), aversion (dvesha) and longing for life (abhinivesa). Actions performed under the influence of these afflictions or the states of mind they produce lead to karma (2.12) and fructify as birth (jati), span of life (ayuh) and enjoyment (bhoga) of worldly things. Hence, dhyana is also very helpful in resolving the problem of karma and ending the chain of transmigration.
Dhyana is defined in the Yogasutras (3.2) as one pointedness of the mind (eka-tanata), achieved by fixing it upon one object or image. Concentration (dharana), meditation (dhyana) and self-absorption (samadhi) are considered the internal limbs (antaranga) of yoga practice. Their combined practice is known as samyama or an integrated practice of concentrated meditation, which leads to a heightened state of self-absorption and cessation of all mental modifications. Antarangam also means the mind or consciousness. Dhyana is very helpful in reining the mind, knowing the mind and transcending it through self-absorption.

(4)
Dhyana Bindu Upanishad :

One should meditate upon the stainless Lord Vasudeva as being seated upon the centre of Pitha, as having Srivatsa the black mark and Kaustubha the garland of gems on his chest and as adorned with gems and pearls resembling pure crystal in lustre and as resembling Crores of moons in brightness. He should meditate upon Maha-Vishnu as above or in the following manner.
That is he should meditate with inspiration of breath upon Maha-Vishnu as resembling the Atasi flower and as staying in the seat of navel with four hands; then with restraint of breath, he should meditate in the heart upon Brahma, the Grandfather as being on the lotus with the Gaura (pale-red) colour of gems and having four faces;
Then through expiration, he should meditate upon the three-eyed Shiva between the two eyebrows shining like the pure crystal, being stainless, destroying all sins, being in that which is like the lotus facing down with its flower or face below and the stalk above or like the flower of a plantain tree, being of the form of all Vedas, containing one hundred petals and one hundred leaves and having the pericarp full-expanded.
There he should meditate upon the sun, the moon and the Agni, one above another. Passing above through the lotus which has the brightness of the sun, moon and Agni and taking its Hrim Bija (letter), one leads his Atman firmly.

He is the knower of Vedas who knows the three seats, the three Matras, the three Brahmas, the three Aksharas (letters) and the three Matras associated with the Ardha-Matra.
He who knows that which is above Bindu, Nada and Kala as uninterrupted as the flow of oil and (resounding) as long as the sound of a bell - that man is a knower of the Vedas.
Just as a man would draw up with his mouth) the water through the pores of the lotus-stalk, so the Yogin treading the path of Yoga should draw up the breath.
Having made the lotus-sheath of the form of Ardha-Matra, one should draw up the breath through the stalk (of the Nadis Susumna, Ida and Pingala) and absorb it in the middle of the eyebrows.
He should know that the middle of the eyebrows in the forehead which is also the root of the nose is the seat of nectar. That is the great place of Brahman.]

Stanzas 3-6

Dhyana has another different type as of satswaupa-sarveswara-jnanamaya-ananda swarupa-anupama-atinirmala- aadi madhyaanta rahita Thus dhyana is meant for what is beyond the sthula prapancha comprising the pancha bhutas, panchendriyaas and panchakoshaas. Such Anadamaya- Aavyakaa Paramatma is only worthy of dhyaana: Such dhyana in the favor of atma chitana besides of the self subjctively and more so for the society as well . In this manner the dhyaanaabhayas which the buddhhimaan purushaas are no doubt worthy ever prcciousness..

[Taittireeya -Bhriguvalli III.x.1-4 is relevant worthy meditation for the soceity and self fullmement

III.x.1-2) *Na kanchana vasatou pratyachaksheeta tadvratam tasmaadyaya kayaa cha vidhaayaa bahavannam praapnuyaat araadhyasmaa annamityaa chakshate, etadvai mukhatonnam raaddhaam madhyatosmaa annam raaddhyate// Ya evam Veda, kshema itivaachi,yogakshema iti praanaapaanayoh karmeti hastayoh gatiriti paadayoh vimuktiriti paayouh iti maausheeh athadevih triptiritivrishtau balamit vidyuti/*
(As the person in constant meditation seeking unity with Brahman possesses distinct characteristics; his vow would not to deny shelter and food. Accordingly, he collects plenty of food by whatever means he might possess. As per the axim that as a person sows so he reaps, he inculcates the habit of offering charities of shelter and cooked food even in his young age with simplicity and respect to guests then accordingly he would indeed be rewarded profusely early in that very age; such offerings are reciprocated as he would be of middle age then again the rewards and courtesies would be similar; but scant respect gets secured reciprocally when he his offerings are made in his late age of life!So much in reference to the charities; now, in the context of meditation, what ever has already been consolidated is no doubt be improved upon; further acquisition of yoga needs to be intensified as long as breathing control by way of inhaling and exhaling is sustained as an on going exercise; Brahman is meditated as long as hands and feet, body movement and excretions are allowed and cognitions and perceptions are sustained. This is in the context of physical control. In the plane of divinity, meditations pertaining to Devas need to be intensified to various aspects of Brahman, be they to Varuna the Rain God to facilitate good crops and impact on foodgrains, to expand energy sources by lightnings, Solar Zones and so on by other Devas. Similarly the meditations are also addressed to Prithvi and Antariksha for intensely sourcing food, besides physical well being, material plentitude and mental balance.)

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

III.x.3-4) *Yasha iti Pashu, Jyotiriti nakshatreshu, Prajapatih amritamaananda ityupasthe, sarvamityaa-kaashe, tatpratishthety upaaseeta pratishthavaan bhavati tammaha ityupaaseet mahaanbhavati tanmana ityupaaseeta maanavaan bhavati//Tannama iti upaaseeta nanmayam tesmai*

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

Dashama Khanda

athaataH saMpravakshyaami samaadhiM bhavanaashanam.h . samaadhiH sa.nvidutpattiH parajiivaikataaM prati .. 1..
nityaH sarvagato hyaatmaa kuuTastho doshhavarjitaH .ekaH sanbhidyate bhraantyaa maayayaa na svaruupataH .. 2..
tasmaadadvaitamevaasti na prapa~ncho na sa.nsR^itiH .yathaakaasho ghaTaakaasho maThaakaasha itiiritaH .. 3..
tathaa bhraantairdvidhaa prokto hyaatmaa jiiveshvaraatmanaa .naaha.n deho na cha praaNo nendriyaaNi mano nahi .. 4..
sadaa saakshisvaruupatvaachchhiva evaasmi kevalaH . iti dhiiryaa munishreshhTha saa samaadhirihochyate .. 5..
saahaM brahma na sa.nsaarii na matto.anyaH kadaachana . yathaa phenatara~Ngaadi samudraadutthitaM punaH .. 6..
samudre liiyate tadvajjaganmayyanuliiyate . tasmaanmanaH pR^itha~N naasti jaganmaayaa cha naasti hi .. 7..
yasyaivaM paramaatmaayaM pratyagbhuutaH prakaashitaH . sa tu yaati cha puMbhaava.n svaya.n saakshaatparaamR^itam.h .. 8..
yadaa manasi chaitanyaM bhaati sarvatraga.n sadaa . yogino.avyavadhaanena tadaa saMpadyate svayam.h .. 9..
yadaa sarvaaNi bhuutaani svaatmanyeva hi pashyati .sarvabhuuteshhu chaatmaanaM brahma saMpadyate tadaa .. 10..
yadaa sarvaaNi bhuutaani samaadhistho na pashyati . ekiibhuutaH pareNaa.asau tadaa bhavati kevalaH .. 11..
yadaa pashyati chaatmaana.n kevalaM paramaarthataH . maayaamaatra.n jagatkR^itsna.n tadaa bhavati nirvR^itiH .. 12..
evamuktvaa sa bhagavaandattaatreyo mahaamuniH . saa.nkR^itiH svasvaruupeNa sukhamaaste. atinirbhayaH .. 13..

Now the 'samasta samsaarika bandhana vinaasha samaadhi varnana'. Samadhi explains the identity of jeevatma and paramatma and the nischaya budhhi in that context is what samadhi all about.

Paramatma is ‘avinaashi, nitya, sarvavyaapi, eka rasa and sarva dosha heena. Once the ‘maayotpanna bhrama kaarana’ . Indeed, even the persons of great knowledge and enlightenment having become desireless seek to overcome the eventuality of rebirth and concentrate on the worship of the Supreme Abode of Brahman. But, those who continue the pursuit of some desirable ends, even while brooding on the virtues in general, do have some of their wishes still unfulfilled and thus continue the cycle of rebirth due to the fact that the totality of causes is yet to be destroyed! The Self is not possible of accomplishment neither by extensive and intensive study, nor by way of high level of absorption and power of comprehension, nor by hearing the preachings by many Learned persons: this is only available by passionate thirst and unique dedication as a singular Mission of Life: ‘ All kinds of spiritual disciplines including knowledge, absence of delusions as created by the play of Maya, high level abstinence are no doubt among the proactive factors, but the Will of Almighty would be the supreme factor! In any case, the definite climate is created for the attainment of the Self by the negation of principles as it is not in the realms of possibility by one’s succumbing to forces as weakness of mind and its lack of resolve, susceptivity to delusions, knowledge without monasticism and so on.

Hence kevala advaita satya swaropa is what samsara could be revealed. The Self is achievable through the understanding as to what is truth and untruth as also tapsya or austerity with control of mind and senses, as indeed the best form of such tapasya is the control of mind and senses; it is out of this ‘samyak jnaana’ or the knowledge in completion as backed by tapsya is the gateway to Enlightnenment; some of the essential inputs of such ‘samyak jnaana’ are ‘ nitya brahma charya’ or abstinence for good; ‘ jihvaamritam maya’ or straightforwardness, non pretentiousness, and falsehood; ‘antasshareera shubhrata’ or a clean and blemishless inner conscience leading to ‘Atmajjoti’ or Self Illumination. That indeed is the Path of ‘Parama Nidhaana’ which truly indeed is hiranmaya or the golden hued!

Prapancha or samsaara naamaka be indeed there be no ‘vastu’. Just as there is the concept of aakaasha or ghataakaasha similarly, agjnaana purushaas are confounded with the Self and the Supreme. Indeed,there is neither a shareeran or prana, panchendriya samuha, a manas and so on but the signgular most Shiva swarupa paramatma tatwa.

Shreshtha Muni! This is what the supreme ‘nishchayaatmika buddhi’ and the buddhhi is one’s ‘karmaanusaarini’ This is what ‘Samaadhi’ all about.

Here is a recall review of the procedure of Ashtanga Yoga with Samadhi as climactic. The Ashtanga yoga as an eightfold path, consisting of eight mind-body disciplines is to be mastered.viz. The eight limbs are:
1.Yama the five observances: ahimsa (non-violence), satya (truthfulness) ,asteya non-stealing), brahmacharya (chastity), aparigraha (non-possessiveness).
2. Niyamas - Five moral observances of saucha (purity), santosha (contentment), tapas (self-discipline), svadhyaya (self-study), ishvarapranidhana (devotion or surrender).
3.Asana - Yoga postures. 4.Pranayama - Breathing techniques as a means of controlling prana (vital life force energy). 5.Pratyahara - Withdrawal of the senses.6.Dharana - Concentration.
7.Dhyana - Meditation. and 8.Samadhi - Enlightenment or bliss.

These eight limbs offer a systematic approach to calming the mind and finding liberation from suffering. The final three stages, dharana, dhyana and samadhi are collectively referred to as Samyamana or integration since they are considered to be inextricably linked.

As such, concentration practices are understood to be the path to truly meditative states, which ultimately lead to samadhi. By this definition, meditation is not a thinking or evaluative practice, but rather a state of complete absorption.
Samadhi is said to be a blissful and calm state of mind, in which the practitioner is no longer able to perceive the act of meditation or define any separate sense of self from it. In releasing the self from ego and the illusion of separation, samadhi is undisturbed by emotions such as desire and anger. As such, samadhi connects practitioners to their true Self as one with universal consciousness.

Patanjali Yoga Sutras describes yoga as an eightfold path, consisting of eight mind-body disciplines to be mastered. Working through these eight "limbs'"is believed to bring the practitioner to an enlightened state of consciousness known as samadhi, in which it is possible to experience the true Self.The eight limbs of Patanjali's Yoga Sutras are: Yamas - Five social observances: ahimsa (non-violence), satya (truthfulness) asteya (non-stealing), brahmacharya (chastity) and aparigraha (non-possessiveness). Niyamas - Five moral observances viz. soucha or purity , santosha (contentment) tapas (self-discipline), svadhyaya (self-study), ishvarapranidhana (devotion or surrender).

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[Expla. 1. Samadhi or Tureeya is explained vide Mandukya XII-the Ultimate 2) Further annotation

1.
Amaatrascha turyo avyavahaaryah prapanchopashamah shivodvaita evam Aumkaara aatmaiva samvishati aatmanaatmaanam ya evam veda ya evam veda/ Om Shantih, Shantih, Shantih//
('*Amaatrascha turyo'* or the totally integrated and unified Pranava Mantra A-U-M is thus the *Grand Finale* or the Ultimate Truth comprising all the quarters of the Atman the Self Consciousness viz. Vishvanara-Taijasa-Praajna viz. the Highest and the Fourth State of Turiya; the Absolute Self is*Avyavahaaryah* or beyond experiential or empirical situations, *prapanchopashamah* or the Finality of Universal Existence or the Limit of Ignorance and Non Reality, *Shivah* or the Beginnings of Total Auspiciousness, *Advaitam* or the Realisation of 'Taadaatmya' or Non Duality being the merger point of the Vaishvanara being the Totality of All the Units or Reflections of Individual Selves or the Universal Self and the Supreme ie. *Atmanaatmaanam eva* and the Climactic Merger and Unification! Indeed, OM the Self finally enters that very Self! He who becomes aware of this Self Realisation becomes the Almighty Himself!)
'

Gaudapada Kaarikas on Maandukya XII -G.K.24-26:

Omkaaram paadashah Vidyaat paadaa maatraa na shamshayah,Omkaaram paadashah jnaatvaa na kinchadapi chintayet// Yunjeeta pranavo chetah pranavo Brahma nirbhayam, Pranavo nityayuktasya na bhayam vidhyate kvachit// Pranavo hyaaparam Brahma praavascha Parah smritah, Apurvonantaro baahyah aparah Pranavovyayah//
(As 'Omkaara' is to be realised quarter by quarter or by the designations of Vishva-Taijasa- Praajnya-Turiya as indeed they are all ramifications of the composite Self, there indeed is no other knowledge or its pursuit needed as all the desires and material aspirations are met totally besides the spiritual requirements are fulfilled too. One needs however to concentrate or ' yunijeeta cheta pranave brahma nirbhayam' or fix one's mind in stability on Omkaara the embodiment of Brahman. Then *pranavo nityayuktasya na bhayam vidyate kvachit:* or Pranava shields and safeguards fear or disasters any where and always. Taittiriya Upanishad vide II.ix amplifies the Parama Rahasyam or the Secret Instruction of Upanishads: *Yato vaacho nivartante apraapya manasaa saha, anaanandam brahmano vidvaan,na bibheti kutaschaneti/ Etam vaa vaava na tapati kimaham saadhu naakakaravam kimaham paapoamakaravamiti, sa ya evam vidvaanete aatmanam sprunute ubhed hi evaisha aatmaanam sprunute, ya evam veda, ityupanishad/* Once Enlightenment dawns in the mind and thoughts of a person due both to knowledge, constant introspection and 'Satkarma' or the cumulative fruits of births and deaths, that blessed Soul conquers fear by unveiling the Reality that despite the play of misleading signals sounded by Panchendriyas and the mind too, the Great Bliss is within the Self! The person bemoans that through out the perpetual cycle of births-deaths-and births again, as to why wisdom did not dawn so far and why was the past tense prevailed with more of misdeeds than acts of virtue and justice! So far, he has been misdirected to wag the tongue and speech, to perform and witness evil acts, to taste wrong foods, to smell foul, to refrain against evil hearing, to walk wrong lanes to handle evil acts wantonly, to entertain unjust feelings and thoughts in mind and misuse the organs of generation. It is none too late however tomsearch for the Inner Conscience as the reflection of the Supreme atleast now that the object of search is neither on thebSkies nor clouds, in the wind, fire, water, Sun or Moon or elewhere but indeed the nearest, ay,that Itself as That or This! That indeed is the most secret of revelations of Upanishads, Vedas and the Totality of Knowledge rededisignated as the consummation of Bliss! Pranava signifies both the facets of Brahman viz. the 'Para' and 'Apara' as loosely described as the Inferior and Superior Brahaman. OM is thus both the Cause and Effect; yet, it is 'Apurvah' or no cause precedes it since It has no origin. It is also 'anantarah' and 'abaahyayah' It is dimensionless being nothing within and nothing without. Moreover, It is 'aparam'and 'anaparam' or free from the Inside-Outside features yet like the analogy of lump of salt in water since it is truly homogeneous and consistent.)
G.K. 27-29) *Sarvasya Pranavo hyaadirmadhyayantarasthaiva cha, Eva hi Pranavam jnaatvaa vyashnute tadanantaram// Pranavam hyeshvaram vidyaat sarvasya hridi samshitam,Sarva vyaapi namoshankaram matvaa dheero na shochati// Amaatronantamaatrascha dvitasyopashamah Shivah, Omkaaro vidito yena sa munirnetaro janah//*
(OM is '*sarvasya'* or 'Adi-Madhya-Anta' of the synthesis of the Beginning-Sustenance-Dissolution of the the Universe but yet again is also the antithesis of Life and Death syndrome as 'Vyaktaavyakta' phenomenon of Revelation and Non Existence like magic or hallucination. *Pranavam Ishvaram vidyat/* or be it known that Pranava is another manifestation of Paramatma Ishvara; He is right within one's own heart or in the hearts of all the Beings in Srishti as the hearts are the high seats of peceptions, memories, and action-reaction controllers. Indeed that is the place worthy of prayers, supplications, and worship as that Reality is in the Self Itself! *Omkaaram sarva vyapinam* or is Omni Present; *Dheero na shochati!* He who realises perfectly being the Truly Enlightened One is never subject to any grief and is ever joyful. Devarshi Narada approached Brahmarshi Sanatkumara as detailed in Chhandogya Upanishad vide VII.i.3: *Soham, Bhagavah, mantra vid evaasmi naatma vit;shrutam hyevame bhagavad drishtebhyah, tarati shokam aatma vid iti;soham, bhagavah, shochami, tam maa sokasya paaram taarayatva iti/* or 'Sir, I am only in the know of words, mantras and prayers but not a Knower of the Self. It has been heard by me from those like you that whosoever

realises the Self would be able to cross the barriers of anguish and sorrow. Can you very kindly guide me to cross over the other side of sorrow! Thus the Learning that : *Sarnavyaapinamonkaaram matvaa dheero nashochayati/* or Intense introspection and meditation of the all pervasive Self is free from sorrows and enjoys the Eternal Bliss! Finally Om is *amaatrah* or has no measures or dimensions, *anantah* or is Infinite, *Shivah* or the Embodiment of Auspiciousness, *Advaitah* or Indivisible and Homogenous with Absolute Unity and Non Duality; who so ever absorbs this Paramount Truth and Supreme Reality is acclaimed as a Yogi and an Unblemished Reflection of Brahaman Himself!)

2. Further annotation

Samadhi, Turiya, Nirvikalpa, all have the same implication, namely awareness of the Self. Turiya literally means the Fourth State – the Supreme Consciousness- to be distinguished from the other three - the waking, dreaming and dreamless sleep. The Fourth State is eternal, over, or in which the other three, come and go. In Turiya there is the awareness that the mind has merged in its source, the Heart, and is quiescent there, although some thoughts still impinge on it and the senses are somewhat active. In Nirvikalpa the senses are inactive and thoughts are totally absent; hence the experience of Pure Consciousness is intense in it; so is the bliss. Turiya is obtainable in Savikalpa Samadhi.

What is the difference between Sahaja and Nirvikalpa samadhi? Sahaja is also Nirvikalpa meaning Kevala Nirvikalpa, which is temporary, while the samadhi lasts. The Sahaja Nirvikalpa is permanent and in it lies liberation from rebirths.There are two Nirvikalpas: the internal and the external. In the former the mind completely merges in the inmost Being and is aware of nothing else. This is compared to a lamp protected from wind. But in the latter, although the mind is absorbed in the Self, the sense of world still prevails without a reaction from within, and has the calm vastness of a waveless ocean. In both, the Self is realized in its nakedness and the essence of bliss experienced. When the waveless ocean of the external and the steady flame of the internal Nirvikalpa are realised as identical, the ultimate goal, the Sahaja Nirvikalpa Samadhi is said to have been reached. Nirvikalpa is effortless, whereas Savikalpa is attended with effort. Is the internal Nirvikalpa absolutely necessary before the attainment of Sahaja? Abiding permanently in any of these samadhis, either Savikalpa or Nirvikalpa is Sahaja. What is body consciousness? It is the insentient body plus consciousness. Both these must lie in another consciousness which is absolute and unaffected, and ever-abiding, with or without the body-consciousness. What does it then matter whether the body-consciousness is lost or retained, provided one is holding on to that Pure Consciousness? Total absence of body consciousness has the advantage of making the samadhi more intense, although it makes no difference in the knowledge of the Supreme. the difference between Savikalpa and Nirvikalpa? Holding on to the Supreme State is samadhi. When it is with effort due to mental disturbances, it is Savikalpa, when these disturbances are absent, it is Nirvikalpa. Remaining permanently in the primal state without effort is Sahaja. Like Nirvikalpa, there is an internal as well as an external Savikalpa, depending on whether the disturbing thoughts are from outside or from inside. Should all 'vasanas' or mental habits be completely overcome before Self-Realisation takes place, or may some remain for Self-Realisation to destroy? Vasanas which do not obstruct Self-Realisation remain. In Yoga Vasishtha two classes of vasanas are distinguished: those of enjoyment and those of bondage. The former remain even after Mukti is attained, but the latter are destroyed by it. Attachment is the cause of binding vasanas, but enjoyment without attachment does not bind and continues even in Sahaja whether or not the meditator can be affected by physical disturbance during Nirvikalpa Samadhi. They referred the matter to the Master The one refers to Kevala and the other to Sahaja Samadhi. In both cases the mind in the Bliss of the Self]

Stanzas 6-13

In the state of Samaadhi, one feels: ‘ I am parameshwara myself, not the jeeva with ‘samsaara bandhanaas’, or with time limits of life, just as the ‘phena’ or the froth of the ocean waves. This jagat is the manifestatiomn of Maya and the Make Believe as of ‘nastikata’ .Paramatma is indeed my atma and this jeevatma is the reflection of the Omni Scient-Omni Potent and Omni Present. Brahman is truly unknown to those who are either not keen to know or those who desire to know but are unable to know despite their high keenness to know and make enormous efforts but still cannot know. It was in this context that the Supreme appeared to have at one stage created Maya or the dense cover of Ignorance to humans and , that purushaeven over the Devas and allowed them the feeling of victory in the battle of evil forces and of virues ensuring the stability of the Universe. In this manner this very Self be as of tha sarva vyaapaka chaitanya rupa..

[Chandogya III.xviii Synthesis of bodily functions of the Self and the Mighty Brahman

III.xviii.1) *Mano Brahmeti upaaseeteti adhaatmam, athaadhidaivatam aakasho Brahmeti upaaseeta, ubhayam aadhistham bhavati adhyaatman chaadhidaivatam cha/*(On the personal plane as the Self, Brahman is meditated and subsequently on the Divine Plane as Akaasha or the Space; in other words, He is worshipped as the Invidividual Self with reference to body organs and sensory end-uses, while in the divine context as Brahman’s the Entities as Pancha Bhutas or Five Elements and so on!) III.xviii.2) *Tad etacchatuspaada Brahma, Vaak Brahma, Praanah paadah, chakshur paadah Stotram paadia iti adhyaatmam; athaadhidaivatam, agnih paado, Vaayuh paadah,Adityah paado Dishah paadah iti ubhyam evaadhishtham bhavati adyaatmam chaivaadhi daivatam cha/* (Paramaatma has four feet, viz. Vaak or Speech, Praana /Ghraana or Vital Energy/ Smell, Chakshu or Vision/ Eyes, Shrotra or hearing / Ear- all these on ‘Adhyaatma para’ or on the Individual Plane and the rest as of Adhidaivam or in the divine context) III.xviii.3) *Vaageva Brhamanah chaturtha paadah, sa Vaayunaa jyotishaa bhaati cha tapati cha, bhati cha tyapati cha keertyaa yashasaa Brahma varhasena, ya evam veda/* (Speech is the fourth foot of Brahman, which is brightness and radiance through the medium of Agni; indeed whoever is aware of the shine and heat by way of fame and brightnesss possesses Brahma Jnaana or what the knowledge of Brahma is about!) III.xviii.4) *Praana eva Brahmanaschaturthah paadah sa Vaayunaa jyitishaa bhraati cha taopati chabhati cha keertyaa yashasaa Brahma varchasena ya evam Veda/* (Praana or the breath or smell is again the fourth foot of Brahman; it is brightness as also the heat generated by Vayu, the Air.The shine and heat are the fame and knowledge of Brahman again) III.xviii.5) *Chakshureva Brahmanah chturthah paadah saVaayunaa jyotishaa bhaati cha tapati cha bhaati cha bhaati cha tapaticha keertyaa yashaa Brahma varchasena, ya evam Veda/* (Eye the fourth part of Brahman is the vision which is the representation of shine and heat again through the light of Surya Deva as also of the magnificence of Brahman) III.xviii.6) *Shrotram eva Brahmanah chatuirthapaadah, sa dihbhir jyotishaa bhaati cha tapati cha, bhaati chyab tapati cha keertyaa yashasaa Brahma varchasena, ya evam Veda, ya evam Veda!* (The faculty of hearing by the ears contitututes the fourth step again of Brahman, providing energy to Dishas or Directions and who so ever of Jnaanis or well versed with the features of Brahman are no doubt of high knowledge and great fame!)]

As the samaadhi rupa purusha be in the samadhi rupaavstha in the ‘ekatva praapti swarupa’ but for the domination of Maya. The vision when continued the Yogi enters a stage of Samadhi when the Yoga Purusha could neither hear, nor see nor react to any situation, except the one that is focussed! Such a situation is not death but death-like since that trance could be retrieved, as claimed by those Maharshis who experienced! They were able to realize Para Brahma Paramatma in their hearts that was ever lasting, pure, dazzling and complete through their inner vision. In the World, there are three kinds of feelings viz. ‘Karma- ‘Brahma’and ‘Ubhayatmaka Bhavanas’. Till Karma Bhavana is not demolished or controlled, one would not visualise Brahma Bhavana. Only when differences of

worldly nature and Para Brahma are completely merged, that state is called as Brahma Gyan or of the real Nirakara Vishnu.

In this manner, Maha Jnaani Dattatreya summed up Muneeshvara Sayikruti the yoga maarga to discover the manner in which to reach the jeevan mukti as follows as summed up:

[Narada Purana vide Brahmarshi Narada to Sanaka Kumara as follows onYoga:

Yoga is indeed the unique way and 'Jnaan'backed by 'Bhakti' was the best form of Yoga- a mix of Karma Yoga and Jnaana Yoga, or a blend of 'Karma'(Action) with Bhakti (devotion). *Ahimsa Satyamakrodho Brahamacharyaa Parigrahou, Aneershyaa cha Daya chaiva yogayorubhayo samaah/* (Non-Violence, Truth, absence of hatred, Brahmacharya, Aparigraha or non acceptance, destruction of jealousy, mercifulness and benevolence-these are the features in required proportions). The person who treats the way that he himself desires to be treated is qualified for Yoga. Contrarily, the person who is overcome by envy and fault-finding might be immersed with Dhyana and Tapasya, but these noble qualities are considerd futile. That is why restraint, self-control and equanimity in terms of speech, thought and action are the cornerstones of 'effective' Vishnu Puja . Given these basic pre-conditions, Pujas, Stutis, Fastings, Vratas, Purana Shravanas, Tirtha Yatras, Daanaas, Yagnas and the like assume redoubled proportions of efficiency and are truly termed as implements of Karma Yoga. The lack of distinction between Jeevaatma and Paramatma, signifying the Maha Vakyas of Vedas viz. Tatvamasi or Sohamasi constitute the basis of Vedas and forms of the *Ashtanga Yoga* viz. *Yama, Niyama, Aasana, Pranahaara, Pratyaahaari, Dharana, Dhyana and Samaadhi.* The relevant definition is: *Yamaascha, Niyamaavaschaiva, Asanaani cha sattama, Praanaayaamah, Pratyaaharo Dharana Dhyanamevacha, Samaadhi Munusreshthah yogaangaani Yatha kramam/*

While 'Yama ' denotes Ahimsa, Satya, Steya (non-stealing), Brahmaharya, Aparigraha, Akrodha, Anasuya and Daya are the constituents of Yama; Niyama ' comprises of Tapas, Swadhyaya (self-learning), Santosha (contentment), Shaucha (Cleanliness), Aradhana or worship and Sandhyapasana. 'Tapa' includes meditation, Chandrayana and other Vratas which signify fastings, Pujas, Stutis etc. 'Swadhyayana' encompasses Japas of three kinds viz. Vaachika/ Uchhaarana or Vocal, Upaamshu or slow and distinct rendering and 'Maanasa' or recitation within while considering the meaning and context of the Mantra). 'Santosha' basically refers to mental satisfaction that the life style is smooth and contented, organised, wholesome and virtuous. 'Shuchi' means 'Bayha Shuddhi' or physical as also 'Antassuddhi' without interaction with the 'Arishat vargas' viz. Six enemies from within viz. Kama, Krodha , Lobha, Moha, Mada, and Matsara; 'Aradhana' including 'Stuti' by 'Manas', 'Vani' or vocal; 'Kriya'or Tirtha Yatras, bathings, Daanas, good deeds such as digging of water bodies/ wells, construction of Public Utilities etc. and most significantly 'Sandhyopasana'.

Aasana is the next significant 'Yoga Sadhana'; it is stated that there are thirty prominent Aasanas 'Sitting postures' viz. Padmasana, Swastikasana, Peethasana, Simhasana, Kukkutasana, Kunjarasana, Kurmasana, Vajrasana, Varaahasana, Mrigasana, Chailikasana, Krounchasana, Naalikasana, Sarvatobhadrasana, Vrishabhasana, Nagasana, Matsyasana, Vyaghrasana, Artha Chandrasana, Dandavatasana, Shailasana, Khadgasana, Mudgarasana, Makarasana, Tripathasana, Kaashtaasana, Sthanurasana, Vaikarnikasana, Bhowmasana and Veerasana.

The next Yoga Sadhana is Pranaayama which could be Agarbha or Sagarbha; the Agarbha type is without Japa and Dhyana and the better kind one is while performing Japa and Dhyana. Pranayama comprises 'Rechaka' or exhaling air through left nose, 'Puraka' is inhaling through the right nose and 'Kumbha' is holding air as also 'Shunyaka' (stand-still). The right 'nadi'of the human beings is called 'Pingala' whose Deity is Surya / Pitru yoni. The left Nadi is 'Ida' / Deva yoni nadi whose Deity is

Moon. In between the Pingala and Ida nadis is a minute and hidden nadi called 'Sushumna' whose 'Adhi Devata' or Deity is Lord Brahma.

Pratyahaara is the next Yoga Sadhana, by which 'Indriyas' or Limbs are controlled by being dis-associated with worldly matters. This is the preparatory step of mind-control when one could close the eyes or even keep them open but possess high degree of concentration on a blank screen or any chosen object irrespective of surrounding visions, sounds, nasal / touch reactions and mind-borne reactions except the focussed one, say an illumination through which to probe the Almighty!

Having conquered the external limbs and internal feelings, a stage is set to hold or practise Dhaarana of the required vision of Paramatma even for split seconds by regulating the vision and once that is practised, the length and depth of the visualization could be prolonged as Yogis could.
The vision when continued the Yogi enters a stage of Samadhi when the Yoga Purusha could neither hear, nor see nor react to any situation, except the one that is focussed! Such a situation is not death but death-like since that trance could be retrieved, as claimed by those Maharshis who experienced! They were able to realize Para Brahma Paramatma in their hearts that was ever lasting, pure, dazzling and complete through their inner vision. In the World, there are three kinds of feelings viz. 'Karma-'Brahma'and 'Ubhayatmaka Bhavanas'. Till Karma Bhavana is not demolished or controlled, one would not visualise Brahma Bhavana. Only when differences of worldly nature and Para Brahma are completely merged, that state is called as Brahma Gyan or of the real Nirakara Rupa.

Vajra Suchakopanishad

Saama Vedeeya Vajra Suchikopanishad explains of sarva pradhamavarnaas, especialy of Brahmanas and jeecvaas, shareeraas, jnana, karmaacharana and dhaarmikata. Then the definition of a brahmana, sarva dosha rahitatva, adviteeyata, and atma tatva sampannata. The essential features of the atma bhava as of Damayita-Daana-Daya or Control-Charity-Compassion being three seeds of virtue of True Brahmana indeed.

Stanzas 1-9

Vajra suuchee pravakshyaami shaastamagjnaana bhedanam/Dushanam jnaana heenaanaam bhushanam jnaanachakshushaam/

Brahma kshatriya vaishya shudraa iti chatvaaro varnaasteshaam varnanaam Brahmana eva pradhaana iti veda vachanaanurupam smritibhiryuktam/ Tatra chodyamasti ko vaa brahmano naama kim jeevah kim dehah kim jaatih kim jnaanam kim karma kim dhaarmikam iti/

Tatra prathamo jeevo Braahmana iti chettanna/ Ateetanaagataaneka dehaanaam jeevaswaika -ruupatvaaat ekasyaapi karmavashaadanekadehasambhavaat sarva shareeraanaam jeevaswaikaruupatvaacchha/ Tasmaanna jeevo Braahmana iti

Tarhi deho Brahmana iti chtetanna/Aachaandaanaadi paryantaanaam manushyaanaam paancha bhoutika tatvena dehasyaika rupatvaajjaraamarana dharmaadharmaadi saamyadarshanaad Braahmanah shweta varnaah Kshatriyo raktavarno Vaishya peetavarnaah Shudrah krishna varna iti niyamaa bhaavaat/ Pitraadi shareera dahane pujtraadeenaam brahma hatyaadi dosha sambhavaaccha/ Tasmaanna deho Brahmana iti/

Tarhi jaati brahmana iti chettanna/ Tatra jaatyantarajantushvaneka jaati sambhavaa Maharshiyo

bahavah santi/ Rishyashrungo mrigyah Koushikah kushaat jaambuko Jambukaat/ Valmeeko valmeekaat Vyaasah kaivartakanyakaayaam shamsha prushthaat Goutamah Vashishtha Urvashyaam Agastyah kalashojaata iti shrutvaat/ Etesham jaatyaa vinaapyagre jnaana pratipaaditaa rishayo bahava santi/ Tasmaanna jaatibrahmana iti/

Tarhi jnaanam braahmana iti chettanna/ Kshariyaadipi paramaarthadarshanobhigjnaa bahavah santi/ Tasmaanna jnaanam Brahmana iti/

Tarhi karma Brahmana iti chettanna/ Sarveshaam praaninaam prarabhdhasanchitaagaami karmasaaddharya darshanaatmakarmabhi preritaah santo janaah kriyaa kurvanteeti/ Tasmaanna karma Brahmana iti/

Tarhi dhaarmiko brahmana iti chettanna/ Kshatriyaadayo hiranyadaataaro bahavah santi/ Tasmaatraa dhaarmiko brahmana iti/

Tarhi ko vaa Brahmano naama/ Yah kaschidaatmaanamadviteeyam jaatigunakriyaaheenam shaduu-mirmishad bhaavetyaadi sarva dosha rahitam satyajnaanaanandaananta swarupam swayam nirvikalpamashesha kalpaadhaaramashesha bhutaanaryaamitvenatmitvena vartamaanam anantar bahishcha -akaasha vadanusyutamakhanaadanda swabhaavamaprameyamanubhavaika vedyamaa-parokshatayqaa bhaasamaanam karatalamalaka vatshaakshaadaparoksheekritya kartavyatayaa kaamarogaadi dosharahitah shamadamaadisampanno bhaavamaa trishnaashaamodaadi rahitotsarya

Stanzas 1-4

Herewith the Vjrasuushi Upanisdad Varnana being the agjnaana naashaka, jnaanaheena dushana and jnaana netrabhushana or which pierces ignorance, reprimands the ignorant and ornaments those who have wisdom as eye.

Shruti-Smritis affirm, that a Brahmana is the most important of the chatur varnaas of Brahmana-Kshatriya, Vaishya and Shudras. . It must be asked, 'Who is a Brahmana' – the jeeva or the shareera or the jaati or karma or jnaana or dharmikata or the self, body, class, knowledge, action or virtue? In such a context, the sarva prathama jeeva is defined as a Brahmana as of the bhuta-vartamaana -bhavishya kaala chakraas.

The soul is not a Brahmana because the soul is the same in all bodies past and future. The same person takes many bodies according to karma, nor is the body Brahmana - the body is the same from the Chandala being made of the five elements and is seen to have old age, death etc., alike.

There is no fixity of colour such as Brahmana is white, Kshatriya is red, Vaishya is yellow and Sudra is black; also when the father's body is cremated, the son etc., may be guilty of killing a Brahmana as Brahmana hatya beinf one of the panchapatakaas are recognised as Brahmana hatya- Stree hatya-bhruna hatya-Guru hatya and Guru bharaya gamana.

[Chaturvidha Varnas vide (1) Brahma Purana and (2) Manu Smriti incl. Maharshi Vakyaas

1

Four specialised Castes of the Hindu Belief are of Four Principal Orientation viz.: Brahmanas to perform Daana (Charity), Adhayana (Learning), Adhyapana (Teaching) and Yagjna; in addition Kshatriyas are to ensure the security of the Society internally and exernally, and be responsible for

Peace, Finances and Administration. Vaishyas have to duties of trade, commerce, agriculture, and cattle, in addition to daan, adhyayan and yagnas. Others are responsible to assist in the services of other communities , especially to soldiers, cattle care and retailing.

Mentioning the major Principles of Righteous Living,Veda Vyasa descibed Varnaashram Dharmas as follows: About Brahmanas: *Dayaadaana tapo Deva Yagna Swaadhaaya tatparaihi, Nityodaki bhaveydwipraha kuryaacchaagni parigraham/* Brahmanas are required to practise Daana, Daya, Tapas, Deva-Pitru Yagnas, Swaadhyaya; they should be 'Nityodakis' or undaunted by Snaanas irrespective of seasons and 'Agnopaasakas'or engaged in the pracice of Agni Karyaas. They might perform Yagnas on behalf of others also to eke their livelihood. They should teach Vedas to sishyas / students and could accept 'Daana Pratigraha' as a part of their 'Shat Karmas' as prescribed. *Sarvalokahitam-kuryaanaahitam-kasyachid-Dwijaah,MaitriSamasta-tatveshu Brahmannyostta mamam dhanam/* (Brahmanaas are required to work for the general welfare and well being of the Society as a totality and indeed this should be the basdic Dharma of any Brahmana.) Kshatriyas: This class is to defend and administer the Society, promote its interests, facilitatate Yagnas and the Virtuous Tasks; punish the Evil interests and ensure peace and prosperity. Vaishyas: This class has to perform Pashu paalana, Vaanijya, Krishi / Vyavasaaya or farming; equally importantly Vaishyas have to perform certain duties of Yadhyana, Yagna, Daana, Dharma, Nitya Naimittika Karmas, Anushthaana, Brahmana Poshana and Kraya Vikraya. Other classes are expected to serve the earlier Varnaas in the execution of their respective duties and at the same time observe Sarva Bhuta Daya, politeness, diligence, truthfulness, patience, capacity to withstand the vagaries of seasons, friendliness and equamimity. Veda Vyasa also mentioned 'Aapaddharmaas' of Brahmanas rendering Kshatriya Dharmas, Kshatriyas assuming the duties of Vaishyas and so on. [Maha Bhagavata Purana provided escape clauses in the context of Varnaashrama Dharma: *Yasya yallakshanam drusyata tat teniva vinirdisat/* In other words: the aspects of aptitude and practice may be endorsed; as such the Principles are of general regulative nature while in practice, the updated considerations of 'Desha-Kaala-Maana Paristhithis' would indeed prevail.

Referring to Varna Sankarana or slippages of VarnaDharma,Veda Vyasa quoted :*BrahmanyamDevi dushpraaptam Visargaadbrahmanam Shubhey, Kshatriyo Vaishya Shudroavaa Nisargaaditimaymatih Karmanaadushkryuteyneh Sthanaadrushyatisadwijah, Shreshtham Varnamanupraapyata smaadaakshipytey punah/ Sthito Brahmandharmerna Brahmanyamupajeevati, Kshatriyo vaadha Vaishyovaa Brahma bhuyam sa gacchati/Yasya Vipratwamutsrujya Kshatra dharmaa-nnishavatey, Brahmanyatsa pari bhrashtah Kshatra yonau Prajaayatey/* (Brahmanatwa is not easy to attain and is was my arrangement to let human beings be created as per their 'Swabhavaas' or characteristics. But some Brahmanas leave their natural instincts and slip down in their actions; they tend to adopt Kshatriya Dharma and thus get born as Kshatriyas); in the same manner, Vaishyas also slip down as Shudras. *Yastu Shudraha swadharmena Jnaanaa Vijnaana vaancchuchih, Dharmajno Dharma niratah sadharma phalamasnutey/* (Shudra might be as a Shudra himself adopt the Dharma of Brahmana and pursue Jnaana-Vijaana- Vidhana then he would get Brahmatwa Siddhi) and pursue Jnaana-Vijaana- Vidhana then he would get Brahmatwa Siddhi). Brahma's decision as per Brahma-Vaakya or Veda pramana is that Brahmanas ought not to consume Ugraanna, Ganaanna, Shraaddhaanna and Shudraanna and if a Brahmana while dying had that kind of Anna in his Jathara / belly would be destined to be reborn as a Shudra; conversely, a Shudra who attained Brahmanatwa in his ongoing life had the type of Brahmana Bhojana as his jatharaagni would be reborn as a Brahmana and that would be Mahadeva's dispensation:*Yasyaannenaavaseshena jathareymriyatey Dwijah, Taam Taam yonim vrajedvipro yasyaannamupajeevati!* (Whatever may be the Varna in which a person dies with that kind of Jatharaagni has in his /her belly, that person would be reborn with the typical characteristics of that Varna!). The reported view that Parama Shiva expressed-as conveyed by Veda Vyasa was: *Na yonirnaapi samskaaro na Shrutirnacha santatih, Kaaranaani Dwijasttvasya*

vrutthamevatu vidheeyatey/ (It is not by birth, upbringing, knowledge of Vedas and by the Offspring that a person possesses, but Brahmanatwa is a decisive factor merely on one's own behavior, conduct and actions)!

(2)

Chaturvarnas and Vidhis

Sarvasyaaya tu sargasya grihastha sa mahaadyutih,Mukhabaahurupajjaanaam prudhakkarmaanya kalpayat/ Adhyaapana madhyamadhyayanam yajanam yaajanam tathaa daanam pratigraham chaiva Braahmanaamkalpayat/Prajaanaam rakshanam daanamijyaadyanamevacha, Vishayeshva prasaktischa Kshatriyasya samaasatah/ Pashunaam rakshanam daanamijyaadhyadhyanamevacha, vaanik - patham kuseedam cha Vaishyasya krishimevacha/Ekamevatu Shudrasya Prabhuh Karma samaadishat, Yeteshaameva Varnaanaam shushrushaanasuyayaa/Urthvey naabhebhyantarah Purushah parikeertitah, tasmaanmedhyatamam twasya mukhamuktam swayambhuvaa/ Uttamaangodbhavaa jyeshthayaad Braahmanaschiva dhaaranaat, Sarvasyevaasya sargasya Dharmato brahmanah prabhuh/ Tam hi swayambhuh swaadaasyaat tapas taptatvaadito asrujat, Havya kavyaabhivaasyaaya sarvasyaa-sya ha guptaye/ Yasyaasyena sadaashnanti havyyani tridivoukasah, Kavyaani chaiva pitarah kim bhutamadhikam tatah/ Bhutaanaam Praaninah shreshthaah praaninaam buddhijeevinah, Buddhimatsuh naraah shreshthaah Nareshu braahmanaah smritaah/ Brahmaneshu cha Vidvaamso vidvatsu krita buddhayah, Kritabuddhishu kartaram kartrushu Brahmavedinah/ Utpattireva viprasya Murtidharmasya shasvati, Sa hi dharmaatuutpanno brahmabhuyaaya kalpate/ Braahmano jaayamaanaano hi prithivyaa- madhijaayate,Ishwarah sarva bhutaanaam dharakoshasya guptaye/ Sarvasvam Brahmanasyedam yatkinchit jagatigatam,Shreshthayenaabhijanenedam sarvam vai Brahmanorhati/ (87-100)

(Maha Tejasvi Prajapati of the Universe created Chatur Varnas of Brahmana-Kshatriya-Vaishyetaraas and defined their duties. As regards the functions and obligations of Brahmanas, these are enumerated as six viz. Acquisition of Knowledge, Teaching and Training, Performing Yagjnas and Teaching other Brahmanas to perform, and giving and accepting Daanaas or Charities. Kshatriyas are duty bound to provide Security to the Society and the Public, providing charity, organising yagjna karyas, and conducting just and impartial administration. Vaishyas are required to promote Industry, and Trading, bestowing charities, providing loans and agriculture and allied business activties.Persons of the fourth caste of the Society were assigned the duty of service to the Soceity. Since it is stated that human beings who were born above the Creator's navel were superior to other species, Swayambhu Prajapati decided to create Brahmanas from His face, as they are expected to observe and propagate Dharma by their intense knowledge and of the nuances of Virtue and Justice; they are also duty bound to despatch 'havya-kavyas' to Devas and Pitru Devas respectively; Devatas like Vaayu and Pitru Devatas are the recipients by way of Yagjna Karyas performed essentially by 'Mantras ' aloud by their mouths or from within by thier tongues. Brahmanas are also the custodians of Dharma and Divine Knowledge as also of life long agents of Dharma. Indeed, as human race is the best of all Beings of 'Sthaavara Jangamas', the outstanding persons of Brahmanas are the repositories of intellect and it is only through them alone that 'Dharma Prachaara' is possible due to their austerities. The Chaturvidha 'Jeevanaakaankshas' or the four fold objectives of Life's total fullfillment viz. 'Dharma- Artha- Kaama- Mokshas 'are possible only the category of 'Dwijas' or the twice-born indeed; once having been given birth as Brahmanas, the second and equally significant second birth is that by of Devi Gayatri and of one's own father as the Guru. On this count the twice born one's viz. Brahmana-Kshatriya-Vaishyas too are as important becoming eligible after the 'Upanayana Samskaara' and of Gayatri Upadesha. Thus the Dwijas are all well qualified to observe the full range of 'Brahmana Kartavyas' including Brahma Yagjna.

Thus indeed *Brahmano jaayamano hi prithivyaamadhijaayate, Ishwarh Sarva bhutaanaam dharma koshasya guptaye/* or the very fact that some are born as Brahmanas provides assurance to the Earth and its Beings about Dharma's upkeep and continuity by virtue of their observance of Dharma and Nyaaya!

(3)

Paraashara Smriti is quoted with the 'Shat Karma Vidhis' of Brahmanas as follows:

Shatkarmaabhirou nityam Devaatithi pujakah, Huta sheshaantu bhungagno Brahmano naavaseedati/ Sandhyaa snaanam japo homo Devataanamcha pujanam, Vishwa Devaatithi yaamcha shatkarmaani diney diney/(Non- observance of six essential duties every day, besides Deva Puja and Atithi Seva and eating Yagna Sesha or the left overs of Yagnas would pull down a Brahmana to descend to lower worlds. The six duties are specified as Sandhya Vandana, atleast twice a day, Snaana that precedes 'Bahyaantara Shuchi' or Cleanliness of the body and mind, Japa, Homa, Devaarchana or Deva Puja, Atithi Seva or paying respects and attention to the guests who are already familiar or unknown especially the unknown. On waking up at Brahma Muhurta or four ghadias before Sun Rise, Devata Smrarana; prathama darshana of Shrotrias, cows, Agni, and avoidance of sinners, digambaras, and beggars; Ablutions with yagnopa -veeta worn around the left ear; praatah snaana as bathing in the morning absolves the evil effects of bad thoughts, deeds and dreams in the bed; recitals of Jala devata/ Aaruna mantras in the course of the bathing; pratah snaanantara Deva Rishi Pitru Tarpana; Vastra dharana; and Vibhudi-Gandha-Kumkuma dharana on the forehead. *Naasikyaadathavaalasya agneenaa dhaatumicchati, Yajeta vaana yagjnena sayaati narakaan bahun, Tasmaatsarva prayatena Brahmanohi visheshitah Aaadhaayaagnin vishuddhaatamaa yajet paramesh varam/*

(Maadhaviya details that those Brahmanas either due to negative mentality of Nastikata or non significance of the Supreme, or due to sheer lethargy, if the prescribed Agni Karyas are not performed, then they are destined to suffer in narakas and hence the caution that Agni based Satkaryas be observed with clean consience and purity of thoughts!) *Shroutam karmanachetcchak tah smaartam karma samacharet, Tatraapua shaktah karane kuryaadaacharam -antatah/*

(Gargya Muni exempts shrouta karma and if that is not possible, smaarta karma be peformed and even if that is not possible then 'Sadaachara' or Good Behaviour be observed definitely) *Pratigrahaadhyaapana yaajanaanaam pratigraham shresh -thatamam vadanti, Pratigrahasshudhyati Japya homau yaajyastu paapaat punaanti vedaah/*

(Yama Dharma Raja prescribes three major duties of Prati graha, Adhyapana and Yaajana: Japa homa and Yajana are signigicant and Parigrahna or acceptance of alms purifies) *Tapoviseshairvidhaih vrataischa vidhichodidaih, vedahkrisnobhi gantavyah sa rahasyodvijanmanaa/Yah svashakhaam parityajya paara -kyamadhigacchati, Sa shudrra vadbahish -kaaryah sarvasmaat dvijakarmanah/ Vedameva sadaabhyasyet tapastapsyandijottamah,Vedaabhaasohi viprasyatapah paramochyate/* (A dvija or twice born-and this is applicable to Brahmana-Kshatriya- Vaishyas- is required to learn such Tapo Vrata based 'rahasyas' or hidden meanings of Vedas by the practice of meditations and vratas. Whosoever follows another Veda Shahka too becomes ineligible for dvija karmas. Every dvija is required to pursue one's own heritage and pursue that very Dharma of Adhyayana, Tapas and related virues vigourously as the golden duty) *Vedasveekaranam purvam vicharobhyasanam japah, Taddaanam chaiva shishyebhyaha Vedaabhyaaso panchadhaa/*

(Daksha Prajapati defined the five duties of a Brahmana as Acceptance of a Veda, Veda Vicharana or Introspection of that specific Veda, Abhyasa or repetitive memory, Japa or concentrated meditation and Veda Daana to one's own followers are the Five Principles of Vedaabhyaasa!) *Satatam prataruttthaaya danta dhaavana purvakam, Snaatvaa hutvaacha shishyebhyah kuryaadhyaapanam narah/*]

Stanzas 5- 8

Nor is the class a Brahmana. Then there would be many classes within the classes. Many are the great sages: Rishyasringa born of a mriga or a deer, Kaushika of a kusha or a reed , Jambuka of a jackal, Valmiki of an ant-hill, Vyasa of Matsta Gandhi orFisher Woman and Paraashara Maharshi, Gautama of a shaska pushtha or a hare's back, Vasistha of Urvasi, Agastya of a kumbha or pot according to tradition. These are not Brahmanas by birth but by their knowledge was memorable indeed.

Nor is knowledge Brahmana: Kshatriyas and others also have knowledge. Nor is karma: all creatures are seen to have similar karma of Prarabdha etc., and all creatures act being impelled by karma. Nor is a man of virtue: There are many providers givers of bhoga bhaagyaas like Kshatriyas etc.and so are vaishyas and the service class of shudras too.

The concept is well realised of sanchita-praarabha and aagaami karma prerita. Samasta manushyas appear to be forced or over tempted to resort to it! Is this the impact of persuasion or even force! Is sinful activity due to objecive motivation or instinctive reasoning! Or is this human mentality or due to circumstantial impact! The basic reasoning of sinfulness is the impact of 'rajoguna' which impacts desires and the nonfullment of those desires generates anger. These are the prime bases for sinfulness. This desire of a human being is unlimited and non-satiating and that is the worst possible enemy of all the humans. This is like hunger which is ever repetitive. Thus desire is the root of sinfulness. Only true ' jnaanis' could discover the spark of desire which like Fire is never extinguishable. It is that hunger for excessive flames that emit excessive smokes too as the latter get spread all over causing the blindness of ignorance.

Could there be a dharmika brahmana in as much as the kshatriya-vaishya and the shudra be able to follow the respective varna dharmaas!

Stanza Nine

Then a brahmana be truly recognised as of dwaita bhaava but as of Thou Art Thou- and as of devoid of jaati-guna-kriya- bhyavanaas, arishad vargaas of kaama-krodha-lobha moha mada matsayaas , but of shad bhaavaas as of Shanti Bhava or the Attitude of Peacefulness as practised by ages; Daya Bhava or of the Feeling of a Master to a Servant; Sakhya Bhava or the attitude of friends and supporters; Vatsala bhava or of a parent to progeny; Mathura bhava of Love and Belonging; and Tanmaya Bhava or of Spell. It is that brahmana be relieved of dambha and ahamkaara doshas and thus be of jeevan mrityu status as of sat-chit-ananda swarupa-adviteeyata.

In other words One who has directly realized, like the berry in the palm, the Atman without a second, devoid of class, quality and action and of defects like the six waves like hunger, the states janana-marana and punarjanma of the nature of truth, knowledge and bliss, free from adjuncts, the basis of all thoughts, immanent in all creatures, present inside and outside like space. Bliss, beyond knowledge, is to be realized by experience alone - and having become successful, free from lust etc., rich in mental control, without greed etc., mind untouched by hypocrisy

This is the intention of Veda etc. Otherwise the nature of Brahmana cannot be achieved.

One should contemplate one's self as the spirit without a second, truth, knowledge and bliss.

Yogachudaamani Upanishad

Now another Samavedeeya Upanishad as to how saadhana infuences 'atma shakti jagarana prakriya'. Yoga siddhhi comprising shadangaa of aasana-praanaayaama-pratyahaara- dharana -dhyana and samaadhi followed bydeha tatva jnaana, Moolaadhaaaadi chara jnaana, kundalini's awakenig, ajapa gayatri ansandhaana, khechari aadi mudras, pranava japa saadhanaadis.

oṃ yogacūḍāmaṇiṃ vakṣye yogināṃ hitakāmyayā । *kaivalyasiddhidaṃ gūḍhaṃ sevitaṃ yogavittamaiḥ* ॥ *1*॥

dhyānaṃ samādhiretāni yogāṅgāni bhavanti ṣaṭ ॥ *2*॥

ekaṃ siddhāsanaṃ proktaṃ dvitīyaṃ kamalāsanam ।

ṣaṭcakraṃ ṣoḍaśādhāraṃ trilakṣyaṃ vyomapañcakam ॥ *3*॥

svadehe yo na jānāti tasya siddhiḥ kathaṃ bhavet ।

caturdalaṃ syādādhāraṃ svādhiṣṭhānaṃ ca ṣaḍdalam ॥ *4*॥

nābhau daśadalaṃ padmaṃ hṛdaye dvādaśārakam ।

ṣoḍaśāraṃ viśuddhākhyaṃ bhrūmadhye dvidalaṃ tathā ॥ *5*॥

sahasradalasaṅkhyātaṃ brahmarandhre mahāpathi ।

ādhāraṃ prathamaṃ cakraṃ svādhiṣṭhānaṃ dvitīyakam ॥ *6*॥

yonisthānaṃ dvayormadhye kāmarūpaṃ nigadyate ।

kāmākhyaṃ tu gudasthāne paṅkajaṃ tu caturdalam ॥ *7*॥

tanmadhye procyate yoniḥ kāmākhyā siddhavanditā ।

tasya madhye mahāliṅgaṃ paścimābhimukhaṃ sthitam ॥ *8*॥

nābhau tu maṇivadbimbaṃ yo jānāti sa yogavit ।

taptacāmīkarābhāsaṃ taḍillekheva visphurat ॥ *9*॥

trikoṇaṃ tatpuraṃ vahneradhomeḍhrātpratiṣṭhitam ।

samādhau paramaṃ jyotiranantaṃ viśvatomukham ॥ *10*॥

tasmindṛṣṭe mahāyoge yātāyāto na vidyate ।

svaśabdena bhavetprāṇaḥ svādhiṣṭhānaṃ tadāśrayaḥ ॥ *11*॥

svādhiṣṭhāśrayādasmānmeḍhramevabhidhīyate ।

tantunā maṇivatproto yo'tra kandaḥ suṣumnayā ॥ *12*॥

tannābhimaṇḍale cakraṃ procyate maṇipūrakam ।

dvādaśāre mahācakre puṇyapāpavivarjite ॥ *13*

tāvajjīvo bhramatyevaṃ yāvattattvaṃ na vindati ।

ūrdhvaṃ meḍhrādadho nābheḥ kande yoniḥ khagāṇḍavat ॥ *14*॥

tatra nāḍyaḥ samutpannāḥ sahasrāṇāṃ dvisaptatiḥ ।
teṣu nāḍīsahasreṣu dvisaptatirudāhṛtā ॥ *15*॥
pradhānāḥ prāṇavāhinyo bhūyastāsu daśasmṛtāḥ ।
iḍā ca piṅgalā caiva suṣumnā ca tṛtīyagā ॥ *16*॥
āndhārī hastijihvā ca pūṣā caiva yaśasvinī ।
alambusā kuhūścaiva śaṅkhinī daśamī smṛtā ॥ *17*॥
etannāḍīmahācakraṃ jñātavyaṃ yogibhiḥ sadā ।
iḍā vāme sthitā bhāge dakṣiṇe piṅgalā sthitā ॥ *18*॥

suṣumnā madhyadeśe tu gāndhārī vāmacakṣuṣi ।
dakṣiṇe hastijihvā ca pūṣā karṇe ca dakṣiṇe ॥ *19*॥
yaśasvinī vāmakarṇe cānane cāpualambusā ।
kuhūśca liṅgadeśe tu mūlasthāne tu śaṅkhinī ॥ *20*॥
evaṃ dvāraṃ samāśritya tiṣṭhante nāḍayaḥ kramāt ।
iḍāpiṅgalāsauṣumnāḥ prāṇamārge ca saṃsthitāḥ ॥ *21*॥
satataṃ prāṇavāhinyaḥ somasūryāgnidevatāḥ ।
prāṇāpānasamānākhyā vyānodānau ca vāyavaḥ ॥ *22*॥
nāgaḥ kūrmo'tha kṛkaro devadatto dhanañjayaḥ ।
hṛdi prāṇaḥ sthito nityamapāno gudamaṇḍale ॥ *23*॥
samāno nābhideśe tu udānaḥ kaṇṭhamadhyagaḥ ।
vyānaḥ sarvaśarīre tu pradhānāḥ pañcavāyavaḥ ॥ *24*॥
udgāre nāga ākhyātaḥ kūrma unmīlane tathā ।
kṛkaraḥ kṣutkaro jñeyo devadatto vijṛmbhaṇe ॥ *25*॥
na jahāti mṛtaṃ vāpi sarvavyāpī dhanañjayaḥ ।
ete nāḍīṣu sarvāsu bhramante jīvajantavaḥ ॥ *26*॥
ākṣipto bhujadaṇḍena yathā calati kandukaḥ ।
prāṇāpānasamākṣiptastathā jīvo na tiṣṭhati ॥ *27*॥
prāṇāpānavaśo jīvo hyadhaścordhvaṃ ca dhāvati ।
vāmadakṣiṇamārgābhyāṃ cañcalatvānna dṛśyate ॥ *28*॥
rajjubaddho yathā śyeno gato'pyākṛṣyate punaḥ ।
guṇabaddhastathā jīvaḥ prāṇāpānena karṣati ॥ *29*॥
prāṇāpānavaśo jīvo hyadhaścordhvaṃ ca gacchati ।
apānaḥ karṣati prāṇaṃ prāṇo'pānaṃ ca karṣati ॥ *30*॥
ūrdhvādhaḥsaṃsthitāvetau yo jānāti sa yogavit ।
hakāreṇa bahiryāti sakāreṇa viśetpunaḥ ॥ *31*॥
haṃsahaṃsetyamuṃ matraṃ jīvo japati sarvadā ।

ṣaṭśatāni divārātrau sahasrāṇyekaviṃśatiḥ ॥ *31*॥
etatsaṅkhyānvitaṃ mantraṃ jīvo japati sarvadā ।
ajapānāma gāyatrī yogināṃ mokṣadā sadā ॥ *33*॥
asyāḥ saṅkalpamātreṇa sarvapāpaiḥ pramucyate ।
anayā sadṛśī vidyā anayā sadṛśo japaḥ ॥ *34*॥
anayā sadṛśaṃ jñānaṃ na bhūtaṃ na bhaviṣyati ।
kuṇḍalinyā samudbhūtā gāyatrī prāṇadhāriṇī ॥*35*॥
prāṇavidyā mahāvidyā yastāṃ vetti sa vedavit ।
kandordhve kuṇḍalīśaktiraṣṭadhā kuṇḍalākṛtiḥ ॥ *36*॥
brahmadvāramukhaṃ nityaṃ mukhenācchāya tiṣṭhati ।
yena dvāreṇa gantavyaṃ brahmadvāramanāmayam ॥ *37*॥
mukhenācchādya taddvāraṃ prasuptā parameśvarī ।
prabuddhā vahniyogena manasā marutā saha ॥ *38*॥

sūcivadgātramādāya vrajatyūrdhvaṃ suṣumnayā ।
udghāṭayetkavāṭaṃ tu yathākuñcikayā gṛham ।
kuṇḍalinyāṃ tathā yogī mokṣadvāraṃ prabhedayet ॥ *39*॥
kṛtvā sampuṭitau karau dṛḍhataraṃ badhvā tu padmāsanaṃ
gāḍhaṃ vakṣasi saṃnidhāya cubukaṃ dhyānaṃ ca tacceṣṭitam ।
vāraṃvāramapānamūrdhvamanilaṃ procchārayetpūritaṃ
muñcanprāṇamupaiti bodhamatulaṃ śaktiprabhāvānnaraḥ ॥ *40*॥
aṅgānāṃ mardanaṃ kṛtvā śramasaṃjātavāriṇā ।
kaṭvamlalavaṇatyāgī kṣīrabhojanamācaret ॥*41*॥
brahmacārī mitāhārī yogī yogaparāyaṇaḥ ।
abdādūrdhvaṃ bhavetsiddho nātra kāryā vicāraṇā ॥ *42*॥
susnigdhamadhurāhāraścaturthāṃśavivarjitaḥ ।
bhuñjate śivasamprītyā mitāhārī sa ucyate ॥ *43*॥
kandordhve kuṇḍalīśaktiraṣṭadhā kuṇḍalīkṛtiḥ ।
bandhanāya ca mūḍhānāṃ yogināṃ mokṣadā sadā ॥ *44*॥
mahāmudrā nabhomudrā oḍyāṇaṃ ca jalandharam ।
mūlabandhaṃ ca yo vetti sa yogī muktibhājanam ॥ *45*॥
pārṣṇighātena sampīḍya yonimākuñcayeddṛḍham ।
apānamūrdhvamākṛṣya mūlabandho vidhīyate ॥ *46*॥
apānaprāṇayoraikyaṃ kṣayānmūtrapurīṣayoḥ ।
yuvā bhavati vṛddho'pi satataṃ mūlabandhanāt ॥ *47*॥
oḍyāṇaṃ kurute yasmādaviśrāntaṃ mahākhagaḥ ।
oḍḍiyāṇaṃ tadeva syānmṛtyumātaṅgakesarī ॥ *48*॥

udarātpaścimaṃ tāṇamadho nābhernigadyate ।
oḍyāṇamudare bandhastatra bandho vidhīyate ॥ *49*॥
badhnāti hi śirojātamadhogāmi nabhojalam ।
tato jālandharo bandhaḥ kaṣṭaduḥkhaughanāśanaḥ ॥ *50*॥
jālandhare kṛte bandhe kaṇṭhasaṅkocalakṣaṇe ।
na pīyūṣaṃ patatyagnau na ca vāyuḥ pradhāvati ॥ *51*॥
kapālakuhare jihvā praviṣṭā viparītagā ।
bhruvorantargatā dṛṣṭirmudrā bhavati khecarī ॥ *52*॥
na rogo maraṇaṃ tasya na nidrā na kṣudhā tṛṣā ।
na ca mūrcchā bhavettasya yo mudrāṃ vetti khecarīm ॥ *53*॥
pīḍyate na ca rogeṇa likhyate na sa karmabhiḥ ।
bādhyate na ca kenāpi yo mudrāṃ vetti khecarīm ॥ *54*॥
cittaṃ carati khe yasmājjihvā carati khe yataḥ ।
teneyaṃ khecarī mudrā sarvasiddhanamaskṛtā ॥*55*॥
bindumūlaśarīraṇi śirāstatra pratiṣṭhitāḥ ।
bhāvayantī śarīrāṇi āpādatalamastakam ॥ *56*॥
khecaryā mudritaṃ yena vivaraṃ lambikordhvataḥ ।
na tasya kṣīyate binduḥ kāminyāliṅgitasya ca ॥ *57*॥

yāvadbinduḥ sthito dehe tāvanmṛtyubhayaṃ kutaḥ ।
yāvadbaddhā nabhomudrā tāvadbindurna gacchati ॥ *58*॥
jvalito'pi yathā binduḥ samprāptaśca hutāśanam ।
vrajatyūrdhvaṃ gataḥ śaktyā niruddho yonimudrayā ॥ *59*॥
sa punardvividho binduḥ pāṇḍaro lohitastathā ।
pāṇḍaraṃ śuklamityāhurlohitākhyaṃ mahārajaḥ ॥ *60*॥
sindūravrātasaṅkāśaṃ ravisthānasthitaṃ rajaḥ ।
śaśisthānasthitaṃ śuklaṃ tayoraikyaṃ sudurlabham ॥ *61*॥
bindurbrahmā rajaḥ śaktirbindurindū rajo raviḥ ।
ubhayoḥ saṅgamādeva prāpyate paramaṃ padam ॥ *62*॥
vāyunā śakticālena preritaṃ ca yathā rajaḥ ।
yāti binduḥ sadaikatvaṃ bhaveddivyavapustadā ॥ *63*॥
śuklaṃ candreṇa saṃyuktaṃ rajaḥ sūryeṇa saṅgatam ।
tayoḥ samarasaikatvaṃ yo jānāti sa yogavit ॥ *64*॥
śodhanaṃ nāḍijālasya cālanaṃ candrasūryayoḥ ।
rasānāṃ śoṣaṇaṃ caiva mahāmudrābhidhīyate ॥ *65*॥
vakṣonyastahanuḥ prapīḍya suciraṃ yoniṃ ca vāmāṅgiṇā

hastābhyāmanudhārayanprasaritaṃ pādaṃ tathā dakṣiṇam ।
āpūrya śvasanena kukṣiyugalaṃ badhvā śanai recaye-
tseyaṃ vyādhivināśinī sumahatī mudrā nṛṇāṃ kathyate ॥ *66*॥

candrāṃśena samabhyasya sūryāṃśenābhyasetpunaḥ ।

yā tulyā tu bhavetsaṅkhyā tato mudrāṃ visarjayet ॥ *67*॥

nahi pathyamapathyaṃ vā rasāḥ sarve'pi nīrasāḥ ।

atibhuktaṃ viṣaṃ ghoraṃ pīyūṣamiva jīryate ॥ *68*॥

kṣayakuṣṭhagudāvartagulmājīrṇapurogamāḥ ।

tasya rogāḥ kṣayaṃ yānti mahāmudrāṃ tu yo'bhyaset ॥ *69*॥

kathiteyaṃ mahāmudrā mahāsiddhikarī nṛṇām ।

gopanīyā prayatnena na deyā yasya kasyacit ॥ *70*॥

padmāsanaṃ samāruhya samakāyaśirodharaḥ ।

nāsāgradṛṣṭirekānte japedoṅkāramavyayam ॥ *71*॥

oṃ nityaṃ śuddhaṃ buddhaṃ nirvikalpaṃ nirañjanaṃ
nirākhyātamanādinidhanamekaṃ turīyaṃ yadbhūtaṃ
bhavadbhaviṣyatparivartamānaṃ sarvadā'navacchinnaṃ
paraṃbrahma tasmājjātā parā śaktiḥ svayaṃ jyotirātmikā ।

ātmana ākāśaḥ saṃbhūtaḥ । *ākāśādvāyuḥ* । *vāyoragniḥ* ।

agnerāpaḥ । *adbhyaḥ pṛthivī* । *eteṣāṃ pañcabhūtānāṃ*

patayaḥ pañca sadāśiveśvararudraviṣṇubrahmāṇaśceti ।

teṣāṃ brahmaviṣṇurudrāścotpattisthitilayakartāraḥ ।

rājaso brahmā sātviko viṣṇustāmaso rudra iti ete trayo guṇayuktāḥ ।

brahmā devānāṃ prathamaḥ saṃbabhūva । *dhātā ca sṛṣṭau*
viṣṇuśca sthitau rudraśca nāśe bhogāya candra iti
prathamajā babhūvuḥ । *eteṣāṃ brahmaṇo lokā devatiryaṅga-*

rasthāvarāśca jāyante । *teṣāṃ manuṣyādīnāṃ*

pañcabhūtasamavāyaḥ śarīram । *jñānakarmendriyai-*
rjñānaviṣayaiḥ prāṇādipañcavāyumanobuddhicittāhaṅkāraiḥ
sthūlakalpitaiḥ so'pi sthūlaprakṛtirityucyate । *jñānakarmendriyai-*
rjñānaviṣayaiḥ prāṇādipañcavāyumanobuddhibhiśca
sūkṣmastho'pi liṅgamevetyucyate । *guṇatrayayuktaṃ kāraṇam* ।

sarveṣāmevaṃ trīṇi śarīrāṇi vartante । *jāgratsvapnasuṣupti-*
turīyāścetyavasthāścatasraḥ tāsāmavasthānāmadhipataya-
ścatvāraḥ puruṣā viśvataijasaprājñātmānaśceti ।

viśvo hi sthūlabhuṅnityaṃ taijasaḥ praviviktabhuk ।

ānandabhuktayā prājñaḥ sarvasākṣītyataḥ paraḥ ॥ *72*॥

praṇataḥ sarvadā tiṣṭhetsarvajīveṣu bhogataḥ ।

abhirāmastu sarvāsu hyavasthāsu hyadhomukhaḥ ॥ *73*॥
akāra ukāro makāraśceti vedāstrayo lokāstrayo
guṇāstrīṇyakṣarāṇi trayaḥ svarā evaṃ praṇavaḥ prakāśate ।
akāro jāgrati netre vartate sarvajantuṣu ।
ukāraḥ kaṇṭhataḥ svapne makāro hṛdi suptitaḥ ॥ *74*॥
virāḍviśvaḥ sthūlaścākāraḥ ।
hiraṇyagarbhastaijasaḥ sūkṣmaśca ukāraḥ ।
kāraṇāvyākṛtaprājñaśca makāraḥ ।
akāro rājaso rakto brahma cetana ucyate ।
ukāraḥ sāttvikaḥ śuklo viṣṇurityabhidhīyate ॥ *75*॥
makārastāmasaḥ kṛṣṇo rudraśceti tathocyate ।
praṇavātprabhavo brahmā praṇavātprabhavo hariḥ ॥ *76*॥
praṇavātprabhavo rudraḥ praṇavo hi paro bhavet ।
akāre līyate brahmā hyukāre līyate hariḥ ॥ *77*॥
makāre līyate rudraḥ praṇavo hi prakāśate ।
jñānināmūrdhvago bhūyādajñāne syādadhomukhaḥ ॥ *78*॥
evaṃ vai praṇavastiṣṭhedyastaṃ veda sa vedavit ।
anāhatasvarūpeṇa jñānināmūrdhvago bhavet ॥ *79*॥
tailadhārāmivācchinnaṃ dīrghaghaṇṭāninādavat ।
praṇavasya dhvanistadvattadagraṃ brahma cocyate ॥ *80*॥*jyotirmayaṃ tadagraṃ syādavācyaṃ*
buddhisūkṣmataḥ ।
dadṛśurye mahātmāno yastaṃ veda sa vedavit ॥ *81*॥
jāgrannetradvayormadhye haṃsa eva prakāśate ।
sakāraḥ khecarī proktastvaṃpadaṃ ceti niścitam ॥ *82*॥
hakāraḥ parameśaḥ syāttatpadaṃ ceti niścitam ।
sakāro dhyāyate janturhakāro hi bhaveddhṛvam ॥ *83*॥

indriyairbadhyate jīva ātmā caiva na badhyate ।
mamatvena bhavejjīvo nirmamatvena kevalaḥ ॥ *84*॥
bhūrbhuvaḥ svarime lokāḥ somasūryāgnidevatāḥ ।
yasya mātrāsu tiṣṭhanti tatparaṃ jyotiromiti ॥ *85*॥
kriyā icchā tathā jñānaṃ brāhmī raudrī ca vaiṣṇavī ।
tridhā mātrāsthitiryatra tatparaṃ jyotiromiti ॥ *86*॥
vacasā tajjapennityaṃ vapuṣā tatsamabhyaset ।
manasā tajjapennityaṃ tatparaṃ jyotiromiti ॥ *87*॥
śucirvāpyaśucirvāpi yo japetpraṇavaṃ sadā ।

na sa lipyati pāpena padmapatramivāmbhasā ॥ *88*॥
cale vāte calo bindurniścale niścalo bhavet ।
yogī sthāṇutvamāpnoti tato vāyuṃ nirundhayet ॥ *89*॥
yāvadvāyuḥ sthito dehe tāvajjīvo na muñcati ।
maraṇaṃ tasya niṣkrāntistato vāyuṃ nirundhayet ॥ *90*॥
yāvadvāyuḥ sthito dehe tāvajjīvo na muñcati ।
yāvaddṛṣṭirbhruvormadhye tāvatkālaṃ bhayaṃ kutaḥ ॥ *91*॥
alpakālabhayādbrahmanprāṇāyamaparo bhavet ।
yogino munaścaiva tataḥ prāṇānnirodhayet ॥ *92*॥
ṣaḍviṃśadaṅgulirhaṃsaḥ prayāṇaṃ kurute bahiḥ ।
vāmadakṣiṇamārgeṇa prāṇāyāmo vidhīyate ॥ *93*॥
śuddhimeti yadā sarvaṃ nāḍīcakraṃ malākulam ।
tadaiva jāyate yogī prāṇasaṃgrahaṇakṣamaḥ ॥ *94*॥
baddhapadmāsano yogī prāṇaṃ candreṇa pūrayet ।
dhārayedvā yathāśaktyā bhūyaḥ sūryeṇa recayet ॥ *95*॥
amṛtodadhisaṃkāśaṃ gokṣīradhavalopamam ।
dhyātvā candramasaṃ bimbaṃ prāṇāyāme sukhī bhavet ॥ *96*॥
sphuratprajvalasaṃjvālāpūjyamādityamaṇḍalam ।
dhyātvā hṛdi sthitaṃ yogī prāṇāyāme sukhī bhavet ॥ *97*॥
prāṇaṃ cediḍayā pibenniyamitaṃ bhūyo'nyathā recaye-
tpītvā piṅgalayā samīraṇamatho baddhvā tyajedvāmayā ।
sūryācandramasoranena vidhinā bindudvayaṃ dhyāyataḥ
śuddhā nāḍigaṇā bhavanti yamino māsadvayādūrdhvataḥ ॥ *98*॥
yatheṣṭadhāraṇaṃ vāyoranalasya pradīpanam ।
nādābhivyaktirārogyaṃ jāyate nāḍiśodhanāt ॥ *99*॥
prāṇo dehasthito yāvadapānaṃ tu nirundhayet ।
ekaśvāsamayī mātrā ūrdhvādho gagane gatiḥ ॥ *100*॥
recakaḥ pūrakaścaiva kumbhakaḥ praṇavātmakaḥ ।
prāṇāyāmo bhavedevaṃ mātrādvādaśasaṃyutaḥ ॥ *101*॥
mātrādvādaśasaṃyuktau divākaraniśākarau ।
doṣajālamabadhnantau jñātavyau yogibhiḥ sadā ॥ *102*॥
pūrakaṃ dvādaśaṃ kuryātkumbhakaṃ ṣoḍaśaṃ bhavet ।
recakaṃ daśa coṅkāraḥ prāṇāyāmaḥ sa ucyate ॥ *103*॥
adhame dvādaśamātrā madhyame dviguṇā matā ।
uttame triguṇā proktā prāṇāyāmasya nirṇayaḥ ॥ *104*॥
adhame svedajananaṃ kampo bhavati madhyame ।

uttame sthānamāpnoti tato vāyuṃ nirundhayet ॥ *105*॥

baddhapadmāsano yogī namaskṛtya guruṃ śivam ।

nāsāgradṛṣṭirekākī prāṇāyāmaṃ samabhyaset ॥ *106*॥

dvārāṇāṃ nava saṃnirudhya marutaṃ badhvā dṛḍhāṃ dhāraṇāṃ
nītvā kālamapānavahnisahitaṃ śaktyā samaṃ cālitam ।
ātmadhyānayutastvanena vidhinā ghrinyasya mūrdhni sthiraṃ
yāvattiṣṭhati tāvadeva mahatāṃ saṅgo na saṃstūyate ॥ *107*॥

prāṇāyāmo bhavedevaṃ pātakendhanapāvakaḥ ।

bhavodadhimahāsetuḥ procyate yogibhiḥ sadā ॥ *108*॥

āsanena rujaṃ hanti prāṇāyāmena pātakam ।

vikāraṃ mānasaṃ yogī pratyāhāreṇa muñcati ॥ *109*॥

dhāraṇābhirmanodhairyaṃ yāti caitanyamadbhutam ।

samādhau mokṣamāpnoti tyaktvā karma śubhāśubham ॥ *110*॥

prāṇāyāmadviṣaṭkena pratyāhāraḥ prakīrtitaḥ ।

pratyāhāradviṣaṭkena jāyate dhāraṇā śubhā ॥ *111*॥

dhāraṇādvādaśa proktaṃ dhyānaṃ yogaviśāradaiḥ ।

dhyānadvādaśakenaiva samādhirabhidhīyate ॥ *112*॥

yatsamādhau paraṃjyotiranantaṃ viśvatomukham ।

tasmindṛṣṭe kriyākarma yātāyāto na vidyate ॥ *113*॥

saṃbaddhāsanameḍhramaṅghriyugalaṃ karṇākṣināsāpuṭa-
dvārādyaṅgulibhirniyamya pavanaṃ vaktreṇa vā pūritam ।
badhvā vakṣasi bahvayānasahitaṃ mūrdhni sthiraṃ dhāraye-
devaṃ yānti viśeṣatattvasamatāṃ yogīśvarāstanmanaḥ ॥ *114*॥

gaganaṃ pavane prāpte dhvanirutpadyate mahān ।

ghaṇṭādīnāṃ pravādyānāṃ nādasiddhirudīritā ॥ *115*॥

prāṇāyāmena yuktena sarvarogakṣayo bhavet ।

prāṇāyāmaviyuktebhyaḥ sarvarogasamudbhavaḥ ॥ *116*॥

hhikkā kāsastathā śvāsaḥ śiraḥkarṇākṣivedanāḥ ।

bhavanti vividhā rogāḥ pavanavyatyayakramāt ॥ *117*॥

yathā siṃho gajo vyāghro bhavedvaśyaḥ śanaiḥ śanaiḥ ।

tathaiva sevito vāyuranyathā hanti sādhakam ॥ *118*॥

yuktaṃyuktaṃ tyajedvāyuṃ yuktaṃyuktaṃ prapūrayet ।

yuktaṃyuktaṃ prabadhnīyādevaṃ siddhimavāpnuyāt ॥ *119*॥

caratāṃ cakṣurādīnāṃ viṣayeṣu yathākramam ।

yatpratyāharaṇaṃ teṣāṃ pratyāharaḥ sa ucyate ॥ *120*॥

yathā tṛtīyakāle tu raviḥ pratyāharetprabhām ।

tṛtīyaṅgasthito yogī vikāraṃ manasaṃ haredītyupaniṣat ।

oṃ āpyāyantu mamāṅgāni vākprāṇaścakṣuḥ
śrotramatho balamindriyāṇi ca sarvāṇi sarvaṃ brahmopaniṣadaṃ
māhaṃ brahma nirākuryāṃ mā mā brahma nirākarodanirākaraṇa-
mastvanirākaraṇaṃ mestu tadātmani nirate ya upaniṣatsu
dharmāste mayi santu te mayi te mayi santu ||

oṃ śāntiḥ śāntiḥ śāntiḥ/

Stanzas 1- 30

This Yogi Chudamani is meant for yoga saadhana and parama goodha kaivalya shuddhi sadhana.

The yoga saadhanas are of aasana, pranaayaama, pratyaahaara, dhaarana, dhyana and samaadhi are the six angaas. Besides siddhhaasa or the padmaasana, the saadhaka be utilising of shat chakraas, shodasha adharaas,, three lakshyas, pancha akaashaas and ashta siddhhis. The yoga sadhana be yielding the 'sahasra dala brahma randhra'. Mulaadhaara be the pradhanachakra, swadhishtaana the dwiteeya chakra and in between the yonisthaana kundalini sthita. Jagadutpatthi kaarana kaama rupa is explained as such. In between is the paschimaabhimulkha maha linga sthita.

In the Naabhistana and in the samaadhi avasthaa the 'mani aakriti' Mani pura chakra be what yogis describe about. Like the ignited gold they seek to have the darshan of the darshan of the parama jyoti darshana.

Here is a gist of the naadi structure-chakras and Vayus

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 Naaat Sahsarara Chakra. Normally, Sushumna is inactive except when pranayama is performed. 'Ida' nadi is to the left of Sushumna, representing moon providing nectar like energy and 'Pingala' nadi is to the right side of Sushumna providing male like power. There is a cobweb like formation in the innermost area of Sushumna, called Vichitra or Chitrini Bhulinga Nadi, the centre of which is the seat of Ichha Shakti (Energy of Desire), 'Jnana Shakti' (Energy of Knoweldge) and 'Kriya Shakti' (Energy of Action). The middle portion of the Bhulinga nadi has the luminosity of several Suns, above which is the Maya Bija Haratma representing the sound like 'Ha'. Thereabove is 'Kula Kundalini' representing Serpent Fire of red colour. Outside the Kundalini is the 'Adhara Nilaya' of yellow lotus colour denoting four letters viz. Va, Saa, Sa, Sa; this is the base or Moola Adhara supported by six lotus formations. Beyond the Moola Adhara is the Manipura Chakra of cloud lightning colour comprising ten lotus petals representing ten letters da, dha, na, ta, tha, da, dha, na, pa, pha. This Mani Padma is the dwelling spot of Vishnu. Beyond the Mani Padma is' Anahata Padma' with twelve petals representing Kha, Ga, Gha, ma, cha, chha, ja, jha, lya, ta, tha. In the middle is Banalingam, giving out the sound of Sabda Brahma. Therafter is Rudra Chakra which represents, sixteen letters : a, a', i, i', u, u', ri, ri', li, lri, e, ai, o, ar, am, ah. It is in this place that 'Jeevatma' gets purified into 'Paramatma'

and hence known as ‘Visuddha Chakra’ . Further beyond is ‘Ajna Chakra ’ in between the two eyebrows where the ‘self ’ resides representing two letters ha, and ksha, one commanding another or Paramatma commanding Jeevatma. Even above is the ‘Kailasa Chakra’ which Yogis call as Rodhini Chakra the central point is the ‘Bindu Sthan’.

In other words, a perfect Yogi has to perform Puraka, Pranayama, fix the mind on Mooladhara lotus, contract and arouse Kundalini Shakti by lifting by ‘Vayu’ between anus and genitals, pierce through the Adi Swayam Linga through various lotus petals and lotuses as described above, reach Sahasrara or thousand petal lotus and Bindu Chakra by the Union of Prakriti and Purusha.

Vayus:

prana vayu is not overall prana but a sub-prana or prana vayu which is located in the chest between the larynx and the diaphragm, and governs the respiratory system and functioning of the heart. Prana vayu, literally “forward moving air”, moves inwards and regulates all the ways in which we take in energy - from the inhalation of air, eating of food, and drinking of water, to the reception of sensory impressions and mental experiences. It provides the basic energy that drives us in life. Imbalance in prana vayu is associated with heart and lung conditions. Diminished prana vayu leads to depression and lethargy.*Apana vayu* is centered in the pelvic region below the navel and experienced as a downward flowing movement on exhalation. It controls the functioning of the kidneys, bladder, colon, rectum, and reproductive organs. Literally “air that moves away”, apana vayu moves downwards and outwards, and is responsible for the elimination of feces, urination, menstruation, orgasm, birthing a baby, as well as the elimination of carbon dioxide through the breath. On a deeper level it governs the elimination of negative sensory, mental and emotional experiences. Blockage of this wind can result in constipation, sexual dysfunction, menstrual problems, hemorrhoids, as well as inability to let go and move on.*Samana vayu*, literally “balancing air”, is situated between the navel and ribcage, and acts as the stabilizer between the two opposing forces of prana and apana. It moves from the periphery to the center and rules all the metabolic activities involved in digestion. It digests and assimilates incoming energy, supplying the internal heat to "cook" the food we eat and to absorb sense impressions, emotional experiences and thoughts. Imbalance can affect the function of any digestive organs as well as mental ability of assimilation.*Udana vayu* is a manifestation of prana which pervades the head and throat. It literally means “upward moving air”, and its upward movement governs the growth of the body, the ability to stand, the nervous system, thought, speech, communication, effort and will. Udana vayu is the energy that can be used for self-transformation and spiritual growth. Imbalance can result in problems of cognition and communication. At the time of death, udana draws the individual consciousness up and out of the body.*Vyana vayu*, literally “outward moving air”, moves prana shakti from the center to the periphery. Being distributed from the core of the body out to the extremities this manifestation of prana pervades the whole body and acts as reserve energy for other prana vayus that require an extra boost. Associated with the peripheral nervous system and circulation, it induces the movement of food, water and oxygen as well as blood, lymph and nervous impulses throughout the body. Vyana governs relaxation and contraction of all muscles, the movements of the joints, as well as circulation of emotions and thoughts in the mind. Imbalance can cause poor peripheral circulation or numbness on a physical, emotional or mental level. All prana vayus are intimately linked to one another. One enjoys health and well-being only if prana vayus are balanced and work in harmony. Generally, Prana and Udana work opposite to Apana as the energy of collection and assimilation versus the force of elimination. Samana represents the energy of contraction while Vyana is expansion.Along with the ive major pranas, there are five minor or *upa pranas*. *Naga* is responsible for belching and hiccupping.*Koorma* opens the eyes. *Devadatta* governs yawning. *Krikara* induces hunger and thirst. *Dhananjaya* is in charge of decomposition of the body after death.

Stanzas 32-62

Day and night are recited the Ajapa Gayatri and the concerned jeeva be reciting the mantra by 21600 times of the nitya japa. Those yogis who practise likewise by so reciting be of the sankalpa maatra mukti pradaataas . Each jiva goes out with the sound 'ham' and enters again with the sound 'sah' And thus, each jiva continuously repeats this mantra -'ham-sah' ('so-ham). There is no need to repeat this mantra loud or with any effort. Sadhaka must focus most fully on the inner content of his natural breath to realize the identity of the individual and the cosmic self and achieve liberation.

[Hamsopanishad of part 1 of this Laghu Pushpamala Part 1 explains on Ajapa Gayatri

Ajapa-gayatri is anusandhana along with the slow and silent movement of the breath. The inhaling and exhaling should be so slow and so utterly silent that even he who is breathing cannot hear his own breath. Here is the performance of Ajapa Gayatri given: Now Hamsa is the Rishi; the metre is Avyakta Gayatri; Paramahamsa is the Devata or the presiding deity; 'Ham' is the Bija; 'Sa' is the Shakti; So'ham is the Kilakam is the wedge. Thus there are six. There are 21,600 Hamsas or breaths in a day and night. Then Soham mantra japa to Ganesha and Suryaadi devataas: 'Suryaaya Somaaya Niranjanaaya niraabhaasaaya atanu ukshma prachodayaat iti agnishtomaabhyaam or Salutation to Surya, Soma, Niranjana the stainless and Nirabhasa the universeless. Ajapa mantra.: which explains ' May the bodiless and subtle one guide illuminate my understanding. Vaushat to Agni-Soma. Then Anganyasas and Karanyasas should be performed after the Mantras as they are performed before the Mantras in the heart and vocal.. Having done so, one should contemplate upon Hamsa as the Atman in his heart. Agni and Soma are its wings -right and left sides; Omkara is its head; Ukara and Bindu are the three eyes and face respectively; Rudra and Rudrani are the feet -Kanthata or for the realisation of the oneness of Jivatma or Hamsa, the lower self with Paramatman or Parmahamsa, the Higher Self is done in two ways viz. Samprajnata and Asamprajnata.]

To illustrate this form of gayatri pranayama dharana the praana vidya or the mahavidya be realised. Kundlini shakti's upper portion be hidden.That manomaya brahma dwaara the parameshwara shakti as per kundalini be dormant.

In this manner praanaayaama abhyaasa is to be exersised as there would be profuse sweat since the food intake be rid of sweet-sour or pungent totally avoided and the food so to be consumed as the intake only aftter due naivedya.

Of the eight kundalinis, the urthva bhaaga kundalinis be possessive of shakti which are possessive of moksha to yogis while to agjnaanis the samsaara bandhanana.

By being aware of the Mahamudra, Nabhomudra, Udyaanabandha, Jaalandhara bandha and Moolabandha, the yogis could be able to achieve mukti prapti.

By suppressing the yoni sthaana with force is known as moola bhandha which is associated with the center of the perineum. Mula bandha results from contractions of the muscles surrounding the perineal body, which lies midway between the anus and the genitals. In this manner the 'moola bandha abhyasa' be controlling mala mutra visarjana.

Udyaana bandhana abhyaasa is as of the parama shakti of a fying bird or of an attacking lion as of victory attack. Hence Yoga adepts describe three practices used to restrain the outward flow of energy and unite it with the upward flow of sushumna. In uddiyana bandha, the stomach lock, the breath is

exhaled and the abdomen is sucked in toward the spine. This activates energy at the navel center. In jalandhara bandha, the chin lock, the chin is drawn down to the base of the throat, forcefully blocking the normal passage of energy through ida and pingala there. The third practice is mula bandha, in which muscles are tightly contracted at the center of the perineum. Contraction of these muscles is said to affect the nervous, circulatory, respiratory, and endocrine systems, and most important, the system of internal Kechari Mudra helps the practitioner to move in the blissful infinite consciousness of Brahman.

Khechari is a yoga practice where the tongue is rolled up to touch the soft palate. Eventually, it is inserted into the nasal cavity behind the pallate . This is an advanced practice which helps to overcome thirst, hunger, decay and death. The mudra helps in turning the practitioner's awareness inside.-helps in overcoming laziness, thirst, hunger and decay - and strengthens the immune system. The nectar produced when practicing Khechari has anti-aging properties. It helps the practitioner to attain samadhi or the super-conscious state. The mudra helps the yogi to detach the astral body from the physical body and travel in the astral planes. It clears the energetic pathways of the Sushumna nadi. It helps the energy rise through the chakras.- stimulates the release of inducing calmness and joy energizes the body and mind and helps in inducing stillness while meditating.

Khechari Mudra is an advanced practice in the real sense. A lot of us cannot insert the tongue into the nasal cavity. But, we should practice the basic mudra for stillness, silence and improved immunity. Thus Khechari mudra sadhanaanantara the Bindu Brahma rupa, the Raja shakti swarupa, Chandra rupa , raja Surya rupa and the yoga rupa and the totality of these be of all. Bindu is near the end of the subtlest aspect of mind itself, after which one travels beyond or transcends the mind and its contents. It is near the end of time, space, and causation, and is the doorway to the Absolute.

To understand this principle is extremely useful, if not essential to Advanced Meditation. Awareness of the nature of Bindu helps in visualizing how all of the various practices are complementary, not contradictory, with each, in its own way, leading in the direction of bet the Bindu.

The Bindu is the convergence point of Meditation, Contemplation, Prayer, and Mantra, a nd is part of the mystical, esoteric aspect of many, if not most religions and meditative traditions. The experience of Bindu is an actual, internally experienced reality, which is the convergence point of the highest principles and practices of Yoga, Vedanta, and Tantra. Seeking to experience and then transcend the Bindu serves as an organizing principle and focal point for all of those spiritual or yogic practices that are intended to lead one to direct experience. Bindu is literally and directly experienced, pierced, and transcended in advanced Meditation.The Tunnel is the subtle channel called Brahma Nadi and the light emerges from Bindu.The ever still Hub of the Wheel symbolizes the Self (Atman) and the spokes are the Four Functions of Mind (Manas, Chitta, Ahamkara, Buddhi) engaging the outer world.

Now the Maha Mudr a *Maha Mudra* gives physical and spiritual benefits. It improves digestion and cures the disorders of the stomach.*Maha Mudra* removes consumption, leprosy, colic and diseases caused due to indigestion.It further says that *Maha Mudra* can neutralize the effect of toxins in the body.*Maha Mudra* removes *Kapha* disorders, tuberculosis, constipation, enlarged spleen, prolonged fever and other diseases and the body attains good health. Maha Mudra is a giver of siddhis or supernatural powers to the practitioner and hence should be kept a secret. It balances the sympathetic

and parasympathetic nervous system. It generates peace. The sensory excitements are reduced, thus inducing a tranquil state of mind.

This practice makes the spine straight and enables the pranic energy to clearly go between *Mooladhara* and the *Vishuddhi chakra*. The body gets charged with pranic energy. Since the throat is also contracted during the practice of holding the breath, the Prana gets pushed down towards Apana and the two merge at the Navel center or *Manipuraka Chakra*. This awakens the *Prana Shakti*. Since this mudra is done along with eye brow gazing or *Shambhavi Mudra*, it calms down the mind. Hence it is an excellent practice before the start of meditation.

When *Prana Shakti* is awakened, the activity of *Ida* and *Pingala Nadis* subside. The *Sushumna Nadi*, the central channel gets activated. Awakening of the Sushumna Nadi is important for success in meditation. "*Maha Mudra* removes all afflictions and the cause of death". Also anything can be consumed and the practitioner gets the ability to digest it. *Maha Mudra* is called the great gesture by the yogis, because of its importance as it helps one to experience the higher states of consciousness in meditation.
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Stanzas 63-121

Parbrahman is om which ever exists ever, which is clean, which is full of wisdom, which does not have any draw backs, which is without stains, which cannot be described, which does not have beginning or end, which is one and only one, which is thuriya, which exists in things of past, present and future and which will never get divided at any time.

From that Para Brahman emerges Para Shakthi the the female aspect. That is the soul which is self resplendent. From that soul arose the ether. From ether arose wind. From wind arose fire. From fire arose water and from water arose the earth. These five elements are ruled by the five Godheads viz. Sadasiva, Easwara, Rudra, Vishnu and Brahma. Among them Brahma, Vishnu and Rudra would do the job of creation, upkeep and destruction. Brahma is Rajasic, Vishnu Satvic and Rudra Tamasic. They are thus with three different properties.

Among devas Brahma arose first. Among those who arose first, Brahma became the creator, Vishnu the one who upkeeps and Lord Rudra, the destroyer. Among them from Brahma arose worlds, devas, men and those in between them. From him arose those things which do not move. In case of men, the body is the unified form of Pancha Boothas (five elements). The organs of wisdom, (jnanendriyas), the organs of action (karmendriyas), those activities related to wisdom, the five body airs (prana, apana etc) are taught by the macro portion of mind, intellect, decision making power and the feeling of self and are called macro body (Sthoola sareeram). The organs of wisdom, the organs of action, things related to wisdom, the five body airs and the micro aspect of mind and intellect are called Linga sareera. The body has three types of properties.

Thus all people have three bodies. There are four states of the body viz wakeful state, dream, sleep and Thuriya (exalted spiritual state). Those purushas who reside in our body and cntrol these states are Viswa, Thaijasa, Pragna and Atma. Viswa will always have macro experiences. Different from that is Thaijasa who has micro experiences. Pragna has pleasant experiences. Athma is a witness to all these.

The Atma which is of the form of "Om", will be in all beings and at the time of passion, downward looking. At all other times it would be pretty and downward face. n the three letters Aa, Uu and Ma, three Vedas, three worlds, three characteristics, three letters and three sounds shine. Thus Pranava shines. When you are awake, the letter Aa exists in the eyes of all beings, when you are dreaming the letter Uu exists in the neck of all beings and the letter Ma exists in the heart of all beings when they are asleep.

The letter Aa exists in the egg state as Vishwa and Pinda state as Virat Purusha. The Letter Uu exists as Thaijasa and Hiranya Garbha in the micro state. The letter Ma exists as the causal state and as Pragna. The letter Aa has Rajasa qualities is red and its form is that of Lord Brahma. The letter Uu has Sathvika qualities and its form is that of white Vishnu. The letter Ma has Thamasic qualities and its form is that of black Rudra. Brahma took birth from Pranava. Vishnu also came out of it. Rudra also came out of it. Pranava is the Para Brahma (ultimate god). Brahma merges with the letter Aa. Vishnu merges with letter Uu and Rudra merges with the letter Ma. In people with wisdom, Pranava would be upward looking and among ignorant people Pranava would be looking downward.

Pranava exists like this. The one who knows this knows the Vedas. In the anahatha sound form, it grows upwards in case of wise people.

The sound Pranava is continuous like the flow of oil, and like the long sound of the bell. Its peak is Brahman.

That peak would be lit so brilliantly, that it cannot be described by words. The great savants find it out using their sharp intellect. The one who knows that, is considered as one who knows Vedas.

The Hamsa (swan) mantra, shines in the middle of the two eyes. The letter Sa is known as Kechari which means ‘that which travels in the sky’. It has been decided that it is the word ‘Twam’ as of ‘Tat Tvam Asi (You are That)’

It has been decided that the letter ‘Ha" which is the Lord of all universe is the word ‘Tat (that)’ in the above Vedic saying. We have to meditate that the letter "Sa" as the soul traveling between birth and death and the letter "Ha" as the stable God. [Panchakshari Vidya referes to the mantra to be recited 108 times each day keeping in view the Sri Yantra with concentration: Ka E La Hreem-Ha Sa Ka Ha La Hreem-Sa Ka La Hreem]

The living being is tied up by his organs but Paramatma is not so tied. The living being is egoistic and the soul is not tied by egoism and is independent.

The ethereal light which is ‘om’ is that Athma in whose aspects stand the three worlds Bhu, Bhuva and Suva and also the place where three gods moon, Sun and fire reside.

The ethereal light which is ‘Om’, is that Atma in whose aspects stand ‘work’ which is the power of Brahma, "desire" which is the power of Rudra and "wisdom" which is the power of Vishnu.

Because Om is the ethereal light, it has to be pronounced by words, practiced by the body and meditated upon by the mind.

The one who goes on chanting Pranava whether he is clean or unclean will not be attached to the sins he does, similar to the lotus leaf which never gets wet.

Twelve repetitions of "’Om’ which is called is a pooraka followed by sixteen repetitions of "Om" which is called is the Kumbhaka and then ten repetitions of "Om" Rechaka, is called Pranayama.

The basic rule for chanting Pranayama is at least 12 times and is termed as poor, twice that amount (24) is medium and thrice that (36) is Uthama (best).

In the lowest, there would be sweating, in the medium there would be trembling and in Uthama there

is attainment of the objective. After that control the breath.

The Yogi should first salute his teacher and Lord Shiva and sit in the lotus posture, concentrate his sight on the edge of the nose and practice pranayama alone.

By posture one avoids diseases, by pranayama one avoids sins and by Pratyahara he controls his mental activity.

By beliefs, the mind becomes strong and Samadhi gives the being wonderful knowledge and he attains salvation after destroying sinful and holy actions.

After seeing the Param Jyothi which is spread everywhere, in Samadhi duties and action neither come nor goes.

If one were to stand together with Pranayama, all diseases would be destroyed. All diseases appear only to those who are not able to do Pranayama.

Pratyahara is the state where sensory organs like the eye do not concern themselves with things outside but turn themselves inwards.

Similar to the Sun taking his rays inwards at the third period of dusk, the yogi who is in the third stage would control the mind]

ATHARVA VEDA

Annapurnopanishad

annapūrṇopaniṣat ||

sarvāpahnavasaṃsiddhabrahmamātratayojjvalam । *traipadaṃ śrīrāmatattvaṃ svamātramiti bhāvaye* ||

oṃ bhadraṃ karṇebhiḥ śṛṇuyāma devāḥ ॥ *bhadraṃ paśyemākṣabhiryajatrāḥ* ॥ *sthirairaṅgaistuṣṭuvā*[?]*sastanūbhiḥ* ॥ *vyaśema devahitaṃ yadāyuḥ* ॥ *svasti na indro vṛddhaśravāḥ* ॥ *svasti naḥ pūṣā viśvavedāḥ* ॥ *svasti nastārkṣyo ariṣṭanemiḥ* ॥ *svasti no bṛhaspatirdadhātu* ॥ *oṃ śāntiḥ śāntiḥ śāntiḥ* ॥

hariḥ oṃ nidāgho nāma yogīndra ṛbhuṃ brahmavidāṃ varam । *praṇamya daṇḍavadbhūmāvutthāya sa punarmuniḥ* ॥ *1*॥

ātmatattvamanubrūhītyevaṃ papraccha sādaram ।

tāṃ me brūhi mahāvidyāṃ mokṣasāmrājyadāyinīm । *nidāgha tvaṃ kṛtārtho'si śṛṇu vidyāṃ sanātanīm* ॥ *3*॥

yasyā vijñānamātreṇa jīvanmukto bhaviṣyasi । *mūlaśṛṅgāṭamadhyasthā bindunādakalāśrayā* ॥ *4*॥

nityānandā nirādhārā vikhyātā vilasatkacā । *viṣṭapeśī mahālakṣmīḥ kāmastāro natistathā* ॥ *5*॥

avatyannapūrṇeti mamābhilaṣitaṃ tataḥ । *annaṃ dehi tataḥ svāhā mantrasāreti viśrutā* ॥ *6*॥

saptaviṃśati varṇātmā yoginīgaṇasevitā ॥ *7*॥

aiṃ hrīṃ sauṃ śrīṃ klīmonnamo bhagavatyannapūrṇe mamābhilaṣitamannaṃ dehi svāhā । *iti pitropadiṣṭo'smi tadādiniyamaḥ sthitaḥ* । *kṛtavānsvāśramācāro mantrānuṣṭhānamanvaham* ॥ *8*॥

evaṃ gate bahudine prādurāsīnmamāgrataḥ । *annapūrṇā viśālākṣī smayamānamukhāmbujā* ॥ *9*॥

tāṃ dṛṣṭvā daṇḍavadbhūmau natvā prāñjalirāsthitaḥ । *aho vatsa kṛtārtho'si varaṃ varaya mā ciram* ॥ *10*॥

evamukto viśālākṣyā mayoktaṃ munipuṅgava । *ātmatattvaṃ manasi me prādurbhavatu pārvati* ॥ *11*॥

tathaivāsthiti māmuktvā tatraivāntaradhīyata । *tadā me matirutpannā jagadvaicitryadarśanāt* ॥ *12*॥

bhramaḥ pañcavidho bhāti tadeveha samucyate । *jīveśvarau bhinnarūpāviti prāthamiko bhramaḥ* ॥ *12*॥

ātmaniṣṭhaṃ kartṛguṇaṃ vāstavaṃ vā dvitīyakaḥ । *śarīratrayasaṃyuktajīvaḥ saṅgī tṛtīyakaḥ* ॥ *13*॥

jagatkāraṇarūpasya vikāritvaṃ caturthakaḥ । *kāraṇādbhinnajagataḥ satyatvaṃ pañcamo bhramaḥ* । *pañcabhramanivṛttiśca tadā sphurati cetasi* ॥ *15*॥

bimbapratibimbadarśanena bhedabhramo nivṛttaḥ । *sphaṭikalohitadarśanena pāramārthikakartṛtvabhramo nivṛttaḥ* । *ghaṭamaṭhākāśadarśanena saṅgītibhramo nivṛttaḥ* । *rajjusarpadarśanena kāraṇādbhinnajagataḥ satyatvabhramo nivṛttaḥ* । *kanakarucakadarśanena vikāritvabhramo nivṛttaḥ* । *tadāprabhṛti maccittaṃ brahmākāramabhūtsvayam* । *nidāgha tvamapītthaṃ hi tattvajñānamavāpnuhi* ॥ *16*॥

nidāghaḥ praṇato bhūtvā ṛbhuṃ papraccha sādaram । *brūhi me śraddadhānāya brahmavidyāmanuttamām* ॥ *17*॥

tathetyāha ṛbhuḥ prītastattvajñāṃ vadāmi te । *mahākartā mahābhoktā mahātyāgī bhavānagha* । *svarūpānusandhānamevaṃ kṛtvā sukhī bhava* ॥ *18*॥

nityoditaṃ vimalamādyamanatarūpaṃ brahmāsmi netarakalākalanaṃ hi kiṃcit । *ityeva bhāvaya nirañjanatāmupeto*
nirvāṇamehi sakalāmalaśāntavṛttiḥ ॥ *19*॥

yadidaṃ dṛśyate kiṃcittattannāstīti bhāvaya । *yathā gandharvanagaraṃ yathā vāri marusthale* ॥ *20*॥

yattu no dṛśyate kiṃcidyannu kiṃcidiva sthitam । *manaḥṣaṣṭhendriyātītaṃ tanmayo bhava vai mune* ॥ *21*॥

avināśi cidākāśaṃ sarvātmakamakhaṇḍitam । *nīrandhraṃ bhūrivāśeṣaṃ tadasmīti vibhāvaya* ॥ *22*॥

yadā saṃkṣīyate cittamabhāvātyantabhāvanāt । *citsāmānyasvarūpasya sattāsāmānyatā tadā* ॥ *23*॥

nūnaṃ caityāṃśarahitā cidyadātmani līyate । *asadrūpavadatyacchā sattāsāmānyatā tadā* ॥ *24*॥

dṛṣṭireṣā hi paramā sadehādehayoḥ samā । *muktayoḥ saṃbhavatyeva turyātītapadābhidhā* ॥ *25*॥

vyutthitasya bhavatyeṣā samādhisthasya cānagha । *jñasya kevalamajñasya na bhavatyeva bodhajā* । *anānandasamānandamugdhamugdhamukhadyutiḥ* ॥ *26*॥

cirakālaparikṣīṇamananādiparibhramaḥ । *padamāsādyate puṇyaṃ prajñayaivaikayā tathā* ॥ *27*॥

imaṃ guṇasamāhāramanātmatvena paśyataḥ । *antaḥśītalayā yāsau samādhiriti kathyate* ॥ *28*॥

avāsanaṃ sthiraṃ proktaṃ manodhyānaṃ tadeva ca । *tadeva kevalībhānaṃ śāntataiva ca tatsadā* ॥ *29*॥

tanuvāsanamatyuccaiḥ padāyodyatamucyate । *avāsagaṃ mano'kartṛpadaṃ tasmādavāpyate* ॥ *30*॥

ghanavāsanametattu cetaḥkartṛtvabhāvanam । *sarvaduḥkhapradaṃ tasmādvāsanāṃ tanutāṃ nayet* ॥ *31*॥

cetasā samparityajya sarvabhāvātmabhāvanām । *sarvamākāśatāmeti nityamantarmukhasthiteḥ* ॥ *32*॥

yathā vipaṇagā lokā viharanto'pyasatsamāḥ । *asaṃbandhāttathā jñasya grāmo'pi vipinopamaḥ* ॥ *33*॥

antarmukhatayā nityaṃ supto buddho vrajanpaṭhan । *puraṃ janapadaṃ grāmamaraṇyamiva paśyati* ॥ *34*॥

antaḥśītalatāyāṃ tu labdhāyāṃ śītalaṃ jagat । *antastṛṣṇopataptānāṃ dāvadāhamayaṃ jagat* ॥ *35*॥

bhavatyakhilajantūnāṃ yadantastadbahiḥ sthitam ॥ *36*॥

yastvātmaratirevāntaḥ kurvankarmendriyaiḥ kriyāḥ । *na vaśo harṣaśokābhyāṃ sa samāhita ucyate* ॥ *37*॥

ātmavatsarvabhūtāni paradravyāṇi loṣṭhavat । *svabhāvādeva na bhayādyaḥ paśyati sa paśyati* ॥ *38*॥

adyaiva mṛtirāyātu kalpāntanicayena vā । *nāsau kalaṅkamāpnoti hema paṅkagataṃ yathā* ॥ *39*॥

ko'haṃ kathamidaṃ kiṃ vā kathaṃ maraṇajanmanī । *vicārayāntare vetthaṃ mahattatphalameṣyasi* ॥ *40*॥

vicāreṇa parijñātasvabhāvasya satastava । *manaḥ svarūpamutsṛjya śamameṣyati vijvaram* ॥ *41*॥

vijvaratvaṃ gataṃ cetastava saṃsāravṛttiṣu । *na nimajjati tadbrahmangoṣpadeṣviva vāraṇaḥ* ॥ *42*॥

kṛpaṇaṃ tu mano brahmangoṣpade'pi nimajjati । *kārye goṣpadatoye'pi viśīrṇo maśako yathā* ॥ *43*॥

yāvadyāvanmuniśreṣṭha svayaṃ saṃtajyate'khilam । *tāvattāvatparālokaḥ paramātmaiva śiṣyate* ॥ *44*॥

yāvatsarvaṃ na saṃtyaktaṃ tāvadātmā na labhyate । *sarvavastuparityāge śeṣa ātmeti kathyate* ॥ *45*॥

ātmāvalokanārthaṃ tu tasmātsarvaṃ parityajet । *sarvaṃ saṃtyajya dūreṇa yacchiṣṭaṃ tanmayo bhava* ॥ *46*॥

sarvaṃ kiṃcididaṃ dṛśyaṃ dṛśyate yajjagadgatam । *cinniṣpandāṃśamātraṃ tannānyatkiṃcana śāśvatam* ॥ *47*॥

samāhitā nityatṛptā yathābhūtārthadarśinī । *brahmansamādhiśabdena parā prajñocyate budhaiḥ* ॥ *48*॥

akṣubdhā nirahaṃkārā dvandveṣvananupātinī । *proktā samādhiśabdena meroḥ sthiratarā sthitiḥ* ॥ *49*॥

niścitā vigatābhīṣṭā heyopadeyavarjitā । *brahmansamādhiśabdena paripūrṇā manogatiḥ* ॥ *50*॥

kevalaṃ citprakāśāṃśakalpitā sthiratāṃ gatā । *turyā sā prāpyate dṛṣṭirmahadbhirvedavittamaiḥ* ॥ *51*॥

adūragatasādṛśyā suṣuptasyopalakṣyate । *manohaṃkāravilaye sarvabhāvāntarasthitā* ॥ *52*॥

samudeti parānandā yā tanuḥ pārameśvarī । *manasaiva manaschittvā sā svayaṃ labhyate gatiḥ* ॥ *53*॥

tadanu viṣayavāsanāvināśa-stadanu śubhaḥ paramaḥ sphuṭaprakāśaḥ । *tadanu ca samatāvaśātsvarūpe*
pariṇamanaṃ mahatāmacintyarūpam ॥ *54*॥

akhilamidamanantamanantamātmatattvaṃ dṛḍhapariṇāmini cetasi sthito'ntaḥ । *bahirupaśamite carācarātmā*
svayamanubhūyata eva devadevaḥ ॥ *55*॥

asaktaṃ nirmalaṃ cittaṃ yuktaṃ saṃsāryavisphuṭam । *saktaṃ tu dīrghatapasā muktamapyatibaddhavat* ॥ *56*॥

antaḥsaṃsaktinirmukto jīvo madhuravṛttimān । *bahiḥ kurvannakurvanvā kartā bhoktā na hi kvacit* ॥ *57*॥

iti prathamo'dhyāyaḥ ॥ *1*॥

nidāgha uvāca ॥

saṅgaḥ kīdṛśa ityuktaḥ kaśca bandhāya dehinām । *kaśca mokṣāya kathitaḥ kathaṃ tveṣa cikitsyate* ॥ *1*॥

dehadehivibhāgaikaparityāgena bhāvanā । *dehamātre hi viśvāsaḥ saṅgo bandhāya kathyate* ॥ *2*॥

sarvamātmedamatrāhaṃ kiṃ vāñchāmi tyajāmi kim । *ityasaṅgasthitiṃ viddhi jīvanmuktatanusthitām* ॥ *3*॥

nāhamasmi na cānyosti na cāyaṃ na ca netaraḥ । *so'saṅga iti samprokto brahmāsmītyeva sarvadā* ॥ *4*॥

nābhinandati naiṣkarmyaṃ na karmasvanuṣajjate । *susamo yaḥ parityāgī so'saṃsakta iti smṛtaḥ* ॥ *5*॥

sarvakarmaphalādīnāṃ manasaiva na karmaṇā । *nipuṇo yaḥ parityāgī so'saṃsakta iti smṛtaḥ* ॥ *6*॥

asaṃkalpena sakalāśceṣṭā nānā vijṛṃbhitāḥ । *cikitsitā bhavantīha śreyaḥ sampādayanti hi* ॥ *7*॥

na saktamiha ceṣṭāsu na cintāsu na vastuṣu । *na gamāgamaceṣṭāsu na kālakalanāsu ca* ॥ *8*॥

kevalaṃ citi viśramya kiṃciccaityāvalaṃbyapi । *sarvatra nīrasamiha tiṣṭhatyātmarasaṃ manaḥ* ॥ *9*॥

vyavahāramidaṃ sarvaṃ mā karotu karotu vā । *akurvanvāpi kurvanvā jīvaḥ svātmaratikriyaḥ* ॥ *10*॥

athavā tamapi tyaktvā caityāṃśaṃ śāntacidghanaḥ । *jīvastiṣṭhati saṃśānto jvalanmaṇirivātmani* ॥ *11*॥

citte caityadaśāhīne yā sthitiḥ kṣīṇacetasām । *socyate śāntakalanā jāgratyeva suṣuptatā* ॥ *12*॥

eṣā nidāgha sauṣuptasthitirabhyāsayogataḥ । *prauḍhā satī turīyeti kathitā tattvakovidaiḥ* ॥ *13*॥

asyāṃ turīyāvasthāyāṃ sthitiṃ prāpyāvināśinīm । *ānandaikāntaśīlatvādanānandapadaṃ gataḥ* ॥ *14*॥

anānandamahānandakālātītastato'pi hi । *mukta ityucyate yogī turyātītapadaṃ gataḥ* ॥ *15*॥

parigalitasamastajanmapāśaḥ sakalavilīnatamomayābhimānaḥ । *paramarasamayīṃ parātmasattāṃ jalagatasaindhavakhaṇḍavanmahātmā* ॥ *16*॥

jaḍājaḍadṛśormadhye yattattvaṃ pāramārthikam । *anubhūtimayaṃ tasmātsāraṃ brahmeti kathyate* ॥ *17*॥

dṛśyasaṃvalito bandhastanmuktau muktirucyate । *dravyadarśanasaṃbandhe yānubhūtiranāmayā* ॥ *18*॥

tāmavaṣṭabhya tiṣṭha tvaṃ sauṣuptīṃ bhajate sthitim । *saiva turyatvamāpnoti tasyāṃ dṛṣṭiṃ sthirāṃ kuru* ॥ *19*॥

ātmā sthūlo na caivāṇurna pratyakṣo na cetaraḥ । *na cetano na ca jaḍo na caivāsanna sanmayaḥ* ॥ *20*॥

nāhaṃ nānyo na caivaiko na cāneko'dvayo'vyayaḥ । *yadīdaṃ dṛśyatāṃ prāptaṃ manaḥ sarvendriyāspadam* ॥ *21*॥

dṛśyadarśanasaṃbandhe yatsukhaṃ pāramārthikam । *tadatītaṃ padaṃ yasmāttanna kiṃcidivaiva tat* ॥ *22*॥

na mokṣo nabhasaḥ pṛṣṭhe na pātāle na bhūtale । *sarvāśāsaṃkṣaye cetaḥkṣayo mokṣa itīṣyate* ॥ *23*॥

mokṣo me'stviti cintāntarjātā cedutthitaṃ manaḥ । *mananotthe manasyaiṣa bandhaḥ sāṃsāriko dṛḍhaḥ* ॥ *24*॥

ātmanyatīte sarvasmātsarvarūpe'tha vā tate । *ko bandhaḥ kaśca vā mokṣo nirmūlaṃ mananaṃ kuru* ॥ *25*॥

adhyātmaratirāśāntaḥ pūrṇapāvanamānasaḥ । *prāptānuttamaviśrāntirna kiṃcidiha vāñchati* ॥ *26*॥

sarvādhiṣṭhānasanmātre nirvikalpe cidātmani । *yo jīvati gatasnehaḥ sa jīvanmukta ucyate* ॥ *27*॥

nāpekṣate bhaviṣyacca vartamāne na tiṣṭhati । *na saṃsmaratyatītaṃ ca sarvameva karoti ca* ॥ *28*॥

anubandhapare jantāvasaṃsargamanāḥ sadā । *bhakte bhaktasamācaraḥ śaṭhe śaṭha iva sthitaḥ* ॥ *29*॥

bālo bāleṣu vṛddheṣu vṛddho dhīreṣu dhairyavān । *yuvā yauvanavṛtteṣu duḥkhiteṣu suduḥkhadhīḥ* ॥ *30*॥

dhīradhīruditānandaḥ peśalaḥ puṇyakīrtanaḥ । *prājñaḥ prasannamadhuro dainyādapagatāśayaḥ* ॥ *31*॥

abhyāsena parispande prāṇānāṃ kṣayamāgate । *manaḥ praśamamāyāti nirvāṇamavaśiṣyate* ॥ *32*॥

yato vāco nivartante vikalpakalanānvitāḥ । *vikalpasaṃkṣayājjantoḥ padaṃ tadavaśiṣyate* ॥ *33*॥

anādyantāvabhāsātmā paramātmaiva vidyate । *ityetanniścayaṃ sphāraṃ samyagjñānaṃ vidurbudhāḥ* ॥ *34*॥

yathābhūtārthadarśitvametāvadbhuvanatraye । *yadātmaiva jagatsarvamiti niścitya pūrṇatā* ॥ *35*॥

sarvamātmaiva kau dṛṣṭau bhāvābhāvau kva vā sthitau । *kva bandhamokṣakalane brahmaivedaṃ vijṛmbhate* ॥ *36*॥

sarvamekaṃ paraṃ vyoma ko mokṣaḥ kasya bandhatā । *brahmedaṃ bṛṃhitākāraṃ bṛhadbṛhadavasthitam* ॥ *37*॥

dūrādastamitadvitvaṃ bhavātmaiva tvamātmanā । *samyagālokite rūpe kāṣṭhapāṣāṇavāsasām* ॥ *38*॥

manāgapi na bhedo'sti kvāsi saṃkalpanonmukhaḥ । *ādāvante ca saṃśāntasvarūpamavināśi yat* ॥ *39*॥

vastūnāmātmanaścaitattanmayo bhava sarvadā । *dvaitādvaitasamudbhedairjarāmaraṇavibhramaiḥ* ॥ *40*॥

sphuratyātmabhirātmaiva cittairabdhīva vīcibhiḥ । *āpatkarañjaparaśuṃ parāyā nirvṛteḥ padam* ॥ *41*॥

śuddhamātmānamāliṅgya nityamantasthayā dhiyā । *yaḥ sthitastaṃ ka ātmeha bhogo bādhayituṃ kṣamaḥ* ॥ *42*॥

kṛtasphāravicārasya manobhogādayo'rayaḥ । *manāgapi na bhindanti śailaṃ mandānilā iva* ॥ *43*॥

nānātvamasti kalanāsu na vastuto'nta-rnānāvidhāsu sarasīva jalādivānyat । *ityekaniścayamayaḥ puruṣo vimukta ityucyate samavalokitasamyagarthaḥ* ॥ *44*॥

iti dvitīyo'dhyāyaḥ ॥ *2*॥

videhamukteḥ kiṃ rūpaṃ tadvānko vā mahāmuniḥ । *kaṃ yogaṃ samupasthāya prāptavānparamaṃ padam* ॥ *1*॥

sumerorvasudhāpīṭhe māṇḍavyo nāma vai muniḥ । *kauṇḍinyāttattvamāsthāya jīvanmukto bhavatyasau* ॥ *2*॥

jīvanmuktidaśāṃ prāpya kadācidbrahmavittamaḥ । *sarvendriyāṇi saṃhartuṃ manaścakre mahāmuniḥ* ॥ *3*॥

baddhapadmāsanastiṣṭhannardhonmīlitalocanaḥ । *bāhyānābhyāntarāṃścaiva sparśānpariharañchanaiḥ* ॥ *4*॥

tataḥ svamanasaḥ sthairyaṃ manasā vigatainasā । *aho nu cañcalamidaṃ pratyāhṛtamapi sphuṭam* ॥ *5*॥

paṭādghaṭamupāyāti ghaṭācchakaṭamutkaṭam । *cittamartheṣu carati pādapeṣviva markaṭaḥ* ॥ *6*॥

pañca dvārāṇi manasā cakṣurādīnyamūnyalam । *buddhīndriyābhidhānāni tānyevālokayāmyaham* ॥ *7*॥

hantendriyagaṇā yūyaṃ tyajatākulatāṃ śanaiḥ । *cidātmā bhagavānsarvasākṣitvena sthito'smyaham* ॥ *8*॥

tenātmanā bahujñena nirjñātāścakṣurādayaḥ । *parinirvāmi śānto'smi diṣṭyāsmi vigatajvaraḥ* ॥ *9*॥

svātmanyevāvatiṣṭhe'haṃ turyarūpapade'niśam । *antareva śaśāmāsya krameṇa prāṇasantatiḥ* ॥ *10*॥

jvālājālaparispando dagdhendhana ivānalaḥ । *tadito'staṃ gata iva hyastaṃ gata ivoditaḥ* ॥ *11*॥

samaḥ samarasābhāsastiṣṭhāmi svacchatāṃ gataḥ । *prabuddho'pi suṣuptisthaḥ suṣuptisthaḥ prabuddhavān* ॥ *12*॥

turyamālambya kāyāntastiṣṭhāmi stambhitasthitiḥ । *sabāhyābhyantarānbhāvānsthūlānsūkṣmatarānapi* ॥ *13*॥

trailokyasaṃbhavāṃstyaktvā saṃkalpaikavinirmitān । *saha praṇavaparyantadīrghaniḥsvanatantunā* ॥ *14*॥

jahāvindriyatanmātrajālaṃ khaga ivānalaḥ । *tato'ṅgasaṃvidaṃ svacchāṃ pratibhāsamupāgatām* ॥ *15*॥

sadyojātaśiśujñānaṃ prāptavānmunipuṅgavaḥ । *jahau cittaṃ caityadaśāṃ spandaśaktimivānilaḥ* ॥ *16*॥

citsāmānyamathāsādya sattāmātrātmakaṃ tataḥ । *suṣuptapadamālambya tasthau giririvācalaḥ* ॥ *17*॥

suṣuptasthairyamāsādya turyarūpamupāyayau । *nirānando'pi sānandaḥ saccāsacca babhūva saḥ* ॥ *18*॥

tatastu saṃbabhūvāsau yadgirāmapyagocaraḥ । *yacchūnyavādināṃ śūnyaṃ brahma brahmavidāṃ ca yat* ॥ *19*॥

vijñānamātraṃ vijñānavidāṃ yadamalātmakam । *puruṣaḥ sāṃkhyadṛṣṭīnāmīśvaro yogavādinām* ॥ *20*॥

śivaḥ śaivāgamasthānāṃ kālaḥ kālaikavādinām । *yatsarvaśāstrasiddhāntaṃ yatsarvahṛdayānugam* ॥ *21*॥

yatsarvaṃ sarvagaṃ vastu yattattvaṃ tadasau sthitaḥ । *yadanuktamaniṣpandaṃ dīpakaṃ tejasāmapi* ॥ *22*॥

svānubhūtyaikamānaṃ ca yattattvaṃ tadasau sthitaḥ । *yadekaṃ cāpyanekaṃ ca sāñjanaṃ ca nirañjanam* । *yatsarvaṃ cāpyasarvaṃ ca yattattvaṃ tadasu sthitaḥ* ॥ *23*॥

ajamamaramanādyamādyamekaṃ padamamalaṃ sakalaṃ ca niṣkalaṃ ca । *sthita iti sa tadā nabhaḥsvarūpā- dapivimalasthitirīśvaraḥ kṣaṇena* ॥ *24*॥

iti tṛtīyo'dhyāyaḥ ॥ *3*॥

jīvanmuktasya kiṃ lakṣma hyākāśagamanādikam । *tathā cenmuniśārdūla tatra naiva pralakṣyate* ॥ *1*॥

anātmavidamukto'pi nabhoviharaṇādikam । *dravyamantrakriyākālaśaktyāpnotyeva sa dvijaḥ* ॥*2*॥

nātmajñasyaiṣa viṣaya ātmajño hyātmamātradṛk । *ātmanātmani saṃtṛpto nāvidyāmanudhāvati* ॥ *3*॥

ye ye bhāvāḥ sthitā loke tānavidyāmayānviduḥ । *tyaktāvidyo mahāyogī kathaṃ teṣu nimajjati* ॥ *4*॥

yastu mūḍho'lpabuddhirvā siddhijālāni vāñchati । *siddhisādhanairyogaistāni sādhayati kramāt* ॥ *5*॥

dravyamantrakriyākālayuktayaḥ sādhusiddhidāḥ । *paramātmapadaprāptau nopakurvanti kāścana* ॥ *6*॥

yasyecchā vidyate kācitsā siddhiṃ sādhayatyaho । *niricchoḥ paripūrṇasya necchā saṃbhavati kvacit* ॥ *7*॥

sarvecchājālasaṃjñāntāvātmalābho bhavenmune । *sa kathaṃ siddhijālāni nūnaṃ vāñchantyacittakaḥ* ॥ *8*॥

api śītarucāvarke sutīkṣṇe'pīndumaṇḍale । *apyadhaḥ prasaratyagnau jīvanmukto na vismayī* ॥ *9*॥

adhiṣṭhāne pare tattve kalpitā rajjusarpavat । *kalpitāścaryajāleṣu nābhyudeti kutūhalam* ॥ *10*॥

ye hi vijñātavijñeyā vītarāgā mahādhiyaḥ । *vicchinnagranthayaḥ sarve te svatantrāstanau sthitaḥ* ॥ *11*

sukhaduḥkhadaśādhīraṃ sāmyānna proddharanti yam । *niśvāsā iva śailendraṃ cittaṃ tasya mṛtaṃ viduḥ* ॥ *12*॥

āpatkārpaṇyamutsāho mado māndyaṃ mahotsavaḥ । *yaṃ nayanti na vairūpyaṃ tasya naṣṭaṃ mano viduḥ* ॥ *13*॥

dvividhacittanāśo'sti sarūpo'rūpa eva ca । *jīvanmuktau sarūpaḥ syādarūpo dehamuktigaḥ* ॥ *14*॥

cittasatteha duḥkhāya cittanāśaḥ sukhāya ca । *cittasattaṃ kṣayaṃ nītvā cittaṃ nāśamupānayet* ॥ *15*॥

manastāṃ mūḍhatāṃ viddhi yadā naśyati sānagha । *cittanāśābhidhānaṃ hi tatsvarūpamitīritam* ॥ *16*॥

maitryādibhirguṇairyuktaṃ bhavatyuttamavāsanam । *bhūyo janmavinirmuktaṃ jīvanmuktasya tanmanaḥ* ॥ *17*॥

sarūpo'sau manonāśo jīvanmuktasya vidyate । *nidāghā'rūpanāśastu vartate dehamuktike* ॥ *18*॥

videhamukta evāsau vidyate niṣkalātmakaḥ । *samagrāgryaguṇādhāramapi sattvaṃ pralīyate* ॥ *19*॥

videhamuktau vimale pade paramapāvane । *videhamuktiviṣaye tasminsattvakṣayātmake* ॥ *20*॥

cittanāśe virūpākhye na kiṃcidiha vidyate । *na guṇā nāguṇāstatra na śrīrnāśrīrna lokatā* ॥ *21*॥

na codayo nāstamayo na harṣāmarṣasaṃvidaḥ । na tejo na tamaḥ kiṃcinna sandhyādinarātrayaḥ । na sattāpi na cāsattā na ca madhyaṃ hi tatpadam ॥ 22॥

ye hi pāraṃ gatā buddheḥ saṃsārāḍambarasya ca । teṣāṃ tadāspadaṃ sphāraṃ pavanānāmivāmbaram ॥ 23॥

saṃśāntaduḥkhamajaḍātmakamekasupta-mānandamantharamapetarajastamo yat । ākāśakośatanavo'tanavo mahānta-
stasminpade galitacittalavā bhavanti ॥ 24॥

he nidāgha mahāprājña nirvāsanamanā bhava । balāccetaḥ samādhāya nirvikalpamanā bhava ॥ 25॥

yajjagadbhāsakaṃ bhānaṃ nityaṃ bhāti svataḥ sphurat । sa eva jagataḥ sākṣī sarvātmā vimalākṛtiḥ ॥ 26॥

pratiṣṭhā sarvabhūtānāṃ prajñānaghanalakṣaṇaḥ । tadvidyāviṣayaṃ brahma satyajñānasukhādvanam ॥ 27॥

ekaṃ brahmāhamasmīti kṛtakṛtyo bhavenmuniḥ ॥ 28॥

sarvādhiṣṭhānamadvandvaṃ paraṃ brahma sanātanam । saccidānandarūpaṃ tadavāṅmanasagocaram ॥ 29॥

na tatra candrārkavapuḥ prakāśate na vānti vātaḥ sakalāśca devatāḥ । sa eva devaḥ kṛtabhāvabhūtaḥ svayaṃ viśuddho virajaḥ prakāśate ॥ 30॥

bhidyate hṛdayagranthiśchidyante sarvasaṃśayāḥ । kṣīyante cāsya karmāṇi tasmindṛṣṭe parāvare ॥ 31॥

dvau suparṇau śarīre'smiñjīveśākhyau saha sthitau । tayorjīvaḥ phalaṃ bhuṅkte karmaṇo na maheśvaraḥ ॥ 32॥

kevalaṃ sākṣirūpeṇa vinā bhogo maheśvaraḥ । prakāśate svayaṃ bhedaḥ kalpito māyayā tayoḥ । ciccidākārato bhinnā na bhinnā cittvahānitaḥ ॥ 33॥

tarkataśca pramāṇācca cidekatvavyavasthiteḥ । cidekatvaparijñāne na śocati na muhyati ॥ 34॥

adhiṣṭhānaṃ samastasya jagataḥ satyacidghanam । *ahamasmīti niścitya vītaśoko bhavenmuniḥ* ॥ *35*॥

svaśarīre svayaṃjyotisvarūpaṃ sarvasākṣiṇam । *kṣīṇadoṣāḥ prapaśyanti netare māyayāvṛtāḥ* ॥ *36*॥

tameva dhīro vijñāya prajñāṃ kurvīta brāhmaṇaḥ । *nānudhyāyādbahūñchabdānvāco viglāpanaṃ hi tat* ॥ *37*॥

bālenaiva hi tiṣṭhāsennirvidya brahmavedanam । *brahmavidyāṃ ca bālyaṃ ca nirvidya munirātmavān* ॥ *38*॥

antarlīnasamārambhaḥ śubhāśubhamahāṅkuram । *saṃsṛtivratateribījaṃ śarīraṃ viddhi bhautikam* ॥ *39*॥

bhāvābhāvadaśākośaṃ duḥkharatnasamudgakam । *bījamasya śarīrasya cittamāśāvaśānugam* ॥ *40*॥

dve bīje cittavṛkṣasya vṛttivratatidhāriṇaḥ । *ekaṃ prāṇaparispando dvitīyo dṛḍhabhāvanā* ॥ *41*॥

yadā praspandante prāṇo nāḍīsaṃsparśanodyataḥ । *tadā saṃvedanamayaṃ cittamāśu prajāyate* ॥ *42*॥

sā hi sarvagatā saṃvitprāṇaspandena bodhyate । *saṃvitsaṃrodhanaṃ śreyaḥ prāṇādispandanaṃ varam* ॥ *43*॥

yoginaścittaśāntyarthaṃ kurvanti prāṇarodhanam । *prāṇāyāmaistathā dhyānaiḥ prayogairyuktikalpitaiḥ* ॥ *44*॥

cittopaśāntiphaladaṃ paramaṃ viddhi kāraṇam । *sukhadaṃ saṃvidaḥ svāsthyaṃ prāṇasaṃrodhanaṃ viduḥ* ॥ *45*॥

dṛḍhabhāvanayā tyaktapūrvāparavicāraṇam । *yadādānaṃ padārthasya vāsanā sā prakīrtitā* ॥ *46*॥

yadā na bhāvyate kiṃciddheyopādeyarūpi yat । *sthīyate sakalaṃ tyaktvā tadā cittaṃ na jāyate* ॥ *47*॥

avāsanatvātsatataṃ yadā na manute manaḥ । *amanastā tadodeti paramopaśamapradā* ॥ *48*॥

yadā na bhāvyate bhāvaḥ kvacijjagati vastuni । *tadā hṛdambare śūnye kathaṃ cittaṃ prajāyate* ॥ *49*॥

yadabhāvanamāsthāya yadabhāvasya bhāvanam । *yadyathā vastudarśitvaṃ tadacittatvamucyate* ॥ *50*॥

sarvamantaḥ parityajya śītalāśayavarti yat । *vṛttisthamapi taccittamasadrūpamudāhṛtam* ॥ *51*॥

bhraṣṭabījopamā yeṣāṃ punarjananavarjitā । *vāsanārasanāhīnā jīvanmuktā hi te smṛtāḥ* ॥ *52*॥

sattvarūpapariprāptacittāste jñānapāragāḥ । *acittā iti kathyante dehānte vyomarūpiṇaḥ* ॥ *53*॥

saṃvedyasamparityāgātprāṇaspandanavāsane । *samūlaṃ naśyataḥ kṣipraṃ mūlacchedādiva drumaḥ* ॥ *54*॥

pūrvadṛṣṭamadṛṣṭaṃ vā yadasyāḥ pratibhāsate । *saṃvidastatprayatnena mārjanīyaṃ vijānatā* ॥ *55*॥

tadamārjanamātraṃ hi mahāsaṃsāratāṃ gatam । *tatpramārjanamātraṃ tu mokṣa ityabhidhīyate* ॥ *56*॥

ajaḍo galitānandastyaktasaṃvedano bhava ॥ *57*॥

saṃvidvastudaśālambaḥ sā yasyeha na vidyate । *so'saṃvidajaḍaḥ proktaḥ kurvankāryaśatānyapi* ॥ *58*॥

saṃvedyena hṛdākāśe manāgapi na lipyate । *yasyāsāvajaḍā saṃvijjīvanmuktaḥ sa kathyate* ॥ *59*॥

yadā na bhāvyate kiṃcinnirvāsanatayātmani । *bālamūkādivijñānamiva ca sthīyate sthiram* ॥ *60*॥

tadā jāḍyavinirmuktamasaṃvedanamātatam । *āśritaṃ bhavati prājño yasmādbhūyo na lipyate* ॥ *61*॥

samastā vāsanāstyaktvā nirvikalpasamādhitaḥ । *tanmayatvādanādyante tadapyantarvilīyate* ॥ *62*॥

tiṣṭhangacchanspṛśañjighrannapi tallepavarjitaḥ । *ajaḍo galitānandastyaktasaṃvedanaḥ sukhī* ॥ *63*॥

etāṃ dṛṣṭimavaṣṭabhya kaṣṭaceṣṭāyuto'pi san । *taredduḥkhāmbudheḥ pāramapāraguṇasāgaraḥ* ॥ *64*॥

viśeṣaṃ samparityajya sanmātraṃ yadalepakam । *ekarūpaṃ mahārūpaṃ sattāyāstatpadaṃ viduḥ* ॥ *65*॥

kālasattā kalāsattā vastusatteyamityapi । *vibhāgakalanāṃ tyaktvā sanmātraikaparo bhava* ॥ *66*॥

sattāsāmānyamevaikaṃ bhāvayankevalaṃ vibhuḥ । *paripūrṇaḥ parānandi tiṣṭhāpūritadigbharaḥ* ॥ *67*॥

sattāsāmānyaparyante yattatkalanayojjhitam । *padamādyamanādyantaṃ tasya bījaṃ na vidyate* ॥ *68*॥

tatra saṃlīyate saṃvinnirvikalpaṃ ca tiṣṭhati । *bhūyo na vartate duḥkhe tatra labdhapadaḥ pumān* ॥ *69*॥

taddhetuḥ sarvabhūtānāṃ tasya heturna vidyate । *sa sāraḥ sarvasārāṇāṃ tasmātsāro na vidyate* ॥ *70*॥

tasmiṃściddarpaṇe sphāre samastā vastudṛṣṭayaḥ । *imāstāḥ pratibimbanti sarasīva taṭadrumāḥ* ॥ *71*॥

tadamalamarajaṃ tadātmatattvaṃ tadavagatāvupaśāntimeti cetaḥ । *avagatavigataikatatsvarūpo bhavabhayamuktapado'si samyageva* ॥ *72*॥

eteṣāṃ duḥkhabījānāṃ proktaṃ yadyanmayottaram । *tasya tasya prayogeṇa śīghraṃ tatprāpyate padam* ॥ *73*॥

sattāsāmānyakoṭisthe drāgityeva pade yadi । *pauruṣeṇa prayatnena balātsaṃtyajya vāsanām* ॥ *74*॥

sthitiṃ badhnāsi tattvajña kṣaṇamapyakṣayātmikām । *kṣaṇe'sminneva tatsādhu padamāsādayasyalam* ॥*75*॥

sattāsāmānyarūpe vā karoṣi sthitimādarāt । *tatkiṃcidadhikeneha yatnenāpnoṣi tatpadam* ॥ *76*॥

saṃvittattve kṛtadhyāno nidāgha yadi tiṣṭhasi । *tadyatnenādhikenoccairāsādayasi tatpadam* ॥ *77*॥

vāsanāsamparityāge yadi yatnaṃ karoṣi bhoḥ । *yāvadvilīnaṃ na mano na tāvadvāsanākṣayaḥ* ॥ *78*॥

na kṣīṇā vāsanā yāvaccittaṃ tāvanna śāmyati । *yāvanna tattvavijñānaṃ tāvaccittaśamaḥ kutaḥ* ॥ *79*॥

yāvanna cittopaśamo na tāvattattvavedanam । *yāvanna vāsanānāśastāvattattvāgamaḥ kutaḥ* । *yāvanna tattvasamprāptirna tāvadvāsanakṣayaḥ* ॥ *80*॥

tattvajñānaṃ manonāśo vāsanākṣaya eva ca । *mithaḥ kāraṇatāṃ gatvā duḥsādhāni sthitānyataḥ* ॥ *81*॥

bhogecchāṃ dūratastyaktvā trayametatsamācara ॥ *82*॥

vāsanākṣayavijñānamanonāśā mahāmate । *samakālaṃ cirābhyastā bhavanti phaladā matāḥ* ॥ *83*॥

tribhirebhiḥ samabhyastairhṛdayagranthayo dṛḍhāḥ । *niḥśeṣameva truṭyanti bisacchedādguṇā iva* ॥ *84*॥

vāsanāsamparityāgasamaṃ prāṇanirodhanam । *vidustattvavidastasmāttadapyevaṃ samāharet* ॥ *85*॥

vāsanāsamparityāgāccittaṃ gacchatyacittatām । *prāṇaspandanirodhācca yathecchasi tathā kuru* ॥ *86*॥

prāṇāyāmadṛḍhādhyāsairyuktyā ca gurudattayā । *āsanāśanayogena prāṇaspando nirudhyate* ॥ *87*॥

niḥsaṅgavyavahāratvādbhavabhāvanavarjanāt । *śarīranāśadarśitvādvāsanā na pravartate* ॥ *88*॥

yaḥ prāṇapavanaspandaścittaspandaḥ sa eva hi । *prāṇaspandajaye yatnaḥ kartavyo dhīmatoccakaiḥ* ॥ *89*॥

na śakyate mano jetuṃ vinā yuktimaninditām । *śuddhāṃ saṃvidamāśrityavītarāgaḥ sthiro bhava* ॥ *90*॥

saṃvedyavarjitamanuttamamādyamekaṃ saṃvidatpadaṃ vikalanaṃ kalayanmahātman । *hṛdyeva tiṣṭha kalanārahitaḥ kriyāṃ tu*
kurvannakartṛpadametya śamoditaśrīḥ ॥ *91*॥

manāgapi vicāreṇa cetasaḥ svasya nigrahaḥ । *puruṣeṇa kṛto yena tenāptaṃ janmanaḥ phalam* ॥ *92*॥

iti caturtho'dhyāyaḥ ॥ *4*॥

gacchatastiṣṭhato vāpi jāgrataḥ svapato'pi vā । *na vicāraparaṃ ceto yasyāsau mṛta ucyate* ॥ *1*॥

samyagjñānasamālokaḥ pumā'jñeyasamaḥ svayam । *na bibheti na cādatte vaivaśyaṃ na ca dīnatām* ॥ *2*॥

apavitramapathyaṃ ca viṣasaṃsargadūṣitam । *bhuktaṃ jarayati jñānī klinnaṃ naṣṭhaṃ ca mṛṣṭavat* ॥ *3*॥

sañṇgatyāgaṃ vidurmokṣaṃ saṅgatyāgādajanmatā । *saṅgaṃ tyaja tvaṃ bhāvānāṃ jīvanmukto bhavānagha* ॥ *4*॥

bhāvābhāve padārthānāṃ harṣāmarṣavikāradā । *malinā vāsanā yaiṣā sā'saṅga iti kathyate* ॥ *5*॥

jīvanmuktaśarīrāṇāmapunarjanmakāriṇī । *muktā harṣaviṣādābhyāṃ śuddhā bhavati vāsanā* ॥ *6*॥

duḥkhairna glānimāyāsi hṛdi hṛṣyasi no sukhaiḥ । *āśāvaivaśyamutsṛjya nidāghā'saṅgatāṃ vraja* ॥ *7*॥

dikkālādyanavacchinnamadṛṣṭobhayakoṭikam । *cinmātramakṣayaṃ śāntamekaṃ brahmāsmi netarat* ॥ *8*॥

iti matvāhamityantarmuktāmuktavapuḥ pumān । *ekarūpaḥ praśāntātmā maunī svātmasukho bhava* ॥ *9*॥

nāsti cittaṃ na cāvidyā na mano na ca jīvakaḥ । *brahmaivaikamanādyantamabdhivatpravijṛmbhate* ॥ *10*॥

dehe yāvadahaṃbhāvo dṛśye'sminyāvadātmatā । *yāvanmamedamityāsthā tāvaccittādivibhramaḥ* ॥ *11*॥

antarmukhatayā sarvaṃ cidvahnau trijagattṛṇam । *juhvanto'ntarnivartante mune cittādivibhramāḥ* ॥ *12*॥

cidātmāsmi niraṃśo'smi parāparavivarjitaḥ । *rūpaṃ smarannijaṃ sphāraṃ mā smṛtyā saṃmito bhava* ॥ *13*॥

adhyātmaśāstramantreṇa tṛṣṇāviṣaviṣūcikā । *kṣīyate bhāvitenāntaḥ śaradā mihikā yathā* ॥ *14*॥

parijñāya parityāgo vāsānānaṃ ya uttamaḥ । *sattāsāmānyarūpatvāttatkaivalyapadaṃ viduḥ* ॥ *15*॥

yannāsti vāsanā līnā tatsuṣuptaṃ na siddhaye । *nirbījā vāsanā yatra tatturyaṃ siddhidaṃ smṛtam* ॥ *16*॥

vāsanāyāstathā vahnerṛṇavyādhidviṣāmapi । *snehavairaviṣāṇa ca śeṣaḥ svalpo'pi bādhate* ॥ *17*॥

nirdagdhavāsanābījaḥ sattāsāmānyarūpavān । *sadeho vā videho vā na bhūyo duḥkhabhāgbhavet* ॥ *18*॥

etāvadevāvidyātvaṃ nedaṃ brahmeti niścayaḥ । *eṣa eva kṣayastasyā brahmedamiti niścayaḥ* ॥ *19*॥

brahma cidbrahma bhuvanaṃ brahma bhūtaparamparā । *brahmāhaṃ brahma cicchatrurbrahma cinmitrabāndhavāḥ* ॥ *20*॥

brahmaiva sarvamityeva bhāvite brahma vai pumān । *sarvatrāvasthitaṃ śāntaṃ cidbrahmetyanubhūyate* ॥ *21*॥

asaṃskṛtādhvagāloke manasyanyatra saṃsthite । *yā pratītiranāgasakā taccidbrahmāsmi sarvagam* ॥ *22*॥

praśāntasarvasaṃkalpaṃ vigatākhilakautukam । *vigatāśeṣasaṃraṃbhaṃ cidātmānaṃ samāśraya* ॥ *23*॥

evaṃ pūrṇadhiyo dhīrāḥ samā nīrāgacetasaḥ । *na nandanti na nindanti jīvitaṃ maraṇaṃ tathā* ॥ *24*॥

prāṇo'yamaniśaṃ brahmaspandaśaktiḥ sadāgatiḥ । *sabāhyābhyantare deheprāṇo'sāvūrdhvagaḥ sthitaḥ* ॥ *25*॥

apāno'pyaniśaṃ brahmaspandaśaktiḥ sadāgatiḥ । *sabāhyābhyantare dehe apāno'yamavāksthitaḥ* ॥ *26*॥

jāgrataḥ svapataścaiva prāṇāyāmo'yamuttamaḥ । *pravartate hyabhijñasya taṃ tāvacchreyase śṛṇu* ॥ *27*॥

dvādaśāṅgulaparyantaṃ bāhyamākramatāṃ tataḥ । *prāṇāṅganāmā saṃsparśo yaḥ sa pūraka ucyate* ॥ *28*॥

apānaścandramā dehamāpyāyayati suvrata । *prāṇaḥ sūryo'gniratha vā pacatyanatridaṃ vapuḥ* ॥ *29*॥

prāṇakṣayasamīpasthamapānodayakoṭigam । *apānaprāṇayoraikyaṃ cidātmānaṃ samāśraya* ॥ *30*॥

apāno'staṃgato yatra prāṇo nābhyuditaḥ kṣaṇam । *kalākalaṅkarahitaṃ taccittattvaṃ samāśraya* ॥ *31*॥

nāpāno'staṃgato yatra prāṇaścāstamupāgataḥ । *nāsāgragamanāvartaṃ taccittattvamupāśraya* ॥ *32*॥

ābhāsamātramevedaṃ na sanāsajjagattrayam । *ityanyakalanātyāgaṃ samyagjñānaṃ vidurbudhāḥ* ॥ *33*॥

ābhāsamātrakaṃ brahmaṃścittadarśakalaṅkitam । *tatastadapi saṃtyajya nirābhāso bhavottama* ॥ *34*॥

bhayapradamakalyāṇaṃ dhairyasarvasvahāriṇam । *manaḥpiśācamutsārya yo'si so'si sthiro bhava* ॥ *35*॥

cidvyomeva kilāstīha parāparavivarjitam । *sarvatrāsaṃbhavaccaityaṃ yatkalpānte'vaśiṣyate* ॥ *36*॥

vāñchākṣaṇe tu yā tuṣṭistatra vāñchaiva kāraṇam । *tuṣṭistvatuṣṭiparyantā tasmādvāñchāṃ parityaja* ॥ *37*॥

āśā yātu nirāśātvamabhāvaṃ yātu bhāvanā । *amanastvaṃ mano yātu tavāsaṅgena jīvataḥ* ॥ *38*॥

vāsanārahitairantarindriyairāharankriyā । *na vikāramavāpnoṣi khavatkṣobhaśatairapi* ॥ *39*॥

cittonmeṣanimeṣābhyāṃ saṃsārapralayodayau । *vāsanāprāṇasaṃrodhamanunmeṣaṃ manaḥ kuru* ॥ *40*॥

prāṇonmeṣanimeṣābhyāṃ saṃsṛteḥ pralayodayau । *tamabhyāsaprayogābhyāmunmeṣarahitaṃ kuru* ॥ *41*॥

maurkhyonmeṣanimeṣābhyāṃ karmaṇāṃ pralayodayau । *tadvilīnaṃ kuru balādguruśāstrārthasaṃgamaiḥ* ॥ *42*॥

asaṃvitspandamātreṇa yāti cittamacittatām । *prāṇānāṃ vā nirodhena tadeva paramaṃ padam* ॥ *43*॥

dṛśyadarśanasaṃbandhe yatsukhaṃ pāramārthikam । *tadantaikāntasaṃvittyā brahmadṛṣṭyāvalokaya* ॥ *44*॥

yatra nābhyuditaṃ cittaṃ tadvai sukhamakṛtrimam । *kṣayātiśayanirmuktaṃ nodeti na ca śāmyati* ॥ *45*॥

yasya cittaṃ na cittākhyaṃ cittaṃ cittattvameva hi । *tadeva turyāvasthāyaṃ turyātītaṃ bhavatyataḥ* ॥ *46*॥

saṃnyastasarvasaṃkalpaḥ samaḥ śāntamanā muniḥ । *saṃnyāsayogayuktātmā jñānavānmokṣavānbhava* ॥ *47*॥

sarvasaṃkalpasaṃśāntaṃ praśāntaghanavāsanam । *na kiṃcidbhāvanākāraṃ yattadbrahma paraṃ viduḥ* ॥ *48*॥

samyagjñānāvarodhena nityamekasamādhinā । *sāṃkhya evāvabuddhā ye te sāṃkhyā yoginaḥ pare* ॥ *49*॥

prāṇādyanilasaṃśāntau yuktyā ye padamāgatāḥ । *anāmayamanādyantaṃ te smṛtā yogayoginaḥ* ॥ *50*॥

upādeyaṃ tu sarveṣāṃ śātaṃ padamakṛtrimam । *ekārthābhyasanaṃ prāṇarodhaścetaḥ parikṣayaḥ* ॥ *51*॥

ekasminneva saṃsiddhe saṃsiddhyanti parasparam । *avinābhāvinī nityaṃ jantūnāṃ prāṇacetasī* ॥ *52*॥

ādhārādheyavaccaite ekabhāve vinaśyataḥ । *kurutaḥ svavināśena kāryaṃ mokṣākhyamuttamam* ॥ *53*॥

sarvametaddhiyā tyaktvā yadi tiṣṭhasi niścalaḥ । *tadāhaṃkāravilaye tvameva paramaṃ padam* ॥ *54*॥

mahācidekaivehāsti mahāsatteti yocyate । *niṣkalaṃkā samā śuddhā nirahaṃkārarūpiṇī* ॥ *55*॥

sakṛdvibhātā vimalā nityodayavatī samā । *sā brahma paramātmeti nāmabhiḥ parigīyate* ॥ *56*॥

saivāhamiti niścitya nidāgha kṛtakṛtyavān । *na bhūtaṃ na bhaviṣyacca cintayāmi kadācana* ॥ *57*॥

dṛṣṭimālambya tiṣṭhāmi vartamānāmihātmanā । *idamadya mayā labdhamidaṃ prāpsyāmi sundaram* ॥ *58*॥

na staumi na ca nindāmi ātmano'nyannahi kvacit । *na tuṣyāmi śubhaprāptau na khidyāmyaśubhāgame* ॥ *59*॥

praśāntacāpalaṃ vītaśokamastasamīhitam । *mano mama mune śāntaṃ tena jīvāmyanāmayaḥ* ॥ *60*॥

ayaṃ bandhuḥ paraścāyaṃ mamāyamayamanyakaḥ । *iti brahmanna jānāmi saṃsparśaṃ na dadāmyaham* ॥ *61*॥

vāsanāmātrasaṃtyāgājjarāmaraṇavarjitam । *savāsanaṃ mano jñānaṃ jñeyaṃ nirvāsanaṃ manaḥ* ॥ *62*॥

citte tyakte layaṃ yāti dvaitametacca sarvataḥ । *śiṣyate paramaṃ śāntamekamagacchamanāmayam* ॥ *63*॥

anantamajamavyaktamajaraṃ śāntamacyutam । *advitīyamanādyantaṃ yadādyamupalambhanam* ॥ *64*॥

ekamādyantarahitaṃ cinmātramamalaṃ tatam । *khādapyatitarāṃ sūkṣmaṃ tadbrahmāsmi na saṃśayaḥ* ॥ *65*॥

dikkālādyanavacchinnaṃ svacchaṃ nityoditaṃ tatam । *sarvārthamayamekārthaṃ cinmātramamalaṃ bhava* ॥ *66*॥

sarvamekamidaṃ śāntamādimadhyāntavarjitam । *bhāvābhāvamajaṃ sarvamiti matvā sukhī bhava* ॥ *67*॥

na baddho'smi na mukto'smi brahmaivāsmi nirāmayam । *dvaitabhāvavimukto'smi saccidānandalakṣaṇaḥ* । *evaṃ bhāvaya yatnena jīvanmukto bhaviṣyasi* ॥ *68*॥

padārthavṛnde dehādidhiyā saṃtyajya dūrataḥ । *āśītalāntaḥkaraṇo nityamātmaparo bhava* ॥ *69*॥

idaṃ ramyamidaṃ neti bījaṃ te duḥkhasaṃtateḥ । *tasminsāmyāgninā dagdhe duḥkhasyāvasaraḥ kutaḥ* ॥ *70*॥

śāstrasajjanasamparkaiḥ prajñāmādau vivardhayet ॥ *71*॥

ṛtaṃ satyaṃ paraṃ brahma sarvasaṃsārabheṣajam । *atyarthamamalaṃ nityamādimadhyāntavarjitam* ॥ *72*॥

tathā sthūlamanākāśamasaṃspṛśyamacākṣuṣam । *na rasaṃ na ca gandhākhyamaprameyamanūpamam* ॥ *73*॥

ātmānaṃ saccidānandamanantaṃ brahma suvrata । *ahamasmītyabhidhyāyeddhyeyātītaṃ vimuktaye* ॥ *74*॥

samādhiḥ saṃvidutpattiḥ parajīvaikataṃ prati । *nityaḥ sarvagato hyātmā kūṭastho doṣavarjitaḥ* ॥ *75*॥

ekaḥ sanbhidyate bhrāntyā māyayā na svarūpataḥ । *tasmādadvaita evāsti na prapañco na saṃsṛtiḥ* ॥ *76*॥

yathākāśo ghaṭākāśo mahākāśa itīritaḥ । *tathā bhrānterdvidhā prokto hyātmā jīveśvarātmanā* ॥ *77*॥

yadā manasi caitanyaṃ bhāti sarvatragaṃ sadā । *yogino"vyavadhānena tadā sampadyate svayam* ॥ *78*॥

yadā sarvāṇi bhūtāni svātmanyeva hi paśyati । *sarvabhūteṣu cātmānaṃ brahma sampadyate sadā* ॥ *79*॥

yadā sarvāṇi bhūtāni samādhistho na paśyati । *ekībhūtaḥ pareṇāsau tadā bhavati kevalaḥ* ॥ *80*॥

śāstrasajjanasamparkavairāgyābhyāsarūpiṇī । *prathamā bhūmikaiṣoktā mumukṣutvapradāyinī* ॥ *81*॥

vicāraṇā dvitīyā syāttṛtīyā sāṅgabhāvanā । *vilāpinī caturthī syādvāsanā vilayātmikā* ॥ *82*॥

śuddhasaṃvinmanānandarūpā bhavati pañcamī । *ardhasuptaprabuddhābho jīvanmukto'tra tiṣṭhati* ॥ *83*॥

asaṃvedanarūpā ca ṣaṣṭhī bhavati bhūmikā । *ānandaikaghanākārā suṣuptasadṛśī sthitiḥ* ॥ *84*॥

turyāvasthopaśāntā sā muktireva hi kevalā । *samatā svacchatā saumyā saptamī bhūmikā bhavet* ॥ *85*॥

turyātītā tu yāvasthā parā nirvāṇarūpiṇī । *saptamī sā parā prauḍhā viṣayo naiva jīvatām* ॥ *86*॥

pūrvāvasthātrayaṃ tatra jāgradityeva saṃsthitam । *caturthī svapna ityuktā svapnābhaṃ yatra vai jagat* ॥ *87*॥

ānandaikaghanākārā suṣuptākhyā tu pañcamī । *asaṃvedanarūpā tu ṣaṣṭhī turyapadābhidhā* ॥ *88*॥

turyātītapadāvasthā saptamī bhūmikottamā । *manovacobhiragrāhyā svaprakāśasadātmikā* ॥ *89*॥

antaḥ pratyāhṛtivaśāccaityaṃ cenna vibhāvitam । *mukta eva na sandeho mahāsamatayā tayā* ॥ *90*॥

na mriye na ca jīvāmi nāhaṃ sannāpyasanmayaḥ । *ahaṃ na kiṃcicciditi matvā dhīro na śocati* ॥ *91*॥

alepako'hamajaro nīrāgaḥ śāntavāsanaḥ । *niraṃśo'smi cidākāśamiti matvā na śocati* ॥ *92*॥

ahaṃmatyā virahitaḥ śuddho buddho'jaro'maraḥ । *śāntaḥ śamasamābhāsa iti matvā na śocati* ॥ *93*॥

tṛṇāgreṣvambare bhānau naranāgāmareṣu ca । *yattiṣṭhati tadevāhamiti matvā na śocati* ॥ *94*॥

bhāvanāṃ sarvabhāvebhyaḥ samutsṛjya samutthitaḥ । *avaśiṣṭaṃ paraṃ brahma kevalo'smīti bhāvaya* ॥ *95*॥

vācāmatītaviṣayo viṣayāśādaśojjhitaḥ । *parānandarasākṣubdho ramate svātmanātmani* ॥ *96*॥

sarvakarmaparityāgī nityatṛpto nirāśrayaḥ । *na puṇyena na pāpena netareṇa ca lipyate* ॥ *97*॥

sphaṭikaḥ pratibimbena yathā nāyāti rañjanam । *tajjñaḥ karmaphalenāntastathā nāyāti rañjanam* ॥ *98*॥

viharañjanatāvṛnde devakīrtana pūjanaiḥ । *khedāhlādau na jānāti pratibimbagatairiva* ॥ *99*॥

nisstotro nirvikāraśca pūjyapūjāvivarjitaḥ । *saṃyuktaśca viyuktaśca sarvācāranayakramaiḥ* ॥ *100*॥

tanuṃ tyajatu vā tīrthe śvapacasya gṛhe'tha vā । *jñānasampattisamaye mukto'sau vigatāśayaḥ* ॥ *101*॥

saṃkalpatvaṃ hi bandhasya kāraṇaṃ tatparityaja । *mokṣo bhavedasaṃkalpāttadabhyāsaṃ dhiyā kuru* ॥ *102*॥

sāvadhāno bhava tvaṃ ca grāhyagrāhakasaṃgame । *ajasrameva saṃkalpadaśāḥ pariharañśanaiḥ* ॥ *103*॥

mā bhava grāhyabhāvātmā grāhakātmā ca mā bhava । *bhāvanāmakhilāṃ tyaktvā yacchiṣṭaṃ tanmayo bhava* ॥ *104*॥

kiṃciccedrocate tubhyaṃ tadbaddho'si bhavasthitau । *na kiṃcidrocate cette tanmukto'si bhavasthitau* ॥ *105*॥

asmātpadārthanicayādyāvatsthāvarajaṅgamāt । *tṛṇāderdehaparyantānmā kiṃcittatra rocatām* ॥ *106*॥

ahaṃbhāvānahaṃbhāvau tyaktvā sadasatī tathā । *yadasaktaṃ samaṃ svacchaṃ sthitaṃ tatturyamucyate* ॥ *107*॥

yā svacchā samatā śāntā jīvanmuktavyavasthitiḥ । *sākṣyavasthā vyavahṛtau sā turyā kalanocyate* ॥ *108*॥

naitajjāgranna ca svapnaḥ saṃkalpānāmasaṃbhavāt । *suṣuptabhāvo nā'pyetadabhāvājjaḍatāsthiteḥ* ॥ *109*॥

śāntasamyakprabuddhānāṃ yathāsthitamidaṃ jagat । *vilīnaṃ turyamityāhurabuddhānāṃ sthitaṃ sthiram* ॥ *110*॥

ahaṃkārakalātyāge samatāyāḥ samudgame । *viśarārau kṛte citte turyāvasthopatiṣṭhate* ॥ *111*॥

siddhānto'dhyātmaśāstrāṇāṃ sarvāpahnava eva hi । *nāvidyāstīha no māyā śāntaṃ brahmedamaklamam* ॥ *112*॥

śānta eva cidākāśe svacche śamasamātmani । *samagraśaktikhacite brahmeti kalitābhidhe* ॥ *113*॥

sarvameva parityajya mahāmaunī bhavānagha । *nirvāṇavānnirmananaḥ kṣīṇacittaḥ praśāntadhīḥ* ॥ *114*॥

ātmanyevāsva śāntātmā mūkāndhabadhiropamaḥ । *nityamantarmukhaḥ svacchaḥ svātmanāntaḥ prapūrṇadhīḥ* ॥ *115*॥

jāgratyeva suṣuptasthaḥ kuru karmāṇi vai dvija । *antaḥ sarvaparityāgī bahiḥ kuru yathāgatam* ॥ *116*॥

cittasattā paraṃ duḥkhaṃ cittatyāgaḥ paraṃ sukham । *ataścittaṃ cidākāśe naya kṣayamavedanāt* ॥ *117*॥

dṛṣṭvā ramyamaramyaṃ vā stheyaṃ pāṣāṇavatsadā । *etāvatātmayatnena jitā bhavati saṃsṛtiḥ* ॥ *118*॥

vedānte paramaṃ guhyaṃ purākalpapracoditam । *nāpraśāntāya dātavyaṃ na cāśiṣyāya vai punaḥ* ॥ *119*॥

annapūrṇopaniṣadaṃ yo'dhīte gurvanugrahāt । *sa jīvanmuktatāṃ prāpya brahmaiva bhavati svayam* ॥ *120*॥

ityupaniṣat ॥ *iti pañcamo'dhyāyaḥ* ॥ *5*॥

oṃ bhadraṃ karṇebhiḥ śṛṇuyāma devāḥ ॥ *bhadraṃ paśyemākṣabhiryajatrāḥ* ॥ *sthirairaṅgaistuṣṭuvā*[?]*sastanūbhiḥ* ॥ *vyaśema devahitaṃ yadāyuḥ* ॥ *svasti na indro vṛddhaśravāḥ* ॥ *svasti naḥ pūṣā viśvavedāḥ* ॥ *svasti nastārkṣyo ariṣṭanemiḥ* ॥ *svasti no bṛhaspatirdadhātu* ॥

oṃ śāntiḥ śāntiḥ śāntiḥ ॥

ityannapūrṇopaniṣatsamāptā ॥

1-1-2. The king of Yogins, Nidagha, prostrated flat (like a rod) before Ribhu, that pre-eminent knower of Brahman. Then, rising, that ascetic respectfully said, 'Teach me the truth about the Self; by what kind of adoration have you, Oh Brahmana, attained this state?

I-3-4. Teach me that grand science which yields sovereignty over the empire of emancipation. 'You have done well, Nidagha! Listen to the eternal science by the knowledge of which alone will you be liberated life. Lodged in Om that envelopes the Root of phenomena (Brahman), supporting the syllable 'aim',

I-5-7. 'Eternal bliss, independent ('hrim'), renowned, with streaming stresses ('sauh'), the ruler of the world ('srim'), Mahalakshmi, (at once) desire ('klim'), fulfillment, and humanity, is the divine Annapurna. 'I begged of Her, using the celebrated and quintessential incantation of 27 syllables, cultivated by hosts of female ascetics,

I-8. 'Namely, aim, hrim, sauh, srim, klim, aum namo bhagavatyannapurne mamabhilashitam annam dehi Svaha. [Salutation, O divine Annapurna, vouchsafe the food I desire]: 'Thus have I been instructed by my father. From then on have I established myself in (this) discipline, persisting in the activities of my station (in life) and have given myself up to the daily practice of this incantation.

[Brief on 1. Adi Shankara's stotra on Devi Annapurna 2. Annapurnaashtotram
|
1)
Nityaananda-Karii Vara-Abhaya-Karii Saundarya-Ratna-akarii
Nirdhuuta-Akhila-Ghora-Paavana-Karii Pratyakssa-Maaheshvarii |
Praaleya-Acala-Vamsha-Paavana-Karii Kaashii-Pura-Adhiishvarii
Bhikssaam Dehi Krpa-Avalambana-Karii Maata-Annapuurnneshvarii ||*1*||

Naanaa-Ratna-Vicitra-Bhuussanna-Karii Hema-Ambara-addambarii
Muktaa-Haara-Vilambamaana-Vilasad-Vakssoja-Kumbha-Antarii |
Kaashmiira-Agaru-Vaasita-Angga-Ruciraa Kaashii-Pura-Adhiishvarii
Bhikssaam Dehi Krpa-Avalambana-Karii Maata-Annapuurnneshvarii ||*2*||

Salutations to Mother Annapoorna) Who always give Joy to Her Devotees, along with Boons and assurance of Fearlessness (under Her Motherly care); Who is a repository of great Beauty and makes their minds beautiful by the touch of the Gem of Her (inner) Beauty,

1.2: Who Purifies all the Poisons and Sufferings of their minds (by the touch of Her Compassion and Bliss), and Who is the Great Goddess manifested visibly in Kashi,
1.3: Who Sanctified the Lineage of the King of the Mountain of Himalayas (by taking birth as Devi

Parvati); Who is the Ruling Mother of the city of Kasi,
1.4: O Mother Annapoorneswari, Please grant us the Alms of Your Grace;
Your Grace which Support all the Worlds.
||
2.1: (Salutations to Mother Annapoorna) Who is adorned with many Gems shining with various Colours, and with Garments striking with the shine of Gold (i.e. Golden Laced),
2.2: Who is decorated with a Garland of Pearls which is Hanging down and Shining within the middle of Her Bosom,
2.3: Whose Beautiful Body is Fragrant with Saffron and Agaru (Agarwood); Who is the Ruling Mother of the city of Kasi,
2.4: O Mother Annapoorneswari, Please grant us the Alms of Your Grace;
Your Grace which Support all the Worlds.

Yoga-[A]ananda-Karii Ripu-Kssaya-Karii Dharma-Artha-Nisstthaa-Karii
Candra-Arka-Anala-Bhaasamaana-Laharii Trailokya-Rakssaa-Karii |
Sarva-[A]ishvarya-Samasta-Vaan.chita-Karii Kaashii-Pura-Adhiishvarii
Bhikssaam Dehi Krpa-Avalambana-Karii Maata-Annapuurnne[a-Ii]shvarii ||3||

Meaning:
3.1: (Salutations to Mother Annapoorna) Who gives the Bliss of communion with God through Yoga, and Who destroys the attachment to the Senses (which are the enemies of Yogic communion); Who makes us devoted to Dharma and righteous effort to earn wealth (as a worship of God),
3.2: Who is like a great Wave shining with the Divine Energies of Moon, Sun and Fire which Protects the Three Worlds,
3.3: Who gives all Prosperity and fulfills all Wishes of the Devotees; Who is the Ruling Mother of the city of Kasi,
3.4: O Mother Annapoorneswari, Please grant us the Alms of Your Grace;
Your Grace which Support all the Worlds.

Kailaasa-Acala-Kandara-[A]alaya-Karii Gaurii Umaa Shangkarii
Kaaarii Nigama-Artha-Gocara-Karii Ongkaara-Biija-Akssarii |
Mokssa-Dvaara-Kapaatta-Paattana-Karii Kaashii-Pura-Adhiishvarii
Bhikssaam Dehi Krpa-Avalambana-Karii Maata-Annapuurnne[a-Ii]shvarii ||4||

Meaning:
4.1: (Salutations to Mother Annapoorna) Who has made the Caves of Mount Kailasa Her Abode, and is known by various names like Gauri, Uma, Shankari, ...
4.2: ... and Kaumari; Who makes the deepest meaning of Nigamas (Vedas or Sacred Scriptures) perceptible in Her Divine Form which vibrates with the Seed Syllable Omkara,
4.3: Who opens the Gate of Moksha (Liberation) within our (Spiritual) Heart by Her Grace; Who is the Ruling Mother of the city of Kasi,
4.4: O Mother Annapoorneswari, Please grant us the Alms of Your Grace;
Your Grace which Support all the Worlds.

Drshya-Adrshya-Vibhuuti-Vaahana-Karii Brahmaanndda-Bhaannddo[a-U]darii
Liilaa-Naattaka-Suutra-Bhedana-Karii Vijnyaana-Diipa-Angkurii |
Shrii-Vishvesha-Manah-Prasaadana-Karii Kaashii-Pura-Adhiishvarii
Bhikssaam Dehi Krpa-Avalambana-Karii Maata-Annapuurnne[a-Ii]shvarii ||5|

Mother Annapoorna Who bears within Her many Visible and Invisible Divine Attributes,
and holds the whole Universe within Her,
5.2: Who (by Her special Grace) discloses the (Divine) Source of this Divine Play of Creation,
thereby sprouting the Flame of the Lamp of (Divine) Knowledge within us,
5.3: Who makes the Meditative Mind (i.e. Meditative Absorption) of Sri Visweswara Gracious, i.e.
make it flow down as Divine Grace to the World; Who is the Ruling Mother of the city of Kasi,
5.4: O Mother Annapoorneswari, Please grant us the Alms of Your Grace;
Your Grace which Support all the Worlds.

Urvii-Sarva-Jane[a-Ii]shvarii Bhagavatii Maata-Annapuurnneshvarii
Vennii-Niila-Samaana-Kunta-Laharii Nitya-Anna-Daane[a-Ii]shvarii |
Sarva-[A]ananda-Karii Sadaa Shubha-Karii Kaashii-Pura-Adhiishvarii
Bhikssaam Dehi Krpa-Avalambana-Karii Maata-Annapuurnne[a-Ii]shvarii ||6||

Meaning:
6.1: (Salutations to Mother Annapoorna) Who is Mother Earth Herself and the Goddess of everyone,
Whom the Devotees call as Bhagavati Mata Annapoorneswari,
6.2: Whose Dark Braids of Hair flow down like the Waves of Her Grace; Who (being Mother Earth
Herself) is always devoted to bestowing Food to Her Children,
6.3: Who brings all Joys to the Devotees and Her presence always bring Good Fortunes in their lives;
Who is the Ruling Mother of the city of Kasi,
6.4: Annapoorneswari, Please grant us the Alms of Your Grace; which Support all the Worlds.

Aadikssa-Anta-Samasta-Varnnana-Karii Shambhos-Tri-Bhaava-[A]akarii
Kaashmiiraa-Tri-Jale[a-Ii]shvarii Tri-Laharii Nitya-Angkuraa Sharvarii |
Kaama-[A]akaangkssa-Karii Jano[a-U]dayakarii Kaashii-Pura-Adhiishvarii
Bhikssaam Dehi Krpa-Avalambana-Karii Maata-Annapuurnne[a-Ii]shvarii ||7||

Meaning:
7.1: (Salutations to Mother Annapoorna) Who makes all the Letters manifest from within
Her, starting with "A" and ending in "Kssa", and is the repository of the Three
Bhavas of Shambhu (Sattva, Rajas and Tamas leading to Creation, Preservation and Destruction of the
Universe),
7.2: Who is Reddish in colour (signifying Shakti) and is the Goddess of the Three Waters (signifying
the Three Shaktis) which flow as the Three Waves (of Iccha [Will], Jnana [Knowledge] and Kriya
[Activity] Shaktis); thus always Sprouting creation with Her Feminine Power,
7.3: Who fulfills the various Wishes of the Devotees and Raises the lives of People (by providing
Food and other essentials of worldly life); Who is the Ruling Mother of the city of Kasi,
7.4: O Mother Annapoorneswari, Please grant us the Alms of Your Grace;
Your Grace which Support all the Worlds.

Devii Sarva-Vicitra-Ratna-Racitaa Daakssaayannii Sundarii
Vaame Svaadu-Payo-Dharaa-Priya-Karii Saubhaagya-Maahe[a-Ii]shvarii |
Bhakta-Abhiisstta-Karii Sadaa Shubha-Karii Kaashii-Pura-Adhiishvarii
Bhikssaam Dehi Krpa-Avalambana-Karii Maata-Annapuurnne[a-Ii]shvarii ||8||

Meaning:
8.1: (Salutations to Mother Annapoorna) Who is studded with Gems of all Colours, and Who was
the Beautiful Daughter of King Daksha,

8.2: Who holds a bowl of Sweet Milk (signifying Food) on Her Left which
She endearingly distributes to Her Childen; Who is the Great Goddess Who brings Good Fortune to Her Devotees,
8.3: Who fulfills the Desires of the Devotees and always brings Good Blessings to them; Who is the Ruling Mother of the city of Kasi,
8.4: O Mother Annapoorneswari, Please grant us the Alms of Your Grace;
Your Grace which Support all the Worlds.

Candra-Arka-Anala-Kotti-Kotti-Sadrshaa Candra-Amshu-Bimba-Adharii
Candra-Arka-Agni-Samaana-Kunddala-Dharii Candra-Arka-Varnne[a-Ii]shvarii |
Maalaa-Pustaka-Paashasa-Angkusha-Dharii Kaashii-Pura-Adhiishvarii
Bhikssaam Dehi Krpa-Avalambana-Karii Maata-Annapuurnne[a-Ii]shvarii ||9||

Meaning:
9.1: (Salutations to Mother Annapoorna) Whose Divine Splendour is like
Millions and Millions of Moons, Suns and Fire; Whose Face shines like the Moon, radiating the Cool Rays of Compassion, which is also reflected on Her Red Lips resembling the Bimba Fruit,
9.2: (Similarly) Whose Ear-Rings and Bracelets (i.e. Ornaments) Shine with the Splendour of the Moon, Sun and the Fire; and Who, the great Goddess, also has the Complexion radiating the Splendour of the Moon and the Sun,
9.3: Who holds a Rosary (signifying Repetition of God's name), Book (signifying Divine Knowledge), Noose (signifying Divine Attraction) and Hook (signifying Divine Goading) in Her four Hands; Who is the Ruling Mother of the city of Kasi,
9.4: O Mother Annapoorneswari, Please grant us the Alms of Your Grace;
Your Grace which Support all the Worlds.

Kssatra-Traanna-Karii Mahaa-[A]bhaya-Karii Maataa Krpaa-Saagarii
Saakssaan-Mokssa-Karii Sadaa Shiva-Karii Vishveshvara-Shrii-Dharii |
Dakssaa-Kranda-Karii Niraamaya-Karii Kaashii-Pura-Adhiishvarii
Bhikssaam Dehi Krpa-Avalambana-Karii Maata-Annapuurnne[a-Ii]shvarii ||10||

Meaning:
10.1: (Salutations to Mother Annapoorna) Whose Great Power Protects the Devotees
and grants them Great Fearlessness; Who is the Great Mother and an Ocean of Compassion,
10.2: Whose Divine Form is a Visible bestower of Liberation and Whose
presence always brings Auspicious blessings; Who is indeed the repository of the Sri (Prosperity, Welfare and Auspiciousness) of Visweswara (Shiva),
10.3: Who makes Daksha (symbol of ego) Cry and in that repentence makes him Pure; Who is the Ruling Mother of the city of Kasi,
10.4: O Mother Annapoorneswari, Please grant us the Alms of Your Grace;
Your Grace which Support all the Worlds.

Anapuurnne Sadaa-Puurnne Shangkara-Praanna-Vallabhe |
Jnyaana-Vairaagya-Siddhy[i]-Artham Bhikssaam Dehi Ca Paarvati ||11||

Meaning:
11.1: (Salutations to Mother Annapoorna) O Mother Annapoorna, You Who are always Full (with the gift of Food and Blessings), You Who are the Beloved of Shankara, ...
11.2: ... O Mother Parvati, Please grant me the Alms of Your Grace, to awaken within me Spiritual

Knowledge and Freedom from all Worldly Desires.

Maataa Ca Paarvatii Devii Pitaa Devo Maheshvarah |
Baandhavaah Shiva-Bhaktaash-Ca Svadesho Bhuvana-Trayam ||12||

Meaning:
12.1: (Salutations to Mother Annapoorna) My Mother is Devi Parvati, and my Father is Deva Maheswara (Shiva),
12.2: My Friends are the devotees of Shiva, and my Country is all the Three Worlds (Whose Lord is Shiva-Parvati).

[Annapurna Ashtottara Shatanamavali - 108 Names]

ōṁ annapūrṇāyai namaḥ |ōṁ śivāyai namaḥ |ōṁ dēvyai namaḥ |\ōṁ bhīmāyai namaḥ |
ōṁ puṣṭyai namaḥ | ōṁ sarasvatyai namaḥ | ōṁ sarvajñāyai namaḥ | ōṁ pārvatyai namaḥ | ōṁ durgāyai namaḥ | |ōṁ śarvāṇyai namaḥ |ōṁ śivavallabhāyai namaḥ | ōṁ vēdavēdyāyai namaḥ |
ōṁ mahāvidyāyai namaḥ | ōṁ vidyādātrai namaḥ | ōṁ viśāradāyai namaḥ | ōṁ kumāryai namaḥ |
ōṁ tripurāyai namaḥ | ōṁ bālāyai namaḥ | 18 | ōṁ lakṣmyai namaḥ |ōṁ śriyai namaḥ |
ōṁ bhayahāriṇyai namaḥ | ōṁ bhavānyai namaḥ | ōṁ viṣṇujananyai namaḥ |
ōṁ brahmādijananyai namaḥ | ōṁ gaṇēśajananyai namaḥ | ōṁ śaktyai namaḥ |
ōṁ kumārajananyai namaḥ | 27 | ōṁ śubhāyai namaḥ | ōṁ bhōgapradāyai namaḥ |
ōṁ bhagavatyai namaḥ | ōṁ bhaktābhīṣṭapradāyinyai namaḥ | ōṁ bhavarōgaharāyai namaḥ |
ōṁ bhavyāyai namaḥ | ōṁ śubhrāyai namaḥ |ōṁ paramamaṅgalāyai namaḥ | ōṁ bhavānyai namaḥ |
36 | ōṁ cañcalāyai namaḥ | ōṁ gauryai namaḥ |ōṁ cārucandrakalādharāyai namaḥ |
ōṁ viśālākṣyai namaḥ | ōṁ viśvamātrē namaḥ | ōṁ viśvavandyāyai namaḥ | ōṁ vilāsinyai namaḥ |
ōṁ āryāyai namaḥ | ōṁ kalyāṇanilāyāyai namaḥ | 45 |

ōṁ rudrāṇyai namaḥ | ōṁ kamalāsanāyai namaḥ | ōṁ śubhapradāyai namaḥ |ōṁ śubhāyai namaḥ |
ōṁ anantāyai namaḥ | \ōṁ vṛttapīnapayōdharāyai namaḥ | ōṁ ambāyai namaḥ | ōṁ saṁhāramathanyai namaḥ | ōṁ mṛḍānyai namaḥ | 54 | ōṁ sarvamaṅgalāyai namaḥ |
ōṁ viṣṇusaṁsēvitāyai namaḥ | ōṁ siddhāyai namaḥ | ōṁ brahmāṇyai namaḥ |
ōṁ surasēvitāyai namaḥ |ōṁ paramānandadāyai namaḥ | ōṁ śāntyai namaḥ |
ōṁ paramānandarūpiṇyai namaḥ | ōṁ paramānandajananyai namaḥ | 63 | ōṁ parāyai namaḥ |
ōṁ ānandapradāyinyai namaḥ | ōṁ parōpakāraniratāyai namaḥ | ōṁ paramāyai namaḥ |
ōṁ bhaktavatsalāyai namaḥ | ōṁ pūrṇacandrābhavadanāyai namaḥ |
ōṁ pūrṇacandranibhāṁśukāyai namaḥ | ōṁ śubhalakṣaṇasampannāyai namaḥ |
ōṁ śubhānandaguṇārṇavāyai namaḥ | 72 | ōṁ śubhasaubhāgyanilayāyai namaḥ |
ōṁ śubhadāyai namaḥ | ōṁ ratipriyāyai namaḥ | ōṁ caṇḍikāyai namaḥ |
ōṁ caṇḍamathanyai namaḥ | ōṁ caṇḍadarpanivāriṇyai namaḥ | ōṁ mārtāṇḍanayanāyai namaḥ |
ōṁ sādhvyai namaḥ | ōṁ candrāgninayanāyai namaḥ | 81 | ōṁ satyai namaḥ |
ōṁ puṇḍarīkaharāyai namaḥ | ōṁ pūrṇāyai namaḥ | ōṁ puṇyadāyai namaḥ |
ōṁ puṇyarūpiṇyai namaḥ |ōṁ māyātītāyai namaḥ | ōṁ śrēṣṭhamāyāyai namaḥ |
ōṁ śrēṣṭhadharmātmavanditāyai namaḥ | ōṁ asṛṣṭyai namaḥ | 90 | ōṁ saṅgarahitāyai namaḥ |
ōṁ sṛṣṭihētavē namaḥ |ōṁ kapardinyai namaḥ | ōṁ vṛṣārūḍhāyai namaḥ |
ōṁ śūlahastāyai namaḥ | ōṁ sthitisaṁhārakāriṇyai namaḥ | ōṁ mandasmitāyai namaḥ |
ōṁ skandamātrē namaḥ | ōṁ śuddhacittāyai namaḥ | 99 | ōṁ munistutāyai namaḥ |
ōṁ mahābhagavatyai namaḥ | \ōṁ dakṣāyai namaḥ | ōṁ dakṣādhvaravināśinyai namaḥ |

ōṁ sarvārthadātryai namaḥ | ōṁ sāvitryai namaḥ | ōṁ sadāśivakuṭumbinyai namaḥ | ōṁ nityasundarasarvāṅgyai namaḥ | ōṁ saccidānandalakṣaṇāyai namaḥ | 108 |]

1-9. 'When many days passed thus, there appeared in front of me Annapurna, wide-eyed, her lotus-face beaming with a smile.
I-10. 'Seeing her, I prostrated flat on the ground, and (then) stood up with folded hands. "Well, child, you have done well; ask of me a boon, delay not."
I-11. Oh (Nidagha), best of sages! Thus hidden by the wide-eyed (deity) I spoke: 'O Daughter of the mountain, may the truth of the Self dawn on my mind'.
I-12. Saying 'be it so' she vanished, then and there. Then, through the perception of the world's variety the idea (mati) arose in me.
I-13. Delusion appears five-fold; it will be presently set forth. Due to the first delusion, Jiva and God appear to have different forms.
I-14. Due to the second, the attribute of agency dwelling in the Self appears to be real. The third (consists in) deeming the Jiva associated with the three bodies as having attachment.
I-15. The fourth takes the world-cause (God) to be mutable. The fifth delusion ascribes reality to the world as distinguished from its cause. Then, also, in the mind flashes the cessation of the five-fold delusion.
I-16. From that moment, spontaneously, my mind was assimilated to Brahman. O Nidagha, thus may you, too, secure knowledge of reality.
I-17. With humility and respect (Nidagha spoke to Ribhu: impart to me, having faith (in you), the peerless science of Brahman.
I-18. Gratified, Ribhu said: 'so be it'. I shall impart to you the knowledge of reality, O sinless one. Be a mighty agent, ardent enjoyer, and a great renouncer. Having this investigated your own real nature, be happy.

I-19. 'I am Brahman, ever manifest, pure, first, endless; there is no room for the slightest dallying with aught else' - thus think, having become blemishless; achieve Nirvana (permanent peace) having purified and quietened all movements of the mind.
I-20. Know that none of the things seen here is there; it is all like 'the city in the sky' and 'water in the desert'.
I-21. On the other hand, what is nowhere seen, at all, is not given (as an object); beyond the range of the sixth sense, mind, O sage -- assimilate yourself to That.
I-22. Grasp: I am That which is the indestructible, infinite, Spirit, the Self of everything, integral, replete, abundant and partless.
I-23. Due to the absolute contemplation of absence (or nihil), when the mind dwindles, there results the state of the being-in-general (satta-samanya), of that whose essence is unqualified consciousness.
I-24. Surely, devoid of all objective tinge, when consciousness (chit) subsides, there supervenes the exceedingly transparent being-in-general that resembles non-being.
I-25. For the liberated Self, both embodied and disembodied, surely there occurs this ultimate perception known as the state-beyond-the fourth.
I-26. O sinless one, this occurs in the case of the knower both when he has risen from Concentration (Samadhi) and when he is established in it; being born of awareness, this does not happen for the ignorant alone.
I-27. All wavering between states of reasoning, etc., having vanished long since, his face steeped in the lovely light of Brahmic bliss, (the sage) attains the blessed state through right knowledge alone.
I-28. The inner cool (calm repose) of him who perceives this multitude of gunas as non-Self is said to be Concentration.

I-29. The steady mind is empty of latent impulses; the same is (the state of) contemplation. The same also is Aloneness. Besides, it is nothing but perpetual quiescence.
I-30. The mind with attenuated latent impulses is said to be bound for the highest state. Next, the mind, without such impulses, attains the status of the non-doer.
I-31. On the other hand, the mind's imagination of being the doer is replete with latent impulses; it causes all sufferings; therefore attenuated latent impulses.
I-32. When the imagination of unity with all objects is mentally discarded, due to its constant introverted state, all things are resolved into empty space.
I-33. As crowds in a market, though active, are as good as non-existent (to the observer) when he is not related (to them), so too, to the knower is a village like unto a forest.
I-34. Being inwardly withdrawn, the knower, either asleep, awake, walking or reading, beholds a city, country-side, or village as if it were no other than a forest (i.e. with total disinterestedness).
I-35. Once the inner cool is won, the world is cool. To those scorched by the inner thirst, the world is afire.
I-36. For all (un-liberated) beings what is within is projected externally.
I-37. But the lover of the inner Self, though operating through the organs of action, is unaffected by joy and sorrow; he is said to be concentrated.
I-38. He who, as a matter of course and not through fear, beholds all beings as one's own Self and others' possessions as clods of earth, alone sees aright.
I-39. Let death come now or at the end of cycles; he remains unblemished as gold (fallen) in mire.
I-40. Consider in your mind: who am I? How is all this (brought about)? How do death and birth (happen)? Thus (considering) will you earn the great benefit (of investigation).
I-41. Your mind will shed its (discursive) form and quietly win repose, once, through investigation, you comprehend your real nature.

I-42. O Brahmin, your mind, cured of its feverishness, no more sinks in empirical activities, as an elephant does not, in the hollow made by a cow's hoof.
I-43. But a petty mind, O Brahmin, does sink in any petty affair, just as a battered mosquito does, in the water collected in the hollow made by a cow's hoof.
I-44. O best of ascetics, to the extent all objects are readily renounced, the supreme Self, the transcendent light, alone remains.
I-45. So long as all objects are not renounced, the Self is not won. What remains after the renunciation of the entire objective manifold is said to be the Self.
I-46. Therefore, in order to realize the Self, renounce everything. Having cast off all (objects), assimilate yourself to that which remains.
I-47. Whatever object is beheld in the world around is but the vibration of Consciousness, it is nothing permanent.
I-48. O Brahmin, by the term Samadhi (Concentration) the wise denote transcendent understanding that is concentrated, eternally appeased, and is cognisant of things as they are.
I-49. The term Concentration denotes the stable, mountain-like, status (of the self) that is un-agitated, un-egoistic, and unrelated to dualities.
I-50. O Brahmin, it denotes the perfected flow of the mind that is sure, choiceless and goalless.
I-51. The best of the knowers of the Vedas, the great ones, win that fourth and stable perception that is fashioned solely through a part of the light of the Spirit.
I-52. (It is) lodged in the heart of all things and not altogether unlike dreamless slumber, when the mind and the ego subside.
I-53. After liquidating the mind with the mind, that state - that supremely divine bliss-body - is automatically won.

I-54. Thence follows the obliteration of all cravings for objects; then dawns the auspicious and superbly splendid light, and then, in the case of the very best, due to the sway of even-mindness (takes place) the ineffable transformation into the Self's substance.
I-55. Directly experienced indeed as the God of gods and Self of all entities, moving and stationary is this total and infinite reality of the Self, dwelling in the fast-evolving mind that is quietened externally.
I-56. The unattached, steady, and controlled mind is not in evidence in the worldings; the attached mind, though subjected to long-drawn austerities is, as it were, altogether bound.
I-57. The man free from inner clinging, whose mind dwells on the blissful (Brahman) may or may not act externally; never can he be either agent or experiencer.

II-1. Nidagha: What is attachment like? What kind of it leads to human bondage? And what kind of it is said to liberate? How is this (attachment) cured?
II-2. (Ribhu): Imagination, ignoring wholly the distinction between the body and the embodied (Self) - the exclusive faith in the body - is the attachment that is said to bind.
II-3. All this is Self: what shall I seek here and what avoid? Know this to be the position of non-attachment that the Jivanmukta fosters.
II-4. I am not; none, other than me, is; neither this nor the non-other exists. This (attitude) is said to be non-attachment, always maintaining, 'I am Brahman'.
II-5. He does not approve of inactivity; neither does he cling to activities. He, the renouncer, is the superbly equable (in outlook); he is said to be the non-attached.
II-6. One who mentally, and not in the concrete act alone, renounces fruits, etc., of all his activities - that adept is said to be non-attached.

II-7. Imaginations and the manifold activities issuing (there from) are cured, here, by non-indulgence in imagination; thus promote well-being.
II-8-9. The mind that clings not to acts, thoughts, and things, to wanderings and reckonings of time, but reposes in Consciousness alone, finding no delight anywhere, even when turned toward some objects, revels in the Self.
II-10. Let him perform or not all this empirical activity; doing or non-doing, his true occupation is Self-delight.
II-11. Or, giving up even that objective element, as stabilised Consciousness, the tranquillised Jiva abides in the Self like a radiant gem.
II-12. The quiescent state of the attenuated mind, free from all objective reference, is said to be the deep sleep in wakefulness.
II-13. This state of slumber, O Nidagha, fully developed through practice, is styled the Fourth by the best knowers of Truth.
II-14. Having attained the indestructible status in this fourth stage, one reaches a non-blissful poise (as it were), its nature being invariably delightful.
II-15. Thence lifted above all relativities, like non-bliss and great bliss, the time-less Yogin, reaching the state beyond the fourth, is said to be liberated.
II-16. With all bonds of birth loosened, and all Tamasic conceits dissolved, the great sage (abides) as the blissful being of the supreme Self like a salt-crystal in water.
II-17. That which is the trans-empirical and experiential reality, present in the (contrasted) perceptions of the material and the conscious, is the essence; Brahman is said to be that.
II-18(a). Bondage is encompassed by the object; on release from this, liberation is said to supervene.
II-18(b)-19. Resting in that un-vexed experience, discriminated in the link between the substance and perception, abide you; thus one attains the (peace) of deep sleep. That develops into the Fourth; station your gaze on That.

II-20. The Self is neither gross nor subtle; neither manifest nor hidden; neither spiritual nor material; neither non-being nor being.
II-21. That non-dual indestructible one which has become the object, the ground of mind and all sense-organs, is neither 'I' nor another; neither one nor many.
II-22. That real joy (experienced) in the relation between the object and perception is the transcendental state; therefore it is, as it were, nothing (in itself).
II-23. Liberation is not on the top of the sky; not in the nether world; not on the earth. The dwindling of mind in which all desires dry up is held to be liberation.
II-24. With the thought, within, 'let me have liberation' the mind springs up; this worldly bondage is firm in the mind agitated with thought.
II-25. The mere non-cleansing of the mind reduces it to a state of prodigious transmigration; its cleansing alone, on the other hand, is said to be liberation.
II-26. What is bondage and what is liberation in respect of the Self that transcends all things or that pervades all forms? Think freely.
II-27. Loving the Spirit, lifted above all hopes, full, holy in mind, having won the incomparable state of repose, he seeks nothing here.
II-28. He is called the Jivanmukta (Liberated in life) who lives, unattached, in the pure Being that sustains all, the indubitable Spirit that is the Self.
II-29. He craves not for what is yet to be; he does not bank on the present; he remembers not the past; yet he does all work.
II-30. Ever unattached to those who cling to him; devoted to the devotees; he is harsh, as it were, to the harsh.

II-31. A child amidst children; adult amidst adults; bold amidst the bold; a youth amidst the youthful; lamenting amidst those who lament;
II-32. Steadfast, blissful, polished, of holy speech, wise, simple and sweet; never given to self-pity;
II-33. Through discipline, when the throb of vital breaths ceases, the mind is wholly dissolved; the impersonal bliss (Nirvana) remains;
II-34. Whence all discursive speech turns back. With the obliteration of all of one's mental constructions that (Brahmic) status abides.
II-35. Here is the supreme Self whose essence is the light of Consciousness without beginning or end; the wise hold this luminous certitude to be the right knowledge.
II-36. The plenitude due to the knowledge 'all the world is Self alone' is the right measure of Self-realization everywhere in the world.
II-37. All is Self alone; what are the (empirical) states being and non-being? Where have they fled? Where are those notions of bondage and liberation? What stands out is Brahman alone.
II-38. All is the one supreme Sky. What is liberation? What is bondage? This is the great Brahman, established mightily, with extended form; duality has vanished far from It; be you, yourself, the Self alone.
II-39. When the form of a stock, stone and cloth is seen aright, there is not even a shadow of difference; bent on imagination (of differences) where are you?
II-40. This imperishable and tranquil essence, (present) at the beginning and end of things and yourself, always be That.
II-41. With mental distinctions of duality and non-duality and delusions of old age and death, the Self alone shines in its phases (atmabhih) just as the sea, in its (phases of) waves.
II-42. What enjoyment of the desired (fruits) can disturb him, who dwells steadfast, ever wedded, in thought, to the pure Self that fells the tree of dangers, to the status of bliss supreme?
II-43. Mental enjoyments are the foes of one who has thought extensively; they move him not in the least just as gentle breezes move not a hill at all.

II-44. 'Plurality exists in diverse imaginings, not really, within; just as there is nothing but water in a lake' - a man filled with this one certitude is said to be liberated; he who has perceived the Real.

III-1. (Nidagha): What is the nature of liberation without the body? Who is the great sage in possession of it? Resorting to which Yoga has he achieved that supreme status?
III-2. Ribhu: In the region of Sumeru the celebrated sage Mandavya resorting to Truth (imparted by) Kaundinya became liberated in life.
III-3. Having attained the status of Jivanmukti, that foremost knower of Brahman, that great sage, made up his mind, once upon a time, to withdraw all his sense-organs (from their respective objects).
III-4. He sat in the lotus-posture, with eyes half-closed, slowly avoiding contacts (with objects), external and internal.
III-5. Then he, with his sinless mind, (reflected on) the (degree of) steadiness of his mind: 'clearly, though withdrawn, this mind of mine is extremely restless'.
III-6. It wanders from a cloth to a pot and thence to a big cart. The mind wanders among objects as a monkey does from tree to tree.
III-7. The five openings, eyes and so forth, known as the sense organs of cognition, I am watching carefully with my mind.
III-8. O you sense-organs! Slowly give up your mood of agitation. Here I am, the divine spiritual Self, the witness of all.
III-9. With that all-knowing Self, I have comprehended (the nature of) eyes, etc. I am completely secure and at peace. Luckily I am fearless.

III-10. Incessantly I rest in my Self, the Fourth; my vital breaths, its extensions, have all, in due order, subsided within.
III-11. (I am) as a fire with its multitudinous flames, when the fuel has been consumed; it blazed forth but now is extinguished - the blazing fire has, indeed, been extinguished.
III-12. Having been purified utterly, I remain equable, enjoying all alike, as it were. I am awake though in deep sleep; though in deep sleep, I am awake.
III-13-14. Resorting to the Fourth, I remain within the body with a stable status, having abandoned, together with the long thread of sound reaching upto OM, objects in all the three worlds fashioned by imagination.
III-15. As a bird, for flying in the sky, leaves the net (in which it was enmeshed), the great sage sheds (his) identification with the sense-organs; then (he sheds) his awareness of limbs which has become illusory.
III-16. He has won the knowledge of a new-born infant; as if the air should give up its power to vibrate, he has terminated the proneness of consciousness to attach itself to objects.
III-17. Then, attaining the unqualified state of Consciousness - the state of pure Being -resorting, (as it were), to the state of dreamless slumber, he has stayed immovable like a mountain.
III-18. Winning the stability of dreamless sleep he has attained the Fourth; though gone beyond bliss, (he is) still blissful; he has become both being and non-being.
III-19. Then he becomes that which is beyond even the range of words which is the nihil of the nihilist and Brahman of the knowers of Brahman;
III-20. Which is the pure blemishless cognition of the knowers of cognition, the Purusha of the Sankhyas and Ishvara of the Yogins;
III-21. The Shiva of the Shivagamas; the Time of those who affirm Time alone (as the basic principle); the final doctrine of all Shastras, and what conforms to every heart;
III-22. Which is the All, the all-pervading Reality, the Truth. He has become That, the unuttered, the moveless, the illuminator even of lights;
III-23. The Principle whose sole proof is one's experience of It - he has remained as That.

III-24. That which is unborn, deathless, beginningless and the First immaculate state, whole and impartite - he has remained as That; a state subtler than that of the sky. In a moment, he has become the hallowed God.

IV-1. Has the Jivanmukta characteristics like the power to fly in space, etc.,? If so, great sage, it is not present in the perfected man (described above).
IV-2. O Brahmin, a non-knower of the Self, still in bondage, achieves (the powers) to fly in space, etc., by virtue of (specific) substances, incantations, practices and potencies of time.
IV-3. This is not the concern of the Self-knower. One having contentment in one's Self never hankers after (the phenomena of) nescience.
IV-4. Whatever objects are present in the world are (held to be) of the stuff of nescience. How can the great Yogin, who has dispelled nescience, plunge into them?
IV-5. Whichever confounded person or man of little understanding desires the group of Yogic powers achieves them, one by one, through set practices, instrumental to them.
IV-6. Substances, incantations, actions applied at (the right) time, yield Yogic powers all right. None of them lifts man to the status of God.
IV-7. Only influenced by some desire does man work for miraculous powers. The perfect man, seeking nothing, can have no desire whatsoever.

IV-8. When all desires dry up, O sage, the Self is won. How can the mindless (sage) desire miraculous powers?
IV-9. The man liberated in life would feel no surprise were the sun to radiate cool light, the moon scorching rays or the fire to blaze downwards.
IV-10. (The whole world) is superimposed on the supreme Reality, the Ground, as the snake is on the rope. No curiosity is aroused as regards these superimposed wonders.
IV-11. Those indeed who have known what is to be known and shed all attachments, whose intellect is great, the knots of whose hearts have been cut, are free, though living in the body.
IV-12. Dead is his mind who is unmoved in joy and sorrow, and whom nothing jerks out of equality, even as breaths stir not a mighty mountain.
IV-13. Dead is the mind of one who is undisturbed by danger, resourcelessness, energy, hilarity, dullness, or great rejoicing.
IV-14. The destruction of mind is twofold, determinate and indeterminate. In (the state of) liberation in life it is determinate; in that of disembodied liberation it is indeterminate.
IV-15. The presence of mind makes for sorrow; its destruction promotes joy. Attenuate the existent mind and bring about its destruction.
IV-16. The nature of mind, know, is folly, O sinless one! When that perishes one's real essence, mindlessness, is (won).
IV-17. The mind of one liberated in life, having qualities like friendliness, etc., is rich in noble impulses; it is never reborn.
IV-18. This 'destruction' of the Jivanmukta's mind is determinate; Nidagha, with disembodied liberation comes indeterminate destruction.
IV-19. One liberated in disembodiment is he who realizes the partless Self; his mind, the abode of all excellent qualities as it was, is dissolved.
IV-20-21. In that supremely holy, blemishless status of disembodied liberation, marked by 'mindlessness', in that state of indeterminate destruction of the mind, just nothing remains, neither qualities nor their absence; neither glory nor its absence; nothing (whatsoever) of the world;
IV-22. Neither sunrise nor sunset; neither sensations of joy or anger; neither light nor darkness; neither twilight, day nor night; neither being, non-being, nor centrality marks the status (of disembodied liberation).

IV-23. The spacious status of those (who are liberated in disembodiment), who have gone beyond intellect and the pomp of worldly life, is like the sky, the abode of the winds.
IV-24. The great (Jivanmuktas) whose bodies are the subtle ether become disembodied there (in the state of disembodied liberation); all their sufferings are cured; they are immaterial; totally quiescent, immobilized in bliss, beyond Rajas and Tamas. In that state dissolve the remnants of their mind.
IV-25. O great sage, Nidagha, rid your mind of all latent tendencies; concentrate your mind forcefully, and go beyond all mental constructions.
IV-26. That eternally self-shining Light, illuminating the world, is alone the witness of this world, the Self of all, the pure One.
IV-27. As massed Intelligence It is the ground of all beings. That non-dual Brahman characterised by truth, knowledge, and bliss is the object of knowledge.
IV-28-29. The sage fulfils his duty with the realization, 'I am the one Brahman'; (Brahman is) the ground of all, non-dual, supreme, eternal, of the essence of being, intelligence, and bliss, beyond the range of word and mind.
IV-30. There shine not the forms of the moon and the sun; the winds blow not; and none of the gods (are there). This divinity alone shines forth as being, pure by itself, free from rajas.

IV-31. The knot of the heart is split; all doubts are cut asunder. All his actions dwindle when He, who is both here and beyond, is seen.
IV-32. In this body are the birds, called the Jiva and the Lord, dwelling together. Of them the Jiva eats the fruit of action, not the great Lord.
IV-33. Alone as the Witness, without participation, the great Lord shines by Himself. Through Maya is set up the difference between them. Spirit is other than Its form; as It does not dwindle, the Spirit is non-different (from all objects).
IV-34. As the unity of the Spirit is established through reasoning and means of right knowledge, once that unity is comprehensively known, one no more sorrows; nor is one deluded.
IV-35. Having the certain knowledge, 'I am the ground of the whole world, solid Truth and Knowledge', the sage may dispel (all) sorrow.
IV-36. Those whose flaws have (all) been attenuated realize in their own bodies the Witness of all, whose essence is self-luminous Being; not those others who are encompassed by Maya.
IV-37. Knowing Him alone, let the intelligent Brahmana build up wisdom; let him not dwell on a multitude of words that only makes for verbal weariness.
IV-38. Having mastered the knowledge of Brahman let him live in childlikeness alone. Having mastered both Brahman-knowledge and childlikeness, the sage possesses the Self.
IV-39. Know the elemental body as the seed of the creeper of samsara (the transmigratory life) with its immense sprouts, good and evil, having their potencies latent (in the body).
IV-40. Of this body, the seed is the mind conforming to cravings; it is a sheath of active and quiescent moods, a casket holding the gem of pain.
IV-41. The tree of the mind has two seeds; one is the vibration of the vital breath; the other, obstinate imagination.
IV-42. When the vital breath, aroused by nervous contacts, vibrates, at once the mind is transformed into a mass of sensations.
IV-43. That all-pervading awareness is aroused by the vibration of the vital breath. It is better to suppress the awareness (of objects); less harmful is the vibration of the vital breath, etc.
IV-44. For mental peace, the Yogins suppress vital breaths through breath-control, meditation and practices dictated by reasoning.
IV-45. Know the supreme cause yielding the fruit of mental peace: (namely) the joyful Self-abidance of cognition that is known as breath-control.
1V-46. Latent impression is said to consist in the seizing of an object (by the force of) entrenched imagination, despite all considerations of cause and effect.

IV-47. Rejecting everything and imagining nothing, either to be chosen or rejected, the mind remains (in itself); now is the mind unborn.
IV-48. Being continuously free from latent impressions, when the mind ceases to ponder there arises mindlessness that yields supreme tranquility.
IV-49. When no aspect of objects in the world is imagined how can the mind be born in the empty sky of the heart?
IV-50. The conception of a thing's absence is based on its non-being; mindlessness is posited with reference to the object-as-such.
IV-51. The mind abiding coolly in itself, after the inner rejection (of all objects), though in modifications, is (still) held to have the form of non-being.
IV-52. They indeed are deemed liberated in life whose latent, un-enjoyed, impressions are like the fried seeds, incapable of sprouting any more.
IV-53. Their minds have acquired the form of Sattva; they have gone beyond the farther shore of knowledge; they are said to be mindless. With the fall of their bodies they become sky-like.
IV-54. Due to rejection of objects, both the vibrations of vital breaths and latent impressions swiftly perish as does a tree whose root is cut off.
IV-55. In this state of cognition, whatever appears either as experienced before or as altogether new, must be meticulously wiped out by every one whose knowledge is sound.
IV-56. The vast transmigratory life is (due to) the failure to obliterate them; on the contrary, liberation is held to be just their obliteration.
IV-57. Be immaterial (spiritual), rejecting all pleasures and cognitions.
IV-58. Knowledge depends on the states of objects; one having no knowledge is non-cognitive, though he performs a hundred actions; he is held to be non-inert.
IV-59. He is said to be liberated in life, the clear sphere of whose emotions is not in the least affected by objects; his knowledge is spiritual.
IV-60. Due to the absence of latent impressions in the mind when nothing is imagined, it remains steady with cognitions similar to those of children and the dumb.
IV-61. Now the sage is no longer affected; for he resorts to the vast intelligent non-knowing (in the objective mode).
IV-62. Through the concentration of modelessness, rejecting all latent impressions, he becomes one with it; in the Infinite even that is dissolved.
IV-63. Though standing, walking, touching, smelling, the intelligent sage, devoid of all clinging, gets rid of (fluctuating) pleasures, and the cognitions (of the particulars); he is at peace.
IV-64. A shoreless ocean of excellences, he crosses the sea of sufferings, because he resorts to this vision even in the midst of vexed activities.
IV-65. Devoid of all particular the stainless, pure Being is one vast essence - That is held to be the abode of (immutable) existence.
IV-66. Rejecting distinctions like the being of time, the being of instants, the being of entities, be solely devoted to pure Being.
IV-67. Contemplating but one unqualified universal Being, be omnipresent, full, supremely blissful, filling up all space.
IV-68. The pristine inconceivable Status, without beginning and end, that remains at the fringe of universal Being, is causeless.
IV-69. Cognitions dissolve there. It remains beyond the possibility of doubts. A man who reaches That returns to pains no more.
IV-70. It is the cause of all beings; itself has no cause. It is the quintessence of all essences; nothing is more quintessential that It.
IV-71. In that vast mirror of Intelligence, all these perceptions of objects are reflected as the trees on the bank are reflected in the lake.

IV-72. That is the pure un-obscured Truth of the Self; when that is known the mind is tranquillised. Having, through knowledge, won Its essence you become truly free from the fear of samsara.
IV-73. By the application of the remedies mentioned by me for the causes of suffering, that (supreme) status is attained.
IV-74-75. O knower of Truth! If by manly endeavour you forcefully eschew latent impressions and establish yourself, all alone, in that indestructible status, even for a moment, at the very summit of universal being, well, at this very moment you achieve it all right;
IV-76. Or, if you sedulously cultivate the status of universal being, that status you will attain with somewhat greater effort.
IV-77. Nidagha, if you stay meditating on the principle of cognition, through (still) greater effort you will win that exalted status.
IV-78. Or, sir, if you strive to shed latent impressions (know) that till the mind is dissolved, the latent impressions, too, are not attenuated.
IV-79. As long as the latent impressions are not attenuated, the mind is not tranquillised; as long as the knowledge of truth is not won, whence can come mental tranquility?
IV-80. As long as the mind is not tranquil, Truth cannot be known; so long as the knowledge of Truth is not won whence can mental tranquility come?
IV-81-82. Knowledge of Truth, mind's destruction, attenuation of latent impressions - (these) mutually cause one another; they are indeed hard to accomplish. Therefore, flinging far from you the desire for enjoyment, cultivate this triad.
IV-83. High-souled one! Sought for long and simultaneously, the attenuation of latent impressions, knowledge (of Truth), and the destruction of the mind are held to prove effective.
IV-84. By means of these three, cultivated aright, the tough knots of the heart are shattered without residue as are their threads when the lotus stalks are crushed.
IV-85. Truth-knowers know that breath-control corresponds to the eschewal of latent impressions; therefore, also, practice this latter too, by breath control.
IV-86. By eschewing latent impressions the mind ceases to be; also by obstructing the vibrations of the vital breath (it does so); do (the one or the other) as you choose.
IV-87. By the steady practice of breath-control, the exercise of reasoning taught by the teacher, the practice of Yogic postures and the regulation of diet, the vibration of breath is obstructed.
IV-88. Through behaviour without attachment, avoidance of contemplation of birth (and empirical life) and the perception of the decline of the body, latent impressions cease to operate.
IV-89. The vibration of the vital breath is indeed the same as mind's vibration. The intelligent man should strive hard to conquer vibrations of the vital breath.
IV-90. Without sound reasoning it is impossible to conquer the mind. Resorting to pure cognition and rejecting attachment, be steady.
IV-91. O great-souled one! Abide solely in the heart, contemplating without conceptions the pristine, single, matchless and indubitable status of cognition without objects; but perform action, having achieved the status of inactivity in the blaze of tranquil glory.
IV-92. The man who, through ratiocination, in however small a measure, has slain his mind has achieved the object of his life.

V-1. He is said to be dead whose mind is not given over to investigation when he walks or stands; when he is awake or sleep.
V-2. Know the Spirit-in-Itself to be of the nature of the light of right knowledge. It is fearless; neither subjugated nor depressed.
V-3. The knower digests (whatever) food he eats - (whether it is) impure, unwholesome, defiled through contact with poison, well-cooked or stale, as though it were 'sweet' (i.e. a hearty meal).
V-4. The (wise) know liberation to be the renunciation of (all) attachment: non-birth results from it. Give up attachment to objects; be liberated in life, O sinless one!

V-5. Attachment is held to be the impure impressions causing reactions like joy and indignation when the objects sought after are present or absent.
V-6. Pure is the impression latent in the bodies of the liberated in life which does not lead to rebirth and is untainted by elation or depression.
V-7. O Nidagha! Pains do not depress you; joys do not elate you; abandoning servitude to desires, be unattached.
V-8. 'Undetermined by space and time, beyond the purview of 'is' and 'is not', there is but Brahman, the pure indestructible Spirit, quiescent and one; there is nothing else'.
V-9. Thus thinking, with a body at once present and absent, be (liberated), the silent man, uniform, with quiescent mind delighting in the Self.
V-10. There is neither mind -stuff nor mind; neither nescience nor Jiva. Manifest is the one Brahman alone, like the sea, without beginning or end.
V-11. The illusory perception of mind, etc., continues as long as the I-sense is bound up with the body, objects are mistaken for the Self, and the sense of possession, expressed as 'this is mine', persists.
V-12. Sage! Illusory perceptions of mind, etc., vanish for one who, through introversion, internally burns up, in the fire of the Spirit, the dry grass that is this three-fold world.
V-13. I am the Self that is the Spirit; I am impartite. I have neither cause not effect. Remember your vast (infinite) form; through memory, do not be finitized.
V-14. By means of the mantra (incantation) of the spiritual science, contemplated within, the deadly disease of craving dwindles as does mist in autumn.
V-15. (The sages) hold that the best (form of) renunciation, namely that of latent impressions, by virtue of knowledge, is the status of Aloneness, as it is pure universal Being.
V-16. Where latent impressions remain in solution there is 'deep sleep'; it does not make for perfection. Where the impressions are seedless, there is 'the Fourth' that yields perfection.
V-17. Even a very small residue of latent impressions, of fire, debt, disease and adversaries, of attachment, enmity and poison affects one adversely.
V-18. With the seeds of latent impressions consumed, and conformed to universal Being, with or without a body, one no more partakes of sufferings.
V-19. The decision, 'This is not Brahman', is the sum total of nescience, whose extinction consists in (the opposite) decision, 'this is Brahman'.
V-20. Brahman is Spirit, Brahman is the world. Brahman is the congregation of beings, Brahman is myself, Brahman is the adversary of the Spirit, Brahman is the allies and friends of the Spirit.
V-21. Once it is realized that Brahman is all, man is Brahman indeed! One experiences the omnipresent Spirit that is peace.
V-22. When the mind, the guide of unregenerate senses, ceases to operate in regard to the alien, the immaculate, all-pervading awareness (that remains), the Brahman-Intelligence, am I.
V-23. Resort to that intelligent Self, having discarded all speculations, all curiosity, all vehemence of feelings.
V-24. Thus intelligent beings, with full knowledge, equanimous, with minds rid of all attachment, neither applaud nor condemn either life or death.
V-25-26. O Brahmin, the vital breath has the ceaseless power of vibration; it always moves. In this body with its ins and outs, this up going vital breath is placed above; the down breath too is similar; only it is stationed below.
V-27. That best breath control that operates in the expert, whether awake or asleep - listen to (an account of) that for better being.
V-28. Puraka is the contact of the body with the up-breaths that move forwards (from the nostrils) through the space of twelve finger-breadths.
V-29. Apana (the down-breath) is the moon that keeps the body in well-being, O well-disciplined sage! The up-breath is the sun or the fire which internally warms the body.

V-30. Resort to the spiritual identity of the down-and-up breaths that dwells near the point where the up-breath dwindles and the down-breath rises.
V-31. Resort to that spiritual, impartite Principle when the down-breath has set and, for a moment, the up-breath has not yet arisen.
V-32. Resort to that spiritual impartite Principle, at the tip of the nose where the breaths revolve, before the down-breath sets while the up-breath has done so.
V-33. These three worlds are only an appearance, neither existent nor non-existent; (the consequent) renunciation of all concern with an other, the wise maintain, is right knowledge.
V-34. Noble Brahmin! Even this appearance is distorted by the mirror of the mind. Therefore, giving up that, too, be rid of all appearances.
V-35. Uprooting this fearful demon of the mind, detrimental to the essence of steadiness, remain what you are; be steadfast.
V-36. The Spirit that is beyond cause and effect and is likened to the (boundless) sky is incapable of confrontation by any (real) object; it remains at the end of all mental processes.
V-37. The satisfaction (felt) at the moment of desire is caused by that very desire. This satisfaction lasts only till discontent (sets in); therefore, reject desire.
V-38. Reduce desire to desirelessness; let conceptions cease; let mind grow into mindlessness in the process of your life without attachment.
V-39. Acting through sense organs, free from (the force) of latent impulses, like the sky, you would not alter though there be a thousand disturbances.
V-40. Due to the activity and the inactivity of the mind does empirical life start and subside. Through the suppression of latent impulses and the vital breath, reduce the mind to inactivity.
V-41. Due to the activity and inactivity of the vital breaths does empirical life start and subside. Through drill and application, reduce it to inactivity.
V-42. Due to the active and passive phases of ignorance do activities get started and cease. Dissolve it (ignorance) forcefully by winning a teacher and the instructions of the Shastras.
V-43. By a mere quiver of the non-objective knowledge or by the suppression of vital breaths is mind reduced to mindlessness; that is the supreme status.
V-44. Through the perception of Brahman, infallibly directed to it (bliss), behold that real bliss occasioned by the visioning of the knowable (as Brahman).
V-45. That indeed is the non-factitious bliss which the mind does not reach; it is free from decline and growth; it neither rises nor sets.
V-46. The mind of the knower is not called mind; mind indeed is the Truth of Spirit. Therefore, in the Fourth state, it transcends that state.
V-47. Having renounced all mental constructions, equable, and with a quiescent mind, be a sage, wedded to the Yoga of renunciation, possessing both knowledge and freedom.
V-48. The supreme Brahman is that which conforms to no act of mentation. (It is what remains) when mental activities completely die down and all masses of latent impulses have been liquidated.
V-49. By securing right knowledge, and by unremitting concentration, those who become enlightened in the wisdom of the Upanishads are the Sankhyas and the others are the Yogins.
V-50. Those are the Yogins, versed in Yoga, who, after the quiescence of the breaths through ascetic practices, achieve the status above sufferings, beginningless and endless.
V-51. What is required to be won by all is the uncaused and still status; the contemplation of the one changeless Real, the control of breaths, the dwindling of the mind.
V-52. When one of them is perfected, it helps perfect the others (also). The vital breaths and mind of living beings are all concomitant.
V-53. Like the container and the content they perish when only one is present. Through self-destruction they produce that best of products, namely, liberation.
V-54. If, remaining steady, you reject all this by understanding, then, on the cessation of the I-sense, you yourself are the supreme Status.

V-55. There is but one great Spirit, which is called the Being; it is flawless, even, pure, free from the I-sense.
V-56. It shines forth but once, the pure, the ever risen, the same. It is described by many names, as Brahman, the supreme Self, etc.
V-57. O Nidagha, knowing for creation 'I am That', having done what had to be accomplished, I never think of the past or the future.
V-58. I cling wholly to the vision that is present here (and now). 'This have I won today; I shall achieve this beautiful' (thing).
V-59. I laud not; neither do I condemn. Nothing other than the self is anywhere. The gaining of the good does not gladden me; evil betiding me does not sadden me.
V-60. Sage, the wavering of my mind have been totally stilled; it is rod of all sorrow. It is cured of all wanting. It is tranquil. Therefore I am hale, and untrammeled.
V-61. 'This is a friend; that is a foe; this is mind; that is a stranger' - this sort of knowledge does not occur to me, O Brahmin; no affection touches me.
V-62. Rid of all latent impressions, the mind is liberated from old age and death. Mind with latent impressions inherent in it is knowledge. What is to be known is the mind rid of all latent impressions.
V-63. When the mind is rejected, this duality on all sides is dissolved; but remains the tranquil supreme One, pure and untrammeled.
V-64. The endless, unborn, un-manifest, un-ageing, tranquil, un-lapsing, non-dual, beginningless and endless which (nevertheless) is the first Apprehension.
V-65. One, devoid of beginning and end, wholly spirit, pure, pervasive, subtler far than the sky; thou art that Brahman indubitably.
V-66. Undetermined by space, time, etc.; superlatively pure, ever arisen, omnipresent, this one End is all-in-all; be thou that pure Spirit.
V-67. 'All is this tranquil one, devoid of beginning, middle and end. All is unborn, both Being and non-being' - so thinking, be happy.
V-68. I am not bound nor liberated. I am indeed the untrammeled Brahman. I am free from duality. I am being, Intelligence, bliss.
V-69. Keeping far away the entire multitude of objects, be you ever devoted to the Self, your mind all cooled.
V-70. 'This is fine; this is not! -- such (feeling) is the seed of your extended sorrow. When that is burned in the fire of impartiality, where is the occasion for sorrow?
V-71. First augment wisdom by means of familiarity with the Shastras and by seeking the company of the holy.
V-72. The true, real and ultimate Brahman, superlatively pure, eternal, without beginning and end, is the cure for all forms of transmigratory life.
V-73. So also is It neither coarse nor spaced; neither tangible nor visible; It is tasteless and scentless; unknowable and peerless.
V-74. Well disciplined (sage)! For achieving liberation, one should meditate on the bodiless Self that is Brahman - Being consciousness and Bliss without end - as 'I am (That)'.
V-75. Concentration is the origination of knowledge in regard to the unity of the Supreme and the Jiva. The Self, verily, is eternal, omnipresent, immutable and flawless.
V-76. Being (but) one, through Maya it splits up; not in Its essence. Therefore the non-dual alone is; no manifold, no empirical life (is there).
V-77. Just as space is called 'Pot-space' (and) 'great space', so, due to delusion, is the self called Jiva and Ishvara in two ways.
V-78. When the all-pervading spirit shines always without a break in the mind of the Yogin then one becomes one's Self.
V-79. Verily, when one beholds all beings in one's own Self, and one's Self in all beings, one becomes Brahman.

V-80. In the state of concentration, atoned with the Supreme, one beholds no beings; one then is the Alone.
V-81. The first plane, generating the desire for liberation, is marked by the practice (of discipline) and detachment due to intimacy with the Shastras and the company of the holy.
V-82. The second is marked by investigation; the third by contemplation with (all) its accessories; the fourth is the solvent as it consists in the dissolution of latent impressions.
V-83. The fifth is the rapturous; it is purely cognitive. This is the station of the Liberated-in-life who is, as it were, half awake and half asleep.
V-84. The sixth plane is non-cognitive. It is the station similar to deep sleep, having the nature of pure and massive bliss.
V-85. The seventh plane is (marked by) equability, utter purity, tenderness; it is indeed unqualified liberation, the quiescent Fourth State.
V-86. The transcendent state beyond the Fourth, Nirvana in its essence, is the transcendent and developed seventh plane; it does not come within the purview of mortals.
V-87. The first three constitute but the wakeful life; the fourth is called the dream (state) where the world is regrettably dream-like.
V-88. The fifth, conforming to massive bliss, is styled deep sleep. In contrast the sixth which is non-cognitive is named the Fourth State.
V-89. The most excellent seventh plane is the state beyond the Fourth, beyond the range of mind and words, and identified with the self-luminous Being.
V-90. If due to the withdrawal (of the cognitive organs) into (one's self) no object is perceived., (one) is liberated, indeed, indubitably by that mighty sameness (of vision).
V-91. 'I die not; neither do I live; being preponderantly non-existent, I am existent neither. 'I am nothing (but) Spirit', so thinking the intelligent Jivanmukta sorrows not.
V-92. 'Stainless am I; un-ageing and unattached, with latent impressions all tranquillised. I am impartite, (the veritable) Spirit-sky', so thinking he sorrows not.
V-93. 'Rid of the I-sense, pure, awake, un-ageing, immortal peaceful (am I), all appearances have been quietened for me', so thinking he sorrows not.
V-94. 'I am one with Him who dwells at the tips of grass, in the sky, in the Sun, in man, the mountain, and the gods', so thinking he sorrows not.
V-95. Discarding all mental constructions about objects, rising well above them, dwell on the thought 'I, the free, am the supreme Brahman that remains'.
V-96. Beyond the purview of words, rid of the predicament of hankering after objects, un-agitated even by the flavour of climatic bliss, he delights in the Self by himself.
V-97. Renouncing all actions, ever content, independent, neither by virtue, sin nor aught else is he stained.
V-98. Just as a mirror is not stained by reflections, so is the b-Knower inwardly unstained by actions' fruits.
V-99. Freely moving amidst the masses, he knows neither pains nor pleasures when his body is tortured or honoured, as if these are directed to (one's) reflections.
V-100. Beyond praise and change, recognising neither worship nor its object, at once conforming and indifferent to all codes of etiquette,
V-101. Let him give up his body either in a holy spot or in the hut of an eater of dog's flesh: Once knowledge is won, one becomes Jnanin (a knower) of Brahman, free from all latent impressions of Karma.
V-102. The cause of bondage is mental construction; give that up. Liberation comes through the absence of mental construction; practice it intelligently.
V-103. In the context of objects, sense-organs and their contact by wary, perpetually and steadily avoiding states of mental construction.

V-104. Do not succumb to objects; neither identify (yourself) with the sense-organs. Having renounced all constructions, identify with what remains.
V-105. If anything please you, then in a state of bondage are you in empirical life; if nothing pleases you, then (indeed) are you liberated here.
V-106. In the multitude of objects, moving and stationery, extending from grass, etc.; up to the living bodies, let there be nothing that gives you pleasure.
V-107. In the absence of the I-sense and its negation, at once existent and non-existent, what remains unattached, self-same, superlatively pure, and steadfast is said to be the Fourth.
V-108. That superlatively pure sameness, the quiescent status of liberation-in-life, the state of the spectator is, in-empirical usage, called the fourth state.
V-109. This is neither wakefulness nor dream, for there is no room for mental constructions. Neither is this the state of deep sleep; for no inertness is involved in this.
V-110. This world as it is, is dissolved, and then it is the Fourth State for those who are tranquillised and rightly awakened; for the un-awakened it stands changeless (as it is in its plurality).
V-111. When the aspect of I-sense is given up, and equability dominates, and the mind disintegrates, the Fourth State comes on.
V-112. The repudiation of the objective manifold is the doctrine of the Shastras setting forth the Spirit. Here is neither avidya nor Maya; this is the tranquil Brahman, un-fatigued.
V-113. One is inevitably tranquillised in the clear sky of the Spirit, known as Brahman whose essence is quietude and equability and which is resplendent with all powers.
V-114. Giving up everything, be wedded to an immense silence, O sinless one! Plunged into Nirvana, lifted above ratiocination, with mind attenuated and intellect becalmed.
V-115. With a tranquillised mind abide in the Self, like one dumb, blind and deaf; ever turned inward, superlatively pure, with brimming inner wisdom.
V-116. O twice born, perform acts, remaining in deep slumber in wakefulness itself. Having internally renounced everything, act externally as occasion arises.
V-117. Mind's being alone is suffering; the giving up of the mind alone is joy. Therefore, through non-cognition (of objects) attenuate the mind in the sky of the Spirit.
V-118. Seeing that the beautiful or the ugly always remains, like a stone, irremovable - thus, through one's own effort, is empirical existence conquered.
V-119. What is hidden in the Vedanta, taught in bygone ages, should not be offered to one who is not established in peace; neither to one who is not a son or pupil.
V-120. Whoever studies the Annapurnopanishad with the blessing of (one's) teacher become a Jivanmukta, and by himself altogether Brahman - This is the Upanishad.

Atharvashikha Upanishad

This Atharveeya Upnishad comptises of seven khandaa. First three khandaas deal with Deva Ganas seeking to assimilate Bhagavan Rudra sakshatkaara varnana and stuti- aadi kaaraa rupa; bhuta bhavishyatd vartamana; Purusha-Apurusha-Sttree; ksharaakshara; gopya guhyaa- Omkara ad there beyond and MahaTatva Vichaara and guna sampatti of Satva-Rajasa- Tamasikaadi prayogaas.

oṃ devā ha vai svargaṃ lokamāyaṃste rudramapṛcchanko bhavāniti । so'bravīdahamekaḥ prathamamāsaṃ vartāmi ca bhaviśyāmi ca nānyaḥ kaścinmatto vyatirikta iti । so'ntarādantaraṃ prāviśat diśaścāntaraṃ prāviśat so'haṃ nityānityo'haṃ vyaktāvyakto brahmābrahmāhaṃ prāñcaḥ pratyañco'haṃ dakṣiṇāñca udañcohaṃ adhaścordhvaṃ cāhaṃ diśaśca pratidiśaścāhaṃ pumānapumān striyaścāhaṃ gāyatryahaṃ sāvitryahaṃ triṣṭubjagatyanuṣṭup cāhaṃ chando'haṃ

gārhapatyo dakṣiṇāgnirāhavanīyo'haṃ satyo'haṃ gaurahaṃ gauryahamṛgahaṃ yajurahaṃ sāmāhamatharvāṅgiraso'haṃ jyeṣṭho'haṃ śreṣṭho'haṃ variṣṭho'hamāpo'haṃ tejo'haṃ guhyohaṃaraṇyo'hamakṣaramahaṃ kṣaramahaṃ puṣkaramahaṃ pavitramahamugraṃ ca madhyaṃ ca bahiśca purastājjyotirityahameva sarvebhyo māmeva sa sarvaḥ samāṃ yo māṃ veda sa sarvāndevānveda sarvāṃśca vedānsāṅgānapi brahma brāhmaṇaiśca gāṃ gobhirbrāhmāṇānbrāhmaṇena havirhaviṣā āyurāyuṣā satyena satyaṃ dharmeṇa dharmaṃ tarpayāmi svena tejasā । tato ha vai te devā rudramapṛcchan te devā rudramapaśyan । te devā rudramadhyāyan tato devā ūrdhvabāhavo rudraṃ stuvanti **(1)॥**

oṃ yo vai rudraḥ sa bhagavānyaśca brahmā tasmai vai namonamaḥ ॥ 1॥

yo vai rudraḥ sa bhagavān yaśca viṣṇustasmai vai namonamaḥ ॥ 2॥

yo vai rudraḥ sa bhagavānyaśca skandastasmai vai namonamaḥ ॥ 3॥

yo vai rudraḥ sa bhagavānyaścendrastasmai vai namonamaḥ ॥ 4॥

yo vai rudraḥ sa bhagavānyaścāgnistasmai vai namonamaḥ ॥ 5॥

yo vai rudraḥ sa bhagavānyaśca vāyustasmai vai namonamaḥ ॥ 6॥

yo vai rudraḥ sa bhagavānyaśca sūryastasmai vai namonamaḥ ॥ 7॥

yo vai rudraḥ sa bhagavānyaśca somastasmai vai namonamaḥ ॥ 8॥

yo vai rudraḥ sa bhagavānye cāṣṭau grahāstasmai vai namonamaḥ 9॥

yo vai rudraḥ sa bhagavānye cāṣṭau pratigrahāstasmai vai namonamaḥ ॥ 10॥

yo vai rudraḥ sa bhagavānyacca bhūstasmai vai namonamaḥ ॥ 11॥

yo vai rudraḥ sa bhagavānyacca bhuvastasmai vai namonamaḥ ॥ 12॥

yo vai rudraḥ sa bhagavānyacca svastasmai vai namonamaḥ ॥ 13

Yo vai rudraḥ sa bhagavānyacca mahastasmai vai namonamaḥ ॥ 14॥

yo vai rudraḥ sa bhagavānyā ca pṛthivī tasmai vai namonamaḥ ॥ 15॥

yo vai rudraḥ sa bhagavānyaccāntarikṣaṃ tasmai vai namonamaḥ ॥ 16॥

yo vai rudraḥ sa bhagavānyā ca dyaustasmai vai namonamaḥ ॥ 17॥

yo vai rudraḥ sa bhagavānyāścāpastasmai vai namonamaḥ ॥ 18॥

yo vai rudraḥ sa bhagavānyacca tejastasmai vai namonamaḥ ॥ 19॥

yo vai rudraḥ sa bhagavānyaśca kālastasmai vai namonamaḥ ॥ 20॥

yo vai rudraḥ sa bhagavānyaśca yamastasmai vai namonamaḥ ॥ 21॥ yo vai rudraḥ sa bhagavānyaśca mṛtyustasmai vai namonamaḥ ॥ 22॥

yo vai rudraḥ sa bhagavānyaccāmṛtaṃ tasmai vai namonamaḥ ॥ 23॥

yo vai rudraḥ sa bhagavānyaccākāśaṃ tasmai vai namonamaḥ ॥ 24॥

yo vai rudraḥ sa bhagavānyacca viśvaṃ tasmai vai namonamaḥ ॥ 25॥

yo vai rudraḥ sa bhagavānyācca sthūlaṃ tasmai vai namonamaḥ ॥ 26॥

yo vai rudraḥ sa bhagavānyacca sūkṣmaṃ tasmai vai namonamaḥ ॥ 27॥

yo vai rudraḥ sa bhagavānyacca śuklaṃ tasmai namonamaḥ ॥ 28॥

yo vai rudraḥ sa bhagavānyacca kṛṣṇaṃ tasmai vai namonamaḥ ॥ *29*॥

yo vai rudraḥ sa bhagavānyacca kṛtsnaṃ tasmai vai namonamaḥ ॥ *30*॥

yo vai rudraḥ sa bhagavānyacca satyaṃ tasmai vai namonamaḥ ॥ *31*॥

yo vai rudraḥ sa bhagavānyacca sarvaṃ tasmai vai namonamaḥ ॥ *32*॥ (**2**)

bhūste ādirmadhyaṃ bhuvaḥ svaste śīrṣaṃ viśvarūpo'si brahmaikastvaṃ dvidhā tridhā vṛddhistaṃ śāntistvaṃ puṣṭistvaṃ hutamahutaṃ dattamadattaṃ sarvamasarvaṃ viśvamaviśvaṃ kṛtamakṛtaṃ paramaparaṃ parāyaṇaṃ ca tvam । *apāma somamamṛtā abhūmāganma jyotiravidāma devān* । *kiṃ nūnamasmānkṛṇavadarātiḥ kimu dhūrtiramṛtaṃ mārtyasya* । *somasūryapurastāt sūkṣmaḥ puruṣaḥ* । *sarvaṃ jagaddhitaṃ vā etadakṣaraṃ prājāpatyaṃ sūkṣmaṃ saumyaṃ puruṣaṃ grāhyamagrāhyeṇa bhāvaṃ bhāvena saumyaṃ saumyena sūkṣmaṃ sūkṣmeṇa vāyavyaṃ vāyavyena grasati svena tejasā tasmādupasaṃhartre mahāgrāsāya vai namo namaḥ* । *hṛdisthā devatāḥ sarvā hṛdi prāṇāḥ pratiṣṭhitāḥ* । *hṛdi tvamasi yo nityaṃ tisro mātrāḥ parastu saḥ* । *tasyottarataḥ śiro dakṣiṇataḥ pādau ya uttarataḥ sa oṅkāraḥ ya oṅkāraḥ sa praṇavaḥ yaḥ praṇavaḥ sa sarvavyāpī yaḥ sarvavyāpī so'nantaḥ yo'nantastattāraṃ yattāraṃ tatsūkṣmaṃ tacchuklaṃ yacchuklaṃ tadvaidyutaṃ yadvaidyutaṃ tatparaṃ brahma yatparaṃ brahma sa ekaḥ ya ekaḥ sa rudraḥ ya rudraḥ yo rudraḥ sa īśānaḥ ya īśānaḥ sa bhagavān maheśvaraḥ /* (**3**)
atha kasmāducyata oṅkāro yasmāduccāryamāṇa eva prāṇānūrdhvamutkrāmayati tasmāducyate oṅkāraḥ । *atha kasmāducyate praṇavaḥ yasmāduccāryamāṇa eva ṛgyajuḥsāmātharvāṅgirasaṃ brahma brāhmaṇebhyaḥ praṇāmayati nāmayati ca tasmāducyate praṇavaḥ* । *atha kasmāducyate sarvavyāpī yasmāduccāryamāṇa eva sarvāṃlokānvyāpnoti sneho yathā palalapiṇḍamiva śāntarūpamotaprotamanuprāpto vyatiṣaktaśca tasmāducyate sarvavyāpī* । *atha kasmāducyate'nanto yasmāduccāryamāṇa eva tiryagūrdhvamadhastāccāsyānto nopalabhyate tasmāducyate'nantaḥ* । *atha kasmāducyate tāraṃ yasmāduccāramāṇa eva garbhajanmavyādhijarāmaraṇasaṃ sāramahābhayāttārayati trāyate ca tasmāducyate tāram* । *atha kasmāducyate śuklaṃ yasmāduccāryamāṇa eva klandate klāmayati ca tasmāducyate śuklam* । *atha kasmāducyate sūkṣmaṃ yasmāduccāryamāṇa eva sūkṣmo bhūtvā śarīrāṇyadhitiṣṭhati sarvāṇi cāṅgānyamimṛśati tasmāducyate sūkṣmam* । *atha kasmāducyate vaidyutaṃ yasmāduccāryamāṇa eva vyakte mahati tamasi dyotayati tasmāducyate vaidyutam* । *atha kasmāducyate paraṃ brahma yasmātparamaparaṃ parāyaṇaṃ ca bṛhadbṛhatyā bṛṃhayati tasmāducyate paraṃ brahma* । *atha kasmāducyate ekaḥ yaḥ sarvānprāṇānsaṃbhakṣya saṃbhakṣaṇenājaḥ saṃsṛjati visṛjati tīrthameke vrajanti tīrthameke dakṣiṇāḥ pratyañca udañcaḥ prāñco'bhivrajantyeke teṣāṃ sarveṣāmiha sadgatiḥ* । *sākaṃ sa eko bhūtaścarati prajānāṃ tasmāducyata ekaḥ* । *atha kasmāducyate rudraḥ yasmādṛṣibhirnānyair bhaktairdrutamasya rūpamupalabhyate tasmāducyate rudraḥ* । *atha kasmāducyate īśānaḥ yaḥ sarvāndevānīśate īśānībhirjananībhiśca paramaśaktibhiḥ* । *amitvā śūra ṇo numo dugdhā iva dhenavaḥ* । *īśānamasya jagataḥ svardṛśamīśānamindra tasthiṣa iti tasmāducyate īśānaḥ* । *atha kasmāducyate bhagavānmaheśvaraḥ yasmādbhaktā jñānena bhajantyanugṛhṇāti ca vācaṃ saṃsṛjati visṛjati ca sarvānbhāvānparityajyātmajñānena yogeśvairyeṇa mahati mahīyate tasmāducyate bhagavānmaheśvaraḥ* । *tadetadrudracaritam/***4**

eko ha devaḥ pradiśo nu sarvāḥ pūrvo ha jātaḥ sa u garbhe antaḥ । sa eva jātaḥ janiṣyamāṇaḥ pratyaṅjanāstiṣṭhati sarvatomukhaḥ । eko rudro na dvitīyāya tasmai ya imāṃllokānīśata īśanībhiḥ । pratyaṅjanāstiṣṭhati saṃcukocāntakāle saṃsṛjya viśvā bhuvanāni goptā । yo yoniṃ yonimadhitiṣṭhatityeko yenedaṃ sarvaṃ vicarati sarvam । tamīśānaṃ puruṣaṃ devamīḍyaṃ nicāyyemāṃ śāntimatyantameti । kṣamāṃ hitvā hetujālāsya mūlaṃ buddhyā saṃcitaṃ sthāpayitvā tu rudre । rudramekatvamāhuḥ śāśvataṃ vai purāṇamiṣamūrjeṇa paśavo'nunāmayantaṃ mṛtyupāśān । tadetenātmannetenārdhacaturthena mātreṇa śāntiṃ saṃsṛjanti paśupāśavimokṣaṇam । yā sā prathamā mātrā brahmadevatyā raktā varṇena yastāṃ dhyāyate nityaṃ sa gacchetbrahmapadam । yā sā dvitīyā mātrā viṣṇudevatyā kṛṣṇā varṇena yastāṃ dhyāyate nityaṃ sa gacchedvaiṣṇavaṃ padam । yā sā tṛtīyā mātrā īśānadevatyā kapilā varṇena yastāṃ dhyāyate nityaṃ sa gacchedaiśānaṃ padam । yā sārdhacaturthī mātrā sarvadevatyā'vyaktībhūtā khaṃ vicarati śuddhā sphaṭikasannibhā varṇena yastāṃ dhyāyate nityaṃ sa gacchetpadamanāmayam । tadetadupāsīta munayo vāgvadanti na tasya grahaṇamayaṃ panthā vihita uttareṇa yena devā yānti yena pitaro yena ṛṣayaḥ paramaparaṃ parāyaṇaṃ ceti । vālāgramātraṃ hṛdayasya madhye viśvaṃ devaṃ jātarūpaṃ vareṇyam । tamātmasthaṃ yenu paśyanti dhīrāsteṣāṃ śāntirbhavati netareṣām । yasminkrodhaṃ yāṃ ca tṛṣṇāṃ kṣamāṃ cākṣamāṃ hitvā hetujālasya mūlam । buddhyā saṃcitaṃ sthāpayitvā tu rudre rudramekatvamāhuḥ । rudro hi śāśvatena vai purāṇeneṣamūrjeṇa tapasā niyantā । agniriti bhasma vāyuriti bhasma jalamiti bhasma sthalamiti bhasma vyometi bhasma sarvaṃha vā idaṃ bhasma mana etāni cakṣūṃṣi yasmādvratamidaṃ pāśupataṃ yadbhasma nāṅgāni saṃspṛśettasmādbrahma tadetatpāśupataṃ paśupāśa vimokṣaṇāya **(5)**

yo'gnau rudro yo'psvantarya oṣadhīrvīrudha āviveśa । ya imā viśvā bhuvanāni caklṛpe tasmai rudrāya namo'stvagnaye । yo rudro'gnau yo rudro'psvantaryo oṣadhīrvīrudha āviveśa । yo rudra imā viśvā bhuvanāni caklṛpe tasmai rudrāya namonamaḥ । yo rudro'psu yo rudra oṣadhīṣu yo rudro vanaspatiṣu । yena rudreṇa jagadūrdhvaṃdhāritaṃ pṛthivī dvidhā tridhā dhartā dhāritā nāgā ye'ntarikṣe tasmai rudrāya vai namonamaḥ । mūrdhānamasya saṃsevyāpyatharvā hṛdayaṃ ca yat । mastiṣkādūrdhvaṃ prerayatyavamāno'dhiśīrṣataḥ ।tadvā atharvaṇaḥ śiro devakośaḥ samujjhitaḥ । tatprāṇo'bhirakṣati śiro'ntamatho manaḥ । na ca divo devajanena guptā na cāntarikṣāṇi na ca bhūma imāḥ । yasminnidaṃ sarvamotaprotaṃ tasmādanyanna paraṃ kiñcanāsti । na tasmātpūrvaṃ na paraṃ tadasti na bhūtaṃ nota bhavyaṃ yadāsīt । sahasrapādekamūrdhnā vyāptaṃ sa evedamāvarīvarti bhūtam । akṣarātsaṃjāyate kālaḥ kālādvyāpaka ucyate । vyāpako hi bhagavānrudro bhogāyamano yadā śete rudrastadā saṃhāryate prajāḥ । ucchvāsite tamo bhavati tamasa āpo'psvaṅgulyā mathite mathitaṃ śiśire śiśiraṃ mathyamānaṃ phenaṃ bhavati phenādaṇḍaṃ bhavatyaṇḍādbrahmā bhavati brahmaṇo vāyuḥ vāyoroṅkāraḥ oṃkārātsāvitrī sāvityā gāyatrī gāyatryā lokā bhavanti । arcayanti tapaḥ satyaṃ madhu kṣaranti yadbhuvam । etaddhi paramaṃ tapaḥ । āpo'jyotī raso'mṛtaṃ brahma bhūrbhuvaḥ svaro nama iti / **6**

ya idamatharvaśiro brāhmaṇo'dhīte aśrotriyaḥ śrotriyo bhavati anupanīta upanīto bhavati so'gnipūto bhavati sa vāyupūto bhavati sa sūryapūto bhavati sa sarverdevairjñāto bhavati sa

sarvairvedairanudhyāto bhavati sa sarveṣu tīrtheṣu snāto bhavati tena sarvaiḥ kratubhiriṣṭaṃ bhavati gāyatryāḥ ṣaṣṭisahasrāṇi japtāni bhavanti itihāsapurāṇānāṃ rudrāṇāṃ śatasahasrāṇi japtāni bhavanti । praṇavānāmayutaṃ japtaṃ bhavati । sa cakṣuṣaḥ paṅktiṃ punāti । ā saptamātpuruṣayugānpunātītyāha bhagavānatharvaśiraḥ sakṛjjaptvaiva śuciḥ sa pūtaḥ karmaṇyo bhavati । dvitīyaṃ japtvā gaṇādhipatyamavāpnoti । tṛtīyaṃ japtvaivamevānupraviśatyoṃ satyamoṃ satyamoṃ satyam ।7
oṃ bhadraṃ karṇebhiriti śāntiḥ ॥॥ ityatharvaśiraupaniṣatsamāptā ॥

Stanza one

The devas had once reached Rudra Deva and enquired as to who was he and Rudra replied that He was of bhuta-vartamaana- bhavishyadi kalaas , samasta dishaas, nitya avyakta , Brahma- Abrahma, praachya-pradeechya, uttara -dakshina, purusha -stree, urthva -madhyahma, purushaapurusha- Savitri-Gayatri- Sarasvati-Lakshmi Alakshmi and so on. Rudra Deva further explained : I am Trishthub-Jagati and Anushthubh, Ushnik, Gayatri and and Pankti; such chhand shastra based on 'Yamaataa raajagaanasalagam'; I am both the Self and the Supreme stated to be encased in the secret cavity of one's own heart as the two shades of illumination: one who enjoys of good 'Karma' or the fruits of acts of virtue and another the Supreme himself! I am those seekers to worship the Panchaagnis or Five Fires viz. Garhapatya, Aahavaneeya, Daksjhinaagni, Sabhya and Aavasatya representing Heaven, Cloud, Earth, Man and Woman; I am sarva aranyaas-pavitra tirhaas and maha parvataas. I am the gotva to cows, brahmanatva to brahmanaas, havik to havshyaas, aayu to aayushyaas., satya to satyavta dharma to dharma tatwa. I am chatur vedaas and shadvedangas constituted the 'Sadhanas'or the means to accomplish Mukti, viz. Siksha, Kalpa, Vyakarana, Nirukti, Chhandas and Jyotisha. I amaranyas, punya tirthas, and so on.

[Expl. vide excerpts of Kurma Purana's Ishvara Gita -Pages Ten

Delineation of Atma Tatwa Swarupa (Guhya Jnaana)-Maha Deva Maheswara provided replies while cautioning confidentialty of the explanations:
Atmaa yah Kevalah Swasthaha Shaantah Sukshmah Sanaatanah, Asti Sarvaantaraha Saakshaa-cchinmaatrastamasah Parah/
Sontaryaami sa Purushaha sa Praanah sa Maheswaraha,Sa Kaalogni-stadavyaktam sa Ye Vedamiti Shrutih/
Asmaad Vijaayatey Vishwamaschaiva pravileeyatey, Sa maayi Maayaya baddhah karoti Vividhaastanuh/
(Vedas affirmed that 'Atma'or The Soul which was Unique or Singular, Vigorous, Wholesome, Tranquil, Tiny, Ancient, Intrinsic and beyond Tamo Guna was the Purusha, the Praana or Life and Maheshwara himself as also Agni, Kaala and the Unknown! This Samasara or the Universe was created by Parameshwara who also absorbed it into him; the Maha Maya which surrounded lesser layers of Maya created various Beings; indeed, the Pure Atma was not subject to changes nor features; it neither allowed transformation nor was prone to motivation).
Na chaapyam samsarati na cha Samsaarayet Prabhuh, Naayam Prithi na Salilam na Tejah Pavano Nabhah/
Na Praano na Mano –Vyaktam Na shabdah sparsha yevacha, Na Rupa rasaghandhaascha naaham Kartaa na Vaagapi/
Na Paani paadow no paayurna chopastham Dwijottamaah, Na Kartaacha na Bhoktaa vaa nacha Prakritin Purushou, Na Maayaa naiva cha Praanashchaitanyam Paramaarthathah/

(The Supreme Atma was neither Earth, nor Water, Tejas / Radiance, Wind nor Sky. It was neither Life, nor Mind, nor the Unknown, nor Shabda /Sound-Rasa/ Taste-Gandha /Smell; it was not the feeling of the Self nor of the Voice. One coud not identify the Soul as hands, feet, nor the Marmaavayaas; neither the Kartaa the Performer nor Bhokta- the one who experienced the performance; The Atma was not Prakriti and Purusha; not the Maya /Illusion and Life; in fact the Universe and Paramatma are clearly separated entities!

Yathaa Prakaasha tamasoh sambandho nopapadyatey, Tadvaikyam na sambanthah Prapancha Paramaatmanoh/
Chaayaa tapou yathaa lokey Paraspara vilakshanou, Tadah tasya Bhaven muktirjanmaantara shatairapi/
Pashyanti Mumanayo yuktaah swaatmaanam Paramaardhatah, Vikaara heenam Nirduhkha maanaanda -atmaanavyayam/
Aham Kartaa Sukhi Duhkhi Krusha Sthuleti yaa matih, Saa chaahankaara krutwaadaatmanya ropyatey Janaih/
(Just as darkness and light were clearly distinctive, Samsara and Paramatma had no relevance of each other. Purusha and Prapancha too were quite different like sunshine and shadow. If Atma were unclean, diseased and full of malices by nature, then it could never have been purified even after thousands of lives and Yogis or Sages could never have visioned a spotless, blissful, indestructible and eternal Soul otherwise!)

Paramatma therefore emphasised thus:

Aham Kartaa Sukhi Duhkhi Krushah Sthuleti yaa matih, Saa chaahankaara kartutwaa daatma -atmanyaa ropyatey janaih/
Vadanti Veda Vidwaamsaha saakshinaam Prakruteyh Param,Bhoktaara -maksharam Shuddham Sarvatra Samavasthitam/ Tasmaadajnaana mulo hi Samsaarah Sarva dehinaam, Ajnaanaadyanyathaa Jnaanam taccha Prakriti sangatam/
(Human Beings tend to attribute their feelings as per their own mind-set and Ahamkaara/self- pride as though they were the Kartas or the responsible persons for their happiness, unhappiness, thinness or stoutness and so on; accordingly they reflect their emotions and sentiments to their inner consciousness and Atma (Soul). But those who were enlightened and learned with the knowledge of Vedas and Scriptures would indeed realise that there was a force beyond them and their nature and that indeed was the Eternal and All-Pervasive Para Tatwa; ignorance of that Reality which was far different from the illusion was the High Divider.)

Nityoditah Swayam Jyotih Sarvagah Purushah Parah, Ahamkaaravivekena Kartaahamiti manyatey/
Pashyanti Rishayovyaktam Nityam Sadasaad –makam, Pradhaanam Prakritim buddhwaa kaaranam Brahma vaadinah/
Tenaayam samgatohyatmaa Kutasthopi Niranjanah,Swaatmaanamaksharam Brahma naavabudhyet Tatwath/
Anaatmanyaatma vijnaanam tasmaad duhkham tathetaram,Raagadweshaadayo doshaah Sarvey bhraanti nibandha –naah/
Karmanyasya bhaved dosah Punyaapunyamiti stitih, Tadhshaa Deva Sarveshaam Sarva Deva samudbhavah/
(Due to one's own ego and ignorance, human beings tended to confuse themselves as Parama Purusha -the Self-Illuminated one- and declared that whatever was achieved or not was due to their own effort or lack of it. Brahmavaadi Rishis would clearly distinguish the Supreme, the Prakriti, and the Cause as also the Truth and Fallacy and thus seek 'Saakshaatkaara'or Ready Realisation. The dormant, invisible and unfelt Truth would indeed co-exist with the illusions of life vis-à-vis the Eternal which

got camouflaged! In the 'Anaatma' Tatwa or of the Non-Soul, even Atma Vijnana too woud get polluted due to 'bhranti' or illusions as likings and dislikings were produced leading to Depravities or Moralities. This was the reason why Paapa-Punyaas got generated and different kinds of human beings came into existence.)

Nityah Sarvatragohyaatmaa Kutastho Dosha Varhitah, Eka sa bhidyatey Shaktyaa Maayaya na swabhavatah/
Tasmaadadvaitamevaahur Munayah Paramaartaah, Bhedo Vykaswabhaavena saa cha Maayaatmasamshrayaa/
Yathaa hi dhumasamparkaannaakaasho maliney bhavet, Antahkaarana jairbhaavairaatmaa tadatra lipyatey/
Yathaa swaprabhayaa bhaati Kevalah Spatikomalah, Upaadhiheeno Vimalaastathaivaatmaa Prakaashatey/
Jnaana swarupameyvaahur jagatetad Vichakshanaah, Artha swarupamevaajnaah pashyantanye kudrushtayah/

(That was also the reason why the Unique Partamatma was displayed in variegated types of Beings due to Maya Shakti or the Power of Illusion. Munis therefore believed firmly that Atma by itself was 'Advaita' or Singular but due to interaction with Maya looked as several entities, just as hot sunshine would pollute the Sky and hence the Purity of Atma was affected) .

Yadaa Sarvani Bhutaani Swaatmanyevabhi pashyati, Sarva Bhuteshu chaatmaanaam Brahmaa sampadyatey tadaa/
Yadaa Sarvaani Bhutaani samaadhistho na pashyati,Ekibhutah parenaasou tyadaa bhavanti kevalah/
Yadaa Sarvey pramuchyatey Kaamaa yesya hrudi sthitaah, Tadaasaavamrutibhutah kshemam gacchati Panditah/
Yadaa Bhuta prudhakbhaavamekastha manupashyati,Tata eva cha vistaaram Brahmaa sampadyatey tadaa/
Yadaa pashyati chaatmaanam kevalam Paramaarthatah, Mayaa maatram Jagat krutstnam tadaa Bhavai Nivrutah/

(When Yogis could view all the Beings as existed in their own selves, that would become the achievement of Brahma Bhava. When Yogis reached a Samadhi Position or an Elevated Status of Enlightenment perceiving that all Beings in the World were just the same then they would have reached Atma Darshana or the Vision of the Soul and Brahma Bhava or the feeling of Oneness. Yogis woud then have no further desires and reach a stage of Fulfillment; then they feel equality of all Beings and sincerely reach a sensation of Oneness or Brahma Prapti. When Yogis vision 'Paramaartha' and the Uniqueness of the Supreme then Maya or Illusion would have been destroyed and the entire Universe would look as a Single Entity.)

Yadaa Janma jaraa duhkhavyaadheenaa meka bheshajam, Kevalam Brahma Vijnaanam Jaayatosow tadaa Shivah/
Yathaa Nadee nadaa lokey Saarenaikataam yayuh, Tadaatmaakharenaasou nishkalenai -kataam vrajet/

(When Yogis realise that birth, old-age, misery and disease would happen due to 'Karma' or previous actions and of the awareness of that Brahma Gyan, then Shiva Rupa would have been realised. Just as Rivers and Rivulets would reach the Ocean finally, the individual 'Jeevatmaas' would get submerged into Paramatma.)

Tasmad Vigjnanamevaasti na Prapancho na Samsrutih, Agjnaanenaavrutam Loko Vigjnaanam tena muhyati/
Tad jnaanam Nirmalam Sukshmam Nirvikalpam yadavyayam, Agjnaana mitarat Sarvam Vgjnaanamiti mey matam/
Etad vah Paramam Sankhyam bhaashitam Jnaana –muttamam, Sarva Vedaanta saaram hi yogatastraikachittataa/
Yogaat sanjyayatey Jnaanam Jnaanaad yogah pravartatey, Yogi Jnaanaabhi yuktasya naavaapyam Vidyatey kwachit/
Yadeva Yogino yaanti Saankhyaistadadhigamyatey, Evam Saankhyam cha yoga cha pashyati sa tatwavit/

(Hence, Vigjnaanaa was ever-existent and not Samsara; Vigjnaana / Knowledge was surrounded by Agjnaana/ignorance. In other words, what ever was Nirmala, Sukshma and Avyaya was Jnaana and the rest was worthy of discarding. Sankhya Yoga was that Jnaana only and was the Essence of Vedas. That was what worth concentrating about.)

Having explained the above, Parameswara told the Brahmavadi Maharshis further as follows*:*

Esha Atmaahamavyakto Maayaavi Parameshwarah, Keertitah Sarva Vedeshu Sarvaatmaa Sarvato –mukhah/
Sarva Kaamah Sarva rasah Sarvagandhojaraamarah, Sarvatah paanipaadohamantaryaami Sanaatanah/
Apaani paado javano graheetaa hridi samsthitah, Achakshurapi pasyaami tathaa karnah shrunomyaham/
Vedaaham Sarvamevedam na maam janaati kaschana, Praahumarhaantam Purusham maamekam Tatwa darshanah/
Pashyanti Rishayo hetumaatopanah Sukshma darshanah, Nirgunaamala rupasya attaddaishwaryam -uttamam/
Yatra Devaa vijaananti mohiyaa mama Maayayaa, Vakshye samaahitaa yuyam Shrunudhwam Brahma vaadinah/
Naaham prashastaa Sarvasya Maayaatitah swabhavatah, Preranaami yathaapeedam kaaranam Sooraye Viduh/
Yasmey guhyatamam deham sarvagam Tatwadarshanah, Pravishtaa mama Saayujyam labhantey Yoginovyayam/
Teshaam hi vashamaapannaa Maayaa mey Vishwarupini, Labhantey Paramaam Shuddhim Nirvaanam tey mayaa saha/
Na teshaam punaraavrittih Kalpakoti shatairapi, Prasaadaan –mama Yogeendraa etad Vedaanushaasanam/
Naaputra sishya yogibhyo daatavyam Brahma -vaadibhih, Maduktametad Vigjnaanam Samkhyayoga samaashrayam/
(I am Antaryami, Avyakta, Maayavi , Parameshwara, Sarva Veda Swarupa, Sarvatma, Sarva Kaama, Sarva Rasa, Sarva Gandha, Ajara, Amara, Sanaatana and full bodied with hands and feet, although I can move without hands and feet. I am fully aware of the ins-and-outs of the Prapancha but none knows about me. Some call me Adviteeya and some 'hetuvaadaas' claim that they are aware of the Cause of their existence, but for sure even Devas are not aware of my Reality as they are all steeply immersed in Maya. Now, listen to me carefully: Even being fully independent of and distinct from Maya, I provoke Maya to create situations due to reasons of such situations and accordingly Maya generates the specific situations. My all-pervasive 'deha'or Physique [which certainly not the outcome of Pancha Buthas or Gunas or Tatwas which were my branded products] is perhaps partly visioned by Tatva darshis and Maha Yogis and some selected few are even absorbed into me which is

called Sayujya! Such handpicked ones would not have 'Punarjanma' for even crores of Kalpas; indeed that would be my Directive and Discretion. The Atma Tatwa or 'the Saankhya Yoga Samanvita Vijnaana' that I am now indicating in a hazy form may be taught to Brahma Vaadis to their sons, dicsiples or trusted Yogis only and to none else!)

Parama Shiva asserted:

Naaham Tapobhirvividhairna Daanena na cheyjyayaa,
Shakyo hi Purushair jaaturmutey Bhaktiamanuttamaam/

(I am always realisable by Bhakti or Pure Devotion and not necessarily by Tapasya, Daana or Charity and Yagnaas!)

Na madbhaktaa vinashyanti madbhaktaa veeta kalmashaah, Aadaavetat pratigjaanam na mey bhaktah pranashyati/
Patram Pushpam Phalam toyam madaaraadhana kaaranaat, Yo mey dadaati niyatah sa meyBhaktah Priyomatah/

*(*My Bhaktaas would never be destroyed nor harmed but would be washed off their sins as I took a vow that my Bhaktas are protected. Bhaktas are merely required to perform my Puja with utmost sincerity and offer leaves, flowers, fruits and even water as I would be pleased).

Shiva Shakti:

Aham hi Jagataa maadou Brahmanaam Parameshthinam, Vidhaaya dattavaan Vedaanasehaanaatmanih srutaan/ Ahamevahi Sarveshaam yoginaam Gururavyayah, Dhaarmika –naam cha goptaahey nihantaa Vedavidwishaam/ Aham vai Sarva samsaaraan mochako yoginaamiha, \Samsaara hetureyvaaham sarva Samsaara Varjitah/

(I had in the beginning created Brahma and gave him Vedas as the Guidelines; I am also the Yoga Guru and provided protection to the Virtuous Persons and punished those who negated the values enunciated in Vedas; and I am the liberator of Yogis, the Cause of Samsara and yet also displeased with Samsaara.)

Ahamevahi Samhartaa Srashtaaham Paripaalakah, Maayaavi Maamikaa Shaktirmayaa Loka Vimohini/
Mamaiva cha Paraa Shaktiryaa saa Vidyoti geeyatey, Naashayaami tayaa Maayaam yoginaam hridi samsthitah/
Aham hi Sarva Shaktinaam Pravartak nivartakah, Adhaara bhutah sarvaasaam nidhaanamamrutasya cha/
Ekaa sarvaantaraa Shaikih karoti vividham Jagat, Aasthaaya Brahmano rupam manmayee madadhishtitaa/
Anyaa cha Shaktirvipulaa Samsthaapayati mey Jagat, Bhutwaa Naaraayanonanto Jagannaadho Jaganmayah/
Triteeyaa Mahati Shaktirnihanti sakalam Jagat, Taamasi mey samaakhyaataa Kaalaakhyaa Rudra Rupini/

(I am the 'Maayavi'or the Great Magician and my Shakti is Maya who is the Top Temptress of the World. Parashakti is my product and is known as Vidya; I stay in the hearts of Yogis and counter the Maya ; All types of Shakti emerge from me and also submerge into me!) Shiva stated further: I am

the ‘Adhaara’or the Huge Hold of the Prime Shakti; One facet of that Shakti is Brahma the Srashta; my secondary Shakti is identified as Jagannadha Narayana.; the Third Ramification is Taamasi Shakti viz. Rudra-Kaala Shakti, which terminates the Creation).

Dhyanena maam prapashyanti kechirjjnanena chaaparey, Aparey bhakti yogena chaaparey/
Sarveshaameva bhaktaamaamishtah Priyataro mama, Yohi jnaanena maam nitya maadhaaraahyayati nyaayathaa/
Anye chaye trayo Bhaktaa madaaraadhana kaankshinah, Teypi maam praapunanteva naavartantey cha vai punah/

(Some persons seek my Darshan through Dhyaana or meditation, some by Jnaana, but those by Bhakti are most dear to me and they would have no re-birth).

Shiva Tatwa:

Mayaa tatamidam krutsnam Pradhaana Purushaatmakam, Mayyeva Samsthitam Vishwam mayaa sampreryatey Jagat /
Naaham prerayitaa Vipraah Paramam Yogamaashritah, Prerayaami Jagatkrutsnametadyo Veda somrutah/
Pashyaamaseshamey Vedam Vartamaanam Swabhaavatah, KarotiKaalo Bhagavaan Mahayogeshwarah swayam/
Yogah samprochyatey yogi Maayaa Shaastreshu Sooribhih, Yogeshwaro sou Bhagavan MahadevoMahaan Prabhuh/
Mahatwam Sarva tatwaanaam Paratwaan Parameshthinah, Prochyatey Bhagavan Brahmaa Mahaan Brahma –mayomalah/
Yo maamevam Vijaanaati Mahayogeswareswaram, So Vikalpena Yogena yujjatey naatra samshayah/
Soham prerayitaa Devah Paramaananda maashritah, Nrityaami Yogi satatam yastad Veda sa Vedavit/
Iti guhyatamam Jnaanam Sarva Vedeshu nisthitam, Prasanna chetasy deyam Dharmakaayaahitaagnaye/

(My Purusha Swarupa is spread all over and the Samasara in totality is prompted by it. Yet I am always engrossed in Yoga and as such am not the Prompter either; indeed this is the key secret and those who realise this know every thing. As far as I am concerned, I do note the evolutions of the lives of the Beings and keep analysing the changes no doubt; but whatever actions need to be taken are performed Bhagavan Kaala himself. Vidwans of Shastras use the nomeclature of Maya and attribute it to the Maha Yogeshwara himself; Paramatma is far above and distinct Tatwas yet at the same time significance of Tatwas is hidden in Bhagavan! Those Maha Yogeshwaras visualise that Bhagavan is perhaps in Nirvikalpa Samaadhi and even the prompting of actions are not done my him! This indeed appears to be the Guhya Jnaana unsolved and appears to have been hidden still in the unknown depths of Vedas! Perhaps the solution is left in the tranquil imagination of Dharmic and Ever engaged Agnihotris!

Shiva Tandava (The Cosmic Dance of Maha Deva):

Veda Vyas described Shiva Tandava on the clear skies along with Vishnu when Maharshis visioned as a feast to their eyes and to the full contentment of their life-time. Those Maharshis who imagine Shiva’s sacred feet in their imagination and get freed from their fears arising from their ignorance had the fill of their ambition; indeed they had actually seen and heard most memorable action with reverberating sounds across the skies! They visioned Parama Rudra with thousand resplendent heads, hands and feet with matted hair, half moon on his head, tiger skin as his clothing, huge hands swaying

Trishula, Danda held in palms, Three Eyes of Surya, Chandra and Agni representing Three Vedas, Three Gunas, Tri Lokas; his physique encompassing the Brahmanda; producing 'Agni Jwaalaas'from each thumping of his dancing feet and with an awesome and frightening body profile! The Brahmavaadis had actually seen with their inner eyes while Maha Deva was being worshipped by Brahma, Indra and Devatas besides Yogis and Maha Munis with their heads down, feet prostrated and hands folded kept on their heads; they all witnessed glimpses of Narayana also taking part in the Cosmic Dance. Sanat Kumara, Sanaka, Bhrigu, Sanatana, Sanandana, Rudra, Angira, Vamadeva, Shukra, Atri, Kapila and Marichi had all witnessed too the Celestial Scene and thanked themselves with exclamations of 'Dhanya'or applauses of rare and fortunate blessings! As the Tandava was in progress, there were echos of Omkara and Veda Mantras and the enraptured Maharshis resorted to Stuti as follows:

Twamekameesham Purusham Puranam Praneshwaram Rudramananta yogam, Namaama Sarvey
Hridi Samnivightam Prachetasam Brahmamayam Pavitram/ Ttwaam Pashyanti Munayo
Brahmayonim Daantaah Shaantaa Vimalam Rukmavarnam, Dhyaatwaatmastham achalam swye
Sharitey Kavim Parebhyah Paramam tatparamcha/ Twattah prasutaa Jagatah Prasutih
Sarvaatmabhustwam Paramaanubhutah, Anoraneeyaan Mahato Maheeyaam swatmeva Sarvam
pravadanti Santah/ Hiranyagarbho Jagadantaraatmaa twattodhijaatah Purushah Puraanah,
Sanjaayhamano bhavataa visishto yadhaavidhaanam sakalam sasarja/ Twatto Vedaah sakalaah
samprasutaa-stwayyevaantey samsthitim tey labhantey, Pashyaamastwam jagato hetubhutam
nrityantam swey hridaye samnivishtam/ Twayyai Vedaah bhraamyatey Brahma chakram Maayaavi
twam Jagataamekanaathah, Namaamastwaam sharanam sampraannaa Yogaatmaanam chipytanti
Divanrittyam/Pashyamastwaam Paramaakaasha madhye nrittyatam tey Mahimaanam smaraamah,
Savaatmaanam bahudhaa samnivishtam Brahmaanandamanu bhuyaanbhuya/
Omkaarastey vaachako Mukti beejam twamaksharam Prakrutai gudha rupam,
Tatwaam Satyam pravadanteeh Santah Swayamprabham bhavato yatprakaasham/
Stuantitwaam Satatam Sarva Vedaa Namanti twaamrishayah ksheena doshaah,
Shaantaatmaanah Satyasandhaa Varishtam vishantitwaam yatayo Brahma nishthaah/
Eko Vedo Bahu shaakho hyanantastwaameyvaikam bodhayatyeka rupam,
Vedyam twaam sharanam ye prapaanaasteshaam Shaantih Shaswati netareshaam/
Bhavaaneeshonaadi – maamstejoraashir Brahmaa Vishwam Parameshthi Varishthah,
Swaatmaanada manubhuyaadhishete Swayam Jyotirachalo nitya muktah/
Eko Rudraswam karisheeha Vishwam twam paalayasyakhilam Vishwarupah,
Twaamevaantey nilayam vindateedam Namaamaswaam sharanam samprapannah/
Twaamekamaahuh Kavimeka Rudram praanam brihantam Harimagnimeesham,
Indram mrityu -manilam chenitaanam Dhaataaramaadityamanekarupam/
Twamaksharam Paramam Veditavyam twamasya Vishwasya param nidhaanam,
Twamavyayah Shaswata dharma goptaa Sanaatanastwam Purushotthamosi/
Twaamekamaahuh Purusham Puraanamaadityavarnam Tamasah parastaat,
Chinmaatram avyaktam achintyarupam Swam Brahma shunyam Pratakritim Nirgunamcha/
Yadantaraa Sarvamidam vibhaati yadavyayam nirmalamekarupam,
Kimapyachintyam tawa rupametatam tadantaraa yatpratibhaati Tatwam/
Yogeshwaram Rudramanata Shaktim paraayanam Brahmatanum pavitram,
Nanaama Sarvey Sharanaarthinastaam praseeda bhutaabhipatey Mahesha/
Twadpaadapadma smaranaadasesha samsaara beejam vilayam prayaati,
Mano niyamyapranidhaaya Kaayam Prasaadayaamo vayamekameesham/
Namo Bhavaayastu Bhadbhavaaya Kaalaaya Sarvaaya Kapardine tey
Namognaye Deva nama Shivaaa!

(We pray to Ishwara, Purana Purusha, Praneshwara, Ananta Yoga Rupa, Hridaya Nivishtha or present in heart, Pracheta or responsible in-charge; and Brahma Maya; you are the Controller of Senses, Shanta, Achala, Nirmala, Swarna Swarupa, Para and Tatpara. You are the Creator of Samsara, Atma Swarupa and 'Anu' rupa or of the Form of an Atom; Paramatma! Indeed you are the Minutest and the Grossest; Brahma the Hiranya garbha and the Srashta of the Universe is engrossed in prayers to you; indeed, you are the 'Vedotpanna' or Creator of Vedas besides being the Preserver and the Destroyer. We can witness your Cosmic Dance in the center of the Sky; you are the Jagat Kaarana; the Regulator of Brahma Chakra; Mayavi; the Unique Swami of the Jagat; we are able to enjoy glimpses of your profile and are thrilled at the feast to our eyes. Paramatma! Your Omkara Vachaka is the seed of Mukti and is secretly absorbed in Prakriti; Sages call you as Satya Swarupa and Swayam Prakaasha; all the Vedas and Scriptures never tired of your magnificence; Rishi ganaas are always engaged in commending you while Yatis with Brahma nishtha try to enter into the glow of your profile! The several branches of Vedas and Scriptures stress repeatedly about the Infinity and Singularity of Your Swarupa or the Uniqueness of your Mahatmya as also the extreme plurality of your manifestations; but they fail to realise you and as such seek their unqualified protection and security.That feeling itself provides great peace of mind and contentment. Ishwara! You are the Anaadi or without a beginning; the Fund of Illumination; Brahma; Vishwarupa; Parameshthi; and Varishtha. Maharshis do experience pointers and hints of your glorious splendour and perform hard endeavour to enter near your orbit. We seek refuge into you Rudra the Srashta- Sharanya and Samhaara.You are commended as Adviteeya, Kavi, Eka Rudra, Praana, Brihat, Hara, Agni, Esheara, Indra, rityu, Anila, Chekitana, Dhata, Aditya, and Aneka rupa.You are Aninaashi or Perpetual; Parmaashraya or the Greatest Sanctuary; You are Avyaya, Shaswata, Dharma Raksha, Sanatana, Purushottama; Vishnu and Chaturmukha Brahma; Vishwa Naabhi, Prakriti, Pratishtha, Sarweswara and Parameshwara! You are addressed as Purana Purusha, Aditya Varna, Tamogunatita, Chinmatra, Avykta, Achintya Rupa, Aakaasha, Brahma, Shunya, Prakriti and Nirguna. It is due to you Mahadeva that the Universe gets illuminated and all the Tatwas are displayed. Our humble salutations to you Parama Yogeshwara, Brahma Murti, Ananta Shakti Rudra, Ashraya Swarupa, Bhutaadhipati, Mahesha! Even a thought about you would uproot the seed of Karma and the cycle of Janma- Mrityu. The two regulatory deeds of controlling Mind and Thought as also physical restrictions would indeed take one to step fast to Maheshwara. Our greetings to you Bhava, Bhavodbhava, Kaala, Sarva, Jatadhari, Agni Rupan Shiva, and Shiva the most Auspicious!!) As the Maharshis eulogised to Shiva, the latter displayed his Viraat Swarupa along with the Full Form of Four Arms with Shankha- Chakra-Gada-Saranga and his typical and alluring smile!

Unfolding of Ishwara 'Vibhutis' (faculties) and concepts of Pashu-Paasha-Pashupati Parameshwara addressed Maharshis and explained about his own Vibhutis as follows:

Paraat Parataram Brahma shasvatam nishkalam dhruvam,
Nityaanandam Nirvikalpam taddhaama Paramam mama/

(My Supreme Destination is far beyond 'Paraatpara', Brahma, Everlasting, Spotless, Steady, Blissful and Nirvikalpa / State of Oblivion): He is the Swayambhu Brahma among Brahmajnaanis; Avyaya Deva Hari among Mayavis; Parvati among yoginis; Vishnu among Dwadasa Adityaas; Paavaka among Ashta Vasus; Shankara among Ekaadasha Rudras; Garuda among birds; Iravata among elephants; Parashurama among 'Shastradhaaris' or weapon holders; Vasishtha among Rishis; Prahlada among 'Sura dweshis' or the Detestors of Devas; Vyaasa among Munis; Vinayaka among Shiva Ganaas; Veerabhadra among the Valiant; Sumeru among Mountains; Chandrama among Nakshatraas; Vajraayudha among diamonds; Satyanarayana among Vratas; Anantadeva among serpents; Kartikeya among 'Senaanis' or Chiefs of Soldiers; Grihastaashrama among the Ashramas; Maheshwara among Ishwaraas; Maha Kalpa among Kalpaas; Satya Yuga among Yugas; Kubera among Yakshaas; Veeraka

among Ganeshwaraas; Daksha among Prajaapatis; Nirruti among Rakshasaas; Vayu Deva among the Balavaans and Pushkara among Dwipaas. Shiva furter states: I am a lion among animals; Dhanush among Yantraas; Sama Veda among Vedas; Shata Rudreeya among Yajurmantras; Savitri among the Japa Mantras; 'Pranava' among the confidential Mantras; Purusha Sukta among the Veda Suktas; am the Jyeshtha Saama among Saama Mantras; Swayambhu Manu among those who know the meanings of all Vedas; Brahmaavarta among various Deshas; Amimukta among Kshetras; Atma Vidya among the Vidyas; Ishrara Jnaana among 'Jnanas'; 'Aakaasha'among Pancha Bhutas; and Mrityu/ Yama among Satwaas.

Parama Shiva then annotated the words of Pashu-Paasha-Pashupati as follows:

Vidyaanaamaatmavidyaaham Jnaanaamaishwaram param, Bhutaanaamasmyaham Vyoma Satvaanaam Mrutyurevacha/ Paasshaanaa masmyaham Maayaa Kaalah Kalayataamaham, Gateenaam Muktirevaaham Pareshaam Parameshwarah/ Atmaanah Pashavah Proktaah Sarvey Samsaarvartinah,Teshaam Patiraham Devah smrutah :Pashpatirbudhaih/ Maayaa paashena badhnaami Pasunetaan swaleelayaa, Maameva mochakam praahuh Pashnaam Vedavaadinah/ Maayaa paashena badhnaanaam mochakonyo na Vidyatey, Maamrutey Paramaatmaanam Bhutaadhipatimavyayam/

(I am Parameshwara who is the Maya among Paashaas or the hard rope strings, Kaala or the Mrityu among the destroyers and among the Pathways am the destination of Mukti; You should realise that the Most Lustrous and the Mightiest 'Satwa Padaartha' or the Virtuous Entity is myself and am the highest powerful provocator of actions among all of the Pashus or Jeevaas / Beings in the Univese is myself; as the Beings in Srishti are Pashus, I am indeed the Pashupati. I tie up the Pashus with Paashaas for fun; Vedagnaas seek to help release the Pashus from the 'Samsaara Paashaas' and are called the facilitating 'Mochakaas' or Helping Liberators as I tie them all with the strong strings from their birth to death. Let it be made clear that there could be none else that might liberate from these Paashaas excepting Paamatma the Eternal.
\
The twenty four Tatwaas, Maya, Karma and Tri- Gunas all put together hold the Jeevas or Pashus as 'Paaashas'are enforced by Pashupati. The Tatwas are Manas or Mind, Buddhi or thought , Ahamkara or Ego, Prithvi, Jala, Vaayu and Akasaha; Ear, Skin, Eyes, Tongue, Nose, the two Marmendriyas, hands, feet, voice, shabda, sparsha, Rupa, Rasa, and Gandha which are all a part of Prakriti and the rest are all Vikaras or aberrations. There are two kinds of Paashaas viz. Dharma and Adharma besides the Karma bandhana; Avidya, Asmitaa or Ego, Raaga , Dwesha, Abhinivesha or attachment –these Five are constant Paashaas called Taatvika bandhanas. Maya is stated to be the root of these bandhanas. Mula Prakriti, Pradhaana, Purusha, Mahat, Ahamkaaran are all manifestations of Sanatana Deva; he is the one creating bandhanaas; he is the Paasha-Pashu-and in the final analysis, he is the Pashupati!]

Stanza Two

Having realised that the Maha Deva Himself was present, the Deva Samuhas prostrated and mumbled: 'Bhagavan Rudra! You are Vishnu swarupa. You are Skanda Deva, You are Indra Deva , the Agni Swarupa,Vaayu Swarupa, Surya swarupa, Soma swarupa , Ashtagraha Swarupa ,Prati graha swarupa, Bhur-Bhuva- Swaha-Maha swarupa. Indeed you are the Pancha bhuta Swarupa of Prithivi-Aapas- Tejas-Vayu and Antariksha swarpa.You are Vishva Rupa, Sthula rujpa, Sukshma Rupa, Sthaanu rupa, Krishna and Shukla swarupa, Satya swarupa, Sarvasva swarupa.

[Shvetashvatara Upanishad s explains about Rudra the 'Pashupati naadha', subtly hidden in the Inner Self of all Beings

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

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

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

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

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

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

filling up the Universe in Totality once recognised and realized is certain to break open the fetters of 'Samsara'! It is that very 'Paramatma' that is right within the concealed as one's own 'Antaratma' as seated in the heart, once visualised in the mind, brings to the frontiers of Immortality! The awareness of the Inner Self as framed in the heart and mind in the measure of a thumb!)

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

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

<u>Rudra, the 'Pashupati naadha', subtly hidden in the Inner Self of all Beings</u>

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Rudra Bhagavan! You are the Bhur -Bhuva- Swar loka swarupa- aadhi madhyanta rahita vishva rupa- vriddhhi swarupa- shanti swarupa- pushti swarupa- huta and ahuta rupa-dattha and adatta swarupa- sarva rupa and asarva rupa- vishva-avishva rupa- krita and akrita rupa- para and apara rupa and paraayana swarupa. To devataas, you are the soma paana amrita tatwa pradaata and jyoti swarupa praapti kaarana. (Note: Soma Deva is certainly not merely of the 'sthula swarupa' but indeed of 'sukshma diva swarupa' too . Sadhakaas should visualize Soma as merly a component of Atma Jyoti but devoid of kaamaadi vikaaraas, but of amrta tatwa pradhaaa)

Rudra Deva! Soma-Surya utpanna kaarana sukshma purusha, you are the sampurna jagat hita kaarana, akshara rupa, prajaapati stuti kaarana,soumya rupa, suashmaati sukshma swarupa,sarva deva gana prana virajita.

Bhagavan! Thus you are of the samishtha rupa of pancha bhuthas, samasta sukshma-sthula rupaas, of the parama pavitra jeevana prana swarpas, and the Omkara Rupa of the parama pavitra Gayatri swarupa. The recitation of the Maha Mantra of *Om bhur bhuvah svah tat Savitur varenyam Bhargo Devasya dheemihi, dhiyoyonah prachodayat/* acquires the qualities of the perfectly balanced person in terms of the qualities of virtue as per the laws of material nature. In otherwords , the sound as 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 genrated 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 San 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 one(Yo) guide in the right Direction (Prachodayat) our (nah) Intellect (dhiyo)!

[Lingapurana explained the Samishthi Swarupa or an Intergrated Portrait of Maha Deva Rudra

Bhurbhubhuvah swarmahaschaiva Janah Saakshaattapastathaa, Satyalokascha Pataalam Narakaarnavakotayah/
Taarakaagraha Somaarko Dhruvah Saptarshyastathaa,Vaimaanikaastathaaney cha tishthantasya prasaadatah/
Anena Nirmitaastwevam tadaatmaano Dwijarshabhaah, Samishthirupah Sarvaatmaa Samshitah Savadaa Shivah/
Sarvaatmaanam Mahaatmaanam Mahaa Devam Maheswaram, Na vijaananti Samoodhaa Maayayaa tasya mohitaah/
Tasya Devasya Rudrasya Shariram vai Jagatrayam, Tasmaat pranaamya tam Vakshey Jagataam nirnayam Shubham/

(The totality of Bhur, Bhuva, Swaha, Maha, Jana, Tapa, Satya, Paataala, Naraka, Arnavaas / Seas, Nakshatras, Nava Grahas, Chandra- Surya lokas, Dhruva, Sapta Rishi Lokaas and so on is all integrated in the Composite Form of Sada Shiva). This basic truth is not comprehended by ignorant persons and display of Maya or Illusion; indeed the Sarvaatma, Mahatma, Maha Deva and Maheswara is far from being discerned and legible to the common ignoramus let alone Maharshis. Let there be awareness that Paramatma alone would be able to decide about the status of the Universe ! Also, let it be known that Shiva denotes the Sapta Pataalas of Atala-Vitala-Sutala-Talaatala-Mahatala-Rasaatala and Patalas; Countless Narakas; the Sapta Dwipas of Jambu, Pluksha, Shaalmali, Kusha, Krouncha, Shaaka and Pushkara; the Sapta Samudras of Kshara, Ikshu, Sura, Ghrita, Dadhi, Ksheera and Swada; the Fourteen Manusviz. Swayambhu, Swarochisha, Uttama, Chakshusa, Tamasa, Raivata, Vaivaswata, Swarani, and Daksha-Brahma-Rudra-Dharma Savarnis); Dasa Dishas; Kaalamaana (Concept of Time); Arishadvargas of Kama-Krodha-Lobha-Mohaa-Mada and Matsaraas; Ekadasa Rudras (Ajaikapaada, Abhirbudhnya, Virupaaksha, Raivata, Hara, Bahurupa, Triambika, Saavitra, Jayanta, Pinaki, and Aparajita); Dwadasha Adityas viz. Indra, Dhata, Bhava, Twashta, Mitra,Aryama, Vivaswan, Savita, Pusha, Amshuman and Vishnu; Chatur Vedas , Ashtaadasha Puranas, Shat-Vedangas viz Siksha including Sangeeta and Nyaya; Vyakarana, Kalpa Grandha, Nirukta, Chandas Shastra, Jyotisha including Jataka Skandha; Sapta Rishis (Marichi, Atri, Angirasa, Pulastya, Pulaha, Kratu,and Vasishtha); Sanaka, Sanandana, Sanaatana and Sanat Kumara brothers; Prajapatis; Narada; Chatusshasthi Kalas, Sapta Parvatas viz. Sumeru, Kailasa, Malaya, Himalaya, Udyachala, Agastyachala, Suvela and Gandhamaadana; Ananta Shesha at the root of Meru; the Eight Lokapaalakaas viz. Indra, Agni, Yama, Nirruti,, Varuna, Vayu and Ishana; Chaturvarnas, Chaturaashramaas, Yagnas and Yagaas, Agni Homas like Shodasi, Ukta, Purushi, Agnishtoma, Aptoryama, Atiratra, Vajapeya and Goshava; and Devas, Daityas, Danavas, Gandharvas, Kinnaras, Nagas, Yajshas and Rakshasaas, Apsaraas; and so on. Parama Shiva's Samishthi Swarupa also outshines the best of Creations like Surya among Nava Grahas / the Nine Planets; Chandra as the Lord of Nakshatras / Stars and of Auoshadhis; Varuna as the best of Jalaas or Waters; Kubera as the Best of 'Dhanas'or Wealths; Vishnu as the Swami of the 'Dwadasa Adityaas'; Paavaka as the best of Vasu -ganaas; Daksha as the most significant Prajapatis; Indra as the King of Devaas; King Prahlada as the Chief of Daitya-Danavas; Nirruti as the Head of Rakshasaas; Rudra as the Pati of Pashus; Nandi as the Commander of Shiva Ganaas; Veerabhadra as the Ruler of Veera Purushas; Chamunda as the Best of Matrikas; Nilalohita as the Principal of Rudras; Ganesha as the Controller of Vighnaas or obstructions and disablements; Uma Devi as the Prime Shakti of Women; Sarasvati as the Queen of Vanis; Parvati as the Chief of Himalaya and other Mountains; Ganga as the Paramount of Rivers; Pipul or Bo Tree (Ficus Reloijosa) the best of Trees; Vidyadhara as the King of Gandharvas and Chitraradha as the Head of Kinnaras; Khseera Sagara as the Leader of Samudras of Seas; Vaasuki as the King of Nagas; Takshaka as the Head of Sarpas; Garuda as the Master of Pakshis or Vihangaas Sky Birds; Ucchaaishrava as the Leader of Horses; Lion as the Leader of Amimals; Vrishabha as the best of the Species of Cows; Guha Swami as the Commander-in- Chief of Deva Sena; and so on].

Stanza Three

Beyond the hridaya viraajita trimaatras of A-U-M is the Maha Rudra Deva with the 'hridaya's uttaara paada as the 'shiras'- dakshina as the paada or the feet. That Pranava is sarva vyaapi, the ananta taaraka mantra swarupa. That taaraka mantra is the sukshmaati sukshma.That taaraka mantra is of ths parabrahma swarupa. That Para Brahma is the vidyut pramaana. Thet vidyut pramaana is of the advaita swarupa.That manifestation is of Ekaika Rupa. That is Rudra.That is Ishana. That Ishana is Bhagavan Maheswara.
Om that is Brahmatatvam; Om that is Vayu the sarvatra sutraatma; Om that is Jeevatma the Antaratma; Om that is Paramaartha Satyam; Om that is the totality of 'Charaachara atmakam' or of the Living Beings whether mobile or immobile ; Om that Purornama or the entirety of Creation featuring Trilokas of Bhu-Bhuva-Suva! That Invisible Paramatma is ever present and is hidden inside one's consciouness assuming myriad forms as ever active and pulsating. He is the Yagjna Swarupa; He is the emblem of sacrifice; He is Vashakaara or the Supreme Controller and Regulator; He assumes the Forms of Indra the Head Leader of Devas, He is Rudra the Exterminator and Revivor of Srishthi again and again; He is Vishnu the Sustainer of the Universe; Brahma the Supreme Srishti Karta; Prajapati the Grand Ruler and Administrator! He is the Jala Deva as present in waterflows , rivers, oceans! He is the Surya Deva the Radiance; the Rasa the Essence of Fruits; the Amrita or Ambrosia;He is Brahma the Seat of Knowledge and the Veda Swarupa; the Manisestation of Trilokas of Bhu-Bhuva-Suva all absorbed in the Pranava the Supreme A-U-M representing the Truth of Srishti-Sthithi-Samhaara or Creation- Preservation- Destruction or the Cause-Causation-Collapse!

[Expl. vide Shiva Purana on Omkaara

Bhagavan Siva affirmed: *Omkaro mammukhajjaagney pradhamam matprabhodhakah / Vachakoyamaham vaachyo mantroyam hi madaatmakah/ tadananusmaranam nityam mamanusmaranam bhavet.*

(The word Omkaram emerged from Me first; whoever recites this Mantra always is on My own track); '*A' kara uttarapurvam' u' karah Paschima -ananat / 'M'karo dakshina mukhaad bindhuh pranamukhastatha / nado madhya mukha devam panchadhasau vijrumbhitah /* The letter 'A' represents My Northward Face, 'U' represents the Westward, 'M' stands for Southern Face, the 'Bindu' connecting the three words A-U-M is the Middle Faced Deva and the Fifth Face is over-awing.) A Singular Deity is thus manifest as 'Omikakshara' or as Siva Sakti that is all-pervasive and omni-potent. Bhagavan Siva declared that continuous recitation of the Mantra Raja 'OM' summing up all the Vedas and Scriptures and representative of His Five Faces is a definite means of Happiness during one's life time and Salvation thereafter. Omkara Mantra, thus originated from the root letters of Akara, Ukara, Makara, Bindu and Nada (Sound) or 'Panchakshari'is the saviour Mantra gifted to Humanity which could be recited as Om Sivaya namaha or the Siva Panchakshari as the Deergha Mantra or Gross Mantra or simply as 'Hrasva' Mantra in the word OM. In any case, the Triumvirate viz. Brahma, Vishnu and Mahesa are amply displayed in the three letters A, U and M and together with the fuller 'Panchakshari' the complete display of Bindu and Nada, the fuller demonstration of Siva Skati becomes prominent. Also, the Most Potent word of OM has to be certainly used before any recitation of Vedas or Mantras as an unavoidable Starter! By chanting Pranava Mantra nine crore times, it is said that one secures the power of controlling the 'Pancha Bhutas' or the Five elements of Nature and even breaks the basic eight bondages of life viz. the 'Panchatanmatras' (five sensory reactions of touch, smell, sound, taste and appearance) as also control Nature, Intelligence and Ego. [Shiva Purana]

[Explanation vide Linga Purana on Connotation of Omkaara and analysis of Alphabets related to Shiv's Body Parts

Maharshi Lomarshana, the disciple of Veda Vyasa, while addressing the Sages at Naimisha Forest described that at the Maha Pralaya or the termination of the Universe after the Maha Yuga, the Supreme Bhagavan created Vishnu with the aid of Satwa Guna who was floating on Maha Jala or the Unending Water Sheet and from his navel appeared a lotus with Brahma as materialised with Rajo Guna seated thereon; the latter questioned Vishnu about his antecedents and consequent on mutual arguments about their Supremacy there was a fight; at that very time there appeared a Colossal Agni Linga emitting enormous radiance and heat which neither had a beginning nor end. Brahma took the Swarupa of a gigantic 'Hamsa' or Swan and flew up with great speed of its own as also of enormous wind power to ascertain the top of the Maha Linga while Vishnu assumed the Swarupa of a black 'Varaha' of ten yojanas of height and hundred yojanas of width and slided down the Maha Linga to ascertain its bottom. As neither the Hamasa Rupa Brahma who flew up and up for thousand years nor the Varaha Rupa Narayana who slided down as much time could discover the bottom or the top and returned to the starting point by another thousand years; both of them reached there totally fatigued. Then there was a reverberating Sound of AUM:

Tadaa sama bhavattatra naadou vai Shabda lakshanah Omomiti Surasreshtthaah Samyuktah plutalakshanah/
Kimidam twiti samchitya mayaa tishthanmahaaswanam, Lingasya Dakshiney bhaagey tadaapashyat Sanaatanam/
Adya varnamakaaram chouttareytath, Makaaramadhya taschaiva naadaantam tasyachomiti/
Suryamandalavadrustwaa varnamaadyam tu Dakshiney, Uttarey Paavaka prakhya mukaaram Purusharshabhah/
Sheetaamshu Mandalaprakhyam Makaaram madhyamam tathaa, Tasyopari tadaapashyat- kshudra sphatikavat Prabhum/
Tureeyaatimamrutam Nishkalam Nirupaplavam, Nirdwandam Kevalam Shunyam Bhaahyaantara varjitam/
Sa baahyaabhyantaram chaiva Sabaahya abhyantarasthitam, Adi madhyantarahita maanandasyaapi kaaranam/
Maatraastistwardha maatram naadaakhyam Brahmasangnitam, Rukyajurssaama Vedaa vai Maatraa rupena Maadhavah/
Vedashabde -bhya yevesham Vishwaatmaanamachintayat, Tadaabhavadrushirveda Rusheh saaratam shubham/
Teynaiva Rishinaa Vishnurjnaatawaan Parameswaram/

(As the sound of AUM emerged from the right side of the Maha Linga, there appeared Sanatana Bhagavan; from Him, the sound of 'A kaara' came, followed by 'U Kaara' and 'Ma kaara' and the sound in between was the 'Naada Swarupa'; the extraordinary radiance of Surya came from the Northern direction as the pious form of U kara or of Pavaka; Makara was of Chandra Mandala and above it was the Suddha Sphatika Rupa or Pure Crystal Form representing Maha Deva in Tureeya Awastha or the Prime and Pristine Form. This Form was Unique, devoid of Duality, of Sunya or Nothingness; of Purity and Immunity and of no beginning-middle- termiation. Indeed that was the Spring of Ananda or Sheer Joy as also the synthesis of Tri Vedas represented by Tri Murtis and the sure way leading to Maha Deva!)

Maharshis who knew Vedas and the Omkara Swarupa of Maha Deva analysed the Alphabets in Sanskrit and explained as follows: 'A' kaara' constituted His broad forehead; 'E' kaara was the left Eye; 'U'kaara his Southern Ear; 'Aa' kaara his left ear; 'Ru' kara his right Kapola; 'Ruukaara' the left

kapola; ‘lu lu’is the partition of his nasal divisions; ‘ea’- kaaras his big lips; ‘oau’ kaara his teeth; the consonants ‘Ka-kha-ga- gha-jnaa’ constituted his five right hands while the consonants ‘cha-ccha- ja-jja-na’ were his left five hands; other two sets of consonants viz. ‘ta-tha-da-dha-na’ and ‘pa-pha-ba-bha-ma’ were his right and left five feet respectively; Shiva’s ‘udara’ or belly represented ‘paa’ kaara; ‘pha’ kara his right side of his body; ‘Va’ kara his left side; the letter ‘Vaa’ and ‘bha’ kaaras represented his shoulders; the letter ‘Ma’ kaara his ‘Uridaya’ or heart; ‘Ya- ra-la-va-sa-sha’ represented Shiva’s body-dhatus; ‘ha’ kara represented His Atma and ‘Kha’ kaara denoted Shiva’s anger.]

Stanza Four

(A)

Which is the reason for the omkaara shabda. This is so as the ‘omkaarocchaarana kaarana’ is the ‘shwaasha’ or breathing. The process of inhalation-retention and exhalation is clarified as to how the pranava shabda . The chatur vedaas of Rig-Yajur- Saama-Atharvaas and the Angeesara-Bharadhwaajaadi Maharshis take the recourse to pranava. Hence the sarva vyapi shabda of Pravava. Now the Recitation of Pranava as proposed by seven ‘Vyahritis’(applicable expressions of Gayatri) viz. *Om Bhuh, Om Bhuvah, Om Suvah, Om Mahah, Om Janah, Om Tapah, and further Om Satyam, Om tatsavatir varenyam bhargo devasya dheermahi dhiyo yonah prachodayaat, Om Apo Jyoti rasomritam Brahma Bhurbhuvatswarom/* as followed by Pranaayaama or the Control of Prana Vayu 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 Pranayaama. The person of enlightenment who is able to sit erect with the three upper limbs of the body viz. the chest, neck and head, directing his vital energies of the senses and thoughts of mind into the heart should be swiftly navigate one’s Self on the turbulent currents of Samsara towards the shores of Brahman with neither fear nor imbalances!

This omkaara is the ‘ taraka mantra’ shabda is ever utilised from all the states of garbha-janma-vyaadhi, vriddhhaavastha and marana dasha too of samsaara.This omkaara shabda is known as ‘shukla mantra shabda’ as being of ‘swaprakaasha’. This omkara shabda is known as ‘sukshma’ in as much as its ucchhaarana kaarana is common to sarva pranis and their vocal impulses. This omkaara shabda is known as of vaidyut kaarana since its ucchhaarana is the antithesis of agjnaana sthiti of samagra kaaya sthiti of sthula-sukshma kaaranaadis.

[Expl. vide Linga Purana on ‘Panchaakshara Japa Mahatmya’and ‘Dhyana Yajna
’

As Devi Parvati desired to comprehend the meaning of the Panchaakshra Mantra of *Om Namasshivaaya,* Parama Shiva explained the back ground: when the Universe became extinct at the Time of Pralaya, only he was present as Narayana who floated on the Great Water Surface as the Unique and Supreme Being. As he was thus lying on water, there sprouted a Lotus from his navel and on top of the stem emerged Brahma who desired to initiate ‘Srishti’ (Creation). He created ten ‘Manasa Putras’or Mind-Born Sons, but prayed to the Supreme Being ie. Maha Deva to empower him with Shakti to take up the exciting task of formal Creation. Then the latter provided ‘Upadesha’(instruction) to Brahma and in turn Brahma gave the Upadesha to his sons who did sincere Tapasya by the recitation of the Panchakshari for thousands of years, consuming only air and nothing else. Shiva was pleased with the meditaton and keeping in view the ‘Loka Kalyaana’ or Universal

Welfare explained the purport of the Mantra, its Rishi, Devata, Shakti, Nyasa, Viniyoga and its Sampurna Swarupa or its Full Form:
Omityekaashram Mantram sthitah sarvagatah Shivah,Mantrey shadaksha –rey sukshmey panchaakshara tavuh Shivah/
Vaachya vaachaka bhaavena sthitah saakshaat- swabhaavatah, Vaachya Shivah prameyaatwaan Mantrastadvaachakah smritah/
Vaachya Vaachaka bhavenamanaadih samsthitastayo,Vedi Shivaagamey vaapi yatra yatra Shadaksharah/
Guhyaadguhyataram saakshaanmoksha Jnaanamanuttamam, Asya Mantrasya vakshyaami Rishicchandodhi Daivatam/
Beejam Shaktih Swaram varnam sthaanam chaivaaksharam prati, Vamadevo naama Rishih Panktiscchanda udaatdhrutah/
Devataa Shiva yevaaham Mantrasyaasya varaananey, Nakaaraadeeni beejaani Panchabhutaatmakaan icha/
Atmaanam Pranavam viddhi Sarvavyaapinamavyayam, Shaktistwameva Deveshu Sarva Deva Namaskrutey/
Twadeeyam Pranavam kinchin –madeeyam Pranavam tathaa, Twadeeyam Devi Mamtraanaam Shakti bhutam na shamshayah/
Akaarokaaramakaaraamadeeyo Pranavey sthitaah, Ukaaramcha Makaaramcha Akaaramcha kramenavai/
Twadeeyam Pranavam Viddhi Trimaatram Pluta- muttamam, makaarasya ssarodaatta Rishi Brahmaa sitam Vapuh/
Chhando Devi Gayatri Para -maatmaadhi Devataa, Udaattah Prathamastudwacchaturyascha dwiteeyakah/
Panchamah Swaritaschaiva Madhyamo nishadhah smrutah, Nakaarah peeta varnascha sthaanam urva mukham smrutam /
Indriyodhi Devatam Gayatri Goutamey Rishih, Makaarah Krishna varnosya sthaanam vai Dakshinaamukham/
Chhandonushtup Rishischaatri Rudro Daivata-muchyatey, Shikaaro dhumra varnasya sthaanam vai Paschimam Mukham/
Vishvaamitra Rishistrishthup cchando Vishnustwa Devaam, Vakaaro Hema varnasya sthaanam chaivottaram Mukham/
Brahmaadhi Devatam cchando Brihati chaangiraa Rishih, Yakaaro raktavarnascha Sthaana murdhvem Mukham Viraat/
Cchando Rishirbharadwaajah Skando Daivatamuchyatey, Nyaasamasya pravkshaami sarva siddhikaram Shubham /

(This Unique Single Akshara Mantra OM is firmly embedded in Shiva; this Mantra of six letters viz. *Om Namah Shivaaya* is actually considered as of Five Aksharas; from the view-point of 'Vaachya' and 'Vaachaka', Shiva is the Vaachya or the Target or He who is sought after and Vaachaka is the means to achieve the Vachya, viz. the Mantra; wherever the Mantra is recited there is Shiva; in fact the Mantra is the Essence of Vedas; the Vidwans who recite the Panchakshari as continuous Japa are sure to attain Moksha. This Parama Vidya is indeed of Shiva's heart. The Rishi, Chhanda /Prosody, Devata, Beejam and Shakti of the Panchaakshari Mantra is as follows: Vama Deva is the Rishi, Pankti is the Cchanda, Shiva Himself is the Devata, Nakaaraadi Pancha beejas are Pancha Bhutaas; Pranava swara Om is Shiva's Supreme Soul and also the Shakti. Each letter of the Mantra is distinguished wih the Rishi-Chhanda-Deva-Shakti-Beeja combination). Then as prescribed, the Anga Nyasa and Karanyasas should be performed before taking over the Mantra Japa. The person who is practising the Panchaakshara Mantra has to perform 'Pranaam'or sincere salutation to his Guru with 'Shraddha'by way of Maanasika- Vaachaka or Uccharana-Karma vidhaana or with purity of mind, humility of

voice and perfection of deed and then take over the possession of the Mantra from the Guru at a Place of cleanliness, at an ideal time when Grahas, Nakshatras and Yogaas are well-placed. The Japa has to be performed with eqanimity of mind, full control of Indriyas-both Karmendriyas and Jnaanendriyas and of extreme concentration fixed at the targetted Shiva Maha Tatwa. It is stated that 'Upaashyu Japa' or slowly rendered Japa is hundred times superior and effective that Japa Yajna; when any Japa or repetetive recitation of a Mantra is performed, then that Japa is called 'Vaachaka'or vocal in kind; the Upanshu Japa has slight lip-movement; but Japa of the best is called 'Maanasika' when only mind and thought are at work. Indeed any of the above types of Panchaakshari Japa done with unflinching concentration by aligning Parama Shiva and the Self would definitely yield Siddhis. But mere japa of the Panchakshari wthout securing the balance of mind and target are of no avail. Without 'Sadaachaara' or of Self Regulaton and Good Observance of Morality and Virtue, any amount of Japa would be fruitless:

Yasmaadaachaara heenasya Saadhanam nishphalam bhavet, Aachaaram Paramo Dharma Aachaarah Paramo Tapah/ Aachaaram Paramo Vidyaa Aachaarah Paramaa Gatih, Sadaachaaravataam Pumsaam Sarvatraabhayam bhavet/Aachaara heenaanaam Sarvatraiva bhayam bhavet, Aachaara heenah Purusho Lokey bhavati ninditah/

(Without Aachara and good conduct, any kind of Sadhana or Endeavour is neither possible nor fruitful since Aachaara is the prerequisite of any virtious deed; Aachara is the Parama Dharma, the Parama Tapas, Parama Vidya and Parama Gati or way of Life. Persons of Aachara have access to every thing that is right where as those without Aachara are either afraid, misguided or suspected). In the same context, Maha Deva emphasised to Devi Parvati the utmost significance of performing 'Trikaala Sandhyopaasana'and recital of Gayatri Mantra daily. Sandhya Vandana ought not to be discarded at any cost or provocation of the 'Shadvargas' of Kaama-Krodha-Lobha- Moha- Mada-Matsaras. A Brahmana loses his Brahmanatwa as soon as he ceases to observe this 'Daily Niyama' or Regulation mandatory to a Brahmana. Parama Shiva further underlined the basic principles of Virtue viz. Truthfulness :

Yatsatyam Brahma ityaahurasatyam Brahma dushanam, Anrutam Parusham Shathyam Paishunyam Paapa hetukam/ Paradaaraanparadravyam Parahimsaam cha sarvadaa, Kkachicchaapi na kurvati Vaachaa cha Manasaa tathaa/

(Refrain from 'Asatyam' or speaking lies: Truth is Brahma and Asatya is as bad as ridiculing Brahma himself; haughtiness, wickedness, slandering are all germinators of depravities and derelictions. Para Daaraa, Para dravya, Para himsa and such other immoralities are not even thought of, let alone done. Shiva was emphatic about the observance of Varnaashrama Vidhana. Brahmanas should never take food without taking bath, nor performing Japa, Agni Karya, and such deeds; they should follow a strict regimen in the context of food consumption as Shiva is always considered as a Bhokta of Naiveydya -anna or the food offered to him by Bhaktaas. Drinking water by one's mouth, while standing, by the left hand and handed over by others. Never walk alon on lonely places, never meditate to Devas by showing the back such as Surya and Chandra Devas, nor even to Pratimas of Gods. As Agni is pure and Sacred, never cross it, jump over or spit. Similarly, never misuse Rivers, Sarovaras and other water bodies as they too are among the Pancha Bhutas. Never touch animals like serpents, dogs, donkeys, camels, birds and so on. Most importanly, one should esteem his or her Guru as equal to Tri Murtis and that is why the hymn:

Guruh Brahma Gurur Vishnu Gurur Devo Maheswaraha, Guruh Saakshaat Parahbrahma tasmai Shri Guraveynamah/

The anger or even marginal displeasure of Guru would advesely affect the Sishya's morale, reputation, thinking capacity and recurrent difficulties of life including ill-health, poverty and untimely death! It should be against such controlled and virtuous life that the concentrated practice of Panchaakshari Mantra would yield maximum results.

Dhyana Yagna: As Parama Shiva was resting in a cave of Kailasha Mountain with Girija Devi, a few renowned Maharshis entered and commended him for his feat of gulping Kalakuta Visha when Maha Deva corrected them that the Samasara Visha was to be considered worse than the Kalakuta and should be avoided at all costs; the best way of avoidance is to disbelieve what ever was seen, heard and imagined and that was what the Nivrutthi Marga was all about. In the Samsara, there are various Jeevaas of Udbhija-Swedaja-Andaja and Jaraajaya nature (Sprouted from Earth, born out of sweat, born out of eggs and born out of yoni) and they are all subject to desires which spread out far and wide like wild fire and end up each and every material into Bhasma. Like the diseases of the nature of Raaga and Dwesha (Liking or disliking) the canker spreads a huge tree and finally gets uprooted. The big tree called Punya gets fallen and even Devas were not free from the falls or periodic dethronements but for the intervention of Maha Shaktis! Deva, Danava, Nripa and Manavaas are all subject to the distresses and torments of life. Vidya and Para Vidya or Vignaan and Atma Jnaan (Knowledge and the Spitituality) are no doubt the way out to conquer Samsara; Apara Vidya or Akhshara Gyan comprises Vedas and Vedantaas like Siksha, Kalpa, Vyakarana and so on and are of Shabda Swarupa. Doubtless, these means of Paraa and Aparaa Vidyas are useful to a great extent but Bhagavan would be the ultimate to free from the worldly bondages. These are indeed the steps forward from Samsara to Salvation or from Ajnaana to Jnaana to Paramatma. In other words, Agnaana arising out of Arishadvargas of Kama-Krodha etc would get dissolved by Gyana of the above kinds like Fire and from the melting pot, one could qualify to realise Shiva without whose instructions, Surya would not get woken up, Vayu would not proceed further and Chandra would not shine on the Sky, Agni would not produce heat and light, Bhumi would not hold the Samsara and so on. Now to overcome the Samsarika Visha or the Poison of Life, there are no other ways of Gyaan and Dhyaan.

Samsaara vishatatpaanaam Jnaanadhyaanaamruteyna vai, Pratikaara samaakhyaato naanyathaa Dwijasattamaah/
Jnaanam Dharmodbhavam Saakshaat jnaanaa-dwiraagya sambhavah, Vairaagyaatparamam jnaanam Paramaartha prakaashakam/
Jnaana Vairagya yuktasya Yoga Siddhirdwijottama, Yoga Siddhya vimuktih Syaatsatva nishthasya naanyathaa/
Tamovidyaapadacchinnam yatpadamavyayam, Sarva Shaktim Samaasthaaya Shivamabhyarchaey dwijaa/
Yah Satvanistho madbhakto madaschana Paraayanah,Sarvato Dharma nishthascha Sadotsaahi Samayutah/
Sarva dwanda saho dheerah Sarva bhutahitey ratah, Rujuswabhaavah satatam swastha chitto mruduh sada /
Amaani Buddhimaan- cchantastyaktaspardho Dwijottama, Sadaa Mumukshurdharmajnah swaatmalakshana lakshanah/
Runatraya vinirmuktah purva jnmani Punya bhaak, Jaaa yukto Dwijo bhutwaa Shraddayaa cha Guroh krammat/
Anyathaa vaapi sushrushaam krutwaa krutrima vajkitah,
Swargaloka manupraapya bhuktwaa bhogaananukramaat/
(The poison of Life bursting into flames and burning off Manavaas would never cease excepting by the recourse of Jnaana and Dhyana; those who could withstand the extremes of life as also possess soft attitude, equaminity, gentleness, maturity of outlook, peacefulness, previous birth's carry forward

of virtue, and are devoid of jealousy, anger, avarice, passion, arrogance shoul attain Swargaloka. Sacrifice, determination and progressive attitude would be the singular way-out of withstanding the poisons of Samsara!)]

Stanza Four (B)

Now Parameshvara is the samhaara karta and thus prani bhaksha kaaraka dominating the purva-paschima-uttara and dakshina dishaas. Samasta praani rupa nivaasa kaarana the Ishvara Tatva is of eka tatva and omnipresent . The word Rudra is commonplace, but maharshis being familiar seek to the expression of Ishana. Rudra Deva! You having been manifested as Indra Deva be looking after shavara jangamaas. As Ishana the charaachaa jagat panchendriya shakti and ashta dik sadhana

[Brief on (1)Rudra Deva' incarnations and invocations (2) Brahmanda P. on Birth of Rudra Deva and Ashta Vibhutis .(3) Text of Rudra Namaka-Chamaka with meanings

(1)
Sadyojata, Vamadeva, Tatpurusha, Aghoresha and Ishana. The Sadyojata incarnation of Bhagavan in white colour was to bless Lord Brahma to initiate the process of 'Srishti'(Creation), looking Westward and the Invocation of relevance is: *Sadyojatam prapadyaami Sadyojathaayavai namo namah/ bhavey bhaveynaati bhavebhasvamaam Bhavodbhavayanamah/*From the body of Sadyojata, four disciples were created viz. Sunad, Sunandan, Visvanandan, Upanandan. Greetings to Sadyojata Shiva are: *Vandeham Salalam kalankarahitam Sthonormukham paschimam.* The Vamadeva incarnation of Shiva has red complexion, looks Northward in deep meditative posture and is along with four sons created from His physique viz. Viraj, Vivah, Vishok and Visvabhavan for blessing Lord Brahma to preserve and heal the objects of Creation..

Invocation states:
Vamadevaya namo Jyeshthaya namah Jyeshthayanamo Rudraya namah Kalaaya namah kalavikaranaya namo balavikaranaya namo balaaya namo balapramadhanaya namah Sarva bhuta damanaaya namo manonmanaaya namah. Greetings to Vamadeva are: Vandey Purna Sasaanka mandala nibham Vaktram Harasyottharam.
Shiva's incarnation of Aghoresha looks South and of blue complexion representing destructive/ regenerative energy and Invocation to Shiva states:
Aghorebhyo thagorebhyo ghora ghoratarebhyaha/ Sarvebhyassarva sarvebhyo namasthe astu Rudra rupebhyah. The sons of Aghora Shiva are Krishna, Krishna Sikha, Krishna Mukha and Krishna Kantha dhari. Greetings to Aghora states: Vande Dakshina -meeswarasya kutila bhrubhanga Roudram Mukham.
Tatpurusha is the Eastward incarnation of Maha Shiva being of yellow complexion and of deluded or misled Purusha. Invocation to Tatpurusha states:
Tat Purushaya vidmahe Maha Devaaya dhimahi tanno Rudrah Prachodayaath. Salutation to this aspect of Shiva is: Vande Siddha Suraasurendra namitam Purva Mukham Sulinaha.
Finally, Ishaana facing South East is Sada Shiva who is Eternal, Omni Potent and Omni Present. The Prayer to Him states:
Ishanassarva Vidyanam Eswarassarva Bhootanam Brahmadhi patir Brahmanodhi pathir Brahma Sivemo astuh Sada Sivom!

While many Incarnations of Shiva are cited, the most significant additions to the Pancha Mukhas or Five Faces of Shiva are described as Ashta Murtis (Eight Idols) viz. Sharva, Bhava, Rudra, Ugra, Bhima, Pasupati, Isana, Maha Deva. Bhava, Rudra and Sharva represent the Five Elements of Earth, Water, Fire, Ether, Sky as also Sun, Moon, and Kshetragya or the Supreme Soul. Bhagavan Shiva is

Sharva and omniscient. He is Bhava or the bestower and merciful.He is Rudra the corrector or punisher, if need be. He is spread out the whole Universe and is present 'Bahyantara' or inside-out of each being thus manifested as Ugra rupa. He who fulfils the wants of every animate or inanimate being and destroys all kinds of difficulties is called Bhima. To those who are unable to pull out themselves from their worldly chains of desires, relationships, senses of earthly belongings and so on, Bhagavan manifests as Pasutpati. That Shiva who is noticeable in the most radiant form of Sun on the Skies and stands evidence to every being's actions and sufferings is called Ishana. Shiva who provides coolness and happiness to every being as manifested in Moon is known as Maha Deva.

Pancha Mukha Dhyanam

Nidhana pataye namah/ Nidhanapataantikaaka namah/ Urthvaaya namah/ Urthvalingaaya namah/ Hiranyaaya namah/ Hiranyalingaaya namah/ Suvarnaaya namah/ Suvarnalingaaya namah/ Divyaaya namah/ Divyalingaaya namah/Bhavaaya namah/ Bhavalingaaya namah/ Sharvaaya namah/ Sharva-lingaaya namah/ Shivaaya namah/ Shivalingaaya namah/ Jvalaaya namah/ Jvalalingaaya namah/ Atmaaya namah/ Atmalinaayanamah/ Paramaayanamah/ Paramalingaayanamah/ Etat Somasya Suryasya sarvalingaayam sthaapayati paanimantram pavitram/

Nidhana Pati: Maha Pralala Kaaraka and Saakshi Shiva -Dissolver of the Universe; Nidhana Pati -Marana Karta -Destroyer of Beings Shiva; Urthvaaya- Beyond Maha Maya Shakti; Urthva Lingaaya looking 'upwards' Urthva Lingaaya: Chicchakti chinna Shakti uktaaya or He with Shiva Shakti or the might of overpowering Maha Maya Shakti; Hiranyaaya or Hita Ramaneeya Rupaaya or the personification of benevolence; Hiranyaa Lingaaya; the form of Golden Linga Swarupa being the emblem of 'dharma' or virtue; Suvarnaaya or of excellent shine and splendour; Suvarna Lingaaya: The Unique Linga surfiet with golden glory; Divyaaya or of Dyuloka Sukha Swarupa or of Celestial Face of Contentment; Divya Lingaaya or Deva Loka Sthita Linga kaarayaaya or He who established Himself to bestow divine powers to Devas; Bhavaaya or the Basic Cause for the of concept of 'Samsaara' or family life; Bhava Lingaaya or Shiva Linga whose intense devotion would provide happiness to 'Pranis'; Sharvaaya or He who destroyed the demon Tripuraantaka and got the encomium of Sharva; Sharva Lingaaya or the emblem of evil-destroyer; Jwalaaya or Representation of Fierce flames recalling the event of fooling Bhasmaasura managing the latter's head to flames in Mohini Avatara; Jwalalingaaya or the representation of burning evil to ashes; Atmaaya or Parameshwara the Etertnal Unknown; Atma Linga the symbol of Soul within every Being as the Antaratma; Paramaya : The Supreme Power; Parama Lingaaya or the manifestation of the Supreme Unknown; may these Parama Lingas with the pratyaksha Surya Chandras as the visions be installed with Pavitra Mantras for Universal Peace, Prosperity and self-purificarion.

Sadyojaatam prapadyaami Sadyojaataaya vai Namo namah, Bhave bhave naatibhave bhavasva maam Bhavodbhavaah namah/

May I salute, meditate and worship in reverence this outstanding Maha Tatwa 'Sadyojaata' or the Five Faced self-manifested instantly as the embodiment of Supreme Knowledge and evolution of the Universe facing 'westward' in raw, primary and nascent condition. Sadyojata! You are are the Singular Saviour and mercifully desist consigning me into the cycle of deaths and births and release me from this 'samsaara' replete with ups and downs but grant me liberation and absorb me into your fold for everlasting bliss.

Vaamadevaaya namah Jyeshthaaya namah Shreshthaaya namo Rudraaya namah Kaakaaya namah Kalavikaranaaya namo Balavikaranaaya namo Balaaya namo Balaprathama namah Sarvabhuta damanaaya namo Manonmanaaya namah/
My prostrations to the generouss and affable Five faced 'Vaama Deva' looking 'northward'; the very original 'Jyeshtha' and 'Shreshtha' as the Prime and Universal symbol of brilliance and glory; 'Rudra' or the most ferocious at the time of destruction of the evil; 'Kaalaaya' or the Terminator of Beings as their destined time of death; 'Kalavikaranaaya' or He who appears in many frightful forms nearing the decimation of Beings; 'Balaaya' or the personification of might and courage; 'Bala prathamaaya' or the pinnacle of energy; ' Sarva Bhuta damanaaya' the Ultimate Controller and Enforcer of order among all the Beings; 'Manonmanaaya' or He who acts at His perfect liberty as being the Supreme Lord Himself!

---Aghorebhyotha ghorebho ghoratarobyhah,sarvatah Sharva sarvebhyo namasteastu Rudrarupebhyah/

My salutations to Aghora the Panchamukha looking 'southward' as the representation of Peacefulness and Tranquility as Dakshinamurti dwelling as the 'Antaratma' the Inner Conscience in all the Living Beings endowed with Trigunas of Satwa-Rajo-Tamasika features as Aghora-Ghora-and Ghoratara. Indeed He is Sharva the eliminator evil energies as Rudra alwayas every where!

Tatpurushaaya vidmahe Maha Devaaya dheemahi, tanno Rudrah prachodayaat/

Looking 'eastward', Maha Deva is that Virat Purusha as the Supreme Power of the Universe as Rudra be invoked to seek His pardon of committing wrong doings consciously or other wise and blessings by His benign countenance.

Ishanah sarvavidyaanaam Ishwarah sarvabhutaanaam Brahmaadhipatih Brahmanodhipatih Brahmaa Shivome astu Sadaashivom/

Ishana is the Utmost Sovereign of the entirety of the 'charaachara jagat' or the Mobile and Immovable Beings as also the icon of Vidya or Knowledge of every kind as Maheshwara the Ultimate Controller of the Universe. Indeed He is the 'Brahmadhipati' as the Preserver of Veda Jnaana, besides being the Overlord of Hiranyagarbha Brahma. He is benign, merciful, peaceful and ever auspicious as Sadaa Shiva -the 'Urdhva Vaktra' or of the Unique Upturned Face'- the Representation of OM the Eternal Pranava.

(2) Brahmanada Purana: Birth of Rudra Deva and Brahma names Ashta Vibhutis of Shiva

Para Brahma meditated for a son as renowned and powerful as himself and found a boy name Nilalohita on his lap: *Ruroda suswaram ghoram nirdahanniva tejasaa, Drushtwaa rudatam sahasaa Kumaram Nilalohitam/ Kim rodishi Kumareti Brahmaa tam pratyabhashata, Sobraveedyehi mey naama prathamam twam Pitamaha/ Rudrastwam Deva naamaasi sa ityuktto rudahpunah, Kim rodishi Kumaareti Brahmaa tam pratyabhashata/ Naama dedi dwiteeyam mey naama iktyuvaacha Swayambhuvam, Bhavastwam Deva naamnaasi ityukttah sorudatpunah/*

(As the child cried so terribly as though he would burn himself with his radiance, Para Brahma asked him as to why was he crying so much the child asked Brahma to give him a name first and Brahma replied that the child would be named Rudra. The child continued to cry and when asked by Brahma as to why the child continued to cry, the latter asked Brahma to give a second name as Bhava.) As this process of crying continued, Brahma gave the child further names as Sharva, Ishaana, Pashupati,

Bhima, Ugra and Maha Deva. The Child then stopped crying but desired that the Eight Names given to him as Nilalohita be serialised with their inner meanings and Brahma explained as follows:

Tato Visrushtaastanava yeshaam Naamnaa Swayambhuva, Suryo Jalam Mahi Vaayurvahnir – aakaashameyvacha/ Dikshitaa Braahmanaschandra ityevam teyshtadhaa tanuh, Teshu Pujyaswa Vandascha Namaskaarascha yatnatah/

(Then Swayambhu Brahma decided the seriatim of the Names depending on the significance of Surya, Jala, Bhumi, Vaayu, Vahni, Akaasha, Dikshita Brahmana and Chandra; these are the Ashta Tanus or Eight Forms worthy of salutation and worship without fail).

Among these Eight Swarupas:

Rudra would be likened as Surya whose radiance is unparalleled and should never be seen at the time of Sunrise or Sunset; Brahmanas should take their bath and on securing external and internal purification must perform Sandhya Vandana at both Sun Rise and Sun Set as also recite Gayatri, and Ruk-Yajur-Saama Veda Suktaas and Surya worship which tantamounts to Rudra Puja. Recital of Ruk-Suktas should be done at the Sun Rise and that of Yajussukta at mid-day besides Gayatri Japa during thrice a day. None should pass urine before the un God. Rudra's physical Feature of per his Prathama Tanu is stated to be Roudri, his wife's name is Suvarchala and his progeny is Shani.

The Second Form of Shiva is Bhava and his position among the series of Ashta Tanus is in 'Apas'or water ; Jala is the Life Provider and Preserver. As Sarva Bhutaas are sustained by Shiva, in his Bhava Swarupa. None should attempt to turn water impure by mala-mutra varjana, vivastra-snaana, nishthinana or spitting. As Water has the nature of flow, its speed should not be restricted as the natural feature is to reach Samudra which is its beloved. However, as Munis identified Medhya Jala (Pure water) or Amedhya Jala (Contaminated water), the latter variety must be discarded.

The Third Form of Ishwara is Sharva and his prescribed position is Bhumi whose strong strengh and stamina entered Shiva's bones and Bhumi is thus called Sharva too; any tilled land or under the shade of trees, none should desecrate in any manner lest he or she would certainly attract the wrath of Sharva. Devi Vikeshi is Sharva's wife and Angaraka his son.

Ishana is the fourth name of Nilalohita and is served by Vaayu or Wind. Vaata is the regulation of Shiva; it provided Pancha Pranaas to Ishana. None should wind as being mild or furious and also none should pollute it with poisons nor go against its natural speed. Those who respect air respect Ishana himself; Wind needs ro be respected with Yajnas and Sacred deeds or else Ishana could play havoc with the severity of hurricanes and blizzards. Ishaana's wife is called Shiva and his sons are Manojava and Avignaatagati or Speed of Mind and of Mysterious Movement.

Pashupati is the fifth Swarupa of Shiva; his designated form and features are of Agni. No person should play with fire, dump impurities into it and cross it or seek to warm up feet or hands in cold climate as it would strike back the person concerned; the fiery element is full of Pashupati's instincts and thus requires veneration. Indeed Agni burns of every one after death and at the same time burns off food in digestion; Pashupati too is a preserver as also a Destroyer. Swaha Devi is Pashupati's wife and his son is Skanda.

The sixth name of Maha Deva is Bheema and as soon as Brahma announced Nilalohita's name, Akakasha entered Siva's body at once and like Shiva, Aakasha too is Omni Present encasing the totality of Universe. The Ashta Diks or the Eight Directions are stated to be his wife and Swarga his

son. Any sin committed by a person is recorded by Aakasha; the least one should is to refrain from throwing Mala-Mutras, and open-to-Sky copulation.

Ugra was the seventh Swarupa of Nilalohita and his regulatory control is of a Dikshita Brahmana or a Brahmana who practises the Ashtanga Yoga of Yama-Niyama-Asana- Pranaayaama- Pratyaahara-Dharana- Dhyana-Samadhi. Chaitanya or Enlightenement of a Model Brahmana thus entered Shiva's personality as soon as his name was announced by Brahma as Ugra or the Epitome of Rigorousness and Ruthlessness as a Dikshita would never err nor lapse. Most appropriately, his wife's name and nature are Diksha and his progeny is called Santana or Virtuous Offspring.

The Ashtama Tanu or Vibhuti / Body variation of Shiva is named Maha Deva with Chandra as the regulatory control signifying coolness and placidity and no sooner that Brahma assigned the name of Maha Deva to Shiva than Chandra entered his heart and thus gave the epithet of Shashidhara to Shiva. As Chandra controls Brahmanas, Auoshadhis (herbs) and Trees, Brahmanas are to be revered and herbs and trees are to be given special consideration on Amavasyas and Purnimas, besides festival days or special occasions in any family. Since Chandra is the Cool Mind of Shankara in his benevolent Form, Maha Deva is worshipped for securing boons on such days of speciality. His wife's position is of Rohini and of son's is of Budha in the context of Shiva's vibhuti as Maha Deva.

(3)

Text of Rudra Namaka-Chamaka

NAMAKA PAARAAYANA:
Om Namo Bhagavetey Rudraaya/ Namastey Rudramanyava Utota Ishavey namah/ Namastey Astu Dhanvaney baahubhyaamutatey namah, Yaata Ishusshivatamaa Shivam babhoovatey dhanuh Shivaasharavyaaya tatoyaano Rudra Mridaya/ Yaatey Rudra Shivaa tanora ghoraa paapakaashini, tayaanastamavaashantamayaa Girishantaabhichaakasheeh, Yaamishum Girishanta hastey bibhirshya stavey/
(Bhagavan Rudra! We are conscious of your fury and the power of your arrows, bow and the mighty hands. We are aware that your arrows and their pulsation against the Evil and feel secure and comfortable. The Resident of Kailasa! Your extremely tranquil demeanor and Placid assurance is an unending source of propitiousness and knowledge to us. Bhagavan of the mountains and bestower of Peace and contentment! Do kindly hold your arrows for punishing the wicked and uphold virtue but not to destroy the Universe).
Shivaam Giritrataamkuru maahigumseeh Purusham jagat/ Shivena vachasaatwaa Girishscchaa-vadaamasi/ Yathaanassarwamijjagadayakshmagum Sumanaa Aset/ Adhavyocha dadhivaktaa prathamo daiviyobhishak/ Aheegscha sarvaan janbhayanthsaarvaascha yaatu Dhaanyah/ Asou yastaamro Aruna Uta Babhrussumangalah/ Yechemaagum Rudraa Abhito dikshu/
(Shiva the Original and Primary Purusha and the dweller of Mountains who is kept in the highest esteem by the Devas and all others! Do kindly favour and plead for me, my family, cattle and all the rest so that we all exist in Peace, Prosperity, Excellent Physical and Mental Health and all round auspiciousness. You are indeed the outstanding Physician as also the desroyer ; do very kindly not let us harm by visible and invisible antagonists. Like Surya Deva who is red in the early mornings and as day progresses gets gradually golden yellowish and beneficient, Rudra Deva! you too get angry intially but merciful and auspicious eventually when we approach you with veneration).
Shritassahasra shovai shaagum heda Eemahey/Asou yovasarpati Neela Greevo Vilohitah/ Utainam Gopaa Adrushannudahaaryah/ Utainam Vishwaa Bhutaanisadrushto Mridayaati nah/ Namo Astu Neela greevaaya Sahasraakshaaya meedhushey/ Athoye Asya Satvanoham tebhyokarah namah/ Pramumcha dhanvanastwamubhayoraaraartni yorjyaam yaaschatohasta ishavah// Paraataa bhagavovapa/ Avatatatyadhanu stwagum Sahasraaksha Shateshudhey/ Nisheeryashalyaanaam Mukhaa Shivonassumanaa Bhava/ Vijyam Dhanuh Kapardino vishalyo baanavaagum Uta/ Aneshaanasyeshava Aabhurasya nishangdhih/ Yaatey hetirmeedhushta hastey babhuvatey dhanuh/ Tayaasmaan Vishwatasstwama yakshmayaa paribruja/ Namastey Astwayudhaayanaa tataaya

dhrushnavey/ Ubhaabhyaamuta tey namo Baahubhyaam tavdhanvaney/ Pari tey Dhanvana tira tirasmaanrunaktu Vishwatah/ Athoya Ishudhistavaarey Asminnidhehitam/ Namastey astu Bhagavanvishveyshwaraaya Mahadevaaya Triambikaaya Tripuraantakaaya Trikalaagni Kaalaaya Rudraaya Neela kanthaaya Mrituyunjayaaya Sarveshwaraaya Sadaa Shivaaya Shriman Mahaa Devaaya namah/
(May Neelakantha the blue throated One protect us even as he like Sun God upswings with pink complexion in early mornings when cowherds, water carriers and the rest of the world get active and enthused for the day in our chores with joy and contentment. Our prayers and greetings to you the Sahasraakhsha or the Thousand Visioned Kapardini with matted hairs of head! Kindly relax from your angry stance and put back your arrows in your mighty arms; in fact, do place your bow and arrows put off and may your sword be kept back into the sheath. Do accept our worship Bhagavan Vishweshwara, Maha Deva, Triambika, Tripurantaka, Trikaala, Kaalaagni, Rudra, Neela Kantha, Mrityunjaya, Sarveshwara, Sada Shiva and Shrimaan!)
Namo Hiranya Baahavey Senaanye Dishaam cha Pataye Namo Namo Vrikshebhyo Harikeshebhyah Pasunaam pataye Namo Namassinchiraaya twishematey Patheenaam pataye Namo Namo Harikeshaayopaveetiney Pushtaanaam Pataye Namo Namo Bhavasya heytai jagataam pataye Namo Namo Rudraayaata taaviney Kshetraanaam Pataye Namo Namah/ Rohitaaya sthapataye Vrikshaanaam Pataye namo nam Mantriney Vaanijaaya Kakshaanaam Pataye Namo Namo Bhuvantaye Vaarivaskrutaayoushadheenaam Pataye Namo Nama Uccharghoshaayaa krandayatey Pateenaam Pataye Namah/
(Maha Rudra! You are the one with golden hands, the Commander-in-Chief of the Divine Forces, the Over Lord of the Universe. Our greetings to the trees with fresh green leaves tufted on your head-hair; to the 'Pashus'or the human-bovine-sky bound and underworld Beings who are too engaged in your worship; Your physique emits varied complextions of yellow, crimson, and red ; You are the rider of a bull; the All-Knowing Bhagavan whose vision penetrates every body and every thing; You are the Lord of mighty trees and insignificant plants and grass; You bestow food; You are the dark haired, the wearer of Yagnopaveeta; the grantor of health and strength; the unique Savior of the Worlds; the destroyer of tribulations; the recuer of Kshetras Sacred Places, Forests and Fam Lands; the Advisor to Advisors; the Lord of Traders and Entrepreneurs; the Supreme Controller of Army and Defence Forces; the Creator of Existence and the Universe and the Singular Physician; indeed You are the Outstanding Warrior who rumbles and cracks enemies away. At the same time,- being all pervading You do most certainly protect the desperate calls of your devotees and bless them with timely succor!)
Namassahamaanaaya nivyaadhina Aavyaadhineenaam Pataye Namo Namah Kakubhaaya nishanginey steynaanaam Pataye Namo Namo nishangina Ishudhimatey Taskaraanaam Pataye Namo Namo vanchatey Parivanchateystaayunaam Patayey Namo Namonicheravey Parichaarayaanaam Pataye Namo Namasprukaa vibhyojighaam Sadbhyoumushtataam Pataye Namo NamaUshneeshaney Giricharaaya kulungjaanaam Pataye Namo Namah/ Ishumdbhoy Dhanvaa VibhaschavaoNamo Nama Aatanwanebhyah Pratidhaaneybhyaschavo namo nama Aatanvotebhyah Pratidadhaaneybhyascha vo Namo Nama Aaacchadbhyo visrujadbhyaschavo Nama Namosyadbhoy Vidyadbhruscha vo Namo Namassabhabhyassabhaapatibhaschavo Namo Namo Ashwebhoyshwapatibhyascha vo namah/
(Tandava Murti Rudras! Your courage and intrepidity are so well recognised across the Worlds that even sudden spurts of enemies all around are faced by you with coolness and are not only subdued but extinguished for ever. Indeed You are the cynosure in the battle fields when you slit the throats of the dreaded opponents by the least possible exertion even as you dance and revel in their termina -tions by the least possible exertion. Our intense admiration for you Tandava Murtis! As You wield your sword with a powerful hold and enjoy the dance of bliss, One could never witness such a scene of ecstasy and mesme rise us we feel that you indeed are the Supreme Thief of our hearts and souls! Our heart felt salutations to You the outstanding Robber of Senses! Indeed, Bhagavan is of the Swarupa of the playful Chief of bandits, forest hunters and thieves who are observant and ready to srike; such robbers move about night-long and carry swords; they also wear turbans to hide their identity and move about mountains and jungles. Rudra Deva! You are an expert to release arrows and hit exact targets! Bhagavan! We seek to prostrate before you as you recline and relax! Tandava Rudras! You are awake while asleep. You bear the personalityof he who is on the run while standing still! Paramatma! You preside over conferences and peculiar occasions. You are like the horse that carries the destinies of various Beings).
Nama Aavyaadhi neeebhyo Vividhyanteebhyaschavo Namo Nama Uganaa bhyassrugumhatee bhyasvo Namo Namo grisebhyogritsapati bhyaschavo Namo Namo Vraatebhyo Vraatapati bhyaschavo namo namo Ganebhyo Ganapatibhyaschavo namo namo Virupebhyo Vishwarupescha vo

namo namo Mahadbhyah Kshullakebhyascha vo namo namo Rathibhyorathebhyascha vo namo namo Rathebhyah/Rathapatibhyascha vo namo namassenaabhyassenaanibhhyascha vo namo namah Khashatrubhya ssangraheettru bhyaschavo namo namastakhabhyo Rathakaarebhyascha vo namo namah kulaalebhyah Karmarebhyachavo namo namah Pungushthebhyo nishaadebhyascha vo namo nama Ishukrudbhyo dhanvakridbhavo namo namo Mrigayubhyasshwa nibhyaschavo namo namah/
(Bhagavan! You could perforate and penetrate any body and any material from any where. You have the ability to control and subdue all kinds of forces be they malevolent or benevolent like Ganapati and his army or the evil species of Vinaayakas and their outfits. You also manifest as the forces of avariciousness or generousity and their respective corps. You also assume the forms of countless races and their Chiefs; of Devas and their attendants; of several Forms and the Formless; the Illustrious and the nameless insignificant; the Charioteers, Chariots and the Personalities driven there on; the individuals enlisted in armies as also the Senapatis; as carpenters or chario ma kers; the clay and metal makers or artisans; as fishermen or chicken feeders; arrow and bow makers; hunters or wolf-deer- fox- grey-hounders as also their keepers!)

Namo Bhavaaya cha Rudraayacha Namassharvaaya cha Pashupataye cha Namo Neelagreevaya cha Shitikanthaaya namah Kapardiney cha Vyuptakeshaaya cha Namssahasasraakshaaya cha Shata dhanvanecha Namo Girishaaya cha Shipivishataaya cha Namo Meedushthamaaya cheshumatey cha Namo Hraswaayaa cha Vaamanaaya cha Namo Brihatey cha Varshipeeyasey cha Namo Vriddhaaya cha Samvriddhaney cha/ Namo Agriyaaya cha Prathamaayacha Nama Aashavechaajiraacha Nama –ssheeghriyaayacha Sheebhyaa cha Nama Voormyaaya chaavyasnaaya cha Nama srotasyaaya cha Dweepyaaya cha/ Namo Jyeshthaa cha Kanishthaaya cha Namh Purvajaaya chaaparajaayacha Namo Madhyamaaya chaagalbhaaya cha Namo Jaghanyaaya cha Budhniyaaya cha Namassobhyaya-cha Pratiparyaayacha Namo Yaamyaaya cha Kshemyaaya cha Nama Urvaryaayacha Khalyaaya cha Namashlokyaaya chaavasanyaaya cha Namo Vanyaaya cha Kakshaaya Cha Namasshravaaya cha Pratisshravaaya cha/

(Bhagavan! You are Bhava the Originator and Rudra the Demolisher! You Create and also Destroy! Our prostrations to You as the Protector and Preserver all the Beings in the Universe kept in captivity. Neela Greeva! Your throat is blue but neck is white! Kapardini! You have matted hair and clean shaven; you have thousands of eyes and hundreds of bows; you are stated to reside in mountains but exist in the consciences of every Being; you shower benedictions as though they are rains! Some times you are like a 'Vamana' and as also as a Virat Purusha! You are magnificent, superb and glorious; You are adorable and ever expansive by litanies; He is all pervading and appears instantly. You are the most ancient and the Ageless and praised the highest as the Creator present far before

Srishthi of the Universe; You are in the high waves of Oceans as also quiet waters or in inundations or islands; Bhagavan! You are the Eldest and the Youngest too yet unborn! None had ever existed before You and would give birth after You too; You are the One existing as Madhyama or in the intermission of Creation and Pralaya the Great Extinction; the intervening time is non existent. None ever ehisted behind or under You. You are the Creator of Virtue and Evil yet a vibrant and dynamic 'Samsara'. You are the One who manifested Yama the Symbol of Death –yet Preserved and Protected till One's death. You are the eldest and the youngest; none existed before you and the totality got manifested only after you;You are also the Madhyama present in the intermission after Creation -the Great Extinction at Pralaya and Punah Srishti or the Creation again in the Cycle of Life. None existed before or behind you or underneath. You are the Generator of Virtue and Evil alike yet Life has always been vibrant and changing. You are the One caused Yama the God of Death yet preserved and protected albeit in the intervals of existence. We are grateful to you for the gifts of Nature which again is generated and resuscitated from time to time; the prominent gifts include- Crops and Food, Farmlands and Trees; the climate and livable conditions; Sound and Echos; Senas or defence Forces, our safety to move about fast and freely and speedy chariots to carry the warriors to destroy enemies. Devadhi Deva! You don military clothing, helmets and kavachas or body- shields for our sake. Our gratitude to you who is aptly praised by Vedas for materialing such worthy soldiers for our shelter and well being).

Namo dundubhyaaya chaahananyaayananyaaya cha, Namo dhrusnavey cha paamrushya cha/ Namo dootaaya cha prahitaaya cha Namo nishanginey cheyudhudhiney cha, Namah steekshneyshaveycha-ayudhinecha/ Namah swaayudhaaya cha Sudhanvaayacha, Namah Srutyaayacha Pathyaayucha Namah Katyaaya cha neepyaaya cha/ Namah Soodyaayacha Sarasyaaya cha, Namo Nadyaaya cha

Vaishantaayacha/ Namah Kupuaaya chaapatyaaya cha Namo Varshaayachaavarshaaya cha/ NamoMeghaaya cha Vidytyaya cha, Namah Idhriyaaya chaatapyaya cha Namo Vaatyaayacha reshmiyaayacha, Namo Vastavyaaya cha Vaastupataayecha/

Namah Somaayacha Rudraayacha, Namastaamraayachaarunaaya cha/ Namasshangaaya Pashupatayenamah cha, Nama Ugraaya cha Bheemaacha cha/ Namo Agrey vadhaayacha doorey vadhaayacha, Namo hantrey cha haneeyasecha/ Namo Vrikshebhyo Harikeshobhyo namastaraaya, Namo Shambhavey cha mayo Bhaveycha/ Namah Shankaraaya cha Shivataraaya cha, Namasteerthyaaya cha Koolyaaya cha/ Namah Paryaaya chaavaaryaya cha, Namah Prataranaayachottaranaaya cha/ Nama Aataryayachalaadyayacha/ Namahsshapyaaya che phenyaya cha, Namah sikatyaaya cha Pravahaaya cha/

(Our prayers to you Maha Deva! For our sake again, You take the Form of War Drum and and club; You would never show your back in battles and is highly calculative of war schemes; some times you assume the role of mediator [like Lord Krishna mediating between Pandavas and Kauravas] when Wars are ahead; You sport a sword and arrows when wars become inevitable as at the demolition of Tripuraasuras; then you are fully armed with most potent weapons. Bhagavan! You are present every where- by high ways to the narrowest lanes as also thin water to huge sarovaras, streams or water falls from high altitudes, swampy places or sludges, or fountains and wells; or Jeena Nadis or ever flowing Rivers like Ganga, or rain waters in the absence of rains.Rudra Deva! You assume the Forms of clouds and lightning or rains mixed with Sunshine in the Sharad Ritu /Autumn Season or Varsha/ Rainy season or rains cloud bursts or hail storms.

Our greetings to Soma Deva/ Rudra Deva! You appear with copper complexion and with red rosy lips; You are the symbol of joy auguring happiness to one and all as also the Pashupati or the Over Lord of all the Live Beings; You are terrifying and formidable to even look or glance capable of punishing unhesitantly of the enemies nearby or away; you are the most ruthless exterminator at the Time of Pralaya. Maha Deva! Your head hair remind us of to the Grand Trees and the green leaves signifying prosperity;You are the personification of Salvation and of Pranava Mantra; You are the Flagship of joy and contentment; You are Icon of Auspiciousness 'par excellence'! You are the representation of the Blessed Tirthas of Sacred Rivers like Ganga and their banks; You are the magnifecent Paramatma who is on the other side of the Ocean of Samsara and You are the Mantra which is germinated by the Knowledge of what you are all about that could ferry the lashning waves and reach you; You are the One who is present when we enter Samsara and inspire us to perform those 'Karmas' or Deeds as the Fruits in your Storage or the Destiny; You are every where-be it the grass on the banks or the foam of the water body waves hitting on the banks);

Nama Irnyaaya cha Prapadyaaya cha Namah Kumshilaaya Kshayanaaya cha Namah Kapardiney cha Pulastaye cha Nama Goshthyaaya cha Gruhyaaya cha Namastalpaaya cha gehyaaya cha Kaathyaaya cha Gahvareshthaayacha Namohridayyaya cha Niveshpyaaya cha Namah Paagum Savyaa cha Rajasyaya cha Namasshukyaaya cha Hariytyaayacha Namo Lopyaaya cholapyaayacha/ Namo Urvyaaya cha Surmyaaya cha Namah Parnaaya cha Parnashadyaa ya cha Namopaguramaanaaya chaabhignatey cha Namo Akkidatey cha prakkidateycha Namovah Kirikebhyo Devaanaagum Hridayebhyo Namo Veekshinakebhyo Namo vichintkebhyo Nama Aanirhatebhyo Nama Aameevatkebhyaha/ Draahey Andhasaspatey Daridraaneela lohita/ Esham Purushaanaa -meshaam Pashunaam maa bhermaaromo eshaam kim chanaamamat/Yatey Rudra Shivaa tanoosshivaa Vishwaaha bheshaji/ Shivaa Rudrasya bheshaji/ Tayaano Mrida Jeevasey/ Imagum Rudraaya tapasey Kapardiney Kshaya dweeraaya prabharaamahey matim yathaa nasshama sadwipadey chatushpadey Vishvam Pushtam graamey Asmin/ Anaaturam/ Mridaano Rudro tano mayaskrudhi Kshaya dweeraaya Namasaa vidhyematey/ Yacchanchayoschamanu raayajepitaa tadashyaama tava Rudra praneetou/ Maano mahanta muta Maano Arbhakam Maana Yukshantamuta Maana Yukshitam/ Maano vadheeh Pitaram Maataram mota Maataam Priya Manasta nuvah/ Rudrareerishah// Manastotaketa naye maana aayushi maano goshu maano Ashveshureerishah/ Veeraanmaano Rudra bhamito vadheer havishmanto Namasaa Vidhematey/. Aaraateygoghna Uta Puurushaghney kshayadweeraaya sumna masmet te astu/ Rakshaachano adhicha Devabroohyatho cha nassharma yacchawi barhaah/ Stuthishrutam garta sadam yuvaanam Mriganna bheema mupahatnumugram/ Mridaa jaritrey Rudrastavaano Anyantey Asminnivapantusenaah/ Parino Rudrasya hetirvranaktu paritveshasya durmatiraghayoh / Avasthiramaghavadbhyastanushva midhva-sttokaya tanayaya

Mridaya/ Midhushtama Shivatamaa Shivo nah sumana bhava paramey Vriksha aayudham nitya krittim vasana achaara Pinaakam bibhadragahi/ Vikirida Vilohita namastey stu Bhagavaah, Yastey sahasraagum hetayonnyamasmannina pantu tah/ Sahasraani Sahasradha bahuvostava hetayah, Tasamishano Bhagavaah parichina mukha krudhi// Sahasraani sahasrasho ye Rudraa adhi bhumyaam, Teshaagum Sahasra yojaneyva dhanvaani tanmasi, Asmin Mahatyarnaventa -rikshey bhavaa adhi)

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

Neela greevaasshiti kantha Sharvaa adhah kshamaacharaah, Neelaasshiti kanthaa divam Rudra upashritaah/ Yey Vrikshesu suspinjaraa Neelagreeva Vilohitaah, Yey bhutaanaamadhipatayo vishikhaasah Kapardinah/ Ye Anneshu vividhyantanti paatreshu pibato janaan/ Ye pathaam padhi rakshaya Yailabrudaaya vyudhah/Ye Tirthaani pracharan srukavantoti nishanginah/ Yayetaavanta – scha Bhuyaagumascha disho Rudraa vitasthitirey/eshaagum Sahasra yojaney dhanvaavi tanmasi/ Namo Rudrebhyo ye Prithivyaam yentarikshe ye Divi yeshaa mannam Vaato Varshamishava stey – bhyo Dasha Praacheer dasha Dakshinaa dasha Pracheetir dashorthvaastebhyo Namasteno Mridayantu tey yamdwishmo yaschano dheshititam vo jamdhey Dadhami/ Om Trayambakam yajaa mahy Sudandhim pushti vardhanam, Urvaaramiva bandhaanaamrityormuksheeya maamritaat// Yo Rudro Agnou yo apsu ya Aoushadheeshu yo Rudro Vishwaa Bhuvanaa vivesha tasmai Rudraaya namo astu/ Om Shantisshaantisshaantih/

(Neela greeva! Shiti Kantha! Sharva! These manifestations are yours as the Blue Throated with Poison called Kaala kuta that engulfed the Worlds at Amrita Mathana and deposited permanently in your throat- Shiti Kantha or the Dwadasa Rudras elsewhere with white and bright throats-and Sharva the Destroyer! May your bow strings be loosened and bows be kept away thousands of yojanas from us! May the Rudra manifestations of green grass colour, the dark throat colour, the red complexion be of the bow strings and kept far aloof; May Rudras provide succor as food and water to and protect us from the Evil and restore the bows and arrows else where; May Rudras appear at our paths, roads and Sacred Tirthas and rest their bows afar; May Rudras with daggers and swords protect us but withdraw the bows and arrows; May Rudras enter our households and ensure our safety but certainly withdraw long shot arrows and their bows; May Rudras on Earth in Dasha Dishas or Ten Directions shover food and bounties, at Antariksha and all over too as our ten fingers meet in sincere salutations and prostrations; let the antagonistic faces and mouth be shut and let Peace and Contentment prevail all over the Universe. May the Three Eyed Parama Shiva spread fragrance all over, may all the Beings in the Universe be contented ; May He permeate in Water, Fire, Crops, and having surfeited us all with

fulfillments, do kindly release us like a ripe fruit into the realms of Eternal Bliss! Indeed May He who holds his powerful arrows is the Endless Source of all kinds of medicines against our Physical, Phychological and Spiritual Shortcomings and Illnesses! We ought to be fortunate to possess our appropriate hands to worship Lingarchana and deserve our gratitude to Him for ever!)

CHAMAKA PAARAAYANA

Om/ Agnaa Vishnu sajoshaseymaa vardhantu vaangirah/ Dyumnair vejebhiraagatam/ Vaajaschamey Pravascha mey Prayatascha mey Prasitaschamey Dheetischa mey Kratuschamey Sarwaschamey Shlokaschamey Shraavaschamey Shrutischamey Jyitishcha mey Suvaschamey Pranaschameypaana cha Vyaanaschameysuschamey chittam cha ma Aadhitatanchamey aakchamey Manschamey Chaksshushcha mey Shrotam chamey Dakshaschamey Balam chamey Ojaschamey Sahaschamey Aayuschamey Jaraa chamey Aatmaachamey Tanushamey Sharma chamey Varmachameyengaani cha mey Sthaani chamey Paroogumshicha mey Shareerani chamey/

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

Jyeshtham cha ma Aadhipatyamcha mey Manuschamey Bhaamaschameyschameybhyascha mey Jemaachamey Mahimaa chamey Varimaachamey Prathimaachamey Varshmachamey daaghruyaa chamey Vriddhischamey Satyamchamey Shraddhaachamey Jagacchamey Dhavamchamey Vashaschamey Twishaschamey Kreedaachamey Modaschamey Jaatam chamey Janishyamaanam -chamey Suktamchamey Sukrutamchamey Vittam chamey Vedyamchamey Bhutamchamey Bhavishyacchamey Sugamchamey Supathamchamey Ruddhamchama RuddhaschameyKliptamchamey Kliptischamey Matischamey Sumatischmey/ Our prayers to you are to bestow to me and us Status, Seniority, Reactions appropriate to Situations like anger, ruthlessness, kindness, clarity of mind, maturity in handlings, coolness, truthfullness, command, capability, good progeny, respect, richness, determination and glory!)

Shamschmey Mayamschamey Priyamchameynukaamaschamey Soumanschamey Bhadramchamey Shreyaschamey Vashyaschamey Yashaschamey Bhagaschamey Dravinamcha mey Yantaachamey Dhartaachamey Kshemaschamey Dhritischamey Vishwamchamey Mahaschamey Samvicchmey Jnaatramchmey Sooschamey Prasooschamey Seeramchamey Layaschamey Rutamchameymritam chamey yakshmamchamey naamayacchamey Jeevatuschamey Dirghaayutwamchameynamitram cha mey Bhayam chameySugamam chamey Shayanamchamey Shoocha chameystudinam chamey/

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

Urkyachamey Suritaa cha mey Payaschamey Raschamey Ghritamchamey Madhuchamey Sagdhischamey Sapeetischamey Krishischmey Vrishtischmey Jaitramchamey Oudbhidyam chamey Rayischamey Raayaschamey Pustamcha mey Pushtischamey Vibhuchamey Prabhuchamey Bahuchamey Bhuyaschamey Purnamchamey Purnaaramchamey Khitischamey Kooyavaaschame-nnam chameykshucchamey Vreehaschamey Yavaaschamey Maashaaschamey Tilaaschamey Maashaaschamey Mudgaaschamey Khalyaaschamey Godhummaschamey Masuraaschamey Priyangavaschamey vanavschamey Shyaamaakaaschamey neevaaraaschamey/

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

Ashmaaschamey Mrittikaachamey Girayaschamey Parvataaschamey Sikitaaschmey Vanaspataya –schamey Hiranyam chameyyaschamey seesam cha mey trapuschamey Shyaamam cha mey Lohamchamegnischa ma Veerudhaschma Aoushadhayaschamey Krishtapachanchameykrishta pachan –chamey Graamaschamey Pashava Aranyaascha Yagjnena Kalpantaam Vittham cha Vittischamey Bhutam chamey Bhutischamey Vasuchamey Vasatischamey Karmachamey Shaktischameyrthascha ma Evascha ma Itischamey Gatischamey/

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

Agnischama Indraschamey Somaschama Indraschamey Savitaa chama Indraschamey Sarasvatee chama Indrascha mey Pushaa cha ma Indraschamey Brihatispatischam Indraschamey Mitraschama Indraschamey Varunaschama Indraschamey Twashtaa cha ma Indraschamey Dhataa chama Indras –chamey Vishnuschama Indraschameyshwinouchama Indraschamey Marutaschama Indraschamey Vishweychamey Devaa Indraschamey Prithivichama Indraschameyntharikshham cha ma Indras -chamey Douscha ma Indraschamey Dishasch ma Indraschamey Moorthaa cha ma Indraschamey Praapatischama Indrasshamey/

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

Agumshuschamey Rashmischameydaabhyascha Medhipatischama Upaagumshuschameyntaryaa-maschama Aaindra Vaayavaschamey Maitraa Varunaschama Ashvinaschamey Pratiprasthaanascha –mey Shukrascha mey Mantheechama Agrayanaschamey Vaishwa devascha mey Dhruvascha mey Vaishvaanaraschama Ritugrahaaschametigraahyaascha ma Aaindraagascha mey Vaishwadevascha mey Marutwateeyascha Mahendrascha ma Adityascha mey Saavitraschamey Saarasvataschamey Poushnaschamey Paatnivataschamey Haariyojanaschamey/

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

Idhmaschamey Barhischamey Vedischamay Dhishnaaschamey Srucaschamey Chamasaaschamey Graavanaaschamey Dhishniyaaschamey Chamasaascha mey Graavaanaschamey Swaravaschama Uparavaaschameydhishapaney cha mey Dronakalashschamey Vaayavyani cha Puta bhrucchama Aadhavaneeyaschama Agnidhramchamey havirthaanam chamey Grihaaschamey Sadaschamey Puro daashaaschamey Pachataaschameyvabhrutaschamey Swagaakaaraaschamey/ Agnischmey Gharmaschameyrkaschamey Suryaschamey Praanaschameshwamedhaschamey Prithiveeschmeyditi schameyditischamey dyouschamey Shakwarirangulayo Dishaschamey Yagnena kalpantaamrukchamey Sdaamachamey Somaschamey Yajuschamey Deekshaachamey Tapaschama Rutaschamey Vratam chameyhoraatrayordrushtyaa Brihadrathantareda mey Yagjnena kalpetaam/

(May Bhagavan bless us in performing Yaaga Karyas meant in favour Agni in Samaayana Yagas; Karma as called Pravargya, Arka as per Indra-Arka-Purodamsha; Surya as per Surya Charu; Prana Homa as per Prayaya Swaaha; Angulya Homa as per the invocation of Virat Purusha's fingers

viz.Prithvi, Aditi, Diti, Dyou and Shankari; and Disha Yagas or invocations as per the Eight Directions of Prak-Agneya-Dakshina-Nirruti-Vayavya-Uttara-Ishaanyas; May all these be yagas as invoked by various Devas illustrated be succesful! May the fruits of rendering Rik-Yajur-Saam mantras be attained and so do the diksha or obeservance of discipline, Tapas and Vratas be effective enough as a proof of which there should be appropriate 'Vrishti' enabled!)

Garbhaaschamey Vatyaaschamey Tryavishchamey Traveechamey-dityavaatchameydityouheechamey Pandaavishchamey pandaavee da mey Trivatyaschamey Trivatsaachamey turyachaatchmey Turyou hechamey Pashthavachhamey Pashthohee cha ma Ukshaa cha mey Vashaachama Rushabhyash – chamey Vehacchameynadwaam cha mey Dhenuschmey Aayuryagjnena kalpataamapaano Yagnena kalpataam Vyaano Yagjnena Kalpataam Chakshuryagjnena kalpataam Shrotam Yagjnena kalpataam mano Yagjnena kalpataam Vaakyagjnena Kalpataa-maatmaa Yagjnejna Kalpataam Yagjno Yagjnena Kalpataam/

(Parama Shiva! Do protect the bovine wealth of cows and bulls in their garbha or in the form of foetus or of the age of less than one year, one and a half year, two years, three years, three and half years, or those which are infertile, lost their garbhas, or along with their calves or bulls which carry lot of load and so on. Similarly, Pashus of other species of animals besides human beings too be protected; let their breathing comprising Prana-Apana- Vyana and other Vayus be perfect; may they enjoy the quality of their existence by providing them all with perfect eyes, ears, mind, speech and physique in totality to enable them all to discharge their duties effectively. May the fruits of Yagna-

Homas and other Daivika Karmas like Vratas, Danaas and so on being now performed or hoped to be carried on in future be spared for the welfare of all the Beings!)

Ekaa chamey Tisraschamey Panchamey Saptachamey Navacha ma Ekadasha chamey Trayodashamey Panchadashamey Sapta dasha chamey Navadaha ch ma Ekavigumshatischamey Trayovigum shatischamey Panchavigimsharischamey Saptavigum shatischamey Navavigum Shatischama Ekatrigumshacchamey Trayastigumshacchamey Chatusrashchameyshtouta chamey Dwadashamey Shodasha chamey Vigumshatishchamey Chaturvigumshatischamey veshtavigum shatishcha mey Dwaatrigum shacchmeyshattrigumshaccha meyshtaachatwaarigum shacchamey Vaajascha Prasavaschaapijascha Kratuscha Suvashcha Moorthaa cha Vyashchniya shaantyaayanasshaantyas cha bhouvavanascha Buhvanaschaadhhipatyascha/

(May all the odd numbers from One to thirty three plus be beneficient to human beings as also the even numbers from four to forty eight specified plus as significant to Devas be all be auspicious; May Maha Deva grant abundant food as facilitated by the beneficient circle of Food- Crops-Yagnas-Surya-Varsha-Prithivi-Good Crops and Food; more than the production process of food and its diistribution management, the resolve to produce and enjoy the results of the food is the most significant!

Idaadevahurmanuryagjna neerchrubrihaspatir ukthaamadaanishgum sishadwishve devaa ssukta vaachah Prithivi Maatar maamaahigum sseermadhu Manishye Madhu janishthey Madhu Vakshaami Madhu vadishyaami Madhu mateem Devebhyo Vaachamudyaasagum Shrashreynaam Manushyo – bhyastam maa Devaa Anantu Shobhaayai Pitaronumadantu/ Om Shantissaantih/ Harim Om tatsatu/]

Stanza Five

There indeed that there was-is and forever- be a singular Parameshvara being omnipresent in samasta dishaas on the analogy of countless ways and means of reaching the mountain top. Furthermore, that unique Paramamta is right within the Self since being a mute spectator of the pluses and minus of the ephemeral body. Kevala Bhagavan Rudra maatra be the saakshirupa hetu of the sarva jeevaas and of the sanchita- praarabhdha and aagaami karmaachranaas. Bhagavan Ishaana's dhyana and nidhidhyaasa maatra the jeevana kriryartha prapti hetu..

Indeed it is that shashvata and purana purusha is the unique mrityunjaya and the Trayambika Mantra and is explained: *Om Trayambakam yajaamahe sugandhim pushtivardhanam, Urvaarukameva bandhanaat Mrutyormuksheeya Maamrutat/*

(OM, Tryambakaam or Three Eyes or Three Ambaas of Lakshmi-Gouri-Sarasvati ; Yajaamahe or we sing your glory; Sugandhim or of fragrance of knowledge- strength-presence or of knowing-seeing- and feeling of His deeds; Pushtivardhanam or may the Creator promote our well-being; Urvaarookam or deadly diseases or Adhibhoutika-Adhiyatmika-Adhi daivika; eva: types; bandhanaan or overpowered; Mrutyor -meeksheeya or do deliver us from death; Maamrutaat: kindly bestow to us the rejuvenating Amritam or Nectar). The Mantra of *Rudrena Pavanaanena twaritaakhyena Mantravit* etc. is recited while initiating the Abhisheka and performing Dhyana or meditation of Pancha Mukha Shiva; thus the Snaana- Aachamana-Dhyaana is performed, before taking up Sandhyopasana, Gayatri Japa etc..

Thus the purana purusha is the single most provider to pranis could provide anna paanaas to the jeevaas and bestow the samsaara mukti pradaana. It is that Rudra Deva of the 'rakta varna' who is too generous to be contented even with limited prayers and provide with Brahma pada prapti. That is why Ishana Deva is called 'Bholenath' because is easily pleased and showers blessings on his devotees without any complex rituals, gives shelter to any devotee with sincere devotion and a clean heart, He can be pleased simply by doing a pooja with a kalash of water or placing Bilva leaves on a shivlinga. Bholenath is thus one of the many names of Parama Shiva.

It is further explained that atma jnaana pradaata AUM could bestow by 'chatur maatra shanti pradaana, samsaara bandhana hetu and Para Brahma Prapti' as follows: Prathama maatra of rakta varna be of Rudra Deva being Bholenaadh. ; Dwiteeya pada prapti of Krishna varna the Vishnupada prapti.; Triteeya Maatra of Kapila varna be of Ishaana pada prapti; Ardha chaturmaatra dhyana samprapti could bestow the samasta Deva Rupaas and Akaasha Vihaara. Ultimately indee be the Parmeshvara taadaatmya..

Stanza Six

As there were Rudra, Agni and Jala Devaa, so was there the jagat srishti. Then the oushadhis and vanaspatis be followed. Our earnest prostrations to them all. Alongside, the manifestations of Shiva and Shakti, the Satvika-Rajasika- Tamasika guna sampada. Bhagavan Rudra be then be engaged in upholding 'Pranavopaasana'. Meanwhile samasta deva samuhas were manifested and realised that Bhagavan Rudra Deva as the shiromani or the Head, Praana and Manas as of the jeevaas; pancha bhutaas and their tanmatraas got positioned. Then the kaalamaana or the Time cycle got well positioned too.

Coinciding Rudra Deva's 'shayana kaala' or resting time, then 'samasta prani samudaa samhaara' is stated as pralaya kaala. As Bhagavan's 'ucchvaasha-nishvaasaas' or inhaling and exhaling then the 'tatva pradurbhava' be taking place. From His finger tips the ritus or seasons take place viz. Vasant Ritu: Spring- Grishma Ritu: Summer; Varsha Ritu: Monsoon; Sharad Ritu: Autumn; Hemant Ritu: Pre-winter and Shishir or Shita Ritu: Winter. From the ucchvaasha nidhvaasaas, the Pranava Rupa Omkaara, from Omkaara the Devis Savirti and Gayatri get manifested. Thus Bhagavan Rudra's tapasya be leading to jyoti-rasa- brahma and Bhur Bhuva Swarupaas.

Stanza Seven

That illustrious reader of this Atharvashira Upnishad, even be a 'shrotriya' of aachaara vyavahaaraas or not, be indeed enlightened, as of 'agni samaana, vaayu samaana, surya chandra samaana, satya samaana' and of pavitrata either mentally or psyochologically. Pathana, manana and niddhidhyaasa of this illustrious Upanidhad be purified by one's heart and soul.Such a reader of this Upanishad be as of samastha deva-devi jnaataa, samasta veda saara vigjnaataa, samasta teertha snaataka, samasta yagjna kaarya punya pradaana, samasta itihaasa puraanaadhyayana nishnaataa. Be this realised that Satya rupa Omkaara be of Trikaala Satya ever.

Atmopanishad

Belonging as it does to Atharva Veda this Upanishad delineates atma tava vibhinna sthitis as of atma-antaratma and paramatma's spashtata. One's shareera, panchendriyaas, sakriya chetanatva, atma jnaana are the paramaardhila brahma jnaana. Just as Surya Deva be at times get Rahu grastha, likewise nijatma be overshadowed by agjnaana grasta. The example of rassi-sarpa bhrama and ghata and akaasha are the evident examples. Samsaara rupi bhrama be ever overshadowed by nijarma kartrutva jnaana. Hence the sahaja muktaavastha shadhana ought to be the quintessential step forward to seek atma jnaana.

athāṅgirāstrividhaḥ puruṣo'jāyatātmāntarātmā paramātmā ceti । tvakcarmamāṃsaromāṅguṣṭhā ṅgulyaḥ pṛṣṭhavaṃśanakhagulphodara- nābhimeḍhrakaṭūrukapolaśrotrabhrūlalāṭabāhu pārśvaśiro'kṣīṇi bhavanti jāyate mriyata ityeṣa ātmā । athāntarātmānāma pṛthivyāpastejovāyurākā śamicchādveṣasukhaduḥkha- kāmamohavikalpānādismṛtiliṅgodāttānudāttahrsvadīrghaplutaḥ khalitagarjitasphuṭitamuditanṛttagītavāditrapralayavijṛmbhitādibhiḥ śrotā ghrātā rasayitā netā kartā vijñānātmā puruṣaḥ purāṇanyāyamīmāṃsādharmaśāstrāṇīti śravaṇaghrāṇākarṣaṇakarmaviśeṣaṇaṃ karotyeṣo'ntarātmā । atha paramātmā nāma yathākṣara upāsanīyaḥ । sa ca prāṇāyāmapratyāhāra -dhārṇādhyānasamādhiyogānumānātmacintakavaṭakaṇikā vā śyāmākataṇḍulo vā vālāgraśata sahasravikalpanābhiḥ sa labhyate nopalabhyate na jāyate na mriyate na śuṣyati na klidyate na dahyate na kampate na bhidyate na cchidyate nirguṇaḥ sākṣibhūtaḥ śuddho niravayavātmā kevalaḥ sūkṣmo nirmamo nirañjano nirvikāraḥ śabdasparśarūparasagandhavarjito nirvikalpo nirākāṅkṣaḥ sarvavyāpī so'cintyo nirvarṇyaśca punātyaśuddhānyapūtāni । niṣkriyastasya saṃsāro nāsti । ātmasaṃjñaḥ śivaḥ śuddha eka evādvayaḥ sadā । brahmarūpatayā brahma kevalaṃ pratibhāsate ॥ 1

jagadrūpatayāpyetadbrahmaiva pratibhāsate । vidyāvidyādibhedena bhāvābhāvādibhedataḥ ॥ 2॥

guruśiṣyādibhedena brahmaiva pratibhāsate । brahmaiva kevalaṃ śuddhaṃ vidyate tattvadarśane ॥ 3॥

na ca vidyā na cāvidyā na jagacca na cāparam । satyatvena jagadbhānaṃ saṃsārasya pravartakam ॥ 4॥

asatyatvena bhānaṃ tu saṃsārasya nivartakam । ghaṭo'yamiti vijñātuṃ niyamaḥ konvapekṣate ॥ 5॥

vinā pramāṇasuṣṭhutvaṃ yasminsati padārthadhīḥ । ayamātmā nityasiddhaḥ pramāṇe sati bhāsate ॥ 6॥

na deśaṃ nāpi kālaṃ vā na śuddhiṃ vāpyapekṣate । devadatto'hamityetadvijñānaṃ nirapekṣakam ॥ 7॥

tadvadbrahmavido'pyasyabrahmāhamiti vedanam । *bhānuneva jagatsarvaṃ bhāsyate yasya tejasā* ॥ *8*॥
anātmakamasattucchaṃ kiṃ nu tasyāvabhāsakam । *vedaśāstrapurāṇāni bhūtāni sakalānyapi* ॥ *9*॥
yenārthavanti taṃ kiṃ nu vijñātāraṃ prakāśayet । *kṣudhāṃ dehavyathāṃ tyaktvā bālaḥ krīḍati vastuni* ॥ *10*॥
tathaiva vidvānramate nirmamo nirahaṃ sukhī । *kāmānniṣkāmarūpī saṃcaratyekacaro muniḥ* ॥ *11*॥
svātmanaiva sadā tuṣṭaḥ svayaṃ sarvātmanā sthitaḥ । *nirdhano'pi sadā tuṣṭo'pyasahāyo mahābalaḥ* ॥ *12*॥
nityatṛpto'pyabhuñjāno'pyasamaḥ samadarśanaḥ । *kurvannapi na kurvāṇaścābhoktā phalabhogyapi* ॥ *13*॥
śarīryapyaśarīryeṣa paricchinno'pi sarvagaḥ । *aśarīraṃ sadā santamidaṃ brahmavidaṃ kvacit* ॥ *14*॥
\priyāpriye na spṛśatastathaiva ca śubhā śubhe । *tamasā grastavadbhānādagrasto'pi ravirjanaiḥ* ॥ *15*॥
grasta ityucyate bhrāntyā hyajñātvā vastulakṣaṇam । *tadvaddehādibandhebhyo vimuktaṃ brahmavittamam* ॥ *16*॥
paśyanti dehivanmūḍhāḥ śarīrābhāsadarśanāt । *ahinirlvayanīvāyaṃ muktadehastu tiṣṭhati* ॥ *17*॥
itastataścālyamāno yatkiñcitprāṇavāyunā । *srotasā nīyate dāru yathā nimnonnatasthalam* ॥ *18*॥
daivena nīyate deho yathā kālopabhuktiṣu । *lakṣyālakṣyagatiṃ tyaktvā yastiṣṭhetkevalātmanā* ॥ *19*॥
śiva eva svayaṃ sākṣādayaṃ brahmaviduttamaḥ । *jīvanneva sadā muktaḥ kṛtārtho brahmavittamaḥ* ॥ *20*॥
upādhināśādbrahmaiva sadbrahmāpyeti nirdvayam । *śailūṣo veṣasadbhāvābhāvayośca yathā pumān* ॥ *21*॥
tathaiva brahmavicchreṣṭhaḥ sadā brahmaiva nāparaḥ । *ghaṭe naṣṭe yathā vyoma vyomaiva bhavati svayam* ॥ *22*॥
tathaivopādhivilaye brahmaiva brahmavitsvayam । *kṣīraṃ kṣīre yathā kṣiptaṃ tailaṃ taile jalaṃ jale* ॥ *23*॥
saṃyuktamekatāṃ yāti tathātmanyātmavinmuniḥ । *evaṃ videhakaivalyaṃ sanmātratvamakhaṇḍitam* ॥ *24*॥

brahmabhāvaṃ prapadyaiṣa yatirnāvartate punaḥ । *sadātmakatvavijñānadagdhā vidyādivarṣmaṇaḥ* ॥ *25*॥
amuṣya brahmabhūtattvādbrahmaṇaḥ kuta udbhavaḥ । *māyāklṛptau bandhamokṣau na staḥ svātmani vastutaḥ* ॥ *26*॥
yathā rajjau niṣkriyāyāṃ sarpābhāsavinirgamau । *avṛteḥ sadasattvābhyāṃ vaktavye bandhamokṣaṇe* ॥ *27*॥

nāvṛttirbrahmaṇaḥ kvācidanyābhāvādanāvṛtam । *astīti pratyayo yaśca yaśca nāstīti vastuni* ॥ *28*॥

buddhereva guṇāvetau na tu nityasya vastunaḥ । *atastau māyayā klṛptau bandhamokṣau na cātmani* ॥ *29*॥

niṣkale niṣkriye śānte niravadye niraṃjane । *advitīye pare tattve vyomavatkalpanā kutaḥ* ॥ *30*॥

na nirodho na cotpattirna baddho na ca sādhakaḥ । *na mumukṣurna vai mukta ityeṣā paramārthatā* ॥ *31*॥

ityupaniṣat ॥

Stanza One

Viewed from'Angira' or the Anga- Angi-and Anagjna or there view points of Atma-Antaraatma and Paramatma or one's own existence in the self-image and self consciousness -the Antaratma or the Inner Self- and Paramatma.

The Anga or the shareeraavayaas or the organs - the skin, inner and outer: flesh, hair, the thumb, the fingers, the backbone, the nails, the ankles, the stomach, the navel, the penis, the hip, the thighs, the cheeks, the ears, the brows, the forehead, the hands, the flanks, the head and the eyes; these are born and these die; so they constitute the self.

Antaratma or that which recognises the drishya padardhas indicated by the pancha bhutaas or the elements earth, water, fire, air, ether, desire, aversion, pleasure, pain, desire, delusion, doubts, etc., and memory, marked by the high pitch and accentlessness, short, long and vowel sounds, the hearer, smeller, taster, leader, agent and self of knowledge vis-à-vis faltering, shouting, enjoying, dancing, singing and playing on musical instruments. That antaratma is the ancient spirit that distinguishes between Nyaya, Mimamsa and the institutes of law and the specific object of listening, smelling and grasping. He is the inner Self.

In other words, the Supreme Self, the imperishable, is to be meditated on with the help of the Yogic steps, breath control, withdrawal of sense organs, fixation of mind, contemplation and concentration. That Unknown is to be inferred by the thinkers on the Self as like unto the seed of the Banyan tree or a grain of millet or a hundredth part of a split hair. Thus the Vyaktaavyakta Pramatma is realisabke yet unrealisable, won and not known., is not born, does not die, does not dry, is not wetted, not burnt, does not tremble, is not split, does not sweat. That is beyond the gunas, is spectator, is pure, partless, alone, subtle, owning naught, blemishless, immutable, devoid of sound, touch, colour, taste, smell, is indubitable, non-grasping, omnipresent. That is unthinkable and invisible. That purifies the impure, the unhallowed. That acts not. That is not subject to empirical existence.

Then Paramatma naama sambhodita Akshara, avinaashi omkaara rupa cognizable by Praanaayaama, pratyaahaara, dharana, dhyana, samaadhi, yoga, anumaana, atmachintana praapta. In other words by way of Ashtanga yoga of Praanaayaama- and Sankhya Jnaana:

[Brief on (1)Ashtanga Yoga (2) Brahma Sutras on Sankhya Theory and (3) Sankhya Yoga vide Bhagavad Gita's relevant stanzas

Aasana is the significant 'Yoga Sadhana'; Pranaayama while performing Japa and Dhyana comprising of 'Rechaka' or exhaling air through left nose, 'Puraka' is inhaling through the right nose and 'Kumbha' is holding air as also 'Shunyaka' (stand-still). Prayahaara is the next Yoga Sadhana, by

which 'Indriyas' or Limbs are controlled by being dis-associated with worldly matters. This is the preparatory step of mind-control when one could close the eyes or even keep them open but possess high degree of concentration on a blank screen or any chosen object irrespective of surrounding visions, sounds, nasal / touch reactions and mind-borne reactions except the focussed one, say an illumination through which to probe the Almighty! Having conquered the external limbs and internal feelings, a stage is set to hold or practise Dhaarana of the required vision of Paramatma even for split seconds by regulating the vision and once that is practised, the length and depth of the visualization could be prolonged as Yogis could.The vision when continued the Yogi enters a stage of Samadhi when the Yoga Purusha could neither hear, nor see nor react to any situation, except the one that is focussed! Such a situation is not death but death-like since that trance could be retrieved, as claimed by those Maharshis who experienced! They were able to realize Para Brahma Paramatma in their hearts that was ever lasting, pure, dazzling and complete through their inner vision. In the World, there are three kinds of feelings viz. 'Karma- 'Brahma'and 'Ubhayatmaka Bhavanas'. Till Karma Bhavana is not demolished or controlled, one would not visualise Brahma Bhavana. Only when differences of worldly nature and Para Brahma are completely merged, that state is called as Brahma Gyan or of the real Nirakara Rupa.

(2)

The Sankhya Sidhhanta or of enumerology is accountable by six proofs of pratyaksha- anumaana- perceptional- testimonial by scholars- inferential - deducive and is thus intensely dualistic of purusha and prakriti or self consciousness and existing matter. This merger leads to the the resultant buddhi or the essence of intellect and the self assessment called 'ahankaara' or ego consciousness; such is the numerical or Saankhya school of dualism of Purusha-Prakriti infused with permutative cum combinatioanal Pancha Bhutas or the Five Elements and their fall out Body Sensory feelings and acvivities all churned in one's mind aided by the life energy viz. Praana the vital energy. Thus the Samkhya Theory commends Trigunas of Satvika-Rajasika and Tamasika nature of human tendencies and innate qualities: Satva guna is of goodness, kindness, and positiveness- Raajasika trait is of dynamism and even impulsive and proactive while tamasika trait is of ignorance, laziness, negative and pro destructive. Thus the Sankhya Jnaana is of typical human nature and a rather astonishingly complex mix of tendencies and traits! This Theory is of Self orientation and is of the questioning of the Unknown but of the derivative belief of one's own celestial and purely subjective belief of Somethingness beyond comprehension!

(3)

Shri Bhagavan uvaacha: Stanza 11: *Ashochyaananvashocastvam pragjnaavaadaamscha bhaashase, gataamanagataasuumscha naanu shochanti panditaah/* Parthaa! You seem to be narrating to me the nuances of Dharma! Agjnaanis keep resorting to false propaganda for the simple reason that Jnanis never ever cry over the dead persons. What ever is not applicable to the mortal life is negation of Vedanta and is dubbed as the chaff but not the kernel! Practical knowledge is the antithesis of base theory and is illusive.
Stanza 12: *Na tvevaaham jaatu naana na tvam neme janaadhipaah, na chaiva na bhavishyaamah sarve vayamatah param/* It is not for the first time that we existed in the world and both exist now - did so in several lives in the past and would be so in the future lives too while not recognising each other. Neither you nor me are permanent residents and as such , our lives are repetivive. Therefore, deaths and births have no indicators of life. Humanity as classified as of virtue or otherwise is cyclical too and the sub classification is denoted as of the virtue and otherwise only as uttama-madhyama or the ' other wise'. The persons as you have been referring too have to abide by the three

tenses of past-present-future as per their respective 'karmaanubhavas' or as experiences of the fruits of their deeds of virtue or otherwise. But they too belong to the chain of life!
Stanza 13: *Dehosmin yathaa dehe koumaaram youvanam jaraa, tathaa dehantara poraaptih dheeras -tatra na muhyati/* As the body witnesses childhood-youth- old age, to do the changes accordingly and gets terminated. So does the body changing from one life to another again and again. These changes are merely 'Deha Dharmas' but not 'Atma Dharmas' or as related to the body but not to the Soul. Thus births-growths- and deaths attract neither elations nor heart rending disappointments. Jnaanis thus get neutral and the depth of that awareness impacts them within themselves of inner consciousness.
Stanzas 14-15: *Maatraasparaantu Kounteyah, sheetoshna sukha duhkhadaah, aagamaapaayinonityaah taamstitikshasva Bharata! Yam hi na vyathayanyete Purusham Purusharshabha, sama dukgha sukham dheeram somritatvaaya kalpate/* Partha! As the worldly matters impact individual bodies their respective physical sensory organs receive the signals and result in joys or sorrows but such sensations are momentary and need not disturb the body equilibrium. As such need not be worried, much less about till the terminal point which too follows yet another birth.Meanwhile in the ongoing life, 'prakriti niyamas' or natural laws prevail such as the seasons of summer- winter-rains and so on which are inevitable and need to be experienced without exceptions. Therefore, may your 'sahana shakti' or the energy of endurance has to be checked on balance. Meanwhile therefore one ought to be a 'Sthita Pragjna' or of Balance of Fortitude.
Stanzas 16-22: *Naasato bhaavo na bhaavo vidyate narah, ubhayorapi drishtontastvanoyostvatva darshibhih/ Avinaashi tu tatvidhi yena sarvamidam tatam, vinaashamavyasyaasya nakaschit kartu-marhati/ Antavanta ime dehaa nityasyokaasshareerinah, anaashinoprameyasya tasmaadyudhyasva Bharata/ Ya yenam vetti hantaaram yaschainam manyate hatam, ubhou tou na vijaaneeto naayam hanti na hanyate/ Na jaayate mriyate vaa kadaachit, naayam bhutvaa bhavitaa vaa na bhuuyah/ Ajo nityassaashvatoyam puraano, na hanyate hanyamaane shareere/ Vedaavinaashinam nityam ya yenamajamavyayam, katham na purushah Paartha: kam ghaatayati hantikam/ Naasaamsi jeernaani yathaa vihaaya navaani grihnaati naroparaani, tathaa shareeraani vcihaaya jeernaan anyaani samyaati navaani dehe/* Neither there could be the existence of an entity nor its loss is felt forever. 'Tatva Jnanis' realise merely that a body's existence is bound by time and as such is Unreal, yet 'Atma' the Inner Consciousness is the Truth and Real. Indeed this Truth is known to one and all but gets skirted by the regular attacks of Maya the Make Belief. Only a handful few realise the chasm between the two viz. 'Atma' and 'Anaatma' which are both the sides of the stream of life and only a very few reailise that the stream is a flow with neither of the banks! Atma is soaked in the entirety of the Universe plus and is indestructible for ever. Bharata! Arjuna! As the Atma is permenant and Body is anyway destroyed sooner or later, do therefore not hesitate to face the battle. The Almighty who draws the picture of a Great Battle is well aware of the killer and the killed as well as the Final Result. It is one's ignorance to state that a Being is created and killed! In either forms of the Beings none is killed essentially excepting the singer but certainly not the song of Life which is scripted by Him alone. Let me explain to you further Arjuna about the characteristics of Atma the Soul: This Atma is ever not born nor killed. It is common to all species and is everlasting and all- pervasive and all-common. It is 'nitya-shaasvata-purana- ajaya', but the bodies of humans or of any other species are subject to all the sufferences and joys subjected there to. Without properly assimilatinig the Truth, one gets confused as to who is the killer and who is the killed! After all, both are just the same in essence, the quintessence! It is like an old and torn dress changing over to a new dress that the rotten body takes over a fresh dress only!
Stanzas 23-26: *Nainam cchindanti shastraani nainam dahati Paavakah, na chinam kledayantyaapo na shoshayati Maarutah/ Acchedyoyam adaahyoyam akledyo ashoshyam evacha, nityassarvagatah sthaanutr achaloyam Sanaatanah/ Avyaktoyam achintyoyam avikaaryoyamuchyate, tasmaad evam viditvainam naanu shochitamarhasi/ Athachaivam nityajaatam nityam vaa manyase mritam, tathaaspi tvam Maha Baaho, naivam shochitumarhasi/* None indeed could ever decimate Atma as no weapons

could tear It. Fire would not turn It into ashes, Waters would not be able to dry It up nor drowned. It fills in and over shadows Pancha Bhutas the Five Elements as manifested by It, Itself. It is firmly established and the Universe itself is manifested by It. Atma is permanent, ancient as being Timeless, and is well beyond comprehension. Arjuna! Make an effort to be aware that both the Antaratma the Self Consciousness of 'charaachara srishti' all over the Universe and the Suprerme Paramatma are identical. Do try your very best to learn that one's conscience and the Almighty are identical. Yet the live body within which that Dazzling Spark is Paramatma the eternal Antaratma in all the creatures! The body which you are obsessed about is any way mortal and has to cease sooner than later, anyway with or without this battle.
Stanzas 27- 30: *Jaatasya hi dhrovo mrityuh dhruvo dhruvam janma mritasyacha, tasmaadapari haar -yerthe na tvam shochitumarhasi/ Avyaktaadeeni bhutaani vyaktamamdhyaani Bhaarata, avyakta nidhanaanyeva tara kaa paridevanaa/ Aascharyavatpashyati kashchidenam aashcharyavadvadati tathaivachaanyah/ Aashcharyavacchainamanyah sgrunoti, shgrutvaapyenam veda na chaiva kashchit/ Dehee nityamavadhyoyoyam dehe sarvasya Bharata, tasmaatsarvaani bhutaani natvam shochitumarhasi/* That which is born is destined to die and this truism is a law of nature; then why get concerned much about death! Arjuna! Nobody knows the past and future lives of the various Beings on earth nor what would happen next moment of the ongoing lives. Only the present scene of what occurs right at the moment would be seen, thought of and heard about. Thus is this momentary existence worthwhile to ponder over and declared about! One visions about death and mutual affinities as of the moment and suprisingly talked about and express one's views but is there one to predict as to what occurs threafter! Hence, Arjuna! There is no meaning in pondering over such minute -to minute- life and there could be none to precisely predict. Hence death is always is momentary yet Atma is permanent and deathless. Then why do you get concerned overly about a co-human!
This concludes explanation of Atma- Anatma the body and Nitya- Anitya Vastu. Each Being possesses two types of body- one is temporary and another is permanent. Death is like the change of one dress to another. 'Viyoga' or departure of the Soul is enevitable and is not overly agitated about. But as long as one exists, it is essential to follow the ground rules of a specific Rule Book which has the supreme motto of 'Shishtata' and 'Dushtata' viz. the Path of Righteousness and its Opposite which is Sinfulness. Hence human endeavour ought to be 'Shista Rakshana' and 'Dushta Sikshana'. This is a pointer to 'Dharma- Nyaaya Aacharana' or the Preservation of Virtue and Justice as well as the corollary of Varnaashrama. As per the 'Chaturvarnaashrama' or the Four distinct classes of the Society viz.the Brahmanas expected of acquisition of knowledge especially of Jeeva- Jeevatva / Paramatma and thereby establish the ground rules of the Society with the objective of Dharmaacharana- Kshatriyas to administer and safeguard the ciety again with the objective of Dharmaacharana and Nyaaya or the virtue and justice, if need be by resorting to open battles physically with courage - Vaishyas to provide and fulfill the needs of a Society again within the Dharma- Nyaya Paridhis- and lastly the Lower Caste to provide service to the other Varnas.]

<u>Stanzas 2-30</u>

Notwithstanding the fact that this jagat be as is manifested, be that may be of vidya or avidya, bhaava or abhaava and such differentiations, yet indeed be of the aainaashi Brahma rupa maatra.
The good named the Atman is pure, one and non-dual always, in the form of Brahman. Brahman alone shines forth. In other words, even as the world with its distinctions like affirmation, negation and such yet Brahman alone shines forth.
With distinctions like teacher and disciples , Brahman alone appears. From the point of view of truth, pure Brahman alone is.

By one's nature neither knowledge nor ignorance, neither the world nor aught else is there inasmuch as the prakriti be the moola kaarana..
What sets empirical life afoot is the appearance of the world as real.
This samsaara is unreal and so is one's existene transcient
Which type of discipline is required to know about the simile of 'ghataakaasha', or the reflection of water pot and sky, except the adequacy of the means of right knowledge? Once it is given, the knowledge of the object appears and the ever present Self shines when the means of Its cognition is present.
Neither place nor time nor purity is required. Just as the knowledge 'I am Devadatta' depends on nothing else.
Similarly, the knowledge 'I am Brahman' of the Knower of Brahman is independent. Just as the whole world by the sun, by the splendour of the Knowledge of Brahman is everything illumined.
What can illumine the non-existent, and illusory, non-Self? That which endows the Vedas, Shastras, Puranas and all other beings with import - that Knower what will illumine? The child ignores hunger and bodily pain and plays with things. In the same way, the happy Brahman-Knower delights in himself without the sense of 'mine' and 'I'. Thus the silent sage, alive and alone, the embodiment of desirelessness, treats the objects of desire.
Existing as the Self of all, he is ever content abiding in his Self. Free from all wealth, he rejoices always: though companionless, he is mighty.
Though not eating, he is ever content, peerless he looks on all alike: though acting, he does nothing: though partaking of fruit, yet, he is no experiencer thereof.
Living in a body, he is still disembodied; though determinate, he is omnipresent; never is this Brahman-Knower, disembodied and ever existent, affected by the pleasant and the unpleasant or by the good and the evil. Because it appears to be encompassed by Rahu (the darkness), the un-encompassed sun is said to be encompassed by deluded men, not knowing the truth. Similarly, deluded folk behold the best of Brahman-Knowers, liberated from the bondage of body, etc., as though he is embodied, since he appears to have a body. The body of the liberated one remains like the shed Slough of the snake.
Moved a little, hither and thither, by the vital breath, (that body) is borne like a piece of timber, up and down, by the flood waters.
By fate is the body borne into contexts of experiences at appropriate times. (On the contrary) he who, giving up all migrations, both knowledge and unknowable, stays as the pure unqualified Self, is himself the manifest Shiva. He is the best of all Brahman-Knowers. In life itself the foremost Brahman-Knower is the ever free, he has accomplished his End.
All adjuncts having perished, being Brahman he is assimilated to the non-dual Brahman, like a man who, with (appropriate) apparels, is an actor and without them (resumes his natural state),
In the same way the best of Brahman-Knowers is always Brahman alone and none else.
Just as space becomes space itself when the enclosing pot perishes, so, when particular cognitions are dissolved, the Brahman-Knower himself becomes nothing but Brahman, as milk poured into milk, oil into oil, and water into water become as the case that might be..
Just as, combined, they become one, so does the Atman-knowing sage in the Atman.
Thus disembodied liberation is the infinite status of Being.
Having won the status of Brahman, no longer is the Yogin reborn, for his ignorance-born bodies have all been consumed by the experimental knowledge of Being as the Self.
Because that Yogin has become Brahman, how can Brahman be reborn? Bondage and liberation, set up by Maya, are not real in themselves in relation to the Self, just as the appearance and disappearance of the snake are not in relation to the stirless rope.
Bondage and liberation may be described as real and unreal and as due to the nescience (concealment of truth).
Brahman suffers from no concealment whatsoever. It is uncovered, there being nothing other than It

(to cover It). The ideas, 'it is' and 'it is not', as regards Reality, are only ideas in the intellect. They do not pertain to the eternal Reality. So bondage and liberation are set up by Maya and do not pertain to the Self.
In the supreme Truth as in the sky, impartite, inactive, quiescent, flawless, unstained and non-dual where is room for (mental) construction?
Neither suppression nor generation, neither the bond nor the striving: neither the liberty seeking nor the liberated - this is the metaphysical truth.

Vishleshana on Atma Jnaana 1. based on 1. various Upanishads .2. on Maha Tatvaas and Avyakta Bhagavan's Atma Tatva based on Puranaas

1.
Almighty Brahman enters each and every Being from Brahma to a piece of grass as the Antaratma or the Self- Conscience. The easiest yet the most difficult question ever is *Kah ayam atmaa* or which is that Self worship worthy! The reply would be the Antaratma or the Inner Consciousness: the expressions such as 'Samjnaanam' or the emotive sentience being the state of consciousness, 'vigjnaanam' or worldly awareness or knowledge, 'pragjnaanam' or instant mental responsiveness, 'medha' or brain power and retention capacity, 'drishti' or discernment and perception through senses, 'mathih' or capacity to think pros and cons, 'manisha' or mastertminded skill of planning, 'juutih' or capacity of forbearance, smriti or memory power, 'sankalpa' or ability to initiate and decide, 'kratuh' or tenacity and dedication, 'asuh' or calculated sustenance, 'kaamah' or craving obsession all ending up in 'Vashah' or forceful possession; all these are rolled into one word viz. **Conscience** or the super imposition of the totality of senses viz. speech, vision,touch,taste and generation. It is indeed that kind of ascent of self consciousness that submerges karta-karma-kriya into Brahman, once mortals attain at least of intervals of Immortality!

The Self and Supreme are mutual reflections; that identity of the two entities is despite the contexts of awaken and dream stages and the mortal's life in the final stage be described as a caterpillar which once reaches the edge of a grass but would seek to hold another grass piece for support and jump over! The causative fullness and derivative causation or the Cause and Effect Analysis thus states: *OM/ Purnamadah Purnamidam Purnaat purnamudachyate, Purnasya Purnamaadaaya Purnamev a-avashishyate/* Para Brahma is full and total; so is this Antaratma or the Individual Self Consciousness if full and total too. From 'Karyatmaka Purnatwa' or this causative fullness is manifested into the fullness of 'Karanaatmaka Purnatwa' or the derivative fullness. In other words, the Individual Self shrouded by the screen of Ignorance or Unawareness due all over its bodily form and sensual form, gets identified and unified to Fullness. In other words, from infinite cause the infinite effect is evidenced or from Infinite Universe, Infinite Brahman is evidenced or *Asatomaasadgamaya* or From Non-Reality to Reality or From Darkness to Luminosity! Futher, Damayita-Daana-Daya or Control-Charity-Compassion are three seeds of virtue. Since Prajapati's heart qaulifies the Beings likewise, he provides Jnaana or Knowledge to them and the resultant Sat-Yat or the Murtha or Gross and Amurta or Subtle Rupas of Brahman ie. the gross form by way of Pancha Bhutatmika Jagat leading to Arishad vargas and their remedies of 'Saadhana' and 'Satkarma'! Indeed Brahman manifests as Water-Sun-and Bhur-Bhuva-Swah while Mind of an Individual is the key indicator of the Truth and Untruth or Reality and Falsity. The aspects of Brahman are in varied forms such as: Vidyut Brahman or Lightnings, Vaak Brahman or Speech signifying Veda and Scriptures, Vaishvaanara or Agni, Vaayu Brahman and so on. Now human beings are thus motivated to realise Him by austerities, detachment, Gayatri worship, meditation to Praana the Universal Energy by Ukta Gita, intense meditation to Surya, Agni, Vayu and so on as these all are the ramifications of the Unknown. The travel pattern of a Good Soul after death as per 'karma phala' enter the smoke zone of ether and travel to Pitru-

Chandraadi Lokas and after enjoying the company of Devas and after stipulated time return back to earth through ether/ rain as destined as a plant, insect, bird, animal or a human again..
There is a succint and subtle message of Atma Jnaana about the True identity of the Individual Self and the Supreme Soul .This Universe in totality is Brahman from whom it is born, exists and dissolves; hence one ought to meditate with tranquility and with sincerity; as he exists with conviction and faith, so does he depart; indeed he or she shapes one's own destiny for sure! The Self comprises of mind, the vital force of the body and inner conciousness; his soul is like the Space; he is essentially of good nature, good intentions, good actions and without complaints and craving. The Self within the lotus of my heart is smaller than paddy, barley grain, mustard seed and so on but is indeed greater than earth, space, heaven and the totality of the Universe! This Self of mine as present in my heart is what all that is performed by way of actions, what all is desired, of excellent tastes-smells-speaks, etc with no margins of non-fulfillment! Such is the status of Brahman; on departure of the mortal world, this Self of mine would leave the perishable body and be identified with Brahman. He who has this unshaken faith shall truly attain that status.

Food is the product of five organs of Individual Self and five creations of Brahman viz. Pancha Bhutas but both the entities are the same. Vayu Deva the Deity of Dishas assumes the form of a bull and teaches about the magnificence of Brahman; He manifested just one 'Paada'or foot and Agni was a part of that single foot .Then Agni in the form of a Swan explained that beside him, Surya-Chandra-Vidyut too were manifested in that one foot ; An aquatic bird confirmed what Agni stated and qualified further that Praana-Chakshu-Shrotra-Manas too were the objects of worship.Undoubted supremacy of Praana the vital force in the body of a Being vis-a-vis the organs and senses.The status of Post Life Soul upto the stage of transmigration was interpreted by five oblations to Ahavaneeya Agni and the final oblation by water. Any person of Satkarma would take to Deva Yaana or the Divine Path versus Saamaanya Yaana or the Common Route after death; cautions for do's and don't's while alive need however to be observed. Much unlike the blind man and the elephant, the Universal Self is comprehensive comprising Sky, Vayu / Praana, Space, Earth etc . The futility of Teachings lands in arrogance but not the realisation of Truth 'Adviteeya' or the singularity of existence manifesting surprising plurality all rolled out of the same Uniqueness as with Andaja, Jeevaja and Udbhuja or born out of eggs, reproduction or sprouts as also Sun, Moon , Lightnings, the three folded forms of Agni, Aapas and Prithvi, the three basic colours of red-white-black have been highlighted for merger into Oneness.Three folded forms of Food-Water- Heat are evidenced by and emerging from Manas or Mind-Breathing and Speech. Mind indeed is the dominant factor for the survival of foood. Hence finally is the Truth: TAT TWAM ASI! Like bees collect honey from flowers, Truth or that Antaratma of all the Beings is similar too. Rivers flow in th same direction and so do various Beings remain as the same species as they are born, yet the common thread of Antaratma is retained always. The illustration of a live banyan tree since got dried up is dead but the Eternal Soul moves on further. Tiny and wasteful seed of a massive banyan tree is realisable only by the mind and faith as that explains its subtle essence of the Self in which indeed is the truth! More explicitly explained is the salt dissloved in water which is the Supreme Self as AHAM BRAHMA ASMI! That is the Subtle Essence of regaining the Self; indeed That isThat! A dying person loses speech, mind, energy and body warmth ready for merger into the Subtle Essence. In the mortal world, justice is delayed but never denied; retribution and recompense are real and definite; indeed THOU ART THAT! THAT IS THE TRUTH AND THE SELF! To realise Brahman one might underline the Power of Speech and Mental Calibre, Strong Sankalpa, Sturdy Self and Will Power, Application of Mind, Vijaana / Knowledge, Physical Strength arising from Anna / Ideal Food, Water, Heat Energy, Mental Power to see, hear, and think, Hope, Trust and Firm Conviction, and above all Praana, Nishtha / Commitment, Karyacharana /Involved Activity and Service towards Fulfillment. Brahman who is incomprehensible is indeed the Individual Self within one Self itself!

Detachment and Deliberation are the rudiments of Reliasing theSupreme. Righteous action irrespective of fruits begets further longevity to keep pursuing the path of enlightenment; Involvement of evil actions caused by panchendriyas like vision, hearing, touch, breathing, generation accentuated by mind blinds the Essentail Truth and the pace of recovery would be too slow even nil; Unity of Self and the Supreme is evident and harnessing body parts and senses is of paramountcy to reiterate that essential Truth; both the Inner Self and the Supreme are stable yet on the move, nearby yet distantly unrealised, right within but without calling for intense introspection; the Self has no hatred for others since the action-reaction syndrome does not affect it in the least and those Yogis when realise this Reality wonder where there is hatred and what is the love; As there is 'tadaadmya' or absolute Identity, the Self and Supreme ought to be the same, irrespective of the play of senses and thoughts that the body carries; the Supreme is all pervading, unborn, bodyless yet allots clear instructions to follow by all entities; Pursuit of the path of Vidya and Avidya ie Knowledge against blind Ignorance needs to be distinguished since the latter enter the portals like rites, rituals and Sacrifices or get stuck to karma kaanda alone but Vidya is the higher plane of Learning ; Fruits of Vidya on the ascent path by wisdom, meditation and Karma or Work defined and duly blended;Knowledge and Ignorance both cross life and death but the former gets bliss while the latter gives rebirth; Prakriti or Maya and Purusha are manifest/ unmanifest but what is really worthy of worship be distinguished clearly; maya creates, preserves, destroys and recreates but the Driving Force is the Supreme**;** worship to Maya and Hiranyagarbha differs -one by 'Karma' another by 'dharmaacharana' and detachment; Truth and Immortality are concealed under the thick blanket of ignorance, may Surya open the Solar Orbit and let the golden vessel unveil Brahman or in other words worship to Solar Orbit reveals a golden disc and a Face within as Brahman ; solar Orbit discloses the Truth that Brahman is Surya Himself as it represents vision, the signs of death as also Bhur-Bhuvah-Swaha; Eternal Truth as divulged by worshipers is the Golden Disc or the Solar Orb and that the Supreme is Vayu the Vital Force; Vidya or Avidya, Deed or Misdeed, but the Ultimate Reality is Death and Agni. Thus Karmacharana be utilised to conquer 'mrityu'and and utilise atma jnaana to accomplish amritatva. 'Manas' or Mind is remote controlled by Almighty indeed. How does one realises this Almighty. The Teachings are invariably directed to two paths viz. Paraa Vidya and Aparaa Vidya. The former Knowledge is indended to achieve 'Sadyo Mukti' or of short term Liberation and Aparaa Vidya aims at superior learning to accomplish 'Krama Mukti'. The ParaaVidya seeks to overcome desires by way of Mind from the pulls and pressures of material desires by way of Abstinences, Sacrifices, Charities and such other acts of 'Karma Kanda' or 'Karma Yoga', while 'Aparaa Vidya' necessarily involves elevated levels of ' Atma Samskara' or of purification of mind and thought and focus on Inner Consciousness by way of demolishing the thick walls of Ignorance by way of 'Samyak Drishti' or Inward Vision as reflected in, and unification of the Self with the Supreme leading up the ladder of 'Krama Mukti'. Paraa Vidya is essentially highlights Sacrifices, Rites, and Meditations controlled by Manas and Praana or the Mind and Vital Energy as further controlling actions and their far reaching effects. It is stated that there are three Lokas attainable viz. the Manushya-Pitru- and of Devas. The world of Humans is attained through sons alone, that of Pitru Devas by way of Sacrifices and Deeds of Virtue, and of the Worlds of Devas by higher learning. While the Individual Self is unaffected by the deeds of virtue or vice, Brahmans seek to upgrade themselves by study of Vedas, yagjnas,daanaas, sacrifices, penances, fastings, etc. Karma kaanda attains offspring, wealth, fulfillment of material ends, and finally turns persons as ascetics and terminates their lives; yet the Self is unattached and whatever the body and mind does has no bearing on the Karma Phala. Thus the return of the Self be it from Swarga or Pitru Loka, after rebirth occurs even after the exhaustion of temporary Liberation. But why not seek indeed the Aparaa Vidya or Superior Learning to earn 'krama mukti' and secure 'Tadaatmya' or Unification of Jeevatma and Paramatma by way of Self-Realisation! Kena Upanishad opens with the interrogation as to who indeed is the driving force of one's life and the reply is that one's mind is the cause supported by Praana the Vital Force but its Remote and Real Instructor is one's own Conscience. The infrastructural set up of the Mind comprises the 'Panchendriyas'or

functionaries of the body and these five are divided into five each of jaanendriyas or sensory organs and a set of Karmendrias or body parts enabling the execution of the acts as speech, vision, hearing, touching, and generation all as directed by mind and remote controlled by the Conscience of Self. But indeed the Cause and Effect pattern of the Conscience causing the Praana and mind further effecting the body organs and senses is irrelevant for the simple reason of the Antaratma which is the Supreme Brahman would be far beyond comprehension of humans and Devas alike. Inner consciouness is neither of the faculty of 'Vaak' alone, nor of Manas, nor of Chakshu nor of Manas or all the faculties put together. As to whether anybody knows about Brahman the significance of speech; vision, Mind, and so on recalling the story of a blind man seeking to highlight one part of the body or another and deduce that an elephant was a head-its trunk-its tail-feet-etc. Indeed, one does not consider that he does not realise that he does not know either! It is known yet It is unknown! The Supreme is not an object even of extraordinary knowledge but of immense introspection and Self Realisation; it is neither perception nor comprehension but only intuition. Thus, to know one does not know but desires to know yet It remains unknown is all what all one knows! Once on realising the Supreme Truth, the Individual becomes aware that the Inner Consciousness or the Antaratma itself is within itself as the Paramatma. One wonders whether It is Maya ever preventing Jivas and Devas to discover the Truth. Devi Durga the Mother of the Universe would certainly descend to Earth to curb exreme pressures of the evil influences; Devi Durga is represented by Her divine wisdom as the spring of Brahma Vidya an awareness of Brahman both from the Cosmic and Individual Levels: In the Individual context, the Teaching is: the Indwelling Self or theAntaratma is always embedded into and anchored on to mind and ; latter once sharpened even while encased in the physical frame, be butressed with knowledge, faith., righteousness. As these are retained on the right side of the body, the truth on the left side and concentration of higest order in mind, Satya Brahman is then realised as the Truth! The phrase 'Satyameva' signifies the idioms 'Sat' or Tyat viz. Murtha-Gross and Amutra-subtle, the gros being Pancha bhutaatmika or of Five Elements as also Arishadvargaas of Kaama, Krodha,Moha, Mada, Matsaras; indeed 'Brahman' is Invincible, Birthless and All- Pervading. Concentration, faith, renouncement are the keys, while Vedas represent the limbs and Truthfullness! Now, the concepts of Deva Yaana and Pitru- Yaana and about the passage of Soul after death. As one leaves the world, all the Beings are stated to reach the gate way viz. the Chandra Loka first; if fortunate on the basis of the karma phala or the balance account of good or negative results of the previous births, the gates get opened to Swarga or higher Lokas to the extent of what the positive account decides; if not the return starts and on way back experiences negative results and then retuns back to earth by way of rains and is reborn again on the basis of karma phala is reborn as a worm, insect, fish, bird, lion, or snake or as a human being. During the period of expectancy or the period in the garbha or the womb, the Praani or the Self would be in the form of Pure Consciousness and once delivered the thick cover of Ignorance or Maya envelopes and adopts the features and actions of the newly born. On the other hand if the departed Soul has an excellent track record and is destined to reach up to higher lokas right up to Brahma Loka due to Sacrifices, Tatwa jnaana, and so on then he or she attains the status of Brahma itself! How such blessed Soul is pampered with divine experiences are detailed in this Upanishad. 'Paraa Vidya' or the Highest Wisdom that Brahma was in the celestial forms as Surya, Chanda, Vidyut or Lightning, Thunder, Vayu, Agni and Aapsu Purusha or Water. But finally, Antaratma is indeed the reflection of Paramatma: *Ya eteshaam Purushaanaam karta yasya tat karma savaiveditavyah* ; thus Brahma Vidya was taught .

Citing the analogy of two birds named Suparna and Saayujya sharing the same tree, one being busy eating sweet fruits of the tree and another refraining from eating; as one is immersed in enjoying material pleasures, the other resists the temptations of life. The self indeed is the source of Brahman attainable byYoga, Karma, Tapasya and Truthfulness. As the Seeker of Reality finally confronts the vision of the golden hued 'Over Lord', he merges with the non duality of Purusha and the Self as the Source of Brahman. The Seeker attains equation and then the riddance of Tri Gunas and features,

merits and non merits, 'paapa punyaas' as the final goal. Realising the significance of Praana as the key factor, the person concerned would rather target the Antaratma in the Self instead of getting involved with esoteric exercises and show off knowledge and delights in the quest of the Self by taking to the established routes. The Self is achievable through the understanding as to what is Truth and Untruth as also Tapasya or austerities with control of mind and senses as the latter includes 'nitya Brahmacharya' or continuous abstinence, straightforwardness and non pretentiousness, and clean inner conscience leading to Self Illumination; indeed that is the Path of Parama Nidhana which truly indeed is the Seat of the Golden Hued! Since the role of Maya is the Cause of Rebirth and the Ultimate Truth is of Accomplishment, the Mundaka Upanishad describes the nature, pattern and emancipation finally. At the Time of Mukti or Deliverance, the fifteen body constituents of Five Jnaanendriyas or sensory organs, Five Karmendriyas or the responsive body parts of Action, Five Basic Elements of Nature, besides Mind all of them being headed by Prana at the end would all become integrated and unified as the Self Consciousness as the latter is but the same as the Supreme. Thus takes the qualification of the Self as *tarati shokam tarati paapmaanam guhaa gandhibhyo vimuktomrito bhavati/* or overcomes grief of mind, blemishlessness, and then the 'Sthitapragna' achieves freed from the knots of the unknown cave hidden in the mortal heart as shrouded by ignorance of Maya and accomplish Immortality!

What would be the 'Shodasha Kalas' or the Sixteen Attributes of Purusha and the reply was that due to the cover of ignorance the sixteen body parts were misconstrued as shodasha kalaas, since they were stated to condition the movements of the Self Conciousness. Maha Purusha the Hirayagarbha created Praana, as from it Shraddha or Faith, Kham or Space, 'Vaayurjyotiraapah' or Air, Fire, Water, besides Prithveenidriyah Manah' or Earth, Physical Organs and Mind as also Food, Vigour and Self Control. Also were created Veda Mantras, Rites, Worlds, Names, Nomencltures of Beings and Forms. The Maharshi also explained the 'Shodasha Kalaas' of or sixteen constituents of Human Beings counting from Praana would get merged into the Purusha with no trace of the merging traits and features. Death is thus but a gateway to another cycle of births and deaths. In each such existence, Consciousness activates mind but the latter executes actions by the organs and senses, while Antaratma remains as a spectator to the actions of body parts and senses which are all but mortal! uestions were about the Creation of the Universe and the methodology of Realisation; the prime supports of Life and Praana; Origin and destination of Mortal Life; Dreams during Life and the pattern of control and significance of towards Self Realisation; 'Om' the gate way to better life and beyond and Shodasha Kalas or Sixteen body organs and senses interplaying with the Antaratma! WHat is all about the Truth of the Truths, the delienation of the Truth and desperation to attain It while facing death. Then a profile of Virat Purusha the Unsurpassing Cosmic Being: *angushtha maatrah purushontaratmaa,sadaa jnaanaam hridaye sannivishthah,* as also *Sahasra sheershaa Purushah sahasraaksha sahasra paat, shabhumin vishwato vritwaa ati atishthad dashaangulam// Purusha evedam sarvam yad bhutam yaccha bhavyam utaamritatavasyeshanno yad annenaanirohati//* or the Individual Self is hardly of thumb-size always residing in one's heart the disributing hub of energy from praana, with one's mind as charioteer of body organs and senses; the Virat Purusha or the Cosmic Person is stated to have thousand -figuratively - but countless-heads, eyes and feet thus describing His reach and magnitude, yet in the context of 'Antaratma' He is hardly of the size of ten inches covering Sapta Lokas, Sapta Patalas, Sapta Dwipas, Sapta Samudras, and Sapta Parvatas. Interestingly, the Cosmic Person Maha Purusha, being the Antaratma is totally unaffected by the actions of Individual body organs and senses; the latter is of myriad forms yet the Singular Form of the Supreme.The Eternal Paradox of Existence of Beings is described in this connection by an analogy of two birds viz. Suparna and Sayuja both being companions clinging to the same tree, one eating sweet fruits and another refraining from eating at all, thus one enjoying the sweetness of life even becoming slaves of the evil influences with no regard of moralities of life but another exercising restraint despite temptations and calculating consequences. Sankhya Siddhanta of

of Duality of the Supreme is discarded. Indeed the pull of Maya and Prakriti tends to blind the Beings to such an extent that the negativity of life invariably results in succumbing to the cycle of births and deaths and karma and dharma accounts are very rarely balanced let alone cancel off to attain Realisation of Rudra, the Pashupati natha subtly hidden in the Inner Self or Antaratma of all the Beings as **Tat-twam-asi** or Thou art Thou!

Freedom of the Five Hurdles by Yogi as explained by Swetaashvatara Upanishad

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

Paramatma the Unknown Brahman resolved to let Hiranyagarbha Brahma be self manifested. The latter created the principal ingredients of the primary Creation such as Pancha Bhutas, Surya Chandras and Antariksha as well as Prajapati Maha Purusha with a prototype Physique. The latter tore off his body to two parts viz. the Self and Prakriti Maya and together manifested as the Universe into Devas and Asuras to represent Virtue and Vice besides Praana the Vital Force and 'Charaachara Srishti'with human beings and othet types of creation. Representing Praana as an alternate form, the Maha Purusha stays Him Self as the Antaratma of all the Species. Human beings are blessed to possess body parts and senses as Panchendriyas, besides 'Manas' the Mind as the head to perform noble or ignoble acts. Prakriti Maya who cleverly hides Antaratma and creates endless material attracions of the worlds to deviate attention from the Reality with the aid of a mix of 'Gunas' dominates the colouring of the spotlessly white, pure and tranpsparent the Virat Swarupa. Thus human beings tend to be obssesed with Maya and become victimised trying to fight out the lures temporary pleasures invariably and confuse Non Realties for the Lasting Truth of the Antaratma, a mirror image of Brahman! Once Enlightenment dawns into the thoughts of a person due both to knowledge, introspection and 'Satkarma' of the cumulative fruits of births, that blessed Soul conquers fear by unveiling Reality within, despite the play of misleading signals sounded by Panchendriyas and the mind. The person bemoans that through out the perpetual cycle of births, he has always got victimised mind. It is none too late and search his inner conscience atleast now. This indeed is the most relevant secret of revelations of Upanishads, Vedas, and Knowledge.

2.Based on Puranaas

Avyakta Bhagavan's manifestation of Maha Tatva Swarupas

a) Maha Tatvaas in general:

Suddha Tattvas or Pure Spiritual Energy and of Pure of Infinite Consciousness./- 2. 'Shakti Tatwa' of prevalng Reality the Principle of Power./ 3. 'Satvika Tatwa' nature or spiritual nature or of Siddha Purushas or Yogis being fully aware of Paramathma and of great Spiritual powers and of Ashta Siddhis like or Supernatural Powers are Anima or the ability of miniaturising oneself; Mahima is turning one self giant like; Laghima is the capacity to get oneself unusually light; Garima is to make the Self too gross and heavy; Prapti is to achieve any kind of mental desire; Prakamya or providing fulfillment of other's wishes; Vashitwa or capacity to control any other Party; Ishitwa or fully dominating over others as wished. Among many other Siddhis include Para Kaaya Pravesha or totally entering other's body and even Soul; Doora Shravana or distant hearing, Doora Darshana or Distant Vision or ability to see things or actions any where from other places; Manojavam or reaching a place as fast as a thought as also thought reading; Kamarupa or assuming the physical form of another Being-be it a moving species or an immobile like a mountain etc; Swacchanda Maranam or the gift to die at one's own wish; Deva Saha Kreeda Anudarshanam or the gift to view Deva Devis playing among themselves; Yatha Sankalpa Siddhi or accomplishing any thing by a mere thought; and so on./ 4. 'Maya Tatva' or of make believe action-miracle-magical powers./ or Maya Shakti. At this stage something extraordinary happens. Just as the Sun is sometimes obscured by an eclipse or by a mist or cloud which conceals his radiant orb from human view, God's Infinite, Independent and Free Consciousness appears to become obscured by a layer of dense and opaque Consciousness. This dark veil of Consciousness provides the substance from which the Material Universe is created. 5.The next Kaala Tatva be due to God's Power of Five Divine Powers of Consciousness, Bliss, Will-Power, Knowledge and Action. 6) Then be Vidya Tatva or of the power of knowledge associated with a sentient beings.. Then the Raaga Tatva is essentially anchored to will-power. 7)Then the Niyati Tatva is of the stage at which own's own's consciousness becomes so limited as for him to have only a limited experience of himself. This is followed by Purusha Tatva of the critilality of one's self Consciousness, although passing and of personal. 8) There after the Pradhana Prakriti Tatvas are based on one's own consciousness which are dormant and as of Trigunas of Saatvika, Rajo Guna and Tamo Guna;. Sattva is described as the fountain of Goodness and happiness in a pure form. Its colour is stated to be white standing for purity, integrity, happiness, contentment, forgiveness and faith. The Rajas Guna is stated to be red in colour and is featured as false pride, deceipt, avarice, hatred and selfishness. The Tamo Guna standing for black colour is stated to feature ignorance, lack of resources, anger, fear and quarrelsomeness. There is no set identity of the Gunas but are intermingled and rapidly changeable. The illustration is of a lamp, but the wick, the oil and the flame together provide light. The three materials denoted the Rajas, Satvik and Tamas Gunas, just as each or any living being could-and normally would- synthesise the Gunas. Also known as Prakrti, it represents that aspect of the Soul which, following the limitation of its consciousness, becomes unconscious and forms the Soul's first objective experience. For this reason it is called Pradhana or Primary Matter from which all objective experience arises.Pradhana consists of the three qualities (Gunas) of Light (Satva), Darkness (Tamas) and Activity (Rajas), the last-named being the interaction of the first two. They are experienced as pleasure, insentience and pain, respectively and together represent the sum total of the Soul's future experiences such as thoughts, emotions and sense perceptions, resting within itself in potential form. 9)Then the Buddhi Tatva constituting a Soul's Intellect or Power of Reasoning whereby it analyses its experiences and forms a judgement in respect of the same.' 10/ There follows the Ahamkara-Tatva: The offshoot of Buddhi-Tattva, it represents the Power of Personality or Identity whereby the Soul creates or builds a sense of Identity for itself out of sense perceptions, emotions, thoughts and memories. Hence it is called Ahamkara the personal. Then the 11) Manas Tatva: The Lower Mind (as opposed to the Intellect or Higher Mind) whereby the Soul selects sense perceptions out of the general sense data, builds them into intelligible images, names and classifies them and

presents them to the higher levels of the mind for further processing. 12) There after follow Pancha Bhutas or the Five Elements of Prithivi (Earth), Aapas (Water), Tejas (Radiance), Vayu (Air) and Akasha (Sky)- 13) Panchendriyas**: viz.** a) Pancha Jnanendriyas viz. Ghrana-Rasa- Chakshu-Shrotra-Twak or smell, taste, see, hear and touch b) Pancha Karmendriyas viz. nose-tongue- eyes- ears- skin respecively - 14 Pancha Tanmatras: Light, sound, taste, smell and consciousness as are related to each sense organ.

[Added be the Vidya Tatwa : Indeed knowledge is limitless and as much one acquires, so much more remains. Maha Maya obstructing the clear vision of Pure Consciousness due to 'Shad Kanchukas' or Six Layers / Coverings and 'Malaas' or defilements of Aaanava, Maayiya and Karma nature, being the inner most, the interior and the outer parts of the husk that cover in three layers before obtaining the pure grain or antaratma with neither desirable nor the totally free from the stains of the pristine Self! Pancha Bhutas, Panchendriyas and Tri-Tatwas viz. Manas, Buddhi and Ahamkara total up to Prakriti. Prakriti is the totality of the 23 products, each produced from the cause and effect cycle and together Prakriti and Purusha activise the entite universe compose of 36 tatwas!From Prakriti upto Earth, creation encases 'Chaitanyam' or the Pure Conscious -ness by 'dehabhava' as concealed, just as chaff covering the food grain. This Chaitanyam is covered by Maya aided by indriyas or the sense organs or 'kalaas' to specific gross physical elements. Thus the process of Creation is composed by seven steps beginning from Shiva-Shakti-Sadashiva-Ishwara-shudda vidya-maya and kala the creativity. Vigjnaana is a flow of Self Awareness and is conceptual only. Kashmiri Shaivism feels that Supreme Consciousness is possible by 'sambhavopaaya' or 'icchopaaya' or as coincidental or as being desirable. It may be like the myth of a rope as a snake. But surely Maha Maya has no role in this illusion. Finally one concludes that the Self Consiousness and Supreme Consciousness are true mirror images since the former has no role in the pluses and minuses of the mortal bodies as per their panchendriyas, mind, buddhi sustained by vital foce praana and the Individual Concsiousness is a mute spectator only and surely the photo image of Paramatma!]

Maha Bhagavata Purana as follows:

The Concept of 'Mahatatva'having been propounded, Sage Maitreya described the principal features of 'Virat Swarupa' and how Lord Brahma responsible for Creation was born from the Lotus Head out of Lord's navel, the roots of the Lotus having been entangled with Millions of Hoods of 'Sesha Naga'(The Gigantic Serpent) bearing the brunt of the Lotus Stem. On top of the Stem were actually three trunks, on which were seated the 'Pancha Mukha' Brahma (The Five Headed Brahma visioning the Five Directions including the overhead view) and Two other Trunks representing the Gods of Preservation (Vishnu) and of Destruction (Shiva).Lord Brahma, who had the initial responsibility of Creation, made sincere prayers to the Super Energy as far and effective as he could describe the Latter, most humbly beseeched Him to guide him to initiate the process of Creation. The Super Lord provided the Radiance and Knowledge necessary to guide Lord Brahma as a result of which he was commissioned to take up the Task. As the Cosmic Manifestation of The Supreme Energy unfolded Itself, Lord Brahma was able to initiate the Process.

There were Ten types of Maha Tatva :

The first formulation was in regard to the Creation of 'Maha Tatva' or the sum and substance of Matter and its Ingredients and their interaction with 'Paramatma'- The Unknown, Permanent, All Pervading, Endless, and Imperishable. The Second one was 'Maya' (Illusion) which Material Sources, Its Awareness or Knowledge and Its Innumerable Manifestations or Activities were identified.The Third Creation related to the Insight or Observation or Discernment of Senses related to the Material Elements.The Fourth Creation is the Power of Knowledge and Capacity to Pursue and

Practice. The Fifth Creation relates to the regulation and management of Mental faculties or in short of the psyche, of plus factors of goodness, devotion, calmness, selflessness or eqanimity.The Sixth Creation is the control of sinister feelings of anger, lust, infatuation, pride and ignorance. The fifth and sixth Creations are the displays of natural creations of Almighty either by way of developing the noble and virtuous impulses or by way of negating the mind -sets to control evil thoughts.The Seventh Creation is related to immovable objects like of trees, creepers, bushes, and flowers, fruits and other edibles/inedible.The Eighth Creation is of animals, birds, water- based items and a huge variety of bipeds, quadruples and crawling species specified or other wise. The Ninth Category of Creation has a distinct identity which is of human beings, at once angelic or devilish, happy or miserable, greedy and generous and above all, the highly complicated and complex entities that only Gods could deal with! The Tenth Creation is of demi-gods, according to Bhagavatha Purana,are of eight categories (in addition to Prakrita and Vaikrita Creations): demigods; forefathers; 'Asuras' or Demons; 'Gandharvas' or 'Apsaras' or Angels; 'Yakshas' and 'Rakshasas'; 'Siddhas', 'Charanas', or Vidya dharas; 'Bhootas', 'Prethas' or 'Pisachaas'; Superhuman Beings, Celestial Singers and Dancers.]

Bhasma Jaabaalopaishad

This significant Bhasma Jaapaalopanishad of Atharva Veda in the spiritual context, bhasma symbolizes burning the ego to ashes in order to unite with the higher Self or the divine. It represents liberation from the limitations of mortal life and freedom from the cycle of reincarnation. It is also a reminder of the temporary nature of the physical body, which will one day return to ashes.
Also called 'Vibhuti', bhasma is the sacred ash from the fire of a yogi or saint or from the sacrificial fire known as Yagjna in which special wood, herbs, grains, ghee and other items are offered as part of a worship ritual. Bhasma is thought to destroy sin and consume evil.

\oṃ bhadraṃ karṇebhiḥ śruṇuyāma devāḥ । bhadraṃ paśyemākṣabhiryajatrāḥ ।

sthirairaṅgaistuṣṭuvā?sastanūbhiḥ । vyaśema devahitaṃ yadāyuḥ ॥oṃ śāntiḥ śāntiḥ śāntiḥ ॥

॥ hariḥ oṃ tatsat ॥

yatsāmyajñānakālāgnisvātiriktāstitābhramam । karoti bhasma niḥśeṣaṃ tadbrahmaivāsmi kevalam ॥

oṃ bhadraṃ karṇebhiḥ śṛṇuyāma devāḥ ॥ bhadraṃ paśyemākṣabhiryajatrāḥ ॥ sthirairaṅgaistu

ṣṭuvāsastanūbhiḥ ॥ vyaśema devahitaṃ yadāyuḥ ॥ svasti na indro vṛddhaśravāḥ ॥ svasti naḥ pūṣā

viśvavedāḥ ॥ asti nastārkṣyo ariṣṭanemiḥ ॥ svasti no bṛhaspatirdadhātu ॥ oṃ śāntiḥ śāntiḥ śāntiḥ ॥

hariḥ oṃ ॥ atha jābālo bhusuṇḍaḥ kailāsaśikharāvāsamoṃkārasvarūpiṇaṃ
mahādevamumārdhakṛtaśekharaṃ somasūryāgninayanamanantenduraviprabhaṃ
vyāghracarmāmbaradharaṃ mṛgahastaṃ bhasmoddhūlitavigrahaṃ
tiryaktripuṇḍrarekhāvirājamānabhālapradeśaṃ smitasampūrṇapañcavidha- pañcānanaṃ
vīrāsanārūḍhamaprameyamanādyanantaṃ niṣkalaṃ nirguṇaṃ śātaṃ nirañjanamanāmayaṃ
huṃphaṭkurvāṇaṃ śivanāmānyaniśamuccarantaṃ hiraṇyabāhuṃ hiraṇyarūpaṃ hiraṇyavarṇaṃ
hiraṇyanidhimadvaitaṃ caturthaṃ brahmaviṣṇurudrātītamekamāśāsyaṃ bhagavantaṃ śivaṃ
praṇamya muhurmuhurabhyarcya śrīphaladalaistena bhasmanā ca natottamāṅgaḥ kṛtāñjalipuṭaḥ
papracchādhīhi bhagavanvedasāramuddhṛtya tripuṇḍravidhiṃ yasmādanyānaprekṣameva

mokṣopalabdhiḥ । kiṃ bhasmano dravyam । kāni sthānāni । manavo'pyatra ke vā । kati vā tasya

dhāraṇam । ke vātrādhikāriṇaḥ । niyamasteṣāṃ ko vā । māmantevāsinamanuśāsayāmokṣamiti । atha

sa hovāca bhagavānparameśvaraḥ paramakāruṇikaḥ pramathānsurānapi so'nvīkṣya pūtaṃ prātarudayādgomayaṃ brahmaparṇe nidhāya tryambakamiti mantreṇa śoṣayet । yena kenāpi tejasā tatsvagṛhyoktamārgeṇa pratiṣṭhāpya vahniṃ tatra tadgomayadravyaṃ nidhāya somāya svāheti mantreṇa tatastilabrīhibhiḥ sājyairjuhuyāt । ayaṃ tenāṣṭottarasahasraṃ sārdhametadvā । tatrājyasya parṇamayī juhūrbhavati । tena na pāpaṃ śṛṇoti । tadghomamantrasryambakamityeva ante sviṣṭakṛtpūrṇāhutistenaivāṣṭadikṣu balipradānam । tadbhasma gāyatryā samprokṣya taddhaime rājate tāmre mṛṇmaye vā pātre nidhāya rudramantraiḥ punarabhyukṣya śuddhadeśe saṃsthāpayet । tato bhojayedbrāhmaṇān । tataḥ svayaṃ pūto bhavati । mānastoka iti sadyo jātamityādi pañcabrahmamantrairbhasma saṃgṛhyāgniriti bhasma vāyuriti bhasma jalamiti bhasma sthalamiti bhasma vyometi bhasma devā bhasma ṛṣayo bhasma । sarvaṃ ha vā etadidaṃ bhasma । pūtaṃ pāvanaṃ namāmi sadyaḥ samastāghaśāsakamiti śirasābhinamya । pūte vāmahaste vāmadevāyeti nidhāya tryambakamiti samprokṣya śuddhaṃ śuddheneti saṃmṛjya saṃśodhya tenaivāpādaśīrṣamuddhūlanamācaret । tatra brahmamantrāḥ pañca । tataḥ śeṣasya bhasmano viniyogaḥ । tarjanīmadhyamānāmikābhiragnerbhasmāsīti bhasma saṃgṛhya mūrdhānamiti mūrdhanyagre nyaset । tryambakamiti lalāṭe nīlagrīvāyeti kaṇṭhe kaṇṭhasya dakṣiṇe pārśve tryāyuṣamiti vāmeti kapolayoḥ kālāyeti netrayostrilocanāyeti śrotrayoḥ śṛṇavāmeti vaktre prabravāmeti hṛdaye ātmana iti nābhau nābhiriti mantreṇa dakṣiṇabhujamūle bhavāyeti tanmadhye rudrāyeti tanmaṇibandhe śarvāyeti tatkaraprṣṭhe paśupataya iti vāmabāhumūle ugrāyeti tanmadhye agrevadhāyeti tanmaṇibandhe dūrevadhāyeti tatkaraprṣṭhe namo hantra iti aṃse śaṅkarāyeti yathākramaṃ bhasma dhṛtvā somāyeti śivaṃ natvā tataḥ prakṣālya tadbhasmāpaḥ punantviti pibet । nādho tyājyaṃ nādho tyājyam । etanmadhyāhnasāyāhneṣu trikāleṣu vidhivadbhasmadhāraṇamapramādena kāryam । pramādātpatito bhavati । brāhmaṇānāmayameva dharmo'yameva dharmaḥ । evaṃ bhasmadhāraṇamakṛtvā nāśnīyādāpo'nnamanyadvā । pramādāttyaktvā bhasmadhāraṇaṃ na gāyatrīṃ japet । na juhuyādagnau tarpayeddevānṛṣīnpitrādīn । ayameva dharmaḥ sanātanaḥ sarvapāpanāśako mokṣahetuḥ । nityo'yaṃ dharmo brāhmaṇānāṃ brahmacārigṛhivānaprasthayatīnām । etadakaraṇe pratyavaiti brāhmaṇaḥ । akṛtvā pramādenaitadaṣṭottaraśataṃ jalamadhye sthitvā gāyatrīṃ japtvopoṣaṇenaikena śuddho bhavati । yatirbhasmadhāraṇaṃ tyaktvaikadopoṣya dvādaśasahasrapraṇavaṃ japtvā śuddho bhavati । anyathendro yatīnsālāvṛkebhyaḥ pātayati । bhasmano yadyabhāvastadā naryabhasmadāhanajanyamanyadvāvaśyaṃ mantrapūtaṃ dhāryam । etatprātaḥ prayuñjāno ratrikṛtātpāpātpūto bhavati । svarṇasteyātpramucyate । madhyandine mādhyandinaṃ kṛtvopasthānāntaṃ dhyāyamāna ādityābhimukho'dhīyānaḥ surāpānātpūto bhavati । svarṇasteyātpūto bhavati । brāhmaṇavadhātpūto bhavati । govadhātpūto bhavati । aśvavadhātpūto bhavati । guruvadhātpūto bhavati । mātṛvadhātpūto bhavati । pitṛvadhātpūto bhavati । trikālametatprayuñjānaḥ sarvavedapārāyaṇaphalamavāpnoti । sarvatīrthaphalamaśnute । anapabruvaḥ sarvamāyureti । vindate prājāpatyaṃ rāyaspoṣaṃ gaupatyam । evamāvartayedupaniṣadamityāha bhagavānsadāśivaḥ sāmbaḥ sadāśivaḥ sāmbaḥ ॥

iti prathamo'dhyāyaḥ ॥ 1॥

atha bhusuṇḍo jābālo mahādevaṃ sāmbaṃ praṇamya punaḥ papraccha kiṃ nityaṃ brāhmaṇānāṃ kartavyaṃ yadakaraṇe pratyavaiti brāhmaṇaḥ । kaḥ pūjanīyaḥ । ko vā dhyeyaḥ । kaḥ smartavyaḥ । kathaṃ dhyeyaḥ । kva sthātavyametadbrūhīti । samāsena taṃ hovāca । prāgudayānnirvartya śaucādikaṃ tataḥ snāyāt । mārjanaṃ rudrasūktaiḥ । tataścāhataṃ vāsaḥ paridhatte pāpmanopahṛtyai । udyantamādityamabhidhyāyannuddhūlitāṅgaṃ kṛtvā yathāsthānaṃ bhasmanā tripuṇḍraṃ śvetenaiva rudrākṣāñchvetānbibhryāt । naitatsaṃmarśaḥ । tathānye । mūrdhni catvāriṃśat । śikhāyāmekaṃ trayaṃ vā । śrotrayordvādaśa । kaṇṭhe dvātriṃśat । bāhvoḥ ṣoḍaśaṣoḍaśa । dvādaśadvādaśa maṇibandhayoḥ । ṣaṭṣaḍaṅguṣṭhayoḥ । tataḥ sandhyāṃ sakuśo'haraharupāsīta । agnirjyotirityādibhiragnau juhuyāt । śivaliṅgaṃ trisandhyamabhyarcya kuśeṣvāsīno dhyātvā sāmbaṃ māmeva vṛṣabhārūḍhaṃ hiraṇyabāhuṃ hiraṇyavarṇaṃ hiraṇyarūpaṃ paśupāśavimocakaṃ puruṣaṃ kṛṣṇapiṅgalamūrdhvaretaṃ virūpākṣaṃ viśvarūpaṃ sahasrākṣaṃ sahasraśīrṣaṃ sahasracaraṇaṃ viśvatobāhuṃ viśvātmānamekamadvaitaṃ niṣkalaṃ niṣkriyaṃ śāntaṃ śivamakṣaramavyayaṃ hariharahiraṇyagarbhasraṣṭāramaprameyamanādyantaṃ rudrasūktairabhiṣicya sitena bhasmanā śrīphaladalaiśca triśākhairārdrairanārdrairvā । naitatra saṃsparśaḥ । tatpūjāsādhanaṃ kalpayecca naivedyam । tataścaikādaśaguṇarudro japanīyaḥ । ekaguṇo'nantaḥ । ṣaḍakṣaro'ṣṭākṣaro vā śaivo mantro japanīyaḥ । omityagre vyāharet । nama iti paścāt । tataḥ śivāyetyakṣaratrayam । omityagre vyāharet । nama iti paścāt । tato mahādevayeti pañcākṣarāṇi । nātastārakaḥ paramo mantraḥ । tārako'yaṃ pañcākṣaraḥ । ko'yaṃ śaivo manuḥ । śaivastārako'yamupadiśyate manuravimukte śaivebhyo jīvebhyaḥ । śaivo'yameva mantrastārayati । sa eva brahmopadeśaḥ । brahma somo'haṃ pavanaḥ somo'haṃ pavate somo'haṃ janitā matīnāṃ somo'haṃ janitā pṛthivyāḥ somo'haṃ janitā'gneḥ somo'haṃ janitā sūryasya somo'haṃ janitendrasya somo'haṃ janitota viṣṇoḥ somo'hameva janitā sa yaścandramaso devānāṃ bhūrbhuvasvarādīnāṃ sarveṣāṃ lokānāṃ ca । viśvaṃ bhūtaṃ bhuvanaṃ citraṃ bahudhā jātaṃ jāyamānaṃ ca yatsarvasya somo'hameva janitā viśvādhiko rudro maharṣiḥ । hiraṇyagarbhādīnahaṃ jāyamānānpaśyāmi । yo rudro agnau yo apsu ya oṣadhīṣu yo rudro viśvā bhuvanā viveśaivameva । ayamevātmāntarātmā brahmajyotiryasmānna matto'nyaḥ paraḥ । ahameva paro viśvādhikaḥ । māmeva viditvāmṛtatvameti । tarati śokam । māmeva viditvā sāṃsṛtikīṃ rujaṃ drāvayati । tasmādahaṃ rudro yaḥ sarveṣāṃ paramā gatiḥ । so'haṃ sarvākāraḥ । yato vā imāni bhūtāni jāyante । yena jātāni jīvanti । yatprayantyabhisaṃviśanti । taṃ māmeva viditvopāsīta । bhūtebhirdevebhirabhiṣṭuto'hameva । bhīṣāsmādvātaḥ pavate । bhīṣodeti sūryaḥ । bhīṣāsmādagniścendraśca । somo'ta eva yo'haṃ sarveṣāmadhiṣṭhātā sarveṣāṃ ca bhūtānāṃ pālakaḥ । so'haṃ pṛthivī । so'hamāpaḥ । so'haṃ tejaḥ । so'haṃ vāyuḥ । so'haṃ kālaḥ । so'haṃ diśaḥ । so'hamātmā । mayi sarvaṃ pratiṣṭhitam । brahmavidāpnoti param । brahmā śivo me astu sadāśivom । acakṣurviśvataścakṣurakarṇo viśvataḥ karṇo'pādo viśvataḥpādo'pāṇirviśvataḥpāṇirāhamaśirā viśvataḥśirā vidyāmantraikasaṃśrayo vidyārūpo vidyāmayo viśveśvaro'hamajaro'ham । māmevaṃ viditvā saṃsṛtipāśātpramucyate । tasmādahaṃ paśupāśavimocakaḥ । paśavaścāmānavāntaṃ madhyavartinaśca yuktātmāno yatante

māmeva prāptum । prāpyante māṃ na punarāvartante । triśūlagāṃ kāśīmadhiśritya tyaktāsavo'pi mayyeva saṃviśanti । prajvalavahnigaṃ haviryathā na yajamānamāsādayati tathāsau tyaktvā kuṇapaṃ na tattādṛśaṃ purā prāpnuvanti । eṣa evādeśaḥ । eṣa upadeśaḥ । eṣa eva paramo dharmaḥ । satyāttatra kadācinna pramaditavyaṃ tatroddhūlanatripuṇḍrābhyām । tathā rudrādyākṣadhāraṇāttathā madarcanācca । pramādenāpi nāntardevasadane purīṣaṃ kuryāt । vratānna pramaditavyam । taddhi tapastaddhi tapaḥ kāśyāmeva muktikāmānām । na tattyājyaṃ na tattyājyaṃ mocako'hamavimukte nivasatām । nāvimuktātparamaṃ sthānam । nāvimuktātparamaṃ sthānam । kāśyāṃ sthānāni catvāri । teṣāmabhyarhitamantargṛham । tatrāpyavimuktamabhyarhitam । tatra sthānāni pañca । tanmadhye śivāgāramabhyarhitam । tatra prācyāmaiśvaryasthānam । dakṣiṇāyāṃ vicālanasthānam । paścimāyāṃ vairāgyasthānam । uttarāyāṃ jñānasthānam । tasminyadantarnirliptamavyayamanādyanta-maśeṣavedavedāntavedyamanirdeśyamaniruktamapracyavamāśāsyamadvaitaṃ sarvādhāramanādhāramanirīkṣyamaharaharbrahmaviṣṇupurandarādyamaravarasevitaṃ māmeva jyotiḥsvarūpaṃ liṅgaṃ māmevopāsitavyaṃ tadevopāsitavyam । naiva bhāvayanti talliṅgaṃ bhānuścandro'gnirvāyuḥ । svaprakāśaṃ viśveśvarābhidhaṃ pātālamadhitiṣṭhati । tadevāham । tatrārcito'ham । sākṣādarcitaḥ । triśākhairbilvadalairdīptairvā yo'bhisampūjayenmanmanā mayyāhitāsurmayyevārpitākhilakarmā bhasmadigdhāṅgo rudrākṣabhūṣaṇo māmeva sarvabhāvena prapanno madekapūjāniratāḥ sampūjayet । tadahamaśnāmi । taṃ mocayāmi saṃsṛtipāśāt । aharaharabhyarcya viśveśvaraṃ liṅgaṃ tatra rudrasūktairabhiṣicya tadeva snapanapayastriḥ pītvā mahāpātakebhyo mucyate । na śokamāpnoti । mucyate saṃsārabandhanāt । tadanabhyarcya nāśnīyātphalamannamanyadvā । yadaśnīyādretobhakṣībhavet । nāpaḥ pibet । yadi pibetpūyapo bhavet । pramādenaikadā tvanabhyarcya māṃ bhuktvā bhojayitvā keśānvāpayitvā gavyānāṃ pañca saṃgṛhyopoṣya jale rudrasnānam । japettrivāraṃ rudrānuvākam । ādityaṃ paśyannabhidhyāya-nsvakṛtakarmakṛdraudrereva mantraiḥ kuryānmārjanam । tato bhojayitvā brāhmaṇānpūto bhavati । anyathā pareto yātanāmaśnute । patraiḥ phalairvā jalairvānyairvābhipūjya viśveśvaraṃ māṃ tato'śnīyāt । kāpilena payasābhiṣicya rudrasūktena māmeva śivaliṅgarūpiṇaṃ brahmahatyāyāḥ pūto bhavati । kāpilenājyenābhiṣicya svarṇasteyātpūto bhavati । madhunābhiṣicya gurudāragamanātpūto bhavati । sitayā śarkarayābhiṣicya sarvajīvavadhātpūto bhavati । kṣīrādibhiretairabhiṣicya sarvānavāpnoti kāmān । ityekaikaṃ mahānprasthaśataṃ mahānprasthaśatamānaiḥ śatairabhipūjya mukto bhavati saṃsārabandhanāt । māmeva śivaliṅgarūpiṇamārdrāyāṃ paurṇamāsyāṃ vāmāvāsyāyāṃ vā mahāvyatīpāte grahaṇe saṃkrāntāvabhiṣicya tilaiḥ sataṇḍulaiḥ sayavaiḥ sampūjya bilvadalairabhyarcya kāpilenājyānvita- gandhasāradhūpaiḥ parikalpya dīpaṃ naivedyaṃ sājyamupahāraṃ kalpayitvā dadyātpuṣpāñjalim । evaṃ prayato'bhyarcya mama sāyujyameti । śatairmahāprasthairakhaṇḍaistaṇḍulairabhiṣicya candralokakāmaścandralokamavāpnoti । tilairetāvadbhirabhiṣicya vāyulokakāmo vāyulokamavāpnoti । māṣairetāvadbhirabhiṣicya varuṇalokakāmo varuṇalokamavāpnoti । yavairetāvadbhirabhiṣicya sūryalokakāmaḥ sūryalokamavāpnoti । etairetāvadbhirdviguṇairabhiṣicya svargalokakāmaḥ svargalokamavāpnoti । etairetāvadbhiścaturguṇairabhiṣicya caturjālaṃ brahmakośaṃ yanmṛtyurnāvapaśyati । tamatītya

mallokakāmo mallokamavāpnoti nānyaṃ mallokātparam । yamavāpya na śocati । na sa punarāvartate na sa punarāvartate । liṅgarūpiṇaṃ māṃ sampūjya cintayanti yoginaḥ siddhāḥ siddhiṃ gatāḥ । yajanti yajvānaḥ । māmeva stuvanti vedāḥ sāṅgāḥ sopaniṣadaḥ setihāsaḥ । na matto'nyadahameva sarvam । mayi sarvaṃ pratiṣṭhitam । tataḥ kāśyāṃ prayatairevāhamanvahaṃ pūjyaḥ । tatra gaṇā raudrānanā nānāmukhā nānāśastradhāriṇo nānārūpadharā nānācihnitāḥ । te sarve bhasmadigdhāṅgā rudrākṣābharaṇāḥ kṛtāñjalayo nityamabhidhyāyanti । tatra pūrvasyaṃ diśi brahmā kṛtāñjaliraharniśaṃ māmupāste । dakṣiṇasyāṃ diśi viṣṇuḥ kṛtvaiva mūrdhāñjaliṃ māmupāste । pratīcyāmindraḥ sannatāṅga upāste । udīcyāmagnikāyamumānuraktā hemāṅgavibhūṣaṇā hemavastrā māmupāsate māmeva vedāścaturmūrtidharāḥ । dakṣiṇāyāṃ diśi muktisthānaṃ tanmuktimaṇḍapasaṃjñitam । tatrānekagaṇāḥ pālakāḥ sāyudhāḥ pāpaghātakāḥ । tatra ṛṣayaḥ śāṃbhavāḥ pāśupatā mahāśaivā vedāvataṃsaṃ śaivaṃ pañcākṣaraṃ japantastārakaṃ sapraṇavaṃ modamānāstiṣṭhanti । tatraikā ratnavedikā । tatrāhamāsīnaḥ kāśyāṃ tyaktakuṇapāñchaivānānīya svasyāṅke saṃniveśya bhasitarudrākṣabhūṣitānupaspṛśya mā bhūdeteṣāṃ janma mṛtiśceti tārakaṃ śavaṃ manumupadiśāmi । tataste muktā māmanuviśanti vijñānamayenāṅgena । na punarāvartante hutāśanapratiṣṭhaṃ haviriva tatraiva muktyarthamupadiśyate śaivo'yaṃ mantraḥ pañcākṣaraḥ । tanmuktisthānam । tata oṅkārarūpam । tato madarpitakarmaṇāṃ madāviṣṭacetasāṃ madrūpatā bhavati । nānyeṣamiyaṃ brahmavidyeyaṃ brahmavidyā । mumukṣavaḥ kāśyāmevāsīnā vīryavanto vidyāvantaḥ । vijñānamayaṃ brahmakośam । caturjālaṃ brahmakośam । yanmṛtyurnāvapaśyati । yaṃ brahmā nāvapaśyati । yaṃ viṣṇurnāvapaśyati । yamindrāgnī nāvapaśyetām । yaṃ varuṇādayo nāvapaśyanti । tameva tatteja pluṣṭaviḍbhāvaṃ haimamumāṃ saṃśliṣya vasantaṃ candrakoṭisamaprabhaṃ candrakirīṭaṃ somasūryāgninayanaṃ bhūtibhūṣitavigrahaṃ śivaṃ māmevamabhidhyāyanto muktakilbiṣāstyaktabandhā mayyeva līnā bhavanti । ye cānye kāśyāṃ purīṣa kāriṇaḥ pratigraharatāstyaktabhasmadhāraṇāstyaktarudrākṣadhāraṇāstyakta-somavāravratāstyaktagrahayāgāstyaktaviśveśvarārcanāstyakta-pañcākṣarajapāstyaktabhairavārcanā bhairavīṃ ghorādiyātanāṃ nānāvidhāṃ kāśyāṃ paretā bhuktvā tataḥ śuddhā māṃ prapadyante ca । antargṛhe reto mūtraṃ purīṣaṃ vā visṛjanti tadā tena siñcante pitṛn । tameva pāpakāriṇaṃ mṛtaṃ paśyannīlalohito bhairavastaṃ pātayatyasramaṇḍale jvalajjvalanakuṇḍeṣvanyeṣvapi । tataścāpramādena nivasedapramādena nivasetkāśyāṃ liṅgarūpiṇyāmityupaniṣat ॥

oṃ bhadraṃ karṇebhiḥ śṛṇuyāma devāḥ ॥ bhadraṃ paśyemākṣabhiryajatrāḥ ॥ sthirairaṅgaistuṣṭuvā?sastanūbhiḥ ॥ vyaśema devahitaṃ yadāyuḥ ॥ svasti na indro vṛddhaśravāḥ ॥ svasti naḥ pūṣā viśvavedāḥ ॥ svasti nastārkṣyo ariṣṭanemiḥ ॥ svasti no bṛhaspatirdadhātu ॥ oṃ śāntiḥ śāntiḥ śāntiḥ ॥ hariḥ oṃ tatsat ॥

iti bhasmajābālopaniṣatsamāptā ॥

I am that Absolute Brahman only which, after being understood in its true aspect as one with this Atman, entirely burns into Bhasma or ashes the ignorance illusion or Maya of considering this

universe to be existing real and separate from one's own Self, through the destructive fire of Supreme Knowledge!

Once Bhusunda, a descendant of Jabali went to the Kailasa Shikhara as Parama Shiva decided to stay there for good or in the hearts of His devotees.

[Shiva purana explains the reason for Parama Shiva's stay atop Kailasha Mountain as follows:

Narada Devarshi sought explanations from Brahma as why did Bhagavan Siva decide to reside in Kailasa? Brahma explained thus: A Brahmana named Yogadutta, an expert in performing Soma Yajna, had a son Gunanidhi a Scholar but got attracted to evil ways like gambling.Yogadutta became angry and abandoned Gunanidhi and even his wife. Having become highly remorseful, Gunanidhi left his home and on one night reached a temple where Siva's devotees were observing the 'Sivaratri' fast and heard the Stories of Siva's greatness and hymns. But being hungry he sought to steal some fruits and light up a lamp which was almost dim by tearing his cloth and re-lighting it. But the devotees caught him, mistook him as a thief, thrashed him up and he died. The 'Yamabhatas' or the followers of Lord Yama arrived and planned to take away the soul of Gunanidhi; but Sivaganas were happy with Gunanidhi and took him to Sivaloka instead since he spent 'Sivaratri' fasting in a Siva temple, observed the whole night hearing Siva's stories and hymns and even lit up a lamp with his own cloth piece as a vick. In the next birth, Gunanidhi became a King of Kalinga as Dama and a staunch devotee of Siva, ordered his subjects to observe Siva Pujas and Sivaratri fasts compulsory and thus got endeared by Bhagavan. In the subsequent birth Gunanidhi/ Dama became **Kubera** as the King of Alkapuri. During the next Kalpa named 'Meghavahan', the same Gunanidhi of the previous births, became the King of Alkapuri as Vishravan, (the grandson of Sage Pulastya-Brahma's manasa putra) and as an unparalleled Devotee of Bhagavan Siva did penance for lakhs of years; Siva and Bhagavati Uma were pleased and appeared before Gunanidhi / Kubera / Vishravan but the radiance of their appearance blinded him and when he regained the yogic sight the devotee became instantly so possessive of Bhagavan that even Uma should not be so near to Bhagavan! Immensely pleased, Bhagavan decided to shift His residence to Kailash Mountain which was nearby Alkapuri and ordered Visvakarma to build His permanent residence there!]

Hence Maharshi Bhusunda prostrated before Lord Mahadeva Siva, who is the form of Omkara and who is beyond the trinity of Brahma, Vishnu and Rudra.

Bhusunda worshiped Shiva with great devotion again and again through fruits, flowers and leaves. Then he questioned Parama Shva.iva: Kindly impart to me the essential knowledge of all the Vedas, embodying the process and technique of using the Bhasma the sacred ash, because it is the only means for attaining Liberation. What is the Bhasma made of? Where should it be applied? What are the Mantras to be recited? Who are the persons fitted for this? What are the rules regarding it? Kindly instruct me, born from depressed class.

The kind Lord Paramesvara said: At first the devotee after understanding the influence of the celestial at the prescribed time, should fetch some sacred and pure cow-dung early in the morning, keep it in the leaf of a Palasa-tree and then dry it with the Vedic Mantra *'Tryambakam yajamahe sugandham pushti vardhanam urvaaruka bandhanaat mrityor mushteeya maamritaat* mantra' .

Then he should burn that dry cow-dung, placed in a convenient place, with any fire that is available, according to the rules laid down in the Grihya Sutras of his sect as for instance the apasramba sutras reciting : ' Chatussaagara paryantam go brahmanebhyah shubham bhavatu pravara's recitement., and then pour Ahutis of sesame and paddy together with ghee, with the Mantra 'Somaya Svaha'. The

number of Ahutis should be one thousand eight , or if possible, 1 ½ times this. The instruments for pouring ghee should be made of leaf; in that case devotee does not commit any sin.

Then, at the end, the devotee should offer the oblation of Sveshtakruta at the time of Purna-Ahuti, with the Mantra 'Tryambakam' etc. With the same Mantra Bali or an offering should be placed in the eight directions agni..

That Bhasma should be sprinkled with water by the Gayatri Mantra. Then that sacred ash should be placed in a gold, silver, copper or earthen vessel and sprinkled again with the Rudra Mantras. It should then be kept in a clean and decent place.

[Linga Purana explains the Significance of Bhasma

Bhagavan Shiva further analysed the significance of Bhasma which was product of Agni Karyaas like daily homas and Yagnas; the burning of 'Sthavara Jangamaas' by Fire would result in Ash:

Bhasmattadvihitam Sarvam Pavitramidamuttamam,Bhasmaanaa Veeryamaasyaaya Bhutaani parishanchati/
Agnikaaryam cha yah krutwaa karishyati triyaayusham,Bhasmanaa mama veeryena muchyatey Sarva kilbishey/
Bhaasatey –tyeva yadbhasma shubham bhaavayatey cha yat,Bhakshanaat Sarva ;paapaanaam bhasmeyti parikeertitam/
Ushmapaah Pitaro Jneyaa Devaa vai Somasambhavaah,Agnishomaatmakam Sarvam Jagarsthaavara jangamam/
Ahamagnirmahaa tejaah Somaschaishaa Mahaambikaa, Ahamagnischa Somascha Praktrutyaa Purushah Swayam/
Tasmaadbhasmam Mahaa Bhaagaa madveeryamiti chochyatey,Swarveeryam vapushaa chaiva dhaarameeti vai sthitaya/
Tadaaprabhruti lokeshu rakshaarthamashubheshyucha/ Bhasmaanaa kriyatey raksha sutikaanaam ruheshucha/
Bhasmasnaana vishuddhaatmaa Jita Krodho Jitendriyah,Matsameepam Samaagamya na bhuyo vinivartatey/
Vratam Pashupata yogam kapilam chaiva nirmitam,Purvam Pashupatim hyetannirmitam tadanuttamam/

(Uttama Bhasma is produced by the scorching of the wood of trees and other materials of Nature. Shiva stated that by way of Bhasma, he carried his virility to human beings. Bhasma generated by Agni Karyaas while reciting the Mantras like 'Triyaamshu' is basically is the bye-product of Shiva's 'veerya' and demolishes all kinds of Sins. This 'bhasita' or the radiant product emerges from Shiva's Body and is responsible for the Bhakshana of Mahaa Paapaas and hence it is called Bhasma. Mahadeva futher explained that the word 'Ushmapa' or hot and burnt material is 'Pitreeshwar' or the material consumed by the Lord of Pitraas, while Devataas consume Amrita or Soma Rasa; Agni is of Soma Swarupa; Shiva is Agni and Soma rupi is Devi Ambika; Shiva is Purusha and Ambika is Prakruti. This is the reason why Bhasma is called Shiva's veerya as his Veerya is generated from Shiva's body. Thus Bhasma destroys Evil and Inauspiciousness / 'Ashubha' anywhere especially in households; any person taking a bath and applies Bhasma is stated to be eligible for performing the Sacred Paashupata Vrata Kapila Yoga and is assured of Bandha vimochana or the shackles of Samsara to Shiva Loka. If a person resorts to Bhasma Snaana and performs Shiva Dhyaana, then thousands of 'Akaryas' or misdeeds get destroyed like Agni burns off immoralities and turpitude. Application of Bhasma after Snaana and Shiva Dhyaana three times a day would fetch 'Gaanapatya'; if that person

performs Shiva Worship at Smashaana or burial grounds along with the observance of the above deeds viz. Pavitra Snaana-Bhasmaalankarana-Shiva Dhyana and worship thrice daily would secure Ashta Siddhis of Anima-Garima, Vasitya etc. Performance of Kamika Vrata and Pashupata Vrata before Shiva Linga without the impact of Shadvagraas, Rajo-Tamogunaas and perfect equanimity besides the prerequisites of Snaana-Bhasma-Dhyana- Puja-Naivedyas etc. would qualify Kalpaanta Rudra Prapti. Maha Deva further stated that He had originally scripted Srishti without Lajja (Shame), Moha (Attachment), Bhaya (Fear) and such aberrations. Even now all Beings including Devas, Munis and human beings are born naked since no person could become Jitendriya, since features like Kshama (Forgiveness), Dhairya (Courage), Ahimsa or Non-Violence, Vairagya or Other-Worldliness constitute the most superior Vastras. Thus any mocking, criticism, protests and curses against Mahatmas and Siddhhas caused by Ahamkara (Ego) and Ignorance would tantamount to 'Maha Paapaas' attracting the wrath of Maha Deva even against Saptarshis who were cursed back by him, while their curses against Shiva proved to be boons to the Universe since Shiva Lingas were manifested for promoting Bhakti in the Trilokas as sure means of Shiva Prapti.]

Then the devotee should honour the Brahmins with a grand feast. Then only he will become purified. Then he should take the Bhasma from the vessel with the Pancha-Brahma-Mantras, 'Manastoka', 'Sadyo Jatam', etc., and with the idea that 'fire is Bhasma, air is Bhasma, water is Bhasma, earth is Bhasma, ether is Bhasma, gods are Bhasma, Rishis are Bhasma, all this universe and existence are Bhasma; I prostrate to this sacred and purifying Bhasma which destroys all my sins.'

Thus, the devotee should keep a little Bhasma with the clean palm of his left hand saying, 'Vamadevaya' (this is to Vamadeva) sprinkling with the Mantra 'Tryambakam' etc., and cleaning it with the Mantra 'Suddham suddhena' etc. Then he should filter it nicely. Then he should apply it from head to foot, with the five Brahma-Mantras. With the first finger, middle finger and ring finger, he should apply the same to the middle of the head saying 'to the head' and 'O Bhasma! Thou hast come from Agni!'

He should apply bhasma at the top of the head with the mantra 'Murdhanam.' On the forehead with 'Tryambakam etc.', on the neck with 'Nilagrivaya etc., on the right side of the neck with 'Tryayusham etc. and Vama etc.', on the cheeks with 'Kaalaya etc.', on the 'eyes with 'Trilochanaya etc.', on the ears with 'Srinavama etc.', on the mouth with 'Prabravama etc.', on the heart (chest) with 'Atmane etc.', on the navel with 'Nabhih etc.', on the right shoulder with 'Bhavaya etc.', on the right elbow with 'Rudraya etc.', on the right wrist with 'Sarvaya etc.', on the back of the right palm with 'Pasupataye etc.', on the left shoulder with 'Ugraya etc.', on the left elbow with 'Agre-vadhaya etc.', on the left wrist with 'Dure-vadhaya etc.', on the back of the left palm with 'Namo Hartre etc.', and over the shoulder-blades with 'Skankaraya etc.'.

The devotee should then prostrate to Siva with the Mantra 'Somaya' etc. He should wash the hands and drink that ash-water with the Mantra 'Apah Punantu' etc. The water should never be spilt down from any cause.

Thus, this practice of Bhasmadharana should be done in the morning, noon and evening. If he does not do this, he will become fallen. This very thing is the prescribed Dharma of all Brahmins. Without having Bhasmadharana in this fashion, he should never take any food, water or anything else. Accidentally if this practice is forgotten, that day, Gayatri should not be repeated. No Yajna should be done on that day; no Tarpana should be offered to gods, Rishis or Pitrus. This is the eternal Dharma that destroys all sins and gives the final state of Moksha.

This is the daily rite of Brahmins, Brahmacharins, Grihasthas, Vanaprasthas and Sannyasins. If this is

overlooked even once, he should stand in water upto the neck, repeating Gayatri 108 times, and fast the whole day. If a Sannyasin does not wear Bhasma, even a single day, he should fast during the whole day and do 1000 Pranava Japa, for being purified once again. Otherwise, the Lord will throw these Sannyasins to dogs and wolves.

In case this kind of Bhasma is not available, any other Bhasma that may be at hand should be used with the prescribed Mantras. This kind of practice shall destroy any kind of sin that may be committed by man.

Then again Bhusunda asked Parama Shiva : What are the daily rites to be performed by a Brahmin, by neglecting which he will commit a sin? Who is to be then meditated upon? Who is to be remembered? How to meditate? Where to practice this? Please tell me in detail.

The Lord answered all in a nutshell: First of all the devotee should get up early in the morning before sunrise, and after finishing the purificatory actions, should take his bath. He should clean the body with the Rudra Suktas. Then he should wear a clean cloth. After this, he should meditate on the sun-god and apply Bhasma to all the prescribed parts of the body.

He should then wear white Rudraksha, as prescribed. Some prescribe the following way of wearing Rudraksha beads: Over the head should be worn forty rudraksha beads. One or three beads on the chest. Twelve beads over each of the two ears. Thirt-two beads around the neck. Sixteen beads around each of the upper arms. Twelve beads around each of the wrists. Six beads around each of the thumbs.

Then the devotee should observe Sandhya with the Kusa grass in his hand. He should do Japa of either Shiva-Shadakshara or Shiva-Ashtakshara. 'Om Namah Sivaya' and 'Om Namo Mahadevaya' are the two Mantras. This is the highest truth and the greatest instruction. I myself am that Great Lord Shiva, God of all gods, the Supreme Controller of all the universes. I am that Impersonal Brahman, I am Omkara, I am the Creator, Preserver and Destroyer of all. Through My terror only, all are working properly. I am this world and the five elements. I am the Highest Truth that exists, the Brahman of the Upanishads. This is the greatest Vidya.

[Vishleshana on Rudraksha's origin

In a congregation of Brahmansas, Veda Vyas explained the significance of 'Rudrakshas', their origin and methodology of wearing them. A person wearing a Rudraksha Mala with Brahma-grandhis and performs Japa-Daana-Stotra-Mantra-Deva Puja or any other propitious Task is stated to have executed the best possible worship ever. In Satya Yuga of the yore, a fearful Danava named Tripura had Brahma Deva's boons of invincibility against Devas and harassed them besides all virtuous human beings, Sages and other species. When Devas approached Maha Deva and described the atrocities perpetrated by the Asura, Shiva got perturbed and pulled out his powerful 'Aajagava' Dhanush and despatched his 'Vikaraal' named arrow and from his Divya Drishti (Celestial Vision) tracked Tripura down after extensive battle and killed him finally. In this tedious task, Maha Deva sweated profusely and the skin moisture of Maha Deva got materialised as a huge Tree of Rudrakshas (Eyes of Rudra). As Kartikeya asked Maha Deva about the significance of the Seeds of the Tree, the latter described that wearing a mala (garland) of Rudrakshas bestowed auspiciousness and acted like a shield against diseases, poverty, unhappiness, and discontentment in life. Those who wear Rudrakshas would immediately assume the personality of confidence, equanimity and maturity. If one wore Rudraksha on his head and died, the person concerned would immediately break the cycle of rebirths and secure salvation.

Eka Mukhi' symbolises Shiva and its Ruling Planet is Surya recommended to wear on Mondays for power, wealth and fame to ward off heart diseases and its Mantra is stated to be 'Om Namah Shivaaya Om Hreem Namah'; 'Dwi Mukhi' symbolises 'Ardha Naare -eswara' or Shiva and Parvati with Moon as the Ruling Planet recommended to wear on Mondays for mental peace and mystic powers and its Mantra is 'Om Namah'; 'Tri Mukhi' symbolises Agni and the Ruling Planet is Mars, recommended for wearing on Mondays for Physical Health, Knowledge and Divine Powers and its Mantra is: Om Kleem Namah/ Om Namah Shivaaya Namah; 'Chatur Mukhi' Rudraksha symbolises Brahma and the Ruling Planet is Mercury best worn on Mondays for curing paralysis, nervous tension and mental diseases and its Mantra is : Om Hreem Namah; the 'Pancha Mukhi' symbolises Rudra and the Ruling Planet is Jupiter affecting Liver, Kidneys, diabetes and obesity, meant for elimination of enemies and the Mantra is: Om Hreem Namah- it is stated that apart from the wearing of Ekamukhi, Pancha Mukhi is also rated high for wearing; The 'Shashtya Mukhi' symbolises Kartikeya and the Ruling Planet is Venus (Shukra) meant for attaining Concentration, Confidence, Succcess and Family life and for the benefit for reproductive organs while the relevant Mantra is Om Hreem Hroom; Maha Lakshmi symbolises the 'Sapta Mukhi' and the Ruling Planet is Saturn meant to cure muscular pain and impotence which is to be borne with red thread as the desired objectives are prosperity and well being and the relevant Mantra is Om Huum Namaha; the 'Ashta Mukhi' Rudraksha symbolises Ganesha and the Ruling Planet is Rahu aiming at concentration and business tactics normally preferred by Vaishyas and sought to set right lung disorder and skin problem and the Mantra is Om Ganeshaya Namhah; the 'Nava Mukhi' Rudraksha symbolises Durga and the Planetary Head is Kethu, bestowing courage, destruction of enemies and capacity to strike back and is meant for relief body pains and lung-bowel disoders, relevant Mantra being Om Hreem Hum Namah; the 'Dasa Mukhi'Rudraksha worn on Sundays represents Maha Vishnu symbolising Ten Avataras, pacifying all the ill-effects of Nine Planets and destroying Evil Spirits like Piscachas, Goblins, Thieves etc.the relevant Mantra being Shri Narayaneya Shri Vaishnavey Namah; Like the Eka Mukhi and the Pancha Mukhi, the Ekadasha Mukhi Rudraksha is also reckoned very potent and useful representing Ekadasha Rudras (also stated alternatively as symbolising Hanuman) bestowing knowledge, Yoga and devotion as also procecting neuro-physiology if worn on Mondays by reciting the Mantra viz. Om Shri Rudraaya Namah; the 'Dwadasha Mukhi' Rudraksha symbolising 'Dwadasha Adityas'with Surya as the Ruling Planet bestows Kingships, Leadership, courage and self-confidence, granting excellent health and great success in Life; Wearing the 'Trayodasha Mukhi' Rudraksha symbolising Indra and Kamadeva with Venus as the Ruling Planet provides unmistakable pleasures of life and even hypnotic powers and a 'Chaturdasha Mukhi' Rudraksha which is stated to be a rarity is of the class or standing of Eka Mukhi, Pancha Mukhi and Ekadasha Mukhi and represents Maha Deva Himself with Saturn as the Ruling Planet and providing the most contented Life in 'Iham'(the Present) and 'Param' (After-Life) as it has to be worn by reciting the Mantra: Om Namah Sivaaya. It is said that close contact zg of Rudrakshas with body parts like head, neck, heart, and hands protect the persons with medical values from depression, stress, diabetes, cancer, heart / blood related diseases!]

I am the only giver of Moksha. Hence all people come to Me for final help. That is why I absorb into My Being those creatures who leave their Pranas at Varanasi which is standing at the top of My Trishula the trident. Therefore, everyone should perform penance at Varanasi only. Varanasi should not be neglected under any circumstance. Everybody should try to live at Varanasi as far as possible. No place is better than Varanasi. Even atVaranasi , the most celebrated is the temple of Shiva, where in the East, there is the place of Wealth, in the South, the place of Vichara, in the West, the place of Vairagya and in the North, the place of Jnana. There in the middle, I, the Eternal Spirit should be worshiped. That Linga at Varanasi not illumined by the sun, moon or the stars. That self-luminous Linga called 'Visvesvara' has its root in 'Paatala' . That is Myself. I should be worshiped by one who wears the sacred Bhasma and Rudrakshas in the prescribed manner. I shall deliver him from all sins and sorrows.

By performing My Abhisheka, he attains My Sayujya state. Nothing exists other than Myself. I initiate all with the Taraka Mantra. Those who want Mukti should live at Varanasi. I will take care of them. I am the Lord of Brahma, Vishnu and Rudra. The most corrupt man or woman coulkd attain Moksha, if he or she dies atVaranaasi.es. Other sinners will be fried in burning pits of live coals after death. Therefore, everybody should try to live at Varanasi which is My Pranalinga Itself.

[Brief on Varanasi

Varanasi: Famed as the Place of Devas that was founded by Bhagavan Shiva Himself, some five thousand years ago, Kasi has a hoary legend with age-old reputation worldwide. Varun and Ganga and also Ganga and Assi, flowing in differnt directions, confluence in 'Varana-Assi' or Varanasi. Euologised in several Scriptures like Rig Veda, Puranas and Epics, Varanasi was the Capital of Kasi King three thousand years ago and was reputed even by then as the capital of Religion, Education and Arts. The City covers some five kilometers of the Holy and Everflowing Ganges on its banks attracting lakhs of Pilgrims every year as the Ultimate Destination of Salvation for Hindus of all faiths and several other religions especially Buddhists and Jains. This is the Sacred Spot that Bhagavan Vishveswara manifested as Avimukta Jyotir Linga in the renowned Golden Vishveswara Temple. It is stated that Lord Brahma executed such severe Tapasya (meditation) here so much that Maha Vishnu moved His head across fast in disbelief and the latter's ear ring fell at a place on the bank of the River and was since then named 'Manikarnika'. When Brahma was once chanting Vedas in praise of Siva in the form of the Jyoti Linga with the former's 'Panchamukhas' or Five Heads, some pronounciation slips rolled by and becoming furious of the chanting mistakes which changed the sense of the words, Lord Siva opened the third eye and burnt one of Brahma's heads which fell and found a permanent place in the Temple. Viswanath Temple is also considered as a 'Shakti Peetha' and it is believed that evi Sati's ear-rings fell at the spot where Devi Visalakshi's shrine stands. Durga Temple, nick-named as Monkey Temple owing to large presence of monkeys, is considred as a shrine built originally by Durga Herself and during 'Navarathras' of Dussera festival comes fully alive and heavily crowded by devotees. Sankata Vimochana Hanuman Temple is frequently visited, especially on Tuesdays and Saturdays. The Shrine of Annapoorni is stated as the place where Devi Annapurna Herself distributed 'Anna' (Rice and so on) to devotees when there was a famine and Lord Siva Himself asked for 'Anna' in the disguise of a Beggar! There is a Neelakantha Temple with Deities of Vishnu, Avikuntha Vinayaka, Virupakshi Gauri, Shaniswara and clusters of Five-some Lingas. A separate shrine dedicated to Kala Bhairava is present too in the courtyard. On the five km long banks of Ganga are situated hundreds of 'Ghats' or areas specified for many purposes like Sacrifices or Yagnas and Homams, some for bathing, or some even owned privately. For eg. 'Dasasvamedha' Ghat where Brahma performed Yagnas and even now Brahmanas perform Agni Sthomas, Homas to please Devas and so on; 'Manikarnika Ghat' where Brahama executing penance and Vishnu's earrings were lost at the disbelief of the former's strengh to do it so seriously and shook His earrings fast and lost these while Devi Parvati pretended that Her earrings were lost so that Siva would stay back to search the lost earrings forever and thus tie Him up to Kasi and such other beliefs. Besides the Manikarnika Ghat, where dead bodies are brought for the favour of cremation to attain mukti (salvation), there is the Harischandra Ghat where the Illustrious King Harischandra was posted as a slave and cremated dead bodies with the same belief of attaining salvation. It is common knowledge that the King stood for truthfulness and endured the most severe tests of life of selling off his family and Son, became a life-long slave and finally attained Salvation.

There are many other Ghats like 'Man Mandir Ghat' near Someswara Linga Temple, Lalitha Ghat near by Pasupatinath Temple, Tulasi Ghat where Tulsidas scripted Ramayana and so on. Ranging from Kings and Queens, Foreign Plunderers, Great Saints like Adi Shankara, Ramakrishna

Paramahamsa, Vivekananda, Dayananda, Tulasidas and GuruNanak; Educationists, Artistes, Disbelievers, Non Hindu Followers, and even modern Pandas-anybody be named and be found- are all attracted to this Memorable City for their reasons of Salvation, Religion, wordly fulfilments, mischief or mere curiosity: but Maha Deva Blesses them all whatever may be the motive!]

Bhaavanopanishad / Shrichakra Upanishad

This Atharvadeeya parampara sambhandha Upanishad delineates 'Paraamba Tripura Sundari Devi's 'Shri Chakraaseenayukta sarva shakti mayi swarupa varnana.' At the outset may this be realized that the Ishvaratva be the outcome of Shiva and Shakti's sammelana. Then one should realize that there could be three kinds of shareeras as of sthula- sukshma and kaaranaas and the outcome be the Shri Chakra varnana. Further the Deva Shakti's aavaahana-aasana- paadyaadi upachaara bhaavana varnana. Further Deva- Shakti's aavaahana, aasana, paadyopachaara bhavana varnans be followed up. That bhavana parayanatva should lead to the jeevan mukti and that state is as of Shiva Yoga Tatva.

svāvidyāpadatatkāryaṃ śrīcakropari bhāsuram । bindurūpaśivākāraṃ rāmacandrapadaṃ bhaje ॥

oṃ bhadraṃ karṇebhiḥ śṛṇuyāma devā । bhadraṃ paśyemākṣabhiryajatrāḥ । sthirairaṅgaistuṣṭuvāsastanūbhiḥ । vyaśema devahitaṃ yadāyuḥ । svasti na indro vṛddhaśravāḥ । svasti naḥ pūṣā viśvavedāḥ । svasti nastārkṣyo'riṣṭanemiḥ । svasti no bṛhaspatirdadhātu । oṃ śāntiḥ śāntiḥ śāntiḥ ॥ atha bhāvanopaniṣat । hariḥ oṃ ।

Stanza One

ātmānamakhaṇḍamaṇḍalākāramavṛtya sakalabrahmāṇḍamaṇḍalaṃ svaprakāśaṃ dhyāyet । oṃ śrīguruḥ sarvakāraṇabhūtā śaktiḥ ।

Guru shabda signifies: 'Gu'for agjnaanaandhakaara- 'Ru' for 'nashta kaarana' and visheshana denotes Parama Shiva with the samardhata of sarga-sthiti-samhaara kaarya and the Parama Kaarana Para Shakti be denoted as the Shri Chakra .

Stanza Two

tena navarandhrarūpo dehaḥ । navaśaktirūpaṃ śrīcakram । vārāhī pitṛrūpā । kurukullā balidevatā mātā । puruṣārthāḥ sāgarāḥ । deho navaratnadvīpaḥ । tvagādisaptadhātubhiranekaiḥ saṃyuktāḥ saṅkalpāḥ kalpataravaḥ । tejaḥ kalpakodyānam । rasanayā bhāvyamānā madhurāmlatikta -kaṭukaṣāyalavaṇabhedāḥ ṣaḍrasāḥ ṣaḍṛtavaḥ kriyāśaktiḥ pīṭham । kuṇḍalinī jñānaśaktirgṛham । icchāśaktirmahātripurasundarī । jñātā hotā jñānamagniḥ (jñānamarghyam) jñeyaṃ haviḥ । jñātṛjñānajñeyānāmabhedabhāvanaṃ śrīcakrapūjanam । niyatisahitāḥ śṛṅgārādayo nava rasā aṇimādayaḥ । kāmakrodhalobhamohamadamātsaryapuṇyapāpamayā brāhmyādyaṣṭaśaktayaḥ । (ādharanavakam mudrāśaktayaḥ ।) pṛthivyaptejovāyvākāśa śrotratvak cakṣurjihvāghrāṇavāk pāṇipādapāyūpasthamanovikārāḥ (kāmākarṣiṇyādi) ṣoḍaṣa śaktayaḥ । vacanādānagamana -visargānandahāno(pādāno)pekṣā(khya)- bhuddhayo'naṅgakusumādi śaktayo'ṣṭau । alambusā

kuhūrviśvodarī varuṇā hastijihvā yaśasvatyaśvinī gāndhārī pūṣā śaṅkhinī sarasvatīḍā piṅgalā suṣumnā ceti caturdaśa nāḍyaḥ । sarvasaṃkṣobhiṇyādicaturdaśāragā devatāḥ । recakapūrakaśoṣakadāhaplāvakā (recakaḥ pācakaḥ śoṣako dāhakaḥ plāvakā iti) prāṇamukhyatvena pañcadho'sti (jaṭharāgnirbhavati) । kṣārako dārakaḥ kṣobhako mohako jṛmbhaka ityapālanamukhyatvena pañcavidho'sti । tena manuṣyāṇāṃ mohako dāhako (nāgaprādhānyena pañcabidhāste manuṣyāṇāṃ dehagā) bhakṣyabhojyaśoṣyalehyapeyātmakaṃ caturvidhamannaṃ (pañcavidhamannaṃ) pācayati। etā daśa vahnikalāḥ sarvajñatvādyantardaśāragā devatāḥ । śītoṣṇasukhaduḥkhecchāsattvarajastamoguṇā vaśinyādiśaktayo'ṣtau । śabdaspThis bodyarśarūparasagandhāḥ pañcatanmātrāḥ pañcapuṣpabāṇā mana ikṣudhanuḥ । vaśyo vāṇo rāgaḥ pāśaḥ । dveṣo'ṅkuśaḥ । avyaktamahattattvamahadahaṅkāra iti kāmeśvarī-vajreśvarī-bhagamālinyo'ntastrikoṇāgragā devatāḥ । (nirupādhikasaṃvideva kāmeśvara । sadānandapūrṇa svātmeva paradevatā lalitā । lauhityametasya sarvasya vimarśa । ananyacittatvena ca siddhiḥ । bhāvanāyāḥ kriyā upacaraḥ । ahaṃ tvamasti nāsti kartavyamakartavyamupāsitavyamiti vikalpānāmātmani vilāpanam homaḥ । bhavanāviṣayāṇāmabhedabhavanā tarpaṇam ।) pañcadaśatithirūpeṇa kālasya pariṇāmāvalokanasthitiḥ pañcadaśanityāḥ । śraddhānurūpā dhīrdevatā । tayoḥ kāmeśvarī sadānandaghanā paripūrṇasvātmaikyarūpā devatā ।

Now, be this realised as to which should be the reason for Shri Chakra Siddhitva. From the ephemeral body right upto Ishana alongside the shat chakra sampannata be what is realised as Shri Chakra. Reaching Bhagavati Maya is possible by crossing six steps represented by six chakras/wheels viz. muladhara the earth-svaadhishthana the water-manipoora the fire-anahata the air- vishuddha theky- and aagjna the manas or mind. These chakras be crossed by a saadhaka by yoga maarga: i. Moolaadhara the Bhuloka is administered by Brahma-ii. Svadhishtana the Bhuvarloka of water is administered by Narayana- iii. Manipoora the Suvarloka of Agni is administered by Rudra Deva- iv. Anaahata the Janarloka of Vayu is administered by Maheswara-v. Vishuddha the Maharloka of Aakaasha is administered by Sadashiva and vi. Agjna chakra the Tapoloka of 'Manas' is controlled by Parama Shiva.Reaching Sahasraara Chakra of three serpentine circles and of the use of 72 nadis of Human body Shiva related 'chatush konas' and Shakti related 'pancha konas' totalling 44 konas of Shri Shakra headed by Bhagavati.

<u>[Vishle. on 1.Shri Chakra 2.Navaavarana Puja and 3.Mani Dwipa Varnana vide Soundarya Lahari</u>

<u>1.</u>

Shri Chakra Raaja nilayaa Shrimat Tripura Sundari, Shri Shivaa Shiva Shaktyaika rupini Lalitaambikaa/ Shri Chakra the Sacred Wheel related essentially to Shrikantha Parama Shiva as Shivaatmika with four 'konas' or-- angles and Shaktyatmika or Parama Shakti associated five 'konas'.This UniqueWheel is supported by Pancha Bhutas of Prithivi-akaasha -tejas- vaayu-akaashas; Jaanendriyas of Shrotra-tvak-chakshu-jihva-and praana; karmendriyas of vaak-paani-paada-paayu and upastha; Vaayu or Praana, Apaana, Vyaana, Samaana and Udaana; nine 'dhaatus' or ingredients viz.Rasa dhatu or lymph-Rakta dhaatu or blood, Maamsa dhati or muscles, Medha dhaatu or fat, astha dhaatu or bones, majjaa dhatu or bone marrow and spinal, shukla dhatu or semen, praana and Jeeva or conciousness; Manas or Maanasika Shakti; Ahamkaara; Trigunas; Prakriti; Purusha; Raaga or Desire; Vidya or Knowledge; Niyati or Behavioural pattern; and above all Maaya or Aindrajaalika vigjnaana; Shudda Vidya or Moksha para vigjnaana; Maheshwara or RajogunaVishishta shrishti kartaa;

Sadaashiva the Srishti paalaka or the Great Sustainer of Universal Creation; Maha Shakti or the Kaalaatmika and finally Shiva Tatwa. Now, there are 'Trikonas' Ashta konaas, two dasha konas, and Chaturdasha konas are Shaktyatmika Chakra. Ashta Dalas', Shodasha kalaas, three mekhalas and three each of bhupuras or the ground plan and girdles constitute Shivatmika Chakra. Sri Yantra is called 'Nava Chakra' since it is composed of nine circuits, counting from the outer plane to the bindu. Through contemplation on the Sri Yantra, the adept can rediscover his primordial sources. The nine circuits symbolically indicate the successive phases in the process of becoming. They rank from the earthly plane and rise slowly step by step to the final point, the state of supreme joy. By entering into the elan vital of the yantra, the adept reintegrates with it. The nine circuits within Sri Yantra move from the gross and tangible to the sublime and subtle realms.

MAHA SWAMI of Kanchi describes Shri Chakra, also known as Shri Yantra. The question is whether this puja be performed only after installing the Shri Chakra! The answer is 'yes'. In temples there would be yantras of Vishnu- Shiva and so on underneath the idols installed . Devis of different aspects too are to be like wise .However Meenakshi, Durga, Bhuvaneshwari are worshipped with the Shri Chakra as the case of Durga at Tiruvannamalai etc. Lines, circles, squares and triangles formed by the lines and so on are all parts of Shri Chakra. A yantra has a central Bindu or dot. Designs or diagrams like this have the capacity to grasp the power of the deities . These are indeed divine designs which readily repulse evil powers and attract divine ones. In the middle portion of the Shrichakra, in chakra that is a circle there are nine triangles and these cross one another forming 43 triangles in all but it is customary to speak of 44 triangles in all as the central bindu is considered as one.The 44 triangles have the form of six avaranas. The literal meaning of avarana is concealing or covering or to be construed like a circle or a row. If a number of people stand surrounding an individual, would not the individual be hidden! Avarana is to be construed in the same sense. The central bindu / dot which is to taken as a triangle is also regarded as an 'avarana'. Thus navaavarana the circles in Shri chakra. Outside these six avaranas are three more avaranas. Thus navaavaranas or the nine circles are in place. Of the last three avaranas there are circles with lotus petals. The eight aavaranas have an outerwall, so to say, consisting of three compound walls. They are represented by three lines and they are not circles but squares. Altogether it is a design of immeasurable divine power. But in this diagram, every line and every triangle in the Yantra must be precise in the measurement. Just as a change in the sound of a mantra brings evil consequences, so too even a small error in the design of a yantra can lead to unhappy consequences. Even if the design is right, if the Shri Yantra's central triangle points upwards in///stead of downwards, the result would be different from one's expectations. There is another caution which is very essential; ritual purity than even the puja with idols must be strictly be observed as laid down in Shastras with regard to yantra puja. If the rules are not strictly not adhered to, the results might be unhappy; famine, lack of peace etc. Ar present in many homes people conduct certain Rites in the name of Shri Chakra. They do so to satisfy their vanity or for the sake of fashion. This is highly inappropriate. The Yantra is not a ' prati' or a copy, but that is where Amba actually resides!

Construction of Sri Chakra is briefly as follows:(I). A circle and its vertical diameter are drawn and the diameter is divided into 48 equal parts.(II). Starting from top, mark points 6/48, 12/48, 17/48, 20/48, 23/48, 27/48, 30/48. 36/48 and 42/48(there will be 5 points above the centre of the circle and 4 below) (III).From each of the marked points draw parallels to the horizontal diameter(which should not be drawn) touching the circumference.(IV). Number and name these lines as 1(Ravi), 2(Chandra), 3(Kuja), 4(Budha), 5(Guru), 6(Sukra), 7(Sani), 8(Rahu), 9(Ketu).(V). Measure each of these lines and divide each into 48 equal parts.Take line 1(Ravi) and remove(erase) 3/48 fraction from each side. The remaining line will be thus, 42/48 of its original length. Similarly remove 5/48, 16/48, 18/48,, 16/48, 4/48 and 3/48 respectively from lines 2,4,5,6,8 and 9. Lines 3(Kuja) and 7(Sani) are undisturbed and remain as full lines (Cords) (VI). Now join ends of truncated line 1 to the centre of line 6 on the

vertical diameter. Similarly ends of lines 2,4,5 to centres of 9,8,7. Now join ends of line 3 to the circumference at bottom vertical diameter. We have Five down ward triangles.VII). Join centres of truncated lines 6,8,9 to centres of lines 2,1,3. Join ends of full line 7 to the circumference at top of vertical diameter resulting in Four upward triangles.(VIII). The pattern formed by intersection of the Eighteen joining lines and the Nine parallel lines results in 43 smaller triangles. Along the vertical diameter there are 9 triangles, 5 downward and 4 upward. The top most downward triangle is the central triangle which contains the Bindu(dot) the place of Kameswari and Kameswara. The Central triangle is surrounded by successive arrangements (as one goes from centre to circumference) of 8,10.10 and 14 triangles.(IX) 8 lotus leaves are drawn on the circle and a Second concentric circle is drawn around them. Then,16 lotus leaves are drawn on the Second circle and a Third concentric circle is drawn around them. 2 more concentric circles ie the Fourth and Fifth circles are drawn around the Third circle. This is then framed in a triple lined square. This square may either be closed or openings and path ways provided in all four directions,N,E,S,W depending on the Parampara(tradition).

Navaavarana Puja:

After ensuring external and internal purity ('Bahya Suddhi' and 'Antar Suddhi') and squatted with concentration, one should initiate 'Achamana' (sipping water thrice) with 'Kesavaya Svaha, Narayanaya Svaha, Madhavaya Svaha etc; be ready with articles of worship; perform 'Pranayama' or controlled breathing; follow by 'Bhuta Suddhi' or purification of the old and installing the new representaion of Devi Bhagavati and observe internal 'dhyana' (meditating) to mean: dissolve Earth into Water, Water into Fire, Fire into Air, Air into Ether, Ether into 'Ahamkara', 'Ahamkara' into 'Mahat'(Great Energy) and 'Mahat' into 'Prakriti' or 'Maya', or in other words imagine transformation of the Five Elements into Moola Prakriti; follow Bhuta Suddhi by 'Jeeva Suddhi' or align the Self with Parama Devi; proceed further by mentally setting Six Chakras (outer- most circle inserted by an inner circle, further inserted by four more inner circles one within another) thus arranging the installation of 'Shat chakropasthitha Samsthitha' simultaneously pronouncing the afore mentioned nine lettered Mantra, viz. 'Om Aim Hrim Kleem Chamundaya Vicche' and align the Mantra to the six chakras as also touching the relevant body parts of the Worshipper concerned. The 'Kartha'or the Worshipper should perform 'Sankalpa' or mentioning the 'Tidhi'(date), 'Vara' (day) 'Nakshatra' or the relevant 'Star'of the day, 'Aayana'or the Course of the Solar Movement, Month, Year, Manvantara, Yuga, Place, Name of the Performer, 'Gotra' etc.; sprinkle water on the self, surroundings, articles and place of worship and recite the Mantra to remove obstacles for worship viz. 'Astraya Phat'; place the Sacred Copper Plate in position; [readily available from contemporary markets or draw two hexagonal triangles - one straight and another inverted- crossing each other, draw a figure outside that image, an octagonal form of eight petals and outside this a 'Bhupura' or boundary lines. On the eight petals are inscribed the Bija Mantras with the ninth word inscribed at the central Ovum].The 'Bindu' or 'Adhara Shakti' or the Super Energy at the Central Ovum which one has to worship. The 'Yantra'(diagram) is expected to resemble human body and is a mystical representation of Devi Maha Bhagavati to be worshipped.

Actual Puja commences while seated facing east and looking at the tip of the top triangle of the Yantra. The lowest triangle at the bottom right represents Lord Ganesha whose prayer is a traditional must. The bottom left hand side is governed by Sun God, top left Corner by Lord Vishnu, and top right corner by Lord Shiva. The 'Lokapalas' or Direction-wise Guards protect as follows: Indra guards East, Agni (Fire) guards South East, Lord Yama guards South, Nirruti South West, Varuna the God of Rain and Water guards the West, 'Vayu' the God of Air guards North West, Soma or Moon guards North, and Ishana protects North East. After propitiating the Devas and Lokapalakas, Puja to Devi Bhagavati starts by Kara Nyasa and Anga Nyasa.

The Karanyasa Mantras are:
Aim- angushttabhyam Namah, Hreem- Tarjaneebhyam Namah, Sreem - Madhyamabham Namah, Aim- Anamikabhyam Namah, Kleem Kanishthikam Namah, Souh Karatala prushthabhyam Namah. Anganyasa Mantras are: Aim Hridayaya Namah, Hreem Sirase Svaha, Sreem Sikhayavoushat, Aim Kavachahum, Kleem Netratraya aushath, Sauh Astrayaphut. Salutations to Maha Devi as follows:
Om Aim Sreem Aim Kleem Souh-Kriya Shakti Peethayai-Shri Padukayam Pujaami
Om Aim Sreem Aim Kleem Souh-Jnana Shakti Kundalinyai- -DO-
Om Aim Sreem Aim Kleem Souh- Iccha Shakti Maha Tripura Sundaryai- -DO-
Nithyamba Pujas: The following Mantras to added after each Nityamba:-
Om Aim Hreem Shreem Aim Kleem Souh XXXX Sri Padukayam Pujaya Namah
Example: Do Kameswari Nityamba Do Bhagamalini Nityamba, Nityaklinna Nityamba, Bherunda Nityamba,Vahnivasini Nityamba, Maha Vajreswari Nityamba, Sivaduti Nityamba, Tvarita Nityama, Kula Sundari Nityamba, Nitya Nityamba, Neelapataka Nithyamba, Vijaya Nithyamba, Sarva Mangala Nithyamba, Jwalamalini Nitymaba,Chitra Nityamba, Maha Nitya Nityamba, Parameswara Nityamba, Parameswari Devi, Mitresamayi Devi, Shashtheesa Mayi Devi, Uddishamayi Devi, Charyanathamayi Devi, Lopamudramayi Devi, Agashyamayi Devi, Kala- tapanamayi Devi, Dharmacharyamayi Devi, Muthakesivaramayi Devi, Deepakalanathamayi Devi, Vishnudevamayi Devi, Prabhakara Devamayi Devi, Vasudevayamayi Devi, Ratnadevimayi Devi and Sri Ramanandamayi Devi.

Navavarana Puja- Names of Devis in Nine Enclosures

Prathama Avarana: (First Enclosure) in Three Outer Lines:
First Line: Anima Sidhamba, Laghima Sidhamba, Mahima Sidhamba, Isitva Sidhamba, Vasitva Sidhamba, Prakamya Sidhamba, Bhuti Sidhamba, Iccha Sidhamba, Prapti Sidhamba and Sarva Kama Sidhamba.
Second Line: Sri Brahmi Matruka, Maheswari Matruka, Kaumari Matruka, Vaishnavi Matruka, Varahi Matruka, Mahendri Matruka, Chamunda Matruka, and Mahalakshmi Matruka.
Third Line: Sarva Sankshobhini Devi, Sarva Vidravini Devi, Sarvakarshini Devi, Sarva vashankari Devi, Sarvonmadini Devi, Sarva Mahankusa Devi, Sarva Khechari Devi, Sarva Beeja Devi, Sarva Yoni Devi, Sarva Trikhanda Devi, Trilokya Mohana Chakraswamini Devi and Prakata Yogini Devi.

Dwiteeya Aavarana (Second Enclosure):
Kamakarshini Shakti, Buddhyakarshini Shakti, Ahankarakarshini Shakti, Sabdakarshini Shakti, Sparshakarshini Shakti, Rupakarshini Shakti, Rasakarshini Shakti, Gandhakarshini Shakti, Chittakarshini Shakti, Dhairyakarshini Shakti, Smrutyakarshini Shakti, Namakarshini Shakti, Beejakarshini Shakti, Atmakarshini Shakti, Amrutakarshini Shakti, Sharirakarshini Shakti, Sarva Aasha Paripurka Chakraswamini and Gupta Yogini.

Triteeya Avarana (Third Enclosure): Anga Kusuma Shakti, Ananga Mekhala Shakti, Ananga Madana Shakti, Ananga Madanatura Shakti, Ananga Rekha Shakti, Ananga Vegini Shakti, Ananga Ankusha Shakti, Ananga Malini Shakti, Sarva Sankshobhana Chakraswamini, and Gupta thara Yogini.
Chaturdha Avarana (Fourth Enclosure): Sarvakshobini Devi, Sarva Vidravini Devi, Sarvakarshini Devi, Sarvahladini Devi, Sarva Sammohini Devi, Sarva-Sthambhini Devi, Sarvajhrumbhini Devi, Sarvavashankari Devi, Sarva Ranjani Devi, Sarvonmadini Devi, Sarvatha Sadhika Devi, Sarva Sampatti Purani Devi, Sarva Mantramayi Devi, Sarva Dvandva Kshayankari Devi, Sarva Soubhagya Dayaka Chakraswamini Devi and Sampradaya Yogini Devi.Panchama Avarana (Fifth Enclosure): Sarva Siddhiprada Devi, Sarva Sampathprada Devi, Sarva Priyankari Devi, Sarva Mangala Karini

Devi, Sarva Kamaprada Devi, Sarva Dhuhkha Vimochani Devi, Sarva Mrithyu Prasamani Devi, Sarva Vighna Nivarini Devi, Sarvanga Sundari Devi, Sarva Sowbhagya Dayani Devi, Sarva Ardha Sadhaka Chakraswamini and Kulotheerna Yogini.
Shashtha Avarana (Sixth Enclosure): Sarvagya Devi, Sarva Shakti Devi, Sarva Aishvarya Pradayani Devi, Sarva Jnanamayi Devi, Sarva Vyadhi Vinasini Devi, Sarvadhara Swarupa Devi, Sarva Papahari Devi, Sarva Anandamayi Devi, Sarva Raksha Swarupini Devi, Sara Epsitha Phalaprada Devi, Sarva Rakshakara Chakra Swamini and Nigarbha Yogini.
Saptama Avarana (Seventh Enclosure): Vasini Vagdevi, Kameswari Vagdevi, Modhini Vagdevi, Vimala Vagdevi, Aruna Vagdevi, Jayani Vagdevi, Sarva Eswari Vagdevi, Kaulini Vagdevi, Sarva Rogahara Chakraswaini, Rahasya yogini, Banini, Chapini, Paasini and Ankusini.
Ashtama Avarana (Eighth Enclosure): Maha Kameswari Devi, Maha Vajreswari Devi, Maha Bhagamalini Devi, Sarva Siddhiprada Chakraswamini and Ati Rahasya Yogini.
Navama Avarana (Ninth Enclosure): Sri Sri Bhattarika, Sarvanandamaya Chakraswamini and Parapara Rahasya Yogini.

Conclusion of Navavarana Puja: Tripura Devi Namah: Dhyayami; Tripuresi Devi Namah: Avahayami; Tripura Sundari Devi Namah :Asanam Samarpayami;Tripurasiddhi Devi Namah: Snanam Samarpayami; Tripuramba Devi Namah: Vastram Samarpayami; Maha Tripura Sundari Devi Namah: Abharamam Samarpayami; Maha Maheswari Devi Namah: Gandham Dharayami; Maha Maharagni Devi Namah: Pushpam Pujayami; Srimad Simhasana Iiswaryai Devi Namah:Padam Pujaami; Lalitha Devi Namah: Gulphou Pujayami; Maha Raagni Namah: Janghou Pujayami; Paramakushi Namah: Januni Pujayami; Chapinyai Namah :Urum Pujayami;Tripurayi Namah:Katim Pujayami; Maha Sundaryai Namah: Nabhim Pujayami; Sundaryai Namah: Vasitrayam Pujayami; Chakranathaya Namah:Udaram Pujayami; Charinyai Namah: Kantham Pujayami; Chakreswaryai Namah:Oshtham Pujayami; Maha Devai Namah: Kapolam Pujayami; Kameswaryai Namah: Dantapanktim Pujayami; Parama Eswaryai Namah:Chbukam Pujayami; Kamaraja Priyayai Namah:Nasika Dwayam Pujaami; Kamakotikayai Namah: Bhru Madhyam Pujaami; Sarv Patalayai Namah: Mukham Pujayami; Kulanthayai Namh: Parswam Pujaami; Amnayanathyayai Namah: Siram Pujamami; Sarva Amnaya Nivasinyai Namah : Padukam Pujayami; Maha Sringara Nayikayai Namah : Sarvangyani Pujayami. Maha Shakti Devi Namah:Dhoopam Aghrapaami; Maha Guptha Devi Namah: Deepam Darshayami; Maha Gupta Devi Namah: Nivedaym Samarpayami; Maha Ananda Devi Namah:Tamboolam Saparpayami; Maha Skanda Devi Namah: Mantra Pushpam Samarpayami; Maha Maha Sri Chakra Nagara Samragni Namah: Pradakshina Namaskaran Samarpayami. [Note: If the detailed worship on the above lines is not possible to perform, at least the following powerful Panchadasakshari mantra may be recited 108 times each day keeping in view the Sri Yantra with concentration: Ka E La Hreem-Ha Sa Ka Ha La Hreem-Sa Ka La Hreem.

(3) Mani Dwipa

Mani Dwipa Varnana :

Being far superior to Kailasa, Vaikuntha and Goloka, the Sarvaloka or Mani Dvipa is the residence of Devi Bhagavati in whom the entire Creation rests! Indeed She resides everywhere and anywhere but notionally at Mani Dvipa and the description is transcripted in detail by Maharshi Veda Vyasa apparenly for the consumption of mortals to carry conviction into their consciousness. Surrounded by 'Sudha Sagara' (The Ocean of Nectar), Manidvipa has a strong iron enclosure of several Yojanas far and wide with four gates well guarded by Devas and Devis. Within the First Enclosure, there is an Enlosure of white metal made of an amalgam of zinc and tin/copper which touches Heavens and is hundred times higher than the walls of the outer Enclosure.This Enclosure is interspersed with gardens and forests with a wide range of trees and plants, flowers with intoxicating fragrances,

luscious fruits along with streams of fruit juices and gregarious animals and birds of staggering variety. The third Enclosure is made of copper with a height of seven yojanas comprising several 'Kalpavrikshas', with golden leaves/ flowers and fruits yielding gems, fulfilling desires of any imagination.The King of the Gardens along with the wives Madhu Sri and Madhava Sri maintains an excellent Spring Season, where Gandharvas reside, rendering divinely songs and music. The Fourth Enclosure made of lead with its wall height is again seven yojanas and within the Enclosure are the Sanatanaka trees with flowers whose fragrance reaches as far as ten yojanas and fresh fruits providing sweet juices of great quality and its King with the two queens Sukra Shri and Sudha Shri always maintains enjoyble mild summer where Siddhas and Devas reside here.The Fifth Enclosure made of brass with a spread of ten yojanas is maintained by its Chief as a perennial Rainy Season accompanied by twelve of his wives,viz. Nabha Shri, Nabhyasya Shri, Sravasya, Rasyasalini, Amba, Dula, Niranti, Varidhara, Abhramanti, Megha Yantika, Varshayanti, and Chivunika. The Trees grown in the Gardens of this Enclosure are Hari Chandana. The Sixth Enclosure is made of walls with five-fold irons and its Gardens grow Mandara Trees and creepers; the wives of its Chief are Isalakshmi and Urjalakshmi maintaining the Season of Autumn. Here again Siddhas reside with their wives. The Seventh Enclosure of seven Yojanas of length is made of Silver, its Chief maintaining Hemanta (dewy) Season with his two wives Saha Sri and Sahasya Sri with Parijata as its main tree and flowers. The Eighth Enclosure is made of molten gold with Kadamba garden in the center with Tapas Sri and Tapasya Sri as the wives of the King and the fruits of the trees yield honey that is consumed aplenty by Siddhas and wives who are the inhabitants and the season again is dewy. The 'Navavarana' or the Ninth Enclosure is made of Pushparaga gems of Kumkum (saffron) colour which is abundant all over inside the Enclosure like forests, trees, rivers, flowers, lotuses, 'Mandapas' (Halls), pillars and so on. All the 'Dikpalakas' of High Regency reside in the Eight Directions of the Enclosure, with the thousand eye bodied Indra in the East in Amaravati on Airavata with Sachi Devi, 'Vajra Ayudha' or thunderbolt, the Celestial Apsarasas and the rest; Agni Deva in South East with his two wives Svaha and Svadha , his Vahana and other belongings; Yama Dharma Raja in the South with his 'Yama danda' (his Symbol the Celestial Rod) along with Chitragupta; Nirutti in the South West with his axe and wife representing Rakshasas'; Varuna Deva in the West with his wife Varuni and 'Pasa' (the noose), drinking Varuni honey and with the King of Fishes as his Vahana (Vehicle) and surrounded by aquatic animals; Vayu Deva in the North West with his wife, forty nine members of his Vayu family along with groups of Yogis adept in Pranayama and other practices along with his Deer Vahana; the King of Yakshas and Unparallelled Possessor of Gems and Jewels Kubera in the North along with his two Shaktis Viriddhi and Riddhi and his Generals Manibhadra, Purnabhadra, Maniman, Manikandhara, Manisvargi, Manibhushana and Manikar Muktadhari; Rudra Deva in the North East with other Rudras who are angry and red eyed, armed and mighty, frightful and revolting, fiery mouthed and detestably distorted, some times ten handed or thousand handed, odd number footed and odd number mouthed; in the company of Bhadrakalis and Matriganas, Rudranis and Pramadhaganas making 'Attahasas' or reverberating screeches and so on. Tenth Enclosure made of Padmaraga Mani inside which are the Sixty four 'Kalas' like Pingalakshi, Visalakshi, Vriddhi, Samriddhi, Svaha, Svadha and so on each of these having hundreds of akshouhini strong armies and individually each of these 'Kalas' have the unimaginable Power of destroying a lakh of 'Brahmandas'(Universes)! The Eleventh Enclosure is made of Gomeda Mani and within this are the sin-destroying and beneficent Maha Shaktis viz. Vidya, Hri, Pushti, Prajna, Sinivali, Kuhu, Rudra, Virya, Prabha, Nanda, Poshani, Riddhida, Subha, Kalaratri, Maharatri, Bhadra Kali, Kapardini, Vikriti, Dandi, Mundini, Sendhu Kanda, Sikhandini, Nisumbha Sumbha Madini, Mahishasura Mardini, Rudrani, Sankarardha Saririni, Nari, Nirayani, Trisulini, Palini, Ambika and Hladini. The Twelfth Enclosure made of Diamonds and is the dwelling place of Bhuvaneswari, and is surrounded by Eight Shakties viz. Anangarupa, Ananaga Madana, Madanantara, Bhuvana Vega, Bhuvana Palika, Sarvasisira, Ananga Vedana and Ananda Madana; each of these Main Atteandants of Bhuvaneswari has a lakh of Attendants.The Thirteenth Enclosure is made of Vaiduryas and the Residences of Eight Matrikas viz. Brahmi,

Mahesvari, Kaumari, Vaishnavi, Varahi, Indrani, Chamunda and Mahalakshmi.The Fourteenth Enclosure made of Indranilamani, which is the Most Auspicious Place of the Sixteen Petalled Holy Lotus with Sixteen Maha Shaktis resident viz. Karali, Vikarali, Uma, Sarasvati, Sri, Durga, Ushas, Lakshmi, Sruti, Smriti, Dhriti, Sraddha, Medha, Mati, Kanti and Arya. The Fifteenth Enclosure made of 'Mukta' or Pearls inside which reside Eight Shaktis Ananga Kusuma, Ananga Kusuma Tura, Ananga Madana, Ananga Madanatura, Bhuvanapala, Ganganavega, Sasirekha, and Gangana Vegarekha. The Sixteenth Enclosure which is made of Marakatha (Vaidurya) is hexagonal of Yantra Shape, and on the eastern corner of the Center is the Brahma with Devi Gayatri with Vedas, Sastras and Puranas as well as their Expansions; on the Western corner is Maha Vishnu and Savitri along with ther own Expansions; on the North Western corner is Maha Rudra and Sarasvati with Rudra and Parvati Expansions and Sixty four Agamas and all Tantras; on the South Eastern side is the abodes of Kubera and Maha Lakshmi; on the Western corner side are the Couple of Madana and Rati Devi and on the North Eastern side are Ganesha and Pushti Devi. The Seventeenth one is made of Prabala (Red like Saffron) Devi Bhagavati's five Elements viz. Hrillekha, Gagana, Raktha, Karailika, and Mahochuchusma; and finally, the Eighteenth Enclosure is built with Navaratnas (Nine Jewels) with Bhagavati in the Center with 'Pancha Amnayas' (Eastern Amnaya is Creation by Mantra Yoga, Southern is Maintenance by Bhakti, Western is Pralay by Karma Yoga, Northern is Grace by Jnana Yoga and Urdhva Amnaya is Liberation); ten Maha Vidyas (Kali,Tara, Chhinnamasta, Bhuvaneswari, Bagala, Dhumavati, Matangi, Shodasi and Bhairavi) and Avataras viz. Bhuvanesvaris Pasamkusavari, Bhairavi, Kapala, Amkusa, Paramada, Sri Krodha , Triptavasarudha, Nityaklinna,Annapurnesvari and Tvarita. Ratnagriha or the Crown Palace of Mula Prakriti or Maha Devi Bhagavati is beyond the Eighteenth Enclosure, built of Chintamani Gems with thousands of pillars built by Suryamani Gems or Vidyutkantamani Gems. Four huge 'Mandapas' or halls each with thousand pillars in the Palace are made of kaleidoscopic and artistic mix of 'Navaratnas' (The Nine Gems) viz. Mukta, Manikya, Vaidurya, Gomeda, Vajra, Vidruma, Padmaraga, Nila and Marakatas with dazzling lights and exhilarating perfumes suited to the Themes of the Halls designated as Shringara, Mukti, Jnana and Ekanta.In the Central place of each of the Halls, there is a Very Special Chintamani Griha or the Sanctum Sanctorum on a raised platform with a plank supported by the four legs of Brahma, Vishnu, Rudra and Mahesvara and the plank is Sadasiva Himself! The Maha Tatvas are the stair cases leading to the Upper Chambers. Mula Prakriti and Maha Purusha constitute two halves of the Physical Formation of Maha Devi cum Maha Deva with Five Faces of Each Half, with corresponding three Eyes and four arms and armoury , one hand reserved exclusively for providing boons. The Attending Sakthies are those surrounding the 'Ardhanarisara' are Icchaa Sakti, Jnaana Sakti and Kriya Sakti who are always present with the Maha Bhagavati along with Lajja, Tushti, Pushti, Kirti, Kanti, Kshama, Daya, Buddhi, Medha, Smriti and Lakshmi in their physical Forms. The Nine Pitha Shaktis Jaya, Vijaya, Ajita, Aparajita, Nitya, Vilasini, Dogdhri, Aghora and Mangala are at the constant Service. Devi Bhagavati is simultaneously present in all the Mandapas; enjoying Vedas, Hymns of Praise, and Music in Shringara Hall; freeing Jivas from bondages in Mukti Hall; rendering advice and instructions in Jnana Hall and conducting consultations in Ekanta Mandapa with Ministers like Ananga Kusuma etc.on matters of vital significance related to Creation, Preservation and Destruction of Evil.Indeed the inhabitants of Mani Dvipa are all those who have attained Samipya, Salokya, Sarupya and Sarsti. They have no Arishdvargas to overcome, no tatvas to gain, no gunas to regulate, no Yogas to perform, no ambitions or desires to fulfil. They have no concepts of time, death, age, distance, body, mind, light, season or the 'Tapatriyas'. Human beings normally tend to describe the negativity of life always but the Eternal State of Perfect Equilibrium is some thing utterly unimaginable! Maharshi Veda Vyas assured that reading, listening or imagining about Mani Dvipa and of the Glories of Devi Bhagavati would provide peace of mind, contentment and fresh springs of hope, purpose and direction of life. Especially so, when new projects are launched and new actions are initiated as also when apprehensions, obstacles, diseases, tragedies or even the facing of death are envisaged by anybody]

Stanza Two further

Thus the jagadaadhaara Shakti be 'dehaashraya dharma-ardha-kaama mokshaas'- mani dwipaadhara shakti-yoni mudraadi sarva sankshobhini paryanta Maha Trupura Sundari be ever ever commendable. She is Icchha Shakti -Kriya Shakti-Jnaana Shakti-Sarva Kaama Pradaayaka Shakti and Moksha Pradayaka Maha Shakti. She is the Tri Shakti**:** Brahmi, Vaishnavi, Rudrani whom the Trinity named as *Tri Kala* who would administer the entire Universe. Since She was the embodiment of Tri Gunas of Satva, Rajas and Tamas, She would be known by that name as *Tri Guna;* since Her physique and appearance alternate with the three colours of white, red and black, She would be called *Tri Varna* also.Among the Tri Shaktis so manifested, one Swarupa was extremely beautiful and benevolent as a personification of propitiousness to be engaged in the task of 'Brahma Srishti' as Brahmi Devi-Vaishno Devi endowed with the quality of an administrator in the most dignified and poised demeanor, signifying valour and Vishnu Maya and Rudrani Devi with a fearful visage and physique, ready to pounce on the wicked and the Evil, with a Trident seated on a tiger as 'Vishva Samharini'or the Destroyer of the Universe. Brahmi Devi who was Svetha Varna or fair complexioned, lustrous and lotus eyed became a 'Yogini' with the permission of Brahma on 'Sveth Parvat' or the White Mountain. Eventually this Devi of Satva Guna became popular as Saraksharamayi, Ekakshara, Vageesha, Sarasvati, Vidyeshvari, Vedavati, Amritakshara, Jnanavidhi, Vibhavari Devi, Vishalini, and Soumya. Vaishno Devi who manifested from Vishnu too left with His consent for Mandarachal for Tapasya. Rudrani left for Neel Parvat or Blue Mountain to perform Tapasya after Rudra Deva's approval. The Tri Shatkis were thus ready for facing exigencies whenever they were recalled from the respective Lords such as when Sarasvati was asked to help in the task of Creation etc. More than the normal duties as were assigned to them, the Tri-Shakties were ever ready to supplement the efforts of their respective Lords as collective endeavors were called for, such as the destruction of mighty Demons as Andhaka. She is the Pancha Naada**:** Naada or what caused the Union of Purusha and Prakriti; Naada variations are: the Panchamaya Naada or the Source of Subtle Sound, Sukshmamayi Naada or the Minutest Sound, Pashyanti Naada or the Perceptible Inner Sound or Voice, Medhyamayi or the Intellectual Sound and Vaikhari or the Articulated Sound; again Naada encompaasses Five Features viz. Samanyaya or Togtherness of Prakriti and Purusha-Maya and Reality, Sambandha or relationship, Kshobaka or Inducer / Activator; and Kshobhya or the Activated and Kshobana or the Activity or the nion referred to earlier. In brief, Naada is the resultant of Connection-Inducement, Exciter, Excited and Union.She is the Prakriti rupa traya shaktis or Self Generated Energies**:** Brahman is 'Akartaa trayam' and of 'jeeveshwara prakriti rupa trayam Brahma' comprising of three energies: two Self Generated Entities and the permanent- the semi permanent-and other third purey temporary. The foremost one is Unknown, the second is the 'bhoktar-bhoga-bhogya rupam' or the Enjoyer of Enjoyment or the the Individual Self, and the third being the object of enjoyment. In other words Brahman is the 'akartar' or the Inactive 'Shtaanu' and 'karavyaadi samsaara rahita' the Base Source of Energy; with neither responsibilities nor duties. But the responsibilities are ably performed with the active involvement of Maya the Prakriti which however is not independent however of Brahma but controlled by Parama Purusha yet does not constitute a second to Brahman on the analogy of vidyucchhaki or electricity-the switch and the lamp! She is of kaala chakra rupini, pancha bhutaatmika of Pritithivi- Aapas- Tejas-Vayu-Akaasha Swarupini. She is also pacha tanmatra swarupini as of Pancha Tanmaatras of Sound (Shabda), Touch (Sparsha), Vision (Roopa), Taste (Rasa), Smell (Gandha). These tanmatras are related to each sense organ. She is of Ashta Shaktis as of Brahmani-Maheshwari-Koumari-Vaishnavi- Aindri-Joggobarahi-Narshimhi-and Chandika respectively being Brahmani is calm like Lord Brahma-.Maheshwari is powerful like Shiva- Koumari is pure as a virgin-Vaishnavi has the power of Vishnu- Aindri is the master of senses-Joggobarahi has the power of Varahi avatar of Vishnu- Narasinghi as the female version of Narasimha- and Chandrika the fighter like Chandi who annihilated demon Chamunda. She is the swarupa of vachana shakti-

grahana shakti-gamana shakti- visarga or thyaaga shakti- ananga-kusumaadi shaktis. Then the fourteen naadis of alambusha-kuhu-vishvodari-varuna-hastijihva-yashasvini-ashvini-gandhaari-pusha-shankhini-saraswati-ida-pingala-sushumna aadi foutreen naadees- dasha praanaas viz. praana-apana-udaana-samaana-vyana-naaga-kurma -kukura-devadatta-dhananjayaas.

She is the Rupini of Vchatur Vedaas and Shat Vedangas**:** Siksha, Vyakarana, Kalpa Grandha, Nirukta, Chhandas, and Jyotisha. She is the Rupini Shat Ritus or SeasonsVasanta- Greeshma . Varsha Sharad Ritu Hemanta Ritu and finally Shishira Ritu. She is of Sapta Jihvas**:** or of the Seven Tongued Agni Swarupa- Viz. Kali, Karaali, Manojava, Sulohita, Sudhumra varna, Ugra or Sphulingini, and Pradeepta. She is of the manifestation of Ashta Bhairavis for Graha Shanti**:** Mahakali worshipped for Shani Dosha, Neela Saraswati for Brihaspati Dosha, Chhinna mastaka worshipped for determination, Lalitha Tripura Sundari or Shodashi to correct Budha Dosha, Tripura Bhairavi / Kaala Bhairavi to accomplish Success, Dhumavati or Alakshmi worshipped by way of Black Magic, and Bagalamukhi or Peetaambari prayed to for the success of Legal Cases. In addition, Matangi is worshipped to resolve family problems and Kamala Devi to alleviate Shukra Dosha. She is attainable by Sapta Sadhanas or righteous paths of Realising Brahman by Sadhanas-viz. Karma Yoga, or disinterested physical control-Bhakti or the Path of Love-Rajasa Yoga or Psychic Control-and Jnaana Yoga or by the power of Spiritual Knowledge or Awareness. She is achievable by Ashtanga Yoga of the Eight Steps of Yama or Morality, Niyama or Discipline, Asana or the Right Posture of Seating, Pranayama or the Control of Life Force, Pratyahara or Withdrawal of Senses from Worldly Desires, Dharana or Hold-Up of Concentration, Dhyana or Focussed Meditation and finally the Samadhi or Alignment of the Self with the Supreme. Indeed, She is the Avyakta, Maha Tatva, Ahamkaara, Kameshwari, Vajreshvari, Bhagamaalini and Trikoraagna samsthita. Bindu, Trikona, Ashthara, Antardashaara, Bahirdashaara, Chaturdashaara, Ashtadala padma, Shodasha dala padma aadi Shri Chakra swarupini indeed.

[Devi Bhagavata describes 1. 'Nirguna' and 'Virupa' Shakti 2. Devi's vibhutis or manifestation of powers 3. Gunas and Atributes 3. Niraakaara Shaktis 4. Prakriti Rupa 5. Virat Swarupa 6. Purusha and Praktiti Rupa Integrated concepts- six pages approx.

1

At this juncture, the congregation of Sages at 'Nimisharanya' needed suitable clarification as to whom precisely should one pray to or anchor one's hearty devotion to a specified target. The query appeared to be reasonable and the replies so far looked rather nebulous. Muni Suta however did his best to reply this pointed question with an equally pointed clarification. Indeed the Supreme Force in action is one and only the one! That Force is Eternal, Unborn, All Encompassing and Unknown. Having firmly established this Reality, the clarification required is as to whom one should dedicate and pray to. Vedas, Sastras, Puranas, Upanishads and name which ever Scripture was sourced, they all emphasized one uniform Truth that there were Satvik, Rajasic, and Tamasic 'Gunas' (Aspects) and the Trinity of Gods represented Creation by Brahma, Preservation by Vishnu and Destruction by Siva. Trinity is Unity and Unity is Trinity! They all represented the same and were not detached. It is one's vision that might get blurred but not the Realism. Side by side, one should also recognise the 'Nirguna'Aspect-an amalgam of all the features. Now, where would be the aspect of Maha Shakti emerge here? That Super Force again was the Nirguna Facet. Thus when one prayed, there was no canalisation or distinction of Gods. But for the purpose of Idenification, one might keep the entire target as an Entity, imagine a Physical form and facilitate one's concentration at it. Thus Siva is a part of Kundalini Shakti dominated by Tamo Guna; Brahma is dominated by Rajasik Sakti, and Vishnu is Satvika Sakti; indeed they are all one and the same. However Maha Sakti has no sex, age, form, 'Gunas', Characteristics and Identity; in fact, that precisely is the Unknown Truth. Thus replying to

the question raised by the congregation of Sages, Saunaka Muni asserted that pure thoughts or prayers, or whatever 'means' that one might practise ought to be squarely targetted to Brahma Sanatani Sakti, since there could never be any Super Energy without It; this was emphasised by Narada Maharshi as was gathered from (and corraborated from Vyasa Deva) Brahma who in turn was advised by Maha Vishnu Himelf!

2.

Devi Bhagavati Explains about Her Vibhutis (Manifestations & Powers)

To the pointed queries expressed by Lord Brahma, Maha Devi gave clarifications in no uncertain terms that Maha Purusha and Herself was just the same as a lamp and reflection in a mirror and that She was neither a female nor a male, but a Unique Genderless Nirguna. Any changes witnessed are due to the interplay of 'Antah Karanas' or natural instincts like Mind, Buddhi, (Mental Power) and 'Ahankara'
(Ego) on the one hand and 'Maya'(Illusion) on the other. At the time of Creation following the Great Dissolution (Pralaya), the dissimilarities occurred as Gender, 'Karma' (Fate) and 'Anthah Karanas' all created by 'Maya'. It was at that time of Creation, that The Supreme Energy assumed various 'Vibhutis' or Manifestations like Sri (Prosperity), Buddhi(Brainpower), Daya (Compassion), Dhriti (Tolerance), Smriti (Memory), Shraddha (Conviction), Medha (Acumen), Lajja (Shame), Shanti (Peace), Nidra (Sleep), Pipasa (Desire), Vidya (Comprehension), Spriha (Awakenness or Alertness) and Shakti (Power). Maha Devi continued to state that She was the Para, Madhyama and Pasyanti (Mystic expressions of the Supreme Power indicating the Stages of Manifestations of the Eternal Force); She was Para Shakti beyond one's Comprehension, Madhyama Shakti who was both Expressed and Unexpressed (Vyakta –Avyakta) and Pasyanti Shakti who was Fully Manifested and recognisable with Physical Form or Sakara Shakti; She was also present in thirty five million 'Nadis' through out a human body (the tubular organs of the body like arteries, veins, intestines, blood vessels, pulses etc. She was in Vasa (fat), majja (marrow), Tvak (skin) and Drishti (eye sight) clearly present in each and every part of 'Samsara'. So was the case of non moving objects of Creation either animate or inanimate. Maha Devi further affirmed that She was seen as Brahmi or Sarasvati, Vaishnavi or Lakshmi, Eswari as Gauri, Indrani as Indra, Varuni as Varuna, and so on whose formations were all Hers, making the counterpart Purushas perform their tasks as the Maha Devi's agents or instruments of action. She was the Gunas of Satva, Rajas and Tamas; Ahamkaras-Jnana Sakti (the Power of Knowledge), Kriya Sakti (The Power of Action) and Artha Sakti (The Power of Wealth or Maya the Illusion); The various Tatvas and Maha Tatva; and the interplay of Five Tanmatras or Subtle Elements viz. (Touch, See, Breathe, Hear and Taste) and Five Basic Elements (Earth, Air, Water, Fire and Sky) known as the Process of 'Panchee- Karana' resulting in Five Causes. This was made into a Jeeva (Living Entity) and the Cosmic Totality of That would be Brahma, stated Devi Bhagavati!

3.

The 'Gunas' (Attributes) and their Characteristics

Further to Lord Brahma's conversation with Maha Devi, the features of the Three 'Gunas' or attributes were explained to Narada. Normally, Faith is known to exist in the form of three Gunas viz. Sattva Guna, Rajas Guna and Tamas Guna. Sattva is described as the fountain of Goodness and happiness in a pure form. Its colour is stated to be white standing for purity, integrity, happiness, contentment, forgiveness and faith. The Rajas Guna is stated to be red in colour and is featured as false pride, deceipt, avarice, hatred and selfishness. The Tamo Guna standing for black colour is stated

to feature ignorance, lack of resources, anger, fear and quarrelsomeness. There is no set identity of the Gunas but are intermingled and rapidly changeable. A person who is Good basically might spurt out into anger and pride and change over in the same breath to fear. But surely the resultant impact would be disastrous. As, Lord Krishna stated in Bhagavad Gita: *Dhyayato vishayam pumsaha sanghas theshupa jayate /Sangat sanjayatey kama kamakrodhobhi jaaythey / Krodhaha bhavati sammohaha, sammohat smrithi vibhramaha / Smritir bhramsaha buddhi naso buddhi nashoth prayatyati. ' An unfullfilled desire would lead to anger. Anger leads to obsession. Obsession leads to failure of memory (focussed thinking) and lack of memory leads to mental balance!*

Narada reacted instantly to the Principles of 'Gunas' saying that normally one felt that Lords Vishnu, Brahma and Siva represented Satvic, Rajasic and Tamasic Gunas respectively but the description was not fully represented in their cases. Brahma replied that the predominance of their Gunas was described but there was no water-tight segregation possible in their cases too as in the case of human beings. He gave the illustration of a lamp, but the wick, the oil and the flame together provided light. The three materials denoted the Rajas, Satvik and Tamas Gunas, just as each or any living being could –and normally did- synthesise the Gunas. In this connection Brahma gave the example to Narada of an illiterate Brahmana, Satyavrata who turned out to be a Learned Sage, by the Grace of Maha Devi Sarasvati.

4. Maha Bhagavati as of 'Nirguna' and 'Nirakara'

In their own multi-disciplinary method, the entire Deva community,blessed in the presence of Trinity, made Vows to perform extreme Tapasya to please Maha Bhagavati; some resorted to continuous recitation of Her thousands of Holy Names or Her seed mantras; some executed Chandrayana Vratas of consuming one meal a day by graually reducing the fist-wise intake by each passing day; some performed 'Antar Yagna's (Inner Sacrifices) or 'Prana Agnihotra Yagna' or transforming external fire sacrifice into Interior Prana or Life Energy (in other words, Fire Sacrifice of one's Vital force). With such intense Tapasyas by Devas, Maha Bhagavati appeared and indicated that the menace of Takasura could be overcome only by Lord Kumara , the son of Maha Deva and Devi Parvati, who from Her own Shakti, would soon be born to King Himavanta. This blessing of Bhagavati was a mighty relief to all Devas who expressed their extreme gratitude to Her.They bowed to Her saying *Om Tat Twamasi.* [Om ('A: Srishti or Creation; Sthithi: Protection; Laya:Destruction),Tat (That Awareness), Twam (Eternity), Asi:('I' or self)]. In other words: The Awareness of that Great Eternal Energy is within the Self. The Eternal Energy is far beyond the Five Stages of Consciousness or Sheaths viz. 'Annamaya' (manifested or perceptible material dimension), 'Pranamaya'(energy dimension), 'Manomaya'(mind formed dimension arising out of thought, will and emotion), 'Vijnanamaya'(dimension of experience) and 'Anandamaya'(Final dimension of Bliss). The Three Phases of 'Sat', 'Chit', 'Ananda' or Wakefulness, Deep Sleep and 'Samadhi' are likened to'Tatvamasi', thus Devas prayed to Devi Bhagavati.

Devi Bhagavati blessed the Devas and Trinity describing Herself as Nirguna and Nirakara but to facilitate the understanding of a Reality Being of Super Force, She assumed the Attributes and Shape of a Physical body so that Her Presence is anchored in the imagination of one's mind. The Cover basically is Maya or a Make-Believe. Before Creation of the Universe, there was only the Supreme Energy and nothing else, which created Maha Maya or The Great Illusion of Existence. Maya interferes with the processs of Awakening the Reality; it is like the heat of fire, the rays of Sun, the coolnes of Moon, the force of Wind and so on. Paramatma or the Super Soul is at once identifiable in 'Saguna'form or in 'Nirguna'concept.The capacity to sift Reality from Illusion becomes enabled by Brahma Gyana which in turn emerges from 'Chaitanya' or Logic; this takes three forms viz. Icchha Sakti (the will), Jnana Shakti (where- with all), Kriya Shakti (the action be it in the form of meditation, Bhakti or Yoga). The 'Sat Chit Ananda' or the Reality Prompted Awakening of Bliss is the Final Reality! As Himavanta had the benefit of Bhagavati's Appearance, She blessed him too with the boon of Girija becoming his daughter soon and the latter would be an Extension of Bhagavati, the

Cause of Causes, the Entire Creation of Brahma, Vishnu and Siva down to each atom of which Himavanta, Girija Devi, Skand Kumara, and the Demon Tarkasura would all be the actors in the forthcoming drama. Himavanta requested Maha Devi to reveal Her Magnificent 'Virat Rupa'or the Collossal Form and She obliged!

5. Maha Bhagavati's 'Virat Swarupa'

Maha Vishnu and Devatas were in raptures when Himavanta's request to Maha Bhagavati to display Her Collossal Form was granted. Her upper portion of the head is Satya Loka, Sun and Moon the eyes, Vedas Her utterances, the entire Universe is Her heart, Earth is Her loins, Bhuvarloka is the navel, Maharloka is the neck, Janarloka Her face, Tapoloka the lower part of Her head, Indras and Devathas in Svarloka are Her arms, sound emerges from Her ears, Aswini Twins Her nostrils, fire is within Her face, eye brows represent Brahma, water Her stomach, Lord Yama the Demi-God of death Her larger teeth, smaller teeth Her affection, Her Maya or Illusion is Her bewitching smile, Her side looks is Creation, Her lip is modesty and lower lip is materialism, unfairness is Her back, Prajapati is Organ of creation, Oceans are Her bowels, mountains are bones, veins are rivers, body hairs are trees, hairs on Her head are clouds, Her clothings are twilights, Her mind is Moon, Vishnu Her Vijnana Shakti, and Her destroying Shakti is Rudra. Bhagavati's magnified appearanace was at once awesome and frightening, pleasing and alluring, cruel and kind, smiling but haughty. She is exceptionally radiant like several Suns and remarkably spic in Her highly gorgeous form.

6.Portrayal and manifestations of Prakriti

Maha Muni Narayana, the son of Dharma, explained the broad outline and features of 'Prakriti' to Maharshi Narada. Of the word Prakrit, the prefix 'Pra' stands for Superior or Excellent and 'Kriti' denotes Creation. A closer focus on the word reveals 'Pra' for Satva Guna, 'Kri' Rajo Guna and 'Ti' for Tamo Guna. Satva is pure and transparent; Kri for Rajo Guna or of mixed quality and Tamo Guna, the hider of Real Knowledge.The act of creation was the product of 'Paramatma'the Super Energy, one side of that being Prakriti and the other side is 'Purusha'. Paramatma by His Yoga or Maha Shakti (the Holy Ghost) divided Himself into two parts, one a Purusha and another the Prakriti. The 'Mula Prakriti' which emerged thus manifested into five major Forms, viz. Durga, Radha, Laxmi, Sarasvati and Savitri. Durga or the better half of Siva is the Highest Shakti, Narayani, Vishnu Maya and Parabrahma, worshipped by Brahma, Devas, Siddhas, Sages and devotees, being the Prime Energy, the Omni Fire and the Omni Light. She is praised by Vedas and Shastras as the Maha Maya, the Cause of Causes. The second among the Shaktis is Lakshmi, who is of 'Suddha Tatva' which is far superior to Satvika Guna, and is the bestower of prospertity and happiness. She is indeed the source of life, free of greed, anger, meanness, vanity and lust. She is the strength of Maha Vishnu, Rajya Lakshmi for Royalties and Griha Lakshmi for Householders, representing 'Ashta Lakshmis' viz. Adi Lakshmi, Dhana Lakshmi, Dhanya Lakshmi, Dhairya Lakshmi, Santhana Lakshmi, Vidya Lakshmi, Gaja Lakshmi, Vijaya Lakshmi. She is also the embodiment of 'Soundarya' (Beauty), 'Aishvarya' or Great Prosperity, 'Kirti' Lakshmi (Fame), 'Sahasa' Lakshmi (Enterprise), 'Vanijya' Lakshmi (Business and Trade) and 'Daya' Lakshmi. The third manifestation of Shakti is Sarasvati, the Goddess of 'Vidya' (Learning), intelligence, memory, ingenuity, wisdom, literature and poetry, Music and fine arts, argument, Vedas and Vedangas, Vyakarana (Grammar), Mantras and Tantras, Gayatri, mental faculties, discipline, knowledge, devotion, and anything to do with Godliness. Radha is another manifestation of Shakti, who is a symbol of pure love, dedication, high quality of devotion and infatuation. She is the queen of Ras Leelas (Group dances) with several Gopikas and as many Krishnas with ecstatic singing and body movements, quite unaware of public gaze; but the Ras Leelas are hall marks of bhakti and Krishna consciousness, of Sankhya yoga or practice of Dvaita the essence of which sums up the union of 'Atma' and 'Paramatma' or Praktiti - Purusha and of the confluence of Mula Prakriti and Shiva Shakti. Prakriti Radha is far beyond the Gunas of Sattva, Rajas and Tamas verging on Nirguna or the reality position of 'Thaadatmya' (oneness). She has no 'Ahamkara' whatsoever as even remote traces of egoistic nature would rapidly erode the purity and sincerity of selfless attachment, let alone the feelings of bliss.The next Shakti is Savitri or Gayatri, who is essentially based on 'Japam' or repetitive recitation of Short Mantras to attain concentration and mental fixation on the part of Devas, other extra-territorial beings, Sages and humans. Residing in Brahma Loka and being an embodiment of Suddha Tatva, Her demeanor is of crystal clear nature and is the bestower of power of mind; She is the Sarva Siddhi Pradayani and contributor of happiness in

the current life and sponsor of bliss therafter. She also provides Saubhagya and Good Fotune to those who pray to Her on lasting basis. Apart from these basic Shakties, Marshi Narayana gave very many other Shakties like Tulsi Devi who is the consort of Vishnu, the Shakti of sin-burning nature and bestower of well deserved boons; Mansa Devi, the daughter of Ananta Deva and disciple of Shankara, a noted Siddha Yogini, a Great Tapasvini and devotee of Lord Vishnu; a sixth part of Mula Prakriti and hence called Shasthi Devi, being the leading of Sixteen Matrikas who is celebrate, protects every child from Evil forces at the time of birth as an invisible Yogini and is worshipped on the sixth day after birth (hence the name of Shashthi Devi) and again on the twenty first day; She is also worshipped in Vaisakha Month for the continued protection of a growing child. Mangala Chandi is another extension of Mula Prakriti who visits each and every household always and is pleased with worship on Mangalavar (Tuesdays). In the forms of Durga and Kali, She killed the evil brothers of Sumbha and Nikumbha, as the foolish Demon brothers who did severe Tapasya to secure boons of longevity, except from Women; little did they realise that Shakti is the eternal source of strength and the Primeval Energy unparalleled. Vasundhara Devi or Earth too is a manifestation of Mula Prakriti, bearing the entire burden of humanity and sourcing countless boons even without asking for. She is the Great Provider including food, shelter, water, fruits, flowers, gems and jewels,metals, and the greatest support for all. Her patience is eternal and distinctive. Indeed, existence is indeed impossible for any activity and the bounty of Nature is an inborn boon to humanity as a whole. There are other ramifications of Prakrtiti, viz. Svaha Devi the wife of Agni or Fire without whom no Rituals, Yajnas are possible nor Dikshas and Dakshinas; the name of Deva Pitr's husband Svadha Devi's has to be used in every Homam by all Sages and humans as the Sacrifices are rendered futile otherwise. Svasthi Devi , wife of Vayu Deva, has to be remembered at any function to ensure its fulfilment as also to bless the persons responsible for performing the function; Pushti the wife of Vighnewara and the Goddess of nourishment to ensure strength of humans; Tusti the wife of Ananta Deva to safeguard heakth; Saptati wife of Isana Deva to save from the pangs of poverty; Dhriti wife of Kapila Deva to develop the quality of patience; Sati the wife of Satya Deva to ensure the bonds of affection of every household; Pratishtha, the wife of Punya Deva to distinguish a person from the normal beings to a celebrity; Kirti Devi the wife of Sukarma to bestow fame and name; Kriya Devi, and the Goddess of action and endeavour the wife of Udyoga or enterprise.Besides there are parts of Mula Prakriti like Dharma Devi, Niralamba or without support, Priti or (contentment), Sukha (Happiness), Sraddha or faith, and Bhakti or devotion. Prakriti's manifestations also included Rohini wife of Moon, Sajna of Sun, Satarupa of Manu, Sachi of Indra, Arundhati of Vasishtha, Devahuti of Kardama, Prasuti of Daksha and so on.

7. Prakriti and Purusha- Integrated Concepts

Sage Narayana described to Narada that both Prakriti and Purusha are reflections of each other – the two sides of the same coin. Mula Prakriti or Maya and Para Brahman or Purusha are the Eternal Entities in perfect union, like fire and blazing; Sun and rays, gold and ornaments, earthen pots and earth. They are inseperable but independent. From the word, Sakti, emerges 'Sa' as affluence and success , while 'Kti'denotes energy and strength. The word 'Bhaga' denotes prosperity and joy and added to that is 'van' or vati', again the two suffixes referring to Purusha and Prakriti respectively. Either of the Entities has the facility of being physically manifested or not and has freedom of action or in latent.The decisions taken by either of them by a kind of Supreme Computer whose readings are always hundred percent accurate and instant. The decisions are taken on the basis of empirical data of interplay of three gunas, and the stored or current accounts of good or bad actions of each and every animate or inanimate being. But physical manifestations apart, either Prakriti or Purusha has no shape nor features, Gunas or aspects, sex, age, beginning or end, time, feelings, prejudices, or any such 'vikaras' or of recognisable distinctions. The very concept of Prakriti or Purusha itself is a mind-born delusion of wide spread 'Super Net' called Maya!

It was in the scenario of Prakriti and Purusha as Entities, neither separate nor dependent, that Sage Narayana delineated to Maharshi Narada the Genesis of Tri Murthies At the time of 'Brahmanda Pralaya' (Ultimate Universal Dissolution), there was a Golden Egg born of Mula Prakriti afloat on water as the life time of the previous Brahma was over. [Brahma's age is one hundred Brahma years

comprising two Parardhas; His one day equals 1000 cycles of four yugas or one Kalpa, and there are fourteen Manus in each Kalpa. At the end of one Maha Kalpa of Brahma's day and night, there is a kalpa pralaya. At the end of two such Parardhas or hundred Brahma Years, there is a Brahmanda Pralaya; as now, Brahma's age is 155.52 trillion human years or the first day of His 51st year]. As the Golden Egg ('Brahma' or huge + 'Anda' or Egg) broken into two parts, there emerged a boy of dazzling radiance of million Suns, Who was thumb- sucking and hungry for milk, without a mother or father, but would soon be the 'Virat Swarupa' Maha Vishnu. The Boy grew fast bigger and bigger as there were innumerable Universes in His skin pores with one 'Vaikuntha' above all the Universes. In each such Universe, there are God-heads corresponding from the Trinity down- ward. One could imagine a huge Hall of mirrors arranged in a manner that there are various combinations of Brahma, Vishnu and Maheswara on an infinite scale. In each such mirror, there are multiple 'Srishties' (Creations) to the last details: there are thirty million Devas including Dikpalas, Planets, Bhurloka, Earth, Patala Lokas, Human beings, residents of the upper and lower regions of Earth, Sages, Devils, Raksashas,and so on. In another scenario, Virat Swarupas of Vishnu giving birth to Brahma from His navel over the lotus stalk and the cosmos, from Brahma's mind the Manasa Putras like Sanaka Kumaras, from His forehead the Eakadasa Rudras and thus the process of multiple Creations including Vedas and other Scriptures, human beings, animals, birds, Evil Forces and so on.The Multiple Virat Rupas also create Vishnu the Preserver and Siva as the Destroyer. Thus at the instance of Devi Bhagavati and Maha Bhagavan-the Prakriti and Purusha-was born the Virat Swarupa -Maha Vishnu- who in turn replicated endless Universes, as many Virat Swarupas of the replicated Universes paid immediate allegiance to Prakriti and Purusha.]

Stanza Three

salilamiti lauhityakāraṇaṃ sattvam । kartavyamakartavyamiti bhāvanāyukta upacāraḥ । asti nāstīti kartavyatānūpacāraḥ । bāhyābhyantaḥkaraṇānāṃ rūpagrahaṇayogyatāsttvityāvāhanam । tasya bāhyābhyantaḥkaraṇānāmekarūpaviṣayagrahaṇamāsanam । raktaśuklapadaikīkaraṇaṃ pādyam । ujjvaladāmodānandāsanadānamarghyam । svacchaṃ svataḥsiddhamityācamanīyam । ciccandramayīti sarvāṅgasravaṇaṃ snānam । cidagnisvarūpaparamānandaśaktisphuraṇaṃ vastram । pratyekaṃ saptaviṃśatidhā bhinnatvenecchājñānakriyātmakabrahmagranthimadrasatantubrahmanāḍī brahmasūtram । svavyatiriktavastusaṅgarahitasmaraṇāṃ vibhūṣaṇam । saccitsukhaparipūrṇatāsmaraṇaṃ gandhaḥ । samastaviṣayāṇāṃ manasaḥ sthairyeṇānusaṃdhānaṃ kusumam । teṣāmeva sarvadā svīkaraṇaṃ dhūpaḥ । pavanāvacchinnotdhvajvalanasaccidulkākāśadeho dīpaḥ । samastayātāyātavarjyaṃ naivedyam । avasthātrayāṇāmekīkaraṇaṃ tāmbūlam । mūlādhārādābrahmarandhraparyantaṃ brahmarandhrādāmūlādhāraparyantaṃ gatāgatarūpeṇa prādakṣiṇyam । turyāvasthā namaskāraḥ । dehaśūnyapramātṛtānimajjanaṃ baliharaṇam । satyamasti lartavyamakartavyamaudāsīnyanityātmavilāpanaṃ homaḥ । svayaṃ tatpādukānimajjanaṃ paripūrṇadhyānam ।

When there be a flow of water, the intention is that should be a guru shishya parampara and the 'jnaana vistaarana' or of the speard of wisdom about the 'astikata' or 'nastikata' of 'Para Brahma anusandhaana' or what is visible and cognizeable and otherwise. This introspection is the instrument

of anusandhaa. Now, this visualization of the 'baahyaantara kaaranaas' of the pull ad pressure of the Maya Prapancha on one hand and another as the Unrealisable Reality. This is as of the husk and the corn analysis.How do the worlds of Devils get involved by blinding human beings in deep darkness! Indeed this is due to the ignorance caused by the severe play of body adjuncts of Pancha Karmendriyas of eyes, ears, skin, nose, and reproductive organs and the Pancha Jnaanendriyas viz. vision, hearing, touch, breathing and generation acts- all guided by the 'Manas' or Mind! These demonic and wicked influences tend to the hide the Reality of the Self and till such time the Panchendriyas are present in the body or till its termination, the nature of the Self is such that its consciousness is literally imprisoned from the sway of the Maya or hallucination or false sense of perception of the True Reality. Death and the pursuant trans -migration of the Self provide another opportunity for the enlightnement but alas, the influence of the Panchendriyas might in all probability would continue in the subsequent birth too!

This being so, one would like to define what all this Self about any way! The experience of this 'Antaratma' or the Self and its self declared superiority asserts that it is free from decay, disease and death!This Individual Self which is common in all the Beings in Creation is equally poised and placid within all and has no emotional impulse of hatred or liking since it is the same entity. Being conditioned by the same 'Panchendriyas' in the respective bodies, the mind of the various beings would naturaly exhibit dissimilar actions and reactions as reflected by the cause and reaction syndrome yet the Self as such is totally immune from the same even while it remains as a mute evidence. Basically however the Self Consciousness is pure, untained, and transparent!

Hence the astikata and nastikata and 'niramntaraansandaana upachara' becomes evident. Once the thick blanket of maya the illusion, the abhyantra kaaranaas of panchendriyaas, maanasika pravartana and of buddhi be cleansed up the Yogya shishya's jnaana pradaana be possible for the guru for enligntenment. The process of Grandhi bhedana be perfected :

[Stanzas of relevance of Lalita Sahasra Naamaas on Grandhi Bhedana are noteworthy:

Mulaadhaaraika nilayaa Brahma grandhi Vibhedini, Manipuraantaruditaa Vishnu grandhi Vibhedini/ Agnaachakraantasthaa Rudra granthi Vibhedini, Sahasraaraambujaarudhaa Sudhaa saaraabhi varshini/ Tatillataa samaruchisshatchakopari samsthitaa, Maha Shatktih kundalini bisatantu taneeyasi/ Bhavani Bhavanaagamya Bhavaaranya kuthaarikaa, Bhadra Priya Bhadra Murtirbhakta Soubhagyadaayani/ Bhaktapriyaa Bhaktigamyaa Bhakti Vashyaa Bhayaapaha, Shaambhavi Sharadaaraadhyaa Sharvaani Sharma daayani/ Shaankari Shrikari Saadhvi Sharacchandra nibhaanaa, Shaatodari Shantimati Niraadhaaraa Niranjanaa/

(Devi! You reside inside the Mulaadhaara Chakra that is as Kundalini; You penetrate through the Brahma Grandhi or the barrier of Brahma and enable your devotees practising Yoga to be conscious while awake; then a devotee is facilitated to vision Devi in Manipura while in a condition of stupor; further a devotee has to pierce through the Vishnu Grandhi or the Vishnu knot when the Yogi becomes unconscious and his body and thoughts are felt irrelevant; in the Ajnaachaktaanta state the yogi loses his identity; while breaking Rudra Grandhi the Yogi attains cosmic reality and in Sahasraara Chakra the yogi is stated to seek Salvation. That stage provides Sudhaa sagara or bliss; indeed Devi! You are above these stages and chakras as 'Shatchakopari Samstitha'.

You are called as Maha Shakti in union with Maha Deva and is stated to be in the form of a coiled serpent in the state of 'Kundalini' like a thin lotus stem. Devi Bhavani, Bhavanaaamya or Beyond Comprehension as then a Bhavaaranya Kutharika or She would axe the cycle of births and deaths! You would in that Form be a Bhadra Priya, Bhadra Murthi, Bhakta Soubhagyadayani, Bhakti Priya,

Bhakti Gamya or realisable by Bhakti alone; Bhakti Vasya or Controllabe by Bhakti only; Bhayaapaha or you drive out fear of the devotees; Shaambhavi, Sharadaaraadhya, Sharvaani or the consort of Sharva, Sharma dayani or the provides of Eternal Happiness; Shankari, Shrikari, Saadhvi or of Purity; Sharacchanda nibhaanana or Luminous like a Full Moon; Shatodari or slim waisted; Shantimati, and Niradhara or supportless and Niranjana or blemishless).

Nirlepa Nirmala Nitya Niraakara Niraakula, Nirgunaa Nishkalaa Shantaa Nishkaamaa Nirupaplava/ Nityamuktaa Nirvikaaraa Nishprapancha Niraashraya, Nitya Shuddha Nitya Buddhaa Niravadyaa Nirantaraa/ Nishkaaranaa Nishkalankaa Nirupaadhirnirishwara, Neeraagaa Raaga mathani Nirmada Madashalini/ Nischinta Nirahankaaraa Nirmohaa Mohanaashani Nirmama Mamataa hantri Nishpaapaa Paapanaashani/ Nishkrodhaa Krodhashamani Nirlobhaa Lobhanaashani, Nissamshayaa Samshayaghni Nirbhavaa Bhava naashani/ Nirvikalpaa Niraabaadhaa Nirbhedaa Bheda naashani, Nirnaashaa Mrityu mathani Nishkrya Nishparigrahaa/

(Nirlepa or Transparent; Nitya or Everlasting; Niraakaara or Formless; Nirakula or composed; Nirguna or Featureless; Nishkala or Undividable; Shanta; Nishkaama or desireless; Nirupaplava or Imperishable; Nitya Mukta or Ever Unrestricted; Nirvikara or Immutable; Nishprapancha or Beyond the Universe; Niraashraya or Unfounded; Nitya Shudda, Nitya Buddha, Niravadya or Irrefutable; Nirantara; Nishkarana or the Causeless since You are the Cause of Causes; Nishkalanka or Spotless; Nirupaadhi or Unaccompanied; Nirishwara or the Ultimate; Niraaga or Uncommitted; Raga Mathani or Devoid of Attachments; Nirmada or Modest; Madanaashani or the destoyer of arrogance; Nischinta or Worryless; Nirahankaara or Egoless; Nirmoha or Illusionless; Mohanashani or Destroyer of Obsessions; Nirmama or Selfless; Mamataahantri or terminator of attachments; Nishpaapa or Sinless; Papanaashani; Nishkrodha; Krodha Shamani; Nirlobha greedless; Lobha naashani; Nissamsaya or devoid of doubts; Samsayaghni or smasher of doubts; Nirbhava or Unborn; Bhavanaashyani or Destroyer of the Cycle of births and deaths; Nirvikalpa or devoid of actions; Nirbaadha; Nirbheda or Consistent ; Bhedanaashani or destroys distinctions; Nirnaasha or Indestructible; Mrutyumathani or demolisher of death; Nishkriya or Actionless; and Nishparigraha or Accepts nothing)]

As the process of Grandhi Bhedana then be able to visualize the Icchha Shakti-Jnaana Shakti-Kriya Shakti be activised. The three avasthaas of Jaagrad-Swapna- Shushuptis are crossed over and the Tureeyaavastha be approached. Thus from the Moolaadhara to Brahma Randhra is the plan for frame work of 'Shat Chakras'.

In other words, from. Bhumi-Bhuloka represented by Brahma as Moolaadhara Chakra; Bhuvarloka represented by Narayana and Water as Svadhishthaana Chakra; Svarloka represented Rudra and Agni as Manipoora Chakra; Janoloka represented by Maheshwara and Vayu as Anaahata Chakra; Maharloka represented by Sada Shiva and Akaasaha as Vishudda Chakra; and Tapoloka represented by Parama Shiva as 'Manas'as Agjnaa Chakra. Beyond this is the Sahasraara Chakra / Bindu where the Ever Blissfful Pamameshavara and Parameshvari as 'Ardha Naarishvara' are attainable. Only Maha Yogis, Maharshis and Deva / Devis- Indra- Tri Murtis might have a darshan perhaps!Ascent to this Celestial Ladder, constructed as a prototype of Shri Chakra blessed by the ever compassionate Bhagavati whose singular concern is to show the Supreme Light.

<u>Stanza Four</u>

Evam muhurtatrayam bhaavanaaparo jeevan mukto bhavati/Tasya Devataatmaikyasidhih/ Chintatakaaryenya yatnena siddhyanti/Sa eva Shiva yojeti kathyate/kādihādimatoktena bhāvanā pratipāditā । jīvanmukto bhavati । ya evaṃ veda । ityupaniṣat । (so'tharvaśiro'dhīte ।)

ityatharvaṇavede bhāvanopaniṣatsampūrṇā ||

In this manner the yogi saadhaka manushya be able to assert to be a jeevan mukta:

'I am Chidatma. I am Para-Atma. I am the Nirguna, 'I am beyond the three bodies, I am the pure consciousness and I am Brahman'- 'I am of the nature of the blissful and of the supreme bliss. 'I have no Chitta, no Buddhi, no Ahamkara, no sense, no body at any time, no Pranas, no Maya, no passion and no anger, I am the great, I have nothing of these objects or of the world and I have no sin, no characteristics, no eye, no Manas, no ear, no nose, no tongue, no hand, no waking, no dreaming, no shushupti either.All this is not mind, I have no time, no space, no object, no thought, no worship, no spiritual wisdom, no seat, no relative, no birth, no speech, no wealth, no virtue, no vice, no duty, no auspiciousness, no Jiva, not even the three worlds, no salvation., no Vedas, no mandatory rules, no proximity, no distance, no knowledge, no secrecy, no Guru, no disciple, no diminution, and so on. Aivanmukta who cognises: 'I am Brahman alone, I am Chit alone, I am the supreme'. No doubt need be entertained about this; 'I am Hamsa itself, I remain of my own will, I can see myself through myself, I reign happy in the kingdom of Atman and enjoy in myself the bliss of my own Atman'.

Shri Dattaatreyopanishad

Bhagavan Dattatreya considered as 'Dutta' or awarded by Trimurtis and born to Maharshi 'Atreya' and Maha Parivrata Devi Anasuyaas He be stated as a mystic Saint 'par excellence' called 'Avadhuta' or of the eccentric type. The word 'Ava' denotes 'evil materials' and 'dhuta' denotes 'washed away' thus meaning that he washed away all shocking things.Such a Person is stated to be of Pure consciousness in human form carrying Chatur Vedas as His dear Dogs!. Depicted as a Three headed Avatara, representing the Trimurtis of Brahma, Vishnu and Shiva; the Three 'Gunas' of Rajasik, Satvik and Tamasik nature; Three Stages of Concsiousness viz. waking, dreaming and dreamless Sushupti; and the Thee Time apsules of Past, Present and Future, Dattatreya is picturised as seated in meditation to 'Trayambake -shwari' by the aid of 'Ashtanga Yoga' and accomplished Self-Reailisation.The main Principles of 'Dattatreya-following' are Self-Reailisation of the Unique Unknown in one's own Inner Self as the Jeevatma/ Paramatma. Hence the concepts of Inter-relation of the Avyakta- the Vyakta Prapancha- Overcoming Ego by Yoga and Renonuciation, and Jnaana by Pravrutti- Nivritti Margaas- the Para -Apaara Vidhaanaas and the Grand Enlightenment of 'Aham Brahmaasmi'!

dattātreyībrahmavidyāsaṃvedyānandavigraham । *tripānnārāyaṇākaraṃ dattātreyamupāsmahe* ||

oṃ bhadraṃ karṇebhiḥ śruṇuyāma devā bhadraṃ paśyemākṣabhiryajatrāḥ ।
sthirairaṅgaistuṣṭuvā?sastanūbhirvyaśema devahitaṃ yadāyuḥ || *svasti na indro vṛddhaśravāḥ*
svasti naḥ pūṣā viśvavedāḥ । *svasti nastārkṣyo ariṣṭanemiḥ svasti no bṛhaspatirdadhātu* ||
oṃ śāntiḥ śāntiḥ śāntiḥ ||

hariḥ oṃ || *satyakṣetre brahmā nārāyaṇaṃ mahāsāmrājyaṃ kiṃ tārakaṃ tanno brūhi*
bhagavannityuktaḥ satyānanda sāttvikaṃ māmakaṃ dhāmopāsvetyāha । *sadā datto'hamasmīti pratyetatsaṃvadanti yena te saṃsāriṇo bhavanti nārāyaṇenaivaṃ vivakṣito brahmā viśvarūpadharaṃ viṣṇuṃ nārāyaṇaṃ dattātreayaṃ dhyātvā sadvadati* । *damiti haṃsaḥ* । *dāmiti dīrghaṃ tadbījaṃ*

nāma bījastham । dāmityekākṣaraṃ bhavati । tadetattārakaṃ bhavati । tadevopāsitavyaṃ vijñeyaṃ garbhāditāraṇam । gāyatrī chandaḥ । sadāśiva ṛṣiḥ । dattātreyo devatā । vaṭabījasthamiva dattabījasthaṃ sarvaṃ jagat । etadaivākṣaraṃ vyākhyātam ।

dattātreyaṣaḍakṣaramantraḥ
vyākhyāsye ṣaḍakṣaram । omiti prathamam । śrīmiti dvitīyam । hrīmiti tṛtīyam । klīmiti caturtham । glaumiti pañcamam । drāmiti ṣaṭkam । ṣaḍakṣaro'yaṃ bhavati । sarvasampadvṛddhikarī bhavati । yogānubhavo bhavati । gāyatrī chandaḥ । sadāśiva ṛṣiḥ । dattātreyo devatā । oṃ śrīṃ hrīṃ klīṃ glauṃ drāṃ iti ṣaḍakṣaro'yaṃ bhavati । dramityuktvā drāmityuktvā vā dattātreyāya nama ityaṣṭākṣaraḥ । dattātreyāyeti satyānandacidātmakam । nama iti pūrṇānandakavigraham । gāyatrī chandaḥ । sadāśiva ṛṣiḥ । dattātreyo devatā । dattātreyāyeti kīlakam । tadeva bījam । namaḥ śaktirbhavati । omiti prathamam । āmiti dvitīyam । hrīmiti tṛtīyam । kromiti caturtham । ehīti tadeva vadet । dattātreyeti svāheti mantrarājo'yaṃ dvādaśākṣaraḥ । jagatī chandaḥ । sadāśiva ṛṣiḥ । dattātreyo devatā । omiti bījam । svāheti śaktiḥ । sambuddhiriti kīlakam । dramiti hṛdaye । hrīṃ klīmiti śīrṣe । ehīti śikhāyām । datteti kavace । ātreyeti cakṣuṣi । svāhetyastre । tanmayo bhavati । ya evaṃ veda । ṣoḍaśākṣaraṃ vyākhyāsye । prāṇaṃ deyam । mānaṃ deyam । cakṣurdeyam । śrotraṃ deyam । ṣaḍdaśaśiraśchinatti ṣoḍaśākṣaramantre na deyo bhavati ।
atisevāparabhaktaguṇavacchiṣyāya vadet । omiti prathamaṃ bhavati । aimiti dvitīyam । kromiti tṛtīyam । klīmiti caturtham । klūmiti pañcamam । hrāmiti ṣaṣṭham । hrīmiti saptamam । hrūmityaṣṭamam । sauriti navamam । dattātreyāyeti caturdaśam । svāheti ṣoḍaśam । gāyatrī chandaḥ । sadāśiva ṛṣiḥ । dattātreyo devatā । oṃ bījam । svāhā śaktiḥ । caturthyantaṃ kīlakam । omiti hṛdaye । klāṃ klīṃ klūmiti śikhāyām । sauriti kavace । caturthyantaṃ cakṣuṣi । svāhetyastre । yo nityamadhīyānaḥ saccidānanda sukhī mokṣī bhavati । saurityante śrīvaiṣṇava ityucyate । tajjāpī viṣṇurūpī bhavati । anuṣṭup chando vyākhyāsye । sarvatra sambuddhirimānītyucyante । dattātreya hare kṛṣṇa unmattānandadāyaka । digambara mune bālapiśāca jñānasāgara ॥ 1॥ ityupaniṣat ।
anuṣṭup chandaḥ । sadāśiva ṛṣiḥ । dattātreyo devatā dattātreyeti hṛdaye । hare kṛṣṇeti śīrṣe । unmattānandeti śikhāyām । dāyakamuna iti kavace । digambareti cakṣuṣi । piśācajñānasāgaretyastre । ānuṣṭubho'yaṃ mayādhītaḥ । abrahmajanmadoṣāśca praṇaśyanti । sarvopakārī mokṣī bhavati । ya evaṃ vedetyupaniṣat ॥ 1॥

iti prathamaḥ khaṇḍaḥ ॥ 1॥

omiti vyāharet । oṃ namo bhagavate dattātreyāya smaraṇamātrasantuṣṭāya mahābhayanivāraṇāya mahājñānapradāya cidānandātmane bālonmatta- piśācaveṣāyeti mahāyogine'vadhūtāyeti anasūyānandavardhanāyātriputrāyeti sarvakāmaphala- pradāya omiti vyāharet ।
bhavabandhamocanāyeti hrīmiti vyāharet । sakalavibhūti dāyeti kromiti vyāharet ।
sādhyākarṣaṇāyeti sauriti vyāharet । sarvamanaḥ- kṣobhaṇāyeti śrīmiti vyāharet । mahomiti vyāharet

। cirañjīvine vaṣaḍiti vyāharet । vaśīkuruvaśīkuru vauṣaḍiti vyāharet । ākarṣayākarṣaya humiti vyāharet । vidveṣayavidveṣaya phaḍiti vyāharet । uccāṭayoccāṭaya ṭhaṭheti vyāharet । stambhaya-stambhaya khakheti vyāharet । mārayamāraya namaḥ sampannāya namaḥ sampannāya svāhā poṣayapoṣaya paramantraparayantraparatantrāṃśchindhicchindhi grahānnivārayanivāraya vyādhīnnivārayanivāraya duḥkhaṃ harayaharaya dāridryaṃ vidrāvayavidrāvaya dehaṃ poṣayapoṣaya cittaṃ toṣayatoṣayeti sarvamantra- sarvayantrasarvatantrasarvapallavasvarūpāyeti oṃ namaḥ śivāyetyupaniṣat ॥ 2॥

iti dvitīyaḥ khaṇḍaḥ ॥ 2॥

ya evaṃ veda । anuṣṭup chandaḥ । sadāśiva ṛṣiḥ । dattātreyo devatā । omiti bījam । svāheti śaktiḥ । drāmiti kīlakam । aṣṭamūrtyaṣṭamantrā bhavanti । yo nityamadhīte
vāyvagnisomādityabrahmaviṣṇurudraiḥ
pūto bhavati । gāyatryā śatasahasraṃ japtaṃ bhavati । mahārudraśatasahasrajāpī bhavati । praṇavāyutakoṭijapto bhavati । śatapūrvāñchatāparānpunāti । sa paṅktipāvano bhavati । brahmahatyādipātakairmukto bhavati । gohatyādipātakairmukto bhavati । tulāpuruṣādidānaiḥ prapāpānataḥ pūto bhavati । aśeṣapāpānmukto bhavati । bhakṣyābhakṣyapāpairmukto bhavati । sarvamantrayogapārīṇo bhavati । sa eva brāhmaṇo bhavati । tasmācchiṣyaṃ bhaktaṃ pratigṛhṇīyāt । so'nantaphalamaśnute । sa jīvanmukto bhavatītyāha bhagavānnārāyaṇo brahmāṇamityupaniṣat ॥

oṃ bhadraṃ karṇebhiḥ śruṇuyāma devā bhadraṃ paśyemākṣabhiryajatrāḥ ॥
sthirairaṅgaistuṣṭuvā? sastanūbhirvyaśema devahitaṃ yadāyuḥ ॥ oṃ svasti na indro vṛddhaśravāḥ svasti naḥ pūṣā viśvavedāḥ । svasti nastārkṣyo ariṣṭanemiḥ svasti no bṛhaspatirdadhātu ॥

oṃ śāntiḥ śāntiḥ śāntiḥ ॥ hariḥ oṃ tatsat ॥

iti dattātreyopaniṣatsamāptā ॥

Once Brahma the creator asked Lord Narayana about the efficacy of the Taraka-Mantra:

[Brief on Taraka Mantra

At Manikarnikaa Ghat of Varanasi Parana Shiva assures liberates the dead by saying Taraka Mantraa in ears of the dead. Many Puranas assert this fact.
Kasi Khanda of Skanda Purana says: without the knowledge that roots out Karmas, a person who dies in Käsi becomes immortal, with the favour of the Moon-crested Lord. With or without effort on one's part, one shall abandon the body and die in Käsi. At Manikarnika Ghat of Varanasi Parama Shiva liberates the dead by uttering 'Taraka mantra' in ears of the dead. Many Puranas assert this fact. Swarga Khanda of Padma Purana also says Lord Shiva liberates by imparting Taraka Mantra. .
Taraka mantra is mantra which takes us away from samasara and hence mantra of liberation (tara is carrying across and 'ava' means downwards, thus it easy to understand OM as mantra of liberation, as Om is source of everything.

Rama Tapani Upanishad states that Bharadwaja enquired Yajnyavalkya - 'What is Taraka? What is the one which liberates?' Yajnyavalkya replied:
'That which has 'A' as the first syllable, 'U' as the second syllable, 'M' the third syllable, half-note is the fourth syllable, dot is the fifth syllable, and sound is the sixth syllable; that is called the Taraka. That when practiced liberates one from the cycles of births and deaths. This is verily the ' Shadakshara (Six letered)' Taraka mantra namely Omkara. That person who regularly utters this Mantra, he gets ferried from sins, he gets ferried from death, he gets absolved of the sins like Brahmahatya (killing of brahmana), killing of foetus, he gets ferried from the ocean of Samsaara, he gest liberated from everything, he becomes one with the Avimukta (Lord Shiva as the redeemer), he becomes great, he becomes immortal'. Hence it is clear that the Six-Lettered Mantra what Rama mentioned is Omkaara.]

Further stanzas follow

Once Brahma the creator asked Lord Narayana about the efficacy of the Taraka-Mantra to which the latter replied: "Always think of Me and My glory, and be in commune with Me in the attitude 'I am Datta, the great Lord.' Such ones who meditate thus do not swirl in the recurring course of worldly existence."

Accordingly, after meditating on Lord Vishnu (Dattatreya), Brahma said: "Yes. The Brahman that is the infinite and peerless alone remains as the residuum after negation of everything else."
The one-, six-, eight-, twelve-, and sixteen-syllable mantras of Dattaatreya:

The Taraka monosyllable is 'Daam'. He is the Hamsa established in all beings. 'Daam' in the lengthened form is the Paramatman.

The six syllable one is ' OM, Shreem, Hreem, Kleem, Glaum, Draam.'
The eight-syllable one is 'Dram' or 'Draam' and then adding to it the syllables 'Da, tta, tre, ya, ya, Na, mah.' The portion 'Dattatreya' is of the character of knowledge, existence, and bliss, and that of Namah is of full- blown bliss.The twelve-syllable formula is 'Om, Aam, Hreem, Krom, Ehi Dattatreya svaha.' The sixteen-syllable formula is Om, Aim, Krom, Kleem, Klaum, Hram, Hreem, Hraum, Sauh (nine) and the five syllables constituting Dattatreyaya, and the twin syllable Svaha. The whole formula is 'Om, Aim, Krom, Kleem, Klaum, Hram, Hreem Hraum, Sauh Dattatreyaya Svaha.'. The Anushtubh-mantra of Dattaatreya. All the portions of the mantra are said to be in the vocative forms right through as 'Dattatreya Hare Krishna Unmatananda-dayaka, Digambara, Mune, Bala, Pishacha, Jnana Sagara.'

The Moola-Mantra of Dattaatreya. -This is then given as:

'Om Namo Bhagavate Dattatreyaya, Smarana-Matra-Samtushtaya!'
OM salutations unto Lord Dattatreya who is propitiated by remembrance (devotion),

Maha-Bhaya-Nirvanaya, Maha-Jnana-Pradaya, Chidanandatmane - That is the dispeller of great fears, who bestows the highest character of sentience and bliss.
Balonmatta-Pishacha-Veshaya - Who is in the guise of a child, a mad-man, a devil. Thus:*Maha Yogine Avadhutaya, Anasuyananda-Vardhanayatri-Putraya* -
A great yogin, is the enhancer of the bliss of Anasuya (His mother), is the son of the sage Atri.Sarva-Kama-Phala-Pradaya, Bhava-Bandha-Mochanaya - Who bestows the fruits of all the desires of the devotee's heart, the redeemer of the bonds of worldly existence.

Sakala-Vibhuti-Daya Sadhyakarshanaya Sarva-Manah-Kshobhanaya, Chiram-Jivane Vashi-Kuru, Vashi-Kuru, Akarshaya-Akarshaya, Vidveshaya, Vidveshaya, Uchataya-Uchataya, Stambhaya-Stambhaya, Maraya-Maraya Namah, Sampannaya, Namah Sampannaya, Svaha Poshaya, Poshaya, Para-Mantra Para-Yantra Para-Tantramsh Chindhi, Chindhi!Grahan Nivaraya; Nivaraya; Vyadhiin Nivaraya, Nivaraya; Dukham Haraya, Haraya; Daridriyam Vidravaya, Deham Poshaya, Poshaya; Citttam Toshhaya, Toshhaya!
Do thou counteract the malignant influences of the planets, cure the ailments, drive off anguish, melt away all penury, fill the mind with joy.

Sarva Mantra Sarva Yantra Sarva Tantra Sarva Pallava Svaruupaya Iti Om Namah Shivaya Om!

Unto Thee of the real form of incantations, all mystic symbols and powers, etc. Om salutations!
Om salutations unto Lord Dattatreya who is propitiated by remembrance (devotion), that is the dispeller of great fears, who bestows the highest character of sentience and bliss and who is in the guise of a child, a mad- man, a devil, a great yogin, is the enhancer of the bliss of Anasuya (His mother), is the son of the sage Atri, who bestows the fruits of all the desires of the devotee's heart, the redeemer of the bonds of worldly existence. Do thou nourish my body, counteract the malignant influences of the planets, cure the ailments, drive off anguish, melt away all penury, fill the mind with joy ... unto Thee of the real form of incantations, all mystic symbols and powers, etc. Om Salutations!
He who knows all about this Vidya and practices this becomes holy, and he attains the fruits of having muttered the Gayatri, the Maha Rudra, and the Pranava innumerable times, and he is absolved of all his sins.

[Vishleshana 1.Dattatreya' birth - vide Markandeya P. - 2.a. Avadhuta secured inspiration from Nature and b) on Nine Yogindras vide Maha Bhagavata

1) Son Sumati explained to his father about the causation of the State of Bliss viz. Yoga which conquers 'Bhautika Padaardhaas' (physical material) /worldly shackles) so that there would be no involvement of the cycle of births and deaths. In this context, he cited the example of Dattatreya Deva.

There was a Brahmana named Kaushika who was a leper by virtue of his fate but he had Kaushiki as the 'Pativrata'devoted to her husband. She would perform all physical services to the husband of cleaning, washing and all other ablutions to this extent of removing body rejects and the blood oozing from his wounds. The disabled husband was short tempered and nagging but she considered him as her Deva and worshipped him, fulfilling each and every desire of his. Once he longed for an attractive prostitute in bed as he saw her in the morning and insisted for her by the night. The wife searched for her all over with a view to beg her to sleep with him despite his contageous disease; she would try to locate her some how, offer her lot of money and also try to convince her in the name of mercy! The wife carried the husband on her shoulders at the night time but unfortunately due to darkness, she tripped on the road side and his legs hit a Sage Mandya in deep meditation.The angry Sage gave a curse that whosoever disturbed his meditation would die before the Sun rise by the next morning. Having heard the curse of the Sage, the 'Pativrata' made the return 'Pratigya' (challenging vow) that Sun would not appear on the Sky and the night would never be terminated.

All the Devas were frightened at the Challenge of the Pativrata and wondered what would happen to the entire Universe in the absence of Swadhyaaya, Vashatkaara, Swadha and Swaahaa viz. Sun God, as a result of this unfortunate development! In the absence of days and nights, there would not be months and Seasons, no 'Ayanaas' (Uttarayana and Dakshinaayana), no count of Years, and no concept of 'Kaala Gyana' or of Time. If there were no Sun Rise, there would not be 'Snaanaas' nor

daily Rituals, no Yagnas, no offerings to Devas through Agni (Fire), no crops to generate food due to drought and thus Universal Balance would be shaken up.

Devas prayed to Brahma who advised them to approach the 'Maha Pativrata' Devi Anasuya, the wife of Sage Atri and daughter of Kardama Muni. Anasuya advised Kaushiki about the enormous loss to the World as a result of her Pratigna. Women have the unique task of performing service to husbands while men have other duties like Rituals and that she was proud of Kaushiki as a Pativrata. Even Gods descended to request her and that itself was a proof of her achievement. But the most essential task at that hour would be to facilitate Sun to rise and hence should withdraw her Pratigya. Finally Anasuya declared: *Yatha Bhatru Samamna anyamaham pashyami Devatam, thena satyaena viproyam punarjeevatvanamah.* (If I had never known any Deity as important as my husband, then the Brahmana Kaushik would be reborn afresh devoid of any disease!).

[Thanks to Anasuya's intervention, the crisis was averted and the Devas blessed her that Brahma, Vishnu and Maheswara would be born with Rajasika Guna as Soma (Moon), Vishnu as Dattatreya with Satvika Guna and Siva as Durvasa with Tamasika Guna]

Atri the Brahmamaanasa Putra who practised severe penance and attained Brahma jnana. He married Anasuya the daughter of Karjam Prajapati. Anasuya as the name indicates,was devoid of taint of envy. She was a Pativrata an embodiment of chastity who worshiped and considered her husband as Parameshvara. Her fame and glory spread far and wide, all over the three worlds. Knowing her greatness Indra and other deities feared that they may lose their supremacy and that she may snatch their celestial treasures from their hand. They approached Brahma, Vishnu and Mahesh, described the greatness of Anusaya to them and entreated them to arrest the ever increasing powers and glory of Anusaya by somehow causing a blemish on her chastity.The Tri Murtis agreed to do it. They transformed themselves into mendicants and approached the hermitage of Atri Maharshi. They begged for alms. At that time , Atri Mahrishi had gone to a river to offer his daily ablutions. Anusaya welcomed them with respect and offered them seats. She washed their feet and worshipped them. The guests became impatient and feigned great hunger.They demanded that food be served to them immediately as they could not wait till the return of Atri.Anusaya invited them to the dining center and after offering the proper seats was about to serve food. At that critical juncture the guests made an unusual request. They said, 'Oh! Pious one, we desire that you should disrobe yourself and serve food without wearing any garment.Then only will we eat the food served to us . Please tell us if this is not possible , we wll go elsewhere". Anusaya thought for a while, 'If I refuse to comply with the condition laid down by these guests they may go away without eating food. Atithis(unexpected guests) cannot be turned away, they are an aspect of Paramatma Himself.. She cogitated: 'My mind is pure. The spiritual strength of my husband will surely save me'. She declared her willingness to serve food as desired by them and went into the kitchen.She meditated and prayed at the holy feet of her husband. With a motherly feeling towards the guests she went naked into the dining place to start serving the food but, Lo! and behold! By that time the three guests were transformed into infants. She fondled the infants and at the sight of these hungry infants lactation welled up from her bosom. She happily breast fed them. When Atri rishi returned home , to his amazement, he found Anusaya fondling three new born babies. Anusaya rose and offered the three babies at the feet of her husband. Atri Maharshi went into a trance and recognized the trio as Brahma, Vishnu and Mahesha. He reverentially greeted them with folded hands. After witnessing the devotion and purity of couple the three infants assumed their real forms and requested the couple to ask for a boon. Atri directed Anusaya to seek a boon from the trinity. Anusaya replied that he might ask them to actually become their children. The trinity granted the boon and left for their celestial abodes in their subtle form and joined their consorts.

Vishnu took the form of Bhagavan Datta, Brahma took the form of Chandra and Mahesh took the form of Durvasa. After some time Chandra and Durvasa sought the permission of Anusaya to leave. Durvasa expressed his desire to go on a pilgrimage and do penance. Chandra put forth his request, ‘ I will reside in the region of the Moon. Therefore you can see me daily. Don’t grieve at our departure. Bhagavan Datta combines in himself the divine qualities of three of us. He will always be with you. Datta is Lord Vishnu himself. Vishnu pervades in the whole universe , so you will never experience separation from him. He will live according to your hearts desire . so permit me to leave”. Taking the permission of their mother Chandra reached the region of the moon and Durvasa left on a long pilgrimage.while Bhagavan Datta remained in the hermitage of Anusaya.

2) a.

‘In this context, the Shri Krishna quoted a Brahmana ‘Avadhuta’ who visited King Yadu and told him that in a state of complete aloofness from the Society, one could learn great lessons from Nature (The Five Elements of Earth, Sky, Fire, Wind and Water), from Sun and Moon, as also from his personal experiences of a pigeon, python, Sea, moth, honeybee, honey thief, fish, elephant, deer, a prostitute Pingala, kurara bird, child, girl, arrow maker, serpent, spider and wasp.The Avadhuta said that Spiritual Science was learnt in totality from these twenty four teachers as to how one could and should learn the art of detachment and align the self with ‘Paramatma’. From Earth, he learnt the lesson of patience, service to and welfare of others**.** From Air, he learnt, maintenance of human body by its vital energy, without carrying the aromas or the foul smell of surroundings and also without disturbing devotion to Almighty. Like the sky which is anywhere without being entangled with material attractions, the Avadhuta learntkeeping universal attractions away even in the thick of happenings. The Sky again is immune from the clouds, storms, mighty rains and floods and thus the Avadhuta learnt the knack of being calm without deviating from the target of the Supreme Energy. From Water, he learnt the washing of physical impurities and thereby ensuringcleanlinesswithin.Fire taught the Avadhuta a whole lot of lessons ranging from cooking wholesome and simple food, illumination, worship by Homams, and burning of ‘Shatvargas’ – the six enemies of anger, desire, selfishness, attachment, meanness and jealousy. Moon taught the waxing and waning phases till eternity, cures diseases of body and brain and provides solace and peace to troubled humans**,** ideal for Spiritual devotion.. Moon and Sun, being the Superior Evidences of every-being irrespective of Time, taught the Brahmana an inexplicable presence of Almighty. From Sun, the Avadhuta learnt the tendency to give rains to and absorb water from Earth and thus give away material senses and absorb spiritual energiesat appropriate timings. A pigeon leading peaceful family life developed excessive affection to wife and kids and as a hunter trapped the babies in a net while the parents searched food, the mother returned and got trapped too. Not able to overcome the pangs of attachment, the father pigeon volunteered into the net. Intense family attachments and extreme sexruined the pigeon. An example of python waiting patienly for food for days together be emulated instead of being a glutton; Like the exterior of Sea, the outward appearance might look normal butbe deep and fathomless without self importance.Unlike the rivers rushing into the Ocean in rainy season or presenting a dried up look in Summer, Oceans are always of same level and thus the lesson would be to practise equanimity and composure.The Avadhuta learnt from a moth, not to rush into flames of material attractions as a lusty person loses mental balance if a glamorous woman found his way. A honeybee taught a lesson to the Brahmana to collect essence of Scriptures flying from flower to flower, but not to store honey in a beehive to be taken away by a bee-hive keeper . Lessons were received by a deer attracted to the sweet music of horn by curiosity and getting caught by a hunter; a fish attracted to a bait of a net of the fisher man; an elephant desirous of mating a she- elephant and getting killed by more powerful elephants incompetition ; a prostitute named Pingala changing bed mates for money and finally realising the folly as more honourable means of earning were available without spoiling her physical health and possibly achieving far greater enjoyment by devotion to Almighty; a weak

hawk with a meat piece but getting rid of it as attacked by stronger hawks giving momentary happiness by the riddance of the meat piece ; a happy Child without anxitey and freedom comparable to that of an Avadhuta; a young girl husking rice, by removing bracelets with conch-shell bells on her hands to save noise and embarrassment in the presence of visitors thus using her common sense; an arrow maker making arrows with tremendous concentration to attain perfection of his job, even as the King of the land was passing by and watching beside him; a snake entering an anthill built by others by cleverness;a spider weaving out threads from its own mouth, expanding them, playing with them for a while, catching flies or other preys and finally destroying the threads indicating its playfulness and patience reflecting Almighty's own example of creation, expansion and destruction-a typical cycle of births and deaths; and finally by an example of a wasp which entered into a larva's (insect's) hive and the insect which was hiding in the hive for long time in meditation took the form and features of the wasp itself, signifying that a human being too could transform into the features of Almighty. These were the lessons that the Avadhuta absorbed from Nature; some by way of resisting temptations from material forces, some by absorbing the means of overcoming material attractions and others by attaining unity or oneness with the Supreme Energy! Detachment and devotion are the two watchwords of existence as stated by the Avadhuta who was Bhagavan Dattatreya Himself! This was disclosed to the King of Yadu at the end by Dattatreya, told Krishna to Uddhava.

b)

Yogindras on Incarnations of Nara Narayan, Dattatreya and Hayagreeva

Yogindras also described the incarnations of Maharshis Nara Narayana and Datthatreya and their activities. Nara Narayana were born to Murthi, the daughter of Daksha Prajapati and Dharma who was born from the right breast of Lord Brahma. Indra was apprehensive that the Maharshi might not sidelight him and was infact afraid that he might as well usurp Heavens and as such sent Apsaras to Nara Narayana to spoil their meditation. Smilingly, the Maharshi despatched the Demi- Gods and Apsaras with a few gifts and Indra, who by then learnt of as Narayana's own Extension by Narada, reached the Maharshi of the sin that he performed and sought His blessings. Dattathreya, son of Atri Maha Muni was another incarnation of Super Energy that Yogindras made a special mention as the Ultimate Yogi and an 'Avadhuta'who was least concerned with clothes or even physical cleanliness and considered as an Amalgam of Brahma, Vishnu and Maheswara. He was a mystic mendicant travelling far and wide with His cow and four dogs and a Master of Vedas and of high-level 'Tantra'practice. He was the pioneer of 'Kaanphota nathpanthi'or mystics with split-ears opposing Universal applicability of Moral Discipline. He had such illustrious followers like Goraknath and Matsyendranath. He also opposed Yoga for purposes other than for elevation of the self with the Supreme, known as Non-Yoga. Yet another incarnation of Vishnu, Hayagreeva, as the Horse Head by killing the demon 'Madhu' who stole Vedas, when at the end of His Day fell asleep and the Vedas were stolen.The Lord assumed the form of a Giant Fish and retrieved the Vedas from the depths of the Ocean.]

Interestingly, the Dattatreya Upanishad first introduces him as being one with Vishnu and ends with the mantra, "Om Namah Shivaya", thereby also identifying him with Shiva. Recalling Vaamana Purana : *Shivaya Vishnu Rupaaya Shiva Rupaaya Vishnavey, Shivasya Hridayagum Vishnuh Vishnorhridayagum Shivah/* Nandideva organised Rudra Sena and Vishnu Sena since the fool Andhaka never realised the identity of Shiva and Vishnu and even the Trilokaas were in utter ignorance that both the Swarupas were just one and the same! Thus towards the end of the third chapter, it says that Shiva pervades all reality and resides as the Eternal Jyoti (Divine Light) in the heart of every man. Shiva is described here as being omnipresent and omniscient. Finally, the chapter closes with the description of Shiva as of being that of Dattatreya and His Puja

[Bhagavan Dattatreya on Shodashopachaara Pujaavidhaana

Dhyaana:
Gururbrahma Gururvishnu Gururdervo Maheshwarah Gurursaakshaat Parabrahma tasmyai Shri Gurave Namah/
Aavaahayaami:
Aavaahayaami sadbhataa nityaananda mahaamatim, sarvadharmaparam nityam purnaananda vigraham/
Shri Sadguru Para Brahmane namah aavaahayaami/
Aasanam:
Kalpadrumoole maniveda madhya, Simhaasanam swarvamayam suratnam, vichirta vastraamritamachyutaprabho, grihaana Lakshmee dharanee samanvita/
Shri Sadguru parabrahmane namah aasanam samarpayaami/
Paadyam:
Gangaajalam samaaneetam sugandha dravya samyutam, paadyam grihaana bho Swaamin, teertha paada Dayaakara/
Shri Sadguru Parabrahmane namah, paadayoh paadyam samarpayaami/
Arghyam:
Dharma swarupa Dharmagjnah tulasee daama bhushana, kambugreevamayaa duttam grihaanaarghyam namostute/
Shri Sadguru Parabrahmane namah, hastayih arghyam samapayaami/
Aachamanam
Jnaana vairaagya sampanna bhavarogaika bheshaja, grihaanatwam mayaadatam idam aachamaneeyakam/
Shri Sadguru Parabrahmane namah, aachamaneeyam samarpayaami/
Snaanam
Gangaadi punya salilaih mayaaneetaih shubhaavahaih, snaapaishyaamayham bhaktyaa prasanno bhava sadguru/
Shri Sadguru Parabrahmane namah snaanam samarpayaami/
Vastram
Swarnaachalam chitra vichitra shobhitam koushya yugmam parikalpitam mayaa/ Daamodaa praavaranam grihaana maayaachala praakrita divya rupa/
Shri Sadguru Parabrahmane namah, vastrayugmam samarpayaami/
Gandham
Kastuurikaa chandana karnamaani kashmeera samyojita gandhaasaaraih, vilepanam sveekuru Deva Deva Shri Bhumi vakshoja vilepanaarham/
Shri Sadguru Parabrahmane namah gandham dhaarayaami/
Yagjnopaveetam
Tantum tanvan mayaabhaktyaa Brahma sutram vinirmitam daasyaami dhaaranaardhamvai grihaana rahmavidvara/
Shri Sadguru Parabrahmane namah, yagjnopaveetam samarpayaami/
Yagjnopavaata dhaaranaanantaram aahamaneeyam samarpayaami/
Pushpam
Kalharaischampankairyairajee punnaagairmallikaadibhih, mandaaraih pujaishyaami sweekurad Aachaara sattama/
Shri Sadguru Parabrahmane namah Pushpaih pujayaami/
Anga Puja
Om Teertha paadayanamah Paadou pujayaami
Om Lalaataaya namah Janghe pujayaami

Om Aadhaara Bhutaaynamah Jaanuni pujayaami
Om Vishva prapujitaaya namah Uruu pujayaami
Om Jitendriyaaya namah Guhyam pujayaami
Om Sthitahpragjnyaaya namah Katim pujayaami
Om Mitaashanaaya namah Udaram pujayaami
Om Vishaala Vakshaayanamah Vakshsthlam pujayaami
Om Shudha Hridayaaya namah Hridayam pujayaami
Om Shishya vatsalaaya namah Sthanou pujayaami
Om Aatmoddhaarakaaya namah Bhujou pujayaami
Om Daana hastaaya namah Hastou pujayaami
Om Kambukanthaaya namah Kantham pujayaami
Om Prasanna vadanaaya namah Mukham pujyaami
Om Mridu bhaashnaaya namah Jihvaam pujayaami
Om Karunaa jala nidhaye namah, Netre pujayaami
Om Shastraanusaarine namah Karnou pujayaami
Om Sarvagjnaayanamah Sarvaanyaangaani pujayaami
Dhupam
Vanaspatirasairdivyairnaanaa gandhyassusamyutam, aghneyassarva devaanaam dhupoyam pratigrihyataam, Shri Sadguru Para Brahmane namah Deepam darshayaami/
Naivedyam
Satyam chittena parishinchaami Amritamastu, Amritopastaranamasi swaaha-
Pakvaannam panchabhakshaani go ghritam suupa sanyutam, lehyam peyam tathaa choshyam sweekuru Praana vallabha/
Om Praanaaya swah- Om Apaanaaya swah-Om Vyaanaaya swaah-Om Udaanaaya swah- Om Samaanaaya swaah- Uttaraaposhanam saparpayaami-Hastou prakshaalayaami- Paadou prakshaalanam saparpayaami- Shuddhaachamaneeyam saparpayaami/
Taambulam
Poogeephalaissa karpurairnaagavalleedalairyutam, muktaachurna samaa yktam taambulam pratigrihyataam/ Om Sadguru Para Brahmane namah taamboolam samarpayaami/
Neeraajanam
Neeraajanamidam jnaana deepaka sadgunaakara, pooraitvaa mano vaancchaam sweekuru bhajana priya/
Mangalam Jagaduddhaara Mangalam Deshikottama, Shri SadguruPara Brahmana namah neeraajanam samarpayaami/
Mantra Pushpam
Shraddhaa bhaktyaa akshasaicha hritpadma sahitam guro, mayaarpitam Mantra Pushpam sweekuru shishya vatsala/
Shri Sadguru Para Bahmane namah/ Mantra pushpam samarpayaami/
Namah prasanna vadana namah, kaarunya saagara/ Namah karma phala tyaagin namah paapa nikrintana//
Namostvanantaaya sahasra murtaye, sahasra paadaakshi shiroru baahave/ Sahasra naamne purushaaya shaasvate, sahasra koteeyuga dhaarine namah, Shri Sadguru Para Brahmane namah/ Sapradakshina namaskaaraan samarpayaami/
Tvameva maataacha pitaa tvameva, tvameva bandhuscha sakhaa tvameva, tvameva vidyaa dravinam tvameva, tvameva sarvam mama Dva Deva/ Shri Sadguru Para Brahmane namah, cchatram -aacchaayadyaami, chamaram veechayaami- nrityam darshayaami, aandolikaanaarohayaami, ashva naarohayaami-gajaanaarohayaami- samasta raajopachaaradevopachaara shaktyupachaara bhaktyupa chaara pujaam samarpayaami/Sarvam Shri Parameshvaraarpanamastu/]

Devyupanishad

.

This again is of the Atharveeya parampara's upanishad most essentially describes of the Chit Shakti as the sarvaatma and samaanya rupa varnana . Ther after is the delineation of Aadi Vidya, its mahima, Bhuvaneshi ekaakshara mantra, Maha Chandi Navakshara Vidya and Phalashriti,Devi saadhana tatva maarga drishsht is being described.

Shrīdevyupaniṣadvidyāvedyāpārasukhākṛti । traipadaṃ brahmacaitanyaṃ rāmacandrapadaṃ bhaje/

oṃ bhadraṃ karṇebhiḥ śṛṇuyāma devāḥ bhadraṃ paśyemākṣabhiryajatrāḥ ।

sthirairaṅgaistuṣṭuvā? sastanūbhi-vyaśema devahitaṃ yadāyuḥ ॥ svasti na indro vṛddhaśravāḥ

svasti naḥ pūṣā viśvavedāḥ । svasti nastārkṣyo ariṣṭanemiḥ svasti no bṛhaspatirdadhhātu ॥

oṃ śāntiḥ śāntiḥ śāntiḥ ॥

ahaṃ rāṣṭrī saṅgamanī vasūnāmahaṃ suve pitaramasya mūrdhanmama yonirapsvantaḥ samudre । ya evaṃ veda sa

devīpadamāpnoti । te devā abruvan । namo devyai mahādevyai śivāyai satataṃ namaḥ । namaḥ prakṛtyai bhadrāyai niyatāḥ praṇatāḥ sma tām ॥ 3॥

tāmagnivarṇāṃ tapasā jvalantīṃ vairocanīṃ karmaphaleṣu juṣṭām । durgāṃ devīṃ śaraṇamahaṃ prapadye sutarāṃ nāśayate tamaḥ ॥ 4॥

devīṃ vācamajanayanta devāstāṃ viśvarūpāḥ paśavo vadanti sā no mandreśamūrjaṃ duhānā dhenurvāgasmānupasuṣṭutaitu ॥ 5॥

kālarātriṃ brahmastutāṃ vaiṣṇavīṃ skandamātaram । sarasvatīmaditiṃ dakṣaduhitaraṃ namāmaḥ pāvanāṃ śivām ॥ 6॥

mahālakṣmīśca vidmahe sarvasiddhiśca dhīmahi । tanno devī pracodayāt ॥ 7॥

aditirhyajaniṣṭa dakṣa yā duhitā tava । tāṃ devā anvajāyanta bhadrā amṛtabandhavaḥ ॥ 8॥

kāmo yoniḥ kāmakalā vajrapāṇirguhā hasā । mātariśvābhramindraḥ punarguhā sakalā māyayā ca punaḥ kośā viśvamātā divi dyom ॥ 9॥

eṣātmaśaktiḥ । eṣā viśvamohinī pāśāṅkuśadhanurbāṇadharā । eṣā śrīmahāvidyā । ya evaṃ veda sa śokaṃ tarati । namaste astu bhagavati bhavati mātarasmānpātu sarvataḥ । saiṣāṣṭau vasavaḥ । saiṣaikādaśa rudrāḥ । saiṣā dvādaśādityāḥ । saiṣā viśvedevāḥ somapā asomapāśca । saiṣā yātudhānu asurā rakṣāṃsi piśācayakṣāḥ siddhāḥ । saiṣā sattvarajastamāṃsi । saiṣā prajāpatīndramanavaḥ । saiṣā grahā nakṣatrajyotīṃṣi kalākāṣṭhādikālarūpiṇī । tāmahaṃ praṇaumi

nityam । *tāpāpahāriṇīṃ devīṃ bhuktimuktipradāyinīm* । *anantāṃ vijayāṃ śuddhāṃ śaraṇyāṃ śivadāṃ śivām* ॥ *10*॥

viyadākārasaṃyuktaṃ vītihotrasamanvitam । *ardhendulasitaṃ devyā bījaṃ sarvārthasādhakam* ॥ *11*॥

evamekākṣaraṃ mantraṃ yatayaḥ śuddhacetasaḥ । *dhyāyanti paramānandamayā jñānāmburāśayaḥ* ॥ *12*॥

vāṅmayā brahmabhūtasmātṣaṣṭhaṃ vaktrasamanvitam । *sūryo vāmaśrotrabinduḥ saṃyutāṣṭakaṭṛtīyakaḥ* ॥ *13*॥

nārāyaṇena saṃyukto vāyuścādharasaṃyutaḥ । *vicce navārṇako'rṇaḥ syānmahadānandadāyakaḥ* ॥ *14*॥

hṛtpuṇḍarīkamadhyasthāṃ prātaḥsūryasamaprabhām । *pāśāṅkuśadharāṃ saumyāṃ varadābhayahastakām* । *trinetrāṃ raktavasanāṃ bhaktakāmadughāṃ bhaje* ॥ *15*॥

namāmi tvāmahaṃ devīṃ mahābhayavināśinīm । *mahādurgapraśamanīṃ mahākāruṇyarūpiṇīm* ॥ *16*॥

yasyāḥ svarūpaṃ brahmādayo na jānanti tasmāducyate'jñeyā । *yasyā anto na vidyate tasmāducyate'nantā* । *yasyā grahaṇaṃ nopalabhyate tasmāducyate'lakṣyā* । *yasyā jananaṃ nopalabhyate tasmāducyate'jā* । *ekaiva sarvatra vartate tasmāducyata ekā* । *ekaiva viśvarūpiṇī tasmāducyate naikā 'ta evocyate'jñeyānantālakṣyājaikā naiketi* । *mantrāṇāṃ mātṛkā devī śabdānāṃ jñānarūpiṇī* । *jñānānāṃ cinmayātītā śūnyānāṃ śūnyasākṣiṇī* ॥ *17*॥

yasyāḥ parataraṃ nāsti saiṣā durgā prakīrtitā । *[durgātsaṃtrāyate yasmāddevī durgeti kathyate* ॥ *18*॥

prapadye śaraṇaṃ devīṃ duṃdurge duritaṃ hara ॥*]*
tāṃ durgāṃ durgamāṃ devīṃ durācāravighātinīm । *namāmi bhavabhīto'haṃ saṃsārārṇavatāriṇīm* ॥ *19*॥

idamatharvaśīrṣaṃ yo'dhīte pañcātharvaśīrṣajapaphalamavāpnoti । *idamatharvaśīrṣaṃ jñātvā yo'rcāṃ sthāpayati* । *śatalakṣaṃ prajaptvāpi so'rcāsiddhiṃ ca vindati* । *śatamaṣṭottaraṃ cāsyāḥ puraścaryāvidhiḥ smṛtaḥ* ॥ *20*॥

daśavāraṃ paṭhedyastu sadyaḥ pāpaiḥ pramucyate । *mahādurgāṇi tarati mahādevyāḥ prasādataḥ* ॥ *21*॥

prātaradhīyāno rātrikṛtaṃ pāpaṃ nāśayati । *sāyamadhīyāno divasakṛtaṃ pāpaṃ nāśayati* । *tatsāyaṃ prātaḥ prayuñjānaḥ pāpo'pāpo bhavati* । *niśīthe turīyasandhyāyāṃ japtvā vāksiddhirbhavati* । *nūtanapratimāyāṃ japtvā devatāsāṃnidhyaṃ bhavati* । *prāṇapratiṣṭhāyāṃ japtvā prāṇānāṃ pratiṣṭhā bhavati* । *bhaumāśvinyāṃ mahādevī saṃnidhau japtvā mahāmṛtyuṃ tarati* । *ya evaṃ vedetyupaniṣat* ॥ *22*॥

oṃ bhadraṃ karṇebhiḥ śṛṇuyāma devā bhadraṃ paśyemākṣabhiryajatrāḥ । *sthirairaṅgaistuṣṭuvā*[?]*sastanūbhi-rvyaśema devahitaṃ yadāyuḥ* ॥ *svasti na indro vṛddhaśravāḥ svasti naḥ pūṣā viśvavedāḥ* । *svasti nastārkṣyo ariṣṭanemiḥ svasti no bṛhaspatirdadhātu* ॥

oṃ śāntiḥ śāntiḥ śāntiḥ ॥

॥ *iti śrīdevyupaniṣatsamāptā* ॥

Stanza One

While prostrating in the presence of samasta deva ganaas, may Paramaamba be prayed most earnestly and enquired as to who indeed would be, while the smiling reply was: 'I am the Prara Brahma Swarupini' by the interplay of 'Prakriti and Puruahaatmaka vishya pradurbhaabha maha shakti'. To the 'agjnaanis' I am Shunya Rahita and to 'jnaanis' I am the ashunya sahita indeed! I am either the 'ananda swarupini' and 'ananda rahitaa too'.Certainly, be this realised that ' I am Para Brahma yet even there beyond. Thus is the Atharva Veda Mantra.

[In other words, Prakriti is energy, activity, vibration and creative power. Parameshvara is stable, inactive, immobile and insensitive- yet the Supreme.' Shiva is quiescent and motionless and Shakti that keeps everything pulsating, from planets and stars to the atom, and is inseperably united. Shiva can be called matter and Shakti energy. Not only are Shiva and Shakti united being basically the same as confirmed by atomic science according to which too matter becomes energy. Thus 'without being united with you, can Shiva even stir! The first vibration by which the Parabrahman becomes aware of Itself is caused by Amba. Thereafter it is vibration after vibration in 'aarohana and avarohana' manner being Praana the Life Energy!' Further the realisation of Bhagavati Maya is possible by crossing six steps represented by six chakras/wheels viz. muladhara the earth-svaadhishthana the water-manipoora the fire-anahata the air- vishuddha the sky-and aagjna the manas or mind. These chakras be crossed by a saadhaka by yoga maarga: i. Moolaadhara the Bhuloka is administered by Brahma-ii. Svadhishtana the Bhuvarloka of water is administered by Narayana- iii. Manipoora the Suvarloka of Agni is administered by Rudra Deva- iv. Anaahata the Janarloka of Vayu is administered by Maheswara-v. Vishuddha the Maharloka of Aakaasha is administered by Sadashiva and vi. Agjna chakra the Tapoloka of 'Manas' is controlled by Parama Shiva.Reaching Sahasraara Chakra of three serpentine circles and of the use of 72 nadis of Human body Shiva related 'chatush konas' and Shakti related 'pancha konas' totalling 44 konas of Shri Shakra headed by Bhagavati]

Stanza Two

Mother Prakriti then explained that she would be the Maha Bhuta Swarupini whether or not and irrespective of Pancheekrita or not as she would be free from Pancha Bhutaas or Five Elements viz. Prithivi-Aapas- Tejas- Vayu-Akasha or Earth-Water- Fire-Air / Wind- Sky and Pancha Tanmaatras: Sound (Shabda), Touch (Sparsha), Vision (Roopa), Taste (Rasa), Smell (Gandha). These tanmatras are related to each sense organ.

[Expl on Pancheekarana - Admixture of Five Elements vide Paingalopanishad

'Jagadsrashta' the Supreme Master of the Universe having realised that at the very beginning, there was nothing except 'tamas' or inactivity, inertia and total sluggishness which might be as well be termed as a state of 'sat-chit-ananda' or Truthfulness and Eternal Joy.. Then He initiated the srishti of subtle elements which eventually took to forms and the gross elements of Earth-Water-Radiance-Air and Sky. Now, dividing each of the gross elements- viz. from Aakasha to Vaayu to Agni to Water to Bhumi which were eventually named as the Pancha Maha Bhutas of 'Prithivi- Aapas- Tejas- Vaayu and Aakaasha' - is termed as 'Pancheekarana'**.** The process involves each of the five elements splitting into two halves and one half of each further spilling into four parts. Thus we have space splitting into two and one of the halves further splitting into four parts. Like that each of the elements undergoes divisions. The four of one-eighth parts are now distributed to other elements. Thus air, fire, water and earth each of them get ione eighth of Aakasha. Similarly the other elements get distributed giving again one full for each of the units. Thus Akasha retains half of its own and one -eighth of other Elements. This process is called Pancheekaranam or grossification of the five of the Elements in their subtle or fundamental nature. In other words, division of each of the Elements by two equal parts and futher into four equal sub parts with each of the other four elements and so on and such 'quintiplication process' is known as 'Pancheekarana' or a systematic admixture of all the Pancha Bhutas into a warp-weft process of each formation of weaving a cloth! As the inherently interactive feature of the Panch Bhutas/ Five Universal Elements carry out the five fold actions, the principle of life becomes responsible for organ oriented actions of its existence . Thus the characteristic 'tamas' leads to 'rajas'. On this analogy of 'sthaanutva' or inertia or inactivity which is the characteristic of 'tamas', activity or 'rajasatva' is energised. The Pancha Bhutas on the principle of 'Pancheekarana' turn into four parts. In the process, three parts thereof of the four parts, Praanam or the life energy, gets initiated. This vital energy evolves itself into Panchaendriyas comprising further into a) Pancha Jnanendriyas viz. Ghrana-Rasa- Chakshu-Shrotra-Twak or smell, taste, see, hear and touch b) Pancha Karmendriyas viz. nose-tongue- eyes- ears- skin respecively and c) Pancha Tanmatras: Light, sound, taste, smell and consciousness. Thus the Virat Purusha or the Singular Being or the Gigantic Person in the process of Pancheekarana, initiates the action as the fourth part facilitates the appearance of organs and action. Now, Virat Purusha is in the further process of 'pancheekarana'; the self consciousness of the Beings is protected by the gross elements. In other words, individual consciousness is activised and the cycle of Pancha Bhutas- Panchendriyas- Pancha Koshas and so on gets into place. Paramatma the Avyakta with perhaps but a particle of Illusion or Maya thus rotates the Universe and Its Beings con verts into ACTION and thus the gross-subtle-and causal. Indeed THAT begets THESE- THIS-and THAT again and again. Each of the Beings of Three Forms of Gross and so on , Tri Gunas, Three Stages of Life of Birth- Death- and Birth again, and of Three 'Avasthas' of Jaagrat- Svapna- Sushupti or Awakenness-Dream state and Deep Sleep are subjected to the potter wheel of the Cycle of Time, which keeps whirling-whirling-and whirl again endlessly! In other words, the concept of Maya the Illusion - the hard outer shell of the body hiding the Antaratma the Interior Soul basically anchored to Material Sources. This in turn is based on Tamas or Ignorance, Rajas or Passion, Sathva the Essential Goodness. The examples of firewood, smoke and fire are cited as Brahma the Creator, Vishnu the Sustainer, and Ishvara the negation of Maya. The feature of Tamas is akin to material well being characterised by women, wealth, power and evil. The Rajas is akin to

acquisition of knowledge, devotion, yoga and sacrifice and finally the Satva or Dharma and the release of Inner energy to align with the Supreme through the layers of Hiranyagarbha- Maha Purusha- the Body- Pancha Bhutas- Panchendiyas and the futher Pancheekarana!

As the rhythmic pattern of the Pancheekarana is continued , the inner consciousness gets constituted and alongside with mental calibre, thinking capacity, and self sense. Memory, resolve, affection, capacity to sift truth and untruth, decision making and such other judgments are the Mind. Mind is the key indicator of Reality and Falsity as the Wise extol Mind and sift Truth from Untruth: Among the various body attachments of the Individual Self with distinct features, back-up Devatwas, functional specialisa -tions and so on, Mind happens to be the outstanding body asset. The Mind is considered as the interior -most chamber of the heart and is likened to the inner grain of say rice or barley. Mind reveals every thing and in fact the Individual Self is identified with it and its brightness. It is considered by Yogins as the prime commander of the various other body parts. Mental stamina and stability are the cause and effect alike of meditation to the Supreme; indeed mind is Brahman and identical since ‘ one becomes precisely as one meditates upon the Almighty’! Then follow the other physical components like the throat, the face, the heart, the ‘bhrumadhya’ the mid space of eyebrows are all the depositaries of thinking and of perception. Among the other seats of perception are of sound, vision, taste, smell. The adhishthaana Devatas controlling the perceptions include Digdevatas, Vaayu, Surya, Varuna, Ashvini Kumars, Agni, Indra, Upendra, Mrityu, Chandra apart from the Tri Murtis as the Creator-Sustainer and Terminator.: The sharpness of Mind and the depth of Understanding are the essential inputs to access ‘Mahat’ / Bliss: No person with enlightenment is ever afraid of facing trying situations once he has realised Bliss which is Brahman. This situation follows due to the strength of mind even in the physical framework of a human being; more so when the internal self is buttressed with knowledge. In such a situation, faith is stated as one’s head, righteousness is the right side of the body, truth the left side and concentration is the body and Mahat or the First Born Intellect or the depth of absorption which is all-pervading named Satya Brahman (Praja pati) is the stabilising tail; Intellect as the varied form of Satya or Truth as the ‘hridaya’ too. Meditation is targetted to Prajapati Brahman who has been described as his ‘hridaya’ or intellect; further qualification of that Hridaya-Intellect-Brahman pertains to Truth as well. That Truth is Satya Brahman; the expression ‘tat’ or ‘that’ is repetitive since Hridaya-Intellect-Brahman and now the Truth all refer to just the same. The phrase ‘Satyameva’also signifies the idioms Sat or Tyat viz. Murtha (Gross) and Amurta or Subtle, th gross body being ‘Pancha bhutaatmikaa’ or of Five Elements and is unconquerable by enemies like ‘Arishadvargas’ or Kaama-Krodha- Lobha-Moha-Mada Matsaras; indeed Satya Brahman is invncible, the very first born and all pervading!
Then at the receiving end of Pancha koshas of a Being: The Five Sheaths of Human Body are called Annamaya (Physical Energy), Praanamaya (Vital Energy), Manomaya (Mental Faculty), Vigyanamaya (Buddhi or Sharpness of Discrimination) and Ananda maya (Bliss). The sheath of Food is what Earth yields and that is the essence of the intake of the Beings. As that constitutes the gross body, the vital energy praana in the five principal forms of ‘praanopaana udaana vyaana samaana’ forms and that sheath of the pancha koshas is titled ‘praanamaya jeeva’ in the context of the vital principle. Then the Manomaya kosha is based on perception and of mental depth. These three ‘koshaas’ of food-life- and mind lead to discrimination arising from vigjnaana the knowledge. Now the causal body is Bliss which leads to ‘Chit or Ananda’. In the ultimate analysis, Brahman is Bliss; it is from bliss that the Universe is initiated from, preserved along and terminated into! This Ultimate Truth is realised after prolonged and intensified disclosure by Bhrigu as imparted by Varuna Deva in several stages and layers of revelations stating from ‘Annam Paramatma’ to ‘Praano Brahmeti’ to ‘Mano Brahmeti’ to ‘Vijnaanam Brahmeti’ to finally ‘Anando Brahmeti’!He who realises thus is totally saturated with bliss as the unique possessor and enjoyer of the essence of food, the best of the quality of Life, of progeny, cattle, auspiciousness, fulfillment of life and acme of glory! A step by step revelation of Paramatma the Embodiment of Ecstacy is a process of evolution from existence of Life

supported by Food or nourishment, activised by 'Pancha Pranas', driven and reinforced by mental strength, strengthened and qualified by a strong base of knowledge an finally surfeited with an enormous mass of Ultimate Spiritual Ecstasy designated as Bliss! The analysis of Brahman is a balance of macrocosmic complex structure of Brahman/ Paramatma made of Pancha Bhutas or Five Elements, besides the Celestial Forms of Surya-Chandra Nakshatras, Indra, Prajapati and Brahman to the microcosmic mirror form of Antaraatma embodied by Nature with Panchendriyas, essence of food, praana, manas, vijnana, topped up by Mahadananda the Brahman! The gross body thus possesses five Panchendriyas comprising five jnaanendriyas and karmendriyas of each, Pancha Praanaas, Pancha Bhutas apart from Self Consciousness, besides antahkarana chatushtaya or mind-buddhi-chitta or store house of memory as applied to deep thinking and ahamkaara or self awareness which is loosely named ego. The totality of all these characteristics is called Ashtapura or the Subtle Body. As per the command of Paramatma, the gross body of Beings get directed to the state of Virat Atma or of the State of 'Vishva' or Self Consciousness named as Antaratma. That may be termed as Body Awakening.Subsequently, the Body envisages the next stage of 'Taijasa'. This stage envisions the world of appearances which is what 'dreams' denote of. Then follows Paramatma's directive His own conceptual and purely reflective SELF or the Antaratma -as self conditioned by Maya the Illusiuon - to attain the next stage of Pragjna the State of Indifference which is 'en route' to the quest of Truth. That indeed is what Vedas affirm as That Thou Art. Thus the Awareness or Consciousness as enlivened in an individual body is awakened from the pitch darkness of Maya the shrouded Ignorance quite in disregard of the material demands of Panchendriyas and a misdirected Mind continues the search for the road of Truth which after all right within the Self after crossing the hurdles of Awakenness- the Illusions- and Indifference defying the Illusions oe the empirical state and then and thus the Truth. The successive stages are of waking-dreaming-deep sleeping - faded awareness or of sub consciousness and then The Truth. All the Beings in the vast Srishti are blessed with the faculty of perception, barring some exceptions, as they could hear, see, smell, feel and touch, with the kindness of the respective Deities of the organs concerned. This is in the state of awakening.The individual's Inner- Consciousness is known as being in the 'bhru madhya' or the mid point of one's eyebrows as that awareness is able to watch all the body parts from top to bottom or from head to foot.]

Stanzas Three -Six

Mother Prakriti explains further:

As the entire visible universe is mine and so be the jnaana or agjnaana, vidya or avidya, prakriti and prakriti bhinna, urdhva or adhva /ups and downs, or left or right. The Prakriti asserets: I am of the swarupa of 'Ashta Vasus' viz. Aapa, Dhruva, Soma, Dhara, Anila, Anala, Pratyusha and Prabhasa; 'Ashta Bhiravas viz.Kaala Bhairava, Asitaanga Bhair ava, Rudra Bhairava, Krodha Bhairava, Kapala Bhairava, Bhishana Bhairava, Unmatta Bhairava and Samhara Bhairava; Ashta Matrikas: Matrikas: viz. Brahmani, Vaishnavi, Maheshwari, Aindri, Vaarahi, Chamunda, Naarasimhi and Kaumari; Ekaadasha Rudras viz.Mahan, Mahatma, Matimaan, Bhishana, Bhayankara, Ritudhwaja, Urthvakesha, Pingalaksha, Rucha, Shuchi and Kaalagni; Dwaadasha Adityas viz :. Indra, Dhata, Parjanya, Pusha, Twashta, Aryama, Bhaga, Vivishwan, Amshu, Vishnu, Varuna and Mitra. I am Soma, Pusha,Twashta, Bhaga, Dharana, Ashvini Kumaaraasa and so on. I am the reason for the Trilokaas, the dharna swarupi for BhagavanVishnu-Brahma Deva and Prajapasti. I am the sampurna vishvaadheedhwari, dhana pradaayini,sacchitaananda swarupini, and vishva pitaaswarupa swaadishthaana paramatma prakata kaarini.

[Expla. vide 1.Markandeya P. on Durga Sukta 2) Durga Sapta Shloki in brief 3. Brahma vaivarta P. 'Durga's 'Shodasanaama Vyaakhya', Puja, Stotra and Kavacha

1)
Durga Sukta:

Jaatavedase sunavaama Somam-araateyato ni dahaati Vedah, sa nah parshadati Durgaani Vishvaa naaveva sindhum duritaatiratygnih/
To that sarvajna Agnideva called Jaataveda the origin of Vedas who is contented by the fire of vedic knowledge alone, besides sacrifices within and without the mortal self and liberate from all the sins of life, discontentments and the bondage of the world. [Rig Veda I.99 as also Maha Narayanopanishad II.1.
Taam-Agni-Varnnaam Tapasaa Jvalanteem Vairocaneem Karma-Phaleshu Jushttaam, Durgaam Deveegum Sharannyamaham Prapadye su-tarasi tarase namah/
To that Duraga Devi! I seek refuge as you are fiery and the seat of might and glory yet by your very name Durga you are inaaccessible and insurmountable!; 'Sharanam aham'- by sincere prostration and earnest fall at your golden feet to mercifully ferry my boat of existence across this Ocean of perils.
Agne tvam paarayaa navyo asmaan svastibhirati durgani Vishvaa, puushcha Prthvee bahulaa na urvee bhavaa tokaaya tanayaaya sham yoh/
Agni Deva the facet of Durga! you who are always worthy of praises for carrying one across this Samsara; Please do mercifully navigate us too by carrying us the mortal selves and cross these existences of ours across the samsara with merciful considerstion towards happiness and contentment. [Rigveda I.189.2 as also Taittireeya Samhita I.i.14.12; Taittereeya Brahmana II.viii.2 & Naaraayana Upanishad II.3.
Vishvaani no Durgahaa Jaatavedah sindhum na naavaa duritaatipatipashi, agne atrivanmanasaa grunaano-smaakam bodhyavitaa tanuunaam/
Jaatavedaa the originator of Vedas! Do mercifully demolish our grave sins and tribulations to safety and fulfillment and guard our destinies and tribulations safely and successfully across the samsaara. [Rig Veda V.iv.9 and Taittireeya Brahmana vide II.iv.1
Pritanaajitanguma sahamaanamugram Agni huvema paramaatsadhastyaat, saa nah parshadati durgaanni vishvaa Kshsaamad-devo ati duritaaatyagnih/
May we invoke from the high assemblies of Agni Swarupas viz. Panchaagis of Garhapatya-Aahavaneeya-Dakshina-Sabhya and Aavasyya apart from Naachiketa. We offer our oblations to the Agni of Durga Devi most significantly to cross over this very difficult ocean of worldly existence! May that Fire of Durga carry us all through this mortal life subject to karma phala accounts and once for all burn off our internal enemies to ashes by kindling the Divine Fire!
Pratnoshi kameedyo adhvaresshu sanaaccha Hotaa navyashca sattsi, svaam chaaagne tanuvam piprayasvaamasbhyam cha Saubhagamaayajasva/
In your own Inner Self, Agni Deva in the form of Durga Devi! You are the Sacred most, unique source of happiness and joy for us as the source of sacrifice and fulfillment. [Rigveda VIII.xi.10 too]
Gobhirjushtaamayujo nishiktam tavendra Vishnnoranusamcharema, naakasya prshtthamabhi samvasaano Vaishnnaveem loka iha maadayantaam /
Devadeva! You are indeed detached from Sense Organs, Mind and Heart as also the Universe and absorbed with your own introspection. May we too be saturated inwardly with Your all pervading Bliss!
Kaatyaayanaaya vidmahe Kanyaakumaari dheemahi, tanno Durgih prachodayaat/ Om Shantih Shantih Shantih/
May our mind and thoughts be ever anchored and absorbed on the Supreme Devi Kaatyaayani with intense concentration and unswerving devotion as our Singular Liberator. May there be Peace, Peace Always and Peace Alone Forever!

2)

Durga Sapta shloki

Om Jnaaninaamapi chetaamsi Devi Bhagavati hi sa, baladaakrishaya Maha Maya prayacchati/ (Bhagavati Maha Maya! You pull the minds of even 'Gyaanis' with force towards obsession!)
Om Durgey smritaa harasi bheeti masesha jantoh, Swasthaih smritaa mati mateeva shubhaam dadaasi/ (Devi Durga! A mere thought of Yours demolishes fright among 'Praanis' or Beings, while You provide auspiciousness in response to the meditation by sensible humans)

Daaridra duhkha bhaya haarini ka twadanya, Sarvopakaara karanaaya sadaardra Chitta/ (Who else is there but You that is readily prepared with extreme benevolence to ward off our sorrows, fears and adversities?)

Om Sarva Mangala Maangalyey Shivey sarvaartha saadhakey, Sharanyey Thraibikey Devi! Narayani Namostuthey/ (Devi! Narayani! You are the embodiment and Provider of Auspiciousness to one and all; You are Shiva Swarupa or the Form of Propitiousness fulfilling all our wishes; You are Traimbika or the composite personification of Lakshmi, Saraswati and Parvati; We seek shelter from You, as we bend down and greet!
Om Sharanaagata deenaarta paritraana parayaney, Sarvasyaarti harey Devi! Narayani Namostutey/ (Our greetings to You Narayani! Devi! We seek refuge and safety from You as we are helpless and harassed).

Om Sarva Swarupey Sarvesey Sarva Shakti samanvitey, Bhayebhyastraahino Devi! Durga Devi Namostutey/ (Devi! You are the all-comprehensive Form, the Supreme Sovereign, and the all-Powerful; kindly shield us from diverse types of fears and apprehensions; our earnest salutations to You, Devi!)

Om rogaanaseshaa napahamsi Tushtaa, Rushtaa tu kaamaan sakasaa nabhishtaan/ (As You assume compassion, all our diseases disappear; but if indignant, all our wishes get to nought)
Twam ashritaanaam na vipannaraanaam, Twam ashritaa hyashrayataam prayaanti / (Those who have already taken asylum from You would never face difficulties any way; on the other hand, such persons saved by You could as well provide protection to others too in their turn!)

Om Sarva baadhaa prashamanam Thrailokya syaakhileswari, Evameva twaarya kaarya masadvairi vinaashanam/ (Sarveswari! Do continue to alleviate the tribulations of one and all among the Three Lokas and destroy the enemy elements everywhere).
Ya yetatsaramam guhyam Sarva Rakshaa vishaaradam, Devya sambhaashitam Stotram sadaa Saamraajya daayakam/ (This Sapta Shloki is at once striking yet classified but bestowing protection; this is a Sacred Hymn related to the Supreme Mother yielding immense benefits including 'Samraajya' or Empires!
Shrunuyaadwaa pathedyaapi paathayeydwaapi yatnatah, Parivaara yutho Bhuutwaa Trailokya Vijayeebhavet!(Hearing, reading or narrating the Sapta Shloki with sincere efforts along with family and friends would secure accomplishments in all the Three Lokas!)

3.

'Durga's 'Shodasanaama Vyaakhya', Puja, Stotra and Kavacha

Devi Durga's sixteen names viz. Durga, Narayani, Ishaana, Vishnu Maya, Shiva, Sati, Nitya, Satya, Bhagavati, Saavarni, Sarva Mangala, Ambika, Vaishnavi, Gauri, Parvati and Sanatani. Bhagavan

Vishnu annotated the above names: In the word Durga + 'aa', the shabda 'aa' stands for 'hanta'or demolisher; in other words *Durga* demolishes Daityas, Maha Vighna, Bhava bandhana, Karma, Shoka, Duhkha, Naraka, Janma / birth, Yamadanda, Maha Bhaya and Atyanta Roga or extreme illnesses. *Narayani* denotes kirti (fame), teja (radiance), rupa (excellent Form) and guna (characteristics). The break-up of the word *Ishaana* is Ishaan + 'aa'; Ishaan indicates 'Siddhis'and 'aa' stands for 'Provider'. *Vishnu Maya* refers to the Thick Cover of Maya or illusion created by Bhagavan Vishnu at the time of Creation of the Universe. *Shiv+ aa* refers to Durga who is bestower of Shiv / 'Kalyana'or propitiousness. *Sati* denotes the Better Half of Shiva, Pativrata and the epitome of Sadbuddhi / excellent outlook. Durga is *Nitya* or Everlasting as is 'Paramatma'. *Satya* is the the Everlasting Truth like Paramatma is. *Bhagavati* denotes the one who is the emblem Bhaga (blessing). *Saavarni* provides uniform qualities to all Beings in Srishti from Brahma downward. *Sarva Mangala* is theEmbodient of Priopitiousness. Durga is *Ambika* or the Universal Mother. *Vaishnavi* is the Shakti of Durga Devi. Durga is *Gauri* as she has Goura Varna; also she possesses Parama Shakti; Shiva is her Guru as well as Shri Krishna. She is *Parvati* or Parvata Raja Putri and the Adhishtaana Devata of 'Parva'/Festivities. *Sanatani* denotes 'Sanaa' or Sarvada and 'tani' or Vidyamaan.
Paramatma Shri Krishna worshipped Devi Durga at the time of Srishti at Goloka in the Raasa mandali of Brindavana for the first time. At the second time, Brahma worshipped as the whole Universe was in the grip of fear due to the Daityas Madhu and Kaitabha. Shiva worshipped Durga at the third time when he had to encounter Tripurari. Indra performed 'Aradhana' to Devi Bhagavati as he was dethroned due to Durvasa Muni's curse and Rajya Lakshmi deserted Swargaloka. Eversince then, Munindras, Siddhendras, Devatas and others had been worshipping Devi Durga to accomplish their own ends. At the beginning of Dwiteeya Parardha, there was a King called *Surata* in the lineage of Dhruva who lost his Kingdom to another King called Nanidi and took shelter from the Ashram of Muni Medhasa. Meanwhle a Vaishya called Samadhi also sought shelter form the Muni since, Samadhi's wife and sons were unscrupulous and turned Samadhi out from his house. The Muni taught the Durga Puja Vidhana, Stotra, Kavacha and Mula Mantra to both the fugitives, one from his Kingdom and another from his own house. Prakriti Devi was pleased and bestowed Suratha his Kingdom, Manutva after his life.Vaishya was asked as to what could be bestowed to him; did he desire Siddhis, or Manutwa, Indratwa, Amaratwa aor even Brahmatwa! Samadhi replied that he did not know what the best was for him but she might please bestow the best of boons. She said that the best she could offer was what even Devarshis would not be able to achieve viz. Golokadham and Shri Krishna and there could be nothing beyond it! Devi said:

Smaranam Vandanam Dhyaana -marchanam Guna kirtanam,
Shravanam Bhaavanam Sevaa Krishney Sarva -nivedanam/
Etayeva Vaishnavaanaam Navadhaa Bhakti lakshanam,
Janma mrityu jaraa vyaadhi yama taadana khandanam/

[The nine features of Vaishnava Bhakti are Bhagavan Shri Krishna's Smarana (memorising), Vandana (greeting), Dhyaana (meditation), Pujana (worship), Guna Kirtana (extolling His qualities), Shravana (hearing), Bhavana (introspection), and Seva (service)] Having said this, Bhagavati Prakriti Devi disappeared and Samadhi Vaishya left for Pushkara Tirtha and turned out to be a Krishna daasa. King Suratha practised Para Prakriti's Aradhana.

Maharshi Narayana then narrated Krishna's Stotra to Devi Durga to Narada Muni:

Twameva Sarva janani Mula Prakritireeswari/
Twamevaadyaa Srishti vidhow Swecchayaa Trigunaatmika/
Karyaartha Sagunaa twam cha Vastuto Nirgunaa swayam,
Parabrahma Swarupaa twam Satyaa Nithyaa Sanaatani/

Tejah swarupaa Paramaa Bhaktaanugraha vigrahaa,
Sarwa Swarupaa Sarveshaa Sarvaadhaaraa Paratparaa/
Sarva beeja swarupaacha Sarva pujyaa Niraashrayaa,
Sarvajnaa Sarvatobhadraa Sarva mangala Mangalaa/
Sarwa Buddhi Swarupaacha Sarva Shakti Swarupini,
Sarva jnaana pradaa Devi Sarvajnaa SarvaBhavini/
Twam Swaahaa Devadaaney cha Pitrudaaney Swadhaa Swayam,
Dakshinaa sarva daaney cha Sarva Shakti Swarupini/
Nidraa twamcha Dayaa twam cha Trishnaa twamcha Manah Priyaa,
Kshukshaantih Shaantireeshaa cha Kantih Srishtischa Shasvati/
Shraddhaa Pushtischa tandraa cha Lazza Shobhaa Dayaa tathaa,
Sataam Sampadsarwa rupaa cha vipattirasaytaamiha/
Preeti Rupaa Punyavantaa Paapinaam Kalahaankuraa,
Shaswatkarmamayi Shaktih Sarvadaa Sarva jeevinaam/
Devebhyah Swapadodaatri Dhaaturdhaatri kripaamayi,
Hitaaya Sarva Devaanaam Sarvaasura vinaashini/
Yoga nidraa Yoga rupaa Yogadaatri cha Yoginaam,
Siddhi Swarupaa Siddhaanaam Siddhi daa Siddha yogini/
Brahmaani Maheswaricha Vishnu maayaa cha Vaishnavi,
Bhadradaa Bhadra Kaalicha Sarva loka bhayankari/
Graamey Graamey Graama Devi Gruhey Devi Grihey Grihey,
Sataam kirtih Pratishthaa cha ninda twamasataam sadaa/
Maha Yuddhey Mahaa Maari Dushta samhaara rupini,
R akshaa Swarupa Sishtaanaam Maateva Hitakaarini/
Vandya Pujya Stutaa twamcha Brahmaadeenaam cha Sarvadaa,
Brahmanya rupaa Vipraanaam Tapasyaacha Tapaswanaam/
Vidyaa Vidyavataam twam cha Buddhibuddimataam sataam,
Meghaasmriti Swarupaacha Pratibhaa Prati bhaavataam/
Raajnaam Prataaparupaa cha vishaam Vaanijya rupineem/
Srashtow Srushiswarupaa twam Rakshaa rupaa cha paalaney/
Tathaantey twam Mahamaari Vishwasya Vishva Pujitey,
Kaaala raatrir mahaaraatrir moharaatri scha Mohini/
Duratyaya mey Maayaa twam yayaa Sammohitam jagat,
Yayaa mugdho hi Vidwaamscha Moksha maargam na pashyati/
Ityaatmanaa krutam Stotram Durgaa Durgayaa Durga naashanam,
Pujaa kaaley pathedyo hi siddhirbhavati vaanchhitaa/

(Devi! Sarvajanani, Mula Prakriti Ishwari, Adya Shakti in Srishti; You are Triguna -mayi but assume Sagunas as per needs but basically 'Nirguna'; You are the Truth, the Everlasting, the most Ancient Parabrahma Swarupa and the Most Radiant; but you assume varied Forms as per the imagination and descriptions of Bhaktas! You are *Sarwa Swarupa, Sarveswari, Sarwaadhaara, Paraatpara, Sarwa beeja swarupa, Sarwa Pujya, Niraashrayaa, Sarvajnaa, Sarvatobhadra, Sarva Mangala Mangalaa, Sarwa Buddhi Swarupa, Sarwa Shakti Rupini, and Sarwa jnaanapradaa.* You are of the Swarupa of Swaaha to enable 'havishya daana' to Devaas; the Swarupa of Swadhaa to pass on Shraaddha and Tarpanas to Pitaras and of Dakshina Swarupa at all kinds of Sacred 'Karyas' including 'Daana Yajnaas'! You are the Nidra Devi, Daya Devi, Trishna /thirst, Kshudha /hunger, Kshama /Patience, Shanti /Peace, Ishwari, Kanti / Illumination, Shashwati / the Permanent, Shraddhaa /fortitude, Pushti/ physical strength, Tandra /fatigue, Lajja / disgrace, Shobha /brilliance, and Daya / mercy.Devi! You are the 'Sampatti' or prosperity to 'Satpurushas'/ virtuous persons and 'Vipatti'for 'Dushtas'.Even to Brahma, you are the 'Dharana-Poshana'/ Preserver and Promoter. You ensure that the balance of

‘Samsara’ is maintained by destroying the Asuras / the Evil and encourage Devas/ the Virtue; You are the Yoga Nidra, the awarder of Yoga phal to Yogis, Siddhi to Siddhaas, and thus the Embodiment of Siddhi and Yoga.You are the Brahmaani, Maaheswari, Vishnu Maya, Vaishnavi, Bhadraayani and Bhadra Kaali. You are the ‘Graama Devi’/ Deity of Villages, ‘Griha Devi’/ the Resident Deity of Households. In Maha Yuddhaas / Great Battles, you are the ‘Dushta samhaarini’/ the annihilator of the wicked and to Sishta Purushas / the Protector and Unique Mother-Figure of the Righteous. You provide Brahmanatwa to Brahmanas, Tapasya to Tapaswis, Vidya to Vidwaans, Buddhi to Buddhimaans, Medha / intellect and memory power to the Intellectuals, Pratibha / mental agility to Buddhishaalis, Valour to Kings, Business Skills to Vaishyaas, and physical strength and well being to Shudras. At the time of Destruction, You shatter the Universe as ‘Mahamaari’, ‘Kaalaraatri’, and Maha Maya or the Great Deluge!) Sincere recital of the above ‘Durgama Sankata Naasha Stotra’ extolled by Shri Krishna to Durga Devi would most certainly fulfil any desire of the Reciter. If a woman without a child, or delivers a dead or deformed child recites or hears the Stotra for a year, she would definitely give birth to an excellent boy. If a person in imprisonment languishing in custody recites the ‘Sankata naasha Stotra’ even for a month, he or she would be freed with grace. Similarly, persons suffering from incurable diseases; differences of opinions or unending quarrels; house-fires; robberies or natural disasters or difficulties of any descriprtion would smoothly overcome such situations as hard as even death!Bhagavan Narayana then imparted the following ‘Maha Durlabha Kavacha of Durga’(very difficult to secure Shield) to Narada Muni; by wearing this Shield, Bhadra Kaali killed Raktabija; Indra regained Rajya Lakshmi and his lost Indratwa; Mahaakaal became a Chirajeevi and Dharma Purusha, Nandi became a Maha Jnaani; Parashu Rama attained invinciblity and rooted out the then Kshatriyas who were most hated at one time; and Durvasa Muni was blessed as an equivalent in his powers as Maha Deva himself! The following Kavacha Shlokas protect and empower each body part of its Reciter and provide strength, mental power and ‘Jeevan Mukti’ or Salvation in one’s own life!

Durga Kavacham:

Om Durgeti chaturyantam swaahaanto mey shirovatu,
Mantraha Shadaksharoyam cha Bhaktaanaam Kalpapaadapah,
Vichaaro naasti Vedeshu grahanecha Manomuney/
Mantragrahana maatrena Vishnu tulyo Bhavennnarah,
Mama Vaktram sadaa paatu Om Durgaayai namontatah/
Om Durgaa raksha iti cha kantham paatu sadaa mama,
Om Hreem Shreem iti Mantroyam Skandhah paatu narantaram/
Om Hreem Shreem Kleem iti pushtam cha paatu mey sarvatah sadaa,
Hreem mey Vakshahthalam paatu hastam Shimati santatam/
Om Shreem Hreem Kleem paatu sarvaangam swapney jaagaraney tathaa,
Praachyaam maam paatu Prakritih paatu Vahnai cha Chandikaa/
Dakshiney Bhadra Kaalicha Nairrutey cha Maheswari,
Vaaruney paatu Vaaraahi Vaayavyaam Sarva Mangalaa/
Uttarey Vaishnavi paatu tathaishaanaam Shiva priyaa,
Jaley sthaley chaantarikshey paatu maam Jagadambikaa/
Iti tey katitham Vatsa! Kavacham cha sudurlabham,
Yasmai kasmai na daatavyam praktavyam na kasyachit/
Gurumbhyarchya Vidhivadstraa – lankaara chandanaih,
Kavacham dhaarayedyastu sopi Vishnurna samshayah/
Bhramaney sarva Tirthaanaam Prithivyaascha pradakshiney,
Yat phalam labhatey lokasta detadbhaaraney Muney/
Pancha laksha japyenaiva siddhamedbhaved dhruvam,

Lokamcha Siddha kavacham naasrtam vidhyati samkatey/
Na tasya Mrityurbhavati jaley Vahney Vished dhruvam,
Jeevanmukto bhavet sopi Sarva siddheshvarah swayam/
Yadi syat Siddha kavacho Vishnutulyo bhaved dhruvam/

(May this Mantra of Six Aksharas / Letters which are like a 'Kalpa Vriksha' viz. 'Om Durgayai swaha' protect my head. There was no mention in Vedas about this and as soon as the Mantra is instructed, the person concerned to whom it is taught is as good as Vishnu himself! Let the Mantra 'Om Durgayai Namah' guard my face. Let the Mantra 'Om Durgey Raksha' safeguard my throat. May the Mantra 'Om Hreem Shreem' protect my shoulders always. May the Mantra 'Om Hreem Shreem Kleem' save the rear part of my body! Let the Mantras 'Hreem' protect my chest and 'Shreem' my hands.May the Mantra 'Om Shreem Hreem Kleem' keep my entire body safe while I am awake or asleep. Prakriti Devi! Please save me from my Eastern side. Chandika Devi! Keep me secure from the Agneya side. May Bhadrakaali save me from the Southern direction, Maheswari from Nirruti kona, Vaaraahi from the Western direction, Sarva Mangala from Vayavya kona, Vaishnavi from North, Shiva Priya from Ishanakona, and Jagadambika from water, Bhumi and Sky. Vatsa! I have given you this Kavacha which is hard to secure and this should not be given away to each and everybody nor should be recited before any body. One should formally worship Guru with Vastra / clothing, Aabhushana/ ornament and Chandana and then only wear the Kavacha as this is as good as Vishnu Himself. This gives the 'Phala' of performing Sampurna/ complete Tirtha Yatras and full circling of Prithvi. This Sacred Kavacha has to be recited five lakh times to attain its fruition or Siddhi. Once a person secures Siddhi, no Astra could demolish him; he could enter water and Agni with ease; and he would the status of 'Jeevan Mukta').After the recitals of the Durga Stotra and Kavacha, formal Durga Puja is performed with Asana, Vasana, etc. as also to Ashta Nayakas viz. Ugrachanda, Prachanda, Chandogra, Chandanayika, Atichanda, Chanda, and Chandavati as also to Ashta Shaktis viz. Brahmani, Vaishnavi, Roudri, Maheswari, Narasimhi, Vaaraahi, Indraani and Kaumari.

Stanzas 7-8.

Devi! You are the sarva praani hridaya kamala samudra nivaasini, srishti moola, pancha bhutaatmika, sarva swarupini. Devi! You are renowned to lead the helpless to cross over the mountains of hurdles, be one is lost in thick jungles, or drowning fast and deep in huge oceans, or suddenly surrounded by the mighty wicked and immorals. Indeed you are the ultimate refuge! You are the manifestation of Keerti or Fame, Shri or Wealth, Dhriti or of Patience to let humans follow the path of virtue, Siddhi or of Fulfillment, Lajja or Modesty, Vidya of Knowledge, Santati or Progeny, Mati or Broad Mindedness, besides the materialisation of Sandhya-Raatri-Prabha-Nidra-Jyotsna-Kaanti-Kshama! Total surrender to Durga Devi would certainly assure the negation of bondage, poverty, disease, fear psychosis and untimely and painful death! Maha prakhyaata purushaas too 'swakartavya pathaa -roodha kalyaana kaaranamayi kartaas' and what are we except niyama poorvaka saashtaanga pranaamaas at your very thought of yours!

Stanzas 9-14

Taamagnivarnaam tapasaa jvalananteem vairochaneem karmaphaalesho jushtaam/ Durgaam Deveem sharanamaham prapadye sutaraam naashayate tamah / Stanzas 9 is from Durga Sukta afore Quoted To that Durga Devi! I seek refuge as you are fiery and the seat of might and glory yet by your very name Durga you are inaaccessible and insurmountable!; 'Sharanam aham'- by sincere prostration and earnest fall at your golden feet to mercifully ferry my boat of existence across this Ocean of perils.

Do very kindly dispel my 'agjnaanaandhakaara' or the or the darkness of ignorance totally, just as Praana rupi Devataas be bestowing the 'prakaasha yukta vaikhari vaani prakata kaaranaas' or the radiance of wisdomful voice and '.kamadhenu samaana ananda mayaanna bala pradaana kaaranaas' or the blissful demeanor of a kaama dhenu the bestower of boons too.

My prostrations to you Devi! You are as of kaalaraati, the chaturveda stutya, Vaishnavi Shakti, Skanda Maata, Sarasvati, Deva Maata Aditi, Daksha Kanya Daakshaayani and of such vividha swarupa dhaarini. You are of the manifestation of Maha Lakshmi and sarva siddhi daatri, siddhi pradaayini and hridaya dharini. Maha Devi, may we be blessed with sarva siddhi pradaana shakti.

Daksha Prajapati! Your kanya Aditi the Deva Maata gave birth to Dakshaayani with amritatatva gunaas as of 'aadi moolavidya' especially Kaama- Yoni-Vajrapaani, Kaamakala guhyajnaana, Varna (Ha -Sa), Vaayu, Abhra, Indra, Guhyavarna (Sa-Ka-La) and Mayaadi vishishta rupa), Bahu sukha dhaatri or sarvagjna gamana sheela or Ishvarya Rupa- Brahma swarupini and Aadi Vidya pravardha maana . (Adi Vidyaa's beeja maantraas are explained: from 'kaama the akshara 'Ka'- from yoni the akshara ' Ye' from guha the word hreem; there from kaama kala the ahshara 'Ee'- from vajra paani the word ' La'- from Guhya is originated the akshara 'hreem'- from ' hasa' – from maatarishvaa the akshara 'ka', froom abhra the akshara 'ha' is generated,, from Indra the akshara 'la' is generated and punarguha is generated '- from 'sakala is generated 'sa-ka-la' and from Maya 'hreem' is the tantra grandha praapti.)

[1. Background of Daksha 2. Expla. on Ka E i La Hreem - Ha Sa Ka Ha La Hreem -Sa Ka La Hreem 1.

Daksha Prajapati and his wife Prasuti had sixty daughters, ten of whom were given in charity to Dharma, seventeen to Kashaypa Muni, twenty seven to Chandra and two each to Rishis Angira, Krasaswa and Bhuta. Dharma's wives gave birth among others to Twelve Sadhyas called Jaya Devas considered as good as Devas reputed in the context of Yagnas like Darsha, Pounamavasya, Vithi, Vivithi etc. Dharma's another wife Vasu gave birth to Ashta Vasus like Dhara, Soma, Ayu, Pratyusa etc. From Angirasa and Vastu Devi was born Vishwakarma and so on. But the most significant progeny of Daksha's daughters was from Kashyapa Muni as follows: Indras and Devas from Aditi; Diti gave birth to Daityas like Hiranya Kashipu (killed in Narasimha Avatara as he tormented his own son Prahlada) and Hiranyaksha (who dragged Bhu Devi to Rasatala but was rescued by Vishnu's Avatara viz. Matsya Deva) as also Marudganas **(** when Diti performed a very severe Vrata to destroy Devas and got conceived from Kashyapa, Indra feigned affection to Diti and when she was asleep entered her womb and by his 'Siddhi'called 'Anima'or miniaturasing cut the child seven times by his Vajrayudha and made further seven pieces totalling forty nine and after delivery each piece became a Marud by Kashyapa Muni's powers and the Marudganas turned out to be share-holders of Yagnas and as good as Devatas and were Indra's followers!); Danu Devi gave birth to Danavas whose Chief was Viprachit and the latter's wife Simhika gave birth to Simhika who were more cruel and notorious than Danavas in grit for Tapasya, mainly targetting Sages and Brahmanas. Rahu was the eldest son of Simhika; the most infamous among the Simhikas were Vatapi**,** Bhouma and Namuchi. The worst of Danavas were Shambhara, Maya, Tarakasura, Jambha, Naraka**,** Pralamba etc. who had passion for destroying Yagnas, Shraddhas, children and cows too. Devi Kadru another wife of Kashyapa Muni was the mother of Serpents, the most famed ones of the species being Sesha, Vasuki and Takshaka besides Iravata, Mahapadma, Kambala, Ashwatara, Shankha, Karkotaka, Dhananjaya, Kaliya and so on. Khasa Devi had two sons one at dawn time and another at dusk; the elder son had four hands and four legs with high hair growth all over his body and the younger one had three heads, three hands and three legs. Bothe were ferocious and grotesque; one wanted to eat his mother out of extreme hunger and another desired to save the mother. Kashyapa named them Rakshasas**;** they were weak and

dull but as the dusk grew into night they became invincible and all powerful with the ability to change into any Form as they wished enjoying the flesh of Devas, Sages, human beings, animals or birds. Surabhi was the mother of cows and buffalos; Vinata the mother of Garuda and Aruna the charioteers of Vishnu and Surya; Arista gave birth to Gandharvas; Muni was the mother of Aprasas or Angels; ILA Devi was the mother of creepers; Tamra gave birth to vultures, eagles and large birds; Timi to acquatics and Saras to tigers, lions and ferocious animals. Thus Kashyapa Vamsha stood for Dharma, Kshama, and Virtue and at the same time for Adharma, jealousy, cruelty and sheer depravity.

2)

'Ka' represents the Vayu; 'Ha' the Agni ; 'Sa' the water; ' La'the earth and 'E' the space. The fifteen syllables are:one of space, two of air; three of fire; four of water; and five of earth. The sixteenth letter is ' Shim' in subtle form. The mantra then becomes Shodashi, the sixteen lettered.The fifteen lettered mantra is divided into three groups: ka e i la hrim; ha sa ka ha la hrim; and; sa ka la hrim.
The three groups that constitute the mantra are called Kuta / peaks or Khanda / segments. Theyare interpreted variously in sets of three as:Agni , Surya and Chandra , Srishti - Shtithi- Samhaara; Icchha Shakti-Jnaana Shakti-Kriya Shakti ; Jagrad-Swapna-Sushupti avasthaas; Jnaatra the knower-jnaana the awarwness and jneya the known; atma (individual self), antaratma (inner being) and paramatma
(supreme self)and as past , present and future. The 15 Syllable Mantra of the Kadi Vidya runs' ka e i la hrim: ha sa ka ha la hrim: sa ka la hrim'. There is also a secret 16th syllable said to be the quintessence of Lalita.There vidya, yantra, guru, disciple, goddess are all conceived of as being one. The Shri Yantra is within the wheel of time (Kalacakra), and represents the human body or microcosm, and the universe or macrocosm.. These 15 letters are conceived to exist within the meru or spine of a human being, from the base to the top of the head.The seven or nine 'cakras' are strung along this thread of light, as are the different mandals or circles of Shri Yantra. Note that the Lalita Vidya is itself divided into three parts, each represents agni-Surya and Chandra. Different letters of the alphabet all exist in a subtle form within the spinal cord. Each chakra is presided over by a Yogini whose function is connected with the transmutation of food. There are 50 petals associated with these six cakras as there are 50 letters of theSanskrit alphabet. 21600/50 = 432. The cakra of the absolute or semen/ova itself has1000 letters or petals. Semen is conceived of as residing here because of its alchemicalnature as an elixir produced by the synthesis of the forms of food.These three which are oneness are knower, means of knowledge, object of knowledge.Their union is called samarasa.The three corners of the central triangle of the Shri Chakra are presided over by three symbolic Nathas. The Fourth Natha, Shiva Himself, is united with Shakti in the centreof the Bindu.This Bindu, united Shiva Shakti, creates the cosmos. If we observe nature we see thatthe Shri Cakra (child) comes from the sexual union or samarasa (perfect assimilation)of man (Shiva) and woman (Shakti).Their samarasa is known as the Fourth, because it appears when all three are present,and also produces or has the three as its powers or saktis.This Fourth is awareness, the witness, the enjoyer, the measurer, the measuring stick,and the measured, Adinatha, the merulingam, beyond time and space, and thereforeoutside the Shri Yantra or the cosmos as modification or play of sun, moon and fire.These last three form the body of Lalita.
The three saktis of the Fourth are known as Kamesvari, Vajresi and Bhagamalini, inthe symbolism of Shri Vidya.They are also the saktis Iccha, Jnana and Kriya (Knowledge, Will, Action), and intheir aspects as Creator, Maintainer and Destroyer are known as Vama, who vomitsforth the universe, Jyesta who maintains, and Raudri who dissolves.The body of a human being is made up of these three in combination and blending.They are active, passive and reconciling.The three are also symbolised as three holy mountains known as Kamagiri, Purnagiri,and Jalandhari. The apex of these foothills is the very secret Oddiyana, at the centre of Shri Yantra. The three also represent three symbolic lingas within the human frame. Conceived of as the human body, and as the Meru or subtle spine, these three

placesare points of convergence or pilgrimage of the channels of bioenergy connected withthe sun and moon.

There is a correspondence between these channels in the body, andthe luminaries in the heaven. As the Shri Yantra is Time and Space, all constellations, planets, lunar mansions, areconceived of as being the body of Lalita, Maha Tripura Sundari. It was these three cities that were destroyed by Lord Shiva, and described in the Shiva Mahimna Stotra.At the confluence of the three rivers of bioenergy are three lingams of Supreme Shiva,resorted to by the wise. One united with the Fourth is liberated. Others are deluded by the Maya or play of the goddess, who, with her three aspects in all is known asMahamaya Adya, the womb of all.She deludes by her every process, and has the form of Matrika devi, or goddess of speech and words. The 15 syllables of the vidya are usually disguised in symbolicdesign or code. The three Hrims are called the three maya granthis or knots of delusion. This Hrim breaks down into Ha for Shiva, Ha for Shakti, and Im for samarasa.The Fourth (Turiya) also pervades consciousness in its states of waking, dreaming anddeep sleep. This is also expressed in the Shiva Sutra.

Thus the syllables represent Shiva and Shakti. The first part, Ka E I La Hrim, is calledVagbhava, and is Vama Shakti, Brahma, Jnana Shakti, and Eastern Face. The second part, Ha Sa Ka Ha La hrim, is Kamaraja, Jyesta Shakti, Visnu, Iceha Shakti, andSouthern Face. The third part, Sa Ka La hrim, is called Shakti, is Raudri Shakti, Rudra,Kriya Shakti and Western Face. The fourth part, the hidden or secret syllable, ismother goddess, Shambhu Natha, the totality of the three shaktis of Knowledge, Will and Action, and the Northern Face or amnaya.

Thus the Traditional Meaning: Ka is air, Ha is fire, Sa is water, La is earth, and Hreem is ether. The vowels are above aether.The 15 syllables are 1 of ether, 2 of air, three of fire, four of water, and five of earth.The three forms of La represent the three Worlds. The five forms of the letter Harepresent sound.

Inner Meaning: The vidya shows oneness of Shiva, Guru, devi and disciple; as it is Shiva in soundform (Shakti) which preserves the line.

Kaula Meaning: The Mother goddess is known as Ganeshi , because of her greatnunber of rays. These are the Ganehasas of the sixfold Nyasa. Devi has three eyes which
are sun, moon, fire. She has three saktis which are Will, Knowledge, Action. Shehas three gunas which are active, passive, reconciling. These are the nine planets.The 27 naksatras are 10 Knowledge and Action modes, 10 objects of senses, Devi,Deva, three gunas as one, and the four inner causes. The six yoginis have their names beginning Da, Ra, La, Ka, Sa, Ha -- and end in 'akini'. They preside over the physical bases (dhatus) of the body. The 12 sidereal constellations are the 10 vital breaths,the embodied being (jiva), and the Supreme Creator. The 51 pithas correspond to theletters of the alphabet, and are points of confluence one should visit within the body.Each of the three sections of the vidyas represents speech -- in potential, in formation,in manifestation. The Devi is Matrika Shakti.]

Stanzas 15-19

Jagan Maata is the vishva sammohatita kaarana paramashakiti with paasha, ankusha, dhanurbaana dhaari Shri Maha Vidya jnaata. Do kindly protect us.

Jagadamba! you are of the representation of Ashta Vasus-Ekaadasha Rudraas-Dwaadhasha Adityas and Vishva Devaas. You are the exterminator of Raakshasa-Asura-Pisachaas. You are the depiction of Saatvika-Rajasika and Tamasika gunaas as the belief is that Brahma creates, Vishnu sustains and Shiva terminates; in other words the Tri Murtis perform Srishti-Sthiti-Samhara. Sattva is described as the fountain of Goodness and happiness in a pure form. Its colour is stated to be white standing for purity, integrity, happiness, contentment, forgiveness and faith. The Rajas Guna is stated to be red in colour and is featured as false pride, deceipt, avarice, hatred and selfishness. The Tamo Guna standing for black colour is stated to feature ignorance, lack of resources, anger, fear and quarrelsomeness.. Bedises being the Brahma-Vishnu Maheshvara, Devi! You are also the representation of Prajapati, Indra and Manu. You are the symbol of graha, nakshatra, samasta taaraaganas. Mother of the Universe! You are the Kaala Swarupini from kshanaas to man vantaraas and ever repeated pralaya swarupini. You are ananta gunaas, vigayaadhishthaatri, dosha viheena, sharana prapti yogya, kalyaana daayani, mangalamayi, bhagavati.

Stanzas 20-21

Now the depiction of aakaasha or the E-kaara samyukta, agni sahita, ardha chandra sushobita beeja mantra shabda.. Such Devi swarupa is to be described as of samasta icchhaa-akannsha paripurna. That ekaakshara agaadha mahaa sagara be worshipped for ever by the saadhu janaas.
In other words, the Seed all-powerful of the Goddess' mantra, Is sky, conjoined with 'i' and fire,
With crescent moon adorned. . On the single-syllable mantra, meditate the pure-hearted sages,
Supremely blissful; of wisdom the various oceans.

Stanzas 22-23

Recalling the Beeja Mantraas of the Navaavarna puja: Om Aim Sreem Aim Kleem Souh-Kriya Shakti Peethayai-Shri Padukayam Pujaami- Om Aim Sreem Aim Kleem Souh-Jnana Shakti Kundalinyai- Om Aim Sreem Aim Kleem Souh- Iccha Shakti Maha Tripura Sundaryai- Nithyamba Pujas, the vaak shuddhi Aim- Maya Hreem,Brahma bhukaama- kleem- vaktra or aakaara yukta vyanjana – 'Cha'- Surya – Maa; aavaahashrotra dakshina karna viz. 'vu' and Bindu – the anuswara sahita- muum, Naaraayana shabda 'aa' sahit 'ta'- triteeya varna 'daa', vaayu- ya' and'ye yukta ayi and 'vicchhe'.Thus saadhahaa's ananda be of brahma saayujya pranaanata. Thus brahma vidya praapti hetu and and brahma saayujya praatpti.

Stanzas 24-25

To that memorable personage whose lotus heart of Maha Devi be reflcted inside, whose ushahkaala Suryadeva be glittering in , whose abhaya mudra hasta be shared in bearing noose and hook, with gesture granting boons, dissolving fears; tender, three-eyed, red-robed, granting devotees their hearts' desires, may I esteem and worship Maha Devi the vanquisher of obstacles; as you are ever merciful.

Stanzas 26-27-28

Maha Devi! Brahma and others know not your essence; so is she called the 'Agjneya' the 'Unknowable'. You are 'ananta'as of no end;. is not grasped and so is she called the Incomprehensible. Your birth is not known and so is called the Unborn. She alone is present everywhere, and so is she called the One. Your are of innumerable forms and so are of sarva swarupini. For these reasons is she called the Unknowable, the Endless, the Incomprehensible, the Unknown, the One and the Many.
You are the Bhagavati the source of all mantras. Devi! You are the maatrika, moolaakshara pratishthita, shabda jnaana sthita!.Shunya saakshini.There beyond Her there be none and that is how be nknow as Durga.

Of all the words the knowledge is Her form. Her conscious Form transcends all cognition; You the witness of all emptiness.*Sarva swarupe sarveshe sarva shakti samanvite, bhayopadraahino devi Durga Devi Namostutey/*. Devi!Samasta mantra Maatrukaa as you are the molakshara pratishthitaa and shabdajnaana sthita, chinmayaateeta rupa, shunya saakshini. In otherwords, Beyond Her is nothing; renowned is She as unapproachable; feared of life,

I bow to the inaccessible One, the fortification against all sins, the 'shunya saakshini' yet samsaara nouka sakshini, or who steers me across the sea of worldly life.

Stanzas 29-30-31-32

The person who studies this Atharva Upanishad gains the fruit of repeating five other Atharva Upanishads; as having mastered this Atharva Upanishad, ever persisting in worship.

Of this vidya ten million chants are less than the worship's fruit Eight and hundred recitations thereof Make but this rite's inauguration.

Who reads it but ten times, is released at once from sins; through the grace of the Goddess great, Tides he over obstacles great.

Reading it in the morning one destroys the sins of the night; reading it in the evening one destroys the sins committed by day. Thus, reading both in the evening and morning, the sinner becomes sinless. Reading it midnight, too, the fourth 'junction', there results perfection of speech. Its recitation before a new image brings to it the presence of the deity. Its recitation at the time of consecration (of an image) makes it a centre of energy. Reciting it on Tuesday under the asterism Ashvini, in the presence of the great Goddess, one overcomes fell death - one who knows thus. This is the secret.

Annexture on Durga Sapta Shati- 50 pages approx.

prathamo'dhyāyaḥ ॥

viniyogaḥ
asya śrī prathamacaritrasya । *brahmā ṛṣiḥ* । *mahākālī devatā* । *gāyatrī chandaḥ* । *nandā śaktiḥ* । *raktadantikā bījam* । *agnistattvam* ।*ṛgvedaḥ svarūpam* । *śrīmahākālīprītyarthe prathamacaritrajape viniyogaḥ* ।
। *dhyānam* ।
oṃkhaḍgaṃcakragadeṣucāpaparighāñchūlaṃ
bhuśuṇḍīṃ śiraḥ, śaṅkhaṃ sandadhatīṃ karaistrinayanāṃ sarvāṅgabhūṣāvṛtām ।
nīlāśmadyutimāsyapādadaśakāṃ seve mahākālikāṃ
yāmastautsvapite harau kamalajo hantuṃ madhuṃ kauṭabham ॥

oṃ namaścaṇḍikāyai ॥

oṃ aiṃ mārkaṇḍeya uvāca ॥ *1*॥
sāvarṇiḥ sūryatanayo yo manuḥ kathyate'ṣṭamaḥ ।*niśāmaya tadutpattiṃ vistarādgadato mama* ॥ *2*॥
mahāmāyānubhāvena yathā manvantarādhipaḥ ।*sa babhūva mahābhāgaḥ sāvarṇistanayo raveḥ* ॥ *3*॥
svārociṣe'ntare pūrvaṃ caitravaṃśasamudbhavaḥ ।*suratho nāma rājābhūtsamaste kṣitimaṇḍale* ॥ *4*॥
tasya pālayataḥ samyak prajāḥ putrānivaurasān ।*babhūvuḥ śatravo bhūpāḥ kolāvidhvaṃsinastadā* ॥ *5*

tasya tairabhavad yuddhamatiprabaladaṇḍinaḥ ।nyūnairapi sa tairyuddhe kolāvidhvaṃsibhirjitaḥ ॥ 6॥
tataḥ svapuramāyāto nijadeśādhipo'bhavat ।ākrāntaḥ sa mahābhāgastaistadā prabalāribhiḥ ॥ 7॥
amātyairbalibhirduṣṭairdurbalasya durātmabhiḥ ।kośo balaṃ cāpahṛtaṃ tatrāpi svapure tataḥ ॥ 8॥
tato mṛgayāvyājena hṛtasvāmyaḥ sa bhūpatiḥ ।ekākī hayamāruhya jagāma gahanaṃ vanam ॥ 9॥
sa tatrāśramamadrākṣīddvijavaryasya medhasaḥ ।praśāntaśvāpadākīrṇaṃ muniśiṣyopaśobhitam ॥ 10॥
tasthau kañcitsa kālaṃ ca muninā tena satkṛtaḥ ।itaścetaśca vicaraṃstasmin munivarāśrame ॥ 11॥
so'cintayattadā tatra mamatvākṛṣṭamānasaḥ ।matpūrvaiḥ pālitaṃ pūrvaṃ mayā hīnaṃ puraṃ hi tat ॥ 12॥
madbhṛtyaistairasadvṛttairdharmataḥ pālyate na vā । na jāne sa pradhāno me śūro hastī sadāmadaḥ ॥ 13॥
mama vairivaśaṃ yātaḥ kān bhogānupalapsyate ।ye mamānugatā nityaṃ prasādadhanabhojanaiḥ ॥ 14॥
anuvṛttiṃ dhruvaṃ te'dya kurvantyanyamahībhṛtām । samyagvyayaśīlaistaiḥ kurvadbhiḥ satataṃ vyayam ॥ 15॥
sañcitaḥ so'tiduḥkhena kṣayaṃ kośo gamiṣyati । etaccānyacca satataṃ cintayāmāsa pārthivaḥ ॥ 16॥
tatra viprāśramābhyāśe vaiśyamekaṃ dadarśa saḥ । sa pṛṣṭastena kastvaṃ bho hetuścāgamane'tra kaḥ ॥ 17॥
saśoka iva kasmāttvaṃ durmanā iva lakṣyase ।ityākarṇya vacastasya bhūpateḥ praṇayoditam ॥ 18॥

pratyuvāca sa taṃ vaiśyaḥ praśrayāvanato nṛpam ॥ 19॥

vaiśya uvāca ॥ 20॥

samādhirnāma vaiśyo'hamutpanno dhanināṃ kule ॥ 21॥

putradārairnirastaśca dhanalobhādasādhubhiḥ ।
vihīnaśca dhanairdāraiḥ putrairādāya me dhanam ॥ 22॥

vanamabhyāgato duḥkhī nirastaścāptabandhubhiḥ ।
so'haṃ na vedmi putrāṇāṃ kuśalākuśalātmikām ॥ 23॥

pravṛttiṃ svajanānāṃ ca dārāṇāṃ cātra saṃsthitaḥ ।
kiṃ nu teṣāṃ gṛhe kṣemamakṣemaṃ kiṃ nu sāmpratam ॥ 24॥

kathaṃ te kiṃ nu sadvṛttā durvṛttāḥ kiṃ nu me sutāḥ ॥ 25॥

rājovāca ॥ 26॥

yairnirasto bhavā~llubdhaiḥ putradārādibhirdhanaiḥ ॥ 27॥

teṣu kiṃ bhavataḥ snehamanubadhnāti mānasam ॥ 28॥

vaiśya uvāca ॥ *29*॥

evametadyathā prāha bhavānasmadgataṃ vacaḥ ॥ *30*॥

kiṃ karomi na badhnāti mama niṣṭhuratāṃ manaḥ ।
yaiḥ santyajya pitṛsnehaṃ dhanalubdhairnirākṛtaḥ ॥ *31*॥

patisvajanahārdaṃ ca hārditeṣveva me manaḥ ।
kimetannābhijānāmi jānannapi mahāmate ॥ *32*॥

yatpremapravaṇaṃ cittaṃ viguṇeṣvapi bandhuṣu ।
teṣāṃ kṛte me niḥśvāso daurmanasyaṃ ca jāyate ॥ *33*॥

karomi kiṃ yanna manasteṣvaprītiṣu niṣṭhuram ॥ *34*॥

mārkaṇḍeya uvāca ॥ *35*॥

tatastau sahitau vipra taṃ muniṃ samupasthitau ॥ *36*॥

samādhirnāma vaiśyo'sau sa ca pārthivasattamaḥ ।
kṛtvā tu tau yathānyāyaṃ yathārhaṃ tena saṃvidam ॥ *37*॥

upaviṣṭau kathāḥ kāściccakraturvaiśyapārthivau ॥ *38*॥

rājovāca ॥ *39*॥

bhagavaṃstvāmahaṃ praṣṭumicchāmyekaṃ vadasva tat ॥ *40*॥

duḥkhāya yanme manasaḥ svacittāyattatāṃ vinā ।
mamatvaṃ gatarājyasya rājyāṅgeṣvakhileṣvapi ॥ *41*॥

jānato'pi yathājñasya kimetanmunisattama ।
ayaṃ ca nikṛtaḥ putrairdārairbhṛtyaistathojjhitaḥ ॥ *42*॥

svajanena ca santyaktasteṣu hārdī tathāpyati ।
evameṣa tathāhaṃ ca dvāvapyatyantaduḥkhitau ॥ *43*॥

dṛṣṭadoṣe'pi viṣaye mamatvākṛṣṭamānasau ।
tatkimetanmahābhāga yanmoho jñāninorapi ॥ *44*॥

mamāsya ca bhavatyeṣā vivekāndhasya mūḍhatā ॥ *45*॥

ṛṣiruvāca ॥ *46*॥

jñānamasti samastasya jantorviṣayagocare ॥ *47*॥

viṣayāśca mahābhāga yānti caivaṃ pṛthakpṛthak ।
divāndhāḥ prāṇinaḥ kecidrātrāvandhāstathāpare ॥ *48*॥

keciddivā tathā rātrau prāṇinastulyadṛṣṭayaḥ ।
jñānino manujāḥ satyaṃ kiṃ tu te na hi kevalam ॥ *49*॥

yato hi jñāninaḥ sarve paśupakṣimṛgādayaḥ ।
jñānaṃ ca tanmanuṣyāṇāṃ yatteṣāṃ mṛgapakṣiṇām ॥ *50*॥

manuṣyāṇāṃ ca yatteṣāṃ tulyamanyattathobhayoḥ ।
jñāne'pi sati paśyaitān pataṅgāñchāvacañcuṣu ॥ *51*॥

kaṇamokṣādṛtān mohātpīḍyamānānapi kṣudhā ।
mānuṣā manujavyāghra sābhilāṣāḥ sutān prati ॥ *52*॥

lobhāt pratyupakārāya nanvetān kiṃ na paśyasi ।
tathāpi mamatāvartte mohagarte nipātitāḥ ॥ *53*॥

mahāmāyāprabhāveṇa saṃsārasthitikāriṇā ।
tannātra vismayaḥ kāryo yoganidrā jagatpateḥ ॥ *54*॥

mahāmāyā hareścaiṣā tayā sammohyate jagat ।
jñāninamapi cetāṃsi devī bhagavatī hi sā ॥ *55*॥

balādākṛṣya mohāya mahāmāyā prayacchati ।
tayā visṛjyate viśvaṃ jagadetaccarācaram ॥ *56*॥

saiṣā prasannā varadā nṛṇāṃ bhavati muktaye ।
sā vidyā paramā mukterhetubhūtā sanātanī ॥ *57*॥

saṃsārabandhahetuśca saiva sarveśvareśvarī ॥ *58*॥

rājovāca ॥ *59*॥

bhagavan kā hi sā devī mahāmāyeti yāṃ bhavān ॥ *60*॥

bravīti kathamutpannā sā karmāsyāśca kiṃ dvija ।
yatprabhāvā ca sā devī yatsvarūpā yadudbhavā ॥ *61*॥

tatsarvaṃ śrotumicchāmi tvatto brahmavidāṃ vara ॥ *62*॥

ṛṣiruvāca ॥ *63*॥

nityaiva sā jaganmūrtistayā sarvamidaṃ tatam ॥ *64*॥

tathāpi tatsamutpattirbahudhā śrūyatāṃ mama ।
devānāṃ kāryasiddhyarthamāvirbhavati sā yadā ॥ *65*॥

utpanneti tadā loke sā nityāpyabhidhīyate ।
yoganidrāṃ yadā viṣṇurjagatyekārṇavīkṛte ॥ *66*॥

āstīrya śeṣamabhajat kalpānte bhagavān prabhuḥ ।
tadā dvāvasurau ghorau vikhyātau madhukaiṭabhau ॥ *67*॥

viṣṇukarṇamalodbhūtau hantuṃ brahmāṇamudyatau ।
sa nābhikamale viṣṇoḥ sthito brahmā prajāpatiḥ ॥ *68*॥

dṛṣṭvā tāvasurau cograu prasuptaṃ ca janārdanam ।
tuṣṭāva yoganidrāṃ tāmekāgrahṛdayaḥ sthitaḥ ॥ *69*॥

vibodhanārthāya harerharinetrakṛtālayām ।
viśveśvarīṃ jagaddhātrīṃ sthitisaṃhārakāriṇīm ॥ *70*॥

nidrāṃ bhagavatīṃ viṣṇoratulāṃ tejasaḥ prabhuḥ ॥ *71*॥

brahmovāca ॥ *72*॥

tvaṃ svāhā tvaṃ svadhā tvaṃ hi vaṣaṭkāraḥ svarātmikā ॥ *73*॥

sudhā tvamakṣare nitye tridhā mātrātmikā sthitā ।
ardhamātrā sthitā nityā yānuccāryāviśeṣataḥ ॥ *74*॥

tvameva sandhyā sāvitrī tvaṃ devi jananī parā ।
tvayaitaddhāryate viśvaṃ tvayaitat sṛjyate jagat ॥ *75*॥

tvayaitat pālyate devi tvamatsyante ca sarvadā ।
visṛṣṭau sṛṣṭirūpā tvaṃ sthitirūpā ca pālane ॥ *76*॥

tathā saṃhṛtirūpānte jagato'sya jaganmaye ।
mahāvidyā mahāmāyā mahāmedhā mahāsmṛtiḥ ॥ *77*॥

mahāmohā ca bhavatī mahādevī maheśvarī ।
prakṛtistvaṃ ca sarvasya guṇatrayavibhāvinī ॥ *78*॥

kālarātrirmahārātrirmoharātriśca dāruṇā ।
tvaṃ śrīstvamīśvarī tvaṃ hrīstvaṃ buddhirbodhalakṣaṇā ॥ *79*॥

lajjā puṣṭistathā tuṣṭistvaṃ śāntiḥ kṣāntireva ca ।
khaḍginī śūlinī ghorā gadinī cakriṇī tathā ॥ *80*॥

śaṅkhinī cāpinī bāṇabhuśuṇḍīparighāyudhā ।
saumyā saumyatarāśeṣasaumyebhyastvatisundarī ॥ *81*॥

parāparāṇāṃ paramā tvameva parameśvarī ।
yacca kiñcitkvacidvastu sadasadvākhilātmike ॥ *82*॥

tasya sarvasya yā śaktiḥ sā tvaṃ kiṃ stūyase mayā ।
yayā tvayā jagatsraṣṭā jagatpātyatti yo jagat ॥ *83*॥

so'pi nidrāvaśaṃ nītaḥ kastvāṃ stotumiheśvaraḥ ।
viṣṇuḥ śarīragrahaṇamahamīśāna eva ca ॥ *84*॥

kāritāste yato'tastvāṃ kaḥ stotuṃ śaktimān bhavet ।
sā tvamitthaṃ prabhāvaiḥ svairudārairdevi saṃstutā ॥ *85*॥

mohayaitau durādharṣāvasurau madhukaiṭabhau ।
prabodhaṃ ca jagatsvāmī nīyatāmacyuto laghu ॥ *86*॥

bodhaśca kriyatāmasya hantumetau mahāsurau ॥ *87*॥

ṛṣiruvāca ॥ *88*॥

evaṃ stutā tadā devī tāmasī tatra vedhasā ॥ *89*॥

viṣṇoḥ prabodhanārthāya nihantuṃ madhukaiṭabhau ।
netrāsyanāsikābāhuhṛdayebhyastathorasaḥ ॥ *90*॥

nirgamya darśane tasthau brahmaṇo'vyaktajanmanaḥ ।
uttasthau ca jagannāthastayā mukto janārdanaḥ ॥ *91*॥

ekārṇave'hiśayanāttataḥ sa dadṛśe ca tau ।
madhukaiṭabhau durātmānāvativīryaparākramau ॥ *92*॥

krodharaktekṣaṇāvattuṃ brahmāṇaṃ janitodyamau ।
samutthāya tatastābhyāṃ yuyudhe bhagavān hariḥ ॥ *93*॥

pañcavarṣasahasrāṇi bāhupraharaṇo vibhuḥ ।
tāvapyatibalonmattau mahāmāyāvimohitau ॥ *94*॥

uktavantau varo'smatto vriyatāmiti keśavam ॥ *95*॥

śrībhagavānuvāca ॥ *96*॥

bhavetāmadya me tuṣṭau mama vadhyāvubhāvapi ॥ *97*॥

kimanyena vareṇātra etāvaddhi vṛtaṃ mayā ॥ *98*॥

ṛṣiruvāca ॥ *99*॥

vañcitābhyāmiti tadā sarvamāpomayaṃ jagat ॥ *100*॥

vilokya tābhyāṃ gadito bhagavān kamalekṣaṇaḥ ।
āvāṃ jahi na yatrorvī salilena pariplutā ॥ *101*॥

ṛṣiruvāca ॥ *102*॥

tathetyuktvā bhagavatā śaṅkhacakragadābhṛtā ।
kṛtvā cakreṇa vai chinne jaghane śirasī tayoḥ ॥ *103*॥

evameṣā samutpannā brahmaṇā saṃstutā svayam ।
prabhāvamasyā devyāstu bhūyaḥ śaṛṇu vadāmi te ॥ *104*॥

। *aiṃ oṃ* ।
॥ *svasti śrīmārkaṇḍeyapurāṇe sāvarṇike manvantare devīmāhātmye*
madhukaiṭabhavadho nāma prathamo'dhyāyaḥ ॥ *1*॥

MARKANDEYA said: - "The Savurni (son of the sun) was said to have been the eighth Manu. Hear! I will copiously relate his birth. Manus, possessors of great shares, were the founders of Manwantaras, by the favour of Mahamaya, among them was Savurni. In the Manwantara of Swaro-chisha in former times Suradha, who was born of the race of Chytra, became a monarch of the whole earth. He ruled this subjects paternally; the kings who were hunters of wild boars then became hostile to him. A valiant and mighty king, among the hunters of wild boars, conquered him in battle, and reduced his power. Thence the holder of extensive portions returned to his city, and ruled over only his own tract of country; that king then became encompassed by the greatest enemies. The counsellors and evil disposed possessed the wealth of the humble king, who lost all the treasures in his city. He lost his royalty. Under the pretext of hunting, he retired to a dreary forest alone, mounted on his horse. He saw the hermitage of an excellent Dwija, thronged around with wild beasts and adorned by the presence of his disciples and sages. He lived there some time, revered by the Muni, and wandered about here and there. He ruminated there on the love that agitated his mind thus; what my predecessors ruled, I afterwards lost. I wonder whether my subjects
are governed with equity or not, I know not the fate of my counsellors, and my trained elephant Surahusti. They are now in the possession of my enemies; what pleasure can they now enjoy, who were formerly pampered with food and riches. Now they are certainly maltreated by the foreign kings; lavished on vain purposes is the treasure that was assumed. The king was sorrowful that his treasury was expended. On these and other things he was perpetually meditating. He saw a Vysya near the cell of a Vipra, "O who art thou" said he "what is the cause of thy coming here?" Why dost thou appear pensive and melancholy, O wealthy man? Why are your eyes red with sorrow? Markandeya said, "hearing the humble speech of the king, the Vysya obsequiously replied to him." My name is Samadhi, a Vysya. I am born of a wealthy tribe, I am banished through my sons and wife's covetousness, and wickedness. My sons are possessed of my fortune, and I have become destitute of wealth, a consort, and children; in sorrow I took refuge in the forest, leaving behind me my friends and relations. I live here unacquainted with the happiness or misery of my sons, the welfare of my people, or wife. Whether their house is in safety or danger, at present? How my sons are, whether they are engaged in moral or evil deeds? The Rajah asked, "why do you love those sons and that wife, through whose avarice you are banished?" The Vysya replied, "knowing my sentiments, why do you

interrogate me, I cannot harden my heart, what can I do." Covetousness has extinguished their filial affection, yet I feel for my people. O mighty wise man, I am simple, for my heart is attached to my treacherous kinsmen though I know them. How can I hate them, or bear malice in my heart. Markandeya said, "the Vysya by name Samadhi, and the noble king went to the Muni." They were duly respected by him as prescribed in the ordinances: they both conversed on history. The Rajah said, "O divine personage! I am desirous to ask one thing from thee, explain it to me, my mind has lost its function, I am troubled with anxiety? O excellent Muni! what is this? though conscious of transitoriness, yet like an ignorant person I love my kingdom, and all my retinue.[1] He was banished by his son, wife, attendants, and his relations, yet he feels pity for them. In this manner we both excessively grieve, love draws us unto reprehensible actions.[2] What is this, O magnificient sage, though we are ingenious, yet our affection produces cecity in action. The Rishi said, "O great sharer, wisdom exists in all living creatures that are desirous of life, love predominates in each individually. Some animals are blind in the day, others at night, and others again that appear equally blind both day and night. It is true, that kings appear prudent, but are not really so; all the beasts, birds, animals have knowledge. What knowledge mankind is possessed of, the others are equally endowed with. See the birds being wise, though oppressed with hunger themselves, yet lovingly pick up the crumbs with their beaks and feed their young ones? O chief of kings! do you not see men lovingly support their offspring for the benefit of others.[3] By attraction they fall in the vortex of love. By the power of Mahamaya, the world was originally created. Mahamaya seized the lord of the world when at his slumber yoga; the great illusion enveloped Hari, she shackles the world.[4] The divine goddess possesses irresistibly the heart of even the wisest, and forcibly leads into great deception. By her the universe consisting of animates and inanimates was created, her blessings procure emancipation.[5] The knowledge of her is the means of supreme salvation; she is eternal and links mortality; she is the supreme goddess over all goddesses. The Rajah said, "O divine personage! who is that goddess? O twice-born! whom you mentioned just now, how was she born? what miracles did she do?" What stupendous action did she, whose form is admirable, perform? I am desirous of hearing about those things, O excellent among those who know the almighty, tell me? The Rishi said, "the form of the world is eternal, all things were created by her, I was frequently told her birth." She is eternal and only took form
for the benefit of the gods. When the world was deluged, Vishnu the Divine Superior Lord was reclining on the serpent bed at the end of Kalpa.

Then two horrible Asuras: named Madhu and Kitabha, was born from the wax of Vishnu's ear and ~~endeavoured to slay Brahma. Pra~~japati residing in the lotus naval of Vishnu, saw the two wrathful Asuras and the sleeping Janarddana, who was (in Yoganidra), he thus prayed with strict faith to her, who made Hari's eye to be her abode. O goddess of the universe; mother of the earth! creator of matter and destroyer of it. Goddess of the slumber of Vishnu, who has extreme brilliancy, is surpassing and superior. Brahma continued, "thou art Swaha, thou art Swad'ha, thou art Vash-ut-kara, thou art Sudha, thou art Akchara, thou art eternal, and of three powers; Matra. Ardha-matra, constant, perpetual, thou art she who is moreover inexpressible, thou art Savitri, thou art the light, and a superior matron. Thou art the sustainer of all things, thou hast created all things, thou governest all things,[2] thou existest to the end constantly. Thou art the principle of creation, thou art plastic, thou art the preserver, thou art the destroyer in the end, thou pervadest through the universe. Thou art the supreme knowledge, thou art the great illusion, the supreme intellect, the supreme memory, the great love, the ample light, the mighty goddess. Who contemplates all matter by three kind of powers, Kalaratri, Maharatri, and Moharatri, dreadful. Thou art prosperity, thou art the goddess, thou art Hari, thou art the wisdom that creates understanding, thou art modesty, strength, and gratification; thou art mildness and forgiveness. Thou art Khudgini, Sulini, the frightful Gadini, Chakrini, Sankhini, Chapini Bana, Brusundi, Parigha. Thou art placid, the greatest among the meek; beautiful, excellent, supreme among the excellent; thou art the great goddess. Thou existest in all that is little, and all that is great; in gay and sad things, and thou powerful by the acquirement of their strength, who is left to praise thee? Thou makest the world, thou destroyest the world, who can praise thee? Thou possessest the body of Vishnu, and also Maha-Esana, both of whom were made by thee, and who is able to praise thee? He plauds the goddesses' eminent actions, that she may link the wicked giants Madhu and Kitabha. And that she might awake the supreme lord, who was to slay both the great wicked demons. The Rishi said, the creator thus praised, that the enraged goddess might awake Vishnu to kill Madhu and Kitabha. She liberated Vishnu's eyes, nose, arms, bosom, and breast, and appeared to Brahma, whose birth is pure. Janarddana was delivered by her; the lord of the earth arose from his serpent bed in the ocean and beheld them. Madhu and Kitabha, ill disposed heroes; warlike, with red vision,

endeavoured to extirpate Brahma. Rising afterwards, they both wrestled with the divine Hari for five thousand years. They were intoxicated by the great deception; the elate with pride desired Keshava to mention his wish. Bhagavan replied, "You shall both die by me! what other desire have I, know this is my only wish." The Rishi said, that they looked at the universe overflowed with water and deemed themselves deceived, they looked at the divine lotus-eyed, and spoke thus - "We are satisfied with the combat and praise thee; O vanquish and conquer us in a spot not moistened by water! The Rishi said to the holder of the Sanka and Chakra, the divine said, I will do so. He then cut off their heads with the Chakra on his thigh. Brahma himself applauded the deed. I will tell thee copiously of the miracles of the goddess, hear them. Thus far extends the first chapter, mentioning the destruction of Madhu and Kitabha.

॥ *dvitīyo'dhyāyaḥ* ॥

viniyogaḥ
asya śrī madhyamacaritrasya viṣṇurṛṣiḥ ।
śrīmahālakṣmīrdevatā ।
uṣṇik chandaḥ । *śākambharī śaktiḥ* । *durgā bījam* ।
vāyustattvam ।
yajurvedaḥ svarūpam । *śrīmahālakṣmīprītyarthe*
madhyamacaritrajape viniyogaḥ ।
। *dhyānam* ।
oṃ akṣasrakparaśū gadeṣukuliśaṃ padmaṃ dhanuḥ kuṇḍikāṃ
daṇḍaṃ śaktimasiṃ ca carma jalajaṃ ghaṇṭāṃ surābhājanam ।
śūlaṃ pāśasudarśane ca dadhatīṃ hastaiḥ pravālaprabhāṃ
seve sairibhamardinīmiha mahālakṣmīṃ sarojasthitām ॥

oṃ hrīṃ ṛṣiruvāca ॥ *1*॥

devāsuramabhūdyuddhaṃ pūrṇamabdaśataṃ purā ।
mahiṣe'surāṇāmadhipe devānāṃ ca purandare ॥ *2*॥

tatrāsurairmahāvīryairdevasainyaṃ parājitam ।
jitvā ca sakalān devānindro'bhūnmahiṣāsuraḥ ॥ *3*॥

tataḥ parājitā devāḥ padmayoniṃ prajāpatim ।
puraskṛtya gatāstatra yatreśagaruḍadhvajau ॥ *4*॥

yathāvṛttaṃ tayostadvanmahiṣāsuraceṣṭitam ।
tridaśāḥ kathayāmāsurdevābhibhavavistaram ॥ *5*॥

sūryendrāgnyanilendūnāṃ yamasya varuṇasya ca ।
anyeṣāṃ cādhikārānsa svayamevādhitiṣṭhati ॥ *6*॥

svargānnirākṛtāḥ sarve tena devagaṇā bhuvi ।
vicaranti yathā martyā mahiṣeṇa durātmanā ॥ *7*॥

etadvaḥ kathitaṃ sarvamamarārivicesṭitam ।
śaraṇaṃ vaḥ prapannāḥ smo vadhastasya vicintyatām ॥ *8*॥

itthaṃ niśamya devānāṃ vacāṃsi madhusūdanaḥ ।
cakāra kopaṃ śambhuśca bhrukuṭīkuṭilānanau ॥ *9*॥

tato'tikopapūrṇasya cakriṇo vadanāttataḥ ।
niścakrāma mahattejo brahmaṇaḥ śaṅkarasya ca ॥ *10*॥

anyeṣāṃ caiva devānāṃ śakrādīnāṃ śarīrataḥ ।
nirgataṃ sumahattejastaccaikyaṃ samagacchata ॥ *11*॥

atīva tejasaḥ kūṭaṃ jvalantamiva parvatam ।
dadṛśuste surāstatra jvālāvyāptadigantaram ॥ *12*॥

atulaṃ tatra tattejaḥ sarvadevaśarīrajam ।
ekasthaṃ tadabhūnnārī vyāptalokatrayaṃ tviṣā ॥ *13*॥

yadabhūcchāmbhavaṃ tejastenājāyata tanmukham ।
yāmyena cābhavan keśā bāhavo viṣṇutejasā ॥ *14*॥

saumyena stanayoryugmaṃ madhyaṃ caindreṇa cābhavat ।
vāruṇena ca jaṅghorū nitambastejasā bhuvaḥ ॥ *15*॥

brahmaṇastejasā pādau tadaṅgulyo'rkatejasā ।
vasūnāṃ ca karāṅgulyaḥ kaubereṇa ca nāsikā ॥ *16*॥

tasyāstu dantāḥ sambhūtāḥ prājāpatyena tejasā ।
nayanatritayaṃ jajñe tathā pāvakatejasā ॥ *17*॥

bhruvau ca sandhyayostejaḥ śravaṇāvanilasya ca ।
anyeṣāṃ caiva devānāṃ sambhavastejasāṃ śivā ॥ *18*॥

tataḥ samastadevānāṃ tejorāśisamudbhavām ।
tāṃ vilokya mudaṃ prāpuramarā mahiṣārditāḥ ।
tato devā dadustasyai svāni svānyāyudhāni ca ॥ *19*॥

śūlaṃ śūlādviniṣkṛṣya dadau tasyai pinākadhṛk ।
cakraṃ ca dattavān kṛṣṇaḥ samutpāṭya svacakrataḥ ॥ *20*॥

śaṅkhaṃ ca varuṇaḥ śaktiṃ dadau tasyai hutāśanaḥ ।
māruto dattavāṃścāpaṃ bāṇapūrṇe tatheṣudhī ॥ *21*॥

vajramindraḥ samutpāṭya kuliśādamarādhipaḥ ।
dadau tasyai sahasrākṣo ghaṇṭāmairāvatādgajāt ॥ *22*॥

kāladaṇḍādyamo daṇḍaṃ pāśaṃ cāmbupatirdadau ।
prajāpatiścākṣamālāṃ dadau brahmā kamaṇḍalum ॥ *23*॥

samastaromakūpeṣu nijaraśmīn divākaraḥ ।
kālaśca dattavān khaḍgaṃ tasyai carma ca nirmalam ॥ *24*॥

kṣīrodaścāmalaṃ hāramajare ca tathāmbare ।
cūḍāmaṇiṃ tathā divyaṃ kuṇḍale kaṭakāni ca ॥ *25*॥

ardhacandraṃ tathā śubhraṃ keyūrān sarvabāhuṣu ।
nūpurau vimalau tadvad graiveyakamanuttamam ॥ *26*॥

aṅgulīyakaratnāni samastāsvaṅgulīṣu ca ।
viśvakarmā dadau tasyai paraśuṃ cātinirmalam ॥ *27*॥

astrāṇyanekarūpāṇi tathābhedyaṃ ca daṃśanam ।
amlānapaṅkajāṃ mālāṃ śirasyurasi cāparām ॥ *28*॥

adadajjaladhistasyai paṅkajaṃ cātiśobhanam ।
himavān vāhanaṃ siṃhaṃ ratnāni vividhāni ca ॥ *29*॥

dadāvaśūnyaṃ surayā pānapātraṃ dhanādhipaḥ ।
śeṣaśca sarvanāgeśo mahāmaṇivibhūṣitam ॥ *30*॥

nāgahāraṃ dadau tasyai dhatte yaḥ pṛthivīmimām ।
anyairapi surairdevī bhūṣaṇairāyudhaistathā ॥ *31*॥

sammānitā nanādoccaiḥ sāṭṭahāsaṃ muhurmuhuḥ ।
tasyā nādena ghoreṇa kṛtsnamāpūritaṃ nabhaḥ ॥ *32*॥

amāyatātimahatā pratiśabdo mahānabhūt ।
cukṣubhuḥ sakalā lokāḥ samudrāśca cakampire ॥ *33*॥

cacāla vasudhā celuḥ sakalāśca mahīdharāḥ ।
jayeti devāśca mudā tāmūcuḥ siṃhavāhinīm ॥ *34*॥

tuṣṭuvurmunayaścainām bhaktinamrātmamūrtayaḥ ।
dṛṣṭvā samastaṃ saṅkṣubdhaṃ trailokyamamarārayaḥ ॥ *35*॥

sannaddhākhilasainyāste samuttasthurudāyudhāḥ ।
āḥ kimetaditi krodhādābhāṣya mahiṣāsuraḥ ॥ *36*॥

abhyadhāvata taṃ śabdamaśeṣairasurairvṛtaḥ ।
sa dadarśa tato devīṃ vyāptalokatrayāṃ tviṣā ॥ *37*॥

pādākrāntyā natabhuvaṃ kirīṭollikhitāmbarām ।
kṣobhitāśeṣapātālāṃ dhanurjyāniḥsvanena tām ॥ *38*॥

diśo bhujasahasreṇa samantādvyāpya saṃsthitām ।
tataḥ pravavṛte yuddhaṃ tayā devyā suradviṣām ॥ *39*॥

śastrāstrairbahudhā muktairādīpitadigantaram ।
mahiṣāsurasenānīścikṣurākhyo mahāsuraḥ ॥ *40*॥

yuyudhe cāmaraścānyaiścaturaṅgabalānvitaḥ ।
rathānāmayutaiḥ ṣaḍbhirudagrākhyo mahāsuraḥ ॥ *41*॥

ayudhyatāyutānāṃ ca sahasreṇa mahāhanuḥ ।
pañcāśadbhiśca niyutairasilomā mahāsuraḥ ॥ *42*॥

ayutānāṃ śataiḥ ṣaḍbhirbāṣkalo yuyudhe raṇe ।
gajavājisahasraughairanekaiḥ parivāritaḥ ॥ *43*॥

vṛto rathānāṃ koṭyā ca yuddhe tasminnayudhyata ।
biḍālākhyo'yutānāṃ ca pañcāśadbhirathāyutaiḥ ॥ *44*॥

yuyudhe saṃyuge tatra rathānāṃ parivāritaḥ ।
anye ca tatrāyutaśo rathanāgahayairvṛtāḥ ॥ *45*॥

yuyudhuḥ saṃyuge devyā saha tatra mahāsurāḥ ।
koṭikoṭisahasraistu rathānāṃ dantināṃ tathā ॥ *46*॥

hayānāṃ ca vṛto yuddhe tatrābhūnmahiṣāsuraḥ ।
tomarairbhindipālaiśca śaktibhirmusalaistathā ॥ *47*॥

yuyudhuḥ saṃyuge devyā khaḍgaiḥ paraśupaṭṭiśaiḥ ।
kecicca cikṣipuḥ śaktīḥ kecit pāśāṃstathāpare ॥ *48*॥

devīṃ khaḍgaprahāraistu te tāṃ hantuṃ pracakramuḥ ।
sāpi devī tatastāni śastrāṇyastrāṇi caṇḍikā ॥ *49*॥

līlayaiva pracicchedа nijaśastrāstravarṣiṇī ।
anāyastānanā devī stūyamānā surarṣibhiḥ ॥ *50*॥

mumocāsuradeheṣu śastrāṇyastrāṇi ceśvarī ।

so'pi kruddho dhutasaṭo devyā vāhanakesarī ॥ *51*॥

cacārāsurasainyeṣu vaneṣviva hutāśanaḥ ।
niḥśvāsān mumuce yāṃśca yudhyamānā raṇe'mbikā ॥ *52*॥

ta eva sadyaḥ sambhūtā gaṇāḥ śatasahasraśaḥ ।
yuyudhuste paraśubhirbhindipālāsipaṭṭiśaiḥ ॥ *53*॥

nāśayanto'suragaṇān devīśaktyupabṛṃhitāḥ ।
avādayanta paṭahān gaṇāḥ śaṅkhāṃstathāpare ॥ *54*॥

mṛdaṅgāṃśca tathaivānye tasmin yuddhamahotsave ।
tato devī triśūlena gadayā śaktivṛṣṭibhiḥ ॥ *55*॥

khaḍgādibhiśca śataśo nijaghāna mahāsurān ।
pātayāmāsa caivānyān ghaṇṭāsvanavimohitān ॥ *56*॥

asurān bhuvi pāśena baddhvā cānyānakarṣayat ।
kecid dvidhākṛtāstīkṣṇaiḥ khaḍgapātaistathāpare ॥ *57*॥

vipothitā nipātena gadayā bhuvi śerate ।
vemuśca kecidrudhiraṃ musalena bhṛśaṃ hatāḥ ॥ *58*॥

kecinnipatitā bhūmau bhinnāḥ śūlena vakṣasi ।
nirantarāḥ śaraugheṇa kṛtāḥ kecidraṇājire ॥ *59*॥

śyenānukāriṇaḥ prāṇān mumucustridaśārdanāḥ ।
keṣāñcid bāhavaśchinnāśchinnagrīvāstathāpare ॥ *60*॥

śirāṃsi peturanyeṣāmanye madhye vidāritāḥ ।
vicchinnajaṅghāstvapare petururvyāṃ mahāsurāḥ ॥ *61*॥

ekabāhvakṣicaraṇāḥ keciddevyā dvidhākṛtāḥ ।
chinne'pi cānye śirasi patitāḥ punarutthitāḥ ॥ *62*॥

kabandhā yuyudhurdevyā gṛhītaparamāyudhāḥ ।
nanṛtuścāpare tatra yuddhe tūryalayāśritāḥ ॥ *63*॥

kabandhāśchinnaśirasaḥ khaḍgaśaktyṛṣṭipāṇayaḥ ।
tiṣṭha tiṣṭheti bhāṣanto devīmanye mahāsurāḥ ॥ *64*॥

pātitai rathanāgāśvairasuraiśca vasundharā ।
agamyā sābhavattatra yatrābhūt sa mahāraṇaḥ ॥ *65*॥

śoṇitaughā mahānadyaḥ sadyastatra prasusruvuḥ ।
madhye cāsurasainyasya vāraṇāsuravājinām ॥ *66*॥

kṣaṇena tanmahāsainyamasurāṇāṃ tathāmbikā ।
ninye kṣayaṃ yathā vahnistṛṇadārumahācayam ॥ *67*॥

sa ca siṃho mahānādamutsṛjan dhutakesaraḥ ।
śarīrebhyo'marārīṇāmasūniva vicinvati ॥ *68*॥

devyā gaṇaiśca taistatra kṛtaṃ yuddhaṃ tathāsuraiḥ ।
yathaiṣāṃ tutuṣurdevāḥ puṣpavṛṣṭimuco divi ॥ *69*॥

॥ *svasti śrīmārkaṇḍeyapurāṇe sāvarṇike manvantare devīmāhātmye*
mahiṣāsurasainyavadho nāma dvitīyo'dhyāyaḥ ॥ *2*॥

In former times war was waged between the deities and demons for the full space of one hundred years; also between Mahisha-sura, the greatest of demons, and Poorunder (Purandara, the greatest of deities). The Asura of ample heroism repulsed the army of the Devas; Mahishasura vanquished all the angels and became as Indra. After this, the conquered deities went with Prajapati whose abode was the lotus to Garuda-dhwaja (or the eagle bannered). The Tridasas laid before him the distress of the gods with an account of Mahish-asura's actions. That he had usurped the authorities of Surya, Indra Anila, Indu, Yama, and Varuna; and others himself. They said, the gods are oppressed by the ill disposed Mahisha; the whole multitude of Devas have left heaven and wander on the earth like mortals. Those are the deeds of the enemies of the immortals, we humbly bow to thy asylum to meditate on their death. Madhusudana hearkened to the words of the deities; Sambhu was wroth contracting his brows with furious ire. Afterwards, Chakrini's face was transported with rage, abundance of light issued from Bramha and Sankara. An immense mass of light proceeded from the bodies of Sakra and all the other Devas, and conglomerated. This effulgent lustre appeared as a flaming mountain: the Suras having seen the flame receded to the extremities of regions. The peerless light issued from the bodies of all the Devas and the phenomenon was transfigured as a woman extending through the three worlds. The energy of Siva created her face; the brightness of Yama made her hair; her arms were formed by the light of Vishnu. Her two breasts were made by the moon; the space between them by Indra; her thighs and the calves of her legs by Varuna; her loins by the light of Bhuvi. Her feet by the energy of Brahma; her toes by the rays of the sun; her fingers by Vasus her nose by Cubara. Her teeth were created by the brightness of Prajapati; her three eyes by the energy of Pavaka. Her forehead by the light of Sundhia; her ears by Anila; the brightness of other deities formed her body. From the glory of the light of all the Devas, Siva sprang; the Amaras perceived the destroyer of Mahisha and exulted. The holder of the Pinaka took out his Sula and conferred it on her; Vishnu gave her a Chakra drawn from his own Chakra. Varuna gave her the sank; Hutasana the Sacti; Maruta spread a bow with arrows, and quiver complete. Indra took the Vajra from his Culisa, the one thousand eyed god took the bell from the elephant Iravata, and gave it to her. Varuna gave her a Cala-dunda; and Yama the Pasa; Prajapati, lord of the subjects, bestowed an Akchamala and Comundala on her. The maker of day filled his rays in the roots of her hair; Cala granted a transparent sword and shield. A necklace pure as milk, immaculate Panoply, a Chudamani, and divine Cundala and Cataca. A crescent; a beautiful Keyura over her arms; shoulder ornaments and beautiful neck jewels, Rings of precious stones, on all her fingers. Viswa-Karma afforded her the limpid Parasu. Implements of different forms: likewise an invulnerable coat of arms; a never fading garland of lotus for her head and neck. Jaladhi conferred on her a prosperous Chaplet of lotus; Himavunt gave her lion vehicle and various gems. Dhanadhipa gave her a golden vase with imperishable wine to drink; Sesha gave her a necklace of serpent's ornaments and magnificient gems. Prudhwi granted a neckless of snakes, and the other Suras gave her jewels and arms. She shouted frequently with a terrible voice, the sound of which filled the sky. The eternal vault echoed with the terrific sound of "O Mayah," all the world was alarmed, the ocean trembled. The earth quaked, all the mountains were moved, the Devas joyously

exclaimed, "victory be to the rider of the lion." Munies were delighted and faithfully made obeisance to her; she beheld the whole of the three Lokas grieved by the enemies of the Amaras. All the nearest armies were amply provided with implements, Mahisha-asura furiously said, "O what is this?" The sound of his voice reached the surrounding multitude of Asuras; he saw the goddess pervade the three Lokas. She indented the earth, occupied by her foot, her crown struck the sky: the sound of her bow-string terrified the whole subterraneous world. She grasped all the space of the regions by her one thousand arms; fierce war was waged between the goddess and the enemies of the Suras. They shot many powerful arrows; her arms extended towards all the cardinal points; the leader of the army of Mahisha-sura was a great Asura, by name Chickchura. He fought at the head of an Ayuta of great cheeked Asuras. The mighty Asura Asiloma, advanced with 50,000 Neyutas. Bhaskala conducted one hundred and sixty thousand Ayutas to the battle, accompanied by one hundred elephants, and many steeds. Bidala led one Koti of ruths in that war, and fifty thousand Ayutas. The other leaders were attended by one Ayuta of elephants, ruths and horses. The great Asuras encountered the goddess with Koti-Koti thousands chariots, and elephants. And with the same number horses, Mahisha-asura wielded the Tomara, Bindivala, sacti and Musala. He fought the goddess with his Khudga, Parasa, and Puttisa; some of the Asuras threw the sacti, and some the Pasa. Devi began to destroy them with her sword Chundica afterwards threw arrows and astras. She sportively cut them in pieces by the shower of her powerful shafts and arrows, Devi, the imperishable was greeted by the excellent Suras and sages. The goddess shot the powerful shafts and arrows, and severed the bodies of the Asuras; the lion of the goddess being enraged, swiftly shook his mane and marched against the hostile army, like fire against a forest. During her achievements in war, the goddess sighed thereby instantly were produced hundreds and thousands of Ganas (or Amazons). Who fought with the demons, with Parasa, Bindivala, and Puttisa; the powerful voice of Devi, destroyed the hosts of Asuras. The Amazons sounded the Pataha, likewise the conches, kettle-drums, and other instruments in the festival of war. Afterwards Devi, by the trident, by the mace, by the sactivrusti, by the sword, and so forth, killed immense number of Asuras, and made others to fall by the ringing of the bell. She tied the Asuras with the Pasa on the earth; and some were cut down into pieces by the keen cut sword. She afterwards crushed the troops with her mace on the earth: some vommited blood, having been struck by the Musala. She cast some on the earth, breaking their bosom with the trident, she destroyed some by the keen shaft, in the field of battle. The commander of forces, the oppressors of Tridasas, forfeited their lives: some had their arms, others their throats cut. The heads of some of the vigorous Asuras were cut off, and the calves of the legs of others were severed and thrown down to the earth. Devi had maimed each of the Asuras of an arm, an eye, and a foot; and though their heads were severed from their bodies, the trunks rose again. The trunks, holding the excellent arms, fought with Devi; the Apsaras danced during the battle, accompanied by great shouts. The trunks of the Asuras, whose heads were cut off, still held the sacti, Khudga, Vrusti, and spoke aloud: stand! stand. The fallen chariots, elephants, and steeds of the Asuras were innumerable; where the great battle was fought, instantly rivers of blood were streaming. The centre of the army of Asuras, the chariots and horses of Asuras were annahilated by Ambika. In a moment the forces of the Asuras were destroyed in abundance by fire, like grass and wood. The Kesari (or lion) made an excessive roar, it produced a concussion among the bodies of the foes of the Suras. By the Amazons of the Devi, victory over the Asuras was achieved, the gods were gratified and poured down Amaranthine flowers from heaven.

॥ *tṛtīyo'dhyāyaḥ* ॥

oṃ ṛṣiruvāca ॥ *1*॥

nihanyamānaṃ tatsainyamavalokya mahāsuraḥ ।
senānīścikṣuraḥ kopādyayau yoddhumathāmbikām ॥ *2*॥

sa devīṃ śaravarṣeṇa vavarṣa samare'suraḥ ।
yathā merugireḥ śaṛṅgaṃ toyavarṣeṇa toyadaḥ ॥ *3*॥

tasya chitvā tato devī līlayaiva śarotkarān ।

jaghāna turagānbāṇairyantāraṃ caiva vājinām ॥ *4*॥

ciccheda ca dhanuḥ sadyo dhvajaṃ cātisamucchṛtam ।
vivyādha caiva gātreṣu chinnadhanvānamāśugaiḥ ॥ *5*॥

sacchinnadhanvā viratho hatāśvo hatasārathiḥ ।
abhyadhāvata tāṃ devīṃ khaḍgacarmadharo'suraḥ ॥ *6*॥

siṃhamāhatya khaḍgena tīkṣṇadhāreṇa mūrdhani ।
ājaghāna bhuje savye devīmapyativegavān ॥ *7*॥

tasyāḥ khaḍgo bhujaṃ prāpya paphāla nṛpanandana ।
tato jagrāha śūlaṃ sa kopādaruṇalocanaḥ ॥ *8*॥

cikṣepa ca tatastattu bhadrakālyāṃ mahāsuraḥ ।
jājvalyamānaṃ tejobhī ravibimbamivāmbarāt ॥ *9*॥

dṛṣṭvā tadāpatacchūlaṃ devī śūlamamuñcata ।
tena tacchatadhā nītaṃ śūlaṃ sa ca mahāsuraḥ ॥ *10*॥

hate tasminmahāvīrye mahiṣasya camūpatau ।
ājagāma gajārūḍhaścāmarastridaśārdanaḥ ॥ *11*॥

so'pi śaktiṃ mumocātha devyāstāmambikā drutam ।
huṅkārābhihatāṃ bhūmau pātayāmāsa niṣprabhām ॥ *12*॥

bhagnāṃ śaktiṃ nipatitāṃ dṛṣṭvā krodhasamanvitaḥ ।
cikṣepa cāmaraḥ śūlaṃ bāṇaistadapi sācchinat ॥ *13*॥

tataḥ siṃhaḥ samutpatya gajakumbhāntare sthitaḥ ।
bāhuyuddhena yuyudhe tenoccaistridaśāriṇā ॥ *14*॥

yudhyamānau tatastau tu tasmānnāgānmahīṃ gatau ।
yuyudhāte'tisaṃrabdhau prahārairatidāruṇaiḥ ॥ *15*॥

tato vegāt khamutpatya nipatya ca mṛgāriṇā ।
karaprahāreṇa śiraścāmarasya pṛthak kṛtam ॥ *16*॥

udagraśca raṇe devyā śilāvṛkṣādibhirhataḥ ।
dantamuṣṭitalaiścaiva karālaśca nipātitaḥ ॥ *17*॥

devī kruddhā gadāpātaiścūrṇayāmāsa coddhatam ।
bāṣkalaṃ bhindipālena bāṇaistāmraṃ tathāndhakam ॥ *18*॥

ugrāsyamugravīryaṃ ca tathaiva ca mahāhanum ।

trinetrā ca triśūlena jaghāna parameśvarī ॥ *19*॥

biḍālasyāsinā kāyāt pātayāmāsa vai śiraḥ ।
durdharaṃ durmukhaṃ cobhau śarairninye yamakṣayam ॥ *20*॥

evaṃ saṅkṣīyamāṇe tu svasainye mahiṣāsuraḥ ।
māhiṣeṇa svarūpeṇa trāsayāmāsa tān gaṇān ॥ *21*॥

kāṃścittuṇḍaprahāreṇa khurakṣepaistathāparān ।
lāṅgūlatāḍitāṃścānyān śaṛṅgābhyāṃ ca vidāritān ॥ *22*॥

vegena kāṃścidaparānnādena bhramaṇena ca ।
niḥśvāsapavanenānyānpātayāmāsa bhūtale ॥ *23*॥

nipātya pramathānīkamabhyadhāvata so'suraḥ ।
siṃhaṃ hantuṃ mahādevyāḥ kopaṃ cakre tato'mbikā ॥ *24*॥

so'pi kopānmahāvīryaḥ khurakṣuṇṇamahītalaḥ ।
śaṛṅgābhyāṃ parvatānuccāṃścikṣepa ca nanāda ca ॥ *25*॥

vegabhramaṇavikṣuṇṇā mahī tasya vyaśīryata ।
lāṅgūlenāhataścābdhiḥ plāvayāmāsa sarvataḥ ॥ *26*॥

dhutaśaṛṅgavibhinnāśca khaṇḍaṃ khaṇḍaṃ yayurghanāḥ ।
śvāsānilāstāḥ śataśo nipeturnabhaso'calāḥ ॥ *27*॥

iti krodhasamādhmātamāpatantaṃ mahāsuram ।
dṛṣṭvā sā caṇḍikā kopaṃ tadvadhāya tadākarot ॥ *28*॥

sā kṣiptvā tasya vai pāśaṃ taṃ babandha mahāsuram ।
tatyāja māhiṣaṃ rūpaṃ so'pi baddho mahāmṛdhe ॥ *29*॥

tataḥ siṃho'bhavatsadyo yāvattasyāmbikā śiraḥ ।
chinatti tāvat puruṣaḥ khaḍgapāṇiradṛśyata ॥ *30*॥

tata evāśu puruṣaṃ devī ciccheda sāyakaiḥ ।
taṃ khaḍgacarmaṇā sārdhaṃ tataḥ so'bhūnmahāgajaḥ ॥ *31*॥

kareṇa ca mahāsiṃhaṃ taṃ cakarṣa jagarja ca ।
karṣatastu karaṃ devī khaḍgena nirakṛntata ॥ *32*॥

tato mahāsuro bhūyo māhiṣaṃ vapurāsthitaḥ ।
tathaiva kṣobhayāmāsa trailokyaṃ sacarācaram ॥ *33*॥

tataḥ kruddhā jaganmātā caṇḍikā pānamuttamam ।

papau punaḥ punaścaiva jahāsāruṇalocanā ॥ *34*॥

nanarda cāsuraḥ so'pi balavīryamadoddhataḥ ।
viṣāṇābhyāṃ ca cikṣepa caṇḍikāṃ prati bhūdharān ॥ *35*॥

sā ca tānprahitāṃstena cūrṇayantī śarotkaraiḥ ।
uvāca taṃ madoddhūtamukharāgākulākṣaram ॥ *36*॥

devyuvāca ॥ *37*॥

garja garja kṣaṇaṃ mūḍha madhu yāvatpibāmyaham ।
mayā tvayi hate'traiva garjiṣyantyāśu devatāḥ ॥ *38*॥

ṛṣiruvāca ॥ *39*॥

evamuktvā samutpatya sārūḍhā taṃ mahāsuram ।
pādenākramya kaṇṭhe ca śūlenainamatāḍayat ॥ *40*॥

tataḥ so'pi padākrāntastayā nijamukhāttadā ।
ardhaniṣkrānta evāsīddevyā vīryeṇa saṃvṛtaḥ ॥ *41*॥

ardhaniṣkrānta evāsau yudhyamāno mahāsuraḥ ।
tayā mahāsinā devyā śiraśchittvā nipātitaḥ ॥ *42*॥

tato hāhākṛtaṃ sarvaṃ daityasainyaṃ nanāśa tat ।
praharṣaṃ ca paraṃ jagmuḥ sakalā devatāgaṇāḥ ॥ *43*॥

tuṣṭuvustāṃ surā devīṃ sahadivyairmaharṣibhiḥ ।
jagurgandharvapatayo nanṛtuścāpsarogaṇāḥ ॥ *44*॥

॥ *svasti śrīmārkaṇḍeyapurāṇe sāvarṇike manvantare devīmāhātmye*
mahiṣāsuravadho nāma tṛtīyo'dhyāyaḥ ॥ *3*॥

The Rishi said: - The mighty Asura, by name Chickchura, general of the army, on beholding the destruction of his force proceeded to fight against Ambika. That goddess poured a shower of arrows on the Asur, as the clouds rain on the peak of Meru mountain. The goddess sportively cut his mighty weapon, and killed the steeds, and driver by her arrows. She instantly broke his bow and his highest flag-staff: she wounded him in the body. Having lost his bow, he was deprived of his chariot, his horses, and drives were killed: the Asura, holding a shield and sword, ran against Devi. He struck the head of her lion fiercely with the keen blade of his sword: he struck the right arm of the goddess. O prince, when the sword reached her arm, it broke: the, Asura then took a Sula, his eyes being red with wrath. And discharged it at Bhadra-Kali, flaming with a brightness equal to the orbit of the sun in heaven. The goddess receiving the Sula, discharged by the demon, threw a trident which cut the mighty Asura's weapon into a hundred pieces and killed him. When the great valiant demon was dead, Chamara, the general of Mahisha's army, oppressor of Tridasas, mounted on an elephant. Firmly, discharged a Sacti on the Devi, but by her shout she made it to fall on the earth innoxious. With anger he beheld the Sacti broken and fallen, and discharged a Sula, she then cut it with her arrows. She leapt from the lion to the globular forehead of the elephant, and direly wrestled with the foes of Tridasas. During the combat, they both dismounted and began furiously to beat one another. Afterwards the

enemy of the beasts[1], swiftly attacked and separated the head of Chamara, from his body, by the strokes of his paws. Devi killed Vudagra, by hurling stones, trees, &c. upon him, she made Carala to fall by her teeth and feet. Devi being enraged by the blows of her mace, ground him into powder; Bhascala by Pindivala; Tomara and likewise Andhaca by her arrows. The supreme goddess killed Vugramsa, Vugra-Virya likewise Maha-Hanu and Trinatra, by her trident. She made the head of Bidala to fall by her sword; destroyed Durdhara and Durmukha by her arrows. While she was thus destroying his army, Mahishasura impeded those Ganas in the form of Mahisha. Some by biting with his mouth, and others by kicking with his hoofs, some by the lashes of his tail and by the goring of his horns. Some of them by the loudness of his bellow, by his burning breath he made them to fall to the ground. The Asura having caused Pramadas to fall, angrily ran to kill the lion of the goddess. The great hero enraged, tore up the earth with his hoofs and cast down the highest hills. He speedily turned about, cracked the earth, lashed the ocean with his tail, and made it to overflow everywhere. The clouds were dispersed by his long horns, the mountains and sky were blown into hundred pieces by his breath and sighs. The great Asura wrathfully bellowed! Chandika looked, highly enraged and endeavoured to lay hold on him. She threw out a Pasa to bind him, he was tied, and relinquished his buffaloe's form in this great combat. He instantly turned into a lion, within the time that Ambika cut of this head; he then converted himself into a man, held a sword and disappeared. Afterwards the goddess pierced him with her arrows, he with his sword and shield turned into a mighty elephant. The elephant pulled the lion with his trunk, and made a terrific noise, the goddess cut his proboscis with her sword. Afterwards the great Asura assumed the form of a buffaloe, and terrified the three Lokas of animates and inanimates. The passionate Chandika, matron of the world, frequently drank excellent liquor, bearing wrathful redness in her eyes. The Asura being highly endowed with bravery and lust, furiously hurled mountains with his horns on Chundika. She pulverized them with her strong arrows, and with increased intoxication and angry looking face. Devi cried, Oh! vain noise! noise! wait a moment until I perfectly drink this liquor; when you are slain by me here, all the gods will exclaim. The Rishi said, she laid hold on the great Asura, (who advanced towards her conveyance), with her feet, she struck him with her Sula. When he was caught hold on by her feet, his half real form from his face became manifest; the goddess was surrounded by a blaze of glory. The great Asura being half issued and fighting with her, the goddess cut off his head with her ample sword. Afterwards every one exclaimed, that the army of the Daitya was annihilated; then a multitude of deities were highly delighted. The band of deities, with the magnificient sages applauded the goddess, the kings of Gandharvas sung, Apsaras danced. Thus far is related in the third Chapter, containing the destruction of Mahishasura.

॥ *caturtho'dhyāyaḥ* ॥

oṃ ṛṣiruvāca ॥ *1*॥

śakrādayaḥ suragaṇā nihate'tivīrye
tasmindurātmani surāribale ca devyā ।
tāṃ tuṣṭuvuḥ praṇatinamraśirodharāṃsā
vāgbhiḥ praharṣapulakodgamacārudehāḥ ॥ *2*॥

devyā yayā tatamidaṃ jagadātmaśaktyā
niḥśeṣadevagaṇaśaktisamūhamūrtyā ।
tāmambikāmakhiladevamaharṣipūjyāṃ
bhaktyā natāḥ sma vidadhātu śubhāni sā naḥ ॥ *3*॥

yasyāḥ prabhāvamatulaṃ bhagavānananto
brahmā haraśca na hi vaktumalaṃ balaṃ ca ।
sā caṇḍikākhilajagatparipālanāya
nāśāya cāśubhabhayasya matiṃ karotu ॥ *4*॥

yā śrīḥ svayaṃ sukṛtināṃ bhavaneṣvalakṣmīḥ
pāpātmanāṃ kṛtadhiyāṃ hṛdayeṣu buddhiḥ ।
śraddhā satāṃ kulajanaprabhavasya lajjā
tāṃ tvāṃ natāḥ sma paripālaya devi viśvam ॥ *5*॥

kiṃ varṇayāma tava rūpamacintyametat
kiñcātivīryamasurakṣayakāri bhūri ।
kiṃ cāhaveṣu caritāni tavāti yāni
sarveṣu devyasuradevagaṇādikeṣu ॥ *6*॥

hetuḥ samastajagatāṃ triguṇāpi doṣai-
rna jñāyase hariharādibhirapyapārā ।
sarvāśrayākhilamidaṃ jagadaṃśabhūta-
mavyākṛtā hi paramā prakṛtistvamādyā ॥ *7*॥

yasyāḥ samastasuratā samudīraṇena
tṛptiṃ prayāti sakaleṣu makheṣu devi ।
svāhāsi vai pitṛgaṇasya ca tṛptihetu-
ruccāryase tvamata eva janaiḥ svadhā ca ॥ *8*॥

yā muktiheturavicintyamahāvratā tvaṃ
abhyasyase suniyatendriyatattvasāraiḥ ।
mokṣārthibhirmunibhirastasamastadoṣai-
rvidyāsi sā bhagavatī paramā hi devi ॥ *9*॥

śabdātmikā suvimalargyajuṣāṃ nidhāna-
mudgītharamyapadapāṭhavatāṃ ca sāmnām ।
devi trayī bhagavatī bhavabhāvanāya
vārtāsi sarvajagatāṃ paramārtihantrī ॥ *10*॥

medhāsi devi viditākhilaśāstrasārā
durgāsi durgabhavasāgaranaurasaṅgā ।
śrīḥ kaiṭabhārihṛdayaikakṛtādhivāsā
gaurī tvameva śaśimaulikṛtapratiṣṭhā ॥ *11*॥

īṣatsahāsamamalaṃ paripūrṇacandra-
bimbānukāri kanakottamakāntikāntam ।
atyadbhutaṃ prahṛtamāttaruṣā tathāpi
vaktraṃ vilokya sahasā mahiṣāsureṇa ॥ *12*॥

dṛṣṭvā tu devi kupitaṃ bhrukuṭīkarāla-
mudyacchaśāṅkasadṛśacchavi yanna sadyaḥ ।
prāṇān mumoca mahiṣastadatīva citraṃ
kairjīvyate hi kupitāntakadarśanena ॥ *13*॥

devi prasīda paramā bhavatī bhavāya
sadyo vināśayasi kopavatī kulāni ।
vijñātametadadhunaiva yadastameta-
nnītaṃ balaṃ suvipulaṃ mahiṣāsurasya ॥ *14*॥

te sammatā janapadeṣu dhanāni teṣāṃ
teṣāṃ yaśāṃsi na ca sīdati bandhuvargaḥ ।
dhanyāsta eva nibhṛtātmajabhṛtyadārā
yeṣāṃ sadābhyudayadā bhavatī prasannā ॥ *15*॥

dharmyāṇi devi sakalāni sadaiva karmā-
ṇyatyādṛtaḥ pratidinaṃ sukṛtī karoti ।
svargaṃ prayāti ca tato bhavatī prasādā-
llokatraye'pi phaladā nanu devi tena ॥ *16*॥

durge smṛtā harasi bhītimaśeṣajantoḥ
svasthaiḥ smṛtā matimatīva śubhāṃ dadāsi ।
dāridryaduḥkhabhayahāriṇi kā tvadanyā
sarvopakārakaraṇāya sadārdracittā ॥ *17*॥

ebhirhatairjagadupaiti sukhaṃ tathaite
kurvantu nāma narakāya cirāya pāpam ।
saṅgrāmamṛtyumadhigamya divaṃ prayāntu
matveti nūnamahitānvinihaṃsi devi ॥ *18*॥

dṛṣṭvaiva kiṃ na bhavatī prakaroti bhasma
sarvāsurānariṣu yatprahiṇoṣi śastram ।
lokānprayāntu ripavo'pi hi śastrapūtā
itthaṃ matirbhavati teṣvahiteṣusādhvī ॥ *19*॥

khaḍgaprabhānikaravisphuraṇaistathograiḥ
śūlāgrakāntinivahena dṛśo'surāṇām ।
yannāgatā vilayamaṃśumadindukhaṇḍa-
yogyānanaṃ tava vilokayatāṃ tadetat ॥ *20*॥

durvṛttavṛttaśamanaṃ tava devi śīlaṃ
rūpaṃ tathaitadavicintyamatulyamanyaiḥ ।
vīryaṃ ca hantṛ hṛtadevaparākramāṇāṃ
vairiṣvapi prakaṭitaiva dayā tvayettham ॥ *21*॥

kenopamā bhavatu te'sya parākramasya
rūpaṃ ca śatrubhayakāryatihāri kutra ।
citte kṛpā samaraniṣṭhuratā ca dṛṣṭā
tvayyeva devi varade bhuvanatraye'pi ॥ *22*॥

trailokyametadakhilaṃ ripunāśanena
trātaṃ tvayā samaramūrdhani te'pi hatvā ।
nītā divaṃ ripugaṇā bhayamapyapāstam
asmākamunmadasurāribhavaṃ namaste ॥ *23*॥

śūlena pāhi no devi pāhi khaḍgena cāmbike ।
ghaṇṭāsvanena naḥ pāhi cāpajyāniḥsvanena ca ॥ *24*॥

prācyāṃ rakṣa pratīcyāṃ ca caṇḍike rakṣa dakṣiṇe ।
bhrāmaṇenātmaśūlasya uttarasyāṃ tatheśvari ॥ *25*॥

saumyāni yāni rūpāṇi trailokye vicaranti te ।
yāni cātyantaghorāṇi tai rakṣāsmāṃstathā bhuvam ॥ *26*॥

khaḍgaśūlagadādīni yāni cāstrāni te'mbike ।
karapallavasaṅgīni tairasmānrakṣa sarvataḥ ॥ *27*॥

ṛṣiruvāca ॥ *28*॥

evaṃ stutā surairdivyaiḥ kusumairnandanodbhavaiḥ ।
arcitā jagatāṃ dhātrī tathā gandhānulepanaiḥ ॥ *29*॥

bhaktyā samastaistridaśairdivyairdhūpaiḥ sudhūpitā ।
prāha prasādasumukhī samastān praṇatān surān ॥ *30*॥

devyuvāca ॥ *31*॥

vriyatāṃ tridaśāḥ sarve yadasmatto'bhivāñchitam ॥ *32*॥

devā ūcuḥ ॥ *33*॥

bhagavatyā kṛtaṃ sarvaṃ na kiñcidavaśiṣyate ॥ *34*॥

yadayaṃ nihataḥ śatrurasmākaṃ mahiṣāsuraḥ ।
yadi cāpi varo deyastvayāsmākaṃ maheśvari ॥ *35*॥

saṃsmṛtā saṃsmṛtā tvaṃ no hiṃsethāḥ paramāpadaḥ ।
yaśca martyaḥ stavairebhistvāṃ stoṣyatyamalānane ॥ *36*॥

tasya vittarddhivibhavairdhanadārādisampadām ।
vṛddhaye'smatprasannā tvaṃ bhavethāḥ sarvadāmbike ॥ *37*॥

ṛṣiruvāca ॥ *38*॥

iti prasāditā devairjagato'rthe tathātmanaḥ ।
tathetyuktvā bhadrakālī babhūvāntarhitā nṛpa ॥ *39*॥

ityetatkathitaṃ bhūpa sambhūtā sā yathā purā ।
devī devaśarīrebhyo jagattrayahitaiṣiṇī ॥ *40*॥

punaśca gaurīdehātsā samudbhūtā yathābhavat ।
vadhāya duṣṭadaityānāṃ tathā śumbhaniśumbhayoḥ ॥ *41*॥

rakṣaṇāya ca lokānāṃ devānāmupakāriṇī ।
tacchṛṇuṣva mayākhyātaṃ yathāvatkathayāmi te ॥ *42*॥

। *hrīṃ oṃ* ।
॥ *svasti śrīmārkaṇḍeyapurāṇe sāvarṇike manvantare*
devīmāhātmye
śakrādistutirnāma caturtho'dhyāyaḥ ॥ *4*॥

The eloquent Indra, and the crowd of Suras, after the death of the demons bowing their heads were delighted, and the hair of their beautiful bodies became erect. O Goddess! by thy power this world was created with spirits and gods of different and numerous forms. O Ambika! thou art revered by all the deities; the magnificent sages faithfully prostrate themselves to thee: mayest thou give us prosperity. Thy miracles are unparalleled, Bhagavan, Ananta, Brahma, and Hara are unable to express it. Mayest thou, O Chandika! endeavour to preserve the world, and dispel the fears of the giants. Thou residest in the mansion of the virtuous as a goddess of riches, and as an unfortunate deity in the abode of the vicious, as sense in the heart of the wise, as faith in mankind, and modesty in the superior castes: to thee, O Goddess! I make obeisance and implore thee to rule the universe. How can I describe thy form which is inconceivable? thou art great, heroic, ample: destroyer of the giants. Thy deeds in war are admirable, O Goddess! and superior to the hosts of giants and gods. Thou art the instigating cause of the universal earth, of three powers; incomprehensible to sinners, and even to Hari-Hara, and so forth; thou art attended by all, and art the proprietress of this world: thou art undefinable, inscrutable, and the excellent principle of matter. Thou art Swaha in all the sacrifices. By the devout expression of thy name all the deities are gratified: people pronounce thee by the name of Swadha for the expiatory oblation for deceased ancestors. Thy stability confers inconceivable salvation, which is obtained by those votaries, who subdue their organs, thou art a goddess, thou art the supreme knowledge to edify the searcher after beatitude, sages, and those that are free from different offences. Thou art the word, source of the purest Rig, Yaju, and Saman, of eloquent florid phrases. O divine Goddess! thou art of three powers: for the augmentation of the world; thou art the destroyer of the universe and remover of severe evils. O Goddess! thou art intelligence; essence of the substance of various sciences; impenetrable; a vessel on the difficult sea of secularity; unassociated; chiefly resident in the heart of the enemy of khytabha.[1] Gouri, thou art worn by the crescent crowned god. With a soft smile, thou art the purest representative of the perfect orbit of the moon; thou hast a beautiful golden hued body. It is an entire wonder that Mahishasura, with self-created anger could look on the enraged, and brow-contracted countenance of the goddess glowing as Sasadhara,[2] and not instantly quit his soul; who can live in the sight of the enraged Untaka? O Goddess! we now entreat thy countenance for the ample increase of generations; we implore thee to destroy in thy wrath the extensive posterity of the force of Mahishasura, and to bestow the desired wealth, fame, inexhaustible virtues, offsprings, attendants, consorts, and promotion on the people of the countries thou favourest, mayest thou countenance them. O Goddess! the virtuous by faithfully performing every day the different divine services, and consecration depart to heaven, and thereby reap the fruit of their labour in the three worlds. O Durga! all creatures lose their fear by praying to thee; thou dost grant abundance of prosperities; thou dost release from pain and grievous distress; who is more watchful to oblige in every respect; and who more compassionate than thee. All the universe was made happy by the death of the giants, and though they have committed transgressions a long time which are deserving hell, yet by slaying them in battle you have sent them to heaven. Why did not all the adversaries of the deities turn to abundant ashes, when they saw the dire implements cast forth by thy hand? thou deeming it meet, that they should approach to heaven, hast purified them by thy weapons. The Asuras looking at thy fine large face, resembling the crescent of the moon, became insensible to the vivid flashes of the trident. O Goddess! thy fortitude will cause to cease the practice of all profligate acts, thy unequalled form is inconceivable, thy heroism will absorb other's valour, and even thy foes acknowledge thy merits. Thy prowess is without equal, thy form will create fear in the enemy: in peace thou art complacent, and in war thou art implacable. O goddess! thou givest benedictions in the three worlds. Thou hast killed the foes at the head of the battle, and saved the whole of the three worlds; multitude of enemies proceeded to heaven. We are exempt from fear, and prostrate ourselves to thee, who art a foe to the intoxicated enemies of Suras. O Ambika! preserve us by thy trident and sword; preserve us by the ringing of thy bell, and by the sound of thy bow-string. O

Chandika! guard the East and the West, and the South. Oh Brahmani! defend the North with thy trident. Mayest thou support the saints and good spirits that wander in three lokas; mayest thou retain a number of tremendous forms on the earth, that wield the sword, trident, club, and other instruments in their hand, to defend us at all times and places. The Rishi said, the Suras thus praised and joyfully worshipped her with the divine flowers of the garden of Nandana, rubbing sandal on the universal Dhatri. All the Tridasas faithfully offered her sweet smelling incense, the mild faced goddess said to the humble Suras. Devi said, O Tridasas! I am pleased with your worship I will affectionately give you whatever you desire. The Devas replied, O divine goddess! we have every thing that we require. Thou hast slain our adversary Mahishasura, all our desires have been obtained through thy favour, we have only one thing more to request of thee. Secure from harm whatever mortal recollects to call upon thee, repeatedly, in the time of danger. O beautiful Face! deign to give them augmentation of riches, spouses, and properties. Mayest thou eternally promote us. The Rishi said, the supreme goddess, supporter of the world granted the request, and blessed Bhadra-Kali; and then, O King! she vanished away. He related to the king the history of the conformation of the goddess from the emanation of the deities who were anxious for the weal of these three worlds. Again she was born from the body of Gouri, in order to destroy the evil Daitayas, together with Sumbha, and Nisumbha, to preserve the universe and to gratify the deities. Listen I will perfectly, detail it to you. Thus far is related in the fourth Chapter containing the praise of Sakra or Indra, and so forth.

॥ *pañcamo'dhyāyaḥ* ॥

viniyogaḥ
asya śrī uttaracaritrasya rudra ṛṣiḥ ।
śrīmahāsarasvatī devatā ।
anuṣṭup chandaḥ । *bhīmā śaktiḥ* । *bhrāmarī bījam* ।
sūryastattvam ।
sāmavedaḥ svarūpam । *śrīmahāsarasvatīprītyarthe*
uttaracaritrapāṭhe
viniyogaḥ ।
dhyānam
ghaṇṭāśūlahalāni śaṅkhamusale cakraṃ dhanuḥ sāyakaṃ
hastābjairdadhatīṃ ghanāntavilasacchītāṃśutulyaprabhām ।
gaurīdehasamudbhavāṃ trijagatāmādhārabhūtāṃ mahā-
pūrvāmatra sarasvatīmanubhaje śumbhādidaityārdinīm ॥

oṃ klīṃ ṛṣiruvāca ॥ *1*॥

purā śumbhaniśumbhābhyāmasurābhyāṃ śacīpateḥ ।
trailokyaṃ yajñabhāgāśca hṛtā madabalāśrayāt ॥ *2*॥

tāveva sūryatāṃ tadvadadhikāraṃ tathaindavam ।
kauberamatha yāmyaṃ ca cakrāte varuṇasya ca ॥ *3*॥

tāveva pavanarddhiṃ ca cakraturvahnikarma ca ।
tato devā vinirdhūtā bhraṣṭarājyāḥ parājitāḥ ॥ *4*॥

hṛtādhikārāstridaśāstābhyāṃ sarve nirākṛtāḥ ।

mahāsurābhyāṃ tāṃ devīṃ saṃsmarantyaparājitām ॥ *5*॥

tayāsmākaṃ varo datto yathāpatsu smṛtākhilāḥ ।
bhavatāṃ nāśayiṣyāmi tatkṣaṇātparamāpadaḥ ॥ *6*॥

iti kṛtvā matiṃ devā himavantaṃ nageśvaram ।
jagmustatra tato devīṃ viṣṇumāyāṃ pratuṣṭuvuḥ ॥ *7*॥

devā ūcuḥ ॥ *8*॥

namo devyai mahādevyai śivāyai satataṃ namaḥ ।
namaḥ prakṛtyai bhadrāyai niyatāḥ praṇatāḥ sma tām ॥ *9*॥

raudrāyai namo nityāyai gauryai dhātryai namo namaḥ ।
jyotsnāyai cendurūpiṇyai sukhāyai satataṃ namaḥ ॥ *10*॥

kalyāṇyai praṇatā vṛddhyai siddhyai kurmo namo namaḥ ।
nairṛtyai bhūbhṛtāṃ lakṣmyai śarvāṇyai te namo namaḥ ॥ *11*॥

durgāyai durgapārāyai sārāyai sarvakāriṇyai ।
khyātyai tathaiva kṛṣṇāyai dhūmrāyai satataṃ namaḥ ॥ *12*॥

atisaumyātiraudrāyai natāstasyai namo namaḥ ।
namo jagatpratiṣṭhāyai devyai kṛtyai namo namaḥ ॥ *13*॥

yā devī sarvabhūteṣu viṣṇumāyeti śabditā ।
namastasyai namastasyai namastasyai namo namaḥ ॥ *14-16*॥

yā devī sarvabhūteṣu cetanetyabhidhīyate ।
namastasyai namastasyai namastasyai namo namaḥ ॥ *17-19*॥

yā devī sarvabhūteṣu buddhirūpeṇa saṃsthitā ।
namastasyai namastasyai namastasyai namo namaḥ ॥ *20-22*॥

yā devī sarvabhūteṣu nidrārūpeṇa saṃsthitā ।
namastasyai namastasyai namastasyai namo namaḥ ॥ *23-25*॥

yā devī sarvabhūteṣu kṣudhārūpeṇa saṃsthitā ।
namastasyai namastasyai namastasyai namo namaḥ ॥ *26-28*॥

yā devī sarvabhūteṣu chāyārūpeṇa saṃsthitā ।
namastasyai namastasyai namastasyai namo namaḥ ॥ *29-31*॥

yā devī sarvabhūteṣu śaktirūpeṇa saṃsthitā ।
namastasyai namastasyai namastasyai namo namaḥ ॥ *32-34*॥

yā devī sarvabhūteṣu tṛṣṇārūpeṇa saṃsthitā ।
namastasyai namastasyai namastasyai namo namaḥ ॥ *35-37*॥

yā devī sarvabhūteṣu kṣāntirūpeṇa saṃsthitā ।
namastasyai namastasyai namastasyai namo namaḥ ॥ *38-40*॥

yā devī sarvabhūteṣu jātirūpeṇa saṃsthitā ।
namastasyai namastasyai namastasyai namo namaḥ ॥ *41-43*॥

yā devī sarvabhūteṣu lajjārūpeṇa saṃsthitā ।
namastasyai namastasyai namastasyai namo namaḥ ॥ *44-46*॥

yā devī sarvabhūteṣu śāntirūpeṇa saṃsthitā ।
namastasyai namastasyai namastasyai namo namaḥ ॥ *47-49*॥

yā devī sarvabhūteṣu śraddhārūpeṇa saṃsthitā ।
namastasyai namastasyai namastasyai namo namaḥ ॥ *50-52*॥

yā devī sarvabhūteṣu kāntirūpeṇa saṃsthitā ।
namastasyai namastasyai namastasyai namo namaḥ ॥ *53-55*॥

yā devī sarvabhūteṣu lakṣmīrūpeṇa saṃsthitā ।
namastasyai namastasyai namastasyai namo namaḥ ॥ *56-58*॥

yā devī sarvabhūteṣu vṛttirūpeṇa saṃsthitā ।
namastasyai namastasyai namastasyai namo namaḥ ॥ *59-61*॥

yā devī sarvabhūteṣu smṛtirūpeṇa saṃsthitā ।
namastasyai namastasyai namastasyai namo namaḥ ॥ *62-64*॥

yā devī sarvabhūteṣu dayārūpeṇa saṃsthitā ।
namastasyai namastasyai namastasyai namo namaḥ ॥ *65-67*॥

yā devī sarvabhūteṣu tuṣṭirūpeṇa saṃsthitā ।
namastasyai namastasyai namastasyai namo namaḥ ॥ *68-70*॥

yā devī sarvabhūteṣu mātṛrūpeṇa saṃsthitā ।
namastasyai namastasyai namastasyai namo namaḥ ॥ *71-73*॥

yā devī sarvabhūteṣu bhrāntirūpeṇa saṃsthitā ।
namastasyai namastasyai namastasyai namo namaḥ ॥ *74-76*॥

indriyāṇāmadhiṣṭhātrī bhūtānāṃ cākhileṣu yā ।
bhūteṣu satataṃ tasyai vyāptyai devyai namo namaḥ ॥ *77*॥

citirūpeṇa yā kṛtsnametad vyāpya sthitā jagat ।
namastasyai namastasyai namastasyai namo namaḥ ॥ *78-80*॥

stutā suraiḥ pūrvamabhīṣṭasaṃśrayā-
ttathā surendreṇa dineṣu sevitā ।
karotu sā naḥ śubhaheturīśvarī
śubhāni bhadrāṇyabhihantu cāpadaḥ ॥ *81*॥

yā sāmprataṃ coddhatadaityatāpitai-
rasmābhirīśā ca surairnamasyate ।
yā ca smṛtā tatkṣaṇameva hanti naḥ
sarvāpado bhaktivinamramūrtibhiḥ ॥ *82*॥

ṛṣiruvāca ॥ *83*॥

evaṃ stavābhiyuktānāṃ devānāṃ tatra pārvatī ।
snātumabhyāyayau toye jāhnavyā nṛpanandana ॥ *84*॥

sābravīttān surān subhrūrbhavadbhiḥ stūyate'tra kā ।
śarīrakośataścāsyāḥ samudbhūtābravīcchivā ॥ *85*॥

stotraṃ mamaitatkriyate śumbhadaityanirākṛtaiḥ ।
devaiḥ sametaiḥ samare niśumbhena parājitaiḥ ॥ *86*॥

śarīrakośādyattasyāḥ pārvatyā niḥsṛtāmbikā ।
kauśikīti samasteṣu tato lokeṣu gīyate ॥ *87*॥

tasyāṃ vinirgatāyāṃ tu kṛṣṇābhūtsāpi pārvatī ।
kāliketi samākhyātā himācalakṛtāśrayā ॥ *88*॥

tato'mbikāṃ paraṃ rūpaṃ bibhrāṇāṃ sumanoharam ।
dadarśa caṇḍo muṇḍaśca bhṛtyau śumbhaniśumbhayoḥ ॥ *89*॥

tābhyāṃ śumbhāya cākhyātā sātīva sumanoharā ।
kāpyāste strī mahārāja bhāsayantī himācalam ॥ *90*॥

naiva tādṛk kvacidrūpaṃ dṛṣṭaṃ kenaciduttamam ।

jñāyatāṃ kāpyasau devī gṛhyatāṃ cāsureśvara ॥ *91*॥

strīratnamaticārvaṅgī dyotayantī diśastviṣā ।
sā tu tiṣṭhati daityendra tāṃ bhavān draṣṭumarhati ॥ *92*॥

yāni ratnāni maṇayo gajāśvādīni vai prabho ।
trailokye tu samastāni sāmprataṃ bhānti te gṛhe ॥ *93*॥

airāvataḥ samānīto gajaratnaṃ purandarāt ।
pārijātataruścāyaṃ tathaivoccaiḥśravā hayaḥ ॥ *94*॥

vimānaṃ haṃsasaṃyuktametattiṣṭhati te'ṅgaṇe ।
ratnabhūtamihānītaṃ yadāsīdvedhaso'dbhutam ॥ *95*॥

nidhireṣa mahāpadmaḥ samānīto dhaneśvarāt ।
kiñjalkinīṃ dadau cābdhirmālāmamlānapaṅkajām ॥ *96*॥

chatraṃ te vāruṇaṃ gehe kāñcanasrāvi tiṣṭhati ।
tathāyaṃ syandanavaro yaḥ purāsītprajāpateḥ ॥ *97*॥

mṛtyorutkrāntidā nāma śaktirīśa tvayā hṛtā ।
pāśaḥ salilarājasya bhrātustava parigrahe ॥ *98*॥

niśumbhasyābdhijātāśca samastā ratnajātayaḥ ।
vahnirapi dadau tubhyamagniśauce ca vāsasī ॥ *99*॥

evaṃ daityendra ratnāni samastānyāhṛtāni te ।
strīratnameṣā kalyāṇī tvayā kasmānna gṛhyate ॥ *100*॥

ṛṣiruvāca ॥ *101*॥

niśamyeti vacaḥ śumbhaḥ sa tadā caṇḍamuṇḍayoḥ ।
preṣayāmāsa sugrīvaṃ dūtaṃ devyā mahāsuram ॥ *102*॥

iti ceti ca vaktavyā sā gatvā vacanānmama ।
yathā cābhyeti samprītyā tathā kāryaṃ tvayā laghu ॥ *103*॥

sa tatra gatvā yatrāste śailoddeśe'tiśobhane ।
tāṃ ca devīṃ tataḥ prāha ślakṣṇaṃ madhurayā girā ॥ *104*॥

dūta uvāca ॥ *105*॥

devi daityeśvaraḥ śumbhastrailokye parameśvaraḥ ।

dūto'haṃ preṣitastena tvatsakāśamihāgataḥ ॥ *106*॥

avyāhatājñaḥ sarvāsu yaḥ sadā devayoniṣu ।
nirjitākhiladaityāriḥ sa yadāha śaṛṇuṣva tat ॥ *107*॥

mama trailokyamakhilaṃ mama devā vaśānugāḥ ।
yajñabhāgānahaṃ sarvānupāśnāmi pṛthak pṛthak ॥ *108*॥

trailokye vararatnāni mama vaśyānyaśeṣataḥ ।
tathaiva gajaratnaṃ ca hṛtaṃ devendravāhanam ॥ *109*॥

kṣīrodamathanodbhūtamaśvaratnaṃ mamāmaraiḥ ।
uccaiḥśravasasaṃjñaṃ tatpraṇipatya samarpitam ॥ *110*॥

yāni cānyāni deveṣu gandharveṣūrageṣu ca ।
ratnabhūtāni bhūtāni tāni mayyeva śobhane ॥ *111*॥

strīratnabhūtāṃ tvāṃ devi loke manyāmahe vayam ।
sā tvamasmānupāgaccha yato ratnabhujo vayam ॥ *112*॥

māṃ vā mamānujaṃ vāpi niśumbhamuruvikramam ।
bhaja tvaṃ cañcalāpāṅgi ratnabhūtāsi vai yataḥ ॥ *113*॥

paramaiśvaryamatulaṃ prāpsyase matparigrahāt ।
etadbuddhyā samālocya matparigrahatāṃ vraja ॥ *114*॥

ṛṣiruvāca ॥ *115*॥

ityuktā sā tadā devī gambhīrāntaḥsmitā jagau ।
durgā bhagavatī bhadrā yayedaṃ dhāryate jagat ॥ *116*॥

devyuvāca ॥ *117*॥

satyamuktaṃ tvayā nātra mithyā kiñcittvayoditam ।
trailokyādhipatiḥ śumbho niśumbhaścāpi tādṛśaḥ ॥ *118*॥

kiṃ tvatra yatpratijñātaṃ mithyā tatkriyate katham ।
śrūyatāmalpabuddhitvātpratijñā yā kṛtā purā ॥ *119*॥

yo māṃ jayati saṅgrāme yo me darpaṃ vyapohati ।
yo me pratibalo loke sa me bhartā bhaviṣyati ॥ *120*॥

tadāgacchatu śumbho'tra niśumbho vā mahābalaḥ ।

māṃ jitvā kiṃ cireṇātra pāṇiṃ gṛhṇātu me laghu ॥ *121*॥

dūta uvāca ॥ *122*॥

avaliptāsi maivaṃ tvaṃ devi brūhi mamāgrataḥ ।
trailokye kaḥ pumāṃstiṣṭhedagre śumbhaniśumbhayoḥ ॥ *123*॥

anyeṣāmapi daityānāṃ sarve devā na vai yudhi ।
tiṣṭhanti sammukhe devi kiṃ punaḥ strī tvamekikā ॥ *124*॥

indrādyāḥ sakalā devāstasthuryeṣāṃ na saṃyuge ।
śumbhādīnāṃ kathaṃ teṣāṃ strī prayāsyasi sammukham ॥ *125*॥

sā tvaṃ gaccha mayaivoktā pārśvaṃ śumbhaniśumbhayoḥ ।
keśākarṣaṇanirdhūtagauravā mā gamiṣyasi ॥ *126*॥

devyuvāca ॥ *127*॥

evametad balī śumbho niśumbhaścāpitādṛśaḥ ।
kiṃ karomi pratijñā me yadanālocitā purā ॥ *128*॥

sa tvaṃ gaccha mayoktaṃ te yadetatsarvamādṛtaḥ ।
tadācakṣvāsurendrāya sa ca yuktaṃ karotu yat ॥ *129*॥

॥ *svasti śrīmārkaṇḍeyapurāṇe sāvarṇike manvantare devīmāhātmye*
devyā dūtasaṃvādo nāma pañcamo'dhyāyaḥ ॥ *5*॥

~~The Rishi said, formerly the Asu~~ras, Sumbha, and Nisumbha, by the strength of inebriation possessed the whole portion of the sacrifices of the three worlds. They likewise usurped the powers of Indra, Surya, Kubera, Yama, Varuna, Sakra, likewise Pavana, Vunhi; the deitiesre beaten by them and deprived of their realms and fled. He assumed the authority of Tridasas, expelled them all; the mighty Suras being deserted recollected the goddess. "Thou hast bestowed this favour on all of us, that if we shall remember thee in the hour of danger, that thou shalt remove the peril from us." Thus they meditated on the goddess in their hearts and repaired to Himavant, (king of mountains) there they greeted the goddess of the illusion of Vishnu. The Devas said, we salute the great goddess, maker of joy, and continually prostrate ourselves and pay homage to the auspicious matter; we humbly bow to the pious. Salutation be for ever to Radri, reverence be to the Dhatri, eternal prostration to the light, to the form of the moon and beatitude; twice obeisance to the prosperous, to the prolonger, maturer, and Kurme. Twice salutation to the Niruta supporter of the earth, and the goddess of riches, Sarvani. Twice salutation to Durga, remover of difficult limits; constant salutations to the renowned one, likewise to the sable and dusky. Twice salutation to the ample, the mild and the austere; prostration to the establisher of the world and to the goddess. Five times salutation to the goddess who is called an illusion of Vishnu in all creatures. Five times salutation to the goddess, who is the mind in all creatures. Five times salutation to the goddess, who is the intellect in all creatures. Five times salutation to the goddess, who is repose in all creatures. Five times prostration to the goddess, who is the appetite in all creatures. Five times salutation to the goddess, who is the shadow in all creatures. Five times salutation to the goddess, who is a power in all creatures. Five times salutation to the

goddess, who is gratification in all creatures. Five times salutation to the goddess, who is mercy in all creatures. Five times salutation to the goddess, who is a caste in all creatures. Five times salutation to the goddess, who is modesty in all creatures. Five times salutation to the goddess, who is pity in all creatures. Five times salutation to the goddess, who is the faith in all creatures. Five time salutation to the goddess, who is splendour in all creatures. Five times salutation to the goddess, who is the form of prosperity in all creatures. Five times salutation to the goddess, who is the intellect in all creatures. Five times salutation to the goddess, who is the memory in all creatures. Five times salutation to the goddess, who lives as favour in all creatures. Five times salutation to the goddess who lives as joy in all creatures. Five times salutation to the, goddess who exists as a mother in all creatures. Five times salutation to the goddess, who lives as a form of delusion in all creatures. Five times salutation to the goddess, who exists as wisdom in all creatures. Five times salutation to the goddess, who is above the organs and eternally pervades through all creatures; We salute the goddess who resides in all the world as a form of effulgence. Suras, Indra, Dinesa assembled together and prayed to her according to their former request. O goddess! causer of happiness; bestow prosperous blessings on us; dispel the danger that encompasseth us. We and the Suras salute thee. Destroy the proud Daityas whoever contemplates thee with obeisance, their misfortunes shall be instantly removed. The Rishi said, when the deities applauded Parvati, O prince! she went to perform ablution in the water of Janhavi. She asked them, "Whom did you greet there." The resplendent Siva emanated from her body, and spoke thus to her. "They recited my praises, because they were expelled by the giant Sumbha, all the deities retreated before Nisumbha in the war." From the body of Parvati, Amvika issued, and was denominated Kouciki throughout the universe. When she had emanated from Parvati, (who turned black), she was called Kouciki and resorted about Himachala. Her transcendent form beautiful, and creating admiration was seen by Chanda and Munda, who were attendants of Sumbha and Nisumbha. They mentioned to Sumbha, O great sovereign! there is a beautiful female, exalted on the Himachala mountain, she charms the heart of all beholders. There is no shape resembling her yet seen by any body. Find out who she is and pass that angelic female. That charming body is a gem among the damsels, glowding in all directions; O Indra of the giants! it remains for thee to behold her. O Lord! you have already stored in your mansion, all the precious gems of these three worlds; steeds and elephants. The elephant Airavata, you have brought from Purandara, or Indra, the tree Parijata, likewise the steed Ucchaisrava. The car with divine swans remains in your mansion, which was made of precious stones to the astonishment of Veda, you have brought the Nidhi and Maha-Padma from the god of riches. The ocean has conferred on you the lotus and a garland of unfading lotus. The gold shedding umbrella of Varuna is in your house, and so is the excellent vehicle of Prajapati, who passed it formerly. You took the Sakti, by name
Utcranta, the cord of the king of waters, was occupied by your brother. Vanhi has bestowed on Nisumbha, all sorts of gems found in the sea at the time of his performing his holy rites. O sovereign of the demons! you have acquired all the precious articles; why do you not take this auspicious female gem. The Rishi said, Sumbha was constantly listening to the speech of Chanda and Munda; the mighty giant sent a messenger Sugriva, to the goddess. Said he, "go and tell her that I want her; convey my errand swiftly, effect the mandate you are sent upon, pleasing her in any manner." He proceeded to the mountain, where the auspicious was stationed, and delivered the message to the goddess, endeavouring to move her with mellifluous accents. The Duta said, O Goddess! Sumbha is the lord of the Daityas, he is a mighty sovereign of the three worlds, I am his messenger sent by him hither. He has perpetual and unbounded authority over all the deities, he has conquered all the foes of Daityas, hear what he says. I possess all the deities of the three worlds, and receive solely all the sacrificial oblations. I have gained the excellent gems of the three worlds; the precious elephant of Indra, he humbly delivered to me. I am lord also of the horse, named Ucchaisrava, which was producted from the milky ocean, when the mighty Suras churned it. All the precious things found among the deities, Gandharvas and Nagas are mine. The world esteems thee, O Goddess! as a female gem come to us and we will wear thee. O thou of the darting glance! choose either me or my valorous younger brother Nisumbha, who are the possessors of the gems. You shall gain abundant and unmeasured wealth by taking me; consider and be wise, and forthwith possess me. "The Rishi said," the goddess with a disdainful smile, replied to him. "Devi said," what you have declared is true, there is no falsehood in your speech. Sumbha is lord of the three worlds, and so is Nisumbha. But how can I repeal my determined vow, hear what I formerly swore to without consideration. That whoever can

vanquish me in combat, whoever can oppress my pride, whoever is equal to me in vigour in this world: he shall be my husband. Whether Sumbha, or the mighty demon Nisumbha, call them here to conquer me, I will seize their hands without delay. The messenger said, how do you arrogantly say this in my presence, is there any individual in the three worlds able to cope with Sumbha and Nisumbha. All the deities united were unable to withstand the giants in the war, then how canst thou, a single woman, resist them. Indra and all the other deities could not cope with him; how could it be possible for Sumbha to enter into the presence of a woman? You will be obliged at last to go, disgracefully dragged by the hair, to Sumbha and Nisumbha. Devi said, "is such the vigour of Sumbha, and is such the great valor of Nisumbha! I have formerly resolved and vowed without deliberation, what can I do now? Go directly and reveal to your master all that I spoke, and appeal to the Indra of demons; and let them do what is expedient. Thus far is related in the fifth Chapter, containing the conversation of the goddess and messenger.

॥ *ṣaṣṭho'dhyāyaḥ* ॥

oṃ ṛṣiruvāca ॥ *1*॥

ityākarṇya vaco devyāḥ sa dūto'marṣapūritaḥ ।
samācaṣṭa samāgamya daityarājāya vistarāt ॥ *2*॥

tasya dūtasya tadvākyamākarṇyāsurarāṭ tataḥ ।
sakrodhaḥ prāha daityānāmadhipaṃ dhūmralocanam ॥ *3*॥

he dhūmralocanāśu tvaṃ svasainyaparivāritaḥ ।
tāmānaya balāddusṭāṃ keśākarṣaṇavihvalām ॥ *4*॥

tatparitrāṇadaḥ kaścidyadi vottiṣṭhate'paraḥ ।
sa hantavyo'maro vāpi yakṣo gandharva eva vā ॥ *5*॥

ṛṣiruvāca ॥ *6*॥

tenājñaptastataḥ śīghraṃ sa daityo dhūmralocanaḥ ।
vṛtaḥ ṣaṣṭyā sahasrāṇāmasurāṇāṃ drutaṃ yayau ॥ *7*॥

sa dṛṣṭvā tāṃ tato devīṃ tuhinācalasaṃsthitām ।
jagādoccaiḥ prayāhīti mūlaṃ śumbhaniśumbhayoḥ ॥ *8*॥

na cetprītyādya bhavatī madbhartāramupaiṣyati ।
tato balānnayāmyeṣa keśākarṣaṇavihvalām ॥ *9*॥

devyuvāca ॥ *10*॥

daityeśvareṇa prahito balavānbalasaṃvṛtaḥ ।
balānnayasi māmevaṃ tataḥ kiṃ te karomyaham ॥ *11*॥

ṛṣiruvāca ॥ *12*॥

ityuktaḥ so'bhyadhāvattāmasuro dhūmralocanaḥ ।

huṅkāreṇaiva taṃ bhasma sā cakārāmbikā tadā ॥ *13*॥

atha kruddhaṃ mahāsainyamasurāṇāṃ tathāmbikā ।
vavarṣa sāyakaistīkṣṇaistathā śaktiparaśvadhaiḥ ॥ *14*॥

tato dhutasaṭaḥ kopātkṛtvā nādaṃ subhairavam ।
papātāsurasenāyāṃ siṃho devyāḥ svavāhanaḥ ॥ *15*॥

kāṃścitkaraprahāreṇa daityānāsyena cāparān ।
ākrāntyā cādhareṇānyān jaghāna sa mahāsurān ॥ *16*॥

keṣāñcitpāṭayāmāsa nakhaiḥ koṣṭhāni kesarī ।
tathā talaprahāreṇa śirāṃsi kṛtavānpṛthak ॥ *17*॥

vicchinnabāhuśirasaḥ kṛtāstena tathāpare ।
papau ca rudhiraṃ koṣṭhādanyeṣāṃ dhutakesaraḥ ॥ *18*॥

kṣaṇena tadbalaṃ sarvaṃ kṣayaṃ nītaṃ mahātmanā ।
tena kesariṇā devyā vāhanenātikopinā ॥ *19*॥

śrutvā tamasuraṃ devyā nihataṃ dhūmralocanam ।
balaṃ ca kṣayitaṃ kṛtsnaṃ devīkesariṇā tataḥ ॥ *20*॥

cukopa daityādhipatiḥ śumbhaḥ prasphuritādharaḥ ।
ājñāpayāmāsa ca tau caṇḍamuṇḍau mahāsurau ॥ *21*॥

he caṇḍa he muṇḍa balairbahubhiḥ parivāritau ।
tatra gacchata gatvā ca sā samānīyatāṃ laghu ॥ *22*॥

keśeṣvākṛṣya baddhvā vā yadi vaḥ saṃśayo yudhi ।
tadāśeṣāyudhaiḥ sarvairasurairvinihanyatām ॥ *23*॥

tasyāṃ hatāyāṃ duṣṭāyāṃ siṃhe ca vinipātite ।
śīghramāgamyatāṃ baddhvā gṛhītvā tāmathāmbikām ॥ *24*॥

॥ *svasti śrīmārkaṇḍeyapurāṇe sāvarṇike manvantare devīmāhātmye*
śumbhaniśumbhasenānīdhūmralocanavadho nāma ṣaṣṭho'dhyāyaḥ ॥ *6*॥

~~The Rishi said, hear the word of~~ goddess! the messenger transported with rage went to the king of Daityas, and addressed him thus - O sovereign of Asuras, hearken to the speech of your messenger, he then related the whole circumstances to Nisumbha, who furiously told Dhumralochana, (who is a superior of the giants). O Dhumralochana[1], surround with your force and bring that wretch to me, forcibly drag her into my presence by her hair. If there is one remaining to protect her, bring him also whether he be immortal, Yaksha, or Gandharva. The Rishi said, the giant Dhumralochana, as directed, marched accompanied by sixty thousand Asuras. To the goddess, resident on Tuhinachala[2], he beheld her and spoke loudly, "come to Sumbha and Nisumbha. If you go not cheerfully, I shall convey you by force to my King, dragging you by your hair." Devi said, "the Lord of the Daityas has sent a valiant demon with an army, if you carry me away what can I do?" The Rishi said, the giant

Dhumralochana expeditiously proceeded to Ambika, who reduced him to calx by her breath Humkara. She became mightily enraged, and raised the keenest arrows and Sakti and Parasu. She furiously rose and made a frightful shout, and destroyed the force of Asuras by her lion. Grasping some of the demons she dashed them against each other and killed the great Asuras, she demolished some by the blows of her hand. The lion tore some with his claws, and some by the strokes of his paws, separating their heads. Having their hands and heads broken by the beatings of the lion, they vomited hot blood. In a moment all that army was destroyed by the magnanimous and enraged lion of the goddess. The Asura heard of the death of Dhumralochana by the goddess, and that the whole of his army was defeated by the lion of the goddess. Sumbha, king of the Daityas, with agitated lips thus commanded the great Asuras Chanda and Munda. 'O Chanda and Munda proceed attended by a large body of forces, go and swiftly bring her here. Either lay hold on her hair, or hand, if you suspect the issue of the battle, with the various arms and the giants. Kill the wicked lion quickly, seize Amvika, bind and bring her to me.' Thus far is related in the sixth Chapter, mentioning the death of Dhumralochana, general of Sumbha and Nisumbha.

॥ *saptamo'dhyāyaḥ* ॥

oṃ ṛṣiruvāca ॥ *1*॥

ājñaptāste tato daityāścaṇḍamuṇḍapurogamāḥ ।
caturaṅgabalopetā yayurabhyudyatāyudhāḥ ॥ *2*॥

dadṛśuste tato devīmīṣaddhāsāṃ vyavasthitām ।
siṃhasyopari śailendraśaṛṅge mahati kāñcane ॥ *3*॥

te dṛṣṭvā tāṃ samādātumudyamaṃ cakrurudyatāḥ ।
ākṛṣṭacāpāsidharāstathānye tatsamīpagāḥ ॥ *4*॥

tataḥ kopaṃ cakāroccairambikā tānarīnprati ।
kopena cāsyā vadanaṃ maṣīvarṇamabhūttadā ॥ *5*॥

bhrukuṭīkuṭilāttasyā lalāṭaphalakāddrutam ।
kālī karālavadanā viniṣkrāntāsipāśinī ॥ *6*॥

vicitrakhaṭvāṅgadharā naramālāvibhūṣaṇā ।
dvīpicarmaparīdhānā śuṣkamāṃsātibhairavā ॥ *7*॥

ativistāravadanā jihvālalanabhīṣaṇā ।
nimagnāraktanayanā nādāpūritadiṅmukhā ॥ *8*॥

sā vegenābhipatitā ghātayantī mahāsurān ।
sainye tatra surārīṇāmabhakṣayata tadbalam ॥ *9*॥

pārṣṇigrāhāṅkuśagrāhayodhaghaṇṭāsamanvitān ।
samādāyaikahastena mukhe cikṣepa vāraṇān ॥ *10*॥

tathaiva yodhaṃ turagai rathaṃ sārathinā saha ।

nikṣipya vaktre daśanaiścarvayantyatibhairavam ॥ *11*॥

ekaṃ jagrāha keśeṣu grīvāyāmatha cāparam ।
pādenākramya caivānyamurasānyamapothayat ॥ *12*॥

tairmuktāni ca śastrāṇi mahāstrāṇi tathāsuraiḥ ।
mukhena jagrāha ruṣā daśanairmathitānyapi ॥ *13*॥

balināṃ tadbalaṃ sarvamasurāṇāṃ durātmanām ।
mamardābhakṣayaccānyānanyāṃścātāḍayattadā ॥ *14*॥

asinā nihatāḥ kecitkecitkhaṭvāṅgatāḍitāḥ ।
jagmurvināśamasurā dantāgrābhihatāstathā ॥ *15*॥

kṣaṇena tadbalaṃ sarvamasurāṇāṃ nipātitam ।
dṛṣṭvā caṇḍo'bhidudrāva tāṃ kālīmatibhīṣaṇām ॥ *16*॥

śaravarṣairmahābhīmairbhīmākṣīṃ tāṃ mahāsuraḥ ।
chādayāmāsa cakraiśca muṇḍaḥ kṣiptaiḥ sahasraśaḥ ॥ *17*॥

tāni cakrāṇyanekāni viśamānāni tanmukham ।
babhuryathārkabimbāni subahūni ghanodaram ॥ *18*॥

tato jahāsātiruṣā bhīmaṃ bhairavanādinī ।
kālī karālavadanā durdarśadaśanojjvalā ॥ *19*॥

utthāya ca mahāsiṃhaṃ devī caṇḍamadhāvata ।
gṛhītvā cāsya keśeṣu śirastenāsinācchinat ॥ *20*॥

atha muṇḍo'bhyadhāvattāṃ dṛṣṭvā caṇḍaṃ nipātitam ।
tamapyapātayadbhūmau sā khaḍgābhihataṃ ruṣā ॥ *21*॥

hataśeṣaṃ tataḥ sainyaṃ dṛṣṭvā caṇḍaṃ nipātitam ।
muṇḍaṃ ca sumahāvīryaṃ diśo bheje bhayāturam ॥ *22*॥

śiraścaṇḍasya kālī ca gṛhītvā muṇḍameva ca ।
prāha pracaṇḍāṭṭahāsamiśramabhyetya caṇḍikām ॥ *23*॥

mayā tavātropahṛtau caṇḍamuṇḍau mahāpaśū ।
yuddhayajñe svayaṃ śumbhaṃ niśumbhaṃ ca haniṣyasi ॥ *24*॥

ṛṣiruvāca ॥ *25*॥

tāvānītau tato dṛṣṭvā caṇḍamuṇḍau mahāsurau ।
uvāca kālīṃ kalyāṇī lalitaṃ caṇḍikā vacaḥ ॥ *26*॥

yasmāccaṇḍaṃ ca muṇḍaṃ ca gṛhītvā tvamupāgatā ।
cāmuṇḍeti tato loke khyātā devī bhaviṣyasi ॥ *27*॥

॥ *svasti śrīmārkaṇḍeyapurāṇe sāvarṇike manvantare devīmāhātmye*
caṇḍamuṇḍavadho nāma saptamo'dhyāyaḥ ॥ *7*॥

Sumbha having directed those giants. Chanda and Munda attended by four sorts of armies and arms, they marched the foremost to the fight. The goddess being on the lion over the peak of the stupendous golden mountain, saw them with a smile. The demons beheld her and highly exerted themselves to accomplish their designs, and the holder of the sword, and bow drew near to her. Amvika then became terribly angry at her enemies; rage changed her face into a hideous black. Her contracting brows overshadowed her forehead, the terrific faced Kali slung her Paca. She wore a wonderful Khutwanga, adorned by a string of human skulls, she wore a tiger's hide, her flesh became dried. Her mouth expanded, she had a lolling tongue, a horrible red-tinged eye, her front filled the regions. She furiously fell upon the Asuras, and destroyed the foes of deities and devoured their forces. She took Parswagrahi with one hand and Kusagrahi, Yadha-Ghumta, with the other, and put them into her mouth. Likewise the troopers' chariots with their drivers, she threw them in her mouth, and chewed them with her teeth horribly. She laid hold of some by their hair, others by the throat, or by the hand, she crushed some with her foot, broke the bosoms of others. She wrathfully swallowed up her enemies she discharged powerful arrows, and the arms of the Asuras she furiously chewed with her teeth. The magnanimous goddess devoured or crushed all the forces of the valiant Asuras. She killed some with the sword, and struck some with the Khutwanga weapon; the giants died with the pressure of her teeth. In a moment all the forces of the Asuras fell; Chanda beheld it and ran to the frightful Kali. The mighty Asura, with a shower of numerous and tremendous arrows, and thousands of Chakras speedily enveloped the dreadful eyed goddess. Abundance of the discuses she swallowed, her face became as the orbit of the sun enveloped by the clouds.

Then Kali, angrily shouted: her voice was horrible, her mouth became distended and frightful, and she gnashed her tremendous teeth. The goddess made her lion to rise, ran at Chanda, and laying hold on him by his hair, she cut off his head with her sword. After this Munda seeing the fall of Chanda, marched against her, she made him to fall on the earth and instantaneously killed him with her sword. The surviving forces perceived the fall of Chanda, and the valiant Munda, and through fear retreated in all directions. Kali took the heads of Chanda, likewise of Munda, and shoutingly exclaimed to Chandika. I have killed the great beasts Chanda and Munda, you will slay Sumbha and Nisumbha, in the sacrifice of battle. The Rishi said, she gently replied to the prosperous Kali, "as thou hast brought the heads of the great demons Chanda and Munda, you shall be renowned in the world by the name of Chamunda." Thus far is related in the seventh Chapter, comprising the death of Chanda and Munda.

॥ *aṣṭamo'dhyāyaḥ* ॥

oṃ ṛṣiruvāca ॥ *1*॥

caṇḍe ca nihate daitye muṇḍe ca vinipātite ।
bahuleṣu ca sainyeṣu kṣayiteṣvasureśvaraḥ ॥ *2*॥

tataḥ kopaparādhīnacetāḥ śumbhaḥ pratāpavān ।
udyogaṃ sarvasainyānāṃ daityānāmādideśa ha ॥ *3*॥

adya sarvabalairdaityāḥ ṣaḍaśītirudāyudhāḥ ।
kambūnāṃ caturaśītirniryāntu svabalairvṛtāḥ ॥ *4*॥

koṭivīryāṇi pañcāśadasurāṇāṃ kulāni vai ।
śataṃ kulāni dhaumrāṇāṃ nirgacchantu mamājñayā ॥ *5*॥

kālakā daurhṛdā maurvāḥ kālikeyāstathāsurāḥ ।
yuddhāya sajjā niryāntu ājñayā tvaritā mama ॥ *6*॥

ityājñāpyāsurapatiḥ śumbho bhairavaśāsanaḥ ।
nirjagāma mahāsainyasahasrairbahubhirvṛtaḥ ॥ *7*॥

āyāntaṃ caṇḍikā dṛṣṭvā tatsainyamatibhīṣaṇam ।
jyāsvanaiḥ pūrayāmāsa dharaṇīgaganāntaram ॥ *8*॥

tataḥ siṃho mahānādamatīva kṛtavānnṛpa ।
ghaṇṭāsvanena tānnādānambikā copabṛṃhayat ॥ *9*॥

dhanurjyāsiṃhaghaṇṭānāṃ nādāpūritadiṅmukhā ।
ninādairbhīṣaṇaiḥ kālī jigye vistāritānanā ॥ *10*॥

taṃ ninādamupaśrutya daityasainyaiścaturdiśam ।
devī siṃhastathā kālī saroṣaiḥ parivāritāḥ ॥ *11*॥

etasminnantare bhūpa vināśāya suradviṣām ।
bhavāyāmarasiṃhānāmativīryabalānvitāḥ ॥ *12*॥

brahmeśaguhaviṣṇūnāṃ tathendrasya ca śaktayaḥ ।
śarīrebhyo viniṣkramya tadrūpaiścaṇḍikāṃ yayuḥ ॥ *13*॥

yasya devasya yadrūpaṃ yathā bhūṣaṇavāhanam ।
tadvadeva hi tacchaktirasurānyoddhumāyayau ॥ *14*॥

haṃsayuktavimānāgre sākṣasūtrakamaṇḍaluḥ ।
āyātā brahmaṇaḥ śaktirbrahmāṇītyabhidhīyate ॥ *15*॥

māheśvarī vṛṣārūḍhā triśūlavaradhāriṇī ।
mahāhivalayā prāptā candrarekhāvibhūṣaṇā ॥ *16*॥

kaumārī śaktihastā ca mayūravaravāhanā ।
yoddhumabhyāyayau daityānambikā guharūpiṇī ॥ *17*॥

tathaiva vaiṣṇavī śaktirgaruḍopari saṃsthitā ।
śaṅkhacakragadāśārṅgakhaḍgahastābhyupāyayau ॥ *18*॥

yajñavārāhamatulaṃ rūpaṃ yā bibhrato hareḥ ।

śaktiḥ sāpyāyayau tatra vārāhīṃ bibhratī tanum ॥ *19*॥

nārasiṃhī nṛsiṃhasya bibhratī sadṛśaṃ vapuḥ ।
prāptā tatra saṭākṣepakṣiptanakṣatrasaṃhatiḥ ॥ *20*॥

vajrahastā tathaivaindrī gajarājopari sthitā ।
prāptā sahasranayanā yathā śakrastathaiva sā ॥ *21*॥

tataḥ parivṛtastābhirīśāno devaśaktibhiḥ ।
hanyantāmasurāḥ śīghraṃ mama prītyāha caṇḍikām ॥ *22*॥

tato devīśarīrāttu viniṣkrāntātibhīṣaṇā ।
caṇḍikā śaktiratyugrā śivāśataninādinī ॥ *23*॥

sā cāha dhūmrajaṭilamīśānamaparājitā ।
dūta tvaṃ gaccha bhagavan pārśvaṃ śumbhaniśumbhayoḥ ॥ *24*॥

brūhi śumbhaṃ niśumbhaṃ ca dānavāvatigarvitau ।
ye cānye dānavāstatra yuddhāya samupasthitāḥ ॥ *25*॥

trailokyamindro labhatāṃ devāḥ santu havirbhujaḥ ।
yūyaṃ prayāta pātālaṃ yadi jīvitumicchatha ॥ *26*॥

balāvalepādatha cedbhavanto yuddhakāṅkṣiṇaḥ ।
tadāgacchata tṛpyantu macchivāḥ piśitena vaḥ ॥ *27*॥

yato niyukto dautyena tayā devyā śivaḥ svayam ।
śivadūtīti loke'smiṃstataḥ sā khyātimāgatā ॥ *28*॥

te'pi śrutvā vaco devyāḥ śarvākhyātaṃ mahāsurāḥ ।
amarṣāpūritā jagmuryatra kātyāyanī sthitā ॥ *29*॥

tataḥ prathamamevāgre śaraśaktyṛṣṭivṛṣṭibhiḥ ।
vavarṣuruddhatāmarṣāstāṃ devīmamarārayaḥ ॥ *30*॥

sā ca tān prahitān bāṇāñchūlaśaktiparaśvadhān ।
ciccheda līlayādhmātadhanurmuktairmaheṣubhiḥ ॥ *31*॥

tasyāgratastathā kālī śūlapātavidāritān ।
khaṭvāṅgapothitāṃścārīnkurvatī vyacarattadā ॥ *32*॥

kamaṇḍalujalākṣepahatavīryān hataujasaḥ ।
brahmāṇī cākarocchatrūnyena yena sma dhāvati ॥ *33*॥

māheśvarī triśūlena tathā cakreṇa vaiṣṇavī ।
daityāñjaghāna kaumārī tathā śaktyātikopanā ॥ *34*॥

aindrī kuliśapātena śataśo daityadānavāḥ ।
peturvidāritāḥ pṛthvyāṃ rudhiraughapravarṣiṇaḥ ॥ *35*॥

tuṇḍaprahāravidhvastā daṃṣṭrāgrakṣatavakṣasaḥ ।
vārāhamūrtyā nyapataṃścakreṇa ca vidāritāḥ ॥ *36*॥

nakhairvidāritāṃścānyān bhakṣayantī mahāsurān ।
nārasiṃhī cacārājau nādāpūrṇadigambarā ॥ *37*॥

caṇḍāṭṭahāsairasurāḥ śivadūtyabhidūṣitāḥ ।
petuḥ pṛthivyāṃ patitāṃstāṃścakhādātha sā tadā ॥ *38*॥

iti mātṛgaṇaṃ kruddhaṃ mardayantaṃ mahāsurān ।
dṛṣṭvābhyupāyairvividhairneśurdevārisainikāḥ ॥ *39*॥

palāyanaparāndṛṣṭvā daityānmātṛgaṇārditān ।
yoddhumabhyāyayau kruddho raktabījo mahāsuraḥ ॥ *40*॥

raktabinduryadā bhūmau patatyasya śarīrataḥ ।
samutpatati medinyāṃ tatpramāṇo mahāsuraḥ ॥ *41*॥

yuyudhe sa gadāpāṇirindraśaktyā mahāsuraḥ ।
tataścaindrī svavajreṇa raktabījamatāḍayat ॥ *42*॥

kuliśenāhatasyāśu bahu susrāva śoṇitam ।
samuttasthustato yodhāstadrūpāstatparākramāḥ ॥ *43*॥

yāvantaḥ patitāstasya śarīrādraktabindavaḥ ।
tāvantaḥ puruṣā jātāstadvīryabalavikramāḥ ॥ *44*॥

te cāpi yuyudhustatra puruṣā raktasambhavāḥ ।
samaṃ mātṛbhiratyugraśastrapātātibhīṣaṇam ॥ *45*॥

punaśca vajrapātena kṣatamasya śiro yadā ।
vavāha raktaṃ puruṣāstato jātāḥ sahasraśaḥ ॥ *46*॥

vaiṣṇavī samare cainaṃ cakreṇābhijaghāna ha ।
gadayā tāḍayāmāsa aindrī tamasureśvaram ॥ *47*॥

vaiṣṇavīcakrabhinnasya rudhirasrāvasambhavaiḥ ।
sahasraśo jagadvyāptaṃ tatpramāṇairmahāsuraiḥ ॥ *48*॥

śaktyā jaghāna kaumārī vārāhī ca tathāsinā ।
māheśvarī triśūlena raktabījaṃ mahāsuram ॥ *49*॥

sa cāpi gadayā daityaḥ sarvā evāhanat pṛthak ।
mātṛḥ kopasamāviṣṭo raktabījo mahāsuraḥ ॥ *50*॥

tasyāhatasya bahudhā śaktiśūlādibhirbhuvi ।
papāta yo vai raktaughastenāsañchataśo'surāḥ ॥ *51*॥

taiścāsurāsṛksambhūtairasuraiḥ sakalaṃ jagat ।
vyāptamāsīttato devā bhayamājagmuruttamam ॥ *52*॥

tān viṣaṇṇān surān dṛṣṭvā caṇḍikā prāhasatvaram ।
uvāca kālīṃ cāmuṇḍe vistīrṇaṃ vadanaṃ kuru ॥ *53*॥

macchastrapātasambhūtān raktabindūn mahāsurān ।
raktabindoḥ pratīccha tvaṃ vaktreṇānena veginā ॥ *54*॥

bhakṣayantī cara raṇe tadutpannānmahāsurān ।
evameṣa kṣayaṃ daityaḥ kṣeṇarakto gamiṣyati ॥ *55*॥

bhakṣyamāṇāstvayā cogrā na cotpatsyanti cāpare ।
ityuktvā tāṃ tato devī śūlenābhijaghāna tam ॥ *56*॥

mukhena kālī jagṛhe raktabījasya śoṇitam ।
tato'sāvājaghānātha gadayā tatra caṇḍikām ॥ *57*॥

na cāsyā vedanāṃ cakre gadāpāto'lpikāmapi ।
tasyāhatasya dehāttu bahu susrāva śoṇitam ॥ *58*॥

yatastatastadvaktreṇa cāmuṇḍā sampratīcchati ।
mukhe samudgatā ye'syā raktapātānmahāsurāḥ ॥ *59*॥

tāṃścakhādātha cāmuṇḍā papau tasya ca śoṇitam ।
devī śūlena vajreṇa bāṇairasibhirṛṣṭibhiḥ ॥ *60*॥

jaghāna raktabījaṃ taṃ cāmuṇḍāpītaśoṇitam ।
sa papāta mahīpṛṣṭhe śastrasaṅghasamāhataḥ ॥ *61*॥

nīraktaśca mahīpāla raktabījo mahāsuraḥ ।
tataste harṣamatulamavāpustridaśā nṛpa ॥ *62*॥

teṣāṃ mātṛgaṇo jāto nanartāsṛṅmadoddhataḥ ॥ *63*॥

॥ *svasti śrīmārkaṇḍeyapurāṇe sāvarṇike manvantare devīmāhātmye raktabījavadho nāmāṣṭamo'dhyāyaḥ* ॥ *8*॥

The Rishi said, Chanda was killed and Munda fell, their abundant forces were diminished. The bravest lord of the Asuras, Sumbha was moved to anger, and directed all the forces of the demons to be prepared. Then the giants of various forces with eighty-six sorts of arms, eighty-four kinds of cumboos, set out in legions. One koti of heroes, fifty thousand of the giant race, the tribes of Dhoumra marched by his order. Kalikas, great Mowryas, and likewise Kalakeya, directly prepared for battle by his order. The lord of the Asuras, the frightful leader Sumbha, advanced, attended by myriads of cohorts. Chandika viewing the approach of this dreadful army, filled the extremeties of the regions, and sky with the sound of her bow-string. The lion roared tremendously; the goddess rung the bell; Ambika shouted. The sound of the roar penetrated to the extremeties of the regions, the mouth of Devi expanded hideously. The army of the giants having heard the sound in the four points, furiously surrounded the goddess, the lion, and likewise Kali. O king! previous to the time, that the enemies of the Suras met their dissolution, for the benefit of the heroic brave immortals. The powers of Brahma, Eça, Guha, Vishnu, likewise of Indra, issued from their bodies and proceeded on their respective forms towards Chandika. The similar forms with their vehicles, ornaments, and valour of the deities went to fight with the giants. She who rode in front in a car, drawn by divine swans, with a string of beads, and a pitcher of water in her hand, she was called Brahmani. Maheswari rode on the ox, she held an excellent trident, great serpents were coiled round her, she was adorned by the signal crescent. Koumari held a Sakti in her hand, she was mounted on an excellent Mayura, and proceeded in the form of Guha to fight with the giants. Vaishnavi sitting on the Garuda, held the conch, discus, mace, Sarana, and a sword in her hand and marched out. Hari assumed the peerless form of Yagna-Varaha, took the form of the boar and attended there in a terrific shape. Narasimha assumed the dreadful body of Narasimhi, and with her mane extinguished the constellation. Indri, holder of Vajra, was mounted on a mighty elephant having one thousand eyes like Sakra. Eçana was surrounded by the Sakti[1], of the deities, and said to Chandika, "kill directly the Asuras for my satisfaction." The implacable power of Chandika proceeded from the body of the goddess in a dreadful form, named Siva, whose voice increased an hundredfold. She said to Eçana, (who was smoky-hued, unattainable, and a divine messenger), "go to Sumbha and Nisumbha. Tell those proud giants to prepare for war, together with the other demons. Indra shall resume the three worlds, and gods will devour the sacrificial oblations: if they wish to live, let them go to Patala. If they presume to wage war with me, the jackals shall be glutted with their flesh. As Siva sent the message by the goddess to the giants she was called a Siva-Duta, or Siva's messenger in this world. The great Asura having hearkened to the message of the goddess sent by Siva, was transported with rage and repaired to the place where Kattyani lived. First the enemies of the immortals furiously rained showers of arrows and Saktis on the goddess. She in turn discharged the great arrows from her bow and sportively cut off their arrows by her trident, Chakra and Parusu. In their front Kali struck them with her trident, and with the Khutwanga and achieved mighty deeds. Brahmani destroyed wherever she went, the heroic and valiant enemies, by pouring water from her Kamandalu on them. Maheswari, by her trident, likewise Vaishnavi with her discus, Kaumari with her wrathful Sakti killed the giants. Indri pierced one hundred demons, and evil genies with her Kuliça, and threw them on the earth, their blood gushed out. Brahmamurti broke their breasts with the discus. By her nails, she tore and devoured many of the great Asuras; Narasimhi talked in the battle; her voice filled the directions and sky. The goddess shouted; she struck the demons to the ground and devoured them. The chief amazons detested the mighty Asuras, and the various demons were ineffectual, and having overcome their measures and stratagems, the warriors, adversaries of god, fled away. Seeing the retreat of the Daityas, the great demon Rackta-Bija, (whose blood is a seed), became enraged and proceeded to fight. When a drop of the blood from his body fell on the earth: it produced the same sized giants from the ground. The great demon holding a mace in his hand, fought with Indri, who held the Sakti Vajra. He was struck by the Kuliça, the blood gushed out: other demons immediately arose of similar form and valour. Equal in number to the drops of blood that fell from his body, demons of the same heroism, vigour and fortitude, were produced. By the severe beating of the weapons of the chief amazons as also by the cut of the Vajra, his head fell off. When the blood was streaming, thousands of demons were produced by it; Vaishnavi beat him in the battle with her discus. Indri smote the lord of giants with her mace; Vaishnavi struck him with her

discus, and the blood was spilt. Thousands of the giants of the same feature abounded in this world; Kaumari beat him with her Sakti; likewise Varahi with her sword. Brahmani, with a cudgel of Brahmani, and Narasimhi tore him with her claws,

Maheswari beat on the bosom of the great giant Rackta-Bija with her trident for he did not move. He being surrounded by the enraged chief amazons, severely beat them with his clubs. He cut off abundant of the Sakties, tridents, and so forth and made a hundred to fall on the earth. The giants produced by the blood thronged over all the world; the gods afterwards were overwhelmed by fear. Chandika looked at the discomfited Suras, and speedily said, to Kali, "O Chamunda open your mouth widely. Great Asuras are produced by the drops of the blood of Rackta-Bija, you must instantaneously lick up the blood before it falls to the ground. Devour the blood before the demons are produced; the Daityas will be diminished and become void of blood. If you do this they never can spring up again," saying thus - the goddess pierced them with her trident. Kali sucked up the blood of Rackta-Bija; Chandika beat him violently with her mace. By the vehement beatings of the clubs, a profusion of blood gushed out all over his body. Chandika licked it up; Chamunda drank his blood. Devi by her trident, arrows, sword, and fists killed Rackta-Bija, and drank his blood. He being overwhelmed by a number of arrows, O Ruler of the earth! the mighty demon Rackta-Bija, fell on the earth, and became void of blood. Afterward the deities felt the highest degree of pleasure, the chief amazons proudly danced. Thus extends the eighth Chapter, mentioning the death of the Rackta-Bija.

॥ *navamo'dhyāyaḥ* ॥

oṃ rājovāca ॥ *1*॥

vicitramidamākhyātaṃ bhagavan bhavatā mama ।
devyāścaritamāhātmyaṃ raktabījavadhāśritam ॥ *2*॥

bhūyaścecchāmyahaṃ śrotuṃ raktabīje nipātite ।
cakāra śumbho yatkarma niśumbhaścātikopanaḥ ॥ *3*॥

ṛṣiruvāca ॥ *4*॥

cakāra kopamatulaṃ raktabīje nipātite ।
śumbhāsuro niśumbhaśca hateṣvanyeṣu cāhave ॥ *5*॥

hanyamānaṃ mahāsainyaṃ vilokyāmarṣamudvahan ।
abhyadhāvanniśumbho'tha mukhyayāsurasenayā ॥ *6*॥

tasyāgratastathā pṛṣṭhe pārśvayośca mahāsurāḥ ।
sandaṣṭauṣṭhapuṭāḥ kruddhā hantuṃ devīmupāyayuḥ ॥ *7*॥

ājagāma mahāvīryaḥ śumbho'pi svabalairvṛtaḥ ।
nihantuṃ caṇḍikāṃ kopātkṛtvā yuddhaṃ tu mātṛbhiḥ ॥ *8*॥

tato yuddhamatīvāsīddevyā śumbhaniśumbhayoḥ ।
śaravarṣamatīvograṃ meghayoriva varṣatoḥ ॥ *9*॥

cicchedāstāñcharāṃstābhyāṃ caṇḍikā svaśarotkaraiḥ ।
tāḍayāmāsa cāṅgeṣu śastraughairasureśvarau ॥ *10*॥

niśumbho niśitaṃ khaḍgaṃ carma cādāya suprabham ।
atāḍayanmūrdhni siṃhaṃ devyā vāhanamuttamam ॥ *11*॥

tāḍite vāhane devī kṣurapreṇāsimuttamam ।
niśumbhasyāśu ciccheda carma cāpyaṣṭacandrakam ॥ *12*॥

chinne carmaṇi khaḍge ca śaktiṃ cikṣepa so'suraḥ ।
tāmapyasya dvidhā cakre cakreṇābhimukhāgatām ॥ *13*॥

kopādhmāto niśumbho'tha śūlaṃ jagrāha dānavaḥ ।
āyātaṃ muṣṭipātena devī taccāpyacūrṇayat ॥ *14*॥

āvidyātha gadāṃ so'pi cikṣepa caṇḍikāṃ prati ।
sāpi devyās triśūlena bhinnā bhasmatvamāgatā ॥ *15*॥

tataḥ paraśuhastaṃ tamāyāntaṃ daityapuṅgavam ।
āhatya devī bāṇaughairapātayata bhūtale ॥ *16*॥

tasminnipatite bhūmau niśumbhe bhīmavikrame ।
bhrātaryatīva saṅkruddhaḥ prayayau hantumambikām ॥ *17*॥

sa rathasthastathātyuccairgṛhītaparamāyudhaiḥ ।
bhujairaṣṭābhiratulairvyāpyāśeṣaṃ babhau nabhaḥ ॥ *18*॥

tamāyāntaṃ samālokya devī śaṅkhamavādayat ।
jyāśabdaṃ cāpi dhanuṣaścakārātīva duḥsaham ॥ *19*॥

pūrayāmāsa kakubho nijaghaṇṭāsvanena ca ।
samastadaityasainyānāṃ tejovadhavidhāyinā ॥ *20*॥

tataḥ siṃho mahānādaistyājitebhamahāmadaiḥ ।
pūrayāmāsa gaganaṃ gāṃ tathaiva diśo daśa ॥ *21*॥

tataḥ kālī samutpatya gaganaṃ kṣmāmatāḍayat ।
karābhyāṃ tanninādena prāksvanāste tirohitāḥ ॥ *22*॥

aṭṭāṭṭahāsamaśivaṃ śivadūtī cakāra ha ।
vaiḥ śabdairasurāstresuḥ śumbhaḥ kopaṃ paraṃ yayau ॥ *23*॥

durātmaṃstiṣṭha tiṣṭheti vyājahārāmbikā yadā ।
tadā jayetyabhihitaṃ devairākāśasaṃsthitaiḥ ॥ *24*॥

śumbhenāgatya yā śaktirmuktā jvālātibhīṣaṇā ।
āyāntī vahnikūṭābhā sā nirastā maholkayā ॥ *25*॥

siṃhanādena śumbhasya vyāptaṃ lokatrayāntaram ।
nirghātaniḥsvano ghoro jitavānavanīpate ॥ *26*॥

śumbhamuktāñcharāndevī śumbhastatprahitāñcharān ।
ciccheda svaśarairugraiḥ śataśo'tha sahasraśaḥ ॥ *27*॥

tataḥ sā caṇḍikā kruddhā śūlenābhijaghāna tam ।
sa tadābhihato bhūmau mūrcchito nipapāta ha ॥ *28*॥

tato niśumbhaḥ samprāpya cetanāmāttakārmukaḥ ।
ājaghāna śarairdevīṃ kālīṃ kesariṇaṃ tathā ॥ *29*॥

punaśca kṛtvā bāhūnāmayutaṃ danujeśvaraḥ ।
cakrāyudhena ditijaśchādayāmāsa caṇḍikām ॥ *30*॥

tato bhagavatī kruddhā durgā durgārtināśinī ।
ciccheda devī cakrāṇi svaśaraiḥ sāyakāṃśca tān ॥ *31*॥

tato niśumbho vegena gadāmādāya caṇḍikām ।
abhyadhāvata vai hantuṃ daityasainyasamāvṛtaḥ ॥ *32*॥

tasyāpatata evāśu gadāṃ ciccheda caṇḍikā ।
khaḍgena śitadhāreṇa sa ca śūlaṃ samādade ॥ *33*॥

śūlahastaṃ samāyāntaṃ niśumbhamamarārdanam ।
hṛdi vivyādha śūlena vegāviddhena caṇḍikā ॥ *34*॥

bhinnasya tasya śūlena hṛdayānniḥsṛto'paraḥ ।
mahābalo mahāvīryastiṣṭheti puruṣo vadan ॥ *35*॥

tasya niṣkrāmato devī prahasya svanavattataḥ ।
śiraściccheda khaḍgena tato'sāvapatadbhuvi ॥ *36*॥

tataḥ siṃhaścakhādogradaṃṣṭrākṣuṇṇaśirodharān ।
asurāṃstāṃstathā kālī śivadūtī tathāparān ॥ *37*॥

kaumārīśaktinirbhinnāḥ kecinneśurmahāsurāḥ ।
brahmāṇīmantrapūtena toyenānye nirākṛtāḥ ॥ *38*॥

māheśvarītriśūlena bhinnāḥ petustathāpare ।
vārāhītuṇḍaghātena keciccūrṇīkṛtā bhuvi ॥ *39*॥

khaṇḍaṃ khaṇḍaṃ ca cakreṇa vaiṣṇavyā dānavāḥ kṛtāḥ ।
vajreṇa caindrīhastāgravimuktena tathāpare ॥ *40*॥

kecidvineśurasurāḥ kecinnaṣṭā mahāhavāt ।
bhakṣitāścāpare kālīśivadūtīmṛgādhipaiḥ ॥ *41*॥

॥ *svasti śrīmārkaṇḍeyapurāṇe sāvarṇike manvantare devīmāhātmye*
niśumbhavadho nāma navamo'dhyāyaḥ ॥ *9*॥

The Rajah said, "O divine one! you have disclosed to me the wonderful story, and the sacred action of ~~the goddess, which exterminated~~ Rackta-Bija. I am now desirous of hearing the actions of Sumbha, and the excessive anger of Nisumbha. The Rishi said, at the death of Rackta-Bija, and others in battle, Sumbha and Nisumbha were uncommonly enraged. Seeing their immense army destroyed, the demons were filled with ire. Nisumbha ran to their succour with considerable reinforcement. In the front, rear, and flanks, he was attended by mighty giants, who were wrathfully biting their lips, and meditating the death of the goddess. The mighty Asura Sumbha, surrounded by his force, fought with the chief amazons, and furiously proceeded towards Chandika. Sumbha and Nisumbha then commenced a dreadful combat with the goddess, and shot powerful showers of arrows, thick as clouds of rain. Chandika cut them to pieces with her own parts, and pierced both the chief Asuras with several arrows. Nisumbha then took his keen sword and resplendent shield, and struck on the head of the lion, the noble conveyance of the goddess. When her excellent animal was beaten, Chichura took a sharp sword and cut in two pieces, the shield of Nisumbha, called Asta-Chandra[1]. That Asura after his shield was destroyed, shot a Sakti, but as it was whizzing towards her, the goddess cleft it in twain with her discus. Then Nisumbha made a furious charge with his Sula; the goddess pulverized the hostile weapon with her fist. The demon then swung his mace at Chandika, but the goddess by her trident reduced it to calx instantaneously. After this disappointment, the chief of the Daitayas seized a battle axe and approached Devi, she levelled the warrior to the earth with her arrows. When the dreadful Nisumbha fell to the ground, his brother burning with fire repaired to kill Amvika. Being mounted on his chariot, he grasped his missiles, and potent implement, and with unequalled voice penetrated over all the sky. The goddess perceived his conning and sounded her conch and her bow-string, the noise of which was insupportable, The sound of her bell filled the etherial space; the different detachments of the Daityas were dismayed. The lion lustily roared, the sound penetrated the sky earth and the ten directions. Afterwards Kali leaped up towards heaven and kicked the ground, at the piercing sound of her voice the giants vanished. Siva-Duti, shouted at the misfortune of the Asura, the noise reached the giant Sumbha who furiously proceeded towards the goddess. Amvika said to him, O impious wretch! stand! stand! the gods immortal inhabitants of the sky have cried "victory to be thee!" Sumbha discharged a Sakti, which issuing in a terrific flame, became a mass of fire, she opposed him with a Maholka. The lion like voice of Sumbha, overspread the three world (Oh lord of the earth)! by the appalling sound of it, he hoped to conquer. The goddess cut off the arrows of Sumbha, by her own shafts, into hundreds and thousands of pieces. Chandika, was enraged, and struck him with her trident: the giant thereon fainted and fell on the earth. Nisumbha having revived, took his bow and beat the goddess Kali, and the lion with his arrows. The king of giants, with ten thousand arms, enveloped Chandika, with numerous weapons, discuses, and arrows. Then the goddess, the inaccessible, the subduer of various ills, being enraged cut off those direful weapons with her arrows into hundred pieces. Nisumbha swiftly took the club, (and attended by his giant's forces), ran to kill Chandika. The goddess destroyed his club and threw her keen sword the demon took a trident. Nisumbha, the oppressor of immortals, was going to Chandika, she broke his bosom with a Sula, with a mace fixed to it. His bosom being broke, another demon came out of him, the goddess smiled and cut off his head with her sword, and he fell on the earth. By the teeth of the lion, by Kali and Siva-Duti, other giants were decapitated. Koumari destroyed some giants by her Sakti; Brahmani with her enchanted water slew others. Maheswari demolished some by her trident Varahi by beating reduced them to powder on the earth. Vaishnavi, with her discus, crushed the giants to pieces; Indri with her weapon Vajra killed others. Many of the giants retreated, many were annihilated in that horrible war, Kali, Siva-Duti and the great lion devoured others. Thus far is related in ninth Chapter, comprising the destruction of Nisumbha.

॥ *daśamo'dhyāyaḥ* ॥

oṃ ṛṣiruvāca ॥ *1*॥

niśumbhaṃ nihataṃ dṛṣṭvā bhrātaraṃ prāṇasammitam ।
hanyamānaṃ balaṃ caiva śumbhaḥ kruddho'bravīdvacaḥ ॥ *2*॥

balāvalepaduṣṭe tvaṃ mā durge garvamāvaha ।
anyāsāṃ balamāśritya yuddhyase cātimāninī ॥ *3*॥

devyuvāca ॥ *4*॥

ekaivāhaṃ jagatyatra dvitīyā kā mamāparā ।
paśyaitā duṣṭa mayyeva viśantyo madvibhūtayaḥ ॥ *5*॥

tataḥ samastāstā devyo brahmāṇīpramukhā layam ।
tasyā devyāstanau jagmurekaivāsīttadāmbikā ॥ *6*॥

devyuvāca ॥ *7*॥

ahaṃ vibhūtyā bahubhiriha rūpairyadāsthitā ।
tatsaṃhṛtaṃ mayaikaiva tiṣṭhāmyājau sthiro bhava ॥ *8*॥

ṛṣiruvāca ॥ *9*॥

tataḥ pravavṛte yuddhaṃ devyāḥ śumbhasya cobhayoḥ ।
paśyatāṃ sarvadevānāmasurāṇāṃ ca dāruṇam ॥ *10*॥

śaravarṣaiḥ śitaiḥ śastraistathā cāstraiḥ sudāruṇaiḥ ।
tayoryuddhamabhūdbhūyaḥ sarvalokabhayaṅkaram ॥ *11*॥

divyānyastrāṇi śataśo mumuce yānyathāmbikā ।
babhañja tāni daityendrastatpratīghātakartṛbhiḥ ॥ *12*॥

muktāni tena cāstrāṇi divyāni parameśvarī ।
babhañja līlayaivograhuṅkāroccāraṇādibhiḥ ॥ *13*॥

tataḥ śaraśatairdevīmācchādayata so'suraḥ ।
sāpi tatkupitā devī dhanuścicchedа ceṣubhiḥ ॥ *14*॥

chinne dhanuṣi daityendrastathā śaktimathādade ।
ciccheda devī cakreṇa tāmapyasya kare sthitām ॥ *15*॥

tataḥ khaḍgamupādāya śatacandraṃ ca bhānumat ।
abhyadhā vata tāṃ devīṃ daityānāmadhipeśvaraḥ ॥ *16*॥

tasyāpatata evāśu khaḍgaṃ ciccheda caṇḍikā ।

dhanurmuktaiḥ śitairbāṇaiścarma cārkakarāmalam ।
aśvāṃśca pātayāmāsa rathaṃ sārathinā saha ॥ *17*॥

hatāśvaḥ sa tadā daityaśchinnadhanvā visārathiḥ ।
jagrāha mudgaraṃ ghoramambikānidhanodyataḥ ॥ *18*॥

cicchedāpatatastasya mudgaraṃ niśitaiḥ śaraiḥ ।
tathāpi so'bhyadhāvattāṃ muṣṭimudyamya vegavān ॥ *19*॥

sa muṣṭiṃ pātayāmāsa hṛdaye daityapuṅgavaḥ ।
devyāstaṃ cāpi sā devī talenorasyatāḍayat ॥ *20*॥

talaprahārābhihato nipapāta mahītale ।
sa daityarājaḥ sahasā punareva tathotthitaḥ ॥ *21*॥

utpatya ca pragṛhyoccairdevīṃ gaganamāsthitaḥ ।
tatrāpi sā nirādhārā yuyudhe tena caṇḍikā ॥ *22*॥

niyuddhaṃ khe tadā daityaścaṇḍikā ca parasparam ।
cakratuḥ prathamaṃ siddhamunivismayakārakam ॥ *23*॥

tato niyuddhaṃ suciraṃ kṛtvā tenāmbikā saha ।
utpāṭya bhrāmayāmāsa cikṣepa dharaṇītale ॥ *24*॥

sa kṣipto dharaṇīṃ prāpya muṣṭimudyamya vegavān ।
abhyadhāvata duṣṭātmā caṇḍikānidhanecchayā ॥ *25*॥

tamāyāntaṃ tato devī sarvadaityajaneśvaram ।
jagatyāṃ pātayāmāsa bhittvā śūlena vakṣasi ॥ *26*॥

sa gatāsuḥ papātorvyāṃ devī śūlāgravikṣataḥ ।
cālayan sakalāṃ pṛthvīṃ sābdhidvīpāṃ saparvatām ॥ *27*॥

tataḥ prasannamakhilaṃ hate tasmin durātmani ।
jagatsvāsthyamatīvāpa nirmalaṃ cābhavannabhaḥ ॥ *28*॥

utpātameghāḥ solkā ye prāgāsaṃste śamaṃ yayuḥ ।
sarito mārgavāhinyastathāsaṃstatra pātite ॥ *29*॥

tato devagaṇāḥ sarve harṣanirbharamānasāḥ ।
babhūvurnihate tasmin gandharvā lalitaṃ jaguḥ ॥ *30*॥

avādayaṃstathaivānye nanṛtuścāpsarogaṇāḥ ।
vavuḥ puṇyāstathā vātāḥ suprabho'bhūddivākaraḥ ॥ *31*॥

jajvaluścāgnayaḥ śāntāḥ śāntā digjanitasvanāḥ ॥ *32*॥

॥ *svasti śrīmārkaṇḍeyapurāṇe sāvarṇike manvantare*
devīmāhātmye śumbhavadho nāma daśamo'dhyāyaḥ ॥ *10*॥

The Rishi said, Sumbha perceived the discomfiture of his forces, and the death of his brother Nisumbha, who was dear to him as his own soul, and furiously said. "O wicked Durga! do not be proud," "O immodest one! you prevail by the aid of others." Devi said, "I am alone, who is there besides me in this world. "O profligate one! behold, it is my essence alone that is created into many forms." As she spoke Brahmani and the other goddesses dominations, and powers coalesced to her spirit; the goddess then became alone and sole. Devi said, "I can assume at will several forms, but now shall retain one form only, meet me therefore in battle." The Rishi said, after this challenge Sumbha and the goddess began a fierce combat; the gods and demons stood spectators of this dreadful encounter. With showers of arrows, powerful weapons, and cruel arms, they both desperately fought for the dominion of the universe. Amvika discharged hundreds of divine shafts, the chief of the Daityas opposed them by others. Parameswari sportively destroyed his holy arrows by the sound of her voice Humçara. The Asura covered the goddess with hundreds of arrows she growing enraged, destroyed his bow with her arrows. The chief of the giants, having lost this weapon, speedily grasped a Sakti, but the goddess cut it in pieces while it was yet in his hand. The king of the Daityas took his sword and the shield Sata-Chandra, blazing like the sun, he ran furiously towards the goddess. Chandika cut through his sword and discharged her keen arrows, pure as the beams of the sun. The giant having lost his steeds, chariot, and bow, seized a tremendous Mudgara, intending to kill Amvika. She again cut it by her keenest arrows, he ran at her with his fist. He hastily shot a musti, she made it to fall; and struck the bosom of the chief of the Daityas. The severity of the blow felled him to the earth; the king of giants speedily rose up again, and flew up to heaven with the desire of laying hold on the goddess; though he was incumbent in the skies, he fought with Chandika. They mutually fought in the sky, and performed wondrous feats in battle, to the astonishment of the sages and angels. By leaping, turning, and casting each other on the earth; they fought a long while. The ill disposed descended to the earth, directly closing his fist with an intention of killing Chandika. The goddess saw the lord of giants, coming and pierced his bosom with her trident, and made him to fall on the ground. He yielded his life, being transfixed by the trident of the goddess; as he fell on the earth, the seven islands and mountains moved. Every one was delighted at the death of the miscreant, the world was in peace; the sky became serene. The clouds dissolved in air; inauspicious omens, henceforth ceased; while the sun beams converged as usual; and the rivers flowed in the beds assigned them. All the gods were filled with joy; Gandharvas, on his death pleasantly sang. Others shouted, Apsaras danced; hallowing breezes began to blow; the sun became resplendent. The inflaming fire moderated; the noise of the elephants of the regions was hushed; the planets revolved in peace

kādaśo'dhyāyaḥ ॥

oṃ ṛṣiruvāca ॥ *1*॥

devyā hate tatra mahāsurendre
sendrāḥ surā vahnipurogamāstām ।
kātyāyanīṃ tuṣṭuvuriṣṭalābhād
vikāśivaktrābjavikāśitāśāḥ ॥ *2*॥

devi prapannārtihare prasīda
prasīda mātarjagato'khilasya ।
prasīda viśveśvari pāhi viśvaṃ
tvamīśvarī devi carācarasya ॥ *3*॥

ādhārabhūtā jagatastvamekā
mahīsvarūpeṇa yataḥ sthitāsi ।

apāṃ svarūpasthitayā tvayaita-
dāpyāyate kṛtsnamalaṅghyavīrye ॥ *4*॥

tvaṃ vaiṣṇavīśaktiranantavīryā
viśvasya bījaṃ paramāsi māyā ।
sammohitaṃ devi samastametat
tvaṃ vai prasannā bhuvi muktihetuḥ ॥ *5*॥

vidyāḥ samastāstava devi bhedāḥ
striyaḥ samastāḥ sakalā jagatsu ।
tvayaikayā pūritamambayaitat
kā te stutiḥ stavyaparāparoktiḥ ॥ *6*॥

sarvabhūtā yadā devī bhuktimuktipradāyinī ।
tvaṃ stutā stutaye kā vā bhavantu paramoktayaḥ ॥ *7*॥

sarvasya buddhirūpeṇa janasya hṛdi saṃsthite ।
svargāpavargade devi nārāyaṇi namo'stu te ॥ *8*॥

kalākāṣṭhādirūpeṇa pariṇāmapradāyini ।
viśvasyoparatau śakte nārāyaṇi namo'stu te ॥ *9*॥

sarvamaṅgalamāṅgalye śive sarvārthasādhike ।
śaraṇye tryambake gauri nārāyaṇi namo'stu te ॥ *10*॥

sṛṣṭisthitivināśānāṃ śaktibhūte sanātani ।
guṇāśraye guṇamaye nārāyaṇi namo'stu te ॥ *11*॥

śaraṇāgatadīnārtaparitrāṇaparāyaṇe ।
sarvasyārtihare devi nārāyaṇi namo'stu te ॥ *12*॥

haṃsayuktavimānasthe brahmāṇīrūpadhāriṇi ।
kauśāmbhaḥkṣarike devi nārāyaṇi namo'stu te ॥ *13*॥

triśūlacandrāhidhare mahāvṛṣabhavāhini ।
māheśvarīsvarūpeṇa nārāyaṇi namo'stute ॥ *14*॥

mayūrakukkuṭavṛte mahāśaktidhare'naghe ।
kaumārīrūpasaṃsthāne nārāyaṇi namo'stu te ॥ *15*॥

śaṅkhacakragadāśārṅgagṛhītaparamāyudhe ।
prasīda vaiṣṇavīrūpe nārāyaṇi namo'stu te ॥ *16*॥

gṛhītogramahācakre daṃṣṭroddhṛtavasundhare ।
varāharūpiṇi śive nārāyaṇi namo'stu te ॥ *17*॥

nṛsiṃharūpeṇogreṇa hantuṃ daityān kṛtodyame ।
trailokyatrāṇasahite nārāyaṇi namo'stu te ॥ *18*॥

kirīṭini mahāvajre sahasranayanojjvale ।
vṛtraprāṇahare caindri nārāyaṇi namo'stu te ॥ *19*॥

śivadūtīsvarūpeṇa hatadaityamahābale ।
ghorarūpe mahārāve nārāyaṇi namo'stu te ॥ *20*॥

daṃṣṭrākarālavadane śiromālāvibhūṣaṇe ।
cāmuṇḍe muṇḍamathane nārāyaṇi namo'stu te ॥ *21*॥

lakṣmi lajje mahāvidye śraddhe puṣṭi svadhe dhruve ।
mahārātri mahāmāye nārāyaṇi namo'stu te ॥ *22*॥

medhe sarasvati vare bhūti bābhravi tāmasi ।
niyate tvaṃ prasīdeśe nārāyaṇi namo'stute ॥ *23*॥

sarvasvarūpe sarveśe sarvaśaktisamanvite ।
bhayebhyastrāhi no devi durge devi namo'stu te ॥ *24*॥

etatte vadanaṃ saumyaṃ locanatrayabhūṣitam ।
pātu naḥ sarvabhūtebhyaḥ kātyāyani namo'stu te ॥ *25*॥

jvālākarālamatyugramaśeṣāsurasūdanam ।
triśūlaṃ pātu no bhīterbhadrakāli namo'stu te ॥ *26*॥

hinasti daityatejāṃsi svanenāpūrya yā jagat ।
sā ghaṇṭā pātu no devi pāpebhyo naḥ sutāniva ॥ *27*॥

asurāsṛgvasāpaṅkacarcitaste karojjvalaḥ ।
śubhāya khaḍgo bhavatu caṇḍike tvāṃ natā vayam ॥ *28*॥

rogānaśeṣānapahaṃsi tuṣṭā
ruṣṭā tu kāmān sakalānabhīṣṭān ।
tvāmāśritānāṃ na vipannarāṇāṃ
tvāmāśritā hyāśrayatāṃ prayānti ॥ *29*॥

etatkṛtaṃ yatkadanaṃ tvayādya
dharmadviṣāṃ devi mahāsurāṇām ।
rūpairanekairbahudhātmamūrtiṃ
kṛtvāmbike tatprakaroti kānyā ॥ *30*॥

vidyāsu śāstreṣu vivekadīpe-
ṣvādyeṣu vākyeṣu ca kā tvadanyā ।
mamatvagarte'timahāndhakāre

vibhrāmayatyetadatīva viśvam ॥ *31*॥

rakṣāṃsi yatrograviṣāśca nāgā
yatrārayo dasyubalāni yatra ।
dāvānalo yatra tathābdhimadhye
tatra sthitā tvaṃ paripāsi viśvam ॥ *32*॥

viśveśvari tvaṃ paripāsi viśvaṃ
viśvātmikā dhārayasīha viśvam ।
viśveśavandyā bhavatī bhavanti
viśvāśrayā ye tvayi bhaktinamrāḥ ॥ *33*॥

devi prasīda paripālaya no'ribhīte-
rnityaṃ yathāsuravadhādadhunaiva sadyaḥ ।
pāpāni sarvajagatāṃ praśamaṃ nayāśu
utpātapākajanitāṃśca mahopasargān ॥ *34*॥

praṇatānāṃ prasīda tvaṃ devi viśvārtihāriṇi ।
trailokyavāsināmīḍye lokānāṃ varadā bhava ॥ *35*॥

devyuvāca ॥ *36*॥

varadāhaṃ suragaṇā varaṃ yanmanasecchatha ।
taṃ vṛṇudhvaṃ prayacchāmi jagatāmupakārakam ॥ *37*॥

devā ūcuḥ ॥ *38*॥

sarvābādhāpraśamanaṃ trailokyasyākhileśvari ।
evameva tvayā kāryamasmadvairivināśanam ॥ *39*॥

devyuvāca ॥ *40*॥

vaivasvate'ntare prāpte aṣṭāviṃśatime yuge ।
śumbho niśumbhaścaivānyāvutpatsyete mahāsurau ॥ *41*॥

nandagopagṛhe jātā yaśodāgarbhasambhavā ।
tatastau nāśayiṣyāmi vindhyācalanivāsinī ॥ *42*॥

punarapyatiraudreṇa rūpeṇa pṛthivītale ।
avatīrya haniṣyāmi vaipracittāṃśca dānavān ॥ *43*॥

bhakṣayantyāśca tānugrān vaipracittān mahāsurān ।
raktā dantā bhaviṣyanti dāḍimīkusumopamāḥ ॥ *44*॥

tato māṃ devatāḥ svarge martyaloke ca mānavāḥ ।
stuvanto vyāhariṣyanti satataṃ raktadantikām ॥ *45*॥

bhūyaśca śatavārṣikyāmanāvṛṣṭyāmanambhasi ।
munibhiḥ saṃsmṛtā bhūmau sambhaviṣyāmyayonijā ॥ *46*॥

tataḥ śatena netrāṇāṃ nirīkṣiṣyāmyahaṃ munīn ।
kīrtayiṣyanti manujāḥ śatākṣīmiti māṃ tataḥ ॥ *47*॥

tato'hamakhilaṃ lokamātmadehasamudbhavaiḥ ।
bhariṣyāmi surāḥ śākairāvṛṣṭeḥ prāṇadhārakaiḥ ॥ *48*॥

śākambharīti vikhyātiṃ tadā yāsyāmyahaṃ bhuvi ।
tatraiva ca vadhiṣyāmi durgamākhyaṃ mahāsuram ॥ *49*॥

durgādevīti vikhyātaṃ tanme nāma bhaviṣyati ।
punaścāhaṃ yadā bhīmaṃ rūpaṃ kṛtvā himācale ॥ *50*॥

rakṣāṃsi bhakṣayiṣyāmi munīnāṃ trāṇakāraṇāt ।
tadā māṃ munayaḥ sarve stoṣyantyānamramūrtayaḥ ॥ *51*॥

bhīmādevīti vikhyātaṃ tanme nāma bhaviṣyati ।
yadāruṇākhyastrailokye mahābādhāṃ kariṣyati ॥ *52*॥

tadāhaṃ bhrāmaraṃ rūpaṃ kṛtvāsaṅkhyeyaṣaṭpadam ।
trailokyasya hitārthāya vadhiṣyāmi mahāsuram ॥ *53*॥

bhrāmarīti ca māṃ lokāstadā stoṣyanti sarvataḥ ।
itthaṃ yadā yadā bādhā dānavotthā bhaviṣyati ॥ *54*॥

tadā tadāvatīryāhaṃ kariṣyāmyarisaṅkṣayam ॥ *55*॥

॥ *svasti śrīmārkaṇḍeyapurāṇe sāvarṇike manvantare devīmāhātmye*
nārāyaṇīstutirnāmaikādaśo'dhyāyaḥ ॥ *11*॥

The Rishi said, when the chief of the Asuras was killed by the goddess, Indra, Suras, and Vanhi appeared before her, and with joyful countenances advanced to greet Katyani for the favor she had conferred on them. O goddess! thy countenance removes the grievances of thy people, thou art the beneficent mother of the whole universe. O sovereign of the world! save the earth. Mayest thou preserve the world; thou art the goddess of animates and inanimates. Thou dost sustain alone the world in the form of the earth, O paragon of heroism! thou as water refreshest all the people. Thou art the power of Vaishnavi, thy valour is endless, thou art the element of the universe, thou art the supreme illusion, O goddess! thou bindest all things in love, thou art the great first cause, thou art the bestower of salvation on the earth, thou art the essence of all sciences, thou art the rich one, thou fillest all things, - who can praise thy holy eloquence? Thou art the bestower of heaven, and salvation on all creatures; what expression can sufficiently applaud thee? I salute thee, O goddess! Narayani, who liveth in the hearts of thy subjects, as a form of intellect, and giveth to paradise a local and unperishable abode. I salute Narayani, who protects all things in a spiritual and material form, she is the over-ruling power of the universe. I salute Narayani, who is the auspicious bestower of prosperity, happiness, and every desire; who is the conferrer of obligations, who is three eyed and brown. I salute Narayani, who has power to create, preserve, and destroy; who is the reservoir of virtue from all ages. I salute the goddess Narayani who saveth those that seek her protection, who comforteth the wretched

and grieved; who is the dispeller of all sorrows. I salute Narayani, who sits mounted on a car, drawn by divine swans, who asumes the form of Brahmani, and eats vegetables. I salute Narayani, holder of the Suras, Chundra, Jyuda, who rides on the ample ox in the form of Maheswari. I salute Narayani, attended by the peacock, and holder of the mighty mountain on her nails who acquired the form of Kaumari. I salute Narayani, the possessor of the Sanka, Chakra, Gada, and Sarna; who favors all in the form of Vaishnavi. I salute Narayani, who took the ample Chakra, and sustained the earth on her proboscis, in the form of Varaha and Siva. I salute Narayani, who assumed the wrathful form of Nrisimhi, and slew the giants to preserve the three worlds. I salute Narayani, who is crowned Indra, the holder of the Vajra, who glowes with one thousand eyes, the drawer of the soul of Vritra. I salute Narayani, who destroyed the valiant giants, in the form of Siva Duti, whose form was dreadful in the great battle. I salute Narayani, whose teeth and mouth are frightful like the lions; and who is adorned by a necklace of skulls; the crusher of the head of Chamunda; the modest; the omniscient; the faithful; and strong Swadha; the steady; the mighty; and the skilled in abundant arts. I salute Narayani, who is intelligence and excellence; Sarawati; the bestower of prosperity; the wrathful; the austere; and the giver of all benefits. I salute the goddess Durga, who has mainfold forms; who is the lord of all things: abounding with different powers; the saviour of the fearful. I salute Katyani, whose face is mild; who is adorned with three eyes; who preserves all creatures. I salute Bhadra-Kali, whose face is terrific; who destroyed the whole race of giants; may such a trident guard the fearful. May the bell of the goddess, the sound of which has appalled the energy of the giants, and penetrated through all the worlds: preserve us as its children. We prostrate ourselves to Chandika, whose exquisitely bright sword was stained by the blood and flesh of the giants; and became the instrument of the death of Sumbha. Thou healing from all kind of disorders, givest pleasure and strength to all people; those that desire to follow thee, shall not feel distress, but will be restored. Thou hast destroyed the great Asuras, who are the enemies of virtue, by thy actions and transfigurations. Thou art supremely exalted in the sciences; in knowledge; in wisdom; in eloquence; in virtuous practice; the world is overwhelmed in the excess of thy love. Thou dwellest even among venomous serpents; amongst hardened and depraved robbers; and where there are combustibles and fire; thou art in the sea, and thou supportest the world. O Goddess of the universe! thou shouldest preserve the world, thou pervadest through the world holding it. The world prostrates itself to thee; thou art followed by the world; thou art faithfully loved by the world. O Goddess! protect and preserve the people from the fear of enemies, by destroying always the giants, as thou didst of late: extinguish the sins of the world, which proceed from accidental causes. O Goddess! thou shouldest favour him, who humbly bows; O dispeller of universal alarm! the inhabitants of the three worlds, shall prostrate themselves to thee; O bless the people! Devi said, "O band of Suras! I will bless you; ask, and I will bestow what you desire, for the benefit of the gods." The Devas replied, "O supreme goddess of the three worlds! we solicit thee to expel all danger and destroy our enemies; this is thy task." Devi said, on the twenty-eighth age of Vibhaswatta, Sumbha, and Nisumbha, shall be regenerated. I shall reside on the mountain of Vindhya, I shall be born in the race of cowherds in the womb of Yasoda, and destroy them. I shall be incarnate on the earth, and shall slay the great giant Viprochitta, I shall have my teeth red, like pomegranate flowers, then all the gods and mankind shall give me applause and call me constantly Racta-Dantica. A famine shall happen for one hundred years without rain; being greeted by the sages I shall be self-born. Then shall I look at the sages with one hundred eyes, therefore mortals will call me Satakshi, (or hundred eyes.) The whole world shall subsist by the divine vegetable, which shall be produced from my body until the rain shall fall. I shall be esteemed in the earth by the name of Sacumbhari, the preserver by vegetables, I shall be denominated Durga Devi. I again shall assume a dreadful form on the mountain Himachala, and devour the giants to protect the sages: all the ascetics will bow and applaud me. I shall be called Bhima-Devi, when Aruna shall disturb the three world; then I shall turn a roving beettle. I will destroy the great giant for the advantage of these three worlds: all will applaud me by the name of Bramhani in the world. Whenever disturbances shall arise from the giants, then I shall incarnate and destroy the enemies. Thus far is related in the eleventh Chapter, mentioning the death of Sumbha and Nisumbha.

॥ *dvādaśo'dhyāyaḥ* ॥

oṃ devyuvāca ॥ *1* ॥

ebhiḥ stavaiśca māṃ nityaṃ stoṣyate yaḥ samāhitaḥ ।
tasyāhaṃ sakalāṃ bādhāṃ śamayiṣyāmyasaṃśayam ॥ *2*॥

madhukaiṭabhanāśaṃ ca mahiṣāsuraghātanam ।
kīrtayiṣyanti ye tadvadvadhaṃ śumbhaniśumbhayoḥ ॥ *3*॥

aṣṭamyāṃ ca caturdaśyāṃ navamyāṃ caikacetasaḥ ।
śroṣyanti caiva ye bhaktyā mama māhātmyamuttamam ॥ *4*॥

na teṣāṃ duṣkṛtaṃ kiñciddusḳṛtotthā na cāpadaḥ ।
bhaviṣyati na dāridryaṃ na caiveṣṭaviyojanam ॥ *5*॥

śatrubhyo na bhayaṃ tasya dasyuto vā na rājataḥ ।
na śastrānalatoyaughāt kadācit sambhaviṣyati ॥ *6*॥

tasmānmamaitanmāhātmyaṃ paṭhitavyaṃ samāhitaiḥ ।
śrotavyaṃ ca sadā bhaktyā paraṃ svastyayanaṃ mahat ॥ *7*॥

upasargānaśeṣāṃstu mahāmārīsamudbhavān ।
tathā trividhamutpātaṃ māhātmyaṃ śamayenmama ॥ *8*॥

yatraitatpaṭhyate samyaṅnityamāyatane mama ।
sadā na tadvimokṣyāmi sānnidhyaṃ tatra me sthitam ॥ *9*॥

balipradāne pūjāyāmagnikārye mahotsave ।
sarvaṃ mamaitanmāhātmyam uccāryaṃ śrāvyameva ca ॥ *10*॥

jānatājānatā vāpi balipūjāṃ yathā kṛtām ।
pratīkṣiṣyāmyahaṃ prītyā vahnihomaṃ tathākṛtam ॥ *11*॥

śaratkāle mahāpūjā kriyate yā ca vārṣikī ।
tasyāṃ mamaitanmāhātmyaṃ śrutvā bhaktisamanvitaḥ ॥ *12*॥

sarvābādhāvinirmukto dhanadhānyasamanvitaḥ ।
manuṣyo matprasādena bhaviṣyati na saṃśayaḥ ॥ *13*॥

śrutvā mamaitanmāhātmyaṃ tathā cotpattayaḥ śubhāḥ ।
parākramaṃ ca yuddheṣu jāyate nirbhayaḥ pumān ॥ *14*॥

ripavaḥ saṅkṣayaṃ yānti kalyāṇaṃ copapadyate ।
nandate ca kulaṃ puṃsāṃ māhātmyaṃ mama śaṛṇvatām ॥ *15*॥

śāntikarmaṇi sarvatra tathā duḥsvapnadarśane ।
grahapīḍāsu cogrāsu māhātmyaṃ śaṛṇuyānmama ॥ *16*॥

upasargāḥ śamaṃ yānti grahapīḍāśca dāruṇāḥ ।
duḥsvapnaṃ ca nṛbhirdṛṣṭaṃ susvapnamupajāyate ॥ *17*॥

bālagrahābhibhūtānāṃ bālānāṃ śāntikārakam ।
saṅghātabhede ca nṛṇāṃ maitrīkaraṇamuttamam ॥ *18*॥

durvṛttānāmaśeṣāṇāṃ balahānikaraṃ param ।
rakṣobhūtapiśācānāṃ paṭhanādeva nāśanam ॥ *19*॥

sarvaṃ mamaitanmāhātmyaṃ mama sannidhikārakam ।
paśupuṣpārghyadhūpaiśca gandhadīpaistathottamaiḥ ॥ *20*॥

viprāṇāṃ bhojanairhomaiḥ prokṣaṇīyairaharniśam ।
anyaiśca vividhairbhogaiḥ pradānairvatsareṇa yā ॥ *21*॥

prītirme kriyate sāsmin sakṛduccarite śrute ।
śrutaṃ harati pāpāni tathārogyaṃ prayacchati ॥ *22*॥

rakṣāṃ karoti bhūtebhyo janmanāṃ kīrtanaṃ mama ।
yuddheṣu caritaṃ yanme duṣṭadaityanibarhaṇam ॥ *23*॥

tasmiñchrute vairikṛtaṃ bhayaṃ puṃsāṃ na jāyate ।
yuṣmābhiḥ stutayo yāśca yāśca brahmarṣibhiḥ kṛtāḥ ॥ *24*॥

brahmaṇā ca kṛtāstāstu prayacchantu śubhāṃ matim ।
araṇye prāntare vāpi dāvāgniparivāritaḥ ॥ *25*॥

dasyubhirvā vṛtaḥ śūnye gṛhīto vāpi śatrubhiḥ ।
siṃhavyāghrānuyāto vā vane vā vanahastibhiḥ ॥ *26*॥

rājñā kruddhena cājñapto vadhyo bandhagato'pi vā ।
āghūrṇito vā vātena sthitaḥ pote mahārṇave ॥ *27*॥

patatsu cāpi śastreṣu saṅgrāme bhṛśadāruṇe ।
sarvābādhāsu ghorāsu vedanābhyardito'pi vā ॥ *28*॥

smaran mamaitaccaritaṃ naro mucyeta saṅkaṭāt ।
mama prabhāvātsiṃhādyā dasyavo vairiṇastathā ॥ *29*॥

dūrādeva palāyante smarataścaritaṃ mama ॥ *30*॥

ṛṣiruvāca ॥ *31*॥

ityuktvā sā bhagavatī caṇḍikā caṇḍavikramā ॥ *32*॥

paśyatāṃ sarvadevānāṃ tatraivāntaradhīyata ।
te'pi devā nirātaṅkāḥ svādhikārānyathā purā ॥ *33*॥

yajñabhāgabhujaḥ sarve cakrurvinihatārayaḥ ।
daityāśca devyā nihate śumbhe devaripau yudhi ॥ *34*॥

jagadvidhvaṃsake tasmin mahogre'tulavikrame ।
niśumbhe ca mahāvīrye śeṣāḥ pātālamāyayuḥ ॥ *35*॥

evaṃ bhagavatī devī sā nityāpi punaḥ punaḥ ।
sambhūya kurute bhūpa jagataḥ paripālanam ॥ *36*॥

tayaitanmohyate viśvaṃ saiva viśvaṃ prasūyate ।
sā yācitā ca vijñānaṃ tuṣṭā ṛddhiṃ prayacchati ॥ *37*॥

vyāptaṃ tayaitatsakalaṃ brahmāṇḍaṃ manujeśvara ।
mahādevyā mahākālī mahāmārīsvarūpayā ॥ *38*॥

saiva kāle mahāmārī saiva sṛṣṭirbhavatyajā ।
sthitiṃ karoti bhūtānāṃ saiva kāle sanātanī ॥ *39*॥

bhavakāle nṛṇāṃ saiva lakṣmīrvṛddhipradā gṛhe ।
saivābhāve tathālakṣmīrvināśāyopajāyate ॥ *40*॥

stutā sampūjitā puṣpairgandhadhūpādibhistathā ।
dadāti vittaṃ putrāṃśca matiṃ dharme gatiṃ śubhām ॥ *41*॥

॥ *svasti śrīmārkaṇḍeyapurāṇe sāvarṇike manvantare devīmāhātmye*
bhagavatī vākyaṃ dvādaśo'dhyāyaḥ ॥ *12*॥

Devi said, he who for ever joyfully applauds me, him I will undoubtedly shield from all kinds of ~~danger. Whoever recites the diss~~olution of Madhu and Kaitabha, and the destruction of Mahishasura; likewise the death of Sumbha and Nisumbha, on the Astami or eighth, Navami or ninth, Chaturdasi or fourteenth, with an intent and pure heart and faithfully praise of my noble actions, they shall incur no manner of sin, shall never be exposed to distress, and never suffer any trouble, or feel any pain. Nor shall he be in fear of foes, or thieves, or fire, sword, or water, at any period. Therefore my actions should at all times be chaunted in peace voluntarily; and always be heard with joy. All the dangers of evil and the three different plagues[1], shall be counteracted by my meritorious deeds. Whoever daily attentively reads my words in his house I shall not leave, but dwell in his presence. During the offering of food to Bali worship, fire oblation, or festival, mankind should completely read and hear my actions. Whoever either knowingly or ignorantly gives the offering, food, or fire oblation; Whoever yearly performs the adoration in the Sarat (or sultry season), and hears willingly my action recited, they will undoubtedly obtain my favour. Whoever hears my consecration, prosperity will attend him, and he shall be brave in combat. Their enemies shall be destroyed; the rich will attend, and listen to my miracles the race of mankind will be pleased. Every where, when the preliminary ceremonies are performed, evil dreams, the inauspicious aspect of the planets shall cease during the recital of my actions. The disturbances, the malignant influence of the planets will discontinue, unlucky dreams shall turn out prosperous. Evils to which children are liable from demons, I will remove, and heal the breach of friendship in my people. By reading it with strict faith, the strength of all ill-disposed-persons, the giants, demons, and evil spirits, shall be destroyed! Whoever brings me

an offering of noble beasts, of flowers, Arghya incense, sandal *--and tapers; Whoever feeds the Vipras, performs the various rites of the Homa, every day and night; Pleases me throughout a year, and hearkens to my actions, shall have their sins remitted and shall obtain the blessings of earth. I will preserve all creatures, who read of my birth and deeds in words comprising the dissolution of the wicked giants. They shall not be in fear of foes and shall obtain the praise of sacred sages. This is ordained by Brahma who provides for the prosperous wise. If in the skirts of the wilderness parched by devouring fire; While surrounded by robbers in the plain, attacked by the lion, tigers, or wild elephants; If a king be enraged and give order to bind or execute a person accused of any crime, if any one fail in the wide ocean; When in danger of the sword,
when fallen in a well or in battle, when in imminent risk and tormented by pain; Should any one chaunt my actions, I will remove from him his afflictions though they be as fierce as the lion. By repeating my action, all dangers will be dispelled. The Rishi said, the warlike goddess Chandika, while saying this, and as the deities were gazing on her, suddenly vanished, and the gods regained their former authorities without any obstruction. Their enemies being destroyed, they enjoyed the sacrificial oblations, after the demons and Sumbha were slain by the goddess in battle. The disturber of the universe, the brave peerless and mighty Nisumbha being dead, the surviving giants retreated to Patala. O King! the divine goddess was repeatedly incarnated to preserve the world, she shackles and creates the universe. She gives knowledge, pleasure, intellect. O sovereign of mortals, she pervades throughout the globe of Brahma. Maha-Kali in the form of a great goddess, the high illusion, the ancient, creates the world occasionally. And promotes wealth in the lives of the people in future period; where she is not present their misfortunes cause ruin. Whoever praises and worships her with flowers, sandal, incense, and so forth, she gives them prosperity, offspring, virtues, &c. Thus far extends the twelfth Chapter, mentioning the advantages of praying to the goddess.

॥ *trayodaśo'dhyāyaḥ* ॥

oṃ ṛṣiruvāca ॥ *1*॥

etatte kathitaṃ bhūpa devīmāhātmyamuttamam ।
evaṃ prabhāvā sā devī yayedaṃ dhāryate jagat ॥ *2*॥

vidyā tathaiva kriyate bhagavadviṣṇumāyayā ।
tayā tvameṣa vaiśyaśca tathaivānye vivekinaḥ ॥ *3*॥

mohyante mohitāścaiva mohameṣyanti cāpare ।
tāmupaihi mahārāja śaraṇaṃ parameśvarīm ॥ *4*॥

ārādhitā saiva nṛṇāṃ bhogasvargāpavargadā ॥ *5*॥

mārkaṇḍeya uvāca ॥ *6*॥

iti tasya vacaḥ śrutvā surathaḥ sa narādhipaḥ ॥ *7*॥

praṇipatya mahābhāgaṃ tamṛṣiṃ saṃśitavratam ।
nirviṇṇo'timamatvena rājyāpaharaṇena ca ॥ *8*॥

jagāma sadyastapase sa ca vaiśyo mahāmune ।
sandarśanārthamambāyā nadīpulinamāsthitaḥ ॥ *9*॥

sa ca vaiśyastapastepe devīsūktaṃ paraṃ japan ।
tau tasmin puline devyāḥ kṛtvā mūrtiṃ mahīmayīm ॥ *10*॥

arhaṇāṃ cakratustasyāḥ puṣpadhūpāgnitarpaṇaiḥ ।
nirāhārau yatātmānau tanmanaskau samāhitau ॥ *11*॥

dadatustau baliṃ caiva nijagātrāsṛgukṣitam ।
evaṃ samārādhayatostribhirvarṣairyatātmanoḥ ॥ *12*॥

parituṣṭā jagaddhātrī pratyakṣaṃ prāha caṇḍikā ॥ *13*॥

devyuvāca ॥ *14*॥

yatprārthyate tvayā bhūpa tvayā ca kulanandana ।
mattastatprāpyatāṃ sarvaṃ parituṣṭā dadāmite ॥ *15*॥

mārkaṇḍeya uvāca ॥ *16*॥

tato vavre nṛpo rājyamavibhraṃśyanyajanmani ।
atraiva ca nijaṃ rājyaṃ hataśatrubalaṃ balāt ॥ *17*॥

so'pi vaiśyastato jñānaṃ vavre nirviṇṇamānasaḥ ।
mametyahamiti prājñaḥ saṅgavicyutikārakam ॥ *18*॥

devyuvāca ॥ *19*॥

svalpairahobhirnṛpate svaṃ rājyaṃ prāpsyate bhavān ॥ *20*॥

hatvā ripūnaskhalitaṃ tava tatra bhaviṣyati ॥ *21*॥

mṛtaśca bhūyaḥ samprāpya janma devādvivasvataḥ ॥ *22*॥

sāvarṇiko manurnāma bhavānbhuvi bhaviṣyati ॥ *23*॥

vaiśyavarya tvayā yaśca varo'smatto'bhivāñchitaḥ ॥ *24*॥

taṃ prayacchāmi saṃsiddhyai tava jñānaṃ bhaviṣyati ॥ *25*॥

mārkaṇḍeya uvāca ॥ *26*॥

iti dattvā tayordevī yathābhilaṣitaṃ varam ।
babhūvāntarhitā sadyo bhaktyā tābhyāmabhiṣṭutā ॥ *27*॥

evaṃ devyā varaṃ labdhvā surathaḥ kṣatriyarṣabhaḥ ।
sūryājjanma samāsādya sāvarṇirbhavitā manuḥ ॥ *28*॥

iti dattvā tayordevī yathābhilaṣitaṃ varam ।
babhūvāntarhitā sadyo bhaktyā tābhyāmabhiṣṭutā ॥

evaṃ devyā varaṃ labdhvā surathaḥ kṣatriyarṣabhaḥ ।
sūryājjanma samāsādya sāvarṇirbhavitā manuḥ ॥ *klīṃ oṃ* ॥

॥ *svasti śrīmārkaṇḍeyapurāṇe sāvarṇike manvantare devīmāhātmye*
surathavaiśyayorvarapradānaṃ nāma trayodaśo'dhyāyaḥ ॥ *13*॥

॥ *śrīsaptaśatīdevīmāhātmyaṃ samāptam* ॥

O King, these are the excellent actions of the Devi I mentioned now, such is this glorious goddess, the holder of the universe. The illusion of the divine Vishnu constructed this vast machine; by her, you, the Vysya, and others are being bound in love. O chief sovereign, go to the assylum of the goddess, whoever adores her, will enjoy both heaven and earth. Markandeya said, Surdha, hearkened to his words; the chief of mankind, the possessor of great shares, prostrated himself before him and made a vow. Being puzzled by love, and deprived of his kingdom, he instantly repaired to perform devotion. The Vysya remained on the shoal of the river to have an interview with goddess. He performed the devotion praying, repeating the Devi-Sukti, he made a clay form of the goddess on the shoal, and invoked her with flowers, incense, Arghya, Tarpana, and other offerings. He mortified his body, and in this manner he worshipped for three years. Chandika, the matron of the world, being pleased, appeared to him, and said, "O King, Prince of a goodly tribe! I have heard you pray, and cheerfully bestow on you all you request. Markandeya said, the monarch being distressed, entreated her to restore his realm, vanquished by the arms of his enemies. He Vysya, having a susceptible heart, implored from her wisdom, and abstraction from social and secular concerns. Devi said to the king, O lord of men! you will destroy your enemies and resume your kingdom; you shall afterwards die and be regenerated as Vibhaswata, by the name of Savarnika Manu of the earth. O excellent Vysya, according to your desires you shall obtain wisdom, the goddess thus blessed them and granted their desires; she then vanished. Suradha, the chief Chatreyah, having thus obtained her blessings, became Savurni Manu in his next birth. Thus far is related in the thirteenth Chapter, containing the plaudits of Chandika, and ends Chandipat Parvas.]

Shri Ganapatyupanishad

Preface

This Atharvaneeya paramparopanishad is initiated by Ganapati Stuti and Prardhana as follows:
1. *Shuklaambara dharam Devam shashivarnam chaturbhujam, prasanna vadanam dhyaayet sarva vighnompashantaye/* The singular Deva who dons spotless clothes with four arms and ever pleasant face viz. Ganesha be prayed to with devotion to root out all kinds of impediments and difficulties.
2. *Agajaanana padmaarkam Gajaananamaharnisham aneka dantam bhaktaanaam eka dantam upaasmahe/* May we worship Gajaanana the elephant faced God with a single tusk who is the darling boy of Devi Parvati and delight her face like Sun blooms the lotus and thus please the devotees like me ensuring our safety and fulfilment of desires.
3.*Om Ganaanaamtva Ganapatigm havaamahe kavim kaveenaamupashravastamam,Jyeshtha raajam Brahmanaam Brahmanaspat aa nah shrunvaritibhih seeda saadanam/* May we appeal to you the very First Deity, the Lord of Lords, the foremost Poet and Scripter, the Supreme of Spritual Knowledge and wisdom. Be with us in our hearts to bless and purify all our deeds and duties.

4. *Vakratunda mahaa kaaya koti Suryasamaprabha, nirvighnam kurumedeva sarva kaaryeshu sarvadaa/* Maha Ganesha with collossal body and elephant head resplendent with the radiance of billion Suns! we beseech you with all humility and devotion to destroy all obstacles and ensure success in our deeds of virtue.
5. *Gajaananam bhuta ganaadi sevitam kapittajambuphalasaarabhakshitam, Umaasutam shoka vinaasha kaaranam namaami Vighneshwara paada pankajam/* Gajaanana Deva! You are ever followed by a huge band of 'bhuta ganas' as your followers as you enjoy your favorite fruits of kapittha and jamboo / wood and rose apples! As the elder son of Devi Uma, you have the reputation of being as 'Avighna Deva' as the destroyer of sorrows and impediments. May we prostrate at your lolus feet for success in our deeds.
6. *Sumukhaschaika dantascha kapilo gaja karnikah, Lambodarascha vikato Vighna naasho Ganaadhi -pah/Dhumraketurganaadhyaksho phaalachandro Gajaananah, dwaadashaitaani naamaani yah pathe- cchrunu yaadapi/ Vidyaarambhe Vivaahecha praveshe nirgame tathaa,sangraame sankate chiva vighna- stasya na jaayate/* Sumukha - Ekadanta -.Kapila - Gajakarnika -Lambodara -Vikata- Vighnanaasha - Ganaadhipa- Dhumraketu - Ganaadhyaksha - Phalachandra - Gajaanana-- these are the twelve titles of Ganesha once recited, no obscacles could ever be faced at the beginnings of Vidyaaramba- Vivaha- the Beginning or even Exit such as of successful battle field and any such of Acts of auspiciousness.
7. *Eka dantam maha kaayam tapta kanchana sannibham, lambodaram vishaalaaksham, vandeham Gananaayakam/* We bow with awe stricken admiration and veneration the single tusked, giant bodied, huge bellied, large eyed and of molten gold like complexion.
8. *Eka dantaaya vidmahe vakra tundaaya dheemahe, tannno Danti prachodayaat/*May the Glorious Ganesha with Single Tusk and Curved Trunk induce and inspire of all of us to lead us to the path of Dharma or Unfailing Righteousness.
9. *Vinayako Vighnakaro Gajasyo Ganesha naamaacha Bhavasya Putrah, Yethecha Sarvam thava yanthu Bhruthya Vinayakayaah Kruura drishtah Prachandah-Vucchushma daanaadi vuvruddhva dehaha aryeshu siddhim prati paadayanthah, Bhavaamsva Deveshu thadha makeshu kaaryashu chanteshu Mahanubhavat-Agreshu Pujam Labhatenyatha cha Vinashayishyastatha kaarya siddhim/* (Vinayaka, Vighnakara, Gajavadana, Ganesha, Shankara Putra; all these cruel-eyed, harsh and angry Vinayaks will be your servants; those who are desirous of giving well earned materials as 'daanas' or alms be provided with Siddhis or boons. At Yajnas or various Propitious Tasks, all the devotees shall be provided the highest veneration, lest their tasks or worships be discounted').
10. *Namasthe Gajavaktraya Namasthe Gananayaka, Viyayaka Namastestu Namaste Chanda Vikrama-Namastestu tey Vighna kartha Namaste Sarpa Mekhala Namaste Rudra Vaktrotha Pralambajathara ashrita- Sarva Deva Namaskaaraad avighnam kuru Sarvada /* ('We greet you Gajavadana, Gananayaka, Prachanda Vikrama, Vighna kartha, Naga bhushana, Rudra Mukha Utpanna, Lambodhara, Avighna Karaka, Kalyana Pradaata ; Sarva devas are greeting you, Kindy ensure that we enjoy Avighnam always).

Then Ganapati Shabdaanukrama Ganapati Gayatri, Ganapati Dhyaana, Ganapati Maala Mantra, Ganapati Vidya pathana phala, Vidyapradaana Niyama, Kaamya prayoga or kaamanaa poorti mantra prayoga, and Ganapatyupanishad phala stuti varnna.

śrīgaṇapatyatharvaśīrṣopaniṣat ॥

yaṃ natvā munayaḥ sarve nirvighnaṃ yānti tatpadam । *gaṇeśopaniṣadvedyaṃ tadbrahmaivāsmi sarvagam* ॥ *oṃ bhadraṃ karṇebhiḥ śṛṇuyāma devāḥ* । *bhadraṃ paśyemākṣabhiryajatrāḥ* । *sthirairaṅgaistuṣṭuvā*? *sastanūbhiḥ* । *vyaśema devahitaṃ yadāyuḥ* । *svasti na indro vṛddhaśravāḥ* । *svasti naḥ pūṣā viśvavedāḥ* । *svasti nastārkṣyo ariṣṭanemiḥ* । *svasti no bṛhaspatirdadhātu* ॥

oṃ śāntiḥ śāntiḥ śāntiḥ ॥

hariḥ oṃ namaste gaṇapataye । *tvameva pratyakṣaṃ tattvamasi* ।*tvameva kevalaṃ kartāsi* । *tvameva kevalaṃ dhartāsi* । *tvameva kevalaṃ hartāsi* ।*tvameva sarvaṃ khalvidaṃ brahmāsi* । *tvaṃ sākṣādātmāsi nityam* ॥ *1*॥

ṛtaṃ vacmi । *satyaṃ vacmi* । *ava tvaṃ mām* । *ava vaktāram* । *ava śrotāram* ॥ *2*॥

ava dātāram । *ava dhātāram* । *avānūcānamava śiṣyam* । *ava paścāttāt* । *ava purastāt* । *avottarāttāt* । *ava dakṣiṇāttāt* । *ava cordhvāttāt* । *avādharāttāt* । *sarvato māṃ pāhi pāhi samantāt* ॥ *3*॥

tvaṃ vāṅmayastvaṃ cinmayaḥ । *tvamānandamayastvaṃ brahmamayaḥ* । *tvaṃ saccidānandādvitīyo'si* । *tvaṃ pratyakṣaṃ brahmāsi* । *tvaṃ jñānamayo vijñānamayo'si* ॥ *4*॥

sarvaṃ jagadidaṃ tvatto jāyate ।*sarvaṃ jagadidaṃ tvattastiṣṭhati* । *sarvaṃ jagadidaṃ tvayi layameṣyati* । *sarvaṃ jagadidaṃ tvayi pratyeti* । *tvaṃ bhūmirāpo'nalo'nilo nabhaḥ* ।*tvaṃ catvāri vākpadāni* ॥ *5*॥

tvaṃ guṇatrayātītaḥ । *tvaṃ avasthātrayātītaḥ* । *tvaṃ dehatrayātītaḥ* । *tvaṃ kālatrayātītaḥ* । *tvaṃ mūlādhārasthito'si nityam* । *tvaṃ śaktitrayātmakaḥ* ।*tvāṃ yogino dhyāyanti nityam* । *tvaṃ brahmā tvaṃ viṣṇustvaṃ rudrastvamindrastvamagnistvaṃ vāyustvaṃ sūryastvaṃ candramāstvaṃ brahma bhūrbhuvaḥ svarom* ॥ *6*॥

gaṇādiṃ pūrvamuccārya varṇādiṃstadanantaram । *anusvāraḥ parataraḥ* । *ardhendulasitam* । *tāreṇa ṛddham* । *etattava manusvarūpam* । *gakāraḥ pūrvarūpam* । *akāro madhyamarūpam* । *anusvāraścāntyarūpam* । *binduruttararūpam ṃādaḥ sandhānam* । *saṃhitā sandhiḥ* । *saiṣā gaṇeśavidyā* । *gaṇaka ṛṣiḥ* । *nicṛdgāyatrī chandaḥ* । *śrīmahāgaṇapatirdevatā* । *oṃ gaṃ gaṇapataye namaḥ* ॥ *7*॥

ekadantāya vidmahe vakratuṇḍāya dhīmahi । *tanno dantiḥ pracodayāt* ॥ *8*॥

ekadantaṃ caturhastaṃ pāśamaṅkuśadhāriṇam । *radaṃ ca varadaṃ hastairbibhrāṇaṃ mūṣakadhvajam* । *raktaṃ lambodaraṃ śūrpakarṇakaṃ raktavāsasam* । *raktagandhānuliptāṅgaṃ raktapuṣpaiḥ supūjitam* । *bhaktānukampinaṃ devaṃ jagatkāraṇamacyutam* । *āvirbhūtaṃ ca sṛṣṭyādau prakṛteḥ puruṣātparam* । *evaṃ dhyāyati yo nityaṃ sa yogī yogināṃ varaḥ* ॥ *9*॥

namo vrātapataye namo gaṇapataye namaḥ pramathapataye namaste'stu lambodarāya ekadantāya vighnavināśine śivasutāya śrīvaradamūrtaye namaḥ ॥ *10*॥

etadatharvaśīrṣaṃ yo'dhīte । sa brahmabhūyāya kalpate । sa sarvavighnairna bādhyate । sa sarvataḥ sukhamedhate । sa pañcamahāpāpāt pramucyate । sāyamadhīyāno divasakṛtaṃ pāpaṃ nāśayati । prātaradhīyāno rātrikṛtaṃ pāpaṃ nāśayati । sāyaṃ prātaḥ prayuñjānaḥ pāpo'pāpo bhavati । dharmārthakāmamokṣaṃ ca vindati । idamatharvaśīrṣamaśiṣyāya na deyam । yo yadi mohād dāsyati । sa pāpīyān bhavati । sahasrāvartanādyaṃ yaṃ kāmamadhīte । taṃ tamanena sādhayet ॥ 11॥

anena gaṇapatimabhiṣiñcati । sa vāgmī bhavati । caturthyāmanaśnan japati । sa vidyāvān bhavati । ityatharvaṇavākyam । brahmādyācaraṇaṃ vidyānna bibheti kadācaneti ॥ 12॥

yo dūrvāṅkurairyajati । sa vaiśravaṇopamo bhavati । yo lājairyajati । sa yaśovān bhavati । sa medhāvān bhavati । yo modakasahasreṇa yajati sa vāñchitaphalamavāpnoti । yaḥ sājya samidbhiryajati । sa sarvaṃ labhate sa sarvaṃ labhate ॥ 13॥

aṣṭau brāhmaṇān samyag grāhayitvā । sūryavarcasvī bhavati । sūryagrahe mahānadyāṃ pratimāsannidhau vā japtvā । siddhamantro bhavati । mahāvighnāt pramucyate । mahādoṣāt pramucyate । mahāpāpāt pramucyate । mahāpratyavāyāt pramucyate । sa sarvavidbhavati sa sarvavidbhavati । ya evaṃ veda । ityupaniṣat ॥ 14॥
oṃ bhadraṃ karṇebhiḥ śṛṇuyāma devāḥ । bhadraṃ paśyemākṣabhiryajatrāḥ । sthirairaṅgaistuṣṭuvā? sastanūbhiḥ । vyaśema devahitaṃ yadāyuḥ । svasti na indro vṛddhaśravāḥ । svasti naḥ pūṣā viśvavedāḥ । svasti nastārkṣyo ariṣṭanemiḥ । svasti no bṛhaspatirdadhātu ॥
oṃ śāntiḥ śāntiḥ śāntiḥ ॥ iti gaṇapatyupaniṣatsamāptā ॥

Stanzas 1-3

Prostrations to Ganapai Bhagavan. You are the Pratyaksha Tatwa. You are the singular most 'Karta' the singular most 'Dharta' and the singular most 'Harta'. In other words you are the creator- preserver and destroyer alike. Thus you are the 'samasta swarupa prakatita Brahma', and hence the saakshaat atma swarupa and the eternal truthfulness. In other words you are the Antaryami, Avyakta, Maayavi , Parameshwara, Sarva Veda Swarupa, Sarvatma, Sarva Kaama, Sarva Rasa, Sarva Gandha, Ajara, Amara, Sanaatana and full bodied with hands and feet.. You are fully aware of the ins-and-outs of the Prapancha but none knows about You . Some call you Adviteeya and some 'hetuvaadaas' claim that they are aware of the Cause of your existence, but for sure even Devas are not aware of your Reality as they are all steeply immersed in Maya. Your Self is achievable through the understanding as to what is truth and untruth as also tapsya or austerity with control of mind and senses, as indeed the best form of such tapasya is the control of mind and senses; it is out of this 'samyak jnaana' or the knowledge in surfeit as backed by tapsya is the gateway to Enlightnenment as to who indeed you could be.

Stanza Four

Maha Ganapati Deva! Do kindly bestow raksha to me and my acharya too. Jnaana and kriya praadaata, Maha Ganapati Deva, do very kindly grant to my shishyaas too likewise.. Do very

mercifully provide shelter to me from all the sides. Your origin-swarupa-and siddhitva are proven indeed.

[1. Ganesha's origin- 2. Sinduri Varna Rupa- 3. Naama Karana- 4. Vighna Naashaka 5. Daitya Haara- 6. Agra Tamboola-and 7. Abeeshta Siddhi pradaata vide select Puranas

1. Ganesha's Origin:

Shiva Purana mentions that in in the Shveta Varaha Kalpa Devi Parvati mentioned to her maids Jaya and Vijaya that there was none else worthy of worship excepting her own body sweat which eventually took the form of an outstanding form of a boy named Ganesha. The Purana further states: When Nandi was asked to bar entry into the Interior Place of Parvati as She was taking bath, Nandi no doubt prevented but Bhagavan still entered and She was not amused. She decided to create an idol of a boy which was infused with life and empowered Him to challenge anybody with the necessary powers. The boy followed the instruction and did not allow entry even to Shiva. The Pramadha ganas were asked to teach a lesson to the boy by Shiva but they were defeated in no time. Shiva Himself decided to force His entry but to no avail. Finally, an irritated Bhagavan snapped the boy's head and Parvati became furious and Her angry manifestations surprised Shiva Himself. She insisted that the boy be brought to life forth with. Shiva suggested locating anybody sleeping in the northern direction and the Shivaganas were able to trace only an elephant. The severed head of the boy was fixed with that of the elephant and He was revived. The assembly of Deities who first fought with the boy and witnessed the entire scene earlier decided that any function in the World ought to be commenced with worship of Ganesha foremost as He is the Lord of preventing impediments and of providing success. Ganesha's worship on Bhadrapada Sukla Chathurdhi is a must all over Bharatadesa as one is dreaded of becoming a victim of undeserving blames since Moon God received a curse from Ganesha that whoever saw the Moon on the particular Chaturdhi night without worshipping Him would become a sure target. Vamana Purana details the origin of Gauri of gaura varna from Parvati Devi and then proceeds with the birth of Ganesha: Parvati's Tapasya led to reappearance as Gauri: After the Sacred Wedding, Shankara and Parvati moved around freely in enjoyment and asked Vishwakarma to build a glorious home for them, performed Yagna worthy of Grihastaashrama and the couple were nicely settled down. One day out of fun, Parama Shiva addressed Devi Parvati as Kaali or of dark complexion. She felt that his fun was unbearable and left for serious Tapasya to Brahma deva and secured golden complexion. As she discarded her earlier Form, Indra requested her to give away the earlier Form to him and since she was materialised from Krishna Kosha or of deep blue nature, she was named as *Katyaayani*;, she was also called as *Koushiki* since she was materialised from Brahma kosha and since Indra called her as his sister, Indra too was known as Koushika. Indra then asked Katyayani /Koushiki to reach Vindhya Parvata and thus she became *Vindhyavaasini* and Indra gifted a Lion as her Vahana /Carrier. After this incident, Devi Uma who discarded her earlier Rupa now replaced with Suvarna Rupa and identified herself as *Gouri.* Maha Deva was too pleased and both the couple spent some thousand years in Garhastya all by themselves ignoring the out side contacts, which had terribly distressed Devatas and the entire Universe was upset too. Indra and Devatas were concerned about fresh threats of Indratwa as there were forebodings to that effect and approached Brahma who wished that Mahadeva's continued immersion in the stage of 'Manmoha'for Gauri would contitinue before Daityas would gain strength; this concern got Indra and Devas worried and tried to somehow manage an entry to Shiva's abode but found that sneaking into the adode would not be possible as Maha Nandi was holding the security. Even while Indra and Devatas were waiting outside the Abode, Agni took the form of a Swan and sneaked in and having assumed a Sukshma Rupa conveyed to Parama Shiva that Indra and Devas were waiting outside to desperately meet him. Maha Deva stepped out and let Indra and Devas come inside; he said that since he was actually enjoying Devi Gauri he was disturbed and any of the Devatas should take over the weight, radiance

and power of Parama Siva's 'Shukra' (Semen)! Surya and Chandra felt that they might be unable to do so but Agni Deva emboldened himself and asked Shiva to release the Sukra so that he could consume it. Shiva did so and then he asked Indra as to what was the emergency about! Indra had respectfully entreated to terminate the period of enjoymernt so that he could very kindly concentrate on many tasks pending. As Maha Deva agreed to do so, Indra and Devas returned to Swarga and he narrated the incident to Parvati and the latter got furious that the disturbance caused by Indra and Devas was indeed frustrating and cursed Indra and others that since they did not allow to let her bear a child at the nick of time, they too would become childless!

Ganeshotpanna: In an angry and vexatious mood, Gauri entered the 'Snaana shaala' and asked her maid Malini to massage her body and as the maid applied flavoured milk cream the sweat of her angry body got evaporated; when massaged Gauri's body collected body dirt and made a figure viz. Ganesha with four hands, broad chest and handsome and later on resumed her bath and left later to Puja Mandir to worship Maha Deva. Thereafter, Parama Shiva entered the same Abhyagana Griha (bath room), and noticed the Ganesha Pratima apparently made by Parvati's body dirt during her Abhyangana. Maha Deva added his body dirt too to the Pratima and made an addition of an elephant trunk to the Murti which as he took his Snaana got washed his own sweat, bhasma and sacred water. The Pratima came alive as the combined body dirt, sugandhas and water and Shiva told Parvati that he was their own son! Gauri was surprised to see their child with an elephant face and excellent features and embraced him: *Yattadangamalaadwiyam krutam Gajamukham Naram, Tatah preetaa Girisutaa tam putram parishashvajey/ Murdhina chaina –mapura -aghnaaya tatah Sarvobraveedumaam, Naayakena vinaa Devi tava Bhutopi Purtakah/ Yasmaajjatastato naamnaa bhavishyati Vinaayakah, Yesha vighna sahasraani Suraadeenaam harishyati/ Pujayishyanti chaivaasya lokaa Devi charaacharaah, Ityava muktatwaa Devaastu Dattavaamstanayaaya hi/ Sahaayantu Gana Sreshthamnaamnaa khyaatam Ghatodaram, Tathaa Matruganaa ghoraa bhutaa Vighna karaaschaye/ Tey Sarvey Paramoshena Devyaah preetyopa- paadinah, Devi cha Sasutam drustwaa paraam mumadavaapacha/* (Maha Deva asked Shailaja Devi to find her own son and the latter embraced him who was materialised by the body dirts of hers and his as the child was a charming boy with an elephant face; Shiva said that the child was born without any 'Nayaka' and thus would be called **Vinayaka,** who could forestall thousands of Vighnaas of Devas. The entire Universe would worship Ganesha said Parvati who created Ghatodara Ganaas to assist him as also Matru Ganaas and Vighna Bhutaas to destroy who did not worship him. Devi Parvati felt exremely happy and contented with the arrival of Ganeswara!

2. Ganesha swarupa- Sindura Varna

Before the puja related to any Devata involving mantra - tantras- upaasana, fulfill-ment of each and every task, Ganesha's invocation is a must. *Svarupam mantra yantranaam Devataanaam visheshatah, agjnaatvaa bhajate moodho na siddhim praanuyaat kvachit/* Skanda Purana describes that Ganesha's Gajaanana swarupa is replete with all the 'shubha kalshanas' or auspicious features and traits as Gambheera-Charurhasta-Saptarakta-Shadunnata-Pancha deergha- Pancha sukshma-and trivisteerna as mentioned in Saamudrika Shastra.Ganesha's body colour is of sindura varna. As explained in Shiva Purana, as Devi Parvati applied that ointment as Shiva replaced with the head of an elephant. Ganesha Purana states that Ganesha as a boy killed Daitya named Sindura and the odour of the daitya's blood was smeared by Ganesha on his body.

3. Ganesha's naama karana and Vividha naama

Various Puranas pronounced the names of Ganesha as Gajapati, Gana naayaka, Gajavaktra, Gajaanana, Ekadanta, Lambodara, Shurapakarna, Chaturhasta, Paasha-ankusha-parashu-kamala-aksha sutra-Danta dhaari, Naaga yagjnopapeeti, Chandra shekhara, Mooshakadhwaja, Mooshaka vahana,

Raktavarna, Raktavastradhaari, Raktagandhaanulepita and Raktapushpa supujita. According to Varaha Purana, Devi Parvati got infatuated with astonishment on seeing a sky like form of Parama Shiva himself in Ganesha and instantly understanding the 'stree swabhava' or woman like feeling, Shiva then cursed Ganesha as Gajavaktra or Elephant Faced, Pralamba jathara or Lambodara with huge belly and Sarpopaveeti or of Serpent made yagjnopaveeta. As Shiva was serious while the curse, he sweated profusely and the drops convedrted his body blue and thus got Vinaayaka generated and commissioned with the consent of Tri Murtis as well, as the Head of Pramadhaganas and thus henceforth became popular as Ganesha-Ganapati-Ganaadhipa-Gananaayaka. Brahma Vaivarta Purana defines Ganesha as 'Ga' as 'Jnaanaartha vaacha' and 'Na' is of 'Nirvaanaartha' or bliss and thus the combination of Naayaka (husband) and Samyoga (union) or of Shiva and Parvati. Agni Purana while describing the Ganesha Puja Vidhana and the Anga nyaasa,Peetha Puja, Maanasopachaara Puja and Gayatri Mantra, then describes the various names of Ganesha as Ganapati-Ganaadhipa,Ganesha, Gana Naayaka, Ganakreeda, Vakratunda, Eka damshtra, Mahodara, Gaja Vaktra, Lambakukshi, Vikata, Vighna naashaka, Dhumravarna, and Mahendra. In the peetha puja, the hridyaya nyaasa gives the names of Mahodara, Danda hasta, Jaya, Ganaadhipa, Gana naayaka, Ganeshwara, Vaktra tunda, Ekadanta, Utkata, Lambodara, Gaja Vaktra, Vikataanana, Vighna naashana, Dhumra varna, Mahendra and Vighnesha. Likewise, Garuda Purana details in the course of Ganesha Puja , the Dwaadasha Namaas of Ganapujya, Vakratunda, Eka damshtra, Traimbaka, Neelagreeva, Lambodara, Vikata, Vighna Raaja, Dhumra varna, Bhaalachandra, Ganapati and Hastimukha. Brahmanda Purana narrates Sapta Koti Vinaayakaa/s Aadhipatya like e Aamoda, Pramoda, Sumukha, Durmukha, Arighna and Vighnaharta. This Purana highlights 'Tantra grandha prabhaavita' 51 Ganesha Naamaas viz. Vighneshwara- Vighna raaja-Vinaayaka-Shivottama-Vighvakrit- Vighna hartaa-Avighnarata-Gana naayaka-Ekadanta- Dvidanta-Gaja vaktra- Niranjana-Kapardavaan-Deergha mukha-Shankukarna-Vrishabha dhvaja- Gana naadha-Gajendraasya-Shurpakarna- Vrishabha -dhwaja- Gana naadha-Gajendrasya-Shurpakarna-Trilochana-Lambodara-Maha naada- Chaturmurti- Sadaashiva-Aamoda-Durmukha / Durmada-Sumukha-Pramodaka- Ekapaada-Dvipaada / Dvijihva-Shura-Veera-Shanmukha-Varada-Vaamadeva- Vakratunda-Dvidantaka-Senaani-Graamani-Matta-Vimatta- Matta mushaka vaahana-Jati-Mundee-Khadgee-Varenya-Vrishaketana- Bhakshapriya-Meghanaada-Ganapa-Ganeshwara. Mudgala Purana enumerates the following 33 Ganesha Swarupas: Bala Ganapati-Taruna Ganapati-Bhakta Ganapati-Veera GanapatiSiddha Ganapati-Ucchishtha Ganapati-Vighnesha-Kshipra Ganapati-Heramba-Lakshni Ganapati-Maha Ganapati-Vijaya Ganapati-Vijaya GanapatiNritta Ganapati-Urdhva Ganapati-Ekaakshara Ganapati-Vara Ganapati-Tryakshara Ganapati-Kshipraprasaadana Ganapati-Haridraa Ganapati-Ekadanta Ganapati-Srishti Ganapati-Uddanda Ganapati-Rinavimochana Ganapati-Dhridha Vinaayaka-Dwimukha Ganapati-Trimukha Ganapati-Yoga Ganapati-Simha Ganapati- Durga Ganapati-Sankatahara Ganapati.

Daitya hara:

As in the case of Tri Murtis and Shakti Forms, Ganesha has had the reputation of uprooting all the forms of Evil and preserve Peace and Auspiciousness in the Universe. As per Linga Purana, Lord Shiva stated that the manifestation of Ganesha is to destroy Daityas and save Brahma vaadis. Mudgala Purana details various manifestations of Ganesha as of killing Daityas: *Vakratundaavataarascha dehaanaam Brahma thaarakah, Matsaraasura hantaa cha simhavaahanagah smtitah/ Ekadantaavataaro vai dehaanaam Brahmadhaarakah,Madaasurasya hantaa sa aakhuvaaha -nagah smritah/ Mahodara iti khyaato Jnaana Brahma prakaashakah, Mohaasurasya shatruvaim aakhu-vaahanagah smritah/ Gajaananah sa vigjneyah saankhebhyah siddhi daayakah, Lobhaasura prahartaa vai aakhugascha prakeertitah/ Lambovataaro vai Krodhaasura nibarhanah, Shakti Brahmaakhugah sad yat tasya dhaaraka uchyate/ Vikato naama vikhyaatah Kaamaasura vidaahakah, Mayura vaahanash -chaayam Sourabrahmadharah smritah/ Vighnaraajaavataarascha shesha*

vaahana uchyate, Mamata--asura hantaa cha Vishnubrahmoti vaachakah/ Dhumra varnaavataarascha abhimaanaasura naashakah, akhuvaahana evaasou Shivaatmaatu sa uchyate/ Vakratunda sporting the back on a roaring lion killed *Matsaraasura.* Seated comfortalby as a 'mooshaka vaahana', the Lord with His 'ekadanta' the single tusk destroyed *Madaasura*. Mooshaka vahana Ganesha as manifested as Mahodara killed *Mohaasura.*Assuming the title of Gajaanana killed *Lobhaasura* while as Lambodara destroyed *Krodhaasura.* The outstanding evil of the Society viz. *Kaamaasura* was subdued and killed by Ganesha as Mayura Vahana while as Sesha Vahana Vighna Raja killed *Mamataasura.* As Mooshaka Vaahana, Maha Ganesha destroyed *Abhimaanaasura.* Thus as Vakratunda-Ekadanta and such 'avataaraas', Ganesha destroyed Matsara, Mada, Moha, Lobha, Krodha, Kaama, Mamata and Ahankaara naamaka asuras.

Vighna Naashaka:

Various Puranas assert that Ganesha Puja bestows vighna nivaarana, Roga Mukti by Surya Puja, Atma shuddhi by Agni puja, Moksha Laabha by Vishna puja, Jnaana prapti by Shiva puja and Ishvarya-Sukha- Laabha by Durga puja. *Varaha Purana* clarified that in the days of yore, there was often the tendency of Satyavartis or persons of virtue were invarialbly subjected to difficulties while others of negativity and evil were scot free. While realising the tendency, Lord Shiva created akaasha like Figure named Ganesha to reverse and reform the tendency of evil to be destroyed and save the persons of virtue as the slogan of 'Satyameva Jayate'. *Skanda Purana* refers to Ganesha Puja *ab initio* of 'Samudra Madhana' or the Great Churning of Ksheera Sagara madhana by both Devas and Danavas and thus the end result was 'Amrita', despite massive difficulties like steadying of Mandhara Mountain causing Kurmaavatara of Vishnu and haalaahala agni contained by Shiva as Garala kantha! *Linga Purana* asserted that Shiva emphasised the ablolute necessity of initiating any task of Shrouta-Smaarta-Loukika karmas. The Purana exclaims that while Tri Murtis and all the Deva Devis make it a fixed necessity for initiating any task, could humans, be they are high intellectuals or below normal, be exceptions unless they are blessed by Ganesha!

Agra Pujyata of Ganesha: Shiva Purana underlined that Shiva assured and bestowed the blessing to Ganesha that in the entire Universe the latter ought to be venerated foremost for any and whatsoever task being performed. Any kind of Deva Vandana- Kaarya kramana of anykind ought to be initialled only after invoking Ganesha. It states: *Etat pujaam puraa kritvaa paschaad pujya vayam narah/* Linga Purana states: *Jagatretra sarvatra tvam hi Vighna Ganeshwara, sampujyo vandaneeyascha bhavishyasi na samshayah/* Varaha Purana states: *Bhavascha Deveshu tathaa mukheshu kaaryeshu chaanteshu mahaanubhaavan, agretu pujaam labhateannyaa cha vinaashaayishyasya kaarya siddhidam/* Brahma Vaivarta Purana asserts: *Sarvaagre tava pujaa cha mayaa duddaa Surottama, sarvapuujyascha Yogeendro bhavava vastetyuvaacha tam/* The Purana also states: *Pujaasu sarva Devaanaamagre sampujya tam janah, pujaaphalamavaapnoti nirvighnena vrithaanyathaa/* Brahmanda Purana states that Lord Krishna gave the boon that Ganesha has to be accorded the honour of Agra Pujyata and so did Devi Lalitha granted the blessing likewise. Bhavishya Purana states *Eka dante Jagannadhe Ganeshe tushtimaagate, pitru deva manushyaaghaaha sarve tushtanti Bharata/* Whosoever pleases Vighna Naashaka foremost should indeed be bestowed with contentment by Pitru-Deva-Manashyas. Further, Skanda Purana assures: *Yo kaamamabhidhyaaya Gana naadham prapujayet, sa tam sarvamaapnoti Maheshvara vacho yathaa/* Maheshwara directed all those seeking fulfillment of desires ought to venerate foremost. Ganesha Purana is emphatic that Ganesha's agrapujyata is 'anivarya' or a firmly established truism- be it for any kind of deed- be it vidyaarambha-griha pravesha-yaatraa rambha-shtouta- smaarta-dhaarmika-loukika karyaas; failure to do so by way of Ganesha Smarana-Vandana-Pujana is asking for troubles as history is replete with numberless instances as proven in Purana- Itihaasaas.

Abheeshta Siddhi: Skanda Purana assures: *Aputro labhate putram dhana heeno mahaddhanam shatrujjyati sangraame smritvaa tam Gana naayakam/* Mere thoughtful greeting to Ganesha with sincerity would fulfill the desire for excellent progeny, prosperity and victory in battles and encounters as well as success in life. The Purana in varied references states: *Yo naaree patinaa tyaktaa durbhagaa cha virupitaa, saasoubhaagyavaapnoti Gananaadhasya pujayaa/-- Sarvakaaryeshu ye martyaah purvamenam Ganaadhipam, smarishyanti na vai teshaam kaaryahaanirbhavishyati/--Ye tvaam sampujayishyanti karyaarambheshu sarvatah, kaarya siddhinam sandeshasteshaam bhruuyaad giraa mama/- Vivaahe kalahe yuddhe prasthaane krishi karmaani, praveshecha smared yastu bhaktipuurvam Vinaayakam/ Tasya yad vaancchitam sarvam prasaadaat tasya siddhiti/* Those women deserted by their husbands due to their physical or mental disabilities are surely rid of their misfortunes by their dedicated Ganesha Puja-What all tasks are initiated by Ganesha Puja are sure to be succeeded without any hurdle or negativity. Be it in the context of weddings, or wars, or any kind of field works like agriculture and so on, Ganesha Puja with sincerity ought to reap success undoubtedly. Skanda Purana is quoted further: *Praataruddhhaya yo matryah smeded Devam Vinaayakam, tasya taddinajaataani siddhim krityaani yaantih/--Smritvaa vaa pujayitvaa vaa yah kaaryaani karishyati, bhavishyant na sandehaasosyaa vichalichaani cha/* Parama Shiva assures that human beings who initiate their tasks and duties even as they conclude their night long sleep and wake up remember Ganesha with their sincere prayers to Him ought to proceed with self confidence , undoubted and smooth success through out the day till their bed time. In this very context, Brahmanda Purana is quoted: *Jaatakarmaadi samskaare garbhaadaanaapi cha, yaatraayaam cha vaanijyadou yuddhe Devaarchani shubhe, sankate kaamyaasiddhyaardham pujayed yo Gajaananam, tasya sarvaani karmaani siddhayantaiva na shamshayah/* In reference to various samskaaraas such as Garbhaadaana- Naga Bali - Krucchrama-Prajapatya Vratas, and Prayaschittas - Duttata , Putra Kameshti , Pumsavana and Seemanta , Jaata Karma, Sarva Shanti Prayogas on Sishu janma, Nakshatras and Yogas , Janma Nakshatra Shantis, Nama Karana , Dola- Arohana , Anna Prashana, Karna Vedha, Chooda Karma , Kushmanda Homa, Vidyaarambha, Upanayana, Vivaahaadi kaaryas, Griha Pravesha Ganesha Puja is a forerunner performed with dedication for abheeshtha siddhi and auspiciousness. Similarly Ganaadhipa Puja is the starting point for wars or encounters, yatras, krishi karmas, and so on. Ganesha Purana aptly summarises in this context: *Sumukashcha kapilo gajakarnakah, Lambodascha vikato vighna naasho Ganaadhipah/ Dhumraketurganaadhyaksho bhaalachandro Gajaananah, dwaasashaitaani naamaani yah pathecchrunuyaadapi/ Vidyaarambhe Vivaahecha pravesho nirgame tathaa, sangraame sankatechiva vighnastasya na jaayate/*]

Stanza Five

Maha Ganesha! You are the Vaangmaya Akshara Rupa, Chimaya, Ananda Rupa, Sacchitaananda may adadviteeya, jnaana swarupa and vigjnaanamaya. Satya - Truthfulness - is indeed the Brahma Swarupa; Satya is indeed the Tapasya or deep introspection; Satya is the kaarya kaarana of Praja srishti; Satya is the fulcrum of Samsaara and the concept of Satya alone be the cause and effect of Swarga or the access to the higher form of the superior swarga loka or of Liberation . Asatyam or Untruthfulness is of darkness and of tamogunam as of 'agjnaanam', while Swargam be ' prakaasha mayam' as against Narakam as of 'andhakaaramayam'. Both the precepts are relevant to manushyas as other species in the Creation be irrelevant anyway. Hence be the explanation of Dharmaadharmaas are the extensions of Satya and Asatya or illumination and darkness, and of the fall out Sukha Duhkhas. In other words, whereever there be Satya, there be Dharma- where Dharma be, there be prakaasha the illumination- and hence the Sukha Duhkhaas too!The Self is achievable through the understanding as to what is truth and untruth as also tapsya or austerity with control of mind and senses, as indeed the best form of such tapasya is the control of mind and senses; it is out of this 'samyak jnaana' or the knowledge in completion as backed by tapsya is the gateway to

Enlightnenment; some of the essential inputs of such abstinence for good; straightforwardness, non pretentiousness, and falsehood; clean and blemishless inner conscience leading to Self Illumination.

Stanza Six

This sampurna jagat be explained Ganesha! as of utpannata-pratishthita- and vileenata or your own output or creation, preservation and destruction. You are the rupa and reflection of bhumi-jala- agni-vaayu and akaasha. You are beyond the concepts of Para-Pashyanti- Madhyama andVaikhari chatur vibhaagaas.. Each degree of speech embodies a different kind of perception; each transmits a different reality. Vaikhari, which is ordinary verbal speech, the kind of which one hears normally and use daily, is an expression of kriya shakti the power of action. One speaks in vaikhari when focussed on deeds past, present activities, and future to come. Madhyama is mental speech, verbalized but unspoken, the internal monologue and dialogue; it expresses jnaana shakti, the power of knowledge and wisdom Madhyama measures, evaluates, questions, harnessing one's rational and emotional minds to formulate the intentions that precipitate into words. Pashyanti, single-minded speech, is perceptible but not particularized. It is the vehicle for Icchha Shakti , the power of desire. When one speaks at the pashyanti level, then one is sure of one's own intentions. Maha Ganesha you are akso the time cycle of buhuta-vartamaana-bhavishyaaxs.You are anchored into the moolaadhaara chakra. You are the combination of icchha shakti-kriya shakti jnaana shakti as unified..You arethe Brahma-Vishnu Maheshvaraas and the Srishti-Sthiti Samhaarak kaaraka. You are also the swa swarupa of Bhur-Bhuva-Swara lokaas. You are the Omkaara swarupa too akin to Para Brahma..

[Brief on Concepts of Para-Pashyanti- Madhyama -Vaikhari

Para is pure intention, and beyond all objects, so subtle that it is commonly perceptible only to those who are highly evolved. Pashyanti does not distinguish between subject and object. Perceptible but not yet particularized, it covers the middle ground between para's pure intention and madhyama's verbalized but as yet unspoken mental speech. Madhyama is particularized into phonemes, directed to mental objects, the objects of the inner senses. Vaikhari, the speech of maya, is physical speech, the outward, audible manifestation of phinomenas that refer to and are directed toward physical, external sense objects. Vaikhari lies within the purview of the conscious mind and the jagrat state of consciousness or awakenwaking consciousness. The subconscious mind uses madhyama in swapnor dreaming consciousness Madhyama andess. Pashyanti represents sushupti or tha the dreamless sleep that occurs when the unconscious mind takes over. When one succeeds at uniting the conscious mind with the unconscious and subconscious minds, then the superconscious mind, whereupon one could go beyond the three common states of consciousness to reach tureeya stage of the ckimactical the fourth state As one joins vaikhari with madhyama and pashyanti and one could gain access to para, which expresses turiya and other higher states of consciousness. Thus Bhagavan Ganesha steadies one's head by bringing sense organs into line, withdrawing them as of pratyahara from one's unwholesome attachments to external objects, attuning them to the point at which they value perception of truth more highly than more conventional gratifications**.** Knowing this, the rishis in their unbounded compassion created mantras to bring irresolute heads back into alignment with hearts and Inner Souls.]

Stanzas Seven- Eight and Nine

May the sarva prathama 'Ganaadi Akshara GA' be stated and the Gakaara Vidya followed with the beeja maantra 'Om Gam'. The Gakaara Mantra Sadhana was initiated by Ganaka/ Garga Rishi and that is known as of the chhanda of Nirchad Gayatri and Devata is ' Maha Ganapati. Thus the Mantra

'Om Gam'. That follows the Maha Mantra in the form of Ga kaara Ganesha Sasasranaama as provided here as follows:

[Ganesha Gakaara Sahasra Naama

ॐ श्री महागणपतये नमः ॐ गणेश्वराय नमः ॐ गणाध्यक्षाय नमः ॐ गणाराध्याय नमः ॐ गणप्रियाय नमः ॐ गणनाथाय नमः ॐ गणस्वामिने नमः ॐ गणेशाय नमः ॐ गणनायकाय नमः ॐ गणमूर्तये नमः ॐ गणपतये नमः ॐ गणत्रात्रे नमः ॐ गणंजयाय नमः ॐ गणपाय नमः ॐ गणक्रीडाय नमः ॐ गणदेवाय नमः ॐ गणाधिपाय नमः ॐ गणज्येष्ठाय नमः ॐ गणश्रेष्ठाय नमः ॐ गणप्रेष्ठाय नमः ॐ गणाधिराजाय नमः ॐ गणराजे नमः ॐ गणगोप्त्रे नमः ॐ गणाङ्गाय नमः ॐ गणदैवताय नमःॐ गणबंधवे नमः ॐ गणसुहृदे नमः ॐ गणाधीशाय नमः ॐ गणप्रदाय नमः ॐ गणप्रियसखाय नमः ॐ गणप्रियसुहृदे नमः ॐ गणप्रियरतोनित्याय नमः ॐ गणप्रीतिविवर्धनाय नमः ॐ ण्डलमध्यस्थाय नमः ॐ गणकेलिपरायणाय नमः ॐ गणाग्रण्ये नमःॐ गणेशाय नमः गणगीताय नमः ॐ गणोच्छ्रयाय नमः ॐ गण्याय नमःॐ गणहिताय नमः ॐ गर्जद्गणसेनाय नमः ॐ गणोद्यताय नमः ॐ गणप्रीतिप्रमतनाय नमः ॐ गणप्रीत्यपहारकाय नमः ॐ गणनार्हाय नमः ॐ गणप्रौढाय नम ॐ गणभर्त्रे नमः ॐ गणप्रभवे नमः ॐ गणसेनाय नम ॐ गणचराय नम ॐ गणप्राज्ञाय नम, ॐ गणैकराजे नमः ॐ गणाग्र्याय नमः गण्यनाम्ने नमः ॐ गणपालनतत्पराय नमःॐ गणजिते नमः ॐ गणगर्भस्थाय नमः ॐ गणप्रवणमानसाय नमः ॐ गणगर्वपरिहर्त्रे नमः ॐ गणाय नमः ॐ गणनमस्कृते नमः ॐ गणार्चितांघ्रियुगलाय नमः ॐ गणरक्षणकृते नम ॐ गणध्याताय नमः ॐ गणगुरवे नमः ॐ गणप्रणयतत्पराय नमःॐ गणागणपरित्रात्रे नमः ॐ गणादिहरणोदराय नमः ॐ गणसेतवे नमः ॐ गणनाथाय नमः ॐ गणकेतवे नमः गणाग्रगाय नमः ॐ गणहेतवे नमः ॐ गणग्राहिणे नमः ॐ गणानुग्रहकारकाय नमः ॐ गणागणानुग्रहभुवे नमः ॐ गणागण वरप्रदाय नमः ॐ गणस्तुताय नमः ॐ गणप्राणाय नमः ॐ गणसर्वस्वदायकाय नमः ॐ गणवल्लभमूर्तये नमः ॐ गणभूतये नमः ॐ गणेष्ठदाय नमः ॐ गणसौख्यप्रदाय नमः ॐ गणदुःखप्रणाशनाय नमः गणप्रथितनाम्ने नमः ॐ गणाभीष्टकराय नमः ॐ गणमान्याय नमः ॐ गणख्याताअय नमः ॐ गणवीताय नमः ॐ गणोत्कटाय नमः ॐ गणपालाय नमः ॐ गणवराय नमः ॐ गणगौरवदाय नमः ॐ गणगर्जितसंतुष्टाय नमः ॐ गणस्वच्छंदगाय नमः ॐ गणराजाय नमः ॐ गणश्रीदाय नमः ॐ गणभीतिहराय नमः ॐ गणमूर्धाभिषिक्ताय नमः । १००

ॐ गणसैन्यपुरःसराय नमः ॐ गुणातीताय नम ॐ गुणमयाय नमः ॐ गुणत्रयविभगकृते नमः ॐ गुणिने नमः ॐ गुणकृतिधराय नमः ॐ गुणशालिने नमः ॐ गुणप्रियाय नमः ॐ गुणपूर्णाय नमः ॐ गुणभोधये नमः ॐ गुण भाजे नमः ॐ गुणदूरगाय नमः ॐ गुणागुणवपुषे नमः ॐ गुणशरीराय नमः ॐ गुणमण्डिताय नमः ॐ गुणस्त्रष्ट्रे नमः गुणेशाय नमः ॐ गुणेशानाय नमः ॐ गुणेश्वराय नमः ॐ गुणसृष्टजगत्संगाय नमः ॐ गुणसंघाय नमः ॐ गुणैकराजे नमः ॐ गुणप्रविष्टाय नमः ॐ गुणभुवे नमः ॐ गुणीकृतचराचराय नमः ॐ गुणप्रवणसंतुष्टाय नमःॐ गुणहीनपराङ्मुखाय नमः ॐ गुणैकभुवे नमः ॐ गुणश्रेष्टाय नमः ॐ गुणज्येष्टाय नमः ॐ गुणप्रभवे नमः ॐ गुणज्ञाय नमः ॐ गुणसंपूज्याय नमः ॐ गुणप्रणतपादाब्जाय नमः ॐ गुणिगीताय नमः ॐ गुणोज्ज्वलाय नमः गुणवते नमः ॐ गुणसंपन्नाय नमः ॐ गुणानन्दितमानसाय नमः ॐ गुणसंचारचतुराय नमः ॐ गुणसंचयसुंदराय नमः ॐ गुणगौराय नमः गुणाधाराय नमः ॐ गुणसंवृतचेतनाय नमःॐ गुणकृते नमः ॐ गुणभृते नमः ॐ गुण्याय नमः ॐ गुणाग्रयाय नमः ॐ गुणपारदृशे नमः ॐ गुणप्रचारिणे नमः ॐ गुणयुजे नमःॐ गुणागुणविवेककृते नमःॐ गुणाकराय नमः ॐ गुणप्रवणवर्धनाय नमः ॐ गुणगूढचराय नमः ॐ गौणसर्वसंसारचेष्टिताय नमः ॐ गुणदक्षिणसौहार्दाय नमः ॐ गुणदक्षिणतत्त्वविदे नमः ॐ गुणहारिणे नमः ॐ गुणकलाय नमः ॐ गुणसंघसखाय नमः ॐ गुणसन्स्कृतसंसाराय नमः ॐ गुणतत्त्वविवेकाय नमः

ॐ गुणगर्वधराय नमः ॐ गौणसुखदुःखोदयाय नमः ॐ गुणाय नमः ॐ गुणाधीशाय नमः ॐ गुणालयाय नमः ॐ गुणवीक्षणालालसाय नमः ॐ गुणगौरवदात्रे नमः ॐ गुणदात्रे नमः ॐ गुणप्रभ्वे नमः ॐ गुणकृते नमः ॐ गुणसंबोधाय नमः गुणभुजे नमः ॐ गुणबंधनाय नमः ॐ गुणहृद्याय नमः ॐ गुणस्थायिने नमः ॐ गुणदायिने नमः ॐ गुणोत्कटाय नमः ॐ गुणचक्रचराय नमः ॐ गुणावताराय नमः ॐ गुणबांधवाय नमः ॐ गुणबंधवे नमः ॐ गुणप्रज्ञाय नमः ॐ गुणप्राज्ञाय नमः ॐ गुणालयाय नमः ॐ गुणधात्रे नमः ॐ गुणप्राणाय नमः ॐ गुणगोपाय नमः ॐ गुणाश्रयाय नमः ॐ गुणयायिने नमः ॐ गुणदायिने नमः ॐ गुणपाय नमः ॐ गुणपालकाय नमः ॐ गुणहृततनवे नमः ॐ गौणाय नमः ॐ गीर्वाणाय नमः ॐ गुणगौरवाय नमः २००।

ॐ गुणवत्पूजितपदाय नमः ॐ गुणवत्प्रीतिदाय नमः ॐ गुणवते नमः ॐ गीतकीर्तये नमः ॐ गुणवद्भद्धसौहृदाय नमः ॐ गुणवद्वरदाय नमः ॐ गुणवत्प्रतिपालकाय नमः ॐ गुणवत्गुणसंतुष्टाय नमः ॐ गुणवद्रचित -द्रवाय नमः ॐ गुणवद्रक्षणपराय नमः ॐ गुणवात्प्रणयप्रियाय नमः ॐ गुणवच्चक्रसंचाराय नमः ॐ गुणवत्कीर्तिवर्धनाय नमः ॐ गुणवद्गुणचित्तस्थाय नमः ॐ गुणवद्गुणरक्षणाय नमः ॐ गुणवत्पोषणकराय नमः ॐ गुणवच्छत्रुसूदनाय नमः ॐ गुणवत्सिद्धिदात्रे नमः ॐ गुणवद्गौरवप्रदाय नमः ॐ गुणवत्प्रणवस्वांताय नमः ॐ गुणवद्गुणभूषणाय नमः ॐ गुणवत्कुलविद्वेषि विनाशकरणक्षमाय नमः ॐ गुणिस्तुतगुणाय नमः ॐ गर्जत्प्रलयांबुदनिःस्वनाय नमः ॐ गजाय नमः ॐ गजाननाय नमः ॐ गजपतये नमः ॐ गर्जन्नागयुद्धविशारदाय नमः ॐ गजकर्णाय नमः ॐ गजराजाय नमः ॐ गजाननाय नमः ॐ गजरूपधराय नमः ॐ गर्जते नमः ॐ गजयूथोद्धुरध्वनये नमः ॐ गजाधीशाय नमः ॐ गजाधराय नमः ॐ गजासुरजयोद्धुरय नमः ॐ गजदंताय नमः ॐ गजवराय नमः ॐ गजकुंभाय नमः ॐ गजध्वनये नमः ॐ गजमायाय नमः ॐ गजमयाय नमः ॐ गजश्रिये नमःॐ गजगर्जिताय नमः गजामयहराय नमः ॐ गजपुष्टिप्रदाय नमः ॐ गजोत्पत्तये नमः ॐ गजत्रात्रे नमः ॐ गजहेतवे नमः गजाधिपाय नमः ॐ गजमुख्याय नमः ॐ गजकुलप्रवराय नमः ॐ गजदैत्यघ्ने नमः ॐ गजकेतवे नमः ॐ गजाध्यक्षाय नमः ॐ गजसेतवे नमः ॐ गजाकृतये नमः ॐ गजवंद्याय नमः ॐ गजप्राणाय नमः ॐ गजसेव्याय नमः ॐ गजप्रभवे नमः ॐ गजमत्ताय नमः ॐ गजेशानाय नमः ॐ गजेशाय नमः ॐ गजपुंगवाय नमः ॐ गजदंतधराअय नमःॐ गर्जन्मधुपाय नमः ॐ गजवेषभृते नमःॐ गजच्छद्मने नमः ॐ गजाग्रस्थाय नमः ॐ गजयायिने नमः ॐ गजाजयाय नमः ॐ गजराजे नमः ॐ गजयूथस्थाय नमः ॐ गजगर्जक -भंजकाय नमः ॐ गर्जितोज्झितदैत्यासिने नमः ॐ गर्जितत्रातविष्टपाय नमः ॐ गानज्ञाय नमः ॐ गानकुशलाय नमः ॐ गानतत्त्वविवेचकाय नमः ॐ गानश्लाघिने नमः ॐ गानरसाय नमः ॐ गानज्ञानपरायणाय नमः ॐ गानागमज्ञाय नमः ॐ गानांगाय नमः ॐ गानप्रवणचेतनाय नमः ॐ गानध्येयाय नमः ॐ गानगम्याय नमः ॐ गानध्यानपरायणाय नमः ॐ गानभुवे नमः ॐ गानकृते नमः ॐ गानचतुराय नमः गानविद्याविशारदाय नमः ॐ गानशीलाय नमः गानशालिने नमः ॐ गतश्रमाय नमः ॐ गानविज्ञानसंपन्नाय नमः ॐ गानश्रवणलालसाय नमः ॐ गानायत्ताय नमः । ३००।

ॐ गानमयाय नमः ॐ गानप्रणयवते नमः ॐ गानध्यात्रे नमः ॐ गानबुद्धये नमः ॐ गानोत्सुकमनसे नमः ॐ गानोत्सुकाय नमः ॐ गानभूमये नमः ॐ गानसीम्ने नमः ॐ गानोज्ज्वलाय नमः ॐ गानांगज्ञानवते नमः ॐ गानमानवते नमः ॐ गानपेशलाय नमः ॐ गानवत्प्रणयाय नमः ॐ गानसमुद्राय नमः ॐ गानभूषणाय नमः ॐ गानसिंधवे नमः ॐ गानपराय नमः ॐ गानप्राणाय नमः ॐ गणाश्रयाय नमः ॐ गनैकभुवे नमः ॐ गानहृष्टाय नमः ॐ गानचक्षुषे नमः ॐ गनैकदृशे नमः ॐ गानमत्ताय नमः ॐ गानरुचये नमः ॐ गानविदे नमः ॐ गनवित्प्रियाय नमः ॐ गानांतरात्मने नमःॐ गानाढ्याय नमः ॐ गानभ्राजत्स्वभावाय नमः ॐ गनमायाय नमः ॐ गानधराय नमः ॐ गानविद्याविशोधकाय नमः ॐ गानाहितघ्नाय नमः ॐ गानेन्द्राय नमः ॐ गानलीलाय नमः गतिप्रियाय नमः गानाधीशाय नमः ॐ गानलयाय नमः गानाधाराय नमः ॐ गतीश्वराय नमः ॐ गानवन्मानदाय नमः ॐ गानभूतये नमः ॐ गानैकभूतिमते नमः ॐ गानताननताय नमः ॐ गानतानदानविमोहिताय नमः ॐ गुरवे नमः ॐ गुरूदरश्रेणये नमः ॐ गुरुतत्त्वार्थदर्शनाय नमः ॐ

गुरुस्तुताय नमः ॐ गुरुगुणाय नमः ॐ गुरुमायाय नमः ॐ गुरुप्रियाय नमः ॐ गुरुकीर्तये नमः ॐ गुरुभुजाय नमः ॐ गुरुवक्षसे नमः ॐ गुरुप्रभाय नमः ॐ गुरुलक्षणसंपन्नाय नमः ॐ गुरुद्रोहपराङ्मुखाय नमः ॐ गुरुविद्याय नमः ॐ गुरुप्रणाय नमः ॐ गुरुबाहुबलोच्छ्रयाय नमः ॐ गुरुदैत्यप्राणहराय नमः ॐ गुरुदैत्यापहारकाय नमः ॐ गुरुगर्वहराय नमः ॐ गुरुप्रवराय नमः ॐ गुरुदर्पघ्ने नमः ॐ गुरुगौरवदायिने नमः ॐ गुरुभीत्यपहारकाय नमः ॐ गुरुशुण्डाय नमः ॐ गुरुस्कन्धाय नमः ॐ गुरुजंघाय नमः ॐ गुरुप्रथाय नमः ॐ गुरुभालाय नमः ॐ गुरुगलाय नमः ॐ गुरुश्रिये नमः ॐ गुरुगर्वनुदे नमः ॐ गुरवे नमः ॐ गुरुपीनांसाय नमः ॐ गुरुप्रणयलालसाय नमः ॐ गुरुमुख्याय नमः ॐ गुरुकुलस्थायिने नमः ॐ गुणगुरवे नमः ॐ गुरुसंशयभेत्रे नमः ॐ गुरुमानप्रदायकाय नमः ॐ गुरुधर्मसदाराध्याय नमः ॐ गुरुधर्मनिकेतनाय नमः ॐ गुरुदैत्यगलच्छेत्रे नमः ॐ गुरुसैन्याय नमः ॐ गुरुद्युतये नमः ॐ गुरुधर्माग्रण्याय नमः ॐ गुरुधर्मधुरंधराय नमः ॐ गरिष्ठाय नमः ॐ गुरुसंतापशमनाय नमः ॐ गुरुपूजिताय नमः ॐ गुरुधर्मधराय नमः ॐ गौरवधर्मधराय नमः ॐ गदापहाय नमः ॐ गुरुशास्त्रविचारज्ञाय नमः ॐ गुरुशास्त्रकृतोद्यमाय नमः । ४००।

ॐ गुरुशास्त्रार्थनिलयाय नमः ॐ गुरुशास्त्रालयाय नमः ॐ गुरुमन्त्राय नमः ॐ गुरुश्रेष्ठाय नमः ॐ गुरुमन्त्रफलप्रदाय नमः गुरुस्त्रीगमन दोषप्रायश्चित्त- निवारकाय नमः ॐ गुरुसंसारसुखदाय नमः ॐ गुरुसंसारदुःखभिदे नमः ॐ गुरुश्लाघापराय नमः ॐ गौरभानु खंडावतंस ते नमः ॐ गुरुप्रसन्नमूर्तये नमः ॐ गुरुशापविमोचकाय नमः ॐ गुरुकांतये नमः ॐ गुरुमहते नमः ॐ गुरुशासनपालकाय नमः ॐ गुरुतंत्राय नमः ॐ गुरुप्रज्ञाय नमः ॐ गुरुभाय नमः ॐ गुरुदैवताय नमः ॐ गुरुविक्रम संचाराय नमः ॐ गुरुदृशे नमः ॐ गुरुविक्रमाय नमः ॐ गुरुक्रमाय नमः ॐ गुरुप्रेष्ठाय नमः ॐ गुरुपाखंडखंडकाय नमः ॐ गुरुगर्जितसंपूर्णब्रह्माण्डाय नमः ॐ गुरुगर्जिताय नमः ॐ गुरुपुत्रप्रियसखाय नमः ॐ गुरुपुत्रभयापहाय नमः ॐ गुरुपुत्र परित्रात्रे नमः ॐ गुरुपुत्रवरप्रदाय नमः ॐ गुरुपुत्रार्तिशमनाय नमः ॐ गुरुपुत्राधि -नाशनाय नमः ॐ गुरुपुत्रप्राणदाय नमः ॐ गुरुभक्तिपरायणाय नमः गुरुविज्ञानविभवाय नमः ॐ गौरभानुवरप्रदाय नमः ॐ गौरभानुसुताय नमः ॐ गौरभानुत्रासापहारकाय नमः ॐ गौरभानुप्रियाय नमः ॐ गौरभानवे नमः ॐ गौरववर्धनाय नमः ॐ गौरभानुपरित्रात्रे नमः ॐ गौरभानुसखाय नमः ॐ गौरभानुप्रभवे नमः ॐ गौरभानुमत्प्राण शनाय नमः ॐ गौरीतेजःसमुत्पन्नाय नमः ॐ गौरीहृदयनन्दनाय नमः ॐ गौरीस्तनंधयाय नमः ॐ गौरीमनोवाञ्चितसिद्धिकृते नमः ॐ गौराय नमः ॐ गौरगुणाय नमः ॐ गौरप्रकाशाय नमः ॐ गौरभैरवाय नमः ॐ गौरीशनन्दनाय नमः ॐ गौरीप्रियपुत्राय नमः ॐ गदाधराय नमः ॐ गौरीवरप्रदाय नमः ॐ गौरीप्रणयाय नमः ॐ गौरच्छवये नमः ॐ गौरीगणेश्वराय नमः ॐ गौरीप्रवणाय नमः ॐ गौरभावनाय नमः ॐ गौरात्मने नमः ॐ गौरकीर्तये ॐ गौरभावाय नमः ॐ गरिष्ठदृशे नमः ॐ गौतमाय नमः ॐ गौतमीनाथाय नमः ॐ गौतमीप्राणवल्लभाय नमः ॐ गौतमाभीष्टवरदाय नमः ॐ गौतमाभयदायकाय नमः ॐ गौतमप्रणयप्रह्वाय नमः ॐ गौतमाश्रमदुःखघ्ने नमः ॐ गौतमीतीरसंचारिणे नमः ॐ गौतमीतीर्थदायकाय नमः ॐ गौतमापत्परिहराय नमः ॐ गौतमाधिविनाशनाय नमः ॐ गोपतये नमः ॐ गोधनाय नमः ॐ गोपाय नमः ॐ गोपालप्रियदर्शनाय नमः ॐ गोपालाय नमः ॐ गोगणाधीशाय नमः ॐ गोकश्मलनिवर्तकाय नमः ॐ गोसहस्राय नमः ॐ गोपवराय नमः ॐ गोपगोपीसुखावहाय नमः ॐ गोवर्धनाय नमः ॐ गोपगोपाय नमः ॐ गोपाय नमः गोकुलवर्धनाय नमः ॐ गोचराय नमः ॐ गोचराध्यक्षाय नमः ॐ गोचरप्रीतिवृद्धिकृते नमः ॐ गोमिने नमः गोकष्टसंत्रात्रे नमः ॐ गोसंतापनिवर्तकाय नमः ॐ गोष्ठाय नमः ॐ गोष्ठाश्रयाय नमः ।५००।

ॐ गोष्ठपतये नमः ॐ गोधनवर्धनाय नमः ॐ गोष्ठप्रियाय नमः ॐ गोष्ठमयाय नमः ॐ गोष्ठामयनिवर्तकाय नमः ॐ गोलोकाय नमः ॐ गोलकाय नमः ॐ गोभृते नमः ॐ गोभर्त्रे नमः ॐ गोसुखावहाय नमः ॐ गोदुहे नमः गोधुग्गणप्रेष्ठाय नमः ॐ गोदोग्ध्रे नमः ॐ गोपयःप्रियाय नमः ॐ गोत्राय नमः ॐ गोत्रपतये नमः ॐ गोत्रभवाय नमः ॐ गोत्रभयापहाय नमः ॐ गोत्रवृद्धिकराय नमः ॐ गोत्रप्रियाय नमः ॐ गोत्रातिनाशनाय नमः ॐ गोत्रोद्धारपराय नमः ॐ गोत्रप्रभवाय नमः ॐ गोत्रदेवतायै नमः ॐ गोत्रविख्यातनाम्ने नमः ॐ गोत्रिणे नमः गोत्रप्रपालकाय नमः ॐ

गोत्रसेतवे नमः ॐ गोत्रकेतवे नमः ॐ गोत्रहेतवे नमः ॐ गतक्लमाय नमः गोत्रत्राणकराय नमः ॐ गोत्रपतये नमः ॐ गोत्रेशपूजिताय नमः ॐ गोत्रविदे नमः ॐ गोत्रभित्त्रात्रे नमः गोत्रभिद्वरदायकाय नमः ॐ गोत्रभित्पूजितपदाय नमः ॐ गोत्रभिच्छत्रुसूदनाय नमः ॐ गोत्रभित्प्रीतिदाय नमः ॐ गोत्रभिदे नमः ॐ गोत्रपालकाय नमः ॐ गोत्रभिद्गीतचरिताय नमः ॐ गोत्रभिद्राज्यरक्षकाय नमः ॐ गोत्रभिद्वरदायिने नमः ॐ गोत्रभित्प्राणनिलयाय नमः ॐ गोत्रभिद्भयसंहर्त्रे नमः ॐ गोत्रभिन्मानदायकाय नमः ॐ गोत्रभिद्गोपनपराय नमः ॐ गोत्रभित्सैन्यनायकाय नमः ॐ गोत्राधिपप्रियाय नमः गोत्रापुत्रप्रीताय नमः ॐ गिरिप्रियाय नमः ॐ ग्रन्थज्ञाय नमः ॐ ग्रन्थकृते नमः ॐ ग्रन्थग्रन्थिदाय नमः ॐ ग्रन्थविघ्नघ्ने नमः ॐ ग्रन्थादये नमः ॐ ग्रन्थसञ्चारये नमः ॐ ग्रन्थश्रवणलोलुपाय नमः ॐ ग्रन्ताधीनक्रियाय नमः ॐ ग्रन्थप्रियाय नमः ॐ ग्रन्थार्थतत्त्वविदे नमः ॐ ग्रन्थसंशयसंछेदिने नमः ॐ ग्रन्थवक्त्राय नमः ॐ ग्रहाग्रण्ये नमः ॐ ग्रन्थगीतगुणाय नमः ॐ ग्रन्थगीताय नमः ॐ ग्रन्थादिपूजिताय नमः ॐ ग्रन्थारंभस्तुताय नमः ग्रन्थग्राहिणे नमः ॐ ग्रन्थार्थपारदृशे नमः ॐ ग्रन्थदृशे नमः ॐ ग्रन्थविज्ञानाय नमः ॐ ग्रन्थसंदर्शशोधकाय नमः ॐ ग्रन्थकृत्पूजिताय नमः ग्रन्थकराय नमः ॐ ग्रन्थपरायणाय नमः ॐ ग्रन्थपारायणपराय नमः ॐ ग्रन्थसंदेहभंजकाय नमः ॐ ग्रन्थकृद्वरदात्रे नमः ॐ ग्रन्थकृते नमः ॐ ग्रन्थवन्दिताय नमः ॐ ग्रन्थानुरक्ताय नमः ॐ ग्रन्थज्ञाय नमः ॐ ग्रन्थानुग्रहदायकाय नमः ॐ ग्रन्थान्तरात्मने नमः ॐ ग्रन्थार्थपण्डिताय नमः ॐ ग्रन्थसौहृदाय नमः ॐ ग्रन्थपारङ्गमाय नमः ॐ ग्रन्थगुणविदे नमः ॐ ग्रन्थविग्रहाय नमः ग्रन्थसेवते नमः ॐ ग्रन्थहेतवे नमः ॐ ग्रन्थकेतवे नमः ॐ ग्रहाग्रगाय नमः ॐ ग्रन्थपूज्याय नमः ॐ ग्रन्थगेयाय नमः ॐ ग्रन्थग्रथनलालसाय नमः ॐ ग्रन्थभूमये नमः ॐ ग्रहश्रेष्ठाय नमः ॐ ग्रहकेतवे नमः ॐ ग्रहाश्रयाय नमः ॐ ग्रन्थकाराय नमः ॐ ग्रन्थकारमान्याय नमः ॐ ग्रन्थप्रसारकाय नमः ॐ ग्रन्थश्रमज्ञाय नमः ॐ ग्रन्थांगाय नमः ॐ ग्रन्थभ्रमनिवारकाय नमः ॐ ग्रन्थप्रवणसर्वाङ्गाय नमः ॐ ग्रन्थप्रणयतत्पराय नमः ॐ गीताय नमः ॐ गीतगुणाय नमः ॐ गीतकीर्तये नमः ॐ गीतविशारदाय नमः ॐ गीतस्फीतये नमः ॐ गीतप्रणयिने नमः ॐ गीतचंचुराय नमः ॐ गीतप्रसन्नाय नमः ॐ गीतात्मने नमः ॐ गीतलोलाय नमः ॐ गीतस्पृहाय नमः ॐ गीताश्रयाय नमः ॐ गीतमयाय नमः ॐ गीततत्वार्थकोविदाय नमः ॐ गीतसंशयसंछेत्रे नमः ॐ गीतसङ्गीतशासनाय नमः ॐ गीतार्थज्ञाय नमः ॐ गीततत्वाय नमः ॐ गीतातत्वाय नमः गताश्रयाय नमः ॐ गीतसाराय नमः ॐ गीतकृतये नमः ॐ गीतविघ्नविनाशनाय नमः ॐ गीतासक्ताय नमः ॐ गीतलीनाय नमः ॐ गीताविगतसंज्ञाय नमः ॐ गीतैकदृशे नमः ॐ गीतभूतये नमः ॐ गीताप्रियाय नमः ॐ गतालसाय नमः गीतवाद्यपटवे नमः ॐ गीतप्रभवे नमः ॐ गीतार्थतत्वविदे नमः ॐ गीतागीतविवेकज्ञाय नमः ॐ गीतप्रवणचेतनाय नमः ॐ गतभिये नमः ॐ गतविद्वेषाय नमः ॐ गतसंसारबंधनाय नमः ॐ गतमायाय नमः ॐ गतत्रासाय नमः ॐ गतदुःखाय नमः ॐ गतज्वराय नमः ॐ गतासुहृदे नमः ॐ गताज्ञानाय नमः ॐ गतदुष्टाशयाय नमः ॐ गताय नमः ॐ गतार्तये नमः ॐ गतसंकल्पाय नमः ॐ गतदुष्टविचेष्टिताय नमः ॐ गताहंहारसंचाराय नमः ॐ गतदर्पाय नमः ॐ गताहिताय नमः ॐ गताविद्याय नमः ॐ गतभयाय नमः ॐ गतागतनिवारकाय नमः ॐ गतव्यथाय नमः ॐ गतापायाय नमः ॐ गतदोषाय नमः ॐ गतेः पराय नमः ॐ गतसर्वविकाराय नमः ॐ गजगर्जितकुञ्जराय नमः ॐ गतकंपितमूपृष्ठाय नमः ॐ गतरुषे नमः ॐ गतकल्मषाय नमः ॐ गतदैन्याय नमः ॐ गतस्तैन्याय नमः ॐ गतमानाय नमः ॐ गतश्रमाय नमः ॐ गतक्रोधाय नमः ॐ गतग्लानये नमः ॐ गतम्लानये नमः ॐ गतभ्रमाय नमः ॐ गताभावाय नमः ॐ गतभवाय नमः ॐ गततत्वार्थसंशयाय नमः ॐ गयासुरशिरश्छेत्रे नमः ॐ गयासुरवरप्रदाय नमः ॐ गयावासाय नमः ॐ गयानाथाय नमः ॐ गयावासिनमस्कृतय नमः ॐ गयातीर्थफलाध्यक्षाय नमः ॐ गयायात्राफलप्रदाय नमः ॐ गयामयाय नमः ॐ गयाक्षेत्राय नमः ॐ गयाक्षेत्रनिवासकृते नमः ॐ गयावासिस्तुताय नमः ॐ गायन्मधुव्रतलसत्कटाय नमः ॐ गायकाय नमः ॐ गायकवराय नमः ७००

ॐ गायकेष्टफलप्रदाय नमः ॐ गायकप्रणयिने नमः ॐ गात्रे नमः ॐ गायकाभय -दायकाय नमः ॐ गायकप्रवणस्वांताय नमःॐ गायकप्रथमाय नमः ॐ गायकोद्गीतसंप्रीताय नमः ॐ गायकोत्कटविघ्नघ्ने नमः ॐ गानगेयाय नमः ॐ गायकेशाय नमः ॐ गायकांतरसंचाराय नमः ॐ गायकप्रियदाय नमः ॐ गायकाधीन विग्रहाय नमः ॐ गेयाय नमः ॐ गेयगुणाय नमः ॐ गेयचरिताय नमः ॐ गेयतत्वविदे नमः ॐ गायकत्रासघ्ने नमः ॐ ग्रंथाय नमः ॐ ग्रंथतत्वविवेचकाय नमः ॐ गाढानुरागाय नमः ॐ गाढांगाय नमः ॐ गाढगंगाजलोद्वहाय नमः ॐ गाढावगाढजलधये नमः ॐ गाढप्रज्ञाय नमः ॐ गतामयाय नमः ॐ गाढप्रत्यर्थिसैन्याय नमः ॐ गाढानुग्रहतत्पराय नमः ॐ गाढाश्लेषरसाभिज्ञाय नमः ॐ गाढनिर्वृत्तिसाधकाय नमः ॐ गंगाधरेष्टवरदाय नमः ॐ गंगाधरभयापहाय नमः ॐ गंगाधरगुरवे नमः ॐ गंगाधरध्यानपरायणाय नमः ॐ गंगाधरस्तुताय नमः ॐ गंगाधरराध्याय नमः ॐ गतस्मयाय नमः ॐ गंगाधरप्रियाय नमः ॐ गंगाधराय नमः ॐ गंगांबुसुन्दराय नमः ॐ गंगाजलरसास्वाद चतुराय नमःॐ गंगानिरताय नमः ॐ गंगाजलप्रणयवते नमः ॐ गंगातीरविहाराय नमः ॐ गंगाप्रियाय नमः गंगाजलावगाहनपराय नमः ॐ गन्धमादनसंवासाय नमः ॐ गन्धमादनकेलिकृते नमः ॐ गन्धानुलिप्तसर्वाङ्गाय नमः ॐ गन्धलुभ्यन्मधुव्रताय नमः ॐ गन्धाय नमः ॐ गन्धर्वराजाय नमः ॐ गन्धर्वप्रियकृते नमः ॐ गन्धर्वविद्यातत्वज्ञाय नमः ॐ गन्धर्वप्रीतिवर्धनाय नमः ॐ गकारबीजनिलयाय नमः ॐ गन्धकाय नमः ॐ गर्विगर्वनुदे नमः ॐ गन्धर्वगणसंसेव्याय नमः ॐ गन्धर्ववरदायकाय नमः ॐ गन्धर्वाय नमः ॐ गन्धमातङ्गाय नमः ॐ गन्धर्वकुलदैवताय नमः ॐ गन्धर्वसंशयच्छेत्रे नमः ॐ गन्धर्ववरदर्पघ्ने नमः ॐ गन्धर्वप्रवणस्वान्ताय नमः ॐ गन्धर्वगणसंस्तुताय नमः ॐ गन्धर्वार्चितपादाब्जाय नमः ॐ गन्धर्वभयहारकाय नमः ॐ गन्धर्वाभयदाय नमः ॐ गन्धर्वप्रीतिपालकाय नमः ॐ गन्धर्वगीतचरिताय नमः ॐ गन्धर्वप्रणयोत्सुकाय नमः ॐ गन्धर्वगानश्रवणप्रणयिने नमः ॐ गन्धर्वभाजनाय नमः ॐ गन्धर्वत्राणसन्नद्धय नमः ॐ गन्धर्वसमरक्षमाय नमः ॐ गन्धर्वस्त्रीभिराराध्याय नमः ॐ गानाय नमः ॐ गानपटवे नमः ॐ गच्छाय नमः ॐ गच्छपतये नमः ॐ गच्छनायकाय नमः ॐ गच्छगर्वघ्ने नमः ॐ गच्छराजाय नमः ॐ गच्छेशाय नमः ॐ गच्छराजनमस्कृताय नमःॐ गच्छप्रियाय नमःॐ गच्छगुरवे नमः ॐ गच्छत्राणकृतोद्यमाय नमः ॐ गच्छप्रभवे नमः ॐ गच्छचराय नमः ॐ गच्छप्रियकृतोद्यमाय नमः ॐ गच्छातीतगुणाय नमः ॐ गच्छमर्यादाप्रतिपालकाय नमः गच्छधात्रे नमः ॐ गच्छभर्त्रे नमः ॐ गच्छवन्द्याय नमः ॐ गुरोर्गुरवे नमः ॐ गृत्साय नमः । ८००।

ॐ गृत्समदाय नमः ॐ गृत्समदाभीष्टवरप्रदाय नमः ॐ गीर्वाणगीतचरिताय नमः ॐ गीर्वाणगणसेविताय नमः ॐ गीर्वाणवरदात्रे नमः ॐ गीर्वाणभयनाशकृते नमः ॐ गीर्वाणगणसङ्गीताय नमः ॐ गीर्वाणारातिसूदनाय नमः ॐ गीर्वाणधाम्ने नमःॐ गीर्वाणगोप्त्रे नमः ॐ गीर्वाणगर्वनुदे ॐ गीर्वाणार्तिहराय नमः ॐ गीर्वाणवरदायकाय नमः ॐ गीर्वाणशरणाय नमः ॐ गीतनाम्ने नमः ॐ गीर्वाणसुन्दराय नमः ॐ गीर्वाणप्राणदाय नमः ॐ गंत्रे नमः ॐ गीर्वाणानीकरक्षकाय नमः ॐ गुहेहापूरकाय नमः ॐ गन्धमत्ताय नमःॐ गीर्वाणपुष्टिदाय नमः ॐ गीर्वाणप्रयुतत्रात्रे नमः ॐ गीतगोत्राय नमः ॐ गताहिताय नमः ॐ गीर्वाणसेवितपदाय नमः ॐ गीर्वाणप्रथिताय नमः ॐ गलते नमः ॐ गीर्वाणगोत्रप्रवराय नमः ॐ गीर्वाणबलदाय नमः ॐ गीर्वाणप्रियकर्त्रे नमःॐ गीर्वाणागमसारविदे नमः ॐ गीर्वाणागमसंपत्तये नमः ॐ गीर्वाणव्यसनापत्ने नमः ॐ गीर्वाणप्रणयाय नमः ॐ गीतग्रहणोत्सुकमानसाय नमः ॐ गीर्वाणमदसंहर्त्रे नमः ॐ गीर्वाणगणपालकाय नमः ॐ ग्रहाय नमः ॐ ग्रहपतये नमः ॐ ग्रहाय नमः ॐ ग्रहपीडा प्रणाशनाय नमः ॐ ग्रहस्तुताय नमः ॐ ग्रहाध्यक्षाय नमः ॐ ग्रहेशाय नमः ॐ ग्रहदैवताय नमः ॐ ग्रहकृते नमः ॐ ग्रहभर्त्रे नमः ॐ ग्रहेशानाय नमः ॐ ग्रहेश्वराय नमः ग्रहाराध्याय नमः ॐ ग्रहत्रात्रे नमः ॐ ग्रहगोप्त्रे नमःॐ ग्रहोत्कटाय नमःॐ ग्रहगीतगुणाय नमः ॐ ग्रन्थप्रणेत्रे नमःॐ ग्रहवन्दिताय नमः ॐ गविने नमः ॐ गवीश्वराय नमः ॐ ग्रहणे नमः ॐ ग्रहष्ठायनमः ॐ ग्रहगर्वघ्ने नमःॐ गवांप्रियाय नमः ॐ गवांनाथाय नमः ॐ गवीशानाय नमः ॐ गवांपतये नमः ॐ गव्यप्रियाय नमः ॐ गवांगोप्त्रे नमः ॐ गविसंपत्तिसाधकाय नम : ॐ गविरक्षणसन्नद्धाय नमः ॐ गविभयहरय

नमःॐ गविगर्वहराय नमः ॐ गोदाय नमः ॐ गोप्रदाय नमः ॐ गोजयप्रदाय नमः ॐ गोजायुतबलाय नमः ॐ गंडगुंजन्म धुव्रता नमः ॐ गंडस्थलगलद्दानमिलन्मत्तालिमण्डिताय नमः ॐ गुडाय नमः ॐ गुडाप्रियाय नमः ॐ गण्डगलद्दानाय नमः ॐ गुडाशनाय नमः ॐ गुडाकेशाय नमः ॐ गुडाकेशसहायाय नमः ॐ गुडलङ्घुभुजे नमः ॐ गुडभुजे नमः ॐ गुडभुग्गण्याय नमः ॐ गुडाकेशवरप्रदाय नमः ॐ गुडाकेशार्चितपदाय नमः ॐ गुडाकेशसखाय नमः ॐ गदाधरार्चित पदाय नमः ॐ गदाधरजयप्रदाय नमः ॐ गदायुधाय नमः ॐ गदापाणये नमः ॐ गदायुद्धविशारदाय नमः गदघ्ने नमः ॐ गददर्पघ्ने नमः ॐ गदगर्वप्रणाशनाय नमः ॐ गदग्रस्तपरित्रात्रे नमः ॐ गदाडंबरखण्डकाय नमः ९००। ॐ गुहाय नमः ॐ गुहाग्रजाय नमः ॐ गुप्ताय नमः ॐ गुहाशायिने नमः गुहाशयाय नमः ॐ गुहप्रीतिकराय नमः ॐ गूढाय नमः ॐ गूढगुल्फाय नमः ॐ गुणैकदृशे नमः ॐ गिरे नमः ॐ गीष्पतये नमः ॐ गिरीशानाय नमः ॐ गीर्देवीगीतसद्गुणाय नमः ॐ गीर्देवाय नमः ॐ गीष्प्रियाय नमः ॐ गीर्भुवे नमः ॐ गीरात्मने नमः ॐ गीष्प्रियङ्कराय नमः ॐ गीर्भूमये अमः ॐ गीरसज्ञ्याय नमः ॐ गीःप्रसन्नाय नमः ॐ गिरीश्वराय नमः ॐ गिरीशजाय नमः ॐ गिरीशायिने नमः ॐ गिरिराज सुखावहाय नमः ॐ गिरिराजार्चितपदाय नमः ॐ गिरिराजनमस्कृताय नमः ॐ गिरिराजगुहाविष्टाय नमः ॐ गिरिराजाभय प्रदाय नमः ॐ गिरिराजेष्टवरदाय नमः ॐ गिरिराजप्रपालकाय नमः ॐ गिरिराजसुतासूनवे नमः ॐ गिरिराजजयप्रदाय नमः ॐ गिरिव्रजवनस्थायिने नमः ॐ गिरिव्रजचराय नमः ॐ गर्गाय नमः ॐ गर्गप्रियाय नमः ॐ गर्गदेवाय नमः ॐ गर्गनमस्कृताय नमः ॐ गर्गभीतिहराय नमः ॐ गर्गवरदाय नमः ॐ गर्गसंस्तुताय नमः ॐ गर्गगीत प्रसन्नात्मने नमः ॐ गर्गानन्दकराय नमः ॐ गर्गप्रियाय नमः ॐ गर्गमानप्रदाय नमः ॐ गर्गारिभञ्जकाय नमः ॐ गर्गवर्ग परित्रात्रे नमः ॐ गर्गसिद्धिप्रदायकाय नमः ॐ गर्गग्लानिहराय नमः ॐ गर्गश्रमनुदे नमःॐ गर्गसङ्गताय नमः ॐ गर्गाचार्याय नमः ॐ गर्गऋषये नमः ॐ गर्गसन्मानभाजनाय नमः ॐ गंभीराय नमः ॐ गणितप्रज्ञाय नमः ॐ गणितागम - रविदे नमः ॐ गणकाय नमः ॐ गणकश्लाघ्याय नमः ॐ गणकप्रणयोत्सुकाय नमः ॐ गणकप्रवणस्वान्ताय नमः ॐ गणिताय नमःॐ गणितागमाय नमः ॐ गद्याय नमः ॐ गद्यमयाय नमः ॐ गद्यपद्यविद्याविवेचकाय नमः ॐ गललग्नमहानागाय नमः ॐ गलदर्चिषे नमः ॐ गलन्मदाय नमः ॐ गलत्कुष्ठिव्यथाहन्त्रे नमः ॐ गलत्कुष्ठिसुखप्रदाय नमः ॐ गंभीरनाभये नमः ॐ गंभीरस्वराय नमः ॐ गंभीरलोचनाय नमः ॐ गंभीरगुणसंपन्नाय नमः ॐ गंभीर गतिशोभनाय नमः ॐ गर्भप्रदाय नमः ॐ गर्भरूपाय नमः ॐ गर्भापद्विनिवारकाय नमः ॐ गर्भागमनसंभूतये नमः ॐ गर्भदाय नमः ॐ गर्भशोकनुदे नमः ॐ गर्भत्रात्रे नमः ॐ गर्भगोप्त्रे नमः ॐ गर्भपुष्टिकराय नमःॐ गर्भगौरवसाधनाय नमः ॐ गर्भगर्वनुदे नमः ॐ गरीयसे नमः ॐ गर्वनुदे नमः ॐ गर्वमर्दिने नमः ॐ गरदमर्दकाय नमः ॐ गरसंताप -शमनाय नमः ॐ गुरुराजसुखप्रदाय नमः ॐ गर्भाश्रयाय नमः ॐ गर्भमयाय नमः ॐ गर्भामयनिवारकाय नमः ॐ गर्भाधाराय नमः ॐ गर्भधराय नमः ॐ गर्भसन्तोषसाधकाय नमः । १०००।

(Ganesha Gakaara Sahasra Naama Samapti)]

Stanzas 10-15

'May we be absorbed in the dhyaana of Eka Danta Ganesha, Vakra Tunda, Mahakaaya, Abhaya Varada! So state Ganesha Gayatri Mantra saadhakas. Those Yogi Saadhakaas further explain that beside the eka danta, chatur bhuja swarupa, chatur baahu dharana, Maha Ganesha is also 'mooshaka vaahana, rakta varna, vishaalaa udara, rakta chandana leha, bhakta jana anukampana kaarana, jagat hetu bhuta, achyuta, vighna naashaka.Samasta Deva gana nyayaka, our pranaamaas; Ganapati Deva, our namaskaaraas; to Lambodara, Reka danta, Vighna Naashaka aka, Bhagavan Pramas Shiva and Bhagavati Parvati Putra, our prostrations.

[Ganapati Deva from select Puranas: 1. Brahmanda on Vakra Tunda- 2.Brahma Vaivarta on Shani Veekshana- 3. Skanda on the Ganesha vrata- 4. Ganesha P. on Sankata Ganesha Vrata- and 5.Vishnu on Tulasi-

1. Brahmanda Purana

Encounter of Bhargava and Ganesha, Face-Off by Parvati and Shiva-Krishna's identity:

After exterminating Kartaveerya, Parashu Rama continued the killings of the former's hundred sons besides quite a few of the Kings who came to assist Kartaveerya; some five of the late King's sons ran for their lives. There after a highly elated Bhargava reached Narmada to take bath and proceeded to Kailasa where Maha Deva and Devi Parvati stayed for thanks giving. He saw Nandeswara, Maha Kaala, Raktahsha, Virupaksha, Bhairava, Baana, Ruru, Veerabhadra, Chanda, Bhrigi, Ekaadasha Rudras, Vidyadharas, Bhuta-Preta-scachas, Yaksha, Brahma Raakshasa, Kimpurushas and Kartikeya on the left entrance and Ganesha on the right. Ganesha asked Rama to wait as Shiva and Parvati were alone and that he wanted to find their convenience to enter. Rama was restless and felt uncomfortable to have been stopped by a Boy like Ganesha. There was an argument and Parashu Rama raised his axe which Ganesha disliked and lifted up Bhargava with his trunk and swirled him around when Rama saw Bhur- Bhuvar-Swar-Tapo-Urthwa-Mahar- Jana- Satya-Vaikuntha- Golokas and from there dropped Rama into Sapta Pataalaas and back to Kailasa again. This happened before all who assembled there and a highly fuming Bhargava shot his Parashu which partially broke Ganesha's tusk. As nearly half of his tusk fell down, Earth was shaken with spills of blood, Sapta Samudras witnessed reverberating sounds of upheaval, Earth got quaked and there was univeral commotion. Devi Parvati who heard the uproar and insinuated Maha Deva that he treated Bhragava like his son and Bhargava gave a gift to Ganesha with a broken trunk! Shiva understood the taunt in the words of Parvati and her face off in the context and heartily remembered Krishna. As Krishna and Radha made their appearance, the entire family of Shiva, Parvati, Genesha and Skanda greeted them; Bhargava too having greeted the former fell on the feet of Devi Parvati sheepishly and she did not respond. Shri Krishna sought to pacify saying: 'Bhavabhayahaarini! Bhargava Rama fell on your feet seeking your pardon for his indiscretion and rashness. He stated: *Shrunu Devi Mahaabhaago Vedoktam Vachanam mama, Yac chhutvaa harshitaan nunam havishyasi na samshayah, Vinaayakasto tanayo Mahatmaa Mahataam Mahaan/ Yah Kaamah Krodha Udvego Bhayam naavishatey kadaa, Veda Smriti Puraneshu Samhitaasu cha Bhamini/ Naamaanya -syopadi shthaani Supunyaani Mahatmabhih, Yaani taani prakshyaami nikhilaaghaharaanicha/ Pramathaanaam Ganaayecha naanaa rupaa Yashmaat ganeshastena keerttah/ Bhutaani cha Bhavishyaani Vartamaanaani yaanicha, Brahmaandaanyaakhilaan- yeva Yasmimllambodarah sa tu/ Yah sthiro devayogena cchinnam samyojitah punah, Gajasya shirasaa Devi tena porokto Gajaananah/ Chaturthihmuditaschandro darbhinaa shapta Aturah, Anena vidhruto bhaaley Bhaalachandrasthatah smrutah/ Shaptah puraa Shaptabhistu Munibhih Samkshayah gatah, Jaatavedaa deeptobhudynaasou Shurpa -karnakah/ Puraa Devaasurey yuddhey Pujito Divipadganaih, Vighnam nivaarayaamaasa Vighnanaashath smrutah/ Adyaayam Devi Raamena kuthaarena nipaatyacha, Dashanam Daivato Bhadreyhyekadantah krutomunaa/ Bhavishyatyatha paryaaye Braahmano Haravallabhey Vakreebhavishyattundatwaadvakra tundah smruto Budhaaih/ Evam tavaasya putrasya santi naamaani Parvati, Smaranaatpaapa haarini Trikaalaanu- gataanyapi/* (Devi! Bhavabhaya haarini! Do condone Bhrargava who fell on your feet for his momentary fault. Indeed Ganesha your son is one who conquered Kaama (Desire) -Krodha (Anger)- Udvega (Neurosis) and Bhaya (Fear) and his names are highlighted in Vedas and Puranas as they were sin-destroyers; he is Pramatha Gana Natha, Ganesha, Lambodara as he keeps the past-present- future happenings of the Brahmanda in his Udara or belly; he is Gajaavana since due to destiny his head was replaced by that of an Elephant; in the past

the Chaturashi Chandra was cursed by Ganesha and Krishna got affected by the blame and thus Vinayaka secured the encomium of Bala Chandra; therefore Chandra's radiance was subject to growth and decadence. Similarly Sapta Rishis cursed Agni but Vinayaka re- kindled Agni again and thus got the name of Jaataveda . Ganesha got the name of Shurpa Karna as his flappy ears could winnow the grains from dirt and pebbles signifying the capacity to sift truth and falsehood. Vinayaka secured the name of Vighna Naayaka as he destroyed obstacles and difficuties at the time of Devaasura battles. Thus for each name of Ganesha there was an occurrence or backround and from now on he would be called 'Vakratunda' or Crooked Trunk in future. Devi! Let me bestow to Ganesha the boons that in course of time, human beings should worship Ganesha first before Jataka and other Samskaaraas or Birth and Name Giving Ceremonies, Yatras, launch of Commercial Activities, or Vratas or before any Puja performance).
Devi Radha further stated: *Prakritih Purushaschobhavanyonyaashraya vigrahow, Dwidhaa bhinnow prakaashetey Prapanchesmin yathaa tathaa/ Twam Chaahamaavayordevi bhedo naivaasti kaschana, Vishnstwamahamevaasmi Shivo dwiguna- taam gatah/ Shivasya Hridaye Vishnurbhavatyaa rupamaasthitah,Mama Rupam Samaasthaaya Vishnoscha hridaye Shivah/ Isha Ramo Maha Bhaage Vaishnavah Shaivataam gatah, Ganeshoyam Shivah Saakshaat Vaishnavastam Samaasthitah/ Eaitayoraavayoh prabhavoschaapibhedo na drushyatey, Evamuktwaa saa Radhaa krodey krutwaa Gajaananam/* (Prakriti and Purusha are never disconnected and are mutually dependent. It might look that we are two distinct Entities but You and I are the same and we have no difference at all. The concept that I am Vishnu andYou are Shiva is indeed absurd and both the Forms are just the same. Ganesha is the Vaishnava Entity called Shiva and Bhargava Rama is the Shaiva Entity named Vishnu. So saying Radha placed Ganesha on her lap and affectionately touched his chins and as soon as that the cuts on his cheeks dried up and Devi Parvati too lifted Bhargava and caressed his tresses. Rama Ganeshas were together again and Krishna kept Skanda on his lap and there was thus a happy union of Shiva and Krishna! As the task of thanks-giving to Maha Deva and Shri Krishna were accomplished splendidly, Parashu Rama returned home and narrated the entire story of his Tapasya and attaining the Bhakti of Maha Deva, his Tirtha Yatras and accoplishing the Maha Krishnaamrita Stotra, battle with Kaartaveerya and his killing, his encounter with Ganesha, Devi Parvati's subdued anger as Ganesha's trunk was hurt by his 'Kuthaara' and Radha-Krishna Darshana. Jamadagni Muni stated that the vicissitudes experienced by Rama must have been due to the sin of killing Kshatriyas and that Bhargava should atone it through Tapasya again for twelve years. But unfortunately, history repeated again and the five sons of Kartaveerya attacked Jamadagni once again and having killed him took away his head as a souvenir! Bhargava Rama's elder brothers performed 'Uttara Kriyas' (obsequies) to the deceased father.On his return from his twelve-year long penance for atonement as instructed by his father, Bhargava Rama faced a similar situation! This time his reaction was that of a filial duty rather than revenge and launched twenty one systematic attacks of Kartaveerya's sons and indeed of as many as twelve thousand Kshatria Kings and their male progeny searched from the nooks and corners of Earth and wiped out the traces of that Vamsha. Then he and his brothers got dug up Pancha Sarovaras at Kurukshetra and filled them up with the blood oozing heads and mutilated bodies of the Kshatriya Vamsha and performed Pitru Tarpanas and Shraddhas as per Shastras and pleased the Pitras with Snaana-Daana-Mantra-Bhojana- Dakshinas to seek lasting redemption to Pitras to attain higher lokas. The famed Syaantaka Tirtha at Kurukshetra continued to be the Sacred Place for Pitru Karyas. Bhargava further proceeded to Gaya Kshetra to continue the Pitru Karyas at the illustrious Chandra Paada where again the Pitru Devatas receive and bless the 'Karthas' of their offerings till date at the above Tirthas irrespective of any caste or creed. Pinda Pradanas and Tarpanas performed at these Sacred Tirthas with faith and devotion are stated to bestow the best of one's on going life and in the unending series of lives ahead.

2.Brahmavaivarta Purana:

Ganeshaakhyaana: Utpatti, Ganesha kavacha and Mahatmya-Ganesha's encounter with Devi Tulasi:

Maharshi Narayana recounted to Narada Muni the account of Ganesha commencing from his birth, the significant events that followed with impact on Universal welfare and his 'Mahatmya'. Maha Deva advised that Devi Parvati should perform a Sacred *Vrata Punyaka* in favour of Shri Hari which was like a 'Kalpa Vriksha' that fulfilled all kinds of desires including 'Uttama Putra Prapti'; this Vrata was the best like Ganga among Rivers, Shi Hari among Devatas, Shiva among the Vaishnavites, Brahmana among Chatur Varnas, Pushkara among Tirthas, Tulasi dala among leaves, Parijata among flowers, Ekadashi among Punya Tithis, Ravi Vara among the a week days, Margasirsha among the Maasas, Vasanta among Ritus, Mother among the Gurus, wife among the closest relative, Mango among the fruits, Pati among Priyajanas, son among the Bandhujanas, Priya bhashana among sweets, Puranas among Kavyaas, and so on. Bhagavan Shiva appointed Sanat Kumara as the Purohit of the Vrata along several Rishis to acquire Puja materials and intiated the proceedings of the year-long vrata on Magha Shukla Trayodashi with the objective of securing an extraordinary male child with Vishnu's 'Amsha'. Brahma and many important Devas arrived to attend the Vrata, besides innumerable Maharshis and Rishis like Kapila, Kratu, Vasishtha, Pulaha, Atri, Gauthma, Bhrigu and Markandeya. Dharma Putra Nara-Narayanas, Dikpalakas, Devatas, Yakshas, Gandharvas, Kinnaras, Vidyadharas and so on.Bhagavan Vishnu and Devi Lakshmi too arrived, to initiate the Maha Vrata. Vishnu Deva addressed the illustrious gathering and blessed Devi Parvati for performing this unique Vrata which would grant her the benefit of thousand Rajasuya Yagnas and Golokanath Shri Krishna himself would be born as partial 'Amsha' to the Shiva-Parvati pair. He further declared that the boy to be born would have over thousands of epithets like *Ganesha* the house hold word in Trilokas and as the Lord of Ganas; *Vighna nighna* as he would bless that no obstacles would be faced by the Performers of any deed the Worlds over; *Lambodara* since his Bhaktas would pamper and offer him food specialities that he liked and his stomach would be thus elongated; *Gajaanana* since an elephant face would be fixed on his shoulders soon; *Ekadanta* as he lost one of his tusks in an encounter with Parashurama. Lord Vishnu ordained that if Ganesha were not worshipped no puja would be ever successful anywhere in the Trilokas. As the Vrata was executed perfectly as per the prescribed 'Vidhana', the illustrious guests were treated in high esteem, appropriately gifted and respectfully provided unique 'Bhojanas'. Then the question of Dakshina was raised by the Purohit Sanat Kumara for sucessfully conducting the Vrata; he said that either Devi Parvati would part with the Tapsya that she had been putting in all through her life or give away her husband Parama Shiva. Devi Parvati argued that if her Vrata were to be fruiltful by givng away either her Tapasya or her husband, then the vrata was not worth it, except that she would beget a son and secure Dharma! It was like performing puja to a tree by ignoring the interest of the Bhumi! A husband would be more worthy to a Pativrata than obtaining hundred sons! As Parvati was arguing like this, Vishnu offered the solution of giving away Shiva as Dakshina and got him back in exchange of cows which were of Vishnu Swarupa. Evenwhile Parvati was not satisfied the solution, Sanat Kumara performed 'Purnaahuti' of the Vrata and Maharshis recited the Swasti Mantras and the Sacred Vrata was concluded. But Parvati was none too happy about the deal suggested by Vishnu. However she offered one lakh cows in exchange of her husband, especially since Vedas underlined that the price of a cow was that of a husband. The problem was still not settled as Sanat Kumara said as to what would do with one lakh cows in place of an invaluable Shiva! Devi Parvati was non-plussed since neither she was able to secure the Vrata Phala by getting a son of Krishna Amsha as assured by Vishnu, nor could even get the 'darshan'of Shri Krishna. Just as her mind was disturbed on these lines, there descended a big blaze from the high skies like thousand Suryas and all the dignitary Deities present looked up in awe and dread; Vishnu, Brahma, Mahadeva, Dharma, Saraswati, Savitri, Lakshmi, Himalaya and various Devatas. Devi Parvati was overcome at the vision of an all encompassing radiance and broke into grateful tears that after all the Vrata that she performed was indeed triumphant and that the Mula Purusha had acknowledged its success! She was

literally dazed and prayed to that huge illumination and Paramatma obliged her with his physical vision for a while eventually the vision disappeared. Sanat Kumara released Shiva, gifts were given away liberally to all the invitees, excellent food was served, music and dance were displayed and Shiva and Parvati knew no bounds of joy. Meanwhile a hungry Brahmana appeared on the scene and after taking food counselled the couple about the Parama Tatwa of the Unparalelled, Ever lasting Truth and about the Most Compassionate Supreme Power and he too disappeared suddenly. Even as Parvati was utterly bewildered in that stage of heightened astonishment and shock with incidents happening so swiftly that she was in unbelievable dreams, an 'Akash Vani'was heard loudly and clearly that Shiva and Parvati should immediately reach their Mandir: The Celestial Voice said: 'Jaganmaataa! Please be composed and see for your self your own son in your Chamber; he is indeed the Goloka Pati Paratpara Shri Krishna Him self! The boy is the sweet fruit of the Magnificent Tree of the Punyaka Vrata that you had so successfully accomplished! It is that Parama Teja which the highest yogis dream of visioning; it is that Adi Purusha whom Brahma, Vishnu and Shiva are constantly absorbed in with Dhyana; and it is that Punya Rasi Swarupa whose very thought dispels all Vighnas of all Beings in Trilokas who is lying playfully in your bed chamber indeed!!'As soon as the Akashavani Devi Saraswati made the celestial announcement, the Shiva-Parvati couple made a swift dash into their Mandir, embraced the child by quick turns and gave 'Mangala Snaana'; even before the Snaana, all the Devatas, Dikpalakas, Gandharvas, Apsaras, Maharshis got collected and instantly Vishnu, Brahma, Dharma and their spouses were anxiously waiting for the Darshan of the Sacred Child. Vishnu blessed the child with 'Deerghaayu'/ long life, Vignaan like that of Shiva, and 'Sarva Pujyata'/ Worship worthiness soon! Brahma said that the child's fame and Shakti be known all over at once. Maha Deva blessed his son that like himself he should become a Daata (Philanthropist), Hari Bhakta, Buddhimaan, Vidyaavaan, Punyavaan, a Jitendriya and Shanta Murti. Dharma Deva blessed to be a Dharmika / the Form of Virtue, Sarvagjna/ the All- Knowing, Dayaalu / Kind hearted, and 'Shri Hari Samaana'/ equivalent to Shri Hari. Devi blessed him to be a resident of each and every home and be an ever charming and Powerful source of Strength to every body. Saraswati blessed him Dharana and Smarana Shakti /Memory Power, Vivechana Shakti / Thinking Power and Kavita Shakti (Power of Imagination). Veda Maata Savitri blessed that he should become a Veda Gnaani. Vasundhara (Bhu Devi) blessed Ganesha to be an emblem of Kshama (Forbearance), Sharana daata (Provider of Refuge), Ratna Sampanna (The Fund of Opulence), Vighna Rahita and Vighna naashaka (The destroyer of Obstacles). Parvati blessed Vinayaka to excel in his father's traits as Maha Yogi, Siddha, Siddha pradaata, Shubha karaka / Giver of Auspiciousness, Mritunjaya / the Conqueror of Death and 'Atyanta Nipuna' or the Embodiment of Skills. Those who read or hear about the 'Ganesha Janma Vrittanta' are blessed in several ways: the childless would get chidren, the poor gets rich, the wifeless gets wife, the diseased gets healthy, an unfortunate woman gets fortunate, a spoilt child gets discipined, money lost gets recovered and an unhappy person finds himself extremely joyful.

Shani veekshana: Once Devi Parvati happened to meet Lord Shaneswara the Planet and the son of Surya Deva during the Festive days of Ganesha's birth celebrations and asked him to bless the child. Shani Deva declined politely as his looks falling on a newly-born (or for that matter on any person) would not be auspicious to the child, since he was cursed by the daughter of Gandharva King called Chitraratha, to whom she was engaged as decided by his father. Unfortunately, he encountered the woman when she was about to have her bathing after menses; she cursed Shaneswara that whom soever he would see a person even by mistake would have his head cut! Parvati did not take what Shani Deva said seriously and prevailed on him to bless Ganesha. Although Shani Deva glanced the child through the corners of his eyes, Ganesha's head droppped abruptly and Devi Parvati fainted at this sudden tragedy. The dropped head of the boy reached Goloka and Vishnu realised as to what had happened. He jumped on Garuda and flew towards North to locate any 'Praani' sleeping northward and found a bull elephant; its head was sliced with his Sudarshana Chakra and fixed the elephant head in place of the head of Ganesha and blessed the child foremost after the fixation of the elephant head

and returned to Kailasa. After getting better from her faint, she found Vishnu who had completed the task of fixation of the elephant head. Meanwhile Maha Deva realised what all happened and so did Brahma, Dharma and Devatas.Vishnu blessed Ganesha and gifted his Kaustubha Mani; Brahma gifted a precious kireeta /headgear, Dharma a Ratnaabharana and all other Devatas followed suit. As Devi Parvati became exremely upset with Shaneswara, she cursed him to become 'Angaheen' but Devas requested Devi Parvati to reconsider her lightening the curse especially she took Shaneswara's warning lightly, she reduced the severity of her curse by revising it that Shaneswara might turn lame for ever. On his very first puja, with 'shodashopachaaraas'or the first puja, after Ganesha's as executed by Vishnu Ganesha's celestial form emerged and he blessed Ganesha that at each Puja, Vrata, or at the shubhaaramha of any Sacred Deed, prathama puja must be performed to Vighnanayaka himself ; then Vishnu garlanded him with a 'Vanamaala'. Vishnu performed the 'nama karana' (name giving) in the presence of Devas, Maharshis and Munis; he gave eight names: *Vighnesha, Ganesha, Heramba, Gajaanana, Lambodara, Ekadanta, Shurpa-karna and Vinayaka.* Devi Parvati made Ganesha sit on a golden chair, gave 'Padya'with the holy waters of Ganga, Godavari etc.; offered Akshatas, flowers, chandana, Kasturi, Agaru Dhupa, Deepa, and Naivedya with a variety of Bhakshya, Bhojya, Lehya, Choshya and Paniyas, besides a wide range of fruits. Tri Murtis and their spouses, Devas and Devis, Menaka and Himalaya had all chanted the Mantra: *OM Shreem Hreem Kleem Ganeswaraaya Brahma ruupaaya chaaravey, Sarvasiddhi pradeshaaya Vighneshaaya Namo namah/*

Bhagavan Vishnu then recited the Sacred **Ganesha Kavacha** to Shanaischara as follows: *Samsaara mohanasyasya Kavachasya Prajapatih, Rishirscchhandascha Brihati Devo Lambodarah Swayam/ Dharmaartha kaama moksheshu viniyogah Prakirtitah/ Sarveshaam kavachaanaam cha saarabhutamidam Muney, Om Gam Hum Shri Ganeshaya swaahaa mey paatu mastakam, Dwatrimshadaksharo Mantro mey sadaavatu/ Om Hreem Kleem Shreem Gamiti cha Satatam paatu lochanam, Taalukam paatu Vighneshah Satatam Dharani taley/Om Hreem Shreem Kleemiti cha satatam paatu naasikaam/ Om Gaim Gam Shoorpakarnaaya Swaaha paatwadharam mama,Dantaani taalukaam jihwaam paatu mey shodashaaksharah/ Om Lam Shreem Lambodaraayeti swaahaa gandam sadaavatu, Om Kleem Hreem Vighnanaashaaya swaah karnam sadaavatu/Om Shreem Gam Gajaananaayeti swaahaa skandham sadaavatu, Om Hreem Vinaayaketi swaaha pushtam sadaavatu/ Om Kleem Hreemiti Kankaalam paatu Vakshahsthalamscha gam, Karow Paadow sadaa paatu Sarvaangam Vighna nighnakrit/ Praachyam Lambodaram paatu Aagneyyaam Vighna naayakah, Dakshiney paatu Vighnesho naairrutyaam paatu Gajaananah/ Paschimey Parvati putro Vaayavyaam Shankaraatmajah, Krishnashyaamshaschottarey cha Pari purnatamasya cha/ Eshaanmekadantascha Herambah paatu chordhvatah, Adho Ganaadhipaha paatu Sarva pujacha Sarvatah/Swapney Jaagaaney chaiva paatu maam Yoginaam Guruh/ Iti tey kathitam Vatsa Sarvamantrougha Vigraham,Samsaara mohanam naama Kavacham Paramaadhbhutam, Shri Krishnena puraa dattham Golokey Raasamandaley, Vrindaa vaney vinitaaya Mahyam Dinakaratmja/ Mayaadattam cha tubhyam cha yasmai kasmai na daasyasi,Param Varam Sarva Pujyam Sarva sankata taaranam/ Gurumabhyarchya vidhivat Kavacham Dhaarayetu yah, Kanthevaa dakshiney baahow sopi Vishnurnasamshayah/Ashwamedha sahasraani Vaajapeya shataanicha, Shatalaksha Prajastopi na Mantrah Siddhi daayakah/* This 'Samsaara Mohana Kavacha's Prajapati is Rishi, Brihati is the Chhanda, Swayam Lambodara Ganesha is Devata; Dharma, Artha, Kaama and Moksha is the 'Viniyoga'; this entire Kavacha is of great essence: Let the Mantra *Om gam hum Shri Ganeshaaya swaaha* safeguard my head; the Dwadashokshara Manta save my forehead; let *Om Hreem Kleem Shreem Gam* protect my netras / eyes; may Vighnesha protect my ear lobes; let the Mantra *Om Hreem Shreem Kleem* protect my nose; let the Mantra *Goum Gam Shurpaanyaya Swaha* guard my lips and tongue; let the Mantra *Om Lam Shreem Lambodaraaya Swaaha* secure my cheeks; may the Mantra *Om Kleem Hreem Vighna naashaaya swaaha* keep my ears safe; let *Om Shreem Gam Gajaananaaya swaahaa* secure my shoulders; may the Mantra *Om Hreem Vinaayakaaya swaaha*

guard my rear part of my body; let *Om Kleem Hreem* protect my 'kamkaal'/ skeleton and the Mantra *Gam* save my chest. Let Vighna-nihanta provide safety to my hands, feet and the entire body! May Lambodara save my Eastern side, Vighnanayaka the Agneya side, Vighnesha the Southern side, Gajaanana the Nirruti side, Parvati putra the West, Shankaraatmaja the Vaayavya side, Shri Krishna the North, Ekadanta the Ishaana kona, Heramba the Urthwa bhaga / skyward, and Ganaadhipa the 'Adhobhaga' the underground. May the 'Yogi Guru' procect my while asleep or awake. This is how I explained the whole 'Samsara Mohana naama Kavacha'to you Suryanandana Shaneswara. This Kavacha was bestowed to me when I attended the 'raasa leela' convention at Goloka and this should be divulged to one and all. If a person wears the Kavacha after Guru Puja, it shall indeed safeguard him or her and bestows the boons of performing thousand Ashwamedha Yagnas and thousand Vaajapeya Yagnaas. The Siddhi of this Kavacha is attainable after hundred lakh japas of it.)
Kashyapa Munis curse to Shiva: Besides the Shani Vikshana, there was another reason for Ganesha's Elephant head. Once Surya Deva attacked two demon brothers Mali and Sumali and the ever-kind Maha Deva saved the brothers by throwing his Trishul on Surya and the latter became motionless with a serious injury on his chest and his chariot fell down too. The whole Universe came to stand still, the highly frightened Devas were stunned at the happening and the Univrse was drowned in complete darkness. The highly griefed father of Surya Deva, the powerful Kashyapa Muni, was shattered and gave a curse to Maha Deva that just as his son's chest was broken open by the Trishul, Shiva's future son too would drop off as suddenly. The momentary anger of Shiva got cooled down and from his Yogic powers recovered Surya's normalcy. The demon brothers received their retribution at once as they became victims of dreaded diseases as their limbs were dried up and they lost their strength and shine. Brahma advised that since they annoyed Surya and contracted the incurable diseases, they had to worship Surya himself to please him. He taught the remorseful demons the method of worship to Surya, his Stuti and Kavacha and regained their might and sheen.But Kashyapa Muni's curse as irretrievable and Ganesha's head had to be replaced.
Ganesha's encounter with Devi Tulasi: As Devi Tulasi was seeking to perform Tapasya on the banks of Ganga, she saw Ganesha a young and handsome youth moving about enjoying the refreshing coolness of the River. Tulasi was readily attracted to him, drew him into conversation by amply indicating her fascination to him and finally proposed to him for marriage with him. Ganesha was taken aback and spurted that she was like his own mother and what was more that he hated to be drawn into any marriage in life as the very concept of family was abhoring to him; he said that the institution of marriage was the terminator of Hari-Bhakti, the destroyer of Tapasya, the indestructible knot of 'Bhava Bandhana' or the inescapable rope of family ties, the demolisher of Tatwa Gyana, the closure of the Moksha dwara and the end of personal freedom. Ganesha therefore advised the Kanya to seek somebody else as her life partner and leave him free. Devi Tulasi got terribly annoyed with Ganesha's weird arguments and the way that he discarded her summarily. She cursed Ganesha that he would be married definitely despite his wishes and Ganesha gave a reverse curse that since she was insensitive of other's feelings, she would become a the wife of a demon (Shankhachooda) and subsequently become a Tree. On realising the backround of each other, they complemented each other as Tulasi was destined to the wife of Narayana and Ganesha was the famed son of Maha Deva and Parvati Devi. But Tulasi leaves should not be offered in Ganesh Puja, excepting just one leaf perhaps! The above references of the Mahatmya of Vinayaka along with his spouses of Siddhi and Buddhi could indeed by multiplied!

3. Skanda Purana on Ganesha Vrata Puja Vidhana in detail:

The foremost prayer to Ganesha states : *Sumukhaschaika dantascha kapilo Gajakarnikah, Lambodarascha vikato Vighna Raajo Ganaadhipah, Dhumaketur -ganaadhyashah phala chandro Gajaanah, Vakra tundah Shurpakarno herambahskanda purvajah, Shodashaitaani naamaani yah patheh shrunuyaadapi vidyaarambhe vivaahecha praveshe nirgame tathaa, sangraame sarva*

kaaryeshu vighnastasya na jaayate, abheepsitaartham pujito yassurairapi, sarva vighnacchide tasai Shri Ganaadhipaye namah/ Then follow the Sankalpa, Kalasha puja, 'Shodaashopa-chaara' or the formal Services to Ganesha with Dhyaana-Aavaahana-Vaahanaadis and Shuddhodaka Snaana- Vastra-Yagnopaveeta-Gandha-Pushpa-Phala- Dhupa -Deepa- Avasara Naivedyas-Tambula - Neeraajana-Achamaniyas - Mantra pushpa- pradakshina namaskaarasa- are offered in the opening phase of the Puja stating : *Ganaadhipa prasaadam shirasaa grihnaami/* Thus one's own head is adorned with 'akshata-pushpas.Then commences the further phase of Phala Siddhi Vinaayaka Puja with Praana pratishtha: *Asya Shri Vara Siddhi Vinaayaka praana pratishthaapana mantrasya, Brahma Vishnu Maheshwaraa Rishah, Rikyajursaamaadharvaani chhandaamsi, praanah shaktih paraadevataa, hraam beejam, hreem shaktih, hruum keelakam, mama Varashiddhi Vinaayaka praana pratishthaa shiddhyarthe jape viniyogah/* <u>*Kara nyaasa:*</u> *hraam angushthaabhyaam namah, hreem tarjanibhyaam namah, hruum madhyamaabhyaam namah, hraim anaamikaabhyaam namah, hroum kanishthikaabhyaam namah, hrahah karatala prishtaabhaam namah;* <u>*Anga nyaasa:*</u> *hraam hridayaaya namah, hreem shirase swaaha, hroom shikhaayai vashat, hraim kavachaaya hum,hruum netratrayaaya voushat, hrahah astrraaya phut/ Bhurbhuvassuromiti digbandhah/* <u>*Dhyaanam:*</u> *Raktaambhodisthapotollaasadaruna sarojaadhiroodhaa karaabjaih, paasham kodandamikshhoodbhava maliganapyankusham pancha baanaan/ Bibhraanaa -srukkapaalam trinayana lasitaa peena vakshoruhaadhyaa devi baalaaka varnaa bhavatu* sukha *kree praana shaktih paraanah// Hraam hreem krom ya ra la va sha sah om/ Varasiddhi Vinaayaka! Praanah mama praanah Varasiddhi Vinaayaka jeevah mama jeevah vaangnahshrotra jihvaa ghraanaih ucchvaasa rupena bahiraagatya, asmin bimbe-asmin kalashe- asyaam pratimaayaam-sukhena charan tishtthantu swaaha/ Mantram: Asuneete punarasmaasu chakshuh punah praanamihanodhehi bhogam, jyokpashyema Suryamuccharantamanumate mridayaanasswasti, amritam vai praanaa amritamaapah praanaanena yathaa sthaanamupahvayate// Swaamin sarva jagannaatha yaavat pujaavasaanakam, t aavatvam yathaa preetibhaavena bimbesmin sannidhim kuru/ Aavaahito bhava, sthaapito bhava, suprasannobhava, varado bhava, avakunthitobhava, sthiraasanam kuru, praseeda prasseda praseeda//* <u>*Mantrah:*</u> *Aaa twaavahantu harayassacheta sashvaitairashaisah ketumadbhih vaataajavairbalavadbhirnojavairaayaahi sheeghram mama havyaaya sharvom/*(while reciting this mantra, akshata-pushpas be kept on the head of the Idol and offer some naivedya like a fruit and gud to signify the 'praana pratishtha'.

<u>*Pujaa praarambhah:*</u> *Bhava sanchita paapougha vidhvamsana vichakshanam, Vighnaandhakaara bhaswantam Vighnaraajamaham bhaje/ Shurpakantham Gaja vaktram chaturbhujam, Paashanaang -kushadharam Devam dhyaayetsiddhi Vinaayakam/ Uttamam Gananaathasya vratam sampatkaram shubham, Bhaktaabheeshtapradam tasmaad dhyaayettam Vighna naayakam/ Dhyaayet Gajaananam Devam taptakaanchana nannibham, Chaturbhujam mahaa kaayam sarvaabharana bhushitam/* Dhyaayaami-*Atraagaccha jagadvandya suraasuraarchiteshwara, Anaatha naatha sarvajna Gauri garbhaa samudbhava/*Aavaahayaami- *Mouktikaih Pushparaagaischa naanaaratnairviraajitam, Ratna simhaasanam chaaru preetyartham pratigruhyataam-*Aasanam samarpayaami/ *Gauriputra namastestu Shankara priya nandana, Grihaanaarghyam mayaadattam grihaanad -viradaanana:* Paadyam samarpayaami/ *Anaadha naadha sarvagjna geervaana varapujita, Grihaanaachamanam Deva tubhyam dattam mayaa prabho-*Aachamaniyam samarpayaami- *Dadhiksheera samaayuktam madhvaajyena samanvitam, Madhuparkam grihaanedam Gajavaktra namostute-*Madhuparkam samarpayaami/ *Snaanam panchaamritairdeva grihaana Gana naayaka, Anaadha naatha sarvagjna Girvaana gana pujita/*

Panchaamrita snaanam samarpayaami/*[Milk-Aapyaayasva sametu te vishvatassomavrishniyam, bhavaa vaajasya sangadhe-Shri Vinaayakam snapayaami; Curd:Dadhikraavno akaarsham jishnorash -vasyavaaginah, Surabhino mukhaaratprana aayugumshitaarishat-Shri Vinaayakam dadhnaa snapa -yaami/Ghee:Shukramasi jyotirasi tejosi Devovassavitot punaatvat chidrena pavitrenavapoh Suryasya rashmibhih-Shri Vinaayakam aajyena snapayaami/ Honey:Madhu vaataa rutaayate madhu kharanti sindhavah, maadhveernassvantyoshadhih- Shri Vinaayakam Madhunaasnapayaami/*

Sugar:Swaaduh pavaswa dishyaaya jinvane swaadurindraaya suhave tu naamne swaadurmitraaya Varunaaya Vaayave Brihaspataye madhumaagum adaabhyah- Shri Vinaayakam sharkaraa snapayaami/] Phalodakam*: Yaah phalineeryaa aphalaa apushpaa yaascha pushpineeh Brihaspati prasutaastaa no munjavagumhasah- Shri Vinaayakam phalodkena snapayaami/*
Shuddhodakam:*Gangaadi sarva tirthebhya aahrutairamalair -jalaih, snaanam kurushva bhagannumaaputra namostute/ Shri Vinaayakam shuddhodaka snaanam kaarayaami/ Mantram: Aapohishthaa mayobhuvah, taana urje dathaatana, maheranaaya chakshase, yovasshivatamo rasah, tasya bhaajayate hanah, ushiteeriva maatarah, tasmaa arangamaamavah 'yasya kshayaaya jinvatha' aapo janayathaa cha nah//*Vastram: *Raktavastra dwayam chaaru Devayogyam cha mangalam, Shubhaprada grihaana twam Lambodara Haraatmaja/ Shri Vinaayakam Vastra yugmam samarpayaami// Mantram: Abhivastraa suvasanyaanyarshaabhidhenoh sudughaahpuyamaanaah, Abhichandraabhartaveno hiranyobhyashvaan rathino devasoma//*Yagnopaveetam: *Raajatam Brahma sutram cha kaanchanamchottareeyakam, grihaana Deva sarvagjna bhaktaanaanishtadaayaka/ Shri Vinaayaka yagjnopaveetam samarpayaami/ Mantram- Yagjnopaveetan paramam pavitram prajaapateryatsahajam purastaat, Aayushyamagryam pratimuncha shubhram yagjnopaveetam balamastu tejah//* Gandham: *Chandanaagaru karpura kasturi kunkumaanvitam, vilepanam Surashreshtha preetyartham pratigrihya taam/ Shri Vinaayakam gandhaan dhaarayaami/ Mantram: Gandhadwaaraam duraadharshaam nityapushtaam kareeshineem, Ishwareegum satyabhutaanaam twaamihopahvaye shriyam/* Akshataalankaaram:*Akshataan dhavalaan divyaan shaaliyaamh tandulaan shubhaan, grihaana paramaanada Shambhu putra namostute/ Shri Vinaayakaaya Alankaranaartham akshataan samarpayaami/ Mantram: Aayanete paraayane durvaarohantu pushpineeh, hradaascha pundareekaani samudrasya grihaa ime/* Pushpa Puja: *Sugandhaani cha pushpaani jaatikundamukhaani cha,Eka vimshati patraani sangrihaana namostute/ Shri Vinaayakam pushpaih pujayaani/Athaanga pujawith flowers:Ganeshaaya namah paadou pujayaami-Ekadantaayanamah gulphou [ankle joints] pujayaami-Shurpa karnaayanamah jaanuni[knees]pujayaami-Vighna Rajaya namah janghe pujayaami[ankle]-Aakhuvaahanaaya namah uru [thigh] pujayaami-Herambaaya namah katim [loin]pujayaami- Lambodaraaya namah udaram [tummy] pujayaami-Gana naathaaya namah naabhim [umbilical chord] pujayaami- Ganeshaaya namah hridayam [heart] pujayaami-Sthula kanthaaya namah kantham [throat] pujayaami-Skandaagrajaaya namah skandham[shoulders] pujayaami-Paasha hastaaya [hands] pujayaami-Gaja vaktraaya [face] vaktram pujayaami-Vighna hantre namah netrou [eyes] pujayaamu-Shurpakarnaaya namah karnou [ears] pujayaami-Phaalachandraaya namah lalaatam [forehead] pujayaami-Sarveswaraaya namah shirah[head] pujayaami- Vighnaraajaaya namah sarvaanyangaani [all the body parts] pujayaami/* Atha ekavimshati or 21 Patra Puja: *Sumukhaaya namah Maachi patram pujayaami-Ganaadhipaaya namah Brihati patram pujayaami-Umaadhipaaya namah bilwa [bael or stone apple tree leaf considered as highly sacred for Shiva-Uma- Ganesha-Skanda Kumara pujas]-Gajaana -naaya namah durvaa yugmam [two pieced -grass]- Harasunave namah dutthura patram pujayaami-Lambodaraaya namah badari patram pujayaami-Gahaagrajaaya namah apaamaaragapatram pujayaami-Gaja karnaaya namah tulasi patram [exceptionally] pujayaami- Ekadantaaya namah chuta patram[mangoe leaf] pujayaami-Vikataaya namah karaveera patram pujayaami- Bhinna dantaaya namah Vishnukranta patram pujayaami- Vatave namah daadimi patram pujayaami-Sarveswaraaya namah Devadaaru patram pujayaami-Phaalachandraaya namah Maruvaka patram pujayaami-Herambaaya namah sindhuvaara patram pujayaami-Shurpakarnaayana mah jaati patram pujayaami-Suraagrajaaya namah ganaki patram pujayaami-Ibhavaktraaya namah shami patram pujayaami-Vinaayakaaya namah ashvattha patram pujayaami-Surasevitaaya namah Arjuna patram pujayaami-Kapilaaya namah arka patram pujayaami-Ganeshwaraaya namah eka vimshati patraani pujayaami/*
The Sahasra naama/ Ashtottara Pujaam samarpayaami/
Dhupam: *Dasaangulam guggulopetam sugandhi sumanoharam, Umaasuta namastubhyam grihaana varadi bhava/ Shri Varasiddhi Vinayaka namah dhupamaaghraapayaami; Mantram: Dhurasi dhurva*

dhurvantam dhurvatam yosmaan dhurvati tam dhurvayam vayam dhurvaamah/ Deepam: *Saajyam trivarti samyuktam vahninaadyotitam mayaa, Grihaanamangalam Eshaputra namostute/ Shri Vara Siddhi Vinaayakam deepam darshayaami;Mantram:Uddipasya swajaatavedopaghnam nirrutam mama, Pashugascha mahyamaahava jeenanancha disho dasha, maanohigumsih jaatavedo gaamashvam purusham jagat, abhibhradaghna aag hi shriyaa maa paripaalaya/* Naivedyam: *Sugandhaan sukrtaamschiva modakaan ghritapaachitaan, naivedyam grihyataam devachanamudgaih prakalpitaan// Bhakshyam bhojyamscha lehyamcha choshyam paaniyamevacha, Idam grihaana naivedyam maaa dattam Vinaayaka/ Shri Varasiddhi Vinaayaka namah Maha Naivedyam samarpayaami/ Mantram: Deva savitah prasuva satyamtvartena parishimchaami Amritamastu Amritopastaranamasi swah, Udaanaaya swaah, samaanaaya swaah, Brahmane swah/ Madhye paaneeyam samarpayaami, hastou prakshaalanam samarpayaami, paada prakshaalanam samarpayaami, shuddhhaachaneeyam samarpayaami//* Taamboolam: *Poogiphalasamaayuktam naagavallidalairyutam, karpura churna samyuktam taamboolam pratiguhyataam/ Shri Vara Siddhi Vinaayaka Swaamine taamboolam samarpayaami/*Suvarna Pushpam: *Sadaanandada Vighnesha pushkalaani dhannaanicha, Bhumyaam sthitaani Bhagavan sweekurushva Vinaayaka/ Shri Varasiddhi Vinaayaka namah suvarna pushpam samarpayaami/*Neeraajanam: *Ghritavarti sahasraischa karpurashakalaistathaa, neeraajanam mayaa dattam grihaana varado bhava/ Shri Varasiddhi Vinaayaka namah Neeraajanam darshayaami- neeraajanaanantaram aachamaniyam samarpayaami/ Mantram: Hiranya paatram madhoh purnam dathaatimadhavyosaaneeti, ekadhaa brahmana upaharati ekadhaiva yajamaana aayustejo dadhaati/*Durvaa yugma puja: *Ganaadhipaaya namah durvaayugmam pujayaami-Umaaputraaya namah---, Aakhuvaahanaayananah--,Vinayakaaya namah---, Isha putraayanamah---, Sarvasiddhipradaayanamah--Ekadantaaya namah--, Ibhavaktraaya namah---,Mooshaka vaahanaaya namah--, Kumara gurave namah/* Mantra Pushpam: *Yopaam pushpam veda pushpavaan prajaavaan pashumaam bhavati- Chandra maa vaa apaam pushpam--Agnirvaa ---/ Ganaadhipa namastestu Umaaputraagha naashana, Vinaayakeshatanay sarva siddhi pradaayaka/ Ekadantaika vadana tathaa Mooshaka Vaahana, Kumaara gurave tubhyamarpayaami sumaanjalim/* Pradakshinnopachaaraan: *Yaani kaani cha paapaani janmaantara kritaayacha, taani taani pranashyanti pradakshina pade pade/ Paapoham paapa karmaaham paapaatmaa paapasambhavah, traahi maam kripayaa Deva sharanaagata vatsala/ Anyathaa sharanam naasti twameva sharanam mama, tasmaad kaarunya bhaavena raksha raksha janaardana/ Pradikshanam karishyaami satatam modaka priya, Namaster Vighna raajaaya namase vighna naashana/ Shri Vara Siddhi Vinaayakaaya namah Atma pradakshina namaskaaraan samarpayaami; Chatram aacchhaadayaami, chaamaram veejayaami, nrityam darshayaami, geetam shraavayaami,aandolikaamaarohayaami,Ashvaanaarohayaami, Gajaa naarohayaami, samasta Raajopachaara shaktyupachaara bhaktyupachaaramantropachaara devopachaara sarvopachaara pujaam samarpayaami/* Punararghyam: *Arghyam grihaana Heramba sarva bhadra pradaayaka, Gandha pushpair yuktam paatrastham paapa naashana/* Praarthana: *Yam Brahma vedaanta vido vadantiparam Purusham tathaanye, Visyodgateh kaaranameeshwaram vaa tasmai namo Vighna vinaayakaaya/ Namastubhyam Ganesaana namaste vighna naashana, Ipsitam me varam dehi paratra cha paraam gatim/ Vinaayaka namastubhyam satatam modaka priya, Nirvighnam kuru me deva paratra cha paraam gatim, Nirvighnam kurume Deva sarva kaaryeshu sarvadaa//*Vaayana daanam: Respective Mantas of the Provider and Reciever : 1) *Ganeshah pratigrihnaat Ganesho vai dadaati cha, Ganeshastaarakobhyaam Ganeshaaya namah/* 2) *Devasya twaa savituh prasave asvinoh baahubhyaam pushno hastaabhyaamaadade/*

Vinaayaka Vrata Katha is essentially heard or read with attention and devotion besides being self adorned or blessed by elders on head with akshatas and flowers to ward off the curse of chandra darshana as Lord Krishna himself was a victim of seeing the reflection of Moon in the milk yielded inside the vessel on Ganesha Chaturthi; Krishna was subsequently troubled and doubted of robbing 'Shamankaka Mani' of Satraajit which yielded tons of gold daily!

Vinayaka vrata concludes with Vrata kathaashravana as follows:

Aaseetpuraa Chandra vamshe Rajaa Dharma iti shrutah, swaraajye Daivayogena jnaatibhih kutilair -hrute/ Anujairbharyayaasaardham jagaama/ Gahanam vanam bahuvriksha samaakeernam naanaa mriga samanvitam/ Bahu pakshikulopetam vhyaaghra bhalluuka sankulam, tatra tatra samaa vishtaa Munayo Brahma vaadinah/ Aadithya sannibhaah sarve sarve vahni sama prabhaah tejo mandala sankaashaa vaayu parnaambu bhakshakaah/ Agnihotrarataa nityamatitheeh naam cha puujakaah urthvabaahu niraalambaah sarve muni ganaastathaa/ Taan pashyan Dharma Raajopi sambhramena samanvitah Sutaashramam samaa saadya Sutam drishtvaa sa sambhramah/ Natvaacha bhaaryayaa saardhamanujaih samupaavishat/

King Dharmaraja who lost his Kingdom pursuant to the grave injustice perpetrated by his villianous cousins proceeded to a huge forest called 'Nainishaaranya' along with his wife and loyal brothers. The forest was infested with cruel animals, birds of varied colours and squeeks and awe inspiring trees and creepers - at once frightening and yet manificent. The dethroned King also discovered congregations of Brahmavaadi, tapasvis, hands raised and standing or 'Padmaasana' brahmanas performing 'agni kaaryas, tapasyaas' and Yoga. He then further proceeded to find the cynosure of Ashramas headed by Suta Maharshi and addressd him as follows.*Dharma uvaacha/ Suta Suta mahaa pragjna sarva shastra visharada/ Vayam cha bhaaryayaa saardham jnaatibhih paripeeditaah, swaraajyam sakalam chaiva putraaschhapahritaa hi nah/ Tava darshana maatrena sarvam duhkham vinaasitam, mamopari kripaam kritvaa Vratam bruuhi dayaanidhe/* Suta Maha Muni! You have digested the essence of all Shastra Dharmas. Our cousin Kauravas had betrayed and did enomous injustice to us as a result of which we were evicted from our own kingdom thus proceeding perforce into the forest with wife and brothers. We have however got immense relief by your 'darshan' Do very kindly teach us with a way out to recover our lost kingdom especially by the instruction of performing aa appropriate 'Vrata'to regain our lost kingdom again. *Suta uvaacha/ Vratam sampatkaram Nruunaam sarva soukhya pravardhanam, shrunudhvam Pandavaah sarve vrataanaam uttamam vratam/ Rahasyam sarva paapaghnam putra poutraabhivardhanam Vratam Saamba Shivenaiva Skandasyod bhoditam puraa/ Kailaasa shikhare ramye, naanaa muni nishevite, mandaara vitapi praante naanaa mani vibhushite/ Hema simhaasaanaaseenam Shankaram loka shankaram, prapaccha Shanmukhastushuto lokaanugraha kaankshayaa/ Skanda uvaacha, kena vratena bhagavan soubhaagyamatulam bhavet, putra poutraan dhanam labdhvaa manujah sukhamedhate/ Tanmevada Mahadeva vrataanaamuttamam vratam, Ishvara uvaacha- Astichaatra mahaa bhaga Gananaadha prapujanam/ Sarva sampatkaram shreshthamaayuh kaamaardha siddhitam maase Bhadrapade shukla chaturdhyaam vratamaacharet/*

Skandakumara addressed Parama Shiva even as the latter along was his mother Parvati Devi- the Unversal Parents- as the latter were amidst several Sages comfortably seated on a golden throne studded with most precious and proverbial nine gems; he requested that keeping in view 'loka kalyaana' or universal auspiciousness the latter be kindly advised as to what precisely the best possible 'Vrata' or a Penance with clean body and mind accompanied with devotion and 'indriya nigrah' or control of body mind. ' Which outstanding Vrata would readily bestow prosperity, long life and best progeny! Parama Shiva elaborated his reply.*Praatah snaatvaa shuchirbhutvaa nitya karma samaacharet swashaktyaa Gananaadhasya swarnaroupya - mathaakritim/ Athavaa mrinmayam kuryaadvittashathyam na kaarayet, swagrihasottare deshe mandapam kaarayettatam/ Tanmadhyeshtadalam padmamyavairvaa tandulenavaa, pratimaam tatra samsthaapya pujayitvaa prayatnah/ Sveta gandaakshataih pushpairdurvaangkura samanvitaih, dhupair deepascha naivedyairmodakairghritapaachitaih/ Eka vimshati samkhyaani neerikela phalaanyapi, rambhaa jambu kapitthoughaanikshukandhaashchaavatah/ Evamanya phalaapuupair naivedyam kaarayetsuta, nritta geetaischa vaadhyascha puraana pathanaadibhih/ Tarpayengana naadham cha vipraan daanena shrotriyaan, bandhubhih swajanaih saardham bhunjiyaa taila varjitam/ Evam yah kurute*

marto Gananaadha prasaadatah, sidhyanti sarvakaaryaani naatra kaaryaa vichaaranaa/ atah prabhaate vimale punah pujaam samaac haret, mounjeem krishnaajinam dandamupaveetam kamandulam/ Paridhaanam tathaa dadhyaadyathaa vibhavamuttamam, upaayanam tato dadyhaachaarya svashaktitah/ Anyebhyo dakshinaam dayaadbraahmanaan bhojayettatah, trailokyeshrutam chai tad vraataanaamuttamottamam anyaischa Deva munibhir gandharvaih kinnaraihstadhaa, cheernametad vratam sarvaih puraa kalpe Shadaanana/ Iti putraaya Sharvena Shanmukhaayoditam puraa, evam kurushva Dharmagjna Gananaadha prapujanam/ Vijayaste bhaveennityam satyam satyam vadaam -yaham,etad vratam harischaapi damayanti puraakarot/
Ganesha Vrata to overcome 'Vighnas' to humans-and celestial beings alike is scheduled on Bhadrapada Shukla Chaturthi on which day the Performers are required to get ready with clean body and heart, get ready with an idol made of gold or silver or atleast by earthern cakes, place it towards the northern direction of the house, decorate the idol suitably and place it in the middle of a eight leafed diagram filled up with well spread out rice flour and commence the shodashopa -chaara puja of avaahana-praana pritishtha-pushpaadi puja along with dhupa-deepa-naivedya of bakshya- bhojya-lehya- choshya- phala-paaneeyas and various other services like 'gaana-natya-purana pathanaas' and finally bhojanaadi services of the 'prasadaas' to bandhu-aapta jana- bhojanas and 'satkaaras' especially to the learned brahmanas; a follow up with a similar puja next morning by way of 'punah puja' too is scheduled. This is the broad framework of the Ganesha Puja which has outstanding fall out benefits and is appliacable human beings irrespective of Varnas Brahmana-Kshatriya-Vaishya-and even lower castes too; besides Deva-Daanava-Yaksha-Kinnara- Gandharva-Apsraraadis are no exceptions univeraslly.
*Krishno Jaambavateemaagaad ratnamchaapi syamantakam, Damayasti Nalamchiva vratasyaasya prabhaavatah/ Shakrena pujitah purvam Vritraasura vadhe tathaa, Ramadevena tadvaccha Sitayaa maargane tathaa/ Bhageerathena tadvaccha gangaamaayatanaa puraa,Amritodpaadanaardhaaya tadhaa Devaasurairapi/ Kushthavyaadhiyutenaapi Saambenaaraadhitah puraa, evamuktastu Sutena saaujah Pandunandanah/ Pujayaa maasa Devasya putram Tripuraghaatinah, shatru sangham nihatyaashu praaptavaan Raajya- mojasaa/ Pujayitvaa mahaabhagam Ganesha siddhidaayakam, siddhyanti sarvakaaryaani manasaa chintitaanyapi/ Tena khyaatim gatoloke naamnaa Siddhi Vinaayakah,Vidyaarambhe puujitaschet Vidyaa laabho bhavedhruvam/ Jayamcha Jayakaamascha putraardhee labhate sutaan, patikaamaac ha bhartaaram soubhagyam cha Suvaasinee/ Vidhavaa pujayitvaa tu vaidhavyam naapnuyaatkvachit, Brahmana khsatriyo vaishvah shudrovyaapathaastriyah/ Arbhakaschaapi bhaktyaa cha vratam kuryaad- yadhaavidhi, siddhyanti sarvaakaaryaani Gana naadha prasaadatah/ Putra poutraabhi vriddhim cha gajaadyaisvaryamaapnuyaat/*Lord Krishna performed Ganesha Vrata and Ganesha Deva blessed Krishna to secure both Satya Bhama and Jambavati as his consorts and Syamantaka Mani as a bonus. King Nala regained Damayanti again as Nala was cursed to turn into an ugly dwarf and out of shame left Damayanti for twelve years; they were reunited only on Nala devotedly executed Ganesha Vrata as the loving couple were reunited.
Lord Indra the Chief of Devas was able to kill Vritrasura after Ganesha was pleased with Indra by the latter's Vrata Puja. The most tenacious Bhagiradha was able to undergo several vicissitudes in bringing Ganga from Vaikuntha from the feet of Bhagavan Vishnu to Bhuloka only to wash off the ashes of Sagara Putras of his ancestors but only performing Ganesa Vrata. Lord Rama too obeserved Ganesha Vrata puja systematically before searching for Devi Sita in Lanka from the clutches of Ravanasura. As Lord Krishna's own dear son Samba as the latter suffered from leprosy owing to Durvaasa Maharshi's curse, Krishna too obereved Vinayaka Vrata with faith and diligence and as a result cured the deadly disease. Thus Itihasas stand proof of the outstanding advantage in performing Ganesha Vrata with faith and dedication. Be it that at the initiation of a child's preliminary education or aspiration to initiate a battle, or a desire to secure an ideal wedded life, especialy of unwedded maidens, or a sumangali woman wishing for long and contented wedded life, or a widow seeking a never ever repeat of widowhood in the lives to come, or 'putra poutraabhivriddhi' or happy line of

progeny ahead seeking, the definite answer indeed is the performance of Ganesh a Vrata with dedication.
The Vrata could be performed by persons- man woman-child- of 'Chaturvarnas' of any Society, clan or faith and that would ensure success in their lives ahead with contentment and fulfillment. The proceedings of the Vinayaka Vrata are vouchsafed vide Skanda Purana.

5. Ganesha Purana on Sankata Chaturdhi Vrata

Sankata Vigneshwara Puja Vidhaana, Mahatmya, Vrata Udyapana, Kaartaveerya janma

Recalling that King Kritaveera performed Ganesha Vrata on Bhadrapada Shukla Chaturthi with utmost devotion (ref chapter 59), he had a dream of his late father reminding of the King's yet unfulfilled wish to beget a son of fame. The King was then prompted by the celestial dignitaries in chain viz. Narada-Indra- Brahma and learnt of the methodology of observing Sankata Chatuthi Vrata which ought to result in the fulfillment of the desire. Then the Vrata vidhana is as follows:
Sankapam: *Sankalpam kaarayet samyag dhyaatvaa Devam Gajaananam Ganesham pujayet bhaktyaa mantrairaagama sambhavaih/*
Vigrah Pratishtha: *Pratishthyaat pujayet tam dhyaanan DevamGajaananam/*
Dhyanam: *Eka dantam maha kaayam tapta kaanchana sannibham, Lambodaram vishaalaaksham jvalit paavaka lochanam/ Aakhupushtha samaaroodham chaamarairveejitam ganaih, shesha yagjnopapeetam cha chintayet tam Gajaananam/ Iti Dhyaanam/*
Aavaahana: *Aagaccha Deva Devesha sankataanmaam nivaaraya, yaavad vratam samaapyet taavatut twam sannidhou bhava/ Sahasrasheershaityaavaahanam/*
Aasanam: *Ganaadheesha namastestu Sarvasiddhipradaayaka, aasanam grihyataam deva sankataan -maam nivaaraya/ Purusha evam aasanam/*
Paadyam: *Umaaputra namastestu namaste Modakapriya, paadyam grihaana Devesha sankatam me nivaaraya/ Etaavaasanasya- Padyam/*
Arghyam: *Lambodara namastestu ratna yuktam phalaanvitam, arghyam grihaana Devesha sankatam me nivvarya/ Tripaadurdhvaityaturarghyam/*
Aachamaneeyam: *Gangaadi sarvateertabhyah aahrutam toyamutamam, grihaanaachamaneeyaardham sankatamme nivaaraya/ Tatoviraadam aachamaneeyam/*
Panchaamrita snaanam: *Payidhadhi ghritam chaiva sharkaraa madhu samyutam, panchaamritam grihenadam sankatam me nivaaraya/*
Snaanam: *Narmadaa Chandra bhaagaa cha Ganaasangamajairjalaih snaapitosi mayaa bhaktyaa sankatam me nivaaraya/*
Vastram: *Ibhavaktra namastubhyam grihaana Parameshvara, vastra yugmam Ganaadhyaksha sankatamme nivaaraya/ Tasmadyagjnaat sarvahuta ruchet vastram/*
Yagjnopaveetam: *Vinaayaka namastubhyam Parashudhaarine, upaveetam grihaanedam sankatam me nivaaraya/*
Gandham: *Ibhavaktra namastubyam namo mushala vaahana,chandanam grihyataam deva nivaaraya/ Tam yagnamiti chananam/ _*
Akshata: *Ghritakumkumasamyutaas tandulaah sumanoharaah, akshataasterpitaam deva sankatam me nivaaraka/ Ityakshataam/*
Pushpaani: *Champakam mallikaa durvaa pushpajaatiranekashah, grihaana tvam Ganaadhyaksha sankatam me nivaaraya/ Yatpurushamitimiti pushpam/*
Dhupam: *Lambodara Mahakaaya Dhumraketo suvaasitam,dhupam grihaana Devesha samnatam me nivaaraya/ Braahmanosyeti dhupam/*
Deepam: *Vighaandhakaara samhaara kaaraka Tridashaadhipa,deepam grihaana Devesha sankatam me nivaaraya/ Chandamaa manaso Chandrama manaso Jatha, Chaksho surya ajaayatha/Mukhad Indras cha Agnis cha , Praanad Vayuaaajayatha/From his mind was born the Chandrama (moon) and*

his eyes became the powerful Surya (sun). From his mouth were born Indra (lightning) and Agni (fire), and his breath/life gave rise to Vayu (air)
Naivedyam: *Modakaapuupa ladduuka paatasam sharkaraanvitam, pakkaannam saghritam Deva, naivedyam pratigrihyataam/ Naabhyaa aaseedati naivedyam/*
Phalam: *Naarikela phalam draakshaam rasaalam daadimam shubham, phalam grihaana Devesha sankataanme nivaaraya/Iti phalam/*
Taamboolam: *Kumkumailaalvaangaadi nagavalleedalaanicha, tamboolam grihyataam Deva sankatam me vinaashaya/ Yat purushenoti taamboolam/ Iti taamboolam/*
Dakshina: *Sarvapreetikaram Deva hiranyam sarva siddhitam, dakshinaartham grihaanedam sankatam me vinaashaya/ Saptaasyaasannithi dakshinaam/*
Durvaka Puja: *Om Ganaadhipaaya namah, Om Umaa putraaya namah, Om agha naashanaaya namah, Om Ekadantaaya namah, Om Ibhavakatraaya namah, Om Mushaka vaahanaaya namah, Om Vinaayakaaya namah, Om Isha putraaya namah, Om Sarvasiddhi pradaaya namah, Om Lambodaraaya namah, Om Vakta tundaaya namah, Om Modaka priyaaya namah, Om Vighnadhvamsa kartrenamah, OmVishva vandyaaya namah, Om Amareshaaya namah, Om Gaja karnaaya namah, Om Naaga yagnopaveerine namah, Om Bhaalachandraaya namah, Om Parushu dhaarine namah, Om Vighnaadhipataye namah, Om Vidyaa pradaaya namah/*
Neerajanam: *Karpuraanalaa samyuktamasheshad aghougha naashanaartham, neeraajanam grihaanesha sankataamnaam vimochaya/ Iti neeraajanam/*
Stuti: *Tvameva vishvam srujaseebhavaktraa tvameva vishvam paripaasi deva, tvameva vishvam harasekhilesha tvameva vishvaatmaka aavibhaasi/ Iti stutih/*
Namaskaarah: *Namaami Devam Gananaadhameesham Vighneshwaram vighna vinaasha daksham, bhaktaartiham bhakta vimoksha daksham vidyaa pradam vedavidhaanamahyam/ Itri namaskaaram/*
Thus' Sankata Vighnesha Vrata Vihaana' in brief/
King Kritaveera was then provided a list of beneficiaries of outstanding personalties who were blessed by Ganesha who had successfully performed the Sankata Chaturthi Vrata with faith and devotion.
Skanda left home ingonito to perform tirtha yatras once then the terribly worried Devi Parvati performed the Sankata Ganesha Vrata and on its succsessful conclusion Skanda arrived home to Kailasha.
Maha Muni Agastya drank up the entire ocean to kill Kalakeya daitya;
[In the vicinity of Pushkar Tirtha were 'Ashramas' of illustrious Mararshis like Agastya. A highly vily and valiant Danava named Kalakeya was in battle with Devas for many years and he kept another mighty Danava called Vritrasura as a shield in between him and Devas. With folded hands, Devas approached Brahma to get rid of Vritrasura as well as Kalakeya. Brahma suggested that Vritrasura was invincible due to unprecedented boons given by Parameswara and the only way out was to approach Sage Dadheechi and beg him for his back-bone which could materialize a mighty 'Vajrayudha' which alone could destroy Vritrasura. Devas prayed to Sage Dadheechi and keeping in view the holy task of killing Vritrasura, the Sage agreed to sacrifice his backbone and hence his life. As Vritasura was eliminated by the vajyaayudha and a demoralised Kalakeya and asuras too hid in the Ocean resorted to nightwarfare and nocturnal killings of lakhs of human beings in sleep and once again threatened the balance of power between the Davanvas and Devas. Indra and Devas approached Lord Vishnu who in turn and declared that the only Sage Agastya, who averted crises like when Nahusha occupied the chair of Indra on highly temporary basis and created embarrassment and havoc in the worlds and punished him subsequently and when Vindhyachala grew up in height compared with Meru Mountain obstructing the passage of Surya and subdued Vindhya by asking him to bend in reverence and not allowing to stand up till date, Agastya Muni, having faithfully performing Sankata Ganesha Chaturthi Vrata drank up the water of the Ocean exposing Kalakeya and followers. The dried up Ocean was replenished by Ganga; another version was the replenishmen was my the Maha Munis mutra and hence tha salty taste!]

Vishnu Purana

Tulasi Devi was called Sati Vrinda. Her husband, who was named Jalandhara, was a very cruel daitya and used to harass the rishis and munis and destroy their sacrifices. Lord Vishnu therefore had to set about killing him, but due to the purity of his Jalandhara's wife, Sati Vrinda, and her devotion for her husband, he could not do so. So Vishnu took the form of Jalandhara and stole her virginity. Only after doing this was he able to rid the world of Jalandhara and restore peace and harmony. When Sati Vrinda discovered the trick Lord Vishnu had played on her, she cursed him to become a shaligram, an oval stone used in sadhana and worship, in his next incarnation. Vishnu then gave Sati Vrinda the boon that in her next birth she would incarnate as Tulasi, and be worshipped everywhere. That is why Tulasi is virtually married to Shaligram.

Veda Vyas told the congregation of Sages that Bhagavan Maha Deva described the benefits of Tulasi Tree (Holi Basil) to Kartikeya as it is highly auspicious, desire-fulfilling, very dear to Bhagavan Vishnu and hence called 'Vaishnavi'; in fact, Vishnu considers Tulasi on par with even Lakshmi and far above the ranking of all other leaves and flowers. Daily worship to Bhagavan Vishnu with Tulasi leaves is considered as effective and propitious than even Daana, Homa, Yagnya and Vratas. Needless to say that Tulasi Puja to Bhagavan Vishnu bestows brightness, happiness, luxury items, fame, Lakshmi, noble ancestry, good wife and children, wealth, health, 'Gyan', Vigyan, Veda and Vedanga , Shastra, Purana, Tantra and Samhitas. Keeping a Tulasi Garden nearby is as effective and easy as keeping Lord Shri Krishna Himself and thus retaining Devi Lakshmi, Brahma and all other Devas.Thus a short-cut method is worshipping Tulasi to be able to keep all the Deities happy. As a corollary, Pretahs, Piscachas, Kushmandas, Brahma rakshasas, Bhutas and Rakshasas are nowhere in the vicinity and so would be far away from sins, fears, diseases and wants. In Kali Yuga, one effective way is to perform Tulasi Puja, Kirtana, Dhyana, Dharana and other means of worship to dry out and burn off all kinds of Sins and consolidate the path of reaching Swarga and Moksha. Bhagavan Shankara stated: *Pujaney kirtaney dhyaney ropaney dharaney Kalou, Tulasi dahatey paapam Swarga moksham dadaaticha/ Upadesham dadeydasyaah swayamaacharatey punah, sa yaati Paramam Staanam Madhavasya niketanam*/ Lord Vishnu said that in all those tasks which were dear to him like Yagnas, Vratas etc. worship with even with one Tulasi leaf enhances the value of such tasks. Further, those who worship Tulasi attain the same fruits of worshipping Gurus, Brahmanas, Devatas and Tirthas. If one retains a leaf of Tulasi while dying has a path leading upwards to heavens. Those who worship Tulasi regularly and sincerely would not have to take 'Punarjanma' (another birth)! Mere 'Namocchharana' or taking the name of Tulasi frightens Asuras but pleases Vishnu immensely; blessed are those in Kali Yuga who perform puja of 'Shaligramas' or Replicas of Maha Vishnu with Tulasi.What could Yama Raja say to Tulasi : *Tulasyamrita janmaasi sadaa twam Keshava Priyey! Keshavaartha chinomi twaam Varadaa bhava shobhaney/ Twadanga sambhavairnityam pujayaami yathaa Harim, Tatha kuru Pavitrangam Kalou mala vinaashini/* (Tulasi! You are born from Amrita and are the beloved of Kehava always. I select excellent leaves from your Tree for the puja of Bhagavan. Do become the provider of boons from this Puja and enable it in a manner that it pleases Bhagavan Keshava. Mother Tulasi! Only you could clean up the mess of Kali Yug and provide a sense of direction to absolve me of my sins). [Tulasi leaves yield a volatile oil called eugenol possessing anti bacterial properties which are anti- microbial, anti-inflammarory and expectorant promoting maximum respiratory assistance].
It is against background that Tulasi Leaves are forbidden in Ganesha Puja. Though Tulsi is considered as very auspicious but due to involvement of curse it is prohibited to use tulsi leaves at the time of pooja; one might notice in the course of the Eka Vimshati or 21 leaf pujas of Ganesha puja just one tulasi leaf is offered to Ganesha as an exception. Once Lord Ganesha was engaged in deep meditation. As Ganesha was doing pooja, there came Tulsi. The moment she saw Ganesha, she fell in

love with him and requested him to take her as his wife.But Lord Ganesha had turned down the offer but on her continued pestering cursed her that she would marry a demon. After the curse Ganesha took pity on Tulasi and blessed her be to be Lord Vishnu's beloved.]

Stanzas 16-17-18

He who studies this Atharva Vedeeya Upanishad's adhyayana, be eligible to accomplish Brahmatvapada adhikari. Sarvaswa vighna of jeevetaanta be totally negatived and sarvatra sukha shanti buddhi pradaanata be assured. Manushyas pancha maha patakaas viz, Stree hatya, Bhruna / Shishu hathya, Brahmana hatya, Go hatya and Guru hatya / Guru Bharya Gamana be never even be thought of since be destrourd totally. Indeed the evening recitation of Ganesha Stotras with one's heart and soul be fructified by the next moning and so should be the recitation ay the moring houras be bearing the fruit by the evening. The chatur vidha purushardhaas of Dharma-Artha-Kaama-Mokshaas are certain to be fullfilled by those who are Ganesha Bhaktaas with certainty and doubtlesly. Likewise the might of Baahu or Physical, the strength of Manas or Mind, Dhana or of Money Power and Bandhu or of strong hold of relatives constitututing Chatur vidha balaas be the positive resultant of the Ganesha Stotra Pathana-Manana and Niddhidhyaasa.

Finally, the reciter who wants something may accomplish it by 1,000 recitations of this, who sprinkles Ganapati with this becomes eloquent,who recites this on a fourth day becomes a knower of vidya. This is an artharva saying: 'who moves towards Brahmavidya is never afraid- who worships with fried grains becomes famous and becomes intelligent, who worships with 'modakaa gains the desired fruit, who worships with samit and ghee by the self all is attained, all is gained, who makes eight brahmanas understand this becomes like the sun's rays. In a solar eclipse, in a great river, or in front of an image having recited (this) the devotee gets accomplished in the mantra; becomes liberated from great obstacle andsurely is freed from great misfortunes.

Annexture on Ganesha Sahasra Naama

Ganesha Sahasra Naama with Nyaasa-Dhyaana:

Vyasa Maha Muni was blessed by Brahma Deva and bestowed Ganesha Sahasra Naama which Ganesha Himself gave to Shiva as follows:
Viniyoga: *OM asya Shrimad Ganesha divya sahasra naamaamrita stotra maalaa mahaa mantrasya Shri Maha Ganapatirrushih Shri swaanandesho Brahmanarspatir devataa, naanaa vidhaani cchandaasi, GAM beejam, TUM shaktih,SVAAHA keelakam, sakala vighna vinaashana dwaaraa Shri Brahmanaspati preetyartham jape viniyogah/*
Karaadi Nyaasa: *Ganeshvaro Ganakreeda ityangushthaabhyaam namah, Kumaaragurureeshaaneti tarjanee -bhyaam namah, Brahmaanda kumbhaschidvyometi madhyamaabhyaam namah, Rakto Raktaambara -dhara ityanaabhikaabhyaam namah/Sarvasadguru samsevya iti kanishthikaabhaam namah/ Luptavighnah subhaktaanaamiti karatalakara porishthaabhyaam namah/*
Hridayaadi Nyaasa: *Chaandaschandobhava iti hridayaaya naah, nishkalo nirmala iti shirase svaah/ Srishthirsthitilaya kreedaa iti shikhaayai vashat/ Jnaanam vigjnaanamaanandam iti kavachaaya hum/ Ashtaanga yogaphalabhuditi netratrayaaya voushat/ Ananta shiva shaktisahita ityastraaya phat/ Iti digbandhah/*
Dhyaanam: *Raktaambhodisthapatollasad aruna sarojaadhiruudham trinetram, paashamchavaankushaa- dhyaam parashumabhayadam baahubhirdhaarayantam/ Shaaktyaa yuktam gajaasyam prithutara jatharam Siddhi Buddhi sametam,Raktam chandraartha moulim sakala bhaya haram Vighna Raajam namaami/ Shri Siddhi Buddhi sahitaaya salakshanaabhaaya shri*

svaanandeshaaya Brahmaanaspataye -saangaaya saparivaaraaya sashaktikaaya saayudhaaya savaahanaaya saavaraaaya namah/ Iti naama maatrena maanasaih panchopachaaraih sampujya pathet/ As though a huge boat is floating in a red ocean a red lotus floats on which is comfortably seated Maha Ganesha surrounded by a group of elephants with trinetras and chaturbhujas as armed with paasha-ankusha-parashu- and abhaya mudra; He is of maha shakti, Gajaanana, Siddhi-Buddhi bharya sameta, Arunima Varna, Ardha chandra mastaka dhara,and Vighna Raja Ganesha. May we prostrate to him. We seek to tender paancha maanasopa- chaaraas reciting: *Om lam prithivyaatmakam gandham samarpayaami , om ham aakaashaatmakam pushpam samarpayaami, om yam vaayavyaatmakam dhupam samarpayaami,om ram vahanyaatmakam deepam saarpayaami, om lam amritaatmakam naivedyam samarpayaami; tadanantaram Sahasra naama stotra pathanam samarpayaami/ Shri Maha Ganapatiruvaacha:*

Ganesha Sahasra Naamaavali:

'Ganeshvara, Ganakreeda, Gananaadha, Ganaadhipa, Ekadamshtra,Vakratunda, Gaja vaktra, Mahodara, Lambodara,Dhumravarna, Vikata,Vighnanaayaka, Sumukha, Durmukha, Buddhi, Vighnaraaja, Gajaanana, Moda, Pramoda, Aamoda, Suraananda, Mahotkata, Heramba, Shambhara, Shambhu, Lambakarka, Mahabala, Nandana, Alampat, Bheema, Meghanaada, Gananjaya, Vinaayaka, Viruupaaksha, Dheerasura, Varaprada, Maha Ganapati, Buddhipriya, Kshipraprasaadana, Rudrapriya, Ganaadhyaksha, Umaaputra, Agha naashana, Kumaaraguru, Ishaanaputra, Mooshaka vaahana, Siddhipriya, Siddhipati, Siddhi, Siddhivinaayaka/ Avighna, Tumburu, Simhavaan, Mohini priya, Katangkata, Rajaputra, Shaalaka, Sammita, Amita, Kushmandasaama sambhuta, Durjaya, Dhurjaya, Jaya, Bhupati, Bhuvanapati, Bhutapati, Avyaya, Vishvakarta, Vishvamukha, Vishvarupa, Vinirguna, Kavi, Kavi Rishabha, Brahmanya, Brahmaspati, Jyeshtharaaja, Nidhipati, Nikdhipriyapatipriya, Hiranmaya puraantasthaa, Suryamandala madhyaga, Karaahitadhvastasalila, Pushadantabhita, Umaangaka kelee kutuki, Muktida, Kulapaalana/ Kireeti, Kundali, Haaree, Vanamaali, Manomaya, Vaimuhya hata daitya danta sri, Paadaa hatye -jitasthiti, Sadyojaata suvarnamanjamekhali, Durnimitta -hrit, Duhsvapna drishta shamana, Gunee, Naada pratish -thitaa, Surupa, Sarva netraadhivaasa, Bibhraajinupura, Peetambara, Khandarada, Khandendu krita shekhara, Chitraanga, Shyaamadshna, Bhaala chandra, Chaturbhuja, Yogaadhipa, Taarakasya purusha, Gajakarnaka/ Ganaadi raaja, Vijayasthira, Gajapati dhvaji, Deva deva, Smarapraanadeepaka, Vaayu keelaka, Vipischa varada,Nadonnadbhinna mahachala, Varaaha vadana, Mrityunjaya, Vyaaghraajinaam -bara/ Icchaashaktibhava, Deva traata, Daitya vimardana, Shambhuvaktrodbhava, Shambhukopaja, Shambhu haasya bhuh,Shambhu teja, Shiva shoka haari, Gauri suvaavaha, Umaangamalaja, Gauri teje -bhu, Svadhurnibhava, Mahanaada, Girivarshmaa, Shubhaanana, Sarvaatma, Sarva Devatma, Brahma muurthaa, Kakupashruti, Brahmanda kumbha, Chidvyomabhaala, Satya shiroruha, Jagajjanmala -yonmesha niveshaa, Agnyarkasoma drik, Gireendraikarada, Dharmaadharmoshtha, Saama brimhita, Grahakshara -darshana, Vaanijihva, Vasava naasika, Bhrumadhyasamsthita kara, Brahma vidyaamadodakah, Kulaachalaamsa, Somaarkaghanta, Rudra shirodhara/ Nadeenada bhuja, Sarpaanguleeyaka, Tarakanabha, Vyomanaabhi, Shrihridaya, Meruprishtha, Arnakodara, Kukshisya yaksha gandharva raksha kinnara maanusha, Prithiveekati, Srishthilinga, Shailoru, Dasrajaanuka, Paataala jangha, Munipaata, Kaalaangush - tha, Trayeetanu, Jyotirmandala laangoola, Hridayaalaana nishchitaa, Hritpadma karnikaashaaliviyat keli sarovara, Sadbhaktdhyaana nigada, Pujaavaari nivaarita, Prataapi, Kashyapa sutaa, Ganaka, Vishtapi, Balee, Yashasvi, Dharmika, Jeta, Pradhama, Prathameshwara, Chintaamani dveepa pati, Kalpadruma vanaalaya, Ratnamandala madhyasthaa, Ratna simhaasanaashraya/ Teevra shiroghritapada, Jvaalinimouli laalita, Nandaanandita peethashri, Bhogaadaabhushanaasana,/Sakaama daayinee peetha, Sphuradugraasa -nanaashraya, Tejovatee shiroratnaa, Satyaanityaavasintasit/ Samvitapaarshnikaa, Peenajangadha, Kambu kantha, Lamboshtha, Lamba naaska/ Bhagnavaamarada, Tungasavyadanta, Mahahanu, Hrasvanetra traya, Shurpakarna, Nibida mastaska/ Stambaakaarakumbhaagra, Ratna mouli, Nirankusha, Sarpahaara katee sutra, Sarpayagjnopaveetaman, / Sarpakoteera kataka,

Sarpagraivaangada, Sarpakakshodara bandha, Sarparaajottaracchada/ Raktaa, Raktaambaradharaa, Raktamaalya vibhushana, Raktekshana, Raktakara, Raktataalvoshtha pallava/ Sveta, Svetaambaradhara, Svetamaalya vibhushana, Svetaatapatra ruchira, Sveta chaamaraveejita/ Sarvaavaya sampurna, Sarvalakshana lakshita, Sarvaabharana shobhaadyaa, Sarva shobhaa samanvita/ Sarvamangala maangalya, Sarvakaarana kaarana, Sarvadai -kakara, Sharangi, Beejapuri, Gadaadhara/ Ikshuchaapadhara, Shulee, Chakrapani, Sarojabhrit, Paashee, Ghritotpala, Shaali manjari bhrit, Svadantabhrit/ Kalpavallidhara, Vishvaabhayadaikakara, Vashee, Akshaya maalaa dhara, Jnaanamudravaan, Mudguraayudha/ Purna paatri, Kambudhara, Vidhrutaakshasumodaka, Karasthaagra- phala, Chutakalikaabhruta, Kuthaaravaan/ Pushkarastha swarnaghatee purna ratnaabhi varshaka, Bharati -sundarinaatha, Vinaayaka rati priyaa/ Maha Lakshmi priyatama Siddha lakshmi manorama, Ramaa -ramesha purvaanga, Dakshinomaamaheshwara/ Mahee Varaaha vaamaanga, Rati kandarpa paschima, Aamoda moda janana, Sapramodamodana/ Sumedhita samriddhishree, Ruddhi Siddhi pravardhana, Madanaavatyaashritaanghri, Krita dourmukhya durmukha/ Dattha soumukhya Sumukha, Kaantikanda- litaashraya vighnasampallavopaghna, Sevonnidramada -drava/ Vighnakrutminna charana, Dravini shakti samvrita, Teevraprasanna vadana, Jvaalinee paalitaika druk/ Mohini mohana, Bhogadaayini kaantimandi -ta, Kaaminikantayukta Shri, Tejinyadhishthaika dhruk, Vasundharaamodanna drumahaa shankanidhi -prabhu, Namad vasumatimouli maha padma nidhiprabhu/ Sarva sadgurusamsevya, Shochishkesha hridaashraya, Devendra shikha, Pavana nandana/ Agrapratyagnayana, Divyaastra prayoga vit, Airaavataadi sarvaashaavaaranaa varana priya, Vajraadi astra pareevaarana chanda samaashraya, Jayaajaya parikara, Vijayaa vijavaavaha/ Ajitaarchita padaabja, Nityaanitya vitamsitah, Vilaasineekritollaasa, Shoundee soundarya mandita/ Anantraananta sukhada, Sumangala sumangala,Jnaanaashraya, Kriyaadhaara, Icchhaashaktinishevitaa/ Subhaga samshrita padaa,Lalitaa Lalitaashryaa, Kaamilini keli Lalitha/ Sarasvatyaashraya, Gauri nandana,Shri niketana, Guruguptapada, Vaachaasiddha,Vaageeshvaropati/ Nalinee kaamuka, Vaamaaraama, Jyeshthaa manorama,Roudree mudritaa paadaabjaa, Hreuum beeja, Tunga shaktika/ Vishvaadi jana traanaa, Swaahaa shakti sukeelaka,Amritaabdi kritaavaasa, Madaghoornita lochana/ Uchhistha Ganapa, Ucchishtha Ganesha, Gana naayaka, Sarvakaalika samsiddhi, Nityasevya, Digambara/ Anapaaya, Ananta Shakti, Aprameya,Ajaraamara, Anaavila, Apratiratha, Achyuta, Amrita,Akshara/ Apratirkya, Akshaya, Ajayya, Anaadhara, Anamaya, Amala, Amoghasiddhi, Advaita, Ahora, Apatimaanana/ Anaakaara, Abdhi-Bhumi-Agni balaghna, Avyakta lakshana, Aadhaara peetha, Adhaara, Aadhaaraadheyavarjita / Aakhuketana, Aaashaarapuraka, Aakhumaharatha, Ikshusaagara madhyastha, Ikshu bhakshana laalasa/ Ikshuchaapaati rekashri,Ikshuchaapa niveshitaa, Indragopa samaanashri, Indraneela samadyuti/ Indeevara dalashyama,Indumandala mandita,Eedhyapriya, Idaabhaga, Idaadhama, Indirapriya/ Isahvaaku vighna vighna vidhvamsi, Itikartavyatepsita, Ishana mouli, Ishaana, Ishanapriya, Eertiha/ Ishanmaatra kalpaanta, Ihaamatra vivarjita, Upendra, Udbhuta mouli,Unduraka -pati priya/ Unnataanana, Uttunga, Udaaratridashaagrani,Urjasvaan, Ushmalamada, Uhapoha duraasada/ Rigyajussaama nayana, Ruddhi siddhi samarpaka, Rujuchittaika sulabha, Runatraya vimochana/ Swabhaktaanaam lupta vighna,Suradvishaam lupta shakti,Vimukhaarchana luptashri,Lootaa vishphota naashana/ Ekaara peetha madhyasthaa, Ekapaadakritaasana,Ejitaakhila daithyashri, Edhitaakhila samshaya/ Aaihikaamushmika Ishvaryaprada, Aishvaryashovathi, Airaavata samonmesha, Airaavatanibhaanana/ Omkaara vaachya, Omkaara, Ojasvaan, Aoushadhipati, Aoudaarya niddhi, Aoudaara dhurya, Aounnatya nishvan/ Suraanaagaankusha, Ankushaakaara samsthita, Samasta visargaantapadesha parikeerjita aha/Kamandaladhura, Kalpa,Kalabhaanana, Karma saakshi, Karma kartaa,Karmaakarma phalaprada/ Kadamba golakaakaara, Kushmaanda gana naayaka, Kaarunyadeha, Kapila,Kathaka, Katisutrabhrut/ Kharva, Khadgapriya,Khadgi, Khaantastathaa, Khanirmala, Khalvaatshringa nilaya,Khatvaangi, Khaduraasada/ Gunaadhya, Gahana, Gastha, Gadyapadyasudha -arnava, Gadyagaanapriya, Garjageeta, Geervaanapurvaja/ Guhyaachaara rata, Guhya, Guhyaagmani

rupita, Guhaashaya,Gudaabhdistha, Gburugamya, Guroguru/ Ghanthaa ghargharikaamaali, Ghanta -kumbha, Ghatodara, Dankaaravaachya, Dankaara, Dankaara kaara shundabhrit/ Chanda, Chande -shwara sahruda, Chandesha, Chanda vikrama,Charaacharapati, Chintaamani,Charvana laalasa/ Chhanda, Cchandodbhava, Chhandadurlakshya, Cchanda vigrah,Jagatryoni, Jagatsaakshi, Jagadeesha, Jaganmaya/ Japa, Japapara, Jaapya, Jihvaasimhaasana prabhu,Janjjallolallasaddaana-Jhankaara bhramaraakula/ Tangkarasphaarasamraava, tangkaara mani nupura, Thadyapallavaantstha sarva mantreshu siddhida/ Dindimunda, Daakineesha, Daamara, Dindimaapriya, Dhakaninaada mudita, Dhouka, Dhundhi Vinaayaka/Tatvaanaam Parama Tatva,Tatvampada nirupita,Taarakaantara samsthaana, Taraka, Taarakaantaka/ Sthaanu, Sthaanu priya, Sthaata, Sthaavara jangama jagat, Daksha yagjna pramathana,Daataa, Daanava mohana/ Dayaavaan Divyabhava, Danda bhrit, Danda naayaka, Dantaprabhinnaabhra maalaa, Daityavaarana daarana/ Damshtraalagnadvipaghata, Devaardhaartta- gajaakriti, Dhanya, Dhanapati bandhu, Damshtraagnadvipaghato Devaarthaattha gajaakritih/ Dhhanyo Dhanapaterbandhurdhanado dharaneedharah/ Dhyaanaika prakatodhyeyo dhyaanam dhyaana paraayanah/[100] Nandyo naadapriyo naado naada madhya pratishthitah, nishkalo nirmalo nityo nityaanityo niraamayah/ Param Vyoma Param dhaama Paramaatmaa Param padam, Paraatparah Pashupatih Pashupaasha vimochakah/ Purnaanandah Paraanandah Puraana Purushottamah, Padma prasanna nayanah Pranataagjnaana naashanah/ Pramaanapratyayaateetah Pranataarti vinaashanah, Phani -hastah Phanipatiphootvaakaaraphaanitapriyah/ Baanaarchitaanghriyugalo baalakeleekutuuhali, Brahma Brahmaarchit pado Brahmachaari Brihaspatih/ Brihattamo Brahmaparo Brahmanyo Brahmavidpriyah, bhrukshepadatta lakshmiko Bhargo Bhadro Bhayaapahah/ Bhagavaan bhakti sulabho bhutido bhuti bhushanah, Bhavyo Bhutaalayo Bhoga daataa Bhrumadhya gocharah/ Mantro Mantrapatir mantree Madamatta manoramnah, mekhalaaheeshvaro manda gatir madanibhekshanah/ Maha balo Maha veeryo Mahaa praano mahaamanaah,Yagjno Yagjnapatir Yagjna goptaa Yagjna phalapradah/ Yashaskaro Yoga gamyo Yaajiko Yaajakapriyah, Raso Rasapriyo Rasyo Ranjiko Raavanaarchitah/ Raajya rakshaakaro Ratna garbho Rajyasukhahpradah, Lakshyaa Lakshaprado Lakjshyo Lakshastho Langaagapriyah/ Laanpriyo Laasyaparo Laabha krulloka vishrutah, Varenyo Vahnivadano Vandyo Vedaanta gocharah/ Vikartaa Vishvatashcchakshurvidhaataa Vishvato mukhah, Vaamadevo Vajrineta Vajrivajri nivaaranah/ Vishvabandhana vishkarambhaadhaara vishveshwara vibhu sharad brahmaa, shampraapya shabhu shaktiganeshwarah/ Shaastaa Shikaagra nilaya, Sharanya,Shambareshwara Shad ritu kusumasragvi Shadaadhaara Shadakshara/ Samsaara vaidya Sarvagjna Sarvabheshaja bhaashanbah Srishthistiti lkaya kreeda Sura kunjarabhedaka/ Sinduurita mahakumbha Sadasadvyakti daayakah Saakshee Samudra mathana Svasamvedyah Svadakshina/ Swatantra Satyasankalpa Saamagaanarata Sukhee Hamsa Hastipishaacheesha havana Havyakavya bhuk/ Havya Hutaapriya HrishtaHrullokyaa mantra madhyaga Kshedraadhipa Kshamaabhartaa Kshamaa paramaayana/ Kshipra kshemakara Kshemaananda Kshonisuradruma Dharmaprada Atharda Kaamadaata Soubhaagya vardhana/ Vidyaprada Vibhavada Bhakti mukti phalaprada Aabhirupyakara Veerashri prada Vijayaprada/ Sarva vashakara Garbhadosha haa Putrapoutraadya Medhaaprada Keerthidaataa Shokahaaree Dourbhaagya naashana/ Pratrivaadi mukha stambha, Ruushtha chitta prasaadana, Paraabhichaara shamana Duhkhaha Bandha mokshada/Lava-truti-kalaa-kaashta-nimesha-kshana-ghati-muhurta-prahara-divaanakta- aharnisha/ Paksha-maasa-ayana-varsha-yuga-kalpa-mahaalaya-raashi-taaraa-tithi-yoga- vaara-karana-amshaka/ Lagna-horaa-kaalachakra-meru-saptarshi-Dhruva- Raahu- Manda-kavi-jeeva-Budha-Bhouma-Shashi-Ravi/ Kaala- Srashthaa-Vishvasthiti-Staavarajangama jagat-Bhu-Aapa-Agni-Maruta-Vyoma-Ahamkaara-Prakriti Pumaan/ Brahma-Vishnu- Shiva-Shakti-Tridasha-Siddha-Kinnara-Pitara-Yaksha-Raakshasa-Manushya-Pashu-Khaga/ Samudra-Sarita-Shaila-Bhuta- Bhavya-Bhavod bhava-Saankhya-Paatanjala Yoga-Purana-Shruti-Smriti/ Vedaanga-Sadaachara-Meemaamsa-Nyaaya vistara-Ayurveda-Dhanurveda-Gaandharva Veda-Kaavya naataka/ Vaikhaanasa- aagama-Bhaagavata-Saatvita samhita-Panbcha raatra aagama, Shaiva-Paashupata-Kaalaamukha-Bhairava shaasana/ Shaakta-Vinayaka-Soura-

Jaina- Arhata samhita-Sadasad-Vyakta- Avyakta-Sachetana- Achetana/ Bandha-Moksha-Sukha-Bhoga Yoga-Satya-Anu-Mahaan-Svasti-Hum phat-Svadha-Svaaha-Shroushat-Voushat-Vashat-namah/ Jnaana- Vigjnaana-Ananda-Bidha-Samvita-Shama-Yama- Eka-Ekaaksharaa- dhaara-Ekaakshara paraayana/ Ekaagri-Ekaveera-Ekaaneka svarupadhruk-Dvirupa-Dvibhaja-Dvaksha-Dvrada-Dveepa rakshaka/ Dvimaatura- Dvivadana-Dvandva heena-Dvayaatiga-Tridhaama-Trikara-Tretaa-Trivarga phaladaayaka/ Trigunaatma- Trilokaadi- Trishakteesha- Trilochana-Chaturbaahu-Chaturdanta-Chaturaatma-Chaturmukha-Chaturvidhopaayamaya-Chaturvarnaashramaashraya-Charurvidha vachovritti parivritti pravartaka/ Chaturthee pujana preetaa- Chaturthi tithi sambhava-Panchaaksharaatma- Panchaatma- Panchaasyaa-Panchaktruta krit/ Panchaadhaara-Pancha varna Panchaakhara paraayana- Panchataala-Panchakara Panchapranava maatrika/ Pancha brahma maya sphurthi-Panchaavaran vaaritaa-Pancha bhaksha priya-Pancha baana-Pancha shivaatmaka/ Shatkonapeetha-Shadchakra dhaama-Shadgrandhibhedaka-shadhvadhvaanta vidhvamsi-Shadangula mahaa hrida/ Shanmukha-Shamkhabhraata-Shadshakti parivaarita, Shadvaira varga vidhvamsee-Shadmuurdhana bhanjanaa/ Shattarka duura - Shatkarmaa-Shadguna-Shadrasaashraya- Sapta paataala charana-Saptadveepodara mandala/ Saptasvarloka makuta, Saptasaptivaraprada, Saptaanga raajya sukhada, Saptarshi gana vandita/ Sapta cchandonidhi, Sapta hota, Saptaswarashraya, Saptaabdhi keli saagara, Saptra maatru nishevita/ Saptacchandomodamada, Saptacchando makhaprabhu, Ashtamurti dhyeya murti, Ashta prakriti kaarana/ Ashtangayoga phala bhrid, Ashtapatraambujaasana, Ashtashakti samruddha shri, Ashtaisvarya pradaayaka/ Ashtapeethopeethashri, Ashta maatruka samaavrita, Ashta bhairava sevya, Ashtaavasu vandya, Ashta murti bhrit/ Ashtachakrasphuran murti, Ashta dravya havish priya, Nava naaga sandhyaasandhyaasee, Nava nidhyanushaasita/ Navadwaarapuraadhaara, Nava dwaara niketana, Nava naaraayana stutya, Nava durgaa nishevita/ Nava naatha mahaanaatha, Nava naaga vibhushana, Navaratnaa vichitraanga, Nava shakti shirodhrita/ Dashaatmaka, Dashbhuja, Dashaadikpati vandita, Dashaadhyaaya, Dasha praana, Dashondriya niyaamaka/ Dashaakshara mahaa mantra, Dasheshyaampivigrah, Ekaadashaadi rudrastuta,Ekaadashaakshara/ Dwaadashoddanda-dordanda-Dwadaastra niketana, Trayodashaabhidaabhi bhinna vishvedevaadhi daivata/ Chaturda -shondra varada, Chaturdashaamaniprabhu, Charurdaahadi vidyaadi vidhaadhya, Chaturdasha jagat-pati/ Pancha dashaasaama, Panchadashee sheetaamshu nirmala, Shodashaadhaara nilaya, Shodashaa- svara maatrika/ Shodashaanta padaavaasa, Shodashedru kalaatmika, Sapdasheekalaa, Saptadasha, Sapta dashaakshara/ Ashtadasha dweepa pati, Ashtaadasha puraanakrit, Ashtaadashoushadhee srashta, Ashtaadasha vidhismrita/ Ashtaadasha lipi krita, Ashtaadashavijaatikrit,Ekavimshatpuman, Ekadasha -anguli pallava/ Chaturvishati tatvaatma, Panchavimshaakhya purusha, Sapta vimshati Taaresha, Sapta vimshati yoga krit/ Dvaavimshad bhairavaadheesha, Chatustrimshan mahaa hrada, Shadtrivimshad tawa sambhuti, Ashta vimshadkalaa tanu/ Namade konapanchaashaan marud varga nirargala, Panchaashada -kshara shreni, Panchaashaad Rudra vigrah/ Panchaashad Vishnu shakteeshakteesha, Panchaashan maatrukaalaya, Dvipanchaashad vapuh shreni,Trishthakshara samshraya/ Chatushtyanra nirnetaa, Chatusshasthi kalaa nidhi, Chatusshashthi mahaa siddhi yogineevrinda vanditaa/ Ashta shashti mahaa teertha kshetra Bharava bhaavana, Chaturnavati mantraatmaa, Shannavatyadhika prabhu/ Shataananda, Shata dhruti, Shata patraayakekshana, Shataaneeka, Shata mukha, Shatadhaaravaayudha/ Sahasra patra nilaya,Sahasra phani bhushana, Sahasra sheersha purusha,Sahasraaksha, Sahasrapaad/ Sahasra naama samstutya, Sahasraaksha balaapah,Dasha sahasra phani bhrit phaniraajakritaasana/ Ashtaasheeti sahasraigha maharshi stotra paathita, Lakshaadheesha priyaadhara, Lakshaadheesha manomaya/ Chaturlaksha japa preeta, Chaturlakshaprakaashita, Chaturasheeti, Laksha jeeva deha samsthita/ Koti Surya prateekaasa, Koti chandaamshu nirmala, Saptakoti mahaa mantra manditaavayavadyuti/ Shivod bhavaadyashta koti vinaayaka dhurandhara, trayastrimshad koti surashreni pranata paaduka/ Ananta devataa sevya, Ananta shubha daayaka, Ananta naamaa, Anantashri, Anantaananta soukhyada/ Ananta Shakti sahita, Ananta muni samstuta, Ananta muni samstuta/ Om namah/

Iti Shri Vaunayakam naamnaa sahasramidamoritam/

Ganesha Sahsranaama Pathana Vidhi and Phala shruti

Ideal time for the pathana-shravana-manana-and puja is the brahma muhurta in the early dawn to reap the fruits of aayu-aarogya-ishvarya-kshema-dhairya-vigjnaana. Yet, Ganesha puja daily with utmost devotion besides repeated recital paves the way eventually to vasheekarana siddhi- abhaya from Shakini, Dhaakini, Yaksha, Rakshsaas-Shatkarma siddhi of Shaanti, Vaseekarana, Stambhana,Vidveshana,Ucchhaatana, Maarana- Ashtamahima siddhi viz. Anima, Laghima, Garima, Praapti, Prakaamya, Ishitva, and Vashitva- Trikaala Jnaana of Bhuta, Vartamaana and Bhavishyas. In fact, nirantara stotra of Ganesha Sahasranama and Puja by a majority in the Society- in popular sabhas, temples and Kshetras would keep away Dushta Shaktis, Durbhikshaas, ativrishtis, anaavrishties, and onslaughts of mooshaka-shalabha-shuka-vanya mriga- shatru baadhas. Any household where Ganesha Sahasra naama pathana is a regularity, there could enter alakshmi- defame-defeat-disease but plentiful prosperity- popularity-peacefulness and piety. Ganesha Sahasra Naama Stotra Japa- Paatha- Puja kartas besides those who hear, debate about, annotate, explain the meaning and enjoy in various ways and means or even retain the publication shall be blessed.]

Garudopanishad

This atharvdeeya paramparopanishad seekas to outline Garuda Vidya vivechana right from Brahma Deva to Maharshis. In this context Maharshi Bharadwaja to hi shishyas made the upadesha of the Garuda Vidya for visha nivaarana prakriya. Absorption of all kinds visha prayogaas, be that to a human or any other species could be possible. It was this Garuda Vidya that the Naga Paasha was destroyed by Rama Lakshmanas of Ramayana.This Upanishad explains the nuances of Garuda Vidya as of Rishi-Devata-Chhanda- Viniyoga and such details are notable.

Now the text of the Upanishad

viṣaṃ brahmātiriktaṃ syādamṛtaṃ brahmamātrakam । brahmātiriktaṃ viṣavadbrahmamātraṃ khageḍaham ॥

1. hariḥ oṃ ॥ gāruḍabrahmavidyāṃ pravakṣyāmi yāṃ brahmā vidyāṃ nāradāya provāca nārado bṛhatsenāya bṛhatsena indrāya indro bharadvājāya bharadvājo jīvatkāmebhyaḥ śiṣyebhyaḥ prāyacchat ।

2.asyāḥ śrīmahāgaruḍabrahmavidyāyā brahmā ṛṣiḥ । gāyatrī chandaḥ । śrībhagavānmahāgaruḍo devatā । śrīmahāgaruḍaprītyarthe mama sakalaviṣavināśanārthe jape viniyogaḥ ।

3.oṃ namo bhagavate aṅguṣṭhābhyāṃ namaḥ । śrī mahāgaruḍāya tarjanībhyāṃ svāhā । pakṣīndrāya madhyamābhyāṃ vaṣaṭ । śrīviṣṇuvallabhāya anāmikābhyāṃ hum । trailokya paripūjitāya kaniṣṭhikābhyāṃ vauṣaṭ । ugrabhayaṅkarakālānalarūpāya karatalakarapṛṣṭhābhyāṃ phaṭ । evaṃ hṛdayādinyāsaḥ ।

4.bhūrbhuvaḥ suvaromiti digbandhaḥ ।

5.dhyānam । svastiko dakṣiṇaṃ pādaṃ vāmapādaṃ tu kuñcitam । prāñjalīkṛtadoryugmaṃ garuḍaṃ harivallabham ॥

ananto vāmakaṭako yajñasūtraṃ tu vāsukiḥ । takṣakāḥ kaṭisūtraṃ tu hāraḥ kārkoṭa ucyate ॥

padmo dakṣiṇakarṇe tu mahāpadmastu vāmake । śaṅkhaḥ śiraḥpradeśe tu gulikastu bhujāntare ॥

pauṇḍrakālikanāgābhyāṃ cāmarābhyāṃ svījitam । elāputrakanāgādyaiḥ sevyamānaṃ mudānvitam ॥

kapilākṣaṃ garutmantaṃ suvarṇasadṛśaprabham । dīrghabāhuṃ bṛhatskandhaṃ nādābharaṇabhūṣitam ॥

ājānutaḥ suvarṇābhamākaṭyostuhinaprabham । kuṅkumāruṇamākaṇṭhaṃ śatacandra nibhānanam ॥

nīlāgranāsikāvaktraṃ sumahaccārukuṇḍalam । daṃṣṭrākarālavadanaṃ kirīṭamukuṭojjvalam ॥

kuṅkumāruṇasarvāṅgaṃ kundendudhavalānanam । viṣṇuvāha namastubhyaṃ kṣemaṃ kuru sadā mama ॥evaṃ dhyāyettrisandhyāsu garuḍaṃ nāgabhūṣaṇam । viṣaṃ nāśayate śīghraṃ tūlaraśimivānalaḥ ॥ 9

6. omīmoṃ namo bhagavate śrīmahāgaruḍāya pakṣīndrāya viṣṇuvallabhāya trailokyaparipūjitāya ugrabhayaṃkarakālānalarūpāya vajranakhāya vajratuṇḍāya vajradantāya vajradaṃṣṭrāya vajrapucchāya vajrapakṣālakṣitaśarīrāya omīkehyehi śrīmahāgaruḍāpratiśāsanāsminnāviśāviśa duṣṭānāṃ viṣaṃ dūṣayadūṣaya spṛṣṭānāṃ nāśayanāśaya dandaśūkānāṃ viṣaṃ dārayadāraya pralīnaṃ viṣaṃ praṇāśayapraṇāśaya sarvaviṣaṃ nāśayanāśaya hanahana dahadaha pacapaca bhasmīkurubhasmīkuru huṃ phaṭ svāhā ॥

7-9.candramaṇḍalasaṃkāśa sūryamaṇḍalamuṣṭika । pṛthvīmaṇḍalamudrāṅga śrīmahāgaruḍāya viṣaṃ harahara huṃ phaṭ svāhā ॥ oṃ kṣipa svāhā ॥ omīṃ sacarati sacarati tatkārī matkārī viṣāṇāṃ ca viṣarūpiṇī viṣadūṣiṇī viṣaśoṣaṇī viṣanāśinī viṣahāriṇī hataṃ viṣaṃ naṣṭaṃ viṣamantaḥpralīnaṃ viṣaṃ pranaṣṭaṃ viṣaṃ hataṃ te brahmaṇā viṣaṃ hatamindrasya vajreṇa svāhā ॥

10.oṃ namo bhagavate mahāgaruḍāya viṣṇuvāhanāya trailokyaparipūjitāya vajranakhavajratuṇḍāya vajrapakṣālaṃkṛta- śarīrāya ehyehi mahāgaruḍa viṣaṃ chindhicchindhi āveśayāveśaya huṃ phaṭ svāhā ॥

11. suparṇo'si garutmāttrivṛtte śiro gāyatraṃ cakṣuḥ stoma ātmā sāma te tanūrvamadevyaṃ bṛhadrathantare pakṣau yajñāyajñiyaṃ pucchaṃ chandāṃsyaṅgāni dhiṣṇiyā śaphā yajūṃśi nāma ॥ suparṇo'si garutmāndivaṃ gaccha suvaḥ pata/

12.omīṃ brahmavidyā- mamāvāsyāyāṃ paurṇamāsyāṃ purovāca sacarati sacarati tatkārī matkārī viṣanāśinī viṣadūṣiṇī viṣahāriṇī hataṃ viṣaṃ naṣṭaṃ viṣaṃ pranaṣṭaṃ viṣaṃ hatamindrasya vajreṇa svāhā ॥

13.tasryam । yadyanantakadūto'si yadi vānantakaḥ svayaṃ sacarati sacarati tatkārī matkārī viṣanāśinī viṣadūṣiṇī hataṃ viṣaṃ naṣṭaṃ viṣaṃ hatamindrasya vajreṇa viṣaṃ hataṃ te brahmaṇā viṣamindrasya vajreṇa svāhā ।

14. yadi vāsukidūto'si yadi vā vāsukiḥ svayaṃ sacarati sacarati tatkārī matkārī viṣanāśinī viṣadūṣiṇī hataṃ viṣaṃ naṣṭaṃ viṣaṃ hatamindrasya vajreṇa viṣaṃ hataṃ te brahmaṇā viṣamindrasya vajreṇa svāhā

15. yadi vā takṣakaḥ svayaṃ sacarati sacarati tatkārī matkārī viṣanāśinī viṣadūṣiṇī hataṃ viṣaṃ naṣṭaṃ viṣaṃ hatamindrasya vajreṇa viṣaṃ hataṃ brahmaṇā viṣamindrasya vajreṇa svāhā ||

16.yadi karkoṭakadūto'si yadi vā karkoṭakaḥ svayaṃ sacarati sacarati tatkārī matkārī viṣanāśinī viṣadūṣiṇī hataṃ viṣaṃ naṣṭaṃ viṣaṃ hatamindrasya vajreṇa viṣaṃ hataṃ te brahmaṇā viṣamindrasya vajreṇa svāhā ||

17.yadi padmakadūto'si yadi vā padmakaḥ svayaṃ sacarati sacarati tatkārī matkārī viṣanāśinī viṣadūṣiṇī hataṃ viṣaṃ naṣṭaṃ viṣaṃ hatamindrasya vajreṇa viṣaṃ hataṃ te brahmaṇā viṣamindrasya vajreṇa svāhā ||

18. Yadi mahāpadmakadūto'si yadi vā mahāpadmakaḥ svayaṃ sacarati sacarati tatkārī matkārī viṣanāśinī viṣadūṣiṇī hataṃ viṣaṃ naṣṭaṃ viṣaṃ hatamindrasya vajreṇa viṣaṃ hataṃ te brahmaṇā viṣamindrasya vajreṇa svāhā ||

19.yadi śaṅkhakadūto'si yadi vā śaṅkhakaḥ svayaṃ sacarati sacarati tatkārī matkārī viṣanāśinī viṣadūṣiṇī hataṃ viṣaṃ naṣṭaṃ viṣaṃ hatamindrasya vajreṇa viṣaṃ hataṃ te brahmaṇā viṣamindrasya vajreṇa svāhā ||

20.yadi gulikadūto'si yadi vā gulikaḥ svayaṃ sacarati sacarati tatkārī matkārī viṣanāśinī viṣadūṣiṇī viṣahāriṇī hataṃ viṣaṃ naṣṭaṃ viṣaṃ hatamindrasya vajreṇa viṣaṃ hataṃ te brahmaṇā viṣamindrasya vajreṇa svāhā ||

21.yadi pauṇḍrakālikadūto'si yadi vā pauṇḍrakālikaḥ svayaṃ sacarati sacarati tatkārī matkārī viṣanāśinī viṣadūṣiṇī viṣahāriṇī hataṃ viṣaṃ naṣṭaṃ viṣaṃ hatamindrasya vajreṇa viṣaṃ hataṃ te brahmaṇā viṣamindrasya vajreṇa svāhā ||

22.yadi nāgakadūto'si yadi vā nāgakaḥ svayaṃ sacarati sacarati tatkārī matkārī viṣanāśinī viṣadūṣiṇī viṣahāriṇī hataṃ viṣaṃ naṣṭaṃ viṣaṃ hatamindrasya vajreṇa viṣaṃ hataṃ te brahmaṇā viṣamindrasya vajreṇa svāhā ||

23. yadi lūtānāṃ pralūtānāṃ yadi vṛścikānāṃ yadi ghoṭakānāṃ yadi sthāvarajaṅgamānāṃ sacarati sacarati tatkārī matkārī viṣanāśinī viṣadūṣiṇī viṣahāriṇī hataṃ viṣaṃ naṣṭaṃ viṣaṃ hatamindrasya vajreṇa viṣaṃ hataṃ te brahmaṇā viṣamindrasya vajreṇa svāhā ।

24. anantavāsukitakṣakakarkoṭakapadmakamahāpadmaka- śaṅkhakagulikapauṇḍrakālikanāgaka ityeṣāṃ divyānāṃ mahānāgānāṃ mahānāgādirūpāṇāṃ viṣatuṇḍānāṃ viṣadantānāṃ viṣadaṃṣṭrāṇāṃ viṣāṅgānāṃ viṣapucchānāṃ viśvacārāṇāṃ vṛścikānāṃ lūtānāṃ pralūtānāṃ mūṣikāṇāṃ gṛhagaulikānāṃ gṛhagodhikānāṃ ghraṇāsānāṃ gṛhagirigahvarakālānalavalmīkodbhūtānāṃ tārṇānāṃ pārṇānāṃ kāṣṭhadāruvṛkṣakoṭarasthānāṃ mūlatvagdāruniryāsapatra puṣpaphalod -bhūtānāṃ duṣṭakīṭakapiśvāna- mārjārajaṃbukavyāghravarāhāṇāṃ jarāyujāṇḍajodbhijjasvedajānāṃ śastrabāṇakṣatasphoṭavraṇamahāvraṇakṛtānāṃ kṛtrimāṇāmanyeṣāṃ bhūtavetālakūṣmāṇḍapi śāca pretarākṣasayakṣabhayapradānāṃ viṣatuṇḍadaṃṣṭrānāṃ viṣāṅgānāṃ viṣapucchānāṃ viṣāṇāṃ viṣarūpiṇī viṣadūṣiṇī viṣaśoṣiṇī viṣanāśinī viṣahāriṇī hataṃ viṣaṃ naṣṭaṃ viṣamantaḥpralīnaṃ viṣaṃ pranaṣṭaṃ viṣaṃ hataṃ te brahmaṇā viṣamindrasya vajreṇa svāhā ।

25 ya imāṃ brahmavidyāmamāvāsyāyāṃ paṭhecchṛṇuyādvā yāvajjīvaṃ na hiṃsanti sarpāḥ । aṣṭau brāhmaṇāngrāhayitvā tṛṇena mocayet । śataṃ brāhmaṇāngrāhayitvā cakṣuṣā mocayet । sahasraṃ brāhmaṇāngrāhayitvā manasā mocayet । sarpāñjale na muñcanti । tṛṇe na muñcanti । kāṣṭhe na muñcantītyāha bhagavānbrahmetyupaniṣat ॥

iti śrīgāruḍopaniṣatsamāptā ॥

Now the Garuda Brahma Vidya varnana. This Brahma Vidya was originally taught by Brahma Deva to Narada, then to Brihatsena to Indra Deva, Indra to Maharshi Bharadwaaja and further to shishyas. This Garuda Vidya tends to neutralise the effects of all kinds of poison. The five fundamental material principles of Pancha Bhutaas of Prithivi- Apas- Tejas-Vayu and Akaasha and by the different letters of the alphabet as their symbols, which should be regarded as the presiding deities of the occult diagram to be meditated upon at the time of Dhyanam. The deities reside in these five fundamental material principles. The rite of Nyasa should be duly performed, and the Chaturvaktra Mantram should be psychically located by the practitioners inside the palms of hands, in the soles of feet, as well as in the cavities of heart and ears. By meditating in this manner , a practioner may achieve all kinds of success.

[Vishle. on 1. Garuda Deva .2. Garuda helps Rama Lakshmanas to relieve from Naga Bandhana vide Yudha Khanda of Valmiki Ramayana

1.

Vinata and Kadru were among the two wives of Kashyapa Muni. Kadru hatched thousands of eggs creating snakes while Vinata hatched only two. Vinata broke one egg and found a child named Aruna but was deformed. Eventually Aruna became the charioteer of Surya Deva. In a mutual bet, Vinata and Kadru out of playfulness; the bet was as to which colour was of Ucchaishrava the celestial horse born during ksheera saagara mathana; Vinata replied that the horse was white but the bet was lost since the horse's tail was black. Vinata lost the bet and became Kadru's servant and served her as also the progeny of snakes. The second son of Vinata named Garuda too was born weak with a beak and wings like an eagle but with the features of a human. As Garuda grew up he noticed that his mother was a slave and did all the domestic work including looking after the snake children. The latter used to tauntingly address *Garuda as the son of Vinata and order him to give him rides on the sky. One day, Garuda was ordered by Kadru to take all her snake children to a near by island while Vinata should carry herself. In anger and disgust Garuda carried the snake children too high on the sky and the latter were half burnt by the heat of Surya Deva. Then as the snake kids screamed and Kadru prayed to Indra who instatantly saved them by rain showers. On landing back, Garuda told the serpent kids that he could keep on taking to many islands but on the condition that her mother be freed from the slavery. But Vinata disagreed and asked Garuda to strengthen his body by reaching Himalayas and lifting big tortoises and elephants to eat.Guruda did so and eventually made his body mighty and invincible. One day he found an elephant and tortoises and having lifted them, placed the preys on a srong branch of a huge tree to settle down and eat. But Vakalhilya Sages of miniature sizes hanging down the branch realised that the massive bird could fly them down to an island near by and befriended them by calling it as 'Garuda' or the one who could lift up massive loads. He helped them and they suggested to approach swarga on the high skies to secure amrit for longevity. As Garuda was nearing Swarga, Indra got concerened about the mighty sky and ran to Brihaspati. The latter, having

realised the purpose of Garuda to lift amrita drops, alerted all the Devas including Vayu- Varuna-Agni-and so on and even the vajrayudha of Indra could not stop Garuda who finally did secure a pot of amrit and desired that his mother be freed from her slavery too. On way back, Vishnu appeared and smilingly offered that he could be his 'vaahana' for ever.!

2)

Garuda helps Rama Lahshmasas Naaga Bandhana:

Then Maha Tejasvi Garuda Deva then lifted up Rama Lakshmana brothers and touched with his heart as Shri Rama was quite pleased. 'Maha Garuda! We both Rama Lakshmana brothers are grateful and happy as having been relieved as we both of us were attacked by Indrajit the Ravana Kumara who tied us down with naaga bandhana and the maha sarpas disappeared by your very arrival here. Now we are rejuvenated right away, excepting Lakshmana's consciouness be revived. We are thrilled at your arrival here as though our distinguished father Dasharatha and his father had arrived here to bless us. You are indeed maha tejasvi and rupavaan garlanded with fragrant flowers of celestial origin, exceedingly dressed up and ornamented. Kindly enlighten us with proper identity, althougth we have a hazy idea.' As Shri Rama was no doubt aware of Garuda Deva's full background, Garuda smiled with 'ananda baashpaas'and replied: Kakusta nandana, I am your beloved friend Garuda and as I keep flying awaGaruda helpsy am your very praana the vital energy and have arrived here for your possible help. Even if maha parakrami asura,daanava, devatas, gandharvas and even Indra would have failed in relieving from this 'maha sarpa bandhana' as the kruratma Indrajit out of his maha maaya prayoga of Kadru putra maha naagas which are soaked in unusual 'maha garala' and such arrows of thick layers of severe poison. Parama Dharmajnaata Shri Rama! Even as you having been relieved of this extraordinary naga bandhana soon enough, I consider that this privilege of relieving Lashmana Kumara, your dear brothrer and 'parama mitra'! As I received this celestial message, I had hastened to arrive here with 'mano-vaayu vega'.Trust me to emphasize that Rakshasaas by their born and natural way of life is of uncouth and cruelty but indeed you are perfect and appropriate nature to match and balance in fittingly. Hence my caution to you Vaanaraas too. Having cautiouned all Maha Garuda Deva embraced Sri Rama and departed even while stating: Rama Bhagavan! You are indeed by your very nature are an outstanding friend, philosopher and guide to your followers pretending that you are making them and inspiring them to follow.You would dvastate Lankapuri in such a manner that only children and the aged would be spared.' As Maha Garuda departed, the Maha Vaanara Sena with great joy and excitement, sounded drums, simha naadaas, shankha naadaass and garjanas as if of great victory, as the nishacharas were concerned and agitated as though the greeshma ritu has just concluded.]

Stanzas 2-3-4-5

This Garuda Brahma Vidya' Rishi is Brahma, Chhanda -Gayatri, Bhagavan Maha Garuda Devata's prasannata be required for the samasta visha vinaasanaardha japa viniyoga be thus taken up most earnestly as follows:

Om namo Bhagavate : angushthabhyaam namah- Om Shri Maha Garudaaya: tarajaneebhyaam swaaha- Om Paksheendriyaaya namah: madhyamaam vashat-Om Vishnu vallabhaaya namah -anaamikaabhyaam hum- Triyailokya paripujitaataaya kanishthikaabhyaam voushat- Ugra bhayankaraaya – karatala prushthaabhyaam phat. Thus shiras-shikha-kavacha, netraadi sparsha as anga nyaasa. Bhurbhuvah suvaromiti digbandhah/

Dhyanam: The person's right foot be as of of swatikaakara sadrusha, left foot folded as of padmaasana, while both the hands folded as of pranaama mudra as of Vishnu valllabha. The practitioner's 'Ananta' naamaka naaga rupaatmaka dharana' on the left wrist; 'Yagjnoparupa dharana' as 'Vaasuki'- 'Takshaka naama' as the 'kara dhani' and 'Padma'naamaamaka naaga rupa dharana' on the right ear. ' Maha Padma' as the left ear. ' Shankha Naaga' on head and 'Gulika Naaga' as bhuja keerti. 'Poundra and Kaloka Naagas' or as of saabudaana or like tapioka pearls and so on. Likewise, the Practitioner be assuming the pranaama mudra of Garuda Deva and addresses and the Vishna Vahana and get immersed in the prayer's to Garuda Deva as follows

[Explanation as follows:

First imagine a yellow coloured quadrangle as symbolical of the Earth, of which Indra is the presiding deity. At the centre of this quadrangle should be contemplated the ring of Varuna, at the centre of which is the mystic, transluc lotus upon which the half moon sheds its cool, turquoise-blue beams. Around this should be imagined as transcribed the triangular Mandalam of fire, crossed by a Svastika mark as of cross and burning with the effulgence of primordial fire. Around this should be imagined the circle of Vayu, sable coloured like the inside of a cut bar of black antimony, and impressed with the mark of the occult 'Bindu'. Encircling this ring of Vayu should be imagined the Vyoma-Mandalam, dreadful in its infinite vastness, lying effulgent and motionlefolded foldedss like 'kshira saagara' The celestial serpents Vasuki and Shankhapala should be imagined as residing in the quadrangle of the earth; Karkata and Padma-Nabha, in the ring of Varuna; Kalika, in the Mandalam of fire; and Takshaka and Mahavjaka, in the ring of air. The material principles of earth, water, etc., should be imagined by the votary as located in his fingers, starting with the thumb and ending with the small finger, both in the usual and inverse order of enumeration. Likewise, the Jaya and Vijyaya Mantras should be located in the bone-joints, the Shiva-Shadanga Mantram in the cavity of the mouth; and the Hrid Mantra in the arms and the tuft of hair on the crown of the head, and the Vyapakam in the phalanges of fingers. The rite of Bhutanyasa should be performed with the Shivanga Mantras preceded by "Om" and followed by, 'Namas.' This rule should be followed in respect of establishing and worshipping all forms of Mantra. The first letters of the names of these celestial serpents are the Mantras respectively sacred to each of them, which being duly recited by a votary enables him to draw any of them to his side. The Mantras composed of the names of the five fundamental physical principles coupled with 'Om' and 'Namas' should be then recited, whereby the celestial Garuda would appear unto the practitioner in all his glory and prowess.

The practitioner shall again perform the rite of Karanyasa with the help of the vowel letters, and the rite of Shariranaysa thereafter. He shall contemplate his vital energy -or Praana as an unflickering light steadily burning within his heart, and consuming the impurities of his organism, and the Vija Mantra as showering divine ambrosia wherewith his system is being saturated. Thus surcharging his system with the nectarine flow of the Bija Mantra, the votary shall contemplate his self as located in his brain; and the earth teeming with thousands of cities and abodes of men, and guarded by the Lokapalas and shining with the effulgence of molten gold as located in his lower extremities. The principle of water, clear and smooth, he shall contemplate as occupying the region between his heart and navel, shining with a blue light, and occupying a space, twice as much as that of the earth. The Ravi Mandalam, the seat of heat and light, should be imagined as a triangle occupying the thoracic cavity and resting on an imaginary line across the umbilicus as its base, and extending from the sphere of 'Bhuvanas' to Brahma. The Vayu Mandalam, in which is ensconced the image of Self, as permeating the universal space and deep blue coloured like broken, black antimony. Over the crown of his head the votary shall contemplate the Divya Mandalam shining with the effulgence of clear, cut crystal, and permeating the boundless expanse of ether, and enshrouding, and enlivening all with amrita..

First the rite of Bhutanyasa should be performed, after that, the one in respect of the celestial serpents, by reciting the Vijas commencing with the letters 'La'and coupled with the nasal sign of Bindu, to which the Beejaas , sacred to Shiva, should be moreover appended. After this, the practioner should meditate upon the Mandalam described before. The intelligent one should meditate upon the Mandalas respectively colored as aforesaid at the time of practising this incantation. The feet, pinions, and bills of Garuda should be contemplated as ornamented with rings of black snakes. This figure of Tarksha /Garuda should be invariably meditated upon in cases of poisoning with any animal or vegetable poison. The figures of malignant spirits, planets, Dakinies, Yakshas, and Rakshas should the votary likewise imagine as located in his limbs, ornamented with black serpents, by an act of Nyasa. Twofold is the rite of Nyasa in this incantation; one is in respect of the fundamental material principles and the other is in respect of the serpents. Having thus contemplated the principles of soul etc., in due succession, the practitioner y should commence practising the charm. First the three fundamental principles of 'Tri tattvas' should be contemplated, and after that the, principle of bliss should be meditated upon as located above them. The rite of Deha-nyasa should be performed by the votary, both in the usual and inverse order, in his limbs, as well as in the imaginary figures of the deities meditated upon. The occult lotus, as well as the principles of virtue and wisdom should be worshipped by reciting the Bijas composed of the final letters of the different Vargas appended with the second vowel. The Mantra "Kshaum" should be imagined as located in the occult lotus. The groups of letters, which are called Aka, Cha, Ta, Tha, Pa, Ya and Sa Vargas, should be imagined as impressed on the eastern petals of this mystic flower, the vowels should be likewise imagined as impressed on the polens of the lotus, two in each, wherein the gods Isha etc., should be worshipped. The goddesses Vama etc., should be considered as the energies of the Rudras worshipped in these polens, after which the votary shall invoke thé three fundamental material principles (Tritattvas). The principle of ether he should psychically invoke and locate within his head. He should worship the principle of earth in the western petal of the lotus; the principle of water, in its northern leaf; the principle of Tejas, in its southern leaf and the principle of air, in its eastern one. The Tanmatras (essential material principles) and Mahabhutas (gross matter) should be worshipped outside the occult diagram.

This procedure should be adapted in all rites of Nitya and Naimittika worship. The votary should contemplate his Self as an expanse of beautifully tinted light, pervading all through the universe—its creator, preserver and destroyer—and laving the infinite expanse of ether with its own ambrosial energy. Likewise, he should meditate upon Bhairava in the company of the Siddhas and the celestial Garuda in all acts of incantation—the moon-crested Bhairava, who is possessed of ten arms and four faces and three eyes, burning with a kind of lurid effulgence, with his diabolical teeth exposed in a dreadful grimace and a weird light emanating from his flame-coloured eyes. For the destruction of snakes he should contemplate the image of Garuda, dreadful to look at, the tips of his mighty pinions touching the ends of the welkin, the regions of Patala located in his feet, the seven celestial regions lying ensconced in his bosom, the entire universe nestling round his neck, and all the Rudras, from the first to Isha, who is the last in the list of that class of deities, as located within his head, Garuda, who is but another manifestation of Shiva, is the lord of the universe, the greatest of all the great divinities. His body is made of the energy of the Mantras (mystic formulas); and the votary shall contemplate him in all acts of incantation as effulgent like the fire of universal dissolution and bent on devouring the poisonous snakes. He, whom the votary may contemplate in his mind after performing the rite of Nyasa as above described, shall come under his control and influence. By performing this Nyasa, a votary becomes himself a Garuda. Ghosts, demons, monsters, Pishachas and the different kinds of fever such as, quotodian ague, etc., fly the presence of him who practises this incantation. Dhanvantari said this Garudi Vidya which was first promulgated by Garuda himself to the holy Kashyapa; now hear me discourse on that which was disclosed by Maheshvara to the goddess Gauri.]

Stanza 6

Pakshi Raja Garuda Deva, Vihnu Priya, Tri loka pujita, Ugra Bhayankara Kaalaagni sadrusha,Vajra nakha, vajra tunda, vajra danta, vajra damshra, vajra pucchha, vajra shareera, my prostrations. Sarva visha vinistakara Garuda, may you the 'samasta visha bhakshmikara aahuti samarpita.'

[Expla. Vide 1.a) King Janamejaya's Sarpa Yagna- b) Devi Bhagavata's brief on Sarpa Yagjna 2. Bhavishyas P. Naga Panchami - anti-snakebite 'Auoshadhis' / Indigenous Medicines)

1)a

King Janamejaya of Maha Bharata the son of King Parikshit. One day, a Brahmana named Utanka, came to his court and said: When the murderer of your father is roaming around free, you sit at ease in your court and enjoy the the comforts of a King. You have acquired fame as a just King, but I see no evidence of it. Janamejaya was surprised ashis father as rdered. He was popular among his subjects and was a terror to his enemies. He was killed by Takshaka, the king of the serpents, pursuant to a curse by the son of a Rishi Takshaka, the murderer of your father still roams free.When Janamejaya heard these words, he was rendered speechless for a while due to anger. Once he regained control over himself he said to Utanka, 'O Brahmana, I thank you. You have brought this great injustice to my attention. I must revenge myself on this arrogant Takshaka at once. Tell me, what is the means by which I might accomplish this task? Utanka replied, 'Takshaka is the friend of Indra. Under Indra's protection, he feels safe from retribution, so his conceit has grown boundless. However, there is a great Sarpa Yagnya. Make arrangements to conduct this sacrifice. I shall assist you, for Takshaka has caused trouble for me also. He once stole the ear-rings that I was taking for my Guru Veda's wife. I had to face many difficulties in recovering them. So both our wishes may be accomplished by this Sarpa Yagjna. King Janamejaya then made arrangements for this sacrifice. He invited the greatest sages and priests to conduct this sacrifice. This was a truly great undertaking, for the rituals for this sacrifice were arduous, and had to be exactly followed, if the sacrifice was to bear foot. A suitable spot was chosen and the great sacrificial hall was constructed. A platform was raised in its midst and was decked with valuable articles. This was were the Brahmanas were to sit. The Ritwika sat in its middle. The king also underwent the rituals that will purify him to participate in the sacrifice. While these preparations were on, a Shudra named Lohitaksha, who was well versed in the art of sacrificial construction, examined the measurements of the hall, the type of soil on which its foundation had been laid, and said, "O King, I perceive from these signs that your sacrifice will not be completed. The omens portend that this sacrifice shall be stopped due to the intervention of a Brahmana."This made King Janamejaya recall an incident where his brothers had beaten a small dog for fun in times gone by. The mother of that puppy, a divine bitch named Sarama, came to Janamejaya and asked him, "What was the crime committed by my son that you had him beaten? Did he lick the sacrificial offerings? Did he try to steal the sacrificial butter? Why did your brothers beat him?. The King knew that his brothers had done it merely for sport, so he hung his head in shame. Then the dog Sarama had cursed him saying, 'Since your brothers have tortured my faultless pup, may the greatest undertaking that you begin, remain incomplete!'.The King recalled this curse and became very worried when he was told by the expert builder that this sacrifice would be incomplete. He then gave orders to his guards that no one was let into the sacrificial hall without his permission.
The great sacrifice began. The officiating priests were clad in black, for this was a Yagna directed towards destruction. As they chanted the appropriate Mantras and poured the clarified butter into the fire, snakes, impelled by the power of these incantations, started converging from all over the world. There were snakes of all shapes and sizes, some of them were as large as buildings, some as small as

insects. As the priests called each snake by name and uttered the fatal words, "may so and so fall into fire", that snake would meet its fiery end into the sacrificial fire.Many great Brahmanas were involved in the conduct of this sacrifice. A great Rishi named Chandabhargava, who was a descendant of Chyavana was the Hotri who pours out the sacrificial oblations into the fire. A learned old Brahmana named Kautsa was the Udgatri chanter of vedic hymns. A sage named Jaimini acted as the Brahmana and Sarngarva and Pingala were the Adhvaryus. Vyasa was present with many of his disciples, and was generally supervising the conduct of the sacrifice. His students were chanting the name of the Lord. Many other great Brahmanas were present to observe the conduct of this magnificent sacrifice. The sacrifice continued for days. Snakes were perishing in the flames in thousands. At this point, a Brahmana named Astika came to visit the sacrifice. The sacrifice was nearing completion. The King welcomed his guest and said, O Brahmana, despite your relative youth, your very being is radiating with knowledge. I have sworn to grant whatever a Brahmana desires. Ask what you will. this time, the chief priest intervened and said: 'O King, the sacrifice is not yet complete. Takshaka, whose destruction you desired, is still alive. Wait till he is falling to the fire, before you begin giving gifts to Brahmanas."Janamejaya said, "Why is it that Takshaka is still alive? Invoke the Mantra with his name and make him fall into the agni. fire.The priests uttered the appropriate incantations, but nothing happened. They then looked at the omens in the air, and used their spiritual power to divine the cause. Finally, the head priest said, "O King, Takshaka has sought asylum from Indra. The Lord of the Devas is protecting him in his palace, that is why our Mantras have not worked."The king said, "Then utter the Mantra in such a way that Takshaka may be impelled to fall into this fire, even though Indra has given him sanctuary."The chief priest then invoked a powerful Mantra and said, "May Takshaka fall into this fire, accompanied by Indra."Such was the potency of the invocation, that both Indra and Takshaka started falling into the sacrificial fire, bound to each other. When Indra saw that his friend's fate was inevitable, he let go of Takshaka and decided to save himself. Takshaka then started falling alone into the fire.At this moment, Astika said, "'STAY! Takshaka may your fall be arrested!". He then turned to the King and said, "This is the boon that I seek of you. May you stop the sacrifice at this time. You have already killed millions of snakes in revenge for your father's death. I am a Brahmana, but my mother Jaratkaru, is the sister of Vasuki, the foremost of the serpents. She sent me here to stop your sacrifice and to save her kinsmen. Even Lord Brahma desires that you should remain content with slaying so many evil snakes. The snakes that are left still (excluding of course, this vain Takshaka), are virtuous and not deserving to be destroyed. Your glory will only increase if spare their lives.' King Janamejaya demurred. At this point Vyasa spoke to him, and advised him to grant Astika's request. Thus advised by the sage for whom he had so much respect, the King gave orders for the sacrifice to end.The King then bestowed great riches upon Astika and all the priests who had conducted the sacrifice. He gave special honor and a great amount of wealth to Lohitaksha, the master builder who had foretold that the sacrifice would be stopped by a Brahmana.This is the story of the great snake sacrifice conducted by King Janamejaya. The tradition is that whoever hears this story will have nothing to fear from snakes.

1. b on Sarpa Yagjna

Janamejaya's 'Sarpa Yagna'(Snake Sacrifice) stopped by Sage Asita and Veda Vyasa :

When King Parikshith met his end, his son Janamejaya was hardly a lad of eleven years and was declared as the next King. Guru Kripacharya trained him in the Science of Archery, Administration and Dharmasastra. He was married to Vapustama the daughter of King of Kasi and carried on with pious activities. Meanwhile a Sage Uttanka approached Janamejaya and provoked him to take revenge on his father's killer Taksha and perform Sarpa Yagna (Sacrifice of Serpents) and command Taksha into the Fire Pit (Homa Kunda) and Sacrifice all the Serpents in the process. Sage Uttanka told the King that his father could not go to heaven because of snake bite. Convinced thus, the King ordered

that theYagna be arranged. Thousands of snakes were burnt off and Taksha was so afraid of his life that he sought refuge from Indra. But, so revengeful were Janamejaya and Sage Uttanka that they were prepared to command not only Taksha but even Indra to Sarpa Yajna and haul them into the Fire Pit! Taksha thus approached Sage Asita to call on the King and to refrain from proceeding further in the Sacrifice as thousands of innocent Snakes were burnt off, for the sake of Taksha. Veda Vyasa explained the Episode of Sage Asita and King Ruru to the King. In the olden days, there was a Sage Jaratkratu who was practising high devotion to Devi Bhagavati in a forest. He had a vision of his dead father and forefathers in a cave who asked him to marry and suggested an eligible woman named Jarat Karu, who was the sister of Vasuki. Meanwhile the co-wives of Sage Kasyapa, viz. Kadru and Vinita had an argument as to what was the colour of the horses of the Sun God's chariot. Vinita guessed the color as white but Kadru had a bet that the colour was black. It was agreed that whoever lost the bet would have to carry the other on her back always while going to places. Kadru asked her sons to colour the horses black to win the bet. While some of her sons obeyed her but others did not. Kadru cursed those who did not comply be burnt off in a Fire pit and Vinita virtually became Kadru's slave. Vinita's son 'Garuda' the Carrier of Maha Vishnu, asked for the cause of her sorrow and she narrated as to what happened. Out of his affection for his mother, Garuda approached Kadru to pardon his mother and Kadru agreed provided that Garuda could bring Amrit (nectar) from the custody of Vaikuntha. Garuda was bent on relieving his mother's curse and fetched a jug of Nector from Vaikuntha. Kadru was delighted and released Vinita. All the family members and friends of Kadru were invited and asked to clean up themselves before taking spoonfuls of Amrit. But Indra quietly stole away the jug of Amrit. The invitees of Kadru returned from their baths and found that the jug was missing. They were disappointed but tried their best to lick any drops from out of the jar that might have spilt on the grass (Kusa) and as they licked their tongues were cut and hence were known as 'dvi-jihvas' or two tongued ever since. Vasuki and others who were troubled by Kadru approached Lord Brahma and complained against Kadru, the mother of snakes. He blessed them and said that the younger sister of Vasuki, Jarat Karu, should be proposed to wed Sage Jaratkaru. But the Sage was highly short tempered and the bride should be very obedient and trustworthy and the couple would beget a child who would enlighten, control and discipline the whole community of snakes and lighten the burden of their over-haughtiness to the world. That was why, Sage Asita prevailed upon King Janamejaya to stop the unique Sarpa Yagna and Veda Vyasa too approved of Sage Asita's request. Maharshi Vyasa had suggested that instead of the revenge-oriented Sarpa Yagna, he should rarher build a spacious Temple dedicated to Devi Bhagavati and also perform Devi Maha Yagna and such other Spiritual activities to release the soul of late King Parikshith and relieve the curse of the Brahmana boy.

2. Bhavishyas P.

'Naga Panchami' Vrata`-Origin and Procedure of Worship (Suggestions of anti-snakebite 'Auoshadhis' / Indigenous Medicines)

When Rakshasas and Devas undertook the task of churning the Ocean to seek the emergence of 'Amrit', several entities got materialised among whom was a Horse named 'Uchhaih Shrava' with a white body but black in hair. Kadru the mother of Nagas (Snakes) remarked to her 'Sapatni' (co-wife) Vinata that Ucchhaih Shrava was white in body but black in hair, but Vinata replied that the horse was all white.The 'Sapatnis' took a bet and to prove her point, Kadru called her Naga sons to paint the horse hair white all over.The Naga sons did not to do so as it was immoral and an angry Kadru gave a 'Shaap'(curse) to her sons that after the Great Battle of Maha Bharata between Pandavas and Kauravas, a Pandava King named Janamejaya would perform a 'Sarpa Yagna' in which the entire 'Sarpa Vamsa'would be destroyed. The 'Naga Ganas' were afraid of their mother's curse and with the help of Vasuki approached Lord Brahma who assuaged their fears and said that 'Tapasvi'Brahmana

called Astika, son of Jaratkaaru, would save a sizeable snake population from destruction. Lord Shri Krishna also confirmed the fact to Yudhishtara of Pandavas in the Epic of Maha Bharata that some hundred years hence King Janamejaya would perform 'Sarpa Yagna' or Sacrifice of Serpents to avenge the death of his father King Pareekshit who died of the bite of Taksha the most obnoxious serpent following a curse of a Brahmana son of a Sage in meditation for an insult caused by the King to the Sage by hanging a dead snake around the Sage's neck. The intervention of Astika to stop the Sarpa Yagna of burning crores of poisonous snakes in the 'Homaagni' or the Sacrificial Fire was held on a Panchami Tithi Day when the Snake Vamsa was rescued and that was why Naga Panchami, the fifth day of Shravana Shuddha Fortnight came to be observed. Thus worship of poisonous Snakes on that day by way of washing and feeding them at their pits with milk as also performing formal Pujas with flowers, 'Dhup'by incense sticks, 'Arati' with camphor lighting or Oil-soaked cotton vicks, and Naivedya with 'Kheer' to the Serpent. Brahmanas recite Mantras like the following to protect the devotees: *Sarva Nagaah preeyantam mey yey kechit Prithivithaley, yey cha helimarichistha yentarey Divi samstithah/ Yey Nadeeshu Mahanaga ye Sarasvati gaaminah, yey cha Vaapee tadagashu teshu sarveshu vai namah* (May all Nagas whether on Earth, Sky, Swarga, in the Sun rays, Sarovaras or lakes, wells or other water bodies, be appeased as we greet these deities again and again). After the formal worship, Brahmanas are treated by good food commencing with sweets and savouries and by 'dakshinas' or cash and gifts.The 'Sarpa Vrata' is best observed in the Panchami Tithis of all the months by worshipping the Twelve leading Snakes named: Ananta, Vasuki, Shankha, Padma, Kambala, Karkotaka, Aswatara, Dhrita Rashtra, Shankhapaala, Kaaliya, Takshaka and Pingala. Sincere devotion to Naga Devas by peforming the Pujas would save the entire family of 'Naga Bhaya' or the Fear of Snakes as also of Snake bites to the entire generation of their lives. Nag Puja also bestows health, longevity, and great peace of mind.

Sage Sumantu quoted to King Shataani the conversation between Maharshis Kashyapa and Gautama about the features, appearances and types of serpents: During the Jeyshtha and Ashaadha months, serpents tend to very aggressive and the male /female variety turns into mutual union. During the rainy season, the female snake conceives and remains pregnant for four months and during the Kartika month delivers two hundred forty eggs but by the dispensation of Mother Nature only a very few remain intact. The mother snake retain the eggs for six months and seven days after their emergence, the baby serpents assume black colour. Normally the life span of a serpent is twenty years but it is a known fact that every day there is a threat of life to the reptile from peacocks, human beings,chakora birds, cats, pigs, scorpions, as also by cows, buffalos, horses and camels which kill the snakes by their horns and feet. After a bite, its poison gets immediately gets replenished. A serpent has two hundred feet enabling tremendous speed in mobility but in a stationary state not visible. It has a mouth, two tongues, thirty two teeth and four extended teeth called makari, karaali, kaalaratri and yamaduti stated to signify Brahma, Vishnu, Rudra and Yama. There are eight reasons as to why a snake bites, viz. by way of hard weight, erstwhile enemity, fear, arrogance, hunger, speedy production of excessive poison, safety of its progeny and provocation.A snake bite is normally irrevocable causing death.But, depending on physical indications of the affected person, there certainly are 'Aoushadhis' which could do miracles!

Seven Stages of physical features as per the speed impact of the poison after the snake bite: In the first stage of the speed effect, the indication is 'Romancha'or stiffening of body hair; in the second stage, there would be excessive sweating; in the third stage, there wuld be body shiver; in the fourth stage hearing capacity is affected; in the fifth stage, there would be hiccups or gulping sounds; in the sixth stage the neck gets dropped; in the seventh stage, poison gets spread all over the body.

If eye-vision is diminishing and the whole body has a burning sensation, then probably the skin of the poisoned person is affected; a pounded mixture of 'Aaak Jad', 'Apamaarg', 'Tagar' and 'Priyangu' in water should reduce the impact of the poison.Since blood flow into the skin pores is spreading poison, the person feels excessively thirsty and might even swoon and hence cold items be provided with a grinding of 'Usheer' /'Khas', 'chandan', 'kuut', Tagar', 'Neelotpal', 'Sinduvaar Jada', 'Dhuter

jad','Hing' (Asafoetida), and 'mircha' should help; if not: 'Bhatakatayya', 'Indrana jad', and 'Sarpagandhi' should be ground in a mix and administered; if this mix is also ineffective, grinding of Sinduvar and Hing powder be given as a drink with water; these powders could also be used as 'Anjan' and 'Lepa'.
If poison enters 'pitta' into blood, the patient jumps up and down, the body becomes yellowish, vision becomes yellowish too, the person gets thirsty and swooning; at this stage, a mixture of Peepul, honey, mahuva, ghee, 'thumba jad' and Indrayana Jad should all be ground together and along with Cow's urine made into a paste as powder, lepana and Anjana.If poison enters 'Kapha' due to Pitta, the body becomes stiff, breating becomes difficult, throat makes sounds, and 'lar' comes out of mouth; then 'Peepul, mirch, sounth, sleshmataka of bahuvara vriksha/tree and lodh and Madhusara' should be mixed (grinding) and an equal part with cow's urine and used as a lepana /anjana.
If poison enters Vaata with Kapha, the affected person's stomach gets bloated and vision gets blocked, then 'Shona (Sonagaachha) jad, Priyal, Gajapeepul, Bhaarangi, Vacha, Peepul, Devadaru, Mahuva, Madhusara, Sinduvara and Hing' should be powdered (grinding) in 'golis' and make the patient eat, as also use as lepana/anjana.
If poison enters 'Mazza' due to Vaata, the affected person gets blinded and all body parts get disfunctioned, then a mixture of ghee, honey, sugar with Khas, ane chandana be pounded and given as a drink, or administer its powder through inhaling.
If poison enters majja to 'marmasthaan', all body parts fail and the body drops on the Earth; by cutting the veins blood is not shown, then the ultimate medicine prescribed by Lord Rudra would be *'Mritasanjeevani Auoshadhi*' viz. Peacock Pitta and Marajarika Pitta, Gandhanadi jad, Kumkum, tagar, kut, Kaasamarda's chhaal, Utpal, Kumud and Kamal all in equal parts along with Cow's urine be mixed (grinding) and use a nashya/anjana; by so doing Kalasarpa becomes a Hamsa (swan).
Sage Kashyapa advised humanity through Gautama Muni, that recital of the following Mantra especially after sincerely performing Naga Panchami Vrata on the Panchami Tithis of Shravana Shukla, Bhadrapada Shukla as also Ahwin Shukla months viz.
Om Kurukulley phat swaha. Recital of the Mantra is a Heavy Security Shield and no snake of any description would and could approach the devotee concerned.]

Stanzas 7-15

Garuda Deva!You are the chandra mandala sadrusha, your mushtika is surya mandala sthita yet prithivi mandala sadrusha mudraanga too. May you absorb 'samasta visha nashta saadhya kaaraka' and offer this aahuti samarpana with the beeja mantra ' Hum phat'.

Om Maha Garuda! You are the singular deity who could farflung and dissipate all kinds of poisons and assert 'swaahaa'.

Tatkaari and Matkaari type of himsa kaarakaas as of visha purita ,visha naashaka, visha rupaka, and visha harana rupaas be destroyed tracelessly to swayam Indra vajra rupaas and further on to this purpose the brahma rupaas even and to this purpose may I affirm 'swaaha', trilokya paripujita.

Bhagavan Maha Garuda! May this be established that you as Bhagavan Vishnu vaahana be triloka sanchaari with vajra nakha-vajra tunda, vajrapaashaalankrita shareera, kathora pankha alankrita tunda, may we thus offer the 'aahuti samarpana'.

Urdhagaami or ever used to skyhigh Maha Garuda Deva, you are of sundara pankha yukta, Agni Deva sadrusha gati shaali. Tri vritta sthoma is as of your shiras, Gayatri Stoma are as of your netraas, your dwi- pankhaas are as of Brihat and Rathantara Sama Veda, Yagjna is your antaratma, sarvanga is as of your shareera. Yaju is your name, Vaama Deva Saama is your deha, Yagjnaayagjniya naamaka Saam

is as your puncha, and dhishnya sthita agni is as of your khura nakha. Garuda Deva! Your agnivat divya loka gamana be as of swarga loka prapti karana indeed!

In the ancient times, one used to define as of purnima and amaavaasya. Likewise Himsa and Visha vardhana were followed. All the same the swaprakaasha Brahma Vidya is the antithesis of himsa and visha. May we therfore make a sincere oblation and ahuti samarpana to offset visha well against amrita .

The usage of the beeja mantra 'tatstrayam' is of the instant visha harana samardhata. In otherwords, when one states : 'tatkaari and matkaari' or himsa vs. visha vardhata is of the complimentry nature, then the two negativities turn to the positivity and this kind of saha yogyata yields the worthiness of aahuti samarpana.

May you be the maha sarpa Vaasuki's follower or Vaasuki the Self, the Brahma Vidya be such as to be the complimentary nature, the two negativities turn to positivity and hence the swayam prakaasha Brahma rupa be such as to richly deserve aahuti samarpana.

You may be as the Takshata Doota or Takshaka the self . To that self as of Hamsa and visha vardhita Īndra or swayam Brahma Vidya such as to richly deserve aahuti samarpana.

Stanzas16-24

May thus be Karkotaka-Padma-Maha Padma-Shanka-Gulika- Poundareeka- Naagaka-Vrischika be eradicated of vishaas and totally expunged by Brahma Vidya and thus richly deserve 'aahuti samarpana' to pronounce 'swaaha'.

Thus Anantaka, Vaasuki, Tahshaka,Karkotaka,Padmaka-Maha Pardmaka-Shankhaka-Gulika Poundrarikaadi maha Naagaas of visha thunda, visha danta,, vishanga, visha punccha, visha yukta vrischikas, vishakeedas, keetakaas, besides visha purita andaja , swedja, udbhujaadi visha puritas , be exposed and rendered to swaha in the agnikaarayaas.

As sadhaka manushyaas be practising brahma vidya's amavasya tarpanaas and agni kaaryaas till then, the pathana-shravana and niddhi dhyaasaa, they could be sarpaadi janthu baadhaas be totally liberated besides anya 'visha baadhaas' from bhuta-bhetaala-kushmaanda, preta-pishacha raakshasa-yakshaadi bhaya be freed and the homaas be of saha yogapradaama muktaas be freed too.

This is Garudopanishad.

In simple language the upanishad explains as follows:

Struck is the poison, annihilated is the poison, destroyed is the poison; it is struck by Indra's thunder-bolt, Svaha! May it originate from snakes, from vipers, from scorpions, from cankers, from salamanders, from amphibious animals or from rats.

May you be Anantaka's messenger, or be Anantaka himself! May you be Vasuki's messenger, or be Vasuki himself! May you be Taksaka's messenger, or be Taksaka himself! May you be Karkotaka's messenger, or be Karkotaka himself! May you be Samkhapulika's messenger, or be Samkhapulika himself! May you be Padmaka's messenger, or be Padmaka himself! May you be Maha Padmaka's messenger, or be Maha Padmaka himself! May you be Elapatraka's messenger, or be Elapatraka

himself! May you be Mahailapatraka's messenger, or be Mahailapatraka himself! May you be Kalika's messenger, or be Kalika himself! May you be Kulika's messenger, or be Kulika himself! May you be Kambalasvatara's messenger, or be Kambalasvatara himself!'
For twelve years snakes do not bite him who hears this great science on the new moon night. The snakes do not bite him as long as he lives who, having recited this great science on the new moon night, wears it as an amulet.
He who teaches it to eight Brahmanas he releases (from the effects of snake bite) by merely touching with grass, with a piece of wood, with ashes. One who teaches it to a hundred Brahmanas, he releases by a mere glance. One who teaches it to a thousand Brahmanas, he releases by the mere thought - he releases it by the mere thought.'

Gopaalataaponishad

This Gopaala Taapa Upanishad is of Atharvedeeyaantargata niraakaara brahma rupa gopala rupa varnana . This is essentially on the muni ganaas prashnottara on the Bhagavan Shri Krishna's swarupa nirupana, vishishtha dhyana, Gopala Krishna puja vidhaana, bhajana, ashtaadashaarna mantra maatra atma jnaana prapti saadhana and phala shruti.

oṃ bhadraṃ karṇebhiḥ śṛṇuyāma devāḥ ॥ *bhadraṃ paśyemākṣabhiryajatrāḥ* ॥ *sthirairaṅgaistuṣṭuvā*[?]*sastanūbhiḥ* ॥ *vyaśema devahitaṃ yadāyuḥ* ॥ *svasti na indro vṛddhaśravāḥ* ॥ *svasti naḥ pūṣā viśvavedāḥ* ॥ *svasti nastārkṣyo ariṣṭanemiḥ* ॥ *svasti no bṛhaspatirdadhātu* ॥ *oṃ śāntiḥ śāntiḥ śāntiḥ* ॥

Gopālatāpanaṃ kṛṣṇaṃ yājñavalkyaṃ varāhakam । *śāṭyāyanī hayagrīvaṃ dattātreyaṃ ca gāruḍam* ॥ *hariḥ oṃ saccidānandarūpaya kṛṣṇāyākliṣṭakarmaṇe* । *namo vedāntavedyāya gurave buddhisākṣiṇe* ॥ *munayo ha vai brāhmaṇamūcuḥ* । *kaḥ paramo devaḥ kuto mṛtyurbibheti* । *kasya vijñānenākhilaṃ vijñātaṃ bhavati* । *kenedaṃ viśvaṃ saṃsaratīti* । *taduhovāca brāhmaṇaḥ* । *kṛṣṇo vai paramaṃ daivatam* । *govindānmṛtyurbibheti* । *gopījanavallabhajñānenaitadvijñātaṃ bhavati* । *svāhedaṃ viśvaṃ saṃsaratīti* । *taduhocuḥ* । *kaḥ kṛṣṇaḥ* । *govindaśca ko'sāviti* । *gopījanavallabhaśca kaḥ* । *kā svāheti* । *tānuvāca brāhmaṇaḥ* । *pāpakarṣaṇo gobhūmivedavedito gopījanavidyākalāpaprerakaḥ* । *tanmāyā ceti sakalaṃ paraṃ brahmaiva tat* । *yo dhyāyati rasati bhajati so'mṛto bhavatīti* । *te hocuḥ* । *kiṃ tadrūpaṃ kiṃ rasanaṃ kimāho tadbhajanaṃ tatsarvaṃ vividiṣatāmākhyāhīti* । *taduhovāca hairaṇyo gopaveṣamabhrāmaṃ kalpadrumāśritam* । *tadiha ślokā bhavanti* ॥

Introductory stanzas: 1-7

'Krish' shabda denotes 'sattaa vaachaka' and 'Na' shabda is stated as 'ananda bhodhaka'. Together, the 'achyutaandamaya parameshvara' denotes ' Shri Krishna'. That name be realisable by vedaanta yogyata and by one's buddhi saakshi maatra. Our prostrations to Shri Krishna.

Once a group of Maharshis approached Pitamaha Brahma and wondered as to which Devata be sarva shreshtha and be of mrityu devata be of bhayabheeta, which tatva jnaana be of samyakDhyana Varnana rupa. Then the answer ought be that Govinda as Govinda be of mrityu bhayabheeta. Gopi jana vallabha tatva be of samyak rupa janana and of maaya shakti prerita swaha rupa.

Then Hiranyagarbha Bhagavan replied : Muneeshwaraas! Avinaashi Bhagavan Shri Krishma dhyana varnna and the unique Krishnaamrita

[Brahmanda Purana explains 1.Shri Krishna Dhyana / Kavacha and 2. Shi Krishna Panchamrita

1.

Vasishtha Maharshi quoted the highly Sacred Trailokya Vijaya Maha Mantra Kavacha :

Shrunu Vatsa Pravakshyami Kavacham paramaadbhutam, Mantram cha Shiddhidam Shasvat-saadhakaanaam Sukhaavaham/ Gopijanapadasyaatey Vallabhaaya samucchyaret, Swaaha- amtoyam Mahaa Mantro Dashaaaam Bhukti Muktidah/ Sadaashivastwasya Rishih Pankti Chhandah Udaahyutam, Devataa Krishna UditoViniyogokhilaaptaye/ Trailokavijayashayaatha Kavachasya Prajapatih, Rishiscchandascha Jagati Devo Raajeshwarah Swayam/ Trailokya Vijaya Praaptou viniyogah Prakeertitah Pranavo mey shirah paatu Shri Krishnaaya namah sadaa/ Paayaat kapaalam Krishnaaya Swaahayeti satatam mama, Krishneti paatu netrey mey Krishnaswaaheti taarakaam/ Haraye naama ityesha bhrulataam paatumey sadaa, Om Govinda- aya Swaaheti naasikaampaatu santatam/ Gopaalaaya namo gandam Paatutey satatam Manuh, Kleem Krishnaaya Namah karnou paatu Kalpatarurmama/ Om Krishnaaya namah paatu nityam meydharayugmakam, Om Gopishaaya swaaheti dantapankti mamaavatu/ Shri Krishneti radacchi-dram paatumey Tryaksharomanuh, Shri Krishnaaya Swaaheti jihvakaam paatu mey sadaa/ Rameshwaraya swaheti taalukam paatumey sadaa, Raadhikeshaaya swaaheti kantham mey paatu Sarvadaa/ Namo Gopiganeshaaya greevaam paatu sarvadaa, Om Gopeshaaya swaaheti skandhou paathu sadaa mama/ Namah Kishoraveyshaaya Swaahaa pushtam mamaavatu, Udaram paatumey nityam Mukundaaya namo manuh/ Hreem Shreem Kleem Krishnaaya swaaha karou paatu sadaa mama, Om Vishnavey namah swaaha baahuyugmam mamaavatu/ Om Hreem Bhaghavatey swaah Nakha panktim mamaavatu, Namo Naaraayaneti nana randhram mamaavatu/ Om Hreem Shreem Padmanaabhaaya naabhim paatu sadaa mama,Om Sarveshaaya swaaheti keshaanmama sadaavatu/ Namah Krishnaaya swaaheti Brahma randhram sadaavatu, Om Maadhavaaya swaaheti bhaalam mey sadaavatu/ Om Hreem Shreem Rasikeshaaya katim mama sadaavatu, Namo Gopijaneshaaya uru paatu sadaa mama/ Om namo Daitya naashaaya swaahetyavatu jaanuni, Yashodaanandanaayeti namonto janghakey vatu/ Raasaarambha priyaayeti swaahaanto hreem mama vatu, Vrindaa priyaaya swaaheti sakalaangaani mevatu/ Paripurna manaah Krishnah Praachyaam maam sarvadaavatu, Swayam Golokanaathom mamaagneyaam dishi rakshatu/ Purna Brahmaswarupaascha Dakshiney maam sadaavatu, Nairruyutyaam paatu maam Krishnah Paschimey maampaatu Harih/ Govindah paatu Vaayavyaamittarey Rashikeshwarah, Ishaanyaam mey sadaa paatu Brindaavani vihaara krut/ Vrindaa praaneshwarah shaswat paatumurdhwa deshatah, Sadaiva maamaghah paatu Balidhwamsi Mahaabalah/ Jaley sthaley chaantarikshey Nrisimhaah paatu maam sadaa, Swapney Jaagaraney chaiva paatumaam Maadhavah swayam/ Sarvaantaraatmaa nirliptah paatu maam Sarvato Vibhuh, Iti tey kathitam Bhupa Sarvaaghougha vinaashanam/ Trailokya Vijayam naama Kavacham Parameshituh, Mayaa shrutam Shiva mukhaat pravaktyam na kashyachit/ Gurumabhyarchya vidhivaktavacham dhaara-yetktu yah, Kanthevaa Dakshinaey baaho sopi Vishnurnasamshayah/ Sa saadhakovasadyatra tatra vaaniramey sthitey, yadisyaat siddha kavacho Jeevanmukto na samshayah/

(This Sacred Mantra Kavacha is indeed unique and its impact is everlasting; the Ten worded Mantra viz. Gopijana Valaabhaaya Swaaha is the bestower of Bhakti and Mukti. The Rishi of this Mantra is Parama Shiva himself; its chhanda or prosody is 'Pankti'; its Devata is Krishna; its Viniyoga or applicability is Universal; the Trailokya Vijaya Mantra Kavacha's Rishi is Prajapati; Chhandas is Jagati; the letters are twelve; the Devata is Rajeswara : this is the Introductory 'Nyaasa'. Now the

text of the Mantra is as follows: Om Krishnaaya namah: may Shiva protect me; Krishnaaya swaaha Mama Taarakaam Harye namah; Hey Krishna paatumey *Netrey* Krishnaaya swaahaa/ Mama taarakam paatu; Haraye namah *Bhrulaatam* paatu; Govindaya swaha Mama *Naasikaam* satatam paatu; Gopaalaaya namah mama *gandam* (Chin) paatu; Kleem Krishnaaya namah mama *karney* Kalpataruh paatu; Om Krishnaaya namah *Adhara* yugmam paatu (Lips); Om Gopeeshaaya! Do protect my *teeth*; Krishnaaya swaahaa-*Jihvam* (tongue) paatu; Radhi- kesshaaya! Do safeguard my *throat* ; Gopi ganeshaaya save my *neck*; Kishora Veshaaya, guard my *shoulders*; Mukunda watch my *back*; Hreem, Shreem, Kleem Krishnaaya safeguard my *Udara (*belly); and Vishnavey namah please my *hands*! Bhagavatey! Save my *nail-lines*; Namo Narayana, do protect my *nail-holes*; Padmanabha please secure my *naabhi* (navel); Sarvesa, my *hairs* and Krishna help my 'Brahmarandhra' to be safe; Madhava do take care of my *forehead*; Rasika! Save my *kati* (waist); Gopijanesha, protect my *thighs*; Daityanaasha my *knees*! Yashoda Nanda, my *jangha* (calf)! Rasaarambha my *Avatu* (sense of shame); Vrinda! My *Sakalaangaas*! The Kavacha then requests Krishna to protect my *Praachya* or East; Golokanaatha my *Agneya* (South East); Brahma Swarupa the *Dakshina* (South), Krishna my *Nairutyaam* (South West); Hari! My *Paschima* (West); Govinda! My *Vayavya* (North West); Rasikeshwara! My *Uttara* (North); Brindavana Vihara! Do protect my *Urthwa Deshas*; Bali Dhwamsi! Safeguard my from *Adholokaas* (Nether Lokas); Nrisimha save me from *Jala, Sthala and Antariksha*; and Madhava! Kindly save me while I am in *Jaagriti* (awake) or in *Swapna* (dreams). Vasishta Muni assured that sincere recitation of the Kavacha would definitely bestow Puja Phala, Yagna Phala, Daana Phala, Bhu Pradakshina Phala, Sarva Tirtha Phala, Karya Sadhana Phala, Vijaya Phala, Siddhatva and Amaratwa!

(2)

Endowed with the Maha Trailokya Vijaya Mantra Kavacha, Bhargava Rama moved on to Pushkara Tirtha and continued his Tapasya and Worship as a preparatory effort to destroy the King Kartaveeryarjuna. As he took bath in Pushkara and was returning to his Ashram through a Forest, he overheard the conversation of a deer couple saying that they would not have any fear of an attack of a tiger or lion as they were fotunate to have the Ashram of Bhargava Rama in their vicinity; the he-deer told about the uniqueness of Rama who had taken a vow to kill the King Kartaveeryarjuna as he killed his father Jamadagni who refused to gift Kamadhenu and also took another vow that he would attack Kshatriya Kings twenty four times and eradicate the Kshatriya Vamsha; as advised, Rama made severe Tapasya and secured all possible Astra-Shastras as also the Trailokya Vijaya Kavacha as a preparation for the great battle with the King who after all was not an ordinary warrior but had unique boons of invincibility by Bhagavan Dattatreya whose staunch support that King was fortified with! The he-deer then continued to say that Bhragava would do well to visit Agastya Muni's Ashram and secure Krishnaamrita Stotra too and that Strotra would reinforce his blessings from Maha Deva earlier; after that, no force on Earth and the other Elements could ever subdue the Bhargava Rama, let alone Kartaviryarjuna! All this convesation of the deer-couple was heard by Rama and straight proceded to the Ashrama of Agastya Maha Muni and narrated what all was heard in the forest. The Muni explained that in the past birth a Brahmana Kumara called Suri was the youngest son of Veda Vidwan Shiva-Dutta who trained all the sons in Vedas; once all the brothers went to a forest to collect flowers and fruits and suddenly they heard the frantic sounds of a deer attached by a tiger and killed the deer; Suri felt so intensely moved and he too died soon enough by the shock; the deer killed by the tiger became the present she-deer and Suri was reborn as the he-deer. Having heard the incident of the deer and their conversation, Agastya Muni taught the 'Krishna Ashtottara Naamavali' to Bhargava Rama as Maha Sesha taught it to Bhu Devi: He stated that this Ashtottara was a highly Sacred Mantra which could bestow 'Animaadi Ashta Siddhis' as it was very potent.

Samasta Japa Yagjnaanaam Phaladam Paapanaashanam, Shrunu Devi Pravakshya ami Naamaaashtottaram Shatam/ Sahasrannaamnaam Punyaanaam Triraavrityaa tu yatphalam, Ekaavrityaa tu Krishnasya naamaikam tatprayacchati/ Tasmaatpunyataram chaitat-stotram Paatakanaashanam, Naamnaamastottara shatasyaahmeva Rishih Priye/ Chhandonushtthubdevataa tu Yogah Krishnariyaavahah, Shri Krishnah Kamalaanaatho Vaasudevah Sanatana/ Vasudevaatmajah Punyo Leelaa Maanusha Vigrahah, Sri Vatsa Koustubha dharo Yashodaa Vatsalo Harih/ Chaturbhujaachakraasi gadaa shankhaayudhaa- yudhah, Devakinandanah Shreesho Nandagopa priyaatmajah/ Yamunaa Vega Samhaari Balabharda Priyaanujah, Putanaa jeevita harah Shakataasura bhanjanah/ Nandavraja janaanandi Sacchidaananda Vigrahah, Navaneeta viluptango Navaneetanatonaghah/ Navaneeta lavaa haari Muchukunda prasaada krut, Shodasha Streesaharshestribhangi Madhuraakrutih/ Shukavaagamrutaabdheendurgovindo Govidaam patih, Vatsapaalana samchaari Dhenukaasura mardanah/ Truneekruta trunaavarto Yamalaarjuna bhanjanah, Uttaalaa taala bhettaa cha tamaala shyaamalaakritih/ Gopagepeeshwaro Yogi Surya Koti Samaprabhah, Ilaapatih Paranjyotiryaadavendro Yadudwahah/ Vanamaali Peetavaasaah Paarijaataapahaarakah, Govardhanaachalodhartaa Gopaalah Sarva paalakah/ Ajo niranjanah Kaamajanakah Kanjalochakah, Madhuhaa Mathuraanaatho Dwaarakanaatha ko Bali/ Vrindaavanaanta sanchaari Tulasidaama bhushanah, Shyamantaka maney hartaa Naranaaraayana -atmakah/ Kubjaakrishtaambara dharo Mayee Parama Puurushah, Mushti kaasura Chaanura malla yuddha vishaaradah/ Samsaara Vairi Kamsaarirmuraarirnarakantakah, Anaadi Brahmachari cha Krishnaavyasana Karshakah/ Shishupaala shiracchettaa Duryodhanakulanta krit, Viduraakruura varado Vishwa rupa pradarshakah/ Satyavaaksatya Sankalpah Satyabhaamaarato Jayee, Subhadraa purvajo Vishnurbheeshma mukti pradaa- yakah/ Jagadguru Jagannatho Venu Vaadya Vishaaradah, Vrishabhaasura Vidhvamsee Bakaarir Baana baahu krit/ Yudhishtara pratishthaataa Barhibarhaavatamsakah, Parthasaaratiravyakto geetaamrita mahodadhih/ Kaaliyaphanimaanikya ranjita shri padaambjah, Daamodaro gnabhoktaa Daanavendravinaashanah/ Naraayanah param Brahma panna- gaavashana vaahananah/ Jalakreedaa samaasakta Gopivastraapahaarakah/ Punya Shlokas- Teertha paado Vedavedyo Dayaanidhih, Sarva tirthaatmakah Sarvagraharupi Paraatparah/ Ityevam Krishna Devasya naamnaamashtottaram shatam, Krishnena Krishna Bhaktena Shrutwaa Geetaamrutam Puraa/ Stotram Krishna priyakaram krutam tasmaanmayaa Shrutam, Krishnapremaamrutam naama paramaananda daayakam/ Atyutbhava duhkaghnam Paramaayushya varthanam, Daanam Vratam Tapasteertham yatkrutam twiha janmani/ Pathataam Shrunavataam chaiva kotikotigunam bhavet, Putrapradamaputraanaamagatinaam Gatipradam/ Dhanavaaham daridraanaam Jayecchunaam Jayaavaham, Shishunaam Gokulaanaam cha pushtidam Punyavarthanam/ Baalaroganahaadeenam shamanam Shanti Kaarakam, Antey Krishna smaranadam Bhavataapatrayaahakam/Asiddha saadhakam Bhadrey Japaadikaramaatmanaam Krishnaaya Yadavendraaya Jnaana samudraaya yoginey/ Naathaaya Rukminishaaya Namo Vedaanta Vediney,Imam Mantram Mahadevi Japanneva Divaashinam/ Sarvagrahaanugrah bhaaksarvapriyatamo bhavet, Putra poutrehi parivritah Sarva Siddhi samruddhimaan/

(`This highly popular 'Krishnaashtottara' is extremely popular, auspicious, Provider of Siddhis, Destroyer of severe sins, Giver of the fruits of several Tirtha Yatras, Granter of Japa Yagna Phalaas; Even if one Pavitra naama of Govinda would suffice to secure Punya and if the Ashtottara is read out or heard for three weeks then the dividends are enormous indeed! Bhu Devi! Sesha was the Rishi of this Ashtottara; the Chhandas or the Prosody was known as Anushttup andYoga was titled as Krishna and the Ashtottara is as follows: Shri Krishna, Kamala natha, Vaasudeva, Sanatana, Vesudevaatmaja, Punya Swarupa, Leela Manusha Vigraha or the Embodiment of Illusions; the wearer of Sri Vatsa Kaustubha Mani; the beloved of mother Yashoda; Hari or he whose mere utterance of this name smashes all kinds of sins; he who was adored with Shankha-Chakra-Gada-Kripana weapons; the son of Devaki; Nandagopa's beloved son; he who controlled the swift currents of the waters of River Yamuna; the cherished brother of Balabhadra; the killer of Rakshasi Putana; the destoyer of the

Shakatasura; the darling of the Nanda-Vraja Villagers; Sacchidananda or the Ever Happy Being; He whose body parts were smeared with butter; He who enjoys dance to secure butter; Anagha or the Sinless; He as a child playfully steals butter for fun; the Lord who granted Mukti to Rishi Muchukunda; He who was the Unique husband of sixteen thousand women; the embodiment of sweetness; he who was created by the sacred words of Suka Muni; Govinda! Govidaampati or the Head of all matters related to Cows; He was in the habit of nurturing cows and calves; the slayer of Dhenukasura; the slaughterer of Trinaavartaasura in grass bits and pieces; Vanamali; Peetavaasa or dressed in yellow attire; the securer of the Parijata flower from Swarga; the lifter of Govardhana Mountain as if it were a toy!; Gopala; Sarvapaala; Aja or who was never born; Nirtanjanma; Kamajanaka or the father of Manmatha; Kanjalochana; the Lotus-Eyed; Madhuha or the Killer of Demon Mathura; Dwarakanatha; Balavaan; Brindaavana Sanchari; he sports Tulasi Garlands; he who took away the glittering and Gold-yielding Shyamantaka Jewel; the Form of Nara and Narayana; he who was attracted by the dress of Kubja and straightened her up; Maya Swabhava; expert in killing Mushtika asura and the wrestler Chanura; Samsara Vairi or the Antagonist of Samsara; Kamsaari; Muraari Narakantaka; Sanatana Brahmachari; the Reliever of Droupadi's predicaments; the smasher of Sishupala's haughty head; the eradicator of Duryodha's Vamsha; the bestower of boons to the virtuous Vidura and Akrura; the manifestor of Vishwa Rupa or the Mammoth Form of Universe; The Embodiment of Truth and Truthful Thoughts; the favourite of Devi Satyabhama; Jayee or of the characreristic of Victory; the elder brother of Subhadra; Vishnu! The imparter of Mukti to Bheeshma; Jagadguru; Jagannaatha; Expert in Venu Vadya; the killer of Vrishabhaasura; the Enemy of Bakaasura whom Bhima killed; slicer of Banasura's hands; the Appointer of Yudhishtara as the King; Barhi barhaavatamsa or he who adorned Peacock feathers on his headgear; Parthasarathi or the Charioteer of Arjuna; Avyaka or the Undiscernible; the Ocean of Gitaamrita; He who displayed his soft feet with the illumination of the diamonds on the hoods of Kaliya Serpent!; Damodara or he who tied up his tummy and waist with a silken thread; who revelled in swimming and water sports; the Stealer of the dresses of Gopikas as they were swimming; Punya Shloka or praised by the Virtuous; Tirtha Paada or where His Feet touch would be Holy Places; Veda Vedya or who is comprehended only by Vedas; Dayanidhi the Icon of Mercy; Sarva Tirthaatmika or His Soul represented all the Hallowed Places of Pilgrimage; Paratpara or the Supreme Most!)

The above Ashtottara of Bhavan Krishna was scripted by Veda Vyasa which Agastya Muni said that was instructed to Bhargava Rama. This potent Ashtottara was documented after hearing the 'Geetaasaara' or the Essence of Gita. Those who read or hear the Ashtottara would overcome all kinds of tribulations and miseries; enhances Arogya (Health), Aishwarya (Opulence), Jaya (Victory), Graha Shanti, Good Progeny, reputation and bestows the fruits of Daana, Vrata, Tapa, and Tirtha Yatras manifold. Agastya Muni further assured that reciting the Stanza viz. *Krishnaaya Yadavendraaya naana mudraaya Yoginey, Naathaaya Rukmini -shaaya Namo Vedanta vediney/* would yield endless benefits! As soon as the Krishnaamrita Stotra concluded, several Rishis in the Ashram of Agastya confirmed that they were in the habit of reciting the Stotra daily and they experienced visible transformation in their own lives. They prostrated before the Form of Ananta Deva who basically outlined the Stotra and inspired Veda Vyasa to follow the thoughts. Strangely enough the Deer Couple which also heard the 'Krishnaamrita' nearby and alighted a Vimana from Vaikuntha even while al those present in the Ashram of Agastya and the visibly moved Rishis had a ready proof for themselves. Bhargava went into Yoga Samadhi for long time and Krishna himself appeared before him and assured that owing to the earlier Trailokya Vijaya Mantra and the instant Krishaamrita, Rama was fully fortified to face the arrogant King and destroy him, besides extinguish the entire Kshatriya Vamsha as it came to represent vice, conceit and devastation of Virtue and Justice. Krishna reminded Bhragava of Vishnu's own 'Amsha'and that his mission was to re- establish Dharma and Nyaaya! He further directed that after eradicating Kshatriyas, Bhargava should await Raghu Rama's arrival till Treta Yuga in Tapasya so that the latter would take over the deeds of 'Dharma Samsthaapana' later on.]

Stanzas 8-49

satpuṇḍarīkanayanaṃ meghābhaṃ vaidyutāmbaram । dvibhujaṃ jñānamudrāḍhyaṃ vanamālinamīśvaram ॥

gopagopīgavāvītaṃ suradrumatalāśritam । divyālaṃkaraṇopetaṃ ratnapaṅkajamadhyagam ॥

kālindījalakallolasaṅgimārutasevitam । cintayañcetasā kṛṣṇaṃ mukto bhavati saṃsṛteḥ iti॥

tasya punā rasanamitijalabhūmiṃ tu sampātāḥ । kāmādi kṛṣṇāyetyekaṃ padam । govindāyeti dvitīyam । gopījaneti tṛtīyam । vallabheti turīyam । svāheti pañcamamiti pañcapadaṃ japanpañcāṅgaṃ dyāvābhūmī sūryācandramasau tadrūpatayā brahma sampadyata iti । tadeṣa ślokaḥ klīmityetadādāvādāya kṛṣṇāya govindāya gopījanavallabhāyeti bṛhanmānavyāsakṛduccaredyo'sau gatistasyāsti maṅkṣu nānyā gatiḥ syāditi । bhaktirasya bhajanam । etadihāmutropādhinairāśye- nāmuṣminmanaḥkalpanam । etadeva ca naiṣkarmyam । kṛṣṇaṃ taṃ viprā bahudhā yajanti govindaṃ santaṃ bahudhā ārādhayanti । gopījanavallabho bhuvanāni dadhre svāhāśrito jagadetatsuretāḥ ॥

vāyuryathaiko bhuvanaṃ praviṣṭo janyejanye pañcarūpo babhūva । kṛṣṇastadeko'pi jagaddhitārthaṃ śabdenāsau pañcapado vibhāti ॥ iti॥

te hocurupāsanametasya paramātmano govindasyākhilādhāriṇo brūhīti । tānuvāca yattasya pīṭhaṃ hairaṇyāṣṭapalāśamambujaṃ tadantarādhikānalāstrayugaṃ tadantarālādyarṇākhilabījaṃ kṛṣṇāya nama iti bījāḍhyaṃ sabrahmā brāhmaṇamādāyānaṅgagāyatrīṃ yathāvadālikhya bhūmaṇḍalaṃ śūlaveṣṭitaṃ kṛtvāṅgavāsudevādi- rukmiṇyādisvaśaktiṃ nandādivasudevādipārthādinidhyādivītaṃ yajetsandhyāsu pratipattibhirupacāraiḥ । tenāsyākhilaṃ bhavatyakhilaṃ bhavatīti ॥

tadiha ślokā bhavanti । eko vaśī sarvagaḥ kṛṣṇa īḍya eko'pi sanbahudhā yo vibhāti । taṃ pīṭhaṃ ye'nubhajanti dhīrā- steṣāṃ siddhiḥ śāśvatī netareṣām ॥

nityo nityānāṃ cetanaścetanānā- meko bahūnāṃ yo vidadhāti kāmān । taṃ pīṭhagaṃ ye'nubhajanti dhīrā- steṣāṃ sukhaṃ śāśvataṃ netareṣām ॥

etadviṣṇoḥ paramaṃ padaṃ ye nityodyuktāstaṃ yajanti na kāmāt । teṣāmasau goparūpaḥprayatnā- tprakāśayedātmapadaṃ tadeva ॥

yo brahmāṇaṃ vidadhāti pūrvaṃ yo vidyāṃ tasmai gopayati sma kṛṣṇaḥ । taṃ ha devamātmabuddhiprakāśaṃ mumukṣuḥ śaraṇaṃ vrajet ॥

oṅkāreṇāntaritaṃ ye japanti govindasya pañcapadaṃ manum । teṣāmasau darśayedātmarūpaṃ tasmānmumukṣurabhyasennityaśāntiḥ ॥

etasmā eva pañcapadādabhūva- ngovindasya manavo mānavānām । daśārṇādyāste'pi saṃkrandanādyai- rabhyasyante bhūtikāmairyathāvat ॥

papracchustaduhovāca brahmasadanaṃ carato me dhyātaḥ stutaḥ parameśvaraḥ parārdhānte so'budhyata । kopadeṣṭā me puruṣaḥ purastādāvirbabhūva । tataḥ praṇato māyānukūlena hṛdā mahyamaṣṭādaśārṇasvarūpaṃ sṛṣṭaye dattvāntarhitaḥ । punaste sisṛkṣato me prādurabhūvan । teṣvakṣareṣu vibhajya bhaviṣyajjagadrūpaṃ prākāśayam । tadiha

kādākālātpṛthivīto'gnirbindorindustatsampātāttadarka iti । klīṃkārādajasraṃ kṛṣṇādākāśaṃ khādvāyuruttarātsurabhividyāḥ prādurakārṣamakārṣamiti । taduttarātstrīpuṃsādibhedaṃ sakalamidaṃ sakalamidamiti ॥

etasyaiva yajanena candradhvajo gatamohamātmānaṃ vedayati । oṅkārālikaṃ manumāvartayet । saṅgarahitobhyānayat । tadviṣṇoḥ paramaṃ padaṃ sadā paśyanti sūrayaḥ । divīva cakṣurātatam । tasmādenaṃ nityamāvartavennityamāvartayediti । ॥

tadāhureke yasya prathamapadādbhūmirdvitīyapadājjalaṃ tṛtīyapadāttejaścaturthapadādvāyuścaramapadādvyometi । vaiṣṇavaṃ pañcavyāhṛtimathaṃ mantraṃ kṛṣṇāvabhāsakaṃ kaivalyasya sṛtyai satatamāvartayetsatatamāvartayediti ॥

tadatra gāthāḥ yasya cādyapadādbhūmirdvitīyātsalilodbhavaḥ । tṛtīyātteja udbhūtaṃ caturthādgandhavāhanaḥ ॥

pañcamādambarotpattistamevaikaṃ samabhyaset । candradhvajo'gamadviṣṇoḥ paramaṃ padamavyayam ॥

tato viśuddhaṃ vimalaṃ viśoka-maśeṣalobhādinirastasaṅgam । yattatpadaṃ pañcapadaṃ tadeva sa vāsudevo na yato'nyadasti /

tamekaṃ govindaṃ saccidānandavigrahaṃ pañcapadaṃ vṛndāvanasurabhūruhatalāsīnaṃ satataṃ marudgaṇo'haṃ paramayā stutyā stoṣyāmi ॥

oṃ namo viśvasvarūpāya viśvasthityantahetave । viśveśvarāya viśvāya govindāya namonamaḥ ॥

namo vijñānarūpāya paramānandarūpiṇe । kṛṣṇāya gopīnāthāya govindāya namonamaḥ ॥

\namaḥ kamalanetrāya namaḥ kamalamāline । namaḥ kamalanābhāya kamalāpataye namaḥ ॥

barhāpīḍābhirāmāya rāmāyākuṇṭhamedhase । ramāmānasahaṃsāya govindāya namonamaḥ ॥

kaṃsavaṃśavināśāya keśicāṇūraghātine । vṛṣabhadhvajavandyāya pārthasārathaye namaḥ ॥

venunādavinodāya gopālāyāhimardine । kālindīkūlalolāya lolakuṇḍaladhāriṇe ॥

pallavīvadanāmbhojamāline nṛttaśāline । namaḥ praṇatapālāya śrīkṛṣṇāya namonamaḥ ॥

namaḥ pāpapraṇāśāya govardhanadharāya ca । pūtanājīvitāntāya tṛṇāvartāsuhāriṇe ॥

niṣkalāya vimohāya śuddhāyāśuddhavairiṇe । advitīyāya mahate śrīkṛṣṇāya namonanamaḥ ॥

prasīda paramānanda prasīda parameśvara । ādhivyādhibhujaṅgena daṣṭaṃ māmuddhara prabho ॥

śrīkṛṣṇa rukmiṇīkānta gopījanamanohara । saṃsārasāgare magnaṃ māmuddhara jagadguro ॥

keśava kleśaharaṇa nārāyaṇa janārdana । govinda paramānanda māṃ samuddhara mādhava ॥

athaivaṃ stutibhirārādhayāmi । tathā yūyaṃ pañcapadaṃ japantaḥ śrīkṛṣṇaṃ dhyāyantaḥ saṃsṛtiṃ tariṣyatheti hovācahairaṇyagarbhaḥ । amuṃ pañcapadaṃ manumārtayeyedyaḥ sa yātyanāyāsataḥ kevalaṃ tatpadaṃ tat । anejadekaṃ manaso javīyo nainaddevā āpnuvanpūrvamarṣaditi । tasmātkṛṣṇa eva paramaṃ devastaṃ dhyāyet । taṃ rasayet । taṃ yajet । taṃ bhajet । oṃ tatsadityupaniṣat ॥ oṃ śāntiḥ śāntiḥ śāntiḥ ॥

iti gopālapūrvatāpinyupaniṣatsamāptā ॥

Bhagavan Shri Krishna is as of ‘shveta padma samaana netras’, ‘shyama sadrusha samana deha’ ,

‘vidyut samaana tejomaya peetaambara dhaarana’ and ‘dwibhuja yukta jnaana mudra’. His neckful ‘deergha vanamaali sushobhita, gopa sundari chatur dashaavritaa kalpavriksha’ and ‘manmohaka rupa’ but of ‘samsaarika bandhana vimukti prapta’. ‘Kalindi nadi jala chanchala lahari pravha sheetala vaayu manmohaka’ Shi Krishna!

Then Shi Krishna Naama Rupa Amrita Rasaasvaadana mantra japa be note worthy: Jala represents ‘ka’- bhumi represents ‘la’’ Eekaara, “indu’ anuswara, kaa samuha’ kleem’ shabda as ‘kaama beeja’. This beeja mantra praarambha is ‘Krishnaaya pada ucchharana’. ‘Kleem Krishnaaya’ mantra is of pradhama paada’. ‘ Govindaaya’ is of dwiteeya pada. ‘ Gopeejana’ is of the triteeya pada.
‘ ‘Vallabhaaya’ is chaturdha pada and the ‘swaaha’ mantra is panchama pada. Thus the pandha mantra states: ‘Klrrm Krishnaaya Govindaaya Gopaajana vallabhaaya swaahaa. This is the Panchapadi naama jnaana. P:rithivi-Akaasha-Surya- Chandra and Agni aadi prakaasha rupa chinmaya mantra panchaanaga sammilita shabda is ParabhrahmamayaBhagananShri Krishna praapti.

In this conext is stated: *Kleemityedaadaavaadaaya Krishnaaya Govindaaya Gopee jana vallabhaayeti brihanbhaanvayaa sakrucchhedyosou gatistasyaasti mandakshu nyaayaa gatihi syaaditi/*This ‘kleem’ kaamabeeja praarambha is of ‘Krishnaaya- Govindaaya- Gopi\eejana Vallabhaaya- swaahaa. This swaaha mantra is the sadgati prapti..

Vedagjna vidvagjjana be of japa-homaadi rupa of Shri Krishna in bhinna-bhinna prakaara yajana-pujana sampannataas. They state Govinda-Shri Krishna-aadi ‘stutiprardhana’ as of Shyama Sundara-Maya Shakti Vicchinna swarupa,

Just as sampurna jagat vyaapta vaayu and taditara tatvas, quite similarly, Shri Kishna too of vibhinna stuti praardhama gopi jana hita and jagat kaarana.

[Maha Bhagavata Purana explains the Maha Tatwas’

The first formulation was in regard to the Creation of ‘Maha Tatva’ or the sum and substance of Matter and its Ingredients and their interaction with ‘Paramatma’- The Unknown, Permanent, All Pervading, Endless, and Imperishable. The Second one was ‘Maya’ (Illusion) which Material Sources, Its Awareness or Knowledge and Its Innumerable Manifestations or Activities were identified.The Third Creation related to the Insight or Observation or Discernment of Senses related to the Material Elements.The Fourth Creation is the Power of Knowledge and Capacity to Pursue and Practice. The Fifth Creation relates to the regulation and management of Mental faculties or in short of the psyche, of plus factors of goodness, devotion, calmness, selflessness or eqanimity.The Sixth Creation is the control of sinister feelings of anger, lust, infatuation, pride and ignorance. The fifth and sixth Creations are the displays of natural creations of Almighty either by way of developing the noble and virtuous impulses or by way of negating the mind -sets to control evil thoughts.The Seventh Creation is related to immovable objects like of trees, creepers, bushes, and flowers, fruits and other edibles/inedible.The Eighth Creation is of animals, birds, water- based items and a huge variety of bipeds, quadruples and crawling species specified or other wise. The Ninth Category of Creation has a distinct identity which is of human beings, at once angelic or devilish, happy or miserable, greedy and generous and above all, the highly complicated and complex entities that only Gods could deal with! The Tenth Creation is of demi-gods, according to Bhagavatha Purana,are of eight categories (in addition to Prakrita and Vaikrita Creations): demigods; forefathers; ‘Asuras’ or Demons; ‘Gandharvas’ or ‘Apsaras’ or Angels; ‘Yakshas’ and ‘Rakshasas’; ‘Siddhas’, ‘Charanas’, or Vidyadharas; ‘Bhootas’, ‘Prethas’ or ‘Pisachaas’; Superhuman Beings, Celestial Singers and Dancers.]

Stanzas 17 onward

Now Muni shreshthas approached Brahma Deva: Kindly provide us as to how to intensify our upasana to Bhagavan Shri Krishna. Then Brahma Deva replied: 'Shi Krishna Peetha' or Gopala Yantra Varnana be understood foremost. 'Ashta dala nirmaana' be constructed the foremost. There inside be the trikona sthita karnikaas with kaama beeja 'kleem' be deciphered along with 'Shri Krishnaayana maha mantrakshara' be deciphered.There after Brahma mantra ' Ashtaadaska Gopaala Vidya and Kaama Gayatri be deciphered viz. 'Kaama Devaaya Vidmaahe, Pushpa baanaaya dheemahe tannongah prachodayaat'. Thereafter, ashta vajraavita bhu mandala nirmaana be made. Later, the uparyukta mantraangaas of Vaasudevaadis, Rukmini sahita swashaktis and of Indra, and Nidhi sahita ashtaavarana samrakshita peetha yantra sampannata be finalised.Thus the puja prakriya sampannata should yield the Dharmaardha Kaama Moksha chaturvidha purushardhaas be fulfilled.

In this context the shloka is relevant: ' *Eko Vashee sarvagah Krishna eedya ekopi sanbahudhaa yo vibhaati, tam peethagam yenubhajanti dheeraasteshaam siddhihi shashvati neareshaam/*
Sarvatra vasha Shri Krishna maatra stotrayogya as that personality be dina dina pujya and shasvata aanaandaanubhuti yogya.

It is that Shri Krishna nithyaateeta nithya, parama chetana, mano kaamana purna yogya, jnaanee bhakta nirantara pujaarha sanatana, and none else.

It is that Shri Krishna whose 'avinaashi parama pada swarupa mantra' once vidhi vidhana pujaaprakriya sampannata, the sadhakaas could accomplish the Gopaala Rupadhaari Shyama sundara be imprited on one's shaashwata dhama.

It is the Shri Krishna who is veda vedya jnaana pradaana vidya, Sampurna jeeva buddhi prakaasha pradaana kaaraka, and moksha prapti daaaka.

It is that Shri Krishna the Supreme; the adored by the adorers, the bestower of boons, the cause of the confirment of boons, the cause of the causes; the result of the deeds and the deed of the results; the form of meditation; the fruit of meditation; the donor of the fruit; the Exemplary Tapaswi; the one with the body colour of fresh cloud uniqueness; the most charming and the soulful of distinction!

My obeisances to you Shri Krishna, as you are the Kamarupa (The Form of Desire), the Nishkama (The One without Desires), the Kamaghna (the demolisher of desires); the 'Kamakarana' or root cause of Kama or desire; Sarva Rupa, Sarva beeja swarupa or the Seed of all manifestations; the Sarvottama or the Noblest; the Sarveswara; the Profile of Vedas; the Provider of Fruits of Vedas; the Creator, the Embodiment as also the Greatest Exponent of Vedas!

Those jyeshtha saadhakaas of Shri Govinda of ' pancha pada yukta prakhyaata ashtaadhashaakshara mantra pranava swarupa' is the samsaara bandhana vimukta.

Brahma Deva explained to those Rishis that Bhagavan Krishna was graceful to have assumed the gopavesha dhaarana and made the upadesha of ashtaadashaakshara mantra to me explaining samataakshara as follows: 'ka' akshara as jala, 'la' akshara as prithivi, ' ee' akshara as 'agni', 'anuswara' as ' ' chandrama' and the sarvasamudaaya ' kleem' as Surya as Surya sancharana. T he akaasha tatva generates the expression of Krishnaaya, the dwiteeya pada. The triteeya pada 'Govindaaya denotes kaama dhenu prakatita. Then the Chaturdha pa da ' Gopeejana vallabhaaya and the panchama pada 'swaha' as of 'sampurana jada chetanamaya charaachara vishva pradurbhaava'.

Having commended as above, Narayana was manifested as the greatest Preserver of the Universe once the process of Creation would progress and got ready to assume his extraordinary powers and also the responsibilities. Any person who reads or hears the above few lines would obtain their wishes like good progeny or an ideal life-partner fulfilled; a person who is facing problems like unemployment, dethronement, poverty or insufficient resources, long standing illnesses or even imprisonment would quickly recover and overcome all difficulties and secure positive benefits.

Brahma Deva continued explaining the in the past a Rajarshi named Chandradhvaja was immersed Bhagavan Shti Krishnas pujana with the helo of Omkaara samputita ashtaadakshaara sahita and attained atma jnaana.

In respect of the afore explained ashtaadasha akshara, some of the Muniganaas annotated that the pradhana pada be of prithvi, dwiteeya pada be of jala tatva, triteeya pada is tejas, chaturdha as of vaayu tatva and panchama pada of aakaasha . In juxtaposition to this, would it not be the ashtaakshara mantra that Rajarshi Chandra dwaja attained Goloka with the mantra om of Ka-La Ee Kleem-Govidaaya- Gopeejana Vallabhaaya.

Thus Bhagavan Govinda is thus of pancha pada mantra swarupa. The Shri Vigraha is of sat-chit-aananda swarupa. Brindaavana sthita kalpa vriksha ratna jatita samhaasana Shri Krishna is worshipped and adored by Marudlanaas.

That vigjnaana maya- paramaananta maya, gopa sundari paanaadhara Govinda is the Kamala pati Shri Krishna saakshaat vandanaas.

Sundara mastaka Govinda is ever dressed up with peacock feathers along with gopa sundaris as of Radha Maanasa Shri Krishna.

Kamsa vinaasha -Keshi Chaanura ghaataka, Vrishabhadhwaja Shri Krishna is Sharanaagata, our earnest prostrations.

Venuvaadana as of His sahaja vritti, samasta gopaalaka, kaaleeya mardana samardha, sharanaa gata vatsala, govardhana dhaara, putanaa praanaantaka,.

Rukmini Vallabha, Satya bhaamaa priya, gopee jana raasakreeda manollaasa Shi Krishna.

Thus Bahma Deva explained to the Maharshis that Shri Krishna dhyaana, stuti, nidhi dhyaasa, upaasana, aaraadhana and nirantara samlagnata be the samsara saagara nouka maatra. That was what my earnest guidance.

[Vishle.1.Vishnu P. on Shri Krishna Charitra-birth, miracles and progeny 2. Brahma Vaivarta P. Shri Krishna Leelaas and Mahatmya and 3. Maha Bharata Bhishma Parva on Shri Krishna

1. Vishnu Purana

As the most dreaded Daitya Kalanemi ruled over the entire Martyaloka and harassed the entire Public day and night, Bhagavan Vishnu terminated him but he came back in his next birth as Kamsha the son of Ugrasena; it was at that juncture there were a huge stock of Rakshasaas like Arishta, Dheniuka, Keshi, Pralamba, Naraka, Sunda, and Banasura the son of Bali Chakravarti and most of the Evil was spread over as Rulers of several Kingdoms. Devi Bhumi was unable to the bear the brunt of such Evil Forces and made a reverential appeal to all the Devas and through them to Brahma Deva and the latter

made a powerful appeal to Bhagvan Vishnu to save the Earth which was being crushed by extraordinary pressure on account of the Evil as follows:

Dwi Vidye twamaamnaaya Paraa chai Paraa tathaa, tha yeva Bhavato rupey Murthaamritaatmakey Prabho/
Dwi Brahmaani twanoyoti Sthulaatman sarva Sravavit, Shabdabrahma param chaiva Brahma Brahmamasya yat/
Rigvedastwam Yajurvedassaama vedastwadharvanah, Sikshaa Kalpo Niruktam cha Chaando Jyotisha –mevacha/
Itihaasa Puraaneycha tathaa Vyakaranam Prabho,Meemaasam Nyayashaastram Cha Dharmashaastraanyadhokshaja/
Aatmaatma deha gunavadvichaaraachari yaduuchah, Tadyapa dyapatey naanyadadhyaatma Swarupavat/
Twamavyakta nirdeshshyamachintya naamavarnavat, Apaani paadarupamcha shuddham nityam paratparam/
Shrunoshya karnaha parisashyasi twama chakshureko bahu rupa rupah, Apaadahasto javano graheetaa twam vetsi sarvam na cha Sarva Vedyah/
Anoraneeyaam samasataswa rupam twaam pashyato-jnaana nivrutti rugnayaa, Dheerasya dheerasya bibharti naanyadwarenya rupaatparatah Paraatman/
Twam Vishwa naabhir bhuvanasya goptaa Sarvaani Bhutaani tawaantaraani, Yadbhuta bhavyam yadanoraneeyah Pumaamstwamekah prakruteyh parastaat/
Ekaschardhvaa Bhagavaan hutaasho varchovibhutim Jagato dadaasi, Twam ishwataschakshurananta murtey tredhaapadam twam nidadhaasi dhaatah/
Yadhaagnireko bahudhaa samidhyatey Vikaara bhedairavikaara rupah, Tathaa bhavaan sarvagatairavi- kaara rupah, Tathaa bhavaan sarva gataika rupee Rupaanya seshaanyanru pushyatisha/
Ekam twamagryam paramam padam yatpashyanti twaam Surayo jnaanadrushyam,
Twattho naanyad kinchidasti swarupam yadwaa bhutam yaccha bhavyam Paraatman/
Vyaktaa- vyakta swarupastwam samashthi vyashthi rupavaan, Sarvajnaassarvavitsarva shakti jnaana balardhimaan/
Anyunaschaapya vriddhischa swaadheeno naadimaanvashi, Klamatan-draabhayakrodha kaamaadibhira samyutah/
Niravadyaha Parah Praapterniraadhi –shtoksharah kramah,Sarveswarah paraadhaaro dhaamnaam dhaamaatmakokshayah/
Sakalaavaranaateeta niraalambana bhavana/ Maha Vibhuti samsthaana namastey Purushottama/
Naakaaranaatkaaranaadhwa Kaarana kaaranaatra cha, Shareera grahanam vaapi Dharmatraanaaya kevalam/

(Prabho! You are beyond the reach of Veda's voice; you are 'Para'and 'Aparaa'as both these Vidyaas are yours ; you are Murta or the Form and Amurta or Formless; you are the Tiniest and at the same time the most Enormous; the Sarva, the Sarvajna; you are both Shabda Brahma and Para Brahma; you are Rig Veda, Yajur Veda, Saama Veda and Atharva Veda; You are the Vedangas like Siksha, Kalpa, Nirukti, Chhanda, Jyotisha Shaastra, the Itihasa, Purana, Vyakarana, Meemaamsa, Nyaaya and Dharma Shaastra; you are the Jeevaatma, Paramatma, Sthula-Sukshma Deha-Avyakta-Tatwamasi Vaakya; you are Anirvaachya, Naama varna rahita, Rupa rahita, Shuddha, Sanaatana, Paraapara; you are capable of hearing without ears, seeing without eyes; the Single but many; the speediest without feet and hands and unmindfully omni-scient; you are the gravitative power and saviour of the total Universe and the Universe itself is absorbed in you; the Unique Entity with minute knowledge of the happenings on your mental radar; you are the four faced Agni illuminating and facilitating Samsaara; you are the Trivikramaa keeping stakes / feet in the Three Worlds; Sarvajna, Sarva Saakshi, Sarva Shaktimaan, Sampurna Jnaana-Bala-Ishvraya; Ever-Cheerful and Joyous; Vridhhi rahita, Swaadheena,

Anaadi, Jitendriya, deviod of fear, anger,desire, tiresomeness; you are Anindya or unrebukable, Niradhara, Avarana Shunya or limitless; and you are the root of Kaarana or the Cause and the Formless excepting for Dharma Raksha!). In response to the Stuti by Brahma, Bhagavan assured that two of his 'Keshas'-one Shewta or white one and another a Shyama or dark complexion would be pulled out to soon descend as his 'Amshas'or incarnations on Earth and lighten its weight by uprooting all the Evil Forces and advisedv the Devas also assume appropriate Rupas as human beings inn the task of destroying the Rakshasas and humans in the form of Rakshasas.Bhagavan further instructed Yoga maya to perform a series of deeds including the birth of six sons to Devaki [they were Kalanemi's sons devoted to Vishnu and the father cursed the sons that they would be be killed by them in his hands in the next birth as per 'Harivamsha'] As King Kamsa was obsessed with the warning of Sage Narada that the eighth child of Devaki would kill him, he imprisoned Devaki and his brother-in-law who agreed to deliver all his progeny as soon as they would be born, Kamsa spared killing them and merely imprisoned them. Now, the game plan that Vishnu explained to Yogamaya was as follows: She would transfer Devaki's seventh son who would be of Sesha's Amsha as an embriyo into the Garbha of Vasudeva's second wife Rohini so that the Public would believe that out of fear Devaki's seventh child was a miscarriage but that Sesha-amsha would be known as Samkarshana as he would be implanted or attracted to Rohini's garbha; the Ashtami Putra would be Bhagavan himself born to Devaki but Yogamaya would be conceived to Yashoda; there would be a transfer of Bhagavan Krishna by Vasudeva to Yashoda and the girl child Yogamaya would be brought back to Mathura in the prison of Devaki; as in the past, the Yoga maya , the so called Eighth child thus transferred would fly away and warn Kamsa that the real Bhagavan was already born and soon kill Kamsa.Bhagavan blessed Yogamaya to undertake the deeds assigned and Indra would take her as his own sister; she would kill a number of Rakshasaas like Shumbha and Nishumbha; she would be known as Bhuti, Sannati, Kshaanti, Kaanti, Akasha, Prithwi, Dhruti, Lajja, Pushti, Usha and various other Shaktis in the Universe.

As per the plan indicated by Bhagavan Vishnu, he was born to Devaki Devi and along with Vasudeva gave his appearance in his full glorious form with four hands armed with Shankha-Chakra-Saranga and Gada for a while before taking the form of a boy; the violent winds sweeping Mathura herebefore bacame cool and calm by the midnight hour; Gandharvas sang tuneful hymns; Devatas showered celestial flowers from the heavens; clouds made lightenings and mild thunders from the sky; Vasudeva transferred the child to Gokula into the house of Yashoda and Nanda wading across the River Yamuna making way during the rain while Sesha Naga provided cover; and Vasudeva brought the female child Yogamaya from the bed of Yashoda who was unconscious back to the prison in Mathura. Meanwhile , the Security personnel of the prison of Devaki-Vasudeva were lulled to deep sleep till the 'Operation of Child Transfers', ie Bhagavan Krishna to Yashoda's bed and of Yogamaya to that of Devaki's. Kamsa reached the prison and despite the wailing protests of his sister sought to toss the child against a stone as he did to seven other babies in the past, but the child flew from his hands and appeared on the sky as a Mayashakti with eight hands and shouted at Kamsa:

Kim mayaa kshiptayaa Kamsa jaato yastwaam vadhishyati? Sarvaswa bhuto Devaanaamaaseen mrutyuh puraa sa tey, Tadetat samrpadhaaryaashu hitamaatmanah/

(Hey Kamsa! What is the use of your wasted breath in trying to toss me; your death would take place with certainty soon as the incarnation of Vishnu has already been born and would kill you again as you were the Kalanemi Daitya in your previous birth; so better plan soon to save your skin!) Having said, Devi Maha Maya disappeared. Kamsa then thought that there was no point in keeping Devaki and Vasudeva in prison and called for an urgent conference of his Daitya Allies like Keshini, Dhenuka, Putana, Arishta and others to chalk out an action plan to the Boy was was born and addressed them as follows: 'Devas headed by Indra are seeking to kill me and us headed by

Jarasandha; we had already witnessed the trials of Devatas in several of battles in the past, when they could never show their chests but only their backs! Had Indra forgotten the recent incident of his trial to stop rains in our Kingdoms and we forced the clouds to burst out and we had plentiful of rains and crops!

Amareshu mamaavajnaa jaayatey Daityapungavaah! Haasyam mey jaayatey Veeraasteshu yatna pareshvapi/

Tathaapi khalu dushtaanaam teshaamapyadhikam mayaa, Apakaaraaya Daityendra hyataneeyam Duraatmanaam/

(I feel sorry for the desperation with which the Devas are once again trying to challengey us; it is highly amusing that they desire to kill me! In any case we have to be alert any way and double up our efforts!)

In right earnest, the efforts of the Daityas to demolish Krishna even as a toddler were planned and executed; Kamsa first despatched Mayavi **Putana** in disguise as a pretty woman to breast-feed poisonous milk to Krishna but quite playfully Krishna bit her nipple as she was instantly killed; the entire Gokula was aghast as to how the Toddler had a miraculous escape and Nanda prayed to Bhagavan to save the child from all kinds of mishaps saying:

Twaam paatu dikshu Vaikuntho Vidiksho M adhsudanah, Hrishikembarey Bhumow rakshatu twaam Maheedharah/

(May Bhagavan protect the child from all the directions of North-South-East and West; may Madhusudana save the child from the Vidashaas of North East-South East-SouthWest and North West; may Hrishikesha guard the child from the Sky and may Adi Sesha Deva shield the boy from Earth!)

There have been a series of miracles that followed the Putana incident from time to time as the two brothers were growing in Yashoda-Nanda's house. One day Madhusudana was kept under a **Shakata** (Cart) in the backyard of their house and the child apparently cried for milk and threw up his legs while lying down and the cart was pushed up and got broken into pieces; the children around witnessed that the child did threw up the cart with his feet!The parents wondered as to how a child could do it! They performed a Puja with flowers-fruits-curd and 'Akshatas' or rice grains to ward off any Evil eye! After a few days Gargaachaarya performed **Namakarana** ; the younger one as Krishna and the elder as Balarama. In course of time, the boys were able to crawl and disappear amid the flock of cattle and apply cow dung on their bodies; both Yashoda and Rohini were fed up and tied to a heavy stone used for pounding grains which was kept in between two huge **Yamalarguna Trees** in the backyard and got busy with their houshold chores. Suddenly, there were heavy sounds as the two huge trees fell down and the neighbours witnessed that two Celesitial Beings emerged from the trees and flew away! Krishna was called Damodara as there was a scar around his waist due to the black mark of the rope with which Yashoda tied Krishna to the heavy stone.

As queer incidents like the killing of Putana, lifting of cart, sudden sand storm and uprooting of huge trees were happening, Nanda desired to shift to **Brindavana** from Gokula and made the entire population agree to the arrangement. All the 'Vraja vaasis'shifted to the new place and in course of time, the boys came of teen age, adopted distinct dress code, sported a golden headgear with peacock feathers and flute and excelled themselves as unique flutists especially as cowherds in the large company of Gopas and Gopikas exchaging practical pranks and mischief. One day, Krishna went with his friends without Balarama and while wandering came across a frightful water body known as the place in which **Kaliya** Serpent and its family stayed; the companions of Krishna suggested that the particular pond should be avioded as the water in it was highly poisonous as thirsty human beings, cattle and even birds would die instantly. But Krishna never heeded the warnings and from a tree top on the banks of the pond dived into it even with full awareness that the tree was burnt due to the poisonous flames that emitted from the pond. Gopala Ganas raised a hue and cry and informed one and all in Brindavan and the entire public got collected around the lake. Nanda Kumar wasa lost in dismay while Yashoda and quite a few Gopikas were readying to leap into the water, but Balarama

cooled down the agitated relatives and the public stating that Krishna was not an ordinary human being and that he was Bhagavan Vishnu himself; he conveyed to Krishna as follows:
Kimidam Devadevesha bhaavoyam maanushastwayaa, Vyajyatetyananta -maatmaanam kimanantam na vetsi yat/
Twameva jagato naabhiraraanaamiva samshrayah,Kartaapahartaa paataa cha Trailokyam twam trayeemayah/
Jagatyartham Jagannaatha bhaaraavataraneycchayaa/--Darshato Maanushyo bhaavo darshitam baalachaapalam, Tadayam damyataam Krishna dushtaatmaa dasghanaayudhah/

(Hey Devadeveshwara! Are you not aware that you are Ananta; and if so why are you displaying the Manava Bhaava or the characteristics of human beings! You are yourself the ultimate refuge of the Universe as its Creator-Presever-Terminator just as the axis of a wheel and its spokes! Indeed you are the embodiment of Three Lokaas and Three Vedas; Jagannaatha! You have assumed human form to demolish the Evil Forces and lighten the burden on Earth. Krishna! It is time that you discard this childishness and human features and quickly control the poisonous teeth of the cruel serpent once for all!) There inside the poisonous pond the whole family of Kaliya surrounded Krishna and the enormous serpent sought to encircle his body; but Krishna smiled even as what Balarama said and fisted and pounded the most obnoxious creature in such a way that he held his tail with one hand and jumped up on its hoods and compressed them with mighty force; as Krishna brought the serpent in total control the latter obeyed Jagannatha and the unusual spectacle of floating and dancing Krishna atop the creature's hoods delighted the entire Vraja Praja! The poisonous water of the pond was full of Kaliya's red blood and his wives and children begged of Krishna not to kill it. The humiliated Kalia realised the magnificence of Krishna and extolled him stating:
Yasmaad Brahmas cha Rudrascha Chandrendramarudashwinah,Vasuvascha sahaadityaistasya stoshyaami kinvaham?
(Even Brahma, Rudra, Chandra, Indra, Marudganaas, Ashvini Kumaaraas, Vasuganas and Adityas could not commend you adequately, how could I pay tributes to your excellence!) Then Krishna instructed Kaliya and his large family to leave the pond at once and assured that his formidable enemy Garudmaan would recognise his footprints and let them pass to reach the Sea in which they could reside fearlesly for long time.
After the Kaliya incident, there were the exterminations of **Dhenukasura** who entered the group of cows which Krishna took out along with Balarama and other Gopas as also of **Pralambasura** who quietly joined the Gopas and participated in a game of carrying on his back the elder brother Balarama and flying him away but the latter suppressed the Asura by his ever increasing body weight and finally the Asura collapsed to death. There were quite a few other killings by Krishna of many Asuras in an exercise of lightening the evil forces on Earth; Vrishabasura was externinated, Daitya **Keshi** was despatched to hell and scores of other Daityas were slaughterd. Then there was the anger of Indra who was not traditionally worshipped by Vraja vaasis on the arrival of Sharat Ritu but as per the advice of Krishna they did not; Indra's fury resulted in torrential rains and washed out Vraja Bhumi but Krishna lifted **Govardhana Mountain** by his little finger to protect the Gokula Praja and provided shield to them all and there by destroying the ego of Indra. But Indra's fury was only to popularise Krishna's magnificence by creating an opportunity that Krishna indeed was Supreme. During the times that followed, the Gopikas of Vraja displayed intense attachment and infatuation for Krishna that culminated in Raasa-leelas or ecstatic dances in groups in which there were as many Krishnas as Gopikas on one to one count besides a Unique Krishna belonging to one and all! Devarshi Narada then felt that the time was reap enough to provoke and destroy the major villian **Kamsa** and made a friendly call to the King. He conveyed to Kamsa the various deeds of Krishna and Balarama who now entered the teens and that it might be a good idea to invite them to Mathura to meet their parents and celebrate their trip to Mathura. The evil-minded Kamsa felt that as the Vrja Brothers might become more powerful and difficult to destroy by the day, he planned for a friendly

trip to Mathura and asked **Akrura** the Yadava Elder to personally visit Gokula- Brindavan and escort Krishna and Balarama, ostensibly to attend a Dhanush Yajna on the next Chaturdashi and also enjoy the celebrations like 'Malla Yuddhhas' (wrestling matches) by the notorious Chanura and Mushtikaas. Kamsa day-dreamt that after killing Balarama Krishnas followed by those of Nanda and Vasudeva and his foolish and timid father Ugrasena now in prison, he would annexe Gokula-Brindavan easily and enjoy the property of cows and grains! Akrura left for Brindavana and invited Krishna-Balarama to Mathura to attend the Yagna and Celebrations; their parents were grieved; Vrajavaasis were saddened; Gopaas were upset; Gopikas were alarmed at the absence. As he approached Gokula, Akrura took bath in River Yamuna and happened to meet Krishna and Balarama in person as they too were whiling on the river banks along with their pals; he was in trance in visioning Krishna and broke out in a spontaneous 'Stuti':

Sanmaarta rupeno -chintya Mahimney Parataney, Vyaapiney naiakarupaika swarupaaya namo namah/----

Om namo Vaasudevaaya Namassankarshanaahya cha, Pradyumnaaya Namastubhya maniruddhaaya tey Namah!

(My hearty salutations to you the Sanmaatra Swarupa, Achintya Mahima, Paramatma, Sarwavyaapi, Aneka Rupaa due to Karanaas / Causes but basically of a Singular / Unique Form--- Namo Vaasudeva, Namo Sankarshana , Pradyumna and Aniruddha!).

As Bhagavan Krishna and Balarama entered Mathura, they asked Akrura to leave them alone as they preferred to walk up by the 'Raja Maarga' to enjoy their interaction with the Public; the passers by were seeing and conversing among themselves in small groups in low tones. Their first encounter was with a **Rajaka** or Washerman who happened to be from the Royal Palace of King Kamsa; as the brothers were attracted to the colourful dresses, they asked the Rajaka to give them a few nice dresses but the haughty washerman talked rudely and arrogantly which provoked Krishna to beat him and pulled him down on the ground and helped themselves a few dresses of their choice. A little ahead, another person kept on staring at the boys and asked them nicely as to where were they coming from; he said that he was a **Maali** or a flower seller and invited them to his home nearby and offered them nice flower garlands; Krishna was pleased at his pleasant conduct and gave him the boon that all along his life, the Maali would be happy, prosperous and well-contented! The next encounter was with a **Kubja** or a short and deformed girl and Krishna asked her as to where was she going and what was she carrying; as she said she was carrying Gandha or sandal wood paste, Krishna wished to provide the fragrant paste to him and in turn, he lifted up by her chin and straightened her up by pressing her feet and she was made straight and shapely at once! She invited the boys to visit her home nearby where she offered them nice scents and aromatic pastes; such were the memorable encounters that Krishna and Balarama had while proceding to the 'Yaga Shaala' at the end of the Raja Marga. Inside the Yaga shaala there was a massive **Deva Dhanush** and Krishna broke it playfully as the thundering sound was heard all over; as he heard this huge sound, Kamsa realised that the boys had arrived and that they would have broken the Dhanush! He called Chanura and Mushtika and said that the next evening Krishna and Balarama would invite at the Yaaga Shaala to a friendly wrestling and that they should somehow kill them by giving an impression to the Public that the killing was accidental. Next evening the boys arrived at the Yaga Shaala to participate the Royal Celebrations and the Trainer of a huge rouge elephant called **Kuvalkayapeeda** readied the animal to lift up the boys at the Entrance Gate and trample them; Krishna-Balaramas on arrival understood the intention of the elephant and as it lifted them up they landed on its back and pounded it with their fists, twisted its tail and trunk and felled the animal down with a thud and it breathed its last. The entire audience especially the Yadavas cheered up the boys with resounding applause and the men and women in the Sports Arena loudly chattered about the ecscapades of the Boys ever since their arrival at Mathura including their encounters with the Rajaka, Maali, Kubja, Dhanush and the Rougue Elephant; they kept on discussing about his miracle acts of killing various Asuras, lifting Govardhana Mountain and the juicy tales of Raasa Leelaas! Meanwhile Kamsa announced that the duo of Krishna an Balarama would participate

in friendly wrestling matches with the fearful wrestlers like **Chanura and Mushtika**. There were mixed feelings in the audience that such 'Malla Yuddhas' between the untrained teens and expert wrestlers were not just good jokes but of evil intentions and a few others felt that such deeds were indeed meant for fun. The wrestling bouts looked funny and comical in the beginning but as Chanura and Mushtika looked serious, the atmosphere became tense and as the tiny boys were lifted by the mountain-like professionals, the instrumental music in the theatre stopped and every one in the audience were holding their breath . Balarama shouted to Govinda : Victory be with you Krishna! Kill Chanura at once! Krishna sat on the Danava's shoulders and gave a mighty blow on his head which was smashed and the tall and powerful Chanura lost his balance and crashed on the ground with a thud and died instantly! It was then the turn of Balarama to hit on Mushtika's head , stomach and knees and the latter too was shattered. Krishna then took full control of another Malla Raja called Toshkala and both the brothers surrounded him and simultaneously punched and whacked him and that colossal wrestler too went the same way to death; the pack of other werestlers in the arena ran for their lives and there were such shouts and hoots from the audience cheering and acclaiming Krishna and Balarama with victory. As there was ruckus and uproar in the Hall, Yadavas went wild with ecstacy and other citizens of Mathura too were confident that the last hour of the tyrant King Kamsa had arrived. Kamsa shouted at the soldiers that let the 'Gwaala baalakaas' be chased and hounded; a smiling Vaasudeva leapt up on the Platform where Kamsa sat with his Security Chiefs, dragged him down to the Wrestling Arena and overpowered him; thus the most heinous villian of the Era was exterminated once for all.

Then Krishna and Balarama prostrated before Vasudeva and Devaki who were also in the audience and the latter embraced the dear sons with affection on one hand and unlimited devotion on the other. Vasudeva addressed Krishna as follows:

Praseeda seedataam datto Devaanaam yo varah Prabho, Tathaavayoh prasaadena krutodhharassa Keshava/
Araadhito yadbhagavaan -avateerno gruhey mama,Durvrutta nidhanaaryaaya tenanah paavanti kulam/---
Mayaavimohitadrushaa tanayo mameti Kamsadbhayam krutamapaasta bhayaatimteevram,
Neetesi Gokulamaraati bhayaakunena Vriddhim gatosmi mama naasti mamatvameesha/
Karmaani Rudramarudaswi shata krutaanaam Sadhyaani yasya na bhavanti nireekshitaani,
Twam Vishnureesha jagataamupakaara hetoh Praaptosi nah paragato vigato hi mohah/

(Prabho! Be kind to us; the benediction bestowed by you to Devataas that you would be born to us was amply fulfilled. You had recognised my worship and were born in our household to destroy evil forces on Earth and indeed my Vamsha had since been purified!---We have been in this Maya or Illusion that you are our son and was thus rattled from the fear of Kamsa and took you to Gokula; since you had grown up there and thus we now do not have that extreme obsession for you; so far we have witnessed such impossible deeds by you which were not conceivable of Rudra, Marudganas, Ashvini Kumars or Indra; Now my Moha / passion for you as a son is not there as now I realise you are Bhagavan Himself to protect the World from the Evil).

After prostrating before the parents and receiving their blessings, Krishna and Balarama greeted Yadava elders; consoled Kamsa's wives; released Kamsa's father **Ugrasena** from shackles and appointed him as the King; made Sudharma as the Raja Guru; requested Sandipa Muni to perform the 'Upanayana Samskara' of themselves; and entered into the house of Guru **Sandipa Muni** for tutelage for Veda Parayana, Astramantras and Astra prayoga, besides the nuances of Dhanurvidya -all in just forty six days!

Sandipanir –asambhaavyam tayoh karmaatimaanusham,
Vichintya tou tadaameyney praaptou Chandra Divaakarou!

(Sandipa Muni realised that such impossible and para-human abilities were displayed by Krishna-Balaramaas as though Surya and Chandra were their pupils in his house!). After their studies, Krishna and Balarama offered **Guru Dakshina** and the Muni wailed for their son dead in the Ocean at

Prabhasa as he was devoured by a Demon Panchajanya (who had the shape of a conch shell). The boys then entered the Ocean, killed the Demon and by blowing a conch shell made of the skeleton of the Demon entered 'Samyamani' the Abode of Yamadhararaja and brought the dead boy alive and gave the Guru Dakshina to the Muni and his wife!

There after they visited **Uddhava,** their childhood friend and nephew, requested him to visit the Vraja places and meet their parents and well wishers as also the Gopikas and narrate to them an account of their activities at Mathura.Uddhava on reaching the Places met them all, and narrated the happenings. He returned back, after an emotional and tearful send-off with return messages from all of them, especially Gopikas.

The two Queens of the deceased Kamsa, Asti and Prapthi, approached their father Jarasandha, the highly powerful Monarch of Magadha and asked for retribution for the 'misdeeds' of Balarama and Krishna. With a huge army under him, **Jaraasandha** attacked Mathura with some twenty three Akshouhinis of infantry, cavalry and elephantry and challenged Krishna and Balarama. But as Krishna was fighting the massive opponents even with a minor number of Army, he asked for his (Vishnu's) Shaaranga Dhanush with limitless arrows and his Gada /Mace called Kaumudi while Blalarama recalled his Hala / plough and Musala; Jarasandha and his huge army was shattered into pieces, bur Jarasandha was spared so that he could return back by regrouping his men and material. Indeed he returned back again and again, getting routed for seventeen times.When Jarasandha was expected to attack for the eighteenth time, - his allies viz.Yavanas, the Mleccha foreign forces-headed by **Kalayavana** attacked Mathura with thirty million barbarian soldiers of desperation and cruelty. Krishna and Balarama felt that while they would fight with Yavanas, Jarasandha's army might simultaneously harm Yadus. Thus they planned to build a new place, named Dwaraka (with twelve Gates) and asked Visvakarma, the Architect of Devatas who created a beautiful and well structured fortress City touching the Western Sea. By means of His mystic Yoga Maya (Power of Illusion), the Citizens of Mathura got transferred, lock-stock and barrel-overnight to **Dwaraka** and found themselves in luxurious palaces.

Even as Balarama was defending Mathura, Krishna attracted the attention of Kalayavana, passing singly by foot, by the Main Gate of Mathura. Kalayavana followed Krishna closely but always unreachable with some distance apart and led the Mlechha into a mountain cave.Thinking that Krishna Himself assumed a new 'Rupa'(Body) as an old and haggardly person in the cave as Krishna was known for such powers, Kalayavana kicked the old man fast asleep. Indeed He was not Krishna but **Muchukunda**, the son of Mandhata of Ikshvaku dynasty. He was the defender of Demi-Gods from Daityas for long but since Lord Kartikeya became the Commander of Demi- Gods, the latter relieved Muchukunda of his duties and Kartikeya advised him of retirement and since then he was sleeping in the cave, unaware of hundreds of years passed by! By his very looks of fire, Muchukunda converted Kalayavana into ashes as per Indra's benediction that if anybody disturbed his slumber would be burnt to ashes! Muchukunda demanded Krishna to identify himself and the latter disclosed that he was the son of Vasudeva of Yadu Kula of Chandra Vamsha; Muchukunda then recalled Gargya Muni's statement that Krishna the son of Vasudeva and the Avatara of Vishnu would liberate him! He greeted Krishna and narrated Gargya Muni's statement and acclaimed him as follows: 'Bhagavan! Just as in the 'Devasura Maha Sangraam'when I helped Devatas to demolish Daiytas, the Daityas were unable to tolerate my radiance; but now I am similarly unable to withstand your extreme illumination of your Physique now! You are indeed the last and total shield against humanity:

Samsaarapatitastaiko jantoswam sharanam param, Praseeda twam Prapananartihara naashaya mey ashubham/

Twam Panonidhayasshaaila saritastwam vanaani cha Modini gaganam Vaayuraapogniswtam ytathaa pumaan,Pumsam parataram yaccha Vyaapyajanma vikaara vat/

Shabdaadi heenamajaramayevam Kshayabvarjitam, Avruddhi naasham tubyha twamaadyanta vivarjitam/

Twattomaraassa Pitaro Yaksha Gandhava Kinnarah, Siddhhaschaapsaraswattho Manushyaah Pashavah Khagaah/
Sarisrupaa Mrigaatsarvey tatthassarvey Mahiruhaah,Yaccha Bhutam Bhavishyam cha kinchidatra charaacharam/
Murtaamurtam tathaa chaapi Sthulam Sukshmataram tathaa,Tatsarvam twam Jagatkartaa naasti kinchitthavyaa vinaa/
Mayaasamsaara chakresminbhranmataa Bhagavan sadaa, Taapatrayaabhi bhutena na praataa nivruthih kinchit/
Duhkhaanyeva sukhaaneeti Mriga trishnaa Jalaashayaa, Mayaa Naatha grihitaani taani taapaaya meybhavan/
Rajyamurvee balam kosho Mitra pakshastathaatmajaah, Bhaaryaa Bhrutyajano ye cha shabdaadyaa vishayaah Prabho/
Sukha buddhyaa mayaa sarvam griheetamidamavyayam, Parinaamey tadevesha taapaatmakama bhunmama/
Devaloka gatimpraapto Naatha Devaganopih, Mattassahaayya kaamobhucchaashwati kutra nirvutih/
Twan maayaa moodha manaso Janma mritujaraatmikaan, Praapuvanti Naraa duhkha swarupavidastwa/
Ahamtyanti vishayi mohitastwa Maayayaa, Mamatwa garva garnaantabhramaami Parameshwara/
Soham twaam sharanamapaaramaprameyam sampraaptim Paramam paam yato na kinchit,
Samsaara bhrama paritaapataptrachetaa Nirvaaney parinatadhaamni saabhilaashah/

(You are the unique safeguard of all the fallen beings and the eliminator of their distress, Paramatma! Kindly destroy my entire inauspisciousness. Indeed you are the Oceans, mountains, rivers, forests, Prithvi, Akaasha, Vaayu, Jala, Agni and the Manas or the Thinking capacity. You are the Buddhi, Praana, Praanaadhipati; indeed you are beyond the capacity of all beings; far beyond the life and death, even the Tatwaas and their total negation; you are devoid of Shabda; you are the Ajara-Ameya-Akshaya-Avinasha-Adyantarahita and Vriddhi rahita. You are Brahma-Devataas- Pitraganaas- Yaksha-Gandharva- Kinnara-Siddha-Apsaraagana; You are the Manushyas-Pashu-Pakshi-Sarisrupa-and Mrigaas. You are the Charaachara Jagat; the Bhuta-Bhavishya; the Murta- Amurta-Sthula-Sukshma; and indeed the Totality and there is nothing else! Bhagavan, as I have been a target of 'Tapatrayaas' afflicted in the Samsara-Chakra and always caught in the whirl-pool of life-death-and life again, I never had peace of mind; I have been always engaged in search of water getting involved in Mriga-Trishna or Mirages and hallucinations; I have been constantly fooled with illusions of joys which actually have been strings and circles of troubles and griefs. Devadhideva! I have been attracted by Kingdoms and Status-Positions, acquisitions of land, armies, properties, material possessions, progeny, friendships, women, servants, and all kinds of physical pleasures which are all ephemeral and highly temporary; Bhagavan, even Devas had no peace of mind and sought my assistance in battles with Asuras! Maha Deva! Is there a lasting peace without complete surrender and unsullied attachment to you; in there a remote possibility of escaping Yama darshana and muchless a relief from the breakaway of the cycle of life and death; for how long have I to swim and sink in the fathomless sea of delusions and deceipts of life! This is why seek your protection to reach that enduring and everlasting destination, which is stated to be : 'Avyatam, Shaswatam, Vishnum, Anantam, Ajam and Avayam'!
Subsequently Krishna granted a wish to Muchukunda to be reborn as a Sage from his Kshatriya's current birth. Muchukunda exited from the cave into a World transformed from what he knew and realised that Kali Yuga was on the anvil, as the size of humans, animals, birds and trees was reduced considerably. He proceeded to Gandhamadana mountain and reached Nara-Narayana Ashram and meditated for the rest his life.

Meanwhile, Krishna and Balarama found Mathura under the seige of Yavanas but with their Chief Kalayavana was found missing, they were shattered by a handful of Yadava soldiers and of course by Krishna and Balarama.
[Jarasandha imprisoned a number of Kings at Yudhishtar's Rajasuya Yaga since they agreed to Krishna becoming the Chief Guest; subsequently when Krishna, Bhima and Arjun visited Jarasandha's Palace in disguise as Bramanas to free the Kings, the three of them challenged him for a duel with any one of them and Bhima was chosen. Jarasandha was not getting killed for many days and Krishna hinted to tear the opponent's body by demonstrating the cutting of a branch of a tree and throwing up the pieces upside down in opposite directions; a Rishi blessed King Brihadhratha (father of Jarasandha) for a child but he gave only one fruit, where as the King had two wives; he cut the fruit into two half pieces and distributed to the two wives, but they delivered a child in two pieces; as the two pieces were discarded, a Demoness called Jara collected them and arranged the body pieces upside down and a boy came up with life, who was called as Jara-sandha or the one united by Jara. Hence Krishna's advice to Bhima to tear the body and throw the two parts apart topsy- turvey.After Bhima killed Jarasandha, some 21,000 Kings, defeated in wars and imprisoned, were liberated.]

Rukmini's abduction by Krishna: Maharshi Parashara narrated the story of Devi Rukmini's abduction by Krishna. Both of them were fond of each other and desired to wed together. But, Rukmi the brother of Rukmini hated Krishna and was keen on his sister wedding his friend Sisupala. He influenced his father King Bhishmak and even arranged their engagement much against the objection of Rukmini. At the Wedding Ceremony, the Guest List included Kings like Salva, Jarasandha, Dantavakra and such other opponents of Krishna; the King invited Balarama and Krishna too. Fearing that Krishna, who proposed earlier to wed Rukmini, might create trouble at the Function, Rukmi as well as Sisupala prepared for any eventuality alerting their Armies; Salva, Jarasandha, and other well wisheres too readied their armies too. But so did Balarama. Precisely when the Bride entered the Wedding Platform, Krishna took away Rumini like a surprise flash and both of them fled away in the Chariot of Krishna with the flag of Garuda atop.The armies of Sisupala and asscociates could hardly prevent the Glorious Abduction. Rukmi was unable to bear the insult and followed Krishna's chariot but was defeated and his moustache and beard were shorn by Krishna as a symbol of His victory. Subsequently, King Bhishmaka performed the wedding most appropriately.
Pradyumna was born to Rukmini and Krishna and the son looked exactly like Krishna. When he was hardly ten days old, Demon Sambara kidnapped the child not knowing that he was the son of Krishna threw him in the Sea as a huge fish ate him but the child was safe in its belly. A fisherman caught hold of the big fish and presented it to the King Sambara who in turn gave it to Mayavati the head cook of the King's kitchen who cut the fish to find an attractive baby inside. At that very juncture, Brahmarshi Narada appeared in the kitchen and revealed the Story to Mayavati of Lord Rudra turning 'Manmadha'(Cupid) into ashes when he and Rati (Cupid's wife) aimed Floral Arrows. Lord Rudra gave boons that in their next birth,Cupid would be born as Lord Krishna's son Pradyumna and Mayavati as Rati.As Pradyumna grew as a youngman, Mayavati desired to marry him despite wide difference of age. Pradyumna was popularly known as 'Vyuha' as the Lord of Intelligence, along with three of His other names viz Vasudeva (Lord of Consciousness); Sankarshana (Lord of Individuality) and Aniruddha (Lord of Intelligence). Eventually Pradyumna killed Sambara, married Mayavati and stayed with Rukmini and Krishna at Dwaraka.
Narakasura (Bhaumika): The end of notorious Bhaumika, the son of Bhumi (Demi-Goddess of Earth), is celebrated till date on the moon fall day preceding Kartika Month of every year as 'Deepavali'(The Festival of Lights). Krishna, accompanied by Satyabhama flew by Garuda to 'Pragjyotisha', Capital City of Bhaumasura [now in Assaam] , surrounded by mountains and ramparts defended by fire, water and unmanned automatic weapons as also protected by 'Mura Pasha'- thousand miles-long deadly and sturdy wires as designed by Demon Mura .

Krishna shattered the defence buttresses and blew His Panchajanya (Conch shell) with deadening reverberation as Demon Mura's frontal fortification was destroyed. When provoked, the Demon tossed his powerful club which was slashed by Krishna's Sudarsana Chakra into pieces and devastated Mura. Seven deadly sons of Mura, who had the knowledge of weapons as fully as their father, pounced in a group but Krishna's Supreme powers were no match and they too were cracked. Bhaumasura shot at his 'Shataghni'- the powerful disc with hundred blades- and later on with his mighty spear with which he defeated Indra too both of which proved futile. Finally Krishna gave His nod to Sudarsana Chakra (Wheel) to pull down the Demon and exterminate him.Thus Bhaumasura was sent to 'Naraka'and hence his ignominious title as Narakasura.[Another version is that the Demon was arrowed down by Satyabhama herself, as he secured a blessing from Lord Brahma that only his mother Goddess of Earth (Bhumi) could kill him; Satyabhama was the reincarnation of Goddess Earth] . It was at Indra's distress call that received Krishna's attention was that the Asura appropriated Varuna Deva's Royalty Insignia which was an Umbrella; the Ear- Rings of Aditi- the Mother- Figure of Devas; and 'Mani Parvata' (Mandara Mountain) where Demi-Gods resided were among the abominable acts of the Demon. As a gesture of good-will, Satyabhama's desire to transfer the 'Parijata' Tree (which emerged in the churning process of Ocean) to her garden from the Heaven was obliged by Indra. Krishna on His part released sixteen thousand royal maidens of Kings defeated by Bhaumasura and consented to marry them, in addition to the eight principal wives. Goddess Prithvi sought her apology for her son's sins and reiterated her own devotion to Krishna; she said:

Yadaahmadhbutaa Naathaa! Twaya Sukaramurtinaa, Twat sprasha sambhavaha putrastadaayam mayyajaayata/
Soyam twayyaiva datthomey twayyaiva vinipaatitah, Gruhaana kundaley chaimey paalayaasya cha santitam/
Bhaaraavatarana –arthaaya mamaiva Bhagavaaninam, Amshena lokamaayaatah prasaada sumukhah Prabho/
Twam Kartaacha Vikartaacha Samhartaa prabhavopyayah, Jagataam twam Jagatrupah stuyatechyuta kim tawa/
Vyaaptiravyaapyam Kriyaa Kartaa Kaaryamcha Bhagavaanyathaa, Sarva Bhutaatma Bhutasya stuyatey tava kim tathaa/
Paramaatmaacha Bhutaatmaa twamaatmaa chavyayo bhavaan,Yathaa tathaa Stutirnaatha Kimartham tey pravartatey/
Praseeda Sarva Bhutaatmannrakena tu yhatkrutam,Tatkshamya- taamadoshaaya twatsutasvannipaatitah/

(Nathaa! As soon as you in Varahrupa touched me to save me from sinking into Rasatalaa, then and there I was blessed with a son (Bhaumika) and thus you gave me a son and now took him away too now! Please accept the Kundala and other possessions as he has died now but do kindly spare his progeny of any blames. Achyuta! You are the Creator-Protector and Terminator and the Unique Form of the Universe; how could I indeed acclaim and commend you; you are the Swarupa of Vyapti - the Vyapya-Kriya-Karta-Karyarupa as also the Paramatma-Bhutatma-Avyaya Jeevatma and since you are everything, then how could indeed I commend you. Do forgive your own son Narakasura for his misdeeds!)

Parijata Apaharana: As the victorious Krishna and Satyabhama fancifully reached Swarga dwaara after the battle with Narakasura, Krishna blew his conchshell and Aditi along with Indra and Devas welcomed the guests. Devi Aditi complemented Krishna while Indra and Devas performed puja to Krishna with various flowers but Shachi Devi disallowed puja by the flowers of Kalpa Vriksha as the Krishna couple were human beings. There after, the latter visited the Garden of Swarga and Satyabhama desired to take the Tree in her garden in Dwaraka. Shachi Devi flatly refused despite the persuation of Krishna and Devi; surprisingly Indra too sided with Shachi Devi on the plea that Indra gifted it to his wife and he had no hold on it. Arguments between Indra and Krishna ensued and ended up with fights which worsened to fulfledged battles. Indra took up his Vajrayudha and all other Devas

fell in line; Krishna blew up his Shanka while Garutman pulled up Varuna Pasha; Yama threw his 'Danda' on Krishna and the latter's mace made smitherins of the hyamna danda; Agni's blistering arrows were instantly cooled with Krishna's Jala Banaas; Garuda and Iravata attached each other. As Indra confronted Krishna with his Vajra and Krishna took up his Sudarshana chakra; Indra was afraid of the consequences and tried to run back and Satyabhama heckled Indra saying that the latter was after all the Devendra and it was not proper to show his back as Shachi would offer him a Parajata garland! Having jeered Indra thus, Satyabhama said that since she was also a woman she talked to Indra in such a jocular tone but in fact she was never serious in demanding the Parijata tree; as Shachi Devi said that it was her property and hence she had no intention of stealing other's property so that this battle might better end up and as the guests to Swarga might as well return back to where they belonged. Indra was put to defensive by Satyabhama's conversation and replied:

Na chaapi sargha samhaara sthiti Kartaakhilasya yah Jitasya tena mey vreedaa jaayat8ey Vishvarupinaa!
Tenodbhava Pralayapaalana kaarena vreedaa katham bhavati Devi niraakrutasya/
Sakala bhuvanasutirmurtiralpaaalpa sukshma vidita sakalaVedairjaayatey yasya naanmyah,
Tamajamakrutameesham shaswatam swecchayenam Jagadupakrutimartyam ko Vijetam Samarthah!

(Why should I be ashamed of getting defeated by Vishwa Prabhu who is the Cause of the Existence, Preservation and Termination of the Universe! Who could indeed overcome if that Tinest yet Grossest and Most Magnificent Form which creates the World and Vedas descends on Earth on his own volition to help and correct humanity by assuming human form?) When Krishna replied to Indra jocularly that he was after all a human being and what Satyabhama sought was a celestial product, then Indra requested Krishna not to taunt him further and despached the Parijata Tree to Dwaraka with the assurance that as long as Krishna would be there in human form, the Parijata tree too would be on Earth!

On return to Earth Krishna accepted eight thousand wives released from Narakasura's prisons, besides eight Principal wives viz. Rukmini, Satyabhama, Jambavati, Nagnajiti, Mitravinda, Lakshmana, Kalindi and Madri.

Aniruddha's wedding with Usha: Banasura, the grand son of the famed King Bali who gave the entire Universe in charity in lieu of three feet to Lord Vamana, was the father of daughter Usha who fell in love with Aniruddha, the son of Pradyumna and the grand son of Lord Krishna. Banasura was a dedicated devotee of Lord Siva, and the Lord awarded several invaluable benedictions to the Demon including powerful war weapons and thousand hands to relase the armaments simultaneously. Once Usha happened to see both Shiva and Parvati sitting together and being an Antaryami Devi Parvati joked with Usha that one day she would too land up in a situation like that. Usha asked Devi Parvati as to when would that day arrive! Parvati replied that she would dream of a youth on the night of Vaishakha Shukla Dwadashi. As the day arrived, Usha did get the dream and informed of the incidence to her friend Chitralekha, the daughter of Banasura's Minister named Kushmanda. As Usha was unable to bear the feelings of love, Chitralekha showed several drawings of eligible amd handsome bachelors and after a few days, Usha succeeded finally to identify the youth. Then it was learnt that the youth was the son of Krishna. In course of time, the couple met and their romance became intense by the day. Learning of the desire of his daughter with Aniruddha, the son of Pradyumana -the erstwhile Cupid who was burnt into ashes by Lord Siva's third eye- and the grand son of Krishna (Avatar of Lord Vamana), Banasura quashed the wedding proposal and reprimanded his daughter since Krishna was his foe. Banasura prevented his daughter meeting Aniruddha and when the latter fought with him, he imprisoned Aniruddha. Yadavas in Dwaraka wondered as to what happened to Aniruddha. On learning from Narada Muni, it was learnt that Aniruddha was imprisoned in Shonitapur, the Capital of Banasura and Krishna, Balarama and Pradyumna lest by Garuda to that Place. There, they confronted Pramathaganas of Shiva and fought with Jwara the three footed Chief of the 'Parshads' named Maheswara and defeated him. This led to a full-fledged battle between Krishna and others on one side and Banasura, Shankara and Kartikeya on the other. As furious Shastra-Astraas

were exchanged by both the Parties, the whole world was affected with Pralayaagni. Balarama attacked Banasura and the fight got intensified with alarming consequences. Meanwhile Krishna recalled his Sudarshana Chakra and sliced off the mighty hands of Banasura and was about to cut off the Asura's head too. It was at that climatic moment, Shankara addressed Krishna to stop and said as follows:

Krishna Krishna Jagannatha jaano twaam Purushottamam, Paresham Paramaatmaanaadi nidhanam Harim/

Tatpraseedaabhayam dattham Banaasuraasya mayaaPrabho, Tatthvayaa naanrutam kaaryam hyanmayaa vyaahrutam vachah/

Yasmat samshraya drupotoyam naaparaadhi twayaavyaya,Mayaa dutta varo Daityastatastwaam Kshamayaamyaham/

(Hey Krishna, Krishna, Jagannaatha! I am aware that you are the Purushottama –Parameswara-Paramatmaa and Adyanta-Rahita! Do get cooled down. I have provided shield to Banasura my devotee and assured that I would stand guarantee at the time of his peril; please do not falsify my faith in me. He has not done any thing wrong to you but is egoistic due to my backing and therefore pardon him). Krishna replied:

Yushmadatta varo Baano jeevitamesha Shankara, Tadvaakya gouravaadetan-mayaa chakram nivartitam/

Twayaa yadbhayam duttam taddattamakhilam mayaa, Matto vibhinnamaatmaanam drushtamarhasi Shankara/

Yoham sa twam Jagacchedam Sadevaasura maanusham,Matto naanyaseshedam yastatwam jnaatumihaarhasi/

Avidyaamohitaatmaanam twam gacchha Vrishabhadhwaja/

(Shankara! If you so wish as you had given him a bediction, Banaasura would continue to be alive. In order to respect your assurance to him, I am withdrawing Sudarshana Chakra; if you had given him protection, so do I; You should never feel that you are different from me; you should always consider me as yourself and together we are the Devas, Asuras, human beings and all the rest; all those who consider us as different from each other are shrouded in Maya or Illusion; indeed, I am pleased and am gone.) Thre after, Krishna and all the rest headed to Aniruddha's prison , where the latter was released by 'Naga bandhana'or tight-tied by a serpent which ran away at the appearance of Garuda Deva while Banasura politely agreed for the Sacred wedding of Usha-Aniruddhaas.

Krishna kills Sishupala: At the invitation of King Yudhishtara to attend the Rajasuya Yagnam (Horse Sacrifice) being performed by Pandavas especially after the devastation of Jarasandha, Lords Krishna and Balarama arrived at Indraprastha, the new beautiful Capital City, built by Maya. As a climax to the Celebrations, a function was held to select the best personality who graced the 'Yagna'. Nobody wished to comment but Sahadeva, the youngest of Pandavas, proposed the name of Krishna. There was all round approval of the proposal and Dharmaraja initiated the procedure by inviting Krishna. Just at that time, King Sisupala, a great associate of Jarasandha since killed by Bhima, expressed displeasure at the selection of Krishna on the proposal of a boy, Sahadeva of Pandavas.He said that elders in age, experience, wisdom were available and there was no special qualification for Krishna who ran away from Jarasandha twenty three times in succesive wars and his real capability in wars, duels, and dealings involving honesty and frankness were suspect. Sisupala critcised Krishna transgessing all limits of decency. Finally having counted the number of abuses hurled at Him, Krishna hurled His Sudarsana Wheel to slit Sisupala's neck. Sisupala was the son of King Dhamaghosha and Srutadevi, the latter being the sister of Vasudeva whose son was Lord Krishna. In other words Krishna and Sisupala were cousins. When Sisupala was born, he was dark and ugly with three eyes and four hands. His parents had almost decided to disown him, but a voice from Heaven suggested not to do so as an Illustrious Person would soon fondle the child and snip out his extra limbs and he himself would also kill him.Krishna's aunt Srutadevi requested Him to postpone the killing of the child as far as possible. Krishna promised that He would wait till his hundredth abuse.

Incidentally, Sisupala and Dantavakra were stated to be the Demons of 'Dwapara Yuga' born after the curse of Sanaka Kumara brothers to the Vaikuntha Gate Keepers Jaya and Vijaya.
As a sequel to Rajasuya Yagna, there were two major developments: Firstly, the unbearable jealousy of Kauravas against Pandavas who became extremely prosperous and popular among the various contemporary Kings and worse than that, the extremely hurt pride of Duryodhana especially when Draupadi the wife of Pandava sons laughed out loudly when he fell straight into a water pool when he thought that there was no water but ground and when he lifted up his robes as there was no ground but a water body. Secondly, the battles of Sisupala's great friends like Salva and Dantavakra were in the offing against Yadavas . While seeds of jealousy were firmly sown in Duryodhana's mind leading to disastrous consequences for Pandavas thus leading to the Great Battle of Mahabharata, the destructive attempts by Sisupala's friends were almost instant. Salva secured earlier an everlasting air-vehicle from Lord Siva because of deep devotion and landed at Dwaraka when Krishna and Balarama were away at Indraprastha and overpowered Pradyumna who fled from the battle, as Salva presented illusory heads of Krishna and Balaram to him.On return, the Lords shattered the airship and Salva too. Dantavakra and his sons Romaharshana and Viruddha met the same fate. Thus the chapter of Sisupala's death was closed. Simultaneously, the run-up to Mahabharata Battle at Kurukshatra was picking up fast as the foul play of Dices between Shakuni on behalf of Kaurava sons and Dharmaraja on behalf of Pandavas. Ast he Battle was shaping as an inevitable consequence, Balarama being a neutral figure, especially since Duryodhana was his disciple while Krishna identified himself as Pandava's well-wisher, proceeded on a pilgrimage to Holy Places.His visits covered Prayaga, Ganga, Gaya, Godavari , Srisailam, Venkata Hills, Kanchi, Madurai, Srirangam, Rameswaram and Kanya Kumari. He reached Kurukshetra at the time when Bhima and Duryodhana were engaged in a duel with maces as almost terminating the Great Battle.
Shri Krishna Niryaana was the climax of the termination of Yadukula that got initiated by a few playful Yadu Kumaraas at Pindaraka Tirtha who dressed the son of Jambavati called Saambu as an expectant woman and asked a group of Rishis to ascertain whether the woman would deliver a boy or a baby! The Munis under reference included Kanwa-Narada and Viswamitra who from their Divya drishti realized the hoax of the fake garbhini and said in anger: that the woman would deliver neither a boy nor a girl but a 'Musala' or a lump of an iron instead and that would result in the destruction of Yadu Vamsha! The Yadava Boys were stunned at the reply and reported the matter to Ugrasena! Saambu did deliver a Musala from his stomach which was pounded as powder but the remainder bit was thrown into the Sea and it was devoured by a fish and a fisherman called Jara caught hold of the fish and as he cut it he found a sharp iron piece which he kept for subsequent use. Meanwhile, Indra and Devas despatched Vayu Deva who appeared before Krishna and prayed to him as follows: 'Devaadi Deva! Indra has asked us as well by Ashtaavasus, Marud Devatas , Rudras , Saadhyas and Adityas that at our instance you had very kindly assumed an incarnation and lightened the enormous burden on Earth by demolishing innumerable Danavas and other Dushta Shaktis for a long hundred years and over and the Three crores of Devas are now at peace; we request you to know your mind as to how to proceed further'. Bhagavan replied: ' I am fully aware of my next move; I have already initiated the process of Yadava destruction as considerable annihilation of the enemy forces of the virtuous Pandavas including the killing of Jarasandha besides of Kauravas was concluded too. As I have still to complete the task of terminating Yadavas as I brought them to Dwaraka and that bit of task too once concluded, I shall be freed of my mortal responsibilities and return to Vaikuntha'. So saying, Krishna made arrangements by dispatching Uddhava to Badarikaashrama on Gandhamaadana Parvat to Naranarayana Maharshi Ashrama where he would secure Siddhi after the close of his life. Select Yadavas including himself, Baladeva and elders like Ugrasena, Vasudeva left for Prabhasa Kshetra along concerned Devis; remaining Yadavas most of got dead drunk killed each other including Pradyumna, Saamba, Kritavarma, Satyaki, Aniruddha, Pruthu and Akrura by using the high grown sea beach grass roots which sprouted from the powder of the Musala delivered from Saambu's garbha thus terminating Yadu Vamsha; the elders including Balarama etc who left for Prabhasa

Kshetra took resort to Yogic ends and finally Krishna and the famed charioteer Daruka remained; Balarama sat under a Tree and from hisface a Maha Sarpa emerged:
Nishkramya sa mukhaattasya Maha Bhogo Bhujangamah, Prayayaavaarnavam Siddhaih pujamaanastathogaraih/
Tatorghyamaadaaya tadaa jaladhissammukham yayou, Pravivesha tatastyoyam pujitah pannagottamaih/
(There a gigantic Sarpa moved towards the huge Ocean as worshipped by Sidhas and Nagaas while Samudra welcomed and worshipped and the Maha Sarpa entered the Ocean). Meanwhile Krishna assumed his full form with four hands armed while Shankha-Chakra- Gada-Sarangaas performed pradakshinas and he rested under a tree bush. Imagining that a deer was resting since Krishna's feet were moving behind a tree bush , Jara Vyaadha who recovered an iron left-over bit from the fish caught in the Sea, sharpened his arrow and shot at the Lord's moving feet and ashamed to do so but the ever merciful Krishna bestowed him Siddhi. Krishna then sent Daruka to convey the news of Krishna Niryana to his dear disciple Arjuna to perform the obsequies of himself, of Balarama and the illustrious Yaduveeras; Rukmini and Krishna's wives performed Krishna Sahagamana or sacrificing themselves in the a same Fire with which the mortal human form of the Avatara succumbed. Maharshi Parashara commented thus:
Gatey tasminsa Bhagavaan samyojyaatmaa namanapmani, Brahmabhutey vyayeychintye Vaasudevamayelaley/
Ajanyamarey Vishnaavaprameyo- khilaatmani, Tatyaaja Maanusham dehamateetya trividhaam gatim/
(As He left, Bhagavan Krishna discarded his human form and recalled his Soul which is Avyaya-Achintya- Vaasudeva Swarupa-Amala-Ajanma- Amara- Aprameya- Akhilaatma-and Brahma Swarupa Vishnu!)
As Arjuna was totally drowned in uncontrollable grief and distress, Veda Vyasa assuaged his inner and core-emotions said: Bhagavan Krishna arrived as a human being along with us all as a Marga darshaka or a moral teacher to prescribe and guide us about the virtuous the innate values of life and to uproot the evils of the Society that Daityas and many in the form of Human beings came to adopt; now that the burden of Bhu Devi got lightened Paramatma took up the need and the deed ; since the noble reason and requirement were fulfilled, he put the World back on its heels and disappeared, since Jatasya Maranam Dhruvam!
Veda Vyasa stated:
Jaatasya niyato Mrityuh patanamcha tathonnateyh,Vipra yogaanasaanaastu samyogah sanchaye kshayah/
Vijnaaya na budhaasshokam na harsha –mupayaanti ye, Teshaameyveytarey cheshtaam sikshantassanti taadrushaah/
(Whatever is born is certain to die; which is grown well has to decrease; Samyoga or Togetherness has to terminate as Viyoga or loneliness; Sanchaya or Increased Collection has to end up as Kshaya or Decay; Intelligent persons do not get elated too much since exultation might end up in depression or even as damage; that is the reason why one ought to realise that great heights might lead to great falls too). *Yaschetaccharitam tasya Krishnasya Shrunuyaatsadaa, Sarna Paapa vinirmukto Vishnu lokam sa gacchati/* (Those persons who listen to Krishna Charitra would surely get relief from sins and attain Vishnu Loka)!

2.
Brahma Vaivartha :

Shri Krishna Charitra: His birth, Miracles, account of his progeny and Niryana

As the most dreaded Daitya Kalanemi ruled over the entire Martyaloka and harassed the entire Public day and night, Bhagavan Vishnu terminated him but he came back in his next birth as Kamsha the son of Ugrasena; it was at that juncture there were a huge stock of Rakshasaas like Arishta, Dheniuka,

Keshi, Pralamba, Naraka, Sunda, and Banasura the son of Bali Chakravarti and most of the Evil was spread over as Rulers of several Kingdoms. Devi Bhumi was unable to the bear the brunt of such Evil Forces and made a reverential appeal to all the Devas and through them to Brahma Deva and the latter made a powerful appeal to Bhagvan Vishnu to save the Earth which was being crushed by extraordinary pressure on account of the Evil as follows:

Dwi Vidye twamaamnaaya Paraa chai Paraa tathaa, tha yeva Bhavato rupey Murthaamritaatmakey Prabho/

Dwi Brahmaani twanoyoti Sthulaatman sarva Sravavit, Shabdabrahma param chaiva Brahma Brahmamasya yat/

Rigvedastwam Yajurvedassaama vedastwadharvanah, Sikshaa Kalpo Niruktam cha Chaando Jyotisha –mevacha/

Itihaasa Puraaneycha tathaa Vyakaranam Prabho, Meemaasam Nyayashaastram Cha Dharmashaastraanyadhokshaja/

Aatmaatma deha gunavadvichaaraachari yaduuchah, Tadyapa dyapatey naanyadadhyaatma Swarupavat/

Twamavyakta nirdeshshyamachintya naamavarnavat, Apaani paadarupamcha shuddham nityam paratparam/

Shrunoshya karnaha parisashyasi twama chakshureko bahu rupa rupah, Apaadahasto javano graheetaa twam vetsi sarvam na cha Sarva Vedyah/

Anoraneeyaam samasataswa rupam twaam pashyato-jnaana nivrutti rugnayaa, Dheerasya dheerasya bibharti naanyadwarenya rupaatparatah Paraatman/

Twam Vishwa naabhir bhuvanasya goptaa Sarvaani Bhutaani tawaantaraani, Yadbhuta bhavyam yadanoraneeyah Pumaamstwamekah prakruteyh parastaat/

Ekaschardhvaa Bhagavaan hutaasho varchovibhutim Jagato dadaasi, Twam Vishwataschakshurananta murtey tredhaapadam twam nidadhaasi dhaatah/

Yadhaagnireko bahudhaa samidhyatey Vikaara bhedairavikaara rupah,

Tathaa bhavaan sarvagatairavi- kaara rupah, Tathaa bhavaan sarva gataika rupee Rupaanya seshaanyanrupushyatisha/

Ekam twamagryam paramam padam yatpashyanti twaam Surayo jnaanadrushyam,

Twattho naanyad kinchidasti swarupam yadwaa bhutam yaccha bhavyam Paraatman/

Vyaktaa- vyakta swarupastwam samashthi vyashthi rupavaan, Sarvajnaassarvavitsarva shakti jnaana balardhimaan/

Anyunaschaapya vriddhischa swaadheeno naadimaanvashi,Klamatan-draabhayakrodha kaamaadibhira samyutah/

Niravadyaha Parah Praapterniraadhi –shtoksharah kramah,Sarveswarah paraadhaaro dhaamnaam dhaamaatmakokshayah/

Sakalaavaranaateeta niraalambana bhavana/ Maha Vibhuti samsthaana namastey Purushottama/

Naakaaranaatkaaranaadhwa Kaarana kaaranaatra cha, Shareera grahanam vaapi Dharmatraanaaya kevalam/

(Prabho! You are beyond the reach of Veda's voice; you are 'Para'and 'Aparaa'as both these Vidyaas are yours ; you are Murta or the Form and Amurta or Formless; you are the Tiniest and at the same time the most Enormous; the Sarva, the Sarvajna; you are both Shabda Brahma and Para Brahma; you are Rig Veda, Yajur Veda, Saama Veda and Atharva Veda; You are the Vedangas like Siksha, Kalpa, Nirukti, Chhanda, Jyotisha Shaastra, the Itihasa, Purana, Vyakarana, Meemaamsa, Nyaaya and Dharma Shaastra; you are the Jeevaatma, Paramatma, Sthula-Sukshma Deha-Avyakta-Tatwamasi Vaakya; you are Anirvaachya, Naama varna rahita, Rupa rahita, Shuddha, Sanaatana, Paraapara; you are capable of hearing without ears, seeing without eyes; the Single but many; the speediest without feet and hands and unmindfully omni-scient; you are the gravitative power and saviour of the total

Universe and the Universe itself is absorbed in you; the Unique Entity with minute knowledge of the happenings on your mental radar; you are the four faced Agni illuminating and facilitating Samsaara; you are the Trivikramaa keeping stakes / feet in the Three Worlds; Sarvajna, Sarva Saakshi, Sarva Shaktimaan, Sampurna Jnaana-Bala-Ishvraya; Ever-Cheerful and Joyous; Vridhhi rahita, Swaadheena, Anaadi, Jitendriya, deviod of fear, anger,desire, tiresomeness; you are Anindya or unrebukable, Niradhara, Avarana Shunya or limitless; and you are the root of Kaarana or the Cause and the Formless excepting for Dharma Raksha!). In response to the Stuti by Brahma, Bhagavan assured that two of his 'Keshas'-one Shewta or white one and another a Shyama or dark complexion would be pulled out to soon descend as his 'Amshas'or incarnations on Earth and lighten its weight by uprooting all the Evil Forces and advisedv the Devas also assume appropriate Rupas as human beings inn the task of destroying the Rakshasas and humans in the form of Rakshasas.Bhagavan further instructed Yoga maya to perform a series of deeds including the birth of six sons to Devaki [they were Kalanemi's sons devoted to Vishnu and the father cursed the sons that they would be be killed by them in his hands in the next birth as per 'Harivamsha'] As King Kamsa was obsessed with the warning of Sage Narada that the eighth child of Devaki would kill him, he imprisoned Devaki and his brother-in-law who agreed to deliver all his progeny as soon as they would be born, Kamsa spared killing them and merely imprisoned them. Now, the game plan that Vishnu explained to Yogamaya was as follows: She would transfer Devaki's seventh son who would be of Sesha's Amsha as an embriyo into the Garbha of Vasudeva's second wife Rohini so that the Public would believe that out of fear Devaki's seventh child was a miscarriage but that Sesha-amsha would be known as Samkarshana as he would be implanted or attracted to Rohini's garbha; the Ashtami Putra would be Bhagavan himself born to Devaki but Yogamaya would be conceived to Yashoda; there would be a transfer of Bhagavan Krishna by Vasudeva to Yashoda and the girl child Yogamaya would be brought back to Mathura in the prison of Devaki; as in the past, the Yoga maya , the so called Eighth child thus transferred would fly away and warn Kamsa that the real Bhagavan was already born and soon kill Kamsa.Bhagavan blessed Yogamaya to undertake the deeds assigned and Indra would take her as his own sister; she would kill a number of Rakshasaas like Shumbha and Nishumbha; she would be known as Bhuti, Sannati, Kshaanti, Kaanti, Akasha, Prithwi, Dhruti, Lajja, Pushti, Usha and various other Shaktis in the Universe.

As per the plan indicated by Bhagavan Vishnu, he was born to Devaki Devi and along with Vasudeva gave his appearance in his full glorious form with four hands armed with Shankha-Chakra-Saranga and Gada for a while before taking the form of a boy; the violent winds sweeping Mathura herebefore bacame cool and calm by the midnight hour; Gandharvas sang tuneful hymns; Devatas showered celestial flowers from the heavens; clouds made lightenings and mild thunders from the sky; Vasudeva transferred the child to Gokula into the house of Yashoda and Nanda wading across the River Yamuna making way during the rain while Sesha Naga provided cover; and Vasudeva brought the female child Yogamaya from the bed of Yashoda who was unconscious back to the prison in Mathura. Meanwhile , the Security personnel of the prison of Devaki-Vasudeva were lulled to deep sleep till the 'Operation of Child Transfers', ie Bhagavan Krishna to Yashoda's bed and of Yogamaya to that of Devaki's. Kamsa reached the prison and despite the wailing protests of his sister sought to toss the child against a stone as he did to seven other babies in the past, but the child flew from his hands and appeared on the sky as a Mayashakti with eight hands and shouted at Kamsa:

Kim mayaa kshiptayaa Kamsa jaato yastwaam vadhishyati?

Sarvaswa bhuto Devaanaamaaseen mrutyuh puraa sa tey,

Tadetat samrpadhaaryaashu hitamaatmanah/

(Hey Kamsa! What is the use of your wasted breath in trying to toss me; your death would take place with certainty soon as the incarnation of Vishnu has already been born and would kill you again as you were the Kalanemi Daitya in your previous birth; so better plan soon to save your skin!) Having said, Devi Maha Maya disappeared. Kamsa then thought that there was no point in keeping Devaki and Vasudeva in prison and called for an urgent conference of his Daitya Allies like Keshini, Dhenuka, Putana, Arishta and others to chalk out an action plan to the Boy was was born and addressed them as follows: 'Devas headed by Indra are seeking to kill me and us headed by Jarasandha; we had already witnessed the trials of Devatas in several of battles in the past, when they could never show their chests but only their backs! Had Indra forgotten the recent incident of his trial

to stop rains in our Kingdoms and we forced the clouds to burst out and we had plentiful of rains and crops!

Amareshu mamaavajnaa jaayatey Daityapungavaah! Haasyam mey jaayatey Veeraasteshu yatna pareshvapi/

Tathaapi khalu dushtaanaam teshaamapyadhikam mayaa, Apakaaraaya Daityendra hyataneeyam Duraatmanaam/

(I feel sorry for the desperation with which the Devas are once again trying to challengey us; it is highly amusing that they desire to kill me! In any case we have to be alert any way and double up our efforts!)

In right earnest, the efforts of the Daityas to demolish Krishna even as a toddler were planned and executed; Kamsa first despatched Mayavi **Putana** in disguise as a pretty woman to breast-feed poisonous milk to Krishna but quite playfully Krishna bit her nipple as she was instantly killed; the entire Gokula was aghast as to how the Toddler had a miraculous escape and Nanda prayed to Bhagavan to save the child from all kinds of mishaps saying:

Twaam paatu dikshu Vaikuntho Vidiksho M adhsudanah,

Hrishikembarey Bhumow rakshatu twaam Maheedharah/

(May Bhagavan protect the child from all the directions of North-South-East and West; may Madhusudana save the child from the Vidashaas of North East-South East-SouthWest and North West; may Hrishikesha guard the child from the Sky and may Adi Sesha Deva shield the boy from Earth!)

There have been a series of miracles that followed the Putana incident from time to time as the two brothers were growing in Yashoda-Nanda's house. One day Madhusudana was kept under a **Shakata** (Cart) in the backyard of their house and the child apparently cried for milk and threw up his legs while lying down and the cart was pushed up and got broken into pieces; the children around witnessed that the child did threw up the cart with his feet!The parents wondered as to how a child could do it! They performed a Puja with flowers-fruits-curd and 'Akshatas' or rice grains to ward off any Evil eye! After a few days Gargaachaarya performed **Namakarana** ; the younger one as Krishna and the elder as Balarama. In course of time, the boys were able to crawl and disappear amid the flock of cattle and apply cow dung on their bodies; both Yashoda and Rohini were fed up and tied to a heavy stone used for pounding grains which was kept in between two huge **Yamalarguna Trees** in the backyard and got busy with their houshold chores. Suddenly, there were heavy sounds as the two huge trees fell down and the neighbours witnessed that two Celesitial Beings emerged from the trees and flew away! Krishna was called Damodara as there was a scar around his waist due to the black mark of the rope with which Yashoda tied Krishna to the heavy stone.

As queer incidents like the killing of Putana, lifting of cart, sudden sand storm and uprooting of huge trees were happening, Nanda desired to shift to **Brindavana** from Gokula and made the entire population agree to the arrangement. All the 'Vraja vaasis'shifted to the new place and in course of time, the boys came of teen age, adopted distinct dress code, sported a golden headgear with peacock feathers and flute and excelled themselves as unique flutists especially as cowherds in the large company of Gopas and Gopikas exchaging practical pranks and mischief. One day, Krishna went with his friends without Balarama and while wandering came across a frightful water body known as the place in which **Kaliya** Serpent and its family stayed; the companions of Krishna suggested that the particular pond should be avioded as the water in it was highly poisonous as thirsty human beings, cattle and even birds would die instantly. But Krishna never heeded the warnings and from a tree top on the banks of the pond dived into it even with full awareness that the tree was burnt due to the poisonous flames that emitted from the pond. Gopala Ganas raised a hue and cry and informed one and all in Brindavan and the entire public got collected around the lake. Nanda Kumar wasa lost in dismay while Yashoda and quite a few Gopikas were readying to leap into the water, but Balarama cooled down the agitated relatives and the public stating that Krishna was not an ordinary human being and that he was Bhagavan Vishnu himself; he conveyed to Krishna as follows:

Kimidam Devadevesha bhaavoyam maanushastwayaa, Vyajyatetyananta -maatmaanam kimanantam na vetsi yat/

Twameva jagato naabhiraraanaamiva samshrayah, Kartaapahartaa paataa cha Trailokyam twam trayeemayah/

Jagatyartham Jagannaatha bhaaraavataraneycchayaa/---Darshato Maanushyo bhaavo darshitam baalachaapalam, Tadayam damyataam Krishna dushtaatmaa dasghanaayudhah/

(Hey Devadeveshwara! Are you not aware that you are Ananta; and if so why are you displaying the Manava Bhaava or the characteristics of human beings! You are yourself the ultimate refuge of the Universe as its Creator-Presever-Terminator just as the axis of a wheel and its spokes! Indeed you are the embodiment of Three Lokaas and Three Vedas; Jagannaatha! You have assumed human form to demolish the Evil Forces and lighten the burden on Earth. Krishna! It is time that you discard this childishness and human features and quickly control the poisonous teeth of the cruel serpent once for all!) There inside the poisonous pond the whole family of Kaliya surrounded Krishna and the enormous serpent sought to encircle his body; but Krishna smiled even as what Balarama said and fisted and pounded the most obnoxious creature in such a way that he held his tail with one hand and jumped up on its hoods and compressed them with mighty force; as Krishna brought the serpent in total control the latter obeyed Jagannatha and the unusual spectacle of floating and dancing Krishna atop the creature's hoods delighted the entire Vraja Praja! The poisonous water of the pond was full of Kaliya's red blood and his wives and children begged of Krishna not to kill it. The humiliated Kalia realised the magnificence of Krishna and extolled him stating:

Yasmaad Brahmas cha Rudrascha Chandrendramarudashwinah,

Vasuvascha sahaadityaistasya stoshyaami kinvaham?

(Even Brahma, Rudra, Chandra, Indra, Marudganaas, Ashvini Kumaaraas, Vasuganas and Adityas could not commend you adequately, how could I pay tributes to your excellence!) Then Krishna instructed Kaliya and his large family to leave the pond at once and assured that his formidable enemy Garudmaan would recognise his footprints and let them pass to reach the Sea in which they could reside fearlesly for long time.

After the Kaliya incident, there were the exterminations of **Dhenukasura** who entered the group of cows which Krishna took out along with Balarama and other Gopas as also of **Pralambasura** who quietly joined the Gopas and participated in a game of carrying on his back the elder brother Balarama and flying him away but the latter suppressed the Asura by his ever increasing body weight and finally the Asura collapsed to death. There were quite a few other killings by Krishna of many Asuras in an exercise of lightening the evil forces on Earth; Vrishabasura was externinated, Daitya **Keshi** was despatched to hell and scores of other Daityas were slaughterd. Then there was the anger of Indra who was not traditionally worshipped by Vraja vaasis on the arrival of Sharat Ritu but as per the advice of Krishna they did not; Indra's fury resulted in torrential rains and washed out Vraja Bhumi but Krishna lifted **Govardhana Mountain** by his little finger to protect the Gokula Praja and provided shield to them all and there by destroying the ego of Indra. But Indra's fury was only to popularise Krishna's magnificence by creating an opportunity that Krishna indeed was Supreme. During the times that followed, the Gopikas of Vraja displayed intense attachment and infatuation for Krishna that culminated in Raasa-leelas or ecstatic dances in groups in which there were as many Krishnas as Gopikas on one to one count besides a Unique Krishna belonging to one and all!

Devarshi Narada then felt that the time was reap enough to provoke and destroy the major villian **Kamsa** and made a friendly call to the King. He conveyed to Kamsa the various deeds of Krishna and Balarama who now entered the teens and that it might be a good idea to invite them to Mathura to meet their parents and celebrate their trip to Mathura. The evil-minded Kamsa felt that as the Vrja Brothers might become more powerful and difficult to destroy by the day, he planned for a friendly trip to Mathura and asked **Akrura** the Yadava Elder to personally visit Gokula- Brindavan and escort Krishna and Balarama, ostensibly to attend a Dhanush Yajna on the next Chaturdashi and also enjoy the celebrations like 'Malla Yuddhhas' (wrestling matches) by the notorious Chanura and Mushtikaas. Kamsa day-dreamt that after killing Balarama Krishnas followed by those of Nanda and Vasudeva and his foolish and timid father Ugrasena now in prison, he would annexe Gokula-Brindavan easily and enjoy the property of cows and grains! Akrura left for Brindavana and invited Krishna-Balarama to Mathura to attend the Yagna and Celebrations; their parents were grieved; Vrajavaasis were saddened; Gopaas were upset; Gopikas were alarmed at the absence. As he approached Gokula, Akrura took bath in River Yamuna and happened to meet Krishna and Balarama in person as they too

were whiling on the river banks along with their pals; he was in trance in visioning Krishna and broke out in a spontaneous 'Stuti':

Sanmaarta rupeno -chintya Mahimney Parataney, Vyaapiney naiakarupaika swarupaaya namo namah/----

Om namo Vaasudevaaya Namassankarshanaahya cha, Pradyumnaaya Namastubhya maniruddhaaya tey Namah!

(My hearty salutations to you the Sanmaatra Swarupa, Achintya Mahima, Paramatma, Sarwavyaapi, Aneka Rupaa due to Karanaas / Causes but basically of a Singular / Unique Form--- Namo Vaasudeva, Namo Sankarshana , Pradyumna and Aniruddha!).

As Bhagavan Krishna and Balarama entered Mathura, they asked Akrura to leave them alone as they preferred to walk up by the 'Raja Maarga' to enjoy their interaction with the Public; the passers by were seeing and conversing among themselves in small groups in low tones. Their first encounter was with a **Rajaka** or Washerman who happened to be from the Royal Palace of King Kamsa; as the brothers were attracted to the colourful dresses, they asked the Rajaka to give them a few nice dresses but the haughty washerman talked rudely and arrogantly which provoked Krishna to beat him and pulled him down on the ground and helped themselves a few dresses of their choice. A little ahead, another person kept on staring at the boys and asked them nicely as to where were they coming from; he said that he was a **Maali** or a flower seller and invited them to his home nearby and offered them nice flower garlands; Krishna was pleased at his pleasant conduct and gave him the boon that all along his life, the Maali would be happy, prosperous and well-contented! The next encounter was with a **Kubja** or a short and deformed girl and Krishna asked her as to where was she going and what was she carrying; as she said she was carrying Gandha or sandal wood paste, Krishna wished to provide the fragrant paste to him and in turn, he lifted up by her chin and straightened her up by pressing her feet and she was made straight and shapely at once! She invited the boys to visit her home nearby where she offered them nice scents and aromatic pastes; such were the memorable encounters that Krishna and Balarama had while proceding to the 'Yaga Shaala' at the end of the Raja Marga. Inside the Yaga shaala there was a massive **Deva Dhanush** and Krishna broke it playfully as the thundering sound was heard all over; as he heard this huge sound, Kamsa realised that the boys had arrived and that they would have broken the Dhanush! He called Chanura and Mushtika and said that the next evening Krishna and Balarama would invite at the Yaaga Shaala to a friendly wrestling and that they should somehow kill them by giving an impression to the Public that the killing was accidental. Next evening the boys arrived at the Yaga Shaala to participate the Royal Celebrations and the Trainer of a huge rouge elephant called **Kuvalkayapeeda** readied the animal to lift up the boys at the Entrance Gate and trample them; Krishna-Balaramas on arrival understood the intention of the elephant and as it lifted them up they landed on its back and pounded it with their fists, twisted its tail and trunk and felled the animal down with a thud and it breathed its last. The entire audience especially the Yadavas cheered up the boys with resounding applause and the men and women in the Sports Arena loudly chattered about the ecscapades of the Boys ever since their arrival at Mathura including their encounters with the Rajaka, Maali, Kubja, Dhanush and the Rougue Elephant; they kept on discussing about his miracle acts of killing various Asuras, lifting Govardhana Mountain and the juicy tales of Raasa Leelaas! Meanwhile Kamsa announced that the duo of Krishna an Balarama would participate in friendly wrestling matches with the fearful wrestlers like **Chanura and Mushtika**. There were mixed feelings in the audience that such 'Malla Yuddhas' between the untrained teens and expert wrestlers were not just good jokes but of evil intentions and a few others felt that such deeds were indeed meant for fun. The wrestling bouts looked funny and comical in the beginning but as Chanura and Mushtika looked serious, the atmosphere became tense and as the tiny boys were lifted by the mountain-like professionals, the instrumental music in the theatre stopped and every one in the audience were holding their breath . Balarama shouted to Govinda : Victory be with you Krishna! Kill Chanura at once! Krishna sat on the Danava's shoulders and gave a mighty blow on his head which was smashed and the tall and powerful Chanura lost his balance and crashed on the ground with a thud and died instantly! It was then the turn of Balarama to hit on Mushtika's head , stomach and knees and the latter too was shattered. Krishna then took full control of another Malla Raja called Toshkala and both the brothers surrounded him and simultaneously punched and whacked him and that colossal wrestler too went the same way to death; the pack of other werestlers in the arena ran for their lives and there were such shouts and hoots from the audience cheering and acclaiming Krishna and Balarama with victory. As there was ruckus and uproar in the Hall, Yadavas went wild with

ecstacy and other citizens of Mathura too were confident that the last hour of the tyrant King Kamsa had arrived. Kamsa shouted at the soldiers that let the 'Gwaala baalakaas' be chased and hounded; a smiling Vaasudeva leapt up on the Platform where Kamsa sat with his Security Chiefs, dragged him down to the Wrestling Arena and overpowered him; thus the most heinous villian of the Era was exterminated once for all.

Then Krishna and Balarama prostrated before Vasudeva and Devaki who were also in the audience and the latter embraced the dear sons with affection on one hand and unlimited devotion on the other. Vasudeva addressed Krishna as follows:

Praseeda seedataam datto Devaanaam yo varah Prabho, Tathaavayoh prasaadena krutodhharassa Keshava/

Araadhito yadbhagavaan -avateerno gruhey mama,Durvrutta nidhanaaryaaya tenanah paavanti kulam/---

Mayaavimohitadrushaa tanayo mameti Kamsadbhayam krutamapaasta bhayaatimteevram,

Neetesi Gokulamaraati bhayaakunena Vriddhim gatosmi mama naasti mamatvameesha/

Karmaani Rudramarudaswi shata krutaanaam Sadhyaani yasya na bhavanti nireekshitaani,

Twam Vishnureesha jagataamupakaara hetoh Praaptosi nah paragato vigato hi mohah/

(Prabho! Be kind to us; the benediction bestowed by you to Devataas that you would be born to us was amply fulfilled. You had recognised my worship and were born in our household to destroy evil forces on Earth and indeed my Vamsha had since been purified!---We have been in this Maya or Illusion that you are our son and was thus rattled from the fear of Kamsa and took you to Gokula; since you had grown up there and thus we now do not have that extreme obsession for you; so far we have witnessed such impossible deeds by you which were not conceivable of Rudra, Marudganas, Ashvini Kumars or Indra; Now my Moha / passion for you as a son is not there as now I realise you are Bhagavan Himself to protect the World from the Evil).

After prostrating before the parents and receiving their blessings, Krishna and Balarama greeted Yadava elders; consoled Kamsa's wives; released Kamsa's father **Ugrasena** from shackles and appointed him as the King; made Sudharma as the Raja Guru; requested Sandipa Muni to perform the 'Upanayana Samskara' of themselves; and entered into the house of Guru **Sandipa Muni** for tutelage for Veda Parayana, Astramantras and Astra prayoga, besides the nuances of Dhanurvidya -all in just forty six days!

Sandipanir –asambhaavyam tayoh karmaatimaanusham,

Vichintya tou tadaameyney praaptou Chandra Divaakarou!

(Sandipa Muni realised that such impossible and para-human abilities were displayed by Krishna-Balaramaas as though Surya and Chandra were their pupils in his house!). After their studies, Krishna and Balarama offered **Guru Dakshina** and the Muni wailed for their son dead in the Ocean at Prabhasa as he was devoured by a Demon Panchajanya (who had the shape of a conch shell). The boys then entered the Ocean, killed the Demon and by blowing a conch shell made of the skeleton of the Demon entered 'Samyamani' the Abode of Yamadhararaja and brought the dead boy alive and gave the Guru Dakshina to the Muni and his wife!

There after they visited **Uddhava,** their childhood friend and nephew, requested him to visit the Vraja places and meet their parents and well wishers as also the Gopikas and narrate to them an account of their activities at Mathura.Uddhava on reaching the Places met them all, and narrated the happenings. He returned back, after an emotional and tearful send-off with return messages from all of them, especially Gopikas.

The two Queens of the deceased Kamsa, Asti and Prapthi, approached their father Jarasandha, the highly powerful Monarch of Magadha and asked for retribution for the 'misdeeds' of Balarama and Krishna. With a huge army under him, **Jaraasandha** attacked Mathura with some twenty three Akshouhinis of infantry, cavalry and elephantry and challenged Krishna and Balarama. But as Krishna was fighting the massive opponents even with a minor number of Army, he asked for his (Vishnu's) Shaaranga Dhanush with limitless arrows and his Gada /Mace called Kaumudi while Blalarama recalled his Hala / plough and Musala; Jarasandha and his huge army was shattered into

pieces, bur Jarasandha was spared so that he could return back by regrouping his men and material. Indeed he returned back again and again, getting routed for seventeen times.When Jarasandha was expected to attack for the eighteenth time, - his allies viz.Yavanas, the Mleccha foreign forces-headed by **Kalayavana** attacked Mathura with thirty million barbarian soldiers of desperation and cruelty. Krishna and Balarama felt that while they would fight with Yavanas, Jarasandha's army might simultaneously harm Yadus. Thus they planned to build a new place, named Dwaraka (with twelve Gates) and asked Visvakarma, the Architect of Devatas who created a beautiful and well structured fortress City touching the Western Sea. By means of His mystic Yoga Maya (Power of Illusion), the Citizens of Mathura got transferred, lock-stock and barrel-overnight to **Dwaraka** and found themselves in luxurious palaces.

Even as Balarama was defending Mathura, Krishna attracted the attention of Kalayavana, passing singly by foot, by the Main Gate of Mathura. Kalayavana followed Krishna closely but always unreachable with some distance apart and led the Mlechha into a mountain cave.Thinking that Krishna Himself assumed a new 'Rupa'(Body) as an old and haggardly person in the cave as Krishna was known for such powers, Kalayavana kicked the old man fast asleep. Indeed He was not Krishna but **Muchukunda**, the son of Mandhata of Ikshvaku dynasty. He was the defender of Demi-Gods from Daityas for long but since Lord Kartikeya became the Commander of Demi- Gods, the latter relieved Muchukunda of his duties and Kartikeya advised him of retirement and since then he was sleeping in the cave, unaware of hundreds of years passed by! By his very looks of fire, Muchukunda converted Kalayavana into ashes as per Indra's benediction that if anybody disturbed his slumber would be burnt to ashes! Muchukunda demanded Krishna to identify himself and the latter disclosed that he was the son of Vasudeva of Yadu Kula of Chandra Vamsha; Muchukunda then recalled Gargya Muni's statement that Krishna the son of Vasudeva and the Avatara of Vishnu would liberate him! He greeted Krishna and narrated Gargya Muni's statement and acclaimed him as follows: 'Bhagavan! Just as in the 'Devasura Maha Sangraam'when I helped Devatas to demolish Daiytas, the Daityas were unable to tolerate my radiance; but now I am similarly unable to withstand your extreme illumination of your Physique now! You are indeed the last and total shield against humanity:

Samsaarapatitastaiko jantoswam sharanam param, Praseeda twam Prapananartihara naashaya mey ashubham/

Twam Panonidhayasshaaila saritastwam vanaani cha,Modini gaganam Vaayuraapogniswtam ytathaa pumaan,

Pumsam parataram yaccha Vyaapyajanma vikaara vat/ Shabdaadi heenamajaramayevam Kshayabvarjitam,

Avruddhi naasham tubyha twamaadyanta vivarjitam/ Twattomaraassa Pitaro Yaksha Gandhava Kinnarah, Siddhhaschaapsaraswattho Manushyaah Pashavah Khagaah/

Sarisrupaa Mrigaatsarvey tatthassarvey Mahiruhaah,Yaccha Bhutam Bhavishyam cha kinchidatra charaacharam/

Murtaamurtam tathaa chaapi Sthulam Sukshmataram tathaa,Tatsarvam twam Jagatkartaa naasti kinchitthavyaa vinaa/

Mayaasamsaara chakresminbhranmataa Bhagavan sadaa, Taapatrayaabhi bhutena na praataa nivruthih kinchit/

Duhkhaanyeva sukhaaneeti Mriga trishnaa Jalaashayaa, Mayaa Naatha grihitaani taani taapaaya meybhavan/

Rajyamurvee balam kosho Mitra pakshastathaatmajaah, Bhaaryaa Bhrutyajano ye cha shabdaadyaa vishayaah Prabho/

Sukha buddhyaa mayaa sarvam griheetamidamavyayam, Parinaamey tadevesha taapaatmakama bhunmama/

Devaloka gatimpraapto Naatha Devaganopih,Mattassahaayya kaamobhucchaashwati kutra nirvutih/

Twan maayaa moodha manaso Janma mritujaraatmikaan,Praapuvanti Naraa duhkha swarupavidastwa/

Ahamtyanti vishayi mohitastwa Maayayaa, Mamatwa garva garnaantabhramaami Parameshwara/

Soham twaam sharanamapaaramaprameyam sampraaptim Paramam paam yato na kinchit,

Samsaara bhrama paritaapataptrachetaa Nirvaaney parinatadhaamni saabhilaashah/

(You are the unique safeguard of all the fallen beings and the eliminator of their distress, Paramatma! Kindly destroy my entire inauspisciousness. Indeed you are the Oceans, mountains, rivers, forests, Prithvi, Akaasha, Vaayu, Jala, Agni and the Manas or the Thinking capacity. You are the Buddhi, Praana, Praanaadhipati; indeed you are beyond the capacity of all beings; far beyond the life and death, even the Tatwaas and their total negation; you are devoid of Shabda; you are the Ajara-Ameya-Akshaya-Avinasha-Adyantarahita and Vriddhi rahita. You are Brahma-Devataas- Pitraganaas- Yaksha-Gandharva- Kinnara-Siddha-Apsaraagana; You are the Manushyas-Pashu-Pakshi-Sarisrupa-and Mrigaas. You are the Charaachara Jagat; the Bhuta-Bhavishya; the Murta- Amurta-Sthula-Sukshma; and indeed the Totality and there is nothing else! Bhagavan, as I have been a target of 'Tapatrayaas' afflicted in the Samsara-Chakra and always caught in the whirl-pool of life-death-and life again, I never had peace of mind; I have been always engaged in search of water getting involved in Mriga-Trishna or Mirages and hallucinations; I have been constantly fooled with illusions of joys which actually have been strings and circles of troubles and griefs. Devadhideva! I have been attracted by Kingdoms and Status-Positions, acquisitions of land, armies, properties, material possessions, progeny, friendships, women, servants, and all kinds of physical pleasures which are all ephemeral and highly temporary; Bhagavan, even Devas had no peace of mind and sought my assistance in battles with Asuras! Maha Deva! Is there a lasting peace without complete surrender and unsullied attachment to you; in there a remote possibility of escaping Yama darshana and muchless a relief from the breakaway of the cycle of life and death; for how long have I to swim and sink in the fathomless sea of delusions and deceipts of life! This is why seek your protection to reach that enduring and everlasting destination, which is stated to be : 'Avyatam, Shaswatam, Vishnum, Anantam, Ajam and Avayam'!

Subsequently Krishna granted a wish to Muchukunda to be reborn as a Sage from his Kshatriya's current birth. Muchukunda exited from the cave into a World transformed from what he knew and realised that Kali Yuga was on the anvil, as the size of humans, animals, birds and trees was reduced considerably. He proceeded to Gandhamadana mountain and reached Nara-Narayana Ashram and meditated for the rest his life. Meanwhile, Krishna and Balarama found Mathura under the seige of Yavanas but with their Chief Kalayavana was found missing, they were shattered by a handful of Yadava soldiers and of course by Krishna and Balarama.

[Jarasandha imprisoned a number of Kings at Yudhishtar's Rajasuya Yaga since they agreed to Krishna becoming the Chief Guest; subsequently when Krishna, Bhima and Arjun visited Jarasandha's Palace in disguise as Bramanas to free the Kings, the three of them challenged him for a duel with any one of them and Bhima was chosen. Jarasandha was not getting killed for many days and Krishna hinted to tear the opponent's body by demonstrating the cutting of a branch of a tree and throwing up the pieces upside down in opposite directions; a Rishi blessed King Brihadhratha (father of Jarasandha) for a child but he gave only one fruit, where as the King had two wives; he cut the fruit into two half pieces and distributed to the two wives, but they delivered a child in two pieces; as the two pieces were discarded, a Demoness called Jara collected them and arranged the body pieces upside down and a boy came up with life, who was called as Jara-sandha or the one united by Jara. Hence Krishna's advice to Bhima to tear the body and throw the two parts apart topsy- turvey.After Bhima killed Jarasandha, some 21,000 Kings, defeated in wars and imprisoned, were liberated.]

Rukmini's abduction by Krishna: Maharshi Parashara narrated the story of Devi Rukmini's abduction by Krishna. Both of them were fond of each other and desired to wed together. But, Rukmi the brother of Rukmini hated Krishna and was keen on his sister wedding his friend Sisupala. He influenced his father King Bhishmak and even arranged their engagement much against the objection of Rukmini. At the Wedding Ceremony, the Guest List included Kings like Salva, Jarasandha, Dantavakra and such other opponents of Krishna; the King invited Balarama and Krishna too. Fearing that Krishna, who proposed earlier to wed Rukmini, might create trouble at the Function, Rukmi as well as Sisupala prepared for any eventuality alerting their Armies; Salva, Jarasandha, and other well wisheres too readied their armies too. But so did Balarama. Precisely when the Bride entered the Wedding Platform, Krishna took away Rumini like a surprise flash and both of them fled away in the Chariot of Krishna with the flag of Garuda atop.The armies of Sisupala and asscociates could hardly prevent the Glorious Abduction. Rukmi was unable to bear the insult and followed

Krishna's chariot but was defeated and his moustache and beard were shorn by Krishna as a symbol of His victory. Subsequently, King Bhishmaka performed the wedding most appropriately.

Pradyumna was born to Rukmini and Krishna and the son looked exactly like Krishna. When he was hardly ten days old, Demon Sambara kidnapped the child not knowing that he was the son of Krishna threw him in the Sea as a huge fish ate him but the child was safe in its belly. A fisherman caught hold of the big fish and presented it to the King Sambara who in turn gave it to Mayavati the head cook of the King's kitchen who cut the fish to find an attractive baby inside. At that very juncture, Brahmarshi Narada appeared in the kitchen and revealed the Story to Mayavati of Lord Rudra turning 'Manmadha'(Cupid) into ashes when he and Rati (Cupid's wife) aimed Floral Arrows. Lord Rudra gave boons that in their next birth,Cupid would be born as Lord Krishna's son Pradyumna and Mayavati as Rati.As Pradyumna grew as a youngman, Mayavati desired to marry him despite wide difference of age. Pradyumna was popularly known as 'Vyuha' as the Lord of Intelligence, along with three of His other names viz Vasudeva (Lord of Consciousness); Sankarshana (Lord of Individuality) and Aniruddha (Lord of Intelligence). Eventually Pradyumna killed Sambara, married Mayavati and stayed with Rukmini and Krishna at Dwaraka.

Narakasura (Bhaumika): The end of notorious Bhaumika, the son of Bhumi (Demi-Goddess of Earth), is celebrated till date on the moon fall day preceding Kartika Month of every year as 'Deepavali'(The Festival of Lights). Krishna, accompanied by Satyabhama flew by Garuda to 'Pragjyotisha', Capital City of Bhaumasura [now in Assaam] , surrounded by mountains and ramparts defended by fire, water and unmanned automatic weapons as also protected by 'Mura Pasha'- thousand miles-long deadly and sturdy wires as designed by Demon Mura .

Krishna shattered the defence buttresses and blew His Panchajanya (Conch shell) with deadening reverberation as Demon Mura's frontal fortification was destroyed. When provoked, the Demon tossed his powerful club which was slashed by Krishna's Sudarsana Chakra into pieces and devastated Mura. Seven deadly sons of Mura, who had the knowledge of weapons as fully as their father, pounced in a group but Krishna's Supreme powers were no match and they too were cracked. Bhaumasura shot at his 'Shataghni'- the powerful disc with hundred blades- and later on with his mighty spear with which he defeated Indra too both of which proved futile. Finally Krishna gave His nod to Sudarsana Chakra (Wheel) to pull down the Demon and exterminate him.Thus Bhaumasura was sent to 'Naraka'and hence his ignominious title as Narakasura.[Another version is that the Demon was arrowed down by Satyabhama herself, as he secured a blessing from Lord Brahma that only his mother Goddess of Earth (Bhumi) could kill him; Satyabhama was the reincarnation of Goddess Earth] . It was at Indra's distress call that received Krishna's attention was that the Asura appropriated Varuna Deva's Royalty Insignia which was an Umbrella; the Ear- Rings of Aditi- the Mother- Figure of Devas; and 'Mani Parvata' (Mandara Mountain) where Demi-Gods resided were among the abominable acts of the Demon. As a gesture of good-will, Satyabhama's desire to transfer the 'Parijata' Tree (which emerged in the churning process of Ocean) to her garden from the Heaven was obliged by Indra. Krishna on His part released sixteen thousand royal maidens of Kings defeated by Bhaumasura and consented to marry them, in addition to the eight principal wives. Goddess Prithvi sought her apology for her son's sins and reiterated her own devotion to Krishna; she said:

Yadaahmadhbutaa Naathaa! Twaya Sukaramurtinaa, Twat sprasha sambhavaha putrastadaayam mayyajaayata/

Soyam twayyaiva datthomey twayyaiva vinipaatitah, Gruhaana kundaley chaimey paalayaasya cha santitam/

Bhaaraavatarana –arthaaya mamaiva Bhagavaaninam, Amshena lokamaayaatah prasaada sumukhah Prabho/

Twam Kartaacha Vikartaacha Samhartaa prabhavopyayah, Jagataam twam Jagatrupah stuyatechyuta kim tawa/

Vyaaptiravyaapyam Kriyaa Kartaa Kaaryamcha Bhagavaanyathaa, Sarva Bhutaatma Bhutasya stuyatey tava kim tathaa/

Paramaatmaacha Bhutaatmaa twamaatmaa chavyayo bhavaan, Yathaa tathaa Stutirnaatha Kimartham tey pravartatey/

Praseeda Sarva Bhutaatmannrakena tu yhatkrutam,Tatkshamya- taamadoshaaya twatsutasvannipaatitah/

(Nathaa! As soon as you in Varahrupa touched me to save me from sinking into Rasatalaa, then and there I was blessed with a son (Bhaumika) and thus you gave me a son and now took him away too now! Please accept the Kundala and other possessions as he has died now but do kindly spare his progeny of any blames. Achyuta! You are the Creator-Protector and Terminator and the Unique Form of the Universe; how could I indeed acclaim and commend you; you are the Swarupa of Vyapti - the Vyapya-Kriya-Karta-Karyarupa as also the Paramatma-Bhutatma-Avyaya Jeevatma and since you are everything, then how could indeed I commend you. Do forgive your own son Narakasura for his misdeeds!)

Parijata Apaharana: As the victorious Krishna and Satyabhama fancifully reached Swarga dwaara after the battle with Narakasura, Krishna blew his conchshell and Aditi along with Indra and Devas welcomed the guests. Devi Aditi complemented Krishna while Indra and Devas performed puja to Krishna with various flowers but Shachi Devi disallowed puja by the flowers of Kalpa Vriksha as the Krishna couple were human beings. There after, the latter visited the Garden of Swarga and Satyabhama desired to take the Tree in her garden in Dwaraka. Shachi Devi flatly refused despite the persuation of Krishna and Devi; surprisingly Indra too sided with Shachi Devi on the plea that Indra gifted it to his wife and he had no hold on it. Arguments between Indra and Krishna ensued and ended up with fights which worsened to fulfledged battles. Indra took up his Vajrayudha and all other Devas fell in line; Krishna blew up his Shanka while Garutman pulled up Varuna Pasha; Yama threw his 'Danda' on Krishna and the latter's mace made smitherins of the hyamna danda; Agni's blistering arrows were instantly cooled with Krishna's Jala Banaas; Garuda and Iravata attached each other. As Indra confronted Krishna with his Vajra and Krishna took up his Sudarshana chakra; Indra was afraid of the consequences and tried to run back and Satyabhama heckled Indra saying that the latter was after all the Devendra and it was not proper to show his back as Shachi would offer him a Parajata garland! Having jeered Indra thus, Satyabhama said that since she was also a woman she talked to Indra in such a jocular tone but in fact she was never serious in demanding the Parijata tree; as Shachi Devi said that it was her property and hence she had no intention of stealing other's property so that this battle might better end up and as the guests to Swarga might as well return back to where they belonged. Indra was put to defensive by Satyabhama's conversation and replied:

Na chaapi sargha samhaara sthiti Kartaakhilasya yah, Jitasya tena mey vreedaa jaayat8ey Vishvarupinaa!

Tenodbhava Pralayapaalana kaarena vreedaa katham bhavati Devi niraakrutasya/

Sakala bhuvanasutirmurtiralpaaalpa sukshma vidita sakalaVedairjaayatey yasya naanmyah,

Tamajamakrutameesham shaswatam swecchayenam Jagadupakrutimartyam ko Vijetam Samarthah!

(Why should I be ashamed of getting defeated by Vishwa Prabhu who is the Cause of the Existence, Preservation and Termination of the Universe! Who could indeed overcome if that Tinest yet Grossest and Most Magnificent Form which creates the World and Vedas descends on Earth on his own volition to help and correct humanity by assuming human form?) When Krishna replied to Indra jocularly that he was after all a human being and what Satyabhama sought was a celestial product, then Indra requested Krishna not to taunt him further and despached the Parijata Tree to Dwaraka with the assurance that as long as Krishna would be there in human form, the Parijata tree too would be on Earth!

On return to Earth Krishna accepted eight thousand wives released from Narakasura's prisons, besides eight Principal wives viz. Rukmini, Satyabhama, Jambavati, Nagnajiti, Mitravinda, Lakshmana, Kalindi and Madri.

Aniruddha's wedding with Usha: Banasura, the grand son of the famed King Bali who gave the entire Universe in charity in lieu of three feet to Lord Vamana, was the father of daughter Usha who fell in love with Aniruddha, the son of Pradyumna and the grand son of Lord Krishna. Banasura was a dedicated devotee of Lord Siva, and the Lord awarded several invaluable benedictions to the Demon including powerful war weapons and thousand hands to relase the armaments simultaneously. Once Usha happened to see both Shiva and Parvati sitting together and being an Antaryami Devi Parvati joked with Usha that one day she would too land up in a situation like that. Usha asked Devi Parvati

as to when would that day arrive! Parvati replied that she would dream of a youth on the night of Vaishakha Shukla Dwadashi. As the day arrived, Usha did get the dream and informed of the incidence to her friend Chitralekha, the daughter of Banasura's Minister named Kushmanda. As Usha was unable to bear the feelings of love, Chitralekha showed several drawings of eligible amd handsome bachelors and after a few days, Usha succeeded finally to identify the youth. Then it was learnt that the youth was the son of Krishna. In course of time, the couple met and their romance became intense by the day. Learning of the desire of his daughter with Aniruddha, the son of Pradyumana -the erstwhile Cupid who was burnt into ashes by Lord Siva's third eye- and the grand son of Krishna (Avatar of Lord Vamana), Banasura quashed the wedding proposal and reprimanded his daughter since Krishna was his foe. Banasura prevented his daughter meeting Aniruddha and when the latter fought with him, he imprisoned Aniruddha. Yadavas in Dwaraka wondered as to what happened to Aniruddha. On learning from Narada Muni, it was learnt that Aniruddha was imprisoned in Shonitapur, the Capital of Banasura and Krishna, Balarama and Pradyumna lest by Garuda to that Place. There, they confronted Pramathaganas of Shiva and fought with Jwara the three footed Chief of the 'Parshads' named Maheswara and defeated him. This led to a full-fledged battle between Krishna and others on one side and Banasura, Shankara and Kartikeya on the other. As furious Shastra-Astraas were exchanged by both the Parties, the whole world was affected with Pralayaagni. Balarama attacked Banasura and the fight got intensified with alarming consequences. Meanwhile Krishna recalled his Sudarshana Chakra and sliced off the mighty hands of Banasura and was about to cut off the Asura's head too. It was at that climatic moment, Shankara addressed Krishna to stop and said as follows:

Krishna Krishna Jagannatha jaano twaam Purushottamam, Paresham Paramaatmaanaadi nidhanam Harim/

Tatpraseedaabhayam dattham Banaasuraasya mayaaPrabho, Tatthvayaa naanrutam kaaryam hyanmayaa vyaahrutam vachah/

Yasmat samshraya drupotoyam naaparaadhi twayaavyaya, Mayaa dutta varo Daityastatastwaam Kshamayaamyaham/

(Hey Krishna, Krishna, Jagannaatha! I am aware that you are the Purushottama –Parameswara-Paramatmaa and Adyanta-Rahita! Do get cooled down. I have provided shield to Banasura my devotee and assured that I would stand guarantee at the time of his peril; please do not falsify my faith in me. He has not done any thing wrong to you but is egoistic due to my backing and therefore pardon him). Krishna replied:

Yushmadatta varo Baano jeevitamesha Shankara, Tadvaakya gouravaadetan-mayaa chakram nivartitam/

Twayaa yadbhayam duttam taddattamakhilam mayaa, Matto vibhinnamaatmaanam drushtamarhasi Shankara/

Yoham sa twam Jagacchedam Sadevaasura maanusham, Matto naanyaseshedam yastatwam jnaatumihaarhasi/

Avidyaamohitaatmaanam twam gacchha Vrishabhadhwaja/

(Shankara! If you so wish as you had given him a bediction, Banaasura would continue to be alive. In order to respect your assurance to him, I am withdrawing Sudarshana Chakra; if you had given him protection, so do I; You should never feel that you are different from me; you should always consider me as yourself and together we are the Devas, Asuras, human beings and all the rest; all those who consider us as different from each other are shrouded in Maya or Illusion; indeed, I am pleased and am gone.) Thre after, Krishna and all the rest headed to Aniruddha's prison , where the latter was released by 'Naga bandhana'or tight-tied by a serpent which ran away at the appearance of Garuda Deva while Banasura politely agreed for the Sacred wedding of Usha-Aniruddhaas.

Krishna kills Sishupala: At the invitation of King Yudhishtara to attend the Rajasuya Yagnam (Horse Sacrifice) being performed by Pandavas especially after the devastation of Jarasandha, Lords Krishna and Balarama arrived at Indraprastha, the new beautiful Capital City, built by Maya. As a climax to the Celebrations, a function was held to select the best personality who graced the 'Yagna'. Nobody wished to comment but Sahadeva, the youngest of Pandavas, proposed the name of Krishna. There was all round approval of the proposal and Dharmaraja initiated the procedure by inviting Krishna.

Just at that time, King Sisupala, a great associate of Jarasandha since killed by Bhima, expressed displeasure at the selection of Krishna on the proposal of a boy, Sahadeva of Pandavas.He said that elders in age, experience, wisdom were available and there was no special qualification for Krishna who ran away from Jarasandha twenty three times in succesive wars and his real capability in wars, duels, and dealings involving honesty and frankness were suspect. Sisupala critcised Krishna transgessing all limits of decency. Finally having counted the number of abuses hurled at Him, Krishna hurled His Sudarsana Wheel to slit Sisupala's neck. Sisupala was the son of King Dhamaghosha and Srutadevi, the latter being the sister of Vasudeva whose son was Lord Krishna. In other words Krishna and Sisupala were cousins. When Sisupala was born, he was dark and ugly with three eyes and four hands. His parents had almost decided to disown him, but a voice from Heaven suggested not to do so as an Illustrious Person would soon fondle the child and snip out his extra limbs and he himself would also kill him.Krishna's aunt Srutadevi requested Him to postpone the killing of the child as far as possible. Krishna promised that He would wait till his hundredth abuse. Incidentally, Sisupala and Dantavakra were stated to be the Demons of 'Dwapara Yuga' born after the curse of Sanaka Kumara brothers to the Vaikuntha Gate Keepers Jaya and Vijaya.

As a sequel to Rajasuya Yagna, there were two major developments: Firstly, the unbearable jealousy of Kauravas against Pandavas who became extremely prosperous and popular among the various contemporary Kings and worse than that, the extremely hurt pride of Duryodhana especially when Draupadi the wife of Pandava sons laughed out loudly when he fell straight into a water pool when he thought that there was no water but ground and when he lifted up his robes as there was no ground but a water body. Secondly, the battles of Sisupala's great friends like Salva and Dantavakra were in the offing against Yadavas . While seeds of jealousy were firmly sown in Duryodhana's mind leading to disastrous consequences for Pandavas thus leading to the Great Battle of Mahabharata, the destructive attempts by Sisupala's friends were almost instant. Salva secured earlier an everlasting air-vehicle from Lord Siva because of deep devotion and landed at Dwaraka when Krishna and Balarama were away at Indraprastha and overpowered Pradyumna who fled from the battle, as Salva presented illusory heads of Krishna and Balaram to him.On return, the Lords shattered the airship and Salva too. Dantavakra and his sons Romaharshana and Viruddha met the same fate. Thus the chapter of Sisupala's death was closed. Simultaneously, the run-up to Mahabharata Battle at Kurukshatra was picking up fast as the foul play of Dices between Shakuni on behalf of Kaurava sons and Dharmaraja on behalf of Pandavas. Ast he Battle was shaping as an inevitable consequence, Balarama being a neutral figure, especially since Duryodhana was his disciple while Krishna identified himself as Pandava's well-wisher, proceeded on a pilgrimage to Holy Places.His visits covered Prayaga, Ganga, Gaya, Godavari , Srisailam, Venkata Hills, Kanchi, Madurai, Srirangam, Rameswaram and Kanya Kumari. He reached Kurukshetra at the time when Bhima and Duryodhana were engaged in a duel with maces as almost terminating the Great Battle.

Shri Krishna Niryaana was the climax of the termination of Yadukula that got initiated by a few playful Yadu Kumaraas at Pindaraka Tirtha who dressed the son of Jambavati called Saambu as an expectant woman and asked a group of Rishis to ascertain whether the woman would deliver a boy or a baby! The Munis under reference included Kanwa-Narada and Viswamitra who from their Divya drishti realized the hoax of the fake garbhini and said in anger: that the woman would deliver neither a boy nor a girl but a 'Musala' or a lump of an iron instead and that would result in the destruction of Yadu Vamsha! The Yadava Boys were stunned at the reply and reported the matter to Ugrasena! Saambu did deliver a Musala from his stomach which was pounded as powder but the remainder bit was thrown into the Sea and it was devoured by a fish and a fisherman called Jara caught hold of the fish and as he cut it he found a sharp iron piece which he kept for subsequent use. Meanwhile, Indra and Devas despatched Vayu Deva who appeared before Krishna and prayed to him as follows: 'Devaadi Deva! Indra has asked us as well by Ashtaavasus, Marud Devatas , Rudras , Saadhyas and Adityas that at our instance you had very kindly assumed an incarnation and lightened the enormous burden on Earth by demolishing innumerable Danavas and other Dushta Shaktis for a long hundred years and over and the Three crores of Devas are now at peace; we request you to know your mind as to how to proceed further'. Bhagavan replied: ' I am fully aware of my next move; I have already initiated the process of Yadava destruction as considerable annihilation of the enemy forces of the virtuous Pandavas including the killing of Jarasandha besides of Kauravas was concluded too. As I have still to complete the task of terminating Yadavas as I brought them to Dwaraka and that bit of task too once concluded, I shall be freed of my mortal responsibilities and return to Vaikuntha'. So saying, Krishna made arrangements by dispatching Uddhava to Badarikaashrama on Gandhamaadana

Parvat to Naranarayana Maharshi Ashrama where he would secure Siddhi after the close of his life. Select Yadavas including himself, Baladeva and elders like Ugrasena, Vasudeva left for Prabhasa Kshetra along concerned Devis; remaining Yadavas most of got dead drunk killed each other including Pradyumna, Saamba, Kritavarma, Satyaki, Aniruddha, Pruthu and Akrura by using the high grown sea beach grass roots which sprouted from the powder of the Musala delivered from Saambu's garbha thus terminating Yadu Vamsha; the elders including Balarama etc who left for Prabhasa Kshetra took resort to Yogic ends and finally Krishna and the famed charioteer Daruka remained; Balarama sat under a Tree and from hisface a Maha Sarpa emerged:

Nishkramya sa mukhaattasya Maha Bhogo Bhujangamah, Prayayaavaarnavam Siddhaih pujamaanastathogaraih/

Tatorghyamaadaaya tadaa jaladhissammukham yayou, Pravivesha tatastyoyam pujitah pannagottamaih/

(There a gigantic Sarpa moved towards the huge Ocean as worshipped by Sidhas and Nagaas while Samudra welcomed and worshipped and the Maha Sarpa entered the Ocean). Meanwhile Krishna assumed his full form with four hands armed while Shankha-Chakra- Gada-Sarangaas performed pradakshinas and he rested under a tree bush. Imagining that a deer was resting since Krishna's feet were moving behind a tree bush , Jara Vyaadha who recovered an iron left-over bit from the fish caught in the Sea, sharpened his arrow and shot at the Lord's moving feet and ashamed to do so but the ever merciful Krishna bestowed him Siddhi. Krishna then sent Daruka to convey the news of Krishna Niryana to his dear disciple Arjuna to perform the obsequies of himself, of Balarama and the illustrious Yaduveeras; Rukmini and Krishna's wives performed Krishna Sahagamana or sacrificing themselves in the a same Fire with which the mortal human form of the Avatara succumbed. Maharshi Parashara commented thus:

Gatey tasminsa Bhagavaan samyojyaatmaa namanapmani, Brahmabhutey vyayeychintye Vaasudevamayelaley/

Ajanyamarey Vishnaavaprameyo- khilaatmani, Tatyaaja Maanusham dehamateetya trividhaam gatim/

(As He left, Bhagavan Krishna discarded his human form and recalled his Soul which is Avyaya-Achintya- Vaasudeva Swarupa-Amala-Ajanma- Amara- Aprameya- Akhilaatma-and Brahma Swarupa Vishnu!)

As Arjuna was totally drowned in uncontrollable grief and distress, Veda Vyasa assuaged his inner and core-emotions said: Bhagavan Krishna arrived as a human being along with us all as a Marga darshaka or a moral teacher to prescribe and guide us about the virtuous the innate values of life and to uproot the evils of the Society that Daityas and many in the form of Human beings came to adopt; now that the burden of Bhu Devi got lightened Paramatma took up the need and the deed ; since the noble reason and requirement were fulfilled, he put the World back on its heels and disappeared, since Jatasya Maranam Dhruvam!

Veda Vyasa stated:

Jaatasya niyato Mrityuh patanamcha tathonnateyh, Vipra yogaanasaanaastu samyogah sanchaye kshayah/

Vijnaaya na budhaasshokam na harsha –mupayaanti ye, Teshaameyveytarey cheshtaam sikshantassanti taadrushaah/

(Whatever is born is certain to die; which is grown well has to decrease; Samyoga or Togetherness has to terminate as Viyoga or loneliness; Sanchaya or Increased Collection has to end up as Kshaya or Decay; Intelligent persons do not get elated too much since exultation might end up in depression or even as damage; that is the reason why one ought to realise that great heights might lead to great falls too). *Yaschetaccharitam tasya Krishnasya Shrunuyaatsadaa, Sarna Paapa vinirmukto Vishnu lokam sa gacchati/* (Those persons who listen to Krishna Charitra would surely get relief from sins and attain Vishnu Loka)!

3. Bhishma Parva of Maha Bharata Yuddha Khanda

Etamartham cha vigjnaaya shrutvaa cha Prabhumavyayam, Vaasudevam mahatmaanam Lokaanaameeshwareshvaram (Janaami Bharatashreshtha Krishnam Naraayanam prabhum/ Yasya chavaatmajo Brahmaa sarvasta jagatah pitaa, katham na Vaasudevoyamarchashejyascha maanavaih/ Vaaristosi mayaa taatha Munirbhih veda paaragaih, maa gacchas samyugam tena Vaasudevena Dhanvinaa/ Maa Pandavaih saardhamiti tat twanm mohaavva budhyase, mnanye tvaam rakshasam kruram tathaa chaasi tamovritah/ Yasmaad dvishasi Govindam Pandavam tam Dhananjayam, Nara Naaraayanou Devai konyo dsvishaadvi maanavah/ Tasmaad braveemi te rajannesha vai Shaasvato -vyayah, sarvalokamayo nityah Shaastaa Dhaarteedharo Dhruvah/ Yo dhaarayatreemscharaa chara guruum prabhuh, yoddhaa jagascha jetaa cha sarvaprakriteereeshvarah/ Rajan sarvamayo -heyasha tamoraagavivarjitah, yatah Krishnastato dharmo yato dharmasto jayah/ Tasya Maahaatmayogenena yogenaatmamayena cha, Dhritaah Paandusutaa Raajasjjayashchaishaam bhavishyati/ Sheyoyuktaam sadaa buddhim pandavaanaam dadhaati yah, balam chaiva rane nityam bhayebhyashchaiva rakshati/ Sa esha shasvato Dewvah sarva guhyaamayah Shivah,Vaasudeva iti jneyo yanmaam prucchasi Bharata/ Braahmanaih Kshatriyair vaishyaih shudraischa krutalakshanaih, sovyatebhyarchate chaiva nitya -yuktaaih svkarmabhih/ Dwaaparasya yugastyaane aadou kakiyugasya cha, saatvatam vidhimaasthaaya geetah Sankarshanena vai,(Krishneti naamnaa vikhyaata imam lokam sa rakshati/) Sa esha sarve Sura martya lokam samudra kakshaantaritaam pureem cha, yuge yuge maanusham chava vaasam punah punah srijate Vaasudevah/

Bhishma Pitamaha then addressed Duryodhana ‘ Do please understand that ‘Vasudeva nandana Bhagavan Shri Krishna, is the ‘Paramatma Lokeshvareshvara and Sarvashaktimaan Narayana’ as I am increassingly convinced. Brahma Deva is the glorious son of worshipworthy Vaasudeva. Time and again I had been learning from highly venerable Veda paaranga Vidvan Maharshis counselling me not to entangle into enmity with Bhagavan Vaasudeva as he had all along been with Pandaaas. I had also been so counselling accordingly. But I guess You all along behaving like a Krura Rakshasa and indeed how could you ever not overcome the mentality of a rakshasa who breathes vengeance being surfieted with dense ‘tamoguna’. Basically you have hatred for Pandunandana Dhanjaya and Bhagavan Narayana, little realising they are Nara Narayanaas. Do tell me whether any normal human being be not able to digest this truism! That is why I am re emphasising the Truth that Bhagavan Shri Krishna is indeed the ‘sanaatana-avinaashi- sarvaloka swarupa-nitya shaashaka-dharani dhara and avichala’! This Govinda is the sarva charaachara loka swarupa, triloka dhaari, and nithya shaashaka. This Bhagavan is the ‘ karya kaarana bhuta’ or the Almighty of cause and causation. Raja! This Shri Hari is Sarvaswarupa and Raaga Rahita. Be this realised and digested that this raga dvesha rahita <u>Shri Krishna is the embodiment of ‘Dharma’ and where ever Dharma be there be Vijaya.</u> This ‘Mahatmya Yoga’ leads to ‘Atma Swarupa’ and hence the Victory. Bhagavan Shri Krishna owing to this Atma Bala of Pandavas they are all infused with indomitable energy and passionate enthusiasm in the ongoing Battle. Be it realised that irresepetive of Varna bhedaas- be they be brahmana-kshatriya-vaishyetaras- all the human beings are all replete with veneration to Shri Krishna being ever committed to extol Him from their hearts and limbs with unflinchig devotion and earnestness. All through the ongoing Dwapara Yuga through the Kaliyuga, Shri Krishna is famed as Paramatma as the Loka Rakshaakara and the sheltered sanctuary of the mortals. This Vaasudeva Bhagavan is the Yuga Karta and Bharta of Deva-Martya-Samudra nirmita Dwaraka Nagari as of Incarnation of Maha Vishnu Himself.

<u>Bhagavan Shri Krishna Mahima- His Origin and Glory</u>

Vaasudevo mahad bhutamm sarvalokeshu kattate, tasmaagam pritishthaam cha jnaatumicche pitamah/ Duryodhana having heard so much of the glory and magnificence of Shri Krishma queried of Bhishma Pitamaha about the birth and growth of Shri Krishna. Maha Bhagavata Purana is quoted

about Shri Krishna's birth : Lord Krishna was the central-figure of Maha Bharata; in fact He dominated the entire scene of Dwapara Yuga in human manifestation. He was an Incarnation of the Supreme Energy or the Primeval Force, believed in as Vishnu or Krishna, for the purpose of identification and for anchoring on as a target of one's pure thoughts and actions in multitudes of means ranging from simple prayers, devotion, rituals and Yoga to rigorous Sacrifices as per one's own belief. Thus identified, humanity is able to visualize the Supreme Power - ignorantly or in great faith- and gives a shape or form to the Unknown! It is that Krishna who aproached the humans as a model figure with the best of limbs, features, speech, actions, reflexes and most of all as the Provider, Forgiver, Corrector and Sourcer.Krishna's birth was shrouded in mystery. He made an appearance before the parents Vasudeva and Devaki- Prajapati Sutapa and Prashni in their earlier births- advised them to transfer Him from Mathura to Gokul across the River Yamuna to the place of Nanda and Yashoda as the latter just delivered a baby at the same time but was not aware whether it was a boy or baby due to labour pains.Earlier, the seventh Child of Devaki and Vasudeva was miraculously transferred to Rohini, another wife of Nanda. His maternal uncle Kamsa was afraid of death and killed the previous babies.He tried to smash the head of the eighth child who was Devi Durga Herself. She warned Kamsa from the Sky that the real killer of Kamsa was safe elsewhere. While Gokul of was rejoicing the birth of the boys and the cow-herd Chief Nanda and Yashoda and were busy with Jataka Karma (cutting the umbilical chords) and the year long Nandothsava celebrations, Kamsa was engaged in a massive search for babies born anew in his kingdom and ordered them to be killed. His investigators reached Gokul Village too and on witnessing the celebrations they confirmed the presence of the new born.

As regards his glory, Bhishma replied: *Vaasudevo mahad bhutam sarva daivatadaivatam, na param Pundareekaakshaad drishyata Bharatarshabha/ Markandeyascha Govindo kathayadbhutam mahat, sarvabhutaani bvhutaatmaa mahaama Purushittamah, aapo vaauscha tejascha trayametadakalpayat/ Sa srashthaa prithiveem sarvalokeshwarah prabhuh/ Apsu vcaisghayanam chakre Purushottamah, sarva tejomayo devo yogaat sushvaapa tatrah/ Mukhatah sogniusrijat praanaad vaayumathaapcha , Saraswatreemn cxha vededaamscha manasah sasrujecyutah/ Esha lokaan sarasjaadou Devaamscha Rishibhih saha, nidhanam chaiva mrityum cha prajaanaam prabhavaapyayou/ Evam dharmascha dharmagjno vaadah sarvakaamadah, esha kartaa cha kaaryamcha purvadevah swayam prabhuravyayah/ Bhutam Bhavyam Bhavishyam purvametad kalpayat, ubhe sandhye dishah swam cha niyamaanmscha Jabaardanah/ Risheemschiva hi Govindastapashavaapi makamaa Prabhuravyayah/*Bharata shreshththa! Vasudevanandana Shri Krishna was indeed magnificent being worshipworthy of sarva devataas as He is unparalleled. Maharshi Markandeya explained about His 'jagad khyaati' as He was the 'sarva bhuta maya-atma swarupa' and 'Mahatma Purushottama'. At the very origin of 'Jagad Srishti', that Paramatma mamifested jala-vaayu-teja bhutas and sampurna praani srishti. **Narayana**, who was of 'Sahasraaksha, Sahasrapaat, Sahasra Shirsha' or of thousand eyes, feet and heads, was resting on the huge surface of water: *Apo Naara iti proktaa Apo vai Nara Sunavah, Ayanam tasya taah proktaastena Narayanah smritah/* ('Apah' denotes 'Nara' or water; 'Naaraas' or the children or waves of 'Nara'; and Nara is a Being or Entity ; Nara plus Ayana is Narayana as he who rests on Samsara or water) . Then Bhagavan Maha Vishnu manifested Prithivi Devi being 'jala shayana'. Then Maha Vishnu created Agni from his face, Vayu fron His breathing and Devi Saraswati and Vedas from His mind and thoughts. Even at the very first Sarga of Srishtii He created the 'sampurna lokaas' and Maharshi sahita Devataas too. Then He generated pralaya and its 'adhishthaana mrityu devata'. Thus this Dharma swarupa Dharmagjna , Vara Daata, Sampurna Kaama daata had been the Karya-Kaarana- Karta there ever since as the Adi Deva the 'sarva samartha' the Omni Potent. The Kaala maaana the endless time cycle of the past-present-and the unknown future was created by Maha Vishnu as the day/night , maasa-ritu- samvatsaraadi -yuga -kalpas as the intermitent pralaya kaalaas. He had further conceptualised 'dasha dishas-akakashas' besides the 'niyama rachanaas' or the descriptions of 'dos-and donts' or allowances and resrictions. Mahatma the indesructible everlasing Form of Srishti-Sthiti-Samhaara Karana Govinda created Maharshis,

Tapasvis, as also the Prajapati. *Agrajam saebabhuraanaam Sankarshganamkalpayat, tasmaano jskshe Deva Devah Sanaatanah/ Naabhou padmam babhuvaasya sarvalokasya sambhavaat, tasmaat pitaamaho jaatastasmaatatasmaajaataasivamaah prajah/ Sheshamchaakalpayad devamanantam Vishvarupinam, yo dhaarayati bhutaani dharaam chemaam saparvataam/* Parmatma Krishna had initially created the elder brother Sankarshana and from His 'naabhi' originated a lotus and there appeared Anatadeva as the stem and Brahma Deva atop from the Lotus flower. *Dhyaanayogena vipraascha tam vadanti Mahoujasam, karnashrotodbhavam chaapi Madhum naama mahaasuram/ Tamugramugrakarmaanamugraam vriddhim samaasthitam Brahmanohitim kurvang jaghaan Purushittamah/ Tasya taat vadhaadeva deva daanava maanavaah, Madhusudanamiutyaahur rishayascha Janaardanam/* Maha Brahmanas had always been seeking to perform deep tapasya ever to Vaasudeva and accomplished jnaana prapti from Him. Meanwhile Jalashaayi Naraayana had rubbed his ears and there from the ear-dirt emerged two Rakshasa Brothers named Madhu Kaitabhas. They had even confronted Brahma Deva seated atop His Hridaya kamala. Duryodhana!-Bhishma continued- 'Deva- Danava-Manushya -ishi ganaas were over joyed at the externination of Madhu Kaitabhas and hailed Maha Vishnu as 'Madhusudana'.

Param hi Pundareekaakshaanna bhutam na bhavishyati, mukhatah so srujad vipraan baahubhaam kshatriyaamstatatha, Vaishyaamschaapyuuruto Raaja Shudraan vai paadastathaa/ Tapasa niyato Devam vidhaanam sarvadehinaam, Brahma bhutamamaavaasyam tathaivacha yoga bhutam parichara Keshavam mahadaapyunaat/ Keshavah paramam tejah sarvaloka pitaamahah, enamaahurhrisheekesham munayo vai naraadhipa/ Evemenam vijaaneehi aachaaryam pitaram grum, Krishno yasya praseedetg lokaastenaakshayaa jitaah/ Yashchemainam bhayasthaane Keshavam sharanam vrajet, sadaa narah pathamshedam swastimaan sa sukheebhavet/ Ye cha Krishnam praoadyante tena muhanti maaavaah, bhaye mahati magnaamshcha paati nityam Janaardanah/Sa tam yudhishtharo gnaatvaa yayaatatyena Bharata, sarvetmaanaa mahaatmaanam Keshavam jagadeeshvaram, prapannah sharanam Rajan yogaanaam prabhumeeshvaram/ Beyond Kamala nayana Shri Krishna there could not be any Tatwa such as Purusha-Pakriti-Mahat / Buddhi-Ahamkara-the Tanmatras like Shabda, Sparsha, Rupa, Rasa or taste, Gandha the odor ie Karmendriya-Jnaanendriya-Pancha Maha Bhutas of 'Prithivyaapastjovaaurraakaashaas'- Manas and the Prana all leading to 'Antahkarana' the Inner Voice of Shri Krishna!. Duryodhana ! Paramatma Shri Krishna manifested Brahmanas from His face, Kshatriyas from His hands, Vaishyas from His thighs, and the Service Lower Ckass from his Feet. [Purusha Sukta is quoted as follows: *Yat Purusham vyadadhuh katidha avyakalpayan, mukham kimasya kou baahoo kaavuuroo paadaavuchyetey/* (As Devas made the Sacrifice of Brahma, of what all Forms were manifested; of which type was His Face; of what kind were His hands and of form were His thighs and Feet?) *Brahmanosya mukhamaaseet baahoo Raajanyah krutah, vooroo tadasya yadvyshyahi padbhyaagum Shudro Aajaayata/* (From the Lord's face emerged Brahmanas, His hands came Kshatriyas, His thighs the Vaishyas and His feet the lower class)] Those humans with 'samyama niyamas' do perform Tarpans to Brahma Deva and Bhagavan Keshava on every Amavasya and Pournami Days would have access to Bhagavan Keshava. Sampurana Loka Pitamaha Bhagavan Shri Krishna the 'nucleus of Tejas' or of Luminosity were commended by Muni Ganas as 'Hrishikesha'. Hence, be realised that Bhagavan Govinda is the Jagadaacharya, Pita and Guru. Those who worship Him with solemnity and intensity are ever pleased with success ultimately. Those who seek refuge would neither get fascineted by ephemeral tempations nor mirage like goals but Ultimate Success and Victory at the end. Yudhishthara had perfectly understood heartily and with gripped fists and taken shelter to the Loka Swami, sarva samartha Jagadishvara Keshava Prabhu.]

Gayatri Rahasyopanishad

Atharva Vedeeya ashta kaandakeeya upanishad is as of Moudgalya Maitryeya rishi samvaada covering inter alia the Gayatri Maha Vidya – Gayatri Mantra- Savituh-Varenya- Bharga- Devasya- Dhiyah- Prachodayaat aadi shabda paribhaashita and vividha rupa varnana by the first and second chapters. The third chapter describes the abhinnata or indivisiblity of Savita and Savitri.The fourth, fifth and sixth be by turns explain the Gayatri Maha Mantra and the seventh and eighth explain Brahma, Yagjna and the samasvarata vyakhya.

Now the First Chapter

Gayatri Maha Shakti, Gayatri MahaVidya, Mahaneeya Chatur Veda, Brahmana, Upanishad, Puraana sarvatra vyaapta Mahaneeya. This Upanishad seeks to outline Maha Mantra, Maha Shakti, Rahasyod ghaatana by Maharshi Yagnyavalkya and Swayambhu Brahma. This Gayatri is sarva vyapi , nivaasa, gotra, paada, kukshi,shira, rishi, chhanda, twenty four aksharaas, twenty four shaktis, twenty four pushpaas. This Upanishad seeks to present an overview of sarvasva, sarva swarupa, sarva shakti samanvita of Gayatri Rahsya.

Stanza One

Om swasti siddhaam Om namo Brahmane/ Om namaskritya Yagjnyavalkya Rishih Swayambhvanm pariprucchhati/Hey Brahman Gayatya utptthim shrotumicchhami/ Athaato Vashishtah Swayambhuvam pariprucchhati/ Yo Brahmaa sa Brahmovaacha/Brahmajnaanotpatteh prakritim vyaakhyaasyaamah/Ko namam swayambhuh Purusha iti/ Tenaanguleemadhyamaanaat salalimbhavat/ Salalitaat phenam bhavat/ Phenaad budbudam bhavat/ Budbudaad andam bhavat/ Andaad Brahmaabhavat/ Brahmano vaayur bhavat/ Vayoragni bhavad/ Agneronkaarobhavat/ Vyaahyatyah Gaayatryabhavat/ Gaayatryaah Savitrya bhavat/ Saaitryah Sarasvatya bhavat/ Sarasvatyaah sarve vedaa abhavan/Sarvubhyo Vadebhyh sarva likaa abhavan/ Sarvebhyo likobhyah sarva praaninobhavan/

May there be sarva kalyaana! May there be prostrations to Brahma Deva. Once Maharshi Yagjnyavalkya approached Brahma Deva and asked as to how Devi Gayatri's utpatti vidhaana. Maharshi Vasishtha too wondered the query as to Brahma jnaanotpatti kaarana bhuta prakriti, and swayambhu naama purusha be able to manifest by merely encircling the fingers and create jala, from jala the foam, from foam the Vayu, from Vaayu to Agni, from Agni to Omkaara,from Omkaara to vyahritis or the plane of highest consciousness where freedom from cycle of rebirth occurs viz. Gayatri or Bhur-Bhuvar -Swar-Mahar- Janar- Tapar. From Gayatri the manifestation was Savitri, from Savitri to Sarasvati, from Sarasvati the chatur vedaas, from the Vedaas the samasta lokaas and sarva praanis.

Stanza Two

Athaato Gayatri vyahritascha pravartante/ Kaach Gaayatri kaascha vyaahritayah/ Kim Bhuh kim Bhuvah kim Suvah kim Mahah kim Janah kim Tapah kim Satyam kim Tat kim Savituh kim Varenyam kim Bhargah kim Devasya kim Dheemahi kim Dhiyah kim Yah kim Nah kim Prachodayaat/Om Bhuriti Bhuvo lokakh/ Bhuva eetyanrariksha lokah/ Swariti Swargalokah/ Maha iti Maharlokah/Jana iti Janolokah/ Tapa iti Tapo lokah/ Satyamiti Satyalokah/ Taditititadasou tejomayqam tejognidevaaa/ Savituiti Savitaa Saavitramaaditya vai/ Varenymityanna Prajaapatih/ Bharga ityaampo vai bhargah/ Devasya eeteendro Devo dyotat iti sa Indrastasmaat sarva purusho naam Rudrah/ Dheemaheetyantaraatmaa/ Dhiya ityantraatmaa parah/ Ya iti Sadaashiva purushah/ No

eetyasmaakam swadharme/Prachodayaaditi prachodita kaam eemaan lokaan pratyaashrayete yah paro dharma ityshaa Gaayatree/

Now Gayatri and vyaahriti varnana follows: The prashna could be : Who is this Gayatri? What is this 'Bhu'? What is ' Bhuvah'? What is ' Swah'? What is 'Mahah'? What is 'Janah'? What is' Tapah'? ' 'Satyam' is what? What is 'Tat'? 'Savitu' means what? / 'Varenyam' means what? ' Bhargah' is what?' 'Devasya' means what? ' Dheemahi' is what? Likewise 'What is Dhiyah?Similarly, what are 'Yaha- 'Naha' and ' Prachodatyaat'.The reply is : Om bhu is bhuloka vaachaka- ' bhuvah' is 'antariksha vaachaka-'janah' is jano loka- 'tapah' is tapo loka-satyam is Satya Loka- 'tat' is teja swarpa agni deva –'savituh' is Surya Loka -'varenya' is Prajapati Brahma- 'Bhargah' or Apo deva or jala deva- dhee mahi or antaratma- ' or Bhagavan Sadaashiva - yah' Brahma- Dhiyah

In other words : Oh Almighty, You are the Creator of Life, Slayer of Sorrow, Bestower of Happiness and Creator of the Univerese. May we receive Your Supreme Energy to raze our sins and guide us in our intellect in the right direction. Om bhuh,Om bhuvah, Ogum Suvah, Om mahah, Om janah, Om tapah, Ogum Satyam, Om tatsavitur varenyam bhargo Devasya dheemahi, dhiyoyonah prachodataat, Omaapo jyotee rasomrita Brhama bhubhuvah suvarom/ Om: Paramatma! Om Bhumi, Om Aakasha, Om Swarga, Om Mahar loka, Om Janar loka, Om Tapoloka, Om Satya Loka; [Bhur Bhumi or the Embodiment of Vital Energy, Bhuvah or the destroyer of Evil and Suffering, Svaha (Symbol of Happiness)] Thath (that Almighty) may we meditate that Savitur the principal cause of luminosity the Godhead transcedent to the Lokas but sustaining them to exist ; Savitur (Bright like Sun); Varenyam (The Supreme); Bhargo (demolisher of Sins); Devasya (the Divine Force); Dhimahi (May receive); Yo (Who); Na (Our), Prachodayat (Let inspire in right direction).

[Select Upanishad references on Gayatri – 45 pages

Note the seriatam:- Yajur Veda: Brihadarankya, Katha, Taittiriya, Isha, Svetashvatara- Saama Veda: Chhandogya and Kena- Rig Veda: Atreya and Kauksheetaki-Atharva Veda: Mundaka, Maandukya, Prashna and Maha Natrayana

Brihadaranyaka:

Human body comprises of mind-speech-praana (I.V.3) '*Triney atmaane kuruta' idi-mano vaacham praanam, taanyatmaney kuruta, 'anyatra manaa abhuvam naadarsham', 'anyatra manaa abhuvam naashrousham' iti;manasaa hi eva pashyati manasaa shrunoti, kaamaah samkalpo vichikitsaa shraddhaashraddhaa, dhritiardhrutir dhreeradhreeryeti sarvam mana eva/ Tasmaadapi pratishtha aprapratiish pushthat upaspushtho manasaa vijaanaati; yah kascha shabdo vaak eav saa, eshaahi antnamaayatta, eshaahi na, 'praanopano vyaanaa udaanah samanona' iti etat sarvaa praana eva/ Etaanmayo vaa ayam atmaya vangmayo pranamayah/* (Prajapati designed three items viz. the mind, the organ of speech and Praana or Vital Force; normally it is stated by many that they are absent minded, or they have not noticed, or they have not properly heard; thus it is through one's mind that he or she hears, notices or sees. Mind is the deposit of desire, resolve, doubt, faith or want of these faculties, steadiness or wavering, sense of shame or shamelessness, intelligence or dullness, fear or courage and so on. Mind reacts if one is touched, or sees, or hears. Speech is indeed possible only due

to tongue and mind; hearing is possible through ears and mind again; likewise mind is that which activates any of the sensory organs. Now, the Vital Force comprises of the five types viz. Praana-Apaana-Vyana-Udaana-Samana- and Ana. Each of these units of the Vital Force have their own functions: Praana connected to the heart capable of moving mouth and nostrils, Apaana functioning the area of heart till the navel facilitating excretion;Vyaana regulates prana and Apana requiring force and strength;Udaana causes digestion and internal movement of 'jeerna rasaas' or the juices for digestion and mobilising the body region from feet to head; Samana is that which helps absorbtion of food and drinks; and finally 'ana' is the general stabiliser of the totality of body functions. Thus the body is identified with the three principal the organs of speech, the mind and indeed the Vital Force.)
(I.V.4-7) *Trayo lokaa yeta eva, Vaagevaayah lokah, manontariksha lokah, Praano sou lokah/ Trayo Vedaa eta eva Vaageva Rig vedah manoyajurvedaah praanah Samavedah; Devaah Pitaro manushyaaeta eva, Vaageva Devaah, Manah Pitarah Praano manushaah/ Devaah Pitaro Manushyaa eta yeva Vaageva Devaa, Manah Pitarah Praano Manushyaah; Pitaa Maataa eva prajaita eva,Mana eva Pitaa, Vaang Maataa, Praanah Prajaa/*(The same as above viz. speech, mind and Praana are Bhur-Bhuvah-Swah Earth, Sky and Heaven; it is also stated that Vaak is Rigveda, Manas is Yajurveda and Praana is Saama Veda; again Vaak is Devata, Manas is Pitrugana, and Praana is Manushya; further again Vaak is Mother, Manas is Father and Praana is Prajaa!)
(I.V.20) *Adbhyaschainam chandramashcha Daivam Praana aavishati; sa vai Daivah praano yah samcharamshachaaschamscha na vyayate , atho na rishyati; sa evamvitsarveshaam bhutaanatmaa bhavati; yatheshaa devataivam sah; yathaitaam devataam sarvaani bhutaanyavanti, evam haivamvidam sarvaani bhutaanyavanti, yadu kinchemaah prajaah shochanti, Amaivaasaam tadbhavati, punyamevaamum gacchanti, na ha vai Devan paapam gacchanti/*(Divya Praana or the Celestial Vital Force from water and Moon also permeates the father figure. That indeed is the Divine Praana which feels no pain or is not subject to any injury, either in the state of flux / motion or of constancy. Those who are aware of this fact or truism is indeed the Self or the Self-Consciousness. This Antaratma or the Pure Consciousness is as good as Praramatma or Hiranyagarbha himself! Indeed just as all the beings accord recognition to the Almighty so also one reverse and cares for the Self; in fact it is the 'Manassakshi' which is the Conscience that is more relevant at every step that one takes! Yet another truism of life is that all shortcomings that one commits are squarely on the account of oneself and if virtuous deeds are performed the positive results are on the account of Hiranyagarbha who is the Final Judge! In sum, the aspect of meditation by way of Vaak, Manas and Praana are equally significant that a mortal father seeks to bestow to his son at the evening of his existence as these are equally important and everlasting concepts! This is explained as follows)
(I.V.21) *Athaato vrata meemaamasaa, Prajaapatirha karmaani sashruje, taani srishtaani anyonyenaa sprardhanta- vadishyaamy evaahamiti vaagdadhre drakshaam –yahamiti shrotram, evamanyaani karmaani yathaakarma; taani mrityuh shramo bhutvaayupayeme, tayapnot, taanyaaptvaa mrityuravaarundha; tasmat shraamyate eva vaak, shraamyati chakshuh, shryaamyati shrotram, athemameva naapnot yoyam madhyamah praanah, taani jnaatum dadhrire/ Ayam vainah shreshtho yahsamscharamschaa samshcaramcha na vyaate, atho na rishyati , hantaasyaiva sarve rupamasaameti; ta etasyaiva sarve rupamabhavan,tasmaadeta etanaakhyaayante praanaa iti; tena ha vaava tatkulamaachakshateyasminkule bhavati ya evam Veda; ya vu haivamvidaa sprardhatenu shushyati, anushushya haivantato mriyat ityadhaatmam/* (Now, a further explanation on the methodology of meditation is analysed ; indeed Prajapati created all the organs of human beings and understandably a conflict of opinion prevailed as to their 'inter se' seniority. The organ of speech asserted that it would keep on talking relentlessly; the organ of vision vowed that the eyes would keep seeing and the organ of hearing that the ears would be ever-ready to hear. Then Mrityu Devata put a halt to their bragging and all the respective organs failed one by one as the tongue could not wag and wiggle, the vision gradually blurred, the ear drums got broken, and other organs got aborted. But the Vital Force in the Body prevailed and as such all the organs acceded to declare the superiority of Praana, for once Praana leaves the body then anyway existence disappears! Then there is neither

vision nor speech and no context of meditation to the Self nor the Supreme Power that be!) (I.V.22) *Athaadhidaivatam:jvalisyaami evaaham iti Agnir dadhre; tapasyaami aham iti Adityah; bhaasyaami aham iti Chandramaah;evam anyaa Devataa yathaa Daivatam; sa yathaishaam Praanaanaam madhyamah praanah;evametaasaam Devataanaam Vaayuh; nimlochanti haanyaa Devataah; na Vaayuh saishaanastamitaa Devataa yadvaayuh/* (Having decided the controversy of body organs, there still remains the question of seniority among Devatas remains as to which of them are superior! Agni Deva claimed that he is ever active to burn for any length of time and thus worthy of being the leader; Surya Deva asserted his supremacy; do did Chandra Deva; each of the Devas claimed as per their own divine function allotted to them by Almighty! But indeed finally all the Devatas acceded that Vayu held the top position for this Deva never rested for in the event of its absence there would neither be the other Devas nor Universal Existence!) (I.V.23) *Athaisha Shloko bhavati: Yataschodeti Suryah astam yatracha gacchati, Iti Praanaad vaa esha udeti, Praanestameti, iti pranaad vaa esha udeti, Pranestameti, tam Devaschakrire dharmam sa evaadya sa vu shwah iti, Yadvaa ete muhurhi adhriyanta tad evaapi adya kurvanti/ Tasmaadekameva vratamcharet, Praanyaacchaaiva-apaanyaacha, nenmaa paapmaa mrityur aapnuvad iti; yadi u charet samaapipayishet, teno etasyai Devattayai saayujym salokataam jayati/* (In this context there is a Verse: ‘ In reverence to whom so ever, the Sun rises and under whose honour he sets; but most certainly Sun rises from ‘Praana’ and in ‘Praana’ again it sets; Divine Forces made the law for Him the Unknown; indeed He is now and forever’! Thus for sure, Surya rises from Praana and also sets in it. As Devas observe their regulations today, so they do tomorrow! Hence, one should observe a single promise: do always perform the functions of Prana and Apana or respiration and excretion; otherwise death would overtake the person; as he observes so, he should always survive till he completes his tenure and in that case he wins Divinities and his very existence as well!)

Gross body perishes and opens fresh account of Karma phala while Subtle body lasts forever as evidenced by ‘Praana’ / Vayu the ever present: III.iv.1) *Atha hainam upastah chakraayanah papracchaa: Yagjnyavalkya, iti hovaacha, yat saakshaad aparokshaad Brahma, ya aatmaa sarvaantarah tam me vyaachakshusweti/ Eshaa ta aatmaa sarvantarah/ Katamaah, Yagjnyavalkya, sarvantarah/ Yah praanena praaniti, sa ta aatmaa sarvaantarah yo paanenaa –paanaatiti, sa ta atmaa sarvaantarah; ya udaanena udaaneeti, sa ta aatmaa sarvaantarah, eshaa ta aatmaa sarvaantarah/* (Before explaining the purport of this stanza, the background is that when a person who is under the control of grahas and atigrahas or organs and objects happens to transmigrate after death, then would the new Self be free from the hang over of the previous birth’s life record of pluses and minuses or not! In other words, would there be a fresh account accorded to the new arrival ie whether there would be a carry forward of the previous life! In the present stanza,Ushasta the son of Chakra asked Maharshi Yagnyavalkya to explain, then the latter replied that the new Self is that very Self that is within all! The explanation is to show a cow by taking hold of its horns and say that ‘ this is it’! The reply that this is ‘the’ Self then the reply would be the present Self! The Maharshi further annotated about the Self within all; ‘That which ‘*breathes’* through the ‘Praana’ or the Life Force that is within all; that which moves ‘*downwards’* through the ‘Apaana’ is the Self that is within all; that which *‘pervades’* through the’vyaanaa’is the Self that is within all; that which ‘*goes out’* through the ‘Udaana’ is the Self that is within all. [*Samaana* is the balancer or equaliser of the Air within the Self] Indeed this is the self of body and organs with respective functions that is within all!)

Vaayu Brahma or Prana demonstrates its prowess by its presence/absence and segregate Truth/ Untruth V.x.1) *Yadaa vai Purushosmaallokaat praiti, sa vaayum aagacchati; tasmai sa tatra vijiheete yathaa ratha chakrasya kham; tena sa urthvaa aakramate, sa Aadityam aagacchati; tasmai sa tatra vijheehite yathaa lambarasya kham; tena sa urthwa aakramante, sa chandramasam aagacchati, tasmai sa tatra vijihite yathaa dundubheh kham; tena sa urthwa aakramate; sa lokam aagachati ashokam ahimam; tasmin vasati shashvateeh samaah/* (Indeed the objective and fruits of meditations is to attain Salvation! The human being who is constantly engaged in meditation is aware that once the Being has to necessarily reach the air and remain crosswise heading for the sky and that the body would be left behind and motionless! When the Self departs, the Vital Force makes an invisible exit

hole that separates the body and its Self; this hole is akin to a chariot wheel and the Sukshma Rupa of the Self goes upwards towards the sky, reaches the Aditya Loka, the Lunar zone and finally reaches the world of Hiranyagarbha. That world is stated to be free from sorrows and tribulations. On reaching up there, there would be no sufferings and unfulfilled desires; indeed that is world of Hiranyagarbha where the self resides for several Kalpas!)

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 beendiscussed. 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 signfies three major entities of 'Bhur' or Bhumi the Earth, 'Antariksha' or Sky and 'Dyaus' or Heaven. Now these three Entities are represented by eight syllables, being the first of the concermed line of the Stanza of Gayatri Mantra viz. *Bhuh-Antariksham- Dyouh/* Thus the First Line of Gayatri (Savitri) Mantra triumphs and proctects the Three Worlds. Indeed Gayatri is the Principal of all the Meters and as such this Mantra excels all the Mantras; it is identical with 'Praana'-the Vital Force and is the Soul of all meters due to the 'finesse'and facility of its expression in totality, since the subsequent Line concerning the radiance of Surya Deva being prayed to grant Intellect to the Reciter. Thus the Text and Meaning of the Mantra in totality is as follows: *Bhurbhuvatsuvah, tat saviturvarenyam, Bhargo Devasya dheemahi, dhiyo yo nah prachodayaat/* -' We meditate Gayatri the Protector of Three Lokas viz. Earth, Sky and Heaven to let Surya deva sustain and enhance our knowledge and guide us about the Path of Salvation!'Added significance is to create, conduct and boost Brahmanas with Gayatri, while Kshatriyas to protect and promote 'Dharma' and 'Nyaaya' or virtue and justice with the help of another Meter of Chhandas viz.Trishthub and Vaishyas promote wealth and happiness to all the Beings with the help of yet another Meter of the Prosody titled Jagati. Thus Brahman firmly established the Varnaashrama Dharmas too and prescribed duties to Bhahmana, Kshatriya, Vaishyas!) V.xiv.2) *Rucho Yajumshi Saamaani iti ashtaavaksharaani; ashtaaksharam ha vaa ekam Gayatrai padam, ertadu haivaasyaa etat; sa yaavateeyam trayi vidyaa , taavad ha jayati yosyaa etadevam padam veda/* (The syllables of Richa-Yajumshi-Saamaani viz.Rig-Yajur-SaamaVedas are eight; so are the syllables of the second line of each stanza of Gayatri Mantra coincidentally.Indeed, a person who is fully aware of the import and significance of the second line of Gayatri is such as he who knows the essence and treasure of knowledge embedded in the three Vedas.) V.xiv.3) *Praanopaano vyaana ityashtaavaksharaani; Ashtaaksharam ha vaa ekam Gayatrai padam; etadu haivaasyaa etat; sa yaavadidam praani taavad ha jayati yosyaa etadevam padam veda;athaasyaa etad eva tureeyam darshatam padam parorajaa ya esha tapati;yad vai chaturtham tad tureeyam; darshatam padamiti dadrusha iva hoshah; parorajaa iti sarvam hovaisha raja uparyupari tapati; evam haiva shriyaa yashasaa tapati yosyaa etadevam padam veda/* (Just as in the case of 'Bhumyantarikta dyou' or Earth-Sky-Heaven as also Ruk-Yajur-Saama Vedas, the 'Praanopaana Vyaanodana samaana' Pancha Pranas of the Five Vital Forces too are 'ashtaaksharis' or have eight syllables and so also again the second line of the prosody of Gayatri's 'triteeya paada' or the third foot. Apparently Gayatri comprising the words signifying all the living beings in the Universe has three feet. Now however a person who understands the meaning and importance of the 'chaturtha Paada' or the fourth foot is like the Sun who shines as that State of Conciousness is described as 'Tureeya' or *Par excellence.* That fourth foot is described as the *drishta paada* or the visible foot of Brahman; in other words, the 'tureeya avastha' or the status of the Supermundane! This is so since the Supreme Self who is in the solar orbit brings effulgence to the Universe. The expressions *Paroraja* and *uparyupari* respectively mean 'Outstanding activity all over the Universe' and repeated double words indicate 'Super power sovereignty'. ' He controls the worlds that exist beyond the reach of Sun and also fulfills the desires of Devas as well', as explained Chhandogya Upanishad (I.vi.8). Thus even as Sun shines with extreme radiance, the 'tureeya dasha'is even far beyond!) V.xiv.4) *Saishaa Gayatri etasmin tureeye darshate pade parorajasi pratishthitaa, tad vai tat satye pratishthitam;Chakshur vai Satyam, chakshu hi vai satyam; tasmaad yad idaaneem dvau vividaamaanaaveyaataam, ahamadarsham, aham ashrousham iti, ya evam bruyaad, aham adarsham iti, tasmaa eva shraddhhaa dhyaam; tadvai tat satyam bale pratishthitam; praano vai balam, tat praane pratishthitam; tasmaadahuh, balam satyaad ogeeya iti; evam vaishaa Gayatri adhyatmam*

pratishthitaa; saa haishaa gaayastatre; praanaa vai gayaah, tatpraanaamstatre, tad yugamstatre tasmaad gayatri naama; sa yaamevaamum Savitreemanvaah, eshaiva saa; sa yaskaao anvaah tasya praanaamstraayati/ (Thus Gayatri with three feet encompasses three worlds, three Vedas and Praana or Vital Force rests on the fourth visible supramundane foot, since Surya Deva is the essence of both gross and subtle forms. This fourth foot signifying Surya Deva rests on Truth and recalling the contents of III.ix.20, Truth is embodied in the Eyes and vision since one evidences any occurrence or happening by the eyes rather than by hearing! The strength of vision is indeed tied together with Praana. Thus in this link of vision-strength-vital force-Truth, indeed Gayatri rests on the strength of vital force in the body. Being personified as Praana, she is the merging point of rites, worships, Vedas and Devas. Moreover Gayatri is also the saver of 'Gayas' or the sound waves unifying organs and senses such as speech and since being the saviour of 'Gayas' or organs, she is so named as Gayatri. Savitri being the hymn in praise to Surya deva is what a teacher instructs in stages ie. a quarter to commence at the time of wearing the holy thread, half eventually and finally the totality is thus identical with the vital force, enhancing vision of the inner eye!) V.xiv.5) *Taam haitaam eke Saavitrim anushtum -bham anvaahuh: vaajanushthup; etad vaacham anubruumaa iti, na tathaa kuryaat, Gayatreem eva Savitreem anubruyaat, yadi ha vaa api evam vid bahviva pratigruhnaati, nahaiva tad Gayatriyaa ekam chaana padam prati/* (Some of the Teachers instruct their students that instead of Savitri of Gayatri Chhanda tend to confuse Savitri of Anushthub Chhanda. Vaak or Saraswati is **speech** in Anushthub type of prosody and thus they make the mistake of highlighting the importance of Saraswati the Vaak Devata. But Savitri as Gayatri has a different relevance since she is the embodiment of Vital Force or **Praana!** Instead of teaching Gayatri Mantra in the normal way hightlighting ' tatsavirtur varenyam bhargo devasya dheemahi' as per Gayatri chanddha, the Anushthub chhanda states: *Tatsaviturvarinyamahe vayam Devasya Bhojanam, Sreshtham Sarva dhaatamam turam bhagasya dheemahi/* Not only the target Deities are different but the contents of the Mantras also; one is in for Vaak (Speech) in favour of Savitri /Saraswavi and speech another for Savitri /Gayatri Praana or Vital Force). V.xiv.6) *Sa ya imaamstreen lokaan purnaan pratigrihneeyaa sosyaa etat prathamam padam aapnuyaat; atha yaavateeyam trayi vidyaa yastaavat pratigruneeyaat, sosyaa etad dwiteeyam padam aapnuyaat; atha yaavadidam praani yastaavat pratigruhniyaat, sosyaa etat triteeyam padam aapnuyaat, athaasyaa etad eva tureeyamdarshatam padam parorajaa ya esha tapati, naiva kenachanaapyam;kruta u etaavat pratigruhniyaat/* (The expert knower of Gayatri recognising the implication of 'Bhur-Bhuva-Swah' or of the Tri Lokas and their inherent prosperity is saturated with the first foot of Gayatri. He who is aware of the huge and unending knowledge stuffed in Vedas would recognise the magnificence of the second foot. He who regards the presence of all the living beings in the Creation in the Univerese 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 Sciptures 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 destriptions stating *neti, neti,* your are of the Supreme and Elemental and Fomless Imagery. MayI indeed attain that unique bliss that even an enemy personified by all the evil of the Universe be denied to attain!) V.xiv.8) *Etaddha vai tat janako Vaideho budilam aashvataraashvim uvaacha:Yannu ho tat Gayatri vid abruthaah atha katham hasteebhuto vahaseeti; mukham hi asyaah Saamraat na vidaam chakaara iti hovaacha;tasyaagnir eva mukham: yadiha vaa api bahu ivaagnau abhyaadadhati, sarvam eva tat samdahati; evam haivaivam vidyadi api bahuva iva paapam kurute, sarvam evatat sampasaaya shuddhah puutojaromritah sambhavati, iti chaturdasham Brahmanam/*

(On this subject of the awareness and knowledge of Gayatri, Janaka the Emperor of Videha narrated a story to Budila, the son of Ashvataraashva; he said that even as Budila seemed to be a Knower of Gayatri, why did he being a fool like an elephant carry the burden of sins of accepting gifts! Then Budila replied that he did not know where was the elephant's mouth! Janaka replied that Agni was the mouth of the elephant and indeed am large heap of fuel would burn up all kinds of sins and one would turn up as a clean and pure personality and might even turn out as ageless and immortal! The moral of the story is that fire is the mouth of Gayatri and even countless sins are committed, the Fire would consume them all and identify him with Gayatri who is undecaying and eternal!)

Gayatri worship unifies praana with Agni to burn off body pollution and heaps of sins to usher new pastures : VI.i.1) *Om, yo ha vai jyeshtham cha shreshtham cha Veda Jyeshthascha svaanaam bhavati; praano vai jyeshthascha shreshthascha; jyeshthascha shreshthascha swaanaam bhavati,api cha eshaam bubhushati, ya evam veda!* (Gayatri indeed is Praana the Vital Force which is everlasting, but is distinct from the temporary and short lived physical organs including speech and mind. This was why the earlier Brahmanas have dealt with in detail the glory of Vital Force in various media like 'Ukta', 'Yajus', 'Saama', 'Kshatra'and so on. Now, the following stanzas of the current Brahmana seek to firmly establish the superiority of all the physical organs and their functions as claimed by them all vis-à-vis the Vital Force! Indeed the person who knows as to who is the oldest and greatest among the members is emphatically the oldest and the greatest of his/ her family, not necessarily due to age and experience but due to the length and intensity of meditation) VI.i.2) *Yo ha vai Vasishthaam veda Vasishthah svaanaam bhavati;Vaagve Vasishthaah;Vasishthah svaanaam bhavati, api cha eshaam bubhushati, ya evam veda/* (He who knows Vasistha becomes Vasishta among his relatives or those who desire to become like Vasishtha among others. The organ of *Speech* is indeed the Vasishtha. Those who possess the inclination of becoming Vasishtha-*Vas* implying eloquence of speech-would certainly try to become Vasishtha; indeed the realisation of excelling as an expert in speech would eventually become Vasishtha, for sincere and devout realistion results as per one's own wish!) VI.i.3)*Yo ha vai pratishthaam veda pratishthati same, pratishthati durge, chakshurvai pratishthaa, chakshushaa hi same cha durge cha pratishthati; pratishthati same pratishthati durge ya evam veda/* (One who understands what is 'pratishtha' or an attribute of stability, then he attains poise in life and possesses eqaunimity at places and times rough or smooth. Therefore, eye and *Vision* are the traits of pratishtha or steadiness, since he realises how to be steady and balanced in difficult situations of places and times!) VI.i.4) *Yo ha vai sampadam veda sam haasmai padyate yam kaamam kaamayate; shrotram vai sampat, shrotre home sarve vedaa abhi -sampannaa; sam haasmai padyate yam kaamam kaamayate ya evam veda/* (He who knows 'sampad' or wealth accomplishes whatever object he wishes; ears and the faculty of *hearing* well is related to Vedas and Scriptures and the resultant knowledge of rites and meditation, thus being an expert in whatever he desires in this context!) VI.i.5) *Yo ha vaa aayatanam vedaayatanam janaanaam; mano vaa aayatanam; aayatanam svaanaam bhavati, aayatanam janaanaam, ya evam veda/* (A person who possesses his own abode or dwelling place knows how to guide his relatives and friends to secure their abodes too. Now what is his habitat! Indeed, it is the 'Manas'or *mind* which is the organ for fulfilling desires as also for conducting meditation; indeed, he becomes capable of guiding his relatives and associates too to make the best of their minds too for fulfillment of their desires and meditations!)VI.i.6) *Yo ha vai prajaatim veda prajaayate ha prajayaa pashubhih; reto vai prajaati; prajaayate ha prajayaa pashurbhya evam veda/* (He who knows Prajaati or that which has the attribute of generation or the seed-the organ of generation, is endowed with the creation of children and animals is blessed by himself as also with the children who would be enriched with meditation!) VI.i.7) *Te heme praanaa aham shreyase vivadamaanaa Brahma jagmuh,tadyochuh, ko no Vasishtha iti; taddyovaacha, yasminva utkraanta idam shariram paapeeyo manyate sa vo Vasishtha it/* (Now, these body organs that facilitate the senses of speech, vision, hearing, thinking and generation have claimed superiority and approached Brahman who created them all and queried as to who should be the Vasishtha or their Chief; the criterion should be that by withdrawing them and their resultant senses the body would become miserable and shameful. Indeed the body itself is a collection of impure organs and to pass a judgement as to which one was the best of all would create an amusement! That was why Prajapati avoided giving an opinion and sidelined his comment stating that 'that' indeed would be the Vasishtha or the Chief, since the services of the claimant organs be kept in abayance for some period of time.) VI.i.8) *Vaak ghocchhaakraama:sa samvatsaram proshya aagatya u vaacha, katham ashakta madrute jeevitum iti, te hochuh, yathaakalaa avadanto vaachaa, praanantah praanena, pashyantah chakshushaa shrunvantah shrotrena, vidwaamso manasaa,praajamaanaaya retasaa evam*

ajeevishmeti, pravivesha ha Vaak/ (As indicated by Brahma, each of the body organs withdrew from the body to test their own significance. The organ of speech went out of the physique first for a year and returned wondering how the body survived without it and other organs replied that the Self managed as a dumb being but survived after all other organs did their tasks well normally through praana or the vital force; the organs of vision, hearing, mind, generation etc. all attended their responsibilities suitably. Thus the organ opf speech has been disqualified for the 'Vasishthatwa') VI.i.9) *Chakshur -hocchakraama; tatsamvatsaramproshyaa,aagatya u vaacha katham ashakta mad rite jeevitam iti; te hochuh, yataandhaa apashyantah chakshusaa, vidvaamso manasaa prajaayamaanaa retasaa, evam ajeevishmeti, praveshah chakshuh/*(The eye departed for a year and on return wondered how the body could have survived without vision. The rest of the organs replied that they all managed to live blind without vision but the rest of the organs attended to their tasks as usual thanks to the help of the vital force by being able to speak well, hear well, think properly and have had children too! Thus the eye too got disqualified from the race of captainship!) VI.i.10) *Shrotram hocchakraama, tatsamavatsaram proshyaagatyovaacha katham ashaktamadrute jeevitum iti; te hochuh, yathaa badhiraa ashrunvantah shrotrena, praanantah pranena vadanto vaachaa, pashyanta chakshusha, vidvaamso manasaa, prajaayamaana retase, evam ajeevish -meti; pravesha ha shrotram/* (Then disappeared the ears for a year and the Being went deaf but otherwise was normal as the speech, vision, mental capability, generating faculty etc. were in tact, thanks to the person being kept alive due to his 'praana' being in place; as faced by defeat, the ears too withdrew their claim for supremacy among the organs) VI.i.11) *Manohocchak- raama, tatsamvatsaram proshyaagatyo vaacha, katham akshatam adrute jeevitatam iti; te hochuh, yathaa mugdhaa avidwaamso manasaa praanantah praanena vadanto vaacha, pashyanta chakshushaa, shrunvantah shrotrena, prajaayamaanaa retasa, evam jeevishmeti; pravivesha ha manah/* (The person's mind too became dis-functional for a year and on return found that even without one's mental absence, the body survived due to the vital force being existent and other wise, the speech, vision, hearing, generating capacity were normal. Surprisingly, a person might be mindless but proved normal. The organ of mind too was humiliated and vacated the claim of superiority) VI.i.12) *Reto hocchakraama, tatsamvatsaram proshyaa gatyovaacha katham -ashaktam-adrute jeevitum iti; te hochuh, yathaa kleebaa aprajaayamaanaa retasaa, praanantah praanena; vadanto vaachaa, pashyanta chakshushaa shrunvantah shrotrena vidvaamso manasa evamajeevishmeti; pravivesha ha reta/* (As the generating faculty exited from the person's body and returned a year later, there was hardly any significant defect but for the shortcoming but otherwise the person concerned did survive due to the courtesy of praana or the vital force being right in position as all the features of speech,vision, hearing, and mental order were normal. As such the organ of generation too had to withdraw the claim of 'Vasishtatwa' or of Leadership!) VI.i.13) *Athah Praana utkramishyan, yathaa mahaa-su-hayah saindhavah padveesha shankuun samvrihet, eva haivemaan praanaan samvarha, te hochu:maa bhagavah utkrameeh, na vai shakshaamas vadrate jeevitam iti, tasyo me balim kuruteti, tatheti/*(As Praana the Vital Force sought to pull out , the vocal, visual, hearing, thinking and generating organs felt a sensational jolt; the various organs when uprooted from their positions appeared like a powerful and gigantic horse from Sind tied securely tried to pull out from its sturdy metal stand in the stable, even while a rider tried to mount it for a test ride! The various body organs, especially the one most vocal of them all viz. the speech prostrated before the Vital Force and begged of the Praana not to abandon them all suddenly and all the organs made similar supplications. Then 'Praana'replied that if they were to genuinely request them not to desert them, then they better acknowledge vocally and vociferously and indeed they all did so since otherwise their very existence was at stake!) Vi.i.14) *Saa ha Vaaguvaacha, yadvaa aham vasishthaasmi twam tadvasishtoseeti;yadvaa aham pratishthaasmi twam tat pratishthoseeti chakshuh; yadvaa aham sampadasmi twam tad sampadaseeti sthrotram; yadvaa ahamaayatanamasmi twam tadaayatanamaseeti manah; yadvaa aham prajaatirasmi twam tad prajaatirasmi twam tad prajaatiraseeti retah; tasyo me kim annam, kim vaasa iti; yadidam kinchaa syabhya aa kurmibhya aa keeta patangobhyah tatennam, aapo vaasa iti; naha vaa asyaanannam jagdham bhavati naanannam parigruheetam, ya evametdansyaannam veda; tadvidwaamsah shrotrriyaa ashishyanta aachamanti, ashitvaachaamanti; etameva tadanamagnam kurvanto manyate/ Eti Prathamam Brahmanam/*(To start with, Speech paid unreserved homage to the Vital Force and declared that indeed that Praana was the unique energy that physical existence was made possible and as such was the undisputed Vasishtha of the bodies of each and every Human Being in creation. The eyes and their consequent steady vision of a person expressed their gratitude and acknowledged the uniqueness of Praana. The ears commended Prana similarly and declared that all the posperity in the worlds would be at its beck and call. The mind stated that all the knowledge , capability of thinking

and the self control devices required for abstinence, sacrifice and meditation for Soul-searching would be indeed its gifts to Praana as the latter's absence was the quintessence of life and living! The Organ of generation praised praana since there would neither have been progeny, continution of life nor the future of Universe! Having patiently heard and enjoyed the spirited praises of all the organs, the Vital Force queried as to what would be its food and dress. The reply was that whatever could be consumed as food by the concerned species in the Universe would be the food and whatever sips of water be consumed before eating and thereafter would be the dress! As far as human beings are concerned, the food should be such as prescribed by the Scriptures. Similarly dress in the context of human beings needs to cover the nakedness of empty and full stomachs besides help ideal digestion.Wise men well versed in Vedas sip a little water just before and after eating to remove impurities in the body; indeed that is considered as being an ideal dress to the vital force!

VI.iii.5-6: VI.iii.5) *Athainam udyacchati: aamamsi, aamamhi te mahi, sa raajeshaanodhipatih karotviti/* (TheKarta then takes up the vessel in his hand and states: Agni Deva! You are indeed the knower of everything as the 'Parama Praana' your self; we all do realise your glory and brilliance; after all Praana is the Chief and the Ruler!) VI.iii.6) *Athainam aachaamati; tat savitur varenyam: madhu vaataa rutaayate, madhu ksharanti sindhavah, madhvir nah santvoshadhi; Bhuh swaahaa, bhargo devasya dheemahi, madhu naktam utoshasah, madhumaat paarthivam rajah, madhu dyaur astu na pitaa;bhuvah swaahaaa; dhiyo yo nah prachodayaat: madhumaan no vanaspatih, madhumaan astu suryah, maadhvir gaavo bhavantu nah, swaha swaaheti; Sarvaam cha Saavitrim anvaah, sarvascha madhumatih aham evedam sarvam bhuyaasam, bhur bhuvah swahswaaheti, antata aachamya, paani prakshaalaya, jaghanenaagnim praak shiraah samvishati: praataraadityamupatishthate-dishaameka pundareekamasi, aham manushyaa -naam 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 indeeed the magificent 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 ruchas. Then the karta washes his hands, pray to Surya deva, prostrates before and sits before the Agni and repeats the lineage of Gurus)

Kathopanishad

Self and self consciousness the driving force by Prana: II.ii.3) *Urthvam praanam unnayhati apaanam pratyagasyati, Madhte vaamanmaaseenam Vishve Devaa upaasate/*(The Self is the driving force of Praana as the upward breathing and Apana as the downward breathing; indeed, Praana or the Vital Power energises the body parts and senses like speech, breathing, vision, hearing and thinking by mind. The Self is seated in the middle part of the body and is worshipped by all the Devas; in the Universal context, the Self moves about like the Swan compared to Sun as swan symbolising all pervasive consciousness)

II.ii.5) *Na pranena naapaanejna martyo jeevati kaschana, Itarena tu jeevanti yasminnetaav upaashritau/* (Then as the Self- consciousness leaves the body, then no mortal could live by praana or apaana and then these winds ought to find asylum eleswhere; in other words, the entity of the self is not dependent on the Praana-Apaana but is the other way round!)

Taittireeya Upanishad

The purport of the Celestial Symbols of 'Bhurbhuvatsvah mahah': I.v.1-2) *Bhurbhuvah suvareeti vaa etaas tisro vyaahrutayah, taasaamu ha smaitaam chaturteertham mahaachamasyah pravedayate maha hati, tad Brahmaa sa Atmaa angaanyanyaa Devataah, Bhuriti vaa ayam lokah,Bhuva ityantariksham, Suvariti asou lokah/ Maha iti aadityam, Adityenavaa va sarve lokaa maheeyante/ Mahaityaadityah Adityena vaava sarve lokaa maheeyante, Bhurati vaa Agnih Bhuva iti Vaayuh, Suvarityaadityah, Maha iti Chandramah Chandramasaa vaava sarvaani jyotimshi maheeyante/* (As the 'Vyahritis'or qualifying features of 'Maha' or Brahma are: 'Bhu'or the Earth, 'Bhuva' or the Intermediate Space, and 'Svaha' is the extra terrestrial world yonder or the higher worlds. Now, if Bhu

is Agni, Bhuva is Vayu, Svah is Surya then Maha is Chandra and the last is what the luminaries sparkle and glorify! Indeed if Vyahriti is called the trunk of the body of Hiranyagarbha Brahman, then the limbs are : bhu or the legs, bhuvah or the hands and svaha is the head!) I.v.3-5) *Bhuriti vaa Ruchah Bhuva iti Samaani Suvariti yajumsi, Maha iti Brahma, Braahmana vaava sarve vedaa ma maheeyante/ Bhurita vai Pranah, Bhuva ityapaanah suvariti vyaanah maha ityannam annena vaava sarve praanaa maheeyante/ Taa vaa etatas chaturdhaah chaturasro vyahritayah, taa yo veda saeda Brahma, Saveshmai Deva balim aavahanti/* (The word 'Bhu'connotes Rig Veda, 'Bhuvah' Saama Veda, and 'Svaha' for Yajur Veda while Maha is 'Om' or Brahman. Also 'Bhu' is the 'Praana', 'Bhuvah' is 'Apaana', 'Suvah' is 'Vyana', and 'Mahah' is 'Anna' or food. Thus the 'vyahritis' of Brahman are expressed in four significant viz. Brahman as Tri Lokas of 'Bhurbhavassvah'; as three Devas of Agni, Surya and Chandra; three Vedas of Rik-Saama-Yaju and three Pranas viz. Apana-Vyana-Suvana. Indeed he who absorbs these details attains supremacy of Brahman to himself as Devas offer a variety of gifts to him.)

Brahmopaasana the path to Brahman: I.vi.1-2) *Sa ya eshontarhridaya aakaashah, tasminnayam purusho mayomayah, Amrito Hiranmayah antarena taaluke, ya esha stana ivaacha lambate sendra yonih, yatraasou keshaanto 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 Brahmanah yoni maarga*/ Indeed that is the path by which one attains Salvation; the reference is to the Sushumna Nadi in the Yoga context as this nadi passes from the heart upward to the center breaking the head midway at the time of Salvation of Yogis.Now, at this spot the Yogi realises Surya known as Suvah en route Mahah the Brahman. In other words,the Yogi accomplishes the 'manas' or heart of Brahman the overlord of speech, hearing, sight and intelligence. On attaining Space or Sky the Brahman, the Individual Self too is merged with 'Antaarama' the eternity, the Paramatma the eternal again ! As 'Svaha' as Surya and Brahman as 'Mahah', if the Self controls the mind and thought besides other physical traits of speech, vision, hearing, touch, and smell, then he could attain the status of bliss and greater existence quite other than listless death!)

Meditation to Paramatma and Antaratma as both appear to have a Five fold nature in common: I.vii.1) *Prithvyantariksham dyaur disho vaa avantara dishaah, Agnirvaayuradityah chandramaa nakshatraani, apa oshadhayah vanaspataya aakaasha Atamaa ityadhibhutam/ Athaadhyaatmam, Praano vyaanopaana udaanah samaanah, Chakshu shrotram mano vaak tvak, charma maamsam snaavaasthi majjaa etad adhividhyaaya Rishiravochat/ Panktam vaa idam sarvam panktenaiva paanktah sprunoteeti/* (The Sages confirmed that Meditation and Sacrifice are five fold viz. the Divine factors, natural factors, physical factors, human factors and moral factors. The Earth,Sky, Heaven, then Primary Quarters and the secondary Placesof Existence; Fire, Air, the Sun, the Moon and the Stars as also water, herbs, trees, and the Insrtument of Srishthi viz. Virat Swarupa. Besides the 'Adhi Daivika' causation, then the Adhi Bhoutika and Adhyaatmika causes are narrated: of these are physical and human factors; to start with the five vital forces , five sensory organs, five senses and so on in a row or Pankti! This was what Rishis underlined: *Panktam vaaidam sarvam, panktenaiva paanktah sphrunoteeti/* (The Totality is indeed constituted by five factors in a row, one filling up with five (external) and five (internal). Thus there are different kinds of meditation: one to Hiranyagarbha as referred to thus far with the latter identified with 'vyahritis'and the five entities of Bhuh-Bhuvah-Svah-Mahah and the body trunk of Hiranyagarbha. Another type of meditation is to the Pancha Pranas viz. Praana-Vyaana-Apaana-Udaana-Samaanas or the Vital Force performing exhaling, pervading, inhaling, leaving the body and digesting. Yet another one is stated as 'Pankti' or the five feet/ five lettered 'Chandhobhaga' or Prosody the Vedanga devoted to poetry and prose scripting. Further meditation is for the welfare of Pancha Karmendriyas and Pancha Jnanendriyas of eyes-ears-mouth-

nose and skin and the counter part senses of vision, hearing, speech, smell and touch. The Pankti or the row of five possessions that a father counsels to his son as the former draws nears his death and the five possessions acquired worthy of sacrifice were his wife, sons, human wealth, divine wealth and the Self! Essentially thus the Universe is made of Pancha Bhutas or Five Gross Elements that Prajapati Himself is all about!)

OM is truly symbolic of Paramatma I.viii.1) *Omiti Brahma Omiti Sarvam Omityetad anukritirha sma vaa aapyo shraavatyetraa shraavayanti/ Omiti Saamaani gaayanti, Omshomiti shastraani shamshanti, Omityaradharyuh pratigaram pratigruh -nati/ Omiti Brahma prasouti Omityagnihotram anujaaneeti, Omiti Brahmanah pratyakshan aaha Brahmopaapna vaaneeti Brahmmaivopaapnoti/* (Om is the most distinguishing expression summing up and signifying the Reality yet unknown! It is the Sum of anything and everything even as it is the beginning and the end of Creation, occuring again and again. By the mere sound, the word Pranava is empirical but supplemented with the Supreme, it envelopes the Universe plus more! Hence Om is Brahman. When Priests offer oblations to Agni along with the chanting of relevant mantras to specified Devatas, all the formule and established procedures are practised accordingly:Rig Veda mantras set to tune are the Saamas ie. those that are not so set are the Shastras. The recitation of 'Saamas' with Om as in the case of 'Om Shom'. The priest Adharvu for eg. in charge of Rik mantras seeks permission with the request 'may we pray!' and the reply would be : Om, this would please us! In other words: 'Omitya -dharyuvuh pratigara pratigruhnaati' Thus the permission to perform the Sacrifice is secured with the word OM. When the prayer is thus offered with veneration to attain Brahman then indeed the Karta would attain Brahman for sure! The relevant passage of the Verse does signify the word of OM!)

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

Taittereeya Aaranyaka - Krishna Yajurveda

Prashna One: Gayatri of Vishvamitra and Atri

1.11.7: *Tat savitur varenyam Bhargo Devasya dheemahi dhiyoyonah prachodayaat/*May we meditate the celestial splendour or *bhargah* of Savitur, who is the most adorable or *varenya* and is That singular or *tat.* May we activise our mindset and thoughts towards that excellence. Precisely this stanza is a quote of Rig Veda vide 3.62.10 [probably by Vishvamitra Maharshi] . Deva Savitur, the spiritual Surya is not merely physical form of Pratyaksha Bhaskara but the supreme effulgence in the topmost firmament far beyond Srishti- Sthiti-Samhara- Punah Srishti Cycle! Evenso, the Sun one visions or the Physical Surya considered as the real one is the nucleus of knowledge and radiation
1.11.8. Gayatri Mantra of Atri Maharshi: *Tat Savituh vrineemahe vayam Devasya bhojanam, shreshtham sarvadhaatamam turam Bhargasya dheemahi/* Devi Savitri the celestial! We seek to imbibe that great enjoyment of supremacy which instantly reaches the goal of Bhaga Deva even as we concentrate our thoughts with firm faith. As we cling our thoughts firmly with heart and mind besides our praana and the inner consciousness, then we receive unsual Ananda or immesurable joy!
Praana Vidya: Rig Veda 5.82.1: Chhandogya Upanishad vide V.ii.3-8: V.ii.3-4) *Taddhaitat Satyakaamo Jaabaalo Goshrute Vaiaagharapadyaaktvo vaacha, yadyap etacchushkaaya sthaanave bruyaat jaayeran nevaasmin- shaakhaaya, praroheyyuh palaashaneeti// Atha yadi mahajjigamishet,aaavasyaayaam deekshitvaa Pournavaamasyaam raatrau sarvaushadhaasya mantham dadhi madhunor upamatya, Jyeshthaaya Shreshthaaya swaahaa, iti agnaav aajasya hutvaa,manthe samaaptam avanayet/* (Now, the meditation of Praana the Vital Force is initiated; Satyakaama Jaabaala detailed the worship to Praana to Goshruti the son of Vyaaghrapaada as follows: Even to a dry stump of a tree, branches would grow and leaves would sprout; as a result, an offering to Agni in the prescribed manner is intiated 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 svaaha,iti agnaavaajasya hutwaa, manthe sampaatam avanayet, pratishthayai swaahaa iti agnaav aajasya hutwaa, manthe sampatam avanayet, sampade swaahaa, iti agnaav aajasyaa hutwaa,manthe sampaadama -vanayet, aayataanaaya swaahaa, iti agnaav aajasya hutwaa manthe sampaatam avanayet/* (After performing an offering with the mantra: Svaahaa to the richest, one should drop the residue into the mashpot; after making another offering with the mantra: Svaahaa to the base center, he should drop the residue into the mash pot; after performing the offering with the mantra:Svaahaa to prosperty, he should drop the residue into the mash pot; after making another offering with the mana Svaahaa to the dwelling place, he should drop the residue into the mash pot) V.ii.6) *Atha pratishrutyaanjalau mantham aadhaaya japati;amo naamaasi, amaahi te sarvam ikdam, sa hijyeshthaah shreshtho raajaadhipatih, sa maa jyeshthyaam shreishthyaam raajyam aadhipatyam gamayatvaaham evedam sarvam asaaneeti/* (Then holding the mash pot while moving away a little, he recites the Mantra: You name is *Ama* and the rest is within you.You are the oldest, the greatest,the most lustrous King of all! Being so, do please turn me too attain your status !) V.ii.7) *Atha khalvetayarchaa paccha aachamati, tat savitur vrinimaha ityaachaamati, vayam devasya bhojanamiti aachamati, Shreshtham sarvaadhaatamam iti achamati, turam bhagasya dheemahi iti sarvam pibati, nirnujya kamsam chamasam vaa paschaad agneh samvishati charmani vaa sthandile vaa vaachamyamo prasaahah; sa yadi 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 ski on which he had been seated during the Rite or even on bare ground and with concentration of mind with absolute peace of mind, when he gets a dream like feeling of visioning a Sacred Woman, possibly Devi Gayatri, assuring that his Sacrifice was successful!) V.ii.8) *Tadesha shlokah:Yada karmaashu kaamyeshu striyaam*

swapneshu pashyati, samriddhim tatrajaaneeyaat tasmin swapna nidarshane iti tasmni swapna nidarshane/(The Verse states: As during the course of this Sacrifice for seeking fulfillment of desires is in progress, if one sees a Sacred Woman, then from the dream, he should indeed realise the success of the Rite!)

Prashna II-

Anuvaaka 1: Anuvaaka 1. Yagjnopaveeta Prashasti:

2.1-6: *Sa ha vai Devaanaam chaasuraanaam cha yagjnou pratataavastaam, vayam svarge lokame shyaamo vayamaishyaama iti/ Te suraah sanahya sahasaivaacharan brahmacharyena tapasaiva devaaste-suraa amuhyamaste na praajaanamste paraabhavante na svargam lokamaayanprastutena vai yagjnena Devaah svargam lokamaayannaprastutenaasuraa paraabhaavayan/ Prastuto ha vai yagjopa- veetino yagjno aprastunopaveetino yatkincha braahmano yagjnopaveetyardhaate yagjnata eva tat/ Tasmaat yagjnopaveetyaivaadheeyat yaajayedyajeta vaa yagjnasya porastutyai aajinam vaaso vaa dakshinata upaveeya/ Dakshinam baahumudyasteveedhatee savyamiti yagjnopaveetamevadeva vipareetam praacheenaaveetaam saveetau maanusham/* Both the Devas and Asuras started performing yagjna karmas separately, even as the asuras were not clear of the objective of their agni karyas. The asuras performed the yagjnas by simply imitating Devas and as per their physical stamina but unaware of the pre - qualifications for the task viz. brahmacharya and 'tapas' involving 'bahyaantara shuchi' and concentration plus the methodology , sacrifices and so on. Thus the Yagjna karyas were flops despite the correct aping of the outside practices.

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

Mundakopanishad re-asserts the concept of Brahmacharya : III.i.5) *Satyena labhyastapasaa hyesha atmaa samyajnaanena brahmacharyena nityam, antahshareere jyotirmayo hi shubhro yam pashyanti yatayah khseena dishaah/*(The Self is achievable through the understanding as to what is truth and untruth as also tapsya or austerity with control of mind and senses, as indeed the best form of such tapasya is the control of mind and senses; it is out of this 'samyak jnaana' or the knowledge in completion as backed by tapsya is the gateway to Enlightnenment; some of the essential inputs of such 'samyak jnaana' are ' nitya brahma charya' or abstinence for good; ' jihvaamritam maya' or

straightforwardness, non pretentiousness, and falsehood; 'antasshareera shubhrata' or a clean and blemishless inner conscience leading to 'Atmajjoti' or Self Illumination. That indeed is the Path of 'Parama Nidhaana' which truly indeed is hiranmaya or the golden hued!)]
Then: *Prastuto ha vai yagjopa- veetino yagjno aprastunopaveetino yatkincha braahmano yagjnopaveet -yardhaate yagjnata eva tat/* The Yagjna karma ought to be performed by properly wearing the Yagjnopaveeta. Rig Veda 10-57-2 is quoted: *Yo yagjnasya prasaadhanas tantur deveshvaatatah, tamaahutam nasheemahi/* The inherent meaning states that yagjnas are performed by properly wearing Yagjnopa -veeta- representing the 'tantu' or the holy thread in 'savyam' - to facilitate the appropriate 'prasadhana' or the connect with celestial Devas. ['praacheenaaveeti' is the gateway to pritru devatas only] Further only a person wearing the appropriate manner from the left to the right of the shoulder hanging below the right arm is qualified for Veda Pathana as wedll as the yagjna karyas. Thus are the *Upaveeta-praacheenaaveeti- and Samvata / Niveeta/*

Anuvaka 2: 1-7: Prajapati's boon to Rakshasaas resulting war with Indra saved by Gayatri:
Rakshaamsi havaa puronuvaake tapogramatishthat, taan Prajaapatih varenopaapaa mantra yat, taani varam vrineetaadityo no yoddhaa iti, taan prajaapatir abraveedyoya -dhvamiti tasmaa thishtantam havaa/ Taani rakshamsyaadityam yodhayantgi yaavadastamanva -gaattanim huvaa, etaani rakshaamsi Gayatreeyaabhimantritenaabhyasaa shaamyanti/ Tadu ha vaa ete Brahmavaadinah purvaabhimukhaah sandhyaayaam Gayatritaamantritaa aapam urdhvam vikshipanti/ Taa etaa aapom varjeebhutaa taani rakshaamsi mandehaarune dveepe prakshipanti/ Yat pradakshinam prakramanti tena paa paapmaana -mavadhuunvati/ Udyantamastam yantamaadityamabhidhyaayan krunvan braahmano, vidvaantsakalam bhadramashrutesaavaadityo brahoti brrahyova sanbrahmaapeti ya evam Vedaa! It is recalled that in ancient yore, demons practised intense 'tapasya' to Prajapati who was pleased and bestowed a great boon to fight Devas and in turn fought Aditya himself. Brahmavaadis were convinced that the battle ought to be terminated by the 'pavitra jala' raised by their hands in favour of Devi Gayatri. Thus the 'astikas' and 'sadhakas' with dedication perform worship at Tri Sandhya Timings facing east and throw up the 'mantra jalaas' empowered by Lord Indra's vajraayudha so that the evil energies are thrown out to flee to the Mandeha or the island named Aruna. The saadhakas also perform pradakshinas to get freed from the evil. The sadhakas seek to perform the trikaala puja to coincide with the early mornings- noons- evenings. The Saadhakas seek to identify the yonder Sun and accomplish auspiousness both in the short and long times ahead.
[Dharma Sindhu prescribes the timings as follows: *Brahma muhurtey utthaaya Shri Vishnum Smrutwaa Gajendra mokshaadi pathitwaa Ishta Devataadi Smaret/ Samudra vasaney Devi Parvatastana manditey/ Vishnu Patni Namastubhyam Paada sparshyam kshamasva mey, Iti Bhumim Praarthya Gavaadi Mangalaani Pashyet/* (One should rise from bed at Brahma Muhutra, remember Shri Vishnu by uttering Gajendraadi Stanzas and pray to Vishnu and Vishnu Patni Bhu Devi whose Vastra is Samudra and her chest like mountains. I touch your feet Devi! Having said thus one should vision Mangalika Swarupas like Cows.) Not rising from bed at **Brahma muhurta** is stated to be a sin: *Braahmey Muhurtey yaa Nidraasaa Punya Kshaya Kaarini, Taam karti Dwijey mohaat paada krucchrena Shudryati/* (Not waking up from sleep at Brahma Muhurtha would be an abrasion of Punya and not touching the Bhu Devi's feet would lead to Shudrawa). Vishnu Purana defined Brahma Muhurta: *Raatreh paschima yaamasya Muhurto yastruti-yakaha, Sa Brahmaa iti Vigneyo vihitah sa pabhodaney/ Pancha pancha Ushah kaalah Saptapancha -arunodayah, Ashta Pancha bhavet praatastatah Suryodayah smrutah/* Considering a Muhurta or two ghadiyas or 48 minutes approx. Brahma Muhurta is from 4.08 am to 4.56 am assuming Ushodaya or Sunrise at 5.44 am. Incidentally Amrita Kaala or Jeeva Kaala is stated to be from 2 am to 2.48 am most ideal for Maha Yogis. First view of a person on opening his eyes is at his right palm saying : *Karaagre vasatey Lakshmih Kara madhye Sarasvati, Kara muley sthito Brahma Prabhaatey kara darshanam/* After viewing Lakshmi on top of the palm fingers, Sarasvati in the middle of the palm and Brahma at the bottom of the palm].

11.6-7: Gayatri worship is like Triveda Pathana: *Treeneva praayung Bhurbhuvahsvarityaahaitadvai vaachah satyam yadeva vaachah satyam tad praayungta/ Atha Saavitreem Gayatreem triranvaaha*

panchordashonavaam Savitaa shriyah prasavitaa shriyamevaapnoti, artho pragjnaatayaiva pratipadaa cchandaamsi pratipadyate/ The three symbolic syllables of supremacy viz.*bhuu bhuvah swah* reptresent Thee fold Brahman and reciting these are of similar impact of 'triveda pathana' or of reciting three vedas, vindicating the triumph of the Supreme Truth.There after reciting the basic syllables, the further mantra of *tat Savitur varenyam/* [Rig Veda 3.62.10 refers] Next recitation with no stops thus: *Bhargo devasya dheemahi dhiyoyonah prachodayaat/* Thus: 'may Savitar the deity of this mantra bestow riches of materialistic and spiritualistic fulfillment!
'

Ishopanishad

Even as the Truth of Brahman is revealed to the worshipper in the Solar Orbit, he finds the Truth is Surya Himself! The Solar Orb also represents eyes, both signs of death, as also Bhur-Bhuvah-Swaha!
XVI) *Pushannekarshe Yama Surya Prajapatya vyuha rashmin samuh tejah, Yatte rupam kalyaanatamam tatte pashyaami yosaavasau Purushah sohamasmi/*(Surya Deva! You are indeed the nourisher and preserver of the Univese in totality, the solitary traveller on the high skies in Celestial Forms like Lord Yama , the Supreme Controller, the Unique Evidence of the Activities on the Worlds, the Illustrious Son of Prajapati, the efficient distributor of vital energies to all the Beings through your rays! Do lessen the severity of your rays of radiance and dazzle to behold you as the Eternal Truth the Paramatma! Sage Agastya's worship to Surya Deva before the Epic War of Gods and Danavas of Ramayana is quoted from Aditya Hridayam *'Sarva Vedaantako hyeshastejasvi rasmibhaavanah, Yesha Devaasura ganaan lokaan paatih gabhastibhih/ Esha Brahmecha Vishnuscha Shivah Skandah Prajapatih, Mahendro Dhanadah Kaalo Yama Sommohyapaampatim/ Pitaro Vasavassaadhyaa hyashvino Marutomaruh, Vaayur vahnih Prajaapraanaa ritukartaa Prabhaakarah/ Aaditya Savitassuryah Kahgah Pushaa Gabhastimaan, Surana sadruso Bhaanuh Vishvaretaa Divaakarah'//* As translated the Prayer states: ' We pray to Surya Deva as revered by the totality of Celestial Deities; He is Self-Radiant nourished by His own rays of radiance energising the whole world with its inhabitants and objects of His own Creation. Indeed you are Brahma,Vishnu, Shiva,Skanda, Prajapati, Mahendra, Kubera, Kaala,Soma, and Varuna; you are the Pitru Devas, Vasus, Sadhyas, Ashvini Kumars, Marud Ganas!'! The worshipper of Surya Deva now visions another manifestation of the Truth viz. Brahman as the Vision of the eyes, as also Bhur-Bhuvah-Swah; Brihadaaranyaka Upanishad explains in detail vide V.v.1-4: the explanation being as follows: At the very beginning of the Universe, water got manifested and that was basically meant as the liquid oblations connected with the Agnihotra. In fact all the Elements in their undifferentiated form was designated as water. That led to the materialisation of Satya or the Truth and as such Satya Brahman was the first appearance of Paramatma. Satya Brahman created Prajapati/Viraja the Maker of Devas and Beings.Satya Brahman was in short form was Satya consituting three syllables viz. SA-TI-YA. The words Sa and Ya are totally free from all kinds death or destruction while the middle syllablen TI denotes 'Mrityu' and 'Anruta' or death and untruth Thus Reality being the quintessence of Brahman, the middle mass of Unreality was inserted and slotted in between by the principal chunks of Truth! Since Untruth is hemmed in on either side of Truth, there is predominance of Truth and wise and the virtuous persons are not easily perturbed by fallacies! Now while deliberating on body parts, one should realise that the foremost aspect of Truth relates to Surya and in this context the Solar Orb be synchronised with the right eye; it is stated that the Sun and the eye rest on each other and there is a relationship of eyes and Sun rays/ Hence the mutual helplefulness of the Eye and Sun ceases at the signals of Death! Having said thus one should mention of the affinity of Gayatri and Surya: The Individual Self whose eye is coordinated with the Solar Orbit-which is essentially Satya or the Truth-there are three significant syllables which are relevant viz. 'Bhuur' or the Head of the Self concerened; 'Bhuvah' or the two arms and 'Svah' the two feet; further more there is a secret name called 'Ahar' derived from the root expression 'Haa'which means 'to destroy and retalliate the evil forces. Similarly, of this Individual Being who has his physique's right eye, Bhur as his head, Bhuvar

as his two arms, Swar as his feet, and 'Aham' as his secret name that destroys the evil!)
The Reality and the Eternal Truth as disclosed to the Worshippers in the Golden Disc or Solar Orb is identified as the Omnipresent Vayu deva! XVII) *Vaayuranilam amritam atha ida shariram, Om Krato smara kritam smara krato smara kritam smarah/* (The Worshipper of Brahman now venerates and prays to Vayu Deva to let his Praana or the Vital force attain the all pervading Immortal Air, well before the Panchendriyas driven by mind are converted into ashes following death! Indeed Vayu or 'Praana' demonstrates its prowess by its presence or absence to segregate the Truth and Untruth. Indeed the objective of meditation would be to seek the Truth. Human Beings are constantly striving to know what happens post life! Thier 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 ineffecive, the ears could not hear, the mind could not think, the skin loses its touch and the inellect gets vanished. That is the precise time when the vital foece 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 nd 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!)

Shvetaashvatara Upanishad

I.v.) Pancha Pranas haunted by Pancha Duhkhas: *Panchashrotombumn panachayoni ugra vakraam pancha praanormim pancha buddhyaadi moolam panchaavartam pancha duhkhaugha vegam pancha shad bhedaam pancha parvam adheemah/* (The ephemeral Universal Existence and the Ultimate Truth and Reality of Parameshvara are realised by way of five some means viz the Five Flows or streams of Life from five sources which are too swift to control and overwhelming. The poweful currents of the waves or the Pancha Praanas or the Five Vital Energies of Praana-Apaana-Vyaana-Udaana-Samanas with defined functions dominating the very existence of each Being. The roots of the functions are five perceptions that each of the physical organs emanate. The 'panchaavartaam' or the five currents of mighty force tend to impact 'pancha dhukhaugha vegaam' or five intense and swifty floods of painful twinges which are spread out as fifty magnified forms of severity and sharpness with five branches of perceptions experienced! These are stated to be Ignorance, desire, pride , jealousy, and constant fear).
Bhagavat Gita is quoted: *Dhaayato Vishayaan Pumsah sangasteshoopajaayate, sangaatsanjaayate kaamah kaamaat krodhobhi jaayate, sangaatsanjaayate kaamah kaamaat krodhobhijaayate/ krodhaadbhavati sammohah sammohat smriti vibhramah, smriti bhramshaah buddhi naashah buddhi naashaat pranashyati/* Every human being is subject to desires; if the desires are not fulfilled, there would be disappointment and eventual frustration; this further shapes up as anger which results in lack of the mental poise and imbalance.

Ingredients of Yoga Practice
II.viii) *Trirunnetam sthaapya samam shariram hrideenindriyaani manasaa samvineshya, Brahmodupena pratareta vidvaan asrotaamsi sarvaani bhayaavahaani/*(The person of enlightnment who is able to sit erect with the three upper limbs of the body viz. the chest, neck and head, directing his vital energies of the senses and thoughts of mind into the heart should be swiftly navigate one's Self on the turbulent currents of Samsara towards the the shores of Brahman with neither fear nor imbalances! This is what precisely illustrated in Jnaana Yoga of Bhagavad Gita chapter VI.12-14: *Tattaakaagram manah kritvaa yatah chittenjayakriyah, upavishvaasane yajjaat yogamaatma*

vishuddhaye// Samam kaaya shiro greevam dhaarayannachalam sthirah,samprekshya naasikaagram svam dishaschaavalokayan// Prashaantaatmaa vigatabheeh brahmachaari vrate sthirah, manassamamya macchittho yukta aasetamatparh// or ' One as seated on a comfortable seat controls the limbs and senses even while exercising control of mind needs to deliberate with 'dhyaana yogopaasana' or concentrated meditation and pratice of Yoga. Now, the person concerned needs to sit upright and steady without looking sideways but straight onto the nose with concentration in a trance with fearlessness and peace of mind and of Soul!)
II.ix) *Praanaan prapeedyeha samyuklta cheshtahksheene praane naashikayocchvvasheeta dushaashva yuktam iva vaaham ena vidvaan mano dhaarayetaa pramattah/*(This stanza mentions of what is called as Praanaayama or breath control: the person concerned would repress breathing through the nostrils controlling body movements, with diminishing pace of breath while restaining mind as a chariot yoked with capricious horses! Bhagavad Gita in Karma-nyaasa Yoga vide V. 27-28 explains: *Sparshaan kritvaa bahir baahyaamschakshus chavantare dhruvoh, Praanaapaanoa samao kritvaa naasaabhyantarachaarinou// Yatendriya mano buddhih munir moksha paraayanah,vigata-cchaabhayakrodho yassadaa mukta eva sah//* or the yogi practising 'praanaayaama' needs to have already discarded the joys of limbs and senses should look through the tip of the nose, inhale normally through both the nasal holes and restrain the acts of limbs, mind and thoughts with the utmost aim of mukti or redemption without either desires or apprehensions; this is praanaayama and yoga all about!)

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

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

Chaandogya Upanishad

I.ii.9) *Naivaitena surabhi na durgadhi vijaanaati apahata paapmaa hy eva, tena yad ashnati yay pibati tenetaraan praanaan avati, etam u evaantatovit votkraamati, vyaadadaati evaantata iti/* (As long as the Vital Force in the mouth is not upset or bothered by evil influences, variations of fragrance or bad odour do not really matter or infuence the person with virtue; similarly good eating or healthy drink through vital force nourishes. Thus the interaction of Praana in a body of a person who is essentially virtuous is of good end use and speech, hearing, vision, mind and other body parts of wickedness and immorality are least affected by his psyche. After all, such a person when faces death

he does surely open his mouth!)

Unmistakable excellence of the Singular Syllable of OM topped with Veda Knowledge and consistent Practice of Virtue is a sure gateway to 'Devatwa' and 'Amaratwa'

I.iv.1) *Omityedakshram udgitam upaseetomiti hyudgaayati tasyopavyaakhyaanam/* (The Single Word OM needs to be loudly and clearly recited at the very commencement of 'Udgita' for excellent results of fulfillment; a **scientific explanation** was offered by modern astrophysists and astronomers that a Sound was produced due to the rapid movement of Earth, Planets and Galaxy the Milky Way with some lakh plus million Stars. The Galaxy, Moon and the Earth-all revolving around the Sun,each of which revolving on their own axes at a ming bogglingvelocity of 20,000 miles per second create a Super Sound Om as ancient Maharshis proclaimed it as OM. The Sum of the Gayatri Mantra is stated as the following; the kinetic energy generated by the said movement of the Universe comprising Bhur/ Earth, Bhuvah / Planets and Swaha the Galaxy and the remainder was calculated at Mass x Velocity x 2. Thus the symbol of OM occupies a pre eminent status as the unmistakable medium to extol and realise the Supreme, to prefix all holy names, rites, Veda pathana, prayers, worships, Vratas, Sacrifices, and all possible deeds of virtue including 'daana dharmas', 'Tirtha Yatras' and so on) I.iv.2) *Devaa vai mrityor bibhyatah trayeem vidyaam pravishamaste chhandobhir acchaadayan, yad ebhir acchaadayams chhandasaam chhandas- twam/* (Devas being afraid of death practised Vedic Rites by way of oblations with appropriate 'mantras' which are covered by meters and chhandas as Devas covered themselves for protection against death; indeed the word 'chhandas' or prosody emerges from 'chhand' or 'to cover') I.iv.3) *tanu tatra mrityur yathaa matsyamudake paripashet; evam paryaapashyed ruchi saamni yajushi, te nu vividitvordhvaa Ruchah SaamnoYajushaah, svarameva pravishan/* (Death noticed Devas in Rig-Saama-Yajur Vedas too just as one might see a fish in waters, but having been purified by the Vedic Rites and possessing clean minds and practising detachment took to the final resort to the Om Shabda and its meditation only) I.iv.4) *Yadaa vaa Rucham aapnoti Om iti evaatiswarati evam Saamaivam Yajur eshau swaro yadetad aksharam etad amritam abhayam tat pravishya Devaamrita abhaya abhavan/* (As and when one obtains Ruk mantras by way of hard industriousness and study, one needs indeed to prefix the utterance of the mantra with Om; so is the case of Saama mantras or Yajur mantras which ought to be prefixed with the expression of Om. Indeed this combination of the Vowel Om with the Mantras would most certainly pave the path for immortality; this is the key to the Mantras to the Vowel that assures of fearlessness from death! This 'ekaaksharam' OM assures of 'Amritam' and 'Abhayam!) I.iv.5) *Sa ya etga devam vidvan aksharam pranouti etad evaaksharam swaram amritam abhayam pravishati, tat pravishya yhad amritaa dreaah tad amruto bhavati/* (Thus he who extols the single and singular letter OM,enters into that very Letter or gets absorbed into that vowel and attains intrepidity and eternity. Having entered into it he accomplishes Devatwa and Amaratwa!)

Synthesis of mind, praana and Gayatra Saama leads to fulfillment of life, longevity and progeny

II.xi.1) *Mano himkaaro vaak prastaavah, chakshur udgitah, shrotram pratihaarah, praano nidhanam etat Gayatram praneshu protam/* (Meditation of Gayatra Saama with Gayatri Mantra followed by Saama chanting as relevant to the body organ and the respective Saama Chant would most successfully yield achievement of happiness, long life and excellent offspring! One's mind as hinkara, speech as prastava, vision as Udgita, hearing as pratihara, and praana the Vital Force as Nidhana, Gayatri is totally established in one's Self for excellent results) II.xi.2) *Sa ya evam etad Gayatram praneshu protam veda praani bhavati, sarvam aayureti, jyog jeevati, mahaan prajaya pashubhir bhavati, mahaan keertyaa mahaamanaah syat, tad vratam/* (Any body who could practise Gayatri Saama thus set to praana fully would enjoy long life of atleast hundred years without shortcomings of body parts and senses, be blessed with prosperity, fame and excellent progeny and shine as a 'Maha Manaha' or as an Illustrious Man of Achievements!) II.xxiii.2) *Prajapatir lokaan abhyatapat; tebhyo abhitaptebhyah trayi vidyaa sampraasravat, taam abhyaatapat, tasyaa abhitaptaayaa etaani aksharaani sampraashravanta bhur bhuvah swar iti/* (As Prajapati made intensive introspection on

the existence of the worlds, then he arrived at a three folded awareness of Vedas and of the three syllables viz. bhuh viz. Earth, bhuvah or Atmosphere, and swah or the Sky!) II.xxiii.3)*Taan abhyaaapat, tebhyobhitaptebhya Omkaarah sampraasravat, tad yathaa sankunaa sarvaani parnaani samtrannaayani evam omkaarena sarvaa vaak samtrunnaomkaara evedam sarvam, Omkaakaara evedam sarvam/*(Prajapati then performed further introspection and then visualised the most potent and unique syllable **OM.** The word Om is basically constituted by three letters viz. a-u-m; since the vovel 'a' represents Vaak or speech, the word therefore is sarvam or everything. Om is thus indeed ' all these' or every thing and any thing, or All Pervasive!And a repetition of the Sacred Syllable underlines emphasis and magnificence!)

Pranava and the hidden meanings of Scriptures like Upanishads anaysing Brahman the Reality bestow nectar leading to material fulfullment and spiritual enlightenment

III.v.1) *Atha yeshyordhvaa rashmayas taa evasyordhvaa madhunaadyo guhyaa evaadeshaa madhukruto, brahanaiva pushpa, taa amritaa aapah/* (Brahman signifying the Unique syllable OM constitutes the upward rays of Surya representing the upper honey cells. In this context, the secret injunctions of Upanishads and Scriptures are indeed the bees and the flower is of OM while the waters or juices are the nectars) III.v.2) *Te vaa ete guhyaa aadeshaa etad Brahmaabhyatapah tgasyaabhitaptasya Yashas, teja, indriyam, veeryam, annadyam, rasojaayata/* (The mystical instructions issued by Upanishads are motivated by the flower of Pranava and thus originate juices in the form of fame, luster, vitality and strength provided by food) III.v.3) *Tad vyaksharat, tad aadityam abhitoshrayat, tad vaa etad yad etad adityasya madhye kshobata iva/* (The juices flowed in abundance and settled on the side of Surya Bimba which is what activises all across the Great Entity) III.v.4) *Te vaa ete rasaanaam rasah, Vedaa hi rasaah, teshaam ete rasaah, taani vaa etaani amritaanaam amritaani, Veda hi amritaah, teshaam etaani amritaani/*(Thus these flows of juices are indeed the essence of essences, as Vedas or Sciptures are all the true nectars! What all are the Sacrifices, Rites, Meditations, Dharmaacharanas, Guhya Mantras, splendours of Pranava and so on are the quintessence of what Brahman and Reality is all about!)

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

III. xii.1) *Gayatri vaa idam sarvam bhutam yad idam kim cha, Vaag vai gaayatri, Vaag vaa idam sarvam bhutam Gaayati cha traayate cha/*(Gayatri is the manifestation of all the Beings in Creation. Speech is Gayatri. It is that Vaak Devi who sings for and provides protection for one all! In the days of yore there were three principal media to secure Soma juice viz. Gayatri, Trishtup and Jagati; but only Gayatri could reach the kingdom of Soma as the other two got fatigued and retreated. Besides excellence in singing viz. 'gaana', Gayatri does 'traana' or protection of the 'Praanis' too)III.xii.2) *Yaa vai saa Gaayatriyam vaava saa yeyam prithivyasyaam heedam sarvam bhutam pratishthitametaameva naatisheeyati/* (This Gayatri is surely what Earth and Beings are all about and its totality is nothing beyond it- be it by way of commendation or fortification viz. shield) III.xii.3) *Yaa vaisaa prithivyaam vaava saa yad idam asmin purushe shareeram, asmin heeme praanaah pratishtjhaah, 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 sontah Purusha aakaashah// Ayam vaava sa yoyam antar- hridaya aakaashah tadetat purnam apravarti, purnam apravartinam shriyam labhate y evam Veda!* (That most incomprehensible Brahman is clearly the material Space within a person and also the Space within the heart; the total fullness is the All pervading and perhaps Immovable Unknown. He who knows that Reality is a constituent of that Totality of Indestructible Glory!)

Brahman as Praana,Vyaana, Apaana, Samana and Udaana governed by Surya, Chandra, Agni, Parjanya and Akasha; the paramount Radiance of Paramatma is nowhere else but within One Self!

III.xiii.1) *Tasya ha vaa etasya hridayasya pancha deva-sushayah, sa yosya praan sushih: sa praanah tah- chakshuh, sa Adityah, tad etat tejonnaadyam iti upaaseeta, tejasvi annaado bhavati ya evam veda/* (This heart has five door-like openings protected by Devas. The eastern opening is Praana of the Pancha Praanas; this Praana being the up-breathing is in the eye of the body and is governed by Surya Deva. Praana is the cause and consequence of food and the form of well being) III.xiii.2) *Atha yosya dakshinah sushih sa vyaanah, tacchotram, sa Chandramaah, tad etacchreeesh cha yashah cheti upaaseeta shrimaan yashashvi bhavati ya evam veda/* (The southern door is Vyana, the ear and the Moon; this is meditated as prosperity and fame and involves movement and use of strength; it controls Praana the up - breathing and the Apana or the out going or the exhaling.) III.xiii.3) *Atha yosya pratyan sushih sopaanah, saa Vaak sognih tad etad Brahma varchasam annnaadyam iti upaaseeta Brahma varchase annaado bhavati ya evam veda/* (The western opening is Apaana and it signifies Vaak and Agni or Speech and Fire; it also stands for the two bywords for Study of Vedas and food for eating. It is of downward movement and results in 'visarjana' or excretion) III.xiii.4) *Atha yosyodan sushih sa Samaanah, tan Manah, sa Parjan-yah, tad etad keertischa vyushtih cheti upaaseeta,kirtimaan vyushtimaam bhavati ya evam veda/* (The northern door is called Samaana, which is about the stability of mind and gracefulness of body; it also represents clouds which invariably, singify 'nirmalata' or clarity of sky! III.xiii.5) *Atha yosyordhvah sushih sa Udaanah, saVaayuh, sa Aakaashah, tad etad ojas cha mahah cheti upaaseeta, ojasvee mahasaanbhavati ya evam veda/* (The upward opening is Udaana, which is Vaayu or Air and Antariksha or Space as Brahman is to be meditated as in the Forms of Ojas or Vigour and Mahat or Infinity. Udaana being significant for upward movement stands for progress and status!) III.xiii.6) *Te vaa ete pancha Brahma-Purushaah swargasya lokasya dwaara-paah, sa ya etaan evam pancha Brahma Purushan swargasya lokasya dwaara-paan veda, asya kule veero jaayate, pratipadyate swargam lokam, ya etaan evam pancha brahma purushhan swargasya lokasya dwaarapaan veda/* (Now, these are the five persons of Brahman who are the five gate keepers of the heart , the heavenly world. Indeed once an entity is born in the world, the door keepers are pressed into service in the heavenly world. The new arrival is expected to become a model son serving heroic beings, redeeming the debts of his forefathers and engaging by themselves the duties of heavens well deserving to be worthy of the celestial stay! It is by controlling the body parts like eyes, ears, speech, mind and breath by constant meditation and regulating the outside activities that one could achieve Paramatma!)III.xiii.7) *Atha yad atah paro divo jyotirdeepyate vishvatah prashtheshu, sarvatah prastheshva anuttameshu uttameshu lokeshu, idam vaava tad yad idam asminn antah purushe jyotih/* (The illumination that brightens far above the heavens and the Lokas, even beyond the Creation of Brahman is truly within one self!) III.xiii.8) *Tasyaishaa drishtih, yatraitad asmin sharire samsparshenoshni maanam vijaanaati, tasyaisha suritih yatraitat karnaavapi grihyaninadam iva nadathur ivaagner iva jwalata upashrunoti, tad etad drushtam cha shruam cheti upaaseeta: chakshusyah shruto bhavati ya evamveda, ya evam veda/*(Truly indeed, the perception of THAT is THIS only! The Superlative Radiance of Brahman is felt by the heat of individual body itself. The faculty of hearing, vision, or feeling by touch are all similar to the body of the Self or on the univeral scale of the Supreme as the hearings of thunders, visions of lightnings or burnings of Fire. He who knows these parallels is famed and venerable!)

<u>Treasure hunt in the Universe as Dishas provide protection and the new borns seek asylum from 'Bhurbhuvassuvah' and the related Deities</u>

III.xv.1) *Antarikshodarah kosho bhumi budhno na jeeryati, Disho hi asya sraktayo dyaur asyottaram bilam, Sa esha kosho Vasu dhanah tasmin Vishwam idam shritam/* (Reserve Assets referred to as a 'Kosha' or Treasury-of the Supreme Empire of Paramatma is truly full of Riches and Fortunes! This treasury possesses, *inter alia,* the Antariksha or the Space as its inside, Bhumi as its bottomline, Dishas or Directions as the corners of Swarga, and Sky as the upper lid ceiling; thus the wealth of the Lord's creation is securely contained there within. Now, as a hero-like son is born to a father to safeguard the treasury of the Universe, the results of actions performed by the son determine the fruits

of the treasury!) III.xv.2) *Tasya praachi dig juhur, sahamanaa naama Dakshinah, Raajni naama pratichi, subhuta naamodeechi, taasaam Vaayur vatsaha, sa ya etam evam vaayum dishaam vatsam veda, maa putra rodam rudam/* (The eastern side of the Treasury is named as *Juhu* since that word signifies oblations to Agni that people perform in the Eastern direction; the southern side is called as *Sahamaana*, since that word represents what the departed Souls are made to suffer or 'sahante' the various results of their vicious deeds in the southern side which is the realm of death; the western side of the Treasury is named as *Raajni* or brightness- the western glow- identified with King Varuna; and finally, the Udichi or the northern side is called *Subhuta* connected by Lord Shiva. Now Vayu Deva is the son of Directions and he who knows the Air is the son of Directions does not cry for the loss of the son, but takes shelter from the indestructible Treasury; on the other hand, the Son is reborn and secures shelter from the treasury once again!) III.xv.3) *Arishtam kosham prapadye' amunaa amunaa amunaa' praanam prapadye, amunaa amunaa amunaa; bhuh prapadye amunaa amunaa amunaa, bhuvah prapadye amunaa amunaa amunaa; swah prapadye amunaa amunaa amunaa/*(The son assures himself that he would always take shelter from this indestructible treasury from this one or this one or this one! He takes shelter from **Praana** the vital force for the sake of this one, or this one or this one! Or he takes shelter from **Bhuvah or Bhumi** the endless Earth that is for the sake of this one, this one this one! Or he takes shelter from **Bhuvah or Antariksha** the Intermediate Space or for the sake of this one , this one, this one! Or he takes shelter from **Swah or Swarga** or for the sake of this one, this one or this one!) III.xv.4-7) *Sa yad avocham Praanam prapadya iti Praano vaa idam sarvam bhutam yadidam kincha tameva tatpraaptasi// Atha yad avocham: bhuh prapadya iti prithvim prapadyentariksham prapadye, divam prapadya iti eva tad avocham// Atha yad avocham: bhuvah prapadya iti agnim prapadye, Vaayum prapadye*, *Adityam prapadya iti eva tad avocham// Atha yad avocham: swah prapadya iti Rig Vedam prapadye, Yajur Vedam prapadye, SaamaVedam prapadya iti eva tad avocham, tad avocham//* (The new born then decides to take refuge from Praana or the vital force and convinces himself that he should take shelter from Praana only; when he decides to take santcuary from Bhu or Earth, then he also seeks it from antariksha or Atmosphere and Akaasha or Sky; when he decides to take protection from Bhuva then he meditates Agni, Vaayu and Surya; when he decides to seek the care of Swah then he seeks shelter of Rig Veda, Yajur Veda and Saama Veda!)

Undoubted supremacy of Praana the vital force in the body of a Being vis-à-vis its organs and senses

V. i.1) *OM/ Yo ha vai jyeshtham cha shreshtham cha veda jyeshthascha ha vai jyeshthascha bhavati praano vaava jyeshthascha sheshthascha/* (That Praana or the Vital Energy is the oldest and the best realisation especially in the context of transmigration of the Individual Souls as the latter keep shifting from one life to another, as none of the body organs get transferred except 'Praana' only. Now, in each life or existence only the Vital Energy is the common factor, which is truly stated to be the merger point of all the body organs and their senses. This is how the claim of superiority of all the temporary organs at the repetitive halt overs of one's lasting life link as jumping from one existence to another is dismissed and the continuity of the chain of life after life is assured by the Praana and Praana only and hence its claim of not only the continuity but also of its indispensability!) V.i.2) *Yo ha vai Vasishtham veda Vasishtho ha swaanaam bhavati vakvaava Vasishthah/*(In the scenario of collective thoughts as to which of the body organs is superior, the claim of Vaak or Speech is made since those with the faculty of speech are the richest and popular most!) V.i.3) *Yo ha vai pratishthaam veda, prati ha tishthasminscha loke musmimischa, chakshur vaava pratishtha/* (Among the arguments forwarded is that since vision of the eyes is paramout and lack of vision is like a dead wall of ability to see and perceive things and henced the claim of supremacy) V.i.4) *Yo ha vai sampadam veda, sa haasmai kaama padyante daivaascha manushyascha, shrotram vaava sampat/*(He is the blessed one indeed who could hear by the ears of both the mundane and divine events and proceedings and as such the claim of preeminence) V.i.5-7) *Yo ha vaa aayatanam veaayatanam hasvaanaam bhavati, mano ha vaa aayatanam// Atah ha praana aham-shreyasi vyudire aham shreyamn asmi, aham shreyan asmiti// Te ha praanaahi Prajapatim pitaram etyochu, bhagavan, ko nah shershtha iti; tan hovaacha, yasmin va utkrante shariram paapishthaatarfam iva driisyate, sa vah sheshtha iti//*(Finally the mind also claims

its dominance since mind alone is the repository of vision, hearing and speech; then a dispute of superiority among the organs followed and they all approached Prajapati to solve the problem; Prajapati suggested that absence of any of them in human body would be considered as the best criterion of the superiority) V.i.8-11) *Sa ha vaak uccchakraama, saa samvatsaram proshyaparyetyovaacha, katham ashaktarte majjeevitumiti! Yathaa kalaa avadantah praanantah praanena pasyantachakshushaa shrunvantah chakshushaa shrunvantah shrotrenadhy ya -ayanto manasaivamiti pravesha ha vaak//Chakshur hocchakraama, tat samvatsaram proshya paryetyovaacha, katham ashaktarte mat jeevitamiti yathaandhaa aapashtantah, praanaanta pranena, vadanto vaachaa, shrunvantah shrotrena, dhyaayanto manasaivam iti, pravivesha ha chakshuh// Shrotram hoccakraama, tat samvatsaram, proshya paryetyovaacha, katham ashaktarte majjeevitamiti, yadhaa badhira ashravantah, praanaanantaha praanena, vadanto vaacha, pashyaamtaschakshusha- dhyaananto manasaivam iti,pravivesha ha stotram// Mano hocchakraama, tat samvatsaram proshya paryatyovaacha katam ashaktarte majjeevitam iti, yathaa baala amaanushah, praanantah praanena, vadanto vaacha, pashyantaschakshusaa, shrunvantah shrotrenaivam iti; pravivesha ha manah//* (To start with, Speech left the body for a year and on return asked other organs as to how its absence for a year long was managed by the body and the reply was that its absense was no doubt felt as the person concerned was dumb but thanks to the vital force, the Individual was able to see, hear and think. Then the eyes left the body and on return after a year, other organs cooperated by hearing, speaking and thinking, thanks again to Praana being present to manage without the vision being present. Then ears disappeared away for the full term of a year, then the native replied that but for the fact of the person could not hear at all, his other attributes were in tact since after all he was alive as his vital energy was present indeed! Then the mind was in exile and on return other organs cried on its return saying: 'Shrotram left the body, Chakshu left the body, Vaak deserted too and without Manas or mind, we felt like orphans with an undeveloped mind! Thank God, the Prana was in position!) V.i.12) *Atha ha praana ucchikramishan sa yathaa suhayah padvishashankun samkhidet, evam itaram praanaan samakhidat; tam haabhisametyochuh, bhagavannedhi, twam nah shreshthosi, motkrameer iti/* (Then the vital breath felt that after all, all the organs left and the damage to the body was only marginal and thus it would be my turn to disappear for the stipulated one year. Like a horse tied to its hooks, Praana was about to jump out, and all the organs gathered and prostrated before it, asserting that indeed Prana was the most indispensable one and they all conveyed as follows!)V.i.13-15)*Atha hainam Vaag uvaacha, yad aham vasishthomi, twam tad vasishthoseeti; atha hainamchakshur uvacha, yad ahampratishthaasmi twam tat pratishthaaseeti// Atha hainam shrotram uvaacha, yad aham sampadasmi twam tat sampad aheeti; atha hainam mana uvacha, yad ahamatanam asmi, twam tad aayatanam aseeti// Navai Vaacho na chakshusmi na shrotraani na manaamseeti achakshate, praana iti evaachakshate, praano hi evaitaabni sarvaani bhavati/* (Vaak said that it claimed to be the most prosperous as you Praana are the most prosperous! Then the eyes confessed that the vital forces were the basis of the body as a whole, since pranaa was indeed the base!The ears felt puffed up about their importance since praana was their backup and finally the mind stated that that it assumed greatness as the vital energies indeed were their strength! When a reference is made to a human being, then one talks of him as one entity, but not as his organs of eyes, ears, speech or mind separately; it is the prana that is referred to as a totality!)

<u>Agnihotra Sacrifice by the Self to Praana, Vyaana, Apaana, Samaana and Udaana in the Universal context</u>

V. xix.1-2) *Tad yad bhaktam prathamam aagacchet, tad homeeyam, sa yaam prathamam aahutim juhuyaat tam juhuyaat, PRAANAAYA svaaheti, praanastrupyati// Praanetripyat chakshus tripyati Adityas tripyati, Aditye tripyati dyaus tripyati, Divi tripyantaam yay kim cha dyauschaadityas chaadhitishthatah, tat tripyati tasyaanutriptim trupyati prajayaa pashubhir annaadyena tejasaa Brahma varchasena/* (When food is offered as an oblation to Agni foremost, the Mantra is recited as 'Svaaha' to Praana or the outgoing breath and thus Praana gets satisfied. As Prana is contented then 'Chakshu' or the EYE is satisfied and so does Aditya; and as Sun is contented the heaven too is happy

and in return Sun is satisfied again in the circuit and as a result, the children, house hold animals, food, happiness in the family and Vedic Knowledge are all contented as Praana is fulfilled)
V.xx.1-2) *Atha yaam ditiyam juhuyat taam juhuyaat,VYAANAAYA swaaheti vyanastrupyati// Vyaane tripyati shotram trupyati Chandramasi tripyati Dishaah tripyanti, Dikshu tripyanteeshuyat kim cha Chandramas chaadhitisthanti, tat tripyati, tasyaanu triptim tripyatib prajayaa pashubhir annaadyena tejasaa Brahma varchasena/* (Then food is offered as the second oblation to Agni reciting 'svaaha' to Vyana or the Vital Force between the Praana and Apaana or the inhaling and exhaling breaths. This would indeed satisfy Vyana and the beneficent circle would get energised by satisfying the Shrotra or the Ears, then Chandra and Dashas or Directions are satified thus ending the circle with Chandra again would get contented and once again progeny, animals, edible food, body brightness and Vedic Knowledge would get activised!)
V.xxi.1-2) *Atha yaam tritiyam juhuyaattaam jujuhaanapaanaaya svaahet APAANA trupyati/ Apaane tripyati Vaak tripyati vaachi tripyantyaam agnistripyati, Agnou tripyati prithivi tripyati, prithivyaam tripyantaam yat kimcha prithivichaagnischa adhiti sthaatah tat tripyati, tasyaanu triptim tripyati prajaa pashubhir annadyena tejasa Brahma varchasena/* (The third offering of food is performed with the mantra of 'Svaahaa'to 'Apana'the incoming breath, then Apana is contented and so would be the speech, fire, earth and the eater himself is blessed with progeny, animals, physical brightness and Vedic knowledge)
V.xxii.1-2) *Atha yaa chaturtheem juhu yaatsamaanaaya swaheti SAMAANAS trupyati// Samane trupyati manas trupyati, manasi tripyati parjanyas tripyati, parjanye tripyati vidyut tripyati, vidyuti triptayatyaam yat kim cha vidyuc ca parjanyas chaadheetishthatah, tat tripyati tasyaanutriptim tripyati prajayaa pashubhir annadyna tejasa Brahmavachasena/*(The fourth offering is to be made with Svaaha mantra to Samana as that one of the Pancha Pranas is contented where after, mind is satisfied, clouds become satisfied, lightnings are satisfied and the Chief of Clouds is satisfied too. Then the eater of 'anna'is satisfied too with progeny, animals, physical brightness and above all the glory of Vedic knowledge!)
V.xxiii.1-2) *Atha yaam panchamim juhuyaat UDAANAYA svaaheti, Udaanas trupyati// Udanetrupyati twak tripyati, twachi tripyatyaan Vayus tripyati Vaayah tripyati Aakaashas tripyati, Akaashe tripyati yat kim cha vaayus chaakashashaa –dhitishthatah, tat tripyati, tasyaanu triptim tripyati prajayaa pashubhirannaadyena tejasaa Brahma varchasena/* (he fifth oblation is then offered with the mantra Swaaha to Udaana the Vital Energy that rises upward in the human body and consequentlyUdaanawould get contented; this follows that 'Twak' or the skin would be satisfied; Vayu gets contented , Sky would be contented too and the Chief of both the Sky and Air also got satisfied. Finally the Consumer would be happy to bless the Karta with progeny, animals, physical charm, and the brilliance of Vedic Knowledge!)

Kenopanishad:

<u>Who indeeed is the Instructor to direct the Individual and his Mind!</u> I.1) *Om Keneshitam patati preshitam Manah kena praanah prtathamah pratiyuktah,Keneshitaam vaachamimaam vadanti chakshu shrotram ka u devo yunakti/*(Who instructs one's own mind to reach and react to any object or situation so that it further directs one of the 'Panchendriyas' or 'jnanendriyas' - the sensory organs and 'karmendriyas' or the functionary organs to act! Who is the foremost to activise Praana the Vital Energy and demand the obedience of mind to revitalize for setting the action-reaction cycle! Who again is the original source that rejuvenates speech to utter and ears and hear! '*Ka u devo yunakti vaacham chakshu shrotram!'* or who indeed is that unique and ever resplendent Being directing towards their sensory recipients of speech, vision and hearing organs!)
I.2) *Shrotrasya shrotram manaso mano yad vaacho ha vaacham sa u praanasya praanah, Chakshusha chakshuratiomuchya dheeraah pretyasmaah lokaadamritaa bhavanti/*(Since that Great Source of Energy and Effulgence is the Ear of all ears with the faculty of hearing, the Mind of the

minds, the Speech of speech, the Life of lives, the Eye of all eyes and so on the persons of High Learning do realise that all the organs and senses are essentially Self Born- albeit against the principle of self sufficiency in a body- since Self Realisation or Awareness is clearly distinguishable from the body faculties! Brihadaranyaka Upanishad vide IV.iii.6 clarifies that it is due to the light of the Self that one is able to sit: *Astam ita Aaditye, chandramasi astam ite,shaante agnou, shaantaayam vaachi, kim jyotir evaayam purusha iti/ Atmaivaasya jyotir bhavati aatmanaivaayam jyotishaaste, palyaayate, karma kurute, vipalyeti iti/* or if Sun, Moon, Fire and Speech were non existent, then how human beings could manage their actions! The reply would be that the Self serves as his light that would enable the human to sit, go about, work and return home. Thus the light is within the body itself yet indeed distinct from it; the awareness or the consciousness is different from the organs and senses; there is light within other than the body, yet that Self itself! *Katama Atmeti! Yoyam vijnaanamayah; praaneshu hridayaan –tarajjotih purushah/* or the person called the Self comprises of awareness or knowledge of the senses of vision, hearing, touch, smell etc all directed to and emerging from its own radiance and illumination within. Katha Upanishad-II.i.13- is quoted: *Nityonityaanaam chetanaschetanaanaam eko bahunaam yo vidadhaati kaamaan, tam aatmastham enu pashyanti dheeraah teshaam shaantih shasvatonetareshaam/* or the Inner Self as the Supreme is totally independent, unique and All Pevasive yet creates myriad forms of all the homogeneous and untarnished purity called Consciousness; it is stated that those discerning persons do visualise the Self in the hearts of themselves as that is not corruptible by material pulls nor subject to the influences of body organs and senses. May there be eternal peace and contentment to withdraw themselves into introspection and discard frivolties and absorb the magnificence of the Self! Now having talked of the faculties of shrotra-vaacha-chakshu-manasa, an elaboration is attempted on 'Praana' the vital energy. Taittiriya Upanishad-II.vii.1-describes that at the beginning, Brahman was Self Created : *Yat vai sukrutam rasou vai sah, rasam hi evaayam labhavaanandi bhavati, kah hi eva anyaat kah pranyaat/* or the Self-Creator was the source of happiness; who indeed would inhale and exhale and if this source of major joy were non-existent, how could the supreme space within the heart would have sustained! Katha Upanishad-II.ii.3-further describes: *Urthvam Praanam unnayahati apaanam pratyagasyati, madhye vaamanamaaseenam vishve devaa upaasate/* or the Self is the driving force of Praana as the upward breathing and Apaana as the downward breathing; indeed Praana or the Vital Force energises the body parts and senses like speech, vision, hearing and thinking by mind. The Self is seated in the middle part of the body yet all expansive and is worshipped by all the Devas; in the Universal context, the Self moves about like the Swan compared to Sun as a swan symbolising all pervasive consciousness).

Aitereya Upanishad

<u>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!) Finally, it was the Vital Energy that reasponded to the need of food as that was the devourer of food!</u>
I.iii.10) *Tadapaanenaa jighrakshat, tad aavayat, saishonnasya graho yad vayur annayur vaa esha yad vaayuh/* (Finally, the person concerned sought to hold the out breath of the Vital Force Praana which indeed craves for food as created by Paramatma. The gasper of breath is truly the food and food alone and hence one's existence is not by excellent vision, good smell, capacity to hear and enjoy it, wonderful touch by skin, nicety of taste, an even the enjoymemt of sex but ultimately the real fact of existence is 'Apaana' of the 'Pancha Praanas of praana-apaana- vyaana-udaana-samaana' 'Vaayu' / Air sustained by food!)
<u>How does Bhagavan then enter the Body of a Being!</u> I.iii.11) *Sa ikshata katham nvidam madrate syaaditi sa ikshata katarena prapadya iti, sa ikshata yadi vaachaabhi vyahatahrtam yadi pranenaabhi praanitam yadi chakshusaa drushtam yadishrotrena shrutam yadi twachaa sprushtam*

yadi manasa dhyaatam yadyopaanenaabhya paanitam yadi shish vistrushtam ata kohyamiti/ (Bhagavan then felt that if all the tasks are performed by various Devas concerned and if food too as the sustaining source is provided, then how himself could enter the body! If expression is through the organ of speech, breathing is through the nose, vision is through eyes, hearing is through ears, touching is by skin, and thinking is through my mind, and emission is by the reproductive organ, food is absorbed by the Vital Force, then what is the role by Bhagavan! Indeed in this cycle of cause and efffect syndrome, does Bhagavan get ignored as the Ruler has appointed agents and the latter steal the show of existence instead! Also, He should witness the continuous fun of the organs and senses that each Being experiences by way of speech, smell, vision, hearing, touch experience, reproduction and the role of the monitor of mind!

Bhagavan then decides to enter as Consciousness through the cleavage entrance of 'Kapaala' or the mid-portion of human head and enjoys three abodes of each Human Being viz. awakenness-dream stage and deep sleep of 'Sushupti'! I.iii.12) *Sa etam eva seemaanam vidaryata dwaaraa prapadyata, saishaa virdrutirnaama dwaah tadetan naandayanam, Tasya traya aavasayaastraayaha swaapnaah, ayam aavasatoyam aavasata iti/* (After opening that very end, Bhagavan enters through the opening known as 'vidriti' or the gap or the crevice which indeed is very delightful; that cleft at the parting portion of hair on the 'crown' area would indeed be appropriate as eyes-ears-nose are the abodes of Staff Members. Further, He has 'trayah swapnah' or three kinds of Abodes viz waking, dream and deep sleep! It is stated that the right eye signifies the waking state or of full consciousness, the mind represents the dream state and the space within the human heart functions as deep sleep stage.

Bhagavan thus enters the human body as the 'Antaratma'or the Individual Soul!

I.iii.13) *Sah jaatobhutaani abhivyaiktyaat kim ihaanyam vaavadishad iti, sa etam eva Purusham Brahma tataamamapashyat idamadarsham iti/* (As soon as a Being is born, Bhagavan enters the body of all but the awareness as the individual Soul or 'Antaratma' is perceived mostly in human Beings. He or she identifies with the Self and realises of being a man or woman, the state of mind of being happy or otherwise, body defects or abilities and so on. In other words, the Self owns the pluses and minuses of existence. As Almighty enters the body, the Purusha inside realises this awareness indeed; the Antaratma or the Individidul Self recognises too but as camouflaged by organs and senses does conveniently perform indiscretions !)

What Brahma is that Praana the Life Energy of the Universe is!

II.1) *Praano Brahmeti ha smaaha Kaushitakih: tasyaha vaa etasya praanasya Brahmano mano dyutam,chakshur gopir, shrotram samshraavayitr, vaak pariveshtri; sayo ha vaa etasya oraanasya brahmano mano dutam veda dutavaan bhavati, yaschakshur goptr goptrimaan bhavati,yah shrotram samshraavtayitrsamshraavayitrmaan bhavati, yo vaacham pariveshtrim pariveshtrimaanbhavati, tasmai vaa etasmai pranaaya brahmanaa etaah sarvaa devataa aayaarhamaanaay balim haranti, evam haivaasmai sarvaani bhutaani ayaachamaanaaya balim haranti, ya evam veda tasyopanishan na yaached iti,tad yathaa graamam bhishidvaa labdhvopavishen naaham ato dattam ashneeyaam iti, ta evainam upamantrayante ye purastaat pratyaachaksheeran esha dharmoyaachato bhavati, annadaastvevainam upamantrayante dadaama ta iti/*(*Praano Brahmeti* : Brahma is defned as the essence of Praana itself according to Kaushitaki Maharshi while mind is stated to be the center of all actions, thoughts and fancies and accordingly the various organs like senses; the eyes meant for vision are stated as the body protectors; ears are the recipients of hearing what other organs tend to say, see, act; speech sourced from the tongue and mouth are the body announcers of expressions, thoughts and of actions; mind is the nucleus or the clearing house of seeings, hearings,thoughts and actions; it is also the self starter and agent of provocation, inspiration, and the prime conductor of deeds. It could make or mar, consruct or destroy and as such needs to be cajoled or warned or restrained. To enable or disable all the end uses or misuses of the various body organs and senses headed by the mind, the Praana or the breathing is identified by Brahman. The divinities of mind, eyes, ears, speech and so on alongside the corresponding senses are controlled by Praana. These divinities always venerate and worship Brahma in their own interest while Brahma never expects it. In fact the general instruction is

against begging; an example of begging is cited that a beggar in a village might not be such as to vow that he would not eat except alms are offered by villagers; but indeed the villagers themselves inivite him and worship; after all 'praana' the life provider is at once the food of one's very existence!)
II.2: *Praano Brahmeti ha smaaha Paingyas tasya vaa etasya praanasya brahmano vaak parastaah chakshur aarundhate,chakshuh parastaah shrotram aarundhate, shrotram parastaat mana aarundhate, manah parastaat praana aarundhate,,tasmaivaa etasmai praanaaya brahmana etah sarvaa devataa ayaachamaanaaya balim haranti, evam haivaasmai sarvaani bhutaani ayaachamanaayaiva balim haranti, ya evam veda tasyopanishan na yaaached iti, tad yathaa graamam bhikshitvaa labdhvo pavesen naaham ato dattam ashneeyam iti, ta evainam upamantrayante ye purastaat pratyaachaksheeran, esha dharmoyaacheto bhavati, annaadaastvevainam upamantrayante, dadaama ta iti/* (*Praano Brahmeti* : Just as Kaushitaki described that Praana is Brahma, Paingya Maharshi too endorses and in fact buttresses the view that Brahma , the essence of Praana being what the vision of the eyes is and closely enfolded with the attribute and elemenal power of the ears' capacity of hearing, fully supported by the mind; indeed the mind is backed up by the vital energy without which life is nonexistent. And Brahma is what the Vital Energy all about! The divinitees of mind and the 'Panchendriyas' as backed by other Devas are understandably in obeisance to Praana the personification of Brahma again as described in the above version of Kaushitaki; Brahma never demanded worship of Devas, but spontaneously enough the latter pay continous homage to Brahma, more so apparently due to their apprehension of the 'asuras' getting nearer to Him! In any case, Praana the vital energy is the binding power of Devas. Hence their voluntary service to Praana the alternate to Brahma!)
II.3: *Athaata eka dhanaavaridhanam: yad eka dharmam abhidyaayaat, paurnamaasyaam vaamaavasyaa -yaam vaa shuddha pakshe vaa punye nakshatra eteshaam ekasmin parvany agnim upasamaadhaaya parisamuuhya paristeerya paryukshya dakshinaam jaanvaachya sruvenaajyaahuteer juhoti:**Vaang naama** devataavarodhanee saa memusmaad idam avarundhyaat tasyai svaaha:**Praano naama** devatava -rodhani saa memusmaad idam avarundhyaat tasyai svaaha: **Chaksur naama** devataavarodhane saa mesudmaad idam avarundhyaat tasya svaaha;**Shrotram naama** devataavaro -dhani, saa memusma -adidam avarundhyaat tasyai svaaha; **Mano naama** devataavarodhani saa memsumaadida mavarun -dhyaat tasyai svaaha; **prajnaa naama** devataavarodhani saa me musmaad idam avarundhyaat tasyai svaahaa iti:atha dhumaa gandham prajighraa yaajyale penaangaany anuvimrujya vaachamyamobhi pravrajyaardham bruyaad duutam vaa, prahinuyaal labhate haiva/*(Praana is stated as the unique gift of Almighty Brahma to the Universe: *Praanasya naamadheyam, jagati asminneka evadhana rupa eke dhanah* or Praana the Vital Energy is the singular treasure to the Worlds. Taittiriya Upanishad vide II.iii.1 aptly describes: *Praanam devaa anu praananti, manushyaah prashavashcha ye, praano hi bhutaanaamaayuh, tasmat sarvaayushamuchyate, sarvameva taayaarur –yanti, ye praanam brahmopaasate, praanohi bhutaanaamaayuh, tasmaat sarvaayusamuchyat iti/* or Praana is common to 'devatva' and 'manushyatva' or of Devas and Humanity; also there are two 'divides'of a human being, one being the physical and another the more significant as the Internal Self. Praana is common to both the embodied self as also the inner-consciouness. It is further stated that Praana is sustained by food sustainng the vital body; the Inner Consciousness is sustained by mind. It is to this Praana the Vital Energy, an individul needs to perform a Fire Sacrifice oblations either on the night of a 'Purnima' or during the Shukla Paksha under an auspicious constellation at a clean place over sacred grass or darbhas with water sprinkled area with cow ghee to the divinities of Speech, Vital Force, Eyes, Ears, Mind and Wisdom. Then having inhaled the smell of the Sacred Dhuma or smoke, smeared the limbs with the ointment of the remainder ghee, pray to the Almighty on silence and think within as also declare of the wish for the fruit to be bestowed!)
III.2: *Sab hovaacha, praanosmi,prajnaatma tam maam aayur amritam iti upaasva, aayuh praanah, praano vaa aayuh, yaavad hi asmin sharire praan vasati taavad aayuh, praanena hu evaasmin lokemritatvam aapnoti, prajnaayaa satyam sankalpam, sa yo maam aayur amritam iti upaaste sarvam*

aayur asmin loke ety aapnoti amritatvam akshitam svarge loke ; taddhaika aahur ekabhuyam vai praanaa gacchhanteeti, na hi kaschaana shaknuyaat sakrid vaacha naama prajnaapayitum chakshusaa rupam, shotrena shabdam, manasaa dhyanam ekabhyuyam vai praana bhutvaikaikam etaani sarvaani prajnaapayantiti, vaacham vadanteem sarva praanaa anuvadanti, chakshuh pashyat sarve praanaa anupashyanti shrotram shrunvat sarve praanaa anushranvanti, mano dhyaayat sarve praanaa anudhyaayanti, praanam praanantam sarve praana anupraananti, evam u haitad iti hendra uvaachaasti tv eva praanaanaam nishreyasam iti/ (Indra Deva then delared : *Praanosmi!* or : 'I am the Praana, the Vital Energy to one and all! He exhorted that he must be worshipped for fulfillment and to discover the Path of Immortality, since Life is breath and breath is the Life, for existence is literally hinged on to Praana'. He further declares that it is due to the vital force alone that one retains his oneness and identity or individuality or else he would get lost in the vast wilderness of the universe; then only one is distinguished by his name, face, form by the eyes, sound by the ears, thoughts by the mind, complexion by skin, and so on. Indeed it is the vital force that marks the individual, his or her position by the speech that speaks, eyes that see, ears that hear and above all the mind that thinks, imagines, sings, smells, acts and reacts, so on. While speech speaks, vital energy speaks after it; as ears hear vital breath hears along and when the breath breathes all the vital breaths breath too there after. Indra is thus the Praana, the Life and the very Existence. He is the prajnatma- the Self with intelligence; he indeed is the buddhi, vritti, svabhava and 'sarva praanaanan jeevana kaaramam'!)

<u>The Ultimate Truth of Identity of the Individual Self and of Brahma</u>

IV.20: *Athaasmin praana evaikadhaa bhavati, tad enam vaak sarvair naamabhih sahaapyeti, chakshuh sarvaih shabdaih sahaapyeti, manah sarvair dhyaanaih sahaapyeti, sa yadaa pratibudhyate yathaagner jvalatah sarvaa disho visphulingaa vipratishtheerann evam evaitasmaad atmanah praanaa yathaaya –tanam viprashtthante, praanebhyo deva devebhyo lokaah, sa esha praana eva prajnaatmedam shareeram aatmaanam anupravishtha aalomabhyaa aankhebhyah, tad yathaa kshurah kshura dhanevopahito vishvambharovaa vishvambharakuaaya evam evaisha prjnyaatmedam shareeram aatmaanam anupravishtha aalomabhya aanakhebhyah, tam etam aatmaanam eta aatmaanonvavasyante: yathaa shreshthinam bhunjati evam evaisha prajnnamaitair atmabhir bhunktam evam evaita aatmaana etam aatmaanam bhunjanti sa yaavaddha vaa indra etam aatmaanam na vijajne taavad enam asuraa abhi- babhuvuh, sa yada vijanetha hatvaasuraan vijitya, sarveshaam cha devaanaam, sarveshaam cha bhuaanam shaishthyam svaaraajyam, adhipatyam paryait tatho evaivam vidvaan sarvaan paapmaanopahatya saveshaam cha bhutaaaam shraishthyaam svaaraajyam, aadhipatyam paryeti ya evam Veda, ya evam Veda/* Ultimately now the Truth is declared as Supreme Brahma is united into the Individual Self! Praana the Vital Energy being the true manifestation of Brahma merges into the Self; that the Antaratma and Paramaatma or the Identical Oneness is the Reality. Praana the alternate form of the Inner Conscious -ness enlivens the body-frame, purely on temporary basis along side its carriage of limbs and the linking energies of senses, all headed by the mind as the agent-provoceteur or the causative substance. Then existence of a Being gets activised and then the inner light is energised. Then speech together with the body identity gives its name, ears along side all sounds gets activised, the mind as the manager of body parts and their respective functions takes its position. Thus the 'he' or 'she' or 'it' is ignited with existence of life, as from a blazing fire sparks off in various directions and the vital breaths reach different stations simultaneously as the functions of vision, hearing, breathing, tasting, touch, movement, generation, excretion, reproduction, and thinking get activised. Praana the enters the body as whole and the Self thus makes its ingress upto the nails and hair roots. Indra in the form of Praana enters the body alright and enables its functions by a directing his designated Devas activise the body functions to see, hear, breathe, and compehend to but some how it skipped his attention that demons would follow suit and either disable the body parts and senses or influence them to misdirect and misuse. But as long as the the instruments are enabled well for appropriate end-purposes, the pre-

eminence of the body is sustained till such time that the Vital Energy stays and finally merges with the Truth, most probably to return again and again, unless It merges into Brahma forever!)

Maandukya Upanishad

OM signifies present-past-future and Jagrat-Taijasa-Praagjna-Turiya
Mandukyas 1-XII: *Omityeyed aksharam idam sarvam tasyopavyaakhyaanam bhutam bhavad bhavishyad iti sarvam omkaara eva yac chaanyat trikaalaateetam tadapi omkaara eva// Sarvam hyetad Brahma, ayam aatmaa Brahma, soyam aatmaa chathushpaat/*(The most Sacred Word is the exposition of the Universe in totality and the 'Kaala maana' or the Past-Present-Future . *Tasya upavyaakhyaanam* or that - Om- is indeed the visual exhibition and elucidation of the yesterday-today -and tomorrow! *Sarvametad Brahma* or this Om is all about Brahman; *Ayam aatmaa Brahma* or the Self is Brahman too. Obviously thus OM and Brahman and Self are all the same. And this equation has *chatushpaad* or four feet or quarters described as Vishva-Taijasa-Praajna and Turiya, all merging in succesive stages)
Jaagarita sthaano bahisprajnah saptaanga ekonavimshati mukhah sthula bhug Vaishvaanarah prathama paadah/ (The first quarter is of Vaishvaanara whose sphere of activity is in the *Jaagarita sthaana* or the State of Wakefulness. He enjoys the *Bahirprajna* or the awareness of the happenings around in relation to the objects on the open Society as he is equipped with *saptaangas* or seven limbs to see, hear, smell and breathe, move about, feel, generate and clear out and above all think. Chhandogya Upanishad vide V.xviii.2 explains about the consciousness of the objects outside as indeed that of an imagery of Agnihotra or Vaishvanara Sacrifice as in the case of Vaishvanara Self: ' Heaven as head, Surya as the eyes, Air as Praana, Sky as the middle portion of the body, water as the bladder, Earth as the two feet, sacrificial altar as the chest, kusha grass as his hair; Garhapatyagni as his heart; Aavaahaarya Pachana Agni as the mind, and Aavavaneeya Agni or that into food as oblation as his mouth. Thus He the Viashvanara Self is possessed of *Saptangas.* Now, He is also possessive of *ekonavimshati mukhah* or nineteen mouths-viz. 'pancha jnanendriyas' or five senses of perception and 'pancha karmendriyas' or five organs of action, besides 'pancha praanas' of 'praana-apaana-udaana-vyaana-samaana' as also the mind again comprising the faculty of thinking- intellect-ego and wisdom or what one calls as judgment. Thus Viashvanara is known as 'Vishva' or the enjoyer of what all the Universe is capable of offering by way of pleasures and experienes and 'Nara' or the leader of the organs and mind backed up by the Vital Forces! Now the Self Consciousness, or the Composite Self in short, is the Virat Svarupa or the composite form of all the gross bodies and the Unique Symbol of what all Universe is made of-maintained by- and -periodically destroyed too , giving way to another cylce of the Time capsule. Indeed the Virat Svarupa is a designation of self manifestation and the self-prescribed, even as the Supreme remains yet unknown! The apprehension of dualism is totally misleading , misunderstood , unestablished and painstakingly denied by Upanishads.
Svapna sthaanontah prajnah saptaanga ekonavimshati mukhah pravivikta bhuk taijaso dviteeya paadah/ ('Taijasa' is the second quarter and its sphere of activity is the dream state or sub-consciousness. Its consciousness is in-rooted or inward bound and looking within; it is possessed of seven body limbs and nineteen mouths, and is capable of experiencing the joy of subtle objects. This Taijasa which is essentially stationed in 'svapna sthaana' is no doubt active otherwise too but since there are direct means of awareness by way of mental vibrations, it is dormant excepting in the dream stage when it gets activised.
Yatra supto na kam chana kaamam kaamayate na kam chana svapnam pashyati tat sushuptam, sushupta sthaana ekeebhutah prajnaa ghana evaanandamayo hi ananda bhuk chetho mukhah praajnaa ghana evaanadamayo hi aananda bhuk cheto mukhah prajnah triteeya paadah/ (The state of 'Sushupti' is of dense and deep sleep as differentiated from mere slumber in a state that is neither normal nor of dreams, desires, fears, feelings. This is the fulfledged state of 'praajna' being the third sphere of the Self when awareness is overpowered and unable to differentiate things, happenings and

'realities'. In this dreamless sleep, the person concerned becomes undivided as of a *Prajnaana ghana* or of an undifferentiated mass of over all consciousess and as -*ekeebhutah* -since he is the specific host of duality as of the states of waking, dream, and other states of mental vibrations. This state verges on being *ananda bhuk* or of bliss.

Esha sarveshvarah esha sarvajnaaah, eshontaryaami, esha yonih sarvasya prabhavaapyayau hi bhutaanaam/ (Most certainly, this Prajnatva even in normalcy is embedded in the Experiencer of Sushupti as he is now called *Sarveswara* or the Unique Lord of all. He is then the Supreme Brahman Himself! He is the Omni -scient, Omni present and Omni potent of all as the Creator-Sustainer-Destroyer of the Universe.

Naantah-prajnaam, na bahis prajnaam, nobhayatah-prajnaam, na prajnaa-ghanam, na prajnaam, naaprajnaam, adrishtam, avyavahaarayam, agraahyam,alakshanam, achintyam, avyapadeshyam, ekaatma-pratyaya-sharam, prapannopashamam shaantam, shivam, advaitam, chaturdham man yante, sa aatmaa,saa vijneyah/(Now, the delineation of the Self: Considering that the Self comprises of 'Chatush Paada' or of Four Quarters, this State is described: *Naantah Prajnaanam* or that is not of consciousness of the internal world eliminating 'Taijasa'; *na bahis prajnaanam* , or nor of external world eliminating ' Vishva'; *na ubhayatah prajnaamam* - nor conscious of both the worlds or of the intermediate state between dream and awakenness; *na prajnaanaa ghanam*- nor an undifferentiated mass of consciousness; *na prajnam na aprajnam*- neither knowing nor unaware, beyond empirical dealings, inconceivable, indescribable, sole core and concentrate of Singular Self in whom existence merges with phenomena, or the unique and tranquil non duality. Indeed That is the Self and That is the Truth that generations Seek to Realise! This is the Climactic Knowledge which is never seen, heard, felt, thought, and expressed but only experienced as in the Status of 'Turiya' in which the Statement is embedded as 'Thou Art Thou'.

Omityokaaksharam idam sarvam: The Singular word OM is Pure Consciousness

Soyam aatmaadhyaksharam aumkaarodhimaatram paadaa maatraa maatraashchapaadaa akaara ukaara makaara iti/ (*Omityedaksharam idam Sarvam!* The Singular Word AUM signifying the entirety of Universe and Beyond! The Self is described as the four quarters of Vishvanara, Taijasa, Prajna, and the Atman or the Pure Consciousness; as identified with Bliss. This Word A-U-M is *Aatma-Adhyaksharam-Adhimaatram* or symbolic of Atma-the Akshara or the Eternal Syllable of Omkaara-and the Adhimaatram or the Quintessence of Vedas and the Letters identified with the Vijnana or Knowledge *par excellence* namely!

Jaagaritasthaano Vaishvanarokaarah prthamaa maatraapter aadimat vaad vaapnoti ha vai sarvaan kaamaan aadihcha bhavati ya evam veda/ (Vaishvaanara or the Virat Svarupa or the 'Antaratma' the Self in his 'jaagarita sthaana' or in his sphere of activity of wakefulness represents the first syllable of 'Akaara' of the AUM shabda.

Svapna sthaanastaijasa Ukaaro dviteeyaa maatrotkarshaat ubhayatvaadvotkarshati ha vai jnaana samatatim samaanash cha bhavati naasyaabrahma vit kule bhavati ya evam veda/Sushupta sthaanah prajno makaarastriteeya maatraamiterapeeter vaa minoti havaa idam sarvam apiitishca bhavati ya evam veda//(The second syllable of AUM being 'U' is represented by Taijasa the state of dream and 'svapna sthaana' is the sphere of the Self being in the intermediate stage; indeed the Individual possesses the characteristics of being wakeful as also of the dream stage viz Vishva and Prajna. He sure has a sense of fulfillment of worldy affairs as also of interest of 'Brahman'; in fact, persons of this category do have that of jijnasa of Brahman: 'asya kule na bhavati naansya abrahmavit' or none is born in our line without the interest of Brahman. The third letter of OM is 'M akaara' signifying Prajnaa with the Self's sphere of activity is in the sleep state. This is so stated since the analogy is of ' *miteh'* or of measurement. Any item of measurement in say a vessel has two sizes of entering and terminating or birth and death of any Praani that is Vishva and Taijasa; like wise a syllable when pronounced has a beginning and ending: Akaara is the entry and Ukaara and Makaaras or of merger points of Taijasa and Prajna.

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

Prashnopanishad

Utmost significance of OM as the gateway to virtuous human birth and beyond! V.3-5) *Sa yadi eka mantram abhidhaayeeta, sa tenaiva samveditastura jagatyaam abhisampadyate; tam Richo manushyaolak upanayante, sa tatra tapasaa bhahmacharyena shraddhayaa sampanno mahimaanam anubhavati// Atha yadi dvimaatrena manasi sampadyate sontariksham yajurbhir unneeyate soma lokam, sa somaloke vibhutim anubhuuya punaraavarte// yah punaretam trimaatrena Om iti ethenaiva- aksharena param purusham abhidhyaayeeta, sa tejasi Surye sampannah;adhaa paadodaras-tvachaa vinirmuktah sa saamabhir unneeyate brahma lokam, sa etasmaaj jeevaghanaatparaatparam purishayam purusham eekshate: tad eatou shokam bhavet//* (Even if one does not fully realise the true import of the Single word OM nor comprehend the constitution and basis of it, by one's thought and partial meditation of it should enlighten the person concerned and ensure the attainment of birth next on earth. Rik Veda Mantras ensure human birth, and that gives ample possibilties of ' tapasaa brahmacharyena shraddhayaa' or meditation, self control and faith leading to application of mind to the Basic Truth and Reality. More intensive meditation on the OM mantra- comprising three Letters viz. A-U-M, if coupled with another letter viz. 'U ' signifying the mind as also the relevant Yajur Veda would elevate a a virtuous person to Soma Loka or the world of the Moon and turns around to human birth again. Further meditation by the third syllable 'M' of the word OM to 'Param Purusham' or Hiranyagarbha Brahma then, one would get unified with and identified by Surya Deva in the Solar Orbit resplendent with extraordinary luminosity. Then just as a serpent gets rid of its skin, then the enlightened person concerned deep in meditation gets rid of his sins on account negative deeds and once led by the Saama Veda Chants is purified and qualified from the pursuit of the Supreme.
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Maitreya Upanishad

Chapter Four: 4. Means to attain Brahman :Vidya- Tyaga-Tapas or Knowledge-Austerity- Meditation
Asti Brahmeti brahma vidyavid abraveed, Brahma dwaaram idam ityevaitad aah,yas tapasaapahata-paapmaa, Aum Brahmano mahimeti etaitad aaha, yah suyuktojasram chintayat, tasmaad vidyayaa tapasaa chintayaa chopalabhyate Brahma, sa Brahmanaah, sa brahmanaa para, sa Bramanaa para etaa bhavati adhidaivavam devebhyascheti, akshayyam, aparimitam,anaamayam, sukham ashnute ya evam vidvaan anena trikena Brahmopaste athayaih paripurnaabhi bhutoyam rahitascha tair vaiva muktastva atmaanneva saayujjyam upaiti/ To know that one does not know but desires to know yet remains unknown is all what all knows! Brahman is he who realises the 'vidya' of Brahman and hence the statement by Kenopanishad: II.2-3) *Naaham manye suvedti no na vediti veda cha, yo naastadveda no a vediti veda cha/ Yasyaa matam tasyha matam yasya na veda sah, anijnaatam vijaanataam vijnaatamavijnaantaam//* (He does not know about Brahman, but that he does not consider that he does not know either; since he who claims that he knows indeed does not know. It is known to him to

whom It is unknown; he does not know to whom It is known. It is unknown to those who know well and known to those who do not know! The Supreme is not an object even of extraordinary knowledge but of intense introspection and Self Realisation; it is neither by perception nor comprehension but of intuition alone. Brihadaranyaka Upanishad III.iv.2 : *evam evatad vyaapadishtam bhavati, yadeva saakshaad aparokshaad Brahma ya aatmaa sarvaanatah/ Na drishter drashtaaram pashye, na shrute shrotaaram shrunuyaat, na maater maantaram manaveetaah na vijnaater vijnaataram vijaaneeyaah, esha ta atmaa sarvaantarah, atonyaad aartam/* or Brahman is present in every Being; ' you cannot see the one who enables you to see things, since vision enabled normally is different from that particular 'Self' enabling to see everything as different. Similarly what one hears or thinks or hears or knows by way of vision, capacity to hear, the thoughts and the knowledge are all self sourced; thus one's Self within is that very Self; everything else perishable ; this gross body consisting of organs and senses is perishable but the 'Antaraatma' or the Consciousness is imperishable and everlasting'. Mundaka Upanishad vide III. ii.3-4 is emphatic in stating that the Self is not attained by one who has no strength and determination and that the Source of Brahman is unattainable except by the 'paripaktvata' or climactic fruition of yoga, karma, tapasya and truthfulness. Further: *Naayamaatmaa pravachanena labhyo namedhaayaa, na medhaayaa na bahinaa shrutena, yamevaisha vrinute tena labhastasyaisha aatmaa vivrinute tanum svayam// Naayamaatmaa balaheenena labhoy na cha pramaadaattaapaso vyapyalingaat, etairupaayair yayate yastu vidvaamstashaisha aatmaa vitate Brahma dhaamaa/* or the Self is not possible of acomplishment either 'pravachanena'or by sermons, nor 'adhyaaya' or extensive and intensive study, nor even by 'bahudha shrutena' or by way of extensive teachings of Vidvans or Learned ones of knowledge and erudition; this is available by passionate thirst and unique dedication as a Singular Mission of Life! ' *esha atmaa tasya vivrinute svayam tarunum* or Self Revelation is possible by one's own gift. All kinds of spiritual disciplines including knowledge, absence of delusions as created by Maya, high level of abstinences are no doubt the pro-active factors, but the Will of Almighty would be the Supreme factor!)

In view of the above, the entry breakthtough is to realise Brahman to steer clear through the ocean of 'samsaara' and free one self from all the evil provocations of the mind as driven by panchendriyas and strictly observe abstinece and austerity as the stepping stone. This is to be backed up by Vidya or knowledge of Brahman. Then meditation of **AUM** as the magnificence of Brahman.

[AUM is the true reflection of Srishi the Universe. Atharvana Upanishad states: *Sarvaan praanaan paramatmani pranaamayateeti pranavah/* Once Pranava recital is taken up then the 'dehendriya praana mano buddhi' or the body parts, life's energy, the mind and its variationd get srirred up and rejuvinated. *Sarveshaameva mantraanaam Pranavah praanamuchyate/* or Pranava is the very Life's force, and in reverse sense praana is pranava uitself literally! *Pranavaadaparam japtvaa kadaa mukto bhavishyati/* or there could be no worship nor puja nor any 'mantra' without AUM! Omkaara comprises A kaara-U kaara-Ma kaara.]

This enables the Realisation of Hiranya garbha the agent of Brahman and the 'alter ego' Maya. Hiranyagarbha Brahma operates by various Divinities or the Functionaries through whom the former operates; the Panch Bhutas or the Five Elements operate as the connecting strings of the 'Charaachara Jagat' as the controllers of Panchendriyas plus the Pr aana the Sustaing Energy as also the 'Kaal chakra' the time cycle. Vidya or the knowledge of what is Brahman is thus the starting input, while 'Tyaaga' or austerity is the means and 'tapas' or deep meditation-introspection is the 'grand finale' the Bliss of Brahmatva and Absorption into the Magnificence!
Bhagavad Gita sums up vide Chapter 8 stanza 12-13: *Sarva dwaaraani samyamya mano hridi nirudhyacha, murdhnaa dhyaaya -atmanah praanamaasthito yoga dhaaranaam/ Omityekaaksharam Brahma vyaaharan maamausmaran, yah prayaatityajanam deham sayaati Paramaam gatim/* Whosoever is able to control the limbs and senses and stabilise the mind by 'Yoga dhaarana' and concentate one's thoughts and aim at Paramatma by reciting AUM and unite praana the life energy into 'brahma randhra' shal indeed accomplish HIM! Thus Omkaara is like an unfathomable ocean into which all kinds of meditations and worships of various forms of Paramatma merge into and

whosoever is steeped into all types of Devas with no barriers of kula- mata-linga-vayo bhedas or differences of caste-faith-sex-age reach the Almighty alone indeed!

Chapter Six: 3.'The symbol of AUM is the Paramartha Satyam-the Eternal Truth of the Formless and the Form

Dve vaava Brahmano rupe murtaan cha aurmurtan cha;atha yan murta tad asatyam, yad amurtam tad Brahma, tajjyotih, yaj jyotih sa aadityah, sa vaa yesha ityedam atmaabhavat, sa tredhaatmaanam vyakurutaa, Aum iti, tisro maatraa etaabhih sarvam idam otam protam chaivaasmeeti, evamhyaahaiad vaa aaditya Aum ityevam dhyaayata aatmaanam yunjeeteti/ Paramatma is realisable in two ways-one with form and another the formless. Now the Brahman with Form is stated as unreal or a empirical or by way of observation while He who is Real is the Permanent and Everlasting Truth which indeed is of Supreme Radiance and in a way like the Pratyaksha Bhaskara from whom the three folded AUM is derived. The entire Universe as woven like the warp and woof around Him who comprises the Three Letters and the analogy thus is that the Solar Orb of Surya Deva be worshipped and meditated upon as AUM. In sum, the Formed Paramatma is the Form and the Reality is Formless Avyakta- Shashwata-Sarvavyaapi-Anantam-Ajam-Avyayam tha is The Unknown-Everlasting- All Pervasive- Endless-Birthless- Undiminishing!

4.*Athaanyatraapi uktam, atha khalu ya udgeethah sa pranavo yah pranavah sa ugeetha esha pranavaa iti/ Evam hyaahodgeetam pranavaakhyaam pranateraram bhaa rupam vigata nidram vijaram, vimrityum, tripaadam, tryaksharam punah panchadhaa jneyam nihita guhaayaam ityevam hyaadhorddhva mulam tripaad brahma shaakhaa aakaashaa vaayuvagni udaka bhumyaadaya ekoshvaattha naamaaitad brahmaitasyaitat tejo yad asaa aadityah AUM iti etad aksharasya chata, tasmaad AUM iti anenaitad upaaseetaajasram iti ekasya sambodhaeti evam hyaaha/ Etad evaaksharam punyam, etad evaaksharam param, etad evaaksharam jnaatvaa yo yad icchati tasya tat/* Udgeeta or what is recited as a hymn is 'pranava' or Omkaara while what Omkaara is Udgeeta. Now Udgeeta is not only the prime performer of sacrificial tasks but the manifestation of the 'antaratma' the Three footed-Three Lettered AUM the five folded Pancha Bhutas as represented in the Panchendriyas of the Beings in 'Srishti'. Indeed Paramatma is comparable to a massive fig tree as resplendent like Bhaskara whose essential radiance is what the syllable AUM represents! Hence the magnificence of the Supreme. These are also the Forms of Surya Deva for brightness and Praana the Vital Energy for bestowing Life; Sun is 'considered' to be ever on the move , yet constant and the syllable Om too is all pervasive and this is Udgita is all about! Referring to meditation and introspection on the individual plane in reference to the body, this should indeed be on the 'praana' in the mouth organ, which would need be recited in 'udgita' and significantly enough addressed to the Pranava Mantra OM; the similarity on the divine plane too as in respect of Surya Deva as applicable to the Vital Force.One should always worship 'Praana' the Vital Energy in his physique as present in various forms. Rig Veda vide X.90 -3-4 stanzas are relevent : *Etaavaanasya mahimaato jyaayaancha Puurushah, paadosya vishvaa bhutaani tripaadasyaamritam divi/ Tripaaduurthva udait Purushah paadosyehaa- bhavat punah, tato vishvang vyakraamatsaashanaanashane abhi/* The entire universe is far bigger than the Virat Purusha; this immortal Master is the Supreme Energy to the Universe and the various Beings as sustained by food. Of His three feet, three lokas got manifested, one sustained by food and others otherwise.

5. *Athaanyatraapi uktam, svanavati eshaasyah tanuuh yaa AUM iti stree- punnaapumasaketi lingaavatee eshaataagnir vaayur aadityaa iti bhaasvati, esha atha Brama Rudro Vishnuriti adhipativatee, eshaatha garhapatyo dakshinaagnir aahavaaneeyaa iti mukhaavatee, eshaatha Rig Yajur Saameti vigjnaanaa -vatee, esha bhur bhuvar swar iti lokavatee, eshaatha bhutam bhavyam bhavisyaad iti kaalaavatee, eshaatha praanognih surya iti prataapavatee, eshaataannam aapas chandramaa iti aapyaayanaavatee eshaatha praanopaanovyaana iti praanavatee, esheti ata AUM iti uktenaitaah pastutaa architaa arpitaa bhavanteeti evam hyaahaitad vai atyakaama paraan chaparaan cha brahmayad AUM iti etad Aksharam iti/* AUM is a 'nisshabda shabda' or a silent sound heard by each and every Being irrespective of age, sex or neutral. This represents Agni-Vaayu- and Surya as the flickering flash within as long as the life lasts. Indeed that is the Real Self the Antaratma which is of the Form of Trimurtis as Brahma-Rudra-Vishnu essentially representing the Tri Gunas of Satvika- Tamasika -Rajasika or of srishthi-samhaara-sthitis. They also represent three types of

Homaagnis or sacrificial Fires viz. Gaarhapatya- Dakshina-Ahaavaneeya Agnis viz. the Agni-Mukha Swarupas; or Rik-Yajus-Saama Veda the Knowledge Forms or Bhur-Bhuva-Swah the Forms of the Tri-Lokas-the Kaala maana of Past-Present -Future; Praana-Agni-Suryas the essences of Existence as the sustaining Shaktis; the preservation energies of Food- Water-Moon; the Sense Forms of Buddhi-Manas-Ahamkaaras or Intelligence-Mind-and the Awareness or sense of thoughts; or the Praana-Apaana-Vyaana or the breathing energies.Thus AUM not only represents 'paraa-aparaa' self-existence but also Paramatma too!

Paraa Vidya - Aparaa Vidya have been distinguished in Mundaka Upanishad vide 1.i.1-5 as follows : I.i.1-3) *Om, Brahma Devaanaam prathamah sambabhuva Vishvasya kartaa bhuvanasya goptaa, sa Brahma- Vidyaam sarva vidyaa pratishtham atharvaaya jyeshtha putraaya praaha/ Atharvane yaam pravadeta Brahmaatharvaa taam purovaachaangire Brahma Vidyaam sa Bharadvaajaaya Satyavaahaaya praaha Bharadvajengirase paraavaraam/ Shaunako ha vai Mahaashaalongirasam vidhivad upaasannah papraccha, kasminnu Bhagavo vijnaatam bhavati iti/*(OM, Brahma the Creator, Sustainer and Protector of the Universe was self manifested as the foremost of Devas who were appointed to administer its existence. Most initially, He taught the rudiments of Brahma Jnaana to His eldest son Atharvan who was apparently born of one of the most ancient cycles of unqualified Brahma Times. Atharvan in turn taught this Vidya to Angira of the yore and the latter transmitted the Knowledge to Satyavaha of the ancestry of Bharadvaaja and further down to Maha Yugas and Yugas through the ages. Shaunaka who was a householder of fame approached Maharshi Angira of the relevant generations and desired to know and asked him: 'Bhagavan! kasminnu vijnaate sarvamidam vijnatam?' or Respected Sir! What is That by which every thing becomes known!'There is a reference in Chhandogya Upanishad (VI.i.3) cited in this context: A Brahmana Vidyarthi named Svetaketu who learnt Vedas in Gurukula for several years, returned home and showed off his knowledge around as his father asked the Vidyardhi: *Yenaashrutam bhavati, amatam matam, avijnatam vijunaatamiti!* Or what is that which is never heard is heard, unthought is never thought, and unknown is never known! Svetaketu got baffled and drew a blank. The kind father explained to Svetaketu: 'Do listen what is the reply: ' A lump of earth denotes what earth is all about; just as all kinds of speech are the basis of speech itself; a lump of gold is what all ornaments could be made out of gold just as a nail cutter would realise what kinds of instruments could be made out of iron! Indeed it is that secret which could made of a staggering variety of plurality that a singular existence could roll out! That is what Brahma Vidya is all about!) 4-5) *Tasmai sa hovaacha, dvai vidye veditavye iti ha sma yad Brahma vido vadanti Paraachaiva -aparaacha/ Tatparaa Rigvedo Yajurvedah Saamavedorvavedah Shikshaa Kalpo Vyhakaranam Niruktam Chhando Jyotishamiti, atha paraa ayaa tadaksharamadhigamyate/*
(The 'Para-jnaana' or the 'Aihika Jnaana' of somewhat inferior approach to Brahma Vidya- in contrast to 'Apara-Jnaana' or Amushmika Jnaana- is through acquisition of knowedge of Veda Vedangaas and the system of Rituals, Regulations and conventional set of Rules that the knowledge of Scriptures so prescribe. The other Superior approach of higher learning without resorting to karama kaanda is of Self Realisation through total Control of Panchendriyas viz. the Karmendriyas or the Action-oriented organs and Jnaanendriyas or the sensory organs and mainly of Mind in essence. The former route is detailed as the knowledge of Rik-Yajur-Saama-Atharva Vedas and the Shadvedangas of Shiksha, Kalpa, Vyakarana, Nirukta, Chhandas, Jyotisha.

Bhur-Bhuvah-Swah the Tri Lokas and worship of Gayatri - Bhaskara-and Savitri

6. *Athaavyaahritam vaa idam aaseet, sa Satyam Prajapatistapas taptvaanuvyaaharad Bhur-Bhuvah -Swar iti; eshaivaasya Prajaapateh sthavishthaa tanuryaa lokavateeti,swar iti; Swar iti asyaah shiro naabhir Bhuvo Bhuh paadaa Adityaaschakshuh, chakshur aayattaa hi Purushasya mahatee maatraa, chakshushaa hi ayam maatraascharati, Satyam vai chakshu, aksheene avasthito hi Purushah sarvaartheshu charati, etasmaad bhur bhuvah swar iti, upaaseetaanena hi prajapatir vishvaatmaa vishvachakshur ivopaasito bhavateeti, evam hi aahaishaa vai Prajaapati vishvaabhrit tanuur etasyaam idam sarvam antarhitam, asmi cha sarvasminn eshaa antarhhiteti, tasmaad eshopaseetaa/*
At the very beginning truly indeed only Prajapati was self manifested and by observing severe concentration uttered three words Bhur-Bhuvah-Swar and scured magnificent and huge His gross and

universal form which comprised Aakaasha as the head, navel as the atmosphere, feet as the bhumi and the vision as the Pratyakta Bhaskara. Hence the manfestation of Prajapati; hence *prajaapatir vishvaatmaa vishva chakshur/*or Prajapati Himself is the Body Form as also His vision. Indeed the entire Universe is hdden in the Antratma Himself as the true reflection of Prajapati.The purport of the venerable Symbols of 'Bhurbhuvatvasuvah'is described in Taittireeyopanishad vide I.v.1-2 is re-emphsasised as follows: As the 'Vyahritis'or qualifying features of 'Maha' or Brahma are: 'Bhu'or the Earth, 'Bhuva' or the Intermediate Space, and 'Svaha' is the extra terrestrial world yonder or the higher worlds. Now, if Bhu is Agni, Bhuva is Vayu, Svah is Surya then Maha is Chandra and the last is what the luminaries sparkle and glorify! Indeed if Vyahriti is called the trunk of the body of Hiranyagarbha Brahman, then the limbs are : bhu or the legs, bhuvah or the hands and svaha is the head!) I.v.3-5) 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.)

7. *Tat Savitur varenyam iti asau vaa Aadityah savitaa sa vaa evam pravaraneeyaa aatmakaameneti aahur brahmavaadinotha bhargo devasya dheemaheeti, Savitaa vai devas tato yosya bhargaakhyastam chintayaameeti aahur bhahmavaadinotha dhiyo yo nah prachodayaat iti buddhhayovai dhiyastayo -smaakam prachodayaat iti aahur brahmavaadinah, atha bhargaa iti yo ha vaa aamushminn aaditye nihitas taarakokshini vaisha bhargaa iti rudro brahmavaadinotha, bha iti bhaasayateemaan lokaan, ra iti ranjayateemaani bhutaani, ga iti gacchhanti asminn aagacchanti asmaad imaah prajaas tasmaad bha-ra-ga-twaad bhargah, shaashvat suuyamaanaa naat Suryah savanaat savitaadaanaat aadityah pavanaat paavanothaapopyaayanaad iti evam hi aaha, khalvaatmanotmaa netaamrritas chetaa mantaa gantotsrashtaanaat kartaa vaktaa rasayitaa ghraataa drashtaa shrotaa sparshaiticha vibhur vigrahe sannivishtaa iti evam hi aaha, atha yatra dvaiteebhutam vigjnaanaam tatra hi shrunoti pashyati jighrati rasayati chaiva sparshayati sarvam aatmaa jaaneeteti, yatraadwaitee bhutam vigjnaanam kaarya-kaarana-karma-nirmuktam nirvachanam anoupam nirupaakhyaam kim, tad avaachyamyam/*

'Brahma vaadis' or those who aspire to identify with Paramatma the Inner Self seek to vision Savitri beyond the Pratyaksha Bhaskara as that very inmitable magnificence the outstanding all Omniscience. May our thought levels be elevated to vision the ever hidden pupil of that glorious SELF inward and Omnipresent! It is that Rudra the extinguisher of periodical Creation of Every object of Creation from time to time. 'Bharga' the Bhaskara is thus denoted as 'Bha' for radiance to the worlds- 'Ra' for sustenance-and 'Ga' for dissolution of praanis and lokaas alike. Thus the Pratyaksha Bhaskara assumes the double role of Preservation and Termination while the pivotal role of Savitri is to restart the cycle of 'kaalamaana' or the time schedule. As 'Aditya' assumes the role as the intiator and sustainer, 'Paavana' is the purifier, 'Aapas' is the instrument of growth. Indeed the Inner Self is the culminator as the Prime Leader the everlasting, all distinguisher, the thinker, the one who acts, the root of joy and sorrow, the voice lender, taster and smeller, and the hearer too. At the same time, there occurs a double nature involved as subject and object or Inner Self or the Conscience and the Concerned Being respectively. Yet the actual Actor on the stage of the Play of Life is the Being under reference-by it male or female of any moving or immobile species would kick-start the Physical Organs and senses to see-hear-feel-smell-taste even while the original director and promtper is the Antaratma the Inner Self- the very reflection of Paramatma the Supreme who is *kaarya-kaarana-karma-nirmuktam nirvachanam anoupam nirupaakhyaam kim, tad avaachyamyam/ kaarya-kaarana-karma-nirmuktam nirvachanam anoupam nirupaakhyaam kim, tad avaachyamyam/* But indeed what is that Abstractness, and that is what the Unknown all about.In this context Brihadaaranyaka Upanishad is quoted: II.iv.14) Due to the actual existence of duality, nay the multiplicity, due to ignorance, smell is different, vision is different, the capacity of hearing varies, speech sounds diverse, the pattern of thinking or mindset is varied, and the faculty of the understanding is highly dissimilar too. But when the veil of ignorance is removed and since the Absolute Self which is neither dual nor multiple, every thing falls in place and one starts its attributes to hear, see, smell, touch, taste, feel, think and react precisely the same in unmistakable and distinctive uniformity! Therefore Maitreyi, one

has to clearly understand as to who is the Singer, then the song is indeed just the same! The Self is thus the Supreme in that blueprint, be it vision, or hearing, or feeling, or thinking or whatever! 'Vignaataaramare kena vigjnaneeyaaditi'or through what instrument should one know That Knower? Kena Upanishad further annotates:To know one does not know but desires to know yet remains unknown is all what all one knows! II.1) The teacher poses a question to the student whether he knows much about Brahman and exclaims that the latter might perhaps realise an outline but not in depth; the student said that he knew not much that he claims that optimal knowledge might still delude him; the student might have to deliberate to further perfect the Realisation. II.2-3) *Naaham manye suvedti no na vediti veda cha, yo naastadveda no a vediti veda cha/ Yasyaa matam tasyha matam yasya na veda sah, anijnaatam vijaanataam vijnaatamavijnaantaam//* (The disciple agrees that he does not know about Brahman, but that he does not consider that he does not know either; since he who claims that he knows indeed does not know. It is known to him to whom It is unknown; he does not know to whom It is known. It is unknown to those who know well and known to those who do not know! The Supreme is not an object even of extraordinary knowledge but of intense introspection and Self Realisation; it is neither by perception nor comprehension but of intuition alone.

8.*Esha hi khalv aatmeshaanah Shambhur Bhavo Rudrah Prajaapatir Vishva shruk Hiranyagarbhah Satyam Praano Hamsah Shaastaa Vishnur Naraayanorkah Savitaa Dhaataa Vidhaataa Saamraad Indra Indur iti, ya esha Tapati Agnir ivaagneenaa pihitah sahasraakshena hiranmayenaandena, esha vaa jignaasitavyonveshtavyah, sarvabhutebhyobhayam datvaaranyam gatvaatha bahikretvendriyaarthaan svaach chariiraad upalabdheta enam iti/ Vishvarupam harinam jaatavedasam paraayanam jyotirekam tapantam, sahasra rashmih shatadhaa vartamaanah praanah prajaanaam udayaty esha Suryah/* This Antaratma or the Inner Self is Ishaana- Shambhu- Bhava- Rudra-Prajapati-Hiranyagarbha-Satyam-Praana-Hamsa-Dharma Shaasta- Vishnu-Narayana- Arka-Savita-Dhaata- Vidhaata-Saamraat-Indra-Indu the Chandra Deva. The Antaratma too is Radiance-Agni of the Five Elements as also replaceable by the heat within the body of all the Beings as concealed by the Hiranyagarbha or the Golden Egg's all mighty Radiance. Such is the Antaratma that is most sought after as the Ultimate Refuge as the goal of fearlessness, since that indeed is right within the body as also in myriad forms in the Universe. That magnifecent and golden Antaratma is all-pervasive and all knowing whos is the Ultimate Goal to be accomplished as the true reflection of Paramatma well beyond the Pratyaksha Bhaskara. Prashnopanishad elucidates further I.5-8) 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 absorbtion of its rays into all the Beings in the East while as He illumines all the other sides of the South, the West, the North , -as also below, above and the Antariksha, providing shine and heat by his rays to all the living Beings. Surya is Life in several forms assuming an alternate form of Agni too ; after all Vaishvanara too is stated as the core and concentrate of all living Beings just as Vishvarupa is the essence of the totality of the Cosmic World. Thus the ones seeking to realise Brahman do realise that 'Vishvarupam' or Surya is 'harinam' or of myriad forms, 'jatavedasam' or the embodiment of enlightenment, 'parayanam' or the final resort of all Beings, 'ekam jyoti or the Singular Illumination of the Universe, 'tapantam' or the unique source of heat and radiation, and 'sahasra rashmih' or of thousand rays, and of 'pranah prajaanaam' or Life Energy of the infinite Beings)

9.Praana the vital energy and food the sustainer

Tasmaad vaa esha ubhayaatmaivam vid aatmaani evaabhidhyaayati aatmaani eva yajateeti dhyaanam prayogastham mano vidvabhishutut, manah putimam ucchishtopahatam iti anena tat paavayet, mantram pathati,ucchistopahatam yaccha paapena dattam mritasukaad vaa vasoh pavitram agnih savituscha rashmayah punaantva annam mama dushkritaan cha anyat, adbhih purastaad paridadhaati, praanaaya svaahaapaanaaya svaahaa vyaanaaya svaahaa samaanaaya svaahodadaanaaya svaaheti panchabhir abhijuhoti, athaavashishtam yata-vaag ashnaati atobdhir bhuuyaa evoparishat paridadhaati achanto bhutvaatmejyaanah praanognir vishvoseeti cha dvaabhyaam aatmaanam abhidhyaayet, praanognih paramaatmaa vai panchavaayuh samaashritah,

*sa preetah preenaatu vishvam vishvabhuk, vishvosi vaishvaanarosi vishvam tvayaa dhaaryate jaayamaanam, vishvan tu tvaam aahutayashcha sarvaah prajaas tatra yatra vishvaamritosheeti, evam na vidhinaa khalv anenaat taannatvam punar upaiti/*Thus who so ever might realise that Praana and Surya are to be worshipped, meditated intensely and absorbed into as a regular practice attains the initial pre-qualification to realise the Supreme. But since the defilements on account of mortal birth and the consequent impurity of mind and the distortions of panchendriyas would be in sway, the conerned person as still he needs to get purified by worshipping Vasu-Agni-and the rays of Savitri for the elevated level of purification. To start with before intaking the Anna the food, he should wrap up or bind the praana- the process of breathing with water first with praana the breath-apaana the breath-vyaana the breath- samana the breath-and udaana the breath viz. Intake-Outgo-Diffused-Preserving and Balancing the Vital Energy. As the five folded constituents of the Energy thus invoked with the syllable 'Svaaha', then the digestion of the food intake gets initiated; indeed, *atma jnaana rupam bhojanam* or the intake of food is like the pathway to an individual's self -awareness. At the conclusion of food intake, antaratma is recalled as the food being the ideal mix of praana and Vishvaananara Agni wherby the Supreme absorbs both the entities.

10. *Athaaparam veditavyam, uttaro vikaarosyaatmaa yagjnaasya yathaannam annaadashcheti, asopaa -kyaanam, purushaschetaa pradhaanaantasthah, sa eva bhoktaa praakritam annam bhunktvaaiti, tasyaamyam bhutaatmaa hi annam asya kartaa pradhaanah, tasmaat trigunam bhojyam bhoktaa purushontasthah, atra drishtam naama pratyaayam, yasmaat beejaa sambhavaa hi pashavas tasmaad beejam bhojyam anenaiva pradhaanasya bhojyatvam vyaakhyaatam, tasmaad bhoktaa purusho bhojyaa prakritis tatstho bhunktaa iti, praakritam annam trigunabheda parinamatvaan mahadaadyam viseshaanatam lingam, anenaiva chaturdashaa vidhasya maargasya vyaakhyaa kritaa bhavati sukha- duhkha moha samjnaanam hi anna bhutam idam jagat, na hi beejasya svaad uparigrahostiteeti yaavan aprasutih, tasyapi evam tisrasva avasthitaava annatvam bhavati kaumaaram youvanam jaraa parinatvaat tad annatvam, evam pradhaanasya vyaktataam gatasyopalabdhir bhavati, tatra buddhyaadeeni svaaduni bhavanti adhyavasaaya sankalpaabhimaanaa iti, athendriyaarthaan pancha svaaduni bhavanti, evam sarvaaindriya karmaani praakakarmaani, evam vyaktam annam avyaktam annam, asya nirguno bhoktaa, bhoktaa bhoktratvaac chaitanyam prasiddham tasya, yathaagnir vai devaanaam annaadah somonannam agninaivaannam iti evem vit, soma samjnoyam bhutaatmaagni samjnopyavyaktaa mukhaa iti vachanaat purushohi avaktaa mukhena trigunam bhuntaa iti, yo haivam veda samnyaasee yogi chaatmayaajee chati, atha yadvan na kaschiccuunnyaagaare kaaminyaah pravishtaan sprushateenindriyaarthaan tadvad yo na sprushati pratishthaan samnyaasee yogee chaatmayaaji cheti/* In reference to self sacrifice, the reference is food and the consumer; while the latter apparently consumes what nature provides, the elemental Self is what the individual self consumes and ironically the elemental self is the controller of nature. The individual self enjoys that kind of food as per his three gunas of satvika-raajasika-taamasika tastes.Thus the level of intellect and its influence on the individual self is the determinant of the kind of food that is consumed by the individual. The latter in turn is guided by the fourteen fold course viz. the four forms of antahkarana or the Conscience driven by the panchendriyas or five senses of perception and five senses of action.Having explained about the motivation process of consumption of food and the interplay of the panchendriyas, the taste of food consumption tends to cause pleasure or pain or fantasy. Now, three stages of life viz. childhood, youth and aging determine the taste which too are subject to change. Similarly the taste changes as per the intellectual, habitual, heriditary, and the demands of Panchendriyas of each Being. Even the food intake by Gods as also the Elemental Self is Soma as the product emeging from 'Agni Karyas' or Sacrifices. Each person's appetite is derived from renounciation, contemplation and the inherent trait of self sacrifice. Such of the renouncers have the least interset in sensual objects including amorous damsels being the practioners of renuciation and self restraint.

18. <u>Yoga -the proven approach to Moksha Praapti</u>

Yathaa tat prayoga kalpah praanaayaamah pratyaaharo dhyaanam dhaaranaa tarkah samaadhihi shadangaa iti uchyate yogah, anena yada pashyam pashyati rukma varnam kartaaram Eeshaam Purusham Brahmayonim;tadaa vidvaan punyapaape vihaaya parevyaye sarvam ekeekaroti; evam hyaah/ Yathaa parvatam aadeeptyam naashrayaanti kadaachana/ The proven method of attaining the Paramatma is to controlling one's senses and 'panchendriyas', intense and highly concentrated six folded yoga shaking off the virtue and vice alike and seeking vision of eqaunimity and the permanent bliss; the common saying is that neither birds nor animals seek shelter on a burning mountain and likewise, sins and blemishes would take refuge to the Supreme.
Narada Purana is quoted the essence of Ashtanga Yoga as follows: Brahmarshi Narada gave a direct question to Sanaka Kumara as to which 'Karma' (Holy Action) would assure the attainment of Moksha and Sanaka replied that Yoga was indeed the unique way and 'Jnaan'backed by 'Bhakti' was the best form of Yoga- a mix of Karma Yoga and Jnaana Yoga, or a blend of 'Karma'(Action) with Bhakti (devotion). *Ahimsa Satyamakrodho Brahamacharyaa Parigrahou, Aneershyaa cha Daya chaiva yogayorubhayo samaah/* (Non-Violence, Truth, absence of hatred, Brahmacharya, Aparigraha or non acceptance, destruction of jealousy, mercifulness and benevolence-these are the features in required proportions). The person who treats the way that he himself desires to be treated is qualified for Yoga. Contrarily, the person who is overcome by envy and fault-finding might be immersed with Dhyana and Tapasya, but these noble qualities are considerd futile. That is why restraint, self-control and equanimity in terms of speech, thought and action are the cornerstones of 'effective' Vishnu Puja . Given these basic pre-conditions, Pujas, Stutis, Fastings, Vratas, Purana Shravanas, Tirtha Yatras, Daanaas, Yagnas and the like assume redoubled proportions of efficiency and are truly termed as implements of Karma Yoga. The lack of distinction between Jeevaatma and Paramatma, signifying the Maha Vakyas of Vedas viz. Tatvamasi or Sohamasi constitute the basis of Vedas and forms of the <u>*Ashtanga Yoga*</u> viz. *Yama, Niyama, Aasana, Pranahaara, Pratyaahaari, Dharana, Dhyana and Samaadhi.* The relevant definition is: *Yamaascha, Niyamaavaschaiva, Asanaani cha sattama, Praanaayaamah, Pratyaaharo Dharana Dhyanamevacha, Samaadhi Munusreshthah yogaangaani Yatha kramam/* While '<u>Yama</u> ' denotes Ahimsa, Satya, Steya (non-stealing), Brahmaharya, Aparigraha, Akrodha, Anasuya and Daya are the constituents of Yama; <u>Niyama</u> ' comprises of Tapas, Swadhyaya (self-learning), Santosha (contentment), Shaucha (Cleanliness), Aradhana or worship and Sandhyapasana. 'Tapa' includes meditation, Chandrayana and other Vratas which signify fastings, Pujas, Stutis etc. 'Swadhyayana' encompasses Japas of three kinds viz. Vaachika/ Uchhaarana or Vocal, Upaamshu or slow and distinct rendering and 'Maanasa' or recitation within while considering the meaning and context of the Mantra). 'Santosha' basically refers to mental satisfaction that the life style is smooth and contented, organised, wholesome and virtuous. 'Shuchi' means 'Bayha Shuddhi' or physical as also 'Antassuddhi' without interaction with the 'Arishat vargas' viz. Six enemies from within viz. Kama, Krodha , Lobha, Moha, Mada, and Matsara; 'Aradhana' including 'Stuti' by 'Manas', 'Vani' or vocal; 'Kriya'or Tirtha Yatras, bathings, Daanas, good deeds such as digging of water bodies/ wells, construction of Public Utilities etc. and most significantly 'Sandhyopasana'. <u>*Aasana*</u> is the next significant 'Yoga Sadhana'; it is stated that there are thirty prominent Aasanas 'Sitting postures' viz. Padmasana, Swastikasana, Peethasana, Simhasana, Kukkutasana, Kunjarasana, Kurmasana, Vajrasana, Varaahasana, Mrigasana, Chailikasana, Krounchasana, Naalikasana, Sarvatobhadrasana, Vrishabhasana, Nagasana, Matsyasana, Vyaghrasana, Artha Chandrasana, Dandavatasana, Shailasana, Khadgasana, Mudgarasana, Makarasana, Tripathasana, Kaashtaasana, Sthanurasana, Vaikarnikasana, Bhowmasana and Veerasana. The next Yoga Sadhana is <u>Pranaayama</u> which could be Agarbha or Sagarbha; the Agarbha type is without Japa and Dhyana and the better kind one is while performing Japa and Dhyana. Pranayama comprises 'Rechaka' or exhaling air through left nose, 'Puraka' is inhaling through the right nose and 'Kumbha' is holding air as also 'Shunyaka' (stand-still). The right 'nadi'of the human beings is called 'Pingala' whose Deity is Surya / Pitru yoni. The left Nadi is 'Ida' / Deva yoni nadi whose Deity is Moon. In between the Pingala and Ida nadis is a minute and hidden nadi called 'Sushumna' whose 'Adhi Devata' or Deity is

Lord Brahma. Pratyahaara is the next Yoga Sadhana, by which 'Indriyas' or Limbs are controlled by being dis-associated with worldly matters. This is the preparatory step of mind-control when one could close the eyes or even keep them open but possess high degree of concentration on a blank screen or any chosen object irrespective of surrounding visions, sounds, nasal / touch reactions and mind-borne reactions except the focussed one, say an illumination through which to probe the Almighty! Having conquered the external limbs and internal feelings, a stage is set to hold or practise Dhaarana of the required vision of Paramatma even for split seconds by regulating the vision and once that is practised, the length and depth of the visualization could be prolonged as Yogis could. The vision when continued the Yogi enters a stage of Samadhi when the Yoga Purusha could neither hear, nor see nor react to any situation, except the one that is focussed! Such a situation is not death but death-like since that trance could be retrieved, as claimed by those Maharshis who experienced! They were able to realize Para Brahma Paramatma in their hearts that was ever lasting, pure, dazzling and complete through their inner vision. In the World, there are three kinds of feelings viz. 'Karma-'Brahma'and 'Ubhayatmaka Bhavanas'. Till Karma Bhavana is not demolished or controlled, one would not visualise Brahma Bhavana. Only when differences of worldly nature and Para Brahma are completely merged, that state is called as Brahma Gyan or of the real Nirakara Vishnu. Also, there are three kinds: 'Para', 'Apara' and Karma Shaktis. Bhagavan is the Para Shakti; 'Kshetrajna' is the Apara Shakti and 'Avidya' (ignorance) is the Karma Shakti. Indeed, Kshetrajna Shakti is dormant in all Beings; it is minimal in 'Jada' rupas like trees and mountains, some what weak among animals and birds, but human beings are fairly aware of the Shakti; while it is conspicuous among higher levels like Gandharvas, Yakshas and of course Devas. Like the Sky the Kshetrajna Shakti is all pervading in different 'Rupas'; it is the awakening of that Shakti which Yoga is all about.

Mundaka Upanishad asserts vide III.1.3 that by means of yoga one accomplishes the Supreme directly : III.i.3) *Yadaa pashyah pashyate rukma varnam kartaaram paramam brahma yonim, tadaa vidvaan punya pape vidhuya niranjanah paramam saamyam upaiti/*(As indeed when the Seeker of Reality finally confronts the vision of the golden hued Over Lord and merges with the non duality of Purusha and the Self as the **Source of Brahman**, the Seeker attains equation and then the riddance of gunas and features, merits and non merits, 'punya paapas' and indeed that is what all the highest goal!)

19. *Athanyatraapi uktam: yada vai bahir vidvaan mamo niyamendriyaarthaan cha praano niveshayitvaa nih sankalpas tatas tishthet, apraanaad iha yasmaat sambhutatah praanasamjnaako jeevaa tasmaat praano vai turaakhye dhaarayet praanam; iti evam hyaah: achittam chattamadhyastam achintyam guhyam uttamam, tatra chittam nidhaayeta tac chalingam niraashrayam/* As the person in the quest of Brahman control his mind from the extraneous influences and devoid of conceptions, then he is stated then in the tureeya or the ultimate sense and then with no attachments and merge his thoughts into the Brahman.

Mundaka Upanishad is quoted again vide III.i.7-8: *Brihaccha tad divyam achintyarupam sukshmaaccha tatsukshmataram vibhaati, duuraat suduure tad ihaantike cha pashaatsva ihaiva nihitam guhaayaam/ Na chakshusaa grahyate naapi vaachaa naanyar Devaih tapasaa karmanaavaa, jnaana prasaadena vishuddha sattvah tatastu tam pashyate nishkalam dhyaayamaanah//* (Brahman is attainable only through the disciplines of Truthfulness and similar traits: It is 'Divya' Self-Resplendent; 'Achintya Rupam' or of Unimaginable Form; Sukshmantaram or Subtle like 'Antariksha'; Vibhaati or of such illumination of Surya Chandraadis; 'sudure' or extremely distant to the ignorant since the wise are awareness as deep within quite nearby; and 'guhaayam' or is deep in the cavity of everybody's Self, but imperceptible to the blind and ignorant. Indeed it is incomprehensible by the sensory organs and faculties of vision, speech, and so on except through the minds'eye that too by intense 'dhyana' fully backed by 'Karma' and 'Dharma'; It is reachable by 'jnaana prasaadena vishuddha sattva and jnaanamaya' or only through the favouable medium of knowledge and purity of thought and deed.

Manu Smriti (Aachara Khanda) is quoted: 12.18 onward: a human being suffering from the evils of life pulling forcefully from attachments to the 'arishad vargas' and deep miseries emanating from sensual objects and their blemishes would hardly have any options except to carry forward to sufferings hence and lifes thereafter. It is stated that in respect of any Being- be it human or other species- Pancha Bhutas do play a vital role in resisting the battle against evil forces but when the mind forces the 'panchendriyas' or sensory organs floods of evil then the Five Elements too lose grip and

thus let the Beings to head on and pave way for the torments in Yama Loka. Indeed the mind of a Being emanates action of virtue and vice and the mind keeps on whispering the need for dharma, but the thick layer of Agjnana or ignorance tends to ignore the whispers; the Prakriti or Nature possesses three features of Satva- Rajas-Tamo gunans whose mix constitutes the all engulfing characteristics of a Being. *Yo yadeshaam guno dehe saakalyenaatirichyate, sa tadaa tadgunapraayam tam karoti shareerinam/ Sattvam jnaanam tamojnaanam raagadveshau rajah smritam, etad vyaaptim adeteshaam sarvabhutaashritam vapuh/* As the bodyframe comprising the mix of the 'Gunaas' of an individual Being is disproportionate then its reflexes too get affected likewise in three defined compartments of vipareeta or the worst kind of ignorance- a total cover of what is ignorance about- semi ignorance- and total abesence of awareness or total agjnana or'tamas'/ utter darkness as in some species of Nature. Indeed 'Satvam Jnaanam tamojnanam raagadweshou rajah smritam' explains the role of virtue in popularising the total negation of 'raaga-dweshas'for immunity. The three main kinds of 'jnaana' or of pure joy-tranquility-and total radiance are of Liberation ad Personifiation of Absoluteness are the steps of what is termed as 'Taadaatmya' or Unity of Jeevatma and Paramaatma. Thus the mix of Absolute Truth represents the Identity of Satva-Rajo- Tamo Gunas!Such Identity is graded as 'Agrayo-Madhyo-Jaghnasya' or Uttama- Madhyama-and Athama; indeed this classification is of top and highly elevated states of Virtue in the Absolute Reckoning! *Vedaabhyaasastapo jnaanam shauchamindriyanigrahah, dharmakriaaatmachintaa cha saattvikam gunalakshanam/ Arambharuchitaa adhairyamasatkaaryaparigrahah, vishayopasevaa chaajasram raajasam guna lakshanam/*or Vedaabhyaasa, Tapa, Jnaana, Shaucha, Indriya nigrah, Dharmaacharana and constant meditation are the charactaristics of Satva Guna, while initial but absence of sustained efforts, taking up well thought out endeavors but giving up on way to success, gradual slippages in terms of yielding to woldly attractions and bowing to sensual pleasures are the features of Rajoguna. Greed, sleepishness, lack of determination, cruelty, naastikata, habitual soliciting of favours, and dullness are the patent features of Tamo guna. Such is the description of qualities that feature out through one's life in the past, present and future. The seriatum in which these are portrayed brings in the quality of the same atonce in respect of good-indiffernt-and outright bad degrees of active-passive-and shameful ways of living. Satva guna is defined as what a person of high virtue executing a deed that he is not ashamed of, nor he regrets performing but he gives immense self - yielding joy and contentment is delineated so and that indeed is the prime attribute of Satvaguna. *Devatvam saattvikaa yaanti manushyatvam cha raajasaah, tiryaktvam taamasaa nityamityeshaa trividhaa gatih/* or Satvika guna reaps Devatvam, Rajasa guna provides 'Manushytawa' or the human character, and Tamastwa results in ignorance ending up in the womb of animals, birds, reptiles and so on. *Esha sarveshu buthteshu gudhotmaa naprakaashate, Drushyate tvagraayaa buddhyaa sukshmayaa sukshma darshibhih/ Yacchedvaan manasi pragjnyaastad yacchecchanta aatmaani, Jnaanam aatmaani mahati niyaachet,tad yacchecchaanta aatmaani/* (This Purusha is hidden in all beings from Brahma to bunch of grass but is covered by maya or cosmic illusion born of the mix of Satva-Rajas and Tamo Gunas. Only Maharshis and Great Seekers might perceive him as a subtle entity; the Paramatma is stated to reveal to none due to Yoga Maya or the Great Illusion as covered by Ignorance. Only through purified intellect as is available to Seekers, a hazy profile of Hiranyagarbha is perhaps seen by their mind's eye! The discerning person needs to merge into the 'Indriyas' or the organs into the intelligent Self and then infuse the latter into the 'Paramatma'. While so doing, the name-form-action of that particular Self is totally negated and there had to be a 'tadaatmyam' or fusion of the two entities!)

30. *Aum shuchau deshe shucih satvasthah sad adheeyanah saad vaadee saddhyaayaayee sad yaji syaad iti; atah sad brahmani satyabhilaashini nivrittosyaas tatphalaacchinapasho niraashayah parashva atmavad vigataabhayo nishkaama khsayyam aparimitam sukham aakramya tishthati paramam vai shvevadher iva parasyddharanam yat nishkaamatwam; sa hi sarva kaama maayah purushodhyavasaaya sampalpaabhimaana lingo baddhah; atas tad vipareeto muktah; atraika aahur gunah prakriti- bheda- vashaad adhyavasya atma bandham upaagatodhyasaayasya dosha kshayaadd hi mokshah,manasaa hyeva pashyati, manasa shrunoti, kaamah sankalpo vichikitsaa shraddhhaashraddhaa dhitiraddhitir hreer dheer bheer iti etat sarvam mana eva, gunaughair uhyaamaanah kalushikritas chaasthirash chalo lupyamaanah saspriho vyagras chaabhimanaanitvam*

prayata iti, aham so manedam ityevam manyamaano niadhnaati aatmananatam aatmam jaaleneva kheecharah;atah purushodhya vaasaaya samkalpaabhimaana lingo baddhah, atas tadvipareeto muktah, tasmaat niradhyavassayo nishkampalpo niraabhimaanas tishthet, etan moksha lakshanam, eshaatra brahma padavee eshotra dvaara vivaronenaasya tamasah paaramgamishyati;atra hi sarve kaamah samhitaa, iti atrodaaharati:Yada panchaavatishthaante jnaanaani manasaa saha, buddhishcha na vicheshtate taam aahuh paramaam gatim; etad uktaantarhridayaa shaakaakaayanas tasmai namaskritvaa yadhaavad upachaaree krita krityo marud uttaraayanam gato, na hi atrodvartamaanaa gatih, eshotra Brahma patah sauram dvaaram bhittvorddhvenaa vinirgataa, iti atrodaaharati:anantaa rashmyas tasya deepavad yah sthito hridisitaasitaah kadru neelaah kalpitaa mridu lohitaah/ Urdhvam ekah sthitasteshaam yo bhitvaa surya- mandalam brahma lokam atikramya tena yaanti paraam gatim/ Yad asyaanyaad rashmi shatam urthvameva vyavasthitam/ Tena deva kaayaanaam svadhaamaani prapadyate, yenanakika rupaschadastaad rashmayosya mridu prabhaah/ iha karmopabhogaya taih samsaarati sovashah tasmaat sarga svaargaapavarga hetur bhagavaan asaav Aditya iti/

Aum: One ought to practise at a clean place, speak-study-introspect and totally untie material-family- and ephemeral knots and enquire of Brahman alone. Since one's mind is always the defying and slippery horse, that some how needs to be harnessed as that is the fountain head of the 'arishad vargas'. The pulls and pressures of materialistic attractions lead to desire to possess- non fulfillment leads to anguish-this leads to frustration and anger- it leads to ego and agitation- that further creates desperation, mental disequilibrium, lack of peace of mind and futility of existence! Thus the innate ability to self teach the attitude of objectivity of 'Mine and Thine' is the very basis of the path of Contentment and liberation. When the Panchendriyas or five forms of senes and sensory organs are under control , then only the bridles of the horses are tightened and the cart gets stready to be able to drive straight on the high road to reach Bliss the lustrous Brahman, lest the labyrinth of lanes and bye lanes lose the way and badly stuck to the cycle of Time and keep revolving in the monotonous of life of deaths-births- deaths and births again. Once the Path of Brahman the Everlasting Luster is discovered, the door to the Amazing Rush of Radiance of the Original Surya Devaatma is throne open suddenly surprising the Jeevatma as identified with Paramatma.

Kathopanishad is quoted states: The Individual Self is denoted as the Master of the Chatiot, body is the chariot, charioteer is the 'buddhi' or intellect, and mind is the bridle and the Panchendriyas are the horses: I.iii.4-11: I.iii.4) *Indriyaani hahaanaahu vishayaamsteshu gocharaan, Atmendriya mano yuktam bhokte -tyaahur maneeshinaam/* (The Pancha Indriyas are the horses viz. the Pancha Karmendriyas ie.the eyes-ears- mouth-nose-reproductive cum excretionary organs and Pancha Jnenendriyas of seeing-hearing-eating- breathing and the concerned of the last afore said. Besides, material objects are the roads as countless. Those who understand these details are called the Self and the latter has the body adjuncts and the mind detailed above)

I.iii.5-8) *Yastva avigjnaavaan bhavati ayutena manasaa sadaa,Tasyendriyaani vashyaani sadashvaa iva saaratheh//Yastu vigjnaanaavaan bhavati yuktena manasaa sadaa, tasyendri –yaani vashyaani sadashvaa iva saaratheh// Yastva avigjnaavaan bhavati amanaakshah sadaashuchi, na satat padam aapnoti samsaaram chadhigacchati// Yastu vigjnaanavaan bhavati samanaskah sadaa shuchih, satu tat padam aapnoti yasmaat bhuyo na jaayate//* (The Panchendriyas attached to the Charioteer called the Intellect lacks discrimination as that of the Intellect too, then the vicious horses too get carried away with wrong deeds. But once Intellect in tune with the bridle of mind is endowed with care and discretion then the organs too like the good horses tend to run on the roads of safety and well being. Contrarily, the master of the chariot looks bewildered as mute spectator to the unapproved deeds of the Charioteer, the bridle and the horses thus for sure getting deeply engaged in the cycle of births and deaths with all the risks of existence again and again either as humans or animals or worms depending on the deeds of the body concerned! However if the charioteer as associated with the bridle and quality horses would certainly take to smooth roads without pitfalls and seek to escape the dreaded cycle of births ans deaths!)

I.iii.9-11) *Vigjnaana saarathiryastu manah pragrahavaannarah, sodhvanah paarapaamneti tadvishnoh paramam padam//Indriyebhyah paraahyaarthaa, arthebhyascha param manah, manascha paraabuddhir buddher aatmaa mahaan parah// Mahatah param avyaktam, avyaktaat purushah parah, Puruhaan na param kinchit: saa kaashthaa, saa paraa gatih/* (A person who is fortunate to possess a 'saarathi' or a charioteer of distinguishing ability with controlled psyche accomplishes the destination never to be born again and that indeed is the 'Paramam Padam' or the abode of the Supreme! Thus the ' arthaa' or the sense objects are 'paraah' or higher than the senses; in other words material objects are created to cater to 'Indriyas' but intelligence overcomes the temptations of the

mind; the Antaratma or Inner Consciousness is on a far higher scale. Put in a different way, Maya or Illusion that tends to make the intelligence and action overpowers but the Consciousness is on a higher pedestal and has the ability to overcome the enticement. The pull of Maya is strong enough but 'Mahat'or the Great Soul is 'Param, Avyaktam, and Purusham, Purushaat na param kim chit'' or the Culmination, Subtle, and Purusha the Supreme or nothing there beyond!)

Maha Narayanopanishad: Gayatri in Celestial Images

Stanzas 19-31: Following are 12 passages called Gayatris addressed to various Deities:

19: (Maha Deva Gayatri) *Purushasya vidma sahasraakshasya Maha Devasya dheemahi, tanno Rudrah prachodayaat/* May we meditate that Maha Purusha and absorb the knowledge and might of that myriad eyed Maha Deva ! The most significant explanation of of Gayatri is vide Rigveda Mandala III.Sukta 62. Stanza 10 is : *Tat savitur varenyam bhargo devasya dheemahi dhiyo yonah prachodayaat/* That 'buddhi' or the heart felt mentality which impacts 'sanmarga' the path of virtue is worthy of worshipping Savita Devata, demolishes blemishes and leads us to uphold the divine path! Chhandogya Upanishad III. xii.1) *Gayatri vaa idam sarvam bhutam yad idam kim cha, Vaag vai gaayatri, Vaag vaa idam sarvam bhutam Gaayati cha traayate cha/*(Gayatri is the manifestation of all the Beings in Creation. Speech is Gayatri. It is that Vaak Devi who sings for and provides protection for one all! In the days of yore there were three principal media to secure Soma juice viz. Gayatri, Trishtup and Jagati; but only Gayatri could reach the kingdom of Soma as the other two got fatigued and retreated. Besides excellence in singing viz. 'gaana', Gayatri does 'traana' or protection of the 'Praanis' too)

20: (Rudra Gayatri) *Tat Purushasya vidmahe Maha Devaaya dheemahe, tanno Rudrah prachodayaat/* May we be impelled to realise that Supreme Person Rudra Deva the embodiment of Jnaana, enlighenment and the secret of Supreme Realisation!

21: (Vighnesha Gayatri) *Tat purushaya vidmahe Vakratundaaya dheemahe, tanno Dantih prachodayaat/* May that Maha Purusha Ganeshwara the elephant faced with a powerful trunk and tusk bestowing auspiciousness and Vidya, whom Devas and humans are invoked before every action to ward off evil forces and all kinds of obstacles.

22: (Nandi Gayatri) *Tat Purushaaya vidmahe Chakratundaaya dheemahi, tanno Nandih prachodayaat/* May we invoke that form of divinity known as Chakratunda or Nandikeshwara the servant, seat and vehicle of Lord Shiva wielding chakra and discuss while Shiva was engaged in battles with demons gasping with the mouth.

23: (Shanmukha Gayatri) *Tatpurushaya vidmahe Mahasenaaya dheemahi, tannah Shanmukha prachodayaat/* May Bhagavan the Six Faced Kartikeya the embodiment of chivalry as the Commander-in Chief of Deva Sena and the enforcer of Dharma guide us and impel to seek enlightenment to realise the Essence of Truth.

24: (Garuda Gayatri) *Tatpurushaaya vidmahe Suvarnapakshaaya dheemahi, tanno Garudah prachodayaat/* We seek to worship Suvarnapaksha or with golden wings Garuda Deva the swallower of Snakes and the chariot of Maha Vishnu who is eveready to carry the latter within a fraction of second to places where the latter's devotees urge Him to save at once.

25: (Brahma Gayatri) *Vedaatmanaaya vidmahe Hiranyagarbhaaya dheemamahi, tanno Brahma prachodayaat/* We beseech Hiranyagarbha Brahma Bhagavan the known manifestation of the Supreme Reality and the root of Chatur Vedas reciting them from his four faces to impact our consciousness towards the path of estimable action.

26: (Narayana Gayatri) *Naraayanaaya vidmahe Vaasudevaaya dheemahi, tanno Vishnah prachodayaat/* We prostrate before Narayana Vaasudeva to lead us to righteousness and reveal us the Reality and reach us to the arduous path of Bliss. The term Narayana as resting on deep waters preserving the Universe that He creates as His effective deliberation and cause. Vaasudeva is the Antaryaami as the ‘ ayaktam- shasvatam -Vishnum -anantam -ajam -avyayam’.

27: (Bhaskara Gayatri): *Bhaskaraaya vidmeheMahaadyutikaraaya dheemahi, tanno Adityah prachodayaat/* May we perform ‘pradakshana namaskaaras’ or circumambulatary greatings to Pratyaksha Bhaskara the original cause of radiance and illumination of Trilokas for uprooting darkness and bestow life and sustenance to all the Beings and demolish ‘agjaana’ or ignorance to lead us jyoti : ‘tamasomaa jyotir gamaya -mrityormaa jyotirgamaya’!

28: (Vaishwaanara Gayatri) : *Vaishvaanaraaya vidmahe leelaalaaya dheemahi, tanoo Agnih prachodayaat/* May Agni Deva the ready means of worship and cooking as the singular source of radiance and ‘homa karyaas’ by which all the devas are invoked and contented with ‘mantra yukta ajyaas’ by way of oblations through the singular means of ghee and food. Manduka Upanishad describes Vaishvaanara as ‘ Lolaayamaana’: I.ii.4) *Kaali Karaali cha Manojavaa cha Sulohitaa yaa cha Sudhumravarnaa, Sphulingini Vishvarupi cha Devi Lolaayamaanaa iti Sapta Jihvaah/* (The Sapta- Jihvaas or the Seven Tongues of Fire Flames are Kaali (black), Karaali (ferocious), Manojava (Speed of Mind), Sulohita (extremely red hot), Sudhumra varna (coloured like thick smoke), Sphulingini (emitting cracky sparks) and Vishvaruchi (blazing all around); these are the ‘lolaayamaana- agnis’ or the ever moving flames of speed and spread!)

29:(Katyaayani Gayatri) *Katyaayanaaya vidmahe Kanyakumari dheemahi, tanno Durgih prachodayaat/* May Devi Katyaayani be realised and Devi Kanyakumari be worshipped. We seek the blessings of Durga Devi generously and lead us to Reality and Realisation.]

Stanza Three

Saa cha kimgotraa ktyaksharaa kati paadaa/ kati kukshayah/ Kaani sheershaan Saankhaayana gotraa saa chaturvishyatyaksharaa Gaayatree tripaadaa chatushpaadaa/ Punastasyashchatvaarah paadaah shat kukshikaah pancha sheershaani bhavanti/ Ke cha paadaah kaashcha kukshayah kaani sheershaani/ Rikgvedasyaak prathamah paadou bhavanti/ Yajurvedo dwiteeya paadah/Saama veda truteeya paadah/ Atharva vedaschaturah paadah/ Purvaa dik prathamaa kukshirbhavati/Dakshinaa dwiteeyaa kukshirbhvati/ Paschimaa triteeya kukshirbhavati/ Uttaraa chaturthee kukshir bhavati/ Urthva vai panchamee kukshir bhavati/ Urthvaavai panchamee kukshirbhavta/ Athah shashtee kukshir bhavati/ Vyakaranosyakh prathamah sheersho bhavati/ Shikshaa dwiteeyah/ Kalpastriteeyah/ Niruktischaturthah/ Jyotishaamayanaamiti panchamah/ Kaadik ko varnah kimaayatanam kah swarah kim lakshanam kaanyaksaradaivataani ka rishayah kaani cchhandaamsi kaah Shaktuaha kaani tatvaani ke chaavayavaah/ Purvaayaam bhavatu Gayatree/Madhyamaayaa m bhavat Savitri/ Pashchimaayaam bhavatu Sarasvarti./Rakshaa Gaayatrii/ Shvetaa Gayatri/ Krishnaa Saraswatee/ Prithivyantarksham dhyoraayatanaani/

The prashna could be as to which is of Gayatri’s gotra! How many aksharas! How many paadaas! How many kukshis! How many sheershaas! How many dishas that the Devi be of the Vyapti.! How many Veadaas! Is this true that Rig Veda is Gatyatri’s prathama paada as the shiraas, Yajur Veda the dwiteeya paada,Sama Veda the triteeya paada and the chaturtha paadaaa as of Atharva veda. Is this also true that the Shat Vedaangaas are of Gayatri swarupas. Six Vedangas constitute the ‘Sadhanas’or the means to accomplish Mukti, viz. Siksha, Kalpa, Vyakarana, Nirukti, Chhandas and Jyotisha. In relation to Siksha, the significance of Swara or notation in the discipline of Sangeeta (Music). In the Swara Shastra, the Swara of Archika is related to Rig Veda, ‘Gaandhik’ is to ‘Gaadha’ and ‘Saamik’ is

to Sama Veda. A 'Swara' is according to 'Ruchas' (Hymns) and their variations, while in 'Gathas'or metered rhythemic verses Sama Veda has 'Vyavadhaanas' or pauses. The Yagjna stotras, karanas and Mantras are required to be pronounced as per Swaras; otherwise they turn out to be 'Viruddha Swaras'. In the entire 'Vangmaya' Shastra (Vocabulary), pronounciation originates from 'Vakshasthala' (chest), 'Kantha' (throat) and 'Mastaka'(head); from the chest emerges the low level sounds normally resorted to morning singing, from the Kantha emerge the medium and very broad variety of sounds and from Mastaka are emanated high pitch sounds and their variations of volume. The Sapta Swaras-Sa, Ri, Ga, Ma, Pa, Da, and Ni-are 'Prathama' (Shadaja), 'Dwitiya' (Rishabha), 'Tritiya' (Gandhara), 'Chaturtha' (Madhyama), 'Mandra' (Panchama), 'Krushtha' (Dhaivata) and 'Atiswara' (Nishadha). Kalpa comprises Nakshaktra Kalpa, Veda Kalpa, Samhitaa Kalpa, Aangirasa Kalpa and Shanti Kalpa. The third component of Vedanga pertains to since Vyakarana (Grammar) constitutes 'Veda Mukha' or the Face of Vedas. 'Nirukta' (Etymological or derived /rhetoric/artificial interpretations) which is basically an extension of Vyakarana seeks to bring out the hidden meaning of Vedas which apparently do not express the total intent and implication. Chhandas Shastra which too is an important component of Vedangas; it is stated: *Chhandah paadow tu Vedasya* or Chhandas denotes the feet of Vedas. And Jyotisha Shastra further. Thus in the original manifestation be that of Gayatri; then the appearance be as of Savitri. The 'dhyana' (meditation) to Devi Savitri would be on the following lines: 'Devi Savitri! You have the complexion of molten gold with the radiance of Brahma Teja like the severe summer's thousand mid-day Suryas wearing two Agni Shudha vastras. You are known as 'Sukhada', 'Muktida', 'Shanta', 'Sarasampad Swarupa' and 'Sarva sampad pradaatri'(Provider of bliss, Salvation, Peace, and Wealth since you are the Symbol of Prosperity). May I invoke the 'Adhishthaatri'or the Over-all in charge of Vedas and Shastras and meditate that Veda be Saraswati DeviSwarupa Savitri!' After the invocation thus, the devotee would have to offer the 'Shodashopachaaraas' of Aasana, Paadya, Arghya, Snaana, Anulepana, Dhupa, Deepa, Naivedya, Taambula, Sheetala Jala, Vastra, Bhushana, Maalaa, Chandana, Aachamana and Shayya. Then follows the manifestationof Saraswati and her prayer could be : *Sarasvati namastubhyam varade kaama rupini vidyaarambham karishhyaami siddhirbhavatu me sadaa/* Thus Devi Sarasvati be respected too there after.

[Expla. 1. Pranava Swara in general 2 .Dishaas vide Chhandogya Upa 3.15.1 and 3. Narada Purana on Vedangaas

1)

A' kaara- 'U' kaara - 'M' kaara-Naada, Bindu- Kalaas

A' Kaara: Bhu loka-Rik Veda-Deataas viz. Brahma/ Ashta Vasus Ashtaavasus are viz. Aapa, Dhruva, Soma, Dhara, Anila, Anala, Pratyusha and Prabhasa- Chanda: Gayatri- Agni : Gaarhapatya- Avastha- Jaagrit- Varna or blood red or yellow- Guna or rajas / satva; dik-praachi; ritu-vasanta

' U' Kaara: Loka as Bhuvar or Antariksha- Yajur Veda- Devatas as Rudra or Ekaadasha Rudras viz. Mahan, Mahatma, Matimaan, Bhishana, Bhayankara, Ritudhwaja, Urthvakesha, Pingalaksha, Rucha, Shuchi and Kaalagni.- Chhanda as Trishthubh- Agni as Daakshnaayan Avastha as of Swapna-Guna as of Satva or rajas- Dik as pradeechi; ritu as greeshma

'M' kaara: Loka as dyuloka- Saama Veda- Devatas as Vishnu or Dwaadasha Adityas viz. . Indra, Dhata, Parjanya, Pusha, Twashta, Aryama, Bhaga, Vivishwan, Amshu, Vishnu, Varuna and Mitra- Chhanda as Jagati- Agni as of Ahavayaneeya- Avastha as Shushupti- Guna as Taamasa Dik as udeechi / paschima and ritu as varsha

Naada-Bindu- Kalaas viz. Aakaashabhaavaapanna manorupa sakalpita shakti is Naada-Ahamaatmika Vimarsha rupa shakti is Bindu and Praana manogata vaasanaa chitt is denoted as Kala. 2. Pancha Mukha 2. Pancha Dishas-Chatur Vedaas and Shat Vedangaas

2)

Treasure hunt in the Universe as Dishas provide protection and the new borns seek asylum from 'Bhurbhuvassuvah' and the related Deities

III.xv.1) *Antarikshodarah kosho bhumi budhno na jeeryati, Disho hi asya sraktayo dyaur asyottaram bilam, Sa esha kosho Vasu dhanah tasmin Vishwam idam shritam/* (Reserve Assets referred to as a 'Kosha' or Treasury-of the Supreme Empire of Paramatma is truly full of Riches and Fortunes! This treasury possesses, *inter alia,* the Antariksha or the Space as its inside, Bhumi as its bottomline, Dishas or Directions as the corners of Swarga, and Sky as the upper lid ceiling; thus the wealth of the Lord's creation is securely contained there within. Now, as a hero-like son is born to a father to safeguard the treasury of the Universe, the results of actions performed by the son determine the fruits of the treasury!) III.xv.2) *Tasya praachi dig juhur, sahamanaa naama Dakshinah, Raajni naama pratichi, subhuta naamodeechi, taasaam Vaayur vatsaha, sa ya etam evam vaayum dishaam vatsam veda, maa putra rodam rudam/* (The eastern side of the Treasury is named as *Juhu* since that word signifies oblations to Agni that people perform in the Eastern direction; the southern side is called as *Sahamaana*, since that word represents what the departed Souls are made to suffer or 'sahante' the various results of their vicious deeds in the southern side which is the realm of death; the western side of the Treasury is named as *Raajni* or brightness- the western glow- identified with King Varuna; and finally, the Udichi or the northern side is called *Subhuta* connected by Lord Shiva. Now Vayu Deva is the son of Directions and he who knows the Air is the son of Directions does not cry for the loss of the son, but takes shelter from the indestructible Treasury; on the other hand, the Son is reborn and secures shelter from the treasury once again!) III.xv.3) *Arishtam kosham prapadye' amunaa amunaa amunaa' praanam prapadye, amunaa amunaa amunaa; bhuh prapadye amunaa amunaa amunaa, bhuvah prapadye amunaa amunaa amunaa; swah prapadye amunaa amunaa amunaa/*(The son assures himself that he would always take shelter from this indestructible treasury from this one or this one or this one! He takes shelter from **Praana** the vital force for the sake of this one, or this one or this one! Or he takes shelter from **Bhuvah or Bhumi** the endless Earth that is for the sake of this one, this one this one! Or he takes shelter from **Bhuvah or Antariksha** the Intermediate Space or for the sake of this one , this one, this one! Or he takes shelter from **Swah or Swarga** or for the sake of this one, this one or this one!) III.xv.4-7) *Sa yad avocham Praanam prapadya iti Praano vaa idam sarvam bhutam yadidam kincha tameva tatpraaptasi// Atha yad avocham: bhuh prapadya iti prithvim prapadyentariksham prapadye, divam prapadya iti eva tad avocham// Atha yad avocham: bhuvah prapadya iti agnim prapadye, Vaayum prapadye*, *Adityam prapadya iti eva tad avocham// Atha yad avocham: swah prapadya iti Rig Vedam prapadye, Yajur Vedam prapadye, SaamaVedam prapadya iti eva tad avocham, tad avocham//* (The new born then decides to take refuge from Praana or the vital force and convinces himself that he should take shelter from Praana only; when he decides to take santcuary from Bhu or Earth, then he also seeks it from antariksha or Atmosphere and Akaasha or Sky; when he decides to take protection from Bhuva then he meditates Agni, Vaayu and Surya; when he decides to seek the care of Swah then he seeks shelter of Rig Veda, Yajur Veda and Saama Veda!)

3.

Vedangas

Six 'Vedangas' constitute the means of knowledge to attain 'Mukti'

In the process of 'Siksha Nirupana', Maharshi Sanandana explained to Brahmarshi Narada that six Vedangas constituted the 'Sadhanas'or the means to accomplish Mukti, viz. Siksha, Kalpa, Vyakarana, Nirukti, Chhandas and Jyotisha. Maha Shuka Muni was a glorious example of 'Anuchan' or an outstanding expert in all the Six Vedangas, besides being an epitome of Dharma and an unparalelled 'Adhyayi' or a Master of the Four Vedas of Rig, Yajur, Sama and Atharvana. Siksha: In relation to Siksha, Sage Sanandana emphasised the significance of *Swara* (notations) in the discipline of Sangeeta (Music). In the Swara Shastra, the Swara of Archika is related to Rig Veda, 'Gaandhik' is to 'Gaadha' and 'Saamik' is to Sama Veda. A 'Swara' is according to 'Ruchas' (Hymns) and their variations, while in 'Gathas'or metered rhythemic verses Sama Veda has 'Vyavadhaanas' or pauses. The Yagjna stotras, karanas and Mantras are required to be pronounced as per Swaras; otherwise they turn out to be 'Viruddha Swaras'. In the entire 'Vangmaya' Shastra (Vocabulary), pronounciation originates from 'Vakshasthala' (chest), 'Kantha' (throat) and 'Mastaka'(head); from the chest emerges the low level sounds normally resorted to morning singing, from the Kantha emerge the medium and very broad variety of sounds and from Mastaka are emanated high pitch sounds and their variations of volume. The *Sapta Swaras*-Sa, Ri, Ga, Ma, Pa, Da, and Ni-are 'Prathama' (Shadaja), 'Dwitiya' (Rishabha), 'Tritiya' (Gandhara), 'Chaturtha' (Madhyama), 'Mandra' (Panchama), 'Krushtha' (Dhaivata) and 'Atiswara' (Nishadha). Shadaja-Sa- stands for 'Sagar' (Sea) with peacock as the representative bird, 'Muladhara' (the base of the spine) as the Chakra (body part) and the ruling Deity as Ganapati. Rishabha Re-means bull representing the bird Skylark, 'Swadhishtana'or genital as the Chakra and the ruling Deity is Agni. Gandhara Swara 'Ga'means Gagan or Sky with goat as the representative animal, 'Manipura' (solar plexus/ naval) as the Chakra and Rudra is the concerned Deity. Madhyama-Ma-means the Middle, represented by the bird dove, Anahata (heart) being the relevant body part and Vishnu as the Ruler concerned. Panchama-Pa-means the fifth, represented by nightingale and 'Vishuddha' (throat) as the relevant body part and the Ruling Deity is Sage Narada. The Swara titled Dhaivata-Dha- means Dharti or Earth, the representative animal being horse, the relevant Chakra being 'Aaajna' or the third eye and the Ruler being Sada Shiva. The Seventh Swara viz. Nishada-Ni- meaning Hunter and standing for the animal Elephant, has 'Sahasrara' (the crown of the head) as the body part, the Ruler being Surya as the Deity.

The second Vedanga relates to Kalpa Granth . Kalpa comprises Nakshaktra Kalpa, Veda Kalpa, Samhitaa Kalpa, Aangirasa Kalpa and Shanti Kalpa. In the Nakshatra Kalpa, there was a description of the Head of Stars, viz. Chandra as also of the notable Nakshatras. In Veda Kalpa, the methodology of achieving the 'Purusharthas' (Human Objectives) related to Dharma, Artha, Kama and Moksha was detailed.

The third component of Vedanga pertains to since Vyakarana (Grammar) constitutes 'Veda Mukha' or the Face of Vedas. For example, Sanandana proposed two words to Narada viz. 'Subanth' and 'Tidanth'; suppose the last letter is 'Ananth' and the Pratyaya or prefix is 'Sup', then the word is Subanth; 'Sup'has seven 'vibhaktis'(Cases), of which the first is *Su* (Prathama or 'Eka' vachana), *Au* (Dwi or two) vachana and '*Jas'*(bahu or many vachanas). In *Prathama Vibhakti* or the first vibhakti (Nominative / about the performer or subject) the proposed person's 'linga' (gender), Parimaan (volume or quantity) and 'Vachan' (number), etc. need to be specified. For instance, linga is 'thata'; 'thati' and 'thatam'; parinama is one kg. of rice and vachan is one, two or many. The specific Karma (Predicate or part of sentence excluding the Subject) is as 'Harih sevyatey' or Hari is served (by Bhaktas/ devotees) and in this sentence karma is the Vaachya; whereas in another sentence 'Lakshmya sevitah' or [Bhaktas] served through Lakshmi. If Karta himself is vaachya, then the sentence could be 'Harih karoti' or Hari performs. In *Dwiteeya* (*second) Vibhakti* (accusative or the Object) the affix words used are 'Am', 'Aou', and 'Shas' followed by the vachan or number like one, or two or many. If the sentence is 'Harim pujati' ie Hari is worshipped, then kartha is not specified and that is 'Anukt'or silent / unspecified. Also, dwiteeya vibhakti is utilised with words like 'Antara' or 'Antarena'; for eg. Antaraa twaam Harih which means Hari is outside you and me; Antarena Harim sukham which means 'There is no happiness without Hari. In the *Triteeya (third) Vibhakti,*

(Instrumental/ instrument) the suffix words used are 'taa', 'bhyaam' and 'bhis' followed again as always by the vachan as in the earlier vibhaktis. In the context of 'Karan' (doing), 'Karya' (action) and 'Anukta' or unspecified 'Karta' or the doer, this Vibhakti is utilised as in the sentence: 'Ramena baaneyna hato Vaali'meaning Rama's arrows killed Vaali; here Rama is the unspecified Karta. In the *Chaturthi Vibhakti,* (dative or from whom action is performed) the words applicable are 'im', 'bhyaam' and 'bhyas' and is used when 'sampradaan karaka' or giving away / donastion of a vastu (thing / material) is to be performed: 'Brahmanaaya gaam dadaati' or Brahmana is given a cow. This vibhakti is also utilised when a tasteful thing is given away: 'Haraye roachatey bhaktih' or Hara is happy with Bhakti. In Panchami *Vibhakti,* (ablative or where action is performed), the relevant suffix words are 'Imsi', 'Bhyaam' and 'Bhyas' and is used in 'Apadaan karaka' when somebody goes away somewhere, something is brought or taken, something or sombody is seperated. The examples are 'Graamaadpaiti' or Goes away from the village; 'Devaduttah Yajnadadaat pustakam samaadatey' or Devadatta takes away a book from Yajnadutta; 'Paatraat odanam grihnnati' or Food is taken from a vessel; 'Ashvaat patati' or Falls from a horse; 'Parvataat Nadee nissarati' or River falls from a Mountain.The suffix words used in *Shashthi Vibhakti* (Possessive or possession) are 'Ims', 'Ose' and 'Aam' and the Vibhakti emphasises the 'bhedak'relationship of Master and Servant or the difference of status such as in the expressions like 'Grihasya Swami' or the Master of the house hold; 'Raajnah sevakah' or servant of Raja; and 'Dasaradhasya putrah' or Dasaratha's son. In the *Saptami Vibhakti* (locative of action), the affix expressions are 'Ims', 'Ose' and 'Sup' used in Adhikarana kaarak such as in 'Grihey vasati' or Resides in the house.The context of 'Adhaara'(hold) is also used in Saptami Vibhakti. Adhaara is of three varieties viz. Auopashloshaka, Vaishayaka and Abhivyaapaka; the respective examples are 'Katey aastey' or seated on a mat / 'Mokshey icchhaa asti' or Moksha is desired, 'Sarvasmin Atma asti' Atma is in everything and 'Chouryaa -dvibheti' or afraid of stealing. Raksharthak *Dhaatu* (verbal root, an ingredient of an expression) is used in this Vibhakti as in 'Paapaad rakshati' or saved from the sin. *Sambodhana Vibhakti* (denominative/ used to address someone) as in Prathama Vibhakti.

'Nirukta' (Etymological or derived /rhetoric/artificial interpretations) which is basically an extension of Vyakarana seeks to bring out the hidden meaning of Vedas which apparently do not express the total intent and implication. The word 'Nir' connotes the comprehensive sense that is sought to be conveyed and 'Ukta'states that which is expressed, thus indicating that a lot more is to be revealed. As regards the Karna Rupa or the Ear-Forms of the'Vaidika Dhatus', Nirukta is of five forms viz. 'Aagama', 'Viparya', 'Vikara', 'Naasha' and 'Uttama Yog'. The Varna (Coverage or Classification) of Aagama signifies 'Hamsa' and the interchange of the word is 'Simha' which is the second formation of Varna called Viparya. Varna Viparya leads to Varna Vikara known as 'Goodhotma' or Goodha +Atma as in 'Esha Sarveshu Bhuteshu Goodhotma na prakaashatey'. From Varna Vinasha is followed by 'Prushodara' or Prusha d+Udara. In the fifth form, Muni Sanandana explained to Narada that the words like 'Bhramara' indicated that deeper understanding of the Ruchas (Hymns) of Vedas was incomplete as a Bhramara had not tasted the full store of honey yet! It was not merely the grammatical correctness of the words, but their origin and context which were more significant. [*Satyameva artham aayayati gamayateeti Satyam (*That which imparts true knowledge about the existing objects is the ultimate Truth!). One who simply recites Vedas is like a 'Sthanu' (pillar).He who understood the words and the meaning would be a real source of happiness to self and guidance to others. *Artha vaachah Pushpam phalam* (Meaning of what is said is like the blossom and fruit!). The famed Yakshacharya, the author of Nirukta Text (800 AD approx) who followed the Grammarian Panini felt: *Naisha sthaanoraparaatho yadenamandho na pashyati, Purushaaraparaadham sa bhavati* (If a blind person were unable to vision a Pillar, it is not the fault of the pillar but of the blind person.

Chhandas Shastra which too is an important component of Vedangas; it is stated: *Chhandah paadow tu Vedasya* or Chhandas denotes the feet of Vedas. 'Chhandas' is of two types viz. 'Vaidik' or related to Vedas and 'Loukik'or for general use.Vaidik Chhanda expresses Gayatri Mantra: 'Tatsavitur varenyam Bhargo Devasya Dhimahi Dhiyoyonah prachodayaat'. *Anushthup Yajati, Brihatya Gaayati,*

Gaayatrya stoutati: Anushthup is used fot Yagnas, Brihati Chhanda is for singing and Gayatri is used for Stutis.The Loukika chhanda is used in Puranas, Itihasaas, and Kavyas in poetical forms, for eg. *Sarva dharmaan parityajya maammekam sharanam vraja, Ahamtwa sarvapaapebhyo mokshamishyaami maa shuchah* (This Shloka is in Anushthup chhanda). Both the Vaidik and Loukik Chhandas have two kinds based on 'Matras' and Varnas' (units or quality) known as Martik and Varnik. The Chhanda Shastra comprises 'Ganas' (group of three Aksharas or letters) and Gurus / Laghus or Big and Small in terms of 'S' or 'I'. The Ganas are as follows: 1) 'Ya'gana: ISS for eg. Ya+Maa+Taa; 2) 'Ma' gana: SSS for eg.Maa+Taa+Raa; 3) 'Ta' gana: SSI for eg. Taa+Raa+ Ja; 4) 'Ra'gana: SIS for eg. Raa+ Ja+Bhaa; 5) 'Ja'gana: ISI for eg. JA+ BHA+ Na; 6) 'Bha' gana: SII for eg. Bhaa+Na+ Sa; 7) 'Na' ganam: III for eg. Na+SA+La; 8) 'Sa'ganam: IIS for eg. Sa +La+ Gaah. To summarise, the following may be noted for facility: **Y**aMaaTaa (ISS), **M**aaTaa Raa (SSS), **T**aaRaaJa (SSI), **R**aa JaBhaa (SIS); **J**aBhaaNa (ISI), **B**haa Na Sa (SII), **N**a Sa La (III), **S**a La Gah (IIS) . The Ruling Deities of the Ganas as above are: Ya gana (Jala), Ma gana (Prithvi), Ta gana (Akash), Ra gana (Agni), Ja gana (Surya), Bha gana (Chandra), Na gana ('Ayu'or Life/ Health), Sa gana (Vayu). The 'Phala'or fruits / results are: Vriddhi or Abhyudaya / Growth or Progress in respect of Ya gana; Lakshmi/wealth for Ma gana; Dhana Naasha for Ta gana; Vinasha for Ra gana; Roga or ill-health for Ja gana; Su yasha for Bha gana; Ayu for Nagana and Bhramana or travel for Sa gana. The mind-boggling multitude of 'Chhandas'or Poetic Structures in Sanskrit Language is a standing proof of the opulence and magnificence of its 'Vangmaya' (Literature).

In the Jyotisha Shastra, Skanda Muni emphasized three Skandhas viz. *Ganita (Siddhaanta), Jaataka, (Hora), and Samhita.* In Ganita there is Parikarma of Yoga, Antara, Gunana, Bhaajana, Varga, Vargamula, Ghana and Ghanamula; ways and means of finding Graha madhyama and clarity of positioning, 'Anuyog' or the Knowledge of Desha, Disha and Kaalamaana ie. Place, Direction and Time; Chandra Grahana, Surya Grahana, Udaya (Rise), Astama (Setting) Dik Sadhana is concrete platform is made and a 'Shankha'is erected at a central point, mark a 'Vrittha' (circle) with twelve equi-distant portions from the centre drawn to the periphery, keep marking twelve 'dots'after every two hours, observing Sun's direction from the Sun-Rise point and the Sun-Fall, it is not difficult locate the Dishas/ Upa Dishas (directions), indicating the twelve Rashis, [viz.Mesha (Aries), represented by Ram, Fire and Mars; Vrishabha, represented by Bull, Earth, and Venus; Mithuna (Gemini), represented by a Couple, Air and Mercury; Karkataka (Cancer), represented by Crab, Water and Moon; Simha (Leo) reprented by Lion, Fire and Sun; Kanya (Virgo) represented by Virgin, Earth and Mercury;Tula (Libra) represented by a Balance, Air and Venus; Vrischika (Scorpio) represented by Water and Mars; Dhanus (Saggitarius) represented by a Bow, Fire and Jupiter; Makara (Capricon) represented by Alligator, Earth and Saturn; Kumbha (Aquarius) represented by Pot, Air and Saturn and Meena (Pisces) represented by Fish, Water and Jupiter]. The Dashas and Upa Dashas respectively are North East (Ishana) representing Varuna or Water full of beneficial Energy; East (Poorva) ruled by Indra indicating for Authority and Contentment; South East (Agneya) represented by Agni / Fire and Energy; Dakshina (South) ruled by Yama and standing for Dharma and Death; South West (Niruti) ruled by Nocturnal Deity known for Sleep, Fame and Income; West (Paschim) is ruled by Varuna for Water/ Rain and 'Karma'/ fate; North West (Vayavya) ruled by Vayu Deva standing for intellect, business and name; North (Kubera) known for prosperity and Career; Brahma is the Centre for Power and Creativity]

Stanza Four

Akaarokaakaaramakaararupodaaddtthaadiswaraatmikaa/ Poorvaa sandhyaa hamsavaahini Brahmi/ Madhyamaa vrishabha vaahunee Maheshvaree/Pashchimaa Garuda vaahinee Vaishnavee/Purvaahna kaalikaa Sandhyaa Gayatree Kumaaree raktaa raktaangee raktavaasinee raktagandhaanmalyaanu -lepani paashaankushaakshamaalaa kamandalu varahataa hamsaaruudhaa Brahmadaivaatya rigvedasakitaa aadityapathagaaminee bhumandala vaasine Madhyaahna kaaklikaa Sandhyaa

Savitree yuvatee Shvetaangee Shveta vaasinee Shvtagandha maalyaanulopinee Trishula mamndala hastaa Vrishabhaaruujdhaa Rudra daivatyaa Yajurveda sahitaa Aaditya pathagaaminee Bhuvoloke vyavasthitaa/ SaayamSandhyaa Xsarasvatee vriddhvaa Krishnaangee Krishna vaasinee Krishna gandhamaalyaanulopanaa shankha chakragadaabhaya hastaa Garudhaaroodhaa Vishnudaivatyaa Saam Veda sahitaa Aditya patha gaaminee Swargaloka vyavasthitaa/

Devi Gyatri is of A kaara- U kaara Makaara Rupa; A-U-M signifies one's own mind as conditioned of Pancha Bhutas of Earth- Water- Fire- Air and Skies besides the Panchendriayas of Karmendriyas viz. nose-tongue- eyes- ears- skin respecively and of Jnanendriyas viz. Ghrana-Rasa- Chakshu-Shrotra-Twak or smell, taste, see, hear and touch. as also of the Pancha Tanmatras of Light, sound, taste, smell and consciousness.; A-U- M is Brahman. Om consists of one syllable is the Antah-Pranava or one's own conscience. It is divided into eight (matras) - the vowel 'a', the vowel 'u', the consonant 'm', the half-syllable (ardha-matra) the nada, the bindu, the kala and the shakti. Hence it is not of four - as its chief matras as has been said to be. The vowel 'a' consists of ten thousand parts, the vowel 'u' is of a thousand parts, the letter 'm' of a hundred parts and the Ardhamatra-Pranava consists of an endless number of parts. Devi Gayatri is Udaattha-Anudaattha and Swarikta or Swaraahmika. She is the trikaala sandhyaantargata.Praatahkaala samaya Gayatri is Hamsaaroodha Braahmi rupa; madhyahna kaala Vrishabhaaroodha Maheshvari rupa and saayamkaaleena Garudhaaroodha Vaishnavi rupa. Praatahkaaleena Sandhyaa samaya Gaayatri is described as rakta varna, Kumaari Rupa of raktaanga, rakta maalaa, rakta vastrayukta, rakta chandana maalaankrita; paashaankusha aksha maalaa kamanadu varamudra yukta, hamsaaroodha BrahmaSarasvati yulkta Rigveda yukta and Aditya patha gaamini and bhumandala vaasini. Mahdhyaahna kaala Savitri swarupa, shubbhra varna, shveta vastra dhaarini, shveta chandana maalaa dharini, Trishula,damaru dhaarini as of Vrishabhaaroodha Rudraadhi Devata while representing Yajurveda. Sandhya kaala Saraswati Rupa as of krishna varna,Shakha Chakra dhaarini, Garudhaa roodha Maha Vishnu rapresenting Sama Veda and Swarga loka nivaasa yoga nidra dhaarini.

Thus Gayatri- is the representation of 'Tri Lokas' or Earth-Atmosphere- and Beyond; 'Tri-Kaalaas' or the Past-Present-Future; 'Tri Sandhyas' or Ushah kaala -Madhyaahna- Saayam kaala; 'Tri Gunas' or Satva-Rajas-Tamo gunas; 'Tri-Mano Tatvas' or States of Mind viz. Gross-Subtle- Causal or Fundamental; and 'Tri- Avasthas' or States of Conciousness of Jaagrat-Svapna-Sushupti or Awakenness-Dream and Inward Vision. 'AUM is the true reflection of Srishi the Universe. Once Pranava recital is taken up then the 'dehendriya praana mano buddhi' or the body parts, life's energy, the mind and its variations get srirred up and rejuvenated. Pranava is the very Life's force, and in reverse sense Praana is Pranava itself literally! There could be no worship nor puja nor any 'mantra' without AUM! Omkaara comprises A kaara-U kaara-Ma kaara. *Aum iti aksharam Brahma!* Brahman is 'Aum': the Letter 'A' is pronounced by one's throat emerging from deep within right from the navel- 'U' across the tongue- and 'M' terminating with both the lips. Then the three words by way of vyahritis or Bhur- Bhuvar- Svah or Earth- Horizon- Sky as also the Time Measurement of the Present-Past- Future. Then the rest of the Gayatri Mantra: Tat or that Paramatma the Blissful Truth- Savitur or the very original Celestial Surya as distinct from what one visions- varenyam or be worshipped-bhargo devasya or the eternal celestial splendour- dheemasya or worthy of meditation- dhiyo yo nah : may that unique awareness - prachodayaat or be keenly enlightened!

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Stanza Five

Agnirvaayusuryarupaahvaneeyagaarhapatya dakshinaagni rupaa Rugyajuh Saama Rupaa Bhurbhuvah swariti vyaariti rupaa praatarmadhyaahnatriteeyasavitaatmikaa satvarajstamoguna – atmika jaagradswapnasushupta rupaa Vasuvaaditya rupaa Gayatreetrishthujagateerupaa Brahma

Shankara Vishnu rupecchhaqa jnaana kriyaa shakti rupaa Swaraanga viraadh vashanga Brahmaarupeti/ Prathamaagneyam dwiteeyam praajaapatyam triteeyam soumyam chaturtha-meeshaanam panchamaadityam shashthim gaarhapatyam saptamam Maitramashtamam Bhaga daivatam navam aaryamanam dashamam Saavitram ekaadasham Twaashtram dwaadasham poushnam taryodashamaindraagnamchaturdashyan vaayavyam panchadasham Vaamadevam shodasham Maitraavarunam sapta dashambhraatruvyamashtadasham Vaishnavamekonavim kouberam tratyosham Vaamanam vimsham vaishvadevamekavimshaam Roudram dwaavimshama -shvinam chaturvimsham braahyamiti pratyaksharadaivataani Prathamam vaashishtham dwiteeyam Bhaaradhwaajam triteeyam Gaargyam chaturthamoupamanyavam panchamam Bhargavam shashtham Shandilyam saptamam Louhitamashtamam Vaishnavam Shaataatpam dashamam Sanatkumaaramekaadasham Vedavyaasam Dwadasham Shukam trayodasham Paaraasharyam chaturdasham Poundrakam panchadadhamm Kratum shodasham Daaksham saptadasham Kaashyaapam ashtaadashamatreyamekonavimshamagastyam vimsadmouddaalakam -kavimshamouddaalakamekavimshamaangeerasam dwaavimsadnaamiketum tratyo vimsjham Moudgalyam chaturvimshamaangeerasam Vaishvaamitramiti pratyaksharaanaamrushayo bhavanti/

This Devi Gayatri is of Agni-Vaayu and of Surya deva swarupa. She is of Aahavaneeya, Garhapatya Dakshinaagni swarupa as of heaven-cloud and earth. She is of the Rik- Yajur-Saama Veda rupa. She is of Bhur- Bhuva- Swah vyahriti rupa. She is as of Praatah-Madhyahna- Saayam kaala swarupa. She is Satva- Rajas- Tamo guna swarupa. She is as of the Jaagrad-Swapna-Sushupti swarupa. She is of Ashta Vasus viz. Aapa, Dhruva, Soma, Dhara, Anila, Anala, Pratyusha and Prabhasa. She is of the rupaas of Ekaadasha Rudras viz. Mahan, Mahatma, Matimaan, Bhishana, Bhayankara, Ritudhwaja, Urthvakesha, Pingalaksha, Rucha, Shuchi and Kaalagni. She is of the Dwaadasha Adityas viz. Indra, Dhata, Parjanya, Pusha, Twashta, Aryama, Bhaga, Vivishwan, Amshu, Vishnu, Varuna and Mitra. She is as of Chaando swarupa viz. of Gayatri- Trishthubh- and Jagati and so on of chhandas.She is of the Tri Murti Swarupaas of Brahma Vishnu Mahesvaraas being the Srishti -Sthiti- Samhaara kartaas. She is of the manifestation of Icchha Shakti-Jnaana Shakti and Kriya Shaktis.. She is the index of Swaraat-Virat and Vashat Brahma swarupaas. This Devi Gayatri maha mantra as of the representative display of the first akshara of Agni - second akshara of Prajapati- third of Soma the Chandra-the fourth of Ishana-the fifth akshara of Aditya- the sixth the Garhapatyaagni- the seventh of Maitra- the eighth of Bhaga Devata-the ninth akshara as of Aryama Deva-the tenth eleventa akshara of Savita-the eleventh akshara as of Twashta- the twelfth akshara as of Pusha- the thirteen ashaakshara as of agni- the fourteen as of Vayu- the fifteen as of Vaama Deva- the sixteen akshara as Maitravaruna- the seventeen akshra represents as Bhraaturya- the eighteenth akshara as Vishnu Deva- the nineteenth akshara represents Vamana Deva-the twentieth akshara represents Vaishva Deva- the twenty first akshara Rudra Deva- the twenty second Kubera- the twenty third Ashvinikumara and the twenty fourth represents Brahma Deva Shakri Rupa.Now Gayatri's twenty four aksharaas are represented by as many Maharshis viz Vasishtha-Bharadwaaja- Garga-Upamanu- Bhrugu / Bhargava, Shandilya -Lohita- Vishnu Maharshi- Shaataatapa -Sanakumaara-Veda Vyaasa-Shuka Deva-Paraashara-Poundruka- Kratu- Daksha-Kashyapa-Atri-Agastya- Uddaalaka-Aangeeras- Naamiketu-Mudgala and Angeera gotraja Vishvamitra – thus in all twenty four Maharshis.

[Gayatri Sahasramana (Thousand names of Devi Gayatri)

Achintya lakshana, Avyata, Arthamatri Mahesvari, Amritarnava madhayasta, Ajita, Aparajita, Animadi --gunadhara, Arkamandalasamsthita, Ajara, Aja, Apara, Adharma (She has no dharma or caste etc.), Akshasutradhara, Akaradyaksharanta (from the letter 'AA' to'Ksha'), Arishadvargabhedini, Anjandri- pratiksha, Anjanadrinivasini, Aditi, Ajapa, Avidya, Aravinda nibhekshana, Antarvahisthita, Avidya -dhvamsini, Antaratmika, Aja, Ajamukhavasa, Aravindanibhanana, Ardhamatara (thus called Vyanjana –varnatmika), Arthadaananjana,

Arimandalamardini, Asuraghni, Amavasya, Alaksighni, Antyajarchita, Adi Lakshmi, Adi Sakti, Akriti, Ayatana, Adityapadavichara, Adityaparisevita, Acharya, Avartana, Achara, Adi Murti Nivasini, Agniyi, Amari, Adya, Aradhya, Asanasthita, Adharanilaya, Adhara, Akasanta nivasini, Aham Tatva, Adyakshara Samayukta, Antarikshasarupini, Adityamanadalagata, Antaradhvanta nasini, Indira, Istada, Ishta Indiranivekshana, Iravati, Indrapada, Indrani, Indurupini, Ikshukodanda Samyukta, Isusandhanakarini, Indranilasamakara, Idapingalikarupini, Indrakshi, Isvari, Devi Ihatraya vivavarjita, Uma, Usha, Udunibha, Urvakaphalanana, Uduprabha, Udumati, Udupa, Udumadhyayaga, Urdha, Uddhakesi, Urdhadhogati bhedini, Urdhavahupriya, Urmimalavaggranthi-dayani, Rita, Rishi, Ritumati, Rishidevanamaskrita, Rigveda, Rinahatri, Rishimandala charini, Riddhida, Rijumargastha, Rijudharma, Rijuprada, Rigveda nilaya, Rijvi, Luptadharma pravartini, Lutadivara sambhuta, Luta divisa harini, Ekakshara, Ekamatra, Eka, Ekakanishtha, Aindri, Iravatarudha, Aimushmika prada, Omkara, Oshadhi, Ota, Otaprota nivasini, Aurbba, Aoushadha sampanna, Anda madhyasthita, Ahankara nirupini (Visargarupini), Katyayani, Kalaratri, Kamakshi, Kamasundari, Kamala, Kamini, Kanta, Kamada, Kalakantini, Kari kumbhastala bhara, Karavira Suvasini, Kalyani, Kundalavati, Kurukshetra nivasini, Kuruvinda dalakara, Kundali, Kumudalaya, Kalajibha, Kalarasya, Kalika, Kalarupini, Kamaniguna, Kanti, Kaladhara, Kumudvati, Kausiki, Kamalakara, Kamakara prabhanjani, Kaumari, Karunapangi, Kakubanta, Karipriya, Kesari, Kesavanuta, Kadamba kusuma priya, Kalindi, Kalika, Kanchi, Kalasodbhava Samstuta, Kamamata, Krakupati, Kamarupa, Kripavati, Kumari, Kunda- nilaya, Kirati, Kiravahana, Kaikeyi, Kokilalapa, Ketaki, Kusumapiya, Kamandaludhara, Kali, Karma nirmula karini,Kalahamsa gati, Kaksha, Krita, Kuatukamangala, Kasturi tilaka, Kamra, Karidragamana, Kuhu, Karpuralepana, Krishna, Kapila, Kuhurasraya, Kutastha, Kudhara, Kukusisthakhilavistapa, Khadgaketadhara, Kharbha, Khechari, Khagavahana, Khattangadharini, Khyata, Khagarajosparisthita, Khalagni, Khanditajara, Kadhakishnya pradayani, Khandendu tilaka, Ganga, Ganesha guha pujita, Gayatri, Gomati, Gita, Gandhari, Ganalolupa, Gautami, Gamini, Gadha, Gandharasara sevita, Govinda charanakranta, Gunatraya vibhavita, Gandharvi, Gahvari, Gotra, Girisa, Gamana gami, Guhanavasa, Gunavati, Gurupapa pranasini, Gurbhi, Gunavati, Guhya, Gopatavya, Gunadayani, Girija, Guhya matangi, Garuda dhvajaVallabha, Garvapaharini, Goda, Gokulashta, Gadadhara, Gokarna nilayasakta, Guhyamandala vardhini, Gharmada, Ghanada, Ghanta, Ghora Danava Mardini, Ghrini Mantra Mayi, Ghosha, Ghana Sampada Dayini, Ghantaravapriya, Ghrana, Ghrini Santhushti Karini, Ghanari mandala, Ghurna, Gritachi, Ghanavegini, Gnana dhatu mayi, Charcha, Charchini, Charuhasini, Chatula, Chandika, Chitra, Chitramalyayi bhushita, Chaturbhuja, Charudanta, Chaturi, Charitaprada, Chulika, Chitra vastranta, Chandrama Karna kundala, Chandrahasa, Charudatri, Chakori, Chandrahasini, Chandra dhatri, Chakori, Chauri, Chora, Chandika, Chanchat vagvadini, Chandrachuda, Choravinasini, Charu chandana liptangi, Chanchachachamaravijita, Charumadhya, Charumati, Charugati, Chandila, Chandrarupini, Charu homapriya, Charva, Charita, Charubahuka, Chandramanadala madhyasta, Chandramandala darpana, Chakravakastani, Chesta, Chitra, Charuvilasini, Chitra svarupa, Chandravati, Chanrama, Chandanapriya, Chodayitri (impelling Jivas to action), Chirapragna, Chataka, Charuhetuki, Chhatrayata, Chhatradhara, Chhaya, Chhanda paricchhadha, Chhayadevi, Chhandra nakha, Chhannendriaya vishaparnini, Chhandonushtup parishtantha, Chhidropadrava bhedini, Chedha, Chhatrasvari, Chhinna, Chhurika, Chhelanpriya, Janani, Janmararahita, Jataveda, Jaganmayi, Jahnavi, Jatila, Jatri, Jaramarana varjita, Jambudvipa Vati, Jwala, Jayanti, Jalasalini, Jitendriya, Jitakrodha, Jitamitra, Jagatpriya, Jatarupamayi, Jihva, Janaki, Jagati, Jara, Janitri, Jahnutanaya, Jagattrayahitaisini, Jvalamuli, Japavati, Jvaraghni, Jitavistapha, Jitakrantamayi, Jvala, Jagtriti, Jvaradevata, Jvalanti, Jalada, Jyeshtha, Jayaghosha sphota dinmukhi, Jambhini, Jimbhana, Jrimbha, Jvalanmanikya kundala, Jinjikha, Jananirghosha, Jinjha Maruta vegini, Jhallakivadya Kusala, Nripa, Nibhuja, Tanka bhedini, Tankabana Samayukta, Tankini, Tankiganakritaghosha, Tanakiya moha rosha, Tankarakrani, Tha Tha Savdaninadini, Damari, Dakini, Dimbha, Dundamaraikanirjita, Damari-tantra margastha, Danda damuari nadini, Dandiravasaha, Dimbhalasat Krida parayana (dancing happy in battles), Dhundi

Vighnesa Janani, Dakkha hasta, Dhilivraja, Nityajnana, Nirupama, Nirupama, Narmada, Triguna, Tripada, Tantri, Tulasi, Taruna, Tara, Trivikrama padakranta, Turiya pada gamini, Turiya dityasamkasa, Tamasi, Tuhina, Tura, Trikala Sampanna, Trivali, Trilochana, Tri Sakti, Tripura, Tunga, Turanga Vadana, Timangilagila, Tibra, Tristothra, Tamasanini, Tantra matra Viseshajna, Tarimadhya, Trivistapa, Trisandhya, Tristani, Tosha Samstha, Talapratakapini, Tantakini,Tisurabha, Tuhina chala vasini, Tujala Samyukta, Tahahara Valipriya, Tilahomapriya, Trilochana Priya, Titha, Tamala Kusumakriti, Taraka, Triyuta, Tanvi, Trisanku Parivari Priya, Talodari, Tirobhasha, Tatamka Priya vadani, Trijata, Tittree, Trishta, Tribhida, Tarunakriti, Taptakanchana Samkasa, Tapta Kanchana Bhushana, Triabaka, Trivarga, Trikalajnana dayani, Tarpana, Triptida, Tripta, Tamasi, Tumvarustuta, Tarksyatha, Trigunakara, Tribhagi, Tanuvallari, Tatkari, Tharava, Thanta, Dohini, Dinavatsala, Danantakari, Durga, Durgasura nibharhini, Devariti, Devaratri, Draupadi, Dhunda bherushna, Devyani, Duravasa, Daridya bhedini, Diva, Damodara priya, Dipta, Digvasa, Digvimohini, Dandakaranya nilaya, Dandini, Deva Pujita, Deva Vandita, Divisada, Dveshini, Danavakriti, Dinana thustha, Diksha, Daivasa- disvarupini, Dhatri, Dhanurdhara, Dhenur dharini, Dharmacharini, Dhurandhara, Dhanur Dharini, Dhanada, Dhanya dohini, Dharmasila, Dhanadhyaksha, Dhanurveda Visarada, Dhriti, Dhanya, Dhaitapada, Dharmarajya priya, Dhruva, Dhumavati, Dhumakesi, Dharma Sastra prakarshini, Nanda, Nandapriya, Nidra, Nirnuta, Nandanatmika, Narmada Nalini, Nila, Nilakanta Samasraya, Rudrani, Narayana Priya, Nitya, Nirmala, Nirguna, Nidhi, Niradhara, Nirupama, Nithyasuddha, Niranjana, Nadabimbu Kalatita, Nadabindu Kalatmika, Nrisimhini, Nagadhara, Nripanga Vibhushita, Naraka klesanasini, Narayana padodbhava, Niravadya, Nirakara, Narada priyakarini, Nanajyoti, Nidhida, Nirmalatmika, Navasutradhara, Nidhi, Nirupadravakarini, Nandaja, Navaratnadhya, Naimisaranya Vasini, Navanita priya, Nari, Nila jeemuta nisvana, Nimeshini, Nadirupa, Nilagriva, Nisisvari, Navamali, Nisumbhagni, Nagaloka Nivasini, Nava jambunada prakhya, Nagalokadhi Devata, Nupura kranta charana, Narachitta pramodini, Nimagna Rakta Nayana, Nirghata-Sama-Nisvana, Nandanodya nilaya, Nirvyahopacharini, Parvati, Paramodara, Parabrahmatmika, Para, Panchakosa vinurmukta, Pancha pataka nasini, Para chitta vidhanajna, Panchika, Pancharupini, Purnima, Parama priti, Parateja Prakasini, Purani, Paurushi, Punya, Purandarikanubhekshana, Patala tala Nimmagna, Prita, Priti vivardhani, Pavani, Pada sahita, Pesala, Papanasini, Prajapati, Parisranta, Parvata stana mandala, Padmapriya, Padmasamstha, Padmakshi, Padma sambhava, Padmapatra, Padmapada, Padmini, Priyabhashini, Pasupasa vinirmukta, Purandari, Puravasini, Pushkala, Purusha, Parbha, Parijata kusuma priya, Patirvata, Patirvatangi, Pushpahasa Parayana, Prajnavati suta, Pouthri, Putrapujya, Payasvini, Pattipasa dhara, Pankti, Pitriloka pradayani, Purani, Punyaseela, Pranatarti vinasini, Pradhyumna Janani, Pusta, Pitamaha parigraha, Pundaripuravasa, Pundari samanana, Pritujangha, Pritu bhuja, Pritu pada, Pritodari, Pravala sobha, Pingakshi, Pritavasa, Prachavala, Prasava, Pustida, Punya, Pratishtha, Pranava, Pati, Pancha arna, Panchavani, Panchika, Panjarasthitha, Paramaya, Parajyoti, Paraprithi, Paragati, Parakashtha, Pasupa hasa, Pritudara, Pitangi, Pitavasa, Pitasaya, Pisachini, Pita Kriya, Pisachaghni, Patakshi, Patukriya, Pancha bhaksha priyachara, Puthana prana ghatini, Punyagavana madhyasta, Punya-theerdha nisevita, Panchagni, Parasakti, Paramadhada karini, Pushpa kandasthita, Pusa, Poshikakila visthapa, Panapriya, Pancha sikha, Pannagopari sayani, Pancha matratmika, Prithvi, Patika, Pitrudohini, Purana nyaya mimamsa, Patali, Pushpa gandhini, Punya priya, Paradatri, Paramargaika gochara, Pravala sobha, Purnasa, Pranava, Palhabodari, Phalini, Phalada, Phalgu, Phutkari, Phalakakriti, Phanindra bhoga sayana, Phani mandala mandita, Balabala, Bahumata, Bala tapani bhumsuka, Vandaya, Balabhadra priya, Badava, Buddhi Samsthita, Bandi Devi, Bilavati, Badisaghni, Balipriya, Bandhavi, Bodini, Buddhirbanduka kusuma priya, Balabhanu prabhakara, Brahmi, Brahmana Devata, Brihaspati- sthuta, Brinda, Brindavani Vihara, Balakini, Bilahara, Bilavasa bahudayaka, Bahunetra,Bahupada, Bahu karnavatamsika, Bahu bahu yuta, Bija rupini, Bahurupini, Bindunada kalatita, Bindu nadavsa rupini, Buddhagodhanguli trana, Badarasrama vasini, Brindaraka, Brihat Skanda, Brihati, Banapatrini, Brindadaksha, Bahunuta, Vanita, Bahu

Vikrama, Baddha Padmasanasina, Bilva patra talasthita, Bodhi druma nija vasa, Badhista, Bindu darpana, Bala, Varasana vati, Badabanala vegini, Brahmanda bahirantashta, Brahma kankana sutrini, Bhavani, Bhishanavati, Bhavini, Bahyaharini, Bhadra Kali, Bhujangakshi, Bharati, Bharatasaya, Bhairavi, Bhisha kankara, Bhutida, Bhuti malini,Bhagini, Bhoganirata, Bhadrada, Bhuri Vikrama, Bhutavasa, Bhrigulata, Bhargavi, Bhu surarchita, Bhagirathi, Bhogavati, Bhavastha, Bhishangvara, Bhamina, Bhogini, Bhasa, Bhavani, Bhuri dakshina, Bhargatmika, Bhamavati, Bhava bhandha Vimochani, Bhajaniya, Bhuta dhatri ranjita, Bhuvanesvari, Bhujangavalaya, Bhima, Bherunda, Bhaga dheyini, Mata, Maya, Madhumati, Madhu jihva, Manu Priya, Maha devi, Maha Bhagya, Maliri, Minalochana, Mayatita, Madhu manasa, Madhu drava, Manavi, Madhu sambhoota, Mithila pura vasini, Madhukaitava samharthi, Medini, Mega malini, Mandodara, Maha Maya, Maithili, Masrina priya, Maha Lakshmi, Maha Kali, Maha Kanya, Mahesvari, Mahendri, Merutanaya, Mandara kusumarchita, Manjumanjira charana, Mokshada, Manju bhashini, Madhudravini, Mudra, Malaya, Malayanvita, Medha, Marakastyama, Magadhi, Menakatmaja, Mahamari, Maha vira, Maha Syama, Manustuta, Matrika, Mahibhasha, Munudapada Vikrama, Muladharishtha, Mugha, Manipura nivasina, Mrigakshi, Mahisuradha, Mahishasura mardini, Yogasana, Yoga maya, Yoga, Youvanakasraya, Youvani, Yuddha madhyastha, Yamuna, Youga dharini, Yakshini, Yoga Yukta, Yaksha raja prasutini, Yatra, Yana bindhanajna, Yadu vamsa Sambhava, Yakaranti hakaranta, Yajushi, Yajna rupini, Yamini, Yoga nirata, Yuta dhana bhayankari,Rukmini, Ramani, Rama, Revati, Renuka, Rati, Raudri, Raudrapriyakara, Rama Mata, Rati priya, Rohini, Rajyada, Reva, Rasa, Rajiva lochana, Rakesi, Rupa sampanna, Ratna simhasana stitha, Raktamalyambara dhari, Ratnagandha vilopana, Raja hamsa samaruddha, Rambha, Rakavali priya, Ramaniya Yugadhara, Rajitakhila bhutala, Ruru Charma Paridhara, Ratini, Ratnamalika, Rogesi, Rogasamhari, Ravini, Romaharshini, Ramachandra Pradakranta, Ravana chcheda karana, Ratna Vastra Parischchinva, Rathastha, Rukma bhushana, Lajjadhidevata, Lola, Lalita, Ling dharini, Lakshmi, Lola, Luptavisa, Lokini, Lokavisruta, Lajja, Lambothari, Lalana, Loka Dharini, Varada, Vandita, Vidya, Vaishnavi, Vimalakriti, Varahi, Viraja, Varsha, Varalakshmi, Vilasini, Vinata, Vyoma madyastha, Varijasana Samstitha, Varuni, Venu Sambhuta, Viti gotra, Virupini, Vayu mandala madhyastha, Varijasana samstitha, Varuni, Venu sambhuta, Vitihotra, Virupini, Vayu mandala madhyasta, Vidhi Kriya, Vishnu Patni, Vishnu mati, Visalakshi, Vasundhara, Vama deva priya, Vela, Vajrini, Vasudohini, Vedyakshara Paritamgi, Vajapeya phalaprada, Vasavi, Vamajanai, Vkakunthalaya, Vara, Vyasa Priya, Varmadhara, Valmiki parisevita, Sakambhari, Siva, Santa, Sarada, Saranagati, Satodari, Subhachara, Sumbhasura mardini, Sobhavati, Sivakara, Sankarardha saririni, Sona, Subhasya, Subhra, Sirah Skanda karini, Saravati, Sarananda, Sarajjyotana, Subhanana, Sarabha, Sulini, Sabari, Suddha, Sukhavahana, Srimati, Sridharananda, Sravana nanda dayini, Sarvani, Sarbhari vandya, Sadbhasha, Sadritu priya, Sadadhara sthita Devi, Shanmukha priya karini, Sadanga rupa Sumati, Surasura namaskrita, Sarasvati, Sadadhara, Sarva mangala karini, Samaganapriya, Sukshama, Savitri, Samasambhava, Sarva vasa, Sadananda, Sustani, Sagarambara, Sarvaisyarya priya, Siddhi, Sadhu babndhu parakrama, Saptarshi mandala gata, Somamandala vasini, Sarvajna, Sandrakaruna, Samanadhika varjita, Sarvottunga Sangahina, Sadguna,Sakaleshtada, Saragha (Bee), Surya tanaya , Sukhesi, Somasamhati, Hiranya varna, Harini, Hrimkari, Hamsa vahini, Kshauma vastra paritangi, Kshirabdhi tanaya, Kshama, Gayatri, Savitri, Parvati, Sarasvati, Vedagarbha, Vedaroha, Sri Gayatri, and Paramvika.

[Reading, hearing or memorising the Great Names of Devi Gayatri with cleanliness of body and mind, devotion and sincerity as contained in Devi Bhagavata would indeed yield unimaginable fruits of destroying the gravest sins committed, ensuring prosperity and well being as also leading a disease free and contented life. Particularly significant are the eighth lunar days when the Gayatri Saharsanamas are rendered, after one's own daily Sandhya vandana, Dhyamam, Japam, Homam and absolute concentration and commitment, on a strictly 'Nishkama' basis or without anticipations of results. The Saharanamavali ought not to be made available indiscriminately to anybody for bravado

or cheap publicity. A strict caution is being imposed that only those really deserving persons of 'Achara' and dedication should have access to these Mighty and Highly Powerful Mantras of Devi Gayatri.]

Stanza Six

Gayatri trishthub jagatyanushthubh pangahttrivri\utyushnagaditiriti trivaavrittena cchhandaamsi pratipaadyante/ Prahlaadinee Pragjnaa Vishvabhadraa Vilaasinee Prahlaadinee Pragjnaa Vishvabhadraa Vilaasinee Prabhaa Shantaa Maa Kaantih Sparshaa Durgaa Sarasvatee Virupaa Vishaalaalkshee Shaalini Vyaapinee Vimalaa Tapohaarinee Sookshmaavayavaa Padmaalayaa Virajaa Vishvarupaa Bhadraa Kripaa Sarvatomukheeti Chaturvimshatishaktayo Nigadhyante/ Prithivyaptejovaayavyaakaashagandharsarupasparshashabdavaakyaani paada paayustha tvakchakshuh shrotrajihvaaghraanamanobuddhyannahamkaara chittaajnaanaaneeti pratyaksharaanaam tatvaani prateeyante/Champakaatseekunkumapingalendraneelaagni prabhodyatsurya vidyuttaaraka sarojagouramarakatshukla kundendushanhkhapaandunetra neelotpale chandanaaguruukastuureegorochana (mallikaa ketakee) ghanasaarannibham pratyaksharamansmritya samasta paatakopa paataka mahaa paatakaa gamyaa gamana gohatyaa brahma hatyaa bhruna hatyaa veera hatyaa purusha hatyaa janmakrita hatyaa streehatyaa guru hatyaa pitru hatyaa praana hatyaa charaachara hatyaa bhakshyaa bhakshana pratigruhasva karma vicchhedanaswaamyaarti heena karma karana paradhanaapaharana shudraanna bhojana shatrumaarana chandaaleegamanaadi samasta paapaharanaartham samsmaret/

The tri - , aavritti yukta cchhandas pratipaadana be of Gayatri, Trishthup, Jagati, Anushthup, Pankti, Brihati, and Ushnik. Gayatri's twenty four shaktis are described as follows: Prahlaadini-Praja- Vishva bhadra- Vilaasini- Prabha-Shantaa- Maa- Kaanti-Sparsha-Durga- Saraswati-Virupaa-Vishaalaakshi-Shaalini- Vyaapini- Vimala-Tamopahaarini- Sukshmaavayaa- Padmaalaya- Viraja-Viushvarupa-Bhadraa-Kripaa- and Sarvatomukhi.Now, Gayatri's pratyeksharaakshara be as of twenty four tatvaas as follow: Prithvi-Jala- Teja-Vayu- Aakaasha-Gandha-Rasa-Rupa-Sparsha-Shabda-Vaak- Paada-Mala- Mutra Indriyaas-Twacha-Netra-Shrotra-Jihva- Naasika- Manas-Buddhi- Chitta-Ahamkaara and Jnaana all combined as Gayatri's twenty four tatvaas.Now, Devi Gayatri's seperate aksharaas as of pushpaas viz.Champa, Atasi or neela pushpa, Kumkuma, Pingala, Indraneela, Agniprabha, Udyatsurya, Saroja , Goura, Marakata, Ketaki, Karpura samaana.

[Expl. vide Adi Shankaraachaarya's Tatva Jnaana of Prananva leading to Moksha

Though Pranava represents advait Brahma still Adi Shankaracharya explained it in the form of Tatva, Mantra, Daivat Vigrah, Sarvamnaya moolak and Moksha. Hence it is very essential for all the sadhaks, whichsoever path they may be following, to know the detailed explanation of matras of Pranava. He quoted thus:

Sarvtatvmayah sarvmantr-daivat-vigraha,
Sarvamnayatmakashchayam Pranavah paripathyate,
Shabdbrahmatmana soyam mahaniurvan bodhakah:

Pranav is made up of three varnas A, U, M. All three represents Savamnaya. Pranav comprises of Urdhavshund, Madhyashund, Adhashund, Chandrakala and bindu. These three shund's are Som, Surya and Agni form three matras of Pranav.

In tantric scriptures 136 matras of Som, 116 matras of Surya and 108 matras of Agni have been detailed. All of them together lead to a total of 360, which represent the no of days in a year.

A U M anad bindu ch matrah panch yathakramah.

On the bases of five matras i.e A, U, Ma, Chandra and Bindu; Panchkram, kaal, panch amnaya Have been explained.Sixth matra is called Anucharya. These these six matras are associated with the six chakras in our body as shown below:

A	Srishti (Kram and Kaal)	Poorvamnaya	Swadhishthan
U	Sthiti(preservation)	Dakshinamnaya	Manipur
M	Laya(annihilation)	Paschimamnaya	Anahat
Nad	Anakhya	Uttaramnaya	Vishudhi
Bindu	Bhasa	Urdhavamnaya	Mooladhar
Ardhmatra	Anucharya	Adhramnaya	Mooladhar

These six matras then expand further into 16 matras. Further ten subtle matras as explained as below:

Kala1, Kalateet2, Shanta3, Shantyateet4, Unmani5, Manonmani6, Puri7, Madhyama8, Pashyanti9 and Para10.
The sixteen matras are divided into four different bhavas Sthula, Sukshama, Beeja and Turiya. Thus they lead to 16x4 = 64 matras. When they are taken as prakriti and Purush form then they expand to 64+64=128. When they are thought of as Sagun and Nirgun form then they become 128+128 =256 matras.

A-kaar kalas- Srishti, Ridhi, Smriti, Medha, Kanti, Luxmi, Dhriti, Sthira, Sthiti, Sidhi.
U-kaar- Jara, Palini, Shanti, Aishwarya, Rati, Kamika, Varda, Ahladini,
M-kaar- Tikshina, Raudri, Bhaya, Nidra, Tandri, Kshudha, Krodhini, Kriya, Utkarika, Mritu.

Bindu- Peeta, Shweta, Aruna and Gauri.

Naad: Nivriti, Pratishtha, Vidya, Shanti, Randhika, Dipika, Rechika, Mochika, Sukshama, Asukshama, amrita, Gyanamrita, Apyayani, Vyapini, Vyomroopa and Ananta.

These kalas have explained repectively as per Rig veda-Brahma-Srishti; Yajurveda-Vishnu-Sthiti ,Samved-Rudra-annihilation, Atharved-Ishwar-Sarvkaamprad, sadashivatmika and giver of bhukti as well as mukti.

The 64 matras which have been explained in the expansion of Pranav represent AMNAYA KRAM DIKSHA. Devi of this diksha and other kram devis which jointly form 256 matra devtas have been explained in great detail in Yati Danda Aishvarya Vidhana, by Adi Shankracharya.

A-16 matras, Kadikoota, Srishti, laghukramroop.

1.Sidhlaksham, 2.Sidhkarali (Bharat upasit guhyakali), 3.Sidhkaralika (Ramopasit guhyakali), 4. Sidhchand Kapalini, 5. Kamkala Guhyakali(Nayika). All these are Uttaramnaya devis, in Vishudhi chakra and devata is Dakini. 6.Unmani (Nayika), 7.Poorneshwari, 8.Bhuvna, 9.Bhuneshi,

10.Bhuvneshwari. All these represent devis of Purvamnaya and reside in Swadhishthan chakra and devta is Kakini.
Samyakubjika, Ghora kubjika, Veer kubjika, Vajra kubjika (Nayika), Aghor kubjika, Karma kubjika-They all represent Paschimamnaya, reside in Anahat Chakra and devta is Rakini.

U- 16 matras, Hadikoot, Sthiti, Laghu-kram-antargat.

Adya Kali, Mahaadya Kali, Shamshaan Kali, Sidhi Kali, Dakshin Kali (Nayika). All these come under Dakshinamnaya, reside in Manipur chakra, devtaa is Lakini.
Tarini, Ekjata, Ugratara, Mahaneel Saraswati, Mahaugratara (Nayika). All these come under Adharamnaya, reside in Mooladhar, devta is Shakini.
Sharda, Balatripura, Balasundari, Balabharavi, Balatripursundari, Bala tripurbharavi (Nayika). All these come under Urdhavamnaya, reside in Agya chakra and devta is Hakini.

M-16, matras, Sadi koot, Annihilation, Laghu-kram-antargat.

Chandika, Chamunda, Bhadrkaali Durga(annihilation), Mohini Matangi Saraswati. These come under Upamnaya's Nairityaamnaya devis. These four devis reside in west-north-east and south direction above Anahat and vishudh chakra is downward pointing.

Viprit Pratyangira Bhadrkaali, Bhadrakali(sritshti), Mahasaraswati, Katyayini, Srishti Chamunda. All these come under Vayavyaamnaya, located above Manipur chakra and anhat is downward pointing.

Mahalaxmi, Tarika-tarini, Ugrachanda. They come under Agneyamnaya, reside above Swadhishthan in South-East direction, Manipur downward pointing.

Sthiti Chamunda, Panchvaktra Mahakali, Raktdantika, Dashvaktra mahakali, Trishakti Chamunda(Samhaar). They come under Ishanamnaya, reside in Nort-East direction above Mooladhar, Swadhishthan is downward pointing.

Ardhmatra, 31 matras(15 Sthiti, 15 Samhar and 1 alekhani), medha, Samrajya Kramantargat. Dakshinkali, Mahaugratara, Bala tripur Sundari, Guhyakali.Sidhkapalini, Kaamkalakali, Bhuvneshwari, Vajrkubjika, Aghorkubjika, Chamunda, Panchdashi, Laghushodashi, Shodashi, Mahashidashi, taradi shodashi, Alekhani(Anuttarvadini).

Ardhchandra, 25 matras, Laghu-kram-antargat.

Panchdashi, Laghushodashi, Shodashi(3), Mahashodashi(3),Saptdashi(1), Ashtadashi(1),Chatuhsamya 4(Kameshwari, Vajreshwari, Bhagmalini, Tripur Bahiravi), Panchsundari(1), Saptshambhav(7)

6.Naad, 63 matras, Laghu-madha-samrajya-kram-antargat.

Panchpanchika (Srividyalaxmi, Ekakshrilaxmi, Mahaluxmi, Trishaktiluxmi, sarvsamrajyaluxmi, Srividyakosheshwari, Paramjyotikosheshwari, Paranishkala shambheshwari, Ajpa,Matrika, Srividyakalplata, Parijateshwari, Panchbaneshwari,Srividyakamdhuda, Amritpeetheshi, Sudhasu, Amriteshwari, Annpurna, Srividyaratneshwari, Sidhiluxami, Matangi, Bhuvneshwari, Varahi),

Panchsinhasan EAST(Balabhairavi, Sampatpradabhairavi, Chaitanyabharavi,Chaitanyabhairavi II, Kameshwari Bhairavi), SOUTH(Aghorbahairavi, Mahabhairavi, Lalitabhairavi, Kameshibhairavi, Raktnetrabhairavi),WEST(Shatkootabhairavi, Nityabhairavi, Mritsanjivni bhairavi, Mritunjayapara

Bharavi, Vajraprasarini Bhairavi),NORTH(Bhuvneshi Bhairavi, Kamleshi Bhairavi, Sidhkauleshibhairavi, Damarbhairavi, Kaminibhairavi),UPWARD(Prathmasundari, Dwityasundari, Trityasundari, Chaturthisundari, Panchamisundari), Paraprasad(1), Sriprasad(1), Dashchakrshwari 10 (Tripura, Tripureshani, Tripureshi, Tripursundari, Tripurvasini, Tripurashri, Tripurmalini, Tripursidha, Tripuramba, Mahatripursundari), Mahatripusundari Chakreshwari.

BINDU- Laghumedha and Samrajyamedhantargat.

Sarvmantreshwari, Nirvaanvidya 7 (Poorvamnaya Nirvanbhuvneshwari, Paschimamnaya Nirvaankubjika, Dakshinamnaya Nirvandakshinkali, Uttaramnayanirvvanguhyakali, Adharamnaya Nirvanmahaugratara, Urdhavamnaya Nirvansrimahatripursundari, one more) Kubjika 9 (Aghorkub., Vajrakubj., Samyakub., Ghorkub., Veerkubj., Sidhkubj., Bhogkubj., Mokshakubj) Maya, Samya Vidya 5 (Srividya, Bagla, Kaalratri, Jayadurga, Chinnmasta), Ratnsundari 9 Kaamsundari, Tarasundari, Ramasundari, Mayasundari, Vaaksundari, Divyasundari, Parasundari,Nirvaansundari, Mokshasundari),Gayatri, Mahatripursundari , Dashmahavidya 10 (Kaali, Tara, Shodashi, Bhuvneshwari, Chinnmasta, Tripurbharavi, Dhumavati, Baglamukhi, Matangi and Kamla), Pashupat 8 (Srishti Pashupat, Sthitipashupat, Samharpashupat, Anakhyapashupat, Bhasapashupat, Nirvanpashupat, Gurupashupat, one more).

After doing mantra japa as per this sequence, only then one gets the right to chant Pranava mantra and receives its desired fruit.]

Further explanation of Stanza Six

Now the Patakaas- Upapaatakaa -Maha paatakaas- Agamyaagamana paatakaas, Gohatya, Brahmahatya, Bhrunahatya, Veera hatya Purusha hatya, aneka purva janma hatya, stree hatyaa,guru hatyaa, Pitru hatya, Atma hatya charaachara jeeva hatya, and such hatyaas. There besides the sins of paradhana, paradaara, vyabhichaara sambhandha kaaryaas, and such chandaala yoni sambhadhaas are cited..

[Manu Smriti's Aachaara Khanda is quote worthy as the Paatakaas and possible- retributions Chapters 10-11-12

Chapter 10 : From the status of utter darkness, this Universe with neither pre-knowledge, nor features nor even cognizance, came to hazy awareness as at the genesis after the Maha Pralaya or the Great Extermination. As though inspired by the Supreme Power that is ' *avyaktam- shaswatam- anantam- vishnum- ajam-avyayam'* or the Inexplicable- Everlasting- Endless-All Pervasive-and Unborn, this Universe got reappeared. The Swayambhu then initiated the wondrous repeat of the Maha Tatwa, Pancha Bhutas of Prithivi-Aapas-Tejas- Vayu-Akaasha, but purely in 'Sukshma Swarupas' or Elemental and Subtle Forms and Energies.The fact of Manifestation or Symptomatic Expression of Paramatma was indeed symbolic and in the spheres of imagination as one might only perceive by the 'Antaratma' or one's own Inn er Vision. This Paramatma with the decision of re-creating the Universe and initiate the process of Srishti dropped His seed in the Elemental Water. This led to the manifestation of a Golden Egg into which Brahma Deva was seated as indeed the 'Srishti Pitamah'. *'Aapo naaraa iti proktaa aapovai Narasunavah--Narayana smritah'* or a mass of water called 'Naara' and He who rests on water surface is 'Naara-ayana'; it is He who has his resting place as water preserves the Universe and its inhabitants. Shatapata Brahmana vide X.i.8 states: ' *Aapovaa idamagre salilame vaase, tasyaapameva Pratishthaah' -- apsu hi ime lokah pratishthitaah'.* He is avyaktam-nityam-'sat asat atmakam'or of the form of Reality and Illusion of the entire contents of the Universe as Prakriti better known as Brahma and His Play. Of this Golden Egg, the Supreme Self himself

broke it into two halves named Dyuloka and Prithvi, while the inter-connection was the Sky, Dasa Dishaas or Eight Directions as the permanent fixtures and the remainder as of elemental water. In other words, the entire Universe got manifested by half of the Golden Egg and the rest continues as an Unknown Entity, apparently submerged with the Unknown, probably of Water itself. Swayambhuta Shakti or the auto manifested energy viz. the Prakriti as per the express desire and decision of Parabrahma generated the 'Maha Tatwa' or 'Maha Atma' the Great Consciousness and the Super Soul as also the Tri Gunas or the Natural Characteristics or Instincts of Satvika- Rajasika-Tamasika 'swabhavas' or vibrations built into one's own Self. Thre along the Pancha 'Tanmatras' or Five Jananendriyas and Five Karmendriyas or the senses and the sensory organs were created to readily respond and react; such as the eyes to receive the signals of the Self for vision; ears for the signals of sound; skin to react to touch; noses to react to smells as also breath, and the reproductive organs to intake and offtake. The entire process of directing the organs is the 'manas' or the impulses of mind known also as brain the unique center of the action-reaction cycle. The shabda-sparsha-rupa-rasa-gandha or sound-touch- vision-taste-smell functons are thus organised by the mind and the Subtle Self Consciousness which is Paramatma is the mute spectator. Thus indeed that Unique Energy called Paramatma manifested as Maha Naarayana, the Primary or Elemental Pancha Bhutas, the Golden Egg, Brahma the Supreme Architect, who created the Maha Prakriti, Ahamkara or the Supreme Consciousness, Maha Tatwa, Praana, the Secondary Five Elements, and further Srishti. From the Pancha Maha Bhutas again Brahma coordinated the following: from the Akaasha the Shabda Guna which paved the way via Vayu, from the interaction of Vayu and sparsha resulted in Agni, Agni's formation is from Jal /water, the charateristic and form led to Prithvi, from Prithvi and Shabda led to 'rasa'; indeed, Parabrahma at the very beginning of Srishti had eventually led 'Shabda 'to 'Karma and Vyavastha' or Deed and Existence or Universal Set -Up / Establishment.Thus the coordination of the Seven Entities viz.Maha Tatwa, Ahamkara, Pancha Bhutas in subtle form led to Pancha Tanmatras. Thus the process of Srishti of Sthaavara-Jangamas or the Moveable and Immobiles was initiated by Brahma. Also the evolution of Vedas of Ruk-Yajur-Saamas as originated by Agni, Vaayu and Surya respectively.

Having explained the initiation of Dwijas or of Brahmana-Kshatriya-Vaishyas, illustrating the birth and austerities connected thereafter, the account of duties and responsibilities as applicable stage by stage are as follows; after the initiation, the Guru needs to instruct the vidyarthi about the duties of the personal purification or of 'Baahyaantara Shuddhi', behaviour pattern, and specifically the Upanayana and the consequent precepts of Shoucha, Aachara; Pratah, Madhyaana,Saayam Sandhya Vandana; Homa or Agni Karyas and study of Sciptures after aachamaneeya- hasta prakshalana and laghu vaasa or light clothing of 'dwivastra' facing north being 'Jitendriya'.Vedaadi pathana be initiated by Guru Vandana with folded hands and Guru Paada Vandana. Both at the beginning and end of the 'Adhyayana', the Teacher's feet be touched with 'Brahmanjali' or joining the palms of the disciple and touching the Guru's left foot with the Shishya's left hand and his right foot with right hand. The 'adhyayana'be initiated or concluded by the Guru's approval.

<u>The 'adhyayana' is initiated and closed by the utterence of Pranava or the wholesome word of OM</u> with emphasis at the beginning and tapering off at the close. This utterance of Pranava be pronounced by being seated on 'darbhaasana' or blades of kusha grass and wearing a 'darbhanguli' on ring finger followed by 'tri-praanaayaama' or breathing control thrice over with dedication. *Omkaaram chaapyukaaram cha makaaram cha Prajapatih, Veda trayaanniradruhud bhur bhuvah swariteeti cha/* Prajapati appears to have milked out Tri Vedas as the essence of sounds viz. A-U-M and the vyahritis of Bhur-Bhuvah-Swah. Further, Prajapati appears to have drawn the quintessence of Vedas as ' *Tat savituh'* or the expression of the Sacred Rucha of Rik Verse 'Savitri' signifying AUM. Thus Sages of the remotest yore being Veda experts had synthesized 'Omkara Rupa Akshara' with the Three Vyahrits of Bhur-Bhuva -Svahah. Thus this 'Trika' or the phenomenon of three terms viz. Pranava-

Vyahriti-Tripaada yukta Gayatri has emerged as AUM BHURBHUVATSVAH TAT SAVITURENYAM/ The belief is that this Mantra once sincerely pronounced thousand times outside the village-township for three years, on a river bank or in a forest all alone, the reciter would be purified of all sins of past and present, just as a serpent gets rid of its old skin attaining freshness.Such Gayari Japa is eligible to all the dwijas and those who neglect the recitation of this Rigveda Mantra and timely execution of the prescribed Rites are indeed blameworthy being undeserved of dwijatva. *Omkaara purvikastisro maha vyahritayo.avyayah, tripada chaiva saavitri vijneyam brahmano mukham/* or Omkaara along with the three Indistructible Maha Vyahritis and Tripadaa Gayatri is indeed the very face of Veda and that is how Vedadhyayana is on par with the Original Creator of the Universe Brahma Deva Himself. Those human beings who continuously meditate Gayatri Mantra for three years are as prescribed have ample chances to visualise Brahma Himself and like Vayu Himself become freed from the schackles of 'Samsara'would accomplish celestial vision. *Ekaksharam param brahma prananymah param tapah, Savitryastu param naasti maunat satyam vishishyate/ Ksharanti sarva vaidikyo juhotiyajatikriyah, aksharam dushkaram jneyam brahma chaiva prajaapatih/* or The Singular Word OM is of Parabrahma Vaachka, while 'Praanaayaam'is by itself an illustrious 'Tapas' and Gayatri Mantra is not only outstanding but the deepest form of Truthful and hearty Meditation. Indeed Yagjna Yaagaadi Sacrifices might have built-in blemishes and thus subject to some variatios of the positive effects sometimes, but the Single Word of OM is imperishable and everlasting! Thus the monosyllable OM is the highest Brahman; three suppressions of the breath are the best form of austerity, but nothing surpasses Savitri the Etrtnal Truthfulness)

Chapter Eleven : A pure brahmana who weds only for the sake of securing offsping in order to perform 'jyotishtomaadi yagnas' seeks to consider guru and parents in high esteem and liberally spend his property for the sacrifices as also for vidyarthis of vedas and the sick. Only such Brahmanas are stated to be sanaataka brahmanas who are appropriately called as 'dharma bhikshus' or mendicants of dharma as a chunk of their property should be in tune with the proportion of their vidya and knowledge. In fact any of the dwijas who liberally give away to the needy of them food and valuable gifts in kind or cash just outside the enclosures of the sacrifices. The King too would with pleasure distribute valuables to all the learned veda vidwans much more liberally. In case, a veda pandita seeks to wed again just for sensual pleasure, the king might approve of such weddings but the monetary advantage of a son to be born should have a right of the royalty to take advantage of the second wedding. In any case, those veda vidwans who might be living alone part with funds with liberal and open-minded outlook should attain swarga. A househoder who possesses three years of earnings in store is capable of performing a soms yajna and soma rasa. Any dwija who does not have sufficient funds but still performs the yagna for a year and drinks soma juice might not have little impact since such soma would apparently at the cost of the suffering of his family members and eventually when that dwija dies the daana kriyas performed by his sons would become fruitless. Even otherwise the cries of grand parents, parents, wife, and children resound hundred times out of sheer desperation for want of adequate food. In respect of kingship, if a dwija performs som yagna without royal approval if a yagna is performed one 'anga ' or a part remains stuck. Further if a sacrifice requires a specific article say a sacrificial animal required from a vaishya merchant and secured by force and some how manages the completion of the yagna, that sacrifice too becomes wasteful. But if that article required is voluntarily given away by a low class person 'free' that again becomes ineligible as that low caste has no relevance of the sacrifice. But if another dwija possessive of adequate supply of any material say of cows, volunteers to supply the same for the sake of the sacrifice, but not by fraud of threat. Those who gives charity secured from bad characters to those of needy and men of virtue both the giver and the taker together make a boat to ride by crossing a stream, then the giver and the taker both get blessed. Always the performers of yajnas and their resources are considerd as 'deva dhana' or the prosperity of devas and that of wasted propery of others is named as 'asura dhana'. If the king does not punish those of asura dhana then the king him self does not react to the asura dhana then the

king himself allows the brahmanas to live fuller life and he and his family allows them to be impoverished. Even as the head of the society allows this kind of position, a brahmana vidwan would never stoop to the indignity of extending a begging bowl to the lower class to protect his kula dharma of performing sacrifices. Such a brahmana without straining his own resources in his next life be rather cursed to turn as a vulture or a crow while another dwija if approached to donate then the latter would in his next life again would live on the crumbs of that accursed vulture! Even if Soma yagnas involving animal sacrifices are involved, one might perform Vaishwanari Ishti. Vishva Devas and Sadhyas and by sages sought to observe exceptions to the main regulation as that might not be too effective. In fact a true Brahmana whose power is enormous could even lash his tongue against the evil; kings might punish the enemies like wise. They might, as suggested by Astharvan and Angiras Maharshis take to 'abhichaara and dushta prayogas' suggested by abhichara mantras contained in Atharva Veda and destroy enemies by mantras and homa kriyas! A kshatriya uses his physical prowess , and vaishyas by wealth and a brahmana could resort to evil practices. But *Vidhaataa shaasita vaktaa maitro braahmana uchyate, tasmai naakushalam bruuyaanna shushkaam giramorayet/* or a brahmana as Vidhata Brahma declared as the one to observe his duties and teaches his sons and pupils to learn the prayaschitta dharmas or atonement regulations and the benefactor of one and all as a friend, philosopher, and guide. No woman nor person of half-knowledge, nor a boaster, nor a person of duties should never approach Agnihotra as that might not affect Agni which is pure for ever but certainly affect eventually. Such persons especially women assume the role of a 'hota' are certain to reach 'narakas' as a hota is qualified to 'vaitana' rites and shrota karmas learnt from Vedas. Those who donot respect and give adequate dakshina, the dwija becomes an 'anaahitaagni' and deviod of 'aadhana phala'especially in kindling sacred agni to Prajapati in referenc to animal sacrifices. Yet, even though a dwija is self controlled with ideal 'dharma pravatana' if neglects of the duty of giving adequate compensation of dakshina for any yagjna kaarya is incorrect ; in fact if the karta desirous of fame, swarga, longevity and good offspring need not take up such agni kaaryas! Also an agnihotra brahmana is unable to maitain regularity of daily agni karyas in the mornings and evenings must perform chandraayana vrata. [Chaandraayana vrata is described by Maha Muni Vasishtha as follows: *Chaandraayanam dvividham pipeelikaa madhyam yava madhyam cheti/* (Two kinds of Chandrayanaas are defined, one is pipeelikaa madhyam and another Yama madhyam) *Maasasya krishna pakshadou graasaanadya chaturdasha, Graasaa pachaya bhojeesan paksha shesham samaapayet/ Tathaiva Shukla pakshaadou graasamekam bhunjeeta chaaparam, Graasopachaa bhojeesan pakshashesham samaapayet/ Shuklapratipadi graasamekamupakramya pratidinamekaika graasa vriddhaya, Purnimaayaam panchadasha graasaah evam pratidinaa ekaika graasahaane sati/ Amavaa syaayaam upavaasa iti, Madhya sthalyaadava madhya chandraayanam bhavati/* (Eat one fistful of cooked rice a day on an increasing scale for fourteen days in a fortnight from prathama tithi in krishna paksha till Purnima and the fistfuls on a decreasing scale day by day till purnima in the next Shukla prathama again. This is the course of Chandrayana Vrata called 'yava madhya chandraayana vrata').] Chandrayana Vrata is called for irregular daily agni karyas are as improper as 'putra hatya'! Further, any agni karya donewith the wealth of the low class or even worse that a low class person assuming the task of priesthood would most certainly suffer in the same birth besides the following births. Hence, once initiated the responsible duty of daily agni karyas but does irregularly for whatever reason has necessarily observe to pay by the said penance for a month! An unintetional sin is worthy of pardon by such penance but an intentional negligence deserve more severe prayaschithas!]

In the past lives as in in the case of the ongoing , a dwija might have committed an unpardonable sin by commission or omission is stated to forbid an interaction with persons of virtue unless a 'prayaschitta' is performed. Quite a few persons behave as if their conduct is blemishless; he or she might have stolen gold jewellery especially of a brahmana and such blemishworthy person would have diseased finger nails, or as drinker or hard liquor would possess black teeth, a miser of

unbearable body smell, a brahmahatya committer of tuberculosis, a liar of strings of untruth gets defaced, a thief of foodgrains of improper body parts, a grain adultarator of undesirable fingers and of other other edible products of extra and redundant limbs; a stealer of food, clothes, Scripts and horses get punished by dyspepsia, dumbness, leprosy and lameness; a stealer of lamps, their extinguisher, an adulterer, committer of jeeva himsa become blind, squint, limb swellings and specified body disorder respectively; *Annahartaamayaavitvam maukyam vaag apahaarakah, vastraapahaarakah shvaitryam pangutaamashvahaarakah/Himsayaa vyaadhi bhuyastwam rogitwaamahimsayaa/* In this manner, due to their shortcomings in the present or earlier births, human and other beings are born as insensitive, dumb, blind, deaf, and deformed, and those of normal virtue spurn them off. Since such human beings would not have performed adequate atonments, they bevome liable to such deformities. *Brahmahatyaa suraapaanam steyam gurvanganaagamah, mahaanti paatakaanyaahuh sansargashchaapi taih saha/* or brahmana hatya, suraapaana, thieving, guru stree vyabhichaara, are considerd as mama paatakas or their equivalents. Indeed blatant lying to impress others, complaining to authorities, falsely implicating others as complaints to teachers and elders are as heinous as brahma hatyaadis. Veda tyaaga/ Veda ninda, untrue and misleading evidences, mitra droha / mitra vadha, eating forbidden food, and consuming deha visarjanas are six abhorable habits as irremediable disorders of human life. Swindling deposits of treasures, horses, silver articles, land, diamonds and precious st ones, is as condemnable as stealing gold. Vyabhichaara with sisters, other women, low class strees, and such are as abhorable as 'guru bharyaa gamana'. Harassing and physical torture of cows, and far worse than by killing them , performing sacrifices and agni karyas for the detestable criminals, para sreee gamana, self selling like chandaalas, neglect of teacher, parents, wife and sons, Vedaadhyana and nityaagni at home, allowing weddings of the younger brother first by way of kanyaa daana with agni saakshi and full social interaction; kanyaa dushana, charging interst on loans without being a vaishya; vrata bhanga kaarana, selling off one's jalaasaya, wife, child, and so on; non performance of upanayana to sons as per dharma, bandhu tyaaga/ dushana', allowing the education of children by corrupt practices, selling off certain possesions unworthy of sale; assuming total authority of gold and precious jewellery by being a brahmana, total control of mines, factories, mechanical works, allowing wife's veshya vritti, practice of vashikarana and mrityu kaarana means of living, cutting trees as firewood for no special reasons of 'punyaaagni karyas' but for eating prohibited food; continued practice of being indebted, study of 'asabhya' or objectionable books and literature and practice of unworthy songs and dances; stealing foodstuffs and animal fodder, vyabhichaara with intoxicated women in brothels; killing females, low class persons, vaisya-kshatriyas, and naastikata or atheism are all called glaring 'upapaatakas'.Out- right insulting, beating and manhandling Brahmanas, drinking intoxicating liquors, cheating and resorting to unnatural 'purusha maithuna'are stated to be of 'gati bhramsha' and 'jaati bhramsha' leading to irretrievable sins. Once taking to the heinous path of killing donkeys, horses, camels, elephants, goats, sheep, fish, snakes, buffalos, the offence should pave the path of evil and liable to 'samkarikarana'. Approvingly accept gifts from the degraded class of the society, taking to the duty of trade and business without being a vaishya, providing labour and service to the lowest class, and taking to utter faleshood is named 'apaatrikarana'. Torturing and killing worms, insects, birds, and such helpless once caught, spoil flowers, creepers, plants, and trees is the degraded 'maalini karana'.) Now, the prayaschittaas or atonements further: (71-188) As to how, *Brahma hatya and range of sins* perpetrated be expatiated is now explained in detail: Brahmahatya or the killing of brahmanas requires reside in a forest for twelve years subsisting on alms or on fruits and roots and the hut should indicate a flag of a human skull. Alternatively, the person concenred might consent to an arrow rain by a few vidwans or archers or thrice over be thrown into blazing fire and burnt headlong for survival. Or, the offender might perform a horse sacrifice like swarjita, gosavana, abhijit, vishwajit, trivrit or agnishthat. Or the guilty responsible for the killing of brahmana could walk hundred yojanas -a mile or 1.6 km, reciting Vedas with no food but with limb control. Yet another alternative might be to give away his deposits or atleast the life long maintenance of the victim's immediate heir or to a learned vidwan brahmana. Further alternative

might be to subsist on sacrificial food and walk the entire course of River Saraswati reciting a Veda Samhita thrice over all along the distance.For a period of tweve years, the killer of a brahmana might alternatively dwell with head shaven in a cowpen or a hermitage under a tree at the outskirts of village. Yet another alternative could be to save the life of cow or another brahmana. Further alternatives of expatiation of comitting brahma hatya maha paataka are stated as under: if the perpetrator fights with robbers of the killed brahmana's property thrice even being hurt badly; takes a vow to become chaste with mental equilibrium and carry on his life with chastity for twelve years; make a confession before an assembly of brahmana-kshatriya-vaishyas at the conclusion of a sacrificial yagjna: *Dharmasya braahmano muulamagram raajanya uchyate, tasmaat samaagame teshaameno vikhyaapya shudhyati/ Brahmanah sambhavenaiva devaanaamapi daivatam, pramaanam chaiva lokasya brahmaatraiva hi kaaranam/* as kshatriya is the enforcer of the laws prescribed by brahmanas on the backing of Scriptures his presence should be essential in such confessions. Indeed by the birth of brahmanas as facilitated by Devi Savitri's origin which thus worked upwards to ascetatin about Devatas as originated by Devi Savitri as evidenced by Vedas. Atleast three illustrious Vidwans of complete knowledge of Vedas might indicate the purification of brahma hatya as the final word of the prayascchitta then the culprit be exonerated. Any brahmana worth his salt himself would admit and concentrate within would himself suggest self purification by any of the alternative means prescribed by the Laws of Manu. The series of samskaaras eversince a 'garbha viccheda' or abortion or proper conception are well known to vedic panditas and likewise he sure would be aware of the atonement of brahma hatya. The prayaschitta of killing a kshatriya or a vaishya or a garbhavati stree be too prescribed as in respect of brahma hatya. Similarly providing false and misleading evidences, guru ninda, thefts of deposits, and one's friend and much worse his wife would certainly demand atonement. Unintentional killing of a brahmana is prescribed but intentional murder has no atonement.

Chapter Twelve : Dwijas who were not at the appropriate time might not have learnt gayatri mantra at the time of upanayana properly must observe three kriccha vratas and re-initiate them properly as pescribed and have them taught veda jnana under a guru, besides take them away from such occupation as unbecoming of the specific occupation prescribed for them. Similarly brahmanas be taught to refrain from reprehensible occupations to earn properties but observe austerities initially by performing gayatri mantra three thousand times with 'baahhaantara shuchi' seated on a cow-shelter subsisting on milk alone for without accepting gifts from the unworthy but acquiring the qualification of a brahmana and enquiring of a co- brahmana as to whether he had then become a fulfledged brahmana deserving of becoming of so. His erstwhile sins of 'abrahmanatwa' by non performance of the essential duties expected of him by adopting practices for earning money wrongly as managing the obsequies of non-brahmana strangers, or practising unbecoming 'abhichaara doshas' like black magic, be washed away by observing three kruccha vratas. By the negligence of 'sharanaagatas'and teaching wrong clieantele, should subsist an barley water for a year. If bitten by a dog, jackal, donkey, a horse, camel or pig he should perform 'praanaayaamas'. Those who seek to eat outside a pankti or along with others as 'apankyata' only the sixth meal in the evenings due to their erstwhile past blemishes would have to recite veda samhitas and daily duties including complete homa karyas to enable him to reinstate him to total brahmanatwa for a month. Also a brahmana rides in a carriage drawn by camels or donkeys the atonement would be to bathe in nudity and perform several 'praanaayaamaas continously. Once a brahmana due to pressure of nature's call suddenly with or without washing inside or outside waterflows gets back and perform the ablution outside a village or township washing his clothes and touching a cow for recovery from impurity. A snataka or pure brahmana neglects or skips for whatever reason his daily duty or duties should also skip his bhojanas that day and night. Humkaara or reprimanding sound and addressing him in ekavachana without respect especially to elders oaugt to express forgiveness and apologies. Similarly if a co-brahmana strikes him in a mutual argument and even tightens him to suffocation or even use a stick should with

certainty get punished in narakas for thousand years, especially in shedding blood. The prayaschitta for offsetting the offence would be observing a kruccha vrata for showing a stick or an atikriccha for beating till blood drops on earth. This is stated as this kind of atonenent viewing the intensity of the crime. Now, the kind of prayaschitthas adopted by Devas, Pitru Devas and Maharhis are described.

A prajaaatya kruccha vrata observing by dwijas should be as follows : *Tryaham praatastryaham saayam tryaha madyaad ayaachitam, tryaham param cha naashneeyaat praajaapatyam charan dvijah/ Gomutram gomayam ksheeram dadhi sarpih kushodakam, ekaraatropavaasashcha krichhram saantapanam smritam/* Prajaapatya kriccha vrata observing by dwijas should be to eat food in the mornings for three days, in the evenings for three days and for another three days unsolicited meals, and the remaining three days for total fasting thus this vrata is for twelve days. *Gomutram gomayam ksheeram dadhi sarpih kushodakam, ekaraatropavaasashcha krichhram saantapanam smritam/* or Saantapana kruccha vrata involves eating the mix of cow's urine, cowdung, cow's milk, curd, ghee and decoction of kusa or darbhas and subsist for a day and after fasting that night too is called so. *Ekaikam hlaasamashneeyaat tryahaani treeni purvavat, tryaham chopavasedantyamatikrichhram charan dvijah/ Taptakrichhram charan vipro jalaksheeraghritaanilan, pratitryaham pibedushnaan sakritsnaayee samaahitah/* or Those dwijas who have to observe Ati kruccha vrata need to observe fasting three evenings, three mornings, and unsoliscited food for three day-nights for eight full and days complete fasting. Tapta kruccha is to be observed by taking one normal bath and for three days inside a hot water pool for three days and another three days survive by drinking hot milk for additional three days, three more days with hot ghee and yet another day with hot wind. *Yataatmano apramattasya dvaadashaahamabhojanam, paraako naama krichhroyam sarvapaapaapanodanah/ Ekaika hlaaasayet pindam krishne shukle cha vardhayet, upasprisham strishavanameta tchaandraayanaam smritam/ Etameva vidhim kritsnamaachared yavamadhyame, shuklapakshadiniyat ashcharansh chaan draayanam vratam/* or Dwijas with cool and self control should observe complete fasting for twelve days committing no deviations from dharma to satisfy once own conscience is called Paraak kruccha vrata, while Chandrayana vrata is called three times bath and through krishma paksha reduce the intake of fist ful and saltless intakes a day-night each day and in Shukla paksha increase such intakes of fistful bhojana a full day.Similarly 'Yava -madyahna bhojana' of barley-corn while 'havishyaanna' or sacrificial food at 'madhyaahna' or noon time is called 'Yati madhyana bhojana'. A vipra takes just four mouthful food one in the morning and one in the evenings then thatis known 'shishu chandrayana'. Those who consume only 'havishaanna' during a month for 240 times are certain to reach chandra loka after his demise. Chandraayana vrata is observed by Adityas, Rudras, Vasus and Maruts besides Maharshis and too as means of atonement. Now, the general guide lines of Dharmaacharana. Nitya homa kriya and ideal conduct practisng : *Ahimsa satyama krodhamaarjavam* or non violence, thruthfulness, peacful conduct and pleasong manner.Besides performing Gayatri Japa and of other deities regularly as prescribed, one should as per one's own capacity, besides atoning for lapses including *gupta paapas* or concealed sins should get purified from time to time.

[Vishnu Smriti by Maharshi Vishnu describes gupta paapaas very briefly: Prayaschittas for performing Gupta-Doshas or secret sins: Molestations of under-age or old women demand Ati Kruccha Vrata Brahmana hatya sin requires Aghamaharshana Snaana in a running water flow, Pranayama sixteen times, single meal a day for a month, daana of a milch cow and so on as above. Drinking spirituous liquor and stealing golden items require Aghamarshana Snaana and Gayatri Japa by a thousand a day for ten days.Illicit relationship with Guru's wife calls for fasting for three days, reciting Purusha Sukta and Praaschitta homa. In fact, Ashwamedha Yagnya removes all kinds of Maha Patakas. Even as a routine, Brahmanas are advised to perform aghamarshana snaana, pranayaamas, Gayatri japa and paakayagnas daily as per Vishnu Smriti. Griha Sutras of Kaushika, Paraashara and

Sankhyayana under-score, the need for Paaka Yagnas in favour of Devas, Pitrus, Manushyas, Bhutas and Atithis besides Baliharana.]

A Brahmana should take baths three times a day and evenings and refrain himself from conversastions with otherwomen, low class and outcasts. In his leasure, he might keep standing during daytimes and in the evenings he might sit but in the nights should lie on the ground; brahmachaaris of dwijas ought to worship one's guru, elders and vidwans. As own ability Gayatri japa be maitained and so the penances for his indiscretions of recitals of sacred books, and mantras by regular homa prakriyas. Nothing like self confessed blemishes as one half of the blemish disappears as a serpent gets out from its worn out outer skin. That also leads to a confession of non-repeat lapse once again and that leads to self control as that kind of determination is observed : *manasa vaachaa karmana.* or by a purified heart, expression and deed. *Tapomulamidam sarvam daivamaanushakam sukham, tapomadhyam budhaih proktam tapo antam vedadarshibhih/ Braahmanasya tapo jnaanam tapah kshatrasya rakshanam, vaishyasya tu tapo vaartaa tapah shudrasya sevanam/ Rishayah samyataat maanah phalamuulaanila ashanaah,tapasaiva prapashyanti trailokyam sacharaacharam/* Indeed it is tapas and tapas alone that provides a shield against happiness and contentment to Devas and mortals too and Sages who had experienced and reaped the fruits thus besides veda vidwans. Bramanas are hence expected to make intense study, guide and practise dharma while kshatriyas provide security and defence, vaishyas facilitate trade and business while the low class provide services. Sages and Rishis surviving on 'kanda mula phalas' visiting trilokas foresee the activities of 'charaachara' beings as also of celestial devas too. All the facilities of auoshadies and of health requirements and vidya which are availabe aplenty to devas too are blessed to Maharshis too. All kinds of possible human shortcomings are conquered by them as in respect of devas also. Tapas and austerities as accomplished with great hurdles and incessant endeavours would indeed uproot all kinds of human hardships at every step of life and it is hardly available to see much less discover any human being who is contented otherwise. Those whose inner conscience is afflicted by Maha Paatakas and Upapaatakas, besides numberless blemishes of human failures and hardships are natural corollaries of erstwhile flaws unless corrected by due atonements and stern rigors. Even insects, serpents, birds, animals or trees, especially when they become aged and immobile too reach heavens with their conduct , control, and concentration called conscience or a kind of tapasya mixed with atonement. This precisely is what a human being especially dwijas should observe in their thoughts, expressions and deeds.Those brahmanas by way of the medium of yagjnaas seek to reach devas by invoking them do deserve and reap rich dividends.Prajapati instituted tapas as the only shastra and likewise Maharshis too learnt from vedas that tapas is the most outstanding dharma. This the reason why Devas too on visioning the utmost significance of tapas declared so too. Indeed Brahma himself signified brahmacharya, homa kriyas, timely meals, sacrifying 'raagadweshas' is called tapas.Vedaadhyayana, panchamahaa yagjnaanushthaana, and sahana or forbearance should burn off like fire with wood picks. Pranava OM and Vyahritis once recited along with sixteen Pranayamas a day for month long would certainly purify even those sinners of bhruna hatya or aborti on enforced by a brahmana. Kutsa Rishi's 'apah na shochuchadham' and eight ruchas of Rig Veda vide 1-vi.vii as also Vashistha Maharshi's 'pratistomobhirushasam' ref Rigveda vide 7-80.i and so on are referred to then also a person of suraapaana would get purified. Stealing of gold too would get the offender purified by reciting relevant ruchas viz. 'asya vamanasya phalitasya hetu' of Rigveda rucha 1-i-vi.v coupled with Shiva Sankalpa of Yajur Veda. The maha pataka of Guru bharyagamana could be erased by reciting 'havishyaanantara majara swaavadi' of rucha I0. Viii.88 and 'Sahasraseersha Purushah of Rigveda. Similarly the sins of pratigraha or acceptance of food from the non-deserving castes or outcasts,stealing of cows, flaws in pronouncing Vedas could all be instantly destroyed by the invocation of relevent devas by the adhyana of Vedas and Scriptures. *Yathaa mahaahradam praapya kshiptam loshtam vinashyati, tathaa dushcharitam sarvam vede trivriti majjati/ Richo yajunshi chaanyaani saamaani vividhaani cha, esha jneyastrivridvedo yo vedainam sa vedavit/ Adyam yat*

tryaksharam brahma trayee yasmin pratishthitaa, sa guhyonyastrivridvedo yastam veda sa vedavit/ or just as a bloc of earth gets dissolved in a running river it is in the same manner that 'maha paapas' are swallowed up by the Tri-Vedas. Rik-Yaju-Saama contain the totality of what Dharma is all about and hence one has the outstanding title of being a Vedavith]

Stanza Seven

Moordha Brahma shikhante Vishnur lalaatam Rudrashchakshushee Chandraaditou karnou Shukra Brihaspatee naasaaphute Ashvanou dantoshthaavubho Sandhya mukham Marutah stanou Vaasvaadou hridayam Parjanya uramaakaasho Naabhiragni katirindragnee jaghanam Prajapatyamooroo Kailaasamulam jaanunee Vishva Devou janghe shishirah gulphaani prithiveevanaspatyaadeeni nakhaani Mahatee astheeni Navagrahaa asrutk kketurmaamsa mrityusandhayah kaaladwayaasphaalanam samvatsaro nimshaahotraamiti vaadeveem sharanamha, prapadye/

The staunch believer in Gaytatri vows that the adhishthaatri Devi Gayatri'a sharanya praapta whose shiras is stated as of Brahma, shikha is Vishnu, Lalaata or mastaka be as of Rudra Deva, Her netra dwayaas as Surya Chandra, Her both ears as Shukracharya and Brihaspati, Her naasika randhraas as of Ashvini Kumaataas, Her damshtras as sandhyaa kaalaas, Mukha Marut or ucchcaasha-nishvaasaas are as of Vaayu Deva, Her stanaas areas of Vasu Devaas, Her hridaya be as of megha garjanas, Her sromavh be as of aakaasha, Her naabhi is Agni Deva, Her Urudwaya as the moolashathaana, Nakha as MshaTarva, Her bones as of Nava Grahaas, Het shareera maamsa as of ritus as of Vasant Ritu (Spring), Grishma Ritu (Summer), Varsha Ritu (Monsoon), Sharad Ritu (Autumn), Hemant Ritu (Pre-Winter) and Shishir Ritu (Winter) and Her Kaala Chakra or Time Cycle is from dina raatris and from seconds to ever repetitive pralayaas.

Stanza Eight

Ya idam Gaayatri rahasyamadhheete tena kratisahasramishtham bhavati / Ya idam Gaayatr rahastamadheete divasatkritam paapam naashayati/ Praatarmadhyaahnoh shanmaasa kritaani paapaani naashayti/ Saayam praataradheeyaano janma kritam paapam naashayati/ Ya idam Gayatree Rahayam Brahmanah pathet tena Gaayataah shashthisahsralakshanaani japtaani bhavanti/ Sarvaan vedaanadheeto bhavati/ Sarveshu teertheshu snaaro bhavati/ Abhaksha bhakshanaat pooto bhava Vrishaleegamanaat puuto bhavati/ Abrahmachaaree Brahmachaaree bhavati/ Panktishu sahasrapaanaat pooto bhavati/ Ashtou Braahmanaan graahyayitvaa brahma lokam sa gacchati/ Ityaah Bhagavan Brahma/

Those manushyaas be able to read and digest this Gayatri Rahasya be purged of samasta doshaas.Those who tend to sincerely perform the trikaala sandhya vandana as of praatahkaal-madhyahna and saayam kaala and Japaarchana be the mukti pradaana yogya.Sandhya is the intermission of 'Ahoraatras'or day and night as signified by Sun Rise and Sun Set. *Poorvaa Sandhyaa tu Gayatri Savitri madhyaa smritaa, Yaa bhavet paschimaa sandhyaa saa Vigjneyaa Saraswati/* The pre-noon is dominated by Devi Gayatri, noon time by Devi Savitri and the Sun set by Devi Saraswati and hence the respective Goddesses need worship at these times. Gayatri is of blood red complexion, Savitri of pure white Varna and Saraswati of black colour and they represent Brahma-Rudra-Vishnu Swarupas of Paramatma. Meditation of these forms of Almighty is basically through the representation of Aditya. Pratah-sandhya is best performed in the presence of Stars on the Sky; when Stars are invisible then the time of Sandhya is of medium type but when Suryodaya has taken place then the Sandhyopaasna is of minimal value. Conversely, the Saayam Sandhya is best done while Surya is still present, after Sunset the Sandhya is of medium worth but when Stars appear on the Sky

the Sandhya worship is of poor quality.) Maadhyaahnika Sandhya is scheduled at half prahara of the Sayamkaala Samaya. Those dwijaas who perform the Sandhya Vandana be paapa rahitaas and mukti pradaadaas. This is the Gayatri Rahasyopanishad as Brahma Deva enlightened to Yagnyavalkya Maharshi.

Hayagreevopanishad

Athrvedeeya Hayageevopanishad seeks to explain that when Maha Vishnu was in Yoga Nidra in a comfortable posture of lying on the bed of Ananta Naga, two Demon brothers named Madhu and Kaitabha were born from the wax of Maha Vishnu's ears. Their birth was a mystery and unknown as felt by the brothers themselves whose physical forms grew fast and strong day by day, even as they were playing in the ocean surroundings, killing various kinds. species for food or play. Coming of age in course of time, the Demon brothers with huge bodies and proportionate common sense too, realised that there must have been a Massive Force which alone could have given birth to them. That was the origin of Maha Vishnu' incarnation as Hayagriva.

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\hayagrīvopaniṣat ||*svajño'pi yatprasādena jñānaṃ tatphalamāpnuyāt* । *so'yaṃ hayāsyo bhagavānhṛdi me bhātu sarvadā* || *oṃ bhadraṃ karṇebhiḥ śruṇuyāma devāḥ* । *bhadraṃ paśyemākṣabhiryajatrāḥ* । *sthirairaṅgaistuṣṭuvā*[?]*sastanūbhiḥ* । *vyaśema devahitaṃ yadāyuḥ* || *svasti na indro vṛddhaśravāḥ* । *svasti naḥ pūkimṣā viśvavedāḥ* । *svasti nastārkṣyo ariṣṭanemiḥ* । *svasti no bṛhaspatirdadhātu* ||*oṃ śāntiḥ śāntiḥ śāntiḥ* ||

hariḥ oṃ || *nārado brahmāṇamupasametyovācādhīhi bhagavan brahmavidyāṃ variṣṭhāṃ yayā cirātsarvapāpaṃ vyapohyabrahmavidyāṃ labdhvaiśvaryavānbhavati* । *brahmovāca hayagrīvadaivatyānmantrānyo veda sa śrutismṛtītihāsapurāṇāni veda* । *sa sarvaiśvaryavānbhavati* । *ta ete mantrāḥ* । *viśvottīrṇasvarūpāya cinmayānandarūpiṇe* । *tubhyaṃ namo hayagrīva vidyārājāya svāhā svāhā namaḥ* || *1*||

ṛgyajuḥsāmarūpāya vedāharaṇakarmaṇe । *praṇavodgīthavapuṣe mahāśvaśirase namaḥ svāhā svāhā namaḥ* || *2*||

udgītha praṇavodgītha sarvavāgīśvareśvara । *sarvavedamayācintya sarvaṃ bodhaya bodhaya svāhā svāhā namaḥ* || *3*||

brahmātriravisavitṛbhārgavā ṛṣayaḥ । *gāyatrītriṣṭubanuṣṭup chandāṃsi* । *śrīmān hayagrīvaḥ paramātmā devateti* । *lhaumiti bījam* । *so'hamiti śaktiḥ* । *lhūmiti kīlakam* । *bhogamokṣayorviniyogaḥ* । *akārokāramakārairaṅganyāsaḥ* । *dhyānam* । *śaṅkhacakramahāmudrāpustakāḍhyaṃ caturbhujam* ।

sampūrṇacandrasaṃkāśaṃ hayagrīvamupāsmahe ॥ *oṃ śrīmiti dve akṣare* । *lhaumityekākṣaram* । *oṃ namo bhagavata iti saptākṣarāṇi* । *hayagrīvāyeti pañcākṣarāṇi* । *viṣṇava iti tryakṣarāṇi* । *mahyaṃ medhāṃ prajñāmiti ṣaḍakṣarāṇi , prayaccha svāheti pañcākṣarāṇi* । *hayagrīvasya turīyo bhavati* ॥ *4*॥

oṃ śrīmiti dve akṣare । *lhaumityekākṣaram* । *aimaimaimiti trīṇyakṣarāṇi* । *klīṃ klīmiti dve akṣare* । *sauḥ sauriti dve akṣare* । *hrīmityekākṣaram* । *oṃ namo bhagavata iti saptākṣarāṇi* । *mahyaṃ medhāṃ prajñāmiti ṣaḍakṣarāṇi* । *prayaccha svāheti pañcākṣarāṇi* । *pañcamo manurbhavati* ॥ *5*॥

First Chapter

Devarshi Narada approached Brahma Deva and requested him to please teach that knowledge of Brahman by which all sins can be destroyed quickly and the wisdom of Brahman is realized and one is blessed with all the wealth. Pitamaha Brahma replied as follows:

Nadada! You are the one who masters the mantras of Shruti, Smrithi, Meemaamsa, Upanishads Ithihasas, and Puranas and are blessed with all types of the wealth of jnaana vigjnaana . Now are surely aware of the background Bhagavan Hayagreeva.

[Devi Bhagavata Purana briefs about Maha Vishnu as Hayagreeva

As Indra and Demi-Gods were performing a Sacrifice in the presence of Brahma and Mahesha, they had all desired Maha Vishnu to preside over the Function and called on Him. But, Lord Vishnu was in 'Yoga Nidra' and nobody would dare wake Him. More over, interruptions of somebody's speech, the love of a couple, or waking up a person's deep sleep are sins equivalent to 'Brahma hatya' or killing of a Brahmana. The Lord was seated in a 'Padmasana' posture squatting with His legs folded and resting His chin on the top of His Bow with an Arrow fully drawn. As the Sacrifice was to be concluded, Lord Siva advised Lord Brahma to create a White Ant, 'Vamri' and directed it to bite the arrow gently which should wake up the Lord to consciousness and thus make the request. The Vamri sensed the delicate situation and requested Brahma to grant it a return boon for the great risk being undertaken in disturbing the Yoga Nidra of no less a personality than Maha Vishnu Himself! Lords Brahma and Siva gave a boon to the Vamri that what ever trickles from the Sacrificial Offerings of Ghee in the Homa Kunda (Fire Pit) would spill out could be collected as its share. As commanded by Brahma, the insect bit the fore-end of the arrow and the tight string gave way at once and the entire Universe reverberated with horrifying sound as the earth quaked, mountains were shaken, Oceans rose high, Sun lost way and Devas got traumatised. Maha Vishnu's Head was severed with His Crown and there was no trace as to where it fell! Along with Devas, Brahma and Siva cried like human beings as there was a 'Pralaya'-like situation or of Universal Dissolution. Then Deva Guru Brihaspati consoled Indra, Brahma and Shiva and emboldened them to countenance the grim situation, as such \eventualities did happen in the past. For instance, Indra had to face several such events when he was dislodged from his throne by Danavas or when his body wore thousand genital marks (since he was infatuated with Ahalya and cheated her into bed, as her husband Sage Gautama was away by assuming the Sage's body form and thus attracted his curse); similarly Brahma was infatuated with his own creation 'Satarupa' an extraordinary woman of beauty and gazed at her as she avoided his attention by moving in all directions when he obtained five heads and in disgust Lord Siva cut one of the heads looking up as a sign of extreme displeasure

The only recourse that Lords Siva and Brahma, accompanied by Indra and Demi-Gods, had was that in one voice, they made an intense appeal to Maha Devi Bhagavati, the Eternal Cause of Causes, the

very Original Energy, the Life Force of entire Creation, the Bindu and Pranava, the Sourcing Fountain of knowledge and above all the Embodiment of Charity and Forgiveness. Pleased by the most sincere prayers of Brahma and Shva downward, 'Nirguna' Maha Devi hinted that there ought to be a cause for the tragedy. In the company of Maha Lakshmi, once Maha Vishnu laughed by thinking of something. Lakshmi Devi failed to understand the possible reason as to why Vishnu was so much amused about. Was it a spot on Her face or was it due to another woman in His desire? Then as Vishnu did not clarify, Lakshmi assumed 'Tamasic Guna' and gave a curse to Him saying that His head should fall off. Thus happened the resultant tragedy despite Her sincere repentance.

While this tragedy took place, there was a coincidental incident that a tough Davana of extraordinary cruelty, named Hayagriva or the Demon with the neck of a horse, resorted to severe 'Tapas' to Maha Bhagavati for thousands of years by following a strict regime of Sacrifice and unflinching devotion. Maha Devi appeared before the Rakshasa and granted him a boon that no Power in the Universe could cause death to him, except by an Extraordinary Energy in the form similar to his own viz. Hayagriva form alone could destroy him. Brahma and Siva hastened with the solution to the present gravest tragedy and instructed Devata's own Architect, Visvakarma to do the needful. The Architect killed a horse at once and fixed its neck to Lord Vishnu's severed head and thus emerged Lord Hayagriva.

Thus when Maha Vishnu was in Yoga Nidra in a comfortable posture of lying on the bed of Ananta Naga, two Demon brothers named Madhu and Kaitabha were born from the wax of Maha Vishnu's ears. Their birth was a mystery and unknown as felt by the brothers themselves whose physical forms grew fast and strong day by day, even as they were playing in the ocean surroundings, killing various kinds of aquatic species for food or play. Coming of age in course of time, the Demon brothers with huge bodies and proportionate common sense too, realised that there must have been a Massive Force which alone could have given birth to them. From the air, they heard a sound 'Vagbija' the Seed Mantra (Seed 'Bija' and 'Vak' the Speech of Goddess Sarasvati). To start with fun, but later on with maturity, they kept on practising the sound for years together, little realising the impact of the Mantra's repetition. In fact, they became so obsessed with the Mantra that they neither had food nor sleep, but with full concentration and utmost sincerity. 'The Parasakti's Voice emerged from the Skies that the Danava brothers would be invincible in the entire Universe provided they were united and fight two-some. Blessed by Maha Devi, the two brothers became swollen with pride and eventually attacked Lord Brahma Himself. On realising that they were unconquerable, Brahma who was seated on the lotus- head sprouting from Maha Vishnu's navel, tried the age-old four means. He tried to use 'Sama (Counselling) 'Dana'(Gifting or bribing), 'Bheda'(put one against another) and finally 'Danda'(Punish), but neither of these media appeared feasible; he ran away to Vaikuntha for protection but Maha Vishnu was in Yoga Nidra. Brahma had thus prayed to Yoga Nidra Devi to prompt Maha Vishnu to wake up. It was actually Maha Maya's discretion which mattered as Vishnu Himself could not regain consciouness on His own. The concentrate of 'Tamo Guna'- Maha Maya - was earnestly prayed to by Brahma, as this was a prestige issue for him and the entire domain of Gods! Maha Maya left Vishnu free and He was fully woken up to face the challenge of the hour, viz. to either manipulate or massacre the brothers, Madhu and Kaitabha. Lord Vishnu invited the brothers to fight with Himself. The fight continued for five thousand years but without a tangible result. As the Demons were clashing one after another and Lord Vishnu was in duel singly, the latter asked the brothers to give a break as it was against Justice that they took alternate positions while He was alone. During the break, Vishnu prayed to Maha Sakti and complained that the fight was unfair and that they were also given by Her the boon of voluntary death or 'Svacchanda Maranam'. Maha Sakti realised the lacuna in the duel and advised Vishnu to give boons to the brothers so that a way out would automatically open up. Meanwhile, Maha Sakti agreed to be present at the fight in physical form and disturb the concentration of the Demon brothers by casting Her fake amorous looks. This encouraged

Vishnu to convey the Demons that their duel with Him was of great quality and thus He was ready to give boons to them. They got into the trap as they boasted that they were prepared to give boons to Him instead of the other way around. Vishnu grabbed the opportunity and said that He be given the boon of their death by killing each other! The brothers gave an excuse that the boon could be given only provided there was no water or wetness in the Ocean. Vishnu expanded his thighs manifold so that there could be adequate space for the killings.The Demons expanded their bodies too and thus the thighs of Vishnu and the body sizes of the brothers kept on increasing horizontally and vertically proportionately. Finally, the illusion created by Vishnu proved stronger and the brothers had to yield to their own killings. Thus Maha Sakti who assumed human physique and paved the way to the killings of the Danava brothers without breaking the Rules of 'Dharma Yuddha', partly by trickery and partly by Maya or Illusion.

2.

Hayagreeva, who is the form of the holy mind, who ses everybody and who is the Over Lord of Knowledge, Salutations to you, 'Swaha, Swaha'.

Hayagreeva, who has the form of Rig, Yajur and Sama Vedas, who brought these Vedas to earth, who has the shape of the singing of Pranava, and who has a horse head, Salutations to you, Swaha, Swaha.

Hey Lord Hayagreeva, who is being sung by the song of Pranava, who is the God for all those Gods of words, who is the personification of all Vedas, and who is beyond thought, teach us everything . Salutations to you, Swaha, Swaha.

For the 29 lettered mantra of Hayagreeva, Brahma, Atri ,Surya and Bhargava are the sages, Gayatri, Trushtup and Anushtup are the meters, Hayagreeva himself, root is the sound 'Lhowm (hsowm), Strength (Shakthi) is Hoham, Keelaka (the nail) is Lhoom (Shoom), Viniyoga is Bhoga, Moksha and the symbolic rite with hands is the letters Aa, Uu and Ma.

The prayer is: I meditate on that Hayagreeva, Who has the glitter of the full moon, Who holds the conch, wheel, the great stamp and the book in his hands.

The 29 lettered Hayagreeva mantra is: Om Sreem, lhowm (Hsowm), Om Namo Bhagavathe, Hayagreevaya, Vishnave, Mahyam, Medham, Pragnam, Prayascha Swaha!
The 28 lettered Hayagreeva mantra is thus Om, Sreem, Im, Im, Im , Kleem, Kleem, Sow, Sow, Hreem, Om Namo Bhagawathe, Mahyam, Medham Pragnam, Prayascha Swaha!

<u>Chapter Two</u>

hayagrīvaikākṣareṇa brahmavidyāṃ pravakṣyāmi । brahmā maheśvarāya maheśvaraḥ saṃkarṣaṇāya saṃkarṣaṇo nāradāya nārado vyāsāya vyāso lokebhyaḥ prāyacchaditi hakāroṃsakāromakāroṃ trayamekasvarūpaṃ bhavati । lhau bījākṣaraṃ bhavati । bījākṣareṇa lhauṃ rūpeṇa tajjāpakānāṃ sampatsārasvatau bhavataḥ । tatsvarūpajñānāṃ vaidehī muktiśca bhavati । dikpālānāṃ rājñāṃ nāgānāṃ kinnarāṇāmadhipatirbhavati । hayagrīvaikākṣarajapaśīlājñayā sūryādayaḥ svataḥ svasvakarmaṇi pravartante । sarveṣāṃ bījānāṃ hayagrīvaikākṣarabījamanuttamaṃ mantrarājātmakaṃ bhavati । lhauṃ hayagrīvasvarūpo bhavati । amṛtaṃ kurukuru svāhā ।

tajjāpakānāṃ vāksiddhiḥ śrīsiddhiraṣṭāṅgayogasiddhiśca bhavati । *agamyāgamanātpūto bhavati* । *patitasaṃbhāṣaṇātpūto bhavati* । *brahmahatyādipātakairmukto bhavati* । *gṛhaṃ gṛhapatiriva dehī dehānte paramātmānaṃ praviśati* । *prajñānamānandaṃ brahma tattvamasi ayamātmā brahma ahaṃ brahmāsmīti mahāvākyaiḥ pratipāditamarthaṃ ta ete mantrāḥ pratipādayanti* । *svaravyañjanabhedena dvidhā ete* । *athānumantrāñjapati* । *yadvāgvadantyavicetanāni rāṣṭrī devānāṃ niṣasāda mandrā* । *catasra ūrjaṃ duduhe payāṃsi kva svidasyāḥ paramaṃ jagāma* ॥ *1*॥

Gaurīrmimāya salilāni takṣatyekapadī dvipadī sā catuṣpadī । *aṣṭāpadī navapadī babhūvuṣī sahasrākṣarā parame vyoman* ॥ *2*॥

oṣṭhāpidhānā nakulī dantaiḥ parivṛtā paviḥ । *sarvasyai vāca īśānā cāru māmiha vādayeti ca vāgrasaḥ* ॥ *3*॥

sasarparīramatiṃ bādhamāna bṛhanmimāya jamadagnidatta । *āsūryasya duritā tanāna śravo deveṣvamṛtamajuryam* ॥ *4*॥

ya imāṃ brahmavidyāmekādaśyāṃ paṭheddhayagrīvaprabhāvena mahāpuruṣo bhavati । *sa jīvanmukto bhavati* । *oṃ namo brahmaṇe dhāraṇaṃ me astvanirākaraṇaṃ dhārayitā bhūyāsaṃ karṇayoḥ śrutaṃ mācyoḍhvaṃ mamāmuṣya omityupaniṣat* ॥
oṃ bhadraṃ karṇebhiḥ śruṇuyāma devāḥ । *bhadraṃ paśyemākṣabhiryajatrāḥ* । *sthirairaṅgaistuṣṭuvā*?*sastanūbhirvyaśema devahitaṃ yadāyuḥ* ॥ *oṃ svasti na indro vṛddhaśravāḥ* । *svasti naḥ pūṣā viśvavedāḥ* । *svasti nastārkṣyo ariṣṭanemiḥ* । *svasti no bṛhaspatirdadhātu* ॥
oṃ śāntiḥ śāntiḥ śāntiḥ ॥ *hariḥ oṃ tatsat* ॥ *atha hayagrīvopaniṣatsamāptā* ॥

I will now tell you that 'Hayagreeva knowledge' of Brahman which is of one letter. That is the root letter Lhoum (hsoum). Among all the roots, this Hayagreeva single letter root is the king of mantras. 2

Chanting of the mantra "Lhoum (hsoum) Amritam Kuru Swaha!", gives one the mastery over words, wealth and the eight occult powers.
The mantra "Lhoum (hsoum) Sakala Samrajya Sidhim Kuru Kuru Swaha" tells us the secret of the great Vedic sayings like "Pragnanam Anandam Brahma (Brahman is the realized happiness)", "Tat Tvam Asi (You are it)", "Ayam Atma Brahma (My soul is Brahma)" and "Aham Brahmasmi (I am Brahmam)". The same letter "Lhoum" and "hsoum" are the same vowels though different and give worldly pleasures and salvation respectively.

After the chanting of Hayagreeva Mantra, it is normal to chant the Vedic mantras starting with

1.Yad Vak Vadanthi.... 2. Gowrimimaya.... 3 Oshtapidhana and 4. Sa Sarpareeramathim....
One who reads this 'Hayagreeva knowledge' of Brahman on the Ekadasi day, would become a great man because of the blessings of Hayagreeva. He would get salvation. Upanishad says, "the knowledge of Brahman which is taught with the mantra ending with 'Om Namo Brahmane' would never leave his heart".

[Devi Bhagavata Purana briefs about Maha Vishnu as Hayagreeva

Hayagriva Stotram

1) *Shriman Venkatnarthaye Kavitakirkkesari*
Vedantacharyavaryo me Sannidhatam sada Hradi |
jñānānanda mayaṁ devaṁ nirmalasphaṭikākṛtim |
ādhāraṁ sarva vidyānāṁ hayagrīvam upāsmahe || *1* ||

Meditate upon the Supreme Being, Sri Hayagriva, the embodiment of knowledge. Sri Hayagriva is an integrated form of knowledge and bliss. The one with the face and neck of a horse and who has a radiant, sparkling body like a pure white crystal, he is the abode of all learning. He is the first God of all knowledge.

2) *Swastassiddhaṁ śuddhasphaṭikamaṇi bhūbhṛtpratibhaṭaṁ*
sudhā sadhrīcībhir dhutibhir avadātatribhuvanam |
anantaistrayyantair anuvihita heṣā halahalaṁ
hatāśeṣāvadyaṁ hayavadana mīḍī mahi mahaḥ || 2 ||

Sing the glories of the radiant Sri Hayagriva, formed to banish the worldly afflictions of his devotees. His auspicious image is akin to pure white crystal. Sri Hayagriva radiates the white rays that resemble the lustrous nectar, thus making all the three worlds white, and rendering them pure. He bestows his grace on all three worlds.The Hala Hala sound emitting from his form as a horse is a neighing sound that contains the essence of the Upanishads, and the tones of ornamentation in his legs. The neighing is echoed by the Vedas consistently. Sri Hayagriva's neighing, the Hesha Hala Halam, removes inauspiciousness and sins, as well as obstacles from one's path. Pray to Sri Hayagriva to remove misfortune to gain the ability to hear his auspicious neighing that acts as a soothing balm for one's mundane afflictions.

samāhārassāmnāṁ pratipadamṛcāṁ dhāma yajuṣāṁ
layaḥ pratyūhānāṁ lahari vitatirbodhajaladheḥ |
kathā darpakṣubhyat kathakakula kolāhalabhavaṁ
haratvantardhvāntaṁ hayavadana heṣā halahalaḥ || 3 ||

The neighing sounds of Hala Hala emanating from the divine throat of Sri Hayagriva are the collection of the Sama Vedas, the condensed meaning of the Rig Vedas, and the essence of the utterance of the Yajur Vedas. The form of Sri Hayagriva itself is the essence of Mantras as they are embedded in him. The Haya Haya sounds are the remover of all obstacles that stand in the way of any individual wanting to acquire pure knowledge. They are like the ceaseless waves from the ocean of true knowledge. They light the lamp of knowledge and illuminate our path towards Moksham (salvation).

The very sounds of the Hala Hala Dhvani dispel the inner darkness and confusion arising from fallacious arguments by vain disputants who distort the truth of the Vedas. The innocent and vulnerable are rescued from the noise made by proponents that defend their illusory opinions. The divine sounds of the neighing destroy the dark clouds that block our consciousness, and a real understanding of the principles, and release us from the cycle of birth and death.

prācī sandhyā kācidantar niśāyāḥ
prajñādṛṣṭerañjana śrīrapūrvā |
vaktrī vedān bhātu me vāji vaktrā
vāgīśākhyā vāsudevasya mūrtiḥ || 4 ||

The propitiousness of Sri Hayagriva with the power of his divine Hala Hala is like a sun rising to banish any lingering darkness. This lustrous image acts as a powerful medium that drives away the terror of the night. He is the propagator of the Vedas and the inner soul who lives inside all things and human beings in the universe. He is the God of Speech, indeed the avatar of the Parama Vasudevan of Sri Vaikuntam. He is the powerful Vidya Moorthy who gave Veda-Upadesham to Brahma Deva. He is a divine force that helps reveal pure knowledge to us. He is that unique morning light that drives away the inner darkness, and one should pray that this auspicious and divine form of the Supreme Being shines before humanity and within. He has the power to make it possible for human beings to see hitherto, the unknown. Vishnu, the Supreme Preserver, came to the rescue of Brahma Deva when he lost the Vedas to two asuras – Madhu and Kaitabha. God incarnated as Hayagriva and punished the two asuras. He rescued the Vedas and helped Brahma continue his duty. He is the Supreme God of Learning as he instructed Brahma Deva on the four Vedas.

viśuddha vijñāna ghana svarūpaṁ
vijñāna viśrāṇana baddha dīkṣam |
dayānidhiṁ dehabhṛtāṁ śaraṇyaṁ
devaṁ hayagrīvam ahaṁ prapadye || 5 ||

The devotees seek refuge in Sri Hayagriva, who is the supreme embodiment of pure and divine knowledge. He is the purest of the absolute. He is an overflowing treasure house of mercy, and he blesses the devotees who surrender unto him. He blesses them with his divine knowledge that will liberate them from the cycle of birth and death. He has taken the vow to free them from the darkness of ignorance. He stands as a beacon light, their sole refuge. He is the unfailing protector of all.

apauruṣeyair api vākprapañcaiḥ
adyāpi te bhūti madṛṣṭa pārām |
stuvannahaṁ mugdha iti tvayaiva
kāruṇyato nātha kaṭākṣaṇīyaḥ || 6 ||

Sri Vedanta Desikan, the composer of the Stotram, addresses Sri Hayagriva. He seeks forgiveness from God for his foolish yet bold attempt to sing his glories with his limited knowledge and faculties. The Vedas are vast and have no author. Even today, people struggle to define Sri Hayagriva's distinctive qualities, his sacred entity, and the endless divine attributes. Even the great Vedas cannot fully comprehend and praise his glories completely.
The composer, a humble devotee, says he has stepped forward boldly out of sheer foolishness, to praise Sri Hayagriva. He claims he is his child with hardly any intellect and knows he is unfit to sing Sri Hayagriva's glories. He craves forgiveness for his shortcomings to engage in this impossible task.

dākṣiṇya ramyā giriśasya mūrtiḥ
devī sarojāsana dharmapatnī |
vyāsādayo'pi vyapadeśya vācaḥ
sphuranti sarve tava śakti leśaiḥ || 7 ||

Sri Hayagriva is the God of all Knowledge and learning. He is the eternal source.
One of the foremost beneficiaries who obtained divine knowledge from Sri Hayagriva was Dakshinamoorthy. He sat under a golden banyan tree and taught the highest truth as absorbed from Sri Hayagriva, to the four eminent and older sages – Agasthyar, Pulasthyar, Dakshar, and Markandeyar, through the medium of silence.

Goddess Saraswati, the divine source of knowledge and the consort of Brahma, whose abode is the white lotus, and the mighty Sage Ved Vyas, all derived their divine speech from a minuscule fragment of the power of Sri Hayagriva, he who is the epitome of knowledge.
Sri Hayagriva is the Supreme source of divine knowledge. Great and eminent ones owe it to him for even the fraction of knowledge with which they have been empowered.

amando'bhaviṣyan niyataṁ viriñco
vācāṁ nidhe vañcita bhāga dheyaḥ |
daityāpanītān dayayaiva bhūyo'pi
adhyāpayiṣyo nigamān na cet tvam || 8 ||

Sri Hayagriva is the treasure house of all knowledge. He gave the divine advice on the Vedas with meaning on obscure details to Brahma, who lost the Vedas to the two asuras -Madhu and Kaitabha, in his moment of distraction. At a total loss, Brahma did not know how to act. God's empathy for Brahma's plight moved him to recover the Vedas and re-instruct Brahma on the Vedas and their meaning once more.
Sri Hayagriva acted in time to restore Brahma's fortune and status as the Creator, failing which he would have been incapable of performing his duties. Brahma Deva prayed to the Supreme Being to intervene so that he could have the fortune and blessing of being able to continue his duties of creation. God answered Brahma's prayers and restored his divine knowledge.

vitarka ḍolāṁ vyavadhūya satve
bṛhaspatiṁ vartayase yatastvam |
tenaiva deva tridaśeśvarāṇām
aspṛṣṭa ḍolāyita mādhirājyam || 9 ||

Sri Hayagriva, of the Supreme knowledge, steadied the Deva Guru, Brihaspathi, from deviating from the righteous path. Brihaspathi is the great teacher and son of Angirasa Prajapathi, one of the ten offspring of Brahma's mind. He is known for his great intellect and power of speech and is an expert on astronomy and astrology.

Of impeccable ancestry and progeny, at one time, Brihaspathi himself got into trouble while interpreting the Dharma Shastras. He authored the Brihaspathi Samhita, an extensive collection of his teachings for the Devas. His mind started oscillating, and he was so confused that he ended up creating a worldly system that completely denied the existence of God. Sri Hayagriva intervened and stabilized Brihaspathi's mind, putting him on the Saatvik Maarg (path of righteousness).

Sri Hayagriva went on to save both Brihaspathi and his followers from going down the wrong path. His timely intervention prevented the kingdoms of the Devas from wild oscillations and falling under the influence of the asuras.

Brihaspathi was saved from wrong logic and regained his divine knowledge. He accepted Sri Hayagriva as his timely protector and benefactor.

agnou samiddhārciṣi saptatantoḥ
ātasthivān mantramayaṁ śarīram |
akhaṇḍa sārair haviṣāṁ pradānaiḥ
āpyāyanaṁ vyoma sadāṁ vidhatse || 10 ||

While conducting a Yagna (ritual sacrifice), the person performing the ceremony calls upon the Devas to receive their share of Havis (oblations). The Devas called by name, come forward and put their hands forth directly to receive their share of Havis. Most times, the Agni Devta comes as a representation for the Devas. He acts as an intermediary in receiving the Havis from the Yagna.
In the Yagna performed by Brahma Deva atop Hasthi Giri, Sri Hayagriva himself appeared in the form of Varadarajan amidst the towering flames of the fire of the Yagna Kuntam (place for sacred fire). He received the Havis directly, which made Brahma very happy and fulfilled. The Devas had arrived and assembled as their names were called. When they stretched out their hands, the Havis eluded them. Sri Hayagriva accepted the sacred offering directly, and Brahma explained to the Devas he was performing a special Yagna, and that his motive was specific. Sri Hayagriva received the Havis directly and distributed it to the Devas. When he gifted the Devas the tasty Havis, it gave them complete contentment.

yanmūlamīdṛk pratibhāti tatvaṁ
yā mūlamāmnāya mahādrumāṇām |
tatvena jānanti viśuddha satvāḥ
tvām akṣarām akṣara mātṛkāṁ te || 11 ||

Sri Hayagriva is the form of Pranavam. He is the source of all letters and the chief cause of the universe. The universe is made up of Devas, humans, and other living beings that include animals and plants. There are the fundamental forces of nature that include the wind, sky, water, fire, earth, and other realities. They are created with the help of the Vedas, which are like trees comprising of several branches. The principal root for all Vedas is the Mantram, which is called Pranavam. Also known as Ek Aksharam, this is an indestructible Aksharam (letter) and the foremost. Those on the righteous path can comprehend correctly that Sri Hayagriva is the original form of Pranavam. He is the source of all letters and the base for all knowledge.

avyākṛtād vyākṛta vānasi tvaṁ
nāmāni rūpāṇi ca yāni pūrvam |
śaṁsanti teṣāṁ caramāṁ pratiṣṭāṁ
vāgīśvara tvāṁ tvadupajña vācaḥ || 12 ||

Sri Hayagriva is acknowledged as the God of all knowledge. The universe had no shape or name before creation. Out of the source of nature, he created egos and the Pancha Bhootams (air, water, fire, sky, and land). He gave them names and a tangible form.

Sri Hayagriva then entered them as the Antarayami (omniscient- all-knowing). He dwells within everyone and is the ultimate destination. The Vedas that originated from him salute him as their primary source and the goal of the universe. Those blessed with vast knowledge and Vedic speech realize that Sri Hayagriva is not only the Creator but also the ultimate destination. He is the Prajapathi (King) and creates everyone and then dwells in them. Sri Hayagriva is all-encompassing and has no equal or superior.

mugdhendu niṣyanda vilobha nīyāṁ
mūrtiṁ tavānanda sudhā prasūtim |
vipaścitaścetasi bhāvayante
velā mudārāmiva dugdha sindhoḥ || 13 ||

Sri Hayagriva is described here as a pure crystal whose hue is comparable to the luminescent, cooling white rays of the moon that are comforting and remove all worldly afflictions. This image of Sri Hayagriva creates a lot of delight for those who meditate deeply on him and have the great fortune of having a darshan (viewing) of his spotless sacred presence. The image of Sri Hayagriva is compared to the waves generating from the milky ocean. The great venerable and knowledgeable ones meditate on this image and are in a blissful state. The divine image of Sri Hayagriva comprises a pristine pure whiteness and beauty, he who emanates hues like the cooling rays of the moon that resemble rejuvenating nectar. These delightful waves splash on the meditators, immersing them in a state of bliss that cannot be described. A blessed one recognizes Sri Hayagriva as the ultimate destination.

Manogataṁ paśyati yaḥ sadā tvāṁ
manīṣiṇāṁ mānasa rāja haṁsam |
svayaṁ purobhāva vivādabhājaḥ
kiṁkurvate tasya giro yathārham || 14 ||

The king swans represented by yogis and sanyasis take up abode in the divine lake Manasarovar, and Sri Hayagriva chooses to take up abode in their minds and hearts. Yogis, who meditate on the sacred form of Sri Hayagriva, have the power to visualize him seated on a white lotus within their heart. They are the ones blessed with the command of the divine speech. God chooses these devotees as his abode and helps them in their meditational efforts. All forms of knowledge rush to serve the yogis who visualize Sri Hayagriva in the core of their being. The blessed ones become the source of all knowledge.

api kṣaṇārdhaṁ kalayanti ye tvāṁ
āplāvayantaṁ viśadair mayūkhaiḥ |
vāchaam pravāhair anivāritaiste
mandākinīṁ mandayituṁ kṣamante || 15 ||

The devotees of Sri Hayagriva need to meditate for only half a moment on his luminous, white, lustrous form, so that they may receive the benefits of being covered and drenched in his spotless white rays emanating from his form, like ever-flowing nectar of the moon. The drenching the devotees receive from the pure white rays from him, gifts them the purity and momentum of divine speech that is faster than the effervescent Akasa Ganga flowing from the mountains. The speed of Akasa Ganga pales into insignificance when compared to the speed of divine speech, of those blessed by God. Such blessed ones have the gift of Vedic mantras.

svāmin bhavaddhyāna sudhābhiṣekāt
vahanti dhanyāḥ pulakānubandham |
alakṣhite kvāpi nirūḍha mūlaṁ
aṅgeṣvivānandathum aṅkurantam || 16 ||

The devotees of Sri Hayagriva experience great joy when they focus their attention on his pure form. They meditate on him without letting up. Deep in meditation, they have the delightful experience of

being flooded in nectar. The joy of experiencing God in the deepest core of their hearts makes their hairs stand on end. Their contemplation of Sri Hayagriva raises hairs as roots in their hearts, which later take life externally and sprout on the limbs, where they stand on end. The heart is the core and source of a being where happiness is experienced. Tears of joy and the happiness that sprouts from the inner soul to the external limbs are a symbol of the blissful experience.

svāmin pratīcha hṛdayena dhanyāḥ
tvaddhyāna candrodaya vardhamānam |
amānta mānanda payodhimantaḥ
payobhirakṣṇāṁ parivāhayanti || 17 ||

The yogis are deep in the meditation of Sri Hayagriva. Their minds are pulled away from external distractions and pulled inwards. Their focus is only on God. In a state of deep meditation, they visualize the form of the divine and auspicious Sri Hayagriva. Their minds are uplifted, and they experience a surge of happiness, like an ocean rising when it witnesses the moon rising in the sky. That wave of immense joy cannot be controlled, and the dam breaks. Devotees experience a flow of tears of joy that cannot be contained, and they spill over. These are the blessed ones who have such uplifting experiences that can bring eternal tears to their eyes upon having a Darshan (sacred view) of Sri Hayagriva.

svairānubhāvās tvadadhīna bhāvāḥ
samṛddha vīryās tvadanugraheṇa |
vipaścito nātha taranti māyāṁ
vaihārikīṁ mohana piñchikāṁ te || 18 ||

The ones who are fortunate to experience Sri Hayagriva are truly evolved and are connected to the Supreme Being. These wise ones place their minds at the feet of Sri Hayagriva. They become glorified in their greatness. So concentrated are they at the feet of Sri Hayagriva that they gain immense strength. The devout pray to Sri Hayagriva, confirming their complete surrender unto him. They seek his help to cross the Maaya (illusion) that flows without a beginning or an end, that denies them the true vision of God.

The knowledgeable devotees cross the line of Maaya that hypnotizes humans just the way a magician would captivate his audience. Sri Hayagriva bestows blessings on his ardent devotees to transcend this difficult Maaya (illusion) seamlessly. God has the Maaya, which is a great power that he projects, from whose grip no one can escape unless he gives his blessings. God observes the level of Bhakti in his devotees that melts his heart, and he helps them cross his Maaya.

prāṅ nirmitānāṁ tapasāṁ vipākāḥ
pratyagra niśśreyasa saṁpado me |
samedhiṣīraṁstava pāda padme
saṁkalpa cintāmaṇayaḥ praṇāmāḥ || 19 ||

The knowledgeable and devout are aware that it is not easy to have the blessing of worshipping the divine feet of Sri Hayagriva. Moksha (salvation) can only be attained through severe penance in previous births. When a devotee worships the feet of the Supreme Being, it is the rarest of rare wealth, the blessing of salvation. Beyond the Supreme Being, one can attain other benefits. However, worshipping the sacred feet of God is akin to the Chinthamani Rathnam (rarest of gems) that bestows all blessings sought from it.

The attainment of salvation is obtained from blessings at the feet of Sri Hayagriva. One prays for continued and uninterrupted meditation of the sacred lotus feet.

vilupta mūrdhanya lipikra māṇāṁ
surendra cūḍāpada lālitānām |
tvadaṁghri rājīva rajaḥ kaṇānāṁ
bhūyān prasādo mayi nātha bhūyāt || 20 ||

Brahma Deva encodes the Brahma Lipi (fate) on a person's skull when one is born. The person's life follows those instructions. The Brahma Lipis, for a devotee in pursuit of Moksha (salvation), interfere with his meditation and the penance he carries out. The life of such a person thus experiences the cycle of birth and death, and the perception of attainment of Supreme Blessings for salvation recedes further and further away.

However, the power of the sacred dust on the lotus feet of Sri Hayagriva is incomparable and is found on the heads of Brahma and other Devas who can then overcome their misfortunes. The access to the sacred dust of the lotus feet could change the fate of a human being. May the power of that sacred dust settle on the heads of devotees permanently and erase the Brahma Lipis making them untenable, as the sacred dust has the power to completely eradicate the Brahma Lipis, written on one's skull. May the devout attain Moksha (salvation).

parisphuran nūpura citrabhānu –
prakāśa nirdhūta tamonuṣaṅgām |
padadvayīṁ te paricin mahe'ntaḥ
prabodha rājīva vibhāta sandhyām || 21 ||

The focus is on the sacred lotus feet of Sri Hayagriva when devotees meditate on them, where the ankles are adorned with anklets inlaid with precious gems. The luster from the gems has the power to match the brightness of the sun and become the early rays of dawn, chasing any traces of darkness that linger. Devotees pray that any hint of ignorance should be banished by the luster of God's sacred feet. The knowledgeable compare the rising of the sun that makes the lotus blossom, to the awakening and growth of Bhakti in them as they stay focused on the sacred feet of Sri Hayagriva. The radiance of the lotus feet of Sri Hayagriva removes any trace of ignorance. The meditation on the lustrous feet of God adorned with gems can dispel the dark clouds, while there is the growth of divine knowledge that blooms from a shrunken state into full blossom.

tvat kiṅkarā laṁkaraṇo citānāṁ
tvayaiva kalpāntara pālitānām |
mañjupraṇādaṁ maṇinūpuraṁ te
mañjūṣikāṁ veda girāṁ pratīmaḥ || 22 ||

The divine speech generated by the knowledge of the Vedas is compared to the precious gems that adorn the anklets on the sacred feet of Sri Hayagriva. Humans typically tend to safeguard their jewels in a safe box. The Veda mantras that represent precious jewelry for the devout are similarly stored in one's head. The Vedas are protected through the instructions given by God to Brahma in every period. The anklets worn on the sacred feet of Sri Hayagriva have matchless precious gems. These anklets make twinkling and sacred sounds when they move, which are delectable to the ears of the devotees. The sounds of the anklets provide a deeper meaning of the Vedas. The sacred anklets are like safe boxes that protect precious Vedas.

The Vedas are compared to the precious gems in the sacred anklets, which, when moved, produce sweet, sacred sounds. Anklets are made of small golden balls with gems rolling inside freely. And the golden balls are joined together to form the anklets with gems inside. When God walks, he generates sounds from the anklets that sound divine to the devotees meditating on the sacred feet. Losing themselves in the sounds made by the sacred anklets, the devout attain divine knowledge.

Aṁcintayāmi pratibhāda śāsthān
saṁdhukṣayantaṁ samaya pradīpān |
vijñāna kalpadruma pallavābhaṁ
vyākhyāna mudrā madhuraṁ karaṁ te || 23 ||

Sri Hayagriva's right-hand serves as an instrument to kindle the wick in the lamps to impart the meaning of the Vedas to the devotees, and the position of the right- hand is instrumental in teaching the deeper meaning of the views that devotees need to grasp. The sacred and knowledgeable persona of God is the Kalpakaa tree that grants boons to devotees during their meditation.

The right hand is gracious and held in a Gnana Mudra pose that is beautiful to behold.

It represents the tender shoot of the Kalpakaa tree and embodies knowledge. It kindles the knowledge of the eternal Vedas lit by the bright intellect, and is the eternal lamp nourished and protected by Sri Hayagriva. The sacred right-hand removes all ignorance, and the position of the hand symbolizes imparting knowledge to the devout.

citte karomi sphuritākṣamālaṁ
savyetaraṁ nātha karaṁ tvadīyam |
jñānāmṛto dañcana lampaṭānāṁ
līlā ghaṭī yantra mivāśritānām || 24 ||

The right hand of Sri Hayagriva holds a Japa Mala (prayer beads) that is akin to a Ghatee Yantram (machine for pumping water). Just as the machine rotates and brings up water at every turn, there is a movement of the beads in God's right hand, which reflects his blessing to the devotees when he brings the nectar of divine knowledge from his depths, so that his devotees may gain wisdom. He blesses the devout abundantly with divine knowledge.

prabodha sindhoraruṇaiḥ prakāśaiḥ
pravāla saṅghāta mivodvahantam |
vibhāvaye deva sapustakaṁ te
vāmaṁ karaṁ dakṣiṇam āśritānām || 25 ||

The lower right hand of Sri Hayagriva embraces his consort, Maha Lakshmi. The hand also holds a book. The left-hand contains a reddish hue that reminds Sri Vedanta Desikan, composer of the Hayagriva Stotram, of the assembled corals that have been brought from the depth of the ocean of knowledge. This hand reflects power and glory that also blesses the devout and knowledgeable with boons they desire.
The halo of reddish hue emanating from the left hand of Sri Hayagriva is a reminder of the enlightenment that comes to the rescue of those who seek his sacred feet in refuge. The sacred hand removes ignorance in the minds of the devotees.

tamāṁsi bhitvā viśadairmayūkhaiḥ

saṁprīṇayantaṁ viduṣaścakorān |
niśāmaye tvāṁ nava puṇḍarīke
śaradghane candramiva sphurantam || 26 ||

The radiance of Sri Hayagriva gladdens the hearts of all scholars as he destroys the pervading darkness. God is seated on a newly blossomed radiant white lotus, and he emanates spotless white rays. Witnessing the sacred form of Sri Hayagriva, devotees are reminded of the white and undulating hues of the autumn moon, that removes the darkness of the night. The white moonbeams make the Chakora birds happy as it is their only nourishment.

Sri Hayagriva on the radiant white lotus is compared to the full moon in autumn, radiating white and spotless beams of light. The scholars are comparable to the Chakora birds waiting in anxiety for the moonbeams to sustain themselves. The scholars are sustained by the effervescent white rays of light from God, which also destroys ignorance around the world.

dishantu me deva sadā tvadīyāḥ
dayā taraṅgānucarāḥ kaṭākṣāḥ |
śrotreṣu puṁsām amṛtaṁ kṣarantīṁ
sarasvatīṁ saṁśrita kāmadhenum || 27 ||

The devotee prays for the divine glances of Sri Hayagriva to grant him the powers of praising him. The Stotrams of the Vedas sound like the nectar of heavenly music to the ears of the devout. May auspiciousness descend on those who recite the Stotrams.
Sri Vedanta Desikan, the composer of the Hayagriva Stotram, prays to God to empower him with divine speech to create poems through God's eternal grace. He implores God to shower his blessings on him as he readies for debates and prays to God to empower him with the Veda mantras so that he can debate with clarity and strength of mind. He prays that the nectar of the Veda mantras stream into the ears of devotees and bless them to realize their desires.
Sri Vedanta Desikan prays for the boon of mastery over his speech, and the power for him to win debates with those assembled, master poets and logicians.

viśeṣa vitpāriṣa deṣu nātha
vidagdha goṣṭhī samarāṅgaṇeṣu |
jigīṣato me kavitārki kendrān
jihvāgra siṁhāsanam abhyupeyāḥ || 28 ||

Sri Vedanta Desikan here prays for the power of speech so that he can win over poets and logicians. He seeks the blessings of Sri Hayagriva to join the battlefield of contestants where very learned scholars will mediate the debates. He seeks blessings to win over the representatives of great mathams (religious centers). He prays for the power of the Vedic mantras that will establish the truth. He implores Sri Hayagriva that he may succeed in his efforts to protect the Siddhantham (ideology)and prays that God sits on the tip of his tongue to let flow the divine speech. God's presence is essential in a debate over rival ideologies.

tvāṁ cintayan tvanmayatāṁ prapannaḥ
tvāmudgṛṇan śabda mayena dhāmnā |
svāmin samājeṣu samedhiṣīya
svacchanda vādāhava baddha śhooraḥ || 29 ||

Sri Vedanta Desikan seeks the blessings of Sri Hayagriva to meditate on his divine form. He seeks God's help to imbibe his attributes and that he may have oneness with him. He wants to chant the sacred mantra that can help him conquer the battlefield of debates with rival ideologies. He seeks to be a warrior and emerge victorious with Sri Hayagriva's blessings and have endless strength to argue debates.once Sri Hayagriva sits on the tongue of Sri Vedanta Desikan, the devotee goes into deep meditation and reaches a state of oneness with God. He performs the Hayagriva Mantra in meditative repetition. It is Sri Hayagriva who wins these debates using Sri Vedanta Desikan as an instrument.

vidhānāmagatiḥ kalānāṁ
na cāpi tīrtheṣu kṛtāvatāraḥ |
dhruvaṁ tavānātha parigrahāyāḥ
navaṁ navaṁ pātramahaṁ dayāyāḥ || *30* ||

Sri Vedanta Desikan appeals to Sri Hayagriva's compassion, stating his position to be hopeless and hapless, and that he qualifies the best for God's mercy and blessings. The devotee prays to Sri Hayagriva, seeking his blessings for a clear understanding of ideologies so that he can be competent and ably defend them in debates. The devotee explains his shortcomings to Sri Hayagriva, stating that he has not devoted time to learn any knowledge or skills, nor has he accumulated any blessings by bathing in holy waters. He has not rendered any help or excellent services to his teachers to attain their blessings. He appeals to God, who has infinite compassion and kindness to welcome the hopeless and hapless with open arms. An individual with such limitations as himself, the devotee says he is best qualified to receive the mercy and blessings of Sri Hayagriva.

akampanīyān yapanīti bhedaiḥ
alaṁkṛṣīran hṛdayaṁ madīyam |
śaṅkā kalaṅkā pagamojjvalāni
tatvāni samyañci tava prasādāt || 31 ||

Sri Vedanta Desikan seeks Sri Hayagriva's blessings so that any doubts he fosters in his mind about his ideology will be erased. He seeks God's benevolence to receive the true and real meanings that will be etched in his heart, that will remain steady and unshakable by brilliant logic and will disclose the truth, putting to rest all doubts and mistaken perceptions about the truth. There would be scholars who would engage in debate with Sri Vedanta Desikan, who would have varying opinions but would be unable to attack the true meaning of his ideology. He seeks blessings from Sri Hayagriva to fulfill the services in support of his spiritual tradition.

The melting heart of Sri Hayagriva has full compassion for the devotee, and he blesses him heartily to go forth and extoll the virtues of the spiritual tradition upheld by him.

vyākhyā mudrāṁ karasarasijaiḥ pustakaṁ śaṅka chakre
bibhrad bhinnasphaṭika rucire puṇḍarīke niṣaṇṇaḥ |
amlānaśrīr amṛta viśadair aṁśubhiḥ plāvayan māṁ
āvirbhūyā danagha mahimā mānase vāga dheeshaḥ || 32 ||

The devotees are in deep meditation of the divine form of Sri Hayagriva. God holds in his four hands that are soft and resemble the lotus, the Sudarshan Chakra (sacred wheel), the Paancha Janyam (holy conch), the Jnana Mudra (gesture of knowledge) and a Book. Sitting on a fresh white lotus in bloom, God reminds his devotees of the aura of a pure white crystal that has been freshly opened. The luster of Sri Hayagriva draws devotees and never fades. His glories are eternal, and one cannot stop singing

in praise of them. Sri Vedanta Desikan prays for Sri Hayagriva to bestow the divine, white, cool rays of his nectarine upon him, and implores him to reside in the innermost core of his heart.

vāgartha siddhihetoḥ
paṭhata hayagrīva saṁstutiṁ bhaktyā |
kavitārkika kesariṇā
veṅkaṭa nāthena viracitā metām || 33 ||

Sri Vedanta Desikan says that the verse appeals to people who are righteous and faithful to learn the Stotram composed on Sri Hayagriva by a legend among poets and logicians, by the name of Venkatanathan. Everyone should recite this Stotram so that they, too, can be blessed with the power of composing poetry and attain knowledge about the true meaning of principles and life's aims. The Stotram should be learned to obtain blessings of the Veda mantras with meanings. The Sri Hayagriva Stotram is a very auspicious rendering of the adoration of God. One's Bhakti (devotion) should be steadfast and tenacious to attain the blessings of Sri Hayagriva.

Iti Shri Hayagriva Stotram Samaptam.

Devotees pray sincerely to Sri Lakshmi Hayagriva. May he confer his choicest blessings on those who learn the Sri Hayagriva Stotram composed by Shri Vedanta Desikan, every day.

Maha Vaakyopanishad

This Atharva Veda sambandha Maha Vaakyopanishad is merely of Twelve Mantraas as of Brahma Mukha rahasya jnaana prakatitas essentially on saatvika gunaas, antarmukheeya atma tatwa and gurujana seva samlagna. This Upanishad is as of Aditya varna sadrusha, paramaarka parama jyoti, parama Shiva, parama Brahma swarupa bodha yukta, pramaanandaanubhuti amrtita tattva praapti yukta and rahasyaatmaka jnaana pradaana.

Manmahāvākyasiddhāntamahāvidyākalevaram । *vikalevarakaivalyaṃ rāmacandrapadaṃ bhaje* ॥

Om bhadraṃ karṇebhiḥ śruṇuyāma devāḥ bhadraṃ paśyemākṣabhiryajatrāḥ ।

sthirairaṅgaistuṣṭuvāsastanūbhiḥ vyaśema devahitaṃ yadāyuḥ ॥ *oṃ śāntiḥ śāntiḥ śānti*॥ *hariḥ oṃ* ॥

<u>Stanzas 1 and 2</u>

atha hovāca bhagavānbrahmāparokṣānubhavaparopaniṣadaṃ vyākhyāsyāmaḥ ।

guhyādguhyaparameṣā na prākṛtāyopadeṣṭavyā । *sātvikāyāntarmukhāya pariśuśrūṣave* ।

At one stage Brahma Deva addressed Devaas that the goodaartha of Upanishads be not explained to commonfolk in as much as in that case there could invariably be either misinterpreted or mis-understood.

[<u>Maha Vakyaas from select Upanishads as follows</u>:
Asato maa sadgamaya,Tamasomaa Jyotir gamaya,mrityormaa jyotir gamaya/ ---Purnamadah Purna-midam Purnaatpurnamudachyate, Purnasya Purnamaadayaa Purnameva avashishyate// Brihadararanyaka(I.iii.28)

Purushasya prayatovaan manasi sampadyate, manah praane, praanas tejasi, tejahparashyaam devataayam/ Sa ya eshonimaa aitad atmyam idam sarvam, tatsatyam sa atmana: Tat tvam asi// Chhandogya (VI.viii.7)
Om, Atmaa vaa idameka evaagra aaseet,naanyat kinchanamishat, Sa ikishata lokaannu srijat iti/- Aitreya (I.i.1) Om Ishaavaasyamidam sarvam yatkimcha jagatyaam jagat,tena tyaktena bhunjeethaa maa gridhah kasyasvid dhanam/ Isha (I);
Satyam vada, Dharmam chara swaadhyaan maa pramadah, Satyam na pramaditavyam, bhutai pramaditavyam, deva pitru karmaabhyaam na pramaditavyam.// Maatrudevo bhava, Pitrudevobhava, Achaarya devo bhava, Atithidevo bhava, yaani anavadyaani karmaani taani sevita –vyaani no itaraani, yaani asmaakam suchartraani, taani tvasyopasyaani no itaraani// Taittiriya (Taittiriya I.xi.1-2)
Angushtha maatrah puru-shontaratmaa sadaa janaanaam hridaye sannivishthah hridaa manveesho manasaabhi klipto yada etad vidur ati amritaaste bhananti/ Sahasra sheershaa purushah sahasraakshah sahasra sahasrapat sabhumn vishvatovritvaa ati atishad dashaangulam, purusha evedam sarvamyad bhutam yaccha bhavyam utaamri -tatvasyeshaano yad annenaati -rohati// (Shvetaashvatara III.xiv)
Satyameva jayate nanrutam pantha vitato Deva yaanah,yenaakramanti Rishayo hi aaptaa kaamatatra tat Satyasya paramam nidhanam/ Mundaka (III.i.6)
Tasyai tapo damah karmeti pratishthaa Vedaah sarvaangaan Satyam aayatanam/ (Kena IV.8)
Vedahametam Purusham mahantam aaditya varnam tamasah parastaat, tamevam vidwaanabhrita iha bhavati naanyah panthaavidyateyanaaya/ Maha Narayanopanishad (Section I-chapter ii)
Udyanti, tapanti,varshanti,stuvanti, punar vishanti, antar viveraneshanti, yah praajno vidhaaranah sarvaantaroksharah,shuddhah, bhaantah, kshaantah, shantah/Maitreyi Upanishad (Section 7-6)
Ajaatan Abhutam Apratishthitam Ashabdam Asparsham Arupam Arasam Agandham Avyayam Amahaantam Abrahantam Ajam Aatmaanam matvaa dheero na shochati/ Apraanam Amukham Ashrotram--Abaahyam na tad ashnaati kinchana natadashnaati kashchanaitad vai satyena daanena tapasaanaashakena nirvedanenaanaashakena shadangaanaiva saadhyayet, etat trayam vikasheta damam daanam dayaamiti, na tasya praana utkraamanti atraiva samavaleeyante, brahmaiva san brahmaapyeti ya evam vedaa/ Subaala Upanishad- Section III/
Yatra yatra mano yaati tatra tatra param padam/ Paingala Upanishad - Stanza 21/
Hrit pundareekam virajam vishuddham vichinyta madhye vishaadam vishokam, achintyam avyaktam ananta rupam, Shivam prashaantam, amritam, brahma yonim/ Kaivalya Upanishad -Stanza 6/

Stanzas Three – Four and Five

atha saṃsṛtibandhamokṣayorvidyāvidye cakṣuṣī upasaṃhṛtya vijñāyāvidyālokāṇḍastamodṛk । tamo hi śārīraprapañcamābrahmasthāvarāntamanantākhilājāṇḍabhūtam । nikhilanigamodita sakāmakarma vyavahāro lokaḥ । naiṣo'ndhakāro'yamātmā ।vidyā hi kāṇḍāntarādityo jyotirmaṇḍalaṃ grāhyaṃ nāparam ।

Be this realised that the samsaara bandhana and moksha kaarana bhuta are owing to avidya-avidya rupi. Saadhakas could close their praapanchaka drishti and realize the anubhuti of the Eternal Truth of 'Aham Brahmaasmi'. Saadhakaas with their Samyak Jnaanaanubhti be seeking to realize the 'avidya rupa samsaara prati tamomaya and agjnaana drishti muktaas'.
Atma Tatva acchhaadita andhakaari tamas is the avidya yet agjaanaandhakara be once gradually edged out then the Sad jnaana rupi vidya be realised by pathana-manana- niddhidhyaas kartavyas then be realising the chidaatya swarupa, swaprakaashita jyoti rupa be the Nijatma maatra as the Inner Self. Hence detachment and deliberation are the rudiments of Self Realisation .Indeed this is the

message all the Upaishads but on a 'sthaaleepulaaka nyaya' or the rice is cooked or not or salt is dissolved in water or not a couple of Upanishads are quoted:

[1. Ishopa explains a). Avidya- Vidya b) Detachment and Self Realisation 2. Chhandogya 6.xii -xiii on 'AhamBrahmaasmi')

1,

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

IX.) *Athah tamah pravishanti yevidyaamupaasate, Tato bhuya eva te tamo ya u vidyaayaam ratah/* Indeed one when enters the screen of darkness or 'Avidya' and perform rites without the purport or objective of what are the rites intended for, then that act is of no value, especially without faith. That kind of Avidya begets further Avidya and might even be retrograde! In other words, Vidya and Karma are to worshipped being hand in hand; that kind of darkness is characterised as blindness while those in knowledge are normally prone to karma accompanied by worship and meditation; complimentarity is certain in respect of Vidya and Karma! Brihadaranyaka Upanishad (IV.iv.10) makes this point amply clear: 'Andhah tamah pravishanti ye vidyaam upaasate, tato bhuya te tamo ya u vidyaayaam rataah' or those who practise Avidya or ignorance enter into the dark portals of rites, rituals and sacrifices, or those who blindly get involved in 'karma kaanda' or performing rituals without basic understanding and enlightenment of the Supreme tend to distance from the Reality and near the zone of Falsity) !
Fruits of Vidya and Avidya are indeed distinct as the path of ascent by work and wisdom or meditation and karma / rites are well defined
X) *Anyad evaahur Vidyayaa anyad aahur avidyaayaa iti shushruma dheeraanaam ye nastadvichakshire/*
(It is normally emphasised that Vidya and Avidya lead to different paths all together in human life, even as faith without works is dead and those learned Pundits define the Paths clearly: Brihadaranyaka Upanishad (I.v.16) explains: '*Atha trayo vaava Lokaah: Manushya loka pitru loka devaloka iti; soyam manushya lokah putrenaiva jayyah; naanyena karmanaa, karmanaa pitrulokah, vidyaa deva lokah, devaloko vai lokaanaam shreshthah, tasmaad vidyaam prashamshati';* in other words: there are three worlds that are attainable by Scriptures and these are the world of human beings, the Pitru loka and the Deva loka. The Manushya loka is attainable by one's own son alone and not so much by rites alone as by the Agnihotra by meditation; the Pitru Loka is attainable by rites only but Deva Loka is attainable by intense meditation. Indeed Deva Lokas accomplishable by meditation alone is the best that one could aspire for! While stating so, Pundits avow that knowledge by description and knowledge by experience and works are clearly distinguishable!)

Knowledge and Ignorance both cross life and death but since theformer might lead to Eternity the latter brings one back to Existence for sure!
XI) *Vidyaam chaavidyaam cha yastad Vedobhayam saha, Avidyayaa mrityum teertvaa vidyayaamritam ashnute/*
(Normally a person is differentiated by his nature and nurture. These tendencies tend to influence the proclivities of Vidya and Avidya or Ignorance and Knowledge. Even as both have to cross the gates of death, one prepares for crossing it with not much of concern to other worldliness but of material ends while others due to Vidya or Awareness of higher worlds seek to resort to work and wisdom. Now these tendencies are the follow-up of the previous lives called 'Prarabdha' or the carry forward. That indeed was the nature of a person who has just transmigrated with the load of his 'paapa punyas' or merits and demerits at the termination of the previous life. Bhagavad Gita in Shraddhaa Traya

Vibhaga Yoga, chapter 17-2 ,Lord Krishna explains to Arjuna: *'Trividhaa bhavati shraddhaa dehinaam saa svabhaavajaa, Saatvki Raahasi chaiva taamasi cheti taam shrunu!'* or there are three types of features that human beings are moulded in the three classes of Satvika- Raajasika-Taamasika tendencies; those with 'satvika guna' worship Devas; those with 'Raajasas' features tend to worship Yaksha Raakshasas and 'Taamasikas' pray to 'Bhuta pretas'.

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

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

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

XIII) *Anyadhevahuh sambhavaad anyad aahur asambhavaat,Iti shushruma dheeraanaam ye nastad vichachakshire/*
(Now one has distinguished of what is 'sambhavati' or manifested and what is not. Similarly the results of worshipping either of the entities viz. Prakriti the premordial Nature and the Purusha or Hiranyagarbha are given. We have also thus explained the result of worshipping viz. the Cause and Effect phenomenon. The Svetaashvatara Upa. IV.10 clarifies lucidly: 'Maayaam tu prakritim viddhi, Maayinaam tu Maheshvaram, Tasyaavayava bhutah tu vyaaptam sarvam idam jagat'; in other words:

bhedapratītirmithyaiva māyayā"tmani kalpitā ॥ *9*॥

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

XIV) *Sambhutim cha vinaashamcha yastad Vedobhayam saha, Vineshena mrityum tirtvaa sambhutyaa amritam ashnute/*
(He who worships the unmanifested and manifested forms of Maya and Hiranyagarbha have the common goal of achieving immortality: a) by worshipping Maya, the individual would resort to Agnihotra and other sacrifices for securing human wealth by the route of 'Avidya' or Ignorance; or b) alternatively take the route of 'Vidya' by worshipping Hiranyagarbha by resorting to the other route for achieving divine wealth. In either case then the Individual would have to cross the gates of death

and become the very Self! Put it in different way, He who knows these two paths of Vidya or Avidya would attain Immortality by crossing over death through Avidya! Now the next question should be as to which route would he reach Immortality! Should one be absorbed in the World around by Dharma Karyas of Sacrifices, Daana Dharmas, and such worldy situations and worship Maya by the Avidya route or alternatively take to the route of Vidya by the Spiritual way and contemplate on Hiranyagarbha by way of total detachment and practice of Yoga of the transcendent! Brihadaranyaka is quoted –V.v.1-2 viz. ' while deliberating on body parts, one should realise that the foremost aspect of Truth relates to Surya and in this context the Solar Orb be synchronised with the right eye--- when the self is destined to leave the mortal body, the latter could no more vision the sun rays and the mutual helplesseness between the two entities-the eye and the Sun-ceases at the signals of death. In respect of thie Individual Self whose eye is cordinated with the Solar Orbit-which essentially is Satya or the Truth- there are three significant Syllables that are relevant viz.BHUR or the Head of the Self concerned; BHUVAR or two arms and SVAR the two feet; furthe more there is a secret name called AHAR derived from the root expression HAA which means to 'destroy and spurn' the Evil forces!)

b) on Detachment\

Detachment and Deliberation are the rudiments of Realising the Supreme

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

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

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

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

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

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

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

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

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

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

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

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

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

(In reference to Self as the entity, it moves or does not move; it is quite near and yer very far off; it is : *Tat antah* or right inside the body, organs and senses or *Sarvasyah* or it is omnipresent and all pervading. Both the Realities are unified and the one too many, none denying the reality of the other as the one is eternal while others are manifestations, being figments of the mind which is different from the sense of the other's eternal background! Brihadaranyaka Upanishad (III.iv.1) explains: *'Eshaa ta aatmaa sarvantarah yah pranena praaniti sa atma sarvantarah, katamaah Yajnyavalkya, sarvantarah/ yah praanena praaniti, sa ta aatmaa sarvantarah, ya udaanena udaaneeti sa aatmaa sarvaantarah'/* or the Self is within all; that which *breathes* through praana or the life force is within all; that which moves downwards through the Apana is the Self that is within all; that which pervades thtough the 'vyaana' is the Self that is within all; that which goes out through the Udaana is the Self is within all; Samana is the balancer or equaliser of the Air is within the Self. Now, Brihadaranyaka Upanishad also asserts vide: IV.iv.13: *Yasyaanuvittaah pratibuddha aatmaasin samdehye gahane prathishthaah, Sa Vishvakrit, sa ha sarasya kartaa tasya bhavanti, athetare duhkham evaapiyanti*/ or the one who has realised the Innermost Self that had entered the most dangerous and inaccessible maze of body, its organs and its impulses that Paramatma himself made and that Paramatma is none

other than the Self present in the bodies of all the Beings in the Creation! In other words, there needs to be introspectioon about the Self which Paramatma is all about! Indeed that is the Truth!)
The Self has no hatred for others since the action-reaction syndrome does not affect it in the least and those Yogis when realise this Reality wonder where is the hatred and where is the love!
VI.) *Yastu sarvaani bhutaani aatmaivaabhud vijaanatahtatra ko mohah kah shokah ekatvam anupashya -tah, Sarvabhuteshu chaatmaanam tato na vijugupsate/*
(This Individual Self which is common in all the Beings in Creation is equally poised and placid within all and has no emotional impulse of hatred or liking since it is the same entity. Being conditioned by the same 'Panchendriyas' in the respective bodies, the mind of the various beings would naturaly exhibit dissimilar actions and reactions as reflected by the cause and reaction syndrome yet the Self as such is totally immune from the same even while it remains as a mute evidence. Basically however the Self Consciousness is pure, untained, and transparent! Bhagavad Gita in the Jnaana Yoga Six Adhyaaya 29-30 verses, Lord Krishna affirms: *Sarva bhutastamaatmaanam sarva bhutaani chaatmani, Ikshate yoga yuktatmaa sarvatra samadashanah/ Yo maam pashyati sarvatra sarvam cha mayi pashyati, Tasyaaham na pranashyaami sa cha me na pranashyati/* Those Yogis an Siddhas realise me as countless manifestations of the Singular ME with 'Samyak Drishti' or Common Vision called Atma Drishti or Inward Vision! Such yogis who discover me in them as elsewhere are near to me as they are near to me too!)
As there is 'tadaadmya' or absolute Identity, the Self and the Supreme ought to be the same, irrespective of the play of senses and thoughts that the body carries!
VII.) *Yasminsarvaani sarvaani bhutaani atmaivaa bhuud vijaanatah, Tarta ko mohah kah shoka ekatwamanupashyayatah/*
(In the vision of that person whose realisation that all the Beings are the very Self, then where is the sorrow and where is the fantasy or flight of imagination! *Sarvabhuta sthitam yo maam bhajatyekatva maasthitah, Sarvathaa vartamaanopi sa yogi mayivartate/ Gita V.31/*Once there is 'tadaatmya' or the Unity of the Self and the Supreme, then such an enlightened person attains the same position as Paramatma even if he moves about in his current existence, since : *Nistraigunye pathi vicharitaam ko vividhih ko nishedhah/*In other words he has no barriers of movement nor of features!)
Paramatma is pervasive, pure, unborn, self existent, body less, and blemishless who allotted duties to all!
VIII) *Sah paryagaat shukram akaayam avranam asnaaviram shuddhm apaapaviddham, kavirmaneeshi paribhuh swayambhuh yaathaatatyatorthaan vyadadhaacchaashvateebhyas samaabhyah/*
(The Self is omnipresent like Space, is symbolic of Purity, without a subtle body, 'asnaaviram' or without sinews or tendons, 'shuddham' or taintless, 'apaapaviddham'or devoid of sins and blemishes, and 'kavih' or the omniscient! Brihadaranyaka Upanishad (III.viii.10 -11) explained that Absolute Power was never visioned but indeed the faculty of vision itself! It was never heard but heard but the personification of hearing itself; it was never known for thinking but the Supreme Thinker and manifestation of thought itself; likewise the knower and Seat of Knowledge and Intellect! This Super Power is like the unmanifested ether and is all pervading as theUltimate and Unknown! This Absolute Power is never seen as it is neither a sense object but the suprerme vision itself! It is never heard as it is not an object of hearing but is the Unique Thinker and personification of Thought and Intellect by itself.It is by this Absolute Power that the unmanifested ether is permeated all over.Brahman or that Supreme Energy is indeed the direct and instantaneous Self within all the species and is beyond and afar the several attributes of hunger, thirst, desire, lust, anguish and envy. That Reality is the Ultimate Goal and the Truth of Truth and the Unique! Now, as Hiranyagarbha's own body was utilised as the Sacrifice, Pajapati's 'Ahamasmi' or I am Myself manifested Purusha and Prakriti. Brihadaranyaka Upanishad (I.iv.17) then explains that the wife and son performed virtuous deeds and rites dutifully, created the Individual Self, praana, mind, vision, hearing capacity viz. the Panchendriyas and functions ; Devas, and Deva Tulya ganas, human and various beings and further detailing Naama-

Rupa- Karma or Name-Form- Work of the innumerable nucleuses or their cores as further explained in Brihadaranyaka Upanishad vide I.vi.1. Besides allotting duties and eternal years of life span of Gods elsewhere and within the respective bodies, the Immutable also created Vidya and Avidya or Knowledge or Awareness of the Almighty and of Ignorance besides Karma of either Good or bad natures; it is stated that the world of Gods would be available through Vidya and those who have no access to Vidya follow the Southern Path after death explains Brihadaranyaka Upanishad (I..v.16) as follows: There are three worlds that are attainable by Scriptures and these are the world of human beings, Pitru loka and Deva Loka. Good Karma arising out of Vidya or Awareness would take the Soul after death by 'Deva Yaana' or the Northern Path!)

2.

Chhandogya Upa 6.xii- xiii

The illusration of a live tree since got totally dried up is dead but the Eternal Soul of the tree moves on!

VI.xi.1-3) *Asya, Saumya, mahato vrikshasya yo mulebhyaahanyaat, jeevan sravet; yomadhyebhya -ahanyaat jivan sravet yogre bhyaahanyaat, jeevan shravet yogrebhayaahanyaat, jeevan shravet sa eva jeevenaat- maan unuprabhutah pepeeyamaano modaamaanas tishthati// Asya yad ekam shaakham jeevo,jahati, atha saa shushyati, dwiteeyam jahati, atha saa shushyati, triteeyam jahati, atha saa shushyati, sarvam jahaati sarvah shushyati evameva khalu Saumya viddhi iti hovacha// Jeevaapetam vaava kiledam mriyate, na jeevo mriyataa iti, sa ya eshonimaa aitad atmanyaam idam sarvam, tat Satyam, sa aatmaa, tat tvam asi; Swetaketo, iti; bhuyaa eva maa, bhagavan vigjnaapaava iti; tathaa, Saumya, iti hovaac ha/*(If a tree is struck at the root of a big tree, it would no doubt survive but emanate juice; that is what would happen when the tree is struck in the middle, or top thus signifying that it is permeated with the same individual soul. Yet if many branches get dried up and repeated efforts would not help to revive and the tree would need to be discarded, then the tree would cease to exist with its individal soul; but the Soul does not, repeat not, die but only gets separated! That which was the subtle essence which the tree had now got transmigrated! That is called That! Uddalaka thus desired this fact to Svetaketu by way of a telling illustration!)

The tiny and wasteful seed of a massive banyan tree is realisable only by mind and faith as that explains its subtle essence of the Self in it which indeed is That Truth

VI.xii.1-3) Nyagrodha phalam ahreteedam bhagavah iti; bhinddhuti; bhinnam bhagavah, iti;kim atrapashyaseeti;anvya ivemaa dhaanaah, bhagavah, iti; aasaam angaikaam, bhinddhit, bhinnaa bhagagvah, iti;kim atrpashyaseetii, na kim chana, bhagavah, iti//Tam hovaacha yam vai, Saumya, etam animaanam nanibhaalayase, etasya vai Saumya, eshonimnaa evam mahaan nyagrodhas tishtyhati shradddatsva, Saumya// Sa ya eshominaa, aitad aatmyam idam sarvam, tat Satyam sa Aatmaa, tat tvam asi, Sveaketo, iti; bhuyaa eva maa, bhagavaan vigjnyaa payatva iti; tathaa Saumya, iti hovaacha//(As Svetaketu was asked by his father to fetch a banyan fruit and asked to break it, the son did so and found small seeds / grains which were not even edible. The father explained that in a huge and tall banyan tree, the seeds *were* virually useless. He explained that a tree like the banyan that stood royal with mighty branches, trunk, fruit, and leave sprang up on earth, but one did not realise its utility. Then he explained that its subtleness was some thing that could not be perceived especially the seed which was so small like of a atom, but still the tree stood with grace and dignity. Indeed the subtleness of the seed was such that it raised a tree of its giant size! Indeed it was this subtleness which was not perceivable unless that mind and faith were not in place! It was such subtle essence of the Self which was all about to be realised! That is the subtle essence which is the Self; That is the Truth; indeed Thou art That!)

More explicit example of The Self was explained by dissolved salt in water which indeed was the Supreme itself as 'Aham Brahma Asmi'!

VI.xiii.1-3) *Lavanam etad udakevadhaaya, atha maa praatar upasidathaa iti; sa ha tathaa chakaara; tam hovaacha: yad doshaa lavanam udakevaadhaah, anga tadaahareti, tadd haavamrushya na viveda; yathaa vileenam, evam// Angaasyaantaad aachameti: katham iti;lavanam iti;madhyaad aachameti, katham iti; abhipraashyaitad atha mopaaseedathaa iti; tadd ha tathaa chakaara, tacchashvat samvartante; tam hovaacha: atra vaava kila sat, Saumya, na nibhaalayase, atraiva kila// Sa ya eshonimaa aitad aatmyam idam sarvam, tat sarvam, tat satyam, sa aatmaa, tat tvam asi, Svetaketo iti; bhuya eva maa, bhagavaan, vigjnyaapayatvaiti; tathaa, Saumya, iti hovaacha/*

(Svetaketu was asked by his father to fetch salt and mix it up overnight and next morning there was no trace of the salt as it was fully dissolved. When he was aked to taste the water at the top layer, middle layer and at the bottom of the container, the water was uniformally salty and he confirmed that the salt was right inside the water.Then the father explained that existence of a matter was due to the cause of fire, water and food and also due to touch of the salt, taste of the salt and of dissolution due to water were all the subtle essences of these materials. That Inner Self was the motivation. That indeed is the Truth. Svetaketu! Thou art the Truth!]

Stanza Six

asāvādityo brahmetyajapayopahitaṃ haṃsaḥ so'ham । prāṇāpānābhyāṃ pratilomānulomābhyāṃ samupalabhyaivaṃ sā ciraṃ labdhvā trivṛdātmani brahmaṇyabhidhyāyamāne saccidānandaḥ paramātmāvirbhavati ।

This Atma is Aditya Swarupa Brahma as of shvaasa prayaasa rupa Ajapa japayukta hamsa naama yukta paramaratma. This is of the samishthi-vyasth and tadaikya rupa sacchidaananda swarupa swarupa. Recalling Ajapa-gayatri anusandhana along with the slow and silent movement of the breath, the inhaling and exhaling should be so slow and so utterly silent that even one who is breathing cannot hear own breath. Here is the performance of Ajapa Gayatri given: Now Hamsa is the Rishi; the metre is Avyakta Gayatri; Paramahamsa is the Devata or the presiding deity; 'Ham' is the Bija; 'Sa' is the Shakti; So'ham is the Kilakam is the wedge. Thus there are six. There are 21,600 Hamsas or breaths in a day and night. Then Soham mantra japa to Ganesha and Suryaadi devataas: '. Ajapa mantra.: which explains ' May the bodiless and subtle one guide illuminate my understanding. Vaushat to Agni-Soma. Then Anganyasas and Karanyasas should be performed after the Mantras as they are performed before the Mantras in the heart and vocal.. Having done so, one should contemplate upon Hamsa as the Atman in one's heart. Agni and Soma are its wings -right and left sides; Omkara is its head; Ukara and Bindu are the three eyes and face respectively; Rudra and Rudrani are the feet -Kanthata or for the realisation of the oneness of Jivatma or Hamsa, the lower self with Paramatman or Parmahamsa, the Higher Self is done in two ways viz. Samprajnata and Asamprajnata.

Further Stanzas Seven-to Twelve

Sahasrabhānumacchuritāpūritatvādalipyā pārāvārapūra iva । naiṣā samādhiḥ । naiṣā yogasiddhiḥ । naiṣā manolayaḥ । brahmaikyaṃ tat । ādityavarṇaṃ tamasastu pāre । sarvāṇi rūpāṇi vicitya dhīraḥ । Nāmāni kṛtvā'bhivadanyadāste ।

It is that ‘shreshta tatva jnaana vritti’ be such as of sahasra Surya prakaasha and paripurna, nistaranga or taranga rahita Samudra sadrusha of extreme tranquility and serenity comparable somewhat of samaadhi yoga siddhi. This is not of manolaya sthiti but there beyond the ‘jeeva brahmaikya stḥiti’.

dhātā purastādyamudājahāra । *śakraḥ pravidvānpradiśaścatasraḥ* । *tameva vidvānamṛta iha bhavati* । *nānyaḥ panthā ayanāya vidyate* ।
‘

This swarupa sthiti was originally described by Brahma Deva and eventually by the atishreshta Devendra and vidvaan purushaas but ‘naanyah panthaa ayanaaya vidyate’. This indeed is the very beginning of ‘Mantra Pushpa’ .

Yagjena yagjnamayajanta Devaah/ Taani Dharmani prathamaanyaasan/ Te ha yajñena yajñamayajanta devāḥ ।

Puraatana kaaleena shreshtha dharmaavalambi Indraati Devaas by the path of jnaana- yagjnaas were able to visualize the Unknown while step by step such as Siddha Saadhya ganaas accomplish Deva Loka praapti.

so'hamarkaḥ paraṃ jyotirarkajyotirahaṃ śivaḥ । *ātmajyotirahaṃ śukraḥ sarvajyotirasāvadom* ।

Now the self assertion: ‘ I am that very Aditya the Chit swarupa, I am the Aditya Rupa Parama Jyoti, I am the kalyaana kaari Tatva , I am Parama Shiva, I am the shreshta Atma jyoti, I am not divisible except the ephemeral shaarera

ya etadatharvaśiro'dhīte । *prātaradhīyāno rātrikṛtaṃ pāpaṃ nāśayati* । *sāyamadhīyāno divasakṛtaṃ pāpaṃ nāśayati* । *tatsāyaṃ prātaḥ prayuñjānaḥ pāpo'pāpo bhavati* । *madhyandinamādityābhimukho'dhīyānaḥ pañcamahāpātakopa pātakāt pramucyate* । *sarvavedapārāyaṇapuṇyaṃ labhate* । *śrīmahāviṣṇusāyujyamavāpnotītyupaniṣat* ॥

Pathana-manana- and nidhidhyaasa of this twelve stanza Maha Vakyopanishad at the praatahkaala would be exonerated of sarva paata samchaya and so be at the madhyaahna kaala or saayamkaala. The sincere application of mind to this Upanishad could absolve the pancha maha paatakas of Brahma Hatya. Parastree gamana, Suraapaana, Dyutakreeda and Maamsa Bhakshana, besides anya paapa vimukti. Chatur Veda paaraayan punya praapti and there beyond the attainment of Bhagavan Vishnu Swarupa praapti too be possible.

Narada Parivraajkopanishad

This Atharva Vedeeya Upanishad comprises of Nine Adhyaayas. Prathamopadesha as addressed by the Parivraajaka Narada to Shounakaadi Maharshis seeking the counselling as to how the samsara bandhana yukta upaaya and varnaashrama dharma vivechana. Dwiteeyopadesha relates to what the Rishis desired to learn of Sanyaasa vidhi vishyaas. Triteeya upadesha relates to truthfully deserving of sanyaasa adhikaratva and an analogy of Aatura Sanyaaa Vivechana. Chaturtha and Panchama Upadeshas detail, sanyaasa dharma paalana , its mahatva and sanyaasa dharma grahana as of Shastreeya Vidhi vistruta varvana and Sanyaasi bhedavarnana. The sixth Upadesha deals with Tureeya Pada Praapti upaaya and Parivraajaka jeevana charya vivechana. The saptama upadesha as of sanyaasi niyamaas of kuteechak, Bahudakaadi sanyaasi visheshaka niyamaas. The Ashtama Upadesha

deals with pranavaanusandhana vistruta vivechana. The final ninth upadesha explains Brahma Swarupa and Parama Pada Prapti.

Pradhmopadesha

Stanzas One and Two

atha kadācitparivrājakābharaṇo nāradaḥ sarvalokasaṃcāraṃ kurvannapūrvapuṇyasthalāni puṇyatīrthāni tīrthīkurvannavalokya cittaśuddhiṃ prāpya nirvairaḥ śānto dāntaḥ sarvato nirvedamāsādya svarūpānusandhānamanusandhaya niyamānandaviśeṣagaṇyaṃ munijanairupasaṃkīrṇaṃ naimiṣāraṇyaṃ puṇyasthalamavalokya sarigamapadhanisa-saṃjñairvairāgyabodhakaraiḥ svaraviśeṣaiḥ prāpañcika- parāṅmukhāirharikathālāpaiḥ sthāvarajaṅgamanāmakai- rbhagavadbhaktiviśeṣāirnaramṛgakiṃpuruṣāmarakiṃnara-apsarogaṇānsaṃmohayannāgataṃ brahmātmajaṃ bhagavadbhaktaṃ nāradamavalokya dvādaśavarṣasatrayāgopasthitāḥ śrutādhyayanasampannāḥ sarvajñāstaponiṣṭhāparāśca jñānavairāgyasampannāḥ śaunakādimaharṣayaḥ pratyutthānaṃ kṛtvā natvā yathocitātithyapūrvakamupaveśayitvā svayaṃ sarve'pyupaviṣṭā bho bhagavanbrahmaputra kathaṃ muktyupāyo'smākaṃ vaktavyam/

ityuktastānsa hovāca nāradaḥ satkulabhavopanītaḥ samyagupanayanapūrvakaṃ catuścatvāriṃśat-saṃskārasampannaḥ svābhimataikagurusamīpe svaśākhādhyayana- pūrvakaṃ sarvavidyābhyāsaṃ kṛtvā dvādaśavarṣaśuśrūṣā- pūrvakaṃ brahmacaryaṃ pañcaviṃśativatsaraṃ gārhasthyaṃ pañcaviṃśativatsaraṃ vānaprasthāśramaṃ tadvidhivatkramānnirvartya caturvidhabrahmacaryaṃ ṣaḍvidhaṃ gārhasthyaṃ caturvidhaṃ vānaprasthadharmaṃ samyagabhyasya taducitaṃ karma sarvaṃ nirvartya sādhanacatuṣṭayasampannaḥ sarvasaṃsāropari manovākkāya-karmabhiryathāśānivṛttastathā vāsanaiṣaṇoparyapi nirvairaḥ śānto dāntaḥ saṃnyāsī paramahaṃsāśrameṇāskhalitasvasvarūpa- dhyānena dehatyāgaṃ karoti sa mukto bhavati sa mukto bhavatītyupaniṣat ||

iti prathamopadeśaḥ || *1* ||

Once Parivraajaka Devarshi Narada samasta loka bhramaantara sanctifying sacred places and holy places of pilgrimage by his observation, himself attaining purity of mind, free from enmity, being tranquil, self-controlled, getting despondent from every quarter seeing people's misery, closely investigating into his own Self, seeing the holy place, reached the Naimishaaranya noted for its joy of self-imposed religious observances and crowded with saintly personages, he alighted there from aakaasha gamana. On his approach, Saunaka and other great sages who had arrived there to participate in a sacrifice lasting twelve years, rich in Vedic Chantings and Homa kaaryaas as the rose to greet him; and paying homage, seated him in a place of honour, after offering him a befitting welcome. Then, though they were already repleted in matters adhyaatmika vidyaa yet for the benefit of the world they addressed Narada: 'Revered Sir, what is the means of liberation from samsaara. Do kindly give us the advice.

Devarshi Narada explined to them: 'A dwija of good family, invested with the sacred thread and initiated into Vedic study, having undergone the sacred rites (beginning with consummation of marriage of his parents and ending with Aptoryama sacrifice), completing the course on all branches of learning as a disciplined celibate student for twelve years, doing personal service to the preceptor all along; the period of twenty-five years as a householder; another twenty-five years in the stage of a Vanaprastha, all the three stages in due order in the prescribed manner; having studied well the duties of four kinds of Brahmacharya, six kinds of householders, four kinds of Vanaprastha; having

completed all the appropriate duties pertaining to them; equipped with the four disciplines for the study of Brahmavidya; free from desire in thought, word and deed as well as in latent desires as of Ishana trayaas viz. Praneshana-the bond of Life, Dareshana or the bond of wife, Putreshana or the bond of progeny, Dhaneshana or the bond of wealth, Sukheshana or the love of happiness and contentment and Dharmeshana or the quest of Virtue; but the first three bonds of life above are the strongest ie the Ishanatrayas being devoid of enmity , is peaceful and self-controlled; when such an ascetic, meditating on his Self without interruption in the highest stage of renunciation as Paramahamsa, gives up the body, he becomes liberated from rebirth), he becomes liberated. Thus ends the first Upadesha.

Dwiteeyopadesha.

atha hainaṃ bhagavantaṃ nāradaṃ sarve śaunakādayaḥ papracchurbho bhagavansaṃnyāsavidhiṃ no brūhīti tānavalokya nāradastatsvarūpaṃ sarvaṃ pitāmahamukhenaiva jñātumucitamityuktvā satrayāgapūrtyanantaraṃ taiḥ saha satyalokaṃ gatvā vidhivadbrahmaniṣṭhāparaṃ parameṣṭhinaṃ natvā stutvā yathocitaṃ tadājñayā taiḥ sahopaviśya nāradaḥ pitāmahamuvāca gurustvaṃ janakastvaṃ sarvavidyā- rahasajñaḥ sarvajñastvamato matto madiṣṭaṃ rahasyamekaṃ vaktavyaṃ tvadvinā madabhimatarahasyaṃ vaktuṃ kaḥ samarthaḥ । kimiticetpārivrājyasvarūpakramaṃ no brūhīti nāradena prārthitaḥ parameṣṭhi sarvataḥ sarvānavalokya muhūrtamātraṃ samādhiniṣṭho bhūtvā saṃsārātinivṛtyanveṣaṇa iti niścitya nāradamavalokya tamāha pitāmahaḥ । purā matputra puruṣasūktopaniṣadrahasyaprakāraṃ niratiśayākārāvalambinā virāṭpuruṣeṇopadiṣṭaṃ rahasyaṃ te vivicyocyate tatkramamatirahasyaṃ bāḍhamavahito bhūtvā śrūyatāṃ bho nārada vidhivadādāvanupanītopanayānantaraṃ tatsatkulaprasūtaḥ pitṛmātṛvidheyaḥ pitṛsamīpādanyatra satsampradāyasthaṃ śraddhāvantaṃ satkulabhavaṃ śrotriyaṃ śāstravātsalyaṃ guṇavantamakuṭilaṃ sadgurumāsādya natvā yathopayogaśuśrūṣāpūrvakaṃ svābhimataṃ vijñāpya dvādaśavarṣasevā puraḥsaraṃ sarvavidyābhyāsaṃ kṛtvā tadanujñayā svakulānurūpāmabhimata - kanyāṃ vivāhya pañcaviṃśativatsaraṃ gurukulavāsaṃ kṛtvātha gurvanujñayā gṛhasthocitakarma kurvandaurbrāhmaṇyanivṛttimetya svavaṃśavṛddhikāmaḥ putramekamāsādya gārhasthyocita-pañcaviṃśativatsaraṃ tīrtvā tataḥ pañcaciṃśativatsaraparyantaṃ triṣavaṇamudakasparśana -pūrvakaṃ caturthakālamekavāramāhāra- māharannayameka eva vanastho bhūtvā puragrāmaprāktanasañcāraṃ vihāya nikāravirahitatadāśritakarmocitakṛtyaṃ nirvartya dṛṣṭaśravaṇaviṣayavaitṛṣṇyametya catvāriṃśatsaṃkāra- sampannaḥ sarvato viraktaścittaśuddhimetyāśāsūyerṣyāhaṅkāraṃ dagdhvā sādhanacatuṣṭayasampannaḥ saṃnyastumarhatītyupaniṣat ॥

iti dvitīyopadeśaḥ ॥ 2॥

There after, Shounkaadi Maharshis prayed to Devasarhi Narada " Devashi Narada! As one born in a good family, being uninitiated at first, getting initiated into Vedic Rites after upanayana , obedient to his mother and father, approaches after the preliminary instructions by his father a good preceptor, who maintains the noble tradition, be well versed in the Vedas, has love for the Shastras, is virtuous and free from devious ways. Bowing to him and rendering personal service appropriate for the occasion, he shall inform him of his heart's desire to study under him the course of study in all branches of learning for twelve years, doing personal service all the while, he shall marry an agreeable damsel worthy of his family with his preceptor's consent. After this residence in the preceptor's house he leads, with the approval of the teacher, the life appropriate to a householder for twenty-five years. Free from the evils of a bad Brahmana, getting a son with desire to perpetuate his family and completing twenty-five years befitting the stage of a householder, he shall lead the life of a lone forest-dweller or Vanaprastha. After another few years are passed; bathing thrice a day after

touching with water the various parts of the body, eating one meal a day, in the afternoon giving up journey to town and village as practised in former days, performing appropriate rituals without using cultivated grains, free from desire for enjoyments that are seen or heard of desires', being purified by the forty sacraments, free of attachments to all things, getting purity of mind, having burnt away envy, jealousy and egotism and being rich in the fourfold discipline - such a person deserves to embrace the life of renunciation'. This in brief is the Dwiteeya Upadesha.

.

Triteeya Upadesha

atha hainaṃ nāradaḥ pitāmahaṃ papraccha bhagavankena saṃnyāsādhikārī vetyevamādau saṃnyāsādhikāriṇaṃ nirūpya paścātsaṃnyāsavidhirucyate avahitaḥ śṛṇu । atha ṣaṇḍaḥ patito'ṅgavikalaḥ straiṇo badhiro'rbhako mūkaḥ pāṣaṇḍaścakrī liṅgī vaikhānasaharadvijau bhṛtakādhyāpa kaḥ śipiviṣṭo'nagniko vairāgyavanto'pyete na saṃnyāsārhāḥ saṃnyastā yadyapi mahāvākyopadeśena adhikāriṇaḥ pūrvasaṃnyāsī paramahaṃsādhikārī ॥-- pareṇaivātmanaścāpi parasyaivātmanā tathā । abhayaṃ samavāpnoti sa parivrāḍiti smṛtiḥ ॥ 1॥

ṣaṇḍo'tha vikalo'pyandho bālakaścāpi pātakī । patitaśca paradvārī vaikhānasaharadvijau ॥ 2॥

cakrī liṅgī ca pāṣaṇḍī śipiviṣṭo'pyanagnikaḥ । dvitrivāreṇa saṃnyasto bhṛtakādhyāpako'pi ca । ete nārhanti saṃnyāsamātureṇa vinā kramam ॥ 3॥

āturakālaḥ kathamāryasaṃmataḥ ॥--

prāṇasyotkramaṇāsannakālastvāturasaṃjñakaḥ । netarastvāturaḥ kālo muktimārgapravartakaḥ ॥ 4॥

āture'pi ca saṃnyāse tattanmantrapuraḥsaram । mantrāvṛttiṃ ca kṛtvaiva saṃnyasedvidhivadbudhaḥ ॥ 5॥

āture'pi krame vāpi praiṣabhedo na kutracit । na mantraṃ karmarahitaṃ karma mantramapekṣate ॥ 6॥

akarma mantrarahitaṃ nāto mantraṃ parityajet । mantraṃ vinā karma kuryādbhasmanyāhuti vadbhavet ॥ 7॥

vidhyuktakarmasaṃkṣepātsaṃnyāsastvāturaḥ smṛtaḥ । tasmādāturasaṃnyāse mantrāvṛttividhirmune ॥ 8॥

āhitāgnirviraktaśceddeśāntaragato yadi । prājāpatyeṣṭimapsveva nirvṛtyaivātha saṃnyaset ॥ 9॥

manasā vātha vidhyuktamantrāvṛttyāthavā jale । śrutyanuṣṭhānamārgeṇa karmānuṣṭhānameva vā ॥ 10॥

samāpya saṃnyasedvidvānno cetpātityamāpnuyāt ॥ 11॥

yadā manasi sañjātaṃ vaitṛṣṇyaṃ sarvavastuṣu । tadā saṃnyāsamiccheta patitaḥ syādviparyaye ॥ 12॥

viraktaḥ pravrajeddhīmānsaraktastu gṛhe vaset । sarāgo narakaṃ yāti pravrajanhi dvijādhamaḥ ॥ 13॥

yasyaitāni suguptāni jihvopasthodaraṃ karaḥ । saṃnyasedakṛtodvāho brāhmaṇo brahmacaryavān ॥ 14॥

saṃsārameva niḥsāraṃ dṛṣṭvā sāradidṛkṣayā । *pravrajantyakṛtodvāhāḥ paraṃ vairāgyamāśritāḥ* ॥ *15*॥
pravṛttilakṣaṇaṃ karma jñānaṃ saṃnyāsalakṣaṇam । *tasmājjñānaṃ puraskṛtya saṃnyasediha buddhivān* ॥ *16*॥
yadā tu viditaṃ tattvaṃ paraṃ brahma sanātanam । *tadaikadaṇḍaṃ saṃgṛhya sopavītāṃ śikhāṃ tyajet* ॥ *17*॥
paramātmani yo rakto virakto'paramātmani । *sarvaiṣaṇāvinirmuktaḥ sa bhaikṣaṃ bhoktumarhati* ॥ *18*॥
pūjito vanditaścaiva suprasanno yathā bhavet । *tathā cettāḍyamānastu tadā bhavati bhaikṣabhuk* ॥ *19/*
ahamevākṣaraṃ brahma vāsudevākhyamadvayam । *iti bhāvo dhruvo yasya tadā bhavati bhaikṣabhuk* ॥ *20*॥

yasmiñśāntiḥ śamaḥ śaucaṃ satyaṃ santoṣa ārjavam । *akiñcanamadambhaśca sa kaivalyāśrame vaset* ॥ *21*॥
yadā na kurute bhāvaṃ sarvabhūteṣu pāpakam । *karmaṇā manasā vācā tadā bhavati bhaikṣabhuk* ॥ *22*॥
daśalakṣaṇakaṃ dharmamanutiṣṭhansamāhitaḥ । *vedāntānvidhivacchṛtvā saṃnyastedanṛṇo dvijaḥ* ॥ *23*॥ *dhṛtiḥ kṣamā damo'steyaṃ śaucamindriyanigrahaḥ* । *dhīrvidyā satyamakrodho daśakaṃ dharmalakṣaṇam* ॥ *24*॥

atītānna smaredbhogānna tathānāgatānapi । *prāptāṃśca nāminandedyaḥ sa kaivalyāśrame vaset* ॥ *25*॥

antasthānīndriyāṇyantarbahiṣṭhānviṣayānbahiḥ । *śaknoti yaḥ sadā kartuṃ sa kaivalyāśrame vaset* ॥ *26*॥

prāṇe gate yathā dehaḥ sukhaṃ duḥkhaṃ na vindati । *tathā cetprāṇayukto'pi sa kaivalyāśrame vaset* ॥ *27*॥

kaupīnayugalaṃ kanthā daṇḍa ekaḥ parigrahaḥ । *yateḥ paramahaṃsasya nādhikaṃ tu vidhīyate* ॥ *28*॥

yadi vā kurute rāgādadhikasya parigraham । *rauravaṃ narakaṃ gatvā tiryagyoniṣu jāyate* ॥ *29*॥

viśīrṇānyamalānyeva celāni grathitāni tu । *kṛtvā kanthāṃ bahirvāso dhārayeddhāturañjitam* ॥ *30*॥

ekavāsā avāsā vā ekadṛṣṭiralolupaḥ । *eka eva carennityaṃ varṣāsvekatra saṃvaset* ॥ *31*॥

kuṭumbaṃ putradārāṃśca vedāṅgāni ca sarvaśaḥ । yajñaṃ yajñopavītaṃ ca tyaktvā gūḍhaścarīdyatiḥ ॥ 32॥

kāmaḥ krodhastathā darpo lobhamohādayaśca ye । tāṃstu doṣānparityajya parivrāṇnirmamo bhavet ॥ 33॥

rāgadveṣaviyuktātmā samaloṣṭāśmakāñcanaḥ । prāṇihiṃsānivṛttaśca muniḥ syātsarvaniḥspṛhaḥ ॥ 34॥

dambhāhaṅkāranirmukto hiṃsāpaiśūnyavarjitaḥ । ātmajñānaguṇopeto yatirmokṣamavāpnuyāt ॥ 35॥

indriyāṇāṃ prasaṅgena doṣamṛcchatyasaṃśayaḥ । saṃniyamya tu tānyeva tataḥ siddhiṃ nigacchati ॥ 36॥

na jātu kāmaḥ kāmānāmupabhogena śāmyati । haviṣā kṛṣṇavartmeva bhūya evābhivardhate ॥ 37॥

śrutvā spṛṣṭvā ca bhuktvā ca dṛṣṭvā ghrātvā ca yo naraḥ । na hṛṣyati glāyati vā sa vijñeyo jitendriyaḥ ॥ 38॥

yasya vāṅmanasī śuddhe samyaggupte ca sarvadā । sa vai sarvamavāpnoti vedāntopagataṃ phalam ॥ 39॥

saṃmānādbrāhmaṇo nityamudvijeta viṣādiva । amṛtasyeva cākāṅkṣedavamānasya sarvadā ॥ 40॥

sukhaṃ hyavamataḥ śete sukhaṃ ca pratibudhyate । sukhaṃ carati loke'sminnavamantā vinaśyati ॥ 41॥

ativādāṃstitikṣeta nāvamanyeta kañcana । na cemaṃ dehamāśritya vairaṃ kurvīta kenacit ॥ 42॥

krudhyantaṃ na pratikrudhyedākruṣṭaḥ kuśalaṃ vadet । saptadvārāvakīrṇāṃ ca na vācamanṛtāṃ vadet ॥ 43॥

adhyātmaratirāsīno nirapekṣo nirāśiṣaḥ । ātmanaiva sahāyena sukhārthī vicarediha ॥ 44॥

indriyāṇāṃ nirodhena rāgadveṣakṣayeṇa ca । ahiṃsayā ca bhūtānāmamṛtatvāya kalpate ॥ 45॥

asthisthūṇaṃ snāyubaddhaṃ māṃsaśoṇitalepitam । carmāvabaddhaṃ durgandhi pūrṇaṃ mūtrapurīṣayoḥ ॥ 46॥

jarāśokasamāviṣṭaṃ rogāyatanamāturam । *rajasvalamanityaṃ ca bhūtāvāsaimaṃ tyajet* ॥ *47*॥

māṃsāsṛkpūyaviṇmūtrasnāyumajjāsthisaṃhatau । *dehe cetprītimānmūḍho bhavitā narake'pi saḥ* ॥ *48*॥

sā kālaputrapadavī sā māhāvīcivāgurā । *sāsipatravanaśreṇī yā dehe'hamiti sthitiḥ* ॥ *49*॥

sā tyājyā sarvayatnena sarvanāśe'pyupasthite । *spraṣṭavyā sā na bhavyena saśvamāṃseva pulkasī* ॥ *50*॥

priyeṣu sveṣu sukṛtamapriyeṣu ca duṣkṛtam । *visṛjya dhyānayogena brahmāpyeti sanātanam* ॥ *51*॥

anena vidhinā sarvāṃstyaktvā saṅgāñśanaiḥ śanaiḥ । *sarvadvandvairvinirmukto brahmaṇyevāvatiṣṭhate* ॥ *52*॥

eka eva carennityaṃ siddhyarthamasahāyakaḥ । *siddhimekasya paśyanhi na jahāti na hīyate* ॥ *53*॥

kapālaṃ vṛkṣamūlāni kucelānyasahāyatā । *samatā caiva sarvasminnaitanmuktasya lakṣaṇam* ॥ *54*॥

sarvabhūtahitaḥ śāntastridaṇḍī sakamaṇḍaluḥ । *ekārāmaḥ parivrajya bhikṣārthaṃ grāmamāviśet* ॥ *55*॥

eko bhikṣuryathoktaḥ syādvāveva mithunaṃ smṛtam । *trayo grāmaḥ samākhyāta ūrdhvaṃ tu nagarāyate* ॥ *56*॥

nagaraṃ na hi kartavyaṃ grāmo vā mithunaṃ tathā । *etattrayaṃ prakurvāṇaḥ svadharmāccyavate yatiḥ* ॥ *57*॥

rājavārtāditeṣāṃ syādbhikṣāvārtā parasparam । *snehapaiśūnyamātsaryaṃ saṃnikarṣānna saṃśayaḥ* ॥ *58*॥

ekākī niḥspṛhastiṣṭhena hi kena sahālapet । *dadyānnārāyaṇetyeva prativākyaṃ sadā yatiḥ* ॥ *59*॥

ekākī cintayedbrahma manovākkāyakarmabhiḥ । *mṛtyuṃ ca nābhinandeta jīvitaṃ vā kathaṃcana* ॥ *60*॥

kālameva pratīkṣeta yāvadāyuḥ samāpyate । *nābhinandeta maraṇaṃ nābhinandeta jīvitam* ॥ *61*॥

ajihvaḥ ṣaṇḍakaḥ paṅgurandho badhira eva ca । *mugdhaśca mucyate bhikṣuḥ ṣaḍbhiretairna saṃśayaḥ* ॥ *62*॥

idamiṣṭamidaṃ neti yo'śnannapi na sajjati । *hitaṃ satyaṃ mitaṃ vakti tamajihvaṃ pracakṣate* ॥ *63*॥

adyajātāṃ yathā nārīṃ tathā ṣoḍaśavārṣikīm । *śatavarṣaṃ ca yo dṛṣṭvā nirvikāraḥ sa ṣaṇḍakaḥ* ॥ *64*॥

bhikṣārthamaṭanaṃ yasya viṇmūtrakaraṇāya ca । *yojanānna paraṃ yāti sarvathā paṅgureva saḥ* ॥ *65*॥

tiṣṭhato vrajato vāpi yasya cakṣurna dūragam । *caturyugāṃ bhuvaṃ muktvā parivrāṭ so'ndha ucyate* ॥ *66*॥

hitāhitaṃ manorāmaṃ vacaḥ śokāvahaṃ tu yat । *śrutvāpi na śṛṇotīva badhiraḥ sa prakīrtitaḥ* ॥ *67*॥

sānnidhye viṣayāṇāṃ yaḥ samartho vikalendriyaḥ । *suptavadvartate nityaṃ sa bhikṣurmugdha ucyate* ॥ *68*॥

naṭādiprekṣaṇaṃ dyūtaṃ pramadāsuhṛdaṃ tathā । *bhakṣyaṃ bhojyamudakyāṃ ca ṣaṇna paśyetkadācana* ॥ *69*॥

rāgaṃ dveṣaṃ madaṃ māyāṃ drohaṃ mohaṃ parātmasu । *ṣaḍetāni yatirnityaṃ manasāpi na cintayet* ॥ *70*॥

mañcakaṃ śuklavastraṃ ca strīkathālaulyameva ca । *divā svāpaṃ ca yānaṃ ca yatīnāṃ pātakāni ṣaṭ* ॥ *71*॥

dūrayātrāṃ prayatnena varjayedātmacintakaḥ । *sadopaniṣadaṃ vidyāmabhyasenmuktihaitukīm* ॥ *72*॥

na tīrthasevī nityaṃ syānnopavāsaparo yatiḥ । *na cādhyayanaśīlaḥ syānna vyākhyānaparo bhavet* ॥ *73*॥

apāpamaśaṭhaṃ vṛttamajihmaṃ nityamācaret । *indriyāṇi samāhṛtya kūrmo'ṅgānīva sarvaśaḥ* ॥ *74*॥

kṣīṇendriyamanovṛttirnirāśīrniṣparigrahaḥ । *nirdvandvo nirnamaskāro niḥsvadhākāra eva ca* ॥ *75*॥

nirmamo nirahaṅkāro nirapekṣo nirāśiṣaḥ । *viviktadeśasaṃsakto mucyate nātra saṃśaya iti* ॥ *76*॥

apramattaḥ karmabhaktijñānasampannaḥ svatantro vairāgyametya brahmacārī gṛhī vānaprastho vā mukhyavṛttikā cedbrahmacaryaṃ samāpya gṛhī bhavedgṛhādvanī bhūtvā pravrajedyadivetaratathā brahmacaryādeva pravrajedgṛhādvā vanādvātha punaravratī vā vratī vā snātako vā'snātako votsannāgniranagniko vā yadahareva virajettadahareva pravrajettaddhaike prājāpatyāmeveṣṭiṃ kurvanyathavā na kuryādagneyyameva kuryādagnirhiprāṇaḥ prāṇamevaitayā karoti tasmāttraidhātavīyāmeva kuryādetaiva trayo dhātavo yaduta sattvaṃ rajastama iti ॥

ayaṃ te yonirṛtviyo yato jāto arocathāḥ । taṃ jānannagna ārohāthāno vardhayā rayimityanena mantreṇāgnimājighredeśa vā agneryoniryaḥ prāṇaḥ prāṇaṃ gaccha svāṃ yoniṃ gaccha svāhetyevamevaitadāhavanīyādagnimāhṛtya pūrvavadagnimājighredyadagniṃ na vindedapsu juhuyādāpo vai sarvā devatāḥ sarvābhyo devatābhyo juhomi svāheti hutvodhṛtya tadudakaṃ prāśnīyātsājyaṃ haviranāmayaṃ modamiti śikhāṃ yajñopavītaṃ pitaraṃ putraṃ kalatraṃ karma cādhyayanaṃ mantrāntaraṃ visṛjyaiva parivrajatyātmavinmokṣamantraistraidhātavīyairvidhestadbrahma tadupāsitavyamevaitaditi ॥

pitāmahaṃ punaḥ papraccha nāradaḥ kathamayajñopavītī brāhmaṇa iti ॥ *tamāha pitāmahaḥ* ॥

saśikhaṃ vapanaṃ kṛtvā bahiḥsūtraṃ tyajedbudhaḥ । yadakṣaraṃ paraṃ brahma tatsūtramiti dhārayet ॥ *77*॥

sūcanātsūtramityāhuḥ sūtraṃ nāma paraṃ padam । tatsūtraṃ viditaṃ yena sa vipro vedapāragaḥ ॥ *78*॥

yena sarvamidaṃ protaṃ sūtre maṇigaṇā iva । tatsūtraṃ dhārayedyogī yogavittattvadarśanaḥ ॥ *79*॥

bahiḥsūtraṃ tyajedvidvānyogamuttamamāsthitaḥ । brahmabhāvamidaṃ sūtraṃ dhārayedyaḥ sacetanaḥ । dhāraṇāttasya sūtrasya nocchiṣṭo nāśucirbhavet ॥ *80*॥

sūtramantargataṃ yeṣāṃ jñānayajñopavītināṃ । te vai sūtravido loke te ca yajñopavītinaḥ ॥ *81*॥

jñānaśikhino jñānaniṣṭhā jñānayajñopavītinaḥ । jñānameva paraṃ teṣāṃ pavitraṃ jñānamucyate ॥ *82*॥

agneriva śikhā nānyā yasya jñānamayī śikhā । sa śikhītyucyate vidvānnetare keśadhāriṇaḥ ॥ *83*॥

karmaṇyadhikṛtā ye tu vaidike brāhmaṇādayaḥ । tebhirdhāryamidaṃ sūtraṃ kriyāṅgaṃ taddhi vai smṛtam ॥ *84*॥

śikhā jñānamayī yasya upavītaṃ ca tanmayam । brāhmaṇyaṃ sakalaṃ tasya iti brahmavido viduriti ॥ *85*॥

tadetadvijñāya brāhmaṇaḥ parivrajya parivrāḍekaśāṭī muṇḍo'parigrahaḥ śarīrakleśāsahiṣṇuścedathavā yathāvidhiścejjātarūpadharo bhūtvā saputramitrakalatrāpta-

bandhādvīni svādhyāyaṃ sarvakarmāṇi saṃnyasyāyaṃ brahmāṇḍaṃ ca sarvaṃ kaupīnaṃ daṇḍamācchādanaṃ ca tyaktvā dvandvasahiṣṇurna śītaṃ na coṣṇaṃ na sukhaṃ na duḥkhaṃ na nidrā na mānāvamāne ca ṣaḍūrmivarjito nindāhaṅkāramatsaragarvadambherṣyāsūyecchādveṣa-sukhaduḥkhakāmakrodhalobhamohādīnvisṛjya svavapuḥ śavākāramiva smṛtvā svavyatiriktaṃ sarvamantarbahiramanyamānaḥ kasyāpi vandanamakṛtvā na namaskāro na svāhākāro na svadhākāro na nindāstutiryādṛcchiko bhavedyadṛcchā- lābhasantuṣṭaḥ suvarṇādīnna parigrahennāvāhanaṃ na visarjanaṃ na mantraṃ nāmantraṃ na dhyānaṃ nopāsanaṃ na lakṣyaṃ nālakṣyaṃ na pṛthak nāpṛthak na tvanyatra sarvatrāniketaḥ sthiramatiḥ śūnyāgāravṛkṣamūladevagṛhatṛṇakūṭakulālaśālāgnihotra-śālāgnidigantaranadītaṭapulinabhūgṛhakandaranirjharasthaṇḍileṣu vane vā śvetaketuṛbhunidāghaṛṣabhadurvāsaḥsaṃvartakadattātreyaraivataka- vadavyaktaliṅgo'vyaktācāro bālonmattapiśācavadanunmattonmatta- vadācaraṃstridaṇḍaṃ śikyaṃ pātraṃ kamaṇḍaluṃ kaṭisūtraṃ ca tatsarvaṃ bhūḥsvāhetyapsu parityajya kaṭisūtraṃ ca kauopīnaṃ daṇḍaṃ vastraṃ kamaṇḍaluṃ sarvamapsu visṛjyātha jātarūpadharaścaredātmānamanvicchedyathā jātarūpadharo nirdvandvo niṣparigrahastattvabrahmamārge samyak sampannaḥ śuddhamānasaḥ prāṇasandhāraṇārthaṃ yathoktakāle karapātreṇānyena vā yācitāhāramāharan lābhalābhe samo bhūtvā nirmamaḥ śukladhyānaparāyaṇo'dhyātmaniṣṭhaḥ śubhāśubhakarmanirmūlanaparaḥ saṃnyasya pūrṇānandaikabodhastadbrahmāhamasmīti brahmapraṇavamanusmaranbhramarakīṭanyāyena śarīratrayamutsṛjya saṃnyāsenaiva dehatyāgaṃ karoti sa kṛtakṛtyo bhavatītyupaniṣat ॥

iti tṛtīyopadeśaḥ ॥ *3*॥

Then Narada asked the Brahma: 'Lord, what is renunciation or Sannyasa and who is entitled to renounce worldly life?' 'I shall first deal with the kind of person entitled to renunciation and thereafter the mode of renunciation. Listen attentively:

'These following persons do not deserve to renounce worldly life. A eunuch, one fallen from right conduct, deformed person, women, the deaf, a child, the dumb, the heretic, an emperor, a religious student, a Vaikhanasa anchorite and a Haradvija or Kapalika, a hired teacher, a man without prepuce and one who does not maintain the sacred fire, even though all these are possessed of dispassion. Even if they adopt the life of renunciation they have no right to receive instruction in the great Vedic texts ('Thou art That' or am Bahmasmi etc.). One who is already an ascetic has the right to become the highest kind of Paramahamsa.

'He who brings about protection from fear to others from him, as he gets himself (that protection from fear) from others, is declared in law books as a mendicant monk.

'A eunuch, deformed person, the blind, a boy, one guilty of crime, one fallen from right conduct, one (always) at the gate of another (seeking help), the Vaikhanasa anchorite and the Haradvija, an emperor, a religious student, a heretic, one without prepuce, one who does not maintain the sacred fire, one who has twice or thrice renounced worldly life (previously), and a hired teacher - these persons do not deserve to embrace renunciation, excepting the afflicted in emergency (just before death).'

How is (renunciation at) the time of dire affliction approved by the esteemed (Aryas)?

'The time just prior to the departure of the vital breath from the body is called the sorely afflicted (time) and not any other; this occasion of emergency leads to the path of liberation (by recourse to renunciation with the prescribed mantras).

Even in renunciation by the sorely afflicted (atura-sannyasa), a wise man shall renounce the world only in the prescribed manner by uttering the mantras laid down for it and having repeated the mantras.

Even in the kind (of renunciation adopted) by the greatly afflicted, there is nowhere any difference in the Praisa (mantras). There is no mantra (uttered) without a religious activity; (and) a religious activity has an eye on a mantra.

(An act) without a mantra is no religious act (i.e. it is different); hence one shall not give up the mantra. A religious act done without mantra is like oblation offered in ashes.

Renunciation by the sorely afflicted is declared to be by abridging the ritual prescribed there for; hence in atura-sannyasa, there is the mode of repeating mantras (without ritual), O sage'.

An ahitagni-householder gets disillusioned with the world while away in another province, he shall complete the Prapatya sacrifice in (a reservoir of) waters and then renounce worldly life

. A wise man shall renounce the world after completing (the prerequisite recital of Prana mantras) either mentally, or by repeating the mantras in the prescribed manner (during the Prajapatya sacrifice) or (offer oblation) in waters or by performing rituals in the manner prescribed in the Veda; otherwise he will be heading to a fall (degradation).

[Dharma Sindhu in its Sanyaasa Prakarana is quoted on the Sanyaasi Dharmas- the related Mantras- the methodology

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

Basically there are four classifications of genuine Sanyasis viz. *Kuteecha, Bahoodaka, Hamsa and Parama Hamsa.* Kuteecha is the one who stays away aloof from normal life in a seperated Kuteera or an abode, wearing Yagnopaveeta and Shikha as also Kaashaya Vastra and Tridanda, eating from relatives and observing Atma Nishta. Bahoodaka is the one who deserts family members, observes the niyamaas of Kaashaya Vastra etc. and receives alms and Bhojana from among seven houses while being fully engaged in absorbing Tatwa Jnaana. Hamsa Sanyasi is similar to Bahoodaka but also wears a single Danda. Parama Hamsa is distinguished without Shikha-Yagnopaveeta and is a concentrated version of a Superior Sanyasi to whom it is immaterial to wear Kaashaya vastra or not but does adorn with Danda Dharana. *Eka Dandam samaashritya Jeevanti bahavo Naraah, Narakey Rouravey Ghorey Karma tyaagaatpatamtitey,Kaashtha Dando Dhrutey yena Sarvaashi Jnaana varjityah sayaati Narakam ghoram/* (Those who have no Vairagya but assume the 'Vesha' or outfit of a Sanyasi for his livelihood would indeed visit Narakas; Sriti Vachana states: by merely adorning with Danda without Karma Tyaaga those who who show off as Sanyasis would definitely visit Ghora Narakas.)

Sanyaasa Grahana Vidhi:

Uttaraayana is stated to be the preferred time for initiating into Sanyasa, especially for those who have Grihyaagni. Having located a Sadguru who possesses Shanti and Danti or Placidity and Self Restraint, the aspirant Sanyasi should learn Sanyasi Dharmas from the tutelage and keep on practising Gayatri Japa, Rudra Japa and Kushmanda Homa for three months and after attaining Bahyaantara Shuchi on one Rikta Tithi make the Sankalpa: *Amukasya Mama karishya -maana Sanyaaseneydhikaaraartham Chatuh krucchaatmakam praayaschittam Pratikruccham tatprachyamnaayaika Gonishkriyadwaaraaha maacharishye Krucchaprtayaamnaaa Gonishkraya dravyam Viprebhyo daatumahamtsrujey/* Thus having given Go-Pratyaamnaaya,commence series of Shraaddhas on Ekadashi or Dwadashi at Brahma Ratri. Ashramasastha has to perform ChatuhKruccha followed by Ashta Shraddhas; Aapastambas and Hiranyakeshiyas follow the Saankalpa Vidhi without Agnoukarana Pindaas and by Sankalpa Vidhi only. But Ashwalaayanaadis follow Sapinda Paravana Prayoga; in this in Savya position they perform Shraddhaanga Tarpana with Yava mishra jala in rivers and waterflows stating: *Brahmaanam Tarpayaami, Vishnum--; Maheshwaram--; Devarsheen--; Brahmarsheen--;Kshatrarsheen--; Vasoon--;Rudraan--;Adityaan--; Sanakam--;Sanandanam--; Sanaatanam--;Pancha Maha Bhutaani--; Chakshuraadi Karanaani--;Bhutagraamam--; Pitaram--; Pitaamaham--;Prapitaamaham--; Aatmaanam-/* Having returned home the Karta would then announce Desha Kaalaadi and make the Sankalpa: *Karishyamaana Sanyaaasaangatvey noushtaa shraadhhani paarvana vidhinaannenaameynavaa karishye/* This would be like Naandi Shraaddha and hence in Savya position itself by using yavaas in place of Tilas. The opening Shraaddha is meant for Satya Vasu Sanjnika Vishwa Devas involving two Naandi Mukha Brahmanaas and naming (Vaana) of one of them to organise the Eight Shraaddhas. In the Prathama Deva Shraaddha, the 'Ucchaarana' or recital would be *Brahma Vishnu Maheshwaraa Naandi Mukhaah Sthaanekshanah priyataam/* The Second one is Rishi Shraaddha with the Uccharana of *Deveshi Brahmarshi Kshatrarshi yo naandi – mukhaah Sthaanekshana priyataam/* The third one is Divya Shraddha addressed to *Vasu Rudraa-ditya Rupaa naandhi mukhaaya--/* The fourth one is Manushya Shraddha to *Sanaka Sanandana Sanaatanaadi----;* the fifth one is Bhuta Shraaddha to *Prithivyaadi pancha Mahaa bhutaan – yekaadasha chakshuraadi karanaadi chaturvidha bhutagraamaa naandi mukha;*the sixth one is Pitra Shraaddha to *Pitru Pitaamaha Prapitaamahi naandi mukha----;* the Seventh Shraaddha is directed to *Maatru Pitaamahi Prapitaamahyo naandi mukha---;* and finally the Eighth Shraaddha being Atma Shraaddha and the Uccharana is: *Atmaantaraatma Paramaatmaanah Naandi mukha----.*
After the Naandimukha, Padya is given to Vishwa Devas with the Mantra : *Sanyaasaartha maham Shraaddham kurvey bruta Dwijottamaah, Anugnaam praapya ushmaakam siddhim praapyaami shasvateem/* Then one Vishwa Deva Patra and Ashta Patras for are arranged for Deva-Rishi-Divya-Manushya-Bhuta-Pitru-Maatru-Atma to provide Aasana-Gandhaadi Ahutis are offered. This method is by way of Sankalpa in the case of Apastambaas but Ashvaayanas perform with 'Arghyapaatraa-sadana'. Pinda-daanaadikas also are not applicable to Apastambaas. After the Ashta Shraddha on the first day, the Sanyasa Karmas on the following day include kesha khandana , Nadi Snaana, koupeena dharana, danda dharana, kamandalu dharana, Achhadana Vastra dhaaranaadi karmas. Then the Sanyasa Grahana Karya is followed by the Maha Sankalpa : *Asesha duhkha nivrutti niratishaya -ananda praapti rupa Parama Purushaartha praaptaye Parama Hamsa Sanyaasa grahanam karishye/ Tadangatayaa Ganapati pujana punyaahvachana Maatrukaa pujana Naandhi Shraaddhaani karishye/* The procedure is as follows: Recite the Mantra viz. *Brahmaney namah, Vishnavey namah, Rudraaya namah, Suryaaya, Somaaya, Atmaney, Antaratmaney, Agnimeeley, Ishetvorjetwaa, Agna Aayaahi Shannodevi etc.*; take three fistfuls of 'Satthu Pishta' or mix of cereals, millets and pulses, eat the Sattu thrice and touch the naabhi ; recite again the Mantra: *Atmaney swaha Antaraatmaney swaaha Paramatmaney Prajaapataye swaaha*; eat the mix of milk-curd-ghee-water

by the Mantras of *trivridasi* once, *pravridasi* twice, *divrudasi* thrice, then drink water saying *Aapah punantu* and finally state: *Upavaasam karishye/*

Savitri Pravesha:

The Karta would recite : *Om Bhuh Savitrim pravishaami; Om Tat Savaturvarenyam Om Bhuvah Savitrim pravishaami; Bhargodevasya dheemahi; Om Swaha Savitrim pravishaami; Dhiyoyonah prachodayat Om Bhurbhuvaswah Savitrim praveshayaami; Tatsavatur varenyam Bhargo Devasya dheemahi dhiyoyonah prachodayat/* Before Suryastamaya, the Karta would secure 'Prajjvalitaagni' or fully blown up Agni and perform Brahma-Anvaadhaana with the Sankalpa: *Sanyaasam kartum Brahmaan- vaadhaanam karishye/* Brahmaanvaadhaanma's procedure is to invoke Agni first , perform Ajya Samskaara, take 'sruk'/ladle-fuls of Ajya four times, carry out the Homa with *Om Swaahaa Paramatmaney idam* and do the 'Agni Parishechanadi'. Then follows Sayam Sandhya homa, Vaishva Deva and Ratri Jaagarana. Next morning, the Karta would resume Nitya Homa, Vaishva Deva, Sthaalipaaka, Agni Dhyaana with *Chakshu- Aajyena* and Pradhaana Homa. Thus concluding the Homas, the Karta would do japa with *taratsammadi* and perform Snaana with 'Suvarna Rajita Kusha-Yukta jala' or water with gold, silver and Kushas. Then he would perform the Sankalpa: *Sanyaasaanga bhutam Praanaadi homam Purusha Sukta homam Virajaa homam cha tantrena karishye/* After the Sankalpa and Anvaadhaana, Pancha Praana Devatas are pleased with Samidha-Charu-Ghrita Homa; Purusha Suktaanvitha shodasha Samidhaadi homa, and Virajaa Mantranvita Prajapati homa with special 'dravyas' were also excecuted . This is followed by hundred and eight Mouna(Silent) Homas with Aajya, perform Praanaaya Swahaadi Pancha Prana Homa and conclude with *Sahasra Sirsha Purushaadi* sixteen Ruchas utilising distinct three materials in the homa stating *Purushaayedam na mama* at the end.

Viraja Homa:

This is a highlight Homa in the context of Sanyasa Grahana Vidhana and is more or less the conclusive component of the Vidhana. **Viraja Mantra :** It is with this Mantra that forty climactic Ahutis to Agnideva are executed with a wide variety of Dravyas : *Praanaapaana vyaanodaana samaanaamey shudhyantaam jyotiraham Virajaa Vipaasmaa Bhuyaasam swaahaa-Praanaadibhya idam/ Vaagmanaschakshusshrotra jihvaa ghraanareto buddhyaa kuti sankalpaamey shudhyantaam jyotiraham swaahaa-Vaagaadibya idam/ Twakcharma Maamsa rudhiramedo majjaa snaayavostheenimey shuddhyantaam jyotiraham swaahaa-Shira Aadibhya idam/ Uttishta Purusha harita pingala lohitaaksha dehi dehidadaapayitaamey shudhyam, Purushaadibhya idam/ Prithivyaapatejo vaayu raakaasho shudhyantaam swaaha-Prithivyaadi idam/ Shabda sprasha rupa rasa gandhaameyshudhyantaam swaahaa- Shabdaa –dibhya idam/ Mano vaakkaaya karmaani mey Shuddhyantaam Jyotiraham swaahaa- Mana Adi Karmabhya idam/ Avyakta bhaavairahankaarair jyotiraham swaahaa-Avyaktaadibhya idam/ Aatmaamey shuddhyantaam swaahaa-Antaraatmana idam/ Paramaatmaamey shudhytantaam swaahaa-Paramatmana idam/ Kshudey swaahaa-Kshuda idam/ Kshutpipaasaaya swaaha-Kshut pipaasaayedam/ Vinidyai swaahaa-Vinidyaa idam/ Rukvidhaanaaya karshotkaaya swaaha/ Kshut-pipaasaamalaam Jyeshthaamalaamalakshim naashamaamyaham, Abhutimasamriddhimcha Sarvaam nirnudamey paapmaanam swaaha-Agnayam ida/ Annamaya Praanamaya Manomaya Vignaana mayaanandamaya Aatmaamey Shuddhyantaam swaaha-Annamaadibhya idam/* After the forty Ajyaahutis thus, the Karta would offer the final Ahuti to Prajapati: *Prajaapatou tanmanasi juhomi Muktoham Deva kilbishaat swaahaa-Prajaapata idam/* ; recite Purusha Sukta; perform 'swishtakrut' to the Homa Sesha; give awaytheLoha Patraas to Guru; burn the six patraas that have been the aids in the Grihaagni Homaas; donate Go hiranya vastraadi to Brahmanas; pray to Guhaagni; do Agni Samaropa, recite the Yajus thrice : *Yaatey Agney yajniyaa tanustayehyaarohatmaana/* ; consume by his mouth the Agni Jwaala; bless the sons family members

stating: *Sarvey bhavantuVedaadyaa –ssarvye bhavantu Somapaah, Sarvey Putra mukham drushtwaaSarvey bhavantu bhikshukaah/*; reach a water-body for handful of Jalagrahana with the 'Abhimantrana' by the Sukta of *Aashushishana/*; and leave the water in the Flow saying: *Sarvaabhyo Devataabhyah Swaahaa/*

Sarva Tyaaga Vidhi' :

Total Renunciation starts with the recital of the Maasa-Tithi-kaalas by the Karta as he would leave three handfuls of water in a Jalaashaya : *Aparoksha Brahmaavaaptaye Sanyaasam Karomi/-- Yeshahavaa Agnissurayah praanam gacchaswaa, Om swaamyonimgaccha swaahaa/* He would then perform Jala-prokshana providing 'Abhaya' to all present: *Putreyshanaa Vitteshanaa Lokeshanaa Sarveshanaa mayaatyaktaa/ Abhayam Sarvatebhyo matta swaaha/* This would follow the Karta's Vachana to all concerned as a Final Expression of Acknowledgement : *Yatkinchidgrandhanam Karmakritamagjnaana to mayaa,Pramaadaalasya doshottham tatsarvam santyajaamyaham/ Tyakta sarvo Vishuddhatma gata sneha shubhashubhah, Esha twajaamyaham Sarvam Kaama Bhoga Sukhaadikam/ Rosham Tosham Vivaadam cha Gandha maayaanulepanam, Bhushanam Nartanam geyam daanaamaadaanamevacha/ Namaskaaram Japam homam yaascha nityaah kriyaa mama, Nityam Naimittikam kaamyam Varnadharmaarthaschamaas-chaye, Sarvameva Parityajya dadaamabhaya dakshinaam/ Padbhyaam Karaabhyaam viharannaham Vaakkaaya maanasaih, Karishye Praanimaam peedaam raaninhah santu nirbhayaah/* (I now leave behind all my Karma Bandhas or the shackles of my previous actions performed by ignorance, or accidents or carelessness or even with full consciousness. Having repudiated my erstwhile actions of blemish totally, I now resolve with my Conscience that here-onward I shall leave all comforts and luxuries, disengage from controversies, quarrels, and questionable actions; Gandha Maalya Chandanaadi Alankaras and Ornamentations, Nritya-Gaana- Daana- Sweekaara-Namaskaraas; Jala-Homa-Nitya Naimittiaka Kamya Karmas, Varnashrama Dharmaabhimaanas and soon. I shall provide refuge to the weak and disabled beings including animals and other beings and offer help by way of physical, mental, vocal and heartfelt actions) Having announced the resolve by swearing before Suryaadi Devatas and keeping Vipras and others as witnesses, the Sanyasi would then descend into waters navel-deep with East face and enter Savitri Pravesha and leave waters with the resolve: *Putreshanaaya Vitteshanaayaa Lokeshanaayaascha vyutthitoham bhikshaacharyam charaami/* and leave water in the Water Flow. Praishocchaara: The terminal acts of Sanyasa Vidhaana of Praishocchaara of the new Sanyasi are as follows: First with leaving water in the Flow with the Mantras thrice in three tones of low-medium and loud voice: *Om Bhuh Samnyastam mayaa, Om Bhuvah Samnyastam mayaa, Om Swaha Samnyastam mayaa, Om Bhurbhuvaswah Samnyastam mayaa/* Then the Shikha is unfurled and cut; the Yagnopaveeta is taken out by the raise of his hands above the shoulders and kept in his hands reciting the Mantra: *Aapovai Sarva Devataah Sarvaabhyo Devataabhyo juhomi swaayaa, Om Bhu Swaahaa/* Then he should offer both the Shikha and Yagnopaveeta to the waterflow as though the Samidhjaajyaas are provided to Agni in a homa. Subsequently, the new Sanyaasi would pray to Purushottama: *Traahimaam Sarva Lokesha Vaasudeva Sdanaatana, Sanyastam mey Jagadyoney Pundarikaaksha Mokshada/ Ushmaccharana maapannam traahi maam Purushottama!* So saying he should walk five steps in complete nakedness. Then as he greets the Acharya requesting the latter to bestow Atma Gyaana to him, the Acharya would provide a Koupeena and a Up Vastra . The latter also donates a Danda to the Nava Sanyasi with the instruction that the latter should never ever leave the Sacred Danda as a Grand and Unique Symbol of Purity, Piety and Integrity. The Sanyasi would accept the Isignia saying: *Om Indrasya Vajrosi sakhemaam Gopaaya/* The Acharya futher bestows a Kamandalu stating:*Vaartaghna Sharmamey bhavayatpaapam tannivaaraya/* As the Sanyasi squats on the ground before the Acharya wth folded knees and hands, he requests the Acharya to teach the intricacies and nuances of Vedanta and *Traayaswabho Jagannatha Guro Samsaara vahnina, Dagdham maam Kalaadashtam cha twa maham Shranam gatah/ Yo Brahmanam Vidadhaatipurvam*

yo vai Vedaamscha Prahinoti tasmai, Tam ha Devamatma Buddhi prakaasham Mumukshurvai sharana maham prapadye/ The Acharya would keep his hand on the Sanyasi's head , recites Purusha Sukta stating: *Mama vratey hridayamtey dadhaami/* and bestows his Upadesha into the ears of Pranava, its Pancheekarana followed by *Pragnaanam Brahma, Ayamatma Brahma, Tatwamasi, Aham Brahmaasmi* and so on as well as the 'Goodhaarthaas' or the Concealed Meaning and Implications!

Sanyaasi Dharmas:

Following the early morning Japa of *Brahmanaspatey,* observance of extreme clealiness in ablutions by four times more than in the case of others , Aachamana, Dantadhavana with Pranava excepting on Dwadasis, Mrittikaa Snaana without Jala Tarpana, Vastra Dharana, Keshavaadi naama smarana, tarpana with *Bhustarpayaami, Bhuvasstarpayami* etc. and dwikaala Vishnu Puja. Then the Sanyasi should visit well after Aparahna either five or seven houses for Bhiksha after the Grihastis should have by then eaten their food; the Yati who seeks Atma gyana has necessarily to secure Maadhukara Bhiksha. It is stated that even of he is quite unconcerned of Danda Vastras, he has to necessarily care for Bhiksha Paatra. Having thus secured the Bhiksha, he should do prokshana with *Bhusswaddaanamah* along with the Samasta Vyahrutis, offer portions of the Bhiksha toSuryadi Devas, some to Bhumi, some to Vishnu, perform nivedana to Chandi-Vinayakaas, consume the rest, do Achamana and finally resort to sixteen Pranayamas. It is said: *Yati hastey jalam dadyaacchi -kshaam dadyaatpunarjalam, Bhaiksham Parvata maatram syaattajalam Saagaropamam/* (If the Grihastis offer Bhiksha then that should be deemed as it were a mountain and the water that is provided by the Grihasti be compared to Maha Sagara!). *Eka raatram VasedgraameyNagarey Pancha Raatrakam, Varshaabhyo nyatra Varshaasu Maasaamstu Chaturobvasdet/ Ashtamaasa anvihaara -syaadya teenaam Samyataatmanaam, Mahaa Kshetra pravishtaanaam Vihaarastu na Vidyatey/* (Excepting the 'Chaatur maasaas' or the four months of the monsoon season, the Yati is required to tour eight months a year; while on the Sanchara, he could stay overnight in a Village, five nights in a town, and as many days as he wishes in a Kshetra.)*Bhikshaatanam Japa Snaanam Dhyaanam Shoucham Suraarchanam, Kartavyaani shadeytaani sarvadhaa Nripa dandavat/ Manchakam Shukla -Vastramcha Stree kathaa loulyamevacha, Divaaswaapasha yaanam cha Yateenaam patanaanisha/ Vridhaa jalpam Paarta lobham sanchayam Sishya sangraham, Havyam Kavyam tathaannancha varjayeccha Sadaa Yatih/ (*Bhikshaatana, Japa, Snaana, Dhyana, Shuddhi and Devarchana are the six major duties by Law. But Shayaa nidra, Shuddha vastraas, Stree related matters, storing of materials, sleep during the day time and travel by vehicles are the causes of a Sanyasi's downfall. Also, Vridha Sambhashana, Parta lobha, Dravya Sanchayana, Sishya Sangrahana and Havya-Kavya Bhojana are forbidden. *Yati patraani mridwenu darvalaa bumayaanicha, Na Tirtha Vaasi Nityamsyaannopavaasa paroyatih/ Nachaa dhya –yana sheelasyaannavyakhyaana parobhavet/* (Yatis are to retain wooden or earthen vessels only; they should always observe Tirtha Nivasa, Deergha kaala Upavasaas and engage themselves in the studies of Vedarttha Granthas and related discussions only).

Aatura Sanyasa Vidhi**:**

In thiscase, the procedure in brief involves Sankalpa, Preshocchaarana and Abhaya Daana. The Karta would take Mantra Snaana and Sankalpa: *Jnaana Prapti dwaaraa Moksha Sidhyartha maatura Vidhina Sanyasamaham karishye/* Following the Sankalpa, he would go in for Kshavara except for six hairs on his sikha , take Snaana again, and after Aoupsosana, Agni Prajaparthya, Purnahuti, perform Udaka Homa or Ahutis with water in a water body itself with the Mantra: *Yeshahavbaa Agneryoniryaha Praanaha Praanam gaccha swaaha, Apovaisarvaa Devataassarpaabhyo Devataabhyo juhomi swaahaa Bhu swaahaa/* There after, the Karta performs Abhimantrana of the remaining water from the palmful, the Karta makes the resolve: *Putreshanaa Vitteshanaa Lokeshanaa mayaatyaktaa/* sips some water, recites another Mantra *Abhayayam Sarva bhutebhyo mattha*

swaahaa/ consumes some more water and finally drinks full reciting *Sanyastam mamaayaa/* He would face Eastward, lifts up his hands to perform Priashocchaara as above, discards Yagnopaveeya with the final *Bhu Swaaha,* takes up the danda and thus becomes an Atura Sanyasi while the Mentor would give Maha Vakyopadesha as he takes over as an Atura Sanyasi; the Do's and Don't's of a Sanyasi mentioned above would become operative instantly.]

III-12. When desirelessness arises in the mind towards all objects, then (authorities) sanction renuncia-tion (by such person); contrariwise he shall fall (from virtue).

III-13. A wise man, when disillusioned with the world, may become a mendicant monk; when a person has attachments he shall reside in his house. That degraded Brahmana who turns ascetic when he has attachments indeed goes to hell.

III-14. That Brahmana, in the stage of a disciplined celibate student, may take to renunciation, without getting married whose tongue, genitals, stomach and hands are well guarded (i.e. they are under perfect control).

III-15. Seeing worldly life as completely devoid of substance and with a desire to realize the essence (of all), they renounce the world without getting married, being imbued with great dispassion.

III-16. (All non-spiritual) activity is characterised by the play of an active part in worldly affairs; true knowledge is the characteristic of renunciation. Hence placing in front (i.e. preferring) wisdom, an intelligent man will renounce the world.

III-17. When a person realizes that the supreme reality is the eternal Brahman (alone) he shall, taking up the single emblematic staff, give up the tuft of hair along with the sacred thread.

III-18. He who is attached to the supreme Self (Paramatman), is detached from things other than that (Paramatman); freed from all desires it behoves on his part to eat food given as alms.

III-19. When a person, who becomes very pleased when he is honoured and respectfully saluted, becomes similarly (very pleased) when he is being beaten, then he is a (true) mendicant monk (subsisting on alms).

III-20. 'I am the indestructible non-dual Brahman alone, called Vasudeva (Lord Vishnu)' - he whose firm attitude is thus (established) becomes a (true) mendicant monk.

III-21. He is in the stage (leading to) final beatitude in whom are found peace, quiescence, purity, truth, contentment, straightforwardness, absence of any possession and false airs.

III-22. When a person has no evil propensity towards all beings in deed, thought and speech he becomes a (true) mendicant monk.

III-23. Attentively discharging his duties characterised by the ten (virtues) and studying in the prescribed manner the Upanishads (Vedanta), a twice-born (dvija), having discharged the three debts, may renounce worldly life.

III-24. The ten virtues characterising right conduct (dharma) are: Contentment, forgiveness, self-control, non-stealing, purity, control of the senses, humility, (scriptural) learning, truth, and an even temper.

III-25. He abides in the stage (leading to) final emancipation who remembers not (with longing) past pleasures, as also those not yet experienced; nor does he exult in those that have arrived.

III-26. He who is always able to keep the inward faculties of senses within and the outward objects of sense outside (without any reaction) resides in the stage (leading to) final beatitude.

III-27. Just as, when the vital breath has departed, the body no longer experiences pleasure and pain, he (the sage) is such even when he is alive (lit. when he is united with the vital breath); then he stays in the stage (leading to) final emancipation (Kaivalya).

III-28. A pair of loin cloth, a patched garment (against the cold of winter), and a single emblematic staff constitute the accoutrements of the highest class of ascetics (Paramahamsa); no more is allowed by (scriptural) law;

III-29. If he were to possess more accoutrements for comfort he will go to the dreadful hell (Raurava) and be (renunciation-)born in the species of animals.

III-30. He may wear outwardly a patched garment strung out of pieces of discarded but clean cloth after dyeing it with ochre.

III-31. Wearing a single garment or unclad, his vision on one alone (i.e. liberation) and without longing (for pleasures) (the Paramahamsa) shall always be on the move alone; in the rainy season (alone) he may stay in one place.

III-32. Giving up his house-hold (kinsmen), children and wife, all branches of the Veda, sacrificial rites and the sacred thread, the ascetic shall journey alone (without attracting attention to him).

III-33. Abandoning faults such as passion; anger, pride, greed and delusion the mendicant monk shall remain free from 'mine-ness' (nirmamah).

III-34. Ridding himself of love and hatred, (viewing) equally on clod, stone and gold and desisting from injuring (all) beings, the ascetic shall remain free from all desires.

III-35. An ascetic will attain liberation when he is freed of pride and egotism, devoid of hurting and wickedness, and possessed of the virtues of self-knowledge.

III-36. By attachment to (the pleasures of) the senses one undoubtedly comes to harm; restraining them alone well one attains final beatitude.

III-37-38. Desires do not subside by giving scope for their enjoyment; like fire fed by oblation, they only increase all the more. That person is to be known as one who has conquered his senses, who neither rejoices in nor dislikes (the objects) having heard, touched, eaten, seen or smelt them.

III-39. He reaps all the fruits promised by the Vedanta (Upanishads) whose speech and mind are ever pure and always well guarded.

III-40. A Brahmana (in quest of liberation) should always recoil from honours as from poison; he should always welcome disregard as (he would) nectar.

III-41. A person illused (forgetting it) sleeps soundly, wakes up in good humour and goes about (his work) in the world happily; (but) the insulter comes to grief.

III-42. One should bear patiently with abusive language and never insult another; nor should he in this embodied state, create enmity with anyone.

III-43. One shall not return anger for anger; when abused he shall speak gently for the welfare (of all); one should never speak an untrue word which feeds (worldly desires of) the seven gates (of the body).

III-44. Taking delight in the supreme light (manifested in the individual Self), remaining quiescent, free from desires and blessings, seeking (supreme) bliss, he (the ascetic) should move about (as a mendicant monk) with the Self alone as his companion.

III-45-47. He becomes fit for immortality by subduing the senses, enervating (feelings of) love and hatred and by non-injury to living beings. (This body) pillared by bones, bound together by tendons, plastered with flesh and blood, covered by skin, foul smelling, filled with urine and faeces, subject to old age and affliction, an abode of diseases, liable to injury, full of passion, impermanent and the abode of the elements (i.e. the body) one may abandon (without regret).

III-48. If one were to take delight in the body which is a conglomerate of flesh, blood, pus, faeces, urine, tendons, marrow and bones, that fool will be (delighted) in hell as well.

III-49. The attitude 'I am the body' is (the same as) the path leading to the hell (called) Kalasutra, the trap for Mahavichi hell and a series of forest(-hells) where the trees have leaves as sharp as swords.

III-50. Even if total ruin faces one, this (identifying the body with the Self) should be abandoned by every effort; it should not be touched (accepted) by a nobly-born person just as a (low born) tribal woman carrying dog's meat.

III-51. Abandoning (both) virtuous acts towards one's dear ones and evil deeds towards unfriendly people, (a person) attains the eternal Brahman by the practice of deep meditation (Dhyana-yoga).

III-52. By this method, abandoning all attachments gradually, and freed from (the influence of) all the pairs (of opposites, such as pleasure and pain) one gets established in Brahman alone.

III-53. (The ascetic) shall journey alone without any helper for attaining final beatitude; for, seeing the perfection of the one (Brahman) he neither abandons it nor is he abandoned (by it).

III-54. A skull (for an alms bowl), (shelter under) the shade of trees, ragged garments, solitude and equanimity in all (things) - such is the characteristic of the liberated.

III-55. Benign to all beings, calm, wearing three-fold (emblematic) staff, (carrying) a water-pot, delighting in the one (Brahman) - having become a mendicant monk (thus) he may enter a village for alms.

III-56. The mendicant monk shall be alone as stated before; two together are declared to be a pair (having attachment to each other); three together are said to constitute a village (with their bickering); more than these (three) become a city (of bustle and confusion).

III-57. The city (of ascetics) should not be created, nor the village nor the pair; an ascetic doing (forming part of) these three falls off his rightful duty.

III-58. Due to their close association there will doubtless be talks on royal personages, etc., mutual luck in alms, and (also) affection, tale-bearing and rivalry among them.

III-59. He shall remain alone and without desires; he shall not converse with any one. He shall utter 'Narayana' alone as the reply always (to other's statements).

III-60. In solitude he shall contemplate on Brahman (whole heartedly) in thought, word and deed. He shall not by any means either welcome death or (rejoice in) life.

III-61. He shall only mark time (when practising asceticism) till the allotted span of life is completed; he shall neither welcome death nor rejoice in living. He shall await the time (of death) alone as an employee awaits orders.

III-62. A mendicant monk gets liberation when he possesses the following six characteristics: he is tongueless (in relishing food and speech), a eunuch (in sex), lame (in push), blind (in seeing sense objects), deaf (in hearing praise or curse) and innocent (like a child). There is no doubt about it.

III-63. That ascetic is said to be tongueless who, while eating food is not conscious of its being savoury or otherwise and who speaks words beneficial and truthful in moderation.

III-64. He is a eunuch who is unaffected on seeing a female whether newly born, sixteen year old or one of a hundred years.

III-65. When an ascetic goes about (only) for alms and answering calls of nature and does not exceed (a distance of) thirteen or fourteen kilometres (in a day) he is by all means a lame person.

III-66. That mendicant monk is said to be blind whose eyes, (being modestly lowered) while standing still or walking, do not see far excepting sixteen cubits of ground (before him).

III-67. Hearing words beneficial or otherwise, pleasing to the mind or causing grief, he seems not to hear them (i.e. remains equanimous); such a sage is said to be deaf.

III-68. That mendicant monk is said to be childlike who always remains as if asleep in the presence of objects of sensory pleasures, (though) his senses are efficient and unimpaired.

III-69. Show by dancers, etc., gambling, lady friend (of former days), eatables (heaped temptingly), (other) enjoyable things and a woman in her courses - these an ascetic shall always avoid.

III-70. An ascetic shall never even think of in his mind these six - love, hatred, intoxication, bamboozling, hurting and deluding others.

III-71. A bedstead, white clothes, talk on women, unsteadiness, daytime sleep and a carriage - these six cause the fall of ascetics.

III-72. One who thinks on the Self shall painstakingly avoid long journeys. The ascetic shall always be practicing the lore of the Upanishads which is the means for liberation.

III-73. The ascetic shall not always be resorting to a place of pilgrimage nor be undergoing fasts frequently; he shall not be studying the scripture all the time nor be expounding them exclusively.

III-74. He shall always conduct himself without (committing) sin, deceit and devious acts, restraining his senses in every way as a tortoise does its limbs.

III-75-76. He will be released (from worldly bondage) when the functioning of his senses and the mind has become quiescent; is free of hopes (of gain) and possessions; is indifferent to the pairs (of opposites, pleasure and pain, etc.,), reverential salutation and the exercise of his will (nihsvadhakara); is free from 'mine-ness', egotism, expectations and blessings; and sticks to solitude. There is no doubt about it. Thus (are the duties of ascetics).

III-77. A disciplined celibate student, a householder or a forest-dweller (Vanaprastha) may renounce worldly life when he is ever vigilant in leading a righteous life, possesses (proficiency in) action, has devotion and wisdom, and comes to possess dispassion of his own accord. If he is chiefly interested (in the particular stage of his life) he shall complete the stage of studentship and become a householder; from (the stage of a householder) becoming a forest-dweller, he shall (thereafter) renounce the world. Or otherwise he may renounce worldly life from the stage of a student or householder or forest dweller. But then a person may renounce, that very day on which he gets disillusioned with the world, whether he is one who observes not vows (before the stage of renunciation) or observes them, whether he has undergone the prescribed ablution on completing the disciplined studentship or not, whether he is one who has discontinued maintaining the ritual fire at the death of his wife (utsannagni) or is one who does not maintain (for other causes) the ritual fire (anagnika). Some (law-givers) prescribe the sacrifice called Prajapatya (of which god Brahma is the presiding deity, to a twice-born before he embraces renunciation). But (though thus said) he may not do so. He shall only perform the Agneyi sacrifice (whose presiding deity is Agni, the god of fire). For Agni is the vital breath (Prana). Thereby he does (strengthen) the vital breath. (Then) he shall perform the Traidhataviya sacrifice (whose presiding deity is the god Indra). By this (sacrifice) the three vital fluids (become strong like fire), namely the Sattva (semen), rajas (blood) and Tamas (the dark one).

III-78. (Having performed the sacrifice in the prescribed manner he shall smell the holy fire, reciting the following mantra): 'Oh Fire, this (vital breath) is your source; as you are born at the proper time (of the year) you put on effulgence. Knowing him (the Atman, your ultimate source) may you merge (with the Prana, your source). May you increase our wealth (of transcendent knowledge)'. Thus reciting the mantra he shall smell the fire. This is the source of fire, this vital air. May you go unto Prana, may you go unto your source. Svaha. Thus alone this (mantra) says. Having secured the ritual fire from the Ahavaniya (sacred fire) he shall smell it as before. If he is unable to procure the ritual fire he shall offer the oblation in the waters. For water is (presided over by) all the gods. Reciting (the mantra) 'I offer the oblation to all the gods, Svaha, he shall tender the oblation, and picking up (a small portion left over of) the offered oblation which is mixed with ghee, he shall eat it (mixed) with water. The oblation mixed with ghee is beneficial and gives (leads to) liberation. Thus (it has been declared). Only after discarding the tuft of hair, sacred thread, parents, son, wife, (normal) work, study, mantras (other than those prescribed for ascetics), a wise man (knower of spiritual knowledge) renounces worldly life. By the mantras of liberation pertaining to the Traidhataviya sacrifice he shall attain (final beatitude). That is Brahman; that should reverently be resorted to. Thus alone is this (liberation attained). Thus.

III-79. Narada again asked of the grandfather (Brahma): 'How is he, (being now) without the sacred thread, a Brahmana?' The god Brahma said to him (as follows).

III-80. Taking a shave with the (removal of the) tuft, a wise man shall discard the external (sacred) thread. He shall wear as the thread (i.e. he shall always be conscious of) the transcendent Brahman which is indestructible.

III-81. The sutra is so called as it indicates (Brahman). The sutra is indeed the supreme state. That Brahmana (alone) has completely mastered the Vedas who has realized that sutra.

III-82. The Yogin, the knower of yoga and the perceiver of the truth, shall possess that sutra (Brahman) by which everything is held together (sustained), as a group of gems by a thread.

III-83. Established in the highest yoga a wise man shall abandon the external (Sacred) thread. He is wise who possesses the sutra, the state of Brahman. Possessing that sutra he becomes neither unholy or impure.

III-84. Those who have the sutra inwardly and possess the sacred thread of wisdom, are indeed the knowers of the sutra; they wear the (true) sacred thread.

III-85. Those who wear a tuft of hair in the form of wisdom (Jnana), whose fundamental condition is wisdom, who possess the sacred thread of wisdom, to whom wisdom alone is supreme, have, it is said, pure knowledge.

III-86. That wise man whose tuft consists of wisdom, like the flame in the case of fire, and no other, is said to be the possessor of sikha (tuft; pre-eminence); not others who (merely) bear a lock of hair on the crown of the head.

III-87. The Brahmana and such others who are engaged in Vedic rites are to wear this (sacred) thread; for it is declared to be part of the ceremony.

III-88. He whose tuft consists of wisdom as also his sacred thread (of that wisdom), has all the requisites of a Brahmana; so understand the knowers of the Veda. Thus.

III-89. Knowing thus (the duties of ascetics), a Brahmana, having renounced worldly life, becomes a mendicant monk, wearing a single garment and shaven-headed, he receives no gifts (other than simple food for bare sustenance), if he is unable to bear bodily privation (of an unclad, un-soliciting Avadhuta ascetic). Or, according to prescribed rules, becoming unclad (lit. possessing a form as when newly born), renouncing his children, friends, wife, close kinsmen, etc., his Vedic study and rituals, abandoning the entire world, his loin cloth, emblematic staff and (warm) garment; being capable of putting up with the pairs (of opposites, pleasure and pain, etc.) and unmindful of cold and heat, pleasure and pain, sleep, honour and dishonour, and the six human infirmities (hunger, etc.); leaving off censuring, egotism, rivalry, pride, false airs, jealousy, envy, desire, hatred, pleasure, pain, love, anger, covetousness, delusion, etc.; remembering his body as a corpse; not conscious of anything other than the Self both inwardly and outwardly; not bowing to anyone, having neither the utterance of Svaha (in worshipping the gods) nor the utterance of Svadha (in honour of the manes); indulging neither in praise nor blame; he thus becomes independent of extraneous influences.

Contented with (food alone) that comes unsolicited, he shall not accept (gifts of) gold, etc. He does neither the invocation of deities nor utter mantras to send them back; he has not mantra or non-mantra, meditation or worship, aim or non-aim, separation or union; and being of firm mind (in regard to residence) has no home (to sleep in at night) other than a deserted house, the shade of a tree, a temple, a clump of (tall) grass, a potter's shed, a hut where ritual fire is kept, the Southeast quarter, the

sandy bank of a river, a cellar, cave or grounds near water falls or in a forest. He may have no distinctive emblem of an ascetic (like the great sages of yore) such as ‘ Svetaketu, Ribhu, Nidagha, Rishabha, Durvasas, Samvartaka, Dattatreya and Raivataka. His conduct is incomprehensible (to ordinary people) like the conduct of children, mad men and ghosts. Though (perfectly) sane he behaves like an insane person. Muttering Svaha he shall discard all these in the waters - the threefold (emblematic) staff, sling (to carry his effects), (alms) bowl, (water) vessel, waist band and loin-cloth.

[Brief on the select and Maha Sanyaasis of the yore such as Ava Dhuta-Durvaasa -Jada Bharata-Raikva- and Samvartaka

Avadhuta Dattatreya as an Avatar of distinction :

Considered as ‘Dutta’ or awarded by Trimurtis and born to Sage‘Atreya’ and Sati Anasuya, Dattatreya is a combined ‘Avatar’ (Incarnation). He was a mystic Saint Par Excellence called ‘Avadhuta’ or of the eccentric type. The word ‘Ava’ denotes ‘bad materials’ and ‘dhuta’ denotes ‘washed away’ thus meaning that he washed away all bad things.Such a Person is stated to be of Pure consciousness in human form. [Depicted as a Three headed Avatar, representing the Three Gods of Brahma, Vishnu and Shiva; the Three ‘Gunas’ of Rajasik, Satvik and Tamasik nature; Three Stages of Concsiousness viz. waking, dreaming and dreamless Sleep; and the Thee Time Capsules of Past, Present and Future, Dattatreya is picturised as seated in meditation along with his Shakti, under a ‘Udumbara’ Tree of fulfillment of desires on a Rock- a Gyana Peetha, along with Four Dogs denoting the Four Vedas.He was considered as the Guru of ‘Ashtanga Yoga’ or the Eight-folded Yoga comprising Yama (Truthfulness and Morality), Niyama (Cleanliness and discipline), Asana (Right Posture), Pranayama (Control of Life Force), Pratyahara (Withdrawal of Senses from Wordly objects and desires), Dharana (Concentration), Dhyana (Meditation) and Samadhi (Alignment of Super Consciousness with Almighty). The main Principles of ‘Dattatreya-following’ are Self-Reailisation and of God, Inter-relation of God-Man and Creation, Overcoming Ego by Yoga and Renonuciation, and Gyana or Enlightenment and the inevitability of a Guru.] Even from the childhood, Dattatreya was full of ‘Vairagya’ (Renunciation), but his followers and admirers were several. He always desired to have privacy, introspection and aloofness and shunned adulation, popularity and proximity. That was why he avoided company and preferred staying indoors. With a view to escape from the attention of Muni Kumars, he meditated on the banks of a Sarovar incognito in disguise for innumerable years. He was inside water practising ‘Ahstanga Yoga’ (Eight Limbed Yoga) and finally emerged with a façade of a being a drunkard, a debauch and a degraded person devoid of morals and social values. He displayed nudity with a youthful and coquettish woman, in obscene poses, while drinking and loose-mannered fashion. Despite these efforts of being corrupt, care-less and licentious, the followers of Dattatreya did not get deterred but made great efforts to get closer to him. As King Kartaveeryarjuna, the thousand armed tyrant who was a great devotee of Dattatreya was killed by Parasurama as the latter’s father the great Sage Jamadagni’s death was avenged, the Ministers and Royal Family members sought to install the Prince Arjun as the King, but he refused as Kingship would lead to violence, lack of mental peace and death. There upon, Sage Garg advised the reluctant Prince to visit Sahyadri Mountain where Mahatma Dattatreya stayed as he was the incarnation of Bhagavan Vishnu and the illustrious son of Sage Atri and Sadhvi Anasuya an outstanding Maha Pativrata. Sage Garg told Prince Arjun that Indra was badly defeated in a battle with ‘Daityas’(Demons) and consulted Deva Guru Brihaspati who replied that Indra should immediately worship and seek an audience with Dattatreya. Indra approached the latter but he said that he was not in a fit condition as he was drunk in the amorous and unclean company of a woman. Being aware of the misleading statement of Dattatreya, Indra replied that just as the powerful and auspicious Sun rays did not become impure by touching either a chandala or a Brahmana, the holy union of Lakshmi and Vishnu could never ever be construed as unclean and unholy! Mahatma Dattatreya smiled since He was only testing Indra’s sincerity. He then asked to challenge the most leading Daityas to a Battle in His presence at His Place;

the Daityas assembled (into a trap) and asked to show up in the presence of Maha Lakshmi. The Daityas were mesmerised Devi Lakshmi's form and face and even forgetting that they were challenged to a fight, became extremely passionate and when she hinted that she would like to leave to her abode, pushed aside her servants and lifted the 'palki'on their heads. Dattatreya once again smiled and told Indra and Devas that for sure the Daityas would be defeated now as they kept Lakshmi on their head indicating that she would leave them all now. He explained: *Nrunaam paadasthita Lakshminilayam samprapachhyati, sakthnoscha samsthita vastram ratnam naanaa-vidham vasuh/ Ratnam naana-vidham vasuh/ kalatrada krodhasthapatya manorathanpuurayati purushaanaam hrudisthithaa/ Lakshmirlakshmivataam sreshthaa kantastha kantha bhushanam, Abheeshta bandhu daaraischa tatha slesham pravaasibhih/Mrushtaannam Vaakya laavanya majnaamavitathaam tatha, Mukhastithaa kavitvam cha yacchhatyu-dadhi sambhavaa/ sirotata samtyajati tathonyam yaatichashrayam, seyam shirogata daityanaparisthitajaati saampratam*/ (Devi Lakshmi when falls on the feet of human beings blesses them with happy homes, falls on either of the thighs bestows clothes and jewellery, on secret place blesses with life-partners, on the lap gives children, on the heart fulfills all the desires, on the neck gives ornaments on the necks, beloved distant relations and good company of women; if Lakshmi falls on the face of human beings she approves attraction and brightness of the visage, accomplishments and a literary outlook. But if Lakshmi falls on one's head, then she is ready to leave the person concerned.) Thus, Dattatreya advised Devas to take up arms and attack since his vision would further weaken the Demons; also, when the Demons have committed the sin of becoming highly passionate over another person's wife, their strength would get diluted. Devas attack over the Demons was readily succsessful and Indra regained his Throne in Swarga Loka. Sage Garg advised Prince Arjun, the son of Kartaveeryarjuna to pray to Dattatreya who gave the Prince considerable confidence and courage to face the institution of Kingship boldly.[Markandeya Purana.]

Durvasa the symbol of anger and compassion too

The son of Atri Maharshi and Ansuya the Maha Pativrata of Shivaamsha.To truly understand Rishi Durvasa, it is important to know of the power of the penance done by his parents. All creative process began with A-U-M and is threefold, having A which is Brahma or birth (Maharishi Gautama); U which is Vishnu or preservation or sustenance (Maharishi Atri) and M, which is Shiva or destruction/end (Maharshi Bharadwaja). Devi Ansuya, the wife ofMaharishi Atri, wanted to have a child. After many years of childlessness she asked her husband for permission to do a penance to Trimurtis Brahma, Vishnu and Shiva after a dream where she was told she would need to do a penance to have a child. She wanted a child with the attributes and lustre of Brahma Vishnu and Shiva.Thus after many years of tapasya she was granted the boon of children. The boon Devi Ansuya was given was that each of the Trimurtis would incarnate as her sons. Brahma incarnated as Soma, Vishnu incarnated as Dattatreya (the three-headed form of Brahma, Vishnu, and Shiva), and Shiva incarnated as Durvasa – a Rudra form of Shiva. Rudra is fiery and angry toward those that fall off the path of Dharma. Durvasa adopted a similar attitude and was quick to curse those he believed did not follow the path of Dharma. As an incarnation of Shiva he could control and discipline his ten thousand disciples and teach them the real truth.

In fact, Durvasa was famous for his angry nature. When a distracted Shakuntala the wife of King Dushanta neglected to serve Durvasa properly while at Maharshi Kanva's ashram, he got angry and cursed her that the one whom she was thinking of, and for whom she neglected Durvasa, would forget her. It is because of this curse that King Dushyant forgot Shakuntala.

Durvasa did not even spare Krishna from the power of his curses. One day, Durvasa was eating 'kheer', a sweet dish made of rice and milk. Durvasa ordered Krishna to apply the leftover kheer to his body. Krishna applied it on Durvasa's body, but did not put any on his feet, thinking the kheer to be consecrated. Durvasa got angry at this seeming oversight and cursed Krishna

that: ‘Since you did not apply the kheer on my feet, then your feet will not remain invulnerable to your end; indeed Krishna niryana was eventually because a hunter’s arrow struck his foot.

Durvasa was famous for his angry nature, but also for his compassion and straightforwardness. If he was welcomed dutifully with devotion , he could be pleased immediately. Once, Pandu’s wife Kunti had served him. Durvasa was pleased with Kunti’s service and so gave her a mantra (sound, syllable, word or a group of words that are capable of creating a transformation in reality). Upon uttering this mantra while thinking of any particular deity in her mind, she could summon any one of them to father a child with her. With the power of this mantra only, Kunti gave birth to Yudhishthira from Yama Dharmaraja the symbol of duty and virtue, Bhima from Vayudeva, Arjun from Indraand Nakula and Sahadeva from Ashvinikumaras , famed as Pandavas.But as the mantra was uttered by Kunti even as unmarrierd stage and summoned Suryadeva, she gave birth to Karna, who was hidden away so as not to bring shame to his unmarried mother.

As told in the Garuda Purana, Durvasa visited Indra puri being in a pleasant mood, intended to offer Indra and affectionately offered him a garland of flowers. Indra took the same in a casual way, and then passed the garland to Airaawata the elephant on the latters tusks as its latter in turn immediately crushed the garland under the feet. Angered at this display of Indra’s arrogance, Durvasa pronounced a curse on him, that he would be divested of all his riches, virtues and powers. Upon knowing this, the mighty demon King, Bali attacked Swarga, and succeeded in snatching away all the riches and virtuous possessions of Indra, including his elephant the Deva samuhaas . Then came the Kheera Samudra mathana and Vishnu (the preserver of the Universe) advised Indra to regain his lost powers and splendor he needed ambrosia or Amrita and Devi Lahshmi had reappeared .

Thus Maharshi Durvasa is a complex personality and difficult to understand. He made efforts to control his senses and therefore he represents the desires and their abilities to lead one astray as of Parama Shiva as known of tamas and destruction.. But it is important to remember that when Durvasa Rishi was angry or gave a curse- it was only if the people fell from the dharmic path. But his discipline and following of the righteous path was unwavering. So humans may express his qualities without being privy to Durvasa Rishi’s divine knowledge. If we develop and work on our spiritual path, then we have earned the right to be angry at others at not doing the right thing or following the higher path.

As Kaala Devata in the form of a Tapasvi was ushered in by Lakshmana to have a one-to-one conversation as conveyed by Brahma to Shri Rama the avatara of Maha Vishnu, Maharshi Durvasa too arrived and asked Lakshmana for admission for meeting Shri Rama on an urgent issue. Lakshmana having greeted the Maharshi requested the latter to wait just for a while as Shri Rama was already engaged with a secret one- to-one another urgent conversation with Kaala Tapasvi. Then Maharshi Durvasa got infuriated and screamed at Lakshmana as follows: *asmin kṣaṇe māṁ saumitre rāmāya prativedaya, viṣayaṁ tvāṁ puraṁ caiva śapiṣye rāghavaṁ tathā/ bharataṁ caiva saumitre yuṣmākaṁ yā ca saṁtatiḥ, na hi śakṣyāmy ahaṁ bhūyo manyuṁ dhārayituṁ hṛdi/*Sumitra Kumara! You must convey that I am waiting here and have arrived here. Otherwise this Kingdom, this Ayodhya, yourself , Shri Rama this Bharata Desha and all your families would be destroyed in case of my ‘shaapa’ or the irreversible curse. *tac chrutvā ghorasaṁkāśaṁ vākyaṁ tasya mahātmanaḥ, cintayām āsa manasā tasya vākyasya niścayam/ ekasya maraṇaṁ me ’stu mā bhūt sarvavināśanam, iti buddhyā viniścitya rāghavāya nyavedayat/ lakṣmaṇasya vacaḥ śrutvā rāmaḥ kālaṁ visṛjya ca, niṣpatya tvaritaṁ rājā atreḥ putraṁ dadarśa ha/* Lakshmana was rattled up by Durvasa vachanaas and as the Kaala Maharshi’s conversation with Shri Rama was almost concluded, ran to Rama and conveyed about the goings on thereoutside. Then Rama having concluded the meeting of Kaala Maharshi hurried up toward Durvasa Maharshi. By that time, Durvasa Maharshi got somewhat cooled down and addressed Shri Rama:*adya varṣasahasrasya samāptir mama rāghava, so ’haṁ bhojanam icchāmi yathāsiddhaṁ tavānagha/‘* Raghunandana! I had kept ‘upavaasa’ for a thousand year long

duration and have brought the bhojana here for sharing it with you.' Shri Rama was too pleased to share the same along with the Maharshi. Thereafter, Shri Rama recalled the details of what all the Kaala Devata conveyed were perplexing and ruminated long time introspectively.

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

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

Raikva another Parama Hamsa as detailed vide Chhandogya Upanishad

Janashriti a popular person of charity heard about another greater person named Raikva : IV.i.1-8) OM*! Jaanashrutir ha poutraayanah shradhhaadeyo bahudaayee bahupaakya aasa, sa ha sarvataaavasthaan maapayam chakre, sarvata eva metsyanteeti// Atha ha hamsaa nishaayaam atipetuh, tadhaivam hamso hamsam abhyuvaada: ho hoyi bhallaaksha, Jaanashruteh pautrayaanasya samam Divaa jyotiraatamam, tanmaa prasaanksheeh tat twaa maa pradhaakshieediy iti// Tam u ha parah prati uvaacha kam vara enam etat santam sayugvaanam iva Raikvam aattheti,konu katham sayugvaa Raikva iti// Yathaa kritaaya vijitaayaadhareyaah samyanti, evam enam sarvam tad abhisameti, yat kincha prajaah saadhu kurvanti, yahtad veda yat sa veda, sa mayaitad ukta iti// Taduha Jaanashrutih pautraayana upashushraava, sa ha samjidhaana eva kshattaaram uvaacha, angaare ha sa- yugvaanam iva Raikvam aattheti, ko nu katjham sa-yugvaa Raiktwa iti//Yathaa kritaaya vijitaayaadharveyaah samyanti, evam enam sarvam tad abhisameti, yat kincha prajaah saadhu kurvanti, yastad veda yat sa veda, sa mayaitad ukta iti// Sa ha kshattaanvishya, naavidam iti pratyeyaaya tam hovaacha yatraare Braahmanasyaanveshaanaa tadenam arccheti// Sodhastaac chakatasya paamaanam kashamaanam upo-pavivesha, tam haabhyuvaada, twam nu bhagavah sa yugvaa Raikva iti: aham hy are; iti ha pratijijne; sa ha kshattaa, avidam iti pratyeyaaya/*

(In the distant past, there was a descendant of one person named Janashruta, the grandson of a person of the same name who was of immense charity having built several rest houses and provided food and gifts for several of the public. Then this Janashruta Poutraayana- the grandson of the munificent grand father who happened to know the language of swans-heard from his terrace one evening the conversation of one of the swans spoke very high of the charity works of Janashruti and said that his name and fame was very popular all over. The other swan replied citing the great example of one Raikva the associate of a cart who was perhaps nothing in comparison with the so called grand son of Janashruta! On hearing this conversation of the swans, Janashruti asked his attendant , also a charioteer, to find out about one Raikva an associate of a cart. Meanwhile the conversation of the swans was ringing loud in his ears as it said: *Yathaa krityaa vijitaaya adhaareyaah samyanti, evam enam sarvam tad abhisameti, evam enam sarvam tad abhisameti, yat kincha prajaahsaadhu kurvanti/:* 'while many persons throw the dice, only the superior one wins the throw'! Meanwhile, the attandant cum charioteer of Janashruta found out a Brahmana staying near a chariot; he went in search of that Brahmana finally and asked him whether he knew one named as Raikya! The Brahmana replied tat he himself was Raikva!)

Janashruta approaches Raikwa with gifts and offers his daughter,but the latter discards gifts, yet agrees to teach: IV.ii.1-5) *Tad u ha Jaanashrutih poutraayanauh sat santaani gavaam ishkam ashwatari-ratham tad aadaaya prati chakrame, tam haabhyuvaada// Raikvemaani shat shataani gavaa, ayam nishkoyam ashwatarirathah, anu ma etam bhagavo devataam shaadhi, yam devataam upaassa iti// Raikvemaani shat shataani gavaam ayam nishkoyam ashwatarirathah, anu a etaam bhagavo devataam shadhi, yaam Devatam upassa iti// Tam ha parah pratyuaacha, ahahaare twaa, Shudra, tavauva saha gobhirvastv iti;tad u ha punar eva Jaanashrutitih potraayanah sahasram gavaam niksham ashwatari ratham duhitaram tadc aadaaya pratichakrame// Tam haabhyuvaada,Raivedam sahasram gavaam, ayam nishkoyam ashwatari rathah, iyam jaayayam graamo yasminn aasse:anv eva maa, Bhagavah, saadhiti.// Tasyaa ha mukham upodgrahnann uvaacha: ahahaaremaah Shudra anenaiva mukhenaalaapayisyathaa iti; te haite Raikva parnaa naama mahaavriseshu yatraasmaa uvaasa satasmai hovaacha/* (Pursuant to the confirmation of the Brahmana that he himself was Raikya, Janashruti carried with him hundred cows, a golden necklace, a chariot drawn by horses and reached upto Raikya and offered all the gifts along with his daughter as the wife of the Brahmana. Raikya replied to Janashruta and reproachfully discarded the gifts including Raikya's daughter and said that he would not accept gifts from a low class person!He further stated

that without all the gifts, he was prepared to instruct Janashruta all the same!In other words, Raikya accepted Janashruta as his student, who indeed ought to teach the proverbial six ways of knowledge viz. the gift of wealth, provision of intellect, understanding of Vedas, affection of co-beings and knowledge! And the Self Knowledge is what culiminates vide VI.xvi is indeed 'That is the Truth' and 'That is the Self'. 'That art Thou' since justice might be delayed in the eyes of the World but most certainly is never ever denied!)

Samvarta Maharshi

Saṃvarta the Son of Aṅgiras. Aṅgiras had eight sons called Bṛihaspati, Utathya, Saṃvarta, Payasya, Śhanti, Ghora, Virupa and Sudhanva.. Saṃvarta was the third among the sons and he lived on inimical terms with his eldest brother Bṛihaspati. When once Bṛihaspati forsook the King Marutta, it was Saṃvarta, who managed for the King's hisYagjna. Saṃvarta was stated as a member of Indra's court. He was stated as being in Brahmadeva's saannidhya and worshiped Him. Saṃvarta and Bṛihaspati had disregared each other. As per Bhishma- Drona- and Shaanti Parvaas of Maha Bharata there were several references.He was one of those who visited Pitaamaha Bhishma while the latter was on the his bed of arrows as arranged by Arjuna. It was he, who recited the praises of Śhiva to King Marutta so that the latter got gold. He too like Maharshi Durvasa had paralysed Indra's Vajrāyudha. Again, it was he who invited and got down Indra to the yajnaconducted by Marutta.

It was Maharshi Samvarta who defined Streedharmas explaining: *Ashta varsha bhaved Gauri nava varshaa tu Rohini, Dashavarshaa bhavet Kanya atha urthvam Rajasvala/* Samvarta Muni defines: an eight year old girl is called Gauri or the Fair one, a ninthyear old is known as Rohini or a Cherry, a ten year aged is a Kanya or a maiden and thereafter a Rajasvala) *Prapte tu dwadashe varshe varsha ah kanyaam na prayacchati,Maasi maasi rajastasyaah pibanti pitarah swayam/* (In case the Kanya is not married on attaining of age, then pitru devatasare required to consume the menses material). *Maataa chiva Pitaa chiva jyeshtho bhataa tathaiva cha, Trayaste narakam yaanti drushtwaa kanyaa rajaswalaa/* (In case, the mother, father and the elder brother of the girl who has come of age still remains unmarried are destined to go to hell). *Yah karotyekaraanetrena vrishaleesevanam dwijah, Sa bhaikshubhugja -pannityasya tribhi varsher vishudyati/* (If a dwija or Brahmana-Kshatriya-Vaishya were to serve a low caste person in a night, then the atonement would be to beg alms and perform japa for three years!]

III-90. He shall journey (as a mendicant monk) unclad, leaving in the waters all these - the waistband, loin-cloth, the (emblematic) staff, garment and water vessel.

III-91. He shall seek the (realization of the) Self. Remaining unclad, free from (the influence of) the pairs (of opposites), receiving no gifts, well established in the path of the reality of Brahman, with his mind pure, eating food to sustain life at the prescribed hour with his hand or otherwise (placed in the mouth) without begging, equanimous in gain or denial (of food), without 'mine-ness', deeply interested in meditating on the pure effulgence (i.e. Brahman), devoted to the supreme spirit (manifested as the individual Self), deeply engaged in rooting out the effect of good and bad actions, he shall renounce (all other than the Self); having only one thought, namely of supreme bliss, ever recollecting Brahman in the form of Pranava (Om) and that he is Brahman alone, he shall give up the threefold body according to the maxim of the wasp (to become one with Brahman) and abandon the body by renunciation alone. He becomes one who has fulfilled himself (i.e. he attains liberation in the disembodied state). Thus (ends the third Upadesha of) the Upanishad.

Chaturtha Upadesha

tyaktvā lokāṃśca vedāṃśca viṣayānindriyāṇi ca । *ātmanyeva sthito yastu sa yāti paramāṃ gatim* ॥ *1*॥

nāmagotrādivaraṇaṃ deśaṃ kālaṃ śrutaṃ kulam । *yayo vṛttaṃ vrataṃ śīlaṃ khyāpayennaiva sadyatiḥ* ॥ *2*॥

na sambhāṣetstriyaṃ kāñcitpūrvadṛṣṭāṃ ca na smaret । *kathāṃ ca varjayettāsāṃ na paśyellikhitāmapi* ॥ *3*॥

etaccatuṣṭayaṃ mohātstrīṇāmācarato yateḥ । *cittaṃ vikriyate'vaśyaṃ tadvikārātpraṇaśyati* ॥ *4*॥

tṛṣṇā krodho'nṛtaṃ māyā lobhamohau priyāpriye । *śilpaṃ vyākhyānayogaśca kāmo rāgaparigrahaḥ* ॥ *5*॥

ahaṅkāro mamatvaṃ ca cikitsā dharmasāhasam । *prāyaścittaṃ pravāsaśca mantrauṣadhagarāśiṣaḥ* ॥ *6*॥

pratiṣiddhāni caitāni sevamāno vrajedadhaḥ । *āgaccha gaccha tiṣṭheti svāgataṃ suhṛdo'pi vā* ॥ *7*॥

sanmānanaṃ ca na brūyānmunirmokṣaparāyaṇaḥ । *pratigrahaṃ na gṛhṇīyānnaiva cānyaṃ pradāpayet* ॥ *8*॥

prerayedvā tayā bhikṣuḥ svapne'pi na kadācana । *jāyābhrātṛsutādīnāṃ bandhūnāṃ ca śubhāśubham* ॥ *9*॥

śrutvā dṛṣṭvā na kampeta śokaharṣau tyajedyatiḥ । *ahiṃsāsatyamasteyabrahmacaryāparigrahaḥ* ॥ *10*॥

anauddhattyamadīnatvaṃ prasādaḥ sthairyamārjavam । *asneho guruśuśrūṣā śraddhā kṣāntirdamaḥ śamaḥ* ॥ *11*॥

upekṣā dhairyamādhurye titikṣā karuṇā tathā । *hrīstathā jñānavijñāne yogo laghvaśanaṃ dhṛtiḥ* ॥ *12*॥

eṣa svadharmo vikhyāto yatīnāṃ niyatātmanām । *nirdvandvo nityasattvasthaḥ sarvatra samadarśanaḥ* ॥ *13*॥

turīyaḥ paramo haṃsaḥ sākṣānnārāyaṇo yatiḥ । *ekarātraṃ vasedgrāme nagare pañcarātrakam* ॥ *14*॥

varṣābhyo'nyatra varṣāsu māsāṃśca caturo vaset । *dvirātraṃ vā vasedgrāme bhikṣuryadi vasettadā* ॥ *15*॥

rāgādayaḥ prasajyeraṃstenāsau nārakī bhavet । *grāmānte nirjane deśe niyatātmā'niketanaḥ* ॥ *16*॥

paryaṭetkīṭavadbhūmau varṣāsvekatra saṃvaset । *ekavāsā avāsā vā ekadṛṣṭiralolupaḥ* ॥ *17*॥

adūṣayansatāṃ mārgaṃ dhyānayukto mahīṃ caret । *śucau deśe sadā bhikṣuḥ svadharmamanupālayan* ॥ *18*॥

paryaṭeta sadā yogī vīkṣayanvasudhātalam । *na rātrau na ca madhyāhne sandhyayornaiva paryaṭan* ॥ *19*॥

na śūnye na ca durge vā prāṇibādhākare na ca । *ekarātraṃ vasedgrāme pattane tu dinatrayam* ॥ *20*॥

pure dinadvayaṃ bhikṣurnagare pañcarātrakam । *varṣāsvekatra tiṣṭheta sthāne puṇyajalāvṛte* ॥ *21*॥

ātmavatsarvabhūtāni paśyanbhikṣuścarenmahīm । *andhavatkuñjavaccaiva badhironmattamūkavat* ॥ *22*॥

snānaṃ triṣavaṇaṃ proktaṃ bahūdakavanasthayoḥ । *haṃse tu sakṛdeva syātparahaṃse na vidyate* ॥ *23*॥

maunaṃ yogāsanaṃ yogastitikṣaikāntaśīlatā । *niḥspṛhatvaṃ samatvaṃ ca saptaitānyaikadaṇḍinām* ॥ *24*॥

parahaṃsāśramastho hi snānāderavidhānataḥ । *aśeṣacittavṛttīnāṃ tyāgaṃ kevalamācaret* ॥ *25*॥

tvaṅmāṃsarudhirasnāyumajjāmedosthisaṃhatau । *viṇmūtrapūye ramatāṃ krimīṇāṃ kiyadantaram* ॥ *26*॥

kva śarīramaśeṣāṇāṃ śleṣmādīnāṃ mahācayaḥ । *kva cāṅgaśobhāsaubhāgyakamanīyādayo guṇāḥ* ॥ *27*॥

māṃsāsṛkpūyaviṇmūtrasnāyumajjāsthisaṃhatau । *dehe cetprītimānmūḍho bhavitā narake'pi saḥ* ॥ *28*॥

strīṇāmavācyadeśasya klinnanāḍīvraṇasya ca । *abhede'pi manomedājjanaḥ prāyeṇa vañcyate* ॥ *29*॥

carmakhaṇḍaṃ dvidhā bhinnamapānodgāradhūpitam । *ye ramanti namastebhyaḥ sāhasaṃ kimataḥ param* ॥ *30*॥

na tasya vidyate kāryaṃ na liṅgaṃ vā vipaścitaḥ । *nirmamo nirbhayaḥ śānto nirdvandvo'varṇabhojanaḥ* ॥ *31*॥

muniḥ kaupīnavāsāḥ syānnagno vā dhyānatatparaḥ । *evaṃ jñānaparo yogī brahmabhūyāya kalpate* ॥ *32*॥

liṅge satyapi khalvasmiñjñānameva hi kāraṇam । *nirmokṣāyeha bhūtānāṃ liṅgagrāmo nirarthakaḥ* ॥ *33*॥

yanna santaṃ na cāsantaṃ nāśrutaṃ na bahuśrutam । *na suvṛttaṃ na durvṛttaṃ veda kaścitsa brāhmaṇaḥ* ॥ *34*॥

tasmādaliṅgo dharmajño brahmavṛttamanuvratam । *gūḍhadharmāśrito vidvānajñānacaritaṃ caret* ॥ *35*॥

sandigdhaḥ sarvabhūtānāṃ varṇāśramavivarjitaḥ । *andhavajjaḍavaccāpi mūkavacca mahīṃ caret* ॥ *36*॥

taṃ dṛṣṭvā śāntamanasaṃ spṛhayanti divaukasaḥ । *liṅgābhāvāttu kaivalyamiti brahmānuśāsanamiti* ॥ *37*॥

atha nāradaḥ pitāmahaṃ saṃnyāsavidhiṃ no brūhīti papraccha । *pitāmahastathetyaṅgīkṛtyāture vā krame vāpi turīyāśramasvīkārārārthaṃ kṛcchraprāyaścitta- pūrvakamaṣṭaśrāddhaṃ kuryāddevarṣidivyamanuṣya- bhūtapitṛmātrātmetyaṣṭaśrāddhāni kuryāt* । *prathamaṃ satyavasusaṃjñakānviśvāndevāndevaśrāddhe brahmaviṣṇumaheśvarānṛṣiśrāddhe devarṣikṣatriyarṣi-manuṣyarṣīn divyaśrāddhe vasurudrādutyarūpānmanuṣyaśrāddhe sanakasanandanasanatkumārasanatsujātānbhūtaśrāddhe mātṛpitāmahīprapitāmahīrātmaśrāddhe ātmapitṛpitāmahāñjīvatpitṛkaścetpitaraṃ tyaktvā ātmapitāmahaprapitāmahāniti sarvatra yugmaklṛptyā brāhmaṇānarcayedekādhvarapakṣe'ṣṭādhvarapakṣe vā svaśākhānugatamantrairaṣṭaśrāddhānyaṣṭadineṣu vā ekadine vā pitṛyāgoktavidhānena brāhmaṇānabhyarcya muktyantaṃ yathāvidhi nirvartya piṇḍapradānāni nirvartya dakṣiṇātāṃbūlaistoṣayitvā brāhmaṇanpreṣayitvā śeṣakarmasiddhyarthaṃ saptakeśānvisṛjya --'śeṣakarmaprasiddhyarthaṃ keśānsaptāṣṭa vā dvijaḥ* । *saṃkṣipya vāpayetpūrvaṃ keśaśmaśrunakhāni ce'ti saptakeśānsaṃrakṣya kakṣopasthavarjaṃ kṣaurapūrvakaṃ snātvā sāyaṃsandhyāvandanaṃ nirvartya sahasragāyatrīṃ japtvā brahmayajñaṃ nirvartya svādhīnāgnimupasthāpya svaśākhopasaṃharaṇaṃ kṛtvā taduktaprakāreṇājyāhuti- mājyabhāgāntaṃ hutvāhutividhi,n samāpyātmādibhistrivāraṃ saktuprāśanaṃ kṛtvācamanapūrvakamagniṃ saṃrakṣya svayamagneruttarataḥ kṛṣṇajinopari sthitvā purāṇaśravaṇapūrvakaṃ jāgaraṇaṃ kṛtvā caturthayāmānte snātvā tadagnau caruṃ śrapayitvā puruṣasūktenānnasya ṣoḍaśāhutirhutvā virajāhomaṃ kṛtvā athācamya sadakṣiṇaṃ vastraṃ suvarṇapātraṃ dhenuṃ datvā samāpya*

brahmodvāsanaṃ kṛtvā । saṃmāsiñcantu marutaḥ samindraḥ saṃbṛhaspatiḥ । saṃmāyamagniḥ siñcatvāyuṣā ca dhanena ca balena cāyuṣmantaḥ karotu meti । yā te agne yajñiyā tanūstayehyārohātmātmānam । acchā vasūni kṛṇvannasme naryā purūṇi । yajño bhūtvā yajñamāsīda svāṃ yoniṃ jātavedo bhuva ājāyamānaḥ sa kṣaya edhītyanenāgnimātmanyāropya dhyātvāgniṃ pradakṣiṇanamaskārapūrvakamudvāsya prātaḥsandhyāmupāsya sahasragāyatrīpūrvakaṃ sūryopasthānaṃ kṛtvā nābhidaghnodakamupaviśya aṣṭadikpālakārghyapūrvakaṃ gāyatryudvāsanaṃ kṛtvā sāvitrīṃ vyāhṛtiṣu praveśayitvā । ahaṃ vṛkṣasya reriva । kīrtiḥ pṛṣṭhaṃ gireriva । ūrdhvapavitro vājinīvasvamṛtamasmi । draviṇaṃ me savarcasaṃ sumedhā amṛtokṣitaḥ । iti triśaṅkorvedānuvacanam । yaśchandasāmṛṣabho viśvarūpaḥ । chandobhyodhyamṛtātsaṃbabhūva । sa mendro medhayā spṛṇotu । amṛtasya devadhāraṇo bhūyāsam । śarīraṃ me vicarṣaṇam । jihvā me madhumattamā । karṇābhyāṃ bhūri viśravam । brahmaṇaḥ kośo'si medhayāpihitaḥ । śrutaṃ me gopāya । dāreṣaṇāyāśca vitteṣaṇāyāśca lokeṣaṇāyāśca vyutthito'haṃ oṃ bhūḥ saṃnyastaṃ mayā oṃ bhuvaḥ saṃnyastaṃ mayā oṃ suvaḥ saṃnyastaṃ mayā oṃ bhūrbhuvaḥsuvaḥ saṃnyastaṃ mayeti mandramadhyamatālaja- dhvanibhirmanasā vācoccāryābhayaṃ sarvabhūtebhyo mattaḥ sarvaṃ pravartate svahetyanena jalaṃ prāśya prācyāṃ diśi pūrṇāñjaliṃ prakṣipyoṃsvāheti śikhāmutpāṭhya । yajñopavītaṃ paramaṃ pavitraṃ prajāpateryatsahajaṃ purastāt । āyuṣyamagryaṃ pratimuñcya śubhraṃ yajñopavītaṃ balamastu tejaḥ । yajñopavīta bahirna nivasettvamantaḥ praviśya madhye hyajasraṃ paramaṃ pavitraṃ yaśo balaṃ jñānavairāgyaṃ medhāṃ prayaccheti yajñopavītaṃ chittvā udakāñjalinā saha oṃ bhūḥ samudraṃ gaccha svāhetyapsu juhuyādoṃ bhūḥ saṃnyastaṃ mayā oṃ bhuvaḥ saṃnyastaṃ mayā oṃ suvaḥ saṃnyastaṃ mayeti triruktvā trivāramabhimantrya tajjalaṃ prāśyācamya oṃ bhūḥ svāhetyapsu vastraṃ kaṭisūtramapi visṛjya sarvakarmanirvartako'hamiti smṛtvā jātarūpadharo bhūtvā svarūpānusandhānapūrvakamūrdhvabāhurudīcīṃ gacchetpūrvavadvidvatsaṃnyāsī cedguroḥ sakāśātpraṇava- mahāvākyopadeśaṃ prāpya yathāsukhaṃ viharanmattaḥ kaścinnānyo vyatirikta iti phalapatrodakāhāraḥ parvatavanadevālayeṣu saṃcaretsaṃnyasyātha digaṃbaraḥ sakalasaṃcārakaḥ sarvadānandasvānubhavaikapūrṇahṛdayaḥ karmātidūralābhaḥ prāṇāyāmaparāyaṇaḥ phalarasatvakpatramūlodakairmokṣārthī girikandareṣu visṛjeddehaṃ smaraṃstārakam । vividiṣāsaṃnyāsī cecchatapathaṃ gatvācāryādibhirvipraistiṣṭha tiṣṭha mahābhāga daṇḍaṃ vastraṃ kamaṇḍaluṃ gṛhāṇa praṇava mahāvākyagrahaṇārthaṃ gurunikaṭamāgacchetyācāryair daṇḍakaṭisūtra kaupīnaṃ śāṭīmekāṃ kamaṇḍaluṃ pādādimastakapramāṇamavraṇaṃ samaṃ saumyamakākapṛṣṭhaṃ salakṣaṇaṃ vaiṇavaṃ daṇḍamekamācamanapūrvakaṃ sakhā mā gopāyaujaḥ sakhāyo'sīndrasya vajro'si vārtragnaḥ śarma me bhava yatpāpaṃ tannivārayeti daṇḍaṃ parigrahejjagajjīvanaṃ jīvanādhārabhūtaṃ mā te mā mantrayasva sarvadā sarvasaumyeti praṇavapūrvakaṃ kamaṇḍaluṃ parigrahya kaupīnādhāraṃ kaṭisūtramomiti guhyācchādakaṃ kaupīnamomiti śītavātoṣṇatrāṇakaraṃ dehaikarakṣaṇamomiti kaṭisūtrakaupīnavastramācamanapūrvakaṃ yogapaṭṭābhiṣikto bhūtvā kṛtārtho'hamiti matvā svāśramācāraparo bhavedityupaniṣat ॥

iti caturthopadeśaḥ ॥ 4॥

IV-1. He who abandons the (three) worlds, the Vedas, objects of senses, the (influence of the) sense and remains (established) in the Atman alone, attains the highest goal.

IV-2. A good ascetic shall never answer the inquiry on his name, lineage, etc., his native place, duration (of his stay there), study of the scripture, family, age, conduct, and the vows observed by him.

IV-3. He shall neither converse with any woman nor remember one seen before; he shall avoid all talks on them and never look at one even in a picture.

IV-4. The mind of an ascetic will necessarily get disturbed on his doing the four things regarding women (mentioned above); due to this agitation of the mind he is lost.

IV-5-6. An ascetic comes down (from his high position) if he has greed, anger, untruth, bamboozling, covetousness, delusion, likes and dislikes, (love of) fine art, explaining tendency, desire, passion, accepting (gifts), egotism, 'mine-ness', practicing medicine, enforcing right conduct (in others), expiatory acts, journeying abroad (into unholy places), and (the practice of) mantras, herbs, poisons and blessing (others) which are prohibited.

IV-7. A sage intent on liberation shall not speak (words such as) 'come, go, stop, welcome, friends and honouring'.

IV-8. A mendicant monk shall neither accept gifts nor induce others to offer donation nor prompt (others to give or take gifts) at any time even in a dream.

IV-9. Hearing or seeing good or bad of his (former) wife, brother, children, etc., and kinsmen, he shall not get agitated; he shall give up sorrow and delusion.

IV-10-12. Abstaining from injury, (having) truthfulness, non-stealing, continence, non-acquiring, humility, absence of depression, serenity, stability, straight-forwardness, freedom from affection, serving respectable elders, faith, forgiveness, calmness, non-alignment, fortitude, amiability, endurance, compassion, modesty, knowledge and wisdom, contemplation of the supreme Spirit (Yoga), very moderate diet and contentment - these are well known as the essential requisites of self-controlled ascetics.

IV-13. Free from (the influence of) the pairs (of opposites), ever established in goodness, equanimous in everything, the sage in the fourth stage (of asceticism), the Paramahamsa, is the visible god Narayana.

IV-14. Except in the rainy season, he may stay one night in a village and five nights in a city; during the rains he may stay four months (in a village or town).

IV-15. The mendicant monk shall not stay two nights in a village; if he stays, affection, etc., may find scope (to deflect him); thereby he will go to hell.

IV-16. In the outskirts of a village, in a secluded spot he may pitch his camp and go about (for alms) like a worm (crawling) on the ground; during the rains he shall stay in one place.

IV-17. Clad in a single garment or unclad, with his vision fixed in the one (Brahman), free from desires, un-deflected from the path of the good and deeply meditating he shall walk the earth.

IV-18. Practising his essential duties in a pure place always a mendicant monk shall ever be on the move, his eye fixed on the ground.

IV-19. He shall never journey at night, midday or during the two twilights; neither in a deserted place nor an impassable region nor a place causing harm to creatures.

IV-20. A mendicant monk may stay one night in a village, two nights in a small town, three nights in a big town and five nights in a city. During the rains he may camp in one place which has plenty of pure water.

IV-21. Seeing all beings as like unto himself a mendicant monk shall walk the earth, like a person blind, dull-witted, deaf, mad and dumb.

IV-22. A Bahudaka mendicant monk and a forest-dweller, it is declared, are to have a bath at the three periods (junctures) of the day, the Hamsa ascetic but once a day and a Paramahamsa ascetic has none (prescribed).

IV-23. The ascetic carrying a single emblematic staff shall observe these seven things - silence, Yoga posture, deep meditation, endurance, solitude, desirelessness and equanimity.

IV-24. One at the stage of a Paramahamsa, due to the absence of prescribed rules in regard to bath, etc., shall merely give up all the activities of the mind.

[1. Concept of Renuciation 2. Samvarta Grandha is quoted on classification of four types of Sanyasa viz. Kuteecha, Bahudaka, Hamsa and Paramahamsa.]

Renunciation is of six kinds: (and the ascetics are called) Kutichaka, Bahudaka, Hamsa, Paramahamsa, Turiyatita and Avadhuta. The Kutichaka ascetic has tuft and sacred thread, bears a staff and water vessel, wears a loin-cloth and patched garment, is devoted to the service of father, mother and preceptor, is equipped with a vessel, spade, sling, etc., alone, is addicted to eating food in one place, wears on the forehead a perpendicular mark of white sandal and holds a threefold emblematic staff The Bahudaka ascetic wears tuft, etc., patched garment and three horizontal lines of holy ash on his forehead and is similar in all respects to the Kutichaka ascetic except that he subsists on eight mouthfuls of food gathered (as alms from eight houses as a bee does honey.
The Hamsa ascetic wears matter hair, puts on the forehead the mark of either the horizontal lines of holy ash or the perpendicular one of sandal, subsists on food gathered as alms without restriction and wears a piece of loin-cloth. The Paramahamsa ascetic is devoid of tuft and sacred thread, receives alms in the vessel of his hands, wears a single loin-cloth, has a single (patched) garment, one bamboo staff, either wears a single garment or is smeared with holy ashes and has discarded all (possessions and attachments). The Turiyatita ascetic subsists of fruits receiving them in his mouth like a cow; if he eats cooked rice (he receives them as alms) from three houses. He has his body alone left to him (without any possessions and attachment), is unclad (dressed by the points of the compass) and treats his body as if it were a corpse. The Avadhuta ascetic has no fixed rules. He eats food like a python as and when he gets it, from persons of all castes except those who are fallen or accursed and is ever intent on meditation on the nature of the Self.

[Samvarta Grandha is quoted as to the classification of four types of Sanyasa viz. Kuteecha, Bahudaka, Hamsa and Paramahamsa.]

Bodhayana explains that Kuteecha after taking to Sanyasa retains shikha-yagnopaveeta and tridanda while practising Sahasra Gayatri would take food from relatives and friends. He should be absorbed in Japa- Dhyana-Pathana and concentrate on Paramatma always.Bahudaka after assuming sanyasa should severe family connections, take to bhiksha from seven houses and abstain from evening meal. Hamsa might retain yagnopaveeta, danda for self defence, and minimum cloth and spend most of the time in loneliness and meditation as food is non-significant. Parama hamsa is described by Atri Muni

as follows:*Koupeena yugalam kandha danta ekah parigrahah yateh, Parama hamsasya naadhikastu vidheeyate, Parah Parama hamsastu turyaakhyah Shriti shaasanaat/ Daantah Shaantah Satvasamah Pranavaabhyaasa tatparah,Shravanaadiratassjhuddhah nidhi dhyaanatatparah/ Brahma bhavena sampurya brahmandamakhilam stthitah/ Atma triptaschaatmaratah samaloshtaashma kanchanah tatvam padaika boddhaacch Vishnu rupam svayam sadaa nivaset paramahamsastu yatrakvaapi kathamchana/* A Sanyasi named Parama hamsa has no possessions except a 'koupeena' or loin cloth piece, a sheet to cover in winter and a danda or stick. As per Shruti's instruction he is named 'parama hamsa turi' and is of outstanding feaures as a Danta-Shanta-Satvaguna-Pranava japi-Shudda, Satva guni, Pranava japi, Shraddha, Nidhi dhyana tatpara, Atma Tripta, Atma ratha, and Tatvagyana!) Yagnyavalkya describes: *Dhyaanam shoucham tathaabhiksaa niytamekaanta sheelataa, Bhikshaschatvaari karmaani panhamam nopapadyate/* (To a bhikshu, there are four objectives of existence viz. Dhyana, Shoucha, Bhikshatana and Loneliness; there is no other fifth feaure except meditation to Paramatma) Kanva Muni instructs: *Ekaraatrim vasetb graame nagare pancha raatrakam, Varshaabhyonyatra varshaasu maasaamcha chaturovaset/* (A Sanyasi should be on contant move, spending one nigh in a village or five nights in a town, but during the rainy season, he should chaatur maasya) Vyasa Maharshi states: *Mokshaashramam yascharate yathoktam Shuchissusankalpit buddhiyuktah anindhanam jyotiriva prashaantamsabrahma bhaavam vrajet dvijaatah/* (Duly purified in body, mind and thought, a dvija having turned into a sanyasi should be like a burning wood covered with ash and finally absorb himself into Brahma Jyoti!)
Thus mokshaardhi bhikshu and their anushaasana is being described. The essential bhikshus are of four shrenis as of Kuteechaka, Bahuudaka, Hamsa and Parama Hamsa. While Bhogaardhis, swardhi bhikshus nodoubt resort to bhikshaatana, but mokshadhis of genuinness are far beyond the loukika bandhanaas.Kuteechaka Bhikshus were as of Goutama, Bharadwaaja, Yagjnyvalkya, and Vasishthaadis were known for ekamaatra ashtagraasa bhojana by pursuing the yoga maarga seeking moksha. It is explained that for the sake of shareera raksha the proverbial eight bites of satvika bhojana was the prescribed. Bahudaka bhikshu is known for kamandalu, shikha, yagjnopaveeta and kaashaaya vastra dhaarana, besides bhikshaaana of a brahmarshi, or sadaachaara naishtika griha maatra bhikshaatana , of ashta graasa bhojana; thereafter be yogamaarga mokshaanu sandhaana kaarya.Hamsanaamaka bhikshu be residing in a village by a night, pancha raatri in a teertha, and sapta raatri in a kshetra only. Gomutra and gomaya be their aahaara and nitya chandraayana vrata paraayana while be in the mokshamaarga. Parama Hamsa naamaka bhikshus were as of Samvartaka- Aruni-Shvetaketu-Jada Bharata-Dattaatreya-Shuka Deva- Haareetaki and such. Those were of the Ashtagraasa Bhojana grahana and of the moksha praapti prayatnasheelaas. Paramahamsa nivaasa sthaana be the vriksha moola, sunya grihaas or in the smashaana. Invariably, they might be of ekavastraas with a koupeena or as of digambaraas. To them they be rid of dharmaadharmaas, laabha-alaabhaas-shuddhha and ashuddaas. Invariably they observe sand or stones alike. Being of bhikshaacharana of the prescribed houses only they are always be of nijaatma darshana maatra. They are beyond the limitations of jaati rupaas and be as of just born kids be as of nirlipta, nirvikaara, shuchi-ashuchi bhaavas.Being the Parama Hamsaas they are of atma jnaana sampannaas about the True identity of the Individual Self and the Supreme Soul .This Universe in totality is Brahman from whom it is born, exists and dissolves; hence one ought to meditate with tranquility and with sincerity; as he exists with conviction and faith, so does he depart; indeed he or she shapes one's own destiny for sure! The Self comprises of mind, the vital force of the body and inner conciousness; his soul is like the Space; he is essentially of good nature, good intentions, good actions and without complaints and craving. The Self within the lotus of my heart is smaller than paddy, barley grain, mustard seed and so on but is indeed greater than earth, space, heaven and the totality of the Universe! This Self of mine as present in my heart is what all that is performed by way of actions, what all is desired, of excellent tastes-smells-speaks, etc with no margins of non-fulfillment! Such is the status of Brahman; on departure of the mortal world, this Self of mine would leave the perishable body and be identified with Brahman. He who has this unshaken faith shall truly attain that status.]

IV-25. What difference is there between worms (revelling in putrid waters) and men who take delight in (the body consisting of) skin, flesh, blood, tendons, marrow, fat, bones, faeces, urine and pus?

IV-26. Where (on the one hand) is the body, a great conglomerate of all (foul things) such as phlegm and others and where (on the other hand) are merits such as bodily splendour, auspiciousness and personal charm?

IV-27. If a fool takes delight in his body which is a conglomerate of flesh, blood, pus, faeces, urine, tendons, marrow and bones, he will be (delighted) in hell as well.

IV-28. Though there is no difference between the unmentionable region of women and a purified ulcer, people are generally deceived by the difference in outlook.

IV-29. A piece of skin split in twain and perfumed by the Apana-wind - a bow to those who take delight in it! What is greater rashness than this?

IV-30-31. The wise ascetic has no (worldly) work to do nor has he any emblem. The sage free from 'mine-ness' and fear, calm, uninfluenced by the pairs (of opposites), taking food without caste-distinction, clad in loin cloth or unclad, shall remain deeply engaged in meditation. Thus the Yogin, solely devoted to wisdom is fit for identity with Brahman.

IV-32. Even though he may carry an emblem (such as the staff), the (real) cause of his liberation is his spiritual knowledge alone. To the people here (in the matter of attaining final beatitude) an assemblage of emblems is meaningless.

IV-33. He is a Brahmana (knower of Brahman) who knows not (the difference between) one who is good or bad, unlearned or highly learned (in scripture), of good or bad character.

IV-34. Therefore a wise (ascetic) shall move about unobtrusively without any emblem, knowing right conduct, devoted to the vow of (realizing) Brahman, and resorting to the secret doctrine (i.e. the Upanishads)).

IV-35. He shall journey over the earth, a mystery to all people, devoid of class or stage of life, as (though he were) blind, dull-witted and dumb.

IV-36. Seeing him calm in mind the gods desire to be like him. As he observes no distinction he attains the (distinctionless) final beatitude. Thus the teaching of the god Brahma. Thus (it ends).

IV-37. Then Narada asked of Brahma Deva: 'Pray expound to us the method of renunciation'. The Brahma agreeing to it saying 'Be it so' declared: For embracing the fourth stage of life (i.e. renunciation) whether one is in a state of emergency or in the regular sequence, one shall perform the eight commemorative religious ceremonies (astasraddha) after having first undergone the penance to expiate all sins (kricchraprayaschitta), the eight ceremonies being (the propitiation of) the gods, sages (of yore), (other) divine beings, men, (the five) primary elements, manes, father, mother and (one's) Self. First (he shall propitiate) the group of deities named Satya, Vasu, etc.; in the commemorative ceremony for the gods, Brahma, Vishnu and Maheshvara (Siva); in the Sraddha ceremony for the sages, divine sages (like Narada), royal sages (like Janaka) and men-sages (like Yajnavalkya); in the Sraddha for divine beings, the (eight) Vasus, the (eleven) Rudras and the (twelve) Adityas (suns); in the Sraddha for men, Sanaka, Sanandana, Sanatkumara and Sanatsujata (son of the god Brahma); in

the Sraddha for the Elements, the five primary elements Earth, etc., the sensory organs such as the eye, and the four groups of living beings; in the Sraddha for the manes, father, paternal grandfather and paternal great grandfather; in the Sraddha for the female ancestors, mother, paternal grandmother and paternal great grandmother; in the Sraddha for one's Self, one self, father and paternal grandfather; if his father is alive, leaving off the father, himself, paternal grandfather and paternal great grandfather.

In all cases he shall honour the Brahmanas, arranging that two of them are present each time. Having honoured the Brahmanas in the manner prescribed for the ceremony of the daily offerings to deceased ancestors (pitryajna) during the eight Sraddhas performed in eight days or in a day with the mantras pertaining to his own branch of the Veda, following the option of a single ceremony a day or eight ceremonies on the same day; having completed (the rituals) according to rules till they are fed; having performed the offering of rice-balls to the manes and bidding farewell to the Brahmanas, pleased with the presents and betel rolls; having saved seven hairs for the success of the remaining ritual acts; the twice born, having had seven or eight hairs shaved together along with the (remaining) hairs and beard, and the nails cut for the success of the remaining ritual acts; bathing after the shave in which hairs in the arm pits and the public hairs are exempted and preserving the (above said) seven hairs; completing the evening twilight worship; muttering the Gayatri mantra a thousand times; performing the (daily) teaching and study of the Vedas; getting ready his own ritual fire; completing (the recital of) his branch of the Veda; offering the oblation of ghee in the fire as stated in it (his Vedic branch) till Agni and Soma have been propitiated; completing the act of offering oblations; (ceremoniously) eating the barley meal three times (invoking) himself, etc., keeping alive the fire after having ceremoniously sipped water (achamana); seating himself in a skin of the black antelope at the north of the fire, keeping awake listening to the recital of Puranas; bathing at the end of the fourth watch (of the night), boiling the oblation in that fire, offering the rice-oblation sixteen times reciting the Purusha-sukta; performing the Viraja ritual (so as to be free from all sins); sipping water ceremoniously and gifting clothes, gold, vessel and cow along with a cash present, completing (the preceding rituals), bidding farewell to the god Brahma who had been invoked, invoking the fire to be (symbolically) present on his person (reciting the mantras) -

'May the Maruts bring together (the scattered vital energy), may Indra (do so), may Brihaspati (do so), may this fire (do so granting) along with (long) life, wealth and strength; may he make me long lived'. Thus.

'Oh Agni, come with your body which is fit for sacrifice. (You) being my Self, may you climb into my body, bringing before me great wealth suitable for men. Assuming the form of sacrifice, may you rest in my body, your source. Oh, Fire, being born of the earth, may you come with your abode; meditating on Fire, bidding farewell to him after having circumambulated and prostrated in reverence before him; worshipping the morning twilight; paying obeisance to the Sun reciting the Gayatri mantra a thousand times, seated in the waters which reach up to his navel; bidding farewell to Gayatri having made respectful offerings to the eight guardian-deities of the quarters; mingling the Gayatri with the Vyahritis (bhur, bhuvas, suvas) and reciting in a low, middling or high tone or mentally (the mantras), 'I am the stimulator of the tree (of the phenomenal world). Fame (of my knowledge) is lofty like the peak of a mountain. High and holy, I am the immortal being as (the immortal Self) in the sun. (I am) the wealth (of the Self) endowed with effulgence. Possessing true knowledge I am immersed in my immortal nature. Thus the words of self-realization (based on the Veda) of Trisanku (a realized soul)'.

'He (the Om) who is the most exalted of the Vedas and omnipresent and who has sprung from the ambrosial scripture - may that (Om), the (supreme) lord endow me with (true) intelligence. May I, Oh

Lord, become the possessor of (wisdom leading to) immortality; my body very active (in the higher life); my tongue (speech) possessed of sweetness to the highest degree. May I with my ears, listen to the wealth (of Vedantic learning). You are the sheath of Brahman, concealed by worldly intelligence (while please rent asunder). Pray protect my wisdom (born) of the study of the scripture'; 'I am (now) risen above the desire for wife, desire for wealth and desire for worldly glory'. 'Om Bhuh, I have renounced (the world)'. 'Om Bhuvah, I have renounced'. 'Om Suvah, I have renounced'. Sipping water (ceremoniously, reciting the mantra) 'Freedom from fear to all beings; everything emanates from memory, Svaha'; offering (water) to the East with the palms fully folded and uprooting the sikha (of seven hairs) reciting Om Svaha; snapping the sacred thread (reciting the mantras) - 'The sacred thread is highly sanctifying; it has been natural to the god Brahma (Prajapati) in the first place; foremost in promoting long life, put on thus. May the bright (fresh) sacred thread be the strength and effulgence (unto me);

'Let not the sacred thread reside externally; may you, entering inside into the middle (of the heart) ever grant (me) the highly sanctifying fame, strength, wisdom and dispassion, and (true) intelligence'. Offering water with cupped palms, he shall offer (the sacred thread) as oblation to the waters, (reciting the mantra) 'Om Bhuh, (pray) reach the sea, Svaha'. Repeating thrice, 'Om Bhuh, I have renounced, Om Bhuvah, I have renounced, Om Suvah, I have renounced', he shall ceremoniously sip water and discard in the waters his garment and waist band, reciting 'Om Bhuh Svaha'. Reminding himself that he had ceased from all (worldly) activities and becoming unclad he shall start for the north with his hand raised and thinking of his Self.

IV-38. If, as stated before, he is an enlightened recluse, he shall receive instruction from his Guru on the Pranava (Om) and the great scriptural texts (such as 'Thou art That'), journeying (as a mendicant monk) in easy stages, (convinced) that no one exists other than his Self and subsisting on fruits, (edible) leaves and water and thus move about on hills, forests and temples. Then unclad, giving up journeying all (over the earth), his heart solely filled with the experience of bliss always, profited by the complete severance of (worldly) activities, sustaining life by means of fruits, juicy barks, leaves, bulbous roots and water only for attaining liberation, he shall discard his body in some mountain cave remembering the emancipating mantra (Om).

IV-39. If he is a recluse desiring further study (Vividisha Sannyasin) he shall proceed along with learned Brahmanas like his preceptor, etc., and receiving a staff, waistband, loin cloth, garment and water vessel (offered) by his preceptors reciting, 'Pray wait, wait, blessed one, take the staff, (ochre) garment and water vessel', he shall go to the spiritual guide's presence to receive instruction in the Pranava (Om) and the great scriptural texts (Mahavakyas). He shall then receive the (emblematic) bamboo staff, which is free from cuts from the tip of the top, evenly shaped, smooth, free from black colour and is auspicious looking, having first sipped water ceremoniously and (repeating the mantra), 'You are my friend. Protect my strength. You, my friend, are Indra's (weapon) Vajra, the destroyer of (the demon) Vritra. May you bring protection to me. Prevent that which is a sin'. He shall then receive the water-vessel reciting the Pranava first (and then the mantra) 'You are the life of the world, you are the container of water, you who are always cool'. (Receiving) the waist-band, loin cloth and the (ochre) garment (reciting the mantra in the due order), 'the waist-band, the supporter of the loin cloth, Om; the cover for the privities, the loincloth, Om; the garment, which is the protection against cold, wind, and heat, Om;' and invested with the yoga cloth (cloth used for meditation) preceded by the ceremonial sipping of water, he shall zealously follow the rules of his stage of life (i.e. asceticism) considering that he has fulfilled himself (in the quest for liberation). Thus (ends the fourth Upadesha of the Upanishad.

Panchamopadesha

atha hainaṃ pitāmahaṃ nāradaḥ papraccha bhagavansarvakarmanivartakaḥ saṃnyāsa iti tvayaivoktaḥ punaḥ svāśramācāraparo bhaveditycyate । tataḥ pitāmaha uvāca । śarīrasya dehino jāgratsvapnasuṣuptiturīyāvasthāḥ santi tadadhīnāḥ karmajñānavairāgyapravartakāḥ puruṣā jantavastadanukūlācārāḥ santi tathaiva cedbhagavansaṃnyāsāḥ katibhedāstadanuṣṭhānabhedāḥ kīdṛśāstattvato'smākaṃ vaktumarhasīti । tathetyaṅgīkṛtya tu pitāmahena saṃnyāsabhedairācārabhedaja॰ kathamiti cettattvatastveka eva saṃnyāsaḥ ajñānenāśaktivaśā- tkarmalopaśca traividhyametya vairāgyasaṃnyāso jñānavairāgyasaṃnyāsaḥ karmasaṃnyāsaśceti cāturvidhyamupāgatastadyatheti duṣṭamadanābhācceti viṣayavaitṛṣṇyametya prākpuṇyakarmavaśātsaṃnyastaḥ sa vairāgyasaṃnyāsī śāstrajñānātpāpapuṇyalokānubhava- śravaṇātprapañcoparataḥ krodherṣyāsūyāhaṅkārā- bhimānātmakasarvasaṃsāraṃ nirvṛtya dāreṣaṇādhaneṣaṇā- lokeṣaṇātmakadehavāsanāṃ śāstravāsanāṃ lokavāsanāṃ tyaktvā vamanānnamiva prakṛtīyaṃ sarvamidaṃ heyaṃ matvā sādhanacatuṣṭayasampanno yaḥ saṃnyasati sa eva jñānasaṃnyāsī । krameṇa sarvamabhyasya sarvamanubhūya jñānavairāgyābhyāṃ svarūpānusandhānena dehamātrāvaśiṣṭaḥ saṃnyasya jātarūpadharo bhavati sa jñānavairāgyasaṃnyāsī । brahmacaryaṃ samāpya gṛhī bhūtvā vānaprasthāśramametya vairāgyabhāve'pyāśramakramānusāreṇa yaḥ saṃnyasyati sa karmasaṃnyāsī । brahmacaryeṇa saṃnyasya saṃnyāsājjātarūpadharo vairāgyasaṃnyāsī । vidvatsaṃnyāsī jñānasaṃnyāsī vividiṣāsaṃnyāsī karmasaṃnyāsī । karmasaṃnyāso'pi dvividhaḥ nimittasaṃnyāso'nimittasaṃnyāsaśceti । nimittastvāturaḥ । animittaḥ kramasaṃnyāsaḥ । āturaḥ sarvakarmalopaḥ prāṇasyotkramaṇakālasaṃnyāsaḥ sa nimittasaṃnyāsaḥ । dṛḍhāṅgo bhūtvā sarvaṃ kṛtakaṃ naśvaramiti dehādikaṃ sarvaṃ heyaṃ prāpya । haṃsaḥ śuciṣadvasurantarikṣasaddhotā vediṣadatidhirduroṇasat । nṛṣadvarasadṛtasadvyomasadabjā gojā ṛtajā adrijā ṛtaṃ bṛhat । brahmavyatiriktaṃ sarvaṃ naśvaramiti niścityātho krameṇa yaḥ saṃnyasyati sa saṃnyāso'nimittasaṃnyāsaḥ । saṃnyāsaḥ ṣaḍvidho bhavati । kuṭīcako bahūdako haṃsaḥ paramahaṃsaḥ turīyātīto'vadhūtaśceti । kuṭīcakaḥ śikhāyajñopavītī daṇḍakamaṇḍaludharaḥ kaupīnakanthādharaḥ pitṛmātṛgurvārādhanaparaḥ piṭharakhanitraśikyādimantrasādhanapara ekatrānnādanaparaḥ śvetordhvapuṇḍradhārī tridaṇḍaḥ । bahūdakaḥ śikhādikanthādharastripuṇḍradhārī kuṭīcakavatsarvasamo madhukaravṛttyāṣṭakavalāśī haṃso jaṭādhārī tripuṇḍrordhvapuṇḍradhārī asaṃklṛptamādhukarānnāśī kaupīnakhaṇḍatuṇḍadhārī । paramahaṃsaḥ śikhāyajñopavītarahitaḥ pañcagṛheśvekarātrānnādanaparaḥ karapātrī ekakaupīnadhārī śāṭīmekāmekaṃ vaiṇavaṃ daṇḍamekaśāṭīdharo vā bhasmoddhūlanaparaḥ sarvatyāgī । turīyātīto gomukhaḥ phalāhārī । annāhārī cedgṛhatraye dehamātrāvaśiṣṭo digaṃbaraḥ kuṇapavaccharīravṛttikaḥ । avadhūtastvaniyamo'bhiśastapatitavarjanapūrvakaṃ sarvavarṇeṣvajagara- vṛttyāhāraparaḥ svarūpānusandhānaparaḥ । āturo jīvati cetkramasaṃnyāsaḥ kartavyaḥ kuṭīcakabahūdakahaṃsānāṃ brahmaca- ryāśramāditurīyāśramavat kuṭīcakādīnāṃ saṃnyāsavidhiḥ । paramahaṃsāditrayāṇāṃ na kaṭīsūtraṃ na kaupīnaṃ na vastraṃ na kamaṇḍalurna daṇḍaḥ sārvavarṇaika- bhaikṣāṭanaparatvaṃ jātarūpadharatvaṃ vidhiḥ । saṃnyāsakāle'pyalaṃbuddhiparyantamadhītya tadanantaraṃ kaṭīsūtraṃ kaupīnaṃ daṇḍaṃ vastraṃ kamaṇḍaluṃ sarvamapsu visṛjyātha jātarūpadharaścarenna kanthāveśo nādhyetavyo na śrotavyamanyatkiñcitpraṇavādanyaṃ na tarkaṃ paṭhenna śabdamapi bṛhacchabdānnādhyāpayenna

mahadvācoviglāpanaṃ girā pāṇyādinā saṃbhāṣaṇaṃ nānyasmādvā viśeṣeṇa na śūdrastrīpatitodakyāsaṃbhāṣaṇaṃ na yaterdevapūjā notsavadarśanaṃ tīrthayātrāvṛttiḥ । punaryativiśeṣaḥ । kuṭīcasyaikatra bhikṣā bahūdakasyāsaṃklṛptaṃ mādhukaraṃ haṃsasyāṣṭagṛheṣvaṣṭakavalaṃ paramahaṃsasya pañcagṛheṣu karapātraṃ phalāhāro gomukhaṃ turīyātītasyāvadhūtasyājagaravṛttiḥ sārvavarṇikeṣu yatirnaikarātraṃ vasenna kasyāpi nametturīyātītāvadhūtayorna jyeṣṭho yo na svarūpajñaḥ sa jyeṣṭho'pi kaniṣṭho hastābhyāṃ nadyuttaraṇaṃ na kuryānna vṛkṣamārohenna yānādirūḍho na krayavikrayaparo na kiñcidvinimayaparo na dāmbhiko nānṛtavādī na yateḥ kiṃcitkartavyamastyasticetsāṃkaryam । tasmānmananādau saṃnyāsināmadhikāraḥ । āturakuṭīcakayorbhūrloko bahūdakasya svargaloko haṃsasya tapolokaḥ paramahaṃsasya satyalokasturīyātītāvadhūtayoḥ svātmanyeva kaivalyaṃ svarūpānusandhānena bhramarakīṭanyāyavat । yaṃ yaṃ vāpi smaranbhāvaṃ tyajatyante kalevaram । taṃ tameva samāpnoti nānyathā śrutiśāsanam । tadevaṃ jñātvā svarūpānusandhānaṃ vinānyathācāraparo na bhavettadācāravaśāttattallokaprāptirjñāna- vairāgyasampannasya svasminneva muktiriti na sarvatrācāraprasakti- stadācāraḥ । jāgratsvapnasuṣupteṣvekaśarīrasya jāgratkāle viśvaḥ svapnakāle taijasaḥ suṣuptikāle prājñaḥ avasthābhedādavastheśvarabhedaḥ kāryabhedātkāraṇabhedastāsu caturdaśakāraṇānāṃ bāhyavṛttayo'tarvṛtayasteṣā- mupādānakāraṇam । vṛttayaścatvāraḥ manobuddhirahaṅkāraścittaṃ ceti । tattadvṛttivyāpārabhedena pṛthagācārabhedaḥ । netrasthaṃ jāgaritaṃ vidyātkaṇṭhe svapnaṃ samāviśat । suṣuptaṃ hṛdayasthaṃ tu turīyaṃ mūrdhni saṃsthitam । turīyamakṣaramiti jñātvā jāgarite suṣuptyavasthāpanna iva yadyacchṛtaṃ yadyadṛṣṭaṃ tatsatsarvamavijñātamiva yo vasettasya svapnāvasthāyāmapi tādṛgavasthā bhavati । sa jīvanmukta iti vadanti । sarvaśrutyarthapratipādanamapi tasyaiva muktiriti । bhikṣurnaihikāmuṣmikāpekṣaḥ । yadyapekṣāsti tadanurūpo bhavati । svarūpānusandhānavyatiriktānyaśāstrā- bhyāsairuṣṭrakuṅkumabhāravadvyartho na yogaśāstra- pravṛttirna sāṅkhyaśāstrābhyāso na mantratantravyāpāraḥ । itaraśāstrapravṛttiryaterasti cecchavālaṅkāravaccarmakārava- datividūrakarmācāravidyādūro na praṇavakīrtanaparo yadyatkarma karoti tattatphalamanubhavati eraṇḍatailaphenavadataḥ sarvaṃ parityajya tatprasaktaṃ manodaṇḍaṃ karapātraṃ digambaraṃ dṛṣṭvā parivrajedbhikṣuḥ । bālonmattapiśācavanmaraṇaṃ jīvitaṃ vā na kāṅkṣeta kālameva pratīkṣeta nirdeśabhṛtakanyāyena parivrāḍiti । titikṣājñānavairāgyaśamādiguṇavarjitaḥ । bhikṣāmātreṇa jīvi syātsa yatiryativṛttihā ॥ 1॥

na daṇḍadhāraṇena na muṇḍanena na veṣeṇa na dambhācāreṇa muktiḥ । jñānadaṇḍo dhṛto yena ekadaṇḍī sa ucyate । kāṣṭhadaṇḍo dhṛto yena sarvāśī jñānavarjitaḥ । sa yāti narakānghorānmahārauravasaṃjñitān ॥ 2॥

pratiṣṭhā sūkarīviṣṭhāsamā gītā maharṣibhiḥ । tasmādenāṃ parityajya kīṭavatparyaṭedyatiḥ ॥ 3॥

ayācitaṃ yathālābhaṃ bhojanācchādanaṃ bhavet । parecchayā ca digvāsāḥ snānaṃ kuryātparecchayā ॥ 4॥

svapne'pi yo yuktaḥ syājjāgratīva viśeṣataḥ । *īdṛkceṣṭaḥ smṛtaḥ śreṣṭho variṣṭho brahmavādinām* ॥ *5*॥

alābhe na viṣādī syāllābhe caiva na harṣayet । *prāṇayātrikamātraḥ syānmātrāsaṅgādvinirgataḥ* ॥ *6*॥

abhipūjitalābhāṃśca jugupsetaiva sarvaśaḥ । *abhipūjitalābhaistu yatirmukto'pi badhyate* ॥ *7*॥

prāṇayātrānimittaṃ ca vyaṅgāre bhuktavajjane । *kāle praśaste varṇānāṃ bhikṣārthaṃ paryaṭedgṛhān* ॥ *8*॥

pāṇipātraścaranyogī nāsakṛdbhaikṣamācaret । *tiṣṭhanbhuñjyāccaranbhuñjyānmadhyenācamanaṃ tathā* ॥ *9*॥

abdhivaddhṛtamaryādā bhavanti viśādāśayāḥ । *niyatiṃ na vimuñcanti mahānto bhāskarā eva* ॥ *10*॥

āsyena tu yadāhāraṃ govanmṛgayate muniḥ । *tadā samaḥ syātsarveṣu so'mṛtatvāya kalpate* ॥ *11*॥

anindyaṃ vai vrajangehaṃ nindyaṃ gehaṃ tu varjayet । *anāvṛte viśeddvāri gehe naivāvṛte vrajet* ॥ *12*॥

pāṃsunā ca praticchannaśūnyāgārapratiśrayaḥ । *vṛkṣamūlaniketo vā tyaktasarvapriyāpriyaḥ* ॥ *13*॥

yatrāstamitaśāyī syānniragniraniketanaḥ । *yathālabdhopajīvī syānmunirdānto jitendriyaḥ* ॥ *14*॥

niṣkramya vanamāsthāya jñānayajño jitendriyaḥ । *kālakāṅkṣī caranneva brahmabhūyāya kalpate* ॥ *15*॥

abhayaṃ sarvabhūtebhyo dattvā carati yo muniḥ । *na tasya sarvabhūtebhyo bhayamutpadyate kvacit* ॥ *16*॥

nirmānaścānahaṅkāro nirdvandvaschinnasaṃśayaḥ । *naiva krudhyati na dveṣṭi nānṛtaṃ bhāṣate girā* ॥ *17*॥

puṇyāyatanacārī ca bhūtānāmavihiṃsakaḥ । *kāle prāpte bhavadbhaikṣaṃ kalpyate brahmabhūyase* ॥ *18*॥

vānaprasthagṛhasthābhyāṃ na saṃsṛjyeta karhicit । *ajñātacaryāṃ lipseta na cainaṃ harṣa āviśet* ॥ *19*॥

adhvā sūryeṇa nirdiṣṭaḥ kīṭavadvicarenmahīm । *āśīryuktāni karmāṇi hiṃsāyuktāni yāni ca* ॥ *20*॥

lokasaṃgrahayuktāni naiva kuryānna kārayet । *nāsacchātreṣu sajjeta nopajīveta jīvikām* । *ativādāṃstyajettarkānpakṣaṃ kañcana nāśrayet* ॥ *21*॥

na śiṣyānanubadhnīta granthānnaivābhyasedbahūn । *na vyākhyāmupayuñjīta nārambhānārabhetkvacit* ॥ *22*॥

avyaktaliṅgo'vyaktārtho munirunmattabālavat । *kavirmūkavadātmānaṃ taddṛṣṭyā darśayennṛṇām* ॥ *23*॥

na kuryānna vadetkiñcinna dhyāyetsādhvasādhu vā । *ātmārāmo'nayā vṛttyā vicarejjaḍavanmuniḥ* ॥ *24*॥

ekaścarenmahīmetāṃ niḥsaṅgaḥ saṃyatendriyaḥ । *ātmakrīḍa ātmaratirātmavānsamadarśanaḥ* ॥ *25*॥

budho bālakavatkrīḍetkuśalo jaḍavaccaret । *vadedunmattavadvidvān gocaryāṃ naigamaścaret* ॥*26*॥

kṣipro'vamānito'sadbhiḥ pralabdho'sūyito'pi vā । *tāḍitaḥ saṃniruddho vā vṛttyā vā parihāpitaḥ* ॥ *27*॥

viṣṭhito mūtrito vājñairbahudhaivaṃ prakampitaḥ । *śreyaskāmaḥ kṛcchragata ātmanātmānamuddharet* ॥ *28*॥

saṃmānanaṃ parāṃ hāniṃ yogarddheḥ kurute yataḥ । *janenāvamato yogī yogasiddhiṃ ca vindati* ॥ *29*॥

tathā careta vai yogī satāṃ dharmamadūṣayan । *janā yathāvamanyerangaccheyurnaiva saṅgatim* ॥ *30*॥

jarāyujāṇḍajādīnāṃ vāṅmanaḥkāyakarmabhiḥ । *yuktaḥ kurvīta na drohaṃ sarvasaṅgāṃśca varjayet* ॥ *31*॥

kāmakrodhau tathā darpalobhamohādayaśca ye । *tāṃstu doṣānparityajya parivrāḍ bhayavarjitaḥ* ॥ *32*॥

bhaikṣāśanaṃ ca maunitvaṃ tapo dhyānaṃ viśeṣataḥ । *samyagjñānaṃ ca vairāgyaṃ dharmo'yaṃ bhikṣuke mataḥ* ॥ *33*॥

kāṣāyavāsāḥ satataṃ dhyānayogaparāyaṇaḥ । *grāmānte vṛkṣamūle vā vaseddevālaye'pi vā* ॥ *34*॥

bhaikṣeṇa vartayennityaṃ naikānnāśī bhavetkvacit । *cittaśuddhirbhavedyāvattāvannityaṃ caretsudhīḥ* ॥ *35*॥

tataḥ pravrajya śuddhātmā saṃcaredyatra kutracit । *bahirantaśca sarvatra sampaśyanhi janārdanam* ॥ *36*॥

sarvatra vicarenmaunī vāyuvadvītakalmaṣaḥ । *samaduḥkhasukhaḥ kṣānto hastaprāptaṃ ca bhakṣayet* ॥ *37*॥

nirvaireṇa samaṃ paśyandvijagośvamṛgādiṣu । *bhāvayanmanasā viṣṇuṃ paramātmānamīśvaram* ॥ *38*॥

cinmayaṃ paramānandaṃ brahmaivāhamiti smaran । *jñātvaivaṃ manodaṇḍaṃ dhṛtvā āśānivṛtto bhūtvā*
āśāmbaradharo bhūtvā sarvadā manovākkāyakarmabhiḥ sarvasaṃsāramutsṛjya prapañcāvāṅmukhaḥ svarūpānusandhānena bhramarakīṭanyāyena mukto bhavatītyupaniṣat ॥

iti pañcamopadeśaḥ ॥ *5*॥

V-1. Then Narada asked of the Brahma Deva: 'Lord, you have said that renunciation entails ceasing from all activity. Again you have said that one shall be zealous in the conduct of one's stage of life'.

Then the god Brahma replied: 'To the embodied being there are the four stages of waking, dreaming, sleeping and the fourth stage (Turiya). Under their influence people who engage themselves in action, knowledge and dispassion, conform to them in their conduct'. 'If this is so, Lord, how many kinds of renunciation are there? What are the differences in their practice? Pray expound to us completely'. Agreeing to this saying 'Be it so' the god Brahma (said to) him (as follows).

V-2. If the question is raised, 'How does conduct differ in the varieties of renunciation? (the answer is) that renunciation is really one only, that it becomes threefold due to imperfection of knowledge (vidvat-sannyasa), incapacity (vividisha-sannyasa) and failure in action (atura-sannyasa) and it attains the four stages of renunciation due to dispassion, renunciation due to wisdom, renunciation due to wisdom and dispassion and renunciation of action.

V-3. This is how it is. Due to the absence of wicked passion, by indifference to objects of pleasure and by the influence of good actions done before, one who renounces the world is (called) the renouncer due to dispassion.

V-4. Due to the knowledge of the scripture (shastras), withdrawing from the phenomenal world by listening to sinful and auspicious experiences of the world; desisting from all the world composed of anger, jealousy, intolerance, egotism and pride; discarding bodily inclinations such as desire for wife, desire for wealth and desire for worldly glory, (excessive) regard for the shastras and public esteem; considering all these common things to be eschewed as vomit; endowed with the four disciplines

(such as discrimination or permanent and transitory things) - he who renounces thus alone is a renouncer due to wisdom.

V-5. Having studied all (scripture) in due order and experienced all (worldly life) one who, influenced by wisdom cum dispassion and deep meditation on the Self, becomes an unclad (ascetic), is the renouncer due to wisdom cum dispassion.

V-6. Having completed the course of disciplined student-ship in celibacy, becoming a householder, reaching the stage of a forest-dweller, he who (thereafter) renounces the world in accordance with the order of the stages of life even in the absence of dispassion, is a renouncer of (worldly) activities.

V-7. Renouncing the world in celibacy and becoming unclad in renunciation - such is the renouncer due to dispassion. The renouncer due to (scriptural) learning is the renouncer due to wisdom. The renouncer due to imperfect knowledge is the renouncer of (worldly) activity.

V-8. Renunciation of activity is of two kinds: renunciation due to (some) cause and renunciation without (an adventitious) cause. The one with cause is the afflicted (and is at the point of death); the causeless is renunciation in the regular order.

The afflicted skips over all preliminary ritual acts; it is renunciation at the point of the departure of the vital breath; this is renunciation due to (some) cause. Hale in body (but convinced) that created things are transient and hence all things such as the body are fit to be abandoned:

V-9. 'The individual soul, non-different from Brahman, pervading pure ether, the sun (Vasu), remaining in the sky, the Fire that rests in the altar (of the universe), the Guest, residing in the house (of the sacrifice), residing in men, dwelling in the superior (gods), resting in truth, residing in the sky (as the sun), born in the waters, born on earth (as grain, etc.,) born as (sacrificial) truth, born in mountains (as rivers), this truth (Brahman) is (truly) great.

V-10. Convinced that everything other than Brahman is transcient and as a result he renounces, that renunciation is renunciation without (an adventitious) cause.

V-11. Renunciation is of six kinds - Kutichaka, Bahudaka, Hamsa, Paramahamsa, Turiyatita and Avadhuta.

V-12. The Kutichaka ascetic wears tuft and sacred thread, carries an (emblematic) staff and water vessel, puts on a loin cloth and patched garment, is devoted to the service of father, mother and preceptor, has recourse to the assistance of using mantras for the vessel (pithara), spade (khanitra) and sling (sikya), is addicted to eating food in one place, puts on the forehead a perpendicular sign of white sandal and has a three-fold (emblematic) staff.

V-13. The Bahudaka ascetic wears tuft, etc., and patched garment, puts on the forehead a mark consisting of three horizontal lines of holy ashes, looks on all equally like the Kutichaka and subsists on eight mouthfuls of food gathered from (different) places like a bee.

V-14. The Hamsa ascetic wears matted hair, puts on the forehead a horizontal mark of holy ashes or a perpendicular mark of sandal, subsists on food gathered without pre-determination like a bee and wears loincloth and khandatunda (a piece of cloth covering the mouth).

V-15. The Paramahamsa ascetic wears no tuft or sacred thread, subsists only on food taken at night and gathered from five houses, has his hand serving as (alms-)bowl, wears a single loincloth and a single garment, (carries) one bamboo staff or wears a single garment, smears holy ashes (all over the body) and renounces everything.

V-16. The Turiyatita ascetic is 'cow-faced' (eats food at random without using hands), eats fruits (only) or if he takes cooked food, gets it from three houses (i.e. three mouthfuls), has his body just alive, is unclad and has his body as though it were a corpse (due to insensibility by nirvikalpa-samadhi).

V-17. The Avadhuta ascetic follows no rules, subsists on food that comes to him, as is the practice of a python, from all classes of people excepting those who are accused or fallen, and is solely devoted to the realization of his Self.

V-18. If one lives in (great) affliction (of bodily infirmities), he shall renounce the world in the due order (by getting instruction in Pranava and the Mahavakyas from his Guru).

V-19. To the Kutichaka, Bahudaka and Hamsa ascetics, the method of renunciation of the Kutichakas applies just as (renunciation is embraced after completing) the stages of brahmacharya, etc., (ending with) the fourth stage (namely, renunciation).

V-20. The rule is that the triad of the Paramahamsa, etc., has no waist band, loincloth, garment, water vessel or staff; their soliciting alms shall be from all classes of people and they shall be unclad. Even in the stage of renunciation they may study (the scripture) till they feel fully satisfied and thereafter discard in the waters the waistband, loincloth, staff, garment and water-vessel. Then if unclad there shall not be any vestige of patched garment. They shall neither study nor expound (the scripture). There is nothing whatsoever for them worth hearing. Other than the Pranava (Om) they shall not cultivate any science of logic, not even the Verbal authority (i.e. the Veda). He shall not speak much in expounding (sacred texts), he shall not stultify by his words the words of the great, (he shall not) communicate by making signs with his hands, etc.,, nor shall he use other special means of communication. He shall not speak to the low class of people, women, the fallen and (specially to) women in their courses. To the ascetic there is no worship of the gods, nor seeing (the deities) during festivals nor any journey on pilgrimage.

V-21. Again (on) the different kinds of ascetics. (In the rule relating) to the Kutichaka the receiving of alms is from one house; to the Bahudaka it is at random as in the case of a bee gathering honey; to the Hamsa it is eight mouthfuls (collected) from eight houses, to the Paramahamsa (five mouthfuls collected) from five houses, the hand being the (alms-)bowl; to the Turiyatita the food consists of fruits put into his mouth (gomukha); to the Avadhuta (the food comes to him) as in the case of a python, from all classes of people. The ascetic shall not stay many nights (in the same place). He shall not bow to any one. To the Turiyatita and Avadhuta none is superior. He who knows not the Self, though the eldest, is yet the youngest (in wisdom). He shall not swim across a river, nor climb a tree, nor travel in a carriage. He shall not indulge in buying and selling, nor barter even the least. He shall not put on airs nor speak an untruth. There is no duty enjoined on an ascetic. If there is, then he will have to mix with people practising religious observances (which is undesirable). Hence ascetics have the right (only) to meditation, etc.

V-22. The renouncer in an emergency and the Kutichaka ascetic attain the worlds of Bhur and Bhuvar respectively. The Bahudaka ascetic attains heaven (Svarga). The Hamsa sage attains the (highest heaven of) Tapoloka. The Paramahamsa reaches the abode of Brahma and of Truth (Satyaloka). The

Turiyatita and the Avadhuta attain final beatitude in the (individual) Self by deeply meditating on the Self according to the maxim of the wasp and the worm.

V-23. 'Whatever the state one remembers When discarding the body at death,
The same he attains (after death). The teaching of the scripture is never false'.

V-24. Thus having known (the procedure), barring investigation into the nature of the Self, (the ascetic) shall not devote himself to any other practice. As a result of such practice there is the attainment of the respective worlds (such as heaven, etc.,). By one endowed with wisdom and dispassion liberation is (attained) in himself; hence there is no adherence to any other practice. Adherence to (any other) practice (will be useless for attaining final beatitude). To the embodied (self) (there are the three states of) waking, dreaming and deep sleep; in the waking state (it has) the faculty to perceive individuality (vishva); in the dreaming state, the subtle essence of light (taijasa); in the state of deep sleep, intelligence dependent on individuality (prajna). Due to the difference in the state, there is the difference in the conditioned Lord (Ishvara). For the difference in effect, there is the difference in the cause. In these (three states) the material cause for (such differences) is the external and internal activity of the fourteen sensory organs. The mental states are four, the mind (manas), intelligence (buddhi), ego (ahamkara) and the heart (chitta). There is clear difference in practices due to the difference in the activity of the mental states.

V-25. 'Know (the individual Self) to be awake, When it remains in the eye; when in the throat
It enters the dreaming (state); it is in the heart In deep sleep; but remaining in the head
It is the fourth state (Turiya)'.

V-26. Knowing the Turiya to be the indestructible (Brahman) he who remains as though unconscious of all (happenings) such as whatever is heard or seen, remains as one in the state of deep sleep, though he is in the waking state. In him even in the dreaming state such condition (of non-consciousness) prevails. (The Shastras) say that he is one who is 'liberated while living'. The exposition of the meaning of all scriptures is that such a person alone attains liberation. A mendicant monk does not hanker after this world or the next (i.e. Svarga, the heaven of varying enjoyments with a time-limit). If he has (such) expectation he becomes one in accordance with that. By (ritual) practices of the scripture other than investigation into the Self, he does a useless thing, like the burden borne by a camel of a load of saffron flowers. (for him) there is no practice of the science of Yoga, no pursuit of the lore of the Sankhya, nor application of the mantras and rituals. If an ascetic practices lores other than (Self-realization) it is like adorning a corpse. As a cobbler is far away from the performance of Vedic rituals, so is he from the (practice of Brahma-)vidya (by his rituals). He is not to devote himself to repeat the Pranava. Whatever activity he does he has to reap the fruit there of. Hence discarding all (ritual acts) like the foam in castor oil, and seeing the unclad ascetic engaged in it (Self-realization) with complete control over the mind and using the hand as the (alms-)bowl, the mendicant monk shall (truly) renounce (all worldly attachments). Like the child, mad man or a goblin the mendicant monk shall not desire either for death or life, but shall merely mark time according to the maxim of a servant awaiting orders.

V-27. If an ascetic merely lives on the alms devoid of the qualities of forbearance, wisdom, dispassion, tranquillity, etc., he is a bane of the conduct of ascetics.

V-28. Not by bearing an (emblematic) staff, not by a shaven head, not by (special) dress, not by hypocritical airs (of sage-hood) does liberation (come to one).

V-29. He who bears the staff of wisdom is said to be 'single staffed'. The ascetic who carries a wooden stick, eats all sorts of food and is devoid of wisdom goes to terrible hells called Maharaurava.

V-30. A stable position (in a monastery) is said by great sages to be similar to the excreta of a sow; hence, leaving it aside, the ascetic shall move about like an (assiduous) worm.

V-31. The Turiyatita ascetic shall have food and clothing without solicitation and just as they happen to occur, by others will. He shall be unclad and have a bath at others' will.

V-32. The ascetic whose behaviour is well in harmony even with the dreaming state as with the waking state, is considered the best; he is the most excellent among those that follow the Vedanta.

V-33. In non-acquirement (of alms) he shall not grieve; in its acquisition he shall not feel joy. Avoiding attachment to material things he shall simply keep himself alive (for a higher purpose).

V-34. He shall in all cases shrink from being honoured (by admiring disciples); the ascetic who welcomes such honour gets bound (with worldly ties) though liberated.

V-35. For the sake of bare subsistence an ascetic may go about for alms to the houses of approved classes of people (i.e. the 'twice borns') at the proper time when they have dined after the fire-ritual.

V-36. Using his hand as a vessel (for receiving food) the ascetic shall not solicit alms more than once a day; he may eat the food standing, he may eat the food walking. There is no ceremonial sipping of water in between.

V-37. (The ascetics) with pure thoughts keep within the limits (of good behaviour) like the sea; these great men do not abandon the prescribed course (of conduct) like the sun.

V-38. When the ascetic seeks food with his mouth alone like a cow, he shall then be equanimous in all beings; he is (then) fit for immortality.

V-39. Going to a house which is not forbidden (for alms), he shall avoid a house which is prohibited. He shall enter the house when the door is open; he shall never go towards the house when it is closed.

V-40. He shall shelter (for the night) in a deserted house covered with dust, or he may shelter under a tree, giving up all likes and dislikes.

V-41. The ascetic shall go to sleep where he is when the sun sets and be free of (ritual) fire and (fixed) abode. He shall live on what comes at random, self-possessed and senses subdued.

V-42. Departing (from human habitations) and resorting to a forest, possessing true knowledge and senses subdued, moving about awaiting the time (of death), (the ascetic) becomes fit for absorption into Brahman.

V-43. The sage who moves about, desisting from causing fear to all beings has nowhere fear from any being.

V-44. Free from pride and egotism, unaffected by the pairs (of opposites), with all doubts dispelled, (the ascetic) never gets angry nor hates (any one) and does not utter a false word.

V-45. Moving in holy places, causing no injury to living beings and receiving alms at the proper time, (the sage) is fit for absorption into Brahman.

V-46. He shall at no time associate himself with the forest-dwellers (Vanaprasthas) and the householders. He shall desire to move about unobtrusively. Joy (of any kind) shall not enter him. His path indicated by the sun he shall walk the earth (unhurriedly) like a worm.

V-47. Actions entailing blessing and those connected with injury as well as those intended for the welfare of the world, these (the ascetic) shall neither perform nor cause others to do.

V-48. He shall not be attached to heterodox doctrines nor pursue a means of living. He shall not indulge in assertive arguments nor lean to either side in a debate.

V-49. He shall not have a following of disciples nor study many books. He shall not utilise a commentary nor initiate inaugural functions anywhere.

V-50. Without displaying any distinctive emblem or motive the ascetic shall show himself to the people as a mad man or a child or a dumb person though he is (all) wise.

V-51. He shall neither do nor speak on anything. He shall have no thoughts good or bad. Delighting in the Self, the sage shall move about, leading this way of life.

V-52. He shall move about the country alone, free from attachment, his senses subdued, playing with and rejoicing in the Self, self-possessed, equanimous.

V-53. Wise (but) playful like a child, well versed but appearing dull-witted, (the ascetic) shall journey. Learned, he may speak like a mad man. Seeking food like a cow he shall walk in the path of the Upanishads.

V-54-55. Disregarded, insulted, deceived, envied, beaten, obstructed or made to suffer by denial of food by wicked people or when faeces and urine are thrown at him by the ignorant and shaken in various ways, (the ascetic) desiring welfare but fallen into difficulties shall raise himself by the (power of the) Self.

V-56-57. Honour received by the ascetic brings about great loss to the wealth of his penance (Yoga), but when he is disregarded by ignorant people he attains success in the practice of Yoga (as he becomes free of ego by the ordeal). Without transgressing right conduct of the good the Yogin may so move about, that (ordinary) people may disregard him; but they shall never associate with him.

V-58. They Yogin (absorbed in meditation) shall do no harm by word, thought or physical action to beings such as the womb-born, the egg-born and others. He shall avoid all associations.

V-59. Abandoning all defects, such as passion and anger as well as pride, greed, delusion, etc., the mendicant monk shall remain free from fear.

V-60. Eaten food given as alms, observing silence, penance, meditation specially, (possessing) correct knowledge and dispassion - these are considered to be the duties of a mendicant monk.

V-61. Wearing ochre garment, ever devoted to the Yoga of meditation, he may take shelter (for the night) at the outskirts of a village, the shade of a tree or even in a temple. He shall always live on alms and nowhere eat food obtained from one house alone.

V-62. A wise man (before embracing renunciation) shall always be on the move till he attains purity of mind; there the pure-minded shall renounce worldly life and move about here and there.

V-63. Visualising God (the Lord Vishnu) everything, both outwardly and inwardly, he shall move about at all times, silent and free from impurity like the breeze.

V-64. Equanimous in joy and sorrow, patient and forgiving, eating what comes to his hand and seeing without enmity equally on the 'twice-born', the cow, the horse and the deer, etc., (he shall journey).

V-65. Meditating on Vishnu (who is) the supreme Self and the Lord (Ishana), contemplating on the Supreme bliss and remembering that he is Brahman alone (he shall spend the time).

V-66. Thus having become wise and possessing complete control over the mind, turning away from desires, unclad (by becoming an Avadhuta), always discarding all worldly affairs by thought, word and deed and turning his face away from the illusory phenomenal world, (the sage) becomes liberated (from worldly bondage) by deep meditation on his Self according to the maxim of the wasp and the worm. Thus (ends the fifth chapter of) the Upanishad.

Shashthyopadesha

atha nāradaḥ pitāmahamuvāca । bhagavan tadabhyāsavaśāt bhramakīṭanyāyavattadabhyāsaḥ kathamiti । tamāha pitāmahaḥ । satyavāgjñānavairāgyābhyāṃ viśiṣṭadehāvaśiṣṭo vaset । jñānaṃ śarīraṃ vairāgyaṃ jīvanaṃ viddhi śāntidāntī netre manomukhaṃ buddhiḥ kalā pañcaviṃśatitattvānyavayava avasthā pañcamahābhūtāni karma bhaktijñānavairāgyaṃ śākhā jāgratsvapnasuṣuptiturīyāścaturdaśakaraṇāni paṅkastambhākārāṇīti । evamapi nāvamatipaṅkaṃ karṇadhāra iva yanteva gajaṃ svabuddhyā vaśīkṛtya svavyatiriktaṃ sarvaṃ kṛtakaṃ naśvaramiti matvā viraktaḥ puruṣaḥ sarvadā brahmāhamiti vyavaharennānyatkiñcidveditavyaṃ svavyatirekeṇa । jīvanmukto vasetkṛtakṛtyo bhavati । na nāhaṃ brahmeti vyavaharetkintu brahmāhamasmītyajasraṃ jāgratsvapnasuṣuptiṣu । turīyāvasthāṃ prāpya turīyātītatvaṃ vrajeddivā jāgrannaktaṃ svapnaṃ suṣuptamardharātraṃ gatamityekāvasthāyāṃ catasro'vasthāstvekaikakaraṇādhīnānāṃ caturdaśakaraṇānāṃ vyāpāraścakṣurādīnām । cakṣuṣo rūpagrahaṇaṃ śrotrayoḥ śabdagrahaṇaṃ jihvāyā rasāsvādanaṃ ghrāṇasya gandhagrahaṇaṃ vacaso vāgvyāpāraḥ pāṇerādānaṃ pādayoḥ saṃcāraḥ pāyorutsarga upasthasyānandagrahaṇaṃ tvacaḥ sparśagrahaṇam । tadadhīnā ca viṣayagrahaṇabuddhiḥ buddhyā buddhyati cittena cetayatyahaṅkāreṇāhaṅkaroti । visṛjya jīva etāndehābhimānena jīvo bhavati । gṛhābhimānena gṛhastha iva śarīre jīvaḥ saṃcarati । prāgdale puṇyāvṛttirāgneyāṃ nidrālasyau dakṣiṇāyāṃ krauryabuddhirnairṛtyāṃ pāpabuddhiḥ paścime krīḍāratirvāyavyāṃ gamane buddhiruttare śāntirīśānye jñānaṃ karṇikāyāṃ vairāgyaṃ kesareṣvātmacintā ityevaṃ vaktraṃ jñātvā jīvadavasthāṃ prathamaṃ jāgraddvitīyaṃ svapnaṃ tṛtīyaṃ suṣuptaṃ caturthaṃ turīyaṃ caturbhirvirahitaṃ turīyātītam ।

viśvataijasaprājñataṭasthabhedaireka eva eko devaḥ sākṣī nirguṇaśca tadbrahmāhamiti vyāharet । no cejjāgradavasthāyāṃ jāgradādicatasro'vasthāḥ svapne svapnādicatasro'vasthāḥ suṣupte

suṣuptyādicatasro'vasthāḥ turīye turīyādicatasro'vasthāḥ natvevaṃ turīyātītasya nirguṇasya । sthūlasūkṣmakāraṇarūpairviśvataijasaprājñeśvaraiḥ sarvāvasthāsu sākṣī tveka evāvatiṣṭhate । uta taṭastho draṣṭā taṭastho na draṣṭā draṣṭṛtvānna draṣṭaiva kartṛtvabhoktṛtva ahaṅkārādibhiḥ spṛṣṭo jīvaḥ jīvetaro na spṛṣṭaḥ । jīvo'pi na spṛṣṭa iti cenna । jīvābhimānena kṣetrābhimānaḥ । śarīrābhimānena jīvatvam । jīvatvaṃ ghaṭākāśamahākāśava- dvyavadhāne'sti । vyavadhānavaśādeva haṃsaḥ so'hamiti mantreṇocchvāsaniḥśvāsavyapadeśenānusandhānaṃ karoti । evaṃ vijñāya śarīrābhimānaṃ tyajenna śarīrābhimānī bhavati । sa eva brahmetyucyate। tyaktasaṅgo jitakrodho laghvāhāro jitendriyaḥ । pidhāya buddhyā dvārāṇi mano dhyāne niveśayet ॥ 1॥

śūnyeṣvevāvakāśeṣu guhāsu ca vaneṣu ca । nityayuktaḥ sadā yogī dhyānaṃ samyagupakramet ॥ 2॥

ātithyaśrāddhayajñeṣu devayātrotsaveṣu ca । mahājaneṣu siddhyarthī na gacchedyogavitkvacit ॥ 3॥

yathainamavamanyante janāḥ paribhavanti ca । tathā yuktaścedyogī satāṃ vartma na dūṣayet ॥ 4॥

vāgdaṇḍaḥ karmadaṇḍaśca manodaṇḍaśca te trayaḥ । yasyaite niyatā daṇḍāḥ sa tridaṇḍī mahāyatiḥ ॥ 5॥

vidhūme ca praśāntāgnau yastu mādhukarīṃ caret । gṛhe ca viprmukhyānāṃ yatiḥ sarvottamaḥ smṛtaḥ ॥ 6॥

daṇḍabhikṣāṃ ca yaḥ kuryātsvadharme vyasanaṃ vinā । yastiṣṭhati na vairāgyaṃ yāti nīcayatirhi saḥ ॥ 7॥

yasmingṛhe viśeṣeṇa labhedbhikṣāṃ ca vāsanāt । tatra no yāti yo bhūyaḥ sa yatirnetaraḥ smṛtaḥ ॥ 8॥

yaḥ śarīrendriyādibhyo vihīnaṃ sarvasākṣiṇam । pāramārthika vijñānaṃ sukhātmānaṃ svayaṃprabham ॥ 9॥

paratattvaṃ vijānāti so'tivarṇāśramī bhavet । varṇāśramādayo dehe māyayā parikalpitāḥ ॥ 10॥

nātmano bodharūpasya mama te santi sarvadā । iti yo veda vedāntaiḥ so'tivarṇāśramī bhavet ॥ 11॥

yasya varṇāśramācāro galitaḥ svātmadarśanāt । sa varṇānāśramānsarvānatītya svātmani sthitaḥ ॥ 12॥

yo'tītya svāśramānvarṇānātmanyeva sthitaḥ pumān । so'tivarṇāśramī proktaḥ sarvavedārthavedibhiḥ ॥ 13॥

tasmādanyagatā varṇā āśramā api nārada । *ātmanyāropitāḥ sarve bhrāntyā tenātmavedinā* ॥ *14*॥

na vidhirna niṣedhaśca varjyāvarjya kalpanā । *brahmavijñāninamasti tathā nānyacca nārada* ॥ *15*॥

virajya sarvabhūtebhya āviriñcipadādapi । *ghṛṇāṃ vipāṭhya sarvasminputramitrādikeṣvapi* ॥ *16*॥

śraddhālurmuktimārgeṣu vedāntajñānalipsayā । *upāyanakaro bhūtvā guruṃ brahmavidaṃ vrajet* ॥ *17*॥

sevābhiḥ paritoṣyainaṃ cirakālaṃ samāhitaḥ । *sadā vedāntavākyārthaṃ śruṇuyātsusamāhitaḥ* ॥ *18*॥

nirmamo nirahaṅkāraḥ sarvasaṅgavivarjitaḥ । *sadā śāntyādiyuktaḥ sannātmanvātmānamīkṣate* ॥ *19*॥

saṃsāradoṣadṛṣṭyaiva viraktirjāyate sadā । *viraktasya tu saṃsārātsaṃnyāsaḥ syānna saṃśayaḥ* ॥ *20*॥

mumukṣuḥ parahaṃsākhyaḥ sākṣānmokṣaikasādhanam । *abhyasedbrahmavijñānaṃ vedāntaśravaṇādinā* ॥ *21*॥

brahmavijñānalābhāya parahaṃsa samāhvayaḥ । *śāntidāntyādibhiḥ sarvaiḥ sādhanaiḥ sahito bhavet* ॥ *22*॥

vedāntābhyāsaniratāḥ śānto dānto jitendriyaḥ । *nirbhayo nirmamo nityo nirdvandvo niṣparigrahaḥ* ॥ *23*॥

jīrṇakaupīnavāsāḥ syānmuṇḍī nagno'thavā bhavet । *prājño vedāntavidyogī nirmamo nirahaṅkṛtiḥ* ॥ *24*॥

mitrādiṣu samo maitraḥ samasteṣveva jantuṣu । *eko jñānī praśāntātmā sa santarati netaraḥ* ॥ *25*॥

gurūṇāṃ ca hite yuktastatra saṃvatsaraṃ vaset । *niyameṣvapramāttastu yameṣu ca sadābhavet* ॥ *26*॥

prāpya cānte tataścaiva jñānayogamanuttamam । *avirodhena dharmasya saṃcaretpṛthivīmimām* ॥ *27*॥

tataḥ saṃvatsarasyānte jñānayogamanuttamam । *āśramatrayamutsṛjya prāptaśca paramāśramam* ॥ *28*॥

anujñāpya gurūṃścaiva careddhi pṛthivīmimām । *tyaktasaṅgo jitakrodho laghvāhāro jitendriyaḥ* ॥ *29*॥

dvāvimau na virajyete viparītena karmaṇā । *nirārambho gṛhasthaśca kāryavāṃścaiva bhikṣukaḥ* ॥ *30*॥

mādyati pramadāṃ dṛṣṭvā surāṃ pītvā ca mādyati । *tasmāddṛṣṭiviṣaṃ nārīṃ dūrataḥ parivarjayet* ॥ *31*॥

saṃbhāṣaṇaṃ saha strībhirālāpaḥ prekṣaṇaṃ tathā । *nṛttaṃ gānaṃ sahāsaṃ ca parivādāṃśca varjayet* ॥ *32*॥

na snānaṃ na japaḥ pūjā na homo naiva sādhanam । *nāgnikāryādikāryaṃ ca naitasyāstīha nārada* ॥ *33*॥

nārcanaṃ pitṛkāryaṃ ca tīrthayātrā vratāni ca । *dharmādharmādikaṃ nāsti na vidhirlaukikī kriyā* ॥ *34*॥

santyajetsarvakarmāṇi lokācāraṃ ca sarvaśaḥ । *kṛmīkīṭapataṅgāśca tathā yogī vanaspatīn* ॥ *35*॥

na nāśayedbudho jīvanparamārthamatiryatiḥ । *nityamantarmukhaḥ svacchaḥ praśāntātmā svapūrṇadhīḥ* ॥ *36*॥

antaḥsaṅgaparityāgī loke vihara nārada । *nārājake janapade caratyekacaro muniḥ* ॥ *37*॥

niḥstutirnirnamaskāro niḥsvadhākāra eva ca । *calācalaniketaśca yatiryādṛcchiko bhavedityupaniṣat* ॥

iti ṣaṣṭhopadeśaḥ ॥ *6*॥

VI-1. Then Narada asked of the grandfather (Brahma): 'Lord, (the sage attains liberation) by that practice, according to the maxim of the wasp and the worm. How is that practice (accomplished)?' The god Brahma said to him: 'True in speech he shall lead the life, with his body remaining distinctive by the (power of) wisdom and dispassion.'

VI-2. Wisdom is the (wise man's) body; know that dispassion is his life; tranquillity and self restraint his eyes; the mind his face; intelligence his digit (kala) (consisting of sixteen parts beginning with Prana and ending with naman); the twenty-five elements his limbs, the (aggregate of the) states (of waking, etc.,) his five primary elements (of earth, water, etc.,); action, devotion, wisdom and dispassion are the branches (i.e. hands in the form of his) waking, dreaming, deep sleep and the fourth state (turiya); the fourteen organs are of the form of (unstable) pillars (fixed) in slime. None the less, as a pilot guides a boat even from a muddy place (to safety), as a mahout an (intractable) elephant, the

man of dispassion shall bring them (organs) under his control by his discernment; and considering everything other than the 'I' (i.e. the Self) to be false and transitory, he shall always speak of himself as Brahman. There is nothing else for him to know other than his Self. Being thus 'liberated while living' (jivanmukta) he lives as one who has fulfilled himself. He shall never say, 'I am not Brahman', but (feel) incessantly 'Brahman I am' in the states of waking, dreaming and deep sleep; (then) reaching the turiya state he shall be merged in the state of turiyatita (of disembodied final beatitude).

VI-3. (In the fourth state of turiya) the day is the waking state, the night is the dreaming state and mid-night is the state of deep sleep. In one state there are the four states. Among the fourteen organs, each of which has a single function under its control, the functions of the eye, etc., (will now be described). By the eye there is the comprehension of form, by the ears that of sound, by the tongue that of taste, by the nose that of smell, by speech that of articulate expression, by the hand that of seizure, by the feet that of movement, by the anus that of evacuation, by the genitals that of (sexual) pleasure and by the skin that of touch. Intelligence which comprehends objects is dependent on these (described above). (It) comprehends by intelligence. It becomes conscious by the mind (chitta). It becomes conceited by the ego. Having specially created these the individual Self (Jiva) becomes as such due to the conscious possession of the body. The Jiva pervades the body as a householder moves in his house conscious of its possession. Having understood (the nature) of the face (of consciousness) (in the lotus of the heart) namely, that it experiences goodness in the eastern petal, sleep and sloth in the south-eastern, cruelty in the southern, sinfulness in the south-western, sportiveness in the western, inclination to move about in the north-western, tranquility in the northern, wisdom in the north-eastern, dispassion in the pericarp, and thought of the Self in the filaments (the sage is left with the consciousness of the turiyatita Brahman alone simultaneously with the dawn of that wisdom).

VI-4. There is in the state (of the awareness) of life, the first of the waking state, the second of dreaming, the third of deep sleep, the fourth of the turiya state; and the 'state beyond the fourth' (turiyatita) when the four states are absent. The Self is one only (spoken of as) having the different states of vishva, taijasa, prajna and tatastha (the passive state). There is (only) one luminous Being, the witness, the one free of all attributes; the sage shall speak (i.e. feel) that he is Brahman (alone). Otherwise there are the four states of waking, etc., in the waking state, the four states of dreaming, etc., in the dreaming state, the four states of deep sleep, etc., in the state of deep sleep and the four states of turiya, etc., in the turiya state. Not so in the state of turiyatita which is devoid of attributes. As vishva, taijasa, prajna and Ishvara in the states of the gross, subtle and causal bodies, the witness remains as one alone in all the states. Is the passive one (tatastha) the witness? The tatastha is the not the witness. Due to being a witness, he is not the witness alone. The Jiva is affected by his states of doing, enjoying and egotism, etc. The one other than the Jiva is unaffected (by the various states). If argued that the Jiva too is unaffected, it is not so. There is the conscious feeling of the body due to the consciousness of being the Jiva and of being a Jiva due to the possession of the body. There is an intervention in the state of the Jiva as between the ether in the pot and the all pervading ether. It is due to this intervention alone that the Jiva, pretending inhalation and exhalation investigates (into the supreme witness) by the mantra, 'The Hamsa (Brahman), that I am". Thus realizing (that there is really no difference between the Jiva and the supreme witness) one shall abandon conscious feeling of the body; thus one becomes free of the consciousness of the body. Such a one alone is said to be Brahman.

VI-5. Giving up attachment, conquering anger, taking a very moderate diet, subduing the senses and blocking the gates (of the body) by his intelligence, (the ascetic) shall direct his mind towards deep meditation.

VI-6. In solitary places alone, in caves and forests, the Yogin, ever in harmony, shall always begin well his meditation (on the Self).

VI-7. In receptions, ceremonies performed in honour of the manes (Sraddhas) and sacrifices, in religious processions and festivities and in the assemblies of people the knower of Yoga desiring final emancipation shall never be present.

VI-8. The Yogin absorbed in meditation shall so move about that the people disregard and insult him; but he shall never swerve from the path of the good.

VI-9. The three disciplines are restraint in speech, restraint in action and perfect control of the mind; he who practices these three restraints is 'the observer of the three disciplines' (tridandin) and is a great sage.

VI-10. That ascetic is considered as the foremost of all, who goes to receive alms from different houses of very learned Brahmanas, as a bee does for honey, when the ritual fire emits no smoke and has burnt itself out.

VI-11. He is a despicable ascetic who goes for alms continuously (without any restraint), remains in that order (of ascetics) without an inward urge and has no dispassion.

VI-12. He is considered an ascetic and no other, who, knowing that alms are specially attainable in a particular house, does not go there again.

VI-13-14. That ascetic is considered as one beyond the castes and orders (ativarnashramin) who realizes the supreme truth which is free of the body, senses, etc., which is the all-witness, the spiritual wisdom, the self of bliss and the self-radiant. Castes and orders, etc., pertaining to the body are invented by the bamboozling illusion.

VI-15. They (the castes and orders) are never part of my Self which is of the form of pure consciousness. He who realizes thus by the (teachings of the) Upanishads shall be deemed as one beyond the castes and orders.

VI-16. He whose conduct conforming to castes and orders has dropped out on visualising his Self, goes beyond all (restrictions of) castes and orders and remains in the (bliss of his) Self.

VI-17. The knowers of the truth of all the Vedas declare that man to be beyond the castes and orders who is established in his Self, having reached the stage beyond his order (ashrama) an his caste (varna).

VI-18. Therefore, Oh Narada, even the castes and the orders of other people have all been superimposed on the Self by delusion (of the ordinary people); this is not done by the knower of the Self.

VI-19. There is no (Vedic) injunction, no prohibition, no rule of exclusion or inclusion to those who have realized Brahman; nor is there anything else (restricting their conduct), Oh Narada.

VI-20-21. Unattached to all beings and even to the (attainment of the) position of the god Brahma and uprooting tenderness towards everything, even to his children, wealth, etc., (the novice), full of faith

in the path leading to liberation and desiring to acquire the wisdom of the Upanishads, should approach a Guru who has realized Brahman, with a present in his hand.

VI-22. Pleasing him by rendering personal service attentively for a long time, he shall always listen with great attention to (his exposition of) the truths of the Upanishads.

VI-23. Free from 'mine-ness' and egotism, bereft of all attachment and always possessing tranquility, etc., he visualises the Atman in his Self.

VI-24. Dispassion always dawns (on one) only when one sees the defects of worldly life. To one discontented with the life in the world renunciation will come. There is no doubt about it.

VI-25. One (truly) desiring liberation is called a Paramahamsa. (Before reaching this state) the ascetic shall practise (in his life) the wisdom of the scripture which is evidently the one means of liberation, by listening to the exposition of the Upanishads, etc.

VI-26. In order to attain the wisdom of the scripture (that results in self-realization) the sage called the Paramahamsa should be equipped with all the means such as tranquility, self-restraint, etc.

VI-27-29. Deeply intent on the practice of the (wisdom of the) Upanishads, tranquil, self restrained, conquering the senses, fearless, free always from 'mine-ness', unaffected by the pairs (of opposites), without dependants or other belongings (the ascetic) shall be clad in a tattered loincloth and be with shaven head; or he may be unclad. Wise, proficient in the Vedanta, practising yoga, free from 'mine-ness' and egotism, equanimous towards friends, etc., friendly to all beings, alone, the man of wisdom and the self-controlled - (such an ascetic) crosses (the ocean of worldly misery) and not any other.

VI-30. (As novice) he shall be devoted to the welfare of his elders and reside a year there (in the abode of the Guru). He shall always be vigilant in the observance of the lesser vows (niyamas) as well as the great moral duties (yamas).

VI-31. Then at the end (of the year) having attained the excellent Yoga of wisdom he shall move about the country in conformity with (lit. without antagonizing) right conduct.

VI-32. Thereafter at the end of another year he shall give up (even) the excellent wisdom of the Yajnavalkya and the triad of orders (of Kutichaka, etc.,) and reach the state of the Paramahamsa.

VI-33. And bidding farewell to the Gurus (elders and preceptors) he shall indeed move about the country, giving up all attachment, subduing anger, being very moderate in diet, and conquering the senses.

VI-34. These two (people) do not fare well due to incompatibility in their action; the householder not engaging himself in productive work and the mendicant monk busying himself with work.

VI-35. On seeing a young handsome woman (he) becomes inflamed with passion, and drinking liquor he becomes intoxicated. Therefore he shall avoid from afar a woman who is poison to the eye.

VI-36. Conversing with women, as well as chatting with and sending them on errands, their dance, music and laughter and scandals about them - these (the ascetic) shall avoid.

VI-37. Neither (ceremonial) ablution nor muttering prayers, nor worship (of the gods), nor offering oblation to gods, nor means of accomplishing anything, nor fire-ritual, etc., is to be practiced by him here, Oh Narada.

VI-38. He has not (to do) the worshipping (of gods), offering oblation to the manes, going on pilgrimage and the observing of vows; he has neither righteous conduct (dharma) nor unrighteous conduct (adharma); nor has he any rule (of conduct) nor worldly action.

VI-39-41. The Yogin shall give up all (worldly) duties and those conforming to popular practices in every way. The wise ascetic, the Yogin, his mind dwelling on the highest truth, shall not destroy insects, worms, moths, as well as trees. With your attention always turned inward, pure, composed in mind, your mind filled with the Self, discarding inward contact (with outward objects), may you, Oh Narada, move freely in the world. Journeying alone the ascetic shall not move about in an anarchical country.

VI-42. Praising none, bowing to no one, not uttering Svadha (as he worships no manes), residing in unstable (deserted houses) and hills the ascetic shall move about without any restraint. Thus (ends the sixth chapter of) the Upanishad.

Saptamopadesha

atha yaterniyamaḥ kathamiti pṛṣṭaṃ nāradaṃ pitāmahaḥ puraskṛtya viraktaḥ sanyo varṣāsu dhruvaśīlo'ṣṭau māsyekākī carannekatra nivasedbhikṣurbhayātsāraṅgavadekatra na tiṣṭhesvagamananirodhagrahaṇaṃ na kuryāddhastābhyāṃ nadyuttaraṇaṃ na kuryānna vṛkṣārohaṇamapi na devotsavadarśanaṃ kuryānnaikatrāśī na bāhyadevārcanaṃ kuryātsvavyatiriktaṃ sarvaṃ tyaktvā madhukaravṛttyāhāramahārankṛśo bhūtvā medovṛddhimakurvannājyaṃ rudhiramiva tyajedekatrānnaṃ palalamiva gandhalepanamaśuddhilepanamaiva kṣāramantyajamiva vastramucchiṣṭapātramivābhyaṅgaṃ strīsaṅgamiva mitrāhlādakaṃ mūtramiva spṛhāṃ gomāṃsamiva jñātacaradeśaṃ caṇḍālavāṭikāmiva striyamahimiva suvarṇaṃ kālakūṭamiva sabhāsthalaṃ smaśānasthalamiva rājadhānīṃ kumbhīpākamiva śavapiṇḍavadekatrānnaṃ na dehāntaradarśanaṃ prapañcavṛttiṃ parityajya svadeśamutsṛjya jñātacaradeśaṃ vihāya vismṛtapadārthaṃ punaḥ prāptaharṣa iva svamānandamanusmara- nsvaśarīrābhimānadeśavismaraṇaṃ matvā śavamiva heyamupagamya kārāgṛhavinirmuktacoravatputrāptabandhubhavasthalaṃ vihāya dūrato vaset । ayatnena prāptamāharanbrahmapraṇavadhyānānusandhānaparo bhūtvā sarvakarmanirmuktaḥ kāmakrodhalobhamohamada- mātsaryādikaṃ dagdhvā triguṇātītaḥ ṣaḍūrmirahitaḥ ṣaḍbhāvavikāraśūnyaḥ । satyavākchuciradrohī grāma ekarātraṃ pattane pañcarātraṃ kṣetre pañcarātraṃ tīrthe pañcarātramaniketaḥ sthiramatirnānṛtavādī girikandareṣu vasedeka eva dvau vā caret grāmaṃ tribhirnagaraṃ caturbhi- rgrāmamityekaścaret । bhikṣuścaturdaśakaraṇānāṃ na tatrāvakāśaṃ dadyādavicchinnajñānādvairāgyasampatti- manubhūya matto na kaścinnānyo vyatirikta ityātmanyālocya sarvataḥ svarūpameva paśyañjīvanmuktimavāpya prārabdha-pratibhāsanāśaparyantaṃ caturvidhaṃ svarūpaṃ jñātvā dehapatanaparyantaṃ svarūpānusandhānena vaset । triṣavaṇasnānaṃ kuṭīcakasya bahūdakasya dvivāraṃ haṃsasyaikavāraṃ paramahaṃsasya mānasasnānaṃ turīyātītasya bhasmasnānamavadhūtasya vāyavyasnānaṃ ūrdhvapuṇḍraṃ kuṭīcakasya tripuṇḍraṃ bahūdakasya ūrdhvapuṇḍraṃ tripuṇḍraṃ haṃsasya bhasmoddhūlanaṃ paramahaṃsasya turīyātītasya tilakapuṇḍramavadhūtasya na kiñcit ।

turīyātītāvadhūtayoḥ ṛtukṣauraṃ kuṭīcakasya ṛtudvayakṣauraṃ bahūdakasya na kṣauraṃ haṃsasya paramahaṃsasya ca na kṣauram । asticedayanakṣauram । turīyātītāvadhūtayoḥ na kṣauram । kuṭīcakasyaikānnaṃ mādhukaraṃ bahūdakasya haṃsaparamahaṃsayoḥ karapātraṃ turīyātītasya gomukhaṃ avadhūtasyājagaravṛttiḥ । śāṭidvayaṃ kuṭīcakasya bahūdakasyaikaśāṭī haṃsasya khaṇḍaṃ digaṃbaraṃ paramahaṃsasya ekakaupīnaṃ vā turīyātītāvadhūtayo- rjātarūpadharatvaṃ haṃsaparamahaṃsayorajinaṃ na tvanyeṣām । kuṭīcakabahūdakayordevārcanaṃ haṃsaparamahaṃsayo- rmānasārcanaṃ turīyātītāvadhūtayoḥ sohaṃbhāvanā । kuṭīcakabahūdakayormantrajapādhikāro haṃsaparamahaṃsayo- rdhyānādhikārasturīyātītāvadhūtayorna tvanyādhikāra- sturīyātītāvadhūtayormahāvākyopadeśādhikāraḥ paramahaṃsasyāpi । kuṭīcakabahūdakahaṃsānāṃ nānyasyopadeśādhikāraḥ। kuṭīcakabahūdakayormānuṣapraṇavaḥ haṃsaparamahaṃsayorāntarapraṇavaḥ turīyātītāvadhūtayorbrahmapraṇavaḥ । kuṭīcakabahūdakayoḥ śravaṇaṃ haṃsaparamahaṃsayormananaṃ turīyātītāvadhūtayornididhyāsaḥ । sarveṣāmātmanusandhānaṃ vidhirityeva mumukṣuḥ sarvadā saṃsāratārakaṃ tārakamanusmara- ñjīvanmukto vasedadhikāraviśeṣeṇa kaivalyaprāptyupāya- manviṣyedyatirityupaniṣat ॥

iti saptamopadeśaḥ ॥ 7॥

VII-1. Then asked about the restrictions to (the conduct of) the ascetic, the god Brahma said to them in front of Narada. (The ascetic) being dispassionate shall reside in a fixed abode during the rains and move about for eight months alone; he shall not (then) reside in one place (continuously). The mendicant monk shall not stay in one place like a deer out of fright. He shall not accept (any proposal to prolong his stay) which militates against his departure. He shall not cross a river (swimming) with his hands. Neither shall he climb a tree (for fruits). He shall not witness the festival in honour of any god. He shall not subsist on food from one place (alone). He shall not perform external worship of gods. Discarding everything other than the Self and subsisting on food secured as alms from a number of houses as a bee (gathers honey), becoming lean, not increasing fat (in the body), he shall discard (the fattening) ghee like blood. (He shall consider) getting food in one house alone as (taking) meat, anointing himself with fragrant unguent as smearing with an impure thing, treacle as an outcaste, garment as a plate with leavings of another, oil-bath as attachment to women, delighting with friends as urine, desire as beef, the place previously known to him as the hut of an outcaste, women as snakes, gold as deadly poison, an assembly hall as a cemetery, the capital city as dreadful hell (Kumbhipaka), and food in one house as lumps of flesh of a corpse.

Discarding the sight of others as different from himself and also the ways of the world, leaving his native place, avoiding the places previously known to him, recollecting the bliss of the Self like the joy of regaining a forgotten object and forgetting the pride in his body and native place, admitting that his body is fit to be discarded like a corpse, he shall remain far away leaving the place of his children and close relatives as a thief does when released from prison. Subsisting on food secured without effort, devoting himself to meditation on Brahman and the Pranava and freed of all (worldly) activities, having burnt passion, anger, greed, delusion, pride, envy, etc., and unaffected by the three gunas (Sattva etc.,), free of the six human infirmities (hunger, thirst, etc.,), devoid of change due to the six states (of beings namely origin, existence, etc.,), true in speech, pure, not hating any one, (residing) one night in a village, five nights in a city, five nights in sacred spots, five nights in holy places on the banks of sacred rivers, without a fixed abode, with a steady mind, never uttering a falsehood, he may reside in mountain-caves; he shall journey alone, (but intent on the four months of

rest during the rains, chaturmashya) he may journey in the company of another towards a village, and as three or four towards a city.

(The rule is) that a mendicant monk shall journey alone. He shall not allow free play to the fourteen organs there. Enjoying the wealth of dispassion brought on by the full knowledge (of the transient nature of worldly life), (firmly) resolved in himself that there is no one other than his Self and there is no other different from him, seeing everywhere his own form and (thus) attaining liberation while living (jivanmukti), and conscious of his fourfold Self (as Otir, etc.,) till the end of the sway of prarabdha-karman, (the ascetic) shall live meditating on his Self till his body falls.

VII-2. (These are) bathing at the three periods (sandhyas) of the day by the Kutichaka ascetic, twice by the Bahudaka, once by the Hamsa, mental bath by the Paramahamsa, bath (i.e. smearing) of holy ashes by the Turiyatita, and air-bath by the Avadhuta.

VII-3. The Kutichaka should put on the perpendicular mark of sandal on the forehead (urdhvapundra), the Bahudaka the three horizontal lines of holy ashes (tripundra), the Hamsa (either) the urdhvapundra or the tripundra, the Paramahamsa the smearing of holy ashes, the Turiyatita the mark of sandal (tilakapundra), the Avadhuta none at all (or) the Turiyatita and the Avadhuta (have none at all).

VII-4. The Kutichaka shall have a shave (in each of the six) seasons, the Bahudaka a shave (at the end of) two seasons, the Paramahamsa no shave or if there is, a shave in six months (at the time of the solstice, ayana), and no shave to the Turiyatita and the Avadhuta.

VII-5. The Kutichaka takes food in one house, the Bahudaka collects alms from door to door as a bee does honey, the Hamsa and the Paramahamsa use the hand as the vessel (i.e. begging bowl), the Turiyatita is cow-mouthed (i.e. food is placed in his mouth) and the Avadhuta takes food at random (as does a python).

VII-6. The Kutichaka (wears) two garments, the Bahudaka one garment, the Hamsa a piece (of cloth), the Paramahamsa is either unclad or wears a single loin-cloth, the Turiyatita and the Avadhuta are unclad (lit. they remain as at the time of birth). The Hamsa and the Paramahamsa wear a (deer-)skin, not the others.

VII-7. The Kutichaka and the Bahudaka (practise) worship of gods, the Hamsa and the Paramahamsa worship mentally, the Turiyatita and the Avadhuta feel, 'That I am' (i.e. they identify the individual soul with the supreme spirit)

VII-8. The Kutichaka and the Bahudaka have the right to recite mantras, the Hamsa and the Paramahamsa to meditate (on them), the Turiyatita and the Avadhuta have no right for either of the two (practices), (but) the Turiyatita and the Avadhuta have the right to give instruction on the great Vedantic texts; so also the Paramahamsa. The Kutichaka, the Bahudaka and the Hamsa have no right to give instruction to others.

VII-9. The Kutichaka and the Bahudaka (are to meditate on) the Pranava of men (the external Pranava consisting of four mantras), the Hamsa and the Paramahamsa on the antarapranava (consisting of eight mantras), the Turiyatita and the Avadhuta on brahmapranava (consisting of sixteen matras).

VII-10. The Kutichaka and the Bahudaka shall listen (to the exposition of the Vedanta), the Hamsa and the Paramahamsa reflect on them, the Turiyatita and the Avadhuta have profound and repeated meditation on them. The rule is that all these (ascetics) shall meditate on the Self.

VII-11. Thus the aspirant after liberation always remembering the liberating mantra (Om) which enables him to cross (the ocean of) worldly life, shall live 'liberated while living'; the ascetic shall seek the means to attain final beatitude (Kaivalya) according to the rules of the special order (of the ascetic in which he finds himself). Thus (ends the seventh chapter of) the Upanishad.

Ashtamopadesha

atha hainaṃ bhagavantaṃ parameṣṭhinaṃ nāradaḥ papraccha saṃsāratārakaṃ prasanno brūhīti । *tatheti parameṣṭhī vaktumucakrame omiti brahmeti vyaṣṭisamaṣṭiprakāreṇa* । *kā vyaṣṭiḥ kā samaṣṭiḥ saṃhārapraṇavaḥ sṛṣṭipraṇava- ścāntarbahiścobhayātmakatvāttrividho brahmapraṇavaḥ* । *antaḥpraṇavo vyāvahārikapraṇavaḥ* । *bāhyapraṇava ārṣapraṇavaḥ* । *ubhayātmako virāṭpraṇavaḥ* । *saṃhārapraṇavo brahmapraṇava ardhamātrāpraṇavaḥ* । *omitibrahma* । *omityekākṣara-mantaḥpraṇavaṃ viddhi* । *sacāṣṭadhā bhidyate* । *akārokāramakārārdhamātrānādabindukalāśaktiśceti* । *tatra catvāra akāraścāyutāvayavānvita ukāraḥ sahasrāvayavānvito makāraḥ śatāvayavopeto'rdhamātrā- praṇavo'nantāvayavākāraḥ* । *saguṇo virāṭpraṇavaḥ saṃhāro nirguṇapraṇava ubhayātmakotpattipraṇavo yathāpluto virāṭplutaḥ plutasaṃhāro virāṭpraṇavaḥ ṣoḍaśamātrātmakaḥ ṣaṭtriṃśattattvātītaḥ* । *ṣoḍaśamātrātmakatvaṃ kathamityucyate* । *akāraḥ prathamokāro dvitīyā makāra- stṛtīyārdhamātrā caturthī nādaḥ pañcamī binduḥ ṣaṣṭhī kalā saptamī kalātītāṣṭamī śāntirnavamī śāntyatītā daśamī unmanyekādaśī manonmanī dvādaśī purī trayodaśī madhyamā caturdaśī paśyantī pañcadaśī parā* । *ṣoḍaśī punaścatuḥṣaṣṭimātrā prakṛti- puruṣadvaividhyamāsādyāṣṭāviṃśatyuttarabhedamātrā- svarūpamāsādya saguṇanirguṇatvamupetyaiko'pi brahmapraṇavaḥ sarvādhāraḥ paraṃjyotireṣa sarveśvaro vibhuḥ* । *sarvadevamayaḥ sarvaprapañcādhāragarbhitaḥ* ॥ *1*॥

sarvākṣaramayaḥ kālaḥ sarvāgamamayaḥ śivaḥ । *sarvaśrutyuttamo mṛgyaḥ sakalopaniṣanmayaḥ* ॥ *2*॥

bhūtaṃ bhavyaṃ bhaviṣyadyattrikāloditamavyayam । *tadapyoṅkāramevāyaṃ viddhi mokṣapradāyakam* ॥ *3*॥

tamevātmānamityetadbrahmaśabdena varṇitam । *tadekamamṛtamajaramanubhūya tathomiti* ॥ *4*॥

saśarīraṃ samāropya tanmayatvaṃ tathomiti । *triśarīraṃ tamātmānaṃ paraṃbrahma viniścinu* ॥ *5*॥

paraṃbrahmānusandadhyādviśvādīnāṃ kramaḥ kramāt । *sthūlatvātsthūlabhuktvācca sūkṣmatvātsūkṣmabhuk param* ॥ *6*॥

aikatvānandabhogācca so'yamātmā caturvidhaḥ । *catuṣpājjāgaritaḥ sthūlaḥ sthūlaprajño hi viśvabhuk* ॥ *7*॥

ekonaviṃśatimukhaḥ sāṣṭāṅgaḥ sarvagaḥ prabhu । *sthūlabhuk caturātmātha viśvo vaiśvānaraḥ pumān* ॥ *8*॥

viśvajitprathamaḥ pādaḥ svapnasthānagataḥ prabhuḥ । *sūkṣmaprajñaḥ svato'ṣṭāṅga eko nānyaḥ paraṃtapa* ॥ *9*॥

sūkṣmabhuk caturātmātha taijaso bhūtarāḍayam । *hiraṇyagarbhaḥ sthūlo'ntardvitīyaḥ pāda ucyate* ॥ *10*॥

kāmaṃ kāmayate yāvadyatra supto na kañcana । *svapnaṃ paśyati naivātra tatsuṣuptamapi sphuṭam* ॥ *11*॥

ekībhūtaḥ suṣuptasthaḥ prajñānaghanavānsukhī । *nityānandamayo'pyātmā sarvajīvāntarasthitaḥ* ॥ *12*॥

tathāpyānandabhuk cetomukhaḥ sarvagato'vyayaḥ । *caturātmeśvaraḥ prājñastṛtīyaḥ pādasaṃjñitaḥ* ॥ *13*॥

eṣa sarveśvaraścaiṣa sarvajñaḥ sūkṣmabhāvanaḥ । *eṣo'ntaryāmyeṣa yoniḥ sarvasya prabhavāpyayau* ॥ *14*॥

bhūtānāṃ trayamapyetatsarvoparamabādhakam । *tatsuṣuptaṃ hi yatsvapnaṃ māyāmātraṃ prakīrtitam* ॥ *15*॥

caturthaścaturātmāpi saccidekaraso hyayam । *turīyāvasitattvācca ekaikatvanusārataḥ* ॥ *16*॥

jñātānujñātrananujñātṛvikalpajñānasādhanam । *vikalpatrayamatrāpi suṣuptaṃ svapnamāntaram* ॥ *17*॥

māyāmātraṃ viditvaivaṃ saccidekaraso hyayam । *vibhakto hyayamādeśo na sthūlaprajñamanvaham* ॥ *18*॥

na sūkṣmaprajñamatyantaṃ na prajñaṃ na kvacinmune । *naivāprajñaṃ nobhayataḥprajñaṃ na prajñamāntaram* ॥ *19*॥

nāprajñamapi na prajñāghanaṃ cādṛṣṭameva ca । *tadalakṣaṇamagrāhyaṃ yadvyavahāryamacintya-mavyapadeśyamekātmapratyayasāraṃ prapañcopaśamaṃ śivaṃ śāntamadvaitaṃ caturthaṃ manyante sa brahma praṇavaḥ sa vijñeyo nāparasturīyaḥ sarvatra bhānuvanmumukṣūṇāmādhāraḥ svayaṃjyotirbrahmākāśaḥ sarvadā virājate paraṃbrahmatvādityupaniṣat* ॥ *iti aṣṭamopadeśaḥ* ॥ *8*॥

VIII-1. Then Narada asked the god Brahma: 'Be pleased to expound the saviour mantra for ending the course of worldly life'. Agreeing to it the god Brahma commenced to expound it. The Om (is) Brahman in the mode of viewing it as made up of many separate bodies (vyashti) and as made up of parts each of which is cosubstantially the same with the whole (samashti). Which is the vyashti? Which is the samashti? The samhara Pranava and srishti Pranava are of three kinds: the inner Pranava (Antah-Pranava), the outer Pranava (Bahya-Pranava) and the combined inner and outer Pranava (Ubhayatmaka-Pranava). The (one) Brahma-Pranava is (sometimes) the inner Pranava (consisting of eight matras) and the practical Pranava (Vyaharika-Pranava). The outer Pranava and the Pranava of the sages (Arsha-Pranava). The combined inner and outer Pranava is the Virat-Pranava. The Samhara-Pranava, the Brahma-Pranava and the Ardhamatra-Pranava. (Thus the Brahma-Pranava is of eight kinds: Samhara-Pranava, Srishti-Pranava, Antah-Pranava, Bahya-Pranava, Vyavaharika-Pranava, Arsa-Pranava, Virat-Pranava and Ardhamatra-Pranava).

VIII-2. The Om is Brahman. Know that the Om consisting of one syllable is the Antah-Pranava. It is divided into eight (matras) - the vowel 'a', the vowel 'u', the consonant 'm', the half-syllable (ardha-matra) the nada, the bindu, the kala and the shakti. Hence it is not four (as its chief matras have been said to be). The vowel 'a' consists of ten thousand parts, the vowel 'u' is of a thousand parts, the letter 'm' of a hundred parts and the Ardhamatra-Pranava consists of an endless number of parts. The Virat-Pranava is possessed of attributes (Saguna) and the Samhara-Pranava is free of attributes (Nirguna), the Utpatti-Pranava consists of both (Saguna and Nirguna). The Virat-Pranava is prolated (pluta). The Samhara-Pranava is pluta-pluta.

VIII-3. The Virat-Pranava consists of sixteen matras and is beyond the thirty-six primary substances. How has it sixteen matras. They are enumerated: the vowel 'a' is the first, the vowel 'u' is the second, the letter 'm' is the third, the ardhamatra is the fourth, the bindu is the fifth, the nada the sixth, the kala the seventh, the kalatita the eighth, shanti the ninth, the santyatita the tenth, the unmani the eleventh, the manonmani the twelfth, the puri the thirteenth, the madhyama the fourteenth, the pashyanti the fifteenth, and the para the sixteenth. Again the Brahma-Pranava though only one attains the state of possessing or not possessing attributes (Saguna and Nirguna), having attained the state of possessing 128 matras, due to the twofold character of Prakriti and Purusha, when it has sixty-four matras each.

VIII-4. This (Brahma-Pranava) is the prop of all, the supreme effulgence and the lord of all -thus (the sages with true vision) look upon it. It consists of all gods and the prop of all universe (the Lord) is in it.

VIII-5. It consists of all the syllables; it is the Time; it is composed of all the scripture and is the auspicious one (Shiva). It is the most excellent of all the Vedas and consists of (the essence) of all the Upanishads; this (Om, the Atman) should be sought.

VIII-6. Past, present and future constitute the three periods - the indestructible syllable Om (pervades and transcends) these; know that it is the beginning (of everything) and the bestower of final beatitude.

VIII-7. The same (Om) which is the Atman has been described by the word Brahman. Similarly experiencing it as the one (without a second), the ageless, the immortal, the Om and super-imposing the Om along with the body (on Brahman) it becomes one with it. Know it for certain then that the triple-bodied Atman is the supreme Brahman.

VIII-8. One should deeply meditate on the supreme Brahman in the due order of Vishva, etc., (the Vishva, the Viraj, the Otir and the Turya).

VIII-9-11. This Atman is fourfold - as experiencing the gross aspect (as the Vishva) when it is an individual in the gross aspect, as enjoying (the world) in the dreaming state in a subtle form when it has assumed the subtle form (of the Taijasa), as (enjoying bliss) in the state of identity (of the Prajna and the Ishvara), and as enjoying bliss (in the Turya state). The Atman is of four padas (quarters). The Vishva consisting of four stages (Vishva-Vishva, Vishva-Taijasa, Vishva-Prajna and Vishva-Turya) is the Purusha Vaishvanara. It functions in the waking state. It perceives gross forms (of the phenomenal world) and experiences them. It possesses nineteen faces (the five organs of perception, the five organs of action, the five vital airs and the four inner senses of manas, buddhi, ahamkara and chitta), has eight limbs (the sky as the head, the sun and the moon the two eyes, the directions the ears, the sea the lower part of the abdomen, the earth the feet), moves everywhere and is the master (Prabhu).

VIII-12-13. This Vishva (jit) is the first pada (of the Atman).

[The Vishva (the Vishvapada of the Atman) has four aspects in the four states of waking, dreaming, deep sleep and the Turya. In the waking state it functions through the senses and experiences the sight, etc., of objects. This is the waking within the waking state (jagrat-jagrana). Its experiencer in the individual aspect is the Vishva-Vishva (the Vishva subdivision of the Vishvapada of the Atman); it is Virat-Viraj in the collective aspect. It is Otir-Otir in the individual and collective aspects. When the mind grasps objects without the functioning of the senses it is dreaming within the waking state (jagrat-svapna); its experiencer is Vishva-Taijasa (the Taijasa subdivision of the Vishva). When one is not conscious of anything but remains as if unconscious then it is sleep within the waking state (jagrat-susupti); its experiencer is the Vishva-Prajna (the Prajna subdivision of the Vishva). When one is in equanimity due to the grace of the Guru or the fruition of one's good deeds (punya), as if one were in Samadhi, and behaves like an onlooker (sakshin) it is the Turya in the waking state (jagrat-turya). Its experiencer is the Vishva-Turya (the Turya subdivision of the Vishva)].

The second pada (of the Atman the Taijasa, too, has four aspects (the Taijasa-Vishva, the Taijasa-Taijasa, the Taijasa-Prajna and the Taijasa-Turya) and is the lord of beings, the Hiranyagarbha. It functions as the master in the dreaming state. It perceives subtle forms (of the phenomenal world) and experiences them. Though possessing eight limbs it is one and not different, Oh Narada (lit. the tormentor of foes).

VIII-14-16. [When in the dreaming state the Atman experiences the sight, etc., of objects with dream-eyes, etc., without the active functioning of the mind then there is the waking within the dreaming state (svapna-jagarana) and its experiencer is the Taijasa-Vishva (the Vishva subdivision of the Taijasa). Its experiencer is the Sutra-Viraj in the collective aspect of the experiences of the svapna-jagarana state; it is the Otir subdivision of the Anujnatir in the individual and collective aspects. When in the dreaming state the Atman enjoys the objects by the mind alone without the functioning of the dream-eyes, etc., and the svapna-jagarana state, it is the state of svapna-svapna (dreaming within the dreaming state). Its experiencer is the Taijasa-taijasa (the Taijasa subdivision of the Taijasa pada of the Atman). When there is no experience of the svapna-jagarana and the svapna-svapna states and there is no perception either by the dream-eyes, etc., or by the mind and there is a total forgetfulness of external objects and of oneself, that state of insensibility is the svapna-susupti (the state of deep sleep within the dreaming state). The Atman who experiences this state is the Taijasa-Prajna (the Prajna subdivision of the Taijasa pada of the Atman). When due to the fruition of one's good deeds there are no perceptions of the three previous states of the dreaming state and the Atman remains in the Turya state of the dreaming state, when there shines a neutral state (the state of a witness) of generic and

particular experiences of the external world and of the inner senses, that state is svapna-turya (the Turya subdivision of dreaming state) and the Atman who experiences this is the Taijasa-Turya (the Turya subdivision of the Taijasa pada of the fourfold Atman].

When one is asleep and neither hankers after desire nor sees any dream, that is clearly deep sleep. In this state functions the four-fold Prajna (as Prajna-Vishva, Prajna-Taijasa, Prajna-Prajna and Prajna-Turya), which is termed the third pada of the Atman. This Atman is one, remains in the state of deep sleep, possesses the fullness of wisdom, enjoys happiness, consists of everlasting bliss and remains in the heart of all beings; yet he enjoys bliss, has the mind for his face, is omnipresent and indestructible and is the Ishvara.

VIII-17. He is the lord of all, omniscient and subtle in conception. He permeates all beings; he is the prime source, the origin and the destruction of all.

VIII-18. All these three stages (of waking, dreaming and deep sleep) are a hindrance to the annihilation of all activities to beings (i.e. for self-realization); hence they are akin to the state of deep sleep; it is really dream-stuff and has been said to be an illusion alone. [In the state of deep sleep when the person remaining in either of the two states of waking or dreaming desires to move to the state of deep sleep and experiences the false notion of form, etc., of objects with the eyes, etc., then it is the state of waking within deep sleep (susupti-jagrat); its experiencer in the individual aspect is the Vishva subdivision of the Prajna; in its collective aspect it is the Viraj subdivision of the Bijatman; in the combined individual and collective aspect it is the Anujnaikarasotir. In the state of deep sleep when the Atman is free of the false notion of form, etc., of external objects and occupying a position in either of the waking or dreaming states experiences the false notions of form, etc., of objects, it is the state of dreaming with in deep sleep (svapna-svapna). The experiencing Atman then is the Prajna-Taijasa (the Taijasa subdivision of the Prajna). Again in deep sleep when the Atman, though experiencing the false notion of form, etc., of objects with the false activities (of seeing, etc.), which pervade one's consciousness (Chaitanya), is yet not experiencing them as if stagnant, then it is the state of deep sleep within deep sleep. The experiencing Atman then is the Prajna-Prajna (the Prajna subdivision immanent in the Prajna). Again in the state of deep sleep when the Atman enjoys bliss, remaining as the witness of the experiences of the three previous stages in deep sleep, then it is the Turya state of deep sleep and the experiencing Atman is the Prajna-Turya (the Turya subdivision of the Prajna)].

VIII-19-20. The fourth (pada, the Turya) though fourfold (as Turya-Vishva, Turya-Taijasa, Turya-Prajna and Turya-Turya) is indeed the one essence of pure consciousness, for the reason that each one of these (Vishva, etc.,) culminates in the Turya state. (The Turya state) forms the basis for the differentiation (of the Atman) as Otir, Anujnatir and Anujnana (i.e. Anujnanaikarasa). These three different states are (really) susupta (as they merely constitute a veil of the Turya-Turya which is supreme bliss) and consists of an inward dream-stuff. Knowing that (anything other than the Turya-Turya) is mere illusion, there remains the next moment the one essence of pure consciousness.

VIII-21. [As the Turya-Turya, being the one state of bliss, is incapable of subdivisions in the individual, collective, and partly individual and partly collective aspects, the Turya by itself is not of a fourfold nature, but only three (excluding the Turya-Turya). This threefold nature of the Turya may be explained thus: As there are distinctions in external objects, the knower of Brahman perceives them with his senses, but without distinction; this state is the turya-jagarana; the Atman who experiences this state individually is the Turya-Vishva, collectively it is the Turya-Viraj, partly individual partly collective it is the Avikalpa-Otir. When the knower of Brahman, with all sense-activities abated, perceives the oneness of the Self with Brahman by his mind alone it is the state of turya-svapna; the

Atman who experiences this is the Turya-Taijasa. When the person is in distinctionless deep meditation (Nirvikalpa-samadhi) and remains as if in a state of suspended animation, it is the state of turya-susupti and the experiencing Atman is the Turya-Prajna.]

Here is the distinct precept that the Turya-Turya is not at any time gross wisdom, (as it is not the Otrotir which is the same as Vishva-Vishva and the Viraj-Viraj, experiencing the jagrat-jagarana state), nor indeed the subtle sentience (as it is different from the Taijasa, Sutra and Anujnatir of the Svapna-jagarana state), nor pure consciousness (Prajna), (as it is different from the Otir-Avikalpa, the same as the Vishva, the Viraj and the Turya of the form of consciousness disclosing the presence or absence of the jagrat-jagarana and other states), nor anywhere else, Oh sage.

VIII-22. It is not non-consciousness (Aprajna) (as it is far away from the Anujnatir-Otir, identical with the Taijasa-Vishva and the Sutra-Viraj that are without outward perception in the svapna-jagarana state), nor of both gross and subtle consciousness (as it is outside the scope of Otir-Anujnaikarasa, identified with the Vishva-Prajna and the Viraj-Bija of the jagrat-svapna state which is outside the province of true knowledge), nor exclusive intelligence (as it is not within the scope of Anujnatir-Anujnaikarasa, identified with the Taijasa-Prajna and the Sutra-Bija of the form of exclusive intelligence functioning in the svapna-svapna state) and is never perceptible (as it is beyond the range of the Anujnatir-Anujnatir, identified with the taijasa-Taijasa and the Sutra-Sutra deluded by the vision created by the mind in the svapna-svapna state).

VIII-23. It cannot be defined (as it is different from the Anujnaikarasa-Anujnatir, identified with the Prajna-Taijasa and the Bija-Sutra which can be known only through the ignorance of the Atman in the svapna-svapna state), cannot be grasped (as it is different from the Anujnaikarasa-Otir, identified with the Prajna-Vishva and the Bija-Viraj, which can be grasped through the ignorance of the Atman in the svapna-jagarana state), is incapable of being expressed (as it is different from the Anujnatir-Avikalpa, identified with the Taijasa-Sutra-Turiya, which manifests the presence or absence of the svapna-jagarana and other states in the svapna-turya state), is beyond thought (as it is outside the Anujnaikarasa-Anujnaikarasa, identified with the Prajna-Prajna and the Bija-Bija in the svapa-svapa state, having only the recollection, 'I know not anything of that state'), is incapable of being given a name (as it is untouched by the perception of the Anujnaikarasa-Avikalpa, identified with the Prajna-Bija-Turya, that could be named as the witness of the presence or absence of the svapna-jagarana and similar states in the svapna-turya state), is also the essence of the conviction in the one Atman (as it is different from the perceptions of the Avikalpa-Otir, identified with the Turya-Vishva-Viraj, experiencing the turya-jagarana state), is the annihilation of worldly life (as it cannot bear even the smell of the Avikalpa-Anujnatir, identified with the Turya-Taijasa-Sutra which in some cases does not put an end to worldly life and which experiences the turya-svapna state), is quiescent (as it differs from the experience of the Avikalpa-Anujnaikarasa, identified with the Turya-Prajna-Bija experiencing the turya-svapna state), is the auspicious one (as it is the same as final beatitude - Kaivalya - in the disembodied state) and is the non-dual one (as it is of the form of the supreme non-dual state without a counter-part) - this (the knowers of Brahman) consider as the fourth (the turya-turya); it is the (same as the) Brahma-Pranava. This should be realized and not any other (called) turya. This (turya-turya) is the prop to the seekers after liberation as the sun (to the phenomenal world); it is self-effulgent (as it is the source of lustre to the sun, etc.,); it is the ether of Brahman (as it is without a counter-part); it always shines as it is the transcendent Brahman. Thus (ends the eighth chapter of) the Upanishad.

Navomopadesha

atha brahmasvarūpaṃ kathamiti nāradaḥ papraccha । *taṃ hovāca pitāmahaḥ kiṃ brahmasvarūpamiti* । *anyosāvanyohamasmīti ye viduste paśavo na svabhāva-paśavastamevaṃ jñātvā vidvānmṛtyumukhātpramucyate*
nānyaḥ panthā vidyate'yanāya । *kālaḥ svabhāvo niyatiryadṛcchā bhūtāni yoniḥ puruṣa iti cintyam* । *saṃyoga eṣāṃ natvātmabhāvā-dātmā hyanīśaḥ sukhaduḥkhahetoḥ* ॥ *1*॥

te dhyānayogānugatā apaśyan devātmaśaktiṃ svaguṇairnigūḍhām । *yaḥ kāraṇāni nikhilāni tāni kālātmayuktānyadhitiṣṭhatyekaḥ* ॥ *2*॥

tamekasmiṃstrivṛtaṃ ṣoḍaśāntaṃ śatārdhāraṃ viṃśapratityarābhiḥ । *aṣṭakaiḥ ṣaḍbhirviśvarūpaikapāśaṃ trimārgabhedaṃ dvinimittaikamoham* ॥ *3*॥

pañcasrotombuṃ pañcayonyugravaktrāṃ pañcaprāṇormiṃ pañcabuddhyādimūlām । *pañcāvartāṃ pañcaduḥkhaughavegāṃ pañcaśadbhedāṃ pañcaparvāmadhīmaḥ* ॥ *4*॥

sarvājīve sarvasaṃsthe bṛhante tasminhaṃso bhrāmyate brahmacakre । *pṛthagātmānaṃ preritāraṃ ca matvā juṣṭastatastenāmṛtatvameti* ॥ *5*॥

udgīthametatparamaṃ tu brahma tasmiṃstrayaṃ svapratiṣṭhākṣaraṃ ca । *atrāntaraṃ vedavido viditvā līnāḥ pare brahmaṇi tatparāyaṇāḥ* ॥ *6*॥

saṃyuktametatkṣaramakṣaraṃ ca vyaktāvyaktaṃ bharate viśvamīśaḥ । *anīśaścātmā badhyate bhoktṛbhāvā- jjñātvā devaṃ mucyate sarvapāśaiḥ* ॥ *7*॥

jñājñau dvāvajāvīśanīśāvajā hyekā bhoktṛbhogārthayuktā । *anantaścātmā viśvarūpo hyakartā trayaṃ yadā vindate brahmametat* ॥ *8*॥

kṣaraṃ pradhānamamṛtākṣaraṃ haraḥ kṣarātmānāvīśate deva ekaḥ । *tasyābhidhyānādyojanāttattvabhāvā- dbhūyaścānte viśvamāyānivṛttiḥ* ॥ *9*॥

jñātvā devaṃ mucyate sarvapāśaiḥ kṣīṇaiḥ kleśairjanmamṛtyuprahāṇiḥ । *tasyābhidhyānāttṛtayaṃ dehabhede viśvaiśvaryaṃ kevala ātmakāmaḥ* ॥ *10*॥

etajjñeyaṃ nityamevātmasaṃsthaṃ nātaḥ paraṃ veditavyaṃ hi kiñcit । *bhoktā bhogyaṃ preritāraṃ ca matvā sarvaṃ proktaṃ trividhaṃ brahmametat* ॥ *11*॥

ātmavidyā tapomūlaṃ tadbrahmopaniṣatparam । *ya evaṃ viditvā svarūpamevānucintayaṃ- statra ko mohaḥ kaḥ śoka ekatvamanupaśyataḥ* ॥ *12*॥

tasmāvirāḍbhūtaṃ bhavyaṃ bhaviṣyadbhavatyanaśvarasvarūpam । *aṇoraṇīyānmahato mahīyā-nātmāsya jantornihito guhāyām* । *tamakratuṃ paśyati vītaśoko dhātuḥprasādānmahimānamīśam* ॥ *13*॥

apāṇipādo javano grahītā paśyatyacakṣuḥ sa śruṇotyakarṇaḥ । *sa vetti vedyaṃ na ca tasyāsti vettā tamāhuragryaṃ puruṣaṃ mahāntam* ॥ *14*॥

aśarīraṃ śarīreṣvanavastheśvavasthitam । *mahāntaṃ vibhumātmānaṃ matvā dhīro na śocati* ॥ *15*॥

sarvasya dhātāramacintyaśaktiṃ sarvāgamāntārthaviśeṣavedyam । *parātparaṃ paramaṃ veditavyaṃ sarvāvasāne sakṛdveditavyam* ॥ *16*॥

kaviṃ purāṇaṃ puruṣottamottamaṃ sarveśvaraṃ sarvadevairupāsyam । *anādi madhyāntamanantamavyayaṃ śivācyutāmbhoruhagarbhabhūdharam* ॥ *17*॥

svenāvṛtaṃ sarvamidaṃ prapañcaṃ pañcātmakaṃ pañcasu vartamānam । *pañcīkṛtānantabhavaprapañcaṃ pañcīkṛtasvāvayavairasaṃvṛtam* । *parātparaṃ yanmahato mahāntaṃ svarūpatejomayaśāśvataṃ śivam* ॥ *17*॥

nāvirato duścaritānnāśānto nāsamāhitaḥ । *nāśāntamanaso vāpi prajñānenainamāpnuyāt* ॥ *18*॥

nāntaḥprajñaṃ na bahiḥprajñaṃ na sthūlaṃ nāsthūlaṃ na jñānaṃ nājñānaṃ nobhayataḥprajñamagrāhya- mavyavahāryaṃ svāntaḥsthitaḥ svayameveti ya evaṃ veda sa mukto bhavati sa mukto bhavatītyāha bhagavānpitāmahaḥ । *svasvarūpajñaḥ parivrāṭ parivrāḍekākī carati bhayatrastasāraṅgavattiṣṭhati* । *gamanavirodhaṃ na karoti* । *svaśarīravyatiriktaṃ sarvaṃ tyaktvā ṣṭpadavṛttyā sthitvā svarūpānusandhānaṃ kurvansarvamananyabuddhyā svasminneva mukto bhavati* । *sa parivrāṭ sarvakriyākārakanivartako guruśiṣyaśāstrādivinirmuktaḥ sarvasaṃsāraṃ visṛjya cāmohitaḥ parivrāṭ kathaṃ nirdhanikaḥ sukhī dhanavā- ñjñānājñānobhayātītaḥ sukhaduḥkhātītaḥ svayaṃjyotiprakāśaḥ sarvavedyaḥ sarvajñaḥ sarvasiddhidaḥ sarveśvaraḥ so'hamiti* । *tadviṣṇoḥ paramaṃ padaṃ yatra gatvā na nivartante yoginaḥ* । *sūryo na tatra bhāti na śaśāṅko'pi na sa punarāvartate na sa punarāvartate tatkaivalyamityupaniṣat* ॥

iti navamopadeśaḥ ॥ *9*॥

oṃ bhadraṃ karṇebhiḥ śruṇuyāma devā । *bhadraṃ paśyemākṣabhiryajatrāḥ* । *sthirairaṅgaistuṣṭuvā?sastanūbhiḥ* । *vyaśema devahitaṃ yadāyuḥ* । *svasti na indro vṛddhaśravāḥ* । *svasti naḥ pūṣā viśvavedāḥ* । *svasti nastārkṣyo ariṣṭanemiḥ* । *svasti no bṛhaspatirdadhātu* ॥

oṃ śāntiḥ śāntiḥ śāntiḥ ॥

॥ *iti nāradaparivrājakopaniṣatsamāptā* ॥

IX-1. Then Narada inquired: 'How is the real form of Brahman?' The god Brahma answered (expounding) the real form of Brahman. Those who consider that He (the transcendent Brahman) is one and himself (the individual self) as another are beasts, though not beasts in their (true) nature. The wise (sage) having realized thus (that the individual Self and Brahman are identical) is released from the jaws of death (i.e. belief in duality results in death and renunciation-birth; that in non-duality, in immortality). There is no other path known to reach the goal (of final beatitude).

IX-2. Time (is the root-cause of worldly life, say some philosophers), Nature (say the Mimamsakas), chance (say the atheists), the (five) elements (say the Jainas who believe in the eternality of the world), Matter (Prakriti) (say the Saktas), the Purusha (Hiranyagarbha) (say the Yogins) - thus the speculation (on the cause of worldly life). The combination of these is not (the cause) on account of the existence of the Self. The Self too is incapable (of being the cause) on account of its being subject to happiness and misery.

IX-3. They (the knowers of Brahman) resorting to the Yoga of deep meditation perceived the power (Maya) of the self-luminous Atman, well hidden by its own attributes (of Sattva, etc.,), who, alone, governs all these causes including Time and the individual Self.

IX-4. (Maya, under the guidance of the Saguna-Brahman - Ishvara - created the universe. Brahman itself does not perform any action as it is nishkriya). (They perceived) that (world resembling the wheel of a chariot) in one felly (Maya), covered with three (the gods Brahma, Vishnu and Shiva, possessing the power of creation, sustenance and withdrawal of the world, due to the association with the three gunas), possessing sixteen powers (kalas), having fifty spokes with twenty nails (in the form of the senses and their objects), having six groups of eight (astakas) with one fetter (desire) of many forms, with three kinds of paths, and having delusion which is the cause of the two (goodness and sin, based on love and hatred).

IX-5. We think of that (river) the water of which flows in five ways (currents), which has five fierce mouths due to five causes, the waves of which are the five vital airs, whose source is (the ego) which controls the five senses of perception, which has five whirlpools, whose speed of flow consists of the five miseries, which has fifty divisions and which has five junctures.

IX-6. In this wheel of Brahman which is (the cause of) the life of all, (the substratum of) the dissolution of all and extensive (far vaster than the sky), the Hamsa (the Paramatman in the form of the individual Self) is revolved. Having considered himself as separate (as the individual Self, as the ether in the pot with reference to the all-pervading ether), and Brahman as the controlling Self (he is revolved in the wheel of worldly life); and then becoming beloved by Him (on realizing the truth in 'Thou art That', and 'I am Brahman') (the individual soul) attains immortality.

IX-7. This (described before as different from the Saguna Brahman, or Ishvara) has indeed been sung (in the Upanishads) as the supreme Brahman; on Him (the essence of the Pranava) the triad (is super-imposed) and it is the support (of the phenomenal world) which is in itself; it is imperishable. Knowers of the Veda realizing the difference (between the Self and Brahman to be false) and being completely devoted to Him are absorbed in the transcendent Brahman.

IX-8. The Lord sustains the universe unified (by cause and effect), the perishable (phenomenal world) and the imperishable (Maya), the manifested (Nature) and the un-manifested (cause, Maya). The

individual Atman is considered to be powerless due to its nature of being an experiencer (of pleasure and pain); having realized the self-effulgent Being, he becomes free of all bonds.

IX-9. The omniscient and the ignorant are the two uncreated beings; the (former) is the Lord and (the other) the powerless (anisha); there is indeed the one uncreated (Prakriti) which is intended for the things of experience and the experiencer The (transcendent) Atman is unlimited and omnipresent and is not an agent (of actions). When (one) realizes these three (Ishvara, the individual Self and Prakriti) to be Brahman (one becomes Brahman).

IX-10. Prakriti (Pradhana) is perishable; the Lord (Hara, who dispels ignorance) is immortal and imperishable. The one self-effulgent Being rules over the perishable (Prakriti) and the individual Atman. By repeated deep meditation on Him and concentration of the mind (in Yoga, 'I am He') and by the realization of true reality, (there shall be) the disappearance of the universal illusion (Maya) at the end (of one's ignorance).

IX-11. Having realized the self-effulgent Lord (as identical with the Self) one is released from all bonds; with all miseries destroyed there will be an end to births and deaths. By deeply meditating on that (that he is no other than that reality) and when the difference between the body (and the Self has disappeared) (the sage) realizes the third supreme state (of the Parameshvara) and (therein) final beatitude (kevala), and (thus) has fulfilled himself.

IX-12. This (Brahman) should be realized (as oneself), it is everlasting and present as the individual Atman; for there is nothing other than that that is worthy of realization. Having considered (with illusory vision) the experiencer (individual Atman), the objective world (of experience) and the Ishvara (ruler) (as different), (know) that all this triad has been well declared (by the knowers of the Vedanta) to be Brahman (alone).

IX-13. The means of realizing this Brahman is the Brahma-Vidya (the teaching of the Upanishads) and penance (i.e. deep meditation); it is solely dependent on the Upanishads (for its realization).

IX-14. To one who thus understands and meditates on one's Self alone, 'What delusion is there, what sorrow, to one who beholds oneness?' Hence (the separateness of) Viraj, the past, the present and the future (disappears and they) become of the form of the indestructible (Brahman).

IX-15. Subtler than the atom, greater than the great, the Self is situated in the heart of this (every) creature. One sees this transcendent Lord who is free from passions by the grace of the creator and (thus) becomes freed from sorrow.

IX-16. Having no hands and feet, (the Lord) moves fast and grasps (objects); without eyes He sees; without ears He hears. He knows things to be known (without a mind, as he is omniscient); no one knows Him. (knowers of the Vedanta) speak of Him as the foremost transcendental Purusha (the supreme Consciousness).

IX-17. The wise (Yogin) does not feel sorrow, having realized the Atman who is bodiless, transcendent and all pervading and who is present in (all) bodies which are impermanent.

IX-18. This transcendent (Being) the prop of all (as Vishnu), whose powers are beyond (the reach of) thought, who is to be realized by the esoteric meaning of all the Upanishads, and who is greater than the (indestructible) great, ought to be realized; at the end of everything (phenomenal) the emancipator (lit. the harbinger of death to avidya) ought to be known.

IX-19. The (all-)wise, the (most) ancient, the most exalted of sentient beings, the Lord of all, the one adored by all gods, and devoid of beginning, middle and end, the infinite, the indestructible and the prop (lit. the mountain) to (the gods) Shiva, Vishnu and Brahma (should be realized).

IX-20. All this Universe made up of the five elements and remaining in the five, which becomes endless in variety by their quintuplication is pervaded by him (the Atman as Antaryamin, etc.,); but it is un-encompassable by the parts (thus) quintuplicated; (for) it is the highest of the high and greater than the great, and eternal auspiciousness by the effulgence of its own form. (Thus the seeker after liberation should realize the Self as Brahman).

IX-21. Neither one who has not refrained from bad conduct, nor one who is not peaceful, nor one without concentrated meditation, nor one whose mind is not quiescent can realize him (Brahman) by (mere) knowledge (of the scripture). (By the one gaining true knowledge (Prajnana) by refraining from the evils described above realizes Brahman).

IX-22. The Self (remaining in oneself) reveals itself neither to one (who considers it) as inwardly wise, nor as outwardly wise, nor as gross, nor as subtle, nor as knowledge, nor as ignorance, nor as knowledge of both (external and internal), nor as conceivable, nor as directly connected with worldly activities. He who realizes it thus becomes liberated; he becomes liberated. Thus said the god Brahma.

IX-23. The mendicant monk is a knower of the real nature of the Self. The mendicant monk journeys alone (as duality is foreign to him even in a crowd). Like a deer timid through fear, he remains (without mixing with company). He does not stand in the way (of others' progress). Discarding everything other than his (bare) body, sustaining his life in the manner of a bee (by collecting food from different places) and deeply meditating on his Self and without seeing any difference in all things from his own Self, he becomes liberated. This mendicant monk abstaining from being the agent of all (worldly) actions, freed from (duties of) the preceptor, disciple, scripture, etc., and discarding all bands of the phenomenal world, is untouched by delusions. How can the mendicant monk devoid of wealth be happy? He is rich (as he has the wealth of Brahman), beyond both knowledge and ignorance, beyond pleasure and pain, illumined by self-effulgence, celebrated among all (people), omniscient, the giver of all great powers, the lord of all - thus he considers himself. That is the highest place of Lord Vishnu where the Yogins, having reached it never return (therefrom). The sun shines not there, nor does the moon. He never again returns (to worldly life), he never returns. That is final beatitude (Kaivalya). Thus (ends) the Upanishad. End of the ninth chapter (and the Upanishad).

Nrisimha Purva Taapinyupanishad

This Atharva vedeeya Upanishad seeks to explain the conversation of Deva Ganaas and Prjapati regarding Savishesha or Saakaara and Nirvishesha or Niraakaara Brahma Nirupna. Pancha Khanda -anvita this famed Upanishad seeks to explain Paramatma as of Purushardhi Nrisimha rupa vyktata. Parama purusha is known to have been manifested out of ‘Tapas’ and thus this Upanishad is titled as ‘ ‘Purva Taapni’. Srishti Purva Tapo Vikaasa krama spashtata is hence jusifiably titled as Nrisimha Purva Taapninya Upanishad. Pradhama Bhaaga Upanishad describes the Srishti moola Prajpati and anushthub mantrashana, sampurna jagat be of anushthub maya, Mantra Raajaa’s chatushpaada, Rishi-Devataa -Chhanda Vishayakaprashna- Paada and Anga sahita Mantra Phala- Loka, Veda , Brahmaadi -Saama gaana rupa dhyaana-Mantra raaja Saama mahatmya, and tad vidya mahima. Dwiteeya bhaaga varnana vishaya explains as to how the Nrisimha Mantra raaja dwara to cross across the samsaara, pranava and saama gaana dwara tadatmya,Saama’s anushthapata, Saama panchangata, omkaara dwaa

nyaasa prakriya, Mantra Raaja pratyeka pada nyaasa, Mantra raaja's ugra- veeraadi pada saardhakata, and so on. Triteeya bhaaga of the upnishad explains the mantra raaja shakti, beejaadi jignaasa, besides shakti beeja swarupa nirupaana. Chatrudha bhaaga varnana be inclusive of anga mantra upadesha, Pranava's Brahmaatmakataa, Pranava's chaturpada nirupana, Savitri Gayatri mantraadi swarupa nirupana. Panchama bhaaga details Devi's Maha Chakra Jigjnaansa, shat-ashta dwadasha-dwaatrimshat or32- chakra nirupana- avayava darshana- Maha Chakra darshana, Mantra chakra vedhana mahima, Mantra Raaja jaapaka sarvotkrihtata.. Thus the Brahmatva praapti nirupana and tadaatmya of Nirvishesha or Savishasha Nrisimha Bhagavan.

Pradhama Bhaaga

oṃ āpo vā idamāsaṃstatsalilameva । sa prajāpatirekaḥ puṣkaraparṇe samabhavat । tasyāntarmanasi kāmaḥ samavartata idaṃ sṛjeyamiti । tasmādyatpuruṣo manasābhigacchati tadvācā vadati tatkarmaṇā karoti tadeṣabhyanūktā । kāmastadagre samavartatādhi manaso retaḥ prathamaṃ yadāsīt ।

sato bandhumasati niravindanhṛdi pratīṣyā kavayo manīṣeti upainaṃ tadupanamati yatkāmo bhavati ya evaṃ veda sa tapo'tapyata sa tapastaptvā sa etaṃ mantrarājaṃ nārasiṃhamānuṣṭabhamapaśyattena vai sarvamidamasṛjata yadidaṃ kiñca । tasmātsarvamānuṣṭubhamityācakṣate yadidaṃ kiñca । anuṣṭubho vā imāni bhūtāni jāyante anuṣṭubhā jātāni jīvanti anuṣṭubhaṃ prayantyabhisaṃviśanti tasyaiṣā bhavati anuṣṭupprathamā bhavati anuṣṭubuttamā bhavati vāgvā anuṣṭup vācaiva prayanti vācodyanti paramā vā eṣā chandasāṃ yadanuṣṭubiti ॥ 1॥

sasāgarāṃ saparvatāṃ saptadvīpāṃ vasundharāṃ tatsāmnaḥ prathamaṃ pādaṃ jānīyāt yakṣagandharvāpsarogaṇasevitamantarikṣaṃ tatsāmno dvitīyaṃ pādaṃ jānīyādvasurudrādityaiḥ sarvairdevaiḥ sevitaṃ divaṃ tatsāmnastṛtīyaṃ pādaṃ jānīyāt brahmasvarūpaṃ nirañjanaṃ paramavyomnikaṃ tatsāmnaścaturthaṃ pādaṃ jānīyādyo jānīte so'mṛtatvaṃ ca gacchati ṛgyajuḥsāmātharvāṇaścatvāro vedāḥ sāṅgāḥ saśākhāścatvāraḥ pādā bhavanti kiṃ dhyānaṃ kiṃ daivataṃ kānyaṅgāni kāni daivatāni kiṃ chandaḥ ka ṛṣiriti ॥ 2॥

sa hovāca prajāpatiḥ sa yo ha vai sāvitryasyāṣṭākṣaraṃ padaṃ śriyābhiṣiktaṃ tatsāmno'ṅgaṃ veda śriyā haivābhiṣicyate sarve vedāḥ praṇavādikāstaṃ praṇavaṃ tatsāmno'ṅgaṃ veda sa trīṃllokāñjayati caturviṃśatyakṣarā mahālakṣmīryajustatsāmno'ṅgaṃ veda sa āyuryaśaḥkīrti-jñāneiśvaryavānbhavati tasmādidaṃ sāṅgaṃ sāma jānīyādyo jānīte so'mṛtatvaṃ ca gacchati sāvitrīṃ praṇavaṃ yajurlakṣmīṃ strīśūdrāya necchanti dvātriṃśadakṣaraṃ sāma jānīyādyo jānīte so'mṛtatvaṃ ca gacchati sāvitrīṃ lakṣmīṃ yajuḥ praṇavaṃ yadi jānīyāt strī śūdraḥ sa mṛto'dho gacchati tasmātsarvadā nācaṣṭe yadyācaṣṭe sa ācāryastenaiva sa mṛto'dho gacchati ॥ 3॥

sa hovāca prajāpatiḥ agnirvai devā idaṃ sarvaṃ viśvā bhūtāni prāṇā vā indriyāṇi paśavo'nnamabhṛtaṃ samrāṭ svarāḍvirāṭ tatsāmnaḥ prathamaṃ pādaṃ jānīyāt ṛgyajuḥsāmātharvarūpaḥ sūryo'ntarāditye hiraṇmayaḥ puruṣastatsāmno dvitīyaṃ pādaṃ jānīyāt ya oṣadhīnāṃ prabhurbhavati tārādhipatiḥ somastatsāmnastṛtīyaṃ pādaṃ jānīyāt sa brahmā sa śivaḥ sa hariḥ sendraḥ so'kṣaraḥ paramaḥ svarāṭ tatsāmnaścaturthaṃ pādaṃ jānīyādyo jānīte so'mṛtatvaṃ ca gacchati ugraṃ prathamasyādyaṃ jvalaṃ dvitīyasyādyaṃ nṛsiṃhaṃ tṛtīyasyādyaṃ mṛtyuṃ

caturthasyādyaṃ sāma jānīyādyo jānīte so'mṛtatvaṃ ca gacchati tasmādidaṃ sāma yatra kutracinnācaṣṭe yadi dātumapekṣate putrāya śuśrūṣave dāsyatyanyasmai śiṣyāya vā ceti ॥ *4*॥

sa hovāca prajāpatiḥ kṣīrodārṇavaśāyinaṃ nṛkesarivigrahaṃ yogidhyeyaṃ paraṃ padaṃ sāma jānīyādyo jānīte so'mṛtatvaṃ ca gacchati vīraṃ prathamasyādyārdhāntyaṃ taṃ sa dvitīyasyādyārdhāntyaṃ haṃ bhī tṛtīyasyādyārdhāntyaṃ mṛtyuṃ caturthasyādyārdhāntyaṃ sāma tu jānīyādyo jānīte so'mṛtatvaṃ ca gacchati tasmādidaṃ sāma yena kenacidācāryamukhena yo jānīte sa tenaiva śarīreṇa saṃsārānmucyate mocayati mumukṣurbhavati japāttenaiva śarīreṇa devatādarśanaṃ karoti tasmādidameva mukhyadvāraṃ kalau nānyeṣāṃ bhavati tasmādidaṃ sāṅgaṃ sāma jānīyādyo jānīte so'mṛtatvaṃ ca gacchati ॥ *5*॥

ṛtaṃ satyaṃ paraṃ brahma puruṣaṃ kṛṣṇapiṅgalam । *ūrdhvaretaṃ virūpākṣaṃ śaṅkaraṃ nīlalohitam* ॥

umāpatiḥ paśupatiḥ pinākī hyamitadyutiḥ । *īśānaḥ sarvavidyānāmīśvaraḥ sarvabhūtānāṃ brahmādhipatirbrahmaṇo'dhipatiryo vai yajurvedavācyastaṃ sāma jānīyādyo jānīte so'mṛtatvaṃ ca gacchati mahāprathamāntārdhasyādyantavato dvitīyāntārdhasyādyaṃ ṣaṇaṃ tṛtīyāntārdhasyādyaṃ nāmā caturthāntārdhasyādyaṃ sāma jānīte so'mṛtatvaṃ ca gacchati tasmādidaṃ sāma saccidānandamayaṃ paraṃ brahma tamevavaṃvidvānamṛta iha bhavati tasmādidaṃ sāṅgaṃ sāma jānīyādyo jānīte so'mṛtatvaṃ ca gacchati* ॥ *6*॥

viśvasṛja etena vai viśvamidamasṛjanta yadviśvamasṛjanta tasmādviśvasṛjo viśvamenānanu prajāyate brahmaṇaḥ salokatāṃ sārṣṭitāṃ sāyujyaṃ yānti tasmādidaṃ sāṅgaṃ sāma jānīyādyo jānīte so'mṛtatvaṃ ca gacchati viṣṇuṃ prathamāntyaṃ mukhaṃ dvitīyāntyaṃ bhadraṃ tṛtīyāntyaṃ myahaṃ caturthyāntaṃ sāma jānīyādyo jānīte so'mṛtatvaṃ ca gacchati strīpuṃsayorvā ihaiva sthātumapekṣate tasmai sarvaiśvairyaṃ dadāti yatra kutrāpi mriyate dehānte devaḥ paramaṃ brahma tārakaṃ vyācaṣṭe yenāsāvamṛtībhūtvā so'mṛtatvaṃ ca gacchati tasmādidaṃ sāma madhyagaṃ japati tasmādidaṃ sāmāṅgaṃ prajāpatistasmādidaṃ sāmāṅgaṃ prajāpatirya evaṃ vedeti mahopaniṣat । *ya etāṃ mahopaniṣadaṃ veda sa kṛtapuraścaraṇo mahāviṣṇurbhavati mahāviṣṇurbhavati* ॥ *7*॥

iti prathamopaniṣat ॥ *1*॥

<u>Stanzas one and two</u>

āpo nārā iti proktā āpo vai narasūnavaḥ |tā yadasyāyanaṃ pūrvaṃ tena nārāyaṇaḥ smṛtaḥ /
(Water is called 'Naara,' water being the offspring of 'Nara' since water was the first thing created by or, the original residence of that being, He is, on that account, described as Naaryana. In otherwords, 'The waters are born of man' so it is said; indeed the waters are the children of the primordial man. And since they were his resting place in ancient time, there he is traditionally known as Narayana the Resting on those born of man').

Thus sarvatra salila raashis are visible all over. Then from out of the jalaraashis , Prajapati and Hiranyagarbha Brahma got manifested and from Maha Narayana's kamala hridaya as the latter desired to take to srishti rachana. The moola prakriti's icchha shakti, jnaana shakti and kriya shakti as kaarana bhoota tatva vidya got activised and jagat srishi rachana be manifested.

[Expl. vide 1. Brahma Purana on Sanaatana Srishti 2. Vishnu Purana on Vishnu Vibhuti and Vishnu Stuti

1.
Primary and Secondary Creations by Paramatma / Brahma and Manvantaras

Maharshi Lomaharshana, the disciple of Vyasa Deva, addressed a mammoth Meet of Sages presided by Maha Muni Suta at 'Naimishaaranya' (where the 'Kala Chakra' or the Cycle of Time stopped as Kali Yuga made its appearance). He initiated discussion on Brahma Purana by the delineation of Universal Creation by the Supreme Energy of Paramatma as also his Alternative Power called Prakriti / Maya, which further materialised 'Maha Tatwa' or the Great Awareness. The Maha Tatwa made possible the appearance of 'Ahamkara' or the Inherent Consciousness which identified a sense of belonging or Identity (Ego in Abstractness). This got transformed into 'Bhutas' or Entities.
In the *Sanatana Srishti,* the First Ever such Entity was created on its own and hence called 'Swayambhu' / Narayana who created 'Apo Naaraa' or the Radiant Water first and was thus known as 'Narayana' who floated on water. He deposited his 'Veerya' or virility as an indication of his resolve to create and as a result there appeared a Golden Egg and floated on the Radiant Water. 'Hiranya garbha' Brahma himself sat in the Egg for a year; the Egg had two parts viz. 'Diva'/Urthva Loka and 'Bhuva'/ Earth, the space in between being 'Aakaasha'. He then created 'Dasa Dishas' or Ten Directions viz.Uttara (North), Ishanya (North-East), Purva (East), Agneya (South-East), Dakshina (South), South-West (Nairutya), West (Paschima), North-West (Vayavya), Urthwa (Overhead) and Athodik (Underneath). Further, he created Kaala (Time), Manasa (Thought), Vaak (Speech), Kaama (Desire), Krodha (Anger), and Rati (Physical joy). Brahma then created Eleven Rudras (Mahaan, Mahatma, Matimaan, Bhishana, Bhayankara, Ritudwaja, Urthwakesha, Pingalaksha, Ruchi, Shuchi, and Kaalaagni Rudra) out of irritation and annoyance and further on the Sapta Rishis viz. Marichi, Atri, Angirasa, Pulastya, Pulaha, Kratu and Vasishtha as his mind-born sons. The Kumara brothers Sanaka, Sandandana, Sanat and Sanatanas were born too but they did not take up Srishti. Brahma created further Vidyut, Vajra, Megha, Rohita, and Indradhanush; Ruk-Yajur-Sama Vedas; Sadhya Devatas and smaller such creations like 'Pakshis'.
As the momentum of creation was very tardy, hence Brahma decided to divide himself into two, one as a male and another as female. The male manifestation was as Manvantara and that of female was as Shatarupa. The latter did penance for ten thousand years and was blessed with a husband named Swayambhu Manu, also known as Vairaja Purusha; each Manvantara comprises Four Maha Yugas. Manu and Shatarupa begot Veera, Priyavrata, and Uttanapada. Veera's daughter was Kanya who married Kardama Prajapati and the latter's sons were Samrat, Kukshi, Virat and Prabhu. Prajapati Atri adopted King Uttanapada who from his wife Sunrita gave birth to Dhruva, Kirtiman, Ayushmaan and Vasu. Dhruva and Shambhu gave birth to Slishta and Bhavya, while the former and Succhhaya begot Ripu, Ripunjaya, Vira, Vrukala and Vrukateja; Ripu and Brihati had their grandon Chakshusa Manu whose progeny included Kutsa and Puru, while Puru and Agneyi gave birth among others to Kratu, Angira and Maya. Anga and Sunitha – who was the daughter of Mriytu Devatha, gave birth to Vena Kumar and his son Pruthu.

2.

Vishnu Vibhutis: While all the Universe is of Vishnu Swarupas only, Janardana also assumes the Chatur Vibhaagas of Srishti-Sthiti and Laya: the first Amsha is of Brahma, the second one of Prajapatis like Marichi; the third is of Kaala and the final one is of Pranis; indeed creation and cremationof Manavaas occurs almost every minute! Maharshi Parashara thus addressed Sage Maitreya:

Yetey sarvey pravartasya shitow Vishnormahaatmanah, vibhuti Bhutaa Raajaaney ye chanye Munisattama/
Ye bhavishyanti ye Bhutaah Bhuteswaraa Dwijaa, Teysarvey Sarva Bhutasya Vishno ramshaa Dwijotthamaa
(Hey Munisattama! These and various Administrators and Kings engaged in the Upkeep of their respective Territories are all Vishnu Vibhutis. Those Kings in the past and those who in future would be too of Vishnu Rupas! All the Devatas, Daityas, Danavas; all thePashus, Pakshis, Manavaas, Sarpaas, Nagas; and all the Vrikshas, Parvataas, Grahaas and so on are Narayana Vibhutis are Vishnu Rupas. The Past-Present-Futureare Vishnu Rupas.Thus
Yeva meshaa Jagatsrushtaa Jagatpaadaa tathaa Jagat, Jagatbhakshayitaa Devaha Samastasya Janaardanah/
Srishtistityanta kaaleshu Tridhaivam sampravartatey, Gunapravruthya paramam padam Samastasya Janaardanah/
Taccha Jnaanamayam vyaapi swasamvedya manoupamam, Chathus prakaaram tadapi Swarupam Paramatmanah./
(As such,Janardana creates, maitains and finally destroys, he himself the Unique Jagat Swarupa; Bhagavan Vishnu is indeed responsible for Jagadutpatti, Sthiti, and Antaby assuming Tri-Gunas of Satwa-Rajo-Taamasa but basically is Nirguna or Featureless! Paramatmaa's Swarupa is of four kinds viz. Jnaanamaya (Embodiment of Knowledge), Vyapaka (All- Pervading), Swasamvedya or Swayam Prakaasha (Self-Illuminated) and Anupama (Unparalelled).
Then Sage Maitreya desired to know from Maharshi Parashara about an in-depth analysis of the 'Chatush -prakaara'characteristics of Bhagavan; the reply was: Just as Bhagavan is the raison d'tre or the cause of the material world, so is he the Sadhana or the 'means' too; the 'Siddhi' is the accomplishment; and 'Sadhya' is called a possibility! In other words, the Yogis aiming at Mukti could follow the 'Sadhanaas' like the Ashtaanga Yoga or the Eight-Limbed Yoga viz. 1)Yama (Yogik Principles), 2) Niyama (Personal discipline), 3) Asana (Yoga Posture), 4) Pranayama(Control of Breathing) 5) Pratyahaara (withdrawal of senses) 6) Dharana (Concentration of an object)7) Dhyana (Meditation) and 8) Samadhi (Mukti). Indeed, thus Parabrahma is Sadhya! This kind of Sadhana by means of Yoga is called *Swaadhana -alambana Jnaana.* There is another type of Jnaana viz. *Aalambana Vijnaana* which discards Samsara and seeks Paramatma by complete withdrawal and renunciation. Yet another type is *Advaita Jnaana* in which the Self seeks merger into the Totality, that is *Aham Brahmaasmi* or I am Brahma meaning thereby that the Inner Consience or Jeevatma is the same as Paramatma. The aim of the three types of Jnaana target the Supreme Experience of Atma Swarupa Parabrahma that is :
Nirvyaapaara manaakhyeyam Vyaaptimaatra manupa –mam, Atmasambodha vishayam sattaamaatramalakshanam/
Prashaantamabhayam Shuddham Durvibhaavyamasamshrayam, V ishnorjnaana mayassyoktamk tadjnaanam Brahma samjnitam/
[The Jnaana Swarupa Bhagavan Vishnu is Nir-vyaapaaram or devoid of activities of Samsara; Anirvachaneeyam or Undefinable; Vyaptamaatram (Omnipresent), Anupama or Unparalelled), Atmabodha Swarupa (Self-Realising), Alakshana (Featureless), Shanta(Ever Tranquil), Abhaya (Fearless and Protective), Shuddha (High Mark of Purity and Transclucent), Bhaavaateetam or beyond comprehension; Ashraya heenam or the Holdless since he is the Supreme Holder Himself; and indeed that is Brahma Jnaana]!
Evam prakaaramamalam Nityam Vyapakamakshayam, Samasta heryarahitam Visdhnavaakhayam Paramam padam/
Tad Brahma Paramam Yogi yato naavaratey punah Shriyatya punyoparamey kheenakleshoti nirmalah/
Dwey Rupey Brahmaanastasya Murtam chaa murtamevacha,Ksaraakshara swarupo tey Sarvabhuteshthavasthitey/

Aksharam Tapp;aram Brahma Ksharam Sarvamidam Jagat, Ekadeshasthitasyaagneyerjyotsnaa visteerani tathaa, Parasyabrahmaanah Shaktistatheymadakhilam Jagat/
(In this way Vishnu Paramapada is percievable which is Nirmala-Nitya- Vyapaka-Akshaya-and Heya Guna varjita; this Unique Form devoid of Paapa- Punya and Samsara Kleshaas is such that would have no return as the Person concerned gets absorbed into Para Brahma! That Brahma has two manifestations of *Murta and Amurta!* And Akshara is the Everlasing Para Brahma and Kshara is the Transcient Universe. Brahma Shakti is akin to the all powerful Agni which spreads fast its heat and radiance and its impact is also according to the distance or closeness that the Practitioner Yogi concerned.

Vishnu Maha Stut**i**: Muni Maitreya requested Maharshi Parashara to portrayBhagavan Vishnu in his Complete Form and the Maharshi quoted Vasiththa Maha Muni as follows:
Namaskrutyaaprameyaaya Vishnavey Prabha Vishnavey, Kathayaami yathaakhyatam Visishthena Mamaa bhavat/
Aatmaanamasya Jagato Nirlepamagunaamalam, Bibharti Kaustubhamani Swarupam, Bhagavaan Harih/
Shri Vatsasamshaana dharamanantena samaashritam, Pradhaanam Buddhirapyaastey Gada Rupena Madhavey/
Bhutaadimindri-yaadimcha Dwidhaahankaara meeshwarah, Bibharti shankha rupena shaaranga rupena cha sthitam/
Chalatswa rupamayantam javeynaantaritaanilam, Chakraswarupam cha Mano dhaattey Vishnukarey sthitam/
Pancharupaatu yaa Maalaa Vyajayanti Gadaabhrutah, Saa bhuta hetu sanjaata Bhutamaalaa cha vai Dwijah/
Yaanindrayanya seshaani Buddhi karmaatmakaani vai, Shararupaanyasheshaani taani Dhattey Janaardanah/
Bibharti Yacchaasiratnamachyutotyanta nirmalam, Vidyaamayam tu tadjnaanamavidyaakosha samsthitam/
Ithyam Pumaampradhaanam cha buddhdyahankaarameva cha,Bhutaani cha Hrisheerkesho Manah sarvendriyaanicha, Vidyaavidye cha Maitreya Sarvametat samaashritam/
Astrbhushanaa samsthaana Swarupam Rupa varjitah, Bibharti Maayaaruposou Shriyasey Praaninaam Harih/
Savikaaram Pradhaanam cha Pumaamsamakhilam Jagat, Bibhrarti Pundareekaaksha Devam Parameshwarah/
Yaa Vidyaa yaa tathaavidyaa yatsadyacchaasadavyayam, Tatsarvam Sarva bhutesho Maitreya Madhusudaney/
Kalaa kaashtaa nimeshaadidinartwayana haayanaih,Kaala Swarupo Bhagavanpaapo Harivyayaha/
Bhurlokotha Bhuvarlokah Swarloko Munisattama, Maharjana -stapah Satyam SaptaLokaa imey Vibhuh/
Lokaatma Murtih sarveshaam Purveshaamapi Purvajah,Aadhaarah Sarva Vidyaanaam Swayameva Harihsthitah/
Deva Maanusha pashwaadi Swarupairbahubhih sthitah, Tatah Sarveswaronanto Bhutamurtiramurtimaan/
Ruchi yajuumshi Saamaani tathaavaatharvnaani vai, Itihaasopavedaaschavedanteshu tathoktayah/
Vedaangaani Samastaani Manvaadigaditaani cha, Shaastraanyaseshaakhyaa- naanyanuvaakaascha ye kwachit/
Kaavyaalaapaascha ye kechidgeetakaanyakhilaani cha, Shabdamurtidharasyaitadwipurvishnor mahaatmanah/
Yaani Murthaanyamurtaani Yaanyantraayantra vaa kwachit,Santi vai Vastujaataani taani Sarvaani tadupuh/

Aham Harih Sarvamidam Janaardano naanyattatahb kaarana karya jaatam, Idrungmano yasyana tasya bhuyo Bhavodbhavaa Dwandwagadaa bhavanti/

(Hey Muney! I salute Jagat palaka, and Aprameya Vishnu and narrate the samewhich Maha Muni Vasishtha described earlier: Srihari Bhagavan who is Nirlepa- Nirguna-Nirmala and Shuddha Kshetrajna Swarupa wears Kaustubhamani; Shri Ananta sought the company of Vishnu as Srivatsa Rupa and Buddhi adorned Madhava in the form of Gadaa; Vishnu is also ornamented by Shankha which is of Tamasa Swarupa and Shaaranga Dhanush of Raajasa Ahamkaara; the Chakra which out smarts the speed of Vayu is basically of Satvika Swarupa and adorns the lotus like smooth hands of Vishnu. Bhagavan also wears a Pancha Rupa Vijayanti Maalaa made of Mukta-Manikya-Marakata-Indraneela and Heeraas, representing Pancha Tanmatraas and Pancha Bhutaas. Bhagavan also keeps 'baanaas' or arrows which are the embodiments of Jnaana and Karma! Further Vishnu wears a sharp Khadga or sword which pierces throughAvidya and brightens Vidyaamaya Jnaana.Muni Maitreya! In this manner, all kinds of features like Purusha, Pradhana, Buddhi, Ahamkara, Pancha Bhuta, Manas, Indriyas, Vidya and Avidya are all surrouned by Vishnu. Srihari who has basically no Form but in a Maya Swarupa keeps Astras and Ornaments to help and encourage various Praanis. This is how Parameshwara seeks to facilitate the deeds and thoughts of various Beings with the help of Vidya-Avidya, Sat-Asat, and such characteristics. Vishnu is also present as Kaala Swarupa in the form of Kala-Kaashtha- Nimesha- Dina- Ritu- Ayana-and Varsha! Bhagavan is spread all over the Bhurloka-Bhuvarloka- Swarloka-and Maha-Jana- Tapa-and Satyalokas! He is the Origin of Origin-Purvaja toPurvajas; Sarva Vidyaa Swarupa; Swayam Lokamaa Swarupa; Niraakaaa- Sarveswara- Ananta-Sarva Buta Swarupa inclusiveof Deva-Maanava-Pashu- Pakshi and so on; He is Ruk-Yajur- Sama-Atharva Veda Swarupa; Itihasa-Upavedaas like Ayurveda; Vedanta Vaakya; Vedaanga; Manvaadi krita Dharma Shastra; Purana-Aakhyaana- Anuvaaka (Kalpa Sutra)-Kavya Charha- Sarva Shabda Murti Dhaari-and so on. Whichever Murta-Amurta Padaardhaas exist are of Vishnu's Mighty Physique! He assures: I am the totality of the Universe and there is neither a Karana- Karya-Kaarana beyond me! A person who believes in this simple Truth would have conquered Dwandwa Rupaas and attains me!)

Having rendered the Vishnu Maha Stuti as above, Maharshi Parashara assured Maitreya Muni that who so ever reads or listens to it would be freed from sins. That person would be eligible for the Punya that daily Snaanaas and worship in Pushkata Kshetra could fetch by merely hearing the Stotra. This unique piece of homage to Maha Purusha Janardana describing the Creation of Deva-Rishi-Gandharva-Pitru-Yaksha and others is adequate to bestow the blessings of Narayana.

.Vishnu Vibhutis: While all the above are of Vishnu Swarupas only, Janardana also assumes the Chatur Vibhaagas of Srishti-Sthiti and Laya: the first Amsha is of Brahma, the second one of Prajapatis like Marichi; the third is of Kaala and the final one is of Pranis; indeed creation and cremationof Manavaas occurs almost every minute! Maharshi Parashara thus addressed Sage Maitreya:

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Evam prakaaramamalam Nityam Vyapakamakshayam, Samasta heryarahitam Visdhnavaakhayam Paramam padam/
Tad Brahma Paramam Yogi yato naavaratey punahShriyatya punyoparamey kheenakleshoti nirmalah/
Dwey Rupey Brahmaanastasya Murtam chaa murtamevacha,Ksaraakshara swarupo tey Sarvabhuteshthavasthitey/
Aksharam Tapp;aram Brahma Ksharam Sarvamidam Jagat, Ekadeshasthitasyaagneyerjyotsnaa visteerani tathaa, Parasyabrahmaanah Shaktistatheymadakhilam Jagat/
(In this way Vishnu Paramapada is percievable which is Nirmala-Nitya- Vyapaka-Akshaya-and Heya Guna varjita; this Unique Form devoid of Paapa- Punya and Samsara Kleshaas is such that would have no return as the Person concerned gets absorbed into Para Brahma! That Brahma has two manifestations of *Murta and Amurta!* And Akshara is the Everlasing Para Brahma and Kshara is the Transcient Universe. Brahma Shakti is akin to the all powerful Agni which spreads fast its heat and radiance and its impact is also according to the distance or closeness that the Practitioner Yogi concerned.
Vishnu Maha Stuti: Muni Maitreya requested Maharshi Parashara to portrayBhagavan Vishnu in his Complete Form and the Maharshi quoted Vasiththa Maha Muni as follows:

Namaskrutyaaprameyaaya Vishnavey Prabha Vishnavey, Kathayaami yathaakhyatam Visishthena Mamaa bhavat/
Aatmaanamasya Jagato Nirlepamagunaamalam, Bibharti Kaustubhamani Swarupam, Bhagavaan Harih/
Shri Vatsasamshaana dharamanantena samaashritam, Pradhaanam Buddhirapyaastey Gada Rupena Madhavey/
Bhutaadimindri-yaadimcha Dwidhaahankaara meeshwarah, Bibharti shankha rupena shaaranga rupena cha sthitam/
Chalatswa rupamayantam javeynaantaritaanilam,Chakraswarupam cha Mano dhaattey Vishnukarey sthitam/
Pancharupaatu yaa Maalaa Vyajayanti Gadaabhrutah, Saa bhuta hetu sanjaata Bhutamaalaa cha vai Dwijah/
Yaanindrayanya seshaani Buddhi karmaatmakaani vai,Shararupaanyasheshaani taani Dhattey Janaardanah/
Bibharti Yacchaasiratnamachyutotyanta nirmalam, Vidyaamayam tu tadjnaanamavidyaakosha samsthitam/
Ithyam Pumaampradhaanam cha buddhdyahankaarameva cha,Bhutaani cha Hrisheerkesho Manah sarvendriyaanicha, Vidyaavidye cha Maitreya Sarvametat samaashritam/
Astrbhushanaa samsthaana Swarupam Rupa varjitah, Bibharti Maayaaruposou Shriyasey Praaninaam Harih/
Savikaaram Pradhaanam cha Pumaamsamakhilam Jagat, Bibhrarti Pundareekaaksha Devam Parameshwarah/
Yaa Vidyaa yaa tathaavidyaa yatsadyacchaasadavyayam, Tatsarvam Sarva bhutesho Maitreya Madhusudaney/
Kalaa kaashtaa nimeshaadidinartwayana haayanaih, Kaala Swarupo Bhagavanpaapo Harivyayaha/
Bhurlokotha Bhuvarlokah Swarloko Munisattama, Maharjana -stapah Satyam SaptaLokaa imey Vibhuh/
Lokaatma Murtih sarveshaam Purveshaamapi Purvajah, Aadhaarah Sarva Vidyaanaam Swayameva Harihsthitah/
Deva Maanusha pashwaadi Swarupairbahubhih sthitah,Tatah Sarveswaronanto Bhutamurtiramurtimaan/
Ruchi yajuumshi Saamaani tathaavaatharvnaani vai, Itihaasopavedaaschavedanteshu tathoktayah/
Vedaangaani Samastaani Manvaadigaditaani cha, Shaastraanyaseshaakhyaa- naanyanuvaakaascha ye kwachit/
Kaavyaalaapaascha ye kechidgeetakaanyakhilaani cha, Shabdamurtidharasyaitadwipurvishnor mahaatmanah/
Yaani Murthaanyamurtaani Yaanyantraayantra vaa kwachit, Santi vai Vastujaataani taani Sarvaani tadupuh/
Aham Harih Sarvamidam Janaardano naanyattatahb kaarana karya jaatam, Idrungmano yasyana tasya bhuyo Bhavodbhavaa Dwandwagadaa bhavanti/
(Hey Muney! I saluteJagat palaka, and Aprameya Vishnu and narrate the samewhich Maha Muni Vasishtha described earlier: Srihari Bhagavan who is Nirlepa- Nirguna-Nirmala and Shuddha Kshetrajna Swarupa wears Kaustubhamani; Shri Ananta sought the company of Vishnu as Srivatsa Rupa and Buddhi adorned Madhava in the form of Gadaa; Vishnu is also ornamented by Shankha which is of Tamasa Swarupa and Shaaranga Dhanush of Raajasa Ahamkaara; the Chakra which out smarts the speed of Vayu is basically of Satvika Swarupa and adorns the lotus like smooth hands of Vishnu. Bhagavan also wears a Pancha Rupa Vijayanti Maalaa made of Mukta-Manikya-Marakata-Indraneela and Heeraas, representing Pancha Tanmatraas and Pancha Bhutaas. Bhagavan also keeps 'baanaas' or arrows which are the embodiments of Jnaana and Karma! Further Vishnu wears a sharp Khadga or sword which pierces throughAvidya and brightens Vidyaamaya Jnaana.Muni Maitreya! In

this manner, all kinds of features like Purusha, Pradhana, Buddhi, Ahamkara, Pancha Bhuta, Manas, Indriyas, Vidya and Avidya are all surrouned by Vishnu. Srihari who has basically no Form but in a Maya Swarupa keeps Astras and Ornaments to help and encourage various Praanis. This is how Parameshwara seeks to facilitate the deeds and thoughts of various Beings with the help of Vidya-Avidya, Sat-Asat, and such characteristics. Vishnu is also present as Kaala Swarupa in the form of Kala-Kaashtha- Nimesha- Dina- Ritu- Ayana-and Varsha! Bhagavan is spread all over the Bhurloka-Bhuvarloka- Swarloka-and Maha-Jana- Tapa-and Satyalokas! He is the Origin of Origin-Purvaja toPurvajas; Sarva Vidyaa Swarupa; Swayam Lokamaa Swarupa; Niraakaaa- Sarveswara- Ananta-Sarva Buta Swarupa inclusiveof Deva-Maanava-Pashu- Pakshi and so on; He is Ruk-Yajur- Sama-Atharva Veda Swarupa; Itihasa-Upavedaas like Ayurveda; Vedanta Vaakya; Vedaanga; Manvaadi krita Dharma Shastra; Purana-Aakhyaana- Anuvaaka (Kalpa Sutra)-Kavya Charha- Sarva Shabda Murti Dhaari-and so on. Whichever Murta-Amurta Padaardhaas exist are of Vishnu's Mighty Physique! He assures: I am the totality of the Universe and there is neither a Karana- Karya-Kaarana beyond me! A person who believes in this simple Truth would have conquered Dwandwa Rupaas and attains me!) Having rendered the Vishnu Maha Stuti as above, Maharshi Parashara assured Maitreya Muni that who so ever reads or listens to it would be freed from sins. That person would be eligible for the Punya that daily Snaanaas and worship in Pushkata Kshetra could fetch by merely hearing the Stotra. This unique piece of homage to Maha Purusha Janardana describing the Creation of Deva-Rishi-Gandharva-Pitru-Yaksha and others is adequate to bestow the blessings of Narayana.]

Stanza Two further

Then Brahma with the decisiveness Srishi rachana got initiated by severe tapas. Then as a result, he had the saakshatkaara ofYoga Nrisimha and sampurna bhutotpatti rachana by the assistance of Anushthub Mantra Raaja. The anushthub mantra provides jeevana dhaarana shakti- sampoorna shakti of charaachara srishti- manifestation of chatur vedaas-, sarva praanis of swedaja-andaja- jaraayuja and udhbhujaas, antahkarans, sava lokaas as of bhumi-antatiksha-dyuloka and parama vyoma and thus the anushthub mantra be realised as the most outstanding shrishti rahasya.

[Narada Purana explains the Chaandas Shastra on Anushthub Mantra Raja

Then, there are many other kinds of 'Chhandas' ranging from one to twenty six lettered lines viz. Ukta, Atyukta, Madhya, Pratishtha, Supratishtha, Gayatri, Ushnik, Anushthup, Brihati, Padinkti, Trishthup, Jagati, Ati Jagati, Shakvari, Atishakvari, Ashti, Atyashti dhriti, Viddhtuti /Atidhruti, Kriti, Prakriti, Aakriti, Vikrti, and Abhikriti. Example of *'Ukta'* is 'Vishnum Vandey' in 'Shri' Chanda; in '*Ayukta'*, the example is'Anya Sreebhih Sangastaajyaha in 'Stree' Chhanda (in two Deergha Maatras ie. SS). *'Madhya'* has three letters each in 'Naari' Chhanda with the example 'Sarvaasaam Naareenam Bhatraa syadaaraadhyayah' in SSS formation. *'Pratishtha'* has four letters each in fourlines (SSSS) in Kanya Chhanda: Bhhasvatkanyaa saikaa dhanyaa/ Yayaah kuuley Krishnokhelat; '*Supratishtha'* has five letters in seven lines and the seventh line is different from the other lines and this is in Pankti Chhanda as in Krishnasa Naathhha Tarnika pancktih, Yaamuna kacchhey chaaru chachaara (in SIISS formation.). A formation of six letters in four of the Paadaas is seen in *'Gayatri'* Chhanda Samuha (Group), which has four sub-divisions: 'Vidullekha' (SSSSSS) as in Gogopigopanaam preyaamsam praanesham, Vidyullekha vastraam Vandeham Govindam; 'Tanumadhya' (SSIISS) as in Preetyaa prativeylam, saivey gatatan -dram,Vrindavana Chandram; 'Shashivadan' (IIIISS) as in Paramamudaaram vipina vihaaram, Bhaja pratipaalam Vrajapati baala; and 'Vasumati(SSIIIS) as in Bhaktaartikadanam Samsiddha sadamanam, Noumeeduvadanam Govidmadhunaa/. In the *'Ushnik'* Group, there is a seven-seven letter formation with as many as tewnty eight letters in each Paada or line, but the most known is Madalekha with SS SIISS SSSI I SS viz. Magana, Sagana and one Guru as illustrated in Rangay Baahuvirugnaad Danteendran madalekhaa, Lagnaabhunmura shatraou kasturi

rasa charchaa/. In the eight lettered / four lined '*Anushthup'* Chhanda' too, there are two hundred seventy six varieties, and there are differences among Vidyunmala, Manavakaa Kreeda, Chitrapada, Hamsaruth, Pranaamika or Nagaswarupini, Samaanika, Shloka and Vitana; for instance, Vidunmaala the letter combination is eight Gurus or SSSSSS SS such as in Vidyunmaalaalolaan bhogaan Miktwa Moukto Yatnam , kruyaat, Dhyanotpannam nih saamaanyam Soukhyam Bhoktum yadyaakaanthakshet. In Nagaswarupini Shiva tandava Sthotra with Ja, Ra, Ja, Ra, Ja and one Guru. Illustration is: *Jatakatah sambhrama bhramatrilimpani jharee vilola veechi vallaree viraajamaana murdhini, Bhagad bhagaddhuga jjwalallalaata patta paavakey Kishora Chandra shekharey Ratih pratikshanam mama* (I S I S I S I S I S I S I S I S IS). The nine-nine lettered and four lined Chhanda Samuha is called '*Brihati'* is illustrated by 'Halamukhi' which has one each of Ra gana, Na gana, and Sa gana and 'Bhujanga Shishubhrita' which has two Na ganas and One Bhagana. *Pankti* is a ten-letter group and among thousand twenty eight variations such as Shuddha Virat, Panava, Rukmavati, Mayura saarini, Matthaa, Manorama, Hamsi, Upastita and Champaka maala. *Trishthup* which has eleven worded Chandasa group has innumerable variations (as many as 2048!) and was extensively used in old 'Granthas'; for instance 'Upendra Vajra': I SI SS I I S I SS as illustrated in the Prayer: *Twameva Maathaa cha Pithaa twameva twameva Bandhuscha Sakhaa twameva/ Twameva vidyaa dravinam twameva twameva Sarvam mama Deva Deva!* Indra Vajra Chanda (SS I SS II S I SS) in which there are two Ta ganas-one Ja gana and two Gurus as in: *Nirmaana moha jitasanga doshaa Adhyatma nithya vini vritta kaamaah, Dwandwairvimuktaah Sukha Duhkha Sanjnairgacchhantya moodhah padamavyamam tat/* Also, in the same Trishthup category are 'Dodhaka Vritta' with three Bha ganas and two gurus; 'Shalini' with Ma gana, Ta gana, again Ta gana and two Gurus and many other Chhanda variations like Ratotthata, Swagata, Sumukhi, Shri Bhramara Vilasita, Bhadrika, Shyenika, Mouktikamala, Pramitakshara, and Upasthita. *Jagati* is the twelfth category of 'Chhanda Samooha' with four 'charanas' (lines) with as many as four thousand nine hundred six permutations, signifying the variety of poetic structure (Prosody) that one Chanda Samuha offered. The illustrations are 'Vamshastha' Chandas, Indra Vamsha, Drutavilambita, Totaka, Bhujangaprayata, Stragvini, Pramitaakshara, Vaishvadevi etc. Vamshastha has the form of I Ja gana, Ta gana, Ja gana, and Ra gana with 'Yati' at the end of each charana (line) viz.: I SI SS SS II SI SI S; '*Sa Shanka chakram Sa kireeta kundalam Sa Peeta vastram Sarasiruhekshanam/ Sahaaravakshasthala Kaosthubha shriyam Namaami Vishnum Sirsaa Chaturbhujam'/* Another example is the form of 'Indra Vamsha' constituted in Ta gana, Ta gana again, Ja gana and Ra gana with Yati or Viraam (break), the Stanza being: *Yatkeertanam yatsmaranam yadeekshanam yadvandanam yacchhraavanam yadarhanam, Lokasya sadyo vidhunoti kalmasham tasmai Subhadrasravasey namo namah/*
The next category is named *Ati Jagati* with thirteen letters and four lines with eight thousand one hundred ninety variations with Ma gana, Na gana, Ja gana, Ra gana, and one Guru with Yati on the third and tenth letters; the 'Praharshini'with SSS IIII S IS ISS formation is illustrated thus: *Jaagarti prasabhavipaaka samvidhatri Shri Vishnorlalita kapolajaa nadi chet, Samkeerna yadibhavitaasti ko vishadah samvaadah Sakala Jagat pitaamahain/* Besides this are the Chhanaas like Kshama, Atiruchiraa Matta Mayura, Gauri, Manjubhaashini and so on. Another variety of Chhandas group is *Shakkari* with sixteen thousand three hundred eighty four variations, especially 'Vasanta tilaka' with Ta gana, Bha gana, two Ja ganas and two Gurus; another popular category is 'Praharana -kalita' with two Na ganas, one Bha gana, one Na gana again, one Laghu and one Guru as in: *Suramuni Manujai rupachita charanaam ripubhaya chakita Tri Bhuvana sharanam, Pranamata Mahishaasura vadha kupitaam praharana kalitaam Pashupathi dayitaam/* The other 'Chhando samuhas' are called '*Ashti', 'Atyashti', 'Dhruti', 'Vidhruti', 'Kriti', 'Prakriti', 'Akriti', 'Vikriti', 'Tanvi', 'Samkriti', and 'Utkruti'.* The mind-boggling multitude of 'Chhandas'or Poetic Structures in Sanskrit Language is a standing proof of the opulence and magnificence of its 'Vangmaya' (Literature).]

Stanzas Three to Seven

Brahma Deva's srishti of Sapta Dwipaas, Parvataas and Samudraas were manifested by the Nrisimha Mantra Raja as the first step. As the 'dwiteya charana' the yaksha, gandharvaapsara sevita antariksha was manifested. The 'triteeya charana' the dyuloka was displayed as of the nivaasssa sthala of Vasu-Rudra-Adityas. Then the 'chaturtha charana' revealed the maya rupi mukta vyomamaya brahma Rupa and thus the praanis could accomplish amrita tatva praapti.

Now be this realised that the Mantra Raja Anushthubmaya had manifested the Chatur Vedaas of Rig-Yajur-Saama-Atharvaas as the 'chatur charana'.

Mantra Raaja Dhyaana should be the prashna. Who are the concerned Devataas, their anganyaasa-karanyaasa vidhana be realizeable. Who are the Mantra Raaja Rishis.

Then the prasiddha Prajapati Brahma explained that the Shri Beejaabhishikta Ashtaakshari Gayatri Mantra Purusha be the Mantra Raja Swarupa.Veda mantraadi pranava swarupocchhaarana is the step forward to trailokya vijaya. Those jnaani purushaas as are aware of Maha Lakshmi Mantra viz. *Om Shreem Hreem Shreem Kamale Kamalalaye Praseeda Praseeda- Om Shreem Hreem Shreem Mahalakshmaye Namah*॥ have the access to yasha-jnaana-aayush-and Ishvarya.

All the same the anadhikaara strees, more so the garbhinis ought not to seek to learn either the Lashmi nor the Gayatri Mantra.

Stanzas Eight to Fourteen

Pajaapati Brahma further annotated: The mantra raaja prathama paada rupa be covering sarva devaaas, sarvaagni rupaaa, sarva praanis, sarva praanas, sarvendriyaas, sarva pashus, anna, amrita, saamraat-swaraat and viraat rupaas; the dwiteeya paada rupa covers chaturvedaas of rik-yajur-saama atharvanas; and Surya Mandala as also Surya mandala sthita Hiranmaya Purusha. The triteeya paada rupa encompasses aoushadhis, and taaraapari Chandra Deva. Finally the chaturpaada rupa be covering Bhagavan Vishnu, Brahma , Shiva, Agni, Indra and indeed the Paramatma Jnaana. In this manner, the Maha Jnaani could attain amaratva praapti.

Mantra Raja Anushthub further describes the ' Ugra' as of the pradhamaamsha- 'Jwala' as the dwiteeya pada charanaamsha-' Nri Simha' as of the triteeya pada charanaamsha- the chatushpada charanamsha be indicative of Mrityu/Amaratva. Precautionally, this Mantra Raja of 'Ugrajwala Nrisimhaaya Namaha's upadesha to the highly deserving disciples only.

Prajapati further expressed that the ksheera saagara shayana Bhagavan Nrisimha rupa be indeed ever worthy of the heartfelt dhyaana- nimagnata.

Mukti'Veera' shabda is to be explained as of the Mantra Raaja Anushthub prathama paada poorvaartha. ' 'Tam sa' pada is of the dwiteeya paada poorvaardha antima bhaga. ' Hamsee' is the amrita tatva praapta. Hence Mukti Pradaata jnaana, despite the 'maayaamohaasakti' be possibly accomplished by the shaareerika pratyakshana darshana praapti even in the kaliyuga.

Now the next stanza is quote worthy: *Ritam Satyam Param Brahma Purusham Narakesari vigraham krishna pingalam/Urdhva retam virupaaksham Shankara neela lohotam/ Umaapatih Pashupatihi Pinaakinee hyamitadyutih/Ishaanah sarvavidyaanaam Ishvarah sarva bhutaanaam Brahmaadhipatih Brahmanodhipatiyom vai yajurveda vaachyastam hi Saama jnaaneedyaadhyo jaanaate somrutatvam cha gacchhati/* Thus saakshaata Rita and Satya swarupa bhagavaan Nrisimha sarvaantaryaami and sarva vyaapi paramaatma. Urthva reta Nara Simha netraas are as of vikaaraala

and bhayankara yet is ever of kalyaana pradaata. His kantha is of neela lohita varna and thus the bhakta jaanaas are ever immersed in Neelalohita varna. Sarva Deva Swarupa Nrisimha is also renowned as Umaapati, Pashupati, Pinaaka dhaari and Amita dhyutimaan Maheshvara. Bhagavan Nrisimhais sarva vidya and bhutaadhipati, Srishti karta Brahma's swaami. Bhagavan Nrisimha is thus Neela Pingala and dyutimaan. Foremost swarupa of Parama Deva Nrisimha is of krishna pingala kaala bhuta, subsequently as of Neela Lohita and further on dyutimaan prakaasha maya.

' Mahaavratorshranam namah' is the Mantraraaja anushthub. ' Maha pada' is explained as the prathama paada-' Vrato' is of the dwiteeya paada-'Shranam' is the triteeya - and 'Namah' or prostrations to Sacchhidaanada Swarup Para Brahma. Thus the earnestmost prayer for amrita praapti and mukti praapti.

Thus vishva srujana was thus manifested by Prajaapati by the 'saama maya mantra' and hence known as Vishva Srashta. This 'rahasya jnaana' one's realised be that Maha Yogi who is qualified amriyatatva prapti. While fuller details on Prajapati aided by Hiranya Garbha vide Mahopanishad of Saama Veda above from page 52, the Substance on Prajapati follows:

[Brief on Prajapati the Immortal vide Maha Narayanopa:

Prajapati in the form of endless waters generated Bhur-Bhuvah- Swah or Bhumi-Aakasha-Swarga and above all a seed in the form of a foetus which multiplies into countless species as the latter are born-preserved for a while and degenerated. *Sukra* or Prajapati himself enters *Pranis* or Beings and after sustenance and destruction then *Jyotirishi* or transmigrates the *Antaratma* or the Inner Conscience. Thus the Paramatma replicates into Antaratma and the *Jeeva* or the Embodied Being rolls on in the eternal cycle of births and deaths merely carrying the load of *Karma* or the sum total of *Paapa Punyas* in the cycle of Time or the *Kaala maana.* Prajapati the *Karta* having created the *Bhokta* or the recipient declared that He is the cause of existence of every creature as embodied besides the entirety of of all the causes too including preservation-dissolution-repeated transmigration of Souls too. As the imperishable Antaratma the Inner Conscience, Paramatma is the 'raison d'tre' as manifested *Vyoman* or *Aakaasha* which is but a constituent element of the Universe and in turn was the cause of the four elements of Prithivi-Aapas-Tejas-and Vayu or the Earth-Water-Fire -and Air. It is that Prajapati who fills in *Mahim-kham-divam* or the earth-space-and heaven besides the Pratyaksha Bhaskara provides radiation and illumination who also binds what the Sages firmly believe as the bond connecting the imperishable Paramatma and the Jeevas. Samudra or the Great Ocean is stated as the 'daharaakaasha' or the Internal Sky or the Self Conciousness of Jeevas and the Akaasha the Sky above are linked by way of meditation as believed. Thus the Antaratma and the Paramatma are integrated by the medium of intense realisation and sacrifice of worldly desires. The Universe got manifested by Prakriti - the *alter ego* of Paramatma- including the Pancha Bhutas or the Four Elements besides *bhumyaam- charaacharani bhutaan-oushadheebhi-Purushaan- pashun* or the great earth-moving and immovables-herbs / food- human beings-and all kinds of species.
Then the Narayanopanishad describes Hiranyagarbha : This Universe was created by Para Brahman by virtue of Five Elements of Earth-Water-Air-Agni-and Akaasha. He-of course- is indeed far superior to Aditya, Indra and other Celestial Celebrities. Surya Deva called as Tvashta rises in the mornings embodying His radiance. Into this mortal world which at one stage was engulfed in total darkness and gloom, the celestial illumination from the singular source of Bhaskara brought amazing transformation with brightness and activity. Indeed but for this, there is no other path of success and immortality! This alternate form of Parameshwara viz. Prajapati shines for the benefit of all the Devas; He is invoked as their beneficiary as also their Chief. Devadhi Deva! Hree and Lakshmi are your consorts; you are the personification of Tri Murtis of Brahma-Vishnu-Maheswara.Days and Nights are your two sides. Ashvini Kumars are your mouth.You are the Lord of all the Beings moving

about in the Inter Space of Heaven and Earth causing days and nights. Indeed you are the 'Ajam' or the Unborn being the Inner Consciousness of one and all in the Universe. You are also the Hiranyagarbha who along with the power of Maya is the singular support to heaven and earth; You are the Supreme controller of bipeds and quadrupeds of the earth; you too are the 'shttavara jangamas' in the Creation. Your glory is evident from mountains like Himalayas as also from oceans and rivers. By the might of Paramatma and the supreme power of Maya Prakriti, Prajapati was generated. The same Paramatma the unique also commissioned Hiranyagarbha the Creator to prop up Trilokas viz. Bhumi-Antariksha- and Swarga. Devas are contented by the 'yagjna phalas' as performed by the virtuous sections of the Society as prompted by Sages and dwijas and their worship, sacrifices and dharmic karyas sustain 'dharma' and 'nyaya' or virtue and justice. Thus Hiranyagarbha is the Sovereign controller of all the Beings in 'srishti' ie. humanity and all the Beings plus as all the bipeds, quadruples and so on and is latent as their internal nucleus. He is the reality within them all bestowing strength and sustenance like a shadow till such time destiny takes them in the whirlwind of deaths and births yet grants them immortality jumping from body to another. It is the brilliance and splendour of Hiranyagarbha Brahma that the the high peaks of Himalayas or the magnitude and energy of Oceans and massive rivers are declared and His hands are deeply involved in dispensing justice in eight directions to all the Beings as they deserve. It is His extraordinary capability that Earth and Space are held in their respective positions and Bhaskara Deva moves eternally by His Rise and Disppearance day in and day out! It is He who firmed up the terrestrial , the sky and the heavenly regions and created 'Rajasa' feature in the antariksha! It is due to His glory that 'aapas' or water got materialised and eventually Agni or the Fire and thereafter the form of 'vayu' or deity of Wind and Praana the life force. It is thus Hiranyagarbha who set the chain of the Basic Elements of Nature which made the 'charaacharajagat' exist and sustain. The origin of waters and fire had admirably made vedic tasks of potent worship. Thus all the respective Devas are in place to kick-start the momentum of the Universe thus standing out as the Leader of Devas and as the Supreme Creator. Hiranya -garbha eulogized and admired by the various Scriptures was initially materialised in Swarga and as enveloped in his womb the entire Universe was Paramatma's prime representative and resides in every Being in 'Srishti' as a nucleus as the 'Antaratma' or the Inner Consciousness. Being the cause and effect of all the 'Pranis' connects them all in suceessive cycle of births and deaths. **]**

Stanzas Fifteen and Sixteen

Now the Mantraraaja Anushthubh from prathama charanas is ' Vishnu'. Dwiteeya charana is 'Mukham'. Triteeya .charana is of 'Bhadram' and the Chuturtha charana is 'Vayaamyaham.The Maha Vakya as of ' Vishnumukhavahaamyaham' thus leads to amrita tatva prapti.This 'goodhaardha' well realised by Prajapati as bestowed Shreshtha Sadhakaas could digest the Nrisimha Taaraka Beeja Mantra *Ugram Veeram Maha Vishnum Jvalantam Sarvato MukhamNrusimham Bheeshanam Bhadram Mrutyur Mrutyum Namahyaham'/* The meaning as follows: Ugram the ferocious one-Veeram the most courageous- Mahavishnum- The all-pervasive Maha Vishnu-Jvalantam - the effulgence of Agni- Sarvato Mukham or Having His face everywhere or manifested throughout the universe-Nrisimham or the Lion-man form-Bhishanam or the feroscious -Bhadram the benign and auspicious- Mrutyur Mrutym or the death to the death-Namamy Aham – I bow down reverentially. Lord Narashimha roars ferociously and also moves others to roar..

Further the Narasimha Maha Mantra states *Om hrim ksaumugram viram mahavivnumjvalantam sarvatomukham* । *Nrsimham bhishanam bhadram mrtyormrtyum namamyaham* ॥ This Narahimsa's Maha Mantra for Protection and Solving Unsolvable Problems

Now, be this realised that the raison d'être or the the most important reason or purpose for Nrisimhaavataara was of Baala Bhakta Prahlada the staunch Devotee of Maha Vishnu and his father Daitya King Hiranya Kashipu who had heckled the very existence Vishnu.

[Vishleshana on Narasimhavatara vide 1. Agni Purana in brief and 2. Vishnu Purana in some detail]

1)

As his elder brother Hiranyaksha was killed by Lord Vishnu, 'Hiranyakashipa' desired to avenge the death. But he realized that unless he pleased Brahma (Lord of Creation) with rigorous meditation and sacrifice, he would not receive the boons that he wanted. Finally, Brahma acceded to all of his wishes that he could not be killed by any human being or beast, by night or day, in the sky or on the Earth or in water. Having secured the boons, the Demon became all powerful and tormented one and all, especially those who prayed to Lord Vishnu. In fact, he insisted that he alone should be prayed to. He attacked Sages, destroyed 'Yagnyas' (Sacrifices) and temples and sought to terminate the Good and the righteous. But his own son, named 'Prahlada', was an ardent devotee of Lord Vishnu from his childhood. Hiranyakashipa tried all means of cajoling, threatening and finally used various methods of killing him. Yet, each time that he sought to destroy the son, he was saved and Prahlada's devotion became more intense than ever. Finally in a fit of desperation, the father asked the son: 'Many a time, I tried to murder you, you are saved! Where is your Vishnu? You say that he is everywhere! Can you show him to me in this pillar? 'The son replied coolly that He is omnipresent, omniscient and omnipotent! Enraged by this reply, the Demon struck the pillar and there emerged Lord Vishnu in the form of Narasimha (Half-Man and Half-Lion), kept the Demon on His lap and tore him into pieces. As per the prescription of the boon received by the demon from Lord Brahma, the annihilation happened neither by a human being nor a beast, not at a time when it was night or day (viz. dusk time) and neither on earth, sky or water! In this Incarnation, Lord Vishnu had thus not only saved Prahlada, as also established a firm victory of Goodness over Evil, Virtue over Sin, and Permanent over Ephemeral!

(2)
Vishnu Purana details

Empowered by Brahma Deva's boon of invincibility by all species normal in the Creation of Paramatma, Daitya Hiranyakashipu conquered Three Lokas, threw out Devas and all Celestial Beings from their respective Positions and controlledthe totality of the Universe, harassing Maharshis and all the virtuous and religious devotees especially the Vishnu Bhaktas. His son, the famed Prahlada was admitted in a Guru Kula and the Guru triedto teach everything according to the principles that the King wishedincluding that the King was God! But the boy learnt nothing that the Guru sought to teach but strongly believed in relentless devotion to Narayana. Once Hiranyakashipu desired to test Prahlada that the Guru would have taught on the lines of the King's own philosophy, but his amazement the boy stated otherwise and said:
Anaadi madhyantamajama vriddhikshayamachutam,
Pranatosmya–manantasantaanam Sarva kaarana kaaranam/
(My salutations to that Achyuta who has no beginning, midway and termination, has no birth-enhancement-and finality; He is also the Cause-Causation and the Conclusion.) The King bacame furious at Prahlada's statement and even desired to punish the Guru as his teachings were totally unacceptable and unpalatable. But Prahlada prevented his father that his Guru tried and made tremendous efforts to teach asper his father's instructionsbut not only he but the rest of the students also made him join Vishnu Bhajana. Hiranyam Kashipu cajoled, daunted, frightened and terrorised Prahlada but the deep dedication to Narayana was so intense that the boy was never brought under control; Prahlada argued with his father:
Shastaa Vishnurashesya Jagato yo Hrudisthitah,
Tamrutey Paramatmaanam Taatha kaka kena shasyatey!

(As the father asked Prahlada as to who taught this since the Guru swore thathe did not, Prahlada said: As Bhagvan Vishnu is right in my heart, who else needed to teach me!)
Na Shabda gocharam yasya Yogidhyeyam Param padam,
yato yasha Swayam Vishnum sa Vishnuh Partameshwara
(As Hiranyakashipu shouted as to who that Bhagavan was? You Stupid! Then Prahlada replied: Vishnu is Parameshwara who is worthy of meditation; he is not visible nor heard and certainly not assessed but could most definitely be visualised, heard or assessed through meditation and faith!)
Na kevalam taatha! Mama Prajaanaam sa Brahmabhuto Bhavatascha Vishnuh,
Dhaataa Vidhaataa Parmeshwa -rascha Pradeeda kopam kurushe kimartham/
(As father asked Prahlada as to he was the Supreme besides himself, Prahlada replied: Dear father, Maha Bhuta Vishnu was not only meant for me but to the whole World, its Praja, the Karta of Hiranyakashipu, his Administrator, and finally is his destroyer too.) Since, the King could not contain this nonsense any further, he ordered that this odd creature called Prahlada be tortured, cut into pieces and destroyed finally; as the Daitya resolved on these lines, Bhagavan despatched his Sudarshana Chakra to save the boy from the various deeds of unending violences: he had Prahlada trampled by elephants, bitten by snakes, sliced into body parts, thrown from mounatain tops, blown by fierce winds, burnt by Agni, but each act of cruelty that was executed to the child furthered his confidence and devotion. The Daitya King called his Ministers and the Chiefs of his Army and confessed:
Naagnirdagati Naivaayam Shastraircchinno nachoragaih,
Kshayam neeto na vaatena vishena na krutyaya/
Namaayaabhirna Chaivoyaatpatito na cha Diggajaih,
Baalotidrushtichitteyam Naaneynaarthomsti jeevitaa/
Tadesha toyamadhey tu samaakraanto Maheedharaih,
Tishthabdasataantram Praanaanan–hyayasti Durmatih!
(Lo, this hopeless son of mine was burnt by Fire, sliced by weapons, bitten by poisonous snakes, subdued by harsh winds, deceased by powerful poisons, destroyed by delusions, dead by throwing from mountain tops, and trampled by elephants; this monument of Evil has no use for me excepting hastening my restlessness and anxiety; hence, I want you to crush him between mountains and dip deep into fathomless Seas for thousand years and be perished into oblivion!) As Prahlada heard the above instructions of his Army of several 'Akshouhinis', Bhakta Prahlada strengthened himself and prayed to Paramaatma thus:
Namastey Pundarikaaksha Namastey Purushottama, Namastey Sarva Lokaatmannamastey tigmachakriney/
Namo Brahmanya devaaya Go Brahmana Hitaayacha,Jagaddhitaaya Krishnaaya Govindaaya namo Namah/
Bruhatvey Srujatey Vishwam Sthiyatou paalayatey punah,Rudrarupaaya Kalpaantey Namastubhyam Trimurtaye/
Devaa Yakshaa Suraah Siddhaa Naagaa Gandharva Kinnaraah, Pischaachaa Rakshasaaschaiva Manushyaah Pashavastathaa/
Pakshinah Sthaavaraaschaiva pippileeka sareesrupaah, Bhumyaapognir Nabho Vaayuh Shabdah Sparshastathaa Rasah/
Rupam Gandho Mano Buddhiraatmaa Kaalstathaa Gunaah, Yeteshaam Paramaarthascha Sarvametattwamachyuta/
Vidyaavidye Bhavaansatyamasatyam twamvishaamrutey, Pravruttamcha Nivruttamcha Karmvedotim bhavaan/
Samasta karma bhoktaa cha karmopakaranaanicha, Twameva Vishno Sarvaani Sarvakarma phalamcha yat/
Mayyanyatra Tathaan yeshu Bhuteshu Bhuvaneshucha, Tavaiva Vyaptiraishvaryaguna samsuchiki Prabho/

Twaam Yoginaschinthayanti twaam yajanti chaYaajakaah, Havya Kavya Bhugekastvam Pitru Devaswarupadhruk/
Rupam Mahatthe Sthita matra Vishwam tatascha Sukshmam Jagadetadisha, Rupaani Sarvaani cha bhutabhedaa steshvantaraatmaaravyamateeva Sukshmam/
Tasmaachha Sukshmaadi Viseshanaanaamagocharey Yatparamaatma rupam, Kimapyachintyam tawa rupamasti Tasmai Namastey Purushotthamaaya/
Sarva Bhuteshu Sarvaatmanyaa Shaktiraparaa tawa, Gunaashrayaa Namastassyai Shaswataayai Sureshwara/
Yaateeta gocharaa Vaachaam Manasaa chaaviseshana/ Jnaanijnaana pari- cchedya taam Vandey Sweshvareem paraam/
OmNamo Vaasudevaaya tasmai Bhagavatey sadaa, Vyaktiriktam na yasyaasti Vyaktiriktokhilasya yah/
Namastasmai Namastasmai Namastasmai Mahaatmaney, Naama Rupam na yasyaiko yostistveynopalabhyatey/
Yasyaava- taara rupaani samarchinta Divyokasah, Apashyantah param Rupam Namastasmai Mahatmaney/
Yon tishthannasesashya pashyateeshah Shubhaashubham, Tam Sarva Saakshinam Vishwam Namasye Pareshwaram/
Namstestu Vishnavey tasmai yasyaabhinna midam jagat, Dhyeyah sa Jagataamaadyah sa praseedantu mey Harih/
Om Nano Vishnavey tasmai Namastasmai punah punah, Yatra Sarvam yatah Sarvam yah Sarvam Sarva Samshrayah/
Sarvagatwaadanantasya sa yevaahamavisthitah, Mattah Sarvamaham Sarvam mayi Sarvam Sanaataney/
Ahamevaakshayo nityah Paramaatmaatma samshrayah,Brahmasanjnohamevaagney tathyaantey cha parah pumaan/
(Pundarikaksha, Purushottama, Sarva Lokaatman, Tikshana Chakradhaari, Go-Brahmana-Hitakaari Krishna, Vaasudeva, Jagaddita Govinda! My sincere prostrations you again and again. As Brahma Swarupa, you do the scripting of Srishti; as Vishnu administer and preserve it, and as Rudra you perform the samhara; thus you are the Trimurti-dhaari Parameswara! In reality you assume the myriad Swarupas of Devas, Yakshas, Asuras, Siddhaas, Nagas, Gandharvaas, Kinnaraas, Piscachaas, Rakshasaas, Manushyas, Pashus, Pakshis, Sthaavaraas, Pipeelikaas or ants, Sariswarupaas, Prithivi, Jala, Akasha, Vayu, Shabda, Sparsha, Rupa, Rasa, Gandha, Manas, Buddhi, Atma, Kaala, Guna, and all other forms and indeed you are not only present in them but in fact you are all these yourself! You are the Vidya and Avidya, Satya and Asatya, Visha and Amrita, Vedokta Pravritti and Nivritti Karmaas; You are the Bhokta and Bhojya, and again the Karmaphala of Plus and minus variations; you are spread over among me and all others, among Bhutas and Bhuvanas, Gunas and Traits, Suchanaas or indications; all the Yogiganaas meditate you only, Yagnika ganas perform Yagnas only in your name, you are the Pitruganas and Devaganas receiving and forwarding Kavyaas and Havyas! Ishwara! The totality of Brahmanda is your Gross Form, of which a minute part is in the Form of Bhumi, and in that Sukshma Form of Earth are a staggering sub-forms of Beings and the 'Antaraatma' is the Sub- Conciousness; indeed far beyond is the 'Sukshmaatma Sukshma' 'Avishaya' or nothingness to whom my salutations! You are the Saguna- Nirguna Parashakti and Nitya Swarupini Shakti and it is that Para-Paraa Shakti which is even far interior or far beyond that Shakti is Vaasudeva. That 'Vastu'which is not material but is a huge question-mark that I pray with humility and extreme dedication! While the whole Universe is visible yet indivisible, may that Supreme Power who makes, maintains and mars it-as the Adi Kaarana, Akshara, Adhara Bhuta, Avyaya, and Adi Shakti save me and let me live so as to serve you again and again and ultimately get absorbed unto You! the Brahma Sanjnak Parama Purusha!)

As Prahlada's Naga Paasha was released, there was a commotion of Seas, the Nava Grahas were tottering from their alignments, and a series of Earth quakes occurred while the mountains which sought to crush Prahlada collapsed in smithereens and the powerful force of the depths of Seas into which Prahlada was submeged threw him out in the Sea-bed.No sooner that this happened than Hiranyakashipu was overcome with suppressed emotion for his son realising that Prahlada was indeed invincible and not himself as the Super Lord of Trilokas; almost immediatelythere was the grand appearance of Lord Narasimha who was neither man nor a lion as per Brahma's boon to Hiranyakashipu and the time too was dusky and propitious as it was neither day nor night. Even as Prahlada greeted his father, mother and Guru with veneration, the Unique Narasimha the immortal incarnation of Vishnu placed the greatest menace to the Universe in the form of Hiranyakashipu, pulled and rolled over across his mighty thighsand pierced his nails deep into the Daityas body to death. Bhakta Prahlada was unable to overcome his emotions and broke out into a memorable Stuti to the Avatara of Nrisimha as follows:

Om Namah Paramarthartha sthoola sukshma Kshara –akshara, Vyaktaavyakta Kalaateeta Sakelesha Niranjana/

Gunaanjana Gunaadhaara Nirgunaatman Gunasthita, Mahtaamurta Mahaa Murthi Sukshma Murtha Sphutaasphuta/

Karaala sowmyarupatman Vidyaavidyaa Mahaachyuta, Sadasadrupa Sadbhaava Sadasd –bhava Bhavana/

Nityaanitya Prapanchaatmatannishprapanchaamalashritaa, EkaanekaNamastubhyam Vaasudevaadi kaarana/

Yah Sthula sukshmah prakiata prakaasho yah Sarva bhuto na cha Sarva bhutah, Vishwam yataschaitada Vishva hetor Namostu tasmai Purushottamaaya/

(Paramaartha! Artha or Drushya Rupa!Sthula Sukshma! Ksharaakshara! Vyaktaavyakta! Kaalaatita! Sakaleswara! Niranjana Deva! My obeisances to you! Gunaanu-rangita! Gunaadhaara! Nirgunaatma! Gunasthita! Murtaamurta! Maha Murta! Sukshma Murta! Prakaashaaprakaasha Swarupa! Vikaraala Rupa yet Sundara Rupa!Vidyaavidyaa! Achyua! Sadasat /Karyakaarana Rupa! Jagatudbhava Sthaana or the Origin of the Universe; Sadasat Jagat Paalaka or the Supreme Administrator of the the world that be or the world that is not! Jnaanaashraya Swarupa! Ekanta Rupa! Adikaarana! Prakashamaya! Sarva Bhuta- Adhistana Deva! Vishva Kaarana! Samasta Jagotpanna!) As Jagannatha was pleased with Prahlada again and again with his extemporaneous and spontaneous commendations, Bhagavan asked him for a boon and Prahlada replied:

Dharmaartha Kaamaih kim tasya muktistasya karey shitaa, Samasta Jagatam muley yasya bhaktih karey sthitaa, Samasta Jagataam muley yasya Bhakatih sthitaa twayi!

(Of what avail are Dharma-Artha-Kaama –Moksha to me Janardana, since my unwavering Bhakti that you provided to me is in my tight grip for the Janaardana Swarupa!) Then on his own, Bhagavan granted Mukti much after his Dharma Prachara was assured from Prahlada! Any person fortunate in reading or hearing Prahlada Charitra would be instantly be purged of his sins of past or present. Mere reading or reciting the Chapters of Prahlada in Vishnu Purana, especially on Purnima or Amavashya or Ashtami or Dwadashi would enjoy the fruits of Go-Daana and would most definitely ovecome all kinds severe and close-trap tribulations as insurmoutable as in the case of Maha Bhakta Prahlada!]

Dwieeya Bhaaga

devā ha vai mṛtyoḥ pāpmabhyaḥ saṃsārācca bibhīyuste prajāpatimupādhāvaṃstebhya etaṃ mantrarājaṃ nārasiṃhamānuṣṭubhaṃ prāyacchattena vai te mṛtyumajayan pāpmānaṃ cātaransaṃsāraṃ cātaraṃstasmādyo mṛtyoḥ pāpmabhyaḥ saṃsārācca bibhīyātsa etaṃ mantrarājaṃ nārasiṃhamānuṣṭubhaṃ pratigṛhṇīyātsa mṛtyuṃ tarati sa pāpmānaṃ tarati sa saṃsāraṃ tarati/1/

tasya ha vai praṇavasya yā pūrvā mātrā pṛthivyakāraḥ sa ṛgbhirṛgvedo brahmā vasavo gāyatrī gārhapatyaḥ sā sāmnaḥ prathamaḥ pādo bhavati dvitīyāntarikṣaṃ sa ukāraḥ sa yajurbhiryajurvedo viṣṇurudrā- striṣṭubdakṣiṇāgniḥ sā sāmno dvitīyaḥ pādo bhavati tṛtīyā dyauḥ sa makāraḥ sa sāmabhiḥ sāmavedo rudrā ādityā jagatyāhavanīyaḥ sā sāmnastṛtīyaḥ pādo bhavati yāvasāne'sya caturthyardhamātrā sa somaloka oṅkāraḥ so'tharvaṇairmantrairatharvavedaḥ saṃvartako'gnirmaruto virāḍekarṣirbhāsvatī smṛtā sā sāmnaścaturthaḥ pādo bhavati II *2*II

aṣṭākṣaraḥ prathamaḥ pādo bhavatyaṣṭākṣarāstrayaḥ pādā bhavantyevaṃ dvātriṃśadakṣarāṇi sampadyante dvātriṃśadakṣarā vā anuṣṭubbhavatyanuṣṭubhā sarvamidaṃ sṛṣṭamanuṣṭubhā sarvamupasaṃhṛtaṃ/ 3

tasya haitasya pañcāṅgāni bhavanti catvāraḥ pādāścatvāryaṅgāni bhavanti sapraṇavaṃ sarvaṃ pañcamaṃ bhavati hṛdayāya namaḥ śirase svāhā śikhāyai vaṣaṭ kavacāya huṃ astrāya phaḍiti prathamaṃ prathamena saṃyujyate dvitīyaṃ dvitīyena tṛtīyaṃ tṛtīyena caturthaṃ caturthena pañcamaṃ pañcamena vyatiṣajati vyatiṣiktā vā ime lokāstasmādvyatiṣiktānyaṅgāni bhavanti/ 4

/omityetadakṣaramidaṃ sarvaṃ tasmātpratyakṣaramubhayata oṅkāro bhavati akṣarāṇāṃ nyāsamupadiśanti brahmavādinaḥ II *2*II

tasya ha vā ugraṃ prathamaṃ sthānaṃ jānīyādyo jānīte so'mṛtatvaṃ ca gacchati vīraṃ dvitīyaṃ sthānaṃ mahāviṣṇuṃ tṛtīyaṃ sthānaṃ jvalantaṃ caturthaṃ sthānaṃ sarvatomukhaṃ pañcamaṃ sthānaṃ nṛsiṃhaṃ ṣaṣṭhaṃ sthānaṃ bhīṣaṇaṃ saptamaṃ sthānaṃ bhadramaṣṭamaṃ sthānaṃ mṛtyumṛtyuṃ navamaṃ sthānaṃ namāmi daśamaṃ sthānamahamekādaśaṃ sthānaṃ jānīyādyo jānīte so'mṛtatvaṃ ca gacchati ekādaśapadā vā anuṣṭubbhavatyanuṣṭubhā sarvamidaṃ sṛṣṭamanuṣṭubhā sarvamidamupasaṃhṛtaṃ tasmātsarvānuṣṭubhaṃ jānīyādyo jānīte so'mṛtatvaṃ ca gacchati II *3-7*II

devā ha vai prajāpatimabruvannatha kasmāducyata ugramiti sa hovāca prajāpatiryasmātsvamahimnā sarvā?llokānsarvāndevānsarvānātmanaḥ sarvāṇi bhūtānyudvṛhṇātyajasraṃ sṛjati visṛjati vivāsayattyudgrāhyata udgṛhyate stuhi śrutaṃ gartasadaṃ yuvānaṃ mṛgaṃ na bhīmamupahantumugraṃ mṛḍājaritre rudrastavāno anyante asmannivapantu senāḥ tasmāducyata ugramiti II *8/*

atha kasmāducyate vīramiti yasmātsvamahimnā sarvā?llokānsarvāndevānsarvānātmanaḥ sarvāṇi bhūtāni viramati virāmayatyajasraṃ sṛjati visṛjati vāsayati yato vīraḥ karmaṇyaḥ sudṛkṣo yuktagrāvā jāyate devakāmastasmāducyate vīramiti II *9/*

atha kasmāducyate mahāviṣṇumiti yasmātsvamahimnā sarvā?llokānsarvāndevānsarvānātmanaḥ sarvāṇi bhūtāni vyāpnoti vyāpayati sneho yathā palalapiṇḍaṃ śāntamūlamotaṃ protamanuvyāsaṃ vyatiṣikto vyāpayate yasmānna jātaḥ paro anyo asti ya āviveśa bhuvanāni viśvā prajāpatiḥ prajayā saṃvidānaḥ trīṇi jyotīṃṣi sacate saṣoḍaṣīṃ tasmāducyate mahāviṣṇumiti II *10*

atha kasmāducyate jvalantamiti yasmātsvamahimnā sarvā?llokānsarvāndevānsarvānātmanaḥ sarvāṇi svatejasā jvalati jvālayati jvālyate jvālayate savitā prasavitā dīpto dīpayandīpyamānaḥ jvalaṃ jvalitā tapanvitapantsaṃtapanrocano rocamānaḥ śobhanaḥ śobhamānaḥ kalyāṇastasmāducyate jvalantamiti II *11*

atha kasmāducyate sarvatomukhamiti yasmātsvamahimnā sarvā?llokānsarvāndevānsarvānātmanaḥ sarvāṇi bhūtāni svayamanindriyo'pi sarvataḥ paśyati sarvataḥ śṛṇoti sarvato gacchati sarvata ādatte sarvagaḥ sarvagatastiṣṭhati । ekaḥ purastādya idaṃ babhūva yato babhūva bhuvanasya gopāḥ । yamapyeti bhuvanaṃ sāmparāye namāmi tamahaṃ sarvatomukhamiti tasmāducyate sarvatomukhamiti ॥ 12

atha kasmāducyate nṛsiṃhamiti yasmātsarveṣāṃ bhūtānāṃ nā vīryatamaḥ śreṣṭhatamaśca siṃho vīryatamaḥ śreṣṭhatamaśca । tasmānnṛsiṃha āsītparameśvaro jagaddhitaṃ vā etadrūpaṃ yadakṣaraṃ bhavati pratadviṣṇustavate vīryāya mṛgo na bhīmaḥ kucaro giriṣṭhāḥ । yasyoruṣu triṣu vikramaṇeṣvadhikṣiyanti bhuvanāni viśvā tasmāducyate nṛsiṃhamiti ॥ 13

atha kasmāducyate bhīṣaṇamiti yasmādbhīṣaṇaṃ yasya rūpaṃ dṛṣṭvā sarve lokāḥ sarve devāḥ sarvāṇi bhūtāni bhītyā palāyante svayaṃ yataḥ kutaśca na bibheti bhīṣāsmādvātaḥ pavate bhīṣodeti sūryaḥ bhīṣāsmādagniścendraśca mṛtyurdhāvati pañcama iti tasmāducyate bhīṣaṇamiti ॥ 14

atha kasmāducyate bhadramiti yasmātsvayaṃ bhadro bhūtvā sarvadā bhadraṃ dadāti rocano rocamānaḥ śobhanaḥ śobhamānaḥ kalyāṇaḥ । bhadraṃ karṇebhiḥ śṛṇuyāma devāḥ bhadraṃ paśyemākṣabhiryajatrāḥ sthirairaṅgaistuṣṭuvā?sastanūbhirvyaśema devahitaṃ yadāyuḥ tasmāducyate bhadramiti ॥ 15

atha kasmāducyate mṛtyumṛtyumiti yasmātsvamahimnā svabhaktānāṃ smṛta eva mṛtyumapamṛtyuṃ ca mārayati । ya ātmadā baladā yasya viśva upāsate praśiṣaṃ yasya devāḥ yasya chāyāmṛtaṃ yo mṛtyumṛtyuḥ kasmai devāya haviṣā vidhema tasmāducyate mṛtyumṛtyumiti ॥ 16

atha kasmāducyate namāmīti yasmādyaṃ sarve devā namanti mumukṣavo brahmavādinaśca । pra nūnaṃ brahmaṇaspatirmantraṃ vadatyukthyaṃ yasminnindro varuṇo mitro aryamā devā okāṃsi cakrire tasmāducyate namāmīti ॥ 17

atha kasmāducyate'hamiti । ahamasmi prathamajā ṛtāsya pūrvaṃ devebhyo amṛtasya nābhiḥ । yo mā dadāti sa idevamāvāḥ ahamannamannamadantamādyi ahaṃ viśvaṃ bhuvanamabhyabhavāṃ suvarṇajyotirya evaṃ vedeti mahopaniṣat ॥ 18॥

Stanza One

In the times immemorial, the Devaganaas bring rattled by the samsaara, fright of sinfulness and the unending cycle of janana-marana-punarjanmaas. Then Prajapati Brahma bestowed the Nrisimha Mantra Raaja anushthub mantra upadesha. Hence the mrityunjaya mantra viz, *Om-Hreem-Juum-Sah-Om Bhur bhuva swah om Traimbakam Yajamahe Sugandham Pushtivardhanam. Urvarukamiv bandhananmrityormukshiyya mamritat* ।had displayed its far reaching effectiveness to wade through the samsaara saagara. Thus the outstanding reach of individuals too of the Anushthub Mantra.

Stanza Two

This Pranavaatmika Mantra Raaja is stated as of Angabhuta as its prathama maatra is 'Akaara' as of Prithivi, Rigveda, Brahma as Devata, Ashtaavasus as the ganaas comprising Aapa, Dhruva, Soma, Dhara, Anila, Anala, Pratyusha and Prabhasa- Chhandas as of Gayatri-and Garhapatya as the Agni.

Then the dwiteeya maatra is 'Ukaara' pertaining to Antariksha, Maha Vishnu as the Devata, Ekaadasha Rudras viz. Mahan, Mahatma, Matimaan, Bhishana, Bhayankara, Ritudhwaja, Urthvakesha, Pingalaksha, Rucha, Shuchi and Kaalagni- Yajurmantra sahita -Trishthub Chhanda and the Agni as of Dakshinaagni. Mantra Raaja Yajur Veda.

The triteeya bhuta pranava ' Makaara Pranava' representative of 'Dyuloka'- Veda as of Saama Veda, Rudra as Devata and Dwaadasha Adityaas viz. Indra, Dhata, Parjanya, Pusha, Twashta, Aryama, Bhaga, Vivishwan, Amshu, Vishnu, Varuna and Mitra- Chhandas as of ' Jagati' and Agni as of 'Aahavaneeya'.

Now the Naadaatmaka ' Ardha Maatra Pranava be of the U his is the Chaturtha cchhaarana dhwani maatra as the Loka is of Soma- Omkaara vaachaka- Parabrahma Devata- the relevant Veda as of Atharva,- Samvartaka naamaka Agni- then Marudganaas or the Deities varying from twenty to sixty or even more and are very violent and aggressive, described as armed with golden weapons i.e. lightning and thunderbolts, as having iron teeth and roaring like lions, as residing in the north, as riding in golden chariots drawn by fearful horses heralding hail and rain storms. Finally Brahma is stated as Brahma Himself. This is stated as of the Chatushpaada.

Stanzas Three to Five

The anushthub mantra is of thirty two aksharaas of which the prathama charana be of ashtaakshari and the remaining charanaas too be of eight-eight each. Sampurna Vishva Srishti is centralised by the anushthub mantraas and the srishti samhaaraas are manifested likewise.

This anushthub mantra is of panchaangaas and pranava mantra be as of the fifth. Maanava shareera too be of pancha angaas viz. Hridaya-shiras- shikha- baahumola and mastaka; and hence the mantraas: shirase swaah-shikhayai vashat-kavachaaa hum-astraaya phat and there aside the anushthub pratyekaaanga samyoga. The mantra's pradhama bhaaga along with samyoga of the shareera's prathaaanga, dwiteeya mantra bhaaga with the shareeraa's dwiteeyaanga, triteeyaa with the triteeya, chaturtha with chaturtha and panchama mantra bhaaga with the the panchama and thus the mantra and shareera bhaagas are sought to be of simultaneous action as of pancheekarana or quintuplication of the mantra and the body parts: first divide each body part into two equal halves. Then divide one half of each into four. Now combine the undivided half of each body part with one-eighth part of each of four others. Thus each gross body will consist of half of the corresponding and four fractions from the other four .. It will have a five fold composition. Thus is accomplished by pancheekarana.
This universe in entirety is Pranava. Pranava Shabda is produced due to the fast movement of Earth, Planets, and Galaxy or the Milky Way, 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 genrated 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 San 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)!

That is how the Omkaara Shabda is of 'sarva vishva vyaapti'. That is how the Anushthb Mantra is entirely backed up by Omkaara.That is why the Brahma Vaadis seek to perform the anushthub cchhanda with the pranava shabda's pratyekaaksharaas and perform the anganyaasa and Karanyaasa a part of every mantra anushthana. Gayatri mantra's process Nyasa - This is process of invoking the mantra deity in different parts of the body. Underlying indication being that it purifies the mind.

[Karanyasa –
Invoking Gayatri mantra in the hands: *Om tatsavituh brahmaatmane angushaabhyaam namah* (use the index finger to swipe the thumb)-*varenyam vishnvaatvame tarjaneebhyaam namah* (use the thumb to swipe the index finger)- *bhargodevasya rudraatmane madhyamaabhyaam namah* (use the thumb to swipe the middle finger) *dheemahi satyaatmane anaamikaabhyaam namah* (use the thumb to swipe the ring finger)- *dhiyo yo nah jnaanaatmane kanishthikaabhyaam namah* (use the thumb to swipe the little finger)- *prachodayaat sarvaatmane karatala kara prushthaabhyaam namah* (rub both palms against each other on both sides)

Anganyasa –
Invoking the mantra in the body parts: *Om tatsavituh brahmaatmane hridayaaya namah (*use the right hand to touch the heart)-*varenyam vishnvaatvame shirase swaha* (use the right hand to touch the head) - *bhargodevasya rudraatmane sikhaya vaushat* (use the right hand to touch the sikha portion)- *dheemahi satyaatmane kavachaaya hum (*use both the hands touch ears - should hold left ear with right hand and vice versa- *dhiyo yo nah jnaanaatmane netra trayaaya vaushat* (use the index, middle and ring fingers to touch both eyes and the third eye position between the brows) - *prachodayaat sarvaatmane astraaya phat* (rotate right hand around head in clock wise - right to left and end with a clap)- *Om bhur bhuvassuvarom iti digbandhah/*]

Stanzas Six to Eleven

Anushthup's prathama pada explains the mantra ' Ugram' and those who could realize the innate meaning be eligible for amritatatva praapti. In the mantra the dwiteeya sthaana is of the word 'Veeram'. ' Maha Vishnum' be of the triteeya sthaana. ' Jvalantam' is of the 'chaturtha sthaana'. ' 'Sarvatomukham' is of the ' panchama sthaana'. ' Nrisimham' is of the 'shashtha sthaana'. ' Bheeshanam is of the 'saptama sthaana'. 'Bhadram' is of the 'ashtama sthaana. ' Mrityur mrityu'is stated as of the ' navama sthaana'. ' Namaami' is of the ' Dasama sthaana.'. ' Aham' is of the Ekaadasha sthaana . Thus the Anushthub mantra ' *Om Ugram Veeram Maha Vishnum Jvalantam Sarvatomukham Nrisimham bheeshama, Bhadram Mrityurmrityum Namaamyaham/*

Now the ekaadasha pada yukta Anushthup pada vritti. The Vishva rachana and upasamhaara is displayed by this. The meaning and its significance once realised, the Maha Jnaani could have accesss to amrita tatva praapti.

Bhagavan Prajpati was approached be the Deva Samuhaas and sought clarification on the expression of Ugram. The reply was: Nrisimha Bhagavan be seeking to manifest His own glory to Lokaas, Devataas, Sarva Bhutaas, and Sarva Atmaas. This Bhagavan is the 'moola kaarana' of Srishti- Sthiti and Samhaara. He is the Anaadi Vishvaanugraha kaaraka- rakshaka and bhakshaka too . Rig-vedaadi Shrutis emphasise that the Paramaatma's Hridaya gahvara be deep and sound as of the Simha Rupa and hence the 'Ugratva'

The Deva Samuhaas sought clarification again on the expression of Veeram. Then the Prajapati Brahma explained: From His magnificence were established sarva lokaas, sarva devataas, sarva bhutaas and sarvakreedaas as of annamaya, praanamaya, manomaya, vigyanamaya, and ananda mayas. Rigveda richaas explain that Bhagavan Nrisimha be as of sarva bhaktaas be showering 'avilamba kripaa kaarana'. He is the Veera, Karmatha Rupa, Somayaaga Paashaana Yukta, and indeed the usage of Singular Veera.

Deva samuhaas sought another clarification from Prajapai on the Nrisimha Bhagavan as Maha Vishnu. The reply from Prajapati stated that the sarva bhutaas, sarva devaas, sarva lokaas as being the samaana rupa vyaapta. Maha Vishnu is glorified as of avyakta-shaasvsata-ananta-aja- avyaya-vishnu. The very opening of Vishnu Sahasra Namaa is disernible of the sarva vyaaptata of BhagavanVishnu: *Om Vishnur jishnur hrishikeshah Sarvaatma Sarva Bhavanah, Swargah Sharvareenatho Bhutagramashayaashayah/ Anaadinidhano Devah Sarvagnah Sarva sambhavah, Sarva –vyapee Jagatdhaataa Jaganmayah/ Sarvaakritidharah Sarvey Viswaruupee Janaardanah, Ajaatma Sashvatho Nithyo Vishvaadhaaro Vibhuh Prabhuh / Brahmarupaika rupascha Sarva rupadharo Harah, Kaalaagni Prabhavo Vaayuhu Pralayanthakarokshayah / Mahaarnavo Maha Megho Jala budbuda Sambhavah, Samskruto vikruto Matsyo Maha Matsyo thimingalah / Anantho Vaasukih Sesho Varaaho Dharaneedharah, Payaksheera Vivekaadyo Hamso Haimagiri sthitah / Hayagreevo Vishaalaaksho Hayakarno Hayakruthih, Manthano Ratnahaari cha Kurmodhyaraadharah / Vinidro Nidritho Nandi Sunando Nandanapriyah, Naabhi naala mrinaali cha Swayambhuschaturaanah / Prajaapati paro Dakshah Srishtikarthaa Prajaakarah, Marichih Kashyapo Vatsah Surasura guruh Kavih/ Vaamano Vaamabhaagi cha Vaamakarma Brihadyupuh, Trilokakramano Deepo Baliyagna Vinaashanah / Yagna Hartho Yagna Kartho Yagnesho Yagnabhuk Vibhuh, Sahasranshu Bhago Bhaanurviviswan Raviramshumaan / Thigmatejasvalpatejah Karma Saakshi Manuryamah, Devarajah Surapatir daanavaarih Sachipatih / Agnirvaayusakho Vahnir varuno Yadasaampatih, Nairruto Naadanonaadi RakshoYaksha dhanaadhipah/ Kubero Vitthavaan Vego Vasupaalo Vilaasakruth, Amrithashravanah Somah Somapaana -karah Sudhih/ Sarvoushadhikarah Srimaannishaakaro Divaakarah, Vishaarirvishahartha cha Vishakanthadharo Girih/ Neelakantho Vrushi Rudro Bhalachandrohumaapatih, Sivah Shanto Vashi Veero Dhyani Mani cha Maanadah/* ee*Smashaanavaasi Maamsaashi Dhushta naasi Samaanthakruth, Yoginistrasako Yogi Dhyanastho Dhyana –vaasanah / Senaanih Sainyadah Skando Mahakaalo Ganaadhipah, Adidevo Ganapathir –vighnaha Vighnanaashanah / Ruddhisiddhiprado Danti Bhalachandro Gajaananah, Nrisimha Ugradamshtrascha Nakhi Daanavanaashakrit / Prahlada posha kartha cha Sarva daitya janeswarah, Salabha Saagarh Saashi Kalpadruma Vikalpakah / Hemaado Hemabhagi cha Himakartho Himaachalah, Bhudharo Bhumido Meruh Kailaasa Sikharo Girih / Loka -lokantaro Loki Biloki Bhuvaneswarah, Dikpaalo Dikpathirdivyo Divyakaayo Jitendriah /*]

Stanza Eleven is continued

Devata samuhaas further raised the query; Bhagavan Nrisimha be also applied for the term of 'Jwalantam'. The reply from Prajapati states: Sarvabhutaas- Sarva Devaas and Sarvaatmaas having realised the magnificence Bhagavan Nrisimha be glorified as being Swaprakaasha or Self Effulgent. Besides, the samasta jyotis, sampurna lokaas are resplendent and triumphant and thus be the Jwalantam.

Stanza Twelve

Deva samuhaas queried again as to how the expression of Sarvatomukha in respect of Bhagavan Nrisimha. Then the clarification by Brahma was that Bhagavan Nrisimha's own mahatmya be such as to oversee and cover sarva bhutaas, sarva praanis, sarva devataas, sarva lokaas, sarvendriyaas and be

the sarva vyaapi, sarva shakti maya and be able to visualise, over hear, and absorb. Bhagvan Nrisimha's grandeur and glory as of sarva vyaapi, sarva shaktimaya and of sarwasva be such as to fittingly realised as being Sarvatomukha.

Stanza Thirteen

Devataas further queried as to how the glorious encomium of Bhagavan Vishnu as Narasimha and the special significance thereof. Brahma replied: Just as a 'Nara' or a Human is the outstanding creation of the univerese, likewise a ' Simha' is of the next significant creation of the Animals well known . Bhagavan Vishnu's manifestation thus far for dushta sikshana and shishta rakshana had been as Matsya-Kurma- Varaaha so far and a time had arrived as so assume a Mam- Lion Form and thus the Nrisimhaavataara. Bhagavan Vishnu's Simha Rupa dharana is kalyaanakaari, sanatana and avinaashi is till date is of stutyaarhata and shakti pradaata. Well behind the camouflage of the Bhayankaratva is the ' vastaalya rupa'.

Stanza Fourteen

Devatas further enquired of Brahma Deva again to explain the shabda prayoga of Bheeshana as regards Bhagavan Nrisimha. The reply was that Bhagavan be of ever bhuta praani bhayabhaata and taking to heels directionless. Yet, the Devaganaas be performng their respective kartavyaas most dutifully as for instance Vaayu Devata be of pravaahaaana; as per schedule Surya Deva the prakaashamaana as Suryodaya- Madhyaahna kaala and Saayam kaala; Agni Deva and Indra too out of fear and dutifulness be performing their kartavya paalana. The kaaranabhuta Bhagavan be thus ever enforcing the responsibilities of the Deva ganaas. Even Mrityu Devata too be out of discipline and fright be ever vigilant and hence Bhaagavan Nrisimha be ever assuming His Bheeshanatva.

Stanza Fifteen

Deva Samuhaas continued to query as to why Bhagavan Nrisimha had the encomium of ' Bhadram'. Prajapati replied: Bhagavan Nrisimha be famed for Bhadra or of 'Nirantara Kalyaana Kaaraka' and 'Sarva Rakshana Kaarana'. The Veda Sukta explains : *Om Bhadram Karnebhih Shrunuyaama Devaah- Bhadram Pashyema-Akssabhir-Yajatraah -Sthirair-Angais-Tussttuvaamsas-Tanuubhih/| Vyashema Deva-Hitam Yad-Aayuh/* or Devas, May we hear with our ears what is Auspicious, Worthy of Worship, May we see with our eyes what is Auspicious, with sense organs steady and body praying due to hearing and visioning the Auspicious) ,may we attain the Lifespan allotted by the Devas thus finding fulfillment in our lives. Thus the query of Devaganas was replied that Bhagavan Nrisimha is famed for assuring Bhadram or safety and security.to the entirety of is devotees.

Stanza Sixteen

Deva ganaas further queried Brahma Deva about the Mantra Raja viz. *Om Ugram Veeram Maha Vishnum Jvalantam Sarvatomukham Nrisimham bheeshama, Bhadram Mrityurmrityum Namaamyaham/* and sought the explanation on the ' Mrityutrmrutyam' or Bhagavan Nrisimha be so overwhelming even to Mrityu or the 'Apa Mrityu' . Shrutis explain: Those who are as of the ability to possess bhoutika and adhyatmika baadhaa nirmoola samardhata, whose chhatra chhaayaa ashraya pradaana and those mrityu janita duhkha nivaarana are the only 'Mrityurmrityu Maha Vishnu maatra'.

[Drona Parva of Maha Bharata explains that Brahama Deva commanded Mrityu Devata notwithstanding Her extreme reluctance to perform the Duty

Mrityu Devata had then very earnestly folded Her hands and appealed to Shrestha Prajapte! You had created me as female, how indeed had you made to be so cruel and heartless to perform such karmaacharana as I am afraid of such degraded sinfulness. Do kindly be gratify me with affection as the love and affectionate putra-mitra-bandhu- maata- pita-pati janaas be spared from death and am frightened to be merciless that manner am frightened to act with manner. Bhagavan! I am frightened to withstand the unremitting cryings of 'deena-duhkhi-praani netra jala bindus' be such as to shatter by mind-heart-and imagination. Thus my prostrative appeals seeking your refuge. *Yamasya bhananam deva gaccheyam na surottama, kaayena vinayopetaa muurthodagnakhenacha, etacchaamyaham kaamam tvatto Loka Pitaamah/ Icchheyam tvatprasaadaadvi tapastaptum Prajeshwara, pradishemam varam deva twam mahyam Bhagavan Prabho/ Tvaya hyuttaa gamishyaam dhenukaashrama muttamam tatra tapasye tapasveevram tavairaaraadhanr rataa/ Na hi shakshyaami devesha praanaan praanabhritrtaam priyaan, hartum vilapamaanaamadharmaadabhiraksha maam/* ' Deva! Surashreshtha! Loka Pitaamaha, may I bend down and with saashtaanaga namaskaaraas as your sharanaarthi with my humble appeal as be nor prapared to dare enter into the 'Yamaraja Bhavana'. Prajeshwara, do very kindly allow me to perform deep tapasya and thus bestow your boons'. Deveshvara! I might not be able to execute this task of adharma karma of forcibly taking away the pancha praanaas as that 'dushtaadharma kaaryas' be ever possible for me'. Then Brahma Deva replied: 'Mritu Devata! I had manifested you to destroy you only of my own creation of the lokaas and hence do obey my instructions.'.Brahma Deva continued His counselling to Mrityu Devata: ' Kalyani: Hence you may commence the samhara karyakrama of various praanis be dividing them as 'atayathadhama- adhama- madhya- uttamas' . In the context of prajaa vibhajana the norms of age consideration of the pranis as per the principles of Karrma';[Karma is of three kinds, viz., Sanchita (accumulated works), Prarabdha (fructifying works) and Kriyamana or Agami (current works). Sanchita is all the accumulated Karmas of the past. Part of it is seen in the character of person, the personal tendencies and aptitudes, capacities, inclinations and desires, etc. Prarabdha is that portion of the past Karma which is responsible for the present body. That portion of the Sanchita Karma which influences human life in the present tense is called Prarabdha. It is ripe for reaping. It cannot be avoided or changed. It is only exhausted by being experienced. One shoud pay ones own past deeds. Prarabdha Karma is that which has begun and is actually bearing fruit. It is selected out of the mass of the Sanchita Karma. Kriyamana is that Karma which is now being made for the future called Agami or Vartamana. Brahma further continued to Mriyu Devi:_'The Ashta Loka Paalakas viz Indra, Agni, Yama, Nirruti, Varuna, Vayu, Kubera and Ishana - besides Yama Deva and naanaa prakaara deha vyadhis, samasta Deva ganaas too be ever vigilant assisting you and indeed be you ought to be Loka Vidhaayani as of nirmala swarupi and the Supreme Loka Vidhayani . Thereater Mrityu Devata folded Her hands on to her head and said politely and replied : Maha Prabho! In case this task would need to be exercised by me necessarily, I ought to obey your command. Lobha- krodha-asuya- irshya-droha-nirlajjata-paraspara kathora vaani and such dosha dehadhari dehas be necessarily deserve deha bhedanaas'. Then Brahma Deva replied: 'yes indeed to peform like wise without and hesitation. As you had been shedding your tears thus far be collected and get transformed as diseases for all the praani koti in my srishti. Be assured repeatedly that your karyacharana be never ever sinful at all. In fact the essence dharmaacharana be applicable to only to Beings in my shrishti but not to Swaminis of your suprememost kind. Hence having been relieved from kama krodhas, jagat samasta pranis be worthy of death as of the dictum viz. *jaatasya maranam dhruvam* is birth and death are the both sides of the same 'think up' and hence now on as per my dictum.

An Ode on Mrityu Deva and the Process of Death : Samasta Devas are stated to accompany the Mrityu Devata the Unique Devi of all the worlds and thoughts of the departed. As Mrityu Devata

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

Stanza Seventeen

Devataas asked Deva Pitaamaha to kindly clarify the expression of Namaami as to the 'anushthup cchanda vyakarana' and the reply was that Bhagavan Nrisimha stuti be such as to prostrate to the Bhagavan by the Brahma Jnaani Mumukshus. Indeed even Indra-Varuna-Mitra- Arthaaa Devataas would spontaneously utter the expression of Namaami.

[Lakshmi Nrisimha Karaavalambam Stotra by Adi Shankara

Srimat payonidhi nikethana chakrapane
Bhogindra bhoga mani ranjitha punya murthe
Yogisha sasvatha saranya bhavabdhi potha
Lakshmi Nrsimha mama dehi karavalambam (1)
Brahmendra Rudra Marudraka kireeta koti
Sanghattitanghri kamalaamala kaanti kantha
Lakshmi lasat kucha saroruha rajahamsa
Lakshmi Nrsimha mama dehi karavalambam (2)
Samsara ghora gahane charatho Murare
Maarogra bheekara mruga pravarardhi tasya
Aarthasya matsara nidaghusu dhuhki tasya
Lakshmi Nrsimha mama dehi karavalambam (3)
Samsara kupa matighora magadhamulam
Samprapya dhukkha sata-sarpa samakulasya
Deenasya deva krupaya padamagatasya
Lakshmi Nrsimha mama dehi karavalambam (4)
Samsara sagara vishala karala kala
Nakra-graha grasana nigraha vigrahasya
Vyagrasya raga rasanormi ni peeditasya
Lakshmi Nrsimha mama dehi karavalambam (5)
Samsara vruksha maghu bheeja manatha karma
Sakha shatam karana patra mananga pushpam
Aaruhya dhukha phalitham patatho Dayalo
Lakshmi Nrsimha mama dehi karavalambam (6)
Samsara sarpa ghana vakthra bhyogra theevra
Damstagra karala visha dagdha vinashta murthe
Naagari vahana sudhabdhi nivasa Shoure
Lakshmi Nrsimha mama dehi karavalambam (7)

Samsara dava dahana-athura bheekaroru
Jwala vali birathi dagdha tanuruhasya
Twat paada-padma sarasee sharanagatasya
Lakshmi Nrsimha mama dehi karavalambam (8)
Samsara jala pathitasya jagan nivasa
Sarvendriyartha badisartha jashopamasya
Protkhandita prachura thaluka mastakasya
Lakshmi Nrsimha mama dehi karavalambam (9)
Samsara bhikara karindra karabhigatha
Nishpistha marma vapushtaha sakalaarthi-nasha
Prana prayaana bhavabheethi samakulasya
Lakshmi Nrsimha mama dehi karavalambam (10)
Andhasya mey hrutha viveka maha dhanasya
Choraihi prabho balibhir indriya nama-dheyaihi
Mohaandha kupa kuhare vinipaati tasya
Lakshmi Nrsimha mama dehi karavalambam (11)
Bhaddhva galae yamabhata bahu tarjayantaha
Karshanthi yatra bhavapasa-satair-yutam maam
Ekakinam paravasam chakitam Dayalo
Lakshmi Nrsimha mama dehi karavalambam (12)
Lakshmi-pathe Kamalanabha Suresha Vishno
Vaikunta Krishna Madhusudhana Pushkaraksha
Brahmanya Kesava Janardhana Vasudeva
Lakshmi Nrsimha mama dehi karavalambam (13)
Ekena chakramaparena karena shankha
Manthena sindhu-tanayaam avalambhya tishthan
Vaame karena varadhaabhaya padma chihnam
Lakshmi Nrsimha mama dehi karavalambam (14)
Samsara sagara nimarjana muhyamanam
Deenam vilokaya vibho karunanidhe mam
Prahlada khleda parihara paravatara
Lakshmi Nrsimha mama dehi karavalambam (15)
Lakshmi Nrusimha charanaabja madhuvratena
Stotram krutham subhakaram bhuvi Sankarena
Ye tatpathanthi manuja Hari bhakthi yukthaha
*Te yanthi tatpada saroja makhanda rupam (1*6)

This stotram composed by Adi Shankara who is the bee that's drinking the nectar of the lotus like feet of the Lord Lakshmi Narasimha; those humans who recite this stotram with devotion to Lord Hari they can attain the Lotus feet of the divine form of Lord Lakshmi Narasimha.The main benefit that one obtains by reciting this Lakshmi Narasimha Karavalamba stotram is to get the extended support of the divine hands of Lord Lakshmi Narasimha. It is one of the great hymns to recite during the difficult situations of life, such that to get all those obstacles removed by the mercy of the Unique Bhagavan. Also, by reciting this divine hymn with utmost devotion, one can attain the lotus feet of the Lord Lakshmi Narasimha as they can get liberated from the cycle of samsara.]

Stanza Eighteen

Deva ganaas finally prayed to Brahma Deva to clarify the Aham Shaba. The latter explained that as per the Shruti Vachanaas that Bhagavan's declaration be to as follows:' I am the srishti rupa sanatana yagjnotpaanna'- am the 'Amritotpanna Sthaana'- am the 'Anna Swarupa'- samasta ' Jyoti padaata-Shakti Pradaata. Those who possess Satpaatraas or of rich deservedness, I seek to bestow the saanniddhya-saameepya-anubhuti praapti. In the process of Creation, Brahman created food and Lokas and Loka Palakas or corresponding Devas ruling the body organs and senses to appease their hunger/ thirst ; He concentrated on Water and resultant product viz. food was generated;Having materialised food, Brahman tried body organs to absorb but none of the organs or sense extensions evinced ready interest;The first body part and its sense organ viz. nose and smell rejected food as neither is in the need although the smell is inviting;Another Karmendriya or body part and the Jnaanendriya or the sensory organ viz. the eyes and their vision too failed acceptance of food although the the look of food is attractive; Ears and good hearing failed to attract the worth of good food except extol its taste;The body skin and touch of food does not evoke ready interest but for its feel; Mind and thoughts of good food have only academic interest but does not have compelling desire; Reprodu -ctive organ too is not enamoured of food except the excretory organ has a reverse interest; Finally, it was the Vital Energy that responded to the need of food as that indeed was the devourer of food; How does Bhagavan then enter the body of a Being!; Bhagavan then decides to enter as the Concsiouness through the tiny cleavege of 'Kapaala' or the skull and enjoys three abodes of a human being viz. awakeness-dream stage- deep sleep / 'sushupti';Thus Bhagavan enters the human body as the 'Antaratma' or Inner Consciousness of the Individual Self;

[Taittireeya Upa- Bhriguvalli details from Anna-to Vigjnyana - to Ananda

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

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

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

III.vii.1) *Annam na nindyaat tad vratam praano vaa aanam shariirimannaadam, Praane shariram pratish –thitam shareere praana pratishthitah/ Tadetamannamanne pratishthitam, sa ya*

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

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

III.viii.1) *Annam na nindyat tad vratam, Praano vaa Annam shariramannaadam, praane sharira pratitishthitam, sharire praanah pratishththitah, tadetadannamanne pratishthitam, sa ya etadanna-manne pratishthitam veda pratitishthati, annavaananaado bhavati, Mahaanbhavati prajayaanpashubhir Brahmavarchasena, mahaan keertayaa/*
(Food should not be disrespected any way but certainly water is the constituent of food and Fire is well established in water as is the common knowledge. *Aapo vaaannam, jyotirannadam, apsu jyotih pratishthitam/* Thus human body is the natural recipient of food as well as water and as such is the final recipient of Fire. Therefore food is interlinked to water and fire too. Such ideal linkages of food,water and fire exist in the universe and facilitate abundance of good progeny, cattle, physical radiance and glory. Indeed, the most ideal place is thus provided on Earth as the most happening place where enjoyment, the enjoyer and the Source of enjoyment are in appropriate fusion to lead to what is abundant in the form of Bliss which Brahman is all about!)

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

III.ix.1) *Annam bahu kurvita tad vratam prithivi vaa annam, akaashonnaadah, prithivyaam aakaashah pratishthitah, Akaasho prithivi pratishthitaa, tadevadanne pratishthitam, sa ya etadannaanne pratshthitam veda pratishthati, annavaamannado bhavati, mahaan bhavati prajayaa pashubhir brahmavarchasena, mahaan keertayaa/*
(May food be plentiful on Earth: *Prithivi vaa annam* or Earth is food. *Aakaashonnaadah* or Sky too is plentiful of Food. *Aakaashoprithivi pratishthita* or Sky is supported by Earth. Thus one food is based on another. He who is aware of these realities of food, earth and sky are blessed indeed and has an overview of the Universe: ' Annamannaado bhavati, mahaan bhavati, prajayaa pashubhir brahmavarchasenamahaa keertayaa! May the Universe be plentiful of food with blessings of excellent progeny, cattle, radiance of purity and glory. As the prayer goes 'Sarve janaa sukhino bhvantu' or may Almighty bestow happiness and fulfillment to one and all!Thus one becomes the enjoyer, the enjoyment in essenece and Brahman the very source of bliss himself!)

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

III.x.1-2) *Na kanchana vasatou pratyachaksheeta tadvratam tasmaadyaya kayaa cha vidhaayaa bahavannam praapnuyaat araadhyasmaa annamityaa chakshate, etadvai mukhatonnam raaddhaam madhyatosmaa annam raaddhyate// Ya evam Veda, kshema itivaachi,yogakshema iti*

praanaapaanayoh karmeti hastayoh gatiriti paadayoh vimuktiriti paayouh iti maausheeh athadevih triptiritivrishtau balamit vidyuti/
(As the person in constant meditation seeking unity with Brahman possesses distinct characteristics; his vow would not to deny shelter and food. Accordingly, he collects plenty of food by whatever means he might possess. As per the axim that as a person sows so he reaps, he inculcates the habit of offering charities of shelter and cooked food even in his young age with simplicity and respect to guests then accordingly he would indeed be rewarded profusely early in that very age; such offerings are reciprocated as he would be of middle age then again the rewards and courtesies would be similar; but scant respect gets secured reciprocally when he his offerings are made in his late age of life!So much in reference to the charities; now, in the context of meditation, what ever has already been consolidated is no doubt be improved upon; further acquisition of yoga needs to be intensified as long as breathing control by way of inhaling and exhaling is sustained as an on going exercise; Brahman is meditated as long as hands and feet, body movement and excretions are allowed and cognitions and perceptions are sustained. This is in the context of physical control. In the plane of divinity, meditations pertaining to Devas need to be intensified to various aspects of Brahman, be they to Varuna the Rain God to facilitate good crops and impact on foodgrains, to expand energy sources by lightnings, Solar Zones and so on by other Devas. Similarly the meditations are also addressed to Prithvi and Antariksha for intensely sourcing food, besides physical well being, material plentitude and mental balance.)

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

III.x.3-4) *Yasha iti Pashu, Jyotiriti nakshatreshu, Prajapatih amritamaananda ityupasthe, sarvamityaa-kaashe, tatpratishthety upaaseeta pratishthavaan bhavati tammaha ityupaaseet mahaanbhavati tanmana ityupaaseeta maanavaan bhavati//Tannama iti upaaseeta nanmayam tesmai kaamaah tad brahmeti upaaseeta brahmavaan bhaati tadbrahmanah parimara ityupaaseeta paryenam mriyante dvishaantah sapatnaah pari yepriyaa bhraatruvyah sa yaschaayam purushe yascha saavaaditye sa ekah//*
(Contemplation to Brahman is performed for cattle wealth since a man secures reputation as such; similarly worship to Brahman be done for the sparkle of Stars; for the joy of the organ of procreation, f everything in space; for immortality to become Brahman himself and so on. Constant meditation provides support from Brahman; the more intense is the introspection of what Brahman is yields further realisation and confidence; the depth of worship yields fulfilment of bend-down and control of desires. As Mundaka Upanishad (III.3) explains: 'As one worships Him so he becomes' ; *Naayamaatmaa pravachena lahyo na medhaaana bahunaa shrutena, Yamevaishavrinite tena labhastasyaisha aatmaa vivrunute tanum svaama/* All kinds of desires could be fulfilled, not only through knowledge, study or intellect but the Self is attainable by seeking and bydestroying ignorance that envelops the Reality. The Self as coupled with the highest abstinence strengthened by the spiritual disciplines of fortitude, and selflessness, becomes revealed. On the other hand, the great Six Enemies within viz. desire, anger, narrow mindedness, attachments, arrogance and jealousy- need to be suppressed. Indeed it is that person who is seen in Sun too. That indeed is the Truth: 'Tat twam asi' or That is the Self! That is the Truth; Thou art thou!)

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

III.x.5-6) *Sa ya evam vit asmallokaat pretya, etamannamayam aatmaanam upasamkramya, etam praanamayam aatmaanaam upasamkramya, etam vijnaana mayam aatmaanam upasamkrammya, etam manomayam atmaanam upasamkramya, etam vijnaanamayamaatmaanam upasamkramya, etam ananda mayam atmaanam upa samkramya, imam lokaan kaamaanni kaamarupi anusancharan, etat*

saama gaayannaaste/ haa vu haa vu haa vu// Ahamannamahamannam, ahamannaadohamannaadoha mannaadah/ Aham shlokakrit; aham asmi prathamajaa ritasya, purvam devebhyo amritasya naabhaayi, yo maa dadaati, sa ideva maa, vaah, ahamannam annam adantam aadaami, aham vishvam bhuvana abhya bhavaam, suvarna jyoti, ya evam iti upanishat//

(The person of mental maturity and enlightenment after refraining from the mundane activities of the world realises that Life is essentially made of 'Anna' or the food. Consumption of Food helps generate Praana the Life Force, envigorates mind and sharpens intelligence. This helps to create joy and eventually leads to bliss, the climax of spiritual fulfillment, and Self Awareness. As a True Yogi, he enjoys 'Siddhis' like freedom of movement at will and roaming about over the worlds instantaneously besides total command of food which in turn is linked with vital force. This state of bliss involantarily prompts him to break him to Saama Singing viz. 'haa vu haa vu haa vu'! He extols Anna the Food as : *Ahamannamaha mannamahamannadohamannaadohamannaadah/* or ecstatic song and further shouts aloud that he is the eater of that Anna, the unifier of food and eating, the unifier, the unifier of the unifiers; the first born Hiranyagarbha, the Virat of Devas, the navel of Immortality; the Hiranyagarbha, the Virat Swarupa and the Upanishad and the Brahman Himself! Thus initiating the analysis of food the Self evolves to generate the Praana, the play of Jnaanendriyas and Karmendriyas, the ever floating responses of mind, the impact of thoughts on the limbs and so on. These apart are the influences of Praanamaya, Atmamaya, Vijnaana -maya, and Anandamaya view points leading to the Finality of Bliss and Brahman!)]

Triteeya Bhaaga

Devā ha vai prajāpatimabruvannānuṣṭubhasya mantrarājasya nārasiṃhasya śaktiṃ bījaṃ no brūhi bhagavanniti sa hovāca prajāpatirmāyā vā eṣā nārasiṃhī sarvamidaṃ sṛjati sarvamidaṃ rakṣati sarvamidaṃ saṃharati tasmānmāyāmetāṃ śaktiṃ vidyādya etāṃ māyāṃ śaktiṃ veda sa pāpmānaṃ tarati sa mṛtyuṃ tarati sa saṃsāraṃ tarati so'mṛtatvaṃ ca gacchati mahatīṃ śriyamaśnute mīmāṃsante brahmavādino hrasvā dīrghā plutā ceti ॥ *yadi hrasvā bhavati sarvaṃ pāpmānaṃ dahatyamṛtatvaṃ ca gacchati yadi dīrghā bhavati mahatīṃ śriyamāpnotyamṛtatvaṃ ca gacchati yadi plutā bhavati jñānavānbhavatyamṛtatvaṃ ca gacchati tadetadṛṣiṇoktaṃ nidarśanaṃ sa īṃ pāhi ya ṛjīṣī tarutraḥ śriyaṃ lakṣmīmaupalāmambikāṃ gāṃ ṣaṣṭhīṃ ca yāmindrasenetyudāhuḥ tāṃ vidyāṃ brahmayoniṃ sarūpāmihāyuṣe śaraṇamahaṃ prapadye sarveṣāṃ vā etadbhūtānāmākāśaḥ parāyaṇaṃ sarvāṇi ha vā imāni bhūtānyākāśādeva jāyanta ākāśādeva jātāni jīvantyākāśaṃ prayatyabhisaṃviśanti tasmādākāśaṃ bījaṃ vidyāttadeva jyāyastadetadṛṣiṇoktaṃ nidarśanaṃ haṃsaḥ śuciṣadvasurantarikṣasaddhotā vediṣadatithirduroṇasat* ॥

nṛṣadvarasadṛtasadvyomasadabjāgojā ṛtajā adrijāṛtaṃ bṛhat ॥ *ya evaṃ vedeti mahopaniṣat* ॥

iti tṛtīyopaniṣat ॥ *3*॥

Stanzas 1-4

Deva ganaas then requested Prajapati Brahma to kindly explain the Bhagavan Nrisimha's 'andanushthub mantra shakti' and 'beeja'.

Then Praja pati replied that Bhagavan's sanaatani Maya Shakti had manifested the samsaara, its rachanaa-raksha and vinaasha too. In this manner Bhagavan by the Supreme Self by the virtue of the Mantraraaja Shakti be setting up the 'janana-marana-punarjanana Kaala Shaki pradarshana. That Mahaanubhaava who could overcome the sinful bhavasaagara and accomplsh Mrityu Vijaya Prapti be glorified as samasta prakaara samriddhi praapti kaarana.

Brahma Jnaanis seek to introspect as to how Bhagavan Nrisimsha's maya swarupa be of which kind of dimension, whether hrasva-deergha-or pluta or saturated. Those saadhakaas seeking to realize the 'saandrata' ought to be qualified to strengthen themselves by the samasta paapa vinaashana and to that extent pursue the sadhdana to accomplish amrita tatva.

In otherwords, struggle to surmount all kinds of impediments is fraught with innumerable means of materual desires and practices on one hand and sharpen the edge of spiritual mind with tenacity, dedication, and extraordinary faith on one's own ability on the other hand.This is some thing that calls for a revolutionary transformation in one's daily routine and psyche. It demands sufferance, self-negation, and total abstinence to the point of break down by way of extreme self denial. Control of mind and detachment by the severe possible hold and command of organs and senses of chakshu-shravana-naasika-manasika-twak media as also the yoga pratice could merge the Self with the Supreme.

In this respect, Maharshis opine that Maya Shakti Rupa be as of 'bindumaya swara'.May we transgress the 'samsaara sindhu' to be able of sarala bhaava yuktaas, prayatna sheela saadhakaas, and thus be of deerghaayush praaptaas besides the Nrisimha Bhagavan's Shaktis such as Shri Shakti as of Bhagavati Lakshmi, Shiva Shakti as of Ambika,Braahmi Shakti as of Devi Sarasvati, Shashthi Shakti or Skanda Shakti, and Vidya Shakti.May the varied Shakti Rupaas be bestow sarva visha raksha.

[Devi Bhagavata Purana explains the varied Shakti Rupaas, manifestations and extensions- .

To the pointed queries expressed by Lord Brahma, Maha Devi gave clarifications in no uncertain terms that Maha Purusha and Herself was just the same as a lamp and reflection in a mirror and that She was neither a female nor a male, but a Unique Genderless Nirguna. Any changes witnessed are due to the interplay of 'Antah Karanas' or natural instincts like Mind, Buddhi, (Mental Power) and 'Ahankara' (Ego) on the one hand and 'Maya'(Illusion) on the other. At the time of Creation following the Great Dissolution (Pralaya), the dissimilarities occurred as Gender, 'Karma' (Fate) and 'Anthah Karanas' all created by 'Maya'. It was at that time of Creation, that The Supreme Energy assumed various 'Vibhutis' or Manifestations like Sri (Prosperity), Buddhi(Brainpower), Daya (Compassion), Dhriti (Tolerance), Smriti (Memory), Shraddha (Conviction), Medha (Acumen), Lajja (Shame), Shanti (Peace), Nidra (Sleep), Pipasa (Desire), Vidya (Comprehension), Spriha (Awakenness or Alertness) and Shakti(Power). Maha Devi continued to state that She was the Para, Madhyama and Pasyanti (Mystic expressions of the Supreme Power indicating the Stages of Manifestations of the Eternal Force); She was Para Shakti beyond one's Comprehension, Madhyama Shakti who was both Expressed and Unexpressed (Vyakta –Avyakta) and Pasyanti Shakti who was Fully Manifested and recognisable with Physical Form or Sakara Shakti; She was also present in thirty five million 'Nadis' through out a human body (the tubular organs of the body like arteries, veins, intestines, blood vessels, pulses etc. She was in Vasa (fat), majja (marrow), Tvak (skin) and Drishti (eye sight) clearly present in each and every part of 'Samsara'. So was the case of non moving objects of Creation either animate or inanimate. Maha Devi further affirmed that She was seen as Brahmi or Sarasvati, Vaishnavi or Lakshmi, Eswari as Gauri, Indrani as Indra, Varuni as Varuna, and so on whose formations were all Hers, making the counterpart Purushas perform their tasks as the Maha Devi's agents or instruments of action. She was the Gunas of Satva, Rajas and Tamas; Ahamkaras-Jnana Sakti (the Power of Knowledge), Kriya Sakti (The Power of Action) and Artha Sakti (The Power of Wealth or Maya the Illusion); The various Tatvas and Maha Tatva; and the interplay of Five Tanmatras or Subtle Elements viz. (Touch, See, Breathe, Hear and Taste) and Five Basic Elements (Earth, Air, Water, Fire and Sky) known as the Process of 'Panchee- Karana'

resulting in Five Causes. This was made into a Jeeva (Living Entity) and the Cosmic Totality of That would be Brahma, stated Devi Bhagavati!
Further Maha Muni Narayana, the son of Dharma, explained the broad outline and features of 'Prakriti' to Maharshi Narada. Of the word Prakrit, the prefix 'Pra' stands for Superior or Excellent and 'Kriti' denotes Creation. A closer focus on the word reveals 'Pra' for Satva Guna, 'Kri' Rajo Guna and 'Ti' for Tamo Guna. Satva is pure and transparent; Kri for Rajo Guna or of mixed quality and Tamo Guna, the hider of Real Knowledge.The act of creation was the product of 'Paramatma'the Super Energy, one side of that being Prakriti and the other side is 'Purusha'. Paramatma by His Yoga or Maha Shakti (the Holy Ghost) divided Himself into two parts, one a Purusha and another the Prakriti. The 'Mula Prakriti' which emerged thus manifested into five major Forms, viz. Durga, Radha, Laxmi, Sarasvati and Savitri. **Durga** or the better half of Siva is the Highest Shakti, Narayani, Vishnu Maya and Parabrahma, worshipped by Brahma, Devas, Siddhas, Sages and devotees, being the Prime Energy, the Omni Fire and the Omni Light. She is praised by Vedas and Shastras as the Maha Maya, the Cause of Causes. The second among the Shaktis is **Lakshmi**, who is of 'Suddha Tatva' which is far superior to Satvika Guna, and is the bestower of prospertity and happiness. She is indeed the source of life, free of greed, anger, meanness, vanity and lust. She is the strength of Maha Vishnu, Rajya Lakshmi for Royalties and Griha Lakshmi for Householders, representing 'Ashta Lakshmis' viz. Adi Lakshmi, Dhana Lakshmi, Dhanya Lakshmi, Dhairya Lakshmi, Santhana Lakshmi, Vidya Lakshmi, Gaja Lakshmi, Vijaya Lakshmi. She is also the embodiment of 'Soundarya' (Beauty), 'Aishvarya' or Great Prosperity, 'Kirti' Lakshmi (Fame), 'Sahasa' Lakshmi (Enterprise), 'Vanijya' Lakshmi (Business and Trade) and 'Daya' Lakshmi. The third manifestation of Shakti is **Sarasvati**, the Goddess of 'Vidya' (Learning), intelligence, memory, ingenuity, wisdom, literature and poetry, Music and fine arts, argument, Vedas and Vedangas, Vyakarana (Grammar), Mantras and Tantras, Gayatri, mental faculties, discipline, knowledge, devotion, and anything to do with Godliness. **Radha** is another manifestation of Shakti, who is a symbol of pure love, dedication, high quality of devotion and infatuation. She is the queen of Ras Leelas (Group dances) with several Gopikas and as many Krishnas with ecstatic singing and body movements, quite unaware of public gaze; but the Ras Leelas are hall marks of bhakti and Krishna consciousness, of Sankhya yoga or practice of Dvaita the essence of which sums up the union of 'Atma' and 'Paramatma' or Praktiti - Purusha and of the confluence of Mula Prakriti and Shiva Shakti. Prakriti Radha is far beyond the Gunas of Sattva, Rajas and Tamas verging on Nirguna or the reality position of 'Thaadatmya' (oneness). She has no 'Ahamkara' whatsoever as even remote traces of egoistic nature would rapidly erode the purity and sincerity of selfless attachment, let alone the feelings of bliss.The next Shakti is **Savitri or Gayatri**, who is essentially based on 'Japam' or repetitive recitation of Short Mantras to attain concentration and mental fixation on the part of Devas, other extra-territorial beings, Sages and humans. Residing in Brahma Loka and being an embodiment of Suddha Tatva, Her demeanor is of crystal clear nature and is the bestower of power of mind; She is the Sarva Siddhi Pradayani and contributor of happiness in the current life and sponsor of bliss therafter. She also provides Saubhagya and Good Fotune to those who pray to Her on lasting basis. Apart from these basic Shakties, Marshi Narayana gave very many other Shakties like **Tulsi Devi** who is the consort of Vishnu, the Shakti of sin-burning nature and bestower of well deserved boons; **Mansa Devi,** the daughter of Ananta Deva and disciple of Shankara, a noted Siddha Yogini, a Great Tapasvini and devotee of Lord Vishnu; a sixth part of Mula Prakriti and hence called **Shasthi Devi,** being the leading of Sixteen Matrikas who is celebrate, protects every child from Evil forces at the time of birth as an invisible Yogini and is worshipped on the sixth day after birth (hence the name of Shashthi Devi) and again on the twenty first day; She is also worshipped in Vaisakha Month for the continued protection of a growing child. **Mangala Chandi** is another extension of Mula Prakriti who visits each and every household always and is pleased with worship on Mangalavar (Tuesdays). In the forms of Durga and Kali, She killed the evil brothers of Sumbha and Nikumbha, as the foolish Demon brothers who did severe Tapasya to secure boons of longevity, except from Women; little did they realise that

Shakti is the eternal source of strength and the Primeval Energy unparalleled. **Vasundhara Devi** or Earth too is a manifestation of Mula Prakriti, bearing the entire burden of humanity and sourcing countless boons even without asking for. She is the Great Provider including food, shelter, water, fruits, flowers, gems and jewels,metals, and the greatest support for all. Her patience is eternal and distinctive. Indeed, existence is indeed impossible for any activity and the bounty of Nature is an inborn boon to humanity as a whole. There are other ramifications of Prakrtiti, viz. **Svaha Devi** the wife of Agni or Fire without whom no Rituals, Yajnas are possible nor Dikshas and Dakshinas; the name of Deva Pitr's husband **Svadha Devi's** has to be used in every Homam by all Sages and humans as the Sacrifices are rendered futile otherwise. **Svasthi Devi** , wife of Vayu Deva, has to be remembered at any function to ensure its fulfilment as also to bless the persons responsible for performing the function; **Pushti** the wife of Vighnewara and the Goddess of nourishment to ensure strength of humans; **Tusti** the wife of Ananta Deva to safeguard heakth; **Saptati** wife of Isana Deva to save from the pangs of poverty; **Dhriti** wife of Kapila Deva to develop the quality of patience; **Sati** the wife of Satya Deva to ensure the bonds of affection of every household; **Pratishtha,** the wife of Punya Deva to distinguish a person from the normal beings to a celebrity; **Kirti Devi** the wife of Sukarma to bestow fame and name; **Kriya Devi,** and the Goddess of action and endeavour the wife of Udyoga or enterprise.Besides there are parts of Mula Prakriti like Dharma Devi, Niralamba or without support, Priti or (contentment), Sukha (Happiness), Sraddha or faith, and Bhakti or devotion. Prakriti's manifestations also included Rohini wife of Moon, Sajna of Sun, Satarupa of Manu, Sachi of Indra, Arundhati of Vasishtha, Devahuti of Kardama, Prasuti of Daksha and so on.]

Stanzas Five and Six

Aakaasha is the 'sarva praani ashraya bhuta' , 'samasta praani utpanna kaarana' and 'sarva praani vileena bhuta' too.Thus Akaasha is the Srishti bhuta. Atharvana Veda explains vide 4.39.1-4:

Prithivi-Agni-Vaayu- Antariksha:

Prithivyaagnaye samanamantsa aadhnort, yathaa prithivyaamagnaye samanamannevaa mahyaam samnamah sam namastu/ Prithivee dhenustasyaa agnir vatsah saa meginaa vatseneshamuurjam kaamam duhaama/ Antarikshe vaayave samanamantsa aadhnort,yathaanantarikshe vaayave samanamannevaa mahyam samnamah sam namnastu/ Antarikshamn dhenustasyaa vaayurvatsah, saa med vaayunaa vatseneshamurjam kaamam duhaam, aayuh prathamam prajaam posham rayim svaaha/ On the Earth, all the Beings express their greetings.Pancha Bhutas too respectfully greet Agni Deva and are ready to acknowledge the latter's glory. Prithivi is likened to a holy cow and Agni is like the calf. On the antariksha,Vaayu Deva claims superiority but here again 'Anrariksha is the Mother yet Vaayu is the calf!' May the food, physical strength, longevity, progeny and all round fitness be bestowed to Agni Deva as the latter is the supreme connector of Bhumi to Antariksha anyway! Interdependence of Pancha Bhutas is vindicated thus!

In this context as the next stanza six explains that Maharshis assert that the Swayan Prakaasha Purushottama is stated as at the Antariksha besides the Pancha Bhutaas of Prithivi-Aapas- Tejas-Vaayu and Akaasha. Hence Chhandogya Upanishad explains the Supremacy of Akaasha is such that Brahman himself might describe it while Beings in the worlds are too insignificant and ill euqipped to do so: VII.xii.1-2) ***Akaasho*** *vaa va tejaso bhuyaan: Aakaashe vai Surya Chandramasaav ubhauh vidyun nakshatraani Agnih, Aakaashenaahvayati, Akaashenashrunoti, Aakaashena pratishrnoti, Aakaashe ramate, Aakaashe na ramate, Aakaashe jaayate, Aakaasham abhijaayate: Aakaasham upaassveti/ Sa ya Aakaasham Brahmate upaaste, akaashavato vai sa lokaan prakaashavato sambaaddhaan urugaaya -vatobhisidhyati yaavad Aaakaashasya gatam, tatraasya yathaa*

kaamacharo bhavati, ya Aakaasham Brahmeti upaaste; asti, Bhatgavaah, Aakaashaad bhuya iti; Aakaashaad va va bhuyosteeti; tan me, Bhagavaan bravitv iti/

(Indeed among the Pancha Bhutas or Five Elements, viz. Prithivi, Aapas, Tejas, Vaayu and Aakaashas or Earth-Water-Agni-Air and the **Sky,** the last but not the least is the Sky undoubtedly as it holds the Surya, Chandra, Nakshatraas, Vidyut or Lightnings, and Agni in poition. All the acitivities in the Universe including the Sapta Lokas of Bhu-Bhuvah-Swar-Mahar-Janar-Tapas and Brahma Lokas are performed, seen, heard, enjoyed by the medium of Akasha; Dasa Dishas or Ten directions witness the activities by Akasha; Astha Loka Palakas of Indra-Agni-Yama-Nirruti-Varuna- Vaayu-Kebera and Ishana are active only by the courtesy of Aakasha; births and deaths of Souls are facilitated by Aaksaha; growth and decadence are effected and visioned by Akasha; indeed Aakasha is the unique witness of activities of shrotra, chakshu, vaak, twak, and reproduction! Indeeed there is no existence possible without the Sky! One needs therefore to meditate Akasha as Brahman himself!)

Chaturtha Bhaaga

Stanzas 1-14

devā ha vai prajāpatimabruvannanuṣṭubhasya mantrarājasya nārasiṃhasyāṅgamantrānno brūhi bhagava iti /
sa hovāca prajāpatiḥ praṇavaṃ sāvitrīṃ yajurlakṣmīṃ nṛsiṃhagāyatrīmityaṅgāni jānīyādyo jānīte so'mṛtatvaṃ ca gacchati ॥
omityetadakṣaramidaṃ sarvaṃ tasyopavyākhyānaṃ bhūtaṃ bhavadbhaviṣyaditi sarvamoṅkāra eva yaccānyattrikālātītaṃ tadapyoṅkāra eva sarvaṃ hyetadbrahmāyamātmā brahma so'yamātmā catuṣpājjāgaritasthāno bahiḥprajñaḥ saptāṅga ekonaviṃśatimukhaḥ sthūlabhugvaiśvānaraḥ prathamaḥ pādaḥ । *svapnasthāne'ntaprajñaḥ saptāṅga ekonaviṃśatimukhaḥ praviviktabhuktaijaso dvitīyaḥ pādaḥ* । *yatra supto na kañcana kāmaṃ kāmayate na kañcana svapnaṃ paśyati tatsuṣuptaṃ suṣuptasthāna ekībhūtaḥ prajñānaghana ekānandamayo hyānandabhuk cetomukhaḥ prājñastṛtīyo pādaḥ* । *eṣa sarveśvara eṣa sarvajña eṣo'ntaryāmyeṣa yoniḥ sarvasya prabhavāpyayau hi bhūtānāṃ nāntaḥprajñaṃ na bahiḥprajñaṃ nobhayataḥprajñaṃ na prajñaṃ nāprajñaṃ na prajñānaghanamadṛṣṭa- mavyavahāryamagrāhyamalakṣaṇamacintyamavyapadeśya-maikātmyapratyayasāraṃ prapañcopaśamaṃ śāntaṃ śivamadvaitaṃ caturthaṃ manyante sa ātmā sa vijñeyaḥ* ॥
atha sāvitrī gāyatryā yajuṣā proktā tayā sarvamidaṃ vyāptaṃ ghṛṇiriti dve akṣare sūrya iti trīṇi etadvai sāvitrasyāṣṭāk ṣaraṃ padaṃ śriyābhiṣiktaṃ ya evaṃ veda śriyā haivābhiṣicyate । *tadetadṛcābhyuktaṃ ṛco akṣare parame vyomanyasmindevā adhiviśve niṣeduḥ* । *yastanna veda kimṛcā kariṣyati ya ittadvidusta ime samāsata iti na ha vā etasyarcā na yajuṣā na sāmnārtho'sti yaḥ sāvitrīṃ vedeti* । *oṃ bhūrlakṣmīrbhuvarlakṣmīḥ svarlakṣmīḥ kālakarṇī tanno mahālakṣmīḥ pracodayāt ityeṣā vai mahālakṣmīryajurgāyatrī caturviṃśatyakṣarā bhavati* । *gāyatrī vā idaṃ sarvaṃ yadidaṃ kiñca tasmādya etāṃ mahālakṣmīṃ yājuṣīṃ veda mahatīṃ śriyamaśnute* । *oṃ nṛsiṃhāya vidmahe vajranakhāya dhīmahi* । *tannaḥ siṃhaḥ pracodayāt ityeṣā vai nṛsiṃhagāyatrī devānāṃ vedānāṃ nidānaṃ bhavati ya evaṃ veda nidānavānbhavati* ॥

Stanzas 1-13

Devas once again sought further clarification as to what would be the Angabuta Mantraas of the Mantra Raja Anushthubh.

Then Brahma Deva explained: Omkaara (Pranava), Savitri/ Gayatri, Yajur Lakshmi and Nrisimha Gayatri's Mantra Rajaas are to be understood as 'anga bhutaas'. Those who could understand this might realize that the bhouthikaishvarya could therealong of the amrita tatwa praptaas too.

AUM is omnipresent and indestructible. From Omkaara is generated the kaala chakra of the past-present and future as is the Brahmamaya Jagat swarupa. Be this realised that the sarvatma swarupa Nrisimha is stated as of 'chatushpada'. His 'nivaasa sthaana' is of Jagradavastha and therefrom the realization of panchandriyas covering pancha karmendriyaas, panchajnaanendriyaas, pancha praanaas and the Antahkarana chatushtaya yukta Mukha Mandala.

Bhagavan's dwiteeya paada is described as the Swapnaavastha realiziable as of the sukshma jagat yet equipped with saptangaas and the mukha mandali, and thus dream state or sub-consciousness. Its consciousness is in-rooted or inward bound and looking within; and is capable of experiencing the joy of the subtle. This 'svapna sthaana' is no doubt active otherwise too but since there are direct means of awareness by way of mental vibrations, it is dormant excepting in the dream stage when it gets activised.
Then the state of sushupti is of the Triteeya Paada of Bhagavan Nrisimha.who indeed is the moola kaarana of Vishvotpatti and the Pralaya kaaalaavastha too.'Sarvaangapurna jnaana swarupa-paramaananda prakaasharupa Pragjnaa Purushaa Nrisimha' is the vishva karta- bharta and hartaa too. Indeed that be state as of Sushupti for an aspirant in the quest of the Paramatma.
The state of 'Sushupti' is of dense and deep sleep as differentiated from mere slumber in a state that is neither normal nor of dreams, desires, fears, feelings. This is the fulfledged state of 'praajna' being the third sphere of the Self when awareness is overpowered and unable to differentiate things, happenings and 'realities'. In this dreamless sleep, the person concerned becomes undivided as of a *Prajnaana ghana* or of an undifferentiated mass of over all consciousess and as -*ekeebhutah* -since he is the specific host of duality as of the states of waking, dream, and other states of mental vibrations. This state verges on being *ananda bhuk* or of bliss.

That state by which neither the sthula jnaana nor sukshma jnaana be realised, nor that state by which the jnaata or agjnaata be of nirnaya rupa, and nor even the sushupti , yet of the atmaanubhuti of atma tatva jnaana as of the kalyaanakaari, prapancha rahita, sarvathaa shanta, atviteeya tatva of Bhagavan Nrisimha is to be realised as ' chaturha paada' being of the Tureeyaavastha or the fourth state is that state in which the individual soul rests in his own Sat-Chit-Ananda Svarupa or the highest Brahmic consciousness during Nirvikalpa Samadhi. Turiya is that state which transcends all these three states. Hence the Turiya or the fourth. Turiya is Atman or Brahman.Turiya is beyond the cause and effect syndrome.Now, unlike in the Vishva and Taijasa, Prajna though conditioned by the causal state is unaffected by the philosophy of non duality of the Self Consciousness and of the Supreme, essentially due to the thick layer of Ignorance and that is how Prajna and Turiya are somewhat distinguished. Even as the Unity concept is unknown, yet the essential difference of these two states is that prajna is in deep sleep but sleep is non existent in Tureeya!

Now the 'Savitri Mantra, Gayatri Chhanda samyutha and sarva vishva vyaapta'. Be this realised that the Savitri Mantra as of 'tyakshara mantra' namely Ghrinih- Suryah-Adityah once taken to the japa maala be indeed of 'Lakshmi kataaksha vibhushita'.

Such Ruchaas or of Potent Mantraas of Rigveda by the practioners be able to manifest the swaprakaashita and avinaasha Brahma pratisthitas. Such Upaasakaas be of the Ananda poorvaka Parama dhaama nivaasa hetus.

Savitri Mantra Jnaana is explained even as the need for expertise of Rig-Yajur-Saama -Aharvana Vedaas even.

As Swayam Ishvarya Devi Maha Lahshmi is popular as Bhuloka Lakshmi-Bhuvar Loka Lakshmi-Swarloka Lakshmi, likewise Her glory is omni present. Her commendation is as 'Kaalakarni-Sreshtha Sat Karma Prerita' hence known as the 'Yogyata Swarupini'. Indeed, as one sows so does one reaps is the quintessence of Existence! This is what pleases Bhaagya-Bhogya-Yogya Lakshmi! This is the fulfillment of 'varchas-aayush-aarogyam-avidyaacchadanam-dhaanyam -dhanam -pashum- bahuputra laabham-shata samvatsaram-deerghamaayu'! May the Ashta Lakshmi swarupa of 'Adi-Lakshmi-Dhanya Lakshmi-Dhairya Lakshmi-Gaja Lakshmi-Santaana Lakshmi- Vijaya Lakshmi- Vidya Lakshmi-Dhana Lakshmi' bestow fullfillment of 'iham' or the worldly aspirations and 'param' or there after of 'karma yoga'to ascend the higher plane to the 'jnaana yoga' and far further to Moksha Yoga'.Indeed, Lord Vishnu is the Owner and Preserver of One's Life Boat being ever present in the journey and stays put firmly as the Antaratma the Inner Conscience, but the Navigator of Life is the Self the 'Jeeva' as per the insruments and the engine of the boat in the form of Panchendriyas and the Mind of the Driver. The role of Devi Lakshmi is the Enforcer of the Swing of Fortune sitting pretty on the swing!
Those who could realise the significance of Yajurvedokta Maha Rupini Gayatri are indeed of the Ishvarya Pradaata Maha Lakshmi. Here again She is the Sarkarma prerita. Those and sarvaishwarya pradaayani besides of 'Iham' and Param'.

Now the Mantra: *Om Nrisimhaaya vidmahe vajra nakhaaya dheemah/ Tannah Simha Prachodayaat*/

Bhagavan Nrisimha be realised as of the Maha Guru bhaavana. He is of 'vajra sadrusha nakha yukta' and the Mahtatma is indeed be as of 'hridaya poorvaka saashtaanga kaarana karta'. He is the unique 'sanmaarga pada prerana pradaata.' Om, may we meditate the half-man and half-lion form of Bhagavan Narasimha. May this Maha Deva with his diamond nails pierce the veil of ignorance and his fierce sharp-tooth destroy the demon of darkness and illuminate the mind and understanding. Devataas.

Stanzas 14-16

devā ha vai prajāpatimabruvannatha kairmantraiḥ stuto devaḥ prīto bhavati svātmānaṃ darśayati tanno brūhi bhagavanniti sa hovāca prajāpatiḥ । oṃ yo ha vai nṛsiṃho devo bhagavānyaśca brahmā bhūrbhuvaḥ svastasmai vai namo namaḥ ॥

yathā prathamamantroktāvādyantau tathā sarvamantreṣu draṣṭavyau॥ *yaśca viṣṇuḥ* ॥ *yaśca maheśvaraḥ* ॥ *yaśca puruṣaḥ yaśceśvaraḥ* ॥ *yā sarasvatī* ॥ *yā śrīḥ* ॥ *yā gaurī* ॥ *yā prakṛtiḥ* ॥ *yā vidyā* ॥ *yaścoṅkāraḥ* ॥ *yāścatasro'rdhamātrāḥ* ॥ *ye vedāḥ sāṅgāḥ saśākhāḥ setihāsāḥ* ॥ *ye ca pañcāgnayaḥ* ॥ *yāḥ sapta mahāvyāhṛtayaḥ* ॥ *ye cāṣṭau lokapālāḥ* ॥ *ye cāṣṭau vasavaḥ* ॥ *ye caikādaśa rudrāḥ* ॥ *ye ca dvādaśādityāḥ* ॥ *ye cāṣṭau grahāḥ* ॥ *yāni ca pañcamahābhūtāni* ॥ *yaśca kālaḥ* ॥ *yaśca manuḥ* ॥ *yaśca mṛtyuḥ* ॥ *yaśca yamaḥ* ॥ *yaścāntakaḥ* ॥ *yaśca prāṇaḥ* ॥

yaśca sūryaḥ ॥ *yaśca somaḥ* ॥ *yaśca virāṭ puruṣaḥ* ॥ *yaśca jīvaḥ* ॥ *yacca sarvam* ॥ *iti dvātriṃśat iti/tānprajāpatirabravīdetairmantrairnityaṃ devaṃ stuvadhvam* । *tato devaḥ prīto bhavati svātmānaṃ darśayati tasmādya etairmantrairnityaṃ devaṃ stauti sa devaṃ paśyati so'mṛtatvaṃ ca gacchati ya evaṃ vedeti mahopaniṣat* ॥

iti caturthyupaniṣat ॥ *4*॥

Prajapti then made the Mahopadasha to the Deva Ganaas the afore stated Stotra Thirty Three Mantras which are of the Brahmaanda Srishti Adhaara bhutaas as of Brahma-Vishnu-Maheshwara-Saraswati-Gayatri-Vidya- Prakriti-Omkaara-Vedas-Panchagnis- Sapta Mahaavritaas- Ashta Loka Paalakaas- Ashta Vasus-Pancha Maha Bhutaas-Ekaadasha Rudras- Nava Grahaas- Kaala Chakra -Manu Deva- Mrityu Devata- Yama Deva-Antaka-Pancha Praanaas- Surya Soma Devas- Virat Purusha- and so on. Then Bhagavan Nrisimha was of prasannataamukha and granted His Pratyaksha and Saakshaat Darshana.

Panchama Bhaaga

Devā ha vai prajāpatimabruvannānuṣṭubhasya mantrarājasya nārasiṃhasya mahācakraṃ nāma cakraṃ no brūhi bhagava iti sārvakāmikaṃ mokṣadvāraṃ yadyogina upadiśanti sa hovāca prajāpatiḥ ṣaḍakṣaraṃ vā etatsudarśanaṃ mahācakraṃ tasmātṣaḍaraṃ bhavati ṣaṭpatraṃ cakraṃ bhavati ṣaḍvā ṛtava ṛtubhiḥ sammitaṃ bhavati madhye nābhirbhavati nābhyāṃ vā ete arāḥ pratiṣṭhitā māyayā etatsarvaṃ veṣṭitaṃ bhavati nātmānaṃ māyā spṛśati tasmānmāyayā bahirveṣṭitaṃ bhavati । *athāṣṭāramaṣṭapatraṃ cakraṃ bhavatyaṣṭākṣarā vai gāyatrī gāyatryā sammitaṃ bhavati bahirmāyayā veṣṭitaṃ bhavati kṣetraṃ kṣetraṃ vai māyaiṣā sampadyate* । *atha dvādaśāradvādaśapatraṃ cakraṃ bhavati dvādaśākṣarā vai jagatī jagatyā sammitaṃ bhavati bahirmāyayā veṣṭitaṃ bhavati* । *atha ṣoḍaśāraṃ ṣoḍaśapatraṃ cakraṃ bhavati ṣoḍaśakalo vai puruṣaḥ puruṣa evedaṃ sarvaṃ puruṣeṇa sammitaṃ bhavati māyayā bahirveṣṭitaṃ bhavati* । *atha dvātriṃśadaraṃ dvātriṃśatpatraṃ cakraṃ bhavati dvātriṃśadakṣarā vā anuṣṭubbhavatyanuṣṭubhā sarvamidaṃ bhavati bahirmāyayā veṣṭitaṃ bhavatyarairvā etatsubaddhaṃ bhavati vedā vā ete arāḥ patrairvā etatsarvataḥ parikrāmati chandāṃsi vai patrāṇi* ॥

etatsudarśanaṃ mahācakraṃ tasya madhye nābhyāṃ tārakaṃ yadakṣaraṃ nārasiṃhamekākṣaraṃ tadbhavati ṣaṭsu patreṣu ṣaḍakṣaraṃ sudarśanaṃ bhavatyaṣṭasu patreṣvaṣṭākṣaraṃ nārāyaṇaṃ bhavati dvādaśasu patreṣu dvādaśākṣaraṃ vāsudevaṃ bhavati ṣoḍaśasu patreṣu mātṛkādyāḥ sabindukāḥ ṣoḍaśa svarā bhavanti dvātriṃśatsu patreṣu dvātriṃśadakṣaraṃ mantrarājaṃ nārasiṃhamānuṣṭubhaṃ bhavati tadvā etatsudarśanaṃ nāma cakraṃ sārvakāmikaṃ mokṣadvāramṛṅmayaṃ yajurmayaṃ sāmamayaṃ brahmamayamamṛtamayaṃ bhavati tasya purastādvasava āsate rudrā dakṣiṇata ādityāḥ paścādviśvedevā uttarato brahmaviṣṇumaheśvarā nābhyāṃ sūryācandramasau pārśvayostadetadṛcābhyuktam । *ṛco akṣare parame vyomanyasmindevā adhiviśve niṣeduḥ* । *yastanna veda kimṛcā kariṣyati ya ittadvidusta ime samāsata iti tadetatsudarśanaṃ mahācakraṃ bālo vā yuvā vā veda sa mahānbhavati sa guruḥ sarveṣāṃ mantrāṇāmupadeṣṭā bhavatyanuṣṭubhā homaṃ kuryādanuṣṭubhārcanaṃ kuryāttadetadrakṣoghnaṃ mṛtyutārakaṃ guruṇā labdhaṃ kaṇṭhe bāhau śikhāyāṃ vā badhnīta saptadvīpavatī bhūmirdakṣiṇārthaṃ nāvakalpate tasmācchraddhayā yāṃ kāñcidgāṃ dadyātsa dakṣiṇā bhavati* ॥

devā ha vai prajāpatimabruvannānuṣṭubhasya mantrarājasya nārasiṃhasya phalaṃ no brūhi bhagava iti sa hovāca prajāpatirya etaṃ mantrarājaṃ nārasiṃhamānuṣṭubhaṃ nityamadhīte so'gnopūto bhavati sa vāyupūto bhavati sa ādityapūto bhavati sa somapūto bhavati sa satyapūto bhavati sa brahmapūto bhavati sa viṣṇupūto bhavati sa rudrapūto bhavati sa sarvapūto bhavati sa sarvapūto bhavati ॥

ya etaṃ mantrarājaṃ nārasiṃhamānuṣṭubhaṃ nityamadhīte sa mṛtyuṃ tarati sa pāpmānaṃ tarati sa bhrūṇahatyāṃ tarati sa vīrahatyāṃ tarati sa sarvahatyāṃ tarati sa saṃsāraṃ tarati sa sarvaṃ tarati sa sarvaṃ tarati ॥

ya etaṃ mantrarājaṃ nārasiṃhamānuṣṭubhaṃ nityamadhīte so'gniṃ stambhayati sa vāyuṃ stambhayati sa ādityaṃ stambhayati sa stomaṃ stambhayati sa udakaṃ stambhayati sa sarvāndevānstambhayati sa sarvāngrahānstambhayati sa viṣaṃ stambhayati sa viṣaṃ stambhayati ॥

ya etaṃ mantrarājaṃ nārasiṃhamānuṣṭubhaṃ nityamadhīte sa devānākarṣayati sa yakṣānākarṣayati sa nāgānākarṣayati sa grahānākarṣayati sa manuṣyānākarṣayati sa sarvānākarṣayati sa sarvānākarṣayati ॥

ya etaṃ mantrarājaṃ nārasiṃhamānuṣṭubhaṃ nityamadhīte sa bhūrlokaṃ jayati sa bhuvarlokaṃ jayati sa svarlokaṃ jayati sa maharlokaṃ jayati sa janolokaṃ jayati sa tapolokaṃ jayati sa satyalokaṃ jayati sa sarvāṃllokāñjayati sa sarvāṃllokāñjayati ॥

ya etaṃ mantrarājamānuṣṭubhaṃ nityamadhīte so'gniṣṭomena yajate sa ukthyena yajate sa ṣoḍaśinā yajate sa vājapeyena yajate so'tirātreṇa yajate so'ptoryāmeṇa yajate so'śvamedhena yajate sa sarvaiḥ kratubhiryajate sa sarvaiḥ kratubhiryajate ॥

ya etaṃ mantrarājaṃ nārasiṃhamānuṣṭubhaṃ nityamadhīte sa ṛco'dhīte sa yajūṃṣyadhīte sa sāmānyadhīte so'tharvaṇamadhīte so'ṅgirasamadhīte sa śākhā adhīte sa purāṇānyadhīte sa kalpānadhīte sa gāthāmadhīte sa nārāśaṃsīradhīte sa praṇavamadhīte yaḥ praṇavamadhīte sa sarvamadhīte sa sarvamadhīte ॥

anupanītaśatamekamekenopanītena tatsamamupanītaśatamekamekena gṛhasthena tatsamaṃ gṛhasthaśatamekamekena vānaprasthena tatsamaṃ vānaprasthaśatamekamekena yatinā tatsamaṃ yatīnāṃ tu śataṃ pūrṇamekamekena rudrajāpakena tatsamaṃ rudrajāpakaśatamekamekena-atharvaśiraḥśikhādhyāpakena tatsamamatharvaśiraḥ- śikhādhyāpakaśatamekamekena tāpanīyopaniṣada- dhyāpakena tatsamaṃ tāpanīyopaniṣadadhyāpaka- śatamekamekena mantrarājadhyāpakena tatsamaṃ tadvā etatparamaṃ dhāma mantrarājādhyāpakasya yatra na sūryastapati yatra na vāyurvāti yatra na candramā bhāti yatra na nakṣatrāṇi bhānti yatra nāgnirdahati yatra na mṛtyuḥ praviśati yatra na duḥkhaṃ sadānandaṃ paramānandaṃ śāntaṃ śāśvataṃ sadāśivaṃ brahmādivanditaṃ yogidhyeyaṃ paramaṃ padaṃ yatra gatvā na nivartante yoginaḥ ॥

tadetadṛcābhyuktam । *tadviṣṇoḥ paramaṃ padaṃ sadā paśyanti sūrayaḥ* । *divīva cakṣurātatam* । *tadviprāso vipanyavo jāgṛvāṃsaḥ samindhate* । *viṣṇoryatparamaṃ padam* । *tadetanniṣkāmasya bhavati tadetanniṣkāmasya bhavati*
ya evaṃ vedeti mahopaniṣat ॥

iti pañcamopaniṣat ॥ *iti nṛsiṃhapūrvatāpinyupaniṣat* ॥

Deva samuhaas raised yet another query to Pajapati Brahma as whether the Mantra Raja Anushuthb might cover in its purview the Maha Chakra naamaka of Mano kamana paripurna and for Shishta rakshana- Dushta shikshana.Thus the vyaktaavyakta srishti assumes varied srishti at the instance of Bhagavan Nrisimha.

Then Prajapati replied: The 'Shashaaakshara yukta Sudarshana Chakra' is representative of 'Shat Ritus' as of Vasanta -Greeshma-Varsha-Sharat-Hemanta-Shishira and 'Shat Chkraas' Its Naabhi 'Nemi' or Axis and Spikes are the 'Maya Janitas' or fictitious.

[Devi Bhagavata Purana explains of Shat Chakras

Moola Adhara Chakra and terminating at Sahsarara Chakra. Normally, Sushumna is inactive except when pranayama is performed. 'Ida' nadi is to the left of Sushumna, representing moon providing nectar like energy and 'Pingala' nadi is to the right side of Sushumna providing male like power. There is a cobweb like formation in the innermost area of Sushumna, called Vichitra or Chitrini Bhulinga Nadi, the centre of which is the seat of Ichha Shakti (Energy of Desire), 'Jnana Shakti' (Energy of Knoweldge) and 'Kriya Shakti' (Energy of Action). The middle portion of the Bhulinga nadi has the luminosity of several Suns, above which is the Maya Bija Haratma representing the sound like 'Ha'. Thereabove is 'Kula Kundalini' representing Serpent Fire of red colour. Outside the Kundalini is the 'Adhara Nilaya' of yellow lotus colour denoting four letters viz. Va, Saa, Sa, Sa; this is the base or Moola Adhara supported by six lotus formations. Beyond the Moola Adhara is the *Manipura Chakra* of cloud lightning colour comprising ten lotus petals representing ten letters da, dha, na, ta, tha, da, dha, na, pa, pha. This Mani Padma is the dwelling spot of Vishnu. Beyond the Mani Padma is' *Anahata Padma*' with twelve petals representing Kha, Ga, Gha, ma, cha, chha, ja, jha, lya, ta, tha. In the middle is Banalingam, giving out the sound of Sabda Brahma. Therafter is *Rudra Chakra* which represents, sixteen letters : a, a', i, i', u, u', ri, ri', li, lri, e, ai, o, ar, am, ah. It is in this place that 'Jeevatma' gets purified into 'Paramatma' and hence known as *'Visuddha Chakra'*. Further beyond is '*Ajna Chakra* ' in between the two eyebrows where the 'self ' resides representing two letters ha, and ksha, one commanding another or Paramatma commanding Jeevatma. Even above is the '*Kailasa Chakra'* which Yogis call as *Rodhini Chakra* the central point is the 'Bindu Sthan'.]

Then the 'Ashtaakshara Yukta-Ashta Dala Shobhita Chakra' is describable. Gayatri' s prathama paada is indeed of ashtaakshara yukta covering the srishti vidhaana and is Mayaavrita and Maya vyaapta.

Further the manifestation of 'Dwadashaakshara Chakra' of 'Jagati Chhanda' is Mayaavrita too.

The Shodashaakshara Chakra with 'Shodasha Kalaas' as representative of Bhagavan Nrisimha's Daya or Compassion- Dharjya or Patience- Kshama or Forgiveness- Nyaya or Justice-. Nirapeksha or Impartiality- Niraaskata or Detachment- Tapasya or Spiritual Powers- Aparchitta or Invincibility- Danasheelta or Beneficience, Bestower of all wealth in the world and nature- Soundarjyamaya or Beauty Incarnate- Nrityajna or the Best of Dancers- Sangitajna or Best of Singers-. Neetibadi or embodiment of Honesty- Satyabadi or Truth Incarnation Itself-. Sarvagjnata or Perfect master of all arts, such as poetry, drama, painting etc. and Sarvaniyanta - Controller of All

Thereafter the Thirty Second Spike of the Sudarshana Chakra is stated as of thirty two aksharaas of anushthup chhanda, and each of the akshara bhavana is smeared of 'Maayaaveshtitata'.

In this manner, this Sudarshana Chakra has its 'spikes' as Chatur Vedaas, and its 'leaves' a Chhandas and keeps rotating at vayu vega and vayu teeakshata.

This Sudarshana Naamaka Maha Chakra is ever magnificent with thirty two 'dalaas' as of Nrisinmha Bhagavan's 'madhyasthita naabhi sthaana' which reverberates with the 'Taraka Mantra Nyaasa' as of AUM. Then the Taraka Mantra comprises of 'Shat Patraas' or Six Leaves as of the Mantra ' 'Sahasraara Hum Phat' - the Shadaksharaars or Six Alphabets. The Sudarshana Chakra's Ashta Dalaas are glorified as of thusthe Narayana Mantra Nyaasa viz. ' Om Namo Narayanaaya. The dwaadashaatmaka Vaadudeva Manra states: Om Bhagavate Vaasudevaaya and thus the mantra sthaana be required. The Shodashakshara nyaasa and Dwaavimshadakshara nyaasa too be done likewise.

One ought to realize that the Sudarshana naamaka maha chakra be of the samasta manobhilaasha kaaryapoorita, mukti pradaata, chaturveda swarupa and saakshaat parabrahma jnaana amritamaya.The Sudarshana Chakra Raja is glorified with the poorva bhaaga with Ashta Vasus by the poorva bhaaga, Ekaadasha Rudras by dakshina bhaaga, Dwadasha Adityas by the pashchima bhaaga, Vaishva Devas by the uttara bhaga, Brahma-Vishnu-Maheshwarssa by the naabhi bhaaga and Surya Chandras by the paarshva bhaaga. Such be the Sudarshana nirmaana prakriya.This Anushthub Mantra Raja viz. ' *Om Ugram Veeram Maha Vishnum Jvalantam Sarvatomukham Nrisimham bheeshama, Bhadram Mrityurmrityum Namaamyaham/* provides out standing features as alround effectiveness as securirty of life, contentment, happiness , longevity and most significantly, mrityu vijaya prapti. Significantly this afore cited Mantra Raja be realizeable as of the 'sava paapa vimukti hetu' Its immunity is farreaching as even the pancha maha patakaas as of Stree hatya, Bhruna / Shishu hathya, Brahmana hatya, Go hatya and Guru hatya / Guru Bharya Gamana. Most significantly this Mantra has the outstanding effectiveness of 'samsaara saagara vigjnaana nouka vidhaana'.

Veda Richas seek to explain that the Paramaakaasha rupa Avinaashi Bhagavan Nrisimha along with the Maha Chakra Sudarshana and those Sadhakas who could realise this Parama Satya be eligible for the shreshtha gati prapti.

In case even a baalaka or yuva could accompish the jnaana prapti of Sudarshana Chakra be indeed acclaimed as a Maha Guru. The glory of this Mantra [*Sudarshana mahaa jwaala oti Surya Sama prabhaa, Agjnaanaadhasye me deva vidhnor maargam pradarshya/*] and the Yantra Puja-and havana by the assistance of anushthub maarga be so mightly potent as neither be of raakshas bhaya mukti, mrityu bhaya mukti. Sadguru's upadesha, kantha-baahu-shika daana ae the prerequisites along with Indriya samymana.

[Further explanation on Sudarshana Chakra manifested by Vishvakarma

Sudarshan Chakra has twelve spokes and six navels.Its center is composed of 'Vajra.'. It is said that the words *Om Sahasrara hum phat*' are inscribed on each of its spokes.
The twelve spokes of Sudarshan Chakra are believed to represent the twelve months, seasons and Devataas as Surya, Soma, Indra, Varun, Vayu, Agni, Vij, Mitra, Indra, and Prajapati.The stable middle part is named as 'Bhruvi' or equanimit, 'Bhaga or radiance, 'Sampada' or nectar like prosperity, and 'Nirdesha' or lihghtning speed. The spokes: consists of twenty-seven feminine principles created from Prajapati. The parigha or the periphery contains cosmic elements as of yoginipanchakas devoid of time and direction and time viz. Yogini-Lakshmi -Narayani -Murdhini and Randhra besides Aditya-Varuna-Juhu-Narayana-Navadha-Gandhi and Mahish. It is said that the Chakra is so small that it can be kept on the tip of a leaf of Tulsi plant and at the same time it is so big that it can cover the entire universe.

Features of the Sudarshan Chakra include that once it is released, annihilates the enemy and returns back to the one who wielded it. Even after its release, the Sudarshan Chakra remains in complete control of the one who wielded it.The Chakra chooses the 'Shunyamarga' or the path of zero stress nature) for traveling and hence can reach anywhere within a moment. It increases its speed when posed with an obstacle. It is called as 'Hansagati.It is soundless/noiseless.It has tremendous power to destroy everything.

Recall the Invocative Mantras in the context of Sudarshana Homa

Om Sudarshan Chakray Mam Sarva Karya Vijayam Dehi Dehi Om phat/
O Sudarshan Chakra, I evoke you to grant me victory and fulfilment in all my desires endeavours
Sudharshana Gayatri Mantra: Om Sudharshanaya Vidmahe, Maha Jwalaya Dhimahi, Tanno Chakrah Prachodayat/
Om let me meditate on the holy wheel of Sudarshana, Oh, Wheel which has great brilliance, give me higher intellect, and let the wheel illuminate my mind

Benefits of Sudarshan Homa: - Sudarshan Puja/Yajna is beneficial for victory in a particular task.- It gives protection from obstacles, enemies or court cases. - One who performs this puja gets divine grace and blessings of Lord Sudarshan.- Conducting this ritual relief from diseases, disharmony and unexpected happenings. - This puja ritual also helps to foresee dangers and perils in the pathway of success. The worshipper gets enormous protection and is bestowed with immense protection against sudden death, accidents and thefts.]

Further Stanzas

Deva Samuhas who had got the benefit of learning about Sudarshana Chakra no doubt yet prayed to Prajapapati to spotlight the Mantra Raja Anushthubh to further provide the climatic Bhagavan Nrisimha Rahasya Phala.

Prajapati replied: The Mantra Raja Anushthub could focus on one aspect yet the quintessential aspect of Nrisinha Bhagavan be as of the Agni Tapta Swarna or as pure gold appearing by the melting process. Then Surya , Chandra and Vaayu could provide the ancilliary ingredients. That is how the process of purification. This ought to be realised that Brahma-Vishnu and Rudra Deva were to assure Pavitrata and Adviteeyata . In other words the Concept of Uniqueness is the climactic outcome which is to be realised as of the Incarnation of Maha Vishna or as Nrisimhaavataara whose Moola Kaarana as of Dushta Shikshana and Shistha Rakshana.

This Mantra Raja Anushthub Narasimha Mantra is of niyamita japa kaarana yet could far reaching effectiveness. The Mantra viz. ' *Om Ugram Veeram Maha Vishnum Jvalantam Sarvatomukham Nrisimham bheeshama, Bhadram Mrityurmrityum Namaamyaham/* .Even the 'niyamita rupa mantra -raaja ahyayana'could be as of 'agnitatpa suvarna vidhana.'

Its purity and resplendency would as of Surya, Chandra, Vayu Devaas. By way of its pavitrata, it could be as of Brahma- Vishnu-Rudra sahita sarva devataas.

Whosoever could perform even as a limited manner be of mrityu vijaya praaptaas.

There besides,the pancha maha paataka nirmula karakas as of Stree hatya, Bhruna / Shishu hathya, Brahmana hatya, Go hatya and Guru hatya / Guru Bharya Gamana. Moreover the Mantramahima could cross over the 'samsaara samudra' and the enormity of that gigantic kashta nashtaas of jeevana.

Whosoever be fortunate to recite the mantra raja most faithfully could face with decisiveness the vicissitudes of Pancha bhutaas, Surya Chandras and of Prakriti Vikritaas.

The Mantra Raja, even niyamita ucchaarana and maanasika dharana could attract the attention of Devatas, Yakshas, Naagaas, Grahas and Co Humans.

Even brief pathana-shravana-dhaarana of the Anushthub Mantra of Ugra-Veera-Bhadraadi Maha Nrisimha could win over Bhu loka, Bhuvar loka, Swar Loka, Mahar Loka, Janar Satya Loka , Tapoloka and Satya Loka.

Whosoever could recite the Mantra Raja with utmost faith and decisiveness even for a brief time could also reap and secure the benefit and assurance of the fruits of performing Agnishtoma Yagjna, Ukthya Yaaga,Shodashi Yaaga, Vaajapeya Yagjna,Atiraatra Yagjna, Aaptoryaam yaaga, and Asvamedha yagjna yajana and so on.

The fruit of the Anushthup Narasimha mantra japa could indeed reap the swadhyaaya phala prapti of Rik-Yajur-Saama and Atharva vedas. The japa could also bestow the Angeerasa bhaaga swadhyaya too. Reciting to one self or svadhyaya is regarded as a ‘ Niyama’ or a positive or righteous duty. When studying one's self, it is ultimately possible to discover the greater Consciousness that is present in the whole universe and understand how the individual self fits into that Consciousness.Meditating while practicing yoga is one way of carrying out svadhyaya. This is often done by repeating a mantra in order to silence thoughts in the mind and turn attention inward rather than outward Self-study in yoga also means studying the body and understanding its needs and limitations.The swadhyaaya phala is applicable to Vedaas but also to Puranas,Upanishads, Kalpa grandhaa, and so on.

Swadhyaaya of the Atharashiras and Athrva Shikha yukta Narasimha mantra as afore stated (*Om Ugram Veeram Maha Vishnum Jvalantam Sarvatomukham Nrisimham bheeshama, Bhadram Mrityurmrityum Namaamyaham)* be ever worthy of swadhyaaya.Be this noted that one yagjopaveeta dhaari baalaka be as of hundred unugjnopaveetabaalakaas, one vedapaathi sadgristha is as of hundred non veda paathi grihasthaas , and so on as in respect of vaanapratha and sanyaasi ashramaas too. Likewise the Nara Simha mantra swaadhyaaya is far superior to the other mantras.

[Significance of Swadhyaya vide Taitteriya Upa.

.1) *Rutamcha svadhyaaya pravachane cha, Satyam cha svadhya pravachane cha, Tapascha svaadhyaaya pravachanecha, damascha svadhyaaya pracachanecha, shamascha svaadhyaaya pravachanecha, Agnayascha svaadhyaaya pravachanecha, Agnihotrascha svaadhyaaya pravachanecha, Atithayascha svadhyaaya pravachanecha, Manushyam cha svaadhyaaya pravachanecha, prajaa cha svaadhyaayana pravachanecha, Prajanascha svaadhyaaya pravachanecha, Prajapatischa svaadhyaya pravachanecha, Satyamiti Satyavachaa Raathitarah, tapa iti Taponityah Paurushishtih, svaathyaaya pravachane eveti Naako Maudgulyah, taddhi tapastaddhi tapah/*

(An earlier statement of this Upanishad emphasised possession of Knowledge (I.vi) is of paramount importance for the attainment of sovereignty. This however is certainly not misconstrued to step-down the significance of ‘svaadhyaya’ or practice of retention along with ‘pravachana’/ ‘adhyapana’ or teaching to next generations , dama or self-control of physical and internal organs, learning and teaching, saama or inherent balance of thought and deed , Agnihotra or Sacrifice, practice of austerites, adoration of ‘Athithis’, discrete procreation as per precribed regulations and in short

‘Dharma paalana’ as per ‘Varnashrama’. This is possible with ‘svadhyaya’ which reminds the principles of Dharma; it is very important to learn but another to absorb, but most significant is to practise which originates from Svadhyaya and Svadhyaya in essence to ensure practice of austerities. Truth is the key to Brahman says Satyavacha of the lineage of Rathitara; austerity is the unique input of Dharma as firmly convinced by Taponitya, the son of Purushisht; learning and teaching knowledge is emphasised by Naaka the son of Mudgala. Indeed austerity is what righteousness is all about, one concludes!) Knowledge of Vedas leads to Self Realisation as being identical to the Supreme: I.x.1) *Aham vrikshasya rerivaa, kirtih prishtham gireriva,urdhva pavitro vaajineeva svamritamasmi/ Dravinam sarvachasam, sumedhaa amritokshitah, iti trishankor vedaanuvaachanam/* (It is a truth of the Universe that knowledge is the product of a mind purified by Self-denial. The Veda knowledge aptly describes that the Universe is likened to the eternal Tree signifying Brahma; the knowedge of Vedas and Smritis enumerating the obligatory duties of human beings with no selfish ends whatsoever certainly leads up the ladder to reach the top of the Tree of Life to discover Brahman; this is what the Great Seer of Trishanku- as Sage Vamadeva experienced-came to realise Brahman within his own Self! This is why the Seer states *Aham vrikshasya rerivaa/* ‘I am the one to tackle the Tree as my effort is like reaching the mountain peak and even as exalted as the Sun on the Sky; indeed the Self of mine is supremely effulgent comparable only to Surya; I am replete with knowledge, faith, confidence, capability to attain the Status of Immortality and Permanence! The Self is ‘*urthva pavitram vaajini eva’,* or of peak like purity, saturated with food, wealth, varchasam or splendour and extaordinary wisdom and fulfillment!’]

2.16. 1-4: Inappropriate deeds call for intensification of Tri-Veda pathana or Tri Ratra Gayatri *Richyativa vaa esha preva richyate yo yaajayati pratim vaa grihnaanti yaajayitvaa pratigrihna vaa/ Anashrantrih svaadhyaayam vedamardheeryaat triraatram vaa Saavitreem Gaayatreemanvartirachayati/ Varo dakshinaa varenyaiva varamsprunoti/ Atmaa hi varah/* In case an unsuitable person is enabled to perform yagjna or receives gifts from an unworthy person, then ‘svaadhyaaya’ is the ‘prayaschitta’ or atonement. Further, a person with greed facilitates the execution of Sacrifices too should atone likewise. In fact, svaadhyaaya is called for with intensity by fasting besides ‘tri-veda pathana’. Alternatively continuous recital of tri- paada Gayatri Mantra be performed for three nights along with fasting. This indeed the best possible gift to oneself for the indiscretions.]

Bhagavan Nrisimha Mantra sadhakas are stated to be of Paramdhama praptaas where there be neither vaayugamana, Surya tapana, Chandra prakaasha, Mrityu pravesha, Agni prajjvalana,and so on but of the sadaiva ananda daayi, shanta, shashvata, parama kalyaarikaari, Brahmaadi Deva vandita, Mahayogi parama lakshya, and Samsaara mukta yukta.

[Lakshmi Nrisimha Divya Dvishata Naama Stotra vide Nrisimha Purana

Om asya shree lakshmeenrisimha divya sahasranaamastotramahaamantrasya brahmaa rishih anushtupchhandah shreelakshmeenrisimha devataa kshraum iti beejam shreem iti shaktih nakhadamshtraayudhaayeti keelakam mantraraaja shreelakshmeenrisimha preetyarthe jape viniyogah |

Dhyaanam |
satyajnyaanasukhasvaroopamamalam ksheeraabdhimadhyasthitam,
yogaaroodhamatiprasannavadanam bhooshaasahasrojjvalam | tryaksham chakrapinaaka saabhayakaraanbibhraanamarkachchhavim chhatreebhootaphaneendramindudhavalam lakshmeenrisimham bhaje || 1

Lakshmee chaarukuchadvandvakunkumaankitavakshase |namo nrisimhanaathaaya sarvamangalamoortaye || 2
Upaasmahe nrisimhaakhyam brahma vedaantagocharam | bhooyollaasitasamsaarachchhedahetum jagadgurum || 3

Brahmovaacha |
om namo naarasimhaaya vajradamshtraaya vajrine |
vajradehaaya vajraaya namo vajranakhaaya cha || 1 ||Vaasudevaaya vandyaaya varadaaya varaatmane |varadaabhayahastaaya varaaya vararoopine || 2 ||Varenyaaya varishthaaya shreevaraaya namo namah |prahlaadavaradaayaiva pratyakshavaradaaya cha || 3 ||
Paraatparaaya paaraaya pavitraaya pinaakine |paavanaaya prasannaaya paashine paapahaarine || 4 ||
Purushtutaaya punyaaya puruhootaaya te namah |tatpoorushaaya tathyaaya puraanapurushaaya cha || 5 ||Purodhase poorvajaaya pushkaraakshaaya te namah |pushpahaasaaya haasaaya mahaahaasaaya shaarngine || 6 ||Simharaajaaya simhaaya jagadvandyaaya te namah |attahaasaaya roshaaya jvaalaahaasaaya te namah || 7 ||Bhootaavaasaaya vaasaaya shreenivaasaaya khadgine | khadgajihvaaya simhaaya khadgavaasaaya te namah || 8 ||Namo moolaadhivaasaaya dharmavaasaaya dharmine |dhananjayaaya dhanyaaya namo mrityunjayaaya cha || 9 ||
Shubhanjayaaya sootraaya namah shatrunjayaaya cha |niranjanaaya neeraaya nirgunaaya gunaatmane || 10 ||Nishprapanchaaya nirvaanapradaaya nibidaaya cha |niraalambaaya neelaaya nishkalaaya kalaatmane || 11 ||Nimeshaaya nibandhaaya nimeshagamanaaya cha | nirdvandvaaya niraashaaya nishchayaaya nijaaya cha || 12 ||Nirmalaaya nidaanaaya nirmohaaya niraakrite | namo nityaaya satyaaya satkarmanirataaya cha || 13 ||Satyadhvajaaya munjaaya munjakeshaaya keshine |harikeshaaya keshaaya gudaakeshaaya vai namah || 14 ||Sukeshaayordhvakeshaaya keshisamhaarakaaya cha |jaleshaaya sthaleshaaya padmeshaayograroopine || 15 ||
Pushpeshaaya kuleshaaya keshavaaya namo namah |sooktikarnaaya sooktaaya raktajihvaaya raagine || 16 ||Deeptaroopaaya deeptaaya pradeeptaaya pralobhine | prasannaaya prabodhaaya prabhave vibhave namah || 17 ||Prabhanjanaaya paanthaaya pramaayapratimaaya cha | prakaashaaya prataapaaya prajvalaayojjvalaaya cha || 18 || Jvaalaamaalaasvaroopaaya jvaalajihvaaya jvaaline |mahaajvaalaaya kaalaaya kaalamoortidharaaya cha || 19 ||
Kaalaantakaaya kalpaaya kalanaaya kalaaya cha |kaalachakraaya chakraaya shatchakraaya cha chakrine || 20 ||Akrooraaya kritaantaaya vikramaaya kramaaya cha |krittine krittivaasaaya kritaghnaaya kritaatmane || 21 ||Sankramaaya cha kruddhaaya kraantalokatrayaaya cha | aroopaaya saroopaaya haraye paramaatmane || 22 |Ajayaayaadidevaaya hyakshayaaya kshayaaya cha |aghoraaya sughoraaya ghoraghorataraaya cha || 23 ||Namostu ghoraveeryaaya lasadghoraaya te namah |ghoraadhyakshaaya dakshaaya dakshinaarhaaya shambhave || 24 ||Amoghaaya gunaughaaya hyanaghaayaaghahaarine |meghanaadaaya naadaaya tubhyam meghaatmane namah || 25 ||Meghavaahanaroopaaya meghashyaamaaya maaline |vyaalayajnyopaveetaaya vyaaghradehaaya te namah || 26 ||Vyaaghrapaadaaya te vyaaghrakarmane vyaapakaaya cha | vikataasyaaya veeryaaya vishtarashravase namah || 27 ||Vikeernanakhadamshtraaya nakhadamshtraayudhaaya cha |vishvaksenaaya senaaya vihvalaaya balaaya cha || 28 ||
Viroopaakshaaya veeraaya visheshaakshaaya saakshine |veetashokaaya vittaaya visteernavadanaaya cha || 29 ||Vidhaanaaya vidheyaaya vijayaaya jayaaya cha |vibudhaaya vibhaavaaya namo vishvambharaaya cha || 30 ||Veetaraagaaya vipraaya vitankanayanaaya cha |vipulaaya vineetaaya vishvayone namo namah || 31 ||Vidambanaaya vittaaya vishrutaaya viyonaye | vihvalaaya vivaadaaya namo vyaahritaye namah || 32 ||Viraasaaya vikalpaaya mahaakalpaaya te namah | bahukalpaaya kalpaaya kalpaateetaaya shilpine || 33 ||Kalpanaaya svaroopaaya phanitalpaaya vai namah |tatitprabhaaya taarkshyaaya tarunaaya tarasvine || 34 ||Rasanaayaantarikshaaya taapatrayaharaaya cha |taarakaaya tamoghnaaya tattvaaya cha tapasvine || 35 ||Takshakaaya tanutraaya tatite taralaaya cha |shataroopaaya shaantaaya shatadhaaraaya te namah || 36 ||

Shatapatraaya taarkshyaaya sthitaye shaantamoortaye |shatakratusvaroopaaya shaashvataaya shataatmane || 37 ||Namah sahasrashirase sahasravadanaaya cha | sahasraakshaaya devaaya dishashrotraaya te namah || 38 ||Namah sahasrajihvaaya mahaajihvaaya te namah | sahasranaamadheyaaya sahasrajatharaaya cha || 39 ||Sahasrabaahave tubhyam sahasracharanaaya cha |sahasraarkaprakaashaaya sahasraayudhadhaarine || 40 ||Namah sthoolaaya sookshmaaya susookshmaaya namo namah |suksheenaaya subhikshaaya sooraadhyakshaaya shaurine || 41 || Dharmaadhyakshaaya dharmaaya lokaadhyakshaaya vai namah |prajaadhyakshaaya shikshaaya vipakshakshayamoortaye || 42 ||Kaalaadhyakshaaya teekshnaaya moolaadhyakshaaya te namah | adhokshajaaya mitraaya sumitravarunaaya cha || 43 ||Shatrughnaaya hyavighnaaya vighnakotiharaaya cha |rakshoghnaaya madhughnaaya bhootaghnaaya namo namah || 44 || Bhootapaalaaya bhootaaya bhootaavaasaaya bhootine |bhootabhetaalaghaataaya bhootaadhipataye namah || 45 ||Bhootagrahavinaashaaya bhootasamyamine namah |mahaabhootaaya bhrigave sarvabhootaatmane namah || 46 ||Sarvaarishtavinaashaaya sarvasampatkaraaya cha | sarvaadhaaraaya sarvaaya sarvaartiharaye namah || 47 ||Sarvaduhkhaprashaantaaya sarvasaubhaagyadaayine |sarvajnyaayaapyanantaaya sarvashaktidharaaya cha || 48 || Sarvaishvaryapradaatre cha sarvakaaryavidhaayine |sarvajvaravinaashaaya sarvarogaapahaarine || 49 ||Sarvaabhichaarahantre cha sarvotpaatavighaatine |pingaakshaayaikashringaaya dvishringaaya mareechaye || 50 ||Bahushringaaya shringaaya mahaashringaaya te namah |maangalyaaya manojnyaaya mantavyaaya mahaatmane || 51 ||Mahaadevaaya devaaya maatulungadharaaya cha | mahaamaayaaprasootaaya maayine jalashaayine || 52 || Mahodaraaya mandaaya madanaaya madaaya cha |madhukaitabhahantre cha maadhavaaya muraaraye || 53 ||Mahaaveeryaaya dhairyaaya chitraveeryaaya te namah |chitrakarmaaya chitraaya namaste chitrabhaanave || 54 || Maayaateetaaya maayaaya mahaaveeraaya te namah |mahaatejaaya beejaaya tejodhaamne cha beejine || 55 ||Tejomaya nrisimhaaya tejasaamnidhaye namah |mahaadamshtraaya damshtraaya namah pushtikaraaya cha || 56 ||Shipivishtaaya pushtaaya tushtaye parameshthine |vishishtaaya cha shishtaaya garishthaayeshtadaayine || 57 ||Namo jyeshthaaya shreshthaaya tushtaayaamitatejase | ashtaanganyastaroopaaya sarvadushtaantakaaya cha || 58 ||Vaikunthaaya vikunthaaya keshikanthaaya kanthine |kantheeravaaya lunthaaya nishshathaaya hathaaya cha || 59 || Sattvodriktaaya krishnaaya rajodriktaaya vedhase |tamodriktaaya rudraaya rigyajussaamamoortaye || 60 ||Ritudhvajaaya kaalaaya mantraraajaaya mantrine | trinetraaya trivargaaya tridhaamne cha trishooline || 61 ||Trikaalajnyaanaroopaaya tridehaaya tridhaatmane |namastrimoortivandyaaya tritattvajnyaanine namah || 62 ||Akshobhyaayaaniruddhaaya hyaprameyaaya bhaanave |amritaaya hyanantaaya hyamitaayaamaraaya cha || 63 ||Apamrityuvinaashaaya hyapasmaaravighaatine | annadaayaannaroopaaya hyannaayaannabhuje namah || 64 ||Aadyaaya niravadyaaya vedyaayaadbhutakarmane |sadyojaataaya sandhyaaya vaidyutaaya namo namah || 65 || Vidyaateetaaya shuddhaaya raagateetaaya raagine |yogeeshvaraaya yogaaya gohitaaya gavaampate || 66 ||Gandharvaaya gabheeraaya garjitaayorjitaaya cha |parjanyaaya pravriddhaaya pradhaanapurushaaya cha || 67 ||Padmaabhaaya sunaabhaaya padmanaabhaaya bhaasine | padmanetraaya padmaaya padmaayaah pataye namah || 68 ||Padmodaraaya pootaaya padmakalpodbhavaaya cha |namo hritpadmavaasaaya bhoopadmoddharanaaya cha || 69 || Shabdabrahmasvaroopaaya brahmaroopadharaaya cha | brahmane brahmaroopaaya brahmanetre namo namah || 70 ||Brahmaadaye braahmanaaya brahmabrahmaatmane namah | subrahmanyaaya devaaya brahmanyaaya trivedine || 71 ||Parabrahmasvaroopaaya panchabrahmaatmane namah | namaste brahmashirase tadaashvashirase namah || 72 | Atharvashirase nityamashanipramitaaya cha / namaste teekshnadamshtraaya lolaaya lalitaaya cha || 73 ||Laavanyaaya lavitraaya namaste bhaasakaaya cha | lakshanajnyaaya lakshaaya lakshanaaya namo namah || 74 || Rasadveepaaya deeptaaya vishnave prabhavishnave |vrishnimoolaaya krishnaaya shreemahaavishnave namah || 75 ||Pashyaami tvaam mahaasimham haarinam vanamaalinam | kireetinam kundalinam sarvagam sarvatomukham || 76 ||Sarvatah paanipaadorum sarvatokshi shiromukham |sarveshvaram sadaatushtam sattvastham samarapriyam || 77 ||

Bahuyojanavisteernam bahuyojanamaayatam |bahuyojanahastaanghrim bahuyojananaasikam || 78 ||
Mahaaroopam mahaavaktram mahaadamshtram mahaabhujam |mahaanaadam mahaaraudram
mahaakaayam mahaabalam || 79 ||Aanaabherbrahmanoroopaamaagalaadvaishnavam vapuh |
aasheershaadrudrameeshaanam tadagre sarvatah shivam || 80 ||

Namostu naaraayana naarasimha
namostu naaraayana veerasimha |
namostu naaraayana kroorasimha
namostu naaraayana divyasimha || 81 ||
Namostu naaraayana vyaaghrasimha
namostu naaraayana puchchhasimha |
namostu naaraayana poornasimha
namostu naaraayana raudrasimha || 82 ||
Namo namo bheeshanabhadrasimha
namo namo vijjvalanetrasimha |
namo namo brimhitabhootasimha//
namo namo nirmalachittasimha || 83 ||
Namo namo nirjitakaalasimha
namo namah kalpitakalpasimha |
namo namah kaamadakaamasimha
namo namaste bhuvanaikasimha || 84 ||

Bhavishnustvam sahishnustvam bhraajishnurvishnureva cha |
prithveetvamantarikshastvam parvataaranyameva cha || 85 ||
Kalaakaashthaadiliptistvam muhoortapraharaadikam |
ahoraatram trisandhyam cha pakshamaasastuvatsaram || 86 ||
Yugaadiryugabhedastvam samyogo yugasandhayah |
nityam naimittikam kaamyam mahaapralayameva cha || 87 ||
Karanam kaaranam kartaa bhartaa hartaa harissvaraat |
satkartaa satkritirgoptaa sachchidaanandavigrahah || 88 ||
Praanastvam praaninaampratyagaatma tvam sarvadehinaam |
sujyotistvam paranjyotiraatmajyotih sanaatanah || 89 ||
Jyotirlokasvaroopastvam jyotirjnyo jyotishaampatih |
svaahaakaarah svadhaakaaro vashatkaarah kripaakarah || 90 ||
Hantaakaaro niraakaaro vedaakaarashcha shankarah |
akaaraadikshakaaraantah omkaaro lokakaarakah || 91 ||
Ekaatmaa tvamanekaatmaa chaturaatmaa chaturbhujah |
chaturmoortishchaturdamshtrashchaturvedamayottamah || 92 ||
Lokapriyo lokagururlokesho lokanaayakah |
lokasaakshee lokapatih lokaatmaa lokalochanah || 93 ||
Lokaadhaaro brihalloko lokaalokamayo vibhuh |
lokakartaa mahaakartaa kritaakartaa kritaagamah || 94 ||
Anaadistvamanantastvamabhootobhootavigrahah |
stutih stutyah stavapreetah stotaa netaa niyaamakah || 95 ||
Tvam gatistvam matirmahyam pitaa maataa gurussakhaa |
suhridashchaattaroopastvam tvaam vinaa naatra me gatih || 96 ||
Namaste mantraroopaaya hyastraroopaaya te namah |
bahuroopaaya roopaaya pancharoopadharaaya cha || 97 ||
Bhadraroopaaya roodhaaya yogaroopaaya yogine |
samaroopaaya yogaaya yogapeethasthitaaya cha || 98 ||

Yogagamyaaya saumyaaya dhyaanagamyaaya dhyaayine |
dhyeyagamyaaya dhaamne cha dhaamaadhipataye namah || 99 ||
Dharaadharaaya dharmaaya dhaaranaabhirataaya cha |
namo dhaatre vidhaatre cha sandhaatre cha dharaaya cha || 100 ||
Daamodaraaya daantaaya daanavaantakaraaya cha |
namah samsaaravaidyaaya bheshajaaya namostu te || 101 ||
Seeradhvajaaya seeraaya vaataayaapramitaaya cha |
saarasvataaya samsaaranaashanaayaaksha maaline || 102 ||
Asicharmadharaayaiva shatkarmanirataaya cha |
vikarmaaya sukarmaaya parakarmavighaatine || 103 ||
Sukarmane manmathaaya namo marmaaya marmine |
karicharmavasaanaaya karaalavadanaaya cha || 104 ||
Kavaye padmagarbhaaya bhoogarbhaaya kripaanidhe |
brahmagarbhaaya garbhaaya brihadgarbhaaya dhoorjate || 105 ||
Namaste vishvagarbhaaya shreegarbhaaya jitaaraye |
namo hiranyagarbhaaya hiranyakavachaaya cha || 106 ||
Hiranyavarnadehaaya hiranyaakshavinaashine |
hiranyakanihantre cha hiranyanayanaaya cha || 107 ||
Hiranyaretase tubhyam hiranyavadanaaya cha |
namo hiranyashringaaya nihshringaaya cha shringine || 108 ||
Bhairavaaya sukeshaaya bheeshanaayaantramaaline |
chandaaya tundamaalaaya namo dandadharaaya cha || 109 ||
Akhandatattvaroopaaya kamandaludharaaya cha |
namaste dandasimhaaya satyasimhaaya te namah || 110 ||
Namaste shvetasimhaaya peetasimhaaya te namah |
neelasimhaaya neelaaya raktasimhaaya te namah || 111 ||
Namo haridrasimhaaya dhoomrasimhaaya te namah |
moolasimhaaya moolaaya brihatsimhaaya te namah || 112 ||
Paataalasthitasimhaaya namah parvatavaasine |
namo jalasthasimhaaya hyantarikshasthitaaya cha || 113 ||
Kaalaagnirudrasimhaaya chandasimhaaya te namah |
anantajihvasimhaaya anantagataye namah || 114 ||
Namostu veerasimhaaya bahusimhasvaroopine |
namo vichitrasimhaaya naarasimhaaya te namah || 115 ||
Abhayankarasimhaaya narasimhaaya te namah |
saptaabdhimekhalaayaiva saptasaamasvaroopine || 116 ||
Saptadhaatusvaroopaaya saptachchhandomayaaya cha |
saptalokaantarasthaaya saptasvaramayaaya cha || 117 ||
Saptaarcheeroopadamshtraaya saptaashvaratharoopine |
svachchhaaya svachchharoopaaya svachchhandaaya namo namah || 118 ||
Shreevatsaaya suveshaaya shrutaye shrutamoortaye |
shuchishravaaya shooraaya subhogaaya sudhanvine || 119 ||
Shubhraaya suranaathaaya sulabhaaya shubhaaya cha |
sudarshanaaya sooktaaya niruktaaya namo namah || 120 ||
Suprabhaavasvabhaavaaya bhavaaya vibhavaaya cha |
sushaakhaaya vishaakhaaya sumukhaaya sukhaaya cha || 121 ||
Sunakhaaya sudamshtraaya surathaaya sudhaaya cha |
namah khatvaangahastaaya khetamudgarapaanaye || 122 ||
Saankhyaaya suramukhyaaya prakhyaataprabhavaaya cha |
khagendraaya mrigendraaya nagendraaya dhrivaaya cha || 123 ||

Naagakeyoorahaaraaya naagendraayaaghamardine |
nadeevaasaaya naagaaya naanaaroopadharaaya cha || 124 ||
Naageshvaraaya nagnaaya namitaayaamitaaya cha |
naagaantakarathaayaiva naranaaraayanaaya cha || 125 ||
Namo matsyasvaroopaaya kachchhapaaya namo namah |
namo yajnyavaraahaaya shree nrisimhaaya te namah || 126 ||
Vikramaakraantalokaaya vaamanaaya mahaujase |
namo bhaargavaraamaaya raavanaantakaraaya cha || 127 ||
Namaste balaraamaaya kamsapradhvamsakaarine |
buddhaaya buddharoopaaya teekshnaroopaaya kalkine || 128 ||
Aatreyaayaagninetraaya kapilaaya dvijaaya cha |
kshetraaya pashupaalaaya pashuvaktraaya te namah || 129 ||
Grihasthaaya vanasthaaya yataye brahmachaarine |
svargaapavargadaatre cha tadbhoktre cha mumukshave || 130 ||
Saalagraamanivaasaaya ksheeraabdhinilayaaya cha |
shreeshailaadrinivaasaaya shailavaasaaya te namah || 131 ||
Yogihritpadmavaasaaya mahaahamsaaya te namah |
guhaavaasaaya guhyaaya guptaaya gurave namah || 132 ||
Namo moolaadhivaasaaya neelavastradharaaya cha |
peetavastradharaayaiva raktavastradharaaya cha || 133 ||
Raktamaalaavibhooshaaya raktagandhaanulepine |
dhurandharaaya dhoortaaya durgamaaya dhuraaya cha || 134 ||
Durmadaaya durantaaya durdharaaya namo namah |
durnireekshyaaya deeptaaya durdarshaaya drumaaya cha || 135 ||
Durbhedaaya duraashaaya durlabhaaya namo namah |
driptaaya deeptavaktraaya udhrirtaaya namo namah || 136 ||
Unmattaaya pramattaaya namo daityaaraye namah |
rasajnyaaya raseshaaya hyaakarnanayanaaya cha || 137 ||
Vandyaaya pariveshaaya rathyaaya rasikaaya cha |
oordhvaasyaayordhvadehaaya namaste chordhvaretase || 138 ||
Padmapradhvamsikaantaaya shankhachakradharaaya cha |
gadaapadmadharaayaiva panchabaanadharaaya cha || 139 ||
Kaameshvaraaya kaamaaya kaamaroopaaya kaamine |
namah kaamavihaaraaya kaamaroopadharaaya cha || 140 ||
Somasooryaagninetraaya somapaaya namo namah |
namah somaaya vaamaaya vaamadevaaya te namah || 141 ||
Saamasvaraaya saumyaaya bhaktigamyaaya te namah |
kooshmaandagananaathaaya sarvashreyaskaraaya cha || 142 ||
Bheeshmaaya bheekaraayaiva bheema vikramanaaya cha |
mrigagreevaaya jeevaaya jitaaya jitakaashine || 143 ||
Jatine jaamadagnyaaya namaste jaatavedase |
japaakusumavarnaaya japyaaya japitaaya cha || 144 ||
Jaraayujaayaandajaaya svedajaayodbhidaaya cha |
janaardanaaya raamaaya jaahnaveejanakaaya cha || 145 ||
Jaraajanmavidooraaya pradyumnaaya prabodhine |
raudrajihvaaya rudraaya veerabhadraaya te namah || 146 ||
Chidroopaaya samudraaya kadrudraaya prachetase |
indriyaayendriyajnyaaya nama indraanujaaya cha || 147 ||
Ateendriyaaya saandraaya indiraapataye namah |
eeshaanaaya cha heedyaaya heepsitaaya tvinaaya cha || 148 ||

Vyomaatmane cha vyomne cha namaste vyomakeshine |
vyomoddharaaya cha vyomavaktraayaasuraghaatine || 149 ||
Namaste vyomadamshtraaya vyomavaasaaya te namah |
sukumaaraaya maaraaya shimshumaaraaya te namah || 150 ||
Vishvaaya vishvaroopaaya namo vishvaatmakaaya cha |
jnyaanaatmakaaya jnyaanaaya vishveshaaya paraatmane || 151 ||
Ekaatmane namastubhyam namaste dvaadashaatmane |
chaturvimshatiroopaaya panchavimshatimoortaye || 152 ||
Shadvimshakaatmane nityam saptavimshatikaatmane |
dharmaarthakaamamokshaaya vimuktaaya namo namah || 153 ||
Bhaavashuddhaaya saadhyaaya siddhaaya sharabhaaya cha |
prabodhaaya subodhaaya namo buddhipradaaya cha || 154 ||
Snigdhaaya cha vidagdhaaya mugdhaaya munaye namah |
priyashravaaya shraavyaaya sushravaaya shravaaya cha || 155 ||
Graheshaaya maheshaaya brahmeshaaya namo namah |
shreedharaaya suteerthaaya hayagreevaaya te namah || 156 ||
Ugraaya chogravegaaya ugrakarmarataaya cha |
ugranetraaya vyagraaya samagragunashaaline || 157 ||
Baalagrahavinaashaaya pishaachagrahaghaatine |
dushtagrahanihantre cha nigrahaanugrahaaya cha || 158 ||
Vrishadhvajaaya vrishnyaaya vrishabhaaya vrishaaya cha |
ugrashravaaya shaantaaya namah shrutidharaaya cha || 159 ||
Namaste devadevesha namaste madhusoodana |
namaste pundareekaaksha namaste duritakshaya || 160 ||
Namaste karunaasindho namaste samitinjaya |
namaste naarasimhaaya namaste garudadhvaja || 161 ||
Yajnyadhvaja namastestu kaaladhvaja jayadhvaja |
agninetra namastestu namaste hyamarapriya || 162 ||
Simhanetra namastestu namaste bhaktavatsala |
dharmanetra namastestu namaste karunaakara || 163 ||
Punyanetra namastestu namastebheeshtadaayaka |
namo namaste jayasimharoopa namo namaste narasimharoopa || 164 ||
Namo namaste gurusimharoopa namo namaste ranasimharoopa |
namo namaste gurusimharoopa namo namaste laghusimharoopa || 165 ||
Brahma uvaacha –
udvrittam garvitam daityam nihatyaajau suradvisham |
devakaaryam mahatkritvaa garjase svaatmatejasaa || 166 ||
Atiraudramidam roopam dussaham duratikramam |
drishtvaitaa devataah sarvaah shankitaastvaamupaagataah || 167 ||
Etaanpashya maheshaanam brahmaanam maam shacheepatim |
dikpaalaan dvaadashaadityaan rudraanuragaraakshasaan || 168 ||
Sarvaan rishiganaansaptamaatrirgaureem sarasvateem |
lakshmeem nadeeshcha teerthaani ratim bhootagaananapi || 169 ||
Praseeda tvam mahaasimha hyugrabhaavamimam tyaja |
prakritistho bhava tvam hi shaantabhaavam cha dhaaraya || 170 ||
Ityuktvaa dandavadbhoomau papaata sa pitaamahah |
praseeda tvam praseeda tvam praseedeti punah punah || 171 ||
Maarkandeya uvaacha-
drishtvaa tu devataah sarvaah shrutvaa taam brahmano giram |
stotrenaanena santushtah saumyabhaavamadhaarayat || 172 ||

Abraveennaarasimhastaan veekshya sarvaansurottamaan |
santrastaan bhayasamvignaan sharanam samupaagataan || 173 ||
Shreenrisimha uvaacha-
bho bho devaganaah sarve pitaamahapurogamaah |
shrinudhvam mama vaakyam cha bhavantu vigatajvaraah || 174 ||
Yaddhitam bhavataam maanam tatkarishyaami saampratam |
suraa naamasahasram me trisandhyam yah pathet shuchih || 175 ||
Shrinoti shraavayati vaa poojaam te bhaktisamyutah |
sarvaankaamaanavaapnoti jeevechcha sharadaam shatam || 176 ||
Yo naamabhirnrisimhaadyairarchayetkramasho mama |
sarvateertheshu yatpunyam sarvayajnyeshu yatphalam || 177 ||
Sarvapoojaasu yatproktam tatsarvam labhate narah |
jaatismaratvam labhate brahmajnyaanam sanaatanam || 178 ||
Sarvapaapavinirmuktah tadvishnoh paramam padam |
yo naamakavacham badhvaa vicharedvigatajvarah || 179 ||
Bhootabhetaalakooshmaanda pishaachabrahmaraakshasaah |
shaakineedaakineejyeshthaa sinee baalagrahaadayah || 180 ||
Dushtagrahaashcha nashyanti yaksharaakshasapannagaah |
ye cha sandhyaagrahaah sarve chandaalagrahasanjnyikaah || 181 ||
Nishaacharagrahaah sarve pranashyanti cha dooratah |
kukshirogashcha hridrogah shooraapasmaara eva cha || 182 ||
Ekaahikam dvyaahikam cha chaaturdhikamahaajvaram |
atha yo vyaadhayashchaiva rogaa rogaadhidevataah || 183 ||
Sheeghram nashyanti te sarve nrisimhasmaranaakulaah |
raajaano daasataam yaanti shatravo yaanti mitrataam || 184 ||
Jalaani sthalataam yaanti vahnayo yaanti sheetataam |
vishaanyamritataam yaanti nrisimhasmaranaatsuraah || 185 ||
Raajyakaamo labhedraajyam dhanakaamo labheddhanam |
vidyaakaamo labhedvidyaam baddho muchyeta bandhanaat || 186 ||
Vyaalavyaaghrabhayam naasti chorasarpaadikam tathaa |
anukoolaa bhavedbhaaryaa lokaishcha pratipoojyate || 187 ||
Suputraam dhanadhaanyam cha pashoomshcha vividhaanapi |
etatsarvamavaapnoti nrisimhasya prasaadatah || 188 ||
Jalasantarane chaiva parvataarohane tathaa |
vanepi vichiranmartyo vyaaghraadi vishame pathi || 189 ||
Bilapraveshe paataale naarasimhamanusmaret |
brahmaghnashcha pashughnashcha bhroonahaa gurutalpakah || 190 ||
Muchyate sarvapaapebhyah kritaghna streevighaatakah |
vedaanaam dooshakashchaapi maataapitri vinindakah || 191 ||
Asatyastu sadaa yajnyanindako lokanindakah |
smritvaa sakrinnrisimham tu muchyate sarvakilbashaih || 192 ||
Bahunaatra kimuktena smritvaa tam shuddhamaanasah |
yatra yatra charenmartyah nrisimhastatra gachchhati || 193 ||
Gachchhan tishthan shvapanmartyah jaagrachchhaapi prasannapi |
nrisimheti nrisimheti nrisimheti sadaa smaran || 194 ||
Pumaannalipyate paapairbhuktim muktim cha vindati |
naaree subhagataaveti saubhaagyam cha suroopataam || 195 ||
Bhartuh priyatvam labhate na vaidhavyam cha vindati |
na sapatneem cha janmaante samyak jnyaanee dvijo bhavet || 196 ||

Bhoomipradakshinaanmartyo yatphalam labhate chiraat |
tatphalam labhate naarasimhamoortipradakshinaat || 197 ||
Maarkandeya uvaacha –
ityuktvaa devadevesho lakshmeemaalingya leelayaa |
prahlaadasyaabhishekastu brahmane chopadishtavaan || 198 ||
Shreeshailasya pradeshe tu lokaanaam hitakaamyayaa |
svaroopam sthaapayaamaasa prakritisthobhavattadaa || 199 ||
Brahmaapi daityaraajaanam prahlaadamabhishichya cha |
daivataih saha supreeto hyaatmalokam yayau svayam || 200 ||
Hiranyakashiporbheetyaa prapalaaya shacheepatih |
svargaraajyaparibhrashto yugaanaamekasaptatih || 201 ||
Nrisimhena hate daitye tathaa svargamavaapa sah |
dikpaalakaashcha sampraaptastvam svasthaanamanuttamam || 202 ||
Dharme matih samastaanaam janaanaamabhavattadaa |
etannaamasahasrastu brahmanaa nirmitam puraa || 203 ||
Putraanadhyaapayaamaasa sanakaadeenmahaamuneen |
oochuste tadgatah sarve lokaanaam hitakaamyayaa || 204 ||
Devataa rishayah siddhaa yakshavidyaadharoragaah |
gandharvaashcha manushyaashcha ihaamutraphalaishinah || 205 ||
Asya stotrasya paathanaatvishuddha manasobhavan |
sanatkumaaraatsampraaptau bharadvaajo munistadaa || 206 ||
Tasmaadaangeerasah praaptastasmaatpraapto mahaamatih |
jagraaha bhaargavastasmaadagnimitraaya sobraveet || 207 ||
Jaigeeshavyaaya sapraaha ritukarnaaya samyamee |
vishnumitraaya sapraaha sobraveechchhyavanaaya cha || 208 ||
Tasmaadavaapa shaandilyo gargaaya praaha vai munih |
kritunjayaaya sa praaha sopi bodhaayanaaya cha || 209 ||
Kramaatsa vishnave praaha sa praahoddhaamakukshaye |
simha tejaastu tasmaachcha shivapriyaayanai dadau || 212 ||
Upadishtosmyaham tasmaadidam naamasahasrakam |
tatprasaadaadamrityurme yasmaatkasmaadbhayam na cha || 213 ||
Mayaa cha kathitam naarasimhastotramidam tava |
tvam hi nityam shuchirbhootvaa tamaaraadhaya shaashvatam || 214 ||
Sarvabhootaashrayam devam nrisimham bhaktavatsalam |
poojayitvaa stavam japtvaa hutvaa nishchalamaanasah || 215 ||
Praapyase mahateem siddhim sarvaankaamaannarottama |
ayameva parodharmastvidameva param tapah || 216 ||
Idameva param jnyaanamidameva mahadvratam |
ayameva sadaachaaro hyayameva mahaamakhah || 217 ||
Idameva trayo vedaah shaastraanyaagamaani cha |
nrisimhamantraadanyatra vaidikastu na vidyate || 218 ||
Yadihaasti tadanyatra yannehaasti na tatkvachit |
kathitam naarasimhasya charitam paapanaashanam || 219 ||
Sarvamantramayam taapatrayopashamanam param |
sarvaarthasaadhanam divyam kim bhooyah shrotumichchhasi || 220 ||
Om nama iti shreenrisimhapuraane stotraratnaakare shreenarasimhapraadurbhaave aapaduddhaara ghora veera lakshmeenrisimha divya <u>sahasranaamastotramantraraajah sarv</u>aarthasaadhanam naama dwishata smaaptah ||

Parabrahmopanishad

This Atharveeya Upanishad is initiated by Shounaka Muni and Maharshi Pippalaadi explained the 'Parabrahma prapti hetu sanyasadharma vistruta vivechana' is made. As to how Bhagavan Hiranyagarbha manifested the samsaara, srishti kaarana, Ashtakapala-Astanga Yoga and such facts were detailed. Further the discussion got anchored to sanyaasa dharma, ahnimaya and jnaana maya shikha and Omkaara Brahmaadi vivaana too explained.

parabrahmopaniṣat ॥

parabrahmopaniṣadi vedyākhaṇḍasukhākṛti । *parivrājakahṛdgeyaṃ paritastraipadaṃ bhaje* ॥
oṃ bhadraṃ karṇebhiḥ śṛṇuyāma devāḥ ॥ *bhadraṃ paśyemākṣabhiryajatrāḥ* ॥
sthirairaṅgaistuṣṭuvā[?]*sastanūbhiḥ* ॥ *vyaśema devahitaṃ yadāyuḥ* ॥ *svasti na indro vṛddhaśravāḥ* ॥ *svasti naḥ pūṣā viśvavedāḥ* ॥ *svasti nastārkṣyo ariṣṭanemiḥ* ॥ *svasti no bṛhaspatirdadhātu* ॥
oṃ śāntiḥ śāntiḥ śāntiḥ ॥ *hariḥ oṃ* ॥

atha hainaṃ mahāśālaḥ śaunako'ṅgirasaṃ bhagavantaṃ pippalādaṃ vidhivadupasannaḥ papraccha divye brahmapure ke sampratiṣṭhitā bhavanti । *kathaṃ sṛjyante* । *nityātmana eṣa mahimā* । *vibhajya eṣa mahimā vibhuḥ* । *ka eṣaḥ* । *tasmai sa hovāca* । *etatsatyaṃ yatprabravīmi brahmavidyāṃ variṣṭhāṃ devebhyaḥ prāṇebhyaḥ* । *parabrahmapure virajaṃ niṣkalaṃ śubhamakṣaraṃ virajaṃ vibhāti* । *sa niyacchati madhukaraḥ śveva vikarmakaḥ* । *akarmā svāmīva sthitaḥ* । *karmataraḥ karṣakavatphalamanubhavati* । *karmamarmajñātā karma karoti* । *karmamarma jñātvā karma kuryāt* । *ko jālaṃ vikṣipedeko nainamapakarṣatyapakarṣati* । 1

prāṇadevā-ścatvāraḥ । *tāḥ sarvā nāḍyaḥ suṣuptaśyenākāśavat* । *yathā śyenaḥ khamāśritya yāti svamālayaṃ kulāyam* । *evaṃ suṣuptaṃ brūta* । *ayaṃ ca paraśca sa sarvatra hiraṇmaye pare kośe* । *amṛtā hyeṣā nāḍī trayaṃ saṃcarati* । *tasya tripādaṃ brahma* । *eṣātreṣya tato'nutiṣṭhati* । *anyatra brūta* । *ayaṃ ca paraṃ ca sarvatra hiraṇmaye kośe* । *yathaiṣa devadatto yaṣṭyā ca tāḍyamāno naivaiti* । *evamiṣṭāpūrtakarmaśubhāśubhairna lipyate* । *yathā kumārako niṣkāma ānandamabhiyāti* । *tathaiṣa devaḥ svapna ānandamabhiyāti veda eva paraṃ jyotiḥ* । *jyotiṣāmā jyotirānandayatyevameva* । *tatparaṃ yaccittaṃ paramātmāna- mānandayati* । *śubhravarṇamājāyateśvarāt* । *bhūyastenaiva mārgeṇa svapnasthānaṃ niyacchati* । *jalūkābhāvavadyathā- kāmamājāyateśvarāt* । *tāvatātmānamānandayati* । *parasandhi yadaparasandhīti* । *tatparaṃ nāparaṃ tyajati* । *tadaiva kapālaṣṭakaṃ sandhāya ya eṣa stana ivāvalambate sendrayoniḥ sa vedayoniriti* । *atra jāgrati* । *śubhāśubhātiriktaḥ śubhāśubhairapi karmabhirna lipyate* । *ya eṣa devo'nyadevāsya samprasādo'ntaryāmyasaṅgacidrūpaḥ puruṣaḥ* । *praṇavahaṃsaḥ paraṃ brahma* । *na prāṇahaṃsaḥ* । *praṇavo jīvaḥ* । *ādyā devatā nivedayati* । *ya evaṃ veda* । *tatkathaṃ nivedayate* । *jīvasya brahmatvamāpādayati* । 2

sattvamathāsya puruṣasyāntaḥ śikhopavītatvaṃ brāhmaṇasya । mumukṣorantaḥ śikhopavītadhāraṇam । bahirlakṣyamāṇaśikhāyajñopavītadhāraṇaṃ karmiṇo gṛhasthasya । antarupavītalakṣaṇaṃ tu bahistantuvadavyaktamantastattvamelanam । 3

na sannāsanna sadasadbhinnābhinnaṃ na cobhayam । na sabhāgaṃ na nirbhāgaṃ na cāpyubhayarūpakam ॥ brahmātmaikatvavijñānaṃ heyaṃ mithyatvakāraṇāditi । 4

pañcapādbrahmaṇo na kiṃcana । catuṣpādantarvartino'nta- rjīvabrahmaṇaścatvāri sthānāni । nābhihṛdayakaṇṭhamūrdhasu jāgratsvapnasuṣuptiturīyāvasthāḥ । āhavanīyagārhapatya-dakṣiṇasabhyāgniṣu । jāgarite brahmā svapne viṣṇuḥ suṣuptau rudrasturīyamakṣaraṃ cinmayam । tasmāccaturavasthā । caturaṅgulaveṣṭanamiva ṣaṇṇavatitattvāni tantuvadvibhajya tadā hitaṃ triguṇīkṛtya dvātriṃśattattvaniṣkarṣamāpādya jñānapūtaṃ triguṇasvarūpaṃ trimūrtitvaṃ pṛthagvijñāya navabrahmākhyanavaguṇopetaṃ jñātvā navamānamitastriguṇīkṛtya sūryendvagnikalāsvarūpatvenaikīkṛtyādyantarekatvamapi madhye trirāvṛtya brahmaviṣṇumaheśvaratvamanusaṃdhāyādyantamekīkṛtya cidgranthāvadvaitagranthiṃ kṛtvā nābhyādibrahmabilapramāṇaṃ pṛthak pṛthak saptaviṃśatitattvasaṃbandhaṃ triguṇopetaṃ trimūrtilakṣaṇalakṣitamapyekatvamāpādya vāmāṃsādidakṣiṇakaṇṭhyantaṃ vibhāvyādyantagrahasaṃmelanamekaṃ jñātvā mūlamekaṃ satyaṃ mṛṇmayaṃ vijñātaṃ syādvācārambhaṇaṃ vikāro nāmadheyaṃ mṛttiketyeva satyam । haṃseti varṇadvayenāntaḥ śikhopavītitvaṃ niścitya brāhmaṇatvaṃ brahmadhyānārhatvaṃ yatitvamalakṣitāntaḥśikhopavītitvamevaṃ bahirlakṣitakarmaśikhā jñānopavītaṃ gṛhasthasyābhāsabrahmaṇatvasya keśasamūhaśikhāpratyakṣakārpāsatantu- kṛtopavītatvaṃ caturguṇīkṛtya caturviṃśatitattvāpādanatantukṛttvaṃ navatattvamekameva ॥ paraṃbrahma tatpratisarayogyatvādbahumārgapravṛttiṃ kalpayanti । sarveṣāṃ brahmādīnāṃ devarṣīṇāṃ manuṣyāṇāṃ mūrtirekā । brahmaikameva । brāhmaṇatvamekameva । varṇāśramācāraviśeṣāḥ pṛthakpṛthak śikhāvarṇāśramiṇāmekakaiva । apavargasya yateḥ śikhāyajñopavītamūlaṃ praṇavamekameva vadanti । haṃsaḥ śikhā । praṇava upavītam । nādaḥ saṃdhānam । eṣa dharmo netaro dharmaḥ । tatkathamiti । praṇavahaṃso nādastrivṛtsūtraṃ svahṛdi caitanye tiṣṭhati trividhaṃ brahma । tadviddhi prāpañcikaśikhopavītaṃ tyajet । 5

saśikhaṃ vapanaṃ kṛtvā bahiḥsūtraṃ tyajedbudhaḥ । yadakṣaraṃ paraṃbrahma tatsūtramiti dhārayet ॥ 6

punarjanmanivṛtyarthaṃ mokṣasyāharniśaṃ smaret । sūcanātsūtramityuktaṃ sūtraṃ nāma paraṃ padam ॥ 7

tatsūtraṃ viditaṃ yena sa mumukṣuḥ sa bhikṣukaḥ । sa vedavitsadācāraḥ sa vipraḥ paṅktipāvanaḥ ॥ 8

yena sarvamidaṃ protaṃ sūtre maṇigaṇā iva । tatsūtraṃ dhārayedyogī yogavidbrāhmaṇo yatiḥ ॥ 9॥

bahiḥsūtraṃ tyajedvipro yogavijñānatatparaḥ । *brahmabhāvamidaṃ sūtraṃ dhārayedyaḥ sa muktibhāk* ॥ *nāśucitvaṃ na cocchiṣṭaṃ tasya sūtrasya dhāraṇāt* । 10

sūtramantargataṃ yeṣāṃ jñānayajñopavītināṃ ॥ *ye tu sūtravido loke te ca yajñopavītinaḥ* । 11

jñānaśikhino jñānaniṣṭhā jñānayajñopavītinaḥ। *jñānameva paraṃ teṣāṃ pavitraṃ jñānamīritam* ॥ 12

agneriva śikhā nānyā yasya jñānamayī śikhā । *sa śikhītyucyate vidvānnetare keśadhāriṇaḥ* ॥ 13

karmaṇyadhikṛtaḥ ye tu vaidike laukike'pi vā । *brāhmaṇābhāsamātreṇa jīvante kukṣipūrakāḥ* । *vrajante nirayaṃ te tu punarjanmani janmani* ॥ 14

vāmāṃsadakṣakaṇṭhyantaṃ brahmasūtraṃ tu savyataḥ । *antarbahirivātyarthaṃ tattvatantusamanvitam* ॥ *nābhyādibrahmarandhrāntapramāṇaṃ dhārayetsudhīḥ* । 15

nābhyādibrahmarandhrāntapramāṇaṃ dhārayetsudhīḥ । *tebhirdhāryamidaṃ sūtraṃ kriyāṅgaṃ tantunirmitam* ॥ *śikhā jñānamayī yasya upavītaṃ ca tanmayam* । *brāhmaṇyaṃ sakalaṃ tasya netareṣāṃ tu kiṃcana* ॥ 16

idaṃ yajñopavītaṃ tu paramaṃ yatparāyaṇam, vidvānyajñopavītī saṃdhārayedyaḥ sa muktibhāk ॥ *17*

bahirantaścopavītī vipraḥ saṃnyastumarhati । *ekayajñopavītī tu naiva saṃnyastumarhati* ॥ *18*॥

tasmātsarvaprayatnena mokṣāpekṣī bhavedyatiḥ । *bahiḥsūtraṃ parityajya svāntaḥsūtraṃ tu dhārayet* ॥ 19

bahiḥprapañcaśikhopavītitvamanādṛtya praṇavahaṃsaśikhopavītitvamavalambya mokṣasādhanaṃ kuryādityāha bhagavāñchaunaka ityupaniṣat ॥20

oṃ bhadraṃ karṇebhiḥ śṛṇuyāma devāḥ ॥ *bhadraṃ paśyemākṣabhiryajatrāḥ* ॥
sthirairaṅgaistuṣṭuvā[?]*sastanūbhiḥ* ॥ *vyaśema devahitaṃ yadāyuḥ* ॥ *svasti na indro vṛddhaśravāḥ* ॥ *svasti naḥ pūṣā viśvavedāḥ* ॥ *svasti nastārkṣyo ariṣṭanemiḥ* ॥ *svasti no bṛhaspatirdadhātu* ॥
oṃ śāntiḥ śāntiḥ śāntiḥ ॥ *hariḥ oṃ tatsat* ॥
iti parabrahmopaniṣatsamāptā॥

<u>Stanza One</u>

Shounaka Muni sought clarifications from the Angirasagotreeya Maharshi Pippalaad: Is the samsaarorpanna Shakti was equipped with Bhagavan Hianyagarbha janita maha shakti? Then Pippaladi replied: This Brahma Vidya rahasya is indeed the Eternal Truth and Vishva Srishti kaarana.

[Now Truth alone is paramount! Truthfulness is bliss. Having accomplished Truthfulness none would ever slip down. Persons who attain it are named as 'Sat' or persons who reach the pinnacle and they indeed are of Satyam or Truthfulness! The Self is achievable through the understanding as to what is truth and untruth as also tapsya or austerity with control of mind and senses, as indeed the best form of such tapasya is the control of mind and senses; it is out of this 'samyak jnaana' or the knowledge in surfeit as backed by tapsya is the gateway to Enlightnenment; some of the essential inputs are ' brahma charya' or abstinence, straightforwardness, non pretentiousness, and falsehood, a clean and blemishless inner conscience leading to 'Atmajyoti' or Self Illumination. That indeed is the Path of 'Parama Nidhaana' which truly indeed is hiranmaya or the golden hued! Falsity of human existence is normal chaff but Truthfullness is the kernel. 'Satyameva Jayate' or Truth triumphs and never the Untruth. It is by the path of Truth that Devas tread and thus is called Devayana. It is again that very path that Rishis and Seekers of the Eternal Truth ascend by to finally achieve its heights. Brahman is attainable only through the disciplines of Truthfulness and similar traits: It is Self-Resplendent; 'Achintya Rupam' or of Unimaginable Form; Subtle like 'Antariksha'; of such illumination of Surya Chandraadis; extremely distant to the ignorant since the wise are awareness as deep within quite nearby; and is deep in the cavity of everybody's Self, but imperceptible to the blind and ignorant. Indeed it is incomprehensible by the sensory organs and faculties of vision, speech, and so on except through the minds'eye that too by intense 'dhyana' fully backed by 'Karma' and 'Dharma'; It is reachable by only through the favouable medium of knowledge and purity of thought and deed. The subtle Self is withn the heart where the Life Energy Praana enters the body of five forms of the subtle Self hidden by the sensory organs but attainable clearly by the vision within. 'Satyam' or the Truthfulness alone triumphs as the key factor as by virtue of 'Satyam' alone as Vayu Deva blows wind, Bhaskara shines on the sky , speech and all other faculties of panchendriyas of Beings are manifested and indeed the essence of Truth alone would be the basic principle leading to Moksha. 'Tapas' and penance again is an aid to the hard way of attainment which Maharshis practised to attain Bliss. Brahman or that Supreme Energy is indeed the direct and instantaneous Self within all the species and is beyond and afar the several attributes of hunger, thirst, desire, lust, anguish and envy. That Reality is the Ultimate Goal and the Truth of Truth and the Unique! Now, as Hiranyagarbha's own body was utilised as the Sacrifice, Pajapati's 'Ahamasmi' or I am Myself manifested Purusha and Prakriti]

Thus this Eternal Truth is the Srishti Kaarana, explains Maharshi Pippalaadi:This Brahma Vidya explains the 'Srishti Kaarana'. Pancha Bhutaas as of Prithivi-Aapas- Tejas-Vaayu Akaashaas and their Tanmaatraas, Panchendriyas as of Pancha Jnanendriyas viz. Ghrana-Rasa- Chakshu-Shrotra-Twak or smell, taste, see, hear and touch and Pancha Karmendriyas viz. nose-tongue- eyes- ears- skin respecively and Pancha Tanmatras: Light, sound, taste, smell and consciousness- Prana vayu is not overall prana but a sub-prana or prana vayu which is located in the chest between the larynx and the diaphragm, and governs the respiratory system and functioning of the heart.

[Prana vayu, literally "forward moving air", moves inwards and regulates all the ways in which we take in energy - from the inhalation of air, eating of food, and drinking of water, to the reception of sensory impressions and mental experiences. It provides the basic energy that drives us in life. Imbalance in prana vayu is associated with heart and lung conditions. Diminished prana vayu leads to depression and lethargy.Apana vayu is centered in the pelvic region below the navel and experienced as a downward flowing movement on exhalation. It controls the functioning of the kidneys, bladder, colon, rectum, and reproductive organs. Literally "air that moves away", apana vayu moves

downwards and outwards, and is responsible for the elimination of feces, urination, menstruation, orgasm, birthing a baby, as well as the elimination of carbon dioxide through the breath. On a deeper level it governs the elimination of negative sensory, mental and emotional experiences. Blockage of this wind can result in constipation, sexual dysfunction, menstrual problems, hemorrhoids, as well as inability to let go and move on.Samana vayu, literally “balancing air”, is situated between the navel and ribcage, and acts as the stabilizer between the two opposing forces of prana and apana. It moves from the periphery to the center and rules all the metabolic activities involved in digestion. It digests and assimilates incoming energy, supplying the internal heat to "cook" the food we eat and to absorb sense impressions, emotional experiences and thoughts. Imbalance can affect the function of any digestive organs as well as mental ability of assimilation.Udana vayu is a manifestation of prana which pervades the head and throat. It literally means “upward moving air”, and its upward movement governs the growth of the body, the ability to stand, the nervous system, thought, speech, communication, effort and will. Udana vayu is the energy that can be used for self-transformation and spiritual growth. Imbalance can result in problems of cognition and communication. At the time of death, udana draws the individual consciousness up and out of the body.Vyana vayu, literally “outward moving air”, moves prana shakti from the center to the periphery. Being distributed from the core of the body out to the extremities this manifestation of prana pervades the whole body and acts as reserve energy for other prana vayus that require an extra boost. Associated with the peripheral nervous system and circulation, it induces the movement of food, water and oxygen as well as blood, lymph and nervous impulses throughout the body. Vyana governs relaxation and contraction of all muscles, the movements of the joints, as well as circulation of emotions and thoughts in the mind. Imbalance can cause poor peripheral circulation or numbness on a physical, emotional or mental level. All prana vayus are intimately linked to one another. One enjoys health and well-being only if prana vayus are balanced and work in harmony. Generally, Prana and Udana work opposite to Apana as the energy of collection and assimilation versus the force of elimination. Samana represents the energy of contraction while Vyana is expansion.Along with the five major pranas, there are five minor or upa pranas. Naga is responsible for belching and hiccupping.Koorma opens the eyes. Devadatta governs yawning. Krikara induces hunger and thirst. Dhananjaya is in charge of decomposition of the body after death.In reference to Eleven Forms of Vayu, Prabhaajamaana, Vyavadaatah, Vaasukivaidyuta, Rajataah, Parushaah, Shyaamaah, Kapilaa, Atilohitaah, Urdhvaah, Avapatantaah and Vaidyuta. Indeed any person who knows the names of the eleven Vayus would never be harmed by the lightning shocks and other Fire hazards.].

Then Maharshi Pippalaadi explains about the Guna Traya of Saatvika -Raajasika and Tamasika. He further expressed about Shodasha Kalas

[Prashnopanishad explains about Shodasha Kalaas

The Shodasha Kalas comprise 1 Prana, representing the Total Mind or Hiranyagarbha. This represents the Life-force without which nothing can exist in the world. 2. Shraddha, the faith in Brahman, the Asthikya Buddhi, 3 to 7. The Five Elements: Space, Air, Fire, Water and Earth 8.Indriyas: Karmendriyas and Jnanendriyas 9. Mind: the antahkaranas of manas, buddhi, ahamkara and chiththa 10. Food: to sustain life in the body 11.Veerya or vigour: vitality or power to act effectively 12. Tapas or austerity: self-control or the laws of self-discipline 13. Mantras; all the four Vedas 14. Karma; all the rites and rituals 15. Worlds: the rewards of the rites and rituals 16. Names: for the different things in creation.These sixteen parts are unreal, like the objects seen in a dream and are created through avidya. When avidya is destroyed they again merge in the Purusha losing their names and forms. This is illustrated in the next *Mantra* 5.
sa yathema nadhyah syandamaanaah samudraayanaah samudram praapyaastam gachchanti bhidhyete taasaam naamarupe samudra ityevam prochyate | evamevaasya paridrashhturimaah

shhodashakalaah purushaayanaah purusham praapyaastam gachchhanti bhidhyete chaasaam naamarupe purusha ityevam prochyate sa eshho.akalo.amrito bhavati tadeshha slokah ||
As these flowing rivers, bound for the ocean, disappear into the ocean after having reached it, their names and forms being destroyed and are called simply the ocean - even so, these sixteen parts of the seeker, whose goal is the Purusha, disappear into the Purusha after having reached Him, their names and forms get merged and are called simply the Purusha. He becomes free of parts and immortal. On this there is the following verse: (6-5)
The sixteen *kalas* originate from the Unmanifest Absolute i.e. *Brahman* and eventually they all dissolve into the Unmanifest Absolute. This is illustrated in the *Mantra* with the analogy of rivers reaching their destination in the ocean and losing their individual identity of names and forms. The import of this *Mantra* is that the universe and all the beings are projected, through *avidya*, from Brahman. Through *avidya* again, names and forms are superimposed upon them and when the names and forms are destroyed by Jnanam, everything is realized to be Brahman alone. The one who attains this knowledge of *Brahman* goes beyond the pale of death. For such an illumined person there is no more birth after the present one. Pippalada rishi then quotes a Vedic hymn to support this statement that appears as *Mantra* 6.*araa iva rathanaabhau kalaa yasminpratishhtitaah* | *tam vedhyam purusham veda yatha maa vo mrityuh parivyathaa iti* ||Know Him, the Purusha, who alone is to be known and in whom the parts rest firm, like the spokes in the nave of a wheel, that death may not affect you. (6-6)
The simile of the spokes and the hub is appropriate as: i) Every *kala* is linked to the Purusha directly like every spoke of the wheel to the hub.ii) Like the hub in the wheel that carries all the weight, Purusha bears all the responsibility for all creation. iii) In a wheel, if a person clutches the rim he will get crushed at each turn. But if he gets hold of the hub he is safe. So also, one should seek refuge in the Purusha and not in objects of creation. iv) Further Purusha is the support of all His manifestations just as the spokes are being supported by the hub of a wheel. When a person knows the Purusha as his innermost Self, he does not face death any longer or he has crossed over the cycle of births and deaths.
In the next *Mantra* 7 Pippalada concludes in humility with the words "This is the limit of my knowledge; I do not know anything more. I have told you all that I know." after emphasising again that there is nothing superior to *Brahman*. Concluding *Mantra* 8 states that the grateful disciples organized a *puja* and glorified the guru by declaring that through his teaching he has helped them to cross the ocean of *samsara.* The Upanishad ends with the disciples' salutations to the entire *Acharya parampara* including their own Acharya.]

Further content of Parabrahmopanishad Stanza one

Being gunaateeta-praanaateeta -kalaateeta-shareerateeta-karmaateeta, the Singular Maha Nirmaana Karta is of Shuddha Chaitantya Murti. Parabrahma is sthaana rahita, karma rahita, kritakritya, parak drishti vyaktitva as of paraloka-iha loka drishti rahita, and anya bhrama mukta.

<u>Stanza Two</u>

Now Maharshi Pippalaadi explains to Muni Shounaka about the Tripaada Brahma Prapti Upaaya since a jeeva is praanaadhara rupa seking to accomplish tureeyaavastha. The tureeyaanta bheda from the state of Vishva is indeed a far cry.Vishva The first quarter is of Vaishvaanara whose sphere of activity is in the <u>Jaagarita sthaana</u> or the State of Wakefulness. He enjoys the *Bahirprajna* or the awareness of the happenings around in relation to the objects on the open Society as he is equipped with *saptaangas* or seven limbs to see, hear, smell and breathe, move about, feel, generate and clear out and above all think.. Now, He is also possessive of *ekonavimshati mukhah* or nineteen mouths- viz. 'pancha jnanendriyas' or five senses of perception and 'pancha karmendriyas' or five organs of action, besides 'pancha praanas' of 'praana-apaana-udaana-vyaana-samaana' as also the mind again

comprising the faculty of thinking- intellect-ego and wisdom or what one calls as judgment. Thus Viashvanara is known as 'Vishva' or the enjoyer of what all the Universe is capable of offering by way of pleasures and experienes and 'Nara' or the leader of the organs and mind backed up by the Vital Forces! Now the Self Consciousness, or the Composite Self in short, is the Virat Svarupa or the composite form of all the gross bodies and the Unique Symbol of what all Universe is made of- maintained by- and -periodically destroyed too , giving way to another cylce of the Time capsule. Indeed the Virat Svarupa is a designation of self manifestation and the self- prescribed, even as the Supreme remains yet unknown! The apprehension of dualism is totally misleading , misunderstood , unestablished and painstakingly denied by Upanishads.

Then the swapnaavastha 'Taijasa' is the second quarter and its sphere of activity is objects. the dream state or sub-consciousness. Its consciousness is in-rooted or inward bound and looking within; it is possessed of seven body limbs and nineteen mouths, and is capable of experiencing the joy of subtle This Taijasa which is essentially stationed in 'svapna sthaana' is no doubt active otherwise too but since there are direct means of awareness by way of mental vibrations, it is dormant excepting in the dream stage when it gets activised. An individual possesses two places of stay viz. his present birth and the next birth, while there is a dream stage which is an interval of the two. Now,over and above the waking and dream states there are two worlds between which the individual-self bears resemblance to knowledge or awareness in the unbroken series of deaths and births. In the waking state the individual self gets mixed up with the purpose of body organs and their functions, awareness or intelligence, the mind and thoughts and the extraneous influences as also the action-recaction syndrome. But in the dream stage the organs and senses remain inoperative and the self gets disintegrated except with the mind. Actual sufferings and of joys are experienced in reality of the wakeful state while in the dream state such experiences are merely imagined due to the activity of mind. During the sleep, the Self takes along the material of the everhappening experiences of the world and tears himself apart to build his own world of 'so called' reality since existence itself is unreal. One might however wonder after all the sense objects are experienced in dreams just as in the case of waking state then how could one deduce that the organs do not function too! the individual is the agent of making unreal things real; his wishes as horses and apprehensions as possibilities.It is through the light of the Self that he sits, moves about, works and and returns. The Pure Intelligence termed as the light of the Self would thus illuminate that body and its organs through the mind and allows the acts to function accordingly as per the latter's dictates, since the Self is but an Agent! Thus returning to the concept of 'Taijasa', the mind assumes *Antah prajna* or sub-consciouness becoming aware of the internal objects and these appear as real.

Most certainly, this Prajnatva even in normalcy is embedded in the Experiencer of 'Sushupti' as he is now called Sarveswara or the Unique Lord of all. He is then the Supreme Brahman Himself! He is the Omni -scient, Omni present and Omni potent of all as the Creator-Sustainer-Destroyer of theUniverse.*maatrascha turyo'* or the totally integrated and unified Pranava Mantra A-U-M is thus the *Grand Finale* or the Ultimate Truth comprising all the quarters of the Atman the Self Consciousness viz. Vishvanara-Taijasa-Praajna viz. the Highest and the Fourth State of Turiya; the Absolute Self is *Avyavahaaryah* or beyond experiential or empirical situations, *prapanchopashamah* or the Finality of Universal Existence or the Limit of Ignorance and Non Reality, *Shivah* or the Beginnings of Total Auspiciousness, *Advaitam* or the Realisation of 'Taadaatmya' or Non Duality being the merger point of the Vaishvanara being the Totality of All the Units or Reflections of Individual Selves or the Universal Self and the Supreme ie. *Atmanaatmaanam eva* and the Climactic Merger and Unification! Indeed, OM the Self finally enters that very Self! He who becomes aware of this Self Realisation becomes the Almighty Himself!)
Hence the Tripaada Rupa Avastha Mukti pradaana.The Jeeva thus be accomplishing is 'Nija Swarupa' and be of .' ,'sarva bandhana mukta'.

Thus the Shrurti Rupa Mukha Jnaana Yukta Pippalaacharya seeks to explain that a Jeeva declares ‘ I am ananda swarupa, parama jyoti Suryaadi Kirana and its prakaasha, sarva sadaananda sahita, triptyaananda yukta, atma swarupa’. The Supreme Atma is neither Earth, nor Water, Tejas / Radiance, Wind nor Sky. It is neither Life, nor Mind, nor the Unknown, nor Shabda /Sound-Rasa/ Taste-Gandha /Smell; it is not the feeling of the Self nor of the Voice. One coud not identify the Soul as hands, feet, nor the Marmaavayaas; neither the Kartaa the Performer nor Bhokta- the one who experienced the performance; The Atma is not Prakriti and Purusha; nor the Maya /Illusion and Life; in fact the Universe and Paramatma are clearly separated entities!This in brief the Atma Tatwa. Just as darkness and light were clearly distinctive, Samsara and Paramatma had no relevance of each other. Purusha and Prapancha too were quite different like sunshine and shadow. If Atma were unclean, diseased and full of malices by nature, then it could never have been purified even after thousands of lives and Yogis or Sages could never have visioned a spotless, blissful, indestructible and eternal Soul otherwise! Hence the delaration: ‘I am Antaryami, Avyakta, Maayavi , Parameshwara, Sarva Veda Swarupa, Sarvatma, Sarva Kaama, Sarva Rasa, Sarva Gandha, Ajara, Amara, Sanaatana and full bodied with hands and feet, although I can move without hands and feet. I am fully aware of the ins-and-outs of the Prapancha but none knows about me. Some call me Adviteeya and some ‘hetuvaadaas’ claim that they are aware of the Cause of their existence, but for sure even Devas are not aware of my Reality as they are all steeply immersed in Maya. Now, listen to me carefully: Even being fully independent of and distinct from Maya, I provoke Maya to create situations due to reasons of such situations and accordingly Maya generates the specific situations. My all-pervasive ‘deha’or Physique [which certainly not the outcome of Pancha Buthas or Gunas or Tatwas which were my branded products] is perhaps partly visioned by Tatva darshis and Maha Yogis and some selected few are even absorbed into me which is called Sayujya!

Stanza Two continues

Kevala ‘shravanaadi maadhyama’ could bestow the nirvisesha brahma jnaana prapti. Yet, *tadaiva kapālaṣṭakaṃ sandhāya ya eṣa stana ivāvalambate sendrayoniḥ sa vedayoniriti* । *atra jāgrati* । *śubhāśubhātiriktaḥ śubhāśubhairapi karmabhirna lipyate* । *ya eṣa devo'nyadevāsya samprasādo'ntaryāmyasaṅgacidrūpaḥ puruṣaḥ* । *praṇavahaṃsaḥ paraṃ brahma* । *na prāṇahaṃsaḥ* । *praṇavo jīvaḥ* । *ādyā devatā nivedayati* । *ya evaṃ veda* । *tatkathaṃ nivedayate* । *jīvasya brahmatvamāpādayati* । ‘

Kapaalaashtaka’ could be the ‘ashraya bhuta’. The ‘Kapaala -ashtaka’comprises of Ashtangas as of ‘Yama- Niyama- Aasana-Praanaayaama-Pratyahaara-Dharana-Dhyana and Samadhi. Ashtanga Yoga briefly constitutes the Eight Steps of Yama or Morality, Niyama or Discipline, Asana or the Right Posture of Seating, Pranayama or the Control of Life Force, Pratyahara or Withdrawal of Senses from Worldly Desires, Dharana or Hold-Up of Concentration, Dhyana or Focussed Meditation and finally the Samadhi or Alignment of the Self with the Supreme. To control the activities or goings on in the mind is Yoga. ‘Tadanantatra janitha atma shuddhatva’ alone could yield Atma Jnaana. Thus one’s own ‘hridaya kamala yukta jnaana Ishwara Dhyana’ is the ‘sanmaaraga’ to distinguish the ‘shubhaashubha karma jnaana’.

Stanza Three

Be this realized that Brahma Rupa Purusha’s ‘shikha’ and ‘yagnipaveeta’are the quintessential rupaas of a dwija.

The devotee performing Sandhya Vandana sips water by way of 'Achamana', spray water in all the directions as also on the self while performing 'bhutocchhaatana' with the mantra : *Uttintashtantu Bhuta Pishaachaah ete bhumi bhaarakaah, eteshaamavirodhena Brahma Karma samaarabhe/* May 'bhuta pishaachaadi' evil spirits fly way as well as the Aishadvargaas like Kaama-krodha-lobha-moha-mada- matsaraas be cleared. 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 Bharma 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. Om kaara or attributions of Gayatri / Shiro Mantras are as follows:
Gayatri Mantra -*Omkaarasya Brahma Rishih, Devi Gayatri Chhandah, Paramaatmaa Devataa, Sapta Vyahriteenaam Prajaapatirrishih Gayatri ushnik anushtup Brihati Pankti trishtup jagatyah chhandaamsya AgnirVaayu 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 Sandhyaamupaasishy/* or *Maadhyaahnikam Karishey/* or *Saayam Sandhyaamupaasishey* (May I begin to worship Goddess Sandhya 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 Peetaambharasamaavitaam, Sarasvatim Vishnuyoni 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 kshayaya 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.

Now the belief regarding Tuft of Hair or Shikha: There are two reasons for wearing a Shikha. The first reason lay emphasis on protection. The area where Shikha is worn is said to have thin bones. The crown area is also the place of Sahasrara chakra. A Sahasrara Chakra brings peace and balance to your mind and body. It helps to overcome obstacles and provide a feeling of completeness. Brahmarandhra is also said to be present in the crown area the passage through which life enters and exits the body. So, to protect these areas, men, especially Brahmins, wear a tuft of hair. A scientific reason for wearing Shikha is to retain heat as the body's heat is mainly lost through the head and face. Now you understand why? Shikha helps in occupying and trapping the heat on the head.This is the material difference between the Self consciousness and material consciousness. Sahasrara is a center of union of the individual soul and cosmic soul or Paramatma.The Sahasrar Chakra is related to the Brahmarandhra. Brahmarandhra is the Final exit of life.

Stanzas Four.

Avidya's swarupa is neither be 'Sat' nor 'Asat', neither bhinna nor 'abhinna' nor this or that. Avidya is perpetuating until anirvachaneeya Brahma's Satmayikya Rupa. Brahma Swarupa jnaana be manifesting as the Avidya be overcome. Detachment and Deliberation are the rudiments of Reliasing the Supreme. Righteous action irrespective of fruits begets further longevity to keep pursuing the path of enlightenment; Involvement of evil actions caused by panchendriyas like vision, hearing, touch, breathing, generation accentuated by mind blinds the Essentail Truth and the pace of recovery would be too slow even nil; Unity of Self and the Supreme is evident and harnessing body parts and senses is of paramountcy to reiterate that essential Truth; both the Inner Self and the Supreme are stable yet on the move, nearby yet distantly unrealised, right within but without calling for intense introspection; Those Yogis when realise this Reality wonder where there is hatred and what is the love; As there is 'tadaadmya' or absolute Identity, the Self and Supreme ought to be the same, irrespective of the play of senses and thoughts that the body carries; the Supreme is all pervading, unborn, bodyless yet allots clear instructions to follow by all entities; Pursuit of the path of Vidya and Avidya ie Knowledge against blind Ignorance needs to be distinguished. Vidya is the higher plane of Learning ; Fruits of Vidya on the ascent path by wisdom, meditation and Karma or Work defined and duly blended;Knowledge and Ignorance both cross life and death but the former gets bliss while the latter gives rebirth; Prakriti or Maya and Purusha are manifest/ unmanifest but what is really worthy of worship be distinguished clearly; maya creates, preserves, destroys and recreates but the Driving Force is the Supreme**;** worship to Maya and Hiranyagarbha differs -one by 'Karma' another by 'dharmaacharana' and detachment; Truth and Immortality are concealed under the thick blanket of ignorance,. Bhur-Bhuvah-Swaha; Eternal Truth as divulged by worshipers is the Golden Disc or the Solar Orb and that the Supreme is Vayu the Vital Force; Vidya or Avidya, Deed or Misdeed, but the Ultimate Reality is Death and Agni. Thus Karmacharana be utilised to conquer 'mrityu'and and utilise atma jnaana to accomplish 'Amritatva': *Avidyayaa mrityumteertvaa, vidyaya amritamasnute//*

Stanza Five

Be this realised that whether or not the panchaavastha of a jeeva as of jaagrat-swapna-sushupti-tureeya and tureeyaateeta, Paramatma be never of avidya rupa but always of parama vidya rupa. Vyashti and samashti rupa chatushpaadaantargata Jeeva shareera is possessive of naabhi-hridaya-kantha and shiras.Brahma prapta chatur avasthaas are not only of afore mentioned but aahavaveeya-garhapatya-dashina-sabhyagnis too. It is further explained that the Jagradasvatha is representative of Brahma-Swapnaavastha of Vishnu-Sushuptaavastha of Rudra and in theTureeyavastha be as of Akshara Para Brahma.

Now the yagjnopaveeta swarupa vivechana.The four states as of jagraadis are to be considered as a covering by four fingers and just as the sacred thread is of ninety-six four-finger breadths, so the inward brahma-sutra consists of ninety-six categories as of tattvas. As the sacred thread consists of three threads so the inward brahma-sutra is brought to the state of thirty two categories in each of the three gunas and as of as of suh of Avyakta Bhagavan's manifestation of Maha Tatva Swarupas as of the following:

[Suddha Tattvas or Pure Spiritual Energy and of Pure of Infinite Consciousness./- Shakti Tatwa' of prevalng Reality the Principle of Power./ 'Satvika Tatwa' nature or spiritual nature or of Siddha Purushas or Yogis being fully aware of Paramathma and of great Spiritual powers and of Ashta Siddhis like or Supernatural Powers are Anima or the ability of miniaturising oneself; Mahima is turning one self giant like; Laghima is the capacity to get oneself unusually light; Garima is to make the Self too gross and heavy; Prapti is to achieve any kind of mental desire; Prakamya or providing fulfillment of other's wishes; Vashitwa or capacity to control any other Party; Ishitwa or fully dominating over others as wished. Among many other Siddhis include Para Kaaya Pravesha or totally entering other's body and even Soul; Doora Shravana or distant hearing, Doora Darshana or Distant Vision or ability to see things or actions any where from other places; Manojavam or reaching a place as fast as a thought as also thought reading; Kamarupa or assuming the physical form of another Being-be it a moving species or an immobile like a mountain etc; Swacchanda Maranam or the gift to die at one's own wish; Deva Saha Kreeda Anudarshanam or the gift to view Deva Devis playing among themselves; Yatha Sankalpa Siddhi or accomplishing any thing by a mere thought; and so on./ Maya Tatva' or of make believe action-miracle-magical powers./ or Maya Shakti. At this stage something extraordinary happens. Just as the Sun is sometimes obscured by an eclipse or by a mist or cloud which conceals his radiant orb from human view, God's Infinite, Independent and Free Consciousness appears to become obscured by a layer of dense and opaque Consciousness. This dark veil of Consciousness provides the substance from which the Material Universe is created. The next Kaala Tatva be due to God's Power of Five Divine Powers of Consciousness, Bliss, Will-Power, Knowledge and Action. Then be Vidya Tatva or of the power of knowledge associated with sentient beings.. Then the Raaga Tatva is essentially anchored to will-power. 7) Then the Niyati Tatva is of the stage at which own's own's consciousness becomes so limited as for him to have only a limited experience of himself. This is followed by Purusha Tatva of the critilality of one's self Consciousness, although passing and of personal. 8) There after the Pradhana Prakriti Tatvas are based on one's own consciousness which are dormant and as of Trigunas of Saatvika, Rajo Guna and Tamo Guna;. Sattva is described as the fountain of Goodness and happiness in a pure form. Its colour is stated to be white standing for purity, integrity, happiness, contentment, forgiveness and faith. The Rajas Guna is stated to be red in colour and is featured as false pride, deceipt, avarice, hatred and selfishness. The Tamo Guna standing for black colour is stated to feature ignorance, lack of resources, anger, fear and quarrelsomeness. There is no set identity of the Gunas but are intermingled and rapidly changeable. The illustration is of a lamp, but the wick, the oil and the flame together provide light. The three materials denoted the Rajas, Satvik and Tamas Gunas, just as each or any living being could-and normally would- synthesise the Gunas. Also known as Prakrti, it represents that aspect of the Soul which, following the limitation of its consciousness, becomes unconscious and forms the Soul's first objective experience. For this reason it is called Pradhana or Primary Matter from which all objective experience arises.Pradhana consists of the three qualities (Gunas) of Light (Satva), Darkness (Tamas) and Activity (Rajas), the last-named being the interaction of the first two. They are experienced as pleasure, insentience and pain, respectively and together represent the sum total of the Soul's future experiences such as thoughts, emotions and sense perceptions, resting within itself in potential form. 9)Then the Buddhi Tatva constituting a Soul's Intellect or Power of Reasoning whereby it analyses its experiences and forms a judgement in respect of the same.' 10/ There follows the Ahamkara-Tatva: The offshoot of Buddhi-Tattva, it represents the Power of Personality or Identity whereby the

Soul creates or builds a sense of Identity for itself out of sense perceptions, emotions, thoughts and memories. Hence it is called Ahamkara the personal. Then the 11) Manas Tatva: The Lower Mind (as opposed to the Intellect or Higher Mind) whereby the Soul selects sense perceptions out of the general sense data, builds them into intelligible images, names and classifies them and presents them to the higher levels of the mind for further processing. 12) There after follow Pancha Bhutas or the Five Elements of Prithivi (Earth), Aapas (Water), Tejas (Radiance), Vayu (Air) and Akasha (Sky)- 13) Panchendriyas**:** viz. a) Pancha Jnanendriyas viz. Ghrana-Rasa- Chakshu-Shrotra-Twak or smell, taste, see, hear and touch b) Pancha Karmendriyas viz. nose-tongue- eyes- ears- skin respecively - 14 Pancha Tanmatras: Light, sound, taste, smell and consciousness as are related to each sense organ. Added be the Vidya Tatwa : Indeed knowledge is limitless and as much one acquires, so much more remains. Maha Maya obstructing the clear vision of Pure Consciousness due to 'Shad Kanchukas' or Six Layers / Coverings and 'Malaas' or defilements of Aanava, Maayiya and Karma nature, being the inner most, the interior and the outer parts of the husk that cover in three layers before obtaining the pure grain or antaratma with neither desirable nor the totally free from the stains of the pristine Self! Pancha Bhutas, Panchendriyas and Tri-Tatwas viz. Manas, Buddhi and Ahamkara total up to Prakriti. Prakriti is the totality of the 23 products, each produced from the cause and effect cycle and together Prakriti and Purusha activise the entite universe compose of 36 tatwas!From Prakriti upto Earth, creation encases 'Chaitanyam' or the Pure Conscious -ness by 'dehabhava' as concealed, just as chaff covering the food grain. This Chaitanyam is covered by Maya aided by indriyas or the sense organs or 'kalaas' to specific gross physical elements. Thus the process of Creation is composed by seven steps beginning from Shiva-Shakti-Sadashiva-Ishwara-shudda vidya-maya and kala the creativity. Vigjnaana is a flow of Self Awareness and is conceptual only. Kashmiri Shaivism feels that Supreme Consciousness is possible by 'sambhavopaaya' or 'icchopaaya' or as coincidental or as being desirable. It may be like the myth of a rope as a snake. But surely Maha Maya has no role in this illusion. Finally one concludes that the Self Consiousness and Supreme Consciousness are true mirror images since the former has no role in the pluses and minuses of the mortal bodies as per their panchendriyas, mind, buddhi sustained by vital foce praana and the Individual Concsiousness is a mute spectator only and surely the photo image of Paramatma!]

Thus Yagjnopadharana is the essence of dharmaacharana and the tatvas are backed up by the tatvaas. As per the tenets of Varanashramaas, the yagjnopaveeta dharana and of the shikha are of essential requisites to the ashramaas of vidyadhis and brahmacharis,grihasthas and vanprasthas too. Pranava or Omkaara-Hamsa Brahma and Naada are the inherent features of the Trivriti Sutras. It is further explained: Then while wearing each of the three threads separately each time reciting the Mantra as follows: *Yagnopaeetam paramam pavitram Prajaapateryat sahajam purastaat, Ayushyamagriam pratimuscha shubhram yagnopapeetam balamastu tejah/* There-after, prokshana Mantras be recited as follows: *Om Aapohishthaa mayo bhuvah, Taana Urjey dadhaatana Maheranaaya chaksasey/ Yovisshavatamo rasah tasya bhaajayateha nah, Usiteeriva Maatarah tasma arangamaavah/ Yasya Kshayaaya jinvatha Aapo janayathaa nah, Bhurbhuvassuvah/* Then the Sacred Thread is touched thrice by way of Abhimantrana of the Three Brahma Granthis praying to Brahma-Vishnu-Maheshwaras. Some pray to nine Devatas holding the nine threads.

Stazas Seven and Eight

For Punarjanma nivritti the moksha saadhana be performed of nitya smarana, and the ready indicators are 'Brahma Rupi Sutra'- the yagjnopaveeta and the shikha. Thus the definition of this be realised as 'Parama Pada Brahma Rupi Sutra'.

It is that Brahma Sutra which bestows the vigjnaana which Mumukshus, Bhikskaas, Vedagjnaas and Sadaachaari who seek to janma dhanyatva.Absolute Brahman is of homogeneous nature and the Seat of Bliss or Sat-Chit-Ananda which camouflages the Universe by Maya the Make-Believe Illusion.

[Essence of Brahma Sutras quoted ‘ Athato Brahma Jigjnyaasa’

The Supreme Brahman- the Absolute Consciousness-is spread all over in all the Beings of the Universe as the Individual Soul or the Antaratma or the Self Conciousness. The body is the cage imprisoning the Antaratma as it were, and the ephemeral body along with the Indriyas or the sensory organs and senses, mind and ego as aided by Prana is the victim of material pulls and pushes. It is the Vidya or Knowledge that can overcome the veil of Ignorance and guide and awaken the Inner-Conscious -ness through the constant Practice of Karma and Dharma.and break the cycle of Births and Deaths to reach the ‘Karma Sesha Mukti’ or zero account of sins and rewards to qualify to attain Brahman.

Athato Brahma Jignaasa:

Brahma Sutras are meant only for those who desire and deserve .Thus Only after accomplishing the pre-qualifications of adequate knowledge of Scriptures that one could seek ‘Brahma Jignaasa’ or the Unreserved Quest for Brahman or of the Pure Consciousness. The pre-qualifications include four essential means of Moksha viz.(i) capability to distinguish the Everlasting ‘Paramatma’ versus the fleeting heaps of material attractions or judgment of Reality against Maya or Illusion; (ii) Complete awareness of Action-Reaction Syndrome or the Realization that whatever ‘Karma’ one performs would yield fruits accordingly; (iii) ‘Shat Sampatti’ or six virtues viz. ‘Sama’ or control of Mind, ‘Dama’ or control of External Senses- Self Restraint of Mind and desire; ‘Uparati’ or disengagement of worldly pulls and pushes; ‘Titiksha’ or forbearance / equanimity of joys and sorrows; ‘Shraddha’ or extreme faith, industriousness and determination; ‘Samadhana’ or introspection and deep concentration; and above all, (iv) ‘Mumukshatwa’ or the intense desire and resolve to realize what Brahman is all about!

Janmaadyadhikaranam-

I.i.2) Janmaadyaasya yatah: Brahman is derived from the word of Existence-its beginning-upkeep-termination. Yet, He is indeed however distinct ; He is the only Independent, Permanent, Invisible, Unknown, Unborn, All- Pervading and All-Knowing Non-Entity! In Taittiriya Upanishad (Part III .i.1) vide Bhruguvavalli states: The illustrious Bhrigu Maharshi approached his father Varuna Deva to teach him Brahman and the latter commenced his explanation: food as consumed , the vital force, vision of the eyes, hearing capability by the ears, mind which thinks and tongue by which to speak constitute among the means to the knowledge of Brahman. Brihadaranyaka Upanishad vide IV.iv.18 too affirms similarly: *Praanasya praanam uta chakshusha chakshu uta shotrasya shrotram, manaso ye mano viduh, tenichikyur Brahma puranam agrayam/* or Brahman is revealed as the radiance of the Self or the Pure Intelligence and indeed the elemental or quintessential Vital Force the Maha Praana; it is also the rudimentary Eye, or the eye of the eyes, the basic Ear of the ears and the fundamental Organs, espetially the rudimentary Mind of the minds. Thus the Elemental Sense Objects of the universal Innermost Self delare themselves as the integral components of the Supreme and premordial Purana Brahman] Varuna Deva adds : These means of Brahman are but partial while ‘tapas’ or intense meditation, backed up by extraordinary control of organs and senses called Brahma Sadhana and Brahma Jnaana saturated with Sacrifice and inpeccable practice of that Supreme Knowledge! Then followed in theTaittiriya Upanishad’s Bhruguvalli chapter III, an intense introspection was practised by Bhrigu Maharshi as instructed by Varuna Deva: first on *Annam Brahmeti vyajanaat/;* then as

Varuna suggested to Bhrigu to practise introspection on Praana saying *Praanam Brahmeti vyajanaat/* then Varuna Deva suggested on the Vital Force; further as suggested by Varuna, Bhrigu concentrated on Mind as *Mano Brahmeti vyajanaat;* then Varuna suggested for extraordinary austerities and unusual Tapasya demanding of the Maharshi stating *Vignaanam Brahmeti vyajanaat/* Maharshi Bhrigu did so and having acquired knowledge , par excellence, and realised the light the very 'raison d'tre' of or the cause of the causes of existence- evolution-and finally the decay and death leading again to the cycle of births and death syndrome. Then that unique fund of Knowledge dawned finally Varuna exorted Bhrigu to experience and said : *ananando Brahmeti vyajanaat/* In the ultimate analysis Brahman is Bliss and from that climactic bliss the Universe and Creation lead to origin-preservation and the Final termination. Thus indeed Brahman the Seat of Bliss even being distinct from Creation and is yet difficult to comprehend and invisible. Thus Bhrigu realized Bliss as Brahman since all the Beings who were born, sustained and got finally merged in Ananda! A step by step revelation of Paramatma the Embodiment of Ecstasy or Bliss is not only microcosmic mirror form of Antaratma or Self Consciousness but also a balancing of macro cosmic complex structure of Pancha Bhutas or the Five Elements or 'Prithivyaapastejovaayurakaashaas' as also Surya Chandra Nakshatras, Indra and His Devas, and Prajapati Maha Purusha and His better half Devi Maya as superceded by Saakaara- Niraakaara Brahman!]

<u>Stanzas Nine to Twenty</u>

It is that Yogi or Yogavid mahaanubhaava who could carry the entire brahmanda as his 'manibandha' or the wrist ornament. That Yoga vid Brahmana be revered as a Maha Yati far beyond the reach of Brahmanda.

That Brahmana, Yogavid and Jnaana tatpara is glorified as the sarva parityaagi, Brahma bhava yukta sutra dhaari and mukti bhavaadhikaari.

A learned Brahmana who is deeply intent on Yoga and spiritual wisdom shall discard the external sacred thread. He who wears the sutra consisting of devotion to Brahman attains salvation. There is neither impurity nor the state of eating the leavings of others when one possesses that sutra.

Those who, having the sacred thread of spiritual wisdom, possess the sutra inwardly are the knowers of the sutra in the world and they are the true wearers of the sacred thread.

Their tuft and sacred thread consist of spiritual wisdom or Jnana, they are established in Jnana; to them Jnana alone is supreme and this Jnana is declared to be sanctifying.

The wise one whose tuft consists of Jnana and no other, like the agni emanating from , is said to possess the true tuft; not the others who wear a mass of hair.

Those who are immersed in activities, whether Vedic rituals or worldly actions live as Brahmanas in name only, filling their bellies. They come to grief and have rebirth again and again.

The sacred thread hanging from the left shoulder to the right hip is contrariwise could lead to moksha.The wise would possess true knowledge which is rooted in consciousness, having threads in the form of tattvas and extending from the navel to the Brahmarandhra.

This Yagjnopaveeta forms a part of ritual and made of cotton threads is to be worn by the ignorant.. He whose tuft consists of wisdom as also his sacred thread has all the true characteristics of a

Brahmana; others have none at all.It is this sacred thread which is the supreme panacea. The wise one who wears this sacred thread attains liberation.

[Taittiriiya Aranyaka Upa.2.1.6 and Chhandogya VIII.iv-1-5 on Yagjnopvaata Prashasti

2.1-6. Yagjnopaveeta Prashasti:

Sa ha vai Devaanaam chaasuraanaam cha yagjnou pratataavastaam, vayagum svarge lokame shyaamo vayamaishyaama iti/ Te suraah sanahya sahasaivaacharan brahmacharyena tapasaiva devaaste-suraa amuhyangaste na praajaanangaste paraabhavante na svargam lokamaayanprastutena vai yagjnena Devaah svargam lokamaayannaprastutenaasuraa paraabhaavayan/ Prastuto ha vai yagjopa- veetino yagjno aprastunopaveetino yatkincha braahmano yagjnopaveetyardhaate yagjnata eva tat/ Tasmaat yagjnopaveetyaivaadheeyat yaajayedyajeta vaa yagjnasya porastutyai aajinam vaaso vaa dakshinata upaveeya/ Dakshinam baahumudyasteveedhatee savyamiti yagjnopaveetamevadeva vipareetam praacheenaaveetam saveetau maanusham/

Both the Devas and Asuras started performing yagjna karmas separately, even as the asuras were not clear of the objective of their agni karyas. The asuras performed the yagjnas by simply imitating Devas and as per their physical stamina but unaware of the pre - qualifications for the task viz. brahmacharya and 'tapas' involving 'bahyaantara shuchi' and concentration plus the methodology , sacrifices and so on. Thus the Yagjna karyas were flops despite the correct aping of the outside practices.

Chhandogya Upanishad aptly explains **Brahmacharya:**

A tribute to 'Brahmacharya'/ Celibacy also named 'Yagjna, 'Satraayana'and 'Anaashakaayana'leads to the bridge between the two Oceans of 'Ara' and'nya'!

VIII.v.1-4) *Atha yad **Yajna** iti aachaksate brahmacharyam eva tat, brahmacharyena hyeva yojnaataa tam vindate ata ishtamiti aachakshate, brahmacharyameva tat, brahmaharyena hi eveshtvaamaatmaanam anuvindat// Atha yat **Sattraayanam** iti aachakshate brahmacharyam eva tat, brahmacharyena hyeva sata aatmanastraanam vinate; atha yan mounam iti aachakshate brahmacharyam eva tat brahacharyena evatat, brahmacharyena hi evaatmaanam anuvidya manute// Atha yad **anaashakaayanam** iti aachakshate brahmacharyam eva tat, esha hyaatmaa na nashyati yambrahmachaaryena anuvidae; atha yad aranyaayanam iti aachakshate brahmacharyam evatat; Tad arashcha ha vai nyashchaarnavau brahma loke triteeyashyaam ito divi, tad airam madeeyam sarah, tad ashvatthah soma-savanah tadaparaajita puur brahmaanah, prabhuvimitam hiranyam// Tad ya evaitaav **aram cha nyam** chaarnavau brahma loke brahmacharyena anuvindati, tesham evaisha brahma lokaah tesham sarveshu lokeshu kaamacharo bhavati/*
/(The means of reaching the bridge mentioned before is defined as Brahmacharya of which one important component is'Yajna' or sacrifice, literally meaning 'Yah Jnaata' or he who realises! Indeed brahmachaya is through Sacrifice; another explanation would be that 'Yah - jna' or he who has the knowledge of the Sacrifice. The next component of celibacy is named 'Sattraayana'or deliberation and meditation of how to protect one self viz. traayana is protection and Sat is survival of existence; thus Brahamacharya is contemplation of how best to exist! The third component of Brahmacharya is Anushana or fasting; the third stanza above refers to a lake of sumptuous gruel made of food which could be enjoyed under a banyan tree named Somavana in the city of Brahman named Aparajita, where there is a Golden Hall presided by the Lord! In other words, while fasting is an active

constitute of celibacy, the person practising fasting dreams of that permanent abode of Brahman, his golden hall, the banyan tree, and the golden city as the destination, by the practice of Brahmacharya! Mundakopanishad re-asserts the concept of Brahmacharya :

III.i.5) *Satyena labhyastapasaa hyesha atmaa samyajnaanena brahmacharyena nityam, antahshareere jyotirmayo hi shubhro yam pashyanti yatayah khseena dishaah/*(The Self is achievable through the understanding as to what is truth and untruth as also tapsya or austerity with control of mind and senses, as indeed the best form of such tapasya is the control of mind and senses; it is out of this 'samyak jnaana' or the knowledge in completion as backed by tapsya is the gateway to Enlightnenment; some of the essential inputs of such 'samyak jnaana' are ' nitya brahma charya' or abstinence for good; ' jihvaamritam maya' or straightforwardness, non pretentiousness, and falsehood; 'antasshareera shubhrata' or a clean and blemishless inner conscience leading to 'Atmajjoti' or Self Illumination. That indeed is the Path of 'Parama Nidhaana' which truly indeed is hiranmaya or the golden hued!) Then: *Prastuto ha vai yagjopa- veetino yagjno aprastunopaveetino yatkincha braahmano yagjnopaveet -yardhaate yagjnata eva tat/* The Yagjna karma ought to be performed by properly wearing the Yagjnopaveeta. Rig Veda 10-57-2 is quoted: *Yo yagjnasya prasaadhanas tantur deveshvaatatah, tamaahutam nasheemahi/* The inherent meaning states that yagjnas are performed by properly wearing Yagjnopa -veeta- representing the 'tantu' or the holy thread in 'savyam' - to facilitate the appropriate 'prasadhana' or the connect with celestial Devas. ['praacheenaaveeti' is the gateway to pritru devatas only] Further only a person wearing the appropriate manner from the left to the right of the shoulder hanging below the right arm is qualified for Veda Pathana as wedll as the yagjna karyas. Thus are the *Upaveeta-praacheenaaveeti- and Samvata / Niveeta/*]

That learned Brahmana is entitled to renunciation who has the sacred thread both within and without; but the one having one i.e. the external one alone is never entitled to renunciation.

Hence by all effort the ascetic shall long for liberation. Discarding the external thread he shall wear the internal sutra within himself.

Disregarding the external phenomenal world, as of shikha and yagjnopaveeta the ideal Brahmana shall hold them on in the form of the sacred syllable OM the Pranava and Brahman and thus equip himself for liberation. Thus declared the revered Maharshi Saunaka to Muni Pippalaadi.

Paashupata Brahmopanishad

This Atharvavedeeya Upanidishad denotes the Hamsa Sutra vishayka pashnottra samvada by Vaakakhilya Rishi with Brahma Deva.In the Purva Khanda of the Upanishad, the sarva prathama jagat srishti vishah sapta prashnottaraas were briefed. Then followed the Srishti yagjna karta nirupana, naadaanusandhana yagjna, Paramatma's Ham sandhyaa' Rupa, Yagjnya Sutra saamyata,Pranava Hamsa Yagjnatva, and so on. In the Uttara Khanda, Jagadaavirbhaava maya janya, Hasmsaarka pranava dhyaana vidhi, Shiva prerita bhoutika indriyas, preponderene of Maya, atmajnana varnana and so on.

Purva Khanda

Atha ha vai svayaṃbhūrbrahmā prajāḥ sṛjānīti kāmakāmo jāyate kāmeśvaro vaiśravaṇaḥ ।
vaiśravaṇo brahmaputro vālakhilyaḥ svayaṃbhuvaṃ paripṛcchati jagatāṃ kā vidyā kā devatā jāgratturīyayorasya ko devo yāni tasya vaśāni kālāḥ kiyatpramāṇāḥ kasyājñayā

ravicandragrahādayo bhāsante kasya mahimā gaganasvarūpa etadahaṃ śrotumicchāmi nānyo jānāti tvaṃ brūhi brahman । svayaṃbhūruvāca kṛtsnajagatāṃ mātṛkā vidyā dvitrivarṇasahitā dvivarṇamātā trivarṇasahitā । caturmātrātmakoṅkāro mama prāṇātmikā devatā । ahameva jagattrayasyaikaḥ patiḥ । mama vaśāni sarvāṇi yugānyapi । ahorātrādayo matsaṃvardhitāḥ kālāḥ । mama rūpā ravestejaścandranakṣatragrahatejāṃsi ca । gagano mama triśaktimāyāsvarūpaḥ nānyo madasti । tamomāyātmako rudraḥ sātvikamāyātmako viṣṇū rājasamāyātmako brahmā । indrādayastāmasarājasātmikā na sātvikaḥ ko'pi aghoraḥ sarvasādhāraṇasvarūpaḥ । samastayāgānāṃ rudraḥ paśupatiḥ kartā । rudro yāgadevo viṣṇuradhvaryurhotendro devatā yajñabhug mānasaṃ brahma māheśvaraṃ brahma mānasaṃ haṃsaḥ so'haṃ haṃsa iti । tanmayayajño nādānusaṃdhānam । tanmayavikāro jīvaḥ । paramātmasvarūpo haṃsaḥ । antarbahiścarati haṃsaḥ । antargato'nakāśāntargatasuparṇasvarūpo haṃsaḥ । ṣaṇṇavatitattvatantuvadvyaktaṃ citsūtratrayacinmayalakṣaṇaṃ navatattvatrirāvṛtaṃ brahmaviṣṇumaheśvarātmakamagnitrayakalopetaṃ cidgranthibandhanam । advaitagranthiḥ yajñasādhāraṇāṅgaṃ bahirantarjvalanaṃ yajñāṅgalakṣaṇabrahmasvarūpo haṃsaḥ । upavītalakṣaṇasūtrabrahmagā yajñāḥ । brahmāṅgalakṣaṇayukto yajñasūtram । tadbrahmasūtram । yajñasūtrasaṃbaṃdhī brahmayajñaḥ । tatsvarūpo'ṅgāni mātrāṇi mano yajñasya haṃso yajñasūtram । praṇavaṃ brahmasūtraṃ brahmayajñamayam । praṇavāntarvartī haṃso brahmasūtram । tadeva brahmayajñamayaṃ mokṣakramam । brahmasandhyākriyā manoyāgaḥ । sandhyākriyā manoyāgasya lakṣaṇam । yajñasūtrapraṇavabrahmayajñakriyāyukto brāhmaṇaḥ । brahmacaryeṇa haranti devāḥ । haṃsasūtracaryā yajñāḥ । haṃsapraṇavayorabhedaḥ । haṃsasya prārthanāstrikālāḥ । trikālastrivarṇāḥ । tretāgnyanusandhāno yāgaḥ । tretāgnyātmākṛtivarṇoṅkārahaṃsānusandhāno'ntaryāgaḥ । citsvarūpavattanmayaṃ turīyasvarūpam । antarāditye jyotiḥsvarūpo haṃsaḥ । yajñāṅgaṃ brahmasampattiḥ । brahmapravṛttau tatpraṇavahaṃsasūtreṇaiva dhyānamācaranti । provāca punaḥ svayaṃbhuvaṃ pratijānīte brahmaputro ṛṣirvālakhilyaḥ । haṃsasūtrāṇi katisaṃkhyāni kiyadvā pramāṇam । hṛdyādityamarīcīnāṃ padaṃ ṣaṇṇavatiḥ । citsūtraghrāṇayoḥ svarnirgatā praṇavadhārā ṣaḍaṅguladaśāśītiḥ । vāmabāhurdakṣiṇakaṭhyorantaścarati haṃsaḥ paramātmā brsahmaguhyaprakāro nānyatra viditaḥ । jānanti te'mṛtaphalakāḥ । sarvakālaṃ haṃsaṃ prakāśakam । praṇavahaṃsāntardhyānaprakṛtiṃ vinā na muktiḥ । navasūtrānparicarcitān । te'pi yadbrahma caranti । antarāditye na jñātaṃ manuṣyāṇām । jagadādityo rocata iti jñātvā te martyā vibudhāstapana prārthanāyuktā ācaranti । vājapeyaḥ paśuhartā adhvaryurindro devatā ahiṃsā dharmayāgaḥ paramahaṃso'dhvaryuḥ paramātmā devatā paśupatiḥ brahmopaniṣado brahma । svādhyāyayuktā brāhmaṇāścaranti । aśvamedho mahāyajñakathā । tadrājñā brahmacaryamācaranti । sarveṣāṃ pūrvoktabrahmayajñakramaṃ muktikramamiti brahmaputraḥ provāca । udito haṃsa ṛṣiḥ । svayaṃbhūstirodadhe । rudro brahmopaniṣado haṃsajyotiḥ paśupatiḥ praṇavastārakaḥ sa evaṃ veda ।

Stanzas 1-2

Once Swayambhu Bhagavan Brahma Deva sought to accomplish Vishva Sristhi and manifested Kameshwara and Vaishravana. Then Brahma putra Vaishraavana was asked by Valakhilya Rishi as to what would be the Jagat Vidya, Jagrad / Tureeyaavastha, kaala pramana, how Surya Chandrash be prabhaavishitaas, whose magnificene was of the gagana sadrisha vishalata.

[1. Background of Vaala Khilyas 2.Jagat Sishthi vidhana vide Taittireeya Aranyaka Upanishad vide 1.23.1/20]

1.
Valakhilyas- are thumb sized ascetics accompanying Surya Deva its every day travel in the sky. They are protecting the humanity by taking all the extra heat. They too ever are shining like brilliant because of their severe penance. They used to hang upside down in the trees while doing penance. Being eleven in number, are the appendix of the eighth Mandala of the Rig Veda. Valakhilya or Balakhilya are a group of eleven suktas or hymns occurring in the eight mandala of Rig Veda. Valakhilya suktas contain eighty verses or riks. In arranging these suktas, the order of deities, too, seems to have been taken into consideration. Since there is no sukta in praise of Agni, the suktas in praise of Indra are placed first, then those addressed to other deities. Thus, suktas one to six belong to the Indra group; suktas seven and eight are called Danastuti, and are without reference to any deity; deity of the ninth hymn is Ashwini Devas, and that of the tenth is Vishwadeva. Deities of the ninth and tenth suktas have not been mentioned by the Brihad Devata. This fact suggests that these hymns were not a part of Valakhilya at that time. In the eleventh hymn Indra and Varuna are praised.
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2.
1.23.1-20: Ancient Maharshis discovered Kurma as the Adi Purusha and the works of Arunaketu by the power of Mantras from waters
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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.

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 nto existence; since you were the

first , you created the universe well before me! Having confessed thus the Virat Purusha picked water from the primordial ocean from his hands and deposited a fistful water towards the easterly direction uttering the mantra ‘ evaa hyeva’! *Tat Aditya udtishthat, saa praachee dik/* Aditya then stood uptowards the easterly direction; Arunaketu Deva then deposited water in the southern direction pronouncing the mantra : ‘evaa hy vagna’ when Arunaketu Agni manifested. Then Arumaketu offered firstful of water to the western direction with the mantra ‘eaahi vaayu’ and Vayu Deva manifested upwards from the ocean. Then Arunaketu Deva offered water in the northern direction with the mantra ‘evaahi Indra’ and Indra Deva manifested. As Arunaketu offered to the ‘Antariksha’ with the mantra ‘evaahi Pushan’ and the Antariksha Devata Pushan manifested. Arunaketu further deposited water into the space stating ‘eaahi deva’ then ‘Deva manushyaa Pitarah Gandharva apsarasas’ got manifested. Further on, waterdrops were sprinkled by the Virat Prusha and the waters fell down: ‘*taabhyo~suraa rakshaagmsi pishaachaashchodatishann | tasmaatte paraabhavann | viprudbhyo hi te samabhavann’* or there got manifested asuras, raakshasaas, pishachis and were defeated and destroyed subsequently. Then the waters enveloped the mighty womb and Swayambhu Manu .
Rig Veda vide 10.121.7 states: *Apo ha 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 nd utter sincerity! From the waters in mass or in smaller units got created and so did the Celestial Swarupa of Pajapati on his own as ‘atmaana aatmaanam’ as Self Created. Thus Prajapati the Self Generated, created the worlds, all the Beings, Directions, Intermediate Lokas, and so on.He enters within every Being, every feature and facet, within-without, inside and outside out, comprehensively and intrinsically. Indeed He is omni-present, omni potent and omni-scient!]

Stanzas Three to Eleven

Swayambhu Brahama asserted that the sampurna jagadupanna kaarana was the Maatruka Vidya or the Akshara Vidya.

[‘Ishopanishad’ explains:
Pursuit of the path of Vidya and Avidya ie Knowledge against blind Ignorance needs to be distinguished since the latter enter the portals like rites, rituals and Sacrifices or get stuck to karma kaanda alone but Vidya is the higher plane of Learning ; Fruits of Vidya on the ascent path by wisdom, meditation and Karma or Work defined and duly blended;Knowledge and Ignorance both cross life and death but the former gets bliss while the latter gives rebirth; Prakriti or Maya and Purusha are manifest/ unmanifest but what is really worthy of worship be distinguished clearly; maya creates, preserves, destroys and recreates but the Driving Force is the Supreme**;** worship to Maya and Hiranyagarbha differs -one by ‘Karma’ another by ‘dharmaacharana’ and detachment; Truth and Immortality are concealed under the thick blanket of ignorance

That Vidya is to be explained as the Dwivarna Hamsa Yukta and the Trivarna Pranava as of AUM the Prana rupa.

[Prashnopanishad explains Praana is the Vital Energy signifying one’s very existence that tantamounts to Self Conciousness as being none too distant from Truth and Brahman!

VII.xv.1-4) ***Praano*** *vaa va aashaaya bhuyan, yathaa vaa araa naabhau samarpitaah,evam asmin praane sarvam saparpitam, praanah praanena yaati, praanaah praanam dadaati, praanaaya dadaati, praano ha pitaa, praano maataa, praano bhartaa, praanah svasa, praana aacharyah, praano*

Braahmanah// Sa yadi pitaram vaa maataram vaa bhraataramvaa svasaaram aacharyam vaa brahmanam vaa kimchid bhrusham iva pratyaah, dhik tvaatveeti evainaam aahuh, pitruhaa vai tvam asi, maatruhaa vai tvam asi, bhraatruhaa vai tvam asi, svashruhaa vai tvam asi acharyaha ai tvam asi, braahmanahaa vai tvam aseeti//Atha yadi api enaan utkraanta praanaanschulena samaasam vyati sandahet naivainam bruyah pitruhaaseeti na maatruhaaseeti na bhraatruhaaseeti na svasaarahaaseeti na acharyahaaseeti na brahmanahaaseeti//Praano hi evaitaani sarvaani bhavati, sa vaa esha evam pashyan, evam manvaah, evam vijajanann ativaati bhavati, tam ched bruyaah ativaadi asheeti, ativaadi asmeeti bruyaat, naapahnunuveeta//

(Praana the Life Energy supercedes Hope and Optism. It is **the Conscious Self** called 'Pragjnaatma' or the Individual Self which is as significant to one's own near and dear, say like the parents, brothers and sisters, teachers or a learned Brahmanas. If one ceases to esteem one of these lovednes, then it is stated that he had no Praana or scruples and compunction and that he was unworthy of his existence! As and when such a person is dead, then none has pity for him and out of spite and latent hatred, one would not even mind to shove his body and bones into fire with disgust murmuring that the departed one deserved no mercy and consideration. That indeed is the power of Praana or the Life Breath when persons of virtue are gone, there would be spontaneous feelings of sorrow, admiration of the departed one and of genuine disinterest and despondency lingering at each and every memory of his, his qualities of speech or other abilities, genuine goodness and justifiable name and fame. By narrating this, Narada was presumably able to attempt to excel be it in his art of speech, conviction, identification with external elements and their unification with his Pragjnaatma or the Individual self; he appeared perhaps sensitised Sanatkumara by way of step by step elevation of the Self towards an ordeal to realise Brahman the Truth from gaining knowledge to Sankalpa to meditation to befriending 'Pancha Bhutas' to cleansing Praana and wondered as to what other inputs might still be required to seek the Truth! Would not Praana or the Vital Force be the final step indeed!)

Stanzas 5-9

ahameva jagattrayasyaikaḥ patiḥ । *mama vaśāni sarvāṇi yugānyapi* । *ahorātrādayo matsaṃvardhitāḥ kālāḥ* । *mama rūpā ravestejaścandranakṣatragrahatejāṃsi ca* । *gagano mama triśaktimāyāsvarūpaḥ nānyo madasti* ।

Swayambhu Brahma asserts: I am the Unique Tiiloka Pati and the bharana-poshaana karta. Samasta Yuga niyantana is under my control: [During the First half of Lord Brahma's Existence, there were Two Kalpas viz. Brahma Kalpa (or when Vedas came up as 'Swayambhu' or on their Own) and Padma Kalpa (when the Incarnations of The Lord dominated). Now, the Second Half of Lord Brahma's Existence has just begun, the Third Kalpa –The Varaha Kalpa- is now in process.]

<u>'Aho raatra kala padurbhaava' is under my control :</u>

The Time Units are measured in terms of Trasarenus (a mix of three celestial atoms) and the duration of integrating three trasarenus is known is a 'triti'; hundred tritis make one 'vedha' and three vedhas make one 'lava', three lavas make one 'nimesha' or a blink, three nimeshas make one 'kshana', five nimeshas make one 'kashtha' or eight seconds and fifteen kasthas make one 'laghu'(two minutes); fifteen laghus make one 'nadika' or 'Danda' and six or seven Dandas make one fourth of a day or night; there are four 'praharas' ('Yamas') each in a day and in a night; and two fortnights, called 'Pakshas' and two pakshas on a month; two months each a season, and six months make one 'Ayanam' or two complete movements of a year by Sun- as 'Dakshinayan' from top to bottom and from bottom to top direction is known as 'Urttarayan'. Combination of a day and night ,

numbering 365, makes a year to human beings and their average life-time is one hundred years. On the other hand two solar movements a year of the humans beings measures up to a day and a night to demi-Gods.

Markandaya Purana explains: During the First half of Lord Brahma's Existence, there were Two Kalpas viz. Brahma Kalpa (or when Vedas came up as 'Swayambhu' or on their Own) and Padma Kalpa (when the Incarnations of The Lord dominated). Now, the Second Half of Lord Brahma's Existence has just begun, the Third Kalpa –The Varaha Kalpa- is now in process.

' Mama rupaa Swetastejascandranakshatra graha trjaamsicha'-

Ravi, Chandrama, samasta nakshatra mandala ,navagrahas are under my control

[Devi Bhagava Purana explains : 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 Devatas. 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, Capricon, Aquarius, and Pisces) of Zodiac covering each of the six seasons in a year, viz. VasantaRitu, GreeshmaRitu, Varsha Ritu, SaradRitu, Hemantha Ritu and SisiraRitu. 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 Idvatasara. Moon (Chandra) is situated one lakh yojanas higher than the Sun and is regulated by Sun's movements and speed as also cooresponds 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 corrsponding to Manonmaya and Annamaya; while 'Sarvomaya' provides happiness from Devas and nourishment to 'PitruDevatas'.'Venus' (Sukra) is two lakh yojanas above Moon and traverses along with or ahead or sometimes behind Sun and is invariably beneficient 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), 'Abhrapata'(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 beneficientwhen his motion is not retograde. Saturn (Sani) son of Sun again above two lakhs yojanas above Jupiter and is invarialbly a malefic planet, creating unrest, confusion, and miseries, taking thirty months to pass through each Rasi. Some

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Gagano mama Terishaktimaayaa swarupo naanyo madasti/

Akaasha tri shakti yukta Satvik-Rajaasika- Tamasika MayaRupa is My Swarupa' and there beyond there is nothing beyond.

[Brihadadanyaka Upa. explains II.v.10) *Ayamaakaashah sarveshaam bhutaanaam madhu asyaakaashasya sarvaani bhutaani madhu yaschaayam asminnaakaasho tejomayomritamayah Purushah yashchaayam adhyaatmam hridyaakaashah tejomayah amritamayah Purushah, ayam eva sayoyam aatmaa, idam amritam,idam Brahma, idam sarvam/* (This **Akasha** is like honey to all the Beings in the Space identified with the heart in their physiques. This ether is where Purusha rests being replete with radiance and ecstasy, known otherwise as Antaratma or the Inner Self based on realisation, inbuilt brightness, and everlasting nature interconnected with the Supreme]

Chhandogya Upa. explains Supremacy of Akaasha is such that Brahman himself might describe it while Beings in the worlds are too insignificant and ill euqipped to do so VII.xii.1-2) ***Akaasho*** *vaa va tejaso bhuyaan: Aakaashe vai Surya Chandramasaav ubhauh vidyun nakshatraani Agnih, Aakaashenaahvayati, Akaashenashrunoti, Aakaashena pratishrnoti, Aakaashe ramate, Aakaashe na ramate, Aakaashe jaayate, Aakaasham abhijaayate: Aakaasham upaassveti/ Sa ya Aakaasham Brahmate upaaste, akaashavato vai sa lokaan prakaashavato sambaaddhaan urugaaya -vatobhisidhyati yaavad Aakaashasya gatam, tatraasya yathaa kaamacharo bhavati, ya Aakaasham Brahmeti upaaste; asti, Bhatgavaah, Aakaashaad bhuya iti; Aakaashaad va va bhuyosteeti; tan me, Bhagavaan bravitv iti/* (Indeed among the Pancha Bhutas or Five Elements, viz. Prithivi, Aapas, Tejas, Vaayu and Aakaashas or Earth-Water-Agni-Air and the **Sky,** the last but not the least is the Sky undoubtedly as it holds the Surya, Chandra, Nakshatraas, Vidyut or Lightnings, and Agni in poition.

All the acitivities in the Universe including the Sapta Lokas of Bhu-Bhuvah-Swar-Mahar-Janar-Tapas and Brahma Lokas are performed, seen, heard, enjoyed by the medium of Akasha; Dasa Dishas or Ten directions witness the activities by Akasha; Astha Loka Palakas of Indra-Agni-Yama-Nirruti-Varuna-Vaayu-Kebera and Ishana are active only by the courtesy of Aakasha; births and deaths of Souls are facilitated by Aaksaha; growth and decadence are effected and visioned by Akasha; indeed Aakasha is the unique witness of activities of shrotra, chakshu, vaak, twak, and reproduction! Indeeed there is no existence possible without the Sky! One needs therefore to meditate Akasha as Brahman himself!)]

Tamomaayaatmako Rudrah saatvikamaayaatmako Vishnuh Rajajasamayaatmika Brahmaa/ Indraadayastaamasaraajasaatmikaa na satvikah kopi/ Aghorah sarva saadhaarana swrupah/

Tamoguna yukta maya swarupa is stated as Rudra, Vidhna Sar-tvaguna maayaa rupa and Brahma Rajoguns maayaa rupsa. Indraadi Devataas as of varied ganaas., and so be others.

[Explanation on Trigunaas

Triguna**:** Saatvika, Rajo Guna and Tamo Guna; the belief is that Brahma creates, Vishnu sustains and Shiva terminates; in other words the Tri Murtis perform Srishti-Sthiti-Samhara. Sattva is described as the fountain of Goodness and happiness in a pure form. Its colour is stated to be white standing for purity, integrity, happiness, contentment, forgiveness and faith. The Rajas Guna is stated to be red in colour and is featured as false pride, deceipt, avarice, hatred and selfishness. The Tamo Guna standing for black colour is stated to feature ignorance, lack of resources, anger, fear and quarrelsomeness. There is no set identity of the Gunas but are intermingled and rapidly changeable. A person who is Good basically might spurt out into anger and pride and change over in the same breath to fear. But surely the resultant impact would be disastrous. As, Lord Krishna stated in Bhagavad Gita: *Dhyayato vishayam pumsaha sanghas theshupa jayate /Sangat sanjayatey kama kamakrodhobhi jaaythey / Krodhaha bhavati sammohaha, sammohat smrithi vibhramaha Smritir bhramsaha buddhi naso buddhi nashoth prayatyati.* (*An unfullfilled desire would lead to anger. Anger leads to obsession. Obsession leads to failure of memory and focussed thinking and lack of memory leads to mental balance!)* Lords Vishnu, Brahma and Siva are stated to represent Satvic, Rajasic and Tamasic Gunas respectively but the description is not fully represented in their cases; there is no water-tight segregation possible in their cases as in the case of human beings too. The illustration is of a lamp, but the wick, the oil and the flame together provide light. The three materials denoted the Rajas, Satvik and Tamas Gunas, just as each or any living being could-and normally would- synthesise the Gunas.]

Stanza Eleven

In the context of Samasta yagna karyas, normally they are performed by four types of priests, namely *adhvaryu, hotra, udgatra* and *brahman*. The adhvaryu's role is to take care of the physical aspects of yagna; hotra recites invocations; udgatra chants the yagna verses while focusing on the vital breath; and brahman, who is considered the chief priest, comtemplates upon the moon god. In this context, Pashupati Rudra Bhagavan is the Yagjna Karta, Bhagavan Vishnu the Atharvyu as the mantrocchari, and Indra Deva as the hota.. Brahma Deva as the Yagna Bhokta.
[Chhandogya Upanishad vide 1.x.1 refers: Soma Sacrifice requires sixteen priests who are divided in four groups of four each, viz. Udgaataas, Adharyus, Hotas and Brahmas. The four Udgaataas are called Udgaataa, Prastotaa, Pratiharta and Subrahmanya. Their task is to chant Saama Veda Mantras; Prastota was to sing the initial portion, Udgaata the second, and Pratiharta and Subramanya the third and the fourth portions respectively. This is called the Pancha Bhaaktika Saama. Now the Adharyus are known as Atharyu, Pratipastaata, Neshta and Unneta. These four are asked to recite Yajur Veda Mantras and they too are engaged in preparing the oblations. Rik Veda hymns are rendered by Hotas

viz. Hota, Maitraavaruna, Acchaa Vaak and Graavastut. Brahmas are normally coordinate and supervise the Soma Sacrifice and be alert to discover imperfections in the task and these are named Brahma, Brahmanaas -cchamsi, Agnidhra and Pota]

Stanzas Twelve and Thirteen

Maanasa Brahma in Hamsarupa asserted of 'Hamsa Soham'. In this case the 'tanmayata's prapti hetu' is of 'naada anusandhana'. Tanmayata as due to 'Yagjnya sampannata' and 'naada anusandhaanata'. Tanmayatva is the 'chataintyata'. Right within the luminous sparkle of a golden sheath is Brahman, devoid of taints and blemishes nor with parts. That Supreme of the highest purity and clarity is indeed the Brightness of the Brightness. That is what all the Seers and Seekers seek for and see with supreme satisfacton and surprise! Right within the luminous sparkle of a golden sheath is Brahman, devoid of taints and blemishes nor with parts. That Supreme of the highest purity and clarity is indeed the Brightness of the Brightness. That is what all the Seers and Seekers seek for and see with supreme satisfacton and surprise! The Ultimate Truth is the immortality of Brahman every where, be it at the rear, the right, or the left.That Eternal Truth is valid everywhere irrespective of Directions, always irrespective of the Kaala Chakra spanning years, centuries, Yugas, Kalpas and so on. *'Brahmai vedam Vishvamidam Varishtham'* or Brahman is the Universe and beyond the Universe, beyond comprehension and far beyond 'Satyaasatya' or The Truth and even the Non Truth!
Now Hamsa is the Rishi; the metre is Avyakta Gayatri; Paramahamsa is the Devata or the presiding deity; 'Ham' is the Bija; 'Sa' is the Shakti; So'ham is the Kilakam is the wedge. Thus there are six. There are 21,600 Hamsas or breaths in a day and night. Then Soham mantra japa to Ganesha and Suryaadi devataas: '. Ajapa mantra.: which explains ' May the bodiless and subtle one guide illuminate my understanding. Vaushat to Agni-Soma. Then Anganyasas and Karanyasas should be performed after the Mantras as they are performed before the Mantras in the heart and vocal.. Having done so, one should contemplate upon Hamsa as the Atman in one's heart. Agni and Soma are its wings -right and left sides; Omkara is its head; Ukara and Bindu are the three eyes and face respectively; Rudra and Rudrani are the feet -Kanthata or for the realisation of the oneness of Jivatma or Hamsa, the lower self with Paramatman or Parmahamsa, the Higher Self is done in two ways viz. Samprajnata and Asamprajnata.

Brihadaranyaka 1.4.1 explains (I.iv.1) *Atmaivedam agra aaseetpurushavidhah, sonuveekshya naanyadatmanopashyat soham asmite agre- vyaharat,tatoham naamaabhavat, tasmadapi etarhi aamantritah, aham ayam iti evaagra uktwaa, athaanyan naama prabhrute yadasya bhavati, sa yat purvosmaat sarasmaat sarvaan paapmana aushat, tasmaat purushah,oshati ha vai sa tam,yosmaat poorvo bubhushati,ya evam veda/*(At the beginning, it was only the Purushaakaara or human like Atma who found that there was none else and thus he pronounced himself as 'Ahamasmi' or 'I am Myself '. Till date one addresses the self likewise. Since he woud have practised Dharma in his earlier incarnation and now he was the very first without a contender, he said to himself that whatever evils might have existed in the past would have been burnt and as such he claimed the status of Purusha the Virat or Viraja.

Yoga Shikha Upanishad 1.131-132 states

haṃsahaṃseti mantro'yaṃ sarvairjīvaśca japyate ।

guruvākyātsuṣumnāyāṃ viparīto bhavejjapaḥ ॥ *131*॥

so'haṃso'hamiti prokto mantrayogaḥ sa ucyate ।

pratītirmantrayogācca jāyate paścime pathi ॥ *132*॥

For all beings, Prana goes out with the sound 'Ha' and comes in with the sound 'Sa'. This generates the Mantra 'Hamsa, Hamsa'.

Under the guidance of a Guru and during the course of Sushumna Yoga, the Mantra Japa gets reversed. Then it becomes 'Soham, Soham'.

[Hamsa Gita is quoted as Sadhya Gana Devatas approached Brahma Deva for Self Realisation]

Brief on a) Sadhya Ganas: and b) Brahma as Hamsa Gayatri

1. Saadhya Ganas as per 'Bramanda Purana': Twelve Sādhyas were born as the sons of Sadhya and Dharma as twelve yagjnaas viz. Darsha, Paurinamaasa, Brihad Rathantara, Vitti Vivitti, Aakuuti, Kuuti, Vijnaatara, Vijaata and Yajna. Due to the curse of Brahma, those were born as Jitas in the Svayambhuva Manvantara, as Tusitas in the Svarochisha, as Satyas in the Uttama, as Devas named Haris in Tamasa Manvantara and as Vaikuṇṭhas in the Raivata Manvantara. In the Caksusa Manvantara, they were born as the Devas named Saadhyas out of their own will.
'Matsya Purana' gives a similar version with Viryavan as a Sadhya. 'Narada Purana describes holy Saadhya Vrata'is to be observed on the twelfth day in the bright half of the month of Margasirsa and names Sadhyas as of twelve in number viz. Manobhava, Prana, Nara, Yata (Apaana), Veeryavaan, Citi, Haya, Nrpa ,Harihsa, Narayana, Vibhu and Prabhu..These shall be represented by raw rice grains and worshiped with scentsamd fragrant flowers and daana dkshinaas.

2. Brahma as Hamsa Gayatri:

Hamsa Gayatri Asyashri Hamsa Gayatri stotra Maha Mantrasya Atmaa Rishih Paramatmaa Devataa/ Avyataa Gaayatri Chandah Hum Beejam Sah Shaktih Soham Keelakam Atma prasaada siddhyartheyHamsa nyaasa Dhyaaney viniyogah// Hamsaam Angushthaabhyaam namah/ Hamseem tarjanibhyaam namah/ Hamsoom Madhyamaabhyaam namah/ Hamsaim Anaamikaabhyaam namah/ Hamsah Karatalakara prishthaabhyaam namah// Hamsaam Hridayaaya namah/ Hamseem Shirasey swaahaa/ Hamsoom shikhaayavashat/ Hamsai Kavachaaya hum/ Hamsoum Netra trayaayavoushat/ Hamsah Astraaya phat/ Bhurbhuvassuvaromiti digbandhah// Dhyaanam: Gamaagamastham gaganaadi shunyam chidrupadeepam timiraapahaaram/ Pashyaamitey Sarva janaanta rastham namaami Hamsam Paramaatma Rupam/ Deho Devaalayah prokto Jeevo Devassanaatanah/ Tyajeda Jnaana nirmaalyam soham bhaavena Pujayet/ Hamso Hamsah Parama Hamsassoham Hamsassoham Hamsah/ Hamsa Hamsaaya Vidmahey Parama Hamsaaya dheemahi/Tanno Hamsah Prachodayaat// Hamsa Hamseti yobruyaaddamso naama Sadaa Shivah/ Evam nyaasa vidhim kritwaa tatassamputa maarabhet// Samputikaranam: Indraadeen Dikshu vinyasya// Om Bhurbhuvassuvah/ Om Om/ Traataara mindramavitaara/]

Sadhya Ganas then approached Brahma Deva in the form of Hamasa as follows:
4 [sādhyā] śakune vayaṃ sma devā vai sādhyās tvām anuyujmahe/ pṛcchāmas tvāṃ mokṣadharmaṃ bhavaṃś ca kila mokṣavit/ 5 śruto 'si naḥ paṇḍito dhīravādī; sādhu śabdaḥ patate te patatrin, kiṃ manyase śreṣṭhatamaṃ dvija tvaṃ; kasmin manas te ramate mahātman/ 6 tan naḥ kāryaṃ pakṣivarapraśādhi; yat kāryāṇāṃ manyase śreṣṭham ekam, yatkṛtvā vai puruṣaḥ sarvabandhair; vimucyate vihagendreha śīghram/

Hamsa Deva! We are the Sadhya Devatas seeking your kind guidance in the context of moksha dharma vishayaas as ondeed the moksha tatva maha jnaata and your guidance be of sarva prasiddhi. Mahatma! Your uttama vaani be of sarva prasiddhi. Pahshi Raja! Of the samasta shubha kaaryaacharanaas, do very kindly suggest one unique maarga which could the jeevikaas be able to tear off samasta bandhanaas as your mahopadesha be of our mahopakaara! Then Hamsa Deva replied:
\
[hamsa] idaṃ kāryam amṛtāśāḥ śṛṇomi; tapo damaḥ satyam ātmābhiguptiḥ, granthīn vimucya hṛdayasya sarvān; priyāpriye svaṃ vaśam ānayīta/ nāruntudaḥ syān na nṛśaṃsavādī; na hīnataḥ param abhyādadīta, yayāsya vācā para udvijeta; na tāṃ vaded ruśatīṃ pāpalokyām/ vāk sāyakā vadanān niṣpatanti; yair āhataḥ śocati rātryahāni, parasya nāmarmasu te patanti; tān paṇḍito nāvasṛjet pareṣu/ araś ced enam ativāda bānair; bhṛśaṃ vidhyec chama eveha kāryaḥ, saṃroṣyamāṇaḥ pratimṛṣyate yaḥ; sa ādatte sukṛtaṃ vai parasya/ kṣepābhimānād abhiṣaṅga vyalīkaṃ; nigṛhṇāti jvalitaṃ yaś ca manyum, aduṣṭaceto mudito 'nasūyuḥ; sa ādatte sukṛtaṃ vai pareṣām/ ākruśyamāno na vadāmi kiṃ cit; kṣamāmy ahaṃ tādyamānaś ca nityam, śreṣṭhaṃ hy etat kṣamam apy āhur āryāḥ; satyaṃ tathaivārjavam ānṛśaṃsyam/'
' Amrita Bhoji Devataas! As per my reckoning the uttama kaaryaas be of tapasya, indriya samyama, satya bhashana, mano nigraha adi kaaryaacharanaas. Do seek to open up 'sarva hridhaya grandhis', and seek to control the priya-apriyas or harsha vishaadaas alike. May not any 'snaayu' or nerve be offended especially in the hridaya , nor in any of the 'marmaavayaas'. Never seek to adapt 'nishthura vachanas'; yet at the same time never seek to provide 'adhyaatmika shaastropdashaas' to neecha maanavaas and have them excited and provoke them to take to such interactive tongue and deed as would hasten them to the process of naraka prapti'. Let this be realised that a 'vachana rupa baana' when hurled away and as a result that could work up as a marma bhedi, that ought not to be the vidvan purusha lakshana. On the other hand, if the parusha bhashaa prayoga by others, then in return let there be of a prasannachitta while retaining the kernel of the sadbhaavana from the outer nut of agjnaana. Once there in the jagat be of 'ninda and aavesha kaaranaas' and the resultant 'prajjvalita krodhaaveshaas. Then 'chitta vikaara dwesha bhavanas' be instantly regulated with the least shatrubhaava as those be of certain road block removals.Then the resultant egotism and revenegeful mind set be transformed to kshama-satya-saralata-and daya.

vedasyopaniṣat satyaṃ satyasyopaniṣad damaḥ, damasyopaniṣan mokṣa etat sarvānuśāsanam/ vāco vegaṃ manasaḥ krodhavegaṃ; vivitsā vegam udaropastha vegam, etān vegān yo viṣahaty udīrṇāṃs; taṃ manye 'haṃ brāhmaṇaṃ vai muniṃ ca/ akrodhanaḥ krudhyatāṃ vai viśiṣṭas; tathā titikṣur atitikṣor viśiṣṭaḥ, amānuṣān mānuṣo vai viśiṣṭas; tathājñānāj jñānavān vai pradhānaḥmākruśyamāno nākrośen manyur eva titikṣataḥ,ākroṣṭāraṃ nirdahati sukṛtaṃ cāsya vindate/ yo nātyuktaḥ prāha rūkṣaṃ priyaṃ vā; yo vā hato na pratihanti dhairyāt, pāpaṃ ca yo necchati tasya hantus; tasmai devāḥ spṛhayante sadaiva/ pāpīyasaḥ kṣametaiva śreyasaḥ sadṛśasya ca,vimānito hato "kruṣṭa evaṃ siddhiṃ gamiṣyati/

<u>The vedaadhyana saraamsha be of Satyabhashana, while satyabhashana saara be indriya samyamana and indriyasamhamana phala be moksha and that be the sampurna shaastropadesha! Hamsarupi Brahma Deva then asserted: Vaani vegata, mano vega, krodha vega, trishna vega, udara vega, jnaanendriya vega, and such prachanada vega sahanatva be the lakshanaas be the Brahmavettaas and Muneeshvaraas.</u> Then the Hamsarupi Brahma continued His pravachana to Sadhya Ganaas: Among the Krodhi Manshyaas the Akrodha Manushyas be of shreshthata and so be asahanasheelaas to sahana murtis. As akrushamaanaas with foul tongue and filthy expression be not retorted by kshamaasheela manushyaas then too be credited to the account of punya in the balance sheet. 'Prateekaara maanasikata' if reciprocted with 'manoprita charya', then that be the true reflection of mahatmya devatva. Paapakaarana aparaadhatva once replaced by kshama and daakshinya is indeed the step forward parama siddhi praapti.

sadāham āryān nibhṛto 'py upāse; na me vivitsā na came 'sti roṣaḥ, na cāpy ahaṃ lipsamānaḥ paraimi; na caiva kiṃ cid viṣameṇa yāmi/ nāhaṃ śaptaḥ pratiśapāmi kiṃ cid; damaṃ dvāraṃ hy amṛtasyeha vedmi, guhyaṃ brahma tad idaṃ vo bravīmi; na mānuṣāc chreṣṭhataraṃ hi kiṃ cit/ vimucyamānaḥ pāpebhyo dhanebhya iva candramaḥ, virajaḥ kālam ākāṅkṣan dhīro dhairyeṇa sidhyati/ yaḥ sarveṣāṃ bhavati hy arcanīya; utsecane stambha ivābhijātaḥ, yasmai vācaṃ supraśastāṃ vadanti; sa vai devān gacchati saṃyatātmā/ na tathā vaktum icchanti kalyānān puruṣe guṇān, yathaiṣāṃ vaktum icchanti nairguṇyam anuyujñakāḥ/ yasya vāṅmanasī guptasamyak pranihite sadā, vedās tapaś ca tyāgaś ca sa idaṃ sarvam āpnuyāt/ ākrośanāvamānābhyām abudhād vardhate budhaḥ, tasmān na vardhayed anyaṃ na cātmānaṃ vimiṃsayet/

One's own self assurance of paripurnata be indeed a prerequiste of parama siddhi prapti as of nothing further to learn or nor nothing more to act upon. That sampurnata swabhava be neither due to self bravado nor of egotism but of 'atma nirbharata'. That self confidence would emanate from 'shreshtha purusha satsangatya,, and the antithesis of ' trishna bhaava vashatva', and 'lobha janita dharmollanghana swartha buddhi'. Indriya samyamana be indeed a moksha dwaara. Thus the Hamsa Rupi Prajapati took the Saadhya ganaas into confidence and stated that 'manushya yoni' be considered as the best. This be on the analogy of chandra on the high skies be demonstrating the glitter against the backdrop of black clouds. Similarly, the ' paapa mukta nirmala antahkanana dheera purushaas' be awating the arrival of 'kaala purusha' for 'siddhi praapti'. Those vidvaan purushaas who be of uttama kula sambhutaas like the high rising strong based pillars could be able to express their 'madhura bhashanaas' with prasannata and 'devabhaava prapta sampurnatva'. As those of jealous mindedness might seek to describe the paradosha varana, then they could hardly describe their positive achievements either. On the other hand, those vaani and manas be clean and auspicious, then they would be of paramatma chintana ever and sooner than later their vedaadhyana- tapasya and tyaga be surely rewarded . Thus persons of commonsense be never tempted to take law into their hands and resort to violence.

amṛtasyeva saṃtṛpyed avamānasya vai dvijaḥ, sukhaṃ hy avamataḥ śete yo 'vamantā sa naśyati/ 27 yat krodhano yajate yad dadāti; yad vā tapas tapyati yaj juhoti, vaivasvatas tad dharate 'sya sarvaṃ; moghaḥ śramo bhavati krodhanasya/ catvāri yasya dvārāṇi suguptāny amarottamāḥ, upastham udaraṃ hastau vāk caturthī sa dharmavit/ satyaṃ damaṃ hy ārjavam ānṛśaṃsyaṃ; dhṛtiṃ titikṣām abhisevamānaḥ, svādhyāyanityo 'spṛhayan pareṣām; ekāntaśīly ūrdhvagatir bhavet saḥ/ sarvān etān anucaran vatsavac caturaḥ stanān, na pāvanatamaṃ kiṃ cit satyād adhyagamaṃ kva cit/ ācakṣāhaṃ manuṣyebhyo devebhyaḥ pratisaṃcaran, satyaṃ svargasya sopānaṃ pārāvārasya naur iva/ yādṛśaiḥ saṃnivasati yādṛśāṃś copasevate, yādṛg icchec ca bhavituṃ tādṛg bhavati pūruṣaḥ/ yadi santaṃ sevate yady asantaṃ; tapasvinaṃ yadi vā stenam eva, vāso yathā raṅga vaśaṃ prayāti; tathā sa teṣāṃ vaśam abhyupaiti/

The basic qualification of a vidvan be to withstand criticism as of 'avamaana be of amritha tulya' since one's cool reaction would retort the one who be put to shame and 'vinaashana' too. The truism be that persons of ready irritability and anger then the fruits of their satkarmaas as of yagjna kaarya phalita, daana- tapasya-havanaadi shubha kaaryas be quietely devoured by Yama Raja from the Kartaas , since one's krodhatwa be one's own shatru. Sadhya Ganaas! Those purushaas whose 'shareeraavayavaas' of upastha- udara-hasta paanis and vaani be safe and intact be known as of dharmagjnaas. Those whose mano dhridhta, satya pravartana, indriya samyamana, saralata, daya, dhairya, kshama be ensured- be a 'nitya swaadhyaayi, para vastu vaanchaa niraadara, ekaanta vaasa ishta nirata', be well qualified as of 'urthva gati pradaayaka.' Just as a calf be enjoying the mother cow's four nippleful of healthy milk with good appetite, in the same manner, a sadpurusha too be replete with the sudguna sampatti. Indeed what all had been learnt thus far and for ever, there be none

of the vastu sampada that could be ever acquired as of Satya Sampada. Then the Hamsa Rupi Brahma stated that having flown all around had been advising manushyaas and devataas alike that there be a singular saadhana viz. Satya or Truthfulness to directly provide a stair case to swarga loka from the 'nouka' in the 'samsaara sagara'.

sadā devāḥ sādhubhiḥ saṃvadante; na mānuṣaṃ viṣayaṃ yānti draṣṭum, nenduḥ samaḥ syād asamo hi vāyur; uccāvacaṃ viṣayaṃ yaḥ sa veda/ aduṣṭaṃ vartamāne tu hṛdayāntara pūruṣe, tenaiva devāḥ prīyante satāṃ mārgasthitena vai/ śiśnodare ye 'bhiratāḥ sadaiva; stenā narā vāk paruṣāś ca nityam, apeda doṣān iti tān viditvā; dūrād devāḥ saṃparivarjayanti/ na vai devā hīnasattvena toṣyāḥ; sarvāśinā duṣkṛta karmaṇā vā, satyavratā ye tu narāḥ kṛtajñā; dharme ratās taiḥ saha saṃbhajante/ avyāhṛtaṃ vyākṛtāc chreya āhuḥ; satyaṃ vaded vyāhṛtaṃ tad dvitīyam,dharmaṃ vaded vyāhṛtaṃ tat tṛtīyaṃ; priyaṃvaded vyāhṛtaṃ tac caturtham/

As purushaas might keep the company with, or intend to be alike, be normally born likewise. This be so on the analogy of which ever color of a cloth be as intented by a master dyer; be that as a ' sajjana, asajjana, tapsvi' or a thief. Devataas were manifested like wise due to 'satpurusha saangatya' and for 'kshana bhangura vishaya bhoga laalasata'. Those who could understand the 'vishaya nashvara swabhaava', then they could hardly care for chandrama or vaayu even. 'Hridaya Gihvara Antaryaami' if were to be visible then that be when Paramatma's visibility. That be so since one would get too busy with 'udara poshana, upastha indriya bhoga laalasatvya, asatya kathora bhashana; even by praayaschittas too one might visualise celestials but certainly not Paramatma.

As the Hamsa Rupi Prajapati explained likewise, Saadhya ganaas asked as to who had spread the entire universe with 'andhakaara' to strart with, and due to which reason there be little possibility of the enlightenment. Then Hamsa Deva replied: 'Agjnaa' is the cause for the Lokaavrita Andhakaara. Swarga prapti is becoming increasingly impossible due to the single reason of 'lobhatva and inability of 'thyaga' buddhi. Then in the quick session of enquiries of Sadhyas and the Hamsarupi Prajaapati on the chaturvarnaas of human ity , the last being on the supremacy on Brahmanottamaas as 'Jnaanis, Veda Shastra swadhyaayis, and uttama vrata paalaka saadhukata'. Yet they have a single defect of being the victims of paradushana and as they too be not able to mrityu prapti.' Having so explained in some detail about the ways and means of Parabrahmatva Prapti to Sadhya Devataas, the Hamsarupi Prajapati had flown away to high skies on His spree of Dharma Prachaara to the Celestial Beings.]

Stanzas 14-32

The Ninety Six Tatvarupa Tantu Rupa Yukta Vyaktis, Chit Yuktas (Sat- Chit- Ananda), Tri Sukta lakshana yuktaas, Triguna yukta tatva dharis, Brahma Vishnu Maheshwars Rupaas, Tryagni samkuktaa, Chit grandhi bandhanaas, Advaitagrandhi as of Brahma Grandhi yuktaas, samaanya anga rupa antahkarana yukta prakaashita yagjnopaveeta dhaaris are indeed the Brahma Lakshana yukta Hamsa Rupaas. Thus, Yagjnopaveeta vyaakhya is as of Brahma Sutra Rupa and that insdeed as of the Brahma Jigjnyasa. Saama vedeeya vishleshana thus be as panchavimshati (25) tatvaas, trigunaas, Pancha dasha (15) tithis, saptha vaaraas or seven weeks, shasta vimshati ˘(27),chatruvedaa, 'tri – kaalas', and dwasdashi (twelve) maasaas or months totalling 'trivnavati' (93') Maha Tatvaas. Thus the Tatva Sanchaya are of shastha navati (96).

In this maaner, the yagjnopaveeta lakshana yukta brahma sutra is as per yagjna rupa or in other words or as of Brahma Deva Rupa by itself. Thus Yagjopaveeta and Brahma Sutra or of similar status.

This Brahma Sutra by itself as of Mano Yagjna Hamsa Rupa. Brahma yagjna yukta pranava too be as of Brahma Sutra. Thus yagjnopaveera and Brahma Yagjna are of similar status and swarupaas too.

Brahma Sandhya is Manasika yagjna kriya matra,Sandhya kriya is manasika yagjna lakshana. Inward worship and constant introspection deep in one's mind is the sure path to Self Realisation. This calls for intensive concentration, assement and withdrawal of materialistic desires, 'panchendriya nigraha' and close application to the Eternal Truth vis-à-vis the ephemeral human existence. Deep perception of Reality and the irresitible pulls and pressures of Samsara need to be balanced against the Absolute Truth!

Those manushyas who are well equipped with yagjnopveeta, pranava, brahma yagjna kriya sampannata is deserving of brahmanatva. In the context of brahmacharya, Devata vicharana is stated to take place. Sutrarupa Hamsa and Panava are identical and have no difference..

Hamsa prarthana is of 'trikaala sampanna' as of Suryodaya-Madhayhna-and Suryaastamayaanantara. Tri kaala, Tri Varna of Akaara -Ukaara-Makaaraas, and Tryagnis are worthy of practising daily. Triagni Rupa AUM kaara Rupa anusandhaana is the Antaryagjna Rupa.

Chid swarupa tanmayatva occurs in one's tureeyaavastha swarupa. In Aditya swarupa finally merges in that Hamsarupa Jyoti.

Sarva Yajnas are of Brahma sampatti. Brahma Prapti is by the Pranava swarupa Hamsa saadhana by means of dhyaana and nidhi dhyaasaas.

Brahmaputra Vaalakhilyas had once again sought clarification : Bhaagavan!'Hamsa Sutra sankhya be how much? What are the pramaanaas. Do kindly indicate to us.

Brahma Deva explained: ' Hridayaaditya kiranakanti be as of sixty nine rashmis'. 'Chitta sutra ghraana swara be as of Shadangula dhaaraas.'

Yet 'guhya vishaya jnaana of the Hamsa sutra' is in the realm of infinity.

Whosoever be aware of the 'amrita tatva prapti maarga' that jnaani be of 'sarva kaala prakaashamaan' and 'Hamsa jnaana jnaata'. Pranava rupi Hamsa's antardhyana maatra be of the moksha prapti, and otherwise be a far cry.

Aditya Deva is jagtprakaasha karta and all the Devataas and as such the buddhiman prays to that Aditya to for pavitrata and jnaana..

Further stanazas 29-32:

Vaajapeya yagjna which is the 'vishishta jnaana yagjna' is known as of ' This pashutva bhaavaagjnaa harta'.Its Athavyu is stated as Indra Himself. Parama Hamsa Paramatma Pashupati is stated as the targt for achievement. Maha yagjna Ashvamedha is karma mukti pradaata..Hamsa sambhandita jnaana prakatana was thus explained to Vaalakhilyaas.

<u>Uttara Khanda</u>

Haṃsātmamālikāvarṇabrahmakālapracoditā । *paramātmā pumāniti brahmasampattikāriṇī* ॥ *1*॥

adhyātmabrahmakalpasyākṛtiḥ kīdṛśī kathā । *brahmajñānaprabhāsandhyākālo gacchati dhīmatām* ।

haṃsākhyo devamātmākhyamātmatattvaprajā katham ॥ *2*॥

antaḥpraṇavanādākhyo haṃsaḥ pratyayabodhakaḥ । *antargatapramāgūḍhaṃ jñānanālaṃ virājitam* ॥ *3*॥

śivaśaktyātmakaṃ rūpaṃ cinmayānandaveditam । *nādabindukalā trīṇi netraṃ viśvaviceṣṭitam* ॥ *4*॥

triyaṅgāni śikhā trīṇi dvitrāṇāṃ saṃkhyamākṛtiḥ । *antargūḍhapramā haṃsaḥ pramāṇānnirgataṃ bahiḥ* ॥ *5*॥

brahmasūtrapadaṃ jñeyaṃ brāhmaṃ vidhyuktalakṣaṇam । *haṃsārkapraṇavadhyānamityukto jñānasāgare* ॥ *6*॥

etadvijñānamatreṇa jñānasāgarapāragaḥ । *svataḥ śivaḥ paśupatiḥ sākṣī sarvasya sarvadā* ॥ *7*॥

sarveṣāṃ tu manastena preritaṃ niyamena tu । *viṣaye gacchati prāṇaśceṣṭate vāgvadatyapi* ॥ *8*॥

cakṣuḥ paśyati rūpāṇi śrotraṃ sarvaṃ śṛṇotyapi । *anyāni kāni sarvāṇi tenaiva preritāni tu* ॥ *9*॥

svaṃ svaṃ viṣayamuddiśya pravartante nirantaram । *pravartakatvaṃ cāpyasya māyayā na svabhāvataḥ* ॥ *10*॥

śrotramātmani cādhyastaṃ svayaṃ paśupatiḥ pumān । *anupraviśya śrotrasya dadāti śrotratāṃ śivaḥ* ॥ *11*॥

manaḥ svātmani cādhyastaṃ praviśya parameśvaraḥ । *manastvaṃ tasya sattvastho dadāti niyamena tu* ॥ *12*॥

sa eva viditādanyastathaivāviditādapi । *anyeṣāmindriyāṇāṃ tu kalpitānāmapīśvaraḥ* ॥ *13*॥

tattadrūpamanu prāpya dadāti niyamena tu । *tataścakṣuśca vākcaiva manaścānyāni khāni ca* ॥ *14*॥

na gacchanti svayaṃjyotiḥsvabhāve paramātmani । *akartṛviṣayapratyakprakāśaṃ svātmanaiva tu* ॥ *15*॥

vinā tarkapramāṇābhyāṃ brahma yo veda veda saḥ । *pratyagātmā paraṃjyotirmāyā sā tu mahattamaḥ* ॥ *16*॥

tathā sati kathaṃ māyāsaṃbhavaḥ pratyagātmani । *tasmāttarkapramāṇābhyāṃ svānubhūtyā ca cidghane* ॥ *17*॥

svaprakāśaikasaṃsiddhe nāsti māyā parātmani । *vyāvahārikadṛṣṭyeyaṃ vidyāvidyā na cānyathā* ॥ *18*॥

Stanzas 1-4

Hamsa Japa Varna is Brahma and Brahma prapti is stated as the 'prerana'. Brahma Himself is the paramatma, the Adi Purusha and the sampattikarana.

That person to whom 'Nijatma Jnaana sheshata, be remaining then what could be the solution! Then brahmacharya and upaasana by way of atma nirbharata and ekaagrata sthaapana are the .

'Antahkarana shuddhava' and 'pranava rupa naada' are the generation points of the resolutions. May the Anubhava gamya goodha jnaana be the roots of jnaana praapti kaaranaas.

Those who could reap 'Shivashatyaatmaka rupa chimayaananda jnaana'.Pramatma is beyond 'Bindu is something in the beginning of the creation and 'Naada' is also created during creation and 'Sixty Kalaas.there after eventually.

[Expla. on Sixty Kalaas'

Sixty Kalas include Vidyas like Geeta (Singing), Vadya or Instrumetal Music; Nritya or dance; Natya or Theatrical performances; Alekhya or Painting; Vishesha kacchedya or face and body painting; Tandul kusumaavali vikar or the art of preparing divine offerings from flowers and rice; Pushpapastrana or making a bed of flowers; dashanvasanang raag or the art of preparing materials for cleansing teeth, cloths and body paintings; mani bhumika karana or making the base for jewellery; shayana rachana or the art of making beds; Udaka vadya- Jala tarangini or the art of playing instrumental music; Udaka ghata or percussion on water surface and splashing; maalya grandha vikalpa or the art of degining and making wreaths of flowers and grasses; kesha shikhara pidyojana or setting coronets on head hairs / hair dressings; nepathya yog or the art of dressing chambers; karnapatrabhang: the art of ear piercing; Gandhayukti / Sugandhayukti or the art of the application of aromatics; Chitra yog: Art of colouring mixes; Indrajala or the Art of Magic; kouchumaaryog or the art of make belief; hasta laaghava orthe sleight of hand; chitra bhakshya vikara kriya or the mastery of preparing salads, bread, cakes and varieties of tasty culinaries; Paanaka-rasa-raagasava-yojana or the art of making tasty drinks and eats; Suchikarma or the art of needle works and weaving; Sutrakarma or the art of thread play; Vina-damaruka-vadya or the art of playing on lute and small drums for fistful hands and fingers; prahelika or the art of making and solving riddles; pratimala or art of reciting verses by the skill of memory by way of Ashtavadhana or when eight literary luminaries posing questions in poetry in a row to be able to create replies in the order of the eight questioners; or Shatavadhaana or hundred persons posing questions and be able to provide replies to the hundred questioners in an order; durvaachaka yoga or the practice of answering difficult questions to be answered; pusteka vaacham or the art of reciting from memory or by reading; natakaakhaika darshan or the art of enacting anecdotes or plays; Kaavya samasya purti or the art of solving enigmatic verses pattika vetraban vikalpa: the art of preparing arrows, a shield and an arrow case; Turka karma or the art of spinning by spindle; takshan: the art of carpentry; Vaastu vidya: the are of civil engineering and house construction; Roupya ratna pariksha or the art of testing silver and jewellery; Dhaatu vad: the art of metalluurgy; maniraagdnya or the art of examining the purity of jewels; aakaardnyan or the art of minerology; Vrikshaayurvedyog: the art of examining and treating herbs and trees; mesha-kukkuta-lavaakuydhha vidhi or the art of ascertaining the method of fighting goats-cocks-and birds; Shukasarika paripalana or the art of maintaining and understanding the conversation of parrots; utsadan or the art of healing or cleaning a person with perfumes; kesha majana koushala: the art of

maintaining and combing hair; akshara mushtika kathana or the ability of talking with letters, finger gestures; Mlecchitkalaa vikalpa or the art of adopting and fabricating barbarous sophistry; desa bhaashadyan or the art form of knowing dialects of distant places; pushpa shataatika nimittadnyan: or the art of prediction by heavenly voices or the art of making toy carts by flowers; Yantra matrika or the art of machanics; dharanmatruka or the use of amulet or talisman or charm; Samvachya or the art of conversation; Maanasi Kavya or mental compositions; Dyuta Vishesha or gambling and game of dice; baala keeda karma or the art of making toys for children; Vainaayaki vaidyadnyan or the art of enforcing discipline; Vaijayaki vidyagnan or the art of gaining victory; and vyaayamuiki vidyadyan or the art of awakening master by music at dawn]

Stanzas 5-6

Khechamukhi Samuha, Ullaka, Samsil, Mudha, Dhakinai, Gopali, Mohini, Kamasena, Kapaali, Uttaraayani, Trailokya Vyapini, Trilochana, Nimaayi, Dakeswari, Kamala, Ramayani, Anadi Shakti, Balakshatraayani, Braahmani, Dharani, and Matangi.

Three Angas, three Shikhaas and two or three maatraas of sankhyaa jnaana are on one's memory screen as at present once disappear then goodhatma jnaana be as of the prakatita swarupa.

[Saankhya Jnaana vide Bhagavad Gita

The Sankhya Sidhhanta or of enumerology is accountable by six proofs of pratyaksha- anumaana- perceptional- testimonial by scholars- inferential - deducive and is thus intensely dualistic of purusha and prakriti or self consciousness and existing matter. This merger leads to the the resultant buddhi or the essence of intellect and the self assessment called 'ahankaara' or ego consciousness; such is the numerical or Saankhya school of dualism of Purusha-Prakriti infused with permutative cum combinatioanal Pancha Bhutas or the Five Elements and their fall out Body Sensory feelings and acvivities all churned in one's mind aided by the life energy viz. Praana the vital energy. Thus the Samkhya Theory commends Trigunas of Satvika-Rajasika and Tamasika nature of human tendencies and innate qualities: Satva guna is of goodness, kindness, and positiveness- Raajasika trait is of dynamism and even impulsive and proactive while tamasika trait is of ignorance, laziness, negative and pro destructive. Thus the Sankhya Jnaana is of typical human nature and a rather astonishingly complex mix of tendencies and traits! This Theory is of Self orientation and is of the questioning of the Unknown but of the derivative belief of one's own celestial and purely subjective belief of Somethingness beyond comprehension! This self belief should pass the test of reasoning and self conviction yet certanly not, repeat not of Naastikata!]

Stanza 6

Brahma Sutra padam jneyam--- 'Jagat sutra rupa Brahma jnaana praptyaanantara', one could become the 'Brahma Lakshana yukta', 'nirantara pranava sahita 'Hamsa Rupi Surya'. This is the upadesha of Brahma Sutras. Herewith the relevant extracts of the 'Essence of Brahma Sutras padded ably by Adi Shankaraachaya with Upanishads.'

[Brahma Sutras IV.iv.19 -20 on Supreme Brahman is beyond Solar Orbit

IV.iv.19) Vikaaraavartim cha tathaa hi sthitimaah/ Supreme Brahman does not abide by the effects of the Liberated Soul nor it is a fact that that Supreme stays merely in the Solar Orbit. That Supreme is beyond comprehension and is changeless. Chhandogya Upanishad (III.xii.6) clarifies: *Taavaanasya mahimaa tato jyaayaanscha Purushah, Paadosya sarvaa bhutaani tripaadasyaamritam Divi/* (His

magnificence extends that far. The Purusha, the all-pervading is boundless. All the Beings are covered by just a foot of that Almighty and the remaing three feet are a mystery. Indeed, he Immortal three footed one is established in His own effulgence!). The reference in the Upanishad is of that what Gayatri asserts that Brahman is surely this which is the space outside and that of the space within the consciousness of the Individual Self; Gayatri by herself is of four feet and six vidhas or categories-the four feet representing meters of Poetry and six forms viz. the beings of speech, earth, body, heart, mind and vital force. Thus the incomprehensible Brahman is surely outstanding in comparison with the qualified Brahman comprising the Liberated Souls!

IV.iv.20) Darshayatscha evam pratyaktakshaanumaane/ Both Upanishadic and Smrti texts emphasize the relative grandeur of Nirguna and Saguna Brahmas. The earlier is a concept while the latter is cognition. Katha Upanishad (II.ii.14-15): *Tadetaditi manyante nirdesham paramam sukham, katham nu tad vijaaneeyaam kim bhaati vibhaati vaa/ Na tara Suryo bhaati na chandrataarakam nemaa vidyuto bhaanti kytoyam agnih, tameva bhaataamanubhaati sarvam tasyy bhaashaa sarvam idam vibhati vaa/*(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 illnessess 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 frivolties 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!) Katha Upanishad (II.iii.8) further expresses: *Ayaktaat tu parah Purusho vyaapakaah alinga linga eva cha, Yam jaatwaa muchyatey jantuh amritatwam cha gacchati/* (Unmanifested is the Purusha who is pervasive and indeed without wordly attributes and knowing this a man becomes freed and attains immortality).

Mundaka Upanishad (II.ii.10): reveals the same: *Hiranmamaye Parey kosho virajam Brahma nishkalam, Tacchubhram Jyotishaam Jyotih tadyaatmaa vidoh viduh/* (Right within the luminous sparkle of a golden shath is Brahman, devoid of taints and blemishes and without parts. That Supreme of the highest purity and transparency is indeed the Brightness of the Brightness. That is what all the Seers and Seekers seek withsupeme satisfaction and surprise).

Also, Swetaashwatara Upanishad (V.13) also reveals the same truism: *Nityo nityaam chetanah chetanaanam eko bahunaam yo vidhaati kaamaan, Tat kaaranam samhyaa yogaadhigamyam jnaatwaa Devam muchyate sarva paashaih/ Na tatra Suryo bhaatina chandra taarakam, nemaa vidyuto bhaanti kutoyam Agnih, tam eva bhaantam anubhaati sarvam, tasya bhaasaa sarvam idam vibhaati//* (The above two stanzas are exact repetitions of Kathopanishad's stanzas of II.ii.13 and15. Indeed, Paramatma is : *Nityo nithyaanaam chetanas chetanaanaam eko buhunaam vidaa dhaatikaamaan/* or is Everlasting among the Everlasting, fund of Enlightenment among those with Enlightenment; the Singular among the multitude and the outstanding bestower of desires. He is the Cause of Causes to be possibly realised by distinction or 'Saamkhya' and Yoga or Realisation by fixation or sharply targetted like the central 'bindu' or the brighest possible nothingness alone! He is

by far the brighter and radiant than Surya, Chandra and the huge galaxy of Stardom, lightnings put together and of much less of Agni's significance! These stanzas are incidentally the repetition of II.ii.11 of Mundaka Upanishad as also vide in Purusha Praapti Yoga of XV Chapter Stanza 6.)

Bhagavad Gita proclaims: *Na sadbhaasatey Suryo na Shashaanko na Paavakah, Yadgatwaa na nivartantey taddhaama Paramam mama/* (To that distinct Parama pada or the Supreme Place where Surya, Chandra and Agni could never reach is of mine from where none returns!)]

Stanzas Seven on ward

Thus once a saadhaka after vishesha jnana prapti, be approaching jnaana saagara as Bhagavan Shiva rupa Pashupati Brahma be the saakshirupa.

Bhagavan Shiva be the sakshi rupa of enabling praana pradaana, santulita niyama kaarana, mano vishaya gati sheelata, and samasta indriya nirvahana.

Due to the Bhagavan's intervention one is able to breathe, see, hear, feel, and enble sarvendriyaas to be functional by the assistence of Prakriti Maya swarupa.

Manas and buddhi of each and every being are enabled to be functional by the courtesy of Pashupati Maheshwara. Hence the universal dictum : *Ishanassarva bhutaanaam Ishvarassarva vidyanaam, Brahmaadhipatih Brahmanodhipatih, Brahmaa Shivomo astu sadaa Shivom./*

It is that Parameshvara that Sarvandriaas are activised. He is karya-kaaana- karta. It is by His kaarana that Chakshu, Manas, ups and downs of samasta indriyaas are functional or disfunctional.. Jnyana rupi Maheshvara manifests the jeevas along with the pluses and minuses. [Tapatrayas .2. Ishana Trayaas 3. Trigunaas. 4. Tri Kankshaas. 5. Tragnis 6.Tri Kalpa Kaala maana 7. Chatur Atmas. 8. Chaturashramaas 9. Chatur Bhaavas. 10. Chatur Balaas 11. Chaturvidha Jeeva/ Vaishvaanara Sthiti 12. Chaturvidha Paashaas 13. Chaturvidha Purushaarthaas 14.Chaturvidha Upayaas 15. Chaturvidha Jeeva / Vaishvanara Sthiti. 16. Pancha Jeeva Pravahas or Five Flows of Life Shat Bhaavas 17. Pancha Shikhas. 18. Pancha Naada. 19. Pancha Vigjaana 20. Shat Bhava 21. Shat Chakra 22. Shat Karma 23. Shat Saadhanaas 24. Shodasha Tatvaas.]

Hence Pratyagatma and Maya's unification is impossible. Tarka-pramaana-swanubhavaas are of littlle application. Yogis and Sadhakas could only by way of introspection and self vision by their antar darshanamaatra. This kind of Intospection is possible by Atma jnaana arsing frm karmajnaana. Only true ' jnaanis' could discover the spark of desire which like Fire is never extinguishable. It is that hunger for excessive flames that emit excessive smokes too as the latter get spread all over causing the blindness of ignorance. In fact this smoke screen withholds the light of Jnaana or the Realtiy of the ephemerality of Life ahead even from the womb of a mother in her 'garbhaavastha'. Of the 'trigunas' of 'saatvika-raajasika-taamasika' nature inherent in a Being , the 'satvika svabhaavaas' are able to disperse the smokes and fight out to see through the flashes of Light-albeit from far distance. The raajasikas could rarely vision thr flashes but to tamasikaas it is all darkness. There are three 'aavaranas' or big -territorial- partitions which tend to encircle the darkness of a Jeeva: desire which the enemy of the 'indriyas' or the sensory organs of jnaana and karma or wisdom and action. Then the 'manas' or awareness . The third is the 'buddhi' of what is truth and what is not.. Threfore the traces of desires conver up the awareness of the truth. Eventually, the grain of truth gets covered by the exterior and further by the husk. Therefore Bhaarata! The foremost endeavour is to control your sensory organs and their sensibilities or 'trigunas'. Then seek to distinguish the buddhi jnaana or the vyaktigata or individualistic and subjective awareness of the Truth and therafter the 'atmajnaana' or

the objective awareness of the Eternal Truth. Thus the Jnaanendriyaas and the corresponding Karmendriyas or the Sensory Body Organs Pancha Karmendriyas Five organs of mobility and Pancha Jnanedriyas Five Organs of Cognition viz. Ghrana-Rasana-Chakshu-Twak-Shrotra or Nose, Tongue, Eyes, Skin and Ears are the servants of Manas or Mind. Then 'Manas' possesses four 'Antahkaranas' viz. the Internal Organs viz. Buddhi-Ahamkaara-Prakriti-Purusha or the Mind, Intellect, Ego with objectivity, Nature thus making the Total Human Being. Now, beyond the gross and minute cause , there is the resplendent 'Akhanda Atma Jyoti'. Therefore with absolute and tight control of body organs and senses do seek to discover by Introspective Vision destroy the 'kaamarupa shatru' or the enemy of Desire right within and unsheath the cover of 'Agjnaana' or Ignorance and light up the radiant Atma Jnana.

Suryopanishad

Adideva namastubhyam praseeda mama Bhaskara, Divaakara namastubhyam Prabhaakara namostute, Saptaashvadharam prachandam kashyapaatmajam, shveta padma dharam devam tam Suryam pranmaamyaham/

Atharva Vedeeya Suryopanishad seeks to describe the 'abhinnata' or indivisibility of Surya Deva and Brahman. Foremostly this brief Upanishad comprising merely eight mantraas seek to cover Rishis, Devatas and Chhandas. There after, Surya teja varnana, Jagadutpatti varnana, Aditya stuti, Adityaa's sarvatmika brahmatva, Suryaashati mantra and its varnana.

sūryopaniṣat sūryātharvaśīrṣam ca ॥ *atharvavedīya sāmānyopaniṣat* ।*''*
sūditasvātiriktārisūrinandātmabhāvitam । *sūryanārāyaṇākāraṃ naumi citsūryavaibhavam* ॥
oṃ bhadraṃ karṇebhiḥ śruṇuyāma devāḥ । *bhadraṃ paśyemākṣabhiryajatrāḥ* । *sthirairaṅgaistuṣṭuvāṃsastanūbhirvyaśema devahitaṃ yadāyuḥ* । *svasti na indro vṛddhaśravāḥ* । *svasti naḥ pūṣā viśvavedāḥ* । *svasti nastārkṣyo ariṣṭanemiḥ* । *svasti no bṛhaspatirdadhātu* ॥ *oṃ śāntiḥ śāntiḥ śāntiḥ* ॥

hariḥ oṃ atha sūryātharvāṅgirasaṃ vyākhyāsyāmaḥ । *brahmā ṛṣiḥ* । *gāyatrī chandaḥ* । *ādityo devatā* । *haṃsaḥ so'hamagnināārāyaṇayuktaṃ bījam* । *hṛllekhā śaktiḥ* । *viyadādisargasaṃyuktaṃ kīlakam* । *caturvidhapuruṣārthasiddhyarthe viniyogaḥ* । *ṣaṭsvarārūḍhena bījena ṣaḍaṅgaṃ raktāmbujasaṃsthitam* । *saptāśvarathinaṃ hiraṇyavarṇaṃ caturbhujaṃ padmadvayābhayavaradahastaṃ kālacakrapraṇetāraṃ śrīsūryanārāyaṇaṃ ya evaṃ veda sa vai brāhmaṇaḥ* । *oṃ bhūrbhuvaḥsuvaḥ* । *oṃ tatsaviturvareṇyaṃ bhargo devasya dhīmahi* । *dhiyo yo naḥ pracodayāt* । *sūrya ātmā jagatastasthuṣaśca* । *sūryādvai khalvimāni bhūtāni jāyante* । *sūryādyajñaḥ parjanyo'nnamātmā namasta āditya* । *tvameva pratyakṣaṃ karmakartāsi* । *tvameva pratyakṣaṃ brahmāsi* । *tvameva pratyakṣaṃ viṣṇurasi* । *tvameva pratyakṣaṃ rudro'si* । *tvameva pratyakṣamṛgasi* । *tvameva pratyakṣaṃ yajurasi* । *tvameva pratyakṣaṃ sāmāsi* । *tvameva pratyakṣamatharvāsi* । *tvameva sarvaṃ chando'si* । *ādityādvāyurjāyate* । *ādityādbhūmirjāyate* । *ādityādāpo jāyante* । *ādityājjyotirjāyate* । *ādityādvyoma diśo jāyante* । *ādityāddevā jāyante* । *ādityādvedā jāyante* । *ādityo vā eṣa etanmaṇḍalaṃ tapati* । *asāvādityo brahma* । *ādityo'ntaḥkaraṇamanobuddhicittāhaṅkārāḥ* ।

ādityo vai vyānaḥ samānodāno'pānaḥ prāṇaḥ । ādityo vai śrotratvakcakṣūrasanaghrāṇāḥ । ādityo vai vākpāṇipādapāyūpasthāḥ । ādityo vai śabdasparśarūparasagandhāḥ । ādityo vai vacanādānāgamanavisargānandāḥ । ānandamayo jñānamayo vijñānānamaya ādityaḥ । namo mitrāya bhānave mṛtyormā pāhi । bhrājiṣṇave viśvahetave namaḥ । sūryādbhavanti bhūtāni sūryeṇa pālitāni tu । sūrye layaṃ prāpnuvanti yaḥ sūryaḥ so'hameva ca । cakṣurno devaḥ savitā cakṣurna uta parvataḥ । cakṣurdhātā dadhātu naḥ । ādityāya vidmahe sahasrakiraṇāya dhīmahi । tannaḥ sūryaḥ pracodayāt । savitā paścāttātsavitā purastātsavitottarāttātsavitādharāttāt । savitā naḥ suvatu sarvatātiṃ savitā no rāsatāṃ dīrghamāyuḥ । oṃityekākṣaraṃ brahma । ghṛṇiriti dve akṣare । sūrya ityakṣaradvayam । āditya iti trīṇyakṣarāṇi । etasyaiva sūryasyāṣṭākṣaro manuḥ । yaḥ sadāharaharjapati sa vai brāhmaṇo bhavati sa vai brāhmaṇo bhavati । sūryābhimukho japtvā mahāvyādhibhayātpramucyate । alakṣmīrnaśyati । abhakṣyabhakṣaṇātpūto bhavati । agamyāgamanātpūto bhavati । patitasambhāṣaṇātpūto bhavati । asatsambhāṣaṇātpūto bhavati । madhyāhne sūrābhimukhaḥ paṭhet । sadyotpannapañcamahāpātakātpramucyate । saiṣāṃ sāvitrīṃ vidyāṃ na kiñcidapi na kasmaicitpraśaṃsayet । ya etāṃ mahābhāgaḥ prātaḥ paṭhati sa bhāgyavāñjāyate । paśūnvindati । vedārthaṃ labhate । trikālametajjaptvā kratuśataphalamavāpnoti । yo hastāditye japati sa mahāmṛtyuṃ tarati ya evaṃ veda ॥ ityupaniṣat ॥

Stanzas One and Two

Now the Surya Deva sambhandhita Atharvaangarasa mantra vyakhya: Atharvaangrasa mantra's ishi rahma, chhanda Gayatri and Aditya Devata. 'Hamsah: soham', Agni Naaraayana yukta beeja and 'Hrillekhaa' as Shakti. Aakaashaadi srishti sambhandha be as 'keelakam'. This mantra viniyohata be as chaturvidha purusharthaas viz.. 'Dharmaardha kaama mokshaas', 'Shat swaraas viz 'Sa Ri Gama, Pada Nisa' as of beeja pratishthata, Shadanga yukta, Hiranya varna, Chaturbhuja dhaari, Vara mudra-Abhaya mudra dhaari, kaala chakra prerita Surya Deva;s features are known to Brahma Vettaas only.

That pranava swarupa sacchhidaaanda paramatma is sarvyavyaapta as of Bhur-Bhuvah- Swah triloka samvyaapta and one ought to be of 'dhyaana nimagnata'. Who so ever might prostrate and perform Surya Arghya Vidhi and Pradakshinas with faith and utmost concentration be step forward towards to videha mukti.

[1. Surya Arghya Vidhi – Puja 2. Surya Namaskaaraas/ Pradakshinaas and 3.Dwaadasha Acharya Chhanda Rupa

1

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 tejoraashi 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 chaitanyaayoditaayai 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 Nastaakshrourarishtanemih , 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 yagjna 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 Rishayah 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 Suryaaya namah/ Om 'yam' vaayavyaaktakam dhupam samarpayaami Suryaaya namah/ Om 'ram' jnaanaatkamm deepam samarpayaami Suryaaya namah/ Om'am' amritatkamam naivedyam samarpayaami, Suryaaya namah/ Om 'saum' shaktyaarthakam samarpayaami Suryaaya 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 tilaaakshata jala bharana;*

Surya Puja: *Om Adityaaya namah, Om Ravaye namah, Bhanave namah, Om Brihaspatyai namah, Om Shukraaya namah, Om Shanaishcharaaya namah, Bhaskaraaya namah.* Then puja in theAgnikona: *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 Kubrraaya nmah, Om Ishaaya namah, Om Brahmane namah,Om Anantaraaya namah/ OmVajraaya 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'- Suryaaya namah* reciting 28 or atleast 8 times keepng 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 Asdhaara 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 Sacerd Rivers: *Om Gangecha Yamune chaiva Godaavari Sarasvati, Narmadaa Sindhu Kaveri jalosmin sannidhim kuru/* There after assume 'dhenu mudra' reciting the following: *Om 'sam' Suryaaya 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 shaakhayaam: 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- adhah Aoudumbaradehyalai namah; Yagjnetu purva dwaare Om Nandaaya namah, Om Sunandaaya namah/ Then *Dakshina dwaare: Om Balaaya namah, Om Prabalaaya namah.*Then *uttara 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 dyaavaaprithivipraprornuvaathaam vyaayo vyyai stokaanaamagnir aajjyasya vyotu swaaha swaahaakrite urdhvanibhasam maarutangacchatam/ Rakshohaa virashvacharshaniribhayoni mayo ite/Dronosadhasthyamaa satad/* Pouranika shlokas further: *Yadatra samsthitam bhutam sthaanamaashritya sarvadaa, sthaanam tyaktwaa tu tatsarvam yatrastham tatra gacchatu/ Apasarpantu te bhutaa ye bhutaa bhumisamsthitaa ye bhutaa vighna kartaaraste nashyantu Shivaagjnayaa/ Upakraamantu bhutaani pishaachaah sarvtodisham sarveshaam virodhena yagjnakarma samaarambhe/ Bhutaani raakshasaa vaapi yetra tishthaanti kechana, te arvyepyapa gacchantu Surya yaagam karomyaham/* The Karta then addresses: *Bho Brahman Yagjna mandapam/* Brahma is assumed to confirm; then the conclusion: *Om aapo hishthaa mayobhuvasthaana urje dadhaatana, Maheranaaya chakshase/ Om yo vah Shivatamoras 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 _____

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Why: Advantages: yields Vitamin D strenghening 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 maintans weight as per body height- prevents hair loss and premature whiteness- controls anger- prevents / cures skin problems- strengthens artilleries 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 pitutary,thyroid, parathyroid, adrenal, lever, 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 Karmendriyes of upastha / creative, paayu or excretionary, 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 streached involving inhaling coincidides withVishuddhi Chakra. Step III is to bend deep down to touch the respective feet's thumb toes invoving 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 streched on the ground with chin up while inhaling coincides with agjna chakra. Step V involves semi prostration holding the total weight of the body resting on both the hands erect with sraight 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 streched on the ground is named as sadhishthaana involving exhaling. Step VII position is of 'Mulaadhaara' as like a streched snake resting the body with hood up on the ground and bending back as much as possible with overstreched 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 Agjna 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. Breifly such is the 'samanvaya' or coordination of the physical Surya Namaskaras activating the endoctrine system of the human body releasing and channelising the vital energy the Praana and provide vitality and fexibility.

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 udyaannadya Mitramahah-Mitraaya namah-* Step II: *Om hreem Aarohannuttaraam divam-Ravaye namah/* Step III. *Om hroom hridrogam mama Surya-Suryaaya namah/* Step IV: : *Om hraim harimaanamncha 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 Udgaadayadayamaadityah Adityaaya namah/* Step X: *Om hraim Vishvena sahasaam sah Savitre namah/* 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, Swadhishthana, Manipura, Anaahita, Visuddha, Agjnaa from bottom to top of backbone;[and Sahasraara 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 Sahsarara Chakra. Normally, Sushumna is inactive except when pranayama is performed. 'Ida' nadi is to the left of Sushumna, representing moon providing nectar like energy and 'Pingala' nadi is to the right side of Sushumna providing male like power. There is a cobweb like formation in the innermost area of Sushumna, called Vichitra or Chitrini Bhulinga Nadi, the centre of which is the seat of Ichha Shakti (Energy of Desire), 'Jnana Shakti' (Energy of Knoweldge) and 'Kriya Shakti' (Energy of Action). The middle portion of the Bhulinga nadi has the luminosity of several Suns, above which is the Maya Bija Haratma representing the sound like 'Ha'. 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, lya, ta, tha. In the middle is Banalingam, giving out the sound of Sabda Brahma. Therafter is *udra 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.

C)
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' comprising 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 kiranas 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 karma/ 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 kiranas sustains and uphods Chandra's brightness all through the nights bestow us continuous liveliness and destroy all our miseries! 10) *Timiramiva netratimiram patalamivaashesha 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) *Twm 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 Aryaacchandas Stanzas were rolled out and showered from the Sky on Shri Krishna's son Saambu who was cursed of leprosy as Bhaskara Deva cured him to normalcy. Whoever reads or recites the above should derserve Suryaanugraha aplenty.]

Stanzas Three to Six

Surya Deva is indeed the Atma of Jada and Chautanyaatma Jagat and sarva praani utpattha kaarana. From Surya the Yagjna-Parjanya-Anna- and Chetanatma srishti kaarana.

Aditya Deva! You as the ever Pratyaksha Bhakara and the Pratyaksha Karma Kartha Saakshi. (*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 priniciples 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!

From Aditya one could visualise the pancha bhutaas as of prithivi-aapas-tejas-vayu and akaasha and their tanmatras as of Sound (Shabda), Touch (Sparsha), Vision (Roopa), Taste (Rasa), Smell (Gandha). These tanmatras are related to each sense organ. Frim Akaasha the Ashta Dishaas and their lokapaalalas as of Sound (Shabda), Touch (Sparsha), Vision (Roopa), Taste (Rasa), Smell (Gandha). Loka paalakaas as of These tanmatras are related to each sense organ. From Aditya alone were generated ashta dishaas and their lokapalalaas vikz. Ashta Loka Paalakas**:** Indra, Agni, Yama, Nirruti, Varuna, Vayu, Kubera and Ishana. The 'Dikpalakas' include the thousand eyes Indra in the East stationed in Amaravati on Airavata with Sachi Devi, 'Vajra Ayudha' or thunderbolt, the Celestial Apsarasas and the rest; Agni Deva in South East with his two wives Svaha and Svadha , his Vahana and other belongings; Yama Dharmaraja in the South with his 'Yama danda' (his Symbol the Celestial Rod) along with Chitragupta; Nirruti in the South West with his axe and wife representing Rakshasas'; Varuna Deva in the West with his wife Varuni and 'Pasa' (the noose), drinking Varuni honey and with the King of Fishes as his Vahana (Vehicle) and surrounded by aquatic animals; Vayu Deva in the North West with his wife, forty nine members of his Vayu family along with groups of Yogis adept in Pranayama and other practices along with his Deer Vahana; the King of Yakshas and Unparallelled Possessor of Gems and Jewels Kubera in the North along with his two Shaktis Viriddhi and Riddhi and his Generals Manibhadra, Purnabhadra, Maniman, Manikandhara, Manisvargi, Manibhushana and Manikar Muktadhari; Rudra Deva in the North East with other Rudras who are angry and red eyed, armed and mighty, frightful and revolting, fiery mouthed and detestably distorted, some times ten handed or thousand handed, odd number footed and odd number mouthed; in the company of Bhadrakalis and Matriganas, Rudranis and Pramadhaganas making 'Attahasas' or reverberating screeches and so on.

Indeed, Aditya Deva is he that the brahmanda tapta kaarana and pratyaksha Brahma. He is the antahkarana chatushtaya viz Manas-Buddhi- Chit and Ahamkaara rupa..This Aditya Deva is the praana-apaana-samaana -vyaana yukta rupa pratishthita. Panchanrikya kriyaa shakti pradaata and the

enforcer of Pancha kosha as of 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).

Most significantly Aditya Deva You are the singular Devata who is safe from apa mrityu dosha, from Jada praanis could be enlivened to chaitanyata. Indeed I am the Praktyakshara Bhaskara Myself. Savita Deva is our netra and chakshu rupa. May be myself and my parvaaraas be blessed witth longevity. It is in thia connection that Shri Rama the Epic Hero of Ramayana recited Aditya Hridya on the eve of Rama-Ravana Maha Yuddha as being quoted:

[Aditya Hridayam :Yuddha kaanda book 1, canto 107, Valmiki Ramayana

Thato Yuddha parishrantham Samare chinmayaasthitham, Raavanam chaagratho dhrushtva Yuddhaya Samupasthitham / Daivathescha samaagamya 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 vardhhana muttamam / Ra shmimantham Samudyantam Devasura Namaskrutam, Pujayaswa Vivaswantham Bhaaskaram Bhuvaneshwaram/ Sarva Vedaanthako heysshas Tejasvi rasmibhaavanah, yesha Devaassura gananlokan paathi gabhastibhih / Esha Brahmecha Vishnuscha Shiva Skanda Prajapathih, Mahendro Dhanadah Kaalo Yama Somohyapaampathim/ Pitaro Vasavassaadhya Hyashvino marutomaruh, Vaayurvahnih Prajaaprana ritukartha Prabhakarah/ Aaditya Savithassuryah khagah pushaa Gabhastiman, Suvarna sadruso Bhaanuh vishva retha Divaakarah/ Hardasyva 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, Namo namassahasramso Adityaya nomonamah/ Namah Ugraya Veeraya Saarangaya namonamah, Namah Padma Prabhodaya Marthaandaya namah / Brahmeshanaachuteshaya Suryaadithya varchase, Bhaaswate Sarva bhakshaya Roudraya Vapushe namah / Tamoghnaya Himaghnaya Shatrughnaya amithatmane, Krithaghna hanyaya Devaya Jyotishampathaye namah/ Taptachaamika rabhyaya Haraye Vishvakarmane, Namasthamo bhignaya Ruchaye Loka Saakshiney/ Naasayatyesha vibhutam tha Deva srujatih Prabhuh, Payatyesha Tapatyesha varshatyesha gabhasitih/ Esha Supteshu Jaagarti Bhuteshu parinishthithah, Esha evagnihothramcha phalam chaivagnihotrinam/ 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 Vadhishyasi, Evamuktwa Agasthyo jagam yadhagatham/ Edhat shrutwa Maha Teja nashta shoka abhavat 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 VindhyaMountains. 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.]

<u>Stanzas Seven and Eight</u>

OM is the Ekaakshara Pranava. Ghrinih and Suryaha are of Two Aksharaazs.'Adirtyah' is indeed of 'tryakshara'. Yet Surya Deva is of Ashtaah-kshara Maha Mantra.

This Mantra is everworthy of 'prati dana japa'. This pathana-manana-and niddhidhyasa is a certainty of vyaadhu nivaarana, daaridya dwamsana, sarva padardha bhakshana mukti, astatya bhashana. It bestows dhana, pashu bhagyata, mrityu bhaya naasti and vedaardha astikyata punya.

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Bhagavata Purana

Lokaaloka is the border beyond which are the three other Lokas, viz.Bhurloka, Bhuvarloka and Swarloka. On the top of Lokaloka, there are four Gajapaties controlling the planetary system on the four directions;They are Rishabha, Pushkara Chuda, Vamana and Aparajita. The distance from Lokaloka to varloka 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 Bhuvarlok. 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 significane as it heralds the six monthly movement influencing the trend of fortunes.As per the movement of Sun through the ecuador, 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 Vrisckica, the duration of days decreases compared to nights until Capricon 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 ManasottaraMountain 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 Bhuva 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 Somohyapampathihi, Pitharo Vasavassadhyah-yassvinow Maruto ManuhVayur Vahnih Praja Prana Ritu Kartah Prabhakarah].

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 Samvatsaraor a year. **I**n 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-alerter) 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 benevelont planet, especially as a provider of good rains and prosperity and moves at the same pace as Sun God.Mercuryor 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 Greart 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 theier 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.
[Vishnu Sahasranamam (Slokam 47 states: *Anirvinnah Stavishtho bhur_dharma yupo Mahamakhah/ Nakshatra nemi_nakshatri Khshama 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 makhah: (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 bhagavathah vishnoh srava Devata mayam rupum ahah ahah sandhayam prayatah vagyatah 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 Visnu; sarva-devata-mayam--consisting of all the demi-gods; rupam--form; ahah-ahah--always; sandhyayam--in the morning, noon and evening; prayatah--meditating upon; vagyatah--controlling the words; niriksamanah--observing; upatistheta--one should worship; namah--respectful obeisances; jyotih-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 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 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 penty 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 aupicious 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 Praanaayaama 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 SWAAHA NETRATHRAYAYA AOUSHATU, OM HAAM SWAAHA 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 Capricon 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 auspiciouness 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 positiong 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 tranformed according to the Seasons, viz. Kapila Varna in Vasanta, furnaced 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 drwan 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 Brahmaloka. *‘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, Mitravan, Chakra Tirtha, Rama Tirtha, Ganga, Yamuna, Sarasvati, Sindhu, Chandrabhaaga, Narmada, Vipaasha (Vyasanadi), 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 Abhishkas 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 Vllages/ 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*, *Namo Gopataye nityam dishaam cha patayenamah/Namo Dhaatrey Vidhaatrey cha Aryamno Varunaayacha,Puushney Bhagaaya Mitraaya Parjanyaayamshavey Namah/Namo 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 Namo 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 improsoned 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 difficultees 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; Twashtha 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; Viviswan 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 constanly 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 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 eeshwaraanaamTameeswarah, 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 Prabhuvaschaiva Vyaktaavyakta Sanaatanah, Eshwaraat parato Vidyaa Vidyaayah 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/ Panchaateetsthitaam tadvai dashokaadasha eva cha, Arthamasamatikramyasthitam tatsurya mandaley, Tasmai rupaya the deva pranataam Sarva Devataah/ Vishwakruth-Visha bhrutbhutamcha Vishwanarasuraarchitam, Vishwasthitamachintyam 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, Namo namah Kaaranakaaranaya Namo namah Paapavinaashanaaya/ Namo Namo Vanditavandanaya Namo Namo Rogavinaashanaaya, Namo namah Sarva varapradaaya Namo namah/ Sarva balapradaaya Namo Namo Gyaananidhey, Sadaiva Namo Namah 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 Bhrigu, 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 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, Aparaajita, Eshwar, Ahibrudhna and Bhuva; the Vasus are Dhruva, Dhara, Soma, Anila, Anala, Apu, Pratyusha and Prabhasa; Kratu, Daksha, Vasu, Sathya, Kaal, Kaam, Dhruti, Kuru, Shankumaatra and Vamana are the Vishvadevas; and Ashwinikumars are Naasatya and Dasna. Also Vyoma includes Saadhya, Tushita, Marut and other Devatas; Swayambhu, Swaarochisha, 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 Marutganas viz. Pravaha, Aavaha, Udyuha, Samvaha, Vivaha, Nivaha and Parivaha along with seven each sub-Ganas; ThreeAgnis 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 Bhuvarloka 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, Yamya, 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 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, Vibhaavasu 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 rectite 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, Saptaasyavaahana, 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' (Collosal 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 Namo nityam Khakholkaya Namo Namah, 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 Namo Namah/ Krodhalobha viheenaaya lokaanaam sthith hetavey, Shubhaya Shubharupaaya Shubhadaaya Shubhhaatmaney/ Shantaaya Shantarupaaya Shanatayesmaasu vai namah, Namastey Brahmarupaaya Braahmanaaya namo namah/ 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 Saptesha 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 Swaahaakaara Swadhaamaya/ Jayascha Megha rupaayacha Agni rupaaryamaaya cha, Samsaaraarnava 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 / 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, Saptesha 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 toYou!

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, Trinetram Thraiksharam Thriangam Trimurthim Trigatim Shubham/ Shanmukhaya Namo Nityam Trinetraya Namo Namah, Chaturvimshati Paadaaya Namo 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 Namo Namah/ Praseedaas -maasu Devesha Bhutesha Kiranojjvala, Samsaaraanava magnaanaam prasaadam kuru Gopathey, Vedaantaya Namo Nityam Namo Yagna kalaaya cha/*(Salutaions 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, tewntyfour 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 Devatas, 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 competely 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.
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 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 penty 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 aupicious 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 Praanaayaama 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 SWAAHA NETRATHRAYAYA AOUSHATU, OM HAAM SWAAHA 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 Capricon 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 auspiciouness 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 positiong 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 tranformed according to the Seasons, viz. Kapila Varna in Vasanta, furnaced 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 drwan 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 Brahmaloka. *'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, Mitravan, Chakra Tirtha, Rama Tirtha, Ganga, Yamuna, Sarasvati, Sindhu, Chandrabhaaga, Narmada, Vipaasha (Vyasanadi), 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 Abhishkas 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 Vllages/ 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*, *Namo Gopataye nityam dishaam cha patayenamah/Namo Dhaatrey Vidhaatrey cha Aryamno Varunaayacha,Puushney Bhagaaya Mitraaya Parjanyaayamshavey Namah/Namo 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 Namo 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 improsoned 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 difficultees 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; Twashtha 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; Viviswan 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 constanly 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 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 eeshwaraanaamTameeswarah, 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 Prabhuvaschaiva Vyaktaavyakta Sanaatanah, Eshwaraatparato Vidyaa Vidyaayah Paratah Shivah/ Shivaatparataro Devastwameva Parameswarah, Sarvatah Praanipaadastwam Sarvatokshi shiro mukhah/ Sahsraamshustwam tu Deva Sahasrakirana -stathaa, Bhuraadi bhurbhuvahaswascha maharjanastapatasthaa/ Pradeeptam deeptiman nityam Sarvaloka prakaashakam, Durnireeksham Surendraanaam Yadyapam tasya the namah/ Sura sidhhir ganairjushtamBhrugvatri pulahaadibhih, Shubham Paramamavyagram yadruupam tasya the namah/ Panchaateetsthitaam tadvai dashokaadasha eva cha, Arthamasamatikramyasthitam tatsurya mandaley, Tasmai rupaya the deva pranataam Sarva Devataah/ Vishwakruth-Visha bhrutbhutamcha Vishwanarasuraarchitam, Vishwasthitamachintyam 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, Namo namah Kaaranakaaranaya Namo namah Paapavinaashanaaya/ Namo Namo Vanditavandanaya Namo Namo Rogavinaashanaaya, Namo namah Sarva varapradaaya Namo namah/ Sarva balapradaaya Namo Namo Gyaananidhey, Sadaiva Namo Namah 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 Bhrigu, 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 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, Aparaajita, Eshwar, Ahibrudhna and Bhuva; the Vasus are Dhruva, Dhara, Soma, Anila, Anala, Apu, Pratyusha and Prabhasa; Kratu, Daksha, Vasu, Sathya, Kaal, Kaam, Dhruti, Kuru, Shankumaatra and Vamana are the Vishvadevas; and Ashwinikumars are Naasatya and Dasna. Also Vyoma includes Saadhya, Tushita, Marut and other Devatas; Swayambhu, Swaarochisha, 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 Marutganas viz. Pravaha, Aavaha, Udyuha, Samvaha, Vivaha, Nivaha and Parivaha along with seven each sub-Ganas; ThreeAgnis 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 Bhuvarloka 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, Yamya, 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 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, Vibhaavasu 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 rectite 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, Saptaasyavaahana, 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' (Collosal 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 Namo nityam Khakholkaya Namo Namah, 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 Namo Namah/ Krodhalobha viheenaaya lokaanaam sthith hetavey, Shubhaya Shubharupaaya Shubhadaaya Shubhhaatmaney/ Shantaaya Shantarupaaya Shanatayesmaasu vai namah, Namastey Brahmarupaaya Braahmanaaya namo namah/ 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 Saptesha 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 Swaahaakaara Swadhaamaya/ Jayascha Megha rupaayacha Agni rupaaryamaaya cha, Samsaaraarnava 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 / 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, Saptesha 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 toYou!

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, Trinetram Thraiksharam Thriangam Trimurthim Trigatim Shubham/ Shanmukhaya Namo Nityam Trinetraya Namo Namah, Chaturvimshati Paadaaya Namo 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 Namo Namah/ Praseedaas -maasu Devesha Bhutesha Kiranojjvala, Samsaaraanava magnaanaam prasaadam kuru Gopathey, Vedaantaya Namo Nityam Namo Yagna kalaaya cha/*(Salutaions 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, tewntyfour 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 Devatas, 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 competely 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 Purana

Surya Mahatmya:Avatarana, Kaalamaana, 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 Devatas. All the formal 'Ahutis' (Oblations) in Agni Deva have to reach Surya and then to the respective Devatas. 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 'Kaalamaana' (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 treeswould 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, Bhaskara, 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 naamaas! The following are the most sanctified twenty one namaas:
Vikartano Viviswaancha 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, Trilokesha, Karta, Harta, Tamishraha, Tapana, Taapana, Shuchi, Saptaashwa vaahana, Gabhasti hasta, Brahma, and Sarva Deva Namaskruta are the Sacred Naamaas). Surya Deva would be extremely pleased by his 'Stuti' with these naamaas and bestow to the Reciters with excellent health, Dhana Vriddhi, and Yasha Prapti. Recital of these naamaas 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 Kashayapa 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, Yadrupa mrugyajuh saamnaa maikyena tapatey tawah/ Viswametattrayi samjnam Namastasmai Vibhaavaso, yattu tasmaatparam rupa motyuktvaabhi samhitam/Asthuulam Shulamayam Namasttasmai 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) resounded 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 s 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 / Vamsha 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), Dhwaja or Pataka (Flags) and Chavara (hand fan with which to please a Deity) would result in a lakh-fold advantage to the donor.

Maanasam vaachikam vaapi kaayajam yaccha dushkrutam, Sarvam Surya prasaadena tadasesham vyapohatih/ Ekahenaapi yad Bhaanoh pujaayaa praapyatey phalam, Yadhokta dakshinairviprairna

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 desc ribed **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 meterialise 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 Amsha 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, philospher 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 Prabhaakarah/ Maartando Bhaaskaro Bhanuschitra Bhaanu Divaakarah, Ravirdwaadashabhisteshaam Jneyah Saamaanya naamabhih/ Visnurdhaataa Bhagah Pushaa Mitrendrou Varunyornamaa Vivaswaa namsumaam Twashtaa Parjanyo Dwaadashah smritaah/ Ityetey Dwadasha –adittaah pruthaktena Vyavastithaah, Uttishthanti Sadaahyetey 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, Vaivaswata in Jyeshtha Maasa with fourteen hundred rays, Amsuaan shines with fifteen hundred rays in Ashadha, Parjanya 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 Chatur 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’ (Unrecognaisable), ‘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 Jnaanagamya and Sarvavyapi: *Vasannapi shareereshu na sa lipyeta karmabhih, 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 whowere Tapsvis, Yogis, highly venerated Veda Swaadhyaayis 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 deseased 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-robes 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, Gandha, 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 Vidyarthis and good Santaana (progeny) to those whon 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 Dakshinaayanas, 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 sidhhaanaam tathaivoragapaksheenaam/ Twam Brahmaa twam MahadevastwamVishnustwam 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 Sarvatokshishiromukhah/ Sahasraamshuhu Sahasraasyah Sahasracharanekshanah, Bhutaadi Bhurbhuvah swascha Mahah Satyam Tapojanah/ Pradeeptam 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/ Namo namah Karana Kaaranaaya Namo namah Paapa vimochanaaya, Namo Namastey Ditijajaardanaaya Namo namo Roga vimochanaaya/ Namo namah Sarvavarapradaaya Namo Namah Sarva Sukhah pradaaya, Namo namah Sarva dhana pradaaya Namo namah 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/ IndroVivishvaadeeptaamshuh Shuchih Sourihi Sanescharah, Brahmaa Vishnuscha Rudrascha SkandoVaishravano yamah/ Vaidyuto Jaatharaagniraindhanastejasaam Patih, Dharmadhwajo vedakartaa Vedaango Vedavaahanah/ Krutam Tretaa Dwaaparascha Kalih Sarvaamaaraashrayah, Kalaashashtha muhurtaascha Khapaa Yaamataasthathaa Kshanaah/ Samvatsarakaroswattah Kaalachakro Vibhaavasuh, Purushah Shaaswato Yogi Vyaktaavyakta Sanaatanah/ Kaalaadhyakshayah Prajaadhyasho Vishvakarmaa 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 Embidiment 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 Ecstacy, 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 Buddhi (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, Vibhavasu 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); Ananta, Kapila, Bhanu, Kaamada (Fulfiller of desires); Sarvatomukha or the Possessor of Faces in all directions; Jaya, Vishaala, Varada the Provider; Sarva bhuta nishevita, 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 Yagjnyavalkya's lost memory ofYajurveda: 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 Taittireya 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 duhkhitam/ 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 Namo namah/ Yayaa vinaa Jagat Sarvam Mookamunmukttavat sadaa, Vaagadhish –tthatru Devi yaa tasyai Vaanyai namo namah/ Himachandana kundendu kumudaam bhoja sannibhaa, Varnaadhi Devi yaa tasyai chaakshuraayai Namo namah/ Visarga bindu maatraanaam yadadhish -thaana meva cha, Ityam twam geeyasey sadbhir bhaaratyai tey Namo namah/ Ya yaa vinaacha Samkhyaataa Samkhyaam kartum na shakyatey, Kaala samkhyaa swarupaa yaa Devi Vyaakhyaadhishthaatru Devataa, Bhrama Siddhaanta rupaa yaa tasyai Devyai Namo namah/ Smriti Shakti Jnaana Shakti Buddhi Shakti Swarupini/----------

(Jaganmaata! May you show me mercy as my glow was lost due to my Guru's curse and eventually my memory power was lost too! I am extremely disheartened as I was misled in my 'Vidya'. I beseech you Devi to grant me Jnaana, smriti (memory), Vidya (knowledge), Pratishtha (Distinction), Kavitwa Shakti (Power of Poetry), capacity to convince pupils and capability to produce excellent writings of Grandhas. Side by side, provide me competent 'sishyas'. Mother! Kindly bestow on me the ability to shine in the congregations of learned personalities with my thoughts and expression. Unfortunately, the fund of my knowledge evaporated and I request you to revive and reinforce it in a new and exceptional form. Let my Gyan be refurbished just as a seed hidden in a heap of ash is germinated fast and strong. My sincere obeisances to you Brahma Swarupa, Parama Devi, Jyoti Rupa, Sanatani and the 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 unparalelled 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 Virtues. Mata Saraswati! When thousand faced Sesha Deva, the Pancha mukha Shankara, the Trimukha Brahma were all engaged in deep meditations to Devi, of which siginificance 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 Devatas. 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, Capricon, 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 Idvatasara. **Moon** (Chandra) is situated one lakh yojanas higher than the Sun and is regulated by Sun's movements and speed as also cooresponds 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 corrsponding to Manonmaya and Annamaya; while 'Sarvomaya' provides happiness from Devas and nourishment to 'Pitru Devatas'.**'Venus'** (Sukra) is two lakh yojanas above Moon and traverses along with or ahead or sometimes behind Sun and is invariably beneficient 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' (huuricanes, 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 beneficientwhen his motion is not retograde. **Saturn** (Sani) son of Sun again above two lakhs yojanas above Jupiter and is invarialbly 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

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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 vyahrithis 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* mamanuscha *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'. This 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 nyasa be performed and the body be purified as 'navaahsaramaya'. Then recite: *Suryohamiti sanchintya mantrai- retairyathaakramab,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 raktasruganulepanaah/ Raktaambara dharaam sarvaa murtayastasya samshitaah/ Samandalo aha Devah sindhuraaruna vigrahah, padmahastomritaasyashcha dvihasta nayanah prabhuh/ Raktaabharana samyukto raktasruganulepanah/ 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 vigraha 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/ Shanaischaram tathaa Raahum Ketum dhumram prakeertitam, Sarve dwinetraa dwibhujaa Raahuschordwa sharira dhrik/ Vivruttaasyaajjalim kritvaa bhrukuti kutilekshsnsh, 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 'Chaturopaayas' or four folded objectives of humanity viz. dharma-artha-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/ Adhayancha daapaye teshaam prithugeva vidhaanatah, aavaahane cha pujaante teshaamudvaasane 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-naimttika kaarya, about one foot's mekhalaa sahita agni kunda be arranged with ten 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 prabhum, dashaivaahutayo Devaa vaashkalena Maha Mune/ Angaanaancha tathaikaikam samhitaabhih prithak punah, jayaadi svishta paryantamimidhma prakshepameva cha/ Saamaanyam sarva margeshu paaramparya kramenaa 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 paramaatmaanam sa yaati prarmaam gatim/ Sarva paapa vinirmuktah sarva paapa vivarjitah, sarvaishwarya samopetah tejasaa pratimascha sah/ Putra poutraadi mitraischa baandhavaischa

*samantatah,bhuktyaiva sakaaan bhogaan ihaiva dhana dhaanyavaan/ Yanavaahana sampanno bhushanaih vovidhairapi, kaalam gatopi Suryena modate kaalamakshayam/ Punastasmaadihaagatya 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 therafter accomplish 'Surya .Saayujya' or Identity.

Bhumim dhaanobhi vristhyaa jagati jala mayeem paavaneem samsmritaavapi Agnayeem daaha shaktyaa muhurapi yajamaanaatmikaam praatritaardhyaih, 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!

Shiva's Vishwa Rupa: Sanat Kumara enquired of Nandikeswara of Shiva's Vishwa Swarupa and the reply was: *Vishwa Rupasya Devasya Sarojabhava Sambhava/ Bhuraapognimar udyoma Bhaskaro Dikshitah Shashi, Bhavasya Murthayah proktaah Shivasya Parameshthinah/* (Shiva's Vishwa Swarupa constitutes Bhumi, Varuna, Agni, Vaayu, Aakasha, Bhaskara, Yajamana (Yajna Swarupa) and Chandra; these are the Ashta Murtis of Maha Deva). Worshipping **Agni** and Surya are the Prime Splendours of Maha Deva and these constitute the Prominent Parts of Parama Shiva. **Surya** has Twelve 'Kalaas' or aspects; the first Kala signifies Amrita or Sanjeevani which Devas mainly tend to worship. The second Kala of Surya is Chandra and signifies 'Aoushadhi Vriddhi' or the development of Herbal Medicines enabled by Hima Varsha or dewdrop rains. Shukla Kala of Bhaskara promotes Dharma or Virtue and is also the main energy responsible for crops of Foodgrains, Vegetables, Flowers and Fruits. The other Kalaas of Surya provide life-lines to various Deities, Planets / Grahaas; for instance Surya by the name and Rupa of Diwakara comforts Shiva; Harikesha Kirana (Ray) of Sun provides succour to Nakshatraas spread far and wide across the firmament; a Kirana called Vishwakarma preserves Budha; a Surya Kirana named Vishwavyacha protects Shukra Deva; the Samyad Vasu ray of Bhaskara protects Mangala Deva; 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 Dehaadharis or Beings with Physiques; Ishana is the provider of Shobha or Charm; Bhima is that Form of Shiva who bestows Teja or radiance to various parts of Body like Eyes, Skin etc. while Chandra Swarupa of Shiva who rules the mind of the Beings is called Rudra and Yajamana Swarupa governing Buddhi or intellect of the Beings is designated as Maha Deva.]

Markandeya Purana

Surya Deva-Vedic Origin, Physical Birth, Wedding and Progeny:
Markandeya told the Brahmana Kroushti as folows: As Lord Brahma desired to intiate 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 'Srishthi-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 Vispashta, 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 BHUVAH, followed by SVAHA; the Sum of these Three Echos formed Surya. The Maha Shabda AUM consituted the 'Sukshma Rupa' or the Tiniest Form Surya Deva; this was tagged along the 'Sthula Rupas' or the Gross Forms viz. MAHAH, JANAH, TAPAH, and SATYA **.**(*Omityasmatswarupatu Sukshma Rupam Raveh Param/Tatho Mahariti sthulam janam sthulataram tathah, tathasthapasthtah satyamiti murtaani saptadha/Sthitaani tasya rupaani bhavanti na bhavanti cha, Swabhaava bhaavayorbhaavam yato gacchanti samsayam/ Aadyantam tatparam suhkshmam 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 threeVedas 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 Sayaahna.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 golden 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 bhaagaharaanareen/* (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 called 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 certaily 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 rest of 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 none 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 of 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, Chandobhiraswarupaischa sakrudyukthair 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, Pusha, 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 firmanent; 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 Sanjgna 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. Chaaya 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 nodoubt 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! Afrer 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 chargeof 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, Pitrudevataadhipatya,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 subtantially 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 Tapati 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 nive rest were Ikshwaaku, Kusha naabha, Arishtha, Dhrusha, Naarishyanta, Karusha, Sharyaati, Prushaghna, and Naabhaga.

Surya-Chandra Gati Var nana: (**Some intersting 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 (Sumeru , 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 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, sthitaa dharma vyavastaardham Dharma samrakshanaaya cha/ Loka paalo parishtha -atthu sarvato dakshinaayane, kaashthaa gatasya Suryasya gatim tasyanibodhata/Dakshinopa- krame Suryah kshipteshuriva gacchati, jyotishaam chakramaadaaya satatam parigacchati/ Madhyata chamaraavatyaam yadaa bhavati Bhaskarah, Vaivasvate Samyamane udyamstatra pradrishyate/ 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 uttishtthati Vibhaavasuh/ Raatyardhamamaraavartyaam astameti Yamasya cha,Somapuryaam Vibhaayaam tu maddhaahnechaaryamaa yadaa/ Maahendryaa mamaraavartyaam mudgacchati Divaakarah, 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-circumam -bulation, 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 kiranas 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 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 Dakshinaayana, Surya would have reached the travel to the mid portion of Pushkara dwipa. This dwipa is as thrice as distant from Meru 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 vishuvadvritta 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 veedhi 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 Krittika are aslo naagavithis and so also Rohini-Ardra and Mrigashira. Pushya, Shlesha and Punarvasu ate called Iravati veethi. Purvaphalguni, Uttara phalguni and Magha are arshabhi veedhi. Purvabhadra, Uttataabhadra and Revati are of Goveedhi, while Shravana, Dhanishtha and Shatabhisha are of jagadveethi. Chitra and Swati are again of ajaveedhi, Jyrshtha,Vishaka and Anuraadha are of Mriga veedhi 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 nalshatras, 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-Dakshinaayana 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 regulted by Dhruva. Dhuruva regulates water which is received by Surya. It is due to water that wind or praana vayu that Sthaavara Jangamas or the mobile and immobile exist due to. Thus there is a chain reaction in which Prakriti’s mobiliy 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 theier 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, Anushthup, Pankti, Brihati, and Ushnik which are the seven 'chhandas' of formal prosody and these or 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, 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 Ashviyuja 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 andVishwamitra 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 cake 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 secutity. 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-vartamaaa-bhavishya kaala maana irrespective of Twenty Manvantaras and so on. Likewise Surya Deva regulates seasons and sustains their individual

characretistics, the shukla- krishna pakshas, havya-kavya karyas, swaha-swadha karmas, vrishti-poshana, anna- jala-kanti sustenances; in 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/ Umaamaheswarasyaar-chamirchayet 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 -bhuja dwayam pujayaami / Revati: Saamnaamaadhisha namah- dwi baahum pujayaami/ Ashwini: Saptaashva 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 dwaya 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 duhkha 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 be 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!

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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.
Mataantara 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 andUttarashadha,* 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 *Uttrabhadraites* 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 possesing 'Para Stree' and 'Para Dhan'; and *Meena Raashi:* Artistic, dreamy and easy-loving.
Suryaadi Graha-Raashi- Phala:IfSurya 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; Simha for ignorance; Kanya for a Poet; Tila for an Artist; Vrischik for dhanavaan; Dhanu for Loka Pujyata; 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 / Vrischika 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'sSimha Raasi, the native is a woman hater; Chandra Raashi in Karaka, the person would be a disliker of relatives; in Mangala raashi (Mesha Vrischika) 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-Vrischik) he/she would be wealthy and forgiving; in Budha (Mithuna-Kanya) the native would by wealthy by 'astraas' etc. ; in Own Raashi (Dhanu-Meena), becomes District-Head; in Shukra's Raashi (Vrisha-Tula) the nbative 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-Vrichak) 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-Kumbhja) 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-Vrischika), 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 anf 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 'drishthi 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 Moksha, 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 purer 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 sqeeze 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 devoi d 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 Dharmaas in full spirit and practice would fetch Ananta Punya). Grahana Shraadha 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 devataamahamabhishinchaami/* 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 Khandaas' as would be proteceted 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 sufferng 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 one 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 folows: Mesha (Aries), Vrishabha (Taurus), Mithuna (Gemini), Karkataka (Cancer), Simha (Leo), Kanya (Virgo), Tula (Libra), Vrischika (Scorpio), Dhanush (Saggitarius), Makara (Capricon), Kumbha (Aquarius) and Meena (Pisces)]. As the impact of Grahanas 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 bimbas viz. 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 sarvaarishta 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 'Grahas' 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 Prithi 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 Pratipada; 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 'Chhedak' 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 disappearence denotes the full or partial Solar Eclipse. Maharshi Sanandana explained to Narada Muni 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 unfound; 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 Pitruloka 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. Vaiwasvata Manu had ten sons, viz. Ila, Ikshvaaku, Kushanaabha, Arishta, Dhrushta, Narishyant, 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. Ihshvaku prayed to Shiva and as directed Ihshvaku 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 Kuvalashva 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, Muchukunda, 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 Ravanasura 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 contibute 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 Aoushadhis (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 Brayhma 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 Vrishaparva and Devayani the daughter of Shukracharya. Devayani begot Yadu and Turvasu, while Sharmishtha had Druyhu, 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 Ravanasura, 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 nithyam Sarva paapaaih pramuchyatey/

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 knownis 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, Rakshasaas 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 Pourusheya during Jyeshtha Ashaadha months; Indra, Viviawaan, 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 Ashviyuja 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 ans Upakala, Nara Narayana provided Vaarkshya and Prathana, Vishwadevas provided for Surya's protecction 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 weredancing 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 dhwaja 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 rhe 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 they 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 after 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 mesmorised 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-Nirruti-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 loka 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 Vedi 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 the 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, Namo Go pataye nityam dishaamcha pataye namah/ Namo Dhaatre Vidhaatrecha Aryamne Varunaayacha, Pushne Bhagaaya Mitraaya Parjanyaayamshave/ Namo Hemadyute nityam dharmaaya Tapanaayacha, Haraya Haritashwaya Vishvasya Pataye namah/ Vishnave Brahmane NityamTrayambakaaya tathaa namah,namaste Sarvalokesha namaste Sapta Saptaye/ Ekasmaihi namastubhyam Ekachakrarathaayacha, Jyotishaam pataye nityam Sarvapraanabhrite namah/ Hitaaya Sarvabhutaanaam Shivaayartiharaayacha,Namah Padmaprabodhaay namo Dvadashamurtaye/ Gaadhijaayanamastubhyam namastaarasutaayacha,Dhishanaayanamonityamnamah Krishnanityapada/ Bhimajaaya namastubhyam Pavakayachavainamah,Namostvaditiputraayanamo Lakshmyaaya nityashah/*

(Maharshi Yagjnyavalkya! Whoso ever recites the Surya Stotra as above both at Suryodaya and Suryaastama, should fulfill 'manovancchas' 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. Brahmarshi Narada used to visit Dwaraka often and each time Pradymna 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 gave 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 Yadava 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 obssesed 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. Raagjni 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 kiranas? How many Forms does He have? Why are his wives named Raagjni 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 unfathamable. He assumes the form of Chaturmukha Brahma at the time of Srishti, Vishnu at the time of Sthiti or Sustenanace, 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 recides 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 aanasa 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, Harikesha, 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 Prithvi 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; Twshta 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, Dhata1100 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 dyuloka / antariksha and Nikshbha 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 Devatas are happy with swaahaakaras and Pitru Devatas 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, Parichis son was Kashyap, Kashyap KashyapKashyap 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 Sagjna whose celestial name is Raagjni also caled Surenu in dyuloka. Sangjna's shadow is Chhaaya 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 Uttrara 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 aproached Sangjma 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 th struggle Surya's virility entered Sangjna's nose and she gave birth to two sons viz. Ashvini Kumars the celestial physicians, named Naasatya and Dasnna. 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 Sanjgna is Raagjni and Chaaya 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-Ashwini Kumars the Physicions 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 Chandrabhaaga 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 Parjanyo 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 mleccha 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 impossibe task of controlling Panchendriyas viz. pancha jnanendriyas and pancha karmendriyas and the ever recalcitrant mind. He advised that Suryaaradhana 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 Yagjnas or Sacrifices nor severe Tapas. Then nishkaama bhakti or true and heart-felt worship be executed without desiring returns,besides construction of Surya Temples to propagate 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 toYama 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 'manovaanccha 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 PitruTarpana 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 of 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; Shravana 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 yagjnas, 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- Chakramoves on Eastward to Indra, Southward toYamaloka, west weard to Varuna loka and northward to Chandraloka and the Head quarters of Indra, Yama, Varuna and Chandrarespectively 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 prescribedviz. Yama-Varuna and Chandra and by the next morning again repeats its course. *Udayaastamaney chaiva Sarvakaalam tu Sammukhey, Vidishaasu twashyshasu tathaa Brahman dishaasucha/ Yairyatra drushyatey Bhaaswaansa teshaamudayah 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 lighten portion of the Universe become the day and the darkened areas get the night positions. *Kudaala chakra paryanto bhramannesha 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-Madhya 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 muhurthas make a day-night); but during the night time, the speed slows down and takes eighteen Muhurthas. 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 Vyashti 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 SampreritamJyotiromkaaranaatha 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 Mandeha-called Rakshasas; 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 Vidhata, '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 fron 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, Dhrushtha, Sharyati, Narishyanta, Praamshu, Naabhaga, Dishta, Karusha and Prushaghna.Also, Manu decided to perform Yagna and appointed two Devatas 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 sneeeze;Vikukshi who fetched deer meat for a Srhaaddha 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'; Kuvalashwa 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 Dwipas 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 him; 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 sangaadasheshaah prabhavanti doshaah/ Arudha Yogo vinipaantyatedha-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 entrering 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 Namo nisha, 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 Traiyaaruni 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 Vasishta'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 wondereful 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 to owe any money to the Sage but Harischandra who was indeed a Symbol of Truthfulness never ever falter from Thuth 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!
S**agara 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 Bhrugu Vamsha prevented the Sahagamana 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 'Agneyastra' (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 Raaksasa 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, Devaas 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 Raakshasaas; 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 Soverign to rule as the unquestioned Monarch for eleven thousand years. Rama Rajya is written in golden lerrtrs! in history!

Swasti prajaabhyah paripaalayanaam nyaayena margena mahim Mahesha gobrahmanebhya shubhamasti nityam lolkaassamataa sukhino bhavantu/